

Received: 04/10/2023

Accepted: 09/12/2024

Published: 31/12/2024

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Abstract :

The Gibranian idea takes us to metaphysical and philosophical dimensions that are worthy of research! We can always discover something new in the translation of his novels, about metaphysics and spirituality, literature and poetry, where the soul is travelling over mysterious horizons. The study focuses on the process of translation when the text is about philosophical dimensions, and how to deal with this linguistic operation, in Gibran's novel entitled The Prophet, going from the source language to the target language, between English to French. The objective of this contribution is to highlight the main ideas of the translating operation faced with this philosophical flow of the Gibranian text, using an analytical study in which the paper tries to clarify the fields of the philosophical terminology and its linguistic projection; in order to understand how to connect philosophy with the Gibranian inspiration. The aim of our study is also to reveal the essential paths of the philosophical translations in The Prophet novel, and to analyze the interaction between philosophy and literature, knowing that the lexical mass of philosophy is a big one, as much as the magic and the ambiguity of the Gibranian text are too. The philosophical dimensions we are going to focus on are: first, the translation terminology and the Gibranian thoughts, second, the interaction between philosophy and literature and third, philosophy's translation in the modern Arabic literature. Starting from the translating binary (language vehicle and spiritual transfer), the translating operation turns out to be a matter of balance; which is "the main hypothesis". That is to say, how to manage this translational process covered by a spiritual philosophical abundance of the Gibranian thinking?

Keywords: Philosophical translation, philosophical literature, metaphysics, Gibran Khalil, The Prophet.

ملخص

لا تزال روح جبران خليل جبران المترجمة إلى لغات مختلفة تأخذ تفكيرنا إلى أقصى الحدود يمكننا دائما اكتشاف شيء جديد في ترجمة رواياته، عن الميتافيزيقا والروحانيات، الأدب والشعر، حيث تسافر الروح في الأفاق الغامضة، سنحاول في هذا البحث التركيز على العملية الترجمة، عندما يكون النص ذو أبعاد فلسفية، وكيفية التعامل مع هذه العملية اللغوية، الانتقال من اللغة الأصل إلى اللغة الوصل في الرواية الجبرانية - النبي -، بين الإنجليزية والفرنسية، فهل من السهل استيعاب هذه الأفكار المجردة كقارئ؟! الهدف من هذه المساهمة هو تسليط الضوء على الأفكار الرئيسية للعملية الترجمة في مواجهة هذا التدفق الفلسفي للنص الجبراني من خلال دراسة تحليلية، سنحاول توضيح مجالات المصطلح الفلسفي واسقاطاته اللغوية، حتى نفهم كيفية ربط الفلسفة بإلهام جبراني، مع العلم أن الكتلة المعجمية للفلسفة كبيرة، بقدر سحر النص الجبراني، وغموضه أيضا! بدءا من ثنائية (مركبة اللغة والنقل الروحي) فيتبين أن عملية الترجمة هي مسألة توازن لمعرفة كيفية إدارة هذه الوفرة الفلسفية الروحية "للروح الجبرانية". أي أننا هنا أمام جواهر غير ملموسة عظيمة عند انتقاء الكلمات، مليئة بالخيال الجامح المذهل، والنفحة الإنسانية محبة الآخر في صورة متسلسلة والظاهرة في كل الكتابات الجبرانية!

تنتهي هذه الورقة البحثية إلى حدود الغموض اللساني الفلسفي الذي يظهر جليا في كل الكتابات الجبرانية وخاصة في كتاب النبي، مما يجعل الترجمة الفلسفية تواجه كعادتها بعد و عمق المصطلح الفلسفي الميتافيزيقي الحامل لعدة أوجه مما يفتح المجال لدراسات و أبحاث مستقبلية نأمل أنها ستوضح أكثر كيفية بلورة العملية الترجمة في سياق الترجمة الفلسفية. الكلمات المفتاحية: الترجمة الفلسفية، الأدب الفلسفي، الميتافيزيقيا في الكتابة الجبرانية، النبي.

