



**Metaphors in Translation: An investigation of a sample of  
Quran metaphors with reference to three English versions of  
the Quran**

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## **Declaration**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgment has been made in the text.

Sumaya Ali Najjar

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

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## Transliteration

The following transliterations are adopted from Encyclopaedia of Islam.

ء	'	ع	'
اَ	a	غ	gh
اِ	i	ف	f
اُ	u	ق	q
ا	a	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	<u>h</u>	و	w
خ	kh	ي	y
د	d	آ	<u>a</u>
ذ	dh	ة	h,t
ر	r	لا	<u>la</u>
ز	z	ال	al
س	s		
ش	sh		
ص	<u>s</u>		
ض	<u>d</u>		
ط	<u>t</u>		
ظ	<u>Z</u>		

## Abbreviations

- SL Source Language
- ST Source Text
- TL Target Language
- TT Target Text
- B.C. Before Christ
- A.D. Anno Domini
- A.H. After Hegira
- MSA Modern Standard Arabic

## **Glossary**

'aqiqah	a sheep to slaughter and distribute to poor people on the occasion for having a new baby
Aayat	verses of the Quran
Caliph	a title used by Muslim rulers in the past
Fatiha	the opening chapter of the Quran
Hajj	Pilgrimage
I'tikaf	staying in the mosque for a particular time in Ramadan (a fasting month)
Khulwa	refers to unmarried man and woman found in a place where there is no body else
Medinan suwer	Quran chapters that were revealed in Medina
Mekkan suwer	Quran chapters that were revealed in Makkah
Sharia	Islamic law
Suhaar	a meal taken before dawn time during Ramadan
Sunna	the prophet sayings and teachings
Suwer	chapters of the Quran
Tawaf	it is performed by anyone by going around the Kabba in Makkah
Tayummum	it is a kind of ablution with dust/stone when there is no water
Ummra	A minor pilgrimage to Makkah

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## **Abstract**

This study aims to investigate the challenges of translating metaphors of the Quran. It examines English speakers' understanding of a number of Quran metaphors which are selected from three well known English versions of the Quran translations. In addition, the study highlights the root causes which may be deemed to be a source of misunderstanding Quran metaphors. The study also aims to find out to what extent metaphors of the Quran can maintain their sense in today's context.

Translation in today's globalised world is gaining relevance as a means to enhance communication among multicultural nations. Translation studies have contributed significantly in bridging the linguistic and the cultural gap among languages. However, the key literature of this study suggests that, translating metaphors and translating metaphors of the Quran in particular have been under researched as they are very often overlooked in translation studies. The conclusion that can be drawn from the predominant literature related to translation studies is that the on-going debates over the faithful, loyal approaches of translating vs. the free and dynamic methods have generated in parts insightful explanations and interesting and useful, but they have fallen short of providing a general consensus. This study takes the view that there is no master plan for translating and that a word for word approach often leads to stilted translation particularly when dealing with metaphors.

Given the nature of the topic under consideration, this study combines both qualitative and quantitative methods. The advantage of the use of both methods for collecting data is highly considered and recommended. Utilization of this combination enhances the trustworthiness of findings as well as reduces limitations. The qualitative method in this study represents scholars' interpretations and views and a questionnaire as a data collection instrument is adopted to enhance the result of this study.

The findings suggest that the three selected English versions of the Quran have fallen short of conveying the meaning of Quran metaphors. The findings also indicate that the meaning is often mistranslated or misleading or misunderstood by English readers.

# **Chapter One**

## **Introduction**

### **1.1 Introduction**

This study aims to explore the constraints to translating the language of the Quran with particular emphasis on Quranic metaphors. It examines English speakers' understanding of a number of metaphors selected from three English versions of translations of the Quran. It critically analyses the major views on and interpretations of translating metaphors in general and Quranic metaphors in particular. In addition, the study highlights the challenges that the translator of the Quran encounters when approaching metaphors of the Quran. The study also addresses the broader issue of how to transfer fifteen-centuries-old metaphors into English, preserving the sense in today's context. The study, therefore, attempts to discover a practical method for translating metaphors of the Quran into English in a way that preserves the sense in today's context. The suggested framework may lead to a better understanding of metaphors of the Quran.

Over the past few decades, the holy Quran has been translated into different languages, including English. The importance of English translations has recently become greater than ever. The demand for English translations has recently increased as:

- English is spoken all over the world.
- The Quran has become more accessible to those who do not speak Arabic - Muslims and non- Muslims alike.
- The 9/11 attacks have led many non-Muslims to read the translations of the Quran in order to understand the tenets of Islam and Muslim mentality.

- Many Muslim and non-Muslim academics are interested in the meaning of the Quran.

The primary aim of translators of the Quran is to communicate the message of the Quran and in so doing have made every effort to produce translations that are as accurate as possible. However, there are many English versions of the Quran which reveal deviations and distortions of meaning in both general translations of the Quran and specific translations of Quranic metaphors. As a result, the meanings of some metaphorical verses are often mistranslated.

The following example shows how the metaphorical meaning is lost in English translation:

ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتتعد ملوما محسورا

Wala taj'al yadaka maghloolatan ila 'unuqika wala tabsutha kulla albasti fataq'uda malooman mahsooran

Literal Translation do not chain your hand to your neck and do not stretch it completely opened or you will end up feeling guilty and sorrowful.

Pickthall's Translation

And let thy hand be not chained to thy neck nor open it with a complete opening lest though sit down rebuked, denuded (Q17:29) (2004).

The metaphorical meaning

The metaphorical meaning suggested by the metaphor can be summed up as follows:

Take a middle position in your life: do not spend lavishly like a spendthrift nor be tight-fisted like a miser.

## **1.2. Purpose of the study**

This study aims to examine the flaws in translating Quranic metaphors. In addition, it assesses English speakers' understanding of a number of metaphors taken from three English versions of translations of the Quran through a specially-designed questionnaire (see page 273).

## **1.3 The selected translations**

Due to the large number of English translations of the Quran, it would be beyond the scope of this study to assess all the existing versions. Therefore, only three of these versions have been chosen for the purpose of this study. The translations are listed below according to date of publication:

1. Arberry, J. A. (1996) *The Quran Interpreted: translation with an Introduction*. Oxford: Oxford University Press.
2. Ali, Y. (1983) *The Holy Quran: The Translation and Commentary*. Beirut. Lebanon. Dar Al- Arabia.
3. Pickthall, M. (2004) *The meaning of the Glorious Quran: A contemporary Approach a Veiled Text*. London SGM Press.

Generally, these translations were chosen because:

1. They are well known English versions among Muslims and non-Muslims readers and they are all completed scholarly works.
2. The selected translations are believed to be used by academics and non-academics, and they are used in most mosques and academic libraries.
3. Translators of the selected translations have different backgrounds.

The First, the translation, by Arberry (1996), stands out above all other English renderings by non-Muslims in terms of both its approach and quality. Arberry's translation is considered to be a faithful translation because it attempts to preserve the style and rhythm of the Quran. It is therefore of particular interest to Quranic translators. The second translation by Ali (1983) is recognised as a well-known translation among Muslims and non-Muslims in the West. This translation has been revised and improved. Ali's translation is described as a faithful rendition and better than any previous English translation by an Indian. Finally, Pickthall's (2004) translation is believed to be too close to the original Quran and is one of the most widely-used English versions written by an English Muslim translator. However, his translation provides scant explanatory notes and background information which restricts its usefulness for any uninitiated reader of the Quran (Kidwai, 1987; Khan, 2004).

Some of the Quranic exegeses (explanations) are also used to achieve a better understanding and produce accurate meanings of selected metaphorical verses. These exegeses are Al-Qutubi, Al-Tabary and Ibn Katheer. They are displayed online on the website at [Quran.al-islam.com](http://Quran.al-islam.com)

The metaphorical verses will be selected from different chapters of the Quran. This gives the opportunity to study as many metaphorical verses as possible.

#### **1.4 Justification of the study**

Many different works in translation studies have been discussed, analyzed, and evaluated extensively from different points of view. Despite this growth in translation studies, works on Quranic translation remain very limited and superficial.

With regard to translations of the Quran, it should be noted firstly that most works on Quranic translation have focused on the general features of the Quran while studies which have investigated the translation of Quranic metaphors are scarce. Secondly, the question which this study seeks to answer is whether the existing English versions of the Quran have rendered its metaphors in a way that enables English speakers to understand or grasp their meanings.

#### **1.5 Research Questions**

Research questions are interrogative statements or questions which a researcher seeks to answer. They are *“used frequently in social science research and especially in survey studies”* (Creswell, 2003: 116). Moreover, research questions *“narrow the purpose statement and become major signposts for readers of research”* (ibid:116). This study attempts to answer the following questions:

- 1) What are current views and strategies related to translation studies?
- 2) What are the different definitions of metaphors in both Arabic and English traditions?
- 3) How do current translators of the Quran deal with metaphors of the Quran?

- 4) Should the translation of metaphors be modified and adapted to today's context?
- 5) Is the Quran translatable?
- 6) What translating framework can be constructed in order to achieve acceptable and successful translations of Quranic metaphors?
- 7) To what extent can Quranic metaphors be translated into English to make sense?

## **1.6 Aims of the study**

This study aims to achieve the following objectives:

- 1) To critically review the theories of translation studies.
- 2) To examine the applicability of translation approaches to Quranic translation.
- 3) To assess how Quranic metaphors are translated.
- 4) To investigate the challenges facing translators of the Quran.
- 5) To measure how English speakers understand the meaning of metaphors through English translation of the Quran.
- 6) To assess the current translations of the Quran.
- 7) To make recommendations based on the findings of this study for the construction of an efficient framework specifically designed to translate metaphors from the Quran.

## 1.7 Background of the study

In order to gain a better understanding of the research context the following section provides a brief background about the Quran.

### 1.7.1 The Quran

According to many scholars, the word '*Quran*' is derived from the verb '*qara'a*' which means '*to read*'. Matar (1998:24) points out that "*the word Quran derives from the Arabic verb 'to recite' or 'to read', and means simply 'recitation, reading'*". Ayoub (1984:16) asserts that Muslims believe that the Quran is the word of God revealed in clear Arabic to the Prophet Muhammad through the Angel "*Gabriel*". They also believe that the Quran was sent down to all humanity regardless of race, colour and linguistic differences. The Quran was revealed gradually over twenty-three years.

The Quran is divided into thirty equal parts, which are called '*juz*' in Arabic. There are 114 '*chapters*' which are called '*Suwer*'; each '*Sura*' is divided into '*verses*' which are called '*Aayat*'. All in all, the Quran contains 6,236 verses. Chapters are arranged in order of length. Each chapter has a name, usually chosen from an expression in one of the verses. Chapters revealed before the migration of the Prophet to Medina are called Makkan. Makkan chapters are generally short and consist of brief sentences containing forceful, dynamic and poetic usage. They stress the unity and majesty of God.

قل هو الله احد (1) الله الصمد (2) لم يلد ولم يولد (3) ولم يكن له كفوا احد (4)

Qul huwa Al-Lahu ahadun Alllahu assamad lam yalid wa lam yulad walam yakun lahu kufuwan Ahadun.

Say: He is Allah, the One and Only; (2) Allah, the Eternal, Absolute; (3) He begetteth not, nor is He begotten; (4) And there is none like unto Him. (Q: 112) (Ali, 1983).

Makkan chapters promise paradise for the believers and warn wrongdoers of the severe punishment of hellfire. On the other hand, the chapters sent down after the migration are called Medinan Chapters which are long and contain verses that are more prosaic, informative and legalistic. They define the laws (sharia) of Islam such as Zakat (*compulsory alms*), fasting and the hajj (*pilgrimage*).

يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون (2Q:183)

Ya ayyuha al-ladhina amanu kutiba 'laykumu alssiyamu kama kutiba 'la alladhina min qablikum la 'llakum tattaquna

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you that ye may ward off (evil) (Pickthall, 2004).

The Medinan chapters also lay down the tenets of criminal law, and social, economic and state policies. Moreover, they give direction for every aspect of personal life (Lunde, 2002; Sardar, 2006; and Lings 1991 cited in Al-Jaberi, 2008).

The Quran was preserved using two methods: by memorizing or by writing. The Prophet used to recite each revelation to his followers who then memorized each revelation as soon as it was revealed, and thus had the whole Quran memorized at the time of the final revelation. The Quran was written on palm branches, leaves and on animal skins. Zaid bin Thabit was the main scribe out of 42 scribes of the revelations. Abu-Bakr, the first caliph (a title used by Muslim rulers in the past) of Islam, compiled the Quran and the third caliph

made many copies and sent a copy to the capital of each state in the region at that time (Bowering, 2001; Kidwai, 1987 cited in Al- Jabari, 2008).

Since then, the Quran has been recited and copied with infinite care in continuous transmission from generation to generation. As Matar (1998: 97) states: “*Since it was revealed, the Quran has remained exactly the same, not a word, comma or full stop has been changed*”. Today, as in the past, the Quran is copied and recited in Arabic and is enunciated only in Arabic in Muslim ritual worship by Arabs and non-Arabs alike (Bowering, 2001).

The Quran plays a significant role in many aspects of Muslim life. It is a complete code which provides for all areas of life, be it spiritual, intellectual, political, social or economic. It is a code which has no boundaries of time, place or nation. On this note, Irving (1979: xv) points out that “*the Quran is the foundation and the main stay of Islamic life and culture*”.

Muslims believe that the Quran is not a book of science, history, or morality; it is the essence of Muslim life. Muslims also believe that the Quran was revealed to guide people to rightness, to educate them intellectually and spiritually and to govern their individual and social lives. Muslims regard the Quran and Sunna (the Prophet’s sayings and teachings) as their primary sources of knowledge and guidance (Sarder, 1989:1). Although many Arabs of the Prophet’s time were intelligent, eloquent and well-versed in poetry, they could not produce anything like the Quran. Indeed, the Quran challenged the Arabs of that time to produce even one chapter (Ayoub, 1984:2).

و إن كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله و ادعوا شهداءكم من دون الله ان كنتم صادقين

(2Q-23)

Wa in kuntum fi raybinm mimma nazzalna 'la 'bdina fa tu bi suratinm min mithlihi waud 'u shuhadaa akum min duni Allahi in kuntum ṣadiqina

And if ye are in doubt concerning that which we reveal unto our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

Pickthall (2004).

### 1.7.1.a The Quran and the Arabic language

Arabic belongs to the Semitic language family. Arabic can be classified into three distinct varieties: classical Arabic, (MSA) modern standard Arabic and spoken Arabic. Classical Arabic is the form of Arabic literally found in the holy Quran and in pre-Islamic poetry. Awad (2005:29) refers to classical Arabic as the language of the Quran; it “*presents difficulties beyond those encountered in most foreign languages owing to its style and complex structure*”. Modern standard Arabic provides a universal form of the language that can be understood by all Arabs. It is commonly used in the media, modern poetry and in conversation between Arabic-speaking people of different regions such as Algeria, Egypt and Lebanon using varieties of the language in daily interactions. In other words, these varieties are different from country to country and even from region to region within the same country (Awad, 2005; DeYoung, 2009).

According to Abul-Raof (2003: 19), Arabic, the language of revelation, is “*the Quran’s outer body [assuming] a specific Arabic form*” (my brackets). This form provides the words that convey the essential meaning of the Quran. Delisle and Woodworth (1995:178) also state that “*several Koranic verses explicitly state that Arabic, and no other language was intended to be the vehicle of the divine word*”.

انا انزلناه قرانا عربيا لعلكم تعقلون (2:12)

Inaa anzelnahe Quaanan Arabeyan laalakum taqeloun.

We have sent it down as an Arabic Quran in order to be understood. (My translation).

Many scholars assume that the Quran has maintained classical Arabic and prevented it from disappearing. Ahmed (1968:6) states that “*through the Quran, Arabic became a powerful language spoken in many countries [...] without the Quran the Arabic language would not have been in the world*”.

### 1.7.1.b Quranic metaphors

Pickthall (2004: 2) states that the Quranic language was “*originally revealed in Arabic*” and that “*its style is unrivalled, its language eloquent, its meaning deep*”. Furthermore, the Quran is described as a “*sea of rhetoric*”, and its discourse “*abounds with rhetorical features more than any other Arabic discourse, classical or modern*” Abdul-Raof (2003:19).

One of the major figures of speech that the Quran abounds in is metaphor. In this study, therefore, special attention has been given to Quranic metaphors. Quranic metaphors have

been used for different rhetorical and communicative purposes. They may carry wisdom, imply a warning, cite examples, or draw images in order to stress the importance of the faith. Quranic metaphors are regarded as,

*a very important cultural stock that writers and public speakers keep falling back on in cases where they need to prove a point or establish an indisputable point of view. Speakers quote these (metaphorical) verses to convince the addressee that what they say is guaranteed to be true*  
Zahir (1991:69).

Chapters three and four discuss extensively the understanding of metaphors in Arabic and English and highlight the key debates on the translation of metaphors.

### **1.8 Translating sacred texts**

Generally, religious texts have their characteristics which distinguish them from other texts. Aziz and Lataiwish (2000: 134) believe that religious texts have *“the characteristics of sacredness, which is based on faith. Either the message or the word or both are believed to be holy”*.

Religious texts are divided into two types: first, religious texts in which both the message and the words expressing the message are sacred such as the Quran. In the second type, only the message is holy - the words which convey the message are not, such as the Bible (Aziz and Lataiwish,2000).

Many scholars argue strongly that translation of sensitive, religious texts may lead to the distortion of divine words. With special reference to the Quran, Al-Faroqui (1986:11), for example, argues that through the translation process, many meanings of the Quran suffer change, loss or obliteration from consciousness. He believes that *“the meanings imbedded*

*in the Arabic Language of the Quran are a precious legacy which no man is at liberty to tamper with or change*". He points out that the translation of God's words can be problematic for many reasons. Firstly, God's words are unique in their content and structure. Secondly, no translation can be considered to be an accurate rendering of the meaning and exact spiritual concepts of God's words. Finally, the divine language of the Quran cannot be easily replaced by human words (Al-Faroqui 1986, cited in Awad ,2005).

Translating sensitive texts is considered a challenging task. The translator has to grasp clearly not only the implicit theological aspects but also, for example, the broader linguistic and the cultural aspects. According to Bassnett (1991), translation involves far more than the replacement of lexical and grammatical items between languages. Abdul-Raof (2001) insists that from the perspective of Qur'anic discourse, Arabic and English are incongruous languages. He states that Quranic discourse is characterised by a unique linguistic feature which distinguishes it from other languages syntactically, semantically, and pragmatically.

### **1.8.1 Difficulties in translating the Quran**

Generally, there is a consensus among most translators of the Quran that limits of translatability of the Quran may be due to the nature of the semantic and rhetorical features of the Quran. Therefore, translators of the Quran themselves such as Ali (1983), Arberry (1996), and others state that they faced many obstacles during the translating process. Ali (1983: viii), for example, points out:

*The classical Arabic has a vocabulary in which the meaning of each root-word is so comprehensive that it is difficult to interpret it in a*

*modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the text.*

Accordingly, the limits of translatability of the Quran, for many scholars, may stem from the complex nature of its linguistic idiosyncrasies and prototypical features. The language of the Quran is seen by Abdul-Roaf (2004: 92-95) as “*a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourse*”. Therefore, “*one language can be semantically more than (sic) another*” (ibid). Morphologically, for example, the language of the Quran has “*semantic subtleties that can only be accounted for through the paraphrasing of the semantic void*”. Consider the following example,

(Q3:3) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ أَيْدِيهِمْ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

Nazzala ‘layka l-kitaaba bil-haqqi muṣaddiqan limaa bayna yadayhi wa anzala t-towraata wa i-ninjiila.

*It is He who sent down to you (step by step) in truth, the Book (the Quran), confirming what went before it, and He sent down (in one go) the Law (of Moses) and the Gospel (of Jesus).*

(Translated by Abdul Roaf (2004) with some amendments).

The expression ‘نَزَّلَ’ ‘nazzala’ in the above verse creates a semantic void as it refers to the piecemeal revelation of the Quran which took twenty-three years. In contrast, the expression ‘أَنْزَلَ’ ‘anzala’ signifies the revelation of the Law of Moses and the Gospel of Jesus which were revealed in one exposition.

The complex nature of the Quran also relates to an area where intercultural equivalence does not exist. Cultural gaps create untranslatability which arises when a situational feature

is functionally relevant to the source text; however, it may be fully absent from the target text in which the target culture is rooted (Catford, 1965; Bahameed, 2007). The Quran abounds with a number of lexical items which are considered culturally specific.

وإذا رأيتهم تُعجبك أجسامهم و ان يقولوا تسمع لقولهم كأنهم خُشب مسندة (Q63:4)

Wa idhaa raaytahum tu'jibuka ajjaamuhum wa in yaquuluu tasma' liqawlihim kaannahum khushubun musannada.

*When you look at them, their exteriors please you; and when they speak, you listen to their words. They are as worthless as hollow pieces of timber propped up, unable to stand on their own (Ali, 1983).*

The expression 'خُشب مسندة' 'khushubun musannada' in the above verse refers to 'hypocrites'. Culturally, Arabs used to put unneeded and useless planks of wood against the wall at the back of their houses. The expression refers to 'hypocrites' who are useless and worthless in the community (Abdul Raof, 2004).

A number of theological expressions and their translations, according to Abdul-Raof (2005:166) such as 'hajj', 'God' and 'paradise' convey "*distinct messages to different non-Muslim TL readers whose faith provides different theological meanings to these same words*".

The expression 'حج' 'hajj' or 'pilgrimage' is a shared item in both languages although in each one it conveys a different notion. For Muslims, 'hajj' or 'pilgrimage' is the annual pilgrimage to 'Mecca'. It is considered the fifth pillar of Islam. It is also a religious obligation that should be carried out at least once in a lifetime by every Muslim who can

afford to do so. However, for Christianity, the concept of pilgrimage is an entirely different concept in terms of place and ceremonial performance.

The Quran also abounds with a number of items which are believed to be Quran-specific. An expression such as 'عدة' 'iddah' (a prescribed period in which a woman who has been divorced by her husband has to wait three months whilst a woman whose husband has passed away has to wait four months and ten days before they can get married) is a lexical gap. A lexical gap can be defined as an expression related to a particular language and does not exist in another language. Meanwhile, the Quran contains a range of rhetorical features. According to many scholars, rhetorical features of the Quran may impose some limitations on the translator of the Quran. Many expressions in the Quran have metaphorical meaning which extends beyond their lexical meaning. The expressions 'blind' and 'seeing', for example, in وما يستوي الاعمى والبصير (Q35:19) 'Wama yastawee al-aAAama waalbaseeru' have metaphorical meaning. The expression 'blind' which refers literally to someone who cannot see is metaphorically an image depicting a disbeliever who cannot 'see' the faith, while the expression 'seeing' presents the image of the believer who follows the path of faith.

To some extent, languages have their own specificity, and, as Bassnett (1991: 29) states "*sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version*". Therefore, the language of the Quran creates different semantic, lexical, and cultural gaps in translation.

## 1.9 The early history of Quranic translation

Translation is “*as old as human civilization*” Baker (2001: 277). In the early days of Islam, translation of the Quran began when the Prophet sent letters and messengers to the rulers of neighbouring countries calling on them to embrace Islam. Each of these messengers mastered the language of the country to which he was sent to deliver the message. The letters sent by the Prophet included several verses of the Quran. These letters were interpreted by either the messengers carrying the letters or by men from the entourages of the rulers to whom these letters were sent. It is reported that the letter which was sent by the Prophet to the Byzantine Emperor was written in Arabic and included some verses from the Quran. It is also reported that Heraclius called for an interpreter who read the Prophets’ letter to him in Greek (Binark, 1989 cited in Abou Sheishaa, 2003). Baker (2001) also refers to the same period when the Prophet sent various messages to heads of states, such as the Viceroy of Egypt, asking them to adopt the new religion. According to Baker (2001:317-318) “*this kind of exchange between the Prophet and non-Arab rulers could not have taken place without some form of linguistic mediation*”.

