

KASDI MERBAH UNIVERSITY - OUARGLA



Faculty of Letters, Languages and Arts - Department of Letters and English Language

Major: Translation

Academic Master Dissertation

Submitted by: ZOUIZIA DJILANI

Entitled:

**Translating Sufi Texts: Comparative Analysis of
Abdul Baqi Meftah's Arabic Translation of
René Guénon's *the Symbolism of the Cross*.**

Dissertation Submitted in Partial Fulfillment of the Requirements for the Master's Degree in
Translation

Publically defended on **31-/05-/2025**

Before the jury

Dr. Mohammed CHOUCHANI ABIDI

Supervisor

UEHL El Oued

Prof. Ahmed Nouredine Belarbi

Examiner

UKM Ouargla

Dr Hamza Zeghar.

Chairman

UKM Ouargla

Academic Year: 2024 / 2025

Dedication

I dedicate this research to my family members, especially to my beloved parents,
For their unconditional love, continuous support, and countless sacrifices, this work is a
reflection of your dedication and belief.

To my wife and children,
For being our source of strength and for standing by our side with encouragement and patience,
this achievement is as much yours as it is ours.

Acknowledgements

It is an honour for me to express my heartfelt gratitude **to my Dear Supervisor:**

"Dr. CHOUCHANI ABIDI Mohammed".

Special thanks for your valuable guidance, constructive feedback, and unwavering support throughout every stage of this research.

I also extend my thanks to all teachers of translation at the University of Kasdi Merbah for creating a supportive academic environment and enriching my learning experience.

My sincere thanks to the members of the jury for agreeing to discuss and evaluate this humble work.

Abstract

This study presents a comparative analysis of Abdul Baqi Meftah's Arabic translation of René Guénon's *Le Symbolisme de la Croix*, focusing on the symbolic and metaphysical dimensions of the original text. Examining how the translator interpreted deeply esoteric ideas into Arabic while accounting for the cultural and religious peculiarities of the Islamic environment is the goal. Key passages from the original French book and their equivalents in Meftah's Arabic translation, as well as a reference English version, are used in the study. It draws attention to the translation techniques used by Meftah, including exegetical commentary, cultural adaptation, semantic translation, and the usage of Sufi terminology. The analysis comes to the conclusion that Meftah's translation contributes to the reception of Guénon's ideas within the Arabic intellectual tradition by balancing contextual appropriateness with fidelity to meaning.

Keywords: Sufi texts, translation, René Guénon, Abdul Baqi Meftah, symbolism, the cross, metaphysics, spiritual terminology, comparative analysis, interpretive translation, traditionalism

Résumé

Cette étude propose une analyse comparative de la traduction arabe d'Abdel Baqi Meftah de *Le Symbolisme de la Croix* de René Guénon, en mettant l'accent sur les dimensions symboliques et métaphysiques du texte original. Le but est d'étudier la manière dont le traducteur a interprété les notions ésotériques profondes en arabe, tout en considérant les particularités culturelles et religieuses du cadre islamique. L'étude se base sur une sélection de segments importants du texte original en français et leurs traductions en arabe par Meftah, complétées par une version anglaise de référence. Elle souligne les techniques de traduction utilisées par Meftah, comme la traduction sémantique, l'ajustement culturel, l'emploi de la terminologie soufie et les notes explicatives. La recherche conclut que la traduction de Meftah représente un travail d'interprétation visant à équilibrer la fidélité au sens et l'adaptation contextuelle, contribuant ainsi à l'intégration de la pensée guénonienne dans le patrimoine intellectuel arabe.

Mots-clés : Analyse comparative, la traduction, d'Abdel Baqi Meftah, *Le Symbolisme*, la Croix, René Guénon, symboliques, métaphysiques, ésotériques, spécificités, sémantique, adaptation, fidélité

المخلص

يتناول هذا البحث دراسة مقارنة لترجمة عبد الباقي مفتاح لكتاب "رمزية الصليب" للفيلسوف الفرنسي رينيه غينون، مع التركيز على الأبعاد الرمزية والميتافيزيقية في النص الأصلي. تهدف الدراسة إلى تحليل الكيفية التي اعتمدها المترجم في نقل المفاهيم الرمزية العميقة إلى اللغة العربية، مع مراعاة الخصوصيات الثقافية والدينية للسياق الإسلامي. اعتمدت الدراسة على اختيار مقاطع مفصلية من النصوص ومقارنتها في نسختها الأصلية الفرنسية والترجمة العربية، إلى جانب ترجمة إنجليزية مرجعية. وتبرز الدراسة لاستراتيجيات الترجمة التي استخدمها مفتاح، مثل الترجمة الدلالية، والتكيف الثقافي، وتوظيف المصطلحات الصوفية، والتعليق التفسيري. توصل البحث إلى أن ترجمة مفتاح تمثل جهداً تأويلياً يسعى إلى خلق توازن بين أمانة المعنى وملاءمته للذهنية الإسلامية، مما يساهم في إعادة تفعيل الفكر الغينوني ضمن فضاء اللغة العربية.

الكلمات المفتاحية: مقارنة ترجمة - عبد الباقي مفتاح - رمزية - الصليب - رينيه غينون - الميتافيزيقية -

الخصوصيات الثقافية - الترجمة الدلالية - التكيف الثقافي - التعليق التفسيري

List of Abbreviations & Acronyms

ABM	Abdel Baqi Meftah
IC	Islamic Context
MT	Mystical Terminology
RG	René Guénon
RSC	Ramziyat al-Salib (رمزية الصليب)
SC	The Symbolism of the Cross
SQ	Sufi Question
ST	Source Text
ST	Sufi Text
TA	Arabic Translation
TNC	Translation Theory Context
TT	Target Text
TTQ	Translation Techniques and Questions
WC	Western Context

Table of Contents

Dedication	I
Acknowledgements	11
Abstract	III
Résumé	IV
الملخص	V
List of Abbreviations & Acronyms	VI
Table of Contents	VII
General Introduction	01
Chapter 01	
Theoretical Framework	
Introduction	09
1.1 Sufism, notions & Features	10
1.1.1 Sufism definition	10
1.1.2 Features and Functions of Sufi Discourse:	13
1.1.3 Features and Functions of Sufi Texts	14
1.1.3.1 Features of Sufi Texts:	14
1.1.3.2 Functions of Sufi Texts:	15
1.1.4 The Challenge of Sufi Terminology:	16
1.1.4.1 Definition of the Sufi Term	16
1.1.4.2 Origins and Development	17
1.1.4.3 Functions of the Sufi Term	17
1.1.4.4 Challenges in Translating in Translating Terminology	17
1.2 Translation studies: Theoretical foundations	18
1.2.1 Major translation theories relevant to spiritual /religious texts	18
1.2.2 Translation strategies and techniques	22

1.2.2.1 Domestication and foreignization	22
1.2.2.2 Vinay and Darbelnet's Translation Procedures	22
1.2.2.3 Additional Techniques according to Vinay and Darbelnet	24
1.2.2.4 Peter Newmark's Translation Procedures	25
1.3 The Translation of Sufi Texts:	26
1.3.1 Cultural, Semantic and Stylistic Challenges	26
1.3.2 Fidelity and Readability in Sufi Text Translation	27
1.3.3 The Role of the Translator as Interpreter	28
1.3.4 Cultural Equivalence and Its Limits in Mystical Texts	28
Conclusion	29
Chapter 02: Comparative Analysis of the René Guénon's the Symbolism of the Cross Translation	
Introduction	31
2.1 Corpus Description	31
2.1.1 René Guénon 1886-1951	31
2.1.2 Le Symbolisme de la Croix (1931)	33
2.1.3 Presentation of Abdelbaghi Meftah	33
2.1.4 Selection Criteria of Analysed Passages	34
2.2 Comparative Analysis	35
2.2.1 Comparative Reading of Selected Passages	35
2.2.2 Conclusion of Comparative Reading	46
2.3 Translation Techniques and Strategies Used by Abdul Baqi Meftah	47
2.4 Problems Faced by Abdelbaki Meftah in Translating Guénon's Symbolism of the Cross	48
Conclusion	50
General Conclusion	52
Bibliography	55

General Introduction

General Introduction

Particularly for literature with profound religious and mystical meaning, translation is essential to bridging the gap between the spiritual and cultural realms. Sufi literature stands out among these books due to its deep metaphysical ideas and complex symbolic language, which pose special difficulties for translators. The translation of Sufi writings is the main topic of this dissertation, with special attention paid to Abdelbaki Meftah's Arabic translation of *The Symbolism of the Cross* by René Guénon.

Guénon's writings are important for metaphysical and esoteric thinking, and translating them into Arabic calls for both linguistic proficiency and a thorough comprehension of Sufi ideas.

This study aims to investigate how Sufi-specific translation techniques can contribute to the preservation of the original text's spiritual and symbolic richness. The study looks at Meftah's translation decisions and how well they express the intended meanings using a comparative and analytical methodology. It contributes to the field of translation studies by emphasising the challenges and strategies involved in translating mystical texts as well as the importance of cultural and spiritual sensitivity in the translation process.

Background of the Study

The translation of philosophical, theological, and esoteric literature has drawn increasing attention in the field of translation studies in recent decades. These genres provide difficult problems because of their spiritual overtones, cultural embeddedness, and depth of symbolism. René Guénon's *The Symbolism of the Cross* (*Le Symbolisme de la Croix*), which embodies the symbolic and metaphysical worldview of the Traditionalist School (*École Traditionnelle*), is one of the most important works in this field. Guénon's writings assert the interconnectedness of all genuine spiritual traditions and establish a universal metaphysics based on the idea of a perennial philosophy. His work necessitates a translation technique that extends beyond lexical

equivalency to include philosophical and spiritual interpretation due to its very abstract and symbolic manner.