1. Introduction

Translation is a field of homogeneity and cultural- linguistic coherence. Language, this concept of subjects where many mechanisms abound between diverse cultures, meeting with thoughts and beings from the other language. This linguistic structure of the other's limitations ,this is going to beyond the limits. This actually means that these philosophical and cultural combinations and this crossing of ideas in the name of language, it is the center of any translating process. For instance, the idea of afterlife which is too heavy in Gibran's writings, pushes us to penetrate the depths of this genius, 'genius of speech and mind' . Connecting both love and hate, life and death, joy and sadness. These dualities which make us living beings ,and existence, an experience , an energy, ' a soul energy'.

The study deals with the paths of philosophies in the sphere of translation presented in the works of Gibran, from English to French in order to detect the nature of the linguistic translating transfer of philosophical thought in trying to explain this linguistic phenomenon.

We will then draw the line of our problematic as follows:

- The Gibranian word known as a broad metaphysical horizon, can it really be translated?
- Where are the limits of philosophical translation?

The objective is hence to try to reveal the essential paths of the philosophical translation to overcome the philosophical ambiguities that make the text ambiguous and difficult to understand, and in particular those in Gibran's novel, *The Prophet*, he for whom the universe is one and unique creation described almost everywhere in his writings; thus, expressed in a different way. It is also a matter of studying the interaction 《 philosophy (=) litterature 》 , in its great burst of literary balance and to delimit the framework of coherence between these two sides of the human studies. Can we then talk about the possibility of transmitting or transcoding the abstract side in the philosophical literature? Going from language "A" to language "B" , knowing that every language is a vehicle in its own, identity and an entity as well. The question is therefore to examine translational language variation in its philosophical aspect.

The main hypothesis of this research paper is the difficulty of the philosophical translational process ,where linguistic and cultural ambiguity remains persistent , always in philosophical translations in general, and that of Gibran in particular, namely the ideas erected in the infinite dressed in metaphors and

misinterpretations, not easy to assimilate for a reader, which requires a lot of efforts ,reading and recognition in his novel, *The Prophet*.

Also "the gaps" and nuances between languages, subject to different backgrounds and environments, different roots and conceptions, presenting for this purpose a great obstacle to which the translation (especially the philosophical translation) faces ,hence, the need for research in the field of terminology transfer, the latter remains decreasing and inactive until today, which harms, clearly in the light and nobility of the translating message, we will therefore proceed to a semantic and lexical analysis through which we will try to apply on the evolution in " the Gibranian Terminology " where the combination of words and metaphysics is " a central point " to Gibran's writings, it is a kind of mixture combined with cohesion and harmony.

In order to discover the important secrets of incomprehensible words, used by the author in a completely disproportionate space, between the said and the unsaid a lot of incomprehension is felt on the part of the reader and also the translator, thus finding themselves in a bubble, in which metaphysics is the core or first matter. That is to say what is the message wanted by the writer? And how is the philosophical atmosphere used by Gibran?

2. Translating Terminology in the Gibranian Un-said

2.1. Semantic Ambiguity in the Textual Features

The Gibranian writing is littered with nuanced terms that present an ambiguity for every translation. Translation is an operation on language using from, sense and context, it is a system of language related to the thoughts of all nations. Catford (1965. 02) explained, " translation is an operation performed on language ". We focused on the terms that we observed mysterious in both source and target language. It is then a question of philosophical depth in a field of translation. Abdesslem Benabdlali (2006: 13) tried to emphasize philosophical translation, noting, "when we say that translation is a philosophical question, by this we mean, above all, that we can, approach the philosophical question through translation. The writer of the original text expresses himself in a spiritual way, where the word can have unimaginable rays that cannot be seen or deciphered. The translator then finds himself facing an operation that is not only linguistic but psychological, communicational and sociological as well". The statement shows a precise linguistic axis, revealing

linguistic assumptions where the signified and the signifier mixing and juxtaposing, creating a nuanced alchemy not being understood, leading to an artistic creation based on 'the sacralization of the word', because the word is sacred to Gibran. This line of equivalence opening in the source language aims to achieve a translational appropriation specific to it in the target language.

Gibran (2000.61) said in an English expression, "and even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and his understanding of the earth." This English sentence gives , in translation, deep religious, cultural and life significance. It could translate to (on pourrait alors traduire ce flux religieux, spirituel et contemplatif par ce qui suit : " et comme chacun de vous est unique dans le savoir de Dieu, ours devez l'être aussi dans votre savoir à vous envers Dieu, et connaître même les secrets de la vie. "

But did the writer really intend this choice of words to convey the meaning, the one we can understand! This is where the secret of translation lies. The spiritual, religious and anthropological dimensions found here in the expression:

God's knowledge = Savoir de Dieu !