During the lifetime of the Prophet, there are no references to direct translations of the Quran. However, it is reported that Salman the Persian, the Prophet’s companion, translated the ‘Fatiha’ (the ‘Opening chapter’) into Persian. Ja’far Abi Talib also translated certain verses pertaining to the Prophet Jesus and Mary to the king of Abyssinia (Tibawi, 2004). There is also an indication that the whole or part of the Quran was translated. Abu Hanifah, for example, permitted the recital of the Persian translation of the Quran in prayer. The earliest translation of the Quran into Persian was made in 345 AH (Tibawi, 2004; Abou Sheishaa, 2003). Earlier, a translation into Berber had been made in 127 AH.

Additionally, at the end of the seventh century, some fragments of the Quran were found in a Syriac book in the time of Al- Hajjaj Ibin Yusuf.

The first translation of the Quran into western languages was made by the English scholar Robertus Retenensis in the twelfth century; his mediaeval Latin version was completed in 1143 and published four centuries later. A French translation was published in 1783, followed by Kasimirski's version in 1840 which was also in French. Another Latin version of the Quran was made by Maracci. His translation was completed with Arabic texts (Abdul-Raof, 2001).

The first translation of the Quran into English was made by Alexander Ross in 1649. He called his translation '*The Alcoran of Mohomet, the Prophet of the Turk*' (Abdel Haleem, 2005). Ross was not a specialist in the Quran or Hadith (the sayings of Prophet Muhammad) and he did not know Arabic, but he based his translation on a French version (Abdel Haleem, 2005). This was the beginning of a long tradition of translations of the Quran into English. Translations were also made by George Sale (1734), Rodwell (1861), Palmer and Richard Bell (1937) and Abdul-Raof (2001).

### **1.10 Conclusion**

It can be concluded that translating the Quran was and still is the focus of many scholars and translators. However, It is not just a matter of being up to date; it goes back to the earliest of times. Translations of the Quran have passed through different periods of time, each of which has the same aim, which is to convey the content of the Quran. It can also be concluded that limitations in translating the Quran may stem from the nature of the

linguistic and semantic features of the Quran. Therefore, it can be concluded that translating the Quran can be a challenging task.

## Chapter Two

### Literature Review

#### 2.1. Introduction

This chapter aims to critically review different theoretical aspects of translation as interpreted and argued by many theorists in translation studies and to link them, where appropriate, with translations involving Arabic and the Quran in particular. It also discusses the development of translation studies over the centuries up to the present.

#### 2.2. The discipline of Translation Studies

Many attempts have been made to find a satisfactory name for this discipline: "*the study of translation has been known by different names at different times*" (Baker, 1998a: 277).

Some theorists have called it '*translatology*' in English or '*traductologie*' in French.

Sanher (2009) claims that the terms extensively used to name this discipline have been: Translation Theory, Science of Translation, or Translation Studies. According to Baker (1998a:277) '*translation study*' is "*the most widely used designation today*". Originally, Baker (ibid) viewed translation study as a discipline associated with literary translation.

However, he further states that it is:

*now understood to refer to the academic discipline concerned with study of translation at large, including literary and non-literary translation, various forms of oral interpreting, as well as dubbing and subtitling.*  
Baker (1998a:277).

Holme's map (1988/1994) was a fundamental step towards establishing Translation Studies as an academic discipline. In the 1950s, translation was considered as an

independent linguistic discipline on the branch of applied linguistics. The focus since then has shifted towards the relationship between linguistics, culture and translation (Sanchez, 2009). Translation studies as an independent discipline interacts with the developments of other disciplines but this “*does not mean that it is not developing or cannot develop a coherent research methodology of its own*” Baker (1998a: 279). In the 1970s, diverse concepts and ideas from other disciplines including psychology, communication, and literary theories began to emerge in translation studies. As a result of this, many approaches have been adopted Baker (1998a).

### 2.3 The concept of translation

There is disagreement among translation theorists about the status of the term translation as an ‘art’ or a ‘science’. (Tan 2009 cited in Sanchez, 2009: 36) defines translation as:

*a process, an operation, and an act of transferring. It is mainly a skill, a technology that can be acquired in the meantime; it often involves using language in a creative manner so that it is also an art.*

Chukovskii (1984:93) does not consider translation as a science; instead, he affirms that “*translation is not only an art but a high art*”. Zaixi (1997: 339-340) argues that translation is:

*a process, an operation, a technology that can be acquired. In the mean time, it often involves using language in a creative manner so that it is also an art. However it is by no means a science.*

On the other hand, Zaixi (ibid) maintains that:

*the subject which takes translation as its object of study must be treated as a science, because it is a system of knowledge, about translation, aiming to expose the object to laws about the process of translation.*

Bassnett (1991:37), on the other hand, suggests that:

*any debate about the existence of a science of translation is out of date: there already exists with Translation Studies, a serious discipline investigating the process of translation, attempting to clarify the question of equivalence and examining what constitutes meaning within that process. But nowhere is there a theory that pretends to be normative.*

Baker (1992:4) also claims that translation is a separate academic discipline which, “*like any young discipline, [...] needs to draw on the findings and theories of the other related disciplines in order to develop and formulation its own methods*”.

Generally, no specific definition for the term ‘translation’ is found. This is due to the fact that “*theorists differ on its (translation) precise nature and the processes involved, despite their apparent agreement on the main factors*” Al-Ghussain (2003:10).

The term ‘translation’, according to Munday (2001:4), has several meanings and can refer to “*the general subject field*”, the ‘*produce*’ (the text that has been translated) or the ‘*process*’ (the act of producing the translating). The process itself could be

(a) ‘intra-lingual’ which takes the form of paraphrasing or rewording

(b) ‘inter-lingual’ which can be referred to as ‘proper translation’ which may be defined as “*an interpretation of verbal signs by means of some other language*”.

(c) ‘Inter-semiotic’ or ‘transmutation’ which is “*an interpretation of verbal signs by means of signs of a non-verbal sign system*” (Munday, 2001: 5).

Newmark, (1981:7) defines translation as *“a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or a message in another language”*.

Translation is also seen as *“transferring a message written in a certain language into another”*. This transfer is *“expected to be correct and faithful to the original text, and not difficult to understand by the target reader”*. Moreover, a translator should not change, explain, or correct the author’s mistakes - the message has to be conveyed as it is in the original text (El-Magazy, 2004: 14).

From a cultural perspective, Hatim and Mason (1990:1) view translation as *“a communicative process which takes place within a social context”*. The authors go further to describe it as *“a useful test case for examining the whole issue of the role of language in social life and creating a new act of communication of a previously existing one”*.

However, Catford (1965:20) without taking culture into consideration believes that translation is *“the replacement of textual material in one language by equivalent material in another language”*. He considers translation as a *“process of substituting a text in one language for a text in another”* Catford (1965:1).

In contrast, Translation is seen as a ‘product’ by Nida (1969:12) who argues that translation is *“producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”*.

According to Ghazala (1995:1) translation refers to *“all the processes and methods used to convey the meaning of the SL into the TL”*. This involves the use of: (1) words which already have an equivalent in the Arabic language e.g ‘speak’ (يتكلم) ‘yataklem’; (2) new

words for which no equivalent is available in Arabic e.g the word ‘satellite’ (قمر اصطناعي) is ‘qamar istina’i’ which literally means ‘an artificial moon’; (3) foreign words (Arabized) to suit Arabic pronunciation spelling and grammar, e.g. the Greek expression ‘democracy’ (ديمقراطية) ‘dimuqraṭia’.

In Arabic, the concept of translation carries a similar meaning to that in English.

Translation is defined by Al- Humaidan (no date: 14) as:

”التبيين، والتوضيح، والتفسير، وذلك باللغة نفسها أو بلغة غيرها”

“Translating is a process of clarifying, explaining and interpreting in the source language or target language” (my translation).

El-Magazy (2004:33) posits four meanings for the term Translation (turjuma) in Arabic:

(1) *transferring any discourse in the same language to those who do not know of it (tabligh al-kalam);*

(2) *interpreting or commenting on a discourse intralingually (tafsir alkalam bilughatihi);*

(3) *transferring a discourse from one language to a different language (naql al-kalam min lughah ila ukhra) - which is translating proper;*

(4) *interpreting or commenting on a discourse in another language (tafsir al-kalam bighairi lughatih).*

#### **2.4 Sense-for-sense (free) vs. word for word (literal) translation**

A strong debate over word-for-word and sense-for-sense methods has simmered for hundreds of years. Both methods are considered as part of “*a debate that dominated much of translation theory*” (Munday, 2001:18). Snell-Hornby (1995:9) states:

*...by far the most influential concept in the history of translation is that age –old dichotomy of word and sense, which traditional translation theory never managed to overcome, and which still besets translation studies today”.*

#### **2.4.1 Sense-for-sense (free) translation**

Sense or free translation has taken “*a variety of different forms depending on what is opposed to it*” (Robinson, 1998/2001: 87). It was used to convey “*the meaning of the original without distorting the target language*” (Baker, 1998a:321). Similarly, Munday (2001:20) points out that sense-for-sense translation allows “*the sense or content of the SL (source language) to be translated*”.

However, free translation according to Ghazala (1995) means to translate freely without limitation. However, the translator cannot translate the way s/he likes, but the way s/he understands. Ghazala (1995:14) points out that the terms ‘communicative’, ‘dynamic’ ‘pragmatic’ and ‘creative’ “*centre more or less on the same dimensions and implications of ‘free’*”.

#### **2.4.2 Word-for-word (Literal) Translation**

There is an agreement amongst many translation theorists that literal translation (word-for-word) is a kind of translation that preserves as much as possible the form and the structure of the ST (source text) but with too great an emphasis on translating the ST words singly and out of context. Literal translation was linked with the translating of sacred texts. It was characterized by loyalty to the source text and stemmed from the strong belief that the words were divine. Therefore the word of God could not be altered, modified, and tampered with. Menacere (2009) refers to an example taken from the Bible: ‘*Give us this*

*day our daily bread*'. On the basis of this kind of translation, he asks how the expression 'bread' for instance would be translated into the languages of the Amazon River tribes who may never have seen bread as we know it.

Although literal translation has different terminologies, "*its concepts appear to be the same*" (Barbe, 1996:331). Nida (1964:159), for example, refers to it as '*formal equivalence*' which focuses attention on "*the message itself in both form and content*". The translator is concerned with such correspondence as poetry-to-poetry, sentence-to-sentence, and concept-to-concept. Moreover, the message in the receptor language should mirror as closely as possible the direct elements in the SL.

Catford (1965: 25) is of the view that:

*...literal translation starts from a word-for-word translation, but makes changes in conformity with TL grammar inserting additional words and changing structures at any rank.*

He stresses that word-for-word translation tends to rely on the highest probability of lexical equivalence for each lexical item. Similarly, Hatim (1997:227) defines literal translation as "*a rendering which preserves surface aspect of the message, both semantically and syntactically, adhering closely to source- text mode of expression*".

## **2.5 Translation approaches before twentieth century**

Translation is "*as old as human civilization*" (Baker, 1998a: 277). Its aim is to bridge the linguistic and cultural gap between different languages. However, in the early days, the

terms equivalence and faithfulness were “*at the heart of translation*”, particularly in translating sacred texts (El-Magazy, 2004:19).

The distinction between word-for-word and sense-for-sense methods goes back to Cicero (first century BC), Horace and St Jerome (fourth century CE). Their writings on the subject of translation were to exert a crucial influence up until the twentieth century (Munday, 2001).

Word-for-word translation was used to propagate faith. The officially translated versions of the Bible, for example, were considered as authentic and accepted versions and any translator diverging from the expected translation would be charged with blasphemy for the methods of translation adopted. Etienne Dolet, in the 16<sup>th</sup> century for example, was burnt alive at the stake. He was accused of interpreting and changing the word of God. Similarly, the word- for-word method was rejected by Martin Luther who was accused of “*altering the holy Scriptures*” (Munday, 2001: 22). Martin Luther opposed the word-for-word method because he felt it did not convey the same meaning as in the ST (Munday, *ibid*).

In the Far East, in the years 148-265, the word-for-word approach was also adopted. It was believed that this method was faithful and did not distort “*the sacred words of the enlightened*” (Barbe, 1996:331). However, in 265-582, a free translation method was adopted and great attention was directed to the target language usage by producing versions in “*a high literary quality*”. During the period between 589 and 1100, attention was directed to “*the style of the original text*” while rules governing the use of transliteration were also set down by the Chinese scholar Xuan Zang (Munday, 2001:21).

Literal and free translation also appeared in the Middle East. Translation reached its peak in the ninth and tenth centuries under the Abbasids, particularly during the reign of Al-Mamun. This period is known as the 'golden era of translation'. Translation at that time covered most areas of knowledge such as mathematics, astronomy and chemistry. Hundreds of Scientific books were translated from different languages, mainly from Greek and Latin. The first method was introduced by Hunayn Ibn al-Batriq who adopted word-for-word method which became known as '*al-naql*' or 'transfer'. This approach was rejected because it always resulted in unreadable texts. In contrast, Hunayn Ibn Ishaq adopted the sense-for-sense translation approach which became known as '*al-taqreeb*' (approximation). For this approach, attention was focused on the readability of the target text (Baker, 1998b; El-Magazy, 2004).

Translators of the ninth and tenth centuries were eager to translate as many works as possible; therefore, they adopted three main strategies in their work. Firstly, literal translation; translators in this strategy considered each source language word and its meaning and then used the equivalent Arabic word. Secondly, there was semantic translation, which involved reading the original, processing it, and attempting to find suitable equivalent structures in Arabic. Finally, there was gist translation which involved conveying the message rather than giving a full translation (Faiq, 2000:84-86).

## **2.6 Current translation approaches**

Recent trends in translation studies have shifted towards establishing relationships between linguistics, culture and translation. Translation is identified as a multi-staged process of

information which aims to convey natural expression rather than formal correspondence. It also aims at producing sense and avoiding word-for-word translation (Munday, 2001).

Research on translation has begun to take a new path. Zakhir (2008:1) attributes this move to new developments in technology:

*the invention of the internet, together with the new technological developments in communication and digital materials, has increased cultural exchanges between nations.*

Zakhir (ibid:1) stresses that “*this leads translators to look for ways to cope with these changes and to look for more practical techniques that enable them to translate more and waste less*”.

A number of distinct theoretical perspectives have created different approaches from which translation can be studied. These include linguistic theories that are based on comparative linguistics and semantics, communicative and functional theories which are known as socio-linguistic theories, and discourse analysis theories which focus on discourse and macro-textual levels of language. In this section, the major translation theories will be introduced, each of which introduces different approaches. Key authors, who are the most important theorists and who have approached translation from different perspectives are selected in terms of their linguistic or communicative/functional approaches and the range of various trends which they have initiated.

### **2.6.1 Linguistic approaches**

Catford (1965) adopts the substitution (shifting) approach to translation in ‘A Linguistic Theory of Translation’. His theory is concerned with a certain kind of relationship between

languages and is derived from a branch of comparative linguistics. Catford (1965:21) argues that the main aim of translation theory is “*defining the nature and conditions of translation equivalence*”. The term equivalence is seen by Catford as “*the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)*” (ibid: 20). In the linguistic sense, Catford believes that the SL and TL text items rarely have ‘the same meaning’; however, he insists that the TL and SL items should be equivalent. They have to function in the same situation and in the same way since the SL meaning is not transferred but is replaced by a target language meaning that functions in the same way and situation.

Catford (1965) argues that shifts may occur in translation. He defines ‘shifts’ as “*departures from formal correspondence in the process of going from SL to TL*” (1965:73). Catford also refers to two major kinds of shifts; level shifts and category shifts. Level shift occurs when “*an SL item has a TL translation equivalent at a different linguistic level from its own (grammatical, lexical, etc)*”. The Category shift, in contrast, is “*a generic term referring to shifts involving any of the four categories of class, structure, system and unit*” (Hatim, 2001:15).

The level shift could be implemented through category shift in different situations or by different translators. Category shift may involve:

- a. ‘a class shift’: a SL item is rendered by means of a TL item belonging to a different grammatical class: e.g. the adjective phrase in ‘medical student’ becomes an adverbial phrase in the French equivalent : ‘student in medicine’.
- b. ‘a structure shift’: when there is a change in grammatical structure between the ST and TT, e.g. ‘John loves Mary’ becomes ‘Is love at John on Mary’ in Gaelic.

- c. 'a unit shift': where a strict rank-for-rank correspondence between the SL and TL sentences, clauses, groups, words and morphemes is not observed, e.g. the English definite article translated by a change in word order in Russian.
- d. 'an intra- system shift': involves selections of a non- corresponding term in the TL system regardless of whether the SL and TL possess systems which approximately correspond formally: e.g. a SL 'singular' becomes a TL 'plural' (Hatim, 2001:16).

#### 2.6.1.1 A critical assessment

Catford's theory is still seen as a landmark of the linguistic approach in the processes involved in the act of translating but his approach is now considered "*dated and of mere historical interest*" (Snell-Hornby, 1988:14). This is due to the fact that "*his analysis does not go beyond the limits of the sentence*" (Sanchez, 2009:53). However, although Catford's linguistic approach has been criticized by some translation theorists, his main contribution is acknowledged to be the introduction of types and shifts of translation with the main focus on linguistic aspects. Snell-Hornby (1988) argues, however, that the translation process cannot be limited to a linguistic exercise, because many textual, cultural, and situational aspects should be taken into consideration when translating into other languages. She believes that translating involves different cultures and situations which do not always match from one language to another.

Moreover, Snell-Hornby (1995: 19) considers Catford' definition of equivalence as "*general and abstract*". Abdul Raof (2001:5-6) also claims that Catford's approach "*cannot be validated for languages like Arabic*". According to Hatim (2001:16), the term 'textual equivalence', which is used by Catford, is not '*clear*' as this term is used

in situations where translation cannot be carried out by adhering closely to the linguistic form of the ST e.g. where a preposition cannot be translated by a preposition. On the other hand, this term is used by Catford to refer to source and target items in general when they are “*interchangeable in a given situation*”.

According to Catford (1965), when lexical substitutions are not available in the TL, equivalence is not achieved at all. Here, Catford is referring to translation in general, which allows for the possibility that some Quranic terms may be untranslatable. For example, the expression ‘Tayummum’ تيمم (4:43) means to strike your hands on the earth and pass the palm of each hand on the dust from them and ‘pass-rub’ them on your face. This is a kind of ablution that is adopted when there is no water and it is an example of the absence of a TL equivalent.

At the syntactic level, however, category shifts which are suggested in the shifting approach by Catford (1965) constitute a translation non-equivalence a *raison d’être* (Abdul-Raof, 2001). A class shift occurs when a SL item which belongs to a grammatical class adopts a different grammatical class in the TL as in:

كان اكثرهم مشركين (Q30:42)

Most of them worshipped others besides God. (Ali 1983).

It can be seen that the SL noun (مشركين) has been changed in the target language to a verb plus a complement (worshipped others besides God) for more fluency and naturalness in the TL.

In the final analysis, Catford's contribution remains "*one of the very few original attempts to give a systematic description of translation from a linguistic point of view*" (Fawcett, 1997:121).

This study takes the view that translation is not merely a conversion of like to like. Translating is a process of adopting, adjusting, and accommodating the impact of the SL to best fit with the TL norms and usages.

### **2.6.2 A communicative approach**

A communicative approach is advocated by Newmark (1981) in his book *Approaches to Translation*. Newmark (1981: 19) defines translation theory as "*the body of knowledge that we have still to have about process of translating*". He believes that translation theory is 'eclectic' because it draws its material from different sources. He claims that translation theory aims to present insights into the relationship between thought, meaning and language, the cultural and individual aspects of language and behaviour, and the understanding of cultures. Newmark (ibid) also believes that translation theory goes hand-in-hand with translation methodology. It acts as a body of reference for the translation process, procedure, and translation criticism. According to him, translation theory can be applied to different texts. The main functions of translation theory are to identify a general or particular problem, enumerate the different choices, relate them to the TL text and reader, propose a solution and discuss the generalisability of the problem for future use (Newmark, ibid).

According to Newmark (ibid:19), the main concern of translation theory is “*to determine appropriate translation methods for the widest possible range of texts or text-categories*”. It also provides “*a framework of principles, restricted rules and hints for translating texts and criticizing translations*”.

Newmark (ibid) argues that a translator’s first task is to understand and analyse his/her text before selecting an appropriate translation method. He suggests a number of priorities for consideration: the intention of a text, the intention of the translator, the reader, the setting of the text, the quality of the writing and the authority of the text. He points out that “*a translator ought to relate the text to the appropriate language function on the basis of which method of translation is then decided on*” (Zahri 1991:19).

Newmark (ibid) proposes two methods of translation which he believes are appropriate to any type of text.

1- Communicative translation which focuses on the semantic content of the ST. This kind of text aims to produce “*the same effect on the TL readers as was produced by the original on the SL reader*”.

2- Semantic translation focuses on the comprehension and response of the receptors. It aims to produce “*the exact contextual meaning of the author*” Newmark (ibid:22).

According to Newmark (ibid), communicative and semantic translation are derived from old traditional methods of ‘free’ and ‘literal’ translation. Moreover, he believes that both methods may overlap in ‘culture free’ and ‘well written’ texts.

### 2.6.2.1 Concluding remarks

Newmark's distinction between communicative translation and semantic translation is similar to Nida's types of equivalence. Newmark's communicative translation resembles Nida's notion of dynamic while semantic translation is similar to Nida's formal equivalence. However, Newmark (1988:49) criticizes what Nida calls the 'equivalent effect' viz:

*The desirable result, rather than the aim of translation. [...] is an unlikely result in two cases (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice-versa); (b) if there is a pronounced cultural gap between the SL and the TL texts (Newmark, 1988:49).*

Newmark's contribution of 'communicative and semantic' approaches has received less discussion than Nida's 'formal and dynamic' equivalences. This may be due to the duplication of the same points concerning the process of translation and the emphasis on the importance of the target text reader. Newmark (1981) has been criticized for his "strong prescriptivism"; however, his contribution is considered as a source of guidance for many translators (Munday, 2001:46).

It can be argued that translation is becoming a global necessity, delivering information; therefore, clarity and accuracy must be the aim of any approach adopted by the translator.

### 2.6.3 Invisibility in translation

Venuti (1995) introduces the term 'invisibility' in his book 'The Translator's Invisibility' (ibid). The term 'invisibility' is used by Venuti (ibid) to describe the translator's role and activity in Anglo-American culture.

Translation, according to Venuti (ibid:18-19), is “*the forcible replacement of the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target language reader*”. He considers translation as “*the communication of a foreign text, but it is always a communication limited by its address to a specific reading audience*”.

Due to the differences in cross- cultural communication, the translator, according to Venuti (1995:18), “*either leaves the author in peace, as much as possible, or moves the author towards him*”. Venuti (1995) defines these initiatives as ‘domesticating’ and ‘foreignizing’.

Domestication and foreignization are methods which signify Venuti’s main contribution to the field of translation. Venuti (ibid:20) defines the domesticating method as “*an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home*”. The foreignizing method in contrast is “*an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad*”.

Venuti (ibid: 20) carried out his research into translation in AngloAmerican culture in particular and he felt that the domestication method should be advocated for several reasons: (1) it makes the translator ‘invisible’ and (2) it implies “*an ethnocentric reduction of the foreign text to target language cultural values*”. He stresses that through the domestication method, Anglo- American culture imposes its own ‘hegemonic’ power upon different or smaller cultures. Therefore, Venuti in his contribution, ‘The Translator’s Invisibility’ proposes applying foreignization as a solution to cultural differences in terms of translation. Thus, the target readers of a foreignized text will feel that the translator is ‘invisible’.

