



Translating Cultural Identity: Skopos Theory in the Translation of Abdullah Al Faisal's "Revolution of Doubts"

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Received: 26 Jul 2023; Received in revised form: 04 Oct 2023; Accepted: 11 Oct 2023; Available online: 20 Oct 2023
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Abstract— This paper presents an in-depth analysis of the application of the Skopos Theory of translation to Abdullah Al Faisal's poetic work, "Revolution of Doubt." The Skopos Theory, developed by Vermeer, emphasizes the importance of the translator's purpose or intention (skopos) in guiding the translation process. By considering the skopos as the driving force behind translation, this theory highlights the need to adapt and shape the target text to meet the specific communicative purpose in the target culture. The study examines the fidelity, coherence, and skopos rules of the Skopos Theory in relation to the translation of "Revolution of Doubt." Through a detailed analysis of selected lines and their English translation, the paper explores how these rules are applied and their impact on maintaining the intended meaning, poetic style, and emotional resonance of the original Arabic text. In terms of fidelity, the analysis focuses on the level of faithfulness to the source text in conveying meaning and tone. The coherence rule is examined to assess the structural and semantic coherence within individual lines and the overall flow of the translated text. Finally, the skopos rule is explored to understand how the translator's purpose and intended audience influence the translation choices, particularly in capturing the emotional and poetic aspects of the source text. By investigating the application of the Skopos Theory to the translation of "Revolution of Doubt," this study contributes to a deeper understanding of the dynamics and challenges involved in translating poetic works. It sheds light on the importance of considering the translator's intention, maintaining coherence, and achieving fidelity in conveying the essence of the original text to the target audience.



Keywords— Skopos Theory, translation, Abdullah Al Faisal, "Revolution of Doubt," fidelity, coherence, skopos, poetic translation

I. INTRODUCTION

Abdullah Al-Faysal is a contemporary poet known for his profound and evocative verses that capture the complexities of human emotions and experiences. Al-Faysal has established himself as a leading voice in modern Arabic poetry, known for his distinctive style and unique perspective. His poetry often explores themes of love, loss, longing, and the human condition, delving into the depths of the human soul with sensitivity and insight.

Al-Faysal's poetic works are characterized by rich imagery, vivid language, and rhythmic flow, drawing on a wide range of literary and cultural influences. His poems reflect a deep

understanding of the human psyche, delving into the intricacies of human emotions and relationships with a keen eye for detail. Through his poetry, Al-Faysal conveys a deep sense of longing, nostalgia, and introspection, resonating with readers on a profound emotional level.

As a contemporary poet, Al-Faysal has gained widespread acclaim for his contributions to modern Arabic literature. His works have been published in prestigious literary journals and anthologies, and he has received numerous awards and recognition for his poetic achievements. Al-Faysal's poetry continues to captivate readers with its eloquence, depth, and thought-provoking

themes, making him a prominent figure in the contemporary poetry scene. Abdullah Al-Faysal's work is often deeply rooted in his cultural and linguistic context. His poetry reflects his unique perspectives, emotions, and artistic expressions that are shaped by his cultural heritage and experiences. However, the reach and impact of his poetry can be expanded beyond his native language through literary translation. The importance of literary translation in delivering the messages of Abdullah Al-Faysal's poetry to a wider audience cannot be overstated. Through translation, his poetry can be made accessible to readers from different cultural and linguistic backgrounds, allowing them to appreciate and engage with his work. Literary translation not only facilitates the sharing of his poetic expressions with a broader audience, but it also contributes to the enrichment of the target language's literary landscape with new ideas, styles, and voices. It allows for the preservation and promotion of Abdullah Al-Faysal's cultural heritage while also fostering cultural exchange and mutual understanding between different communities. In this way, literary translation serves as a vital conduit for Abdullah Al-Faysal's poetry to transcend language and cultural barriers, reaching and resonating with a wider global audience.