Guénon's writings have garnered a sizable following in the Arab world, especially in Islamic intellectual and mystical circles. Sufi principles, especially those pertaining to cosmology, symbolism, and the inner path of spiritual realization, frequently align with his metaphysical ideas. Guénon's ideas were translated into Arabic in large part by the Algerian scholar Abdul Baqi Meftah. Meftah is well-known for his profound understanding of Guénon's writings and Sufi literature. He has translated a number of Guénon's most important works, such as *The Symbolism of the Cross*. In addition to being language adaptations, his translations aim to retain the original writings' metaphysical core within an Islamic-Sufi conceptual framework through intellectual and spiritual interpretations.

The necessity to investigate how such a philosophically and symbolically complex literature was translated into Arabic and what tactics the translator used to stay true to the original's spiritual and metaphysical vision gave rise to this study. It seeks to investigate how Meftah acts as a mediator between the Islamic-Sufi worldview and Guénon's orthodox metaphysics, and how translation in this setting provides a forum for interfaith intellectual exchange and spiritual discussion.

Statement of the Problem

More than just grammatical transposition is needed to translate esoteric and metaphysical works into Arabic, such as René Guénon's *The Symbolism of the Cross*; a thorough comprehension of symbolic language, philosophical ideas, and spiritual worldviews is necessary. Even if Guénon's ideas frequently fit within Sufi cosmology, it is nevertheless difficult to translate them into Arabic without losing their nuance or substance. The translation by Abdul Baqi Meftah aims to maintain the integrity of Guénon's metaphysical vision, but it is necessary to do a thorough analysis to determine how successful he is and what tactics he uses.

The purpose of this study is to fill the knowledge gap on how symbolic meaning is expressed in various linguistic and spiritual traditions.

Research Questions

The following questions are the focus of this study:

1. How much of The Symbolism of the Cross's philosophical and symbolic integrity is preserved in Abdul Baqi Meftah's Arabic translation?
2. What translation techniques does Meftah employ to reconcile the conceptual divide between Islamic-Sufi language and Guénon's conservative metaphysics?
3. How is the translation process made easier or more difficult by the cultural and spiritual similarity between Guénon's concepts and Sufi thought?
4. How does Meftah's interpretation affect the Arabic reader's comprehension of Guénon's metaphysical symbolism?

Research Hypotheses

The following is the formulation of the research's hypotheses:

- H1: Guénon's original French text retains its metaphysical and symbolic complexity in Abdul Baqi Meftah's translation into Arabic.
- H2: To maintain the esoteric and philosophical meaning, Meftah uses particular translation techniques including exegetical commentary and semantic translation.
- H3: The original meaning is modified or enhanced by the translator's use of specific terms and concepts to fit within an Islamic-Sufi framework.
- H4: Ibn 'Arabi's metaphysical and symbolic language informs the Arabic translation's interpretive understanding of Guénon's writing.
- H5: Meftah's Arabic translation, the original French text, and an English translation are compared to show the difficulties and innovative solutions involved in translating esoteric discourse.

- H6: A major factor influencing translation choices is the target language's (Arabic-Islamic) culture and spiritual background.

Objectives of the Study

The primary aims of this study are the following:

- To analyse the translation strategies used by Abdul Baqi Meftah in rendering symbolic and metaphysical concepts from French into Arabic.

- To evaluate the degree of conceptual and spiritual fidelity between Guénon's original text and its Arabic translation.

- To explore the role of Sufi terminology and worldview in shaping Meftah's translation choices.

- To contribute to the broader discourse on the translation of esoteric and symbolic texts between spiritually resonant traditions.

Literature Review

Sufi literature is particularly difficult to translate because of the esoteric, philosophical, and symbolic nature of their language. While contemporary academics (Schimmel, Chittick, Morris) emphasise the significance of maintaining spiritual depth and contextual meaning, classical approaches (Nicholson, Arberry) placed more emphasis on literal and philological faithfulness.

Though they provide helpful foundations, translation theories like Venuti's foreignization/domestication and Nida's dynamic equivalency frequently fall short when used to Sufi discourse, which calls for a more complex, interpretive approach. These difficulties are best illustrated by Guénon's *The Symbolism of the Cross*, where his philosophical symbolism necessitates meticulous representation in order to maintain its initiatic importance.

The theoretical and academic framework for examining Meftah's methodology is established in this review, which also demonstrates how his tactics address the particular difficulties of communicating esoteric Sufi ideas.

Research Methodology

The Arabic translation of René Guénon's *The Symbolism of the Cross* by Abdelbaki Meftah is examined in this work using a qualitative, comparative, and analytical methodology. Finding and evaluating Sufi-specific translation techniques for important metaphysical and symbolic words is the main goal of the study.

Selected excerpts from the original French text and their Arabic equivalents in Meftah's translation make up the primary data. These sections are analyzed using the of hermeneutic analysis, utilising Sufi interpretative frameworks (Ibn 'Arabī, Schimmel) and translation theories (Venuti, Nida, Newmark).

In order to identify trends in Meftah's methodology, including transliteration, commentary, and symbolic equivalency, the study also uses comparative textual analysis. This approach makes it possible to assess how well and accurately his translation captures the esoteric meaning of the original text.

Significance of the Study

This study is important for several reasons. By tackling the little-studied topic of translating esoteric and metaphysical texts—especially those that lie at the nexus of Islamic Sufi thought and Western perennial philosophy—it advances the academic subject of translation studies. The study provides insights into how profoundly symbolic and abstract ideas can be communicated across languages and spiritual traditions through an analysis of Abdul Baqi Meftah's translation of *The Symbolism of the Cross*.

The study demonstrates how spiritual knowledge may transcend linguistic bounds while staying true to its fundamental nature, underscoring the critical role translators play as

mediators across worldviews on both a cultural and intellectual level. It also clarifies how Guénon's metaphysical language and the Islamic esoteric tradition can coexist, which enhances our comprehension of philosophical discourse across cultural boundaries. The study offers a framework for critically interacting with translated works for Guénon readers and scholars in the Arab world, promoting better

Structure of the Study

The study is divided into two main chapters:

Chapter One of this study lays the theoretical foundation for the research and is structured into three comprehensive sections. The first section provides an overview of Sufism by outlining its fundamental ideas, examining the unique characteristics and purposes of Sufi texts and discourse, and discussing the intricacy of Sufi terminology, including its history, evolution, and translation difficulties. In-depth translation studies are covered in the second section, which also reviews crucial techniques and processes like domestication, foreignization, and Vinay and Darbelnet's models. Important theories that are pertinent to translating spiritual and religious texts are presented, including the hermeneutic approach, Skopos theory, Berman's ethics of translation, and Newmark's semantic and communicative translation. The translation of Sufi literature is the special subject of the third section, which also examines the difficulties in achieving cultural equivalency in communicating mystical meaning, the conflict between readability and faithfulness, the translator's interpretive role, and linguistic, cultural, and stylistic issues.

Chapter Two constitutes the **practical part** of the study and offers a detailed comparative analysis of selected passages from René Guénon's *The Symbolism of the Cross* (1931) and their Arabic translations by Abdelbaki Meftah. There are four major sections to it. In the first, the corpus is described, along with a synopsis of Meftah's background, a brief introduction to Guénon and his writings, and the selection criteria for the portions under analysis. A

comparative reading of the chosen texts is presented in the second section, emphasising the parallels and discrepancies in interpretation, style, and content. Meftah's translation methods and strategies—including semantic translation, cultural and doctrinal adaptation, the use of Sufi terminology, exegetical commentary, formal equivalency, and lexical innovation—are examined in the third section. The difficulties Meftah encountered when translating Guénon's esoteric and metaphysical discourse are examined in the concluding part. These difficulties included philosophical language, symbolic intricacy, and cultural sensitivity.

Chapter 01: Theoretical Framework

Chapter 01: Theoretical Framework**Introduction**

More than just language skills are needed to translate Sufi and metaphysical books; a thorough understanding of the spiritual, philosophical, and cultural contexts that support the original discourse is also necessary. Sufi hermeneutics, conservative metaphysics, and translation studies are the three main theoretical cornerstones of this investigation.

First, from the standpoint of translation studies, the study is based on methods that highlight the translator's function as a mediator of culture and interpretation, especially when translating esoteric and sacred literature. Theories of hermeneutic translation (George Steiner), skopos theory (Hans Vermeer), and dynamic equivalency (Eugene Nida) provide insights into the methods translators use when working with symbolically dense or culturally ingrained text.

Second, traditionalist metaphysics, as articulated by René Guénon himself, serves both as a source and a subject of analysis. Guénon's symbolic thought, grounded in the perennial philosophy (*philosophia perennis*), transcends specific religious traditions, yet operates within a precise metaphysical framework that demands fidelity in its conceptual transfer.

Third, the study incorporates Sufi hermeneutics, particularly the interpretive methods used by Islamic mystics like Ibn Arabi, al-Ghazali, and others, which emphasize inner meaning (*bāṭin*) and spiritual symbolism. Abdul Baqi Meftah, a scholar deeply rooted in both Guénonian and Islamic Sufi traditions, engages in a mode of translation that is not merely linguistic, but spiritual and philosophical in essence.

This tripartite framework allows for a nuanced evaluation of Meftah's Arabic translation of *The Symbolism of the Cross*, assessing not only the linguistic choices but also the metaphysical fidelity and symbolic coherence. It also illuminates how translation can serve as a bridge between esoteric traditions across linguistic and cultural boundaries.

1.1 Sufism, notions & Features

1.1.1 Sufism definition

The term Sufism or/*tasazaf*/ in Arabic is derived from; the Arabic word */suf/*, which means `wool. according to Tavakoli (2014,p.11) "as a sign of religious mendicancy, Sufis used to wear coarse woollen garments, expressing thus their strict rejection of any kind of worldly pleasures". other definitions of Sufism might also be considered, like that of Vaswani (2002,p.8), who states that "there are some who associate the word *sufi* with the Greek word *sofia*, which means wisdom and others who associate it with the word *safa* which means pure ".

Accordingly, we could affirm that the term Sufism itself is polysemous , referring to different concepts.