### 2.6.3.1 Concluding remarks

Venuti (ibid) has made a significant contribution to the cultural aspects of translation studies. He emphasizes the target language rather than the source language culture. He also moves his discussion to higher levels by questioning the situation of the phenomenon of translation, the process and the product (Al-Harrasi, 2001).

However Venuti's discussion is limited and tied to the translation of Anglo- American culture. In addition, he does not provide specific methodology which can be applied to the analysis of translation strategies.

Nevertheless, his 'domestication' approach is considered to be the key to success if applied to Arabic language translation, particularly in the translation of culture-loaded expressions. Thus, when a translator working in a contrastive society considers a sentence such as *'I went camping with my girlfriend'* s/he will translate it as 'ذهبت للتخييم مع زوجتى' 'thahabtu litakhyum maa zwgati'. The back translation would then be 'I went camping with my wife' because it would be difficult to explain to the average Arab reader the meaning of 'girl friend' in light of Arab values. In this situation, domestication is the best solution (Al-Dammad, 2008).

On the other hand, less success would be achieved if the 'foreignization approach' were applied to Quranic translation. The foreignization approach, which is preferred by Venuti (ibid), may take various forms and is preferred by a number of Quranic translators as they believe that this approach preserves the sense of the verses and their Quranic values and does not distort its language. The 'foreignization approach' may take the form of literal translation as in:

والتين والزيتون و طور سنين وهذا البلد الأمين

Wa atini wa azituoni wa tour asineen wa hadh al-baladu al-ameen

By the fig and the olive (1) and the Mount of Sinai (2) And this city of security (3).  
(Q95:1-3) (Ali, 1983).

Foreignizing the above verse may perplex target language readers, as there is ambiguity concerning which city is 'the city of security'. In this case, in this verse, 'Mekka' is described as 'the city of security'.

In Quranic translation, foreignization may also take the transliterated form as in:

اءنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راعون

Inma walyukum allah wa rasuluhu wa aldheena aamenuyqymuna assalata wa ya'tuuna azkaata wa hum rakyauun.

Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers - those who perform As-Salat (Iqamat-as-Salat), and they are Raki'un( those who bow or submit themselves with obedience to Allah in prayer) (Q5:55) (Al-Hilali and Khan,1993).

Foreignization may take the form of transliteration by writing the Islamic term with English (Romanised) letters such as صلاة، زكاة - Salat and Zakat.

Inevitably, foreignizing Islamic terms will lead to ambiguity and incomprehensibility of their meanings.

Similarly, Al-Dammad (2008: 2) in his article 'Domestication vs. Foreignization in English –Arabic Translation' defines domestication as "*changing the SL values and making them*

*readable for the TL audience*". In contrast, foreignization is "*keeping the values of the SL and exposing the audience to them*". Al-Dammad (ibid) applies this method to the Arabic Language by providing examples taken from news reports and the Quran. He provides the following example:

'...most of the Kuwaiti ruling family fled to Saudi Arabia'.

غادرت معظم العائله الكويتيه الى السعوديه

According to the author, this translation is domesticated because the back translation reads:

'Most of the ruling family left for Saudi Arabia'.

Using 'left' instead of 'fled' is intended by the translator to avoid embarrassment especially if the translator is working in Kuwait.

In foreignization, translators preserve the SL values and make them salient in the TL.

The following example, *و الجبال اوتادا* literally means 'and the mountains as pegs'.

The English meaning of the verse is 'mountains balance earth like anchors to a ship'. According to the author, the foreignization used here is obvious to any English speaker, who would be able to tell that this text is foreign. It breaks the sense of English used daily.

Al- Dammad's contribution (2008) which was developed from Venuti (1995) is applied successfully in Arabic by providing examples from both Newspapers and the Quran. This denotes that Venuti's work is applicable not only to Anglo-American culture but may also include other cultures such as Arabic. Overall, translation can be said to be a 'paradox' and is an important part of global interacting and cultural differences.

### 2.6.5 Equivalence and equivalence effect

The concept 'equivalence' is a definition found in Shuttleworth and Cowie's Dictionary of Translation Studies (1997: 49). It is "*a term used by many writers to describe the nature and the extent of the relationships which exist between SL and TL texts or similar linguistic units*".

The term 'equivalence' is considered as "*a central concept in translation theory, but it is also a controversial one*" (Kenny, 1998/2001:77). Theorists such as Nida (1964), Jakobson, (1959/2000), and others have attempted to discuss and define the term 'equivalence' from many aspects: its nature, types and degree within translation. Others like Broek (1978), Snell-Hornby (1995), and Abdul Raof (2001) oppose the existence of equivalence in translation and consider it as an "*impossible point for a translator to reach, and a hindering matter in the development of translation theory*" (Zakhir, 2009:1).

The formal/ dynamic equivalence theory was introduced by the Bible translator Nida, (1964) in his book 'Toward a Science of Translating'. Nida's theory involves concepts borrowed from both semantic and pragmatics as well as Chomsky's transformational-generative grammar theory. Nida attempts to present a descriptive approach to the translation process which is based on different contemporary studies of communication and meaning which are related to the problems of semantic and linguistic correspondence. Nida, (1964) describes his approach as "*linguistic, as it must be in any descriptive analysis of the relationship between corresponding messages in different languages*" (Nida, 1964:8).

Nida (1964) insists that a translator must seek to find the closest possible equivalent in translation. He argues that there are two different types of translation equivalence: formal

equivalence and dynamic equivalence. According to him, formal equivalence focuses attention on “*the message itself in both form and content*” whether it be poetry to poetry, sentence to sentence or concept to concept (Nida, 1964:159). This kind of translation “*aims to allow the reader to understand as much of the SL context as possible*” (Bassnett, 1980: 33).

Dynamic equivalence translation, in contrast, is concerned with “*the dynamic relationship between receptor and message [which] should be substantially the same [as] that which existed between the original receptors and the message*” (my brackets). Nida describes this type of equivalence as “*the closest natural equivalent to the source language message*”. This kind of equivalence depends on ‘*equivalent effect*’. The message communicated to the SL receivers should match the message given to the TL receivers (ibid: 159).

Nida (1964:166) provides ‘Lamb of God’ as an example taken from the Bible to show the socio-cultural effect of his method. ‘Lamb’ which symbolizes innocence in English culture creates an obstacle in Eskimo culture as they are unfamiliar with this animal. According to Nida (1964) the dynamic equivalence would be ‘seal of God’ as the ‘seal’ is a familiar animal in Eskimo culture. This is very similar to Ilyas (1989:124) who suggests translating as ‘white as snow’ to ‘as white as cotton’ because according to him the expressions ‘snow’ and ‘cotton’ fulfil the function of the feature of whiteness in an expressive way.

As far as the cultural-effect is concerned, Nida’s equivalent effect can also be applied to Arabic. The English expression ‘*love me love my dog*’ if translated into Arabic would be translated into (a famous pre-Islamic verse of poetry) ‘*تحنى واحبها وتحب ناقتها بعيري*’, which literally means ‘*I love her and she loves me, and her ‘she-camel’ loves my camel*’. The

word 'Dog' is changed to 'camel' in Arabic as Arabs are more familiar with camels than with 'dogs' which, incidentally, may also have a negative connotation in Arabic culture.

In terms of metaphor, Nida (1964: 219) believes that metaphors in a language are usually related to the "*actual experience of the people*". He points out that metaphors must be translated as non-metaphors because "*the extensions of meaning which occur in the source language have no parallel in the receptor language*" (Nida, 1969:220). According to Nida, this can be done under certain circumstances if, for instance, the receptor culture equivalent does not correspond with that of the source language. Thus, some radical adjustment must be made, usually from metaphor to non-metaphor. Similarly, Menacere (1993:568) points out that "*culturally, Arabic and English differ considerably, thus it is wrong to assume that the transmission of the current practice and use of metaphors of Arabic are always welcome in English*". Consider the following example:

قتل الموضوع بحثا    Literally = 'He killed the topic with the research'.

According to Menacere (1993) the implicit meaning in the metaphor is absent which is 'to study or investigate the topic thoroughly'.

#### **2.6.5.1 A critical assessment**

The crucial role played by Nida's contribution of formal and dynamic equivalence is to turn the focus away from strict adherence to word-for-word equivalence. His work is important in introducing "*a reader-based orientation to translation theory*" (Munday, 42-2001).

However, both the principle of equivalent effect and the notion of equivalence have been criticized by many authors for many reasons:

(1)Equivalent effect is considered to be impossible (Broeck and Larson, cited in Munday, 2001: 42).

(2)Equivalence still relates to the word level.

(3)From a religious perspective, which maintains that the word of God is sacred and unchangeable, achieving a dynamic equivalent may be seen as “*verging on the sacrilegious*” (Munday, 2001:43).

Nida’s work deals with real and practical problems. Despite the criticisms, his model is regarded as helpful guidance for translators.

Jakobson’s study (1959/2000) focuses on linguistic and equivalent meaning. He claims that “*there is ordinarily no full equivalence between code units*” and provides a number of examples (1959/2000: 14). He compares English and Russian language structures and indicates that when there is no equivalent ST and TT word or sentence, it is up to the translator to choose the most suitable method to render it. Jakobson (ibid) provides the example of ‘cheese’, which does not have the same equivalence with the Russian ‘syr’ because Russian does not have the concept of ‘cottage cheese’. He also points out that the problem of equivalence is related to the differences in the structure, grammar, and lexical forms of languages. Jakobson (ibid) argues that, in the case of translation between two languages, the translator makes use of synonyms in order to get the source text message across. He suggests that whenever there is a deficiency, terminology may be qualified and

amplified by loan words or loan translations, neologisms or semantic shifts, and finally, by circumlocutions” (ibid:114).

### **2.6.5.2 Concluding remarks**

Jacobson’s main contribution is the different practical options he offers to achieve equivalence. However, ‘synonyms’ between languages may have different connotations. Although ‘God’ is the standard English for the expression ‘الله’ ‘Allah’, both of them have different connotations. The English expression ‘God’ for instance can be used to refer to different degrees of divinity. While ‘Allah’ refers to one ‘Allah’ and has no plural or gender. Thus using a synonym is not always the right choice to achieve equivalence.

### **2.6.6 Views on equivalence and translation**

Baker (1992) also adopts the term equivalence in her book ‘In other words’. She devotes her work to different types of equivalence: word, grammar, text, and pragmatic - but she considers that the term equivalence is always “*relative*” because it is “*influenced by a variety of linguistic and cultural factors*”(Baker, 1992: 6).

Dickins et al. (2002) provide a practical approach to the concept of ‘equivalence’ in their book ‘Thinking Arabic Translation’ (2002). Equivalence, according to them, falls into two categories: either descriptive or perspective.

Descriptive equivalence denotes “*the relationship between ST features and TT features that are seen as directly corresponding to one another, regardless of the quality of the TT*” (Baker, 1992: 19). They provide the following example:

ممنوع الدخول                  Forbidden is the entry.

Prescriptive equivalence in contrast denotes “the relationship between an SL expression and the canonic TL rendering of it as required”

e.g. ممنوع الدخول                  No entry

Bayar’s contribution (2007) in her book ‘To Mean and not to Mean’, distinguished between four types of equivalence.

(1) Formal equivalence: this “*designates an area of correspondence ranging around the word, albeit involving lower units such as the phoneme or the morpheme*”. It refers to correspondences such as noun-to-noun, verb-to-verb, lexical correspondence, stylistic aspects, and rhythm and rhyme. (ibid:163).

(2) Semantic equivalence: this kind of equivalence relies on many semantic criteria such as denotation, connotation and propositional content. Bayar (ibid) provides examples of expressions which do not have the same equivalent meaning in the TL and could be translated by ‘explanatory expression’; for example, the word ‘nod’ in English has no equivalent in Arabic and can be translated as **ينحنى برأسه**

(3) Cultural equivalence: this is referred to as “*the controversial kind of equivalence*”. It aims at “*the reproduction of whatever cultural features the ST holds into the TT. These vary from things specific to the geographical situation, the climate, the history, the tradition, the religion, the interpersonal, or inter-community social*

*behaviour, to any cultural event having the effect on the language community*” (ibid: 177). For example, the expression ‘*خبر يثلج الصدر*’, which literally means ‘news that freezes the chest’, is a positive expression; it is happy news but the equivalent English expression with similar positive connotations would probably be associated with warmth such as ‘*she is warm-hearted*’. Thus, very often, positive connotations in Arabic are associated with cold while positive connotations in English are associated with warmth.

- (4) Pragmatic equivalence: this type tends to reproduce the context and text aims of the SL.

Bayar’s types of equivalence (ibid) have been addressed by many western theorists. Her examples tend to be limited in form and content; nevertheless, there is a demand for translation studies that focus on Arabic which makes Bayar’s contribution somewhat significant.

#### **2.6.6.1 Opponents of the term ‘equivalence’**

The notion of equivalence is not tolerated by many translation theorists. The term was rejected by Snell-Hornby (1995: 22) and described as “*imprecise and ill defined*”. Aziz and Lataiwish (2000:1) described it as “*vague*”.

Opponents of the term refuse to recognise its existence in translation. Broek (1978), for example, is a theorist who rejects the term ‘equivalence’. Broek (ibid:29) redefines it as “*true understanding*”. He states that “*we must by all means reject the idea that the equivalence relation applies to translation*” (ibid: 33). Broek (ibid) rejects equivalence

when it comes as a form of linguistic synonymy in translation, because according to him this does not exist even within the same language. Moreover, he opposes terms such as similarity, analogy, invariance and congruence, and any application they may have in translation.

Similarly, Mehrach, (1997:16) considers 'equivalence' as "*an impossible aim*" in translation. He believes that the linguistic structures, together with the cultural and social aspects will vary to some extent across languages. Instead, he suggests using the term 'adequacy' as a reference point for appropriate translation which he defines as "*a translation that has achieved the required optimal level of interlanguage communication under certain given conditions*" (Mehrach, 1997:16).

In the same vein, Abdul-Raof (2001: 5-6) asserts that "*there has been unanimous agreement among translation theorists as to what the concept of equivalence in translation means*". He claims that "*the notion of approximation has now become the dominant criterion in translation studies*".

Armstrong (2005) takes a different view arguing that achieving an equivalent effect in translation is a problem because the effect varies across individuals. Armstrong (ibid) claims that the only effect translators can truly feel is that which is produced in their own minds, and therefore the only equivalence possible is what seems acceptable to each individual translator. Thus, an appropriate translation will probably depend on the translator having a high level of competence in the two languages, both linguistically and culturally.

Zakhir (2009:5) has a neutral view. He believes that the notion of equivalence is "*arbitrary and relative as well*". He qualifies his idea by suggesting that "*no one could objectively*

*define the point at which the TT becomes equal to the ST*" (ibid: 5). Zakhir (ibid:6) further urges moderation when considering the art of translation. He agrees with Abdul-Raof (2001) that equivalence should be viewed as "*a form of approximation*" Zakhir (ibid:6).

Thus, it is apparent from the views stated above that the concept of equivalence and its significance in translation theory has been approached from different perspectives. The difficulty in defining it seems to derive from "*the impossibility of having a universal approach to the notion*" (Leonardi, 2000:9). Thus, equivalence has caused heated debates within the field of translation studies.

#### **2.6.7 Interpretive approaches**

The interpretive approach is regarded by many Arab translators as the proper method, particularly in terms of translating cultural voids and the meaning of the Quran. Interpretive translation is defined by Hemidan (undated: 14) as:

*"و هي بيان معنى الكلام بلغة اخرى من غير تقييد بترتيب كلمات الاصل او مرعاة لنظمه"*

*"It is conveying the meaning of an utterance in another language without adhering either to the word order of the original or to its systems"* (my translation).

One of the earliest supporters of interpretive translation is Al-Jahidh cited in Thaker, (2008) who stresses that obstacles inevitably occur during the translation process between languages. As a result, he suggests an interpretive approach for translating sacred texts in particular and, more specifically, in rendering the meaning of the Quran.

Similarly, Al-Khffal (no date cited in Thaker, 2008) agrees with Al-Jahidh that an explanatory approach is the proper approach to adopt in translating the meaning of the Quran because the interpretive approach aims to explain and interpret the meaning contained in the text. Al-Khfal (no date) strongly opposes literal translation as it tends to fall short in terms of meaning. Al katan (no date) stresses that the interpretive approach is dependent on the translator's powers of understanding. In terms of the Quran, Al Katan (ibid) argues that interpretive translation should not include uncertain meanings of expressions in the Quran but it should include what the translator understands.

In the modern era, there has been little research in Arabic translation studies so far. What little there is seems to stem from western theories of translation. Abdul Roaf (2001) is one of the opponents of the interpretive approach. In his contribution, 'Quran Translation' (2001), he discusses the theory and practice of translating the Quran. His work not only explains Quranic translational problems but also provides a thorough account of the Quran's syntactic, semantic, phonetic, prosodic, pragmatic, and rhetorical features. Abdul Roaf (ibid:2) believes that there is:

*no possible theoretical or practical solution to Quranic translational problems as Quranic expressions as well as linguistic/rhetorical features remain Quran-specific.*

However, he further suggests that:

*a pragmatic translation of the surface meanings of the Quran and the provision of linguistic and rhetorical patterns fulfil suitable communicative purposes.*

Abdul Raof (ibid:3) considers Quranic translation as "*a crude approximation of the Quran*" and it is not "*a substitution*". In order to narrow the communication gap between languages, marginal notes are suggested for Quranic translation.

Abdul Raof's work is intended to be a guide for Quranic translators; it presents the major problems which Quranic translators may encounter. The author stresses that Quran translators should have:

- (a) a sound linguistic competence in both languages;
- (b) an advanced knowledge of Arabic syntax and rhetoric "*to appreciate the complex linguistic and rhetorical patterns of Quranic structures*" (ibid:2).

In addition, the Quranic translator should study and refer to the major Quranic exegeses in order to provide an accurate meaning of a given expression.

From a culture-specific point of view, Shunnaq's work (1998) addresses the issue of culture-specific expressions, particularly when translating from Arabic into English. According to the author, a translator of such expressions should bear in mind the fact that s/he should "*exchange ideas and messages and not merely words*" (ibid:14).

Farghal and Shunnag (1997, cited in Shunnaq, 1998) refer to a number of Islamic expressions which are deeply rooted in Arabic culture. These expressions are difficult to render into other languages. The authors argue that

*"Translation of Islamic texts is further complicated when the translator attempts to render a key religious term that constitutes a complete referential gap in English (ibid: 44).*

For example, the Islamic expression 'طواف القُدوم' literally means 'welcome Tawaf' which is performed by anyone coming to Mekkah for any reason, whether it be for Umrah, Hajj or business.

Similarly Bahameed (2008: 15) points out that in some cases lexical items in Arabic have no equivalent in English as "*the concepts they refer to do not exist in the English-speaking*

*culture*". The author provides examples which are totally absent in the target language (English language):

سحور ( a meal taken during the fasting month (Ramadan) before dawn).

خلوة in isolation refers to (an unmarried man and woman found in a place where there is nobody else).

عقيقة (a sheep to slaughter and distribute to poor people on the occasion for having a new baby).

It seems that 'untranslatability' and 'non-equivalence' are the first steps towards the interpretive approach. Baker (1992) refers to a number of non-equivalences which pose problems in translation and suggests strategies to deal with them (Baker, *ibid*: 17-26).

Untranslatability according to Bassnett (1980/1991:32) occurs "*when there is no lexical or syntactical substitute in the TL for an SL item*". Catford (1965) distinguishes between two types of translatability: linguistic and cultural. He argues that linguistic untranslatability is due to the differences between the SL and the TL, whereas cultural untranslatability is due to the absence of an element in the TL culture. On a similar note, Abdul Raof (2001:9) states that "[t]he *intrinsic syntactic, semantic and pragmatic differences in languages lead to cases of both non-equivalence and untranslatability between languages*". With regard to translating the Quran, Abdul Raof (2001:39) raises a number of imponderables.

*"When the best of Arab poets, rhetoricians, linguists, etc., of a linguistically homogenous community of the time failed, one wonders how a bilingual/bicultural individual can succeed in responding to an equivalent 'Quran' in a language which is both culturally and linguistically incongruous to Arabic. The task is so frustrating and the Quran is so linguistically and rhetorically bound that the intricate problems caused become so insurmountable".*

Bassnett ((1980/1991:32), on the other hand, describes Catford's approach as a "*narrow approach to untranslatability*". Popovic 1980 (cited in Bassnett,1980/1991) also distinguishes between linguistic and cultural untranslatability. The former is defined as:

*...a situation in which the linguistic elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms in consequence of lack of denotation or connotation*

Whereas the latter is defined as:

*A situation where the relation of expressing the meaning, i.e. the relation between the creative subject and its linguistic expression in the original does not find an adequate linguistic expression in the translation*

According to Bassnett (1980), Popovic and Catford (cited in Bassnett, 1980/1991:35) have similar views of cultural untranslatability. They both illustrate the difficulties of describing and defining the limits of the term untranslatability. However, while Catford begins from "*within linguistics*", Popovic starts from "*a position that involves a theory of literary communication*".

The following section discusses a number of major views in (un)translatability. It highlights the main conflicting views of Quranic translation.

### **2.6.7.1 A critical assessment**

Interpretive strategies have played a significant role in translating some the Quran and cultural terms. The suggested strategies help the translator to compensate for mismatched expressions. However, the use of explanation may require a long description, rather than one sentence. For example the expression 'اعتكاف' 'I'tikaf' can be translated as 'staying in

the mosque for a particular period ( the last ten days of Ramadan – the ‘fasting month’) for the purpose of worship and prayer’.

#### **2.6.8. Translatability and untranslatability of the Quran**

The translation of the Quran has always been a controversial issue. It has raised many debates in the past and present. Historically, it did not become a serious problem till Muslims came in close contact with non-Arabs particularly after the death of the Prophet Muhammad. The issue of translating the Quran into other languages always raises pressing questions such as, is the Quran translatable? Can translation of the Quran be a substitute for the original Arabic or just an explanation? Such questions only arose when the Quran was introduced to people who were non-Arabic speakers and who embraced Islam or who sought to know more about it (Abou Sheishaa, 2003a).

There are strong arguments which purport that the Quran is untranslatable. Pickthall (2005:2) acknowledges the question of untranslatability of the Quran. According to his point of view, the Quran is “*beyond any translation to render all this richness of expressions in another language*”. He also points out that the Quran has “*inimitable symphony, the very sounds of which when translated into any other language will absolutely lose the symphonic effect*”.

Tibawi (2004) has a strong view regarding the translation of the Quran. He stresses that any translation is an approximation of the original meaning of the Quran itself. Tibawi supports his argument by referring to the Persian philologist Ibn Qutibah who points out

that Arabic is unique and superior as the language of the Quran, which distinguishes it from all other languages of other nations. According to Tibawi (2004)

*A translator is able to translate it [the Quran] into Syriac, Ethiopic and Greek, and similarly to translate the Torah and Psalms and all God's Books into Arabic; the non-Arabs are not as rich as the Arabs in Metaphor (my brackets).*

Abdul-Raof (2001:9) also addressed the untranslatability of the Quran by stressing the distinction between the Quran and its translated version and how the translations cannot replace the Quran. According to him “*only Quranic Arabic is the Quran and translations are simply interpretations*”. He argues that the Quran has a unique linguistic feature which distinguishes it from other languages syntactically, semantically, and pragmatically. He also stresses that the Quran will always be characterized by non-equivalence. Irving (1979:9) agrees that the untranslatability of the Quran is a major issue. He points out that the Quran embodies:

*the word of God unchanged, unabridged and uncompromised. It (the Quran) does not contain any element that is a product of a human mind and its arrangement is from God [...]*

El- Farran (2006) in his article suggests that there is nothing to fear about translating the Quran as the original scripture of the Quran exists. In his opinion, the translation of the Quran cannot be considered as the true Quran and it is better to call it a mere interpretation of the Quran. He states that “*the translator is expected to commit mistakes whether he had a good intention or not as the Quran has specifications to follow*”. He supports his view with a verse from the Quran ‘*And no one knows its interpretation other than God*’ (the Quran, *و ما يعلم تأويله الا الله*, Q3:7)

Toury (1980:89) opposes the idea of translatability. He says “*no translation is entirely ‘acceptable’ or entirely ‘adequate’*”. Asad (1980: viii) claims that rendering the Quran

does not and could not '*do justice*' to the Quran and its meaning. Robinson (1996) believes that Quranic translation is not very consistent and that Quranic translators often translate an Arabic word or phrase in a variety of different ways, which raises the question of how possible it is to translate the divine word.