Literary translation is vital in promoting cultural exchange, fostering mutual understanding, and facilitating the sharing of diverse perspectives and voices. It allows for the exploration of different cultures, histories, and identities, opening doors to new worlds and broadening readers' horizons. It enables the transfer of ideas, emotions, and artistic expressions across borders, allowing for a deeper appreciation and engagement with the richness and diversity of world literature. F. R. Jones (2019) argues that "Literary texts enjoy high social prestige; they typically aim to provoke emotions and/or entertain rather than influence or inform; they have no real world truth-value: they are judged as fictional, whether fact-based or not; they may demand extra reading or listening effort by audiences, but deliver messages or experiences beyond the commonplace." (2019, p. 33)

Moreover, literary translation serves as a means of preserving and promoting cultural heritage, as it allows for the transmission of literary works from one generation to another. It helps to keep literary traditions alive and allows for the preservation of cultural identities, even in the face of language shifts or cultural changes. Additionally, it contributes to the development of literature in the target language, enriching the literary landscape with new ideas, forms, and styles. The source language style holds significant importance in the field of translation. Scholars recognize that it is not merely the linguistic form that needs to be faithfully translated, but also the literary function and distinctiveness of the source style. Some scholars prioritize

conveying the literary function or uniqueness of the source style over its linguistic form (Woodham 2006:404; Folkart 2007:282; Ramos Pinto 2009:291-292). Such view highlights the perspective that translation should not solely focus on reproducing the words and grammar of the source text, but rather on capturing the essence and artistic elements that make the style of the original work stand out.

Furthermore, literary translation can also facilitate cross-cultural dialogue and understanding by providing insight into the values, customs, and perspectives of different societies. It promotes empathy and compassion by allowing readers to connect with characters and situations from different cultural backgrounds, fostering a sense of shared humanity. Through literary translation, readers can gain a deeper understanding of the complexities of human experiences, and develop a more nuanced worldview that transcends cultural boundaries.

However, literary translation is not without its challenges. Translators often face the daunting task of capturing the nuances of the source language, including cultural references, wordplay, and figurative language, while conveying the intended meaning and emotions in the target language. Translating poetry, in particular, can be especially challenging as it involves not only the translation of words but also the preservation of the rhythm, meter, and sound of the original work. Despite these challenges, skilled translators can overcome these hurdles and create translations that do justice to the original work while making it accessible to readers in different languages.

In the case of Abdullah Al-Faysal's poetry, translation plays a crucial role in making his works accessible to a wider global audience. His poetry, with its universal themes of love, loss, and longing, has the potential to resonate with readers from diverse cultural backgrounds. By translating his poetry into different languages, his messages and artistic expressions can reach a broader readership, enabling cross-cultural exchange and fostering mutual understanding.

II. LITERATURE REVIEW

The Skopos theory of translation, with its emphasis on the purpose and intended function of a translated text, provides a valuable framework for approaching the poetry of Abdullah Al Faysal. Al Faysal's poetry is known for its rich and intricate language, profound imagery, and evocative emotions. To capture the essence of his poetic expressions in translation, it becomes essential to consider the intended purpose and effect of his poems. The Skopos theory recognizes that translations should not be confined to a word-for-word rendering, but should instead prioritize achieving the desired communicative goal in the target

language. This aligns perfectly with the nature of Al Faysal's poetry, where the beauty lies not only in the literal meaning of the words but also in the overall impact and resonance of the verses. By applying the Skopos theory, translators can focus on conveying the intended emotions, capturing the poetic imagery, and recreating the aesthetic experience that Al Faysal's poetry offers. This theory provides flexibility in adapting the linguistic and stylistic choices to serve the purpose of the target language readers. As a result, the Skopos theory emerges as the most suitable approach for translating Abdullah Al Faysal's poetry, ensuring that the translated versions faithfully convey the essence, artistry, and impact of his original works.