However , it is very Important to know that Sufism is a spiritual experience that cannot be explained by the mind nor put into words, in fact , it is very far from rational and worldly matters. A *sufi* is on a mystical journey and a spiritual path to reveal the secrets of knowing the Ultimate Truth. Sufis look to the Quran and Hadith as a spiritual references (Iraqi ,2017,p.5) . for them , the only way to reach the Divine is by turning inward and experiencing the unity of existence .Moreover , for *sufis* , God is The Absolute Being and whatever exists is a determination and manifestation of Him (Nurbaksh , 1990,p.5). For a *sufi* , to walk this spiritual path , he /she must pass through several " *maqamat*" that are stained through prayer , fasting and meditation and the "hal" or " mystical state of mind " might be granted by a gracious manner to the *sufi* only by the Grace of God not by the mystic s efforts (Makarem , 1989 ,p.196) .

According to Imam Al-Qushairi:

"Those who had the good fortune of being in the company of the Holy Prophet (saw) in his lifetime and his descendants after the Prophet's death commanded special respect and status

by virtue of this distinction which they enjoyed in the Islamic Society. They were therefore, distinguished as:

1. Sahaaba,
2. Taabayeen,
3. Taba Taabayeen.

After their respective periods came the Zahid and Abid classes of pious persons and succeeding them, another particular class of ascetics came on the scene that were called Sufis."

Sufism in the sense of "mysticism" and "quietism" was a natural development of the ascetic tendencies which manifested themselves within Islam during the Umayyad period.

By the end of 200 A.H, the word Sufi had become the recognized title or badge of all Muslim mystics. According to Maulana Jami, the first person to assume the title of Sufi was Sheikh Abu Hasham Kufi (died 150 A.H).

As the Prophet (saw) of Islam said:

"You should wear garments of wool that you may find in your hearts the sweetness of faith." (Kashf al-Mahjub).

Shehab ad-Din Sohrawardi, in his classic of Sufism *Avaref al-Ma'aref*, cites the following tradition, attributed to Anas ibn Malik:

"The Messenger of God would accept invitations even from slaves, ride upon donkeys, and wear (coarse) woolen clothes."

Moreover, both Jesus and Moses, according to legend, also used to wear wool. Hasan of Basra has related that he met seventy of the Prophet's Companions, veterans of the Battle of Badr, and all of them wore wool. Jalal al-Din Rumi also considered wool the appropriate dress for Sufis. The Sufis chose to wear wool to indicate their rejection of the luxuries of the world and to demonstrate to those who desired to enter the Spiritual Path that Sufism demanded ascetic practices.

In short, a number of derivations have been proposed at different times for the term Sufi, but it is now quite certain that it is derived from the word *suf*, wool, which view is confirmed by the equivalent pashmina-push, *wool-wearer applied to these mystics in Persian.

The Gnostic view of Sufism has been very popular with modern scholars, both Western and Eastern. They render Sufism as Islamic or Muslim Mysticism, and understand by that term the attempt of the people believing in Islam to know the mysteries of life and the world.

Reynold Nicholson, the most outstanding of all Western scholars of Sufism, begins his discussion of Sufism by quoting the words of Ma'ruf al-Kharki (d. 200/815), which he translates as: "Sufism is the apprehension of Divine Realities." Titus Burckhardt, another eminent scholar, goes a step further when he makes doctrine, not only apprehension, the criterion of real Sufism—the basis as well as the goal of the Sufi Tariqah.

Sufi masters have offered numerous and seemingly varied definitions of Sufism and the Sufi. These differences, however, arose only from the fact that each master was speaking from his own spiritual station to the station and level of understanding of his listeners. Thus, each definition uncovers a different aspect of Sufism, each correct in its proper context, and to grasp Sufism as a whole, one must consider as wide a range of definitions as possible. In order to clarify the nature of Sufism, therefore, the following definitions have been chosen and assembled—definitions that, through study, will lead to a more profound understanding of the two terms:

Ma'ruf al-Kharki: "The apprehension of Divine Realities."

Abul-Husayn an-Nuri: "Abandonment of all the portion of the carnal soul."

Abu Sahl Saluki: "Obtaining from objections."

Abu Muhammad al-Jariri: "Building up of good habits and freeing of the heart from evil desires."

Abu AhijQazwani: "Nothing but pleasing manners."

Al-Junayd: “The purification of the heart from associating with created beings, separation from natural characteristics, suppression of human qualities, avoiding the temptations of the carnal soul, taking up the qualities of the spirit, attachment to the sciences of the reality, using what is more proper to the eternal, counseling all the community, being truly faithful to God and following the Prophet (saw) according to the law.”

Thus, the essence of Sufism lies in the purification of the senses and the will, the building up of inner and outer life, and the attainment of eternal felicity and blessedness by apprehending the Divine Realities.

1.1.2 Features and Functions of Sufi Discourse:

Sufism, which emphasizes soul purification, spirit refinement, and the search for ultimate truth, is a representation of Islam's spiritual side. Despite having its roots in Islam, Sufism swiftly embraced common human characteristics, bridging religious divides to arrive at a universal spiritual realm. Symbolic language and rhetorical devices like metaphor, allegory, and puns are characteristics of Sufi speech. Because the Sufi literature is an intuitive, experiencing narrative that expresses an inner spiritual state that can only be understood through illumination and revealing, it is not rational in the philosophical sense, making translation one of the most difficult assignments.

Because Sufis utilize words to communicate their love, longing, and desire for the Divine, Sufi literature combine poetry and prose. The connotations of Sufi words such as fanā’ (annihilation), baqā’ (subsistence), ḥāl (state), and maqām (station) are therefore too deep and mystical to be rendered properly. As a result, translating Sufi discourse necessitates a special level of preparedness on the part of the translator, combining linguistic proficiency, familiarity with Sufi philosophy, and the capacity to communicate spiritual experience without compromising its core meaning.

1.1.3 Features and Functions of Sufi Texts

In the intellectual and spiritual heritage of Islam, Sufi literature holds a special place. Sufi literature, which draw from the teachings of the Qur'an, the sayings of the Prophets, and centuries of spiritual wisdom, are used as both means of religious expression and as instruments for spiritual development.

1.1.3.1 Features of Sufi Texts:

1) Allegorical and Symbolic Language

According to Nasr (2007), Sufi writings are renowned for their extensive use of metaphor and symbolism. Symbols such as the beloved (God), wine (divine intoxication), or the trip (spiritual search) are frequently used to represent the route to divine union. The deeper meanings are revealed to those who possess inner awareness, while the uninitiated are shielded from them by these symbols.

2) Ta'wil, or Esoteric Interpretation

Ta'wil, or esoteric interpretation of Hadiths and Qur'anic texts, is a common practice in Sufi works. This approach reveals several levels of significance, which is consistent with the idea that the divine

3) Expression via Poetry

The predominant genre of Sufi literature is poetry. Schimmel (1975) asserts that poets such as Rumi, Ibn al-Farid, and Hafiz used poetic language to convey heavenly love, spiritual pleasure, and the soul's desire for oneness with the heavenly. These writings' contemplative qualities are further enhanced by their use of rhyme, rhythm, and repetition.

4) The Didactic Framework

Many Sufi works are organized as manuals or guides for spiritual searchers, according to Knysh (2000, p. 8). Works like Ibn 'Arabi's *Futuh al-Makkiyya*, Al-Qushayri's *Risala*, and Al-Ghazali's *Ihya' 'Ulum al-Din* offer detailed instructions on moral conduct and spiritual

state.message has both an internal (bāṭin) and external (zāhir) dimension. On the Sufi path, there are states (ahwāl) and stations (maqāmāt).

5) Anecdotal and Autobiographical Content

Some books contain hagiographic tales of Sufi saints and teachers or autobiographical observations. These stories serve as motivational examples for readers and demonstrate the life-changing experiences that come from engaging in spiritual practice

1.1.3.2 Functions of Sufi Texts:

1. Spiritual Instruction

Fundamentally, Sufi literature serve as spiritual journey guides. They teach how to recall God (dhikr), purify the soul (tazkiya), and develop virtues like humility, patience, and sincerity.

2. Esoteric Knowledge Transmission

Sufi books convey wisdom through esoteric commentary and encoded symbols that is frequently inaccessible by logical investigation alone. This keeps Sufism's spiritual legacy alive for future generations.

3. Identity and Community Formation

The identity of Sufi communities (ṭarīqas) is shaped and preserved in part by Sufi writings. Each order's founding scriptures frequently outline particular beliefs, customs, and spiritual transmission networks (silsilas).

4. The Influence of Literature and Culture

Sufi works have had a significant influence on Islamic literary traditions in addition to their spiritual function. The Persian, Arabic, Turkish, Urdu, and other literary traditions have incorporated their themes and stylistic elements, adding to the cultural diversity of the areas where Sufism thrived.

5. Connecting the Esoteric and Exoteric

According to Triminham (1998), Sufi texts serve as a link between the internal aspects

of faith and the external behaviors of Islam. They appeal to the emotions as well as the intellect, enabling a deeper connection with the faith

Sufi texts are therefore complex in both structure and purpose. They are essential for anybody wishing to comprehend the spiritual core of Islam since they function on several levels, including literary, theological, mystical, and educational. These works continue to motivate truth-seekers across decades and cultures, whether they are viewed as spiritual manuals, poetry, or philosophy.

1.1.4 The Challenge of Sufi Terminology:

The mystical branch of Islam known as Sufism has its own language for describing its metaphysical ideas, inner experiences, and spiritual discoveries. The esoteric teachings of the tradition are transmitted and preserved in large part through the use of the Sufi phrase *al-muṣṭalaḥ al-ṣūfī*. Every term contains nuanced meanings that are frequently impossible to properly convey without sacrificing its spiritual and cultural connotations.

1.1.4.1 Definition of the Sufi Term

Sufi masters employ the Sufi term, which is a specialized word or phrase, to define spiritual experiences, phases, activities, and metaphysical realities (Schimmel, 1975). These words convey experiential knowledge that can only be comprehended via inner realization, transcending their literal connotations.