This study takes the view that everything is translatable; however, loss of meaning is inevitable. Most Muslim scholars consider translations of the Quran to be mere explanations and interpretations; for example, Murata and Chittick (1995) believe that the translation of the Quran is simply an interpretation and explanation. It is not the original Quranic text. They further add that the Quran has been translated many times into English. Each translation represents the translator's understanding of the Quran and none of them is the original Quran. They suggest that many modern and traditional scholars strongly regret the translating of the Quran for fear of any distortions that may appear in it.

According to Chesterman (2000:21-22) "*God's word remained God's word, regardless of the language it was expressed in*". He adds that "*if you believe that you have a mission to spread this word, you quickly find yourself in a quandary. The word is holy; how then can it be changed?*".

Apart from the aforementioned works, there are other moderate translations that are not always seen as reliable religious texts. Any translator brings to his work the beliefs, inferences and doctrines that are the substance of personal biases and theological learning. Hence, the only criterion for judgment is the source text. It should be borne in mind that translations, no matter how accurate, always have flaws. Thus, it can be seen that all translators entitle their work with various titles rather than just 'the Quran'. These Quranic titles reflect their particular statuses as companion texts, rather than substitutions for the

original. For example, *The Meaning of the Quran*, *The Quran Interpreted*, and *The Noble Quran: A New Rendering of its Meaning in English* (Sabry, 2007; Delisle and Woodsworth, 1995; Abdul-Raof, 2005).

Despite the fact that there is opposition to the translation of the Quran, there are many advocates who are willing to permit the translation of the Quran. These scholars believe that the Quran is God's message. Since the Quran was sent down to the Prophet Muhammad for the benefit of Arabs and non-Arabs alike, they believe that translation is an aid for both non-Arab Muslims and non-Muslims. Afsar (2000:4) argues the case as follows:

*“At particular periods in history, there has also emerged a general consensus amongst Muslim scholars that it would be in the best interests of Islam to convey the message to those who have little or no knowledge of Arabic in the language with which they are best acquainted. Many Muslim scholars believe that God's Message (The Quran) was sent down to the Prophet Muhammad for all nations so the translation of the Quran is considered to be assistance for those whose mother tongue is not Arabic and who seek an understanding of the meaning of the Quran”.*

The Muslim scholar, Abu Hanifah (81 A.H.) started a new and more serious controversy by allowing the recitation of the Quran in Persian in prayer whether the believer knew Arabic or not. His followers, Abu Yusuf and Ash-Shaibani supported his opinion but they only gave permission to recite the translated Quran in prayer only for people who did not know Arabic (Tibawi, 2004:3). However, his opinion was strongly rejected in the Islamic world and the consensus has since been that the Quran is to be read during prayers in its original Arabic form by Arabs and non-Arabs alike (Abdul- Raof 2001, cited in Abdelwali, 2007).

One of the Islamic scholars who has permitted the translation of the Quran is Sheikh Muhammad Al-Maraghi. He states that arabizing non-Arab Muslims is a good aspiration and every Muslim wishes that Arabic were the tongue of the whole Muslim world so that all Muslims could read and understand the Arabic text of the Quran. However, he emphasizes that until this wish is fulfilled, it is better that the meaning of the Quran be translated to non-Arab Muslims so that they can comprehend and reflect upon it (Abou Sheishaa, 2003b).

According to Aziz and Lataiwish (2000:135-136), translations of the Quran are very useful in that they help the believers to understand the divine message. Denffer (2008:1) in his essay makes the following comment:

*“Understanding the Quran in order to take guidance from it does not depend upon direct knowledge of the Arabic language, because there are many Arabic speaking people who do not understand the message of the Quran. However, to understand the language of the Quran is a prerequisite to fully grasping its meanings. Hence many Muslims have learned this language. Others, who have not done so, make use of translations, which for them is an indirect means of knowing the language, as in the translations the meaning of the Quran has been rendered into their mother tongues so that they may familiarize themselves with the message from Allah”.*

The former Moroccan Minister of Education, Muhammad bin Al-Hassan disagrees with those who would prevent the translation of the Quran. According to him, Islam does not force nations who have embraced Islam to speak Arabic. Indeed, these nations still speak their mother languages. He also strongly points out that neither the Quran nor the Prophet Mohammad’s sayings prevent rendering the Quran into other tongues. However, it is his view that translations of the Quran must not be considered as the Quran *per se* and must be translated under accurate scientific conditions (Thaker, 2008). Meanwhile, Sabry (2007)

refers to the importance of Quranic translations. She believes that Quranic translations represent the primary source of information for Muslims who do not speak Arabic, and for non-Muslims who are curious to know more about Islam.

Cleary (1993: VIII) also states that:

*“for non-Muslims, one special advantage in reading the Quran is that it provides an authentic point of reference from which to examine the biased stereotypes of Islam to which Westerners are habitually exposed. Primary information is essential to distinguish between opinion or fact in a reasonable manner. This exercise may also enable the thinking individual to understand the inherently defective nature of prejudice itself”.*

According to a survey of the Islamic Cultural Centre of Istanbul, the number of translations is more than one thousand. This is an indication that, despite the opposition, many translations have been undertaken and are still ongoing (Ihsanoglu no date cited in Asfar, 2000).

## **2.7 Conclusion**

Different trends in translation theory have created diversity in concepts, ideas and views which in turn have produced different methods and procedures in the process of translation. These strategies in translation theory have succeeded in helping the translator to understand better the major translating challenges by providing guidelines to deal with different theoretical and practical elements; however, translation quality hinges on the translator's individual skills and experience.

Contributions to translation studies have achieved a crucial role in bridging the linguistic and the cultural gaps between languages. Many studies in translation theory have tackled various aspects of different languages and have discussed their applicability in translation.

However, Arabic translation and Quranic translation in particular remain “*on the margins of the translation studies discipline*” (Moir, 2009:30). There are few studies that have highlighted the linguistic and rhetorical aspects of the language of the Quran and their relevance to translation studies. Translation was one of the most prominent influences on the strengthening of the new Islamic state in the late seventh century and it was also the main reason why Arabic became the *lingua franca* for many years (Faiq, 2000). However, today, Arabic remains a language in need of greater exploration in translation studies.

## Chapter Three

### Understanding Arabic and English metaphors

#### 3.1 Introduction

This chapter aims to examine the nature and the meaning of metaphors from both the English and Arabic points of view and critically analyses a number of major English and Arabic theories of metaphors. In addition, metaphors of the Quran and their classifications will be also investigated in order to:

- 1- Understand the nature of a metaphor in English and Arabic.
- 2- Investigate similarities and differences in both languages.
- 3-Discuss how the mechanism of a metaphor is seen and interpreted in both languages.

#### 3.2 Defining metaphors

The term metaphor has been defined, debated and researched by both the academic as well as translation practitioners. It has often been an overused even abused cliché by language speakers '*metaphorically speaking*' as is sometimes said. Thus the literature related to the study of metaphor abounds with definitions aiming to interpret and explain its meaning. Textbooks and dictionaries define metaphor as a figure of speech in which a comparison is made between two dissimilar things that have something in common. 'Life is a journey' for example is a metaphor because life is compared to the journey but life is not literally a journey in reality. This metaphor implies that in life there are always going to be ups and downs. The key feature of such definition is the emphasis it places on the implicit meaning

of the word. Taking into account such definition, the term metaphor embodies the essence and the core meaning which aims to convey a specific communicative purpose.

### 3.3 Understanding Metaphors

In general, there are several kinds of levels in understanding language: linguistic, contextual and pragmatic. The linguistic level involves processes such as 'lexical access' (getting the meaning of words) and syntactic analysis (determining the grammatical relations among the words of a sentence) (Glucksberg, 1998).

In order to understand metaphors, Searle (1979) gives priority to the literal meaning as a first step. If the literal meaning does not make sense in the context, another non-literal meaning is considered. On the other hand, Newmark (1988:106) suggests that in order to understand a metaphor one needs "*to make sense of everything*" because, according to Newmark (ibid:106), "*any word can be a metaphor*". Newmark (ibid:106) believes that understanding metaphors can be done by "*matching its primary meaning against its linguistic, situational and cultural contexts*". Knowles and Moon (2006:75) believe that 'context-based' and 'text-based' approaches can be of help. These approaches "*investigate how information in the context indicates that language is metaphorical, and what kind of meaning bearers/readers ascribe to a metaphor*". To differentiate between literal and metaphorical meaning, one can use several ways to recognize associations between words:

*Literal and metaphorical meanings are often associated with different clusters of collocates and different phraseologies: gold, diamond(s) [...] co-occur with metaphorical uses (Knowles and Moon, 2006:75).*

According to Knowles and Moon (ibid), the distinction between literal and metaphorical meaning can also be discerned even when literal and metaphorical meanings have collocates in common as there are often some other lexical or structural distinctions; for

example, *'a precious jewel'* is more likely to be metaphorical than literal, but *'precious jewels'* as a plural is more likely to be literal. Knowles and Moon (ibid) believe that the context helps one to recognize the intended meaning. With the expression *'Sam is a fox'* for example, the context makes it clear whether the discussion relates to a person or an animal. In terms of whether a remark is metaphorical or literal, *"context distinguishes meanings so strongly, discussions of ambiguity or of literalness and metaphor seem entirely artificial"* (Knowles and Moon, 2006:75).

Turning to the question of translation studies, it seems logical to ask why translated metaphors of sacred texts are often misunderstood. This question is actually answered by Beekman and Callow (1986). Some of the reasons can be summarized as follows:

1- The absence of the image in the TL.

2- The point of similarity is implicit. However, some expressions are used in different sacred texts. They may have different symbolic meanings between languages. A 'stone' in Arabic culture, for example, refers to 'toughness' while in Mexican languages, for instance, it refers to 'a selfish person who hangs around and is useless'.

3- The metaphors, when compared, have no plausible resemblance in the TL. This can arise if the image is not used metaphorically in the TL.

However, it seems that being able to recognize what is literal and what is metaphorical is not so important; the task becomes more difficult when one wishes to recognize the intended meaning beyond the metaphorical meaning itself.

### 3.4 Factual and emotive language types

Languages differ considerably from one another syntactically, semantically and pragmatically.

*Every human language has ad hoc linguistic mechanisms to express meaning and change of meaning not only through a change of words but also through a change of word order” (Abdul Raof, 2001: 9).*

This means that every language is a “*unique and an independent system...[and] ...is used in an individual and creative way by its speakers in order to convey a particular purpose*” (my brackets) (Menacere, 2009). Moreover, Languages are formulated differently by their speakers; thus, “*the way meaning is distributed and the way components of one language are emphasised may well be untranslatable in another*” (Menacere, *ibid*).

A language can be expressed as Menacere (2009) describes as “*rational, objective, concrete*” as well as “*emotive, personal, and subjective*”. Factual language on the one hand refers to “*a difference between what is said and what is meant due to the factual situation of each text*” (Zahri, 1991:63). What characterizes factual language is its “*informative or elucidative nature rather than its expressive or vocative nature*” (Zahri, 1991: 62). Scientific reports and news are examples of factual language. On the other hand, emotive language will use specific words to create an emotional impact or response. In other words, it has recourse to “*a number of usages whose main purpose is the expression or arousal of feelings*” (Menacere, 2009). Thus, “*what is said and what is meant is due to the metaphorical situations*” (Zahri, 1991: 62).

Some languages resort to frequent use of emotive and highly figurative language. This is the case with Arabic, particularly with the language of the Quran which is described as “*a*

*sea of rhetoric. [...] Quranic discourse abounds with rhetorical features more than any other Arabic discourse, classical or modern” (Abdul Raof, 2003).*

Emotive language can be expressed through a variety of figures of speech such as simile, metaphor and metonymy.

### **3.5 Figurative languages**

Figurative language is *“one of the features that gives a particular language its distinctiveness in the form of ‘suggestion or indirection, and imagination, or invention’”* (Teilanyo, 2007:310). Figurative language is common in everyday speech. It is *“employed to indicate the speaker’s deep perception of emotive identification with the idea being expressed. It is also freely adopted for general oratorical effect”* (Teilanyo, *ibid*: 310). Figurative language involves *“a deviation from what speakers of a language apprehend as the ordinary or standard significance or sequence of words, in order to achieve some special meaning or effect”* (Abrams, 1988:63).

### **3.6 Definitions of some types of figurative language in English**

This section highlights some kinds of figurative language in English with more emphasis on metaphor as it is the core of this study.

#### **3.6.1 Metonymy**

In English the expression metonymy comes from the Greek word *‘metonymia’* which is derived from *‘meta’* change and *‘onom’* name (Jump, 1972). No precise definition of a

metonymy has been offered because most definitions of metonymy are “*so vague that they might also cover other concepts such as synecdoche, metaphor, and irony, etc*” (Seto, 1999:91).

Metonymy is defined by Jump (1972:4) as “*a name of a thing that is transferred to take the place of something else with which it is associated*”. According to Seto (1999: 91) metonymy is “*a referential transfer phenomenon based on the spatiotemporal contiguity as conceived by the speaker between an entity and another in the real world*”. However Panther and Thornburg (1999:334) oppose the traditional view which considers metonymy as:

*a figure of speech that involves a process of substituting one linguistic expression for another. The best-known case of metonymy in this traditional sense are expressions that are used for the purpose of indirect referring.*

‘*The white house*’, for example, can be used to refer to the ‘executive branch’ of the government of the ‘United States’, ‘*a spokesperson for that branch*’, or ‘*the President himself*’, but does not refer to the synonyms of these. According to Radden and Kovecses (1999) and Panther and Thornburg (1999) this traditional view of metonymy is ‘*too narrow*’. Radden and Kovecses (1999), and Panther and Thornburg (1999) consider metonymy as a metaphor, therefore, they interpret metonymy from a ‘*cognitive linguistics*’ perspective which operates within idealized ‘*cognitive models*’ or ‘*domain matrices*’ (Panther and Thornburg, 1999:334). In contrast, Gibbs (1999:62) believes that metonymy and metaphor are not the same. He distinguishes between metonymy and metaphor, because they appear to be similar. Gibbs (1999) describes a metonym and a metaphor as a connection between two things, where one term is substituted for the other. A metonym and a metaphor can be distinguished by examining how each makes different connections

between things. In a metaphor for example, there are “two conceptual domains, and one is understood in terms of another” (Gibbs, 1999:62). Consider the following example:

*‘The cream puff was knocked out in the boxing match’.*

In the above example, the expression ‘cream puff’ metaphorically refers to a ‘boxer’ who is viewed as soft and easy to defeat.

A metonym, on the other hand, involves “only one conceptual domain” (Gibbs, 1999:62).

Therefore, the connection between things is within the same domain, for example:

*‘We need a new glove to play third base’.*

The expression ‘a new glove’ refers to a person who would play third base in a baseball game.

A metonym involves either part or whole relations, such as the expression ‘hand’ when it refers to ‘workers’, or naming by association, such as using the expression ‘the stage’ to refer to the theatrical profession. Some examples of metonymy can be found in the table below, taken from Knowles and Moon (2006:9):

**Table 3.1 Metonyms and their meanings**

Metonymy	Meaning
The crown	Monarchy
Plastic	Credit cards
Threads	Clothes
Wheels	Vehicle
Dish	Form of prepared food
A roof over one’s head	A house or other building or place to live in

A metonym is an important kind of non-literal language. Cases of metonymy involve:

*...part-and-whole relations and associations. The word for a part of something is used to refer to the whole, or else the whole is referred to in terms of something associated with it (Knowles and Moon, 2006:9).*

### 3.6.2 Simile

In general, a simile involves a more visually inclined relationship between its elements than metaphor. Simile is very often known by means of terms such as 'like' or 'as'. Knowles and Moon (2006:8) state that similes are very much like metaphors but there is an important difference that "*similes are introduced or signalled by words such as like, as, compare, resemble, and so on*". The following examples of similes illustrate this point

- He is Solid as a rock.
- As pale as death.
- He had a face like a wet week.

Simile is considered by Knowles and Moon (2006:8) as similar to a metaphor. According to the authors, however, there is an important difference, as follows:

*Similes are introduced and signalled by words such as like, as, compare, resemble, and so on. To say that someone is a fox is to use metaphor; to say that they are like a fox is to use a simile.*

Knowles and Moon (ibid:8) differentiate between a metaphor and a simile. A metaphor is literally untrue; in other words, metaphors are "*paradoxes or falsifications*" because, using the above example, a person is a person and not a fox. In contrast, a simile is literally true even if it is not appropriate or clear.

Beekman and Callow (1986:127) define a simile as:

*An explicit comparison in which one item of the comparison (the image) carries a number of components of meaning of which usually only one is contextually relevant to and shared by the second item (the topic).*

### 3.6.3 Synecdoche

Synecdoche is considered as a figure of speech in which the whole is used as a part, such as the expression ‘*hand*’ which may be used to refer to a ‘*worker*’, or a ‘*head*’ to refer to ‘*cattle*’, or ‘*mouths to feed*’ to refer to ‘*hungry people*’. A synecdoche may also be used to refer to a part of a thing to represent the whole. A famous Shakespeare saying can be suggested as possibly a good example: ‘*Friends, Romans, countrymen: lend me your ears*’. A Synecdoche in English is defined by Seto (1999:92) as “*a relationship in which a part stands for a whole or a whole stands for a part and a genus for a species or a species for a genus*”.

A Synecdoche according to Knowles and Moon (2006:48) covers cases where the whole entity is referred to by the name of one of its constituent parts, such as ‘*hands*’; or where a constituent part is referred to by the name of the whole, such as, ‘*Scotland have a great chance of winning the game*’. Here, Scotland refers to a ‘*national sports team*’. Across different linguistic cultures, “*there is no obvious correspondence between synecdoches in the western linguistic tradition*”; however, كناية ‘Kinaaya’, a figure of speech, is considered to be the closest replication of a synecdoche in the Arabic tradition (Dickins, 2005:3).

### 3.7 English understanding of metaphors

Linguistically, the word metaphor comes from the Greek word '*metaphora*' which was derived from '*meta*' meaning '*over*', and '*pherein*,' '*to carry*'. However, there is no specific definition of a metaphor in the Western tradition, because a metaphor has been seen from different viewpoints, but, there is a consensus among scholars that a metaphor is the most important and widespread figure of speech. Bladick (1990:135), for example, defines metaphor viz.: "*one thing, idea, or action is referred to by a word or expression normally denoting another thing by the two*". Consider the following example:

All the world's a stage,  
And all the men and women merely players;  
They have their exits and their entrance. (William Shakespeare).

In the metaphorical sense, a 'stage' refers to 'life', the expression 'players' denotes 'people who live in this life', and finally 'exits and entrance' denote 'birth and the death'.

A metaphor is also seen as the antithesis of literal language as it is based on the implicit comparison between two objects. According to Knowles and Moon (2006:7):

*Metaphors are instances of non-literal language that involve some kind of comparison or identification: if interpreted literally, they would be nonsensical, impossible, or untrue. The comparison in a metaphor is implicit.*

In the same vein, a metaphor is defined by Beekman and Callow (1986:127) as:

*An implicit comparison in which one item of the comparison (the image) carries a number of components of meaning of which usually only one is contextually relevant to and shared by the second item (the topic).*

Similarly, a metaphor is defined by Kovecses (2002: viii) as “*a figure of speech in which one thing is compared to another by saying that one is the other*”, e.g ‘*He is a lion*’ means ‘*He is brave*’. However, Jump (1972:1) gives a metaphor another dimension by considering it as a transferring process. He defines metaphor as:

*A particular set of linguistic processes whereby aspects of one object are ‘carried over’ or transferred to another object, so that the second object is spoken of as if it were the first.*

Similar to the previous definitions, Knowles and Moon (2006:3) state that a metaphor is:

*the use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means in order to suggest some resemblance or make a connection between the two things.*

Knowles and Moon (2006:6-7) state that it is very often the case when considering metaphor that a word’s literal meanings refer to “*a concrete entity - something with physical existence in the world*”, while its non-literal meaning refers to something abstract or to some abstract qualities. The word ‘jewel’ can be used to illustrate this point (below).

<b>Word</b>	<b>literal meaning</b>	<b>metaphor</b>
Jewel	an ornamental precious Stone	something valuable

When one says someone is a jewel, one is comparing a person to a jewel, and this means that they have “*some of the qualities that are traditionally associated with [...] jewels*”. A metaphor is considered by Knowles and Moon (2006:3) as:

*The use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means in order to suggest some resemblance or make a connection between the two things.*

Knowles and Moon (ibid:53) state that at the heart of each metaphor is “*a similarity drawn between one entity and another: the entities are separated and usually unrelated, and they represent different kinds of things*”. Thus “*Metaphor is about understanding and interpretation by describing it in terms of another*”. Furthermore, Knowles and Moon (2006) argue that a metaphor is not just a kind of artistic embellishment, at the rarefied end of linguistic usage, divorced and isolated from everyday communication. It is instead a basic phenomenon that occurs through the whole range of language activity.

Metaphor involves the use of description between two objects. According to Dickins et al. (2002:146) a metaphor is “*only one of a number of what are traditionally known as figures of speech. Other figures of speech include synecdoche, metonymy, irony, and simile*”. Furthermore, they believe that a metaphor is:

*...typically used to describe something (whether concrete or abstract) more concisely, with greater emotional force, and more often more exactly, than is possible in literal language.*

Newmark (1988: 104), on the other hand, generalizes metaphorical usage stating that a metaphor may involve more than one word. It may involve:

*the transferred sense of a physical word, the personification of an abstraction[...] the application of a word or collocation [...], all polysemous words [...] and most English phrasal verbs [...] metaphors may be single attracts [...] or collocation, a sentence, a proverb, an allegory, and a complete imaginative text.*

By reviewing the above different definitions of a metaphor, it can be concluded that the metaphor in English can be viewed in many different ways. Thus, the metaphor in English has wide appeal, and attracts different schools of thought: it can represent similarity between two objects, or an implicit comparison, or identification between two entities, or a process of transferring, or simply non-literal language. Moreover, a metaphor in English

can be used to refer to an expression, an idea, or an entity. Furthermore, metaphors have been developed to be part of everyday language.

### 3.7.1 Metaphorical components in English

In order to analyse metaphors in English, three major components are required; a word or phrase, it must have metaphorical meaning, and there should be some similarity between two entities (Knowles and Moon, 2006). Metaphorical components are not restricted in English. They are also considered in different ways. Goatly (1979: 8-9), for example, uses different terminology to refer to the components of metaphor. These are:

**Vehicle:** that is "*The conventional referent of the unit*".

**Topic:** that is "*The actual unconventional referent*".

**Grounds:** that is "*The similarities and/or analogies involved*".

Newmark (1988:104), on the other hand, uses the following terminology to analyse the components of metaphor. These are:

**Image:** which is "the picture conjured up by the metaphor". This picture may take various forms:

- a) Universal: e.g. 'a glassy stare';
- b) Cultural: e.g. 'a beery face';
- c) Individual: e.g. 'a papery cheek'.

**Object:** Which is: "*what is described by a metaphor*".

**Sense:** Which is: "*the literal meaning of a metaphor*"

**Metaphor:** Which is: *“The figurative word used, which may be one-word, or ‘extended’ over any stretch of language from a collocation to the whole text”.*

Dickins (2005:6-7) adopts Goatly’s terms because according to Dickins (ibid:14) *“They have greater currency within metaphor studies generally”.* However Dickins (2005) uses the term ‘referent’ instead of ‘Topic’ and uses the two terms ‘grounds’ and ‘sense’ instead of the use of one term which is ‘grounds’. The terms are adumbrated below.