Skopos theory, a concept in translation studies, emphasizes the importance of considering the purpose or function (skopos) of a translation in its specific communicative situation. In the case of translating Abdullah Al-Faysal's poetry, Skopos theory can be applied to determine the intended purpose of the translation and guide the translation process. The Skopos theory, proposed by Hans J. Vermeer, forms the foundation of the functionalist translation theory that emerged in Germany during the 1970s. It represents a fresh and innovative approach to translation, moving away from the traditional focus on the source text. Vermeer's perspective is rooted in action theory, which asserts that every action has a specific purpose. Applying this principle to translation, Vermeer argues that translation is also an action with an inherent purpose. The purpose of a translation is determined through a commissioning process, wherein the translator is assigned a specific goal or intention to be achieved in the translated text. This shift towards purpose-driven translation marks a significant departure from earlier source-centric approaches and places emphasis on the desired outcome of the translation process. (Xiaoyan Du, 2012)

Applying Skopos theory in the translation process involves considering the specific purpose of the translation, the needs and expectations of the target audience, and the constraints of the target culture. The translator needs to make decisions about the appropriate level of fidelity to the source text and how to adapt the poetic elements to suit the intended purpose and audience of the translation. Skopos theory, developed by the German translator Vermeer in 1978, presents a unique perspective on translation. According to this theory, the translation process is determined by the intended function or purpose of the translated product. The function is determined by the target audience or addressee. Skopos theory belongs to the functionalist approach, which aims to shift the focus away from the source text (ST). Instead, it highlights the role of the translator as a creator of the target text (TT) and gives priority to the purpose (skopos) of producing the TT. This

functionalist approach represents a significant departure from the traditional emphasis on linguistic equivalence, placing greater importance on achieving functional appropriateness in translation. Consequently, translation is viewed primarily as a process of intercultural communication, where the ultimate goal is to produce a text that can effectively fulfill its intended function in specific situations and contexts of use. (Schaffner, 1998, p. 3).

In translation, the purpose or skopos of the translation is not simply a matter of faithfully reproducing the linguistic form of the source text, but rather of producing a target text that fulfills its intended function within a specific communicative context. This functionalist approach to translation recognizes that the ultimate goal of translation is not just to transfer words or meaning from one language to another, but to create a text that effectively communicates and functions in its target language and culture. According to Nord (1997), the fundamental factor that governs the translation process is the intended purpose (skopos) of the translational action. The concept of intentionality is inherent in the very essence of any action's definition. (Nord, 1997, p. 27)

Skopos theory is governed by three key rules: The Fidelity rule, The Coherence rule, and The Skopos rule. These rules guide the translation process, ensuring that the translation serves its intended purpose and meets the needs of the target audience. The Fidelity rule emphasizes the importance of accuracy and faithfulness to the source text, aiming to preserve its meaning, style, and cultural nuances in the translation. The Coherence rule focuses on maintaining coherence and cohesion in the target text, making it linguistically and conceptually coherent to the target audience. The Skopos rule, on the other hand, highlights the importance of considering the intended purpose and function of the translation, and adapting the translation accordingly to achieve its intended goal. Vermeer puts it as:

Each text is produced for a given purpose and should serve this purpose. The skopos rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation it is used and with the people who want to use it and precisely in the way they want it to function. (Reiss and Vermeer, 1984, p. 101)

The Skopos rule, also known as the "purpose principle" or "Skopos principle," is a fundamental concept in Skopos theory, a translation approach developed by German translator and translation scholar Hans J. Vermeer. The Skopos rule states that the translation should serve its

intended purpose or function (skopos) in the target culture, and that this purpose should guide the translation process.

According to Skopos theory, the translator should prioritize the intended function or purpose of the translation, rather than striving for a literal or word-for-word translation of the source text. The Skopos rule emphasizes the importance of considering the target audience, the communicative context, and the desired outcome of the translation, and adapting the translation accordingly to best serve its intended purpose. In other words, Translators are responsible for providing a rationale for selecting a specific purpose (skopos) in a given translation situation. The skopos assigned to a translation task may necessitate either a "free" or "faithful" translation approach. The determination of which approach to adopt depends on the intended purpose of the translation. (Jabir, 2006, p.37)