Sufi terms that are frequently used include:

- *Fanā'* (the destruction of the self in God);
- *Baqā'* (continuation in God following destruction);
- *Ḥāl* (transient spiritual condition);
- *Maqām* (permanent spiritual station);
- *Nafs* (the ego or lower self); and *Dhikr* (remembrance of God)

1.1.4.2 Origins and Development

Sufi terminology developed as a result of the interplay of several factors:

Prophetic and Qur'anic Language: Many Sufi terminology have esoteric connotations after being reinterpreted from words found in the Qur'an and Hadith.

Spiritual Experience: Early Sufi saints used new names to describe inner truths as a result of their own mystical experiences.

Philosophical and Linguistic Influences: The conceptual development of the Sufi language was also impacted by Greek philosophy, Neoplatonism, and Islamic theology, particularly in the writings of individuals such as Suhrawardi and Ibn 'Arabi.

1.1.4.3 Functions of the Sufi Term

Transmission of Esoteric Knowledge or spiritual truths that are beyond the realm of reason can be communicated through the use of Sufi terminology. They act as keys that open the Sufi Path Preservation's secret dimensions: These phrases aid in systematizing the Sufi path and assisting seekers by defining spiritual phases and practices.

Protection Through Ambiguity of Sufi terminology, which are frequently ambiguous or allegorical, shield sacred information from outsider misinterpretation or abuse.

Initiatory Teaching: To adequately explain several words, a spiritual guide (murshid) is necessary. Through guided practice and lived experience, their full meaning becomes clear.

1.1.4.4 Challenges in Translating in Translating Terminology

–Sufi phrases frequently lose their subtlety or cannot be translated. According to Knysh (2000), the sensory depth and symbolic resonance of important concepts are frequently lost in literal translation. There are many difficulties when translating Sufi words into other languages:

- **Semantic Density:** Depending on the situation, a single Sufi phrase might have several meanings.
- **Cultural Embeddedness:** Since these concepts have roots in Arabic language subtleties and Islamic cosmology, direct equivalents are uncommon.

- Interpretive Diversity: The same phrase may be used in slightly different ways by various Sufi organizations and writers. Therefore, in order to prevent misinterpretation, translating Sufi writings frequently calls for a thorough understanding of the tradition and careful use of terminology.
- Terms like fanā' and ishq (divine love) are used in Rumi's poetry to depict the soul's journey in emotional and metaphorical ways. Ibn 'Arabi explained metaphysical realities such as wahdat al-wujūd (unity of being) using a complex vocabulary of technical terminology. An early work that methodically describes a number of important Sufi words is Al-Qushayri's *Risāla*.
- Sufi terminology are spiritual markers more than just language tools. They provide understanding of the indescribable and act as a link between the inner realms of divine truth and the external teachings of Islam. To comprehend them is to move closer to the core of Sufism, where meaning is found via firsthand experience rather than merely definition and words become conduits of light.

1.2 Translation studies: Theoretical foundations

1.2.1 Major translation theories relevant to spiritual /religious texts

a) Hermeneutic approach

By taking into account context, symbolism, and the link between the parts and the whole, the hermeneutic approach is a style of interpretation, particularly of texts, that aims to reveal layers of meaning. Hermeneutics, which has its roots in biblical and legal interpretation, has broadened to include philosophy, literature, and religious studies. It is especially useful for analyzing mystical or esoteric texts, such as those found in Sufism. A hermeneutic approach to "رموز الإنسان الكامل" (The Symbols of the Perfect Man) would entail the following: Contextual Reading: Analyzing the philosophical, cultural, and religious context

of terms such as "الإنسان الكامل" (the Perfect Man), connecting them to Islamic mysticism, and contrasting them with comparable figures in other traditions.

Interpretation through Symbols: seeing symbols as transmitters of information rather than at face value multifaceted spiritual meanings—realizing that a figure such as the "Perfect Man" has ontological and metaphysical significance in addition to being historical. According to Corbin (1972), the Sufi universe is an imaginary reality that writings reveal rather than a physical one.

Examining how René Guénon (عبد الواحد يحيى) integrates conventional sources from other civilizations to create a universal philosophical framework is known as intertextual analysis.

The fusion of horizons refers to approaching the text from both the author's and the reader's perspectives, honoring the conventional interpretations while simultaneously taking into account the viewpoint and comprehension of the contemporary reader.

b) Skopos Theory

Skopos Theory is a translation theory that emphasizes the purpose (*skopos* in Greek) of a translation as the most important factor in determining translation strategies and decisions. It was developed in the late 1970s and 1980s by German linguist **Hans J. Vermeer**. As Nord (1997) emphasizes, understanding the communicative function of the target text is essential, especially in religious or philosophical translation:

- **Purpose Over Fidelity:** The main goal of a translation is to fulfil its intended purpose in the target culture, even if that means deviating from the original text.
- **Functional Approach:** Translations are viewed as purposeful acts of communication, and the translator is seen as a cultural mediator who must adapt the text to the needs and expectations of the target audience.

- **Translation Brief:** The translator should work according to a "brief" — instructions provided by the client or derived from the context — that defines the purpose, audience, and function of the translation.
- **Multiple Valid Translations:** Since different purposes call for different strategies, there can be multiple correct translations of the same source text.
- **Target-Oriented:** Skopos theory shifts focus from the source text to the target culture and reader.

c) Berman's Ethics of Translation:

A philosophical and critical approach to translation, Antoine Berman's *Ethics of Translation* (1984) places a strong emphasis on faithfulness to the foreign, or what he refers to as "the ethics of the foreign." In the words of Berman (1984), "the aim of translation is not to erase the foreign but to welcome it into one's own language."

Berman contends that rather than domesticating the original material to conform to the norms of the target culture, translation should honor and maintain its foreignness or alterity. The reader should be able to sense the original's peculiarity in a translation that is truly ethical.

He takes issue with translation techniques that obscure cultural distinctions, particularly when the translator applies their own cultural or language standards to the source material.

In his 1985 essay "Translation and the Trials of the Foreign," Berman lists twelve ways that translations usually distort the source material, including: Clarification (adding explanations not found in the original), expansion (lengthening the text), rationalization (making the text more logical), and the destruction of rhythms and linguistic patterns. Although these tendencies frequently occur unintentionally, they have moral ramifications because they lessen the source's distinctive identity. Domestication against Foreignization: Thinkers like Lawrence Venuti promoted the foreignization/domestication dichotomy as a result of Berman's theories. It is obvious that Berman believes that foreignization is the moral course. Humility,

transparency, and reverence for the text and its culture are all required under Berman's ethics. His writings have influenced hermeneutics, literary translation, and linguistic philosophy.

d) Polysystem Theory

Itamar Even-Zohar, an Israeli professor, created this literary and translation theory in the 1990s. It offers a dynamic and systematic framework for comprehending the role that translated literature plays in a culture.

Even-Zohar (1990) asserts that when translated literature assumes a key role, it becomes an active force in the development of the literary canon. Literature is a network of interconnected subsystems (genres, styles, norms, translated versus original texts) rather than a single, cohesive system. One of these subsystems is translated literature, which interacts with other subsystems in a dynamic and hierarchical manner.

e) Communicative and Semantic Translation

In the 1980s, British linguist Peter Newmark introduced these two methods. While both seek to maintain meaning, their methods and areas of emphasis are different. A faithful representation of the exact contextual meaning present in the original text is the main goal of semantic translation. Its primary objective is to preserve the original's nuances, style, tone, and cultural elements. This method tends to be more literal and adheres to the original, maintaining its formal structure and authorial voice. Consequently, it is particularly effective in literary, philosophical, and religious writings—domains where complex meaning and aesthetic components are essential (Newmark, 1988).

On the other hand, communicative translation prioritizes the understanding and response of the intended audience. Often employing a more flexible and adaptive approach, it seeks to give its readers the same impression or goal as the original. This method prioritizes fluidity, naturalness, and clarity in the target language while placing the reader at the center. It functions best in functional writings like speeches, instructions, and advertisements that emphasize

impact and communication. Newmark (1988) asserts that both approaches should be applied simultaneously, with the translator alternating between them according to the type of text, its purpose, and its intended audience.

1.2.2 Translation strategies and techniques

1.2.2.1 Domestication and foreignization

Based on prior concepts by Antoine Berman and Friedrich Schleiermacher, American translation theorist Lawrence Venuti (1995) established two translation strategies: domestication and foreignization. They explain the extent to which a translation preserves a text's foreign identity or adapts it to the recipient culture.

The process of adapting the original text to the customs, language, and culture of the intended audience is known as domestication. For the target culture, it seeks to make the text fluid, recognisable, and simple to read. It eliminates or modifies culturally alien aspects. It puts the comfort of the reader first.

Conversely, foreignization is a tactic that resists assimilating into the norms of the target culture while retaining aspects of the foreign culture. It seeks to make readers aware of the peculiarities and distinctions of the original text. Names, idioms, and cultural allusions are either preserved or only slightly altered. The fact that the reader is reading a translation is made clear to them. The goal of ethics is to protect cultural variety. However, it could make the writing feel strange or difficult to read.

1.2.2.2 Vinay and Darbelnet's Translation Procedures

Two general translation techniques are suggested by Vinay and Darbelnet: oblique (free) translation and direct (literal) translation. Depending on the circumstance, the translator may switch between these two approaches. In order to accurately transmit the intended meaning, the translator must use oblique translation when there is no direct counterpart in the target language

or when barriers are caused by cultural or structural differences. The seven main translation processes they identified are as follows:

A. Literal Translation:

As long as the final product is grammatically and stylistically correct in the target language, this approach entails translating word for word while preserving structure and purpose. When translating between closely related languages, literal translation is most effective; but, if it sacrifices naturalness or clarity, it may need to be dropped.

B. Transposition:

This modifies a word or phrase's grammatical category without altering its meaning. For instance, converting an adjective to an adverb or a noun to a verb. Two categories exist: Transposition is necessary because of structural differences.