**Referent:** *“the entity referred to by an expression”.* For example, ‘My father is a magician’, or ‘He is a magician’, or ‘John’s a magician’. They all have the same referent and they are all referring to the same person.

**Vehicle:** *“a metaphor, or the metaphorical expression, or the word/term/phrase (etc.) which is being used metaphorically”.* A vehicle may take the form of a single word or a phrase.

**Grounds/sense:** *“the respect in which the comparison is being made”*

**Table 3.2: Some terms used to describe English metaphors**

<i>Goatly’s terms</i>	<i>Vehicle</i>	<i>Topic</i>	<i>Grounds</i>	
<i>Newmark’s terms</i>	<i>Image</i>	<i>Object</i>	<i>Sense</i>	<i>Metaphor</i>
<i>Dickson’s terms</i>	<i>Vehicle</i>	<i>Referent</i>	<i>Sense/grounds</i>	

### 3.8 English views of metaphors

Studies of the metaphor in English could date back to Aristotle whose works remain influential to the present day. Aristotle believed that a metaphor was just a flowery stylistic device (Ortony, 1979). Many schools of thought have studied the metaphor from different angles. This study considers four English theories with the following aims:

- 1- To ascertain the main means of understanding metaphors in English.
- 2- To show the developments in gaining an understanding of metaphors in English.

To point out the weaknesses and strengths of the views.

#### 3.8.1 The Substitution Theory

The substitution theory is based on the replacement of the vehicle-term by the topic term. The former is defined as "*the conventional (metaphorical) referent of the unit*" whereas the latter refers to "*the actual unconventional (unmetaphorical) referent*" (Goatly, 1979:9). The substitution view holds that "*a metaphorical expression is used in place of some equivalent literal expression*" (Black, 1962:31). Metaphor is therefore, "*merely ornamental*" (Zahri, 1991:42). The following examples by Goatly (1979:9) make this clearer:

'Life is a box of chocolates, you never know what you are going to get'.

Topic term	'life'
Vehicle	'a box of chocolates'
Ground-term	'you never know what you are going to get'

The ground-term is known as “*the additional information which limits the interpretations of the topic*” (Al Misned, 2001:103).

Opponents of the substitution view tend to illustrate their ideas by referring to ‘*Tired metaphors*’ which could be interpreted out of context. For example, the expression ‘*rat*’ can be used to describe a disloyal person, so ‘*He is a rat*’ means ‘*He is disloyal*’. Thus the vehicle-term, ‘*rat*’ is used as a replacement to mean disloyal person.

Thus, substitution theory can be summed up with the following points:

- (1) Metaphor occurs by substituting a metaphorical term for a literal one.
- (2) Each word might have two meanings: literal meaning and metaphorical meaning.
- (3) Metaphors are just kinds of ‘*decorative device*’ (Goatly, 1979:116).

### **3.8.1.1 A critical assessment**

Substitution theory has been criticised by a number of theorists. Goatly (1979:116), for example, describes the substitution view as an “*austere theory*”. This theory leaves no room for pluralism in metaphorical interpretation. The substitution theory:

*did not allow that any one token of metaphorical expression might receive a number of different and partial interpretations, none of which amounted to an adequate paraphrase; and what different tokens of the same type of metaphorical expression might achieve in their different contexts and contexts* (Goatly, 1979:90).

Goatly (1979:116) argues that the substitution theory is an “*overgeneralized theory of metaphorical interpretation suitable only for inactive metaphors*”.

Gibbs (cited in Goatly, 1979) states that many metaphorical idioms cannot be reduced to a literal paraphrase as they convey a conceptual metaphorical schema.

Moreover, the substitution theory fails with inactive metaphors; for example, it is

impossible to paraphrase the meanings of place prepositions. The preposition 'within' for instance is used to refer to time, without resorting to other place or space metaphors, e.g. 'within six months' (meaning 'inside six months') (Goatly, 1979:117).

### **3.8.2 The comparison theory**

The comparison theory is based on the principles of analogy, that is "*to produce a comparison which would be equivalent to the metaphorical statement and thus a replacement of it*" (Zahri, 1991:42). Thus the comparison theory suggests that metaphor is the equivalent of simile or comparison. This does not mean that a simile makes the same type of apparent assertion or effect as its equivalent metaphor, but similes and metaphors are, nevertheless, equivalent. According to this theory, similes and overt comparisons are "*ways of specifying metaphorical interpretations, bringing to light the process of interpretation which is left implicit with metaphors proper*" (Goatly, 1979:118). According to Black (1979) the comparison theory takes the imputed literal paraphrase to be a statement of some similarity. Thus, it takes every metaphor to be a condensed simile.

#### **3.8.2.1 A critical assessment**

Comparison theory is criticized and rejected by the proponents of interaction theory as being a modification of substitution theory (Goatly, 1979:118). Similarly, Zahri (1991:42) considers comparison theory as "*a special case of the substitution theory*". It is also described as a "*traditional*" view by Black (1979:28). It is also rejected by Ricoeur (1977)

as both the substitution theory and the comparison theory tend to reduce the metaphor to a simile.

### 3.8.3 The Interaction theory

The interaction theory is centred on active metaphors. Proponents of the interaction theory recognize that there are two distinct subjects, “*a principal subject and a secondary subject*” (Dickins, 2005:5-6). These two subjects represent the ‘topic’ and ‘vehicle’. The metaphorical utterance projects certain features of the vehicle, i.e. grounds, onto the topic and the vehicle and topic interact in two ways:

- (1) Through a process of selection, suppression and emphasis of features which can be predicated from the topic;
- (2) Through the fact that not only is the topic made to seem more like the vehicle, but the vehicle is made to seem more like the topic

The following example by (Goatly, 1979:117) makes this clearer:

*‘A battle is a game of chess’.*

*In the above example there are two subjects, the battle (Topic) and the game (vehicle). The metaphor projects features of the vehicle and the Topic. The selection, suppression or emphasis of these features is determined by the interaction of both the Topic and Vehicle. In this case, “positions, relations, and status of combatants, casualties, speed of movement, will be presumably emphasized as Grounds, whereas other features of battle weapons, weather, and supplies will be suppressed”.*

Finally, the theory suggests that “*not only is a battle made to seem more like a game of chess, a game of chess is made to seem more like a battle*” (Goatly, 1979:117).

### 3.8.3.1 A critical assessment

According to Goatly (1979), the interaction theory “*seems capable of dealing with active metaphors*”. However, Goatly (ibid:118) believes that interaction theory is “*weak in accounting for those aspects of interpretation [...] which involve analogy, and seems primarily oriented towards noun-based metaphors*”. Goatly (ibid:118) calls for:

*...a large theory, a modified comparison theory, to encompass both the limited insights of substitution theory and the more fruitful interaction theory, while compensating for the latter's failure to recognize the importance of analogy and vehicle–construction.*

Goatly (1979:118) also proposes that in interaction theory “*Vehicles are necessarily made to seem more like the Topics, as well as vice versa*”.

### 3.8.4 The Conceptual theory

This theory introduces a different path on the way towards a better understanding of metaphor. According to this concept a metaphor is no longer a device of the poetic imagination and extraordinary rhetorical matter and is rather a part of ordinary language or is a simple matter of words. Indeed, Lakoff and Johnson (1980:3) claim that:

*A metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.*

Lakoff and Johnson (ibid) provide the concept ‘*Argument*’ and the conceptual metaphor ‘*Argument is a war*’ in order to illustrate what it could mean for a concept to be metaphorical and for such a concept to structure an everyday activity.

e.g. Your claims are indefensible.

e.g. He attacked every weak point in my argument.

The authors claim is that the concept 'argument' is a field of war which one can win or lose, attack or defend. They add that "*many of the things we do in arguing are structured by the concept of war although there is no physical war*" (Lakoff and Johnson, 1980: 5).

The terms 'Argument' or 'War' are different types of things while actions performed are also different actions but "[a]rgument is partially structured, understood, performed, and consequently, the language is metaphorically structured". Lakoff and Johnson (1980:5)

conclude that:

*A metaphor is not merely in the words we use, it is in our concept of an argument. The language of argument is not poetic, fanciful, or rhetorical; we conceive of them that way – and we act according to the way we conceive of things.*

#### **3.8.4.1 A critical assessment**

The existence of conceptual metaphors as a part of the individual's mind has been challenged by opponents of the conceptual theory. Opponents contend that the various kinds of linguistic evidence for conceptual metaphor put forward by Lakoff and Johnson (1980) "*can be explained alternatively*" (Steen, 2007:20). Vervaeke and Kennedy (cited in Steen, 2007:20), argue that:

*the idea that metaphors govern thought needs to be firmly restricted. Rather, a metaphor is often chosen from a set of alternative metaphors with widely differing implications to express an idea that is literal*

Opponents of the conceptual theory propose that the evidence itself, whether linguistic or non-linguistic, is not reliable. They also stress that conceptual metaphors are quite dependent on the linguistic examples selected for their support. Thus, if the examples are changed, the conceptual groupings are also modified, allowing for the lower or higher levels of generality at which a conceptual metaphor may be postulated. This, according to Steen (2007:21) *“raises the questions about the testability as well as the validity of the theory”*.

### 3.9 Background to figures of speech in Arabic

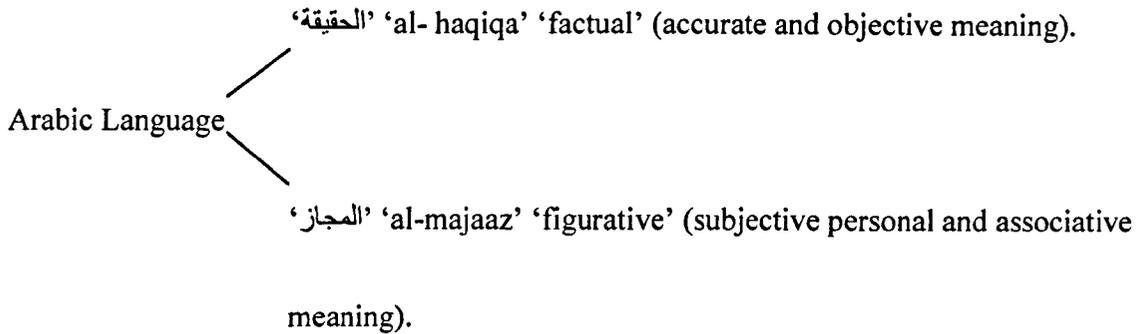
Language in Arabic is divided by Arab rhetoricians into ‘الحقيقة’ ‘al-haqiqa’ (the factual language) and ‘المجاز’ ‘al-majaaz’ (figurative language). The term ‘al-haqiqa’ is defined by many Arab rhetoricians as an expression that conveys an accurate and precise meaning. The term ‘al-majaaz’ (figurative language), on the other hand, can be defined as an expression or a phrase that is used to convey meaning in a way other than its primary meaning in a language (Al-Shaaf’ai, 1955; Al-Sakaaki, no date). Consider the following example:

أومن كان ميتاً فأنجيناه (Q6:122)

‘awamen kana myitan fa-anginah’

‘Can he who was dead, to whom we gave life’ (Ali, 1983). The above verse has two metaphorical images. Firstly, the believer who is misguided is compared to a ‘dead’ person. Secondly, the metaphorical image which can be seen is the image of ‘faith’ which is compared to the ‘one who gave life’.

**Figure 3.1 Types of Arabic language:**



Linguistically, 'al-majaaz' (figurative language) is derived from the verb 'جاز' 'jaaza', i.e., (to cross over and go beyond). Expressions in 'al-majaaz' (figure of speech) are used to convey meaning other than their original usage in language. The factual meaning of 'al-majaaz' "denotes transference from one place to another and it was therefore used to signify the transference of the meaning of one word to another" (El -Sadda, 1992:103). Ahmad (2007:1) compares figure of speech with literal language. He expresses his view of a 'figure of speech' viz:

*A word or group of words used in any composition to give particular emphasis to an idea or sentiment is termed as a figure of speech. If instead of a literal meaning a word borrows a new meaning it is called a figurative use of the word.*

'Al-majaaz' (figurative language) in Arabic was studied in the second half of the third Hijri century ('Hijri' is the Islamic calendar. Its starting point is the time of the migration of Prophet Mohammed from Mecca to Medina). In general, sources such as the Quran, the Prophet's sayings, and pre-Islamic poetry are considered to be the main sources that shape Arabic rhetoric in general and 'al-majaaz' (figure of speech) in particular. It is also believed that 'al-majaaz' (figure of speech) in Arabic was influenced by other foreign languages such as the 'Greek' language, particularly when Aristotle's work on eloquence

was translated into Arabic. However, other rhetoricians argue that this similarity between Arabic and Greek was due to similar features of eloquence in both languages. They believe that 'al-majaaz' (figure of speech) is more effective than 'al-Haqiqa' (literal language) (Samarrai, 1974; Al-Radi, 1955).

### **3.9.1 Definitions of some types of figurative language in Arabic**

Figures of speech in Arabic rhetoric are referred to as 'علم البيان' 'ilm al-bayan'. Linguistically, 'ilm al-bayan' is derived from the verb 'بان' 'bana' which means '*to become clearer and more transparent, to clarify something*' (Abdul Raof, 2006:197). The verb 'بان' 'bana' and 'بين' may also mean 'argue' and 'prove'. Rhetorically, 'ilm al-bayan' is a discipline "*through which we can shape up the aesthetic form of the proposition and vary the style in order to expose the required signification*" (Abdul Raof, 2006:197).

Simile, metonymy, metaphor and synecdoche are considered the major figures of speech in Arabic rhetoric.

#### **3.9.1.1 Simile (التشبيه) 'al-tashbih'**

There is a consensus among Arab rhetoricians concerning a definition of a simile. Most Arab rhetoricians agree that a simile produces a relationship between both entities (the likened-to and the likened) by making the first entity similar to the second entity in terms of a shared or mutual feature. A simile is considered by Aljaarm and Amin (no date: 67) as:

التشبيه: بيان ان شيئا او اشياء شاركت غيرها فى صفة او اكثر ، بأداة هى الكاف او نحوها  
ملفوظة او ملحوظة

A simile clearly shows that a thing or things share one or more characteristics of other things by means of 'kaf' 'ك' or any similar particle, whether it be verbal or deducible (my translation).

Al-Shuhood (2007:75) also defines a simile as:

عقد مماثلة بين امرين او اكثر قصد اشتراكهما فى صفة او اكثر باداة لغرض يقصده المتكلم للعلم.

It represents a similarity between two things or more which share one or more features linked by a particle (i.e like, as) for a purpose intended by the speaker for consideration (my translation).

Similarly, a simile, according to Abdul Roaf (2006:198), refers to:

*Someone or something sharing a feature of someone or something else where a common signification is established through one of the simile particles or via the relevant context.*

A simile's functions are seen by Abdul Raof (2006:198) as:

*an aesthetic and skilful mode of discourse whose major pragmatic aims are to clarify an opinion or feeling, to bring two significations close to each other, and to compare a given entity with another in praise.*

Al-Skakki (no date) stresses that the likened to and the likened are the main terms in a simile, as both terms share one feature and differ from another. According to Ahmad (2007:1) a simile occurs when "one thing is compared to another because of mutual resemblance". Flaworjani (1994) states that the main purpose of a simile is to illustrate, clarify, and make the image closer to the mind of the listener. A simile also converts

rational images into similar concrete images, so the listener and the receiver's attentions are transferred from listening description into visual description.

(Q2:74) ثم قست قلوبكم من بعد ذلك فهي كالحجارة او اشد قسوة

'Thuma qeset quloobakum minb'adi dhalika fahya kalhijaara aw ashedu qasswa'

Then your hearts became hardened, like a rock or harder (my translation).

In the above verse the disbelievers' hearts are compared to a 'rock'.

A simile in Arabic consists of four components; the likened to, the likened, the simile feature, and the simile particle (Al-jaarm and Amin, no date; Al-Shuhood, 2007; Abdul-Raof, 2006).

- 1) The 'likened to' or 'al-mushabbah', can be defined as the intended word to be described to clarify its feature. The 'likened to' is defined by Abdul-Raof (2006:198) as an entity (a person or a thing) which is:

*attached to a 'likened' 'al- mushabbah bihi' with regards to a given prototypical feature that is an intrinsic feature of the likened entity but is borrowed for another entity, i.e. for the likened-to , in order to establish a semantic relationship between the two entities through this borrowed feature and also to relay a given pragmatic function.*

- 2) The 'likened' is the original entity to which the other entity, i.e. the likened to is attached to establish the simile relationship. In any simile construction "*the 'likened' should be of a higher status whose characteristic feature is greater than that found in the 'likened-to'*" (Abdul-Raof, 2006:198). It can be said that '*the likened*' is a model to be compared to the '*likened to*'.

- 3) The simile feature 'wajjah al-shabah' which is the common sharing feature between the '*likened-to*' and the '*likened*'.
- 4) A simile particle (adaat al-tesbih) can be defined as a connecting tool between the '*likened to*' and the '*likened*' by the use of ك and كَانُ 'as' and 'like'.

The following is an example of a simile taken from the Quran:

فترى القوم فيها صراعى كأنهم اعجاز نخل خاوية

fa taral qawma fiyhaa saraa ka annahum aajaazu nakhlin khaawiyah

So that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down (Q69:7) (Ali, 1983).

In the above verse the 'disbeliever' is compared to the roots of hollow palm-trees which have tumbled down.

Arabic rhetoricians divide the components of simile in Arabic into four components. They are as follows:

**Table 3.3 Simile components in Arabic**

المشبه	المشبه به	وجه الشبه	اداة التشبيه
(al-mushabbah)	(al-mushabbah bihi)	( <i>wajeh al-shebeh</i> )	(adaat al-tesbih)
'Likened to'	'likened'	'Simile feature'	'Simile particle'
الكفار المصروعين	اصول النخل	السقوط	ك
The dead people (unbelievers)	Roots of hollow palm-trees	Falling down	As

### 3.9.1.2 Metonymy (الكناية)

Linguistically, metonymy ('al-kinaayah') is:

*a nominalised noun which is morphologically related to the verb ('كنى'-to allude to, to use metonymically), but rhetorically, metonymy "signifies the allusion to someone or something without specifically referring to his or her or its identity (Abdul Raof, 2006:233).*

Metonymy can be defined as an expression which is not intended to express the literal meaning, but to express a meaning that accompanies its literal meaning.

Consider the following example:

ويوم بعض الظالم على يديه (Q 25:27)

wa yawma ya'ddu addaalimu 'laa yadayhi

On the Day of Judgment when the disbeliever bites his hands (my translation).

The intended meaning in the mentioned verse is not the literal meaning which is '*bites his hands*', but rather '*strong regret*'; this meaning is associated with the literal meaning.

A metonymy in Arabic tradition is examined under traditional rhetoric. It is believed that most Arab rhetoricians consider metonymy as a word or utterance (Al-Salem, 2008). A metonym, for example, is defined by Ajaaj and Ramadan (2006/2007:37) as follows:

"الكناية لفظ اطلق و اريد به لازم معناه مع جواز ارادة ذلك المعنى"

A metonym is a word used to refer to something associated semantically with its meaning; this can be achieved when there is a possible literal meaning of the word (my translation).

This definition is very similar to Al-Shuhood's (2007:122) definition. According to him, metonymy is

لفظ اريد به غير معناه الموضوع له مع امكان ارادة المعنى الحقيقى لعدم نصب قرينة مانعة على خلافه.

A metonym is an expression used differently from its literal meaning with the possibility intending the literal meaning because of the clue absence (my translation).

### 3.9.1.3 Synecdoche 'المجاز المرسل' 'al- majjaz al-mursal'

A synecdoche In Arabic rhetoric is referred to as 'al- majjaz al-mursal' 'المجاز المرسل'. In Arabic, a synecdoche is defined as:

"كلمة أستعملت في غير معناها الأصلي لعلاقة غير المشابهة مع قرينة مانعة من ارادة المعنى الأصلي"

Ajaaj and Ramadan (2006/2007:33).

A synecdoche is a word that is used differently from its original meaning (not for a similar relation) with a word (clue) that obscures the original meaning (my translation).

An example is provided below.

وينزل لكم من السماء رزقاً (Q40:13)

'wayounazzila lakum mia assmaa rizqa'

And sustenance is sent down to you from the sky (my translation).

What is expected to come down from the sky is the 'rain'; however, the expression 'sustenance' is used instead of 'rain' because it alludes to the ultimate effect of the rain which is that rain causes plants to grow; thus the expression 'sustenance' represents the synecdoche whose relationship is causality.

Literally	مطر 'mattar'	rain
Metaphorically	رزق 'riziq'	sustenance

In a synecdoche "*the semantic relationship between the lexical item that is employed with its non-intrinsic meaning and its intrinsic meaning is not based on the non-occurrence of the intrinsic meaning*" (Abdul Raof, 2006: 217). Thus, a synecdoche is based on:

*a relation that is not a similarity relation. The relation underlying this figuration is of a multiple nature. The relation is not specified and this is why it is called 'mursal', literally meaning 'untied or unlimited figuration' (Al-Misned, 2001:112).*

### 3.10 Arabic metaphors

A metaphor in Arabic is referred to as 'al-isti 'aarah'. It is regarded as "*the peak of figurative skills in spoken or written discourse*" (Abdul Raof, 2006:218). Linguistically, al-isti 'aarah' ('metaphor') is derived from the verb 'اعار' 'a 'aarah', which literally means to borrow or "*borrowing a feature from someone or something and applying it to someone or something else*" (Abdul Raof, 2006:218). However, rhetorically, a metaphor is:

*...an effective simile whose one end of the two ends, i.e. the likened-to (al-mushaabah) and the likened (al-mushabbah bihi), has been ellipted. Yet, metaphor represents a highly elevated effective status in Arabic rhetoric that cannot be attained by intrinsic and non-intrinsic signification. It is established on the similarity between the two significations i.e. there is a semantic link (alagah) between the two meanings.*

The metaphorical meaning in Arabic metaphor is discernible to the addressee through what is known in Arabic as 'القرينه' 'al-qarinah', meaning 'a lexical clue' (Abdul Raof, 2006:218) and 'a context' which is "*the fine line between the literal and the figurative meaning apart*" (Al- Misned, 2001:125).

A metaphor is defined by Al –Shuhood (2007: 103) as:

"هي استعمال اللفظ في غير ما وضع له لعلاقة (المشابهة) بين المعنى المنقول و المعنى المستعمل فيه ، مع (قرينة )  
صادقة عن ارادة"

A metaphor is a term used in a way that is different from its original meaning although there is similarity between the transferred meaning and its current meaning within a true context (my translation).

Zahri (1991:30) defines metaphor as “*an example of the special case of the speaker’s meaning being divorced from the sentence meaning, i.e. saying something and meaning something else*”. Ghazala (1995:151) defines metaphor as:

*...an expression of language which is meant to be used and understood in an indirect, non –literal way. It is a figure of speech which aims at achieving a kind of resemblance between two objects, without stating the similarity in full terms, or using either particle, ‘like’ or ‘as’.*

### 3.10.1 Metaphor Components in Arabic

There is a consensus among Arabic rhetoricians that a metaphor in Arabic consists of three components:

- 1) The borrowed—from ‘*al-mustaar minh*’ which is “*equivalent to the likened element in simile*”.
- 2) The borrowed—to ‘*al-mustaar lahu*’ this is “*equivalent to the likened-to simile*”.
- 3) The borrowed ‘*al-mustaar*’ which is “*the borrowed lexical item taken from the borrowed – form and given to the borrowed-to*” (Abdul Raof, 2006:218).

Consider the following example for more illustration:

اشتعل الرأس شيبا (Q19:4)

washta’ala ara’su shaiba

The hair of my head doth glisten with grey.