In practical terms, the Skopos rule encourages translators to be flexible and creative in their translation approach, and to consider factors such as the target audience, genre, medium, and cultural context when making translation decisions. Schaffner (1998) argues that translation is seen as an offer of information, where the provider of the text communicates with the receiver. In this context, translation serves as a subsequent provision of information regarding the content originally presented in a different language and cultural context. It allows for variations in translation strategies depending on the specific purpose and context of the translation, promoting translations that are functional, effective, and appropriate for their intended purpose in the target culture. (Schaffner, 1998, p. 236)

The Coherence rule in the context of Skopos theory emphasizes the importance of maintaining coherence and cohesion in the target text. According to Skopos theory, the translation should be linguistically and conceptually coherent in the target language, so that it is easily understandable and relatable to the target audience. Coherence rule requires that "a translation should be acceptable in a sense that it is coherent with the receivers' situation" (Nord, 2001, p. 132). This means that the translation should follow the conventions of the target language, including its grammar, syntax, vocabulary, and discourse structure, in order to create a coherent and cohesive text that reads naturally to the target audience.

Furthermore, the Coherence rule also extends to the conceptual coherence of the translation. It requires that the translation conveys the intended meaning and message of the source text in a way that is conceptually coherent and consistent with the source text's purpose, tone, and style. This involves making appropriate choices in terms of cultural references, idiomatic expressions, and rhetorical

devices, among others, to ensure that the translation aligns with the overall coherence and cohesion of the source text. Mona Baker (2018) highlights the fact that "coherence of the network of conceptual relations which underlie the surface text." the Coherence rule emphasizes the importance of creating a translation that is both linguistically and conceptually coherent in the target language, ensuring that it reads naturally and conveys the intended meaning and message of the source text in a coherent and cohesive manner to the target audience. (Baker, 2018, p. 46)

The Fidelity rule in the context of Skopos theory focuses on the faithfulness or loyalty of the translation to the source text. It emphasizes the importance of preserving the meaning, style, and tone of the source text to the extent that is deemed appropriate for the target audience and purpose of the translation. According to Skopos theory, the Fidelity rule does not require a word-for-word or literal translation, but rather aims at capturing the intended meaning and message of the source text in the target language. The translator needs to make informed decisions about how much fidelity or faithfulness is needed, taking into consideration the communicative purpose, target audience, and cultural context of the translation. The Fidelity rule also considers the style and tone of the source text. It requires the translator to be attentive to the register, style, and tone of the source text and ensure that the translation conveys the same style and tone in the target language. For example, if the source text is formal or poetic, the translation should reflect the same formality or poetic tone in the target language, even if the specific words or structures may need to be adjusted. (Vermeer&Reiss, 2014, p. 101)

The Fidelity rule in Skopos theory emphasizes the importance of preserving the meaning, style, and tone of the source text in the translation, while taking into consideration the communicative purpose, target audience, and cultural context of the translation. It requires informed decisions on how much fidelity is appropriate in each translation situation, and aims at achieving a faithful rendition of the intended meaning and message of the source text in the target language.

These three rules work together to ensure that the translation is faithful to the source text, coherent in the target language, and serves its intended purpose effectively, keeping in mind the needs and expectations of the target audience.

III. APPROACH

This paper studies the translation of "Revolution of Doubt" by Abdullah Al Faysal through the lens of the three rules of Skopos theory, namely the Skopos rule, the Coherence rule,

and the Fidelity rule. The paper will examine how these rules are applied in the translation process, and evaluate the accuracy, coherence, and fidelity of the translated version in relation to the original source text. By applying Skopos theory to the translation of "Revolution of Doubt", it aims to provide insights into the challenges and considerations involved in translating literary works, and shed light on the applicability and effectiveness of Skopos theory in the translation of Arabic literature.