Connecting the birthplace of the writer of the original text of «Gibran », which is the middle- East , a basin where myths, civilizations, different cultures and religions embrace each other.

What did Gibran mean by God! Was this the God, a part of the ancient deities of the religion in question! or the God of the monotheistic religions ! or did he mean other things ! the same for " knowledge " in the expression " knowledge of God " , always this could refer to the secrets of the universe, of the physical laws that govern this universe in which we live ! or is it a deverbalization of existence as such! This would lead us to think about " the prophecy " too, so that every human being is a prophet himself! in his thoughts, his desires and leanings because there is always a part in us, full of light, goodness,piety, and love; It is the "Divine" in us according to Gibran.

Joëlle Radouane (1993.13) emphasized the question of identity between the source text and the target text. According to her, " établir une identité parfaite entre l'original et la traduction en créant une nouvelle manière en préservant la spécificité et l'âme de l'original sous une forme nouvelle". That is to say, to establish a perfect identity between the original text and the translated one by creating a new way. As we can see the word "God" is understood

differently, that is to say, any part of the earth has its own meaning for it . Catford (1964.94) wanted to explain that important point in the process of translation, noting, " linguistic untranslatibility occurs when there is no lexical or syntactical substitute in the T.L. for S.L. item, which is attributed to an ambiguity that is functionally relevant feature of the S.L".

Catford explique ici qu'il y'a intraduisibilité linguistique quand on est face à une absence de substitut lexical syntaxique, provoquant ainsi une ambiguïté stylistique dans le texte traduit.

The same idea was emphasized by another translation theorist, because of the power of assimilation when talking about the human brain, we can have one word with many definitions and every definition has its dimensions, it is like, one word is a world in a whole.

Peter Newmark (1988.15) said about that, «Translation is rendering the meaning of a text into another language in the way that the author intended the text". We try to see roughly the direction of the translating process. Facing this philosophical linguistic flow of which the dictionary itself does not find a way to capture the exact meaning or to the framework of the trajectory aimed at detecting such a linguistic mirage, starting from the square of the translating operation :

- source text (=) target text .
- beginning idea (=) arrival idea .
- sustained philosophical reflections in English (=)
sustained philosophical reflections in French.
- Measurement receptivity of the French language (=) philosophical field of
balance state wanted in the English language.
- Did the translator know to delimit the translating variations!
- (English language (=) French language) $\diamond$ in this important alienation of
the Gibranian text.

2.2 Contextual adaptation and translatability limits

The word "soul" or "spirit" we are facing here in a spiritual definition in itself, (the writer of the original text).

The writer is always looking for words connecting physics and metaphysics, concrete and abstract, beyond physical matter, and what human sight, the five

senses can have or perceive. Looking for a simple and precise definition of the word "soul", co in as a miracle! Yet this dark wave in which this word (Divine, sacred) bathes, doesn't scare Gibran. Speaking about the symmetrical feasibility in the operation translation, we must focus on the synonymic balance of meaning, which goes with the linguistic technicality of the source text towards the target text.

Gibran (2000.09) said in *The prophet*: " and he answered: people of Orphalese, of what can I speak, save of that which is even now moving within your souls? «The writer is one more time stressing on «the soul " and it is obvious, it is sacred for him, for the use of this word is all along his writings; how can it be rendered. This sentence given in *The Prophet*, (The upper reigns of the atmosphere) in which we can reach the perspective of reliability within the philosophical impact on the context if we try to measure the translatability or not (the untranslatability)of the given text (that means the source text) :

Atmosphere,pure sky, infinity, what then!

Infinite to mean that this space which is the "ether" is «infinitely infinite» !

Emphasizing this adjective when talking about space means giving free rein to the mind to imagine the greatness of this space .

It must be said that it even goes beyond the measure of psychological and neurological conception of the human being, of his brain and his natural visualization of the "mother nature", designed with a defined and precise field. As we may notice here, the writer "Gibran Khalil Gibran" is working on a high level of reflection that the translator must understand at the beginning, and this is the main idea in a good translation. In this same vein, George Mounin contends " Pour traduire il ne suffit pas de connaître les mots, il faut connaître les choses dont parle le texte à traduire". That means we have to know more than the words of the textual construction, we have to go deeper...