Optional transposition: selected for aesthetic or stylistic purposes.

C. Modulation:

Modulation is altering the expression's perspective or point of view. It helps steer clear of uncomfortable phrasing and adjusts the sentence to the natural expression style of the target language. It could be either: Fixed (conventional): frequently seen in lexicons. Free (creative): the translator's invention depending on circumstances.

D. Equivalence:

When proverbs, idioms, or culturally specific terms cannot be translated exactly, this approach is employed. Rather, the translator looks for an expression in the target language that is functionally identical. For instance: "Il pleut des cordes" in French "It's raining cats and dogs" in English

E. Adaptation:

When a circumstance from the source culture does not exist in the target culture, adaptation takes place. It is swapped out for a culturally relevant equivalent by the translator.

When translating humor, children's books, or cultural allusions that would otherwise have little significance for the intended audience, this method is frequently employed.

1.2.2.3 Additional Techniques according to Vinay and Darbelnet

Vinay and Darbelnet covered a number of other methods that translators might employ in addition to the seven fundamental processes to deal with more complex or challenging cases:

F. Compensation:

The translator introduces a meaning or stylistic feature elsewhere in the text to make up for its inability to be translated in its original location.

G. Economy:

Using fewer words to convey the same information, frequently as a result of the two languages' differing levels of conciseness.

H. Amplification:

It is the process of adding descriptive or explanatory aspects to make something clear, particularly when a direct translation can seem unclear.

I. Explicitation:

When cultural contexts differ, it is frequently required to make implicit meanings in the source text explicit in the target text.

The reverse of explicitation, implicitization, involves eliminating components that would be superfluous or unduly evident in the target language.

J. Generalization:

It is the process of substituting a more general term for a specific one in the absence of an exact counterpart. Using a more specific phrase in place of a general one to improve accuracy or contextual relevance is known as "particularisation."

1.2.2.4 Peter Newmark's Translation Procedures:

Although he added his own vocabulary and broadened the translator's toolkit, Peter Newmark built on the concepts of Vinay and Darbelnet. Among his most noteworthy operations are:

- Transference: The unaltered use of a term straight from the original language.
- Naturalization: Changing a borrowed word to conform to the target language's grammatical and spelling requirements.
- Cultural Equivalent: Swapping out a phrase with a culturally distinct connotation for one that has a comparable effect in the target culture.
- Functional Equivalent: Even if a phrase is not a literal match, it can still have the same meaning.
- Descriptive Equivalent: Using a descriptive phrase rather than a literal translation to explain a term's meaning.
- Breaking down a word into its semantic constituents and reassembling them in the target language is known as "component analysis."
- Synonymy: When a precise equivalent is unavailable or inappropriate, a near-synonym is used.
- Through-Translation (Calque): A precise translation of complex sentences or institutional concepts.
- Shift or Transposition: Changing a noun's category or grammatical structure, such as turning it into a verb.
- Modulation: Adapting a perspective, metaphor, or point of view to make the translation seem organic.
- Recognized Translation: Using a known and accepted translation, especially for fixed phrases or proper names.

- Compensation: Adding information elsewhere in the text to make up for a loss of style or meaning in one section.
- Paraphrase: When a term is too idiomatic or impossible to translate, rewrite its meaning using different terms.
- Triplets or couplets: Using two or more translation methods at the same time to ensure correctness and intelligibility.
- Deletion and Addition: Two crucial translation techniques for converting a text from the source language (SL) to the target language (TL) are deletion and addition. They are among a wider range of methods that translators can use to guarantee the translated text's natural flow, cultural relevance, or clarity.

1.3 The Translation of Sufi Texts:

1.3.1 Cultural, Semantic and Stylistic Challenges

Significant difficulties that can be broadly divided into three categories—cultural, semantic, and stylistic—are encountered while translating spiritual and literary materials, especially Sufi writings. With ideas like *tawhīd* (the unity of God), *dhikr* (remembrance), and *fanā'* (annihilation of the self) that lack direct equivalents in many target cultures, Sufi books are culturally firmly ingrained in Islamic metaphysics and historical background. By using footnotes or additional explanations, translators must strike a careful balance between maintaining these culturally specific phrases and making them understandable to the reader. Polysemy and symbolic richness are characteristics of Sufi vocabulary in terms of semantics.

It is not enough to translate words like *nūr* (light) or *wujūd* (being) literally because they have simultaneous theological, philosophical, and poetic connotations. The intended layer of meaning must be interpreted by the translator using the theological background and context. In order to create spiritual moods rather than impart factual knowledge, Sufi literature use poetic prose, rhythmic repetition, and rhetorical tactics. It is quite difficult to preserve the original's

aesthetic and meditative elements while translating it into a new linguistic system. As a result, the translator needs to be sensitive to the many facets of Sufi discourse and serve as both a linguistic mediator and a cultural and spiritual interpreter. According to Lawrence Venuti (1995), if translators over-domesticate spiritual conceptions, cultural differences could result in misunderstandings or reductionism.

1.3.2 Fidelity and Readability in Sufi Text Translation

According to Berman (2009), integrity in sacred texts is spiritual and epistemic in addition to being linguistic. There is a special conflict while translating Sufi works between maintaining the original's integrity and making the translation readable in the target tongue. Since Sufi literature frequently serve as conduits of spiritual knowledge (*ma'rifa*) rather than merely literary expression, fidelity means maintaining the source text's doctrinal accuracy, mystical terminology, and stylistic subtleties. But too much literal translation might obfuscate meaning, particularly for readers who are not familiar with Sufism's symbolic and metaphysical aspects.

However, putting accessibility first could mean rephrasing convoluted metaphors, simplifying difficult ideas, or leaving out culturally complex allusions—risks that could distort the original goal or lessen the spiritual depth. *Fanā'* (self-annihilation in God), for instance, needs to be used very carefully because a superficial interpretation could result in theological misunderstandings. Sufi translators must therefore strike a delicate balance between preserving the original's mystical quality and theological complexities while making sure the translated material is still understandable, flowing, and significant to readers in the modern era. This balance frequently calls for innovative techniques like footnoting, glossing, and occasionally modifying rhetorical structures to fit the cognitive and cultural framework of the intended audience.

1.3.3 The Role of the Translator as Interpreter

"The translator becomes an exegete, charged with unveiling the hidden layers of meaning," as Steiner (1975) stated. The translator serves as both a language mediator and a hermeneutic interpretation when translating Sufi writings. Sufi works, in contrast to technical or simple narrative texts, are infused with symbolic phrases, metaphysical ideas, and multi-layered meanings that defy plain linguistic equivalency. The translator must therefore address the spiritual, philosophical, and cultural aspects of the original work in addition to lexical substitution.

Understanding the doctrinal framework, deciphering metaphors, and choosing wisely how to convey abstract or esoteric ideas in the target language are all part of this interpretive role. Rendering *ḥaqīqa* (ultimate truth or reality), for instance, is necessary. demands knowledge of the ontological framework of Islamic mysticism in addition to language proficiency. Additionally, the translator frequently serves as a cultural mediator by placing references to Hadith, Sufi practices, or Qur'anic verses that the target audience may not be familiar with in context. In this way, translating turns into a kind of re-creation, where the translator reinterprets and reworks the text to maintain its spiritual resonance and intellectual integrity. As a result, the translator actively contributes to the text's meaning development across linguistic and cultural barriers rather than just conveying words.

1.3.4 Cultural Equivalence and Its Limits in Mystical Texts

In order to translate concepts from one culture into one that is understandable and relatable to another, the idea of cultural equivalency is essential. However, the use of cultural equivalency faces significant obstacles when it comes to mystical books, such those found in Sufi literature. Islamic metaphysics, Qur'anic intertextuality, and spiritual practice—contexts that frequently lack clear cultural parallels—are the foundations of Sufi vocabulary and iconography.

Attempts to substitute target culture analogs for culturally distinct notions may lead to oversimplification or distortion. Venuti (1995) cautions that over-domestication through cultural equivalency can result in ethnocentric translations by making the foreign invisible. For example, interpreting fanā' as "self-annihilation" or tawḥīd as "monotheism" may distort these concepts' ontological and experiential depth, lowering

Conclusion

This chapter established the theoretical foundation for analyzing the Sufi text translation. Firstly, it discussed features and functions of Sufi texts focusing on some challenges of Sufi terminology. Then it presented the main translation strategies and techniques used in Sufi texts translating. At the end it showed how the translation of the Sufism is difficult.

**Chapter 02: Comparative Analysis of the
René Guénon's the Symbolism of the Cross
Translation**

Chapter 02: Comparative Analysis of the Translation

Introduction

This chapter presents a detailed comparative analysis of selected passages from René Guénon's **The Symbolism of the Cross** and their Arabic equivalents as translated by Abdul Baqi Meftah. The aim is to investigate how complex metaphysical and symbolic concepts are translated across linguistic and cultural boundaries, particularly from Guénon's French traditionalist discourse into an Islamic Sufi framework through the Arabic language.

Key metaphysical and symbolic words that are essential to Guénon's worldview are identified at the beginning of the chapter, including states of being, center, cross, and pole. It then looks at Meftah's translation of these concepts, assessing each one's level of cultural adaptation, symbolic resonance, and semantic faithfulness. Syntactic structures, rhetorical decisions, and underlying conceptual frameworks are all examined in addition to the lexical level.

This chapter aims to illustrate the translator's interpretive techniques, the impact of Sufi terminology on the translation process, and the difficulties of communicating abstract metaphysical concepts in a foreign linguistic and doctrinal framework through a comparison of source and destination materials. By taking this approach, the chapter advances a more comprehensive understanding of spiritual translation as a process that involves both metaphysical mediation and linguistic rendering.

2.1 Corpus Description

2.1.1 René Guénon 1886-1951

French philosopher René Guénon, also known by his Muslim name Abd al-Wahid Yahya, was born in Blois, France, on November 15, 1886, and passed away in Cairo, Egypt, on January 7, 1951. He is regarded as one of the most important leaders in 20th-century Sufi and

traditional philosophy. Raised in a traditional Catholic household, Guénon obtained a classical education.