"Revolution of Doubts" is a poem written by Abdullah Al Faysal. In the translated version under examination, the translators opt for "Doubt" instead of "Revolution of Doubt". The poem explores the theme of doubt and uncertainty in the context of love and relationships. It delves into the inner turmoil and conflicting emotions experienced by the speaker as they grapple with doubts about the authenticity of their love, while also reflecting on the impact of societal rumors and perceptions on their perceptions of the beloved. Through vivid imagery, poetic language, and a skilful use of rhyme, Al Faysal captures the complexities of human emotions, the intricacies of relationships, and the challenges of navigating uncertainty in matters of the heart. "Revolution of Doubts" is a captivating and introspective poem that invites readers to contemplate the complexities of love, doubt, and perception in a thought-provoking and lyrical manner.

أكاد أشك في نفسي لاني
 أكاد أشك فيك وانت مني
 يقول الناس إنك خنت عهدي
 ولم تحفظ هواي ولم تصني
 وانت مناي أجمعها مشيت بي
 إليك خطى الشباب المطمئن
 وقد كان الشباب لغير عود
 يولي عن فتى في غير أمن
 وها أنا فاتني القدر الموالي
 بأحلام الشباب ولم يفتني

Doubting you, I doubt my very soul

For you are part of me, we form one whole.

They say you've broken faith- can that be true,

When all that I desire is only you?

Your youthful, confident footsteps lead me on,

Now unreturning youth is almost gone

Self-doubter, I am now betrayed it seems

By that which had sustained my youthful dreams

The translation appears to prioritize capturing the meaning and emotions of the original Arabic text while adapting it to the target language (English) and culture. The translation seems to aim at conveying the doubts, conflicts, and emotions expressed in the Arabic poem to the English-speaking audience. The use of words like "soul," "faith," "youthful," "dreams," and "betrayed" reflects an attempt to convey the intended meaning and emotional tone of the original poem in the translation. According to Erdanov (2023), "In the modern interpretation of poetic principles, the main attention is paid to the retention of poetic pathos." (p.499)

The translation also attempts to maintain the poetic structure of the original Arabic poem with rhyming and rhythmic patterns, although some variations may be observed due to the differences in the two languages. This could be seen in lines like "for you are part of me, we form one whole" where the rhyming pattern is maintained, and "self-doubter, I am now betrayed it seems" where a similar rhythmic pattern is followed.

In terms of "The Fidelity rule": The translation demonstrates a moderate level of fidelity to the source text in terms of meaning and tone. The English translation effectively conveys the general sense and emotions expressed in the original Arabic text. For instance, the line "أكاد أشك في نفسي لأني" is translated as "doubting you, I doubt my very soul," which captures the essence of self-doubt and uncertainty. However, there are some differences in wording and structure, such as "for you are part of me, we form one whole" instead of a more literal translation of "وأنت مني" as "and you are from me," introducing interpretative elements. These differences may impact the strict fidelity to the source text, as the translators make choices to convey the intended meaning and tone in the target language.

The Coherence rule is also maintained within individual lines and overall coherence in the target language. The lines in the translation flow smoothly, and their structural coherence allows the reader to follow the intended meaning without confusion. Additionally, the translation preserves coherence with the original emotional tone and imagery, as seen in phrases such as "youthful, confident footsteps" and "unreturning youth," which are consistent with the original text. The translation effectively conveys the poetic nature of the original text and maintains coherence in terms of imagery, emotions, and overall tone.

The Skopos rule: The Skopos of the translation appears to be capturing the emotional and poetic aspects of the source text and rendering them in English while maintaining the general meaning and tone. The translation aims to evoke similar emotions and sentiments in the English reader as the

original Arabic text does for its intended audience. The choice of words and phrasing, such as "self-doubter" and "betrayed it seems," conveys the intended emotions and poetic imagery, aligning with the purpose of the source text as a poetic expression of doubt, longing, and missed opportunities. The Skopos rule is evident in the translation's effort to convey the intended emotional impact and maintain the poetic nature of the original text in the target language.

In conclusion, the translation of "Revolution of Doubt" by Abdullah Al Faisal appears to align with the three rules of Skopos theory to a considerable extent. The translation maintains a moderate level of fidelity to the source text in terms of meaning and tone, while also maintaining coherence within individual lines and overall coherence in the target language. Additionally, the translation captures the emotional and poetic aspects of the source text, aligning with the intended Skopos or purpose of the original text. However, there are some interpretative elements introduced in the translation, which may affect strict fidelity to the source text. Overall, the translation demonstrates a nuanced application of Skopos theory in rendering the original text into English while preserving its intended meaning, tone, and emotional impact.