- The translator deals with this procedure when translating a philosophical :
- writer· source language· deep idea· enigmatic word· etymology of the word· presentation of the word · target language.
- The writer· source language · core idea · implied term · etymology term· term enunciation · target language .
- Sacred (=) that refers to being connected with God deserving veneration.
- blessed (=) worthy of adoration, worship or reverence, or supremely favored.

- Venerable (=) deserving honor or respect in religious meaning or used in that statements.
- sanctified (=) to impart sacredness, for sacred purpose or religious use.
- Ecclesiastical (=) relating to a church, as an institution, a kind of a clerical religious form.
- Holy (=) consecrated to God, devoted entirely to a religious purpose, or complete devotion to God.
- Religious (=) devoted to religious beliefs, fervent, observance, a set of belief. Faith in a supernatural power }.

According to Oxford language and Cambridge dictionary *polysemy* occurs when one word form carries more than one meaning. It is the coexistence of many possible meanings in one word.

2.3 Metaphysical Linguistic Essence

Gibran is writing here with his heart and soul, he wants to transmit the call of the universe he heard and no one heard, he answered the questions we humans neglected by love or by rejection. In the US of the word "God", we can meet everywhere when reading Gibran, as this sent end from *The Prophet* (2000.55) : " and since you are a breath in God's sphere , and a leaf in God's forest, you should rest in reason, and move in passion". He is reducing the whole universe in God, he uses the sphere, the leaf...etc. the nature is one predominant gate in the philosophy of Gibran.

The Gibranian writings and speech at the envelope of the "self" of each of us, and even the echo of the physical and metaphysical presence. It leaves us thinking, perplexed by the depth and brilliance of the union or the unification of the spheres here and elsewhere. -if we take as an example the word “Almustafa” which is an Arabic word:

- The chosen: a divine favor. >> the spiritual dimension rendered by : le bien guidé.
- The elected: chosen by an election. >> the French philosophical field: le bien guidé.
- The guided: conducted by a guide to act as. >> a kind of literal translation : bien guide.
- The well-guided: reasonable, correct.>> the use of literal translation : bien guide.

- The beloved: valued and prized. >> Moving away from the true meaning by going towards French.

We can understand from the choice of the word "Almustafa", the Gibranian spirit, trying to join the best of all nations, linking the beauty of all religions traditions or ethics. He wanted love to be present for all the humanity, and we can really feel that in his writings; he chose this word (Almustafa) in his novel, *The Prophet*, written in English, as far as the word is in Arabic, going back to his origins, as an Arab poet, Gibran couldn't deny the atmosphere, the world, even the air in which he grew, handling the message drawn in this marvelous book: the message is loving each other, no matter who you are and who I am. We are both human and the mother earth is our entity.

These combinations selected in a very precise way that combines abstract and concrete things here in the source text, should be translated as it is! That means the process used in translating is not that easy for we are talking about philosophical issues.

3. Philosophy -Literature Interactive Homogeneity

It is always a question of the link between literature and philosophy. The fact remains that this comes and goes between these two great centers of knowledge of humanity, these two giants which have made the human spirit shine and illuminate throughout the centuries. Can we really know or lift the veil on this correlation? This common point between the two of them, what unites them, what makes them speak, What pushes them to go beyond this physical world in which we live. Is it already possible? can we understand or decipher this code so important? Writers such as Gibran, (namely those who knew to join or unite philosophy and literature), have worked for a long time on this key point, this magic scale which leads us towards this universal equation, encompassing LOGIC (=) IMAGINATION (=) THE HUMAN.

3.1 Imaginary Literature and Philosophical Logics Equation

We can say, that reflection, it's a way of dealing with its issues as straight, following transparent and logical lines giving it this appearance of " LOGIC " .

It is not only because of the subjects it studies but also the way with which it designs them; it is a way of thinking about things. The angle with which it develops its analyses, it outlines its analytical trajectories and how it penetrates its fields of research. In fact, it is about that! It is about its way of thinking about things. We go back to this formulation that we have just noticed: (a way of thinking about things), so here we come to the following :

Design (=) reflection framework of ideas (=) ejection determination of things. Philosophical literature is an intersection of two fields which mix to form a lit path, for the writer and for the reader at the same time. They both need it by the means presented by this binary of the human being in sustaining the universe. Between concrete and abstract, physics and metaphysics, between thoughts and feelings! Then between these two existential presences so far from each other, these entities being so different from each other in terms of essence or place. Comes literature as if by magic, weigh, study, seek to understand or to explain «the unexplained ».