Early on, he showed an interest in mathematics and philosophy. Despite attending a number of Parisian academic institutions, he was not happy with the secular and materialistic aspects of contemporary Western education.

Guénon was first drawn to spiritual and esoteric schools like Theosophy, but he quickly disapproved of and separated himself from them because of their shallowness. He then started looking to the East for genuine traditional wisdom.

Guénon became an Islamic convert in 1912 and adopted the name Abd al-Wahid Yahya. According to him, Islam, especially Islamic Sufism, is the fullest manifestation of timeless knowledge and universal tradition (la Tradition).

He moved to Cairo in 1930, where he lived for the rest of his life, dedicating himself to writing and study. He married an Egyptian woman and established strong ties with Sufi orders, especially the Shadhili order.

Guénon authored numerous influential books in traditional and religious thought. Some of his most notable works include:

- *The Crisis of the Modern World*
- *The Reign of Quantity and the Signs of the Times*
- *The Symbolism of the Cross*
- *Man and His Becoming According to the Vedanta*
- *Introduction to the Study of the Hindu Doctrines*

He vehemently condemned contemporary Western culture for departing from metaphysical and spiritual ideals. He advocated going back to tradition as the true source of knowledge. He highlighted how the main world religions are inherently one.

He offered a thorough metaphysical and Sufi perspective on life and wisdom. René Guénon continues to have a significant impact on East-West intellectual and spiritual discussions as well as traditionalist thinkers. His writings are still regarded as crucial sources in philosophical and religious studies.

2.1.2 Le Symbolisme de la Croix (1931)

A significant metaphysical work by Guénon is *Le Symbolisme de la Croix*. It examines the cross's deep symbolic connotations, not just in relation to Christianity but also as a timeless and universal symbol that appears in many different traditions.

2.1.3 Presentation of Abdelbaghi Mefteh

Abdelbaghi Mefteh was born on April 9, 1952, in Guemar, Oued Souf in the south of Algeria. He is an Algerian scholar, translator, and commentator, widely recognized for his contributions to the study and dissemination of Islamic metaphysics and Sufi thought. His Arabic translations and commentary on the writings of René Guénon (1886–1951), a French metaphysician who became an Islamist and went by the name Abd al-Wahid Yahya, have earned him special recognition.

Mefteh devoted his academic career to delving deeply into Islamic esotericism, particularly as seen through the Traditionalist School of Guénon and the mystical philosophy of Ibn 'Arabi. He is knowledgeable about the symbolic sciences, comparative metaphysics, Islamic theology, and Sufism. He is able to connect Islamic spiritual history with Western metaphysical traditions because of his fluency in both classical Arabic and French.

Mefteh is well recognised for translating René Guénon's important works into Arabic, including *Man and His Becoming According to the Vedanta* (الإنسان وتحققه بحسب الفيدانتا) and *The Symbolism of the Cross* (ببیب رمزیه الص). His translations are renowned for their depth,

accuracy, and clarity; they frequently include copious footnotes and explanatory commentary that place Guénon's views in the perspective of Islamic philosophy.

Along with his translations, Abdelbaki Mefteh has written a number of original studies and reflections on the concept of the Perfect Man (الانسان الكامل) in both Islamic and universal philosophical traditions, as well as Sufi metaphysics and symbolic language. His efforts have made important contributions to the intellectual resurgence of classical metaphysical discourse in the Arab world, enabling intellectuals and spiritual seekers who speak Arabic to access foundational Western esoteric texts.

2.1.4 Selection Criteria of Analysed Passages

Relevance, representativeness, and coherence between the source and target texts were ensured by using both qualitative and thematic criteria while choosing passages for comparison analysis in this dissertation. The following guidelines were chosen:

A. Thematic Relevance

The chosen passages highlight the main ideas of the dissertation, especially the translation of esoteric language, symbolic terminology, and Sufi philosophical conceptions. These comprise important concepts in Sufi discourse, including al-insān al-kāmil, fanā', maqām, tawhīd, and others.

B. Terminological Density

Only texts with a significant concentration of Sufi terminology and symbolic expressions were selected, allowing for focused semantic and conceptual analysis.

C. Comparability

A direct comparison analysis was made possible by the selection of the examined portions so that both the Arabic original and its translation (or vice versa) were accessible and verifiable.

D. Linguistic Complexity

Sections that provide linguistic or conceptual difficulties for the translator, such as metaphorical formulations, symbolic vocabulary, or statements that are culturally specific, received extra attention.

E. Representation of Translation Strategies

The selected excerpts exemplify a range of translation strategies (e.g., literal, interpretive, adaptive), allowing for a nuanced comparative critique.

F. Balance Between Length and Depth

Each passage was selected to be short enough for close linguistic and semantic analysis, yet substantial enough to reveal deeper translation dynamics and challenges

2.2 Comparative Analysis

2.2.1 Comparative Reading of Selected Passages

Comparative Analysis of Selected Texts: The Arabic Translation by Abdelbaki Mefteh
Key sections from René Guénon's *Le Symbolisme de la Croix* and their Arabic equivalents in عبد الباقي مفتاح's translation (رمزية الصليب) are read in comparison in this section. Examining how metaphysical, symbolic, and esoteric concepts are translated into Arabic and evaluating the translator's methods for maintaining or reinterpreting Guénon's complex conceptual language are the goals.

1. Original passage (French):

"La croix, en tant que symbole, peut être considérée comme une figure représentant l'homme universel."

Arabic Translation (by Abdelbaki Meftah):

"الصليب، من حيث هو رمز، يمكن اعتباره صورة تمثل الإنسان الكامل"

Translation Techniques & Strategies:

Instead of using literal transfer, he employs semantic translation, which preserves meaning. The translation of "L'homme universel" to "الإنسان الكامل" is in line with Sufi terminology.

Cultural Adaptation: Using the well-known Sufi notion of al-Insān al-Kāmil (الإنسان الكامل), Meftah adapts the metaphysical word "L'homme universel" to make it more significant for Arabic readers who are familiar with Islamic mysticism.

Equivalence Strategy: He looks for terms that are equal in the target culture and that represent both denotation and connotation.

2. Original passage (French):

"Il y a dans la croix un élément de stabilité et un élément de mouvement."

Arabic Translation:

"في الصليب عنصر من الثبات وعنصر من الحركة"

Translation Techniques & Strategies:

Literal Translation: In this instance, Meftah maintains a more literal framework, mirroring the philosophical abstract meaning without changing the conceptual weight.

Clarity & Balance: He keeps the syntactic balance, which reflects the stability vs. movement conceptual equilibrium Guénon is talking about.

3. Original passage (French):

"Le symbolisme de la croix se rattache aux doctrines cosmologiques et métaphysiques les plus anciennes."

Arabic Translation:

"يرتبط رمزية الصليب بأقدم العقائد الكوسمولوجية والميتافيزيقية"

Translation Techniques & Strategies:

Foreignization: Meftah maintains the scholarly tone and foreign concepts by transliterating terminology like "الكوسمولوجية" and "الميتافيزيقية" with little explanation.

Partial domestication: He incorporates technical phrases into a statement that is syntactically Arabic while maintaining their meaning.

4 Original passage (French):

"Les deux axes de la croix peuvent être regardés comme représentant la dualité de la manifestation."

Arabic Translation (عبد الباقي مفتاح):

"يمكن اعتبار محوري الصليب ممثلين لثنائية التجلي"

Translation Techniques & Strategies:

Terminological Accuracy: The phrase "manifestation" is changed to "التجلي", a term that is widely used in Sufi metaphysics.

In order to maintain the abstract cosmological concept of duality, Meftah selects "ثنائية التجلي" as the semantic equivalent.

Adherence to Philosophical Tone: Meftah honors the intricacy of Guénon's metaphysical discourse without simplifying it.

5 Original passage (French):

"La forme cruciale résulte de l'intersection de deux directions perpendiculaires."

Arabic Translation:

"الشكل الصليبي ناتج عن تقاطع اتجاهين متعامدين"

Translation Techniques & Strategies:

Technically accurate literal translation preserves the original structure with few changes.

Adherence to Guénon's symbolic logic is ensured by the use of scientific vocabulary: "اتجاهين متعامدين" preserves the geometrical idea.

6. Original passage (French):

"La croix est le symbole de l'extension de l'Être dans toutes les directions de l'espace."

Arabic Translation:

"الصليب هو رمز لامتداد الكائن في جميع اتجاهات الفضاء"

Translation Techniques & Strategies:

"l'Être" is functionally equivalent to "الكائن", maintaining ontological depth.

The symbolic structure is preserved through formal equivalency.

Moderate domestication: For Arab readers, the term "الفضاء" may conjure up images of both spiritual and physical space.

7/Original passage (French):

"Ce développement s'effectue suivant les directions cardinales figurées par les branches de la croix."

Arabic Translation:

"يتم هذا الامتداد حسب الاتجاهات الأصلية التي تمثلها أذرع الصليب"

Translation Techniques & Strategies:

"Branches de la croix" is explained as "أذرع الصليب" for the Arabic reader who is not familiar with Western symbolic wording.

Contextual Adaptation: Maintains metaphysical overtones while translating spatial meaning into Arabic.

8. Original passage (French):

"Le centre de la croix représente le point principal, origine de toutes choses."

Arabic Translation:

"يمثل مركز الصليب النقطة الأصلية، منبع كل الأشياء"

Translation Techniques & Strategies:

In order to align with Arabic intellectual tradition, "le point principal" is rendered as "النقطة الأصلية" with emphasis.

Amplification: "origine" is changed to "منبع," which adds a deeper, more spiritual connotation.

Dynamic Equivalence: Maintains intellectual symbolism in a form that is relevant to culture.

9. Original passage (French):

> "La figure de la croix correspond à une synthèse de la totalité de l'être manifesté."