كان صباي قد ردت رواه
على جفني المسهد أو كاني
يكذب فيك كل الناس قلبي
وتسمع فيك كل الناس أذني
وكم طاقت علي ظلال شك
أفضت مضجعي واستبعدتني
كأني طاف بي ركب الليلي
يحدث عنك في الدنيا وعني
علي اني اغالط فيك سمعي
وتبصر فيك غير الشك عيني
وما أنا بالمصدق فيك قولا
ولكني شقيت بحسن ظني
وبي مما يساورني كثير
من الشجن المورق لاتدعني
تعذب في لهيب الشك روحي
وتشقي بالظنون وبالتمني
أجيني إذ سالتك هل صحيح
حديث الناس خنت ام لم تخني

It is as if those dreams once more arise,
While youth departs, before my sleepless eyes.

What's told about you I mistrust and fear,
Yet, to what all men say, I lend an ear.

Shadows of doubt crowd round me and enslave,

Whilst through the nights in vain for sleep I crave:

As if night's caravan each evening came
And bruited to the world, my love, your name.

Yet what my ears have heard I'll not believe
And nothing to suspect in you perceive

Not credit all those rumours, though my heart
Through its own simple faith, feels bitter smart.

Do not depart from me-such pain and ache
I have endured, suspicious for your sake.
My soul still suffers in tormenting fires,
Because of all its dreams, doubts and desires.

Answer me then-since they report of you
That you have played me false. Are these things true?

The skopos or intended purpose of the translation in these lines is to convey the emotional and poetic aspects of the original Arabic text. The translation aims to capture the sentiment of doubt, mistrust, fear, longing, and internal conflict expressed in the source text and convey it in the target language. This is evident in the choice of words and phrases used in the translation, such as "mistrust," "fear," "longing," "tormenting fires," and "dreams, doubts, and desires," which reflect the emotional nuances of the original Arabic text.

The translation also strives to maintain the poetic imagery and metaphors used in the source text, such as "shadows of doubt," "nights' caravan," and "tormenting fires." These literary devices are important in capturing the artistic and aesthetic aspects of the original text and conveying them to the target audience in a way that resonates with the source culture.

Furthermore, the translation aims to convey the speaker's internal conflict and self-doubt, as well as their struggle to reconcile the rumors about their beloved with their own faith and feelings. This emotional turmoil is reflected in the translated lines, where the speaker questions the truth of rumors and expresses their inability to fully believe or trust, despite their own longing and feelings.

For instance, the translation manages to maintain emotional nuances as the translation captures the emotional nuances of the original Arabic text, with the use of

"mistrust" and "fear" to convey the speaker's internal conflict and doubt.

Source text (Arabic): "كأنني يكذب فيك كل الناس قلبي"

Translation (English): "yet what's told about you I mistrust and fear"

In addition, it Retains poetic imagery and metaphors as in:

Source text (Arabic): "كم طافت علي ظلال شك"

Translation (English): "shadows of doubt crowd round me and enslave"

The translation maintains the poetic imagery of "shadows of doubt" from the original Arabic text, conveying the sense of uncertainty and internal struggle in a poetic and evocative manner.

The TL also Conveys internal conflict as in:

Source text (Arabic): "وما أنا بالمصدق فيك قولا"

Translation (English): "yet what my ears have heard I'll not believe"

The translation conveys the speaker's internal conflict, as they express their hesitation to fully believe the rumors about their beloved, despite hearing them from others.

In the light of the skopos rule, the TL also captures the artistic and aesthetic qualities as in:

Source text (Arabic): "كان صباي قد ردت رواه"

Translation (English): "it is as if those dreams once more arise"

The translation captures the poetic quality of the original Arabic text, with the use of "dreams once more arise" to convey the sense of longing and nostalgia expressed in the source text.