**Table 3.4 Metaphor components of Arabic**

المستعار منه the borrowed-from	'النار' 'fire'
المستعار له The borrowed-to	'الشيب' 'grey hair'
المستعار The borrowed	'اشتعل' 'fire'

### 3.10.2 Classifications of a metaphor in Arabic

Metaphor in Arabic is believed to be classified into many types,; however, the main types of Arabic metaphor are the Isti 'aarah Teshriheyah ('the explicit metaphor') and the Isti'aarah mekaniyah or 'the implicit metaphor'. (The other types will be mentioned within 'Arabic views of metaphor').

1- استعارة تصريحية (Isti 'aarah TeSrihiyah) 'an explicit metaphor' which is defined as "هي ما صُرح فيها بلفظ المشبه به" (Ajaaj and Ramadan, 2006/2007:26). 'This is the case when 'the likened' is explicitly stated' (my translation).

e.g كتاب أنزلناه اليك لتخرج الناس من الظلمات الى النور

'kitabun anzlnahu ilyka litkhrija annasa min adhulimati ila annour'

A book (the Quran) we have revealed to you (Mohamed) to lead mankind out of *darkness into lightness* (Q14:1) (my translation).

The ‘borrowed-from’ (non-belief and faith) are omitted and the ‘vehicle’ (darkness and brightness) is kept instead of the ‘topic’.

هي ما حذف فيها المشبه به و رُمز له بشئ من لوازمه (Isti’arah mekaniyah) استعارة مكنية (2)

(Ajaaj and Ramadan, 2006/2007:28).

‘Isti’arah mekaniyah’ is the case when ‘the likened’ is omitted and replaced with an element of its features’ (my translation).

واخفض لهما جناح الذل من الرحمة (Q17:24).

‘*wakhfid* lahumaa janaahadh dhul-li minar rahmati’

And, out of kindness, lower to them the wing of humility (Q17:24) (Ali, 1983).

In the above example, humility is compared to a bird which has wings but ‘*the likened*’ (the bird) is omitted and is replaced with a ‘wing’ as one of bird’s features.

### 3.11 Arab scholars’ views on metaphors

It is believed that Al-Jahid (who died in 255H/869) was the first to study figures of speech in Arabic in general and those of the Quran in particular. According to Al-Jahid (no date) metaphor is to name a thing with another thing’s name. The expression ‘he is a lion’ for example, may be used instead of ‘he is brave’. Al-Jahid (no date) does not differentiate between the various types of figures of speech. However, Al-Jahid’s works in ‘Al-bayan wa Al-tebyeen’ (no date) and ‘Al-hayawan’ (no date) are consulted by other Arab

rhetoricians who have based and developed their works on al-Radi (1955). On the other hand, Ibn Qutiba's (2007) work 'Taweel Mushkul Al- Quran' argues that Arabs use metaphors in their language as a form of borrowing. They borrow a word/expression like 'sky' and use it instead of a closely related word such as 'rain' which comes from the 'sky'.

Similarly, Al-Tha'aalybi (no date: 404) considers metaphor as:

ان تستعير للشئ ما يليق به و يصنعوا الكلمة مستعارة له من موضع اخر كقولهم فى استعارة الاعضاء لما ليس من الحيوان , مثل رأس الأمر , وجه الأرض, و كبد السماء [...].

A metaphor is used to borrow an appropriate expression for an object. They (Arabs) use a borrowed-to form in another position as in sayings which borrow the organs of non-animals, such as '*a matter's head*', '*the earth's face*', and '*the heaven's liver*' (my translation). However, Al-Jurjani (no date: 8) who studied Arabic metaphors extensively defined a metaphor as:

" ان يكون للفظ أصل فى الوضع اللغوى معروف تدل الشواهد على أنه أختص به حين وُضع، ثم يستعمله الشاعر و غير الشاعر فى غير ذلك الأصل، و ينقله اليه نقلا غير لازم فيكون هناك كالعارية

A metaphoric expression should have a specific root meaning when conventionally used in language. The expression then is used and transferred out of its primary meaning by a poet or a non-poet, such that it becomes a borrowed item (my translation).

According to Al-Jurjani's definition, a metaphor is a process of transferring the word from its primary meaning and conventional use into a figurative meaning. In addition, Al-Jurjani

(no date) generalizes the use of a metaphor so that it can be used by everybody, poets or anyone else. This means that metaphors, according to Al-Jurjani (no date), may be used in everyday language. However he does not give further explanations about the use of metaphors in everyday language. Thus, it can be said that a metaphor is seen by Al-Jurjani (no date) as a form of ‘*borrowing*’. For example, Al-Jurjani states that (no date: 9):

”ان يستعير بعض الناس من بعض شيئا من الأشياء و لا يقع ذلك الا من شخصين بينهما سبب معرفة ما يقتضى  
استعارة احدهما من الآخر شيئا

“*People borrow from each other and this often occurs between two speakers who know the context of reference*” (my translation).

From the above quotation it can be deduced that the relationship between a metaphor and borrowing is based on the similarity between ‘*al-mushabeh*’ (Topic/tenor) and ‘*al-mushabbih bihi*’ (vehicle). However, Al-jurjani in his book *Dala’il Al-I’jaz* (no date) soon rejects the view of transference and instead proposes “*a new treatment of the trope (metaphor) based on psychological grounds related to the sender’s intentions and the receiver’s imagination*” (Al- Misned, 2001:115). Leezenberg (2001: 47) states that Al-Jurjani considers a metaphor as:

*a word that is applied to something other than what was originally meant by it, and temporarily carried over onto something else, so to speak, as if it were borrowed.*

Al-Jurjani distinguishes between two types of metaphors in his book *Asrar Al-Balaghah* (no date). The first is known as ‘The non- significant type’ (الاستعارة غير المفيدة), literally, ‘the useless metaphor’; the second is ‘The significant type’ (الاستعارة المفيدة), literally ‘the useful metaphor’.

1- The non-significant metaphor (الاستعارة الغير المفيدة) is not considered very interesting, therefore, Al-Jurjani discusses it only briefly, and states that this kind of a metaphor “*does not express a new meaning, but it relies on the synonymy of two words.*” Leezenberg (2001: 48). In other words, a metaphor of this kind “*signifies the same referent, but two different objects*” (Abu Deeb, 1971:68). For example, the word (الشفة) ‘*alshefeh*’ ‘*the lip*’ signifies the same referent as the word ‘*aljehefal*’ (الجحفل), but the only difference is that the former refers to the human lip, and the latter signifies the camel’s lip.

2- The significant type (الاستعارة المفيدة) on the other hand, is a kind of a metaphor that expresses a new meaning, based on similarity. Al-Jurjani (no date: 9) provides the following example, ‘*I saw a lion*’ which is used to refer to a man. Not only can it be seen as attributing bravery to that man to an extreme degree, but also as conjuring up in the hearer’s mind the image of a lion in terms of which he can continue to see the man. Leezenberg (2001: 49) states that what Al-Jurjani meant by this example was that:

*...lion comes to mean ‘brave to an extreme extent’, but also retains its literal meaning. This kind of metaphor cannot be paraphrased adequately, as no literal expression has the same intensity, and doubleness (sic) of meaning.*

‘*I saw a brave man*’ does not lead to any gain in meaning, nor does it conjure up any suggestive image in the hearer’s mind. This kind of a metaphor, Al-Jurjani holds, concerns meaning, not words in themselves or word forms (Leezenberg, 2001).

The significant type (الاستعارة المفيدة) is classified, in turn, into three divisions:

a) The type in which:

*the meaning of the borrowed term exists in the proper term in reality as a general category but nevertheless this meaning (quality or*

*characteristic) can be classified in a scale of excellence and non-excellence, or strength and weakness; you may borrow the word from the more excellent and apply it to the less excellent, e.g. the application of the quality or 'flight' to something without 'wings' (Abu Deeb, 1971:69).*

- b) In the second kind of metaphor, the similitude is taken from a trait that exists in both objects in reality, 'I saw a sun', for example, means a man whose face 'يتهلل' 'yatahlhal' 'shines' like the sun. The similitude is taken from the trait 'shining' which exists in the face of the smiling man.
- c) The third type is known as 'the pure type'. It "*represents isti'arah at its highest degree of pleasantness and superiority*". In this kind of a metaphor, similitude is taken from conceptual images (Abu Deeb, 1971:70).

Similarly, Al-Sakaaki's work (who died in 626 H/1228) does not differ from Al-Jurjani's views (no date). They both base their theories on the fusion between the 'topic' and the 'vehicle'. According to Al-Sakaaki (no date), a metaphor can be achieved if one of the two elements of similarity enters the category of the vehicle so that it becomes a member of that category.

Al-Sakaaki (no date) quotes an anonymous earlier authority stating that a metaphor is "*either making something becomes something else or making a thing belong to something else*" (Badawi, 1992: 524). Al-Sakaaki's definition (no date) refers to the 'simile' metaphor and the 'loan' metaphor, respectively. Badawi (1992: 524) remarks that Al-Sakaaki's definition is patently not one, but two definitions for two different entities. According to Badawi (1992: 524), Al-Sakaaki prefers a unifying definition therefore he uses the one-word simile-based metaphor as his unit of analysis. The following example is provided by Al-Sakaaki (no date: 163):

*'death sinking its claws in'*

This example consists of:

- (a) *'imaginative metaphor'* (استعارة تخيلية) “namely ‘claws’, so-called because it makes one believe that there is a part of death that is linked to the ‘claws’.
- (b) *'Metaphor by allusion'* (استعارة بالكناية) i.e., “death, which is actually no metaphor ('to sink in') (Badawi, 1992: 524).

Al-Sakaaki (no date) proposes eight types of metaphor:

1- Explicit, real and definite metaphor (الاستعارة المصرح بها التحقيقية مع القطع)

According to Al-Sakaaki (no date), this kind of metaphor can be achieved when a feature that is shared between two different entities and one of these entities is found, in reality, to be stronger than the other. The name of the stronger feature is used to refer to the entity of the weaker one. Moreover, a ‘context’ is required in order to prevent literal interpretation. For instance, *'رأيت بدرأً يبتسم'* ('ra'aytu bedren yabtasimu') which means 'I saw a moon smiling' shows that a beautiful face is related to the moon's brightness, clarity, and shape, and a clue *'يبتسم'* ('smiling') is provided to prevent the literal interpretation.

2- The explicit, make-believe (imaginative), and definite metaphor (الاستعارة المصرح بها التخيلية مع القطع)

This kind of metaphor provides a name for a real image with another meaning having an imaginative image similar to it within a clear context to prevent the literal interpretation; *'death'* for example is expressed with another imaginative image: a *'predatory animal'*.

3-This metaphor is very much similar to the previous kind and is known as the explicit and the probable metaphor for reality and imagination ( الأستعارة المصرح بها المحتملة للتحقيق و التخيل ). This kind of metaphor is not definite like the previous types because sometimes “*it is understood as correlated with an imaginative image. At other times it is understood as concrete with a concrete image*” (Al-Misned, 2001: 129). This kind of a metaphor “*reveals the linguistic creativity of the Quran*” (Shokr, 2006:96). Al- Sakaaki (no date: 166) provides the following example from the Quran:

فأذاقها الله لباس الجوع (Q6:112)

‘fa adhaaqah al-laahu libaas al juui’

Literally: God makes it taste the dress of hunger.

The word ‘dress’ in the above verse is interpreted as having different images; scholars consider it as an imaginative image for hunger, whereas Al-Sakaaki (no date) considers it as a real image of shabby, pale clothes which human beings often wear when they are starving.

4- A metaphor by allusion (الأستعارة بالكناية).

In this kind of metaphor, the topic is mentioned and the vehicle (the intended meaning) is not mentioned but it is indicated by means of a ‘clue’. ‘ينشب الموت اظفاره’.

‘yanshib al-mutuu aDhaferihu’

This literally means: ‘*death sinking its claws in*’.

In the above example, the topic ‘*death*’ is mentioned but the vehicle is not mentioned and only one of the vehicle features , ‘*claws*’, is also mentioned.

#### 5-The original metaphor (استعارة أصلية)

This type occurs when the borrowing name is a non-derivable name; if it is non-derivable, it has an original meaning, as is shown below.

الم كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور

alif laam raa kitaabun anzalnaahu ilayka li tukhrijan naasa mina Dhulumaati ilan nuuri

‘A Book which We have revealed to you (the Prophet Muhammad), in order to lead mankind out from darkness into light’ (Q14:1) (Ali, 1983).

Here, ‘darkness’ and ‘light’ are non-derivable names so they are original metaphors.

#### 6- The derived metaphor (استعارة تبعية)

This kind of metaphor occurs if the borrowing expression is considered to be a derived noun, verb, adjective or particle, as shown below.

يا ويلنا من بعثنا من مرقدنا هذا (Q36:52)

qaaluu yaa waylanaa mam ba'At/hanaa mim marqadinaa haad/haa

Ah! Who has woke us up from our beds? (Metaphorically: from our death).

(My translation).

The expression ‘مرقدنا’ ‘marqadinaa’ ‘the place where we sleep’ in the above verse refers literally to a position or a place but metaphorically it refers to ‘death’. The noun مرقدنا ‘marqadinaa’ is derived from the noun الرقاد ‘al-ruqaad’ (‘sleeping’); therefore, this is considered to be an explicitly derived metaphor.

7- The following type is known as the Al-Tejridiay metaphor (الاستعارة التجريدية) or ‘*topical metaphor*’. According to Al-Sakaaki (no date), this kind of metaphor occurs when it is followed by specific significant descriptions of the topic.

اكتست الأرض بالنبات و الزهر

‘ikteset al-arD binabati wa al-zehri’

‘the earth is dressed in plants and flowers’

8- Al-Tershihiya metaphor (الاستعارة الترشيفية)

This is the ‘vehicular metaphor’ which is followed by specific significant descriptions of the vehicle.

أولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين (Q2:16)

‘ulaaika al-adhina shtarawuD Dalaalata bil-hudaa fa maa rabiHat tijaaratuhum wa maa kaanuu muhtadiyn’

These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction (Ali, 1983).

Al-Sakaaki’s view (no date) is considered as an extension to Al-Jurjani’s view on metaphor. However, Al-Sakaaki goes further to include more types of metaphors which were and still form the fundamental basis of Arabic metaphors. Another significant traditional scholar is Al-Zemakhshari (who died in 538H/1143). Al-Zemakhshari’s (1986) view on Arabic metaphor is based on some of classifications which are similar to the above-mentioned scholars’ classifications. They are as follows:

1- The derived metaphor in which metaphor not only includes the verb and adjective, but also goes beyond this to involve the particles. The particle ‘لعل’ ‘La’alla’ ‘*may be*’ in ‘لعلكم تتقون’ (Q2:183) ‘La’allakum tattaquun’, for example, is considered a derived metaphor.

2- The original metaphor: this kind of metaphor is not explained extensively by Al-Zemakhshari (1986); however, he believes that this kind of metaphor may refer to both literal and metaphoric meaning as in:

‘فى قلوبهم مرض’ (Q2:10)

‘fi quluubihim maradun’

This means literally ‘*there is an illness in their hearts*’. The word ‘illness’ here can mean either ‘*pain*’ or, metaphorically, ‘*weakness*’ or ‘*to cringe*’.

3- The opposite metaphor.

This is a metaphor which substitutes one thing for another thing or classifies a thing that is different from its type. For example:

و بشر المنافقين بأن لهم عذابا اليما (Q4:138).

‘*bash-shiril munaafiqiyna bi an-na lahum 'Adhaaban aliymaa*’

To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty (Ali, 1983).

In the above verse ‘*the glad tidings*’ is used instead of ‘*tell them*’ in an ironic way.

4- The implicit metaphor.

Al-Zemakhshari (1986) states that implicit metaphor is used as a means of imagining life in inanimate objects, transferring the meanings into concrete objects or personifying them as in 'اظفار المنية' '*al-Dfar al-manyah*' or '*death's claws*'. According to Al-Zemakhshari (ibid) this kind of metaphor has an impact on meaning and gives it more strength and efficacy.

On the other hand, the perspective of the modern Arabic scholar, Al-Mazini (no date), is influenced by the traditional meaning of 'al-majaaz' or 'figures of speech'. According to Al-Mazini (no date), using 'figures of speech' is a transferring process. He categorizes 'al-majaaz' into two types; verbal and poetic 'figures of speech'. The former refers to the transferring of an expression into a similar meaning to what the expression is used for. The expression 'الشروق' '*al-Shurooq*' 'sun rise', for instance, is used for the 'sun'. The poetic figure of speech, on the other hand, occurs when a symbol is used for an object, for example, 'the hands of the sun' to mean 'sun rays'.

Although Al-Mazini's contribution (no date) is considered to have provided new insights in modern Arabic metaphor studies, his work is, nevertheless, influenced by the traditional view. It can also be noted that Al-Mazini (no date) narrows down the use of 'figures of speech' by classifying them into 'poetic'. According to this classification, a metaphor is only used by poets and is not common in everyday language.

In contrast, modern Arabic scholar NaSif (no date) rejects the traditional concepts of Arabic metaphors. Contradicting Al-Mazini (no date), the author claims that 'al'majaaz' is a metaphor. NaSif (ibid) uses the expression 'metaphor' instead of the expression 'figurative language', as the expression 'metaphor', according to the author, carries a

combination of both entities: 'the borrowed-to' and 'the borrowed'. NaSif (ibid :14) defines a metaphor as:

الاستعارة بنت الحدس والحدس تعاطف يتجاوز المشابهة ولا يتقيد بها

A metaphor is an understanding and a realization which goes beyond the aspect of similarity and is not restricted by it (my translation).

In other words, NaSif (ibid) believes that the relationship between entities has no existence in the external subject, because people understand and realize things differently. That which appears similar for one person, may not be similar for others. On the other hand, NaSif (ibid) considers a metaphor to be an interaction process, defining a metaphor as follows:

ان الاستعارة عبارة عن فكرتين اثنتين عن شينين مختلفين تعملان خلال كلمة او عبارة واحدة تساندتهما معا و معنى هذه الكلمة او العبارة هو الناتج عن تفاعلها.

A metaphor is two ideas about two different objects which are activated through a supported word or expression, and the meaning of this expression is the result of their interactions.

NaSif's contribution (ibid) provides fresh insights into the development of Arabic metaphor studies; however, Samarrai (1974) claims that there is a similarity between NaSif's view and the western view of metaphor. In other words, NaSif rejects the traditional view of a metaphor although it can be seen that his view is influenced by the western view.

### 3.11.1 Concluding remarks

There is little that can be said about Arabic metaphors. Although several studies have been carried out in this area, it can be said that most of these contributions have been inspired by the classical theories of metaphors which were introduced by Al-Zemakhshari (died 538/1143), Al-Jurjani (died- 471/ 1078), Al-Sakaaki (died-626/ 1228) and others.

Al-Jurjani's 'Assraar al-Balaghah' (no date) and 'Dala'il Al- I'jaz' (no date), Al-Sakaaki's 'MeftaH Al-Alum' (no date), and others have been considered, in both classical and modern Arabic works of rhetoric, as reliable and valid rhetorical theories in Arabic. These scholars have extensively written about Arabic metaphors; however, their work remains the basis of recent work on Arabic metaphors. It can also be seen that metaphors in Arabic are classified into various types. They are also explained thoroughly; however, these classical theories do not go beyond the aesthetic functional aspect of metaphor. These theories have not been developed or even expanded. The understanding of metaphors cannot go beyond the form and the structure of these types of metaphors and their examples, which exist almost in every work.

Previous views of rhetorical studies of metaphor are viewed as repetitive because they merely seek to offer explanations made by the scholars mentioned previously without adding any further research. Arabic rhetoricians since that time have not added any new insights into Arabic rhetoric in general and into the metaphor in particular. These scholars have attempted to form a structure for understanding metaphor in Arabic; however, these forms according to Sawi (1979) are the main reason why the Arabic metaphor appears inactive , uncreative and restricted. As a result, recent Arab rhetoricians have taken the view that their mission is to paraphrase, explain, and repeat the same structures and forms.

### 3.12 Figurative language of the Quran

Figurative language in the Quran includes almost all the figures of speech used in any language. The Quran is basically a book of guidance. Even though words used in the Quran are as a rule, taken in their literal meaning, some words have been employed as different figures of speech “*to enable the addressee to fully understand some of the concepts of the Quran*” (Ahmad, 2007:1). Thus, we find a number of figures of speech, also called tropes, in the Quran. The Quran, for example, uses figurative language to explain certain concepts such as ‘*al-jannah*’ ‘*Paradise*’, ‘*al-naar*’, ‘*hell*’ ‘*al-sa’ah*’, ‘*the day of judgment*’ ‘*al-kursi*’ ‘*God’s Throne*’ which are beyond the range of human perception. The concepts behind these terms cannot be fully understood by the human mind, and therefore such concepts have been explained through expressions which the human mind can comprehend (Ahmad, 2007).

#### 3.12.1 Quranic metaphors

Arabic is the language of the Quran. There are “*several koranic verses [that] explicitly state that Arabic, and no other language was intended to be the vehicle of the divine word*” (Delisle and Woodworth (1995:17) (my brackets).

انا أنزلناه قرآنا عربيا لعلكم تعقلون (Q12:2)

in-naa anzalnaahu qur'aanan 'Arabiy-yal la'Al-lakum ta'aqiluun

We have sent the Quran down as an Arabic Quran so that you may understand (my translation). Arabic can be classified into three distinct varieties; classical Arabic, modern standard Arabic (MSA), and spoken Arabic. Classical Arabic is the form of Arabic literally

found in the Quran and in pre-Islamic poetry. Awad (2005:29) refers to classical Arabic as the language of the Quran; it “*presents difficulties beyond those encountered in most foreign languages owing to its style and complex structure*”. Modern standard Arabic provides a universal form of the language that can be understood by all Arabs. It is commonly used in the media, modern poetry and in conversation between Arabic – speaking people of different regions. Spoken languages are generally regional e.g. Algerian, Egyptian and Lebanese. They are used in daily interactions. These varieties are different from country to country and even from region to region within the same country (Awad, 2005; De Young, 2009).

The language of the Quran was “*originally revealed in Arabic, its style is unrivalled, its language eloquent, its meaning deep*” (Pickthall, 2004:2). The Quran is described as a “*sea of rhetoric*”, its discourse “*abounds with rhetorical features more than any other Arabic discourse, classical or modern*” (Abdul-Raof, 2003:19).

One type of figure of speech commonly found in the Quran is the metaphor. In this study, therefore, special attention has been given to Quranic metaphors. Badawi (2005) discusses the effectiveness of metaphor. Badawi (ibid: 167) states that Quranic metaphor is

استعارة القرآن هي اصدق اداة تجعل القارئ يحس بالمعنى اكمل احساس و اوفاه وتصور المنظر للعين وتنقل الصوت للاذن و تجعل الامر المعنوى ملموسا محسسا.

*Quranic metaphor is a pure tool that makes the reader feel a perfect sense of the meaning. Quranic metaphor imagines/describes the scene to the eye, transfers the sound to the ear, and makes the abstract objects concrete and sensible (my translation).*

Quranic metaphors have been used for different rhetorical and communicative purposes. They may carry wisdom, imply a warning, cite examples, or draw images in order to stress the importance of the faith. Quranic metaphors are regarded as:

*a very important cultural stock that writers and public speakers keep falling back to in cases where they need to prove a point or establish an indisputable point of view. Speakers quote these (metaphorical) verses to convince the addressee that what they say is guaranteed to be true (Zahir, 1991:69).*

### 3.12.2 Classifications of metaphors of the Quran

Metaphor in Arabic often stems from three main sources: classical literature, the Quran and the 'Hadith' (The Prophet Mohammed's sayings). In fact, Quranic metaphors are very often taken as examples for the types of Arabic metaphors in general. This section attempts to form a particular framework for a number of Quranic metaphor classifications which are taken from different sources (English and Arabic) in order to apply them to Quranic metaphors. These classifications are taken from the following sources: Al-Zamekhshari (no date), Abotshasha (2005), Al-Jurjani (no date), Al-Sakaaki (no date), Aljaarm and Amin (no date), Zahri (1991), Leech (1985), Paivio and Pegg (1981), Lakoff (1977) and Badawi (2005).