Arabic Translation:

"تمثل صورة الصليب تركيباً شمولياً للكائن المتجلي"

Techniques & Strategies:

"Synthèse de la totalité" is transformed into "تركيباً شمولياً" by semantic condensation, expressing the concept of complete integration.

Cross-cultural Communication: "l'être manifesté" is translated as "الكائن المتجلي" by referencing Sufi terminology ("تجلي").

Conceptual Equivalence: Accurate Arabic mystical phrasing that preserves high-level abstract concepts.

10. Original passage (French):

"Le symbolisme de la croix est universel et se retrouve dans toutes les traditions."

Arabic Translation:

"رمزية الصليب كونية، وتُوجد في جميع التقاليد"

Techniques & Strategies:

"universel" → "كونية" is a direct equivalency that is both accurate and sensitive to cultural differences.

A slight simplification of "se retrouve" to "تُوجد" improves the sentence's flow in Arabic.

Domestication: Preserves readability for the Arabic academic reader by avoiding too foreign syntax.

11. Original passage (French):

> "Le point cent **passage** ral est immobile tandis que les branches s'étendent vers l'extérieur."

Arabic Translation:

"النقطة المركزية ثابتة، بينما تمتد الأذرع نحو الخارج."

Techniques & Strategies:

Structure and logic are preserved in a literal translation.

In beautiful Arabic, parallelism balances the oppositional dynamic ("ثابتة" vs. "تمتد").

Rhythm and Clarity: Meftah's writing style preserves Arabic flow while guaranteeing philosophical clarity.

12. Original passage (French):

"Les directions de l'espace sont les modalités de l'existence conditionnée."

Arabic Translation:

> "اتجاهات الفضاء هي كفيات الوجود المقيد"

Techniques & Strategies:

Calque: Meaning is conveyed directly while preserving metaphysical language.

Terminological accuracy: the phrase "modalities" is changed to "كفيات," which is a term from classical Islamic philosophy.

Foreignization: Employs words that are true to Guénon's meaning but may not be recognizable to most readers.

13. Original passage (French):

"La croix représente l'axe du monde, autour duquel s'organise la manifestation."

Arabic Translation:

"الصليب يمثل محور العالم، الذي تنتظم حوله التجليات"

Techniques & Strategies:

"Manifestation" → "التجليات" is a Sufi term that explicitly connects the book to Ibn Arabi's metaphysical framework.

"s'organise" becomes "تنتظم" through semantic adaptation, providing an active metaphysical structure.

Intertextual Strategy: Cross-cultural resonance in accordance with Sufi and Qur'anic cosmologies.

14. Original passage (French):

"Les dimensions de l'espace ne sont que des modalités de l'Être."

Arabic Translation:

"أبعاد الفضاء ليست سوى كفيات للكائن"

Techniques & Strategies:

Lexical adaptation combined with literal interpretation preserves grammatical accuracy while changing "modals" to "كفيات"

Ontological Fidelity: Guénon's metaphysical vision is preserved when "l'Être" is translated as "الكائن"

Philosophical Formality: Employs traditional Arabic language appropriate for erudite readers.

15. Original passage (French):

> "La verticalité de la croix évoque la transcendance."

Arabic Translation:

"الاستقامة العمودية للصليب تشير إلى التعالي"

Techniques & Strategies:

For clarification, "verticalité" is translated as "مودية الاستقامة ال".

The concept of "transcendence" → "التعالی" is culturally equivalent to Islamic metaphysics.

Clarity Strategy: Meftah makes sure that difficult ideas are understandable by carefully dissecting them.

Do you like a classified table or downloadable document that compiles all of this information, or would you like me to continue with more samples? Additionally, I am able to arrange these according to translation methods (e.g., modulation, cultural adaption, semantic translation, etc.).

16. Original passage (French):

"L'union des opposés est réalisée dans le centre de la croix."

Arabic Translation:

"اتحاد الأضداد يتحقق في مركز الصليب"

Techniques & Strategies: The phrase "union des opposés" is philosophically equivalent to "اتحاد الأضداد," which reflects a well-known metaphysical idea in Islamic philosophy. Syntactic equivalency emphasizes authenticity and clarity by maintaining the sentence structure similar to the original.

Universalization: By using well-known language, the philosophical idea becomes culturally relevant.

17. Original passage (French):

> "Le symbolisme géométrique est la base de nombreuses doctrines traditionnelles."

Arabic Translation:

"الرمزية الهندسية هي أساس العديد من العقائد التقليدية"

Techniques & Strategies:

"symbolisme géométrique" → "الرمزية الهندسية" is a domain-specific and correct direct translation.

Preservation of Conceptual Integrity: Meftah refrains from oversimplifying academic jargon that is abstract.

Formal Register: Employs eloquent, academic Arabic that is suitable for the topic.

18. Original passage (French):

"La ligne verticale représente le lien entre le Ciel et la Terre."

Arabic Translation:

"يمثل الخط العمودي الصلة بين السماء والأرض"

Techniques & Strategies: Cultural familiarity: By evoking Qur'anic language, "السماء والأرض" makes it easier for Muslim readers to understand.

aturalization: Arabic readability by seamless syntactic adaptation.

Symbolic Clarity: The representation of abstract symbols is vivid and unambiguous.

19. Original passage (French):

"La ligne horizontale exprime la multiplicité du monde manifesté."

Arabic Translation:

"يعبر الخط الأفقي عن تعددية العالم المتجلي."

Techniques & Strategies:

Terminological Consistency: To stay consistent with previous usages, "العالم المتجلي" is retained.

Dynamic Equivalence: "exprime" → "يعبر عن" captures the feeling of expression rather than merely stating it.

Thematic Coherence: Upholds Guénon's theory that horizontality = plurality and verticality = transcendence.

20. Original passage (French):

"Le croisement des deux lignes est le point de l'Unité."

Arabic Translation:

"تقاطع الخطين هو نقطة الوحدة"

Techniques & Strategies:

Minimalist Fidelity: Clear and concise, maintaining Guénon's sentence's spatial-symbolic structure.

Symbolic Transfer: "نقطة الوحدة" effectively communicates the metaphysical concept of "Niveau de l'unité."

The combination of literal meaning and the underlying esoteric significance is known as "literal + philosophical fusion."

21. Original passage (French):

> "La tradition primordiale reconnaît dans la croix un symbole fondamental."

Arabic Translation:

"تُعترف التقليدية الأصلية في الصليب رمزاً أساسياً"

Techniques & Strategies:

The Sufi concept of "الفطرة الأولى" is in line with domestication through familiar concepts: "tradition primordiale" → "التقليدية الأصلية."

Syntactic Adjustment: To provide a natural Arabic flow, the word order is altered.

Modulation: To conform to Arabic usage, the verb-object structure is changed ("reconnait... un symbole" → "تُعترف... رمزاً").

22. Original passage (French):

"La croix est une image de l'homme dans sa totalité."

Arabic Translation:

"الصليب صورة للإنسان في كليته"

Techniques & Strategies:

Philosophical Lexis: Using "كليته" rather than "كامل" quietly highlights the holistic aspect of human nature.

Conciseness with Depth: Meftah maintains intellectual weight while avoiding superfluous speech.

Metaphysical Adaptation: Integrates Sufi anthropology with Guénon's anthropocosmic symbology.

23 Original passage (French):

La croix est un symbole d'axe et de centre.

Arabic translation:

الصليب رمز للمحور والمركز.

Strategy: Symbolic Abstraction: Meftah uses straightforward language while maintaining the symbolic core.

24- Original (French):

Le monde est ordonné autour d'un centre spirituel.

Arabic translation:

العالم منظم حول مركز روحي.

Strategy: Conceptual Adaptation: He translates philosophical concepts into well-known Arabic language.

25-Original passage (French):

Le point central est l'origine de toute manifestation.

Arabic translation:

النقطة المركزية هي أصل كل تجلٍ.

Strategy: Ontological Consistency: Guénon's concept of manifestation is encapsulated in the powerful Sufi term "تجلٍ" (tajalli).

26 Original passage (French):

: La croix marque les directions de l'espace cosmique.

Arabic translation: الصليب يحدد اتجاهات الفضاء الكوني.

Strategy: Cosmic Mapping + Literal: This method emphasizes cosmic structure while maintaining technical precision.

27-Original passage (French): Chaque bras de la croix symbolise un domaine de l'être.

Arabic translation : كل ذراع من أذرع الصليب يرمز إلى مجال من مجالات الكينونة.

Strategy: Explanation: To convey the abstract concept of realms of being, explanatory phrases like "♦♦كينونة" are added.

28- Original passage (French): La structure de la croix reflète la hiérarchie de l'univers.

Arabic translation: بنية الصليب تعكس تراتبية الكون.

Strategy: Using a structural metaphor in line with Islamic metaphysical theory is known as structural parallelism.

29- Original passage (French): Le symbolisme de la croix est lié à l'homme total.

Arabic translation : الرمزية الصليبية مرتبطة بالإنسان الكامل.

Strategy: Anthropocosmic Correspondence: Ibn Arabi's ideas are directly reflected in the Sufi phrase "الإنسان الكامل."

30 –Original passage (French-): L'unité se réalise au point de jonction des opposés.

Arabic translation : تتحقق الوحدة في نقطة التقاء الأضداد.

Strategy: Philosophical Synthesis: Uses sophisticated and well-known philosophical language to translate the dialectic of opposites.

2.2.2 Conclusion of Comparative Reading

Abdelbaki Mefteh has a well-rounded translation approach that incorporates cultural contextualization, conceptual fidelity, and linguistic precision. His translation of Guénon's metaphysical and symbolic language into Arabic offers easily understandable parallels rooted in Islamic esotericism while preserving much of the original's profundity. A dialogical interaction with Sufi terminology is seen in several interpretive decisions, demonstrating that the translation is both technical and hermeneutical in nature.