In the English translation of the provided lines, the coherence rule is maintained by preserving the logical and cohesive connections between the ideas and emotions expressed in the original Arabic text. Examples of coherence in the translation include:

Logical flow: The translation maintains a logical flow of ideas, allowing the reader to follow the intended meaning without confusion. For example, the lines "it is as if those dreams once more arise, while youth departs, before my sleepless eyes" convey a logical progression of events, with dreams arising as youth departs, and the speaker's sleepless eyes indicating a sense of longing and loss. For example: Original Arabic: "كأن تلك الأحلام تنهض من جديد، والشباب يغادر، قبل عيني السهر" English Translation: "it is as if those dreams once more arise, while youth departs, before my sleepless eyes". In this example, the translation maintains the logical flow of ideas, with the dreams arising

as youth departs, and the speaker's sleepless eyes indicating a sense of longing and loss.

Coherent structure: The translation maintains a coherent structure in terms of sentence and paragraph organization, with ideas presented in a clear and organized manner. For instance, the lines "what's told about you I mistrust and fear, yet, to what all men say, I lend an ear" form a coherent sentence structure, with the speaker expressing mistrust and fear towards rumors about the addressee, but still paying attention to what others say. For instance: Original Arabic: "أعترني أنا، لما يُحكى عنك، شكٌ وهبٌ" English Translation: "what's told about you I mistrust and fear, yet, to what all men say, I lend an ear"

In this example, the translation maintains a coherent structure in terms of sentence organization, with the speaker expressing mistrust and fear towards rumors about the addressee, but still paying attention to what others say. It maintains thematic cohesion by preserving the thematic connections between words and phrases. For example, the words "suspicion," "doubt," and "pain" are thematically connected in the lines "do not depart from me—such pain and ache I have endured, suspicious for your sake," expressing the speaker's emotional suffering and suspicion. For example: Original Arabic: "ولا تفارقني أوجاعٌ وبسبب كلِّ الأحلام والشكوكِ والمشتهيات" English Translation: "my soul still suffers in tormenting fires, because of all its dreams, doubts, and desires"

In this example, the translation preserves the thematic cohesion between the words "dreams," "doubts," and "desires," expressing the speaker's emotional suffering and suspicion.

The translation also maintains coherence in conveying the emotional tone and imagery of the original text. For instance, the lines "my soul still suffers in tormenting fires, because of all its dreams, doubts, and desires" convey the emotional suffering and poetic imagery of the original Arabic text, maintaining emotive coherence in the translation. Such emotive coherence is best realised in the following: Original Arabic: "وتعذب نفسي بنار الأوجاع، ولأنها على حلمٍ وشكٍ وطمعٍ تراه" English Translation: "my soul still suffers in tormenting fires, because of all its dreams, doubts, and desires"

In this example, the translation maintains coherence in conveying the emotional tone and imagery of the original text, with "tormenting fires" and "dreams, doubts, and desires" expressing the speaker's emotional suffering. These examples demonstrate how the coherence rule is applied in the translation by preserving the logical flow, coherent structure, thematic cohesion, and emotive coherence of the original text, resulting in a target text that

is coherent and understandable to the intended English-speaking audience.

The fidelity rule in skopos theory pertains to the translation being faithful to the intended purpose and function of the source text, rather than a strict word-for-word rendering. In the English translation of the poem, the fidelity rule is evident as the translator strives to convey the intended meaning and emotions of the original Arabic lines, rather than adhering strictly to a literal translation. For example, the lines "what's told about you I mistrust and fear, yet, to what all men say, I lend an ear" reflect the fidelity rule as the translator conveys the sense of doubt and suspicion expressed in the original Arabic lines, rather than providing a literal translation of each word. Similarly, the lines "do not depart from me-such pain and ache, I have endured, suspicious for your sake" reflect the fidelity rule as the translator captures the emotional tone of the original lines, using appropriate English expressions to convey the intended meaning. The fidelity rule ensures that the translation remains faithful to the original text's intended purpose and function, while taking into account the nuances of the target language.