#### 3.12.2.1 Abstract to concrete metaphor (استعارة معقول لمحمسوس/ملموس)

حتى تضع الحرب أوزارها (Q47:4)

hat-taa tada'Al harbu awzaaraha

**Literally:** Until the war lays down its burdens. (Ali, 1983)

**Metaphorically:** until the war ends.

It can be seen in the above metaphor that the metaphoric expression ‘burdens’ is a concrete object which is used instead of the literal expression ‘to end’

### 3.12.2.2 Concrete to abstract metaphor (استعارة محسوس/لمسوس لمعقول)

The opposite of the previous type, this metaphor occurs when a borrowed concrete object is likened with an abstract object.

فاصدع بما تؤمر (Q15:94)

faṣḍa'a bimaa tu'maru

Literally: Therefore *break* what you are commanded.

The metaphorical meaning: Therefore *expound openly* what you are commanded.

The borrowed-from meaning is: ‘breaking the glass’ which is something concrete and the borrowed-to aspect is ‘to expound the message’ which is an abstract notion. The use of the expression ‘break’ is also found in English with a similar meaning as in ‘breaking news’.

### 3.12.2.3 Concrete to concrete metaphor (استعارة محسوس/لمسوس لمحسوس)

This kind of metaphor borrows a concrete object to compare it with another concrete object as in the following verse:

و اذ ارسلنا عليهم الريح العقيم (Q 51:41)

wa idh arsalnaa ‘alayhimur riyḥal ‘aqiym

Literally: So we send unto them the *sterile* wind.

The metaphorical meaning: So (Ad's people) were hit by a *devastating* wind. Wind very often brings rain which provides drinking water and promotes growth of plants; however, the wind which was sent to (Ad's people) had no benefit.

The word 'wind' is 'the borrowed-to' term which is compared with a 'sterile person' which is 'the borrowed-from' expression. Both 'wind' and 'sterile person' are concrete objects.

#### 3.12.2.4 Abstract to abstract metaphor (استعارة معقول لمعقول)

This type of metaphor is the opposite of the previous type. The 'borrowed -from' and 'the borrowed-to' are abstract objects as in

قالوا ياويلنا من بعثنا من مرقدنا هذا (Q36:52)

qaaluu yaa waylanaa mam ba'athanaa mim marqadinaa haadhaa

Literally: Who has raised us up from our *place of sleeping*?

The metaphorical meaning: Who has raised us up from our *death*?

Here, '*sleeping*' is the borrowed-from word and '*death*' has the borrowed-to property.

Both are abstract notions.

#### 3.12.2.5 Body parts metaphors

Quranic metaphors abound with the use of different body part expressions such as 'يد' 'yed' or 'hand', 'عنق' 'aunq' or 'neck' and 'خد' which means 'cheek'. The following is an example of the use of body parts in the Quran.

لا تصغر خدك للناس (Q31:18)

wa laa tuSai-ir *khaddaka* lin-naasi

Literally: Don't turn your *cheek* away from people.

The metaphorical meaning: Don't walk proudly and don't turn your face away from people in contempt.

### 3.12.2.6 Animalizing metaphors

The Quran metaphorically uses expressions that refer to animal features. Consider the following example:

(Q17:24) و اخفض لهما جناح الذل من الرحمة

wakhfid lahumaa janaahadh dhul-li minar rahmati

Literally: (Lower to them the wing of humility).

The metaphorical meaning: The expression 'جناح' 'janaH', a 'wing' is used metaphorically to emphasise the significance of extreme humility when dealing with your parents.

### 3.12.2.7 Metaphor using images of colour

(Q3:106). يوم تبيض وجوه وتسود وجوه

yawma tabyad-du wujuuhuw wa taswad-du wujuuh

Literally: On the Day when some faces will turn white, and some faces will turn black.

The metaphorical meaning: white faces refer to the believers while black faces are the disbelievers.

### 3.12.2.8 Personified metaphor

Personified images occur in a number of positions in the Quran such as in following examples:

و الصبح اذا تنفس (Q81:18)

Wa ssubhi idha tanaffas

Literally: And the Dawn as it breathes away the darkness.

The metaphorical meaning: Dawn is treated as a human being whose breaths describe the onset of morning, therefore, this kind of a metaphor is known as a personified metaphor.

### 3.12.2.9 Metaphors through the use of antonyms

وما يستوي الأعمى والبصير (Q35:19)

wa maa yastawil a'amaa wal basiyir

The blind and the seeing are not alike (translated by Ali, 1983).

Literally: The blind and the seeing persons are not alike.

The metaphorical meaning: the image identifies 'blind' people as 'disbelievers', who do not follow the right path, and 'seeing persons' as 'believers'.

الر كتاب انزلناه اليك لتخرج الناس من الظلمات الى النور (Q14:1)

alif laam raa kitaabun anzalnaahu ilayka li tukhrijan naasa minad dulumaati ilan nuuri

Literally: A.L.R A Book which we have revealed unto thee, in order that thou might lead mankind out of the depths of darkness into light' (Q14:1) (Ali, 1983 ).

The Metaphorical meaning: In the above expression, ‘darkness’ is related to ‘misguidance’ and ‘light’ is related to ‘faith’.

### **3.13 Conclusion**

By reviewing the nature of a metaphor in both English and Arabic traditions, it can be concluded that the metaphor is a linguistic element which seems to exist in all languages. Both English and Arabic traditions of metaphor abound with a number of figures of speech. A metaphor in both languages is considered one of the main figures of speech which has been extensively studied.

Although Arabic and English are considered distinct languages, they may share some features in how they utilise metaphors in terms of function and metaphorical components. However, there are differences in the way the two languages classify types of metaphor, although the suggested classifications in both languages seem to overlap.

The development of metaphorical thinking in English has created different schools of thought in terms of the mechanisms of the metaphor. In other words, the metaphor is seen from different perspectives. A metaphor in English goes beyond the traditional concept of only occurring in poetic works as it has been shown to exist in everyday language.

The Quran, on the other hand, was and still is one of the major sources of Arabic figures of speech in general and metaphorical sources in particular. It can also be said that the classical views of the Arabic metaphor were established in order to:

- a) Highlight the aesthetic features of the Quran.

b) Explain and illustrate the meaning beyond the figurative images of the Quran.

Although classical Arabic views on the metaphor are considered the basis of Arabic metaphors, these views may restrict the structure, function and understanding of Arabic metaphors. This can be concluded from the repetition of the types and components of the metaphor in almost all the rhetorical references. Therefore, Arab rhetoricians and researchers seem to be limited to one school of thought. Most modern Arabic scholars, however, base their understanding of a metaphor on two different dimensions: the traditional dimension and the western conceptual dimension.

Further research into Arabic metaphors in general and metaphors of the Quran in particular is therefore required. Studies should be carried out to investigate not only the form, structure, and type of metaphors but should also take a further step towards a new understanding of the metaphor.

## Chapter Four

### Translating Metaphor

#### 4.1 Introduction

This chapter presents a critical analysis of the main views on metaphor translation. It also assesses different types of metaphors, and the methods and the strategies adopted in their translation. Metaphors of the Quran in translation will be also highlighted and discussed.

#### 4.2 Metaphors and translation

Translation studies have tackled various issues and proposed a number of different approaches and methods to assist the translator during the process of translation; however, little specific attention has been paid to the translation of metaphor.

Generally speaking, the translation of metaphor is addressed within the framework of translation. Many theorists believe therefore that no specific approach is needed. Mason (1982:149) for example believes that *“There cannot be a theory of the translation of metaphor, there can only be a theory of translation”* According to Mason (1982: 141),

*Metaphors are typically of old words – words already in common use – that creates problems for the translator dealing with original metaphor; it is the same fact – the fact that metaphors are typically made of old words- which shows the problems involved in translating a metaphor are a function of the problems involved in translating in general.*

In contrast, other translation theorists have attempted to develop a particular theory for the translation of metaphor, and have proposed different approaches and procedures in order to overcome the many problems that are implied in doing

so. Metaphors are considered by many scholars to be “*the centre of the problems of translation theory, semantics and linguistics*” Newmark (1982:96).

The next section discusses the main procedures which are proposed by some translation theorists in translating metaphors.

### **4.3 Views on the translation of metaphors**

Translation of metaphor tends to have been considered as one of the challenges facing the translator. It has therefore been treated as

*a part of the more general problem of untranslatability. This trend builds on the fact that metaphors in general are associated with indirectness, which in turn contributes to the difficulty of translation* Al-Hasnawi (2007: 1).

Metaphor translating remains the issue that captures the attention of most researchers since it first arose in Dagut’s contribution ‘Can metaphor be translated?’ (1976). Since then, different trends have emerged in an attempt to establish a method or procedure for metaphor translating. However, according to Maalej (2008:62), metaphor translation centres around three trends: ‘Procedure of transfer...text-typologies... [and] cultural specification.’

This section presents a critical analysis of the major views of metaphor translating in the light of the above. The following theories and approaches have been investigated with regard to metaphor translation, each of which tackles this aspect of translation from a different point of view.

### 4.3.1 Procedures of transfer

According to this approach, translating metaphors can be achieved by applying specific procedures and rules which are considered as an assistant method to translators. Proponents of this trend attempt to deal with translating metaphors in isolation, without considering other aspects of metaphor use, such as context and culture. This is how Mason (194) puts it when she stresses that “*each occurrence of a metaphor for translation should be treated in isolation*”. Another supporter of this approach is Newmark (1988:88-91) who proposes a number of procedures. A number of other theorists agree: Beekman and Callow (1986), Alvarez (1993), Vinay and Darbelent (1972) and Dickins (2005) all share a similar point of view, that is, to set up procedures for translating metaphors. The following are a number of procedures which are suggested by Newmark (1988:88-91).

Reproducing the same image in the target language ‘providing the image has comparable frequency and currency in the appropriate register’. He states that transferring to a target language depends on both ‘cultural overlap’ and ‘a universal experience’. This strategy can be used for one-word metaphors (Newmark 1988:88):

1.

Arabic original	Transliteration	English translation
بصيص من الامل	baṣiṣ min alamil	ray of hope
ابتسامة مشرقة	ibtisaama mushriqh	sunny smile
حياته معلقة بقشة	hyatahu mu’laqh biqishh	his life hangs on a thread

2. Replacing the image in the SL with a standard TL image which ‘*does not clash with the TL culture*’ Newmark (1988:89).

Arabic original	Transliteration	English translation
اذا كنت في قوم فاحلب في انانهم	Idha kunta fi qwmin fah <sub>l</sub> ub fi inaaehim	when in Rome, do as the Romans

3. In this procedure, the original metaphor is kept, and a metaphor is produced by a simile:

Arabic original	Transliteration	English translation
هو كريم كالبحر	howa karimun kaalb <sub>h</sub> er	He is generous as sea

4. Translation of the metaphor (or simile) into a simile+sense. This procedure has an advantage of “*combining communicative and semantic translation in addressing itself both to the layman and the expert if there is a risk that the simple transfer of the metaphor will not be understood by most readers*” Newmark (1988:90). Newmark (1988:90) emphasises a ‘gloss’ rather than ‘equivalent’ effect.

5.

Arabic original	Transliteration	English translation
’الجمال كالسفينة في الصحراء’	Aljamalu safinatu ass <sub>h</sub> rai	The camel like a ship in the desert

6. Converting metaphor to sense, but “*the sense must be analysed componentially*” Newmark (1988:91). The advantage of this procedure is that its use is most suitable

when the ST and TL image are “*too wide of the sense or the register*” Newmark (1988:91).

Arabic original	Transliteration	English translation
عاد بخفي حنين	'aada bikhfi <u>h</u> unin	He came back with nothing
كحامل التمر لهجر	ka <u>h</u> amilu attemri ila hajjar	Carrying coals to Newcastle

7. Omitting the metaphor can occur when a metaphor is ‘redundant’ and when “*the source language text is not authoritative or expressive*” Newmark (1988:91). Newmark (1988:91) believes that metaphor can be omitted completely if the its function is “*fulfilled elsewhere in the text*”.

Although set up procedure is preferred by a number of theorists and scholars, those which propose the translation of metaphor by Newmark (1988) are criticised for being “*not realistic*” Maalj (2008:62). This is because its translation cannot be

*“decided by a set of abstract rules, but must depend on the structure and function of the particular metaphor within the context concerned”* Snell-Hornby (1988/1995: 58).

Although Newmark (1988) establishes in order of preference a number of useful procedures for translating metaphors, “*he did not tell us how he reached these techniques*” Zahir (1991:6). In addition, the rules proposed by Newmark (1988) are criticised by Maalej (2008:62) who describes them as “*a perspective recipe that offers very little in the sense of how any of the proposed procedures is motivated or justified*”. However, Zahid (2009) argues that the suggested rules seem to overlap. For example, Newmark’s (1988) technique of literal translation is shared by both dead and original, cliché and adopted metaphors. Newmark’s approach (1988) is however also criticised by Al-Hurassi (2009) who claims

that he treats metaphors in isolation. In other words, Newmark considers a metaphor out of its context while neglecting the other effective aspects (for example, linguistic level, cultural level). Zahri (1991:60), on the other hand, maintains that Newmark's techniques remain "*extremely useful*" in translating metaphors.

Similarly, Dickins' contribution (2005) "*reflects the same outlook*" of Newmark's work Zahid (2009). Dickins (2005) provides examples both from Newmark and standard Arabic examples to support this view. However, Dickins' work is criticised by Zahid (2009) who states that "*there is an overlap of translation techniques*". In Dickins's approach for example stock metaphor as a technique is applicable to recent, conventional, and stock metaphors. Zahid (2009) also believes that there is not a clear cut between types of metaphors in terms of translation practice. On the other hand, Dickins (2005) does not say whether or not these procedures can be applicable to the classical language such as that used in the Quran. Although Newmark and his followers attempt to overcome the obstacles presented when translating metaphors, it seems that they have dealt with metaphors with isolation and out of its text and culture.

#### **4.3.2 Text-typologies trends**

Proponents of this trend believe that metaphor translating should be based on the text-type in which that metaphor occurs; such as scientific text, informative text...etc. According to many theorists, translating a metaphor in isolation from the text leads to a lack of precision and objectivity. In other words, translating a metaphor without considering its text-type, the translator would not be able to render it properly in terms of its level of language and its impact on the reader Bochacha (2004/2005:81). Newmark (1982), who is considered

the main representative of this trend, categorises three main text-types in which a metaphor occurs; informative texts, expressive texts, and vocative texts.

### 4.3.3 Culture specification

The relationship between language and culture is described as one of “*interwoven elements*” Al-Jabari (2008:62); they are “*closely interrelated*” D’Almeida (1982:287) because languages do not “*operate in isolation but within and as part of cultures*”. That a metaphor as a part of a language is considered as a culture-specific can be captured by the fact that cultural differences are associated with language differences Maalj (2008) and Bochacha (2004/2005). Metaphors carry the cultural heritage of specific language. It is therefore described as the mirror that reflects the language culture Bochacha (2004/2005: 86). Many theorists have thus argued for the significance of culture in metaphor translating. Mason (1982) for example, emphasises the importance of originality of metaphors in translation. Mason (1982:144) believes that the reader will be “*deprived of much information of great value about the SL culture*” if a metaphor is rendered out of its culture as conceptualised by the TL. He (1982) claims that maintaining the integrity of the text as part of the culture to which it belongs is characterised by three important aspects:

1. Maintaining the authenticity of the text and its cultural flavour;
2. Enriching the language in translation;
3. Enriching the TL reader’s knowledge of the translated text of the original language and culture.

Proponents of this theory assert therefore that literal translation is the only valid way to approach the translation of some cultural expressions. This is particularly true if these expressions do not exist in the TL, as some cultural expressions have distinctive features. Their impact cannot therefore be preserved during the translation process. Dagut (1987)

believes that the TL reader should be allowed to experience the same impact as the SL reader. However, according to Dagut the untranslatability of metaphors is due to

*the absence of the cultural references of the SL metaphor in the TL, the cultural and the lexical specifics of the SL, or simply compactness.*

Maalj (2008:63).

On the other hand, Dagut (1979:32), believes that there is no simplistic, general rule for translation of metaphor, but that the translatability of any given SL metaphor depends on

1. The particular cultural experiences and semantic associations exploited by it, and
2. the extent to which these can, or cannot, be reproduced non-anomalously in the TL, depending on the degree of 'overlap' in each particular case.

However, Newmark (1982) points out that culture exists in all languages and is not specific to a particular one; metaphors may therefore be shared between languages. For example, to 'keep an eye on it' is used in Arabic 'اترك عينك عليه' 'otrik 'ynoka 'lih' and thus a direct translation is appropriate. Some expressions on the other hand, especially those which refer to a particular region or climate, may require some changes in order to be relevant to the TL reader. For instance, the reference to a summer's day in the Shakespeare sonnet 'Shall I compare thee to a summer's day?' does not summon up the same image in the Arabic-speaking world, where in some places, summer temperatures can reach more than 40°C. In an example such as this, the translator should seek a cultural equivalent likely to have a similar impact on the TL reader as the original: in this case, 'spring's day' may be a more appropriate translation.

Similarly, Menacere (1993:568), who defines metaphors as "*certain expressions which stretch their semantic values beyond their implicit areas of meaning*", believes that a

successful translation depends on the translator's knowledge of the world of the target language. He states that

*A translator who approaches a metaphor literally and is unable to go beyond the deviant usage will often fail to achieve an adequate translation. Menacere (1993:568)*

and argues that the communicative purpose of a metaphor and the context of its use can guide the translator to a better understanding of its meaning. Moreover, particular “*flexibility and sensitivity*” are required for translators who handle metaphors. Menacere (1993) provides examples to illustrate how the translator should produce an acceptable translation, which is not the same as a literal translation:

Arabic original	Transliteration	English translation
قتل الموضوع بحثاً	qatala almawdhu'a bahthan	He killed the topic with research

In the translation of ‘he killed the topic with research’, the implicit meaning carried by the metaphor is missing in the literal translation, ‘*to study or investigate the topic thoroughly*’.

According to Menacere (1993), metaphors encapsulated in a single word are easier to translate, such as:

Arabic original	Transliteration	English translation
حبل التفكير	Hablu atafkir	Rope of thought

Although Menacere (1993) believes that there is a considerable degree of translatability of Arabic metaphors into English, and many Arab authors use English or French metaphors, he points out that at the same time, many metaphors can appear conspicuously strained and

contrived. On the other hand, he states that Arabic is a flexible language and thus can accept metaphors. For example,

Arabic original	Transliteration	English translation
الزيارة اذابت الثلج	azzyaratu adhabat aljalij	The visit melted the frost

This metaphor originates from the English ‘*to break the ice*’; this is acceptable in Arabic although could be enhanced with some slight changes which “*may be linked to climate conditions i.e. Arabs are perhaps more familiar with idea of frost melting than the breaking of ice*” Menacere (1993: 569).

Menacere’s contribution (1993) on the other hand goes one step further towards considering metaphor within the cultural level of the text. Menacere’s work (1993) shows that the degree of translatability of a particular metaphor is based on the extent to which it transfers the meaning of the text. In other words, translating a metaphor is based on the understanding of the text. Unfortunately, according to Al-Hurassi (2009), Menacere (1993) does not develop or provide examples to support his view. Nevertheless, it could be developed in the future, and the text might then be used as a measurement in metaphor translation.

#### 4.4 Types of metaphors in English

There are varying views of English scholars regarding the understanding of metaphors that create several types of metaphors. The following is a number of metaphor classifications:

#### **4.4.1 Fowler's classifications of metaphor**

Fowler (1926) divides metaphor into two types: 'live' and 'dead'. Live metaphor, according to Flower, are "*offered and accepted with consciousness of their natural substitutes for their literal equivalence*" (1926:348-349). On the other hand, a metaphor is described as dead when "*the speaker and the hearer have ceased to be aware of the word used is literal*" (1926:349).

It seems that the process of distinction between Fowler's classifications of metaphor live and dead is depending upon the degree of consciousness or un consciousness of both the speaker and hearer therefore it is "mental" Zahid (2009:1).

#### **4.4.2 Newmark's classifications of metaphors**

According to Newmark (1982:84), the main function of a metaphor is "*to describe an entity, event or quality more comprehensively and concisely and in a more complex way than is possible by using literal language*". Moreover, he stresses that metaphors are used by the writers to provide an accurate insight both physical and emotional in a character or a situation. A metaphor, according to Newmark (1988), is divided into five types: dead, cliché, stock/standard, recent, and original.

##### **4.4.2.a Dead Metaphors**

According to Newmark (1988:106), this kind of metaphor is "*where one is hardly conscious of the image*". This kind of metaphors relies on universal expressions used to describe space and time such as:

Field of knowledge: حقل المعرفة

To kill time: لقتل الوقت

Dead metaphors are not difficult to translate. They often defy literal translation, and calling for more choices, such as:

Legs of the table: أرجل المنضدة/ الطولة

Arm of the chair: يد/ ذراع الكرسي

#### 4.4.2.b Cliché metaphors

These are defined as:

*“metaphors that have perhaps temporarily outlined their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the facts of the matter”* Newmark (1988: 107). Newmark illustrates this type with the following example: *‘the country school will in effect become not ‘a backwater’ but a ‘breakthrough’ in educational development which will set trends for the future’.*

I always carry the can: اتحمل المسؤولية دائما

#### 4.4.2.c Stock/standard metaphors

Used in standard language in particular, this is *“an established metaphor which in an informal context is an efficient and concise method of covering a physical and /or mental situation both referentially and pragmatically”* Newmark (1988:108), such as

Throw light on: القى الضوء على

Keep the pot boiling: اضرب على الحديد وهو حامى

The tall building is a white elephant: الجنزة كبيرة و الميت فأر

Literally: 'The large funeral and the dead is mouse'

#### 4.4.2.d Recent metaphors

This type of metaphor is "anonymously coined, that has spread rapidly in the ST"

Newmark (1988:112). An example is:

Wooden talk: محادثات لا جدوى منها اقيمة

#### 4.4.2.e Original metaphors

According to Newmark (1988: 112), this type of metaphor carries "the core of an important writer's message, his personality, and his comment on life". Original metaphors "are not only newly created for the first time, and not heard of before, but also surprising, sublime and respectful, especially in literature and politicians' speakers" Ghazala (1995:59).

A window of opportunity: فرصة العمر

This kind of metaphor is thus "created or quoted by the SL writer" Newmark (1988:112).

#### 4.4.2.f Adopted metaphors

No specific definition of this type of metaphor has been suggested; however, it is illustrated by Newmark with the following example:

To sow division between them: يزرع الشقاق بينهم

Newmark's approach (1988), although one of literal translation at first, later sets out in order of preference a number of useful procedures. However, "he did not tell us how he

*reached these techniques*” Zahir (1991:6). Newmark’s (1988) procedures are also criticised by Zahid (2009), who argues that these methods seem to overlap. Newmark’s (1988) technique for example of literal translation is shared by both dead and original, cliché and adopted metaphors.

Cooper on the other hand describes Newmark’s approach according to a ‘geriatric scale’ Cooper (1986:119) However, according to Zahid (2009) Newmark uses a ‘multidimensional scale’, as the original metaphors reflect the creativity of the writer, dead metaphors reveal the consciousness and the consciousness of the reader, and stoke metaphors refer to the analogy as mechanism governing the relationship between tenor and vehicle Zahid (2009).

Newmark’s approach (1988) is also criticised by Al-Hurassi (2009), who claims that he treats metaphor in isolation. In other words, Newmark considers a metaphor out of its context and neglects the other effective aspects (such as how it operates on linguistic and cultural levels). However, Newmark’ techniques remain “*extremely useful*” in metaphor translation Zahri (1991:60).