2.3 Translation Techniques and Strategies Used by Abdul Baqi Meftah

1. Semantic Translation

Meftah emphasizes conveying the meaning and spirit of Guénon's text over literal word-for-word translation. In order to maintain the original thoughts' philosophical depth, he carefully chooses Arabic equivalents.

2. Cultural and Doctrinal Adaptation

Meftah adapts Guénon's Western metaphysical ideas into the Islamic cultural and Sufi doctrinal context. Terms like 'manifestation' are rendered as 'التجليات', aligning with the Sufi concept of divine self-disclosure.

3. Use of Sufi Terminology

He employs established Sufi terminology that resonates with Arabic-speaking spiritual audiences. For example, 'Universal Man' becomes 'الإنسان الكامل', echoing Ibn 'Arabi's metaphysical system.

4. Exegetical Commentary

Meftah often includes footnotes or marginal notes explaining philosophical and metaphysical terms. This strategy helps bridge cultural gaps and clarify Guénon's often dense and symbolic language.

5. Formal Equivalence in Symbolic Structures

In passages involving geometrical or symbolic structures (such as the cross or the center), Meftah maintains a structure mirroring the original to preserve the symbolic integrity.

6. Lexical Innovation and Archaism

Meftah occasionally revives classical Arabic vocabulary or introduces carefully chosen neologisms to reflect Guénon's precise metaphysical meanings in Arabic.

2.4 Problems Faced by Abdelbaki Mefteh in Translating Guénon's Symbolism of the Cross

1. Maintaining Symbolic and Universal Scope

The metaphysical ideas that underpin Guénon's texts are not often directly translated into Arabic, particularly in contemporary usage. Phrases like "Unité principale." Since they have their roots in Vedantic and Platonic frameworks, individualization and manifestation forms might not fit in well with Sufi or classical Arabic philosophical terminology. Using Sufi and Islamic metaphysical terminology, Mefteh had to reframe such phrases, running the risk of losing accuracy or over-Islamizing a universal symbol.

Guénon maintains that symbols such as the cross are not limited to Christianity. The Arabic readers of Mefteh can have a tendency to think of the cross only in relation to Christianity. His task was to transcribe the symbol without depriving it of its cross-cultural mystical dimension or reducing it to Christian theology.

For instance, translating "traditions initiatiques" as "التقاليد الإشرافية" adds an Islamic flavor that could limit Guénon's intended universalist scope.

2. Esoteric vs. Exoteric Language

Guénon assumes a profound understanding of conventional metaphysics in his writing, which is written in a very esoteric style. However, Arabic frequently makes a clear distinction between ظاهر (exoteric) and باطن (esoteric) discourses. Mefteh had to balance readability and accuracy, particularly when discussing symbolic geometry, ontological layers, and metaphysical hierarchies. She also had to make Guénon's abstract and synthetic manner understandable to Arabic readers.

3. Rendering Philosophical Syntax

Guénon's syntax is theoretically complex, deep, and full of nested sentences. More linearity and clarity are needed in Arabic grammar, particularly in philosophical and

theological contexts. Mefteh had to: -Divide lengthy sentences into manageable chunks; - Reformat Guénon's arguments periodically to make them more coherent in Arabic. The original's rhythm and intellectual tone are altered by these risks.

4. Ambiguity and Polysemy

Guénon purposefully use words like center, axis, form, and substance that have several levels of meaning. Mefteh may have to decide between the following options because Arabic equivalents might not have the same semantic flexibility:

A precise but condensed phrase, or a general, imprecise synonym that could obscure the philosophical intent.

5. Cultural and Doctrinal Sensitivities

Even in its metaphysical sense, a symbol like the cross may raise doctrinal concerns for some Arab-Islamic readers. Mefteh had to maintain the integrity of Guénon's ideas while navigating religious sensitivities. Significant obstacles to Abdelbaki Mefteh's translation of *Le Symbolisme de la Croix* were cross-cultural metaphysical frameworks, intellectual density, and symbolic ambiguity.

Despite this, he uses Islamic esoteric terminology to effectively communicate a large portion of Guénon's ideas. Changing wording and structure to make things clearer.

Where necessary, providing interpretation rather than just translation. These difficulties emphasize the translator's function as a metaphysical mediator between worldviews rather than a passive conveyer of meaning.

Conclusion

The comparative analysis conducted in this chapter has demonstrated the complex and multi-layered nature of Abdul Baqi Meftah's translation of René Guénon's *The Symbolism of the Cross*. Rather than being a simple linguistic transposition, the translation is a hermeneutic act in which the translator delves deeply into the original's metaphysical content, drawing on the wealth of conceptual and symbolic resources of Islamic Sufism. By closely examining key terms and passages, it became clear that Meftah places a higher priority on conceptual and symbolic equivalence than strict literalism, and his use of established Sufi terminology provides a framework for interpreting Guénon's universal metaphysical principles in a way that is both culturally and spiritually resonant. In many cases, this approach enables a more meaningful and accessible rendering of complex ideas for the Arabic language. -speaking, spiritually inclined reader,

The chapter's conclusions highlight how crucial doctrinal and cultural proximity is to translating esoteric materials successfully. Meftah can serve as a mediator between two esoteric worldviews—one Islamic and Sufi, the other Western and perennialist—because of his dual roots in Guénonian metaphysics and Islamic mystical tradition. This supports the notion that translating such writings calls for not only linguistic proficiency but also metaphysical literacy and spiritual awareness.

General Conclusion

General Conclusion

Beyond linguistic accuracy, translating esoteric and metaphysical works—like René Guénon's *The Symbolism of the Cross*—presents special difficulties. This work has illustrated how the translator serves as both a language mediator and a philosophical and spiritual interpretation through a comparative analysis of Abdul Baqi Meftah's Arabic translation. Meftah's method demonstrates a thorough comprehension of Islamic Sufi philosophy as well as Guénon's orthodox metaphysics, enabling him to translate intricate symbolic ideas into Arabic without sacrificing their profundity or universality.

According to the study, Meftah frequently chooses interpretive faithfulness above literalism, particularly when translating important philosophical concepts like states of being, center, and pole. This technique makes it possible for the Arabic reader to meaningfully comprehend Guénon's work's symbolic qualities, especially within the context of the Islamic mystical tradition. This process is further facilitated by the convergence of Guénon's perennialist vision with Sufism's symbolic cosmology, which translates not just an act of transference but also one of spiritual continuity.

The current study has shown how challenging it is to translate metaphysical works, especially ones with as much logical and symbolic depth as René Guénon's *The Symbolism of the Cross*.

The Arabic translation by Abdelbaki Meftah shows a careful attempt to maintain the original text's integrity while also interpreting its ideas in light of Islamic epistemology. Guénon's universal metaphysical insights are preserved in his translation while also being modified to appeal to the intended audience. The significance of using a hermeneutic and contextually aware method while translating esoteric literature is reiterated by this examination. In the end, Meftah's work significantly advances the intercultural transfer of traditional

General Conclusion

metaphysical knowledge in addition to making Guénon's ideas more accessible in the Arab-Islamic world.

In the end, Meftah's translation of *The Symbolism of the Cross* into Arabic is a significant addition to the dissemination of metaphysical knowledge across cultural boundaries. It also emphasizes how translating spiritually complex works, in which language is both a conduit and a veil for more profound realities, requires a specific theoretical and hermeneutical framework.

Bibliography

Bibliography

- Baker, M. (2011). **In other words: A coursebook on translation** (2nd ed.). London: Routledge.
- Bassnett, S. (2013). *Translation Studies*. 4th ed. London: Routledge.
- Berman, A. (2009). **Toward a translation criticism: John Donne** (F. Massardier-Kenney, Trans.). Kent, OH: Kent State University Press.
- Chodkiewicz, M.(1993) *An Introduction to the Doctrine of Ibn ‘Arabi*. Translated by David Streight. Albany: SUNY Press, 1993.
- Gadamer, H.-G. (2004). **Truth and method** (2nd ed., J. Weinsheimer & D. G. Marshall, Trans.). London: Continuum.
- Guénon, R.(1931). *Le Symbolisme de la Croix*. Paris: Éditions Traditionnelles.
- Guénon, R.(2001). *The Reign of Quantity and the Signs of the Times*. Translated by Lord Northbourne. Baltimore: Penguin Books.
- Guénon, R.(1958). *The Symbolism of the Cross*. Translated by Angus Macnab. London: Luzac.
- Hermans, T. (1985). *The Manipulation of Literature: Studies in Literary Translation*. London: Croom Helm.
- House, J. (2015). *Translation Quality Assessment: Past and Present*. London: Routledge.
- Iraqi, A. (2018) *Interactional Journal of Language Studies*, 11, 4, p .5-30 (consultation:20 April 2018)..
- Lings, M.(1999). *What is Sufism?* Cambridge: Islamic Texts Society.
- Munday, J. (2016). **Introducing translation studies: Theories and applications** (4th ed.). London: Routledge.
- Nasr, S. H (1989). *Knowledge and the Sacred*. Albany: SUNY Press.
- Newmark, P.(1988. *A Textbook of Translation*. New York: Prentice Hall, 1988.

Bibliography

- Nida, E. A. (1964). *Toward a science of translating: With special reference to principles and procedures involved in Bible translating*. Leiden: Brill.
- Nida, E A., and Taber C R. (1982) . *The Theory and Practice of Translation*. Leiden: Brill.
- Sedgwick, M.(2004). *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. Oxford: Oxford University Press.
- Steiner, G. (1975). **After Babel: Aspects of language and translation**. Oxford: Oxford University Press.
- Tavakoli , H. (2012) . *A Textbook of Translation*. Teheran SAMT publication.
- Toury, G. (1995). *Descriptive Translation Studies and Beyond*. Amsterdam: John Benjamins.
- Vaswani J.P (2002), *the spirit of Sufism*, Hyderabad: Gita publishing house.
- Venuti, L. (1995). **The translator's invisibility: A history of translation**. London: Routledge.

غنون،رينيه. رمزية الصليب. ترجمة عبد الباقي مفتاح. الجزائر: دارالمعيار، 2006