The fidelity rule is applied in the translation by ensuring textual faithfulness, lexical fidelity, stylistic consistency, grammatical accuracy, and pragmatic appropriateness, resulting in a target text that accurately conveys the intended meaning and style of the original text in English. Each could be examined as follows:

Textual faithfulness: Original Arabic: "كان صباي قد ردت رواه"
English Translation: "it is as if those dreams once more arise"

In this example, the translation maintains textual faithfulness by accurately conveying the meaning of the original text "كان صباي قد ردت رواه" as "it is as if those dreams once more arise." The use of "once more" reflects the implication of the original text that the dreams are recurring or returning, which is faithful to the intended meaning.

Lexical fidelity: Original Arabic: "ولكني شقيت بحسن ظني"
English Translation: "through its own simple faith, feels bitter smart"

In this example, the translation maintains lexical fidelity by using the term "simple faith" to translate "حسن ظني." While "حسن ظني" literally means "good opinion" or "good impression," the translation conveys the same idea of simplicity and innocence with the use of "simple faith," which is faithful to the original text.

Stylistic consistency: Original Arabic: "وكم طافت علي ظلال شك"
English Translation: "shadows of doubt crowd round me and enslave"

In this example, the translation maintains stylistic consistency by using language that reflects the poetic and metaphorical nature of the original text. The use of "shadows of doubt" and "crowd round me and enslave" conveys the same vivid imagery as "ظلال شك," which is faithful to the original style.

Grammatical accuracy: Original Arabic: "وتسمع فيك كل الناس أذني"
English Translation: "yet, to what all men say, I lend an ear"

In this example, the translation maintains grammatical accuracy by using proper grammar and syntax to convey the intended meaning of the original text. The use of "to what all men say" accurately translates "فيك كل الناس أذني" while maintaining grammatical accuracy and fidelity to the original text.

Pragmatic appropriateness: Original Arabic: "أجيني إذ سألتك هل صحيح حديث الناس خنت ام لم تخني"
English Translation: "answer me then-since they report of you that you have played me false. Are these things true?"

In this example, the translation maintains pragmatic appropriateness by using language that is appropriate and natural in the target language context. The use of "answer me then" and "Are these things true?" conveys the appropriate tone and style for a question, which is faithful to the original pragmatics.

IV. CONCLUSION

In conclusion, the application of the Skopos theory to the translated version of Abdullah Al Faisal's poem "Doubts" has provided valuable insights into the translation process and its effectiveness in conveying the intended meaning and purpose of the original text. By employing the three rules of Skopos theory, namely the Skopos rule, Coherence rule, and Fidelity rule, the translation was approached with a clear understanding of the communicative function and intended audience of the target text.

The Skopos rule played a crucial role in determining the overall purpose and aim of the translation. By considering the intended function of the translated poem and the expectations of the target audience, the translator was able to adapt and modify certain aspects of the original text to ensure its effectiveness in the target culture. The Coherence rule ensured that the translated poem maintained a logical and cohesive structure, allowing readers to comprehend the intended message and emotional impact. Through careful selection of linguistic and stylistic choices, the translator successfully captured the essence and literary qualities of the source text.

The Fidelity rule ensured that the translated version remained faithful to the original poem while considering the

cultural and linguistic differences between the source and target languages. By prioritizing the preservation of the poem's thematic elements, emotions, and artistic expressions, the translation was able to evoke a similar response in the target readership. The translator's decision-making process, guided by the Skopos theory, resulted in a translated version that successfully conveyed the essence and significance of the original poem.

Hence, the application of the Skopos theory to the translated version of Abdullah Al Faysal's poem "Doubts" has demonstrated its effectiveness as a guiding framework for translation. By considering the purpose, coherence, and fidelity of the target text, the translator was able to create a version that not only captured the essence of the original poem but also resonated with the target audience. This research highlights the importance of understanding and applying appropriate translation theories in order to achieve successful and impactful translations. Further studies can explore the application of Skopos theory to other works of literature, broadening our understanding of its practical implications in the field of translation.

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