3.2 Target Creative Interferences

According to Richard Jacquemond (2008 :18), « Les variations entre les langues accusent cependant des écarts importants. Elles tiennent en partie à la centralité de la langue : plus une langue est centrale, plus on traduit de différentes catégories ou genres de livres de cette langue ».

"Variations between languages, however, there are significant differences, they are partly due to the centrality of the language: the more central language is, the more we translate different categories or genres of books in that language ". This means that the initial text intends us into a multitude of translational spheres, that the translator must respect, it must simply be said that this is the primary task, in terms of choice when reformulating from text A The text B.

- Logic (=) the combination of imagination and human thinking. As a whole, all the human thoughts, desires, interpretations, and repressions, everything that is: declaration and revelation ,individual and psychological conflicts, controls, orders and decisions, systems, and rituals. Translation lying between philosophy and modern Arabic literature. In front of this breathtaking scene, this tide of meaning and ideas, this flow of terminologies and abundance of neologisms obliged to spare thought and accuracy. The stain is not that easy! This mixture which gave birth to what we call " philosophical literature ". That contains multitude of linguistic forms, a whole language framework in its own right, and a verbal axis overflowing with signs and metaphysical reflections.

4. Philosophical translation

Leading a philosophical translation or a translation of philosophy, we can identify a diagram which will help us to properly assimilate the work of the latter and to underline the essential points of its progress.

4.1 Path of Translation - Philosophy Concordance:

Cheminement de la concordance traduction-philosophie

This diagram can help us underline the path, mentioned here, namely that of philosophical translation

- Sens philosophique 1 (=) terme philosophique 1 (=) linguistique axis1 (=) linguistique field 1(=) appropriation phonological matters 1(=) source language .

- Sens philosophique 2 (=) terme philosophique 2 (=) cadre linguistique 2 (=) champs linguistique 2 (=) possibilité d'appropriation phonologique 2 (=) langue d'arrivée .

- We have the word « ELMUSTAfA », borrowed from Arabic to English in the novel of Gibran, *The prophet*.

- L'écrivain ne pouvait-il pas mettre à sa place « le bien guidé » ou bien « le choisi » ou « l' élu » ! alors en revenant vers la langue arabe, comment la traduction va-t-elle pouvoir rendre le sens ou bien « l'aura » - si on peut dire - de ce terme arabe mis ou versé dans la langue anglaise - tant voulu par l'écrivain du texte original.

Or the "chosen one" ! Then, returning to the Arabic language, how will the translation be able to convey the meaning on the " aura" to tell more about that, concerning the Arabic language in arabic terms into the English language - so desired by the writer of the original text.

Going from the source language to the target language :

- LANGUE SOURCE (=) LANGUE CIBLE

Ou

- DEPARTURE LANGUAGE (=) ARRIVAL LANGUAGE

Between translation and philosophy!

What and how is this matter! A matter of fact!

The discussion here is so long , because " the travelling relation" between these two poles, (translation first and then philosophy, may take us so far!)

The first one deals with words, then context, courses, path and terminologies while the second one deals with " the sense of words" , it's projections and reflections are in the " the ETHER " , where consciousness becomes unconsciousness, and the concrete becomes abstract, and truth turns into imagination and fiction, even though it is a reality whether it is here in the physical world or in the metaphysical world .

So what if we combine these two forces (translation and philosophy) ! How would be this combination!

4.2 Binariness of Meanings and Ideas in Philosophical Translation:

- Translation being between philosophy and modern Arabic literature, faced this scene, this binariness of meanings and ideas, this flux of terminologies and this abundance of neologisms, is it not obliged to spare reflection and exactness. The stain is not the least.

- This mixture that gave birth to what is called "philosophical literature" contains a multitude of linguistic forms, a whole linguistic framework in its own, and a verbal axis overflowing with signs and metaphorical reflections.

- So the question here is:

How should the translator approach such fluidity? or will he resource himself in order to find the translational equivalences? and say again (translational equivalences), you have to look for them first, because sometimes the equivalent may not exist in the other language (the target language).

- This little diagram can help us to trace the path, mentioned here, namely that of philosophical translation:

Philosophical meaning 1 (=) philosophical term 1 (=) linguistic framework 1 (=) linguistic field 1 (=) possibility of phonological appropriation 1 (=) source language .

• Philosophical meaning 2 (=) philosophical term 2 (=) linguistic framework 2 (=) linguistic field 2 (=) possibility of phonological appropriation 2 (=) target language .

For example the word "ELMUSTAPHA" which was borrowed from Arabic into English, in the book, *The Prophet*. Couldn't the writer put in his place "the well-guided" or "the chosen»?

So going back to the Arabic language, how will the translation be able to convey the meaning or even the "aura" - if one can say so - of this Arabic term put into the English language - so desired by the writer of the original text.

Going towards the two languages, in other words the translating operation:

- SOURCE LANGUAGE (=) TARGET LANGUAGE

Or

- STARTING LANGUAGE(=) TARGETING LANGUAGE.

The philosophical fields existing in the texts of philosophy always keep their power and importance!

Metaphysical persistence always leads us to a fruitful debate of ideas, which the translator must respect in order to give philosophical reflection its very brilliance in the target text.

If the translator does not manage to find the equivalent of the philosophical term, he must do research in order to better identify and understand the meaning and the explanation of this term, because otherwise it can harm the entirety of the target text.

4.3 Gibran's Novels in the Modern Arabic Literature :

Modern Arabic literature has been able to convert itself if the term allows it. It has revealed itself, it has opened new doors, new horizons, a new trend, a new way of being, it wants to be adoptive to all creative ideas, to all problems, to all questions. The same for modern philosophy which also preferred to turn to the news, the daily experience of human beings, it preferred to deal with to the daily life problems and incidents , rather than looking into the old subjects dealt with by ancient Greek philosophy. It is a common point between them who have been able to study modern news. The philosophical essence is the objective of any philosophical study, the notion of things in the philosophical debates determines the trajectory of the result of any philosophy this is why it is essential in the work of translating to keep the countenance and the quintessence of any entity philosophy from the source language to the target language.

Gibran presented a new and unique impetus to modern literature in the Arabic language in terms to his rebellion, if we can say on the ancient archaic systems that governed linguistic rules in Arabic Literature such as rhymes, he broke the linguistic restrictions for example, moving to free poetry. When he was the free poet who fought the types of tyranny prevailing in the Arab world.

Especially, in the Arab East, that time, as his pen was from the Diaspora (and he was one of the Diaspora writers) , in encourages adherence to values, morals, and ethics (principles), so that peace and love prevail in the world. He called on his readers to fight injustice and tyranny of the rulers and leaders, and to spread the culture of tolerance, peace and love.

It is worth saying that Diaspora writers like Gibran Khalil Gibran gave a new color or way to modern Arabic literature.

We all know the Gibran's literature has become " a World Literature " , translated into several languages. In this regard, it is worth noting the status of translation and its sensitive role in conveying the slender sense of the ethereal, philosophical and metaphysical value inherent in the Gibranian writings.

5. CONCLUSION

The philosophical translation remains a very vast field to explore, for this type of translation goes with the philosophical matter which works on the meaning and the metaphysics often of the dimensions difficult to detect or to conceive; and there we return to the word "conception" that we have approached a little at the top; and since translation is a linguistic operation but also a cultural, civilizational, social one; then philosophical ambiguities are also and automatically translational connections we should pay attention to. Deepness is the rule in all Gibranian writings, the essence of his words reaches that of the soul, by reading Gibran we recognize ourselves, we understand each other, we even find answers to questions that tormented us for a long time, but still existing nuances of philosophical translations when taking a text from a source language to a target language, how do we deal with its philosophical dimensions! For the Gibranian word is that of the soul, it is the word of the soul! in all its splendor and magnificence! who reads Gibran must have knowledge or moreover, he must have inclinations for philosophy, he must be a philosopher himself ! This philosophy which wanted to define existence through centuries! Could it finally achieve its goals? Philosophical translation wants the same, it wants to let us know what the other thinks philosophically in its own language and its own culture, so can they both achieve this goal. It is a question to be reviewed, let us hope that there will be ample studies on this point that can enlighten us even more.

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