#### **4.4.3 Dickins’ classifications**

Dickins et al (2002: 147), in their contribution ‘*Thinking Arabic Translation*’, defines metaphor as “*a figure of speech in which a word or a phrase is used in a non- basic sense of the same word or phrase*”. In Dickins’s approach (2005), metaphor downtoning is considered as a “*general rule*” which is proposed to render Arabic metaphors into English Zahid (2009:9). Dickins et al (2002: 158) believe that

*“Not infrequently Arabic ST metaphors appear too strong or too dense for equivalent forms of English writing and there is some need to tone down the metaphors of the Arabic ST in the English TT”.* The following example is provided by Dickins et al (2002:158)

عاش محمد اعواماً [مد يدة] فى مدينة صغيرة [تقع] عند [اقدام] , جبل شاهق [ترتطم السحب] بصخوره الصفراء.  
Mohammed has lived (many) years in a small town it (squatted) (insignificantly) at the (foot) of a towering mountain whose pale rocks (touched) the sky.

Metaphor in the Dickins et al (2002:147) approach is classified into two main types; lexicalised and non-lexicalised metaphor.

#### **4.4.3.a Lexicalised metaphor**

This kind of metaphor refers to the *“uses of language which are recognizably metaphorical, but whose meaning in a particular language is relatively clearly fixed”*. The meaning of such metaphors is so well-established that it can be found in dictionaries (for example, one meaning of ‘rat’ being given as ‘a person who deserts his friends’). Lexicalised metaphor is in turn categorised into three:

1. A dead metaphor: one does not normally even realise it is a metaphor.

e.g. *‘the arm of a chair’* ‘يد/نراع الكرسى’

2. A stock metaphor: this kind of metaphor is used extensively as an idiom.

e.g. *‘keep the pot boiling’* ‘اضرب الحديد وهو حامى’

3- A recent metaphor: This is a ‘metaphorical neologism’ Dickins et al (2002:147).

#### 4.4.3.b Non-lexicalised metaphor

This type of metaphor “*is not clearly fixed, but will vary from context to context*”. Again, non-lexicalised metaphor is classified into three types.

1. Conventionalised metaphors: These kinds of metaphors are not lexicalised, so are not found in dictionaries; they do however draw on either cultural or linguistic conventions. For instance, English makes use of a large number of lexicalised metaphors based on the notion of argument as war e.g. ‘*battle of wits*’, to ‘*attack*’ and ‘*defend a position*’.
2. Original metaphors: Unlike conventionalised metaphors, original metaphors cannot be related to existing linguistic or cultural conventions. They are described as “*difficult to interpret*” Dickins et al (2002: 150).

It seems that Dickins’ classification of ‘*lexicalized and non-lexicalized*’ metaphors depends on their inclusion in a dictionary, which is considered in his approach to play “*a decisive role to make a clear cut between the two categories*” Zahid (2009:2).

#### 4.4.4 Zahid’s classifications of metaphor

Zahid’s contribution (2009) is described as a further step in developing a model for metaphor translation. His model is applied to translation from Arabic into English, provided provided examples from the Quran. Zahid’s contribution attempts to not only review, explain and criticise some current theories of translation, but also to go beyond them in order “*to set up a comprehensive prototype for metaphor translation*” Zahid (2009:1). He focuses on what he perceives as “*metaphor technicalities overlap whose root*

cause seems to be the authors' reliance on rhetoric as a primordial criterion for the classification of metaphor". Metaphor according to Zahid (2009:1) is categorised into two types: common metaphor and specific metaphor.

#### 4.4.4.a Common metaphors

According to Zahid (2009:1) this kind of metaphor is one which is "shared between two or more languages and cultures". For example,

Arabic original	Transliteration	English translation
وما يستوى الأعمى والبصير	wma yestawi al'ma wa albasir	The blind and the seeing are not alike. (Q35:19) Ali (1983).

The image behind this metaphor is that 'أعمى' 'blind' is used for 'disbeliever' who is blind to following the path of 'Allah' (God), whereas 'بصير' 'seeing person' is used for 'believer' who has the faith that guides him/her in the right way. According to Zahid (2009) the source metaphor is considered to be a common one. Zahid (2009) states that Arabic and English share in terms of meaning and structure the ground of this metaphor. For example, Arabic uses 'How blind he is' to mean the 'blindness of the heart'. English also uses the same expression 'blind' for the lack of mind discretion and perspicacity as 'blind faith' and 'blind loyalty'.

#### 4.4.4.b Specific metaphors

For Zahid (2009:1) this kind of metaphor is "local, subsequently, relative to a specific culture and language", e.g.

Arabic original	Transliteration	English translation
ولا تصغر خدك للناس (Q 31: 18)	wala tossa'ir khdika lilnaas	Turn not thy cheek in scorn toward folk. Pickthall (2005).

The metaphorical meaning in this verse describes the behaviour a good believer should exhibit when walking in the street, not to turn their face from people in contempt. Zahid (2009) classifies this as a cultural specific metaphor; the expression ( تصغر ) 'ToSSa'ir' which is derived from the word ( صغر ) 'ss'ara', is taken specifically from Arab bedouin life. It refers to an illness that affects an animal's cheek and neck, making the beast turn its head sideways. It thus compares a person who turns their face from people in pride, to a sick animal with a neck deformed by disease. According to Zahid (2009:20) "*A cultural meaning compensation is needed to fill the gap caused by this specificity*".

Zahid (2009) himself restricts his classification of metaphor to '*common metaphor*' (which is on occasion found between languages) and '*specific metaphor*' (by which he means culture specific); in this, his contribution is considered to be a step forward in translation studies in particular, and in translation of the Quran in specific. In reviewing Zahid's contribution, certain trends can be identified.

Firstly, his translation technique of the Quran's metaphors tends to "*go beyond some contemporary theories of translation*" Zahid (2009:1). He narrows his classification down to include the major elements in the translation studies process: the '*common*' method which can be shared between languages and the '*specific*' technique which needs to be reproduced in the target language Zahid (2009). These two techniques are illustrated by a number of examples from the Quran. However, although Zahid (2009) proposes strategies for translating both common and specific metaphors, he does not explain in detail how to

employ these strategies, or whether these techniques can or cannot apply to the metaphor of everyday language.

#### 4.5 Metaphor and culture

Generally speaking, the relationship between language and culture cannot be measured; they are “*interwoven elements*” Al-Jabari (2008:62). Thus,

*No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language.* Sapir quoted in Bassnett (1980/1991:14).

Language on the one hand is not only considered to be merely the tool of communication, but is also influenced by people’s history, ideology, beliefs, thoughts and culture, which in turn give nations their identity. A language is described as “*the heart within the body of culture, and it is the interaction between the two that results in the continuation of life – energy*” Bassnett (1980/1991:14).

A culture on the other hand is defined as “*a complex of beliefs, attitudes, values, and rules which a group of people share*” Larson (1984:431). It also seen as

*the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression* Newmark (1998:94).

Similarly, Zare-Behtash (2010: 7) considers a culture to be

*a complex collocation of experiences which condition daily life. It includes history, social structure, religion, traditional customs and every day usage.*

Nida (2001:13) describes a culture simply as “*the reality of beliefs and practices of a society*”.

As language is a part of culture, metaphors are to be considered a powerful tool of any language. Metaphors can reflect a culture’s content, faith, attitudes and behaviour, and can be influenced by “*different cultures and different thinking*” Song (2009:58). Metaphors describe “*the experience, context and the culture of the people who speak that language*” Menacere (2009). However, the differences to be found between various languages are manifestations of how differently people in those cultures might actually think. Thus, what has a positive connotation in one language may be negative in the other. For example, the owl represents wisdom in English; in Arabic culture however it is a symbol of pessimism.

Languages may also express a term which is totally unknown in the target language culture: “*it may relate to a religious belief, a social custom or even a type of food*” Baker (1992:21). For example, a religious expression like ‘عمرة’ ‘umra’ which is (a minor pilgrimage to Mecca performed by Muslims) has no equivalent in English culture and is very often translated by paraphrasing a definition. However, sometimes languages have corresponding metaphors. The same metaphor may exist and be shared by both the source and target language. Both Arabic and English cultures for example may share the same metaphor which relates to body parts: ‘hand’ in ‘يُمد يد المساعدة’ ‘yamudu yada almusaa’dah’ (literally, ‘to give someone a hand’, metaphorically, to ‘help someone’).

On the other hand, metaphors sometimes share the same conceptual value, while different lexical expressions are used. ‘Every cloud has a silver lining’ may stand for the verse taken from the Quran ‘ان مع العسر يسرا’ ‘inna ma’a alusri usra’ which literally means ‘with every difficulty there is a relief’. However, metaphors sometimes have no equivalent in the TL.

The metaphor **ايحب احدكم ان يأكل لحم اخيه ميتا** ‘A uHibu aHadakum any’kula leHma akhihi maiyten’ (literally, ‘would one of you like to eat his dead brother’s flesh?’), metaphorically refers to the ‘backbiting’), where metaphor ‘backbiting’ is likened to one who eat the flesh of his dead brother. This metaphor has no equivalent in English Al-Hasnawi (2007) and Knowles and Moon (2006).

Culture, beliefs, ecological conditions are just some of the many other elements which may determine the way metaphors of a particular language are constituted or formed. A number of metaphorical verses in the Quran for example, include terms and expressions that reflect the culture and the desert climate of Arabia, where Islam originated.

‘زجر الطير’ ‘zajjer al-tayer’ ‘enjoined bird’ (this belief was used by Arabs in pre-Islam. Arabs at that time who were unable to make a decision, would throw a small stone or shout at a bird, and make a decision based on the direction in which the bird flies) Sharif (1955); this practice is used reflected in the following metaphorical verse:

Arabic original	Transliteration	English translation
و كل انسان الزمناه طائره في عنقه (Q17:13)	Wa kula insaanin alzmnaahu Taa'irahu fi 'unuquhi	Literally: every human we apposed to him a bird in his neck. Metaphorically: God compares the good or evil things done by people to a bird in everyone's neck.

A number of metaphorical verses are also associated with the ecological conditions of Arabia where the Quran was revealed. The expression 'camel' is mentioned more than once in the Quran as it is a part of Arab desert land where they live:

(Q7:40) و لا يدخلون الجنة حتى يلج الجمل في سم الخياط

Wla ydkhuluna aljannata hata yalija aljamala fi sami al-khyaati

Literally: and do not enter paradise until the camel passes the eye of the sewing needle.

Metaphorically: This describes the impossibility for disbelievers to enter the paradise. According to the meaning of the verse, disbelievers will never be in the paradise because they do not believe in God. The metaphorical meaning can be described by the English phrase 'when pigs fly'.

At times, metaphors of the Quran deal with topics which are considered 'delicate' in Arabic culture, such as sex and related matters. For example, أو لامستم النساء 'aw laamestum al-nisaa' literally means 'or you touched women', metaphorically means 'or you had intercourse with your women'; such topics have no direct meaning.

It can be said that the cultural element of metaphors have correspond between languages to differing degrees, and that this distinction is due to the differences among cultures. However, metaphors are not only a matter of linguistics; there are a number of other elements that can shape the metaphors of any language.

## 4.6 Conclusion

Although little attention has been paid to the translation of metaphors, it can be said that there is consensus among theorists and scholars that metaphors are part of any language and that they may be problematic to the translator. However, theorists have approached metaphors from different points of view, and they have proposed strategies and procedures to employ in their translation. Accordingly, culture specification, text-typology, and set up procedures are all elements that may reflect the concerns of scholars towards the translation of metaphor. However, research in this field seems to be limited to the European languages

## Chapter Five

### Research Methodology

#### 5.1 Introduction

The main aim of this chapter is to discuss the research methodology employed in this study. It examines various definitions of research and the features of research; this includes various research paradigms and approaches. This chapter also justifies the research method adopted in this study and the data collection instrument used, and explains the reasons behind the choice of the approach selected.

#### 5.2 Research methodology

The researcher is generally expected to make a contribution in their chosen particular research area. Research may be defined as “*a term loosely used in everyday speech to describe a multitude of activities, such as collecting masses of information, delving into theories and producing wonderful new products*” Walliman (2005:8). Research is also considered to be

*a systematic investigation or inquiry whereby data are collected, analysed and interpreted in some way in an effort to understand, describe, predict or control an educational or psychological phenomenon or to empower individuals in such contexts* Mertens (2005:2).

Similarly, Sharp et al (2002:7) consider research to be “*seeking through methodical processes to add to one’s own body of knowledge and to that of others, by the discovery of non-trivial facts and insights*”. Research is also considered to be the investigation of an

idea with a specific purpose in mind – it enables the researcher to extend knowledge or explore a theory. Clough and Nutbrown (2002:22), state that the term research is

*a way of describing a systematic investigation of a phenomenon or idea of activity. It can sometimes be accurately measured scientifically or data collected can be analysed and compared to identify trends, similarities or differences.*

Research according to Kumar (2005:6) is defined as “*one of the ways to find answers to your questions*”. Similarly, Burns (2000:3) identifies research as “*a systematic investigation to find answers to a problem*”. Kumar (2005:6) states that when one undertakes research to find answers to questions, this indicates an implication that the process

- a. *“is being undertaken with a framework of a set of philosophies,*
- b. *uses procedures, methods and techniques that have been tested for their validity and reliability, and*
- c. *is designed to be unbiased and objective”*

According to Mason (2002), the concept of methodological strategy should be distinguished from that of method, even though one’s choice of method will form part of one’s strategy. The interview method for instance, might be just one component of a range of different methodological strategies – it is not a strategy in itself. Methodological strategy is defined by Mason (2002:30) as

*the logic by which you go about answering your research questions. That means it is the logic which underpins the way you design your research project as a potential answer to your research questions, as well as your day decisions about most if not all aspects of the research.*

Similarly, Clough and Nutbrown (2002:22) make a distinction between method and a methodology. They define the term ‘method’ ‘*as being some of the ingredients of research*’ while ‘methodology’ “*provides the reasons for using a particular research recipe*”. According to Clough and Nutbrown (2002: 22) “*A methodology shows how*

*research questions are articulated with questions asked in the field. Its effect is a claim about significance”.*

Selecting a methodology is considered by Davies (2007) to be the first step after identifying the research questions. Researchers have two principal choices open to them: whether to choose qualitative or quantitative research. However, the distinction between them, according to Davies (2007), is not ‘clear-cut’. Therefore, the researcher may “*make use of both methods at different times (or even at the same time) depending on the nature of the question they are seeking to answer*” Davies (2007:25). Similarly Grix (2004: 30) states that research methods “*come in all shapes and sizes, ranging from in-depth interviews, statistical inference, discourse analysis and archival research of historical documents to participant observation*”. In addition, the choice of any method will be influenced by “*ontological and epistemological assumptions and, of course, the questions you are asking, and the type of project you are undertaking*”. According to Bell (1993:13), classifying an approach to does not mean that the researcher cannot divert from it; however he stresses that “*understanding the major advantages and disadvantages of each approach is likely to help you to select the most appropriate methodology for the task in mind*”.

### **5.3 Research paradigm**

A paradigm is “*a theoretical model within which the research is being conducted*’ it organizes the researcher’s view of reality” Birley and Moreland (1998:30). According to Smith (1981/1975:43) a paradigm stands for

*the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community. [...] each paradigm acted as a filter for what each scientist ‘saw’.*

A research paradigm is also identified as “*our understanding of what one can know about something and how one can gather knowledge about it, and inherent in every single approach to the study of society*” Grix (2004:78).

Kumar (2005) states that there are two main paradigms which form the basis of social science research. The important question which divides the two is whether the methodology of physical science can be applied to the study of social phenomena. According to Kumar (2005:13), the paradigm which is rooted in physical science is known as “*the systematic, scientific or positivist approach*”. The other has come to be known as “*the qualitative, ethnographic, ecological or naturalistic approach*”.

Interpretivism and positivism are always seen as opposite poles:

*Positivists seek objectivity while interpretivists believe in subjectivity; positivists tend to model their research on the natural sciences while interpretivists believe there is a clear distinction to be made between the natural and the social world* Grix (2004:82).

The following sections discuss the two types of paradigms in more detail.

### **5.3.1 Positivist paradigm**

Positivism is defined as

*An approach to social research which seeks to apply the natural science model of research to investigations of the social world. It is based on the assumption that there are patterns and regularities, causes and consequences in the social world, just as there are in the natural world. These patterns and regularities in the social world are seen as having their own existence –they are real* Denscombe (2003:299).

Positivism refers to “*the general approach that the scientific knowledge is the only valid form of knowledge*” Burns (2000:7). Generally speaking, positivism stresses the role of discrete and distinct steps on the way to knowledge as “*the*

*best way of discovering things*” Burns (2000:7). According to Burns, positivists “*were very hostile to the supposed existence of things that can neither be seen nor heard*” Burns (2000:7).

Positivism is also seen by Bryman (2001:12) as “*an epistemological position that advocates the application of the methods of the natural sciences to the study of social reality and beyond*”. However, positivism stretches beyond this principle to vary between authors. So positivism can also be taken to mean:

1. “*Only phenomena and hence knowledge confirmed by the senses can genuinely be warranted as knowledge,*
2. *The purpose of theory is to generate hypotheses that can be tested and that will thereby allow explanations of laws to be assessed*” Bryman (2001:12).

Similarly, Grix (2004:82) defines positivism as

*a term with many uses in social science and philosophy at the broad end. It embraces any approach which applies scientific method to human affairs conceived as belonging to a natural order open to objective enquiry.*

For positivists, knowledge of the social world can be obtained objectively. So that the constituent parts and sociological world can be “*observed, measured and studied scientifically, in much the same way that physicists study levers, atoms and pulleys*” Thomas (2009:74).

A positivist researcher aims to describe “*what we experience through observation and measurement in order to predict and control the forces that surround us*”. In other words, positivism suggests that “*a social phenomenon can be approached with scientific method and makes a number of assumptions about the world and the nature of research*”.

Positivists also believe that the world is “*a fixed entity whose mysteries are beyond human comprehension*” and define methods as “*sets of procedures that need to be carried out with exacting detail*”; findings are generally “*quantitative – represented through numerical data; statically significant*” and “*have to be applicable to the whole of the population*” O’Leary (2004:5-6).

### **5.3.2 Interpretivism and the post-positivism paradigm**

The term interpretivism (also known as ‘post-positivism’ and ‘anti-positivism’) is one “*given to a contrasting epistemology to positivism*” Bryman (2001:12). According to Bryman (2001), interpretivism subsumes the views and interpretations of writers who have been critical of the social world and who have been influenced by various intellectual traditions. What makes the interpretivist approach distinctive is that it considers people and their interpretations, perceptions, meanings and understandings, as the primary data sources. Mason (2002:56) believes that “*interpretivism does not have to rely on total immersion in a setting*”. As an approach, it can therefore happily support and validate study that uses interview methods whose aim is, for example, to explore people’s individual and collective understanding, reasoning process, and social norms. Mason (2002:56) claims that an interpretive approach not only treats people as a primary data source but seeks also their perceptions of the ‘*insider view*’, rather than imposing an ‘*outsider view*’. According to this method, other data (in the form, for example, as texts or objects) can be considered, but an interpretivist would approach these with the aim of extracting from them what they say about or how they constitute people’s individual or collective meanings. The key point about interpretivism is that it involves people and the

way they interact – in other words, what people think, how they form ideas about the world, and how their world is constructed. Given that “*this is the case we have to look closely at what people are doing by using our own selves, our own knowledge of the world as people*” Thomas (2009: 74).

Post-positivists see the world as “*infinitely complex and open to interpretation*” O’Leary (2004:6), and as ‘ambiguous’, a reference to the complexity of understanding some things in one’s life. Their view also is that the world is ‘variable’ – not a fixed ‘truth’ but dependent on the limited ability of the researcher to define shifting phenomena. Moreover, post-positivists consider the world as being ‘multiple’ in its realities, in other words, that the notion of ‘truth’ can differ from person to another. Post-positivists often reject the rules of scientific procedures. At the same time, it may not be possible to generalise the findings of post-positivists’ research O’Leary (2004).

The paradigm of interpretivism, is highly suitable to the purpose of this research, emphasising as it does the subjectivist approach in order to critically study various opinions, views and interpretations of writers, authors, and theorists about metaphor in general and Quran metaphors in particular. This approach gives weight to a research method which focuses on qualitative analysis; many other similar studies have adopted the same approach.

#### **5.4 Quantitative vs qualitative research methods**

Methods can be classified in various ways. Some authors distinguish between qualitative and quantitative methods, reflecting the distinction between the

paradigms of each method Birley and Moreland (1998). The following sections highlight the views concerning these differences.

#### **5.4.1 Quantitative approach**

The purpose of quantitative research is to determine answers to questions through the application of scientific procedures. These procedures have been developed to increase the likelihood that the information gathered will be relevant to the questions asked, and will be reliable and unbiased Selltitz et al cited in Davies (2007). What differentiates quantitative approaches according to Thomas (2003:1) is that they concentrate attention on:

*Measurements and amounts (more or less, large and smaller, often and seldom, similar and different) of the characteristics displayed by the people and events that the research studies.*

##### **5.4.1.a Strengths of quantitative research**

The quantitative method has a number of advantages. Johnson and Onwuegbuzie (2004:19) highlight a number of strengths and weaknesses of the approach. They are as follows:

1. *“Testing and validating already constructed theories about how (and to a lesser degree, why) phenomena occur.*
2. *Testing hypotheses that are constructed before the data are collected. Can generalize research finding when the data are based on random samples of sufficient size.*
3. *Can generalize a research finding when it has been replicated on many different populations and subpopulations.*
4. *Useful for obtaining data that allow quantitative predictions to be made.*

5. *The researcher may construct a situation that eliminates the confounding influence of many variables, allowing one to more credibly assess cause –and –effect relationships.*
6. *Data collection using some quantitative methods is relatively quick.*
7. *Provides precise, quantitative, numerical data.*
8. *Data analysis is relatively less time –consuming (using statistical software).*
9. *The research results are relatively independent of the researcher (e.g. effect size, statistical significance).*
10. *It may have higher credibility with many people in power (e.g. administrators, politicians, people who fund programmes).*
11. *It is useful for studying large numbers of people.”*

#### **5.4.1.b Weaknesses of quantitative approach**

The quantitative approach on the other hand has its limitations; Johnson and Onwuegbuzie (2004:19) list a number of disadvantages of this approach. They are:

1. *“The researcher’s categories that are used may not reflect local constituencies’ understandings.*
2. *The researcher’s theories that are used may not reflect local constituencies’ understandings.*
3. *The researcher may miss out on phenomena occurring because of the focus on theory or hypothesis testing rather than on theory or hypothesis generation (called the confirmation bias).*
4. *Knowledge produced may be too abstract and general for direct application to specific local situations, contexts, and individuals”*

#### **5.4.2 Qualitative research approach**

Many researchers have come up with a definition of the qualitative approach. Hakim (1989:26) points out that it is concerned with

*Individuals' own accounts of their attitudes, motivations and behaviour. It offers richly descriptive reports of individuals' perceptions, attitudes, beliefs, views and feelings, the meanings and interpretations given to events and things, as well as their behaviour; displays how these are put together, more or less coherently and consciously, into frame works which make sense of their experiences; and illuminates the motivations which connect attitudes and behaviour, the discontinuities, or even contradictions, between attitudes and motivations are resolved in particular choices made.*

Qualitative research is defined as “*a situated activity that locates the observer in the world*” Lincoln cited in Davies (2007:10). It consists of a set of interpretive and material practices which make the world visible, and which transform the world into a series of presentations, including interviews, conversation, photographs, and recordings. Qualitative research at this level, involves an interpretive, naturalistic approach to the world, and attempts to make sense of or interpret a phenomenon in terms of the meanings people bring to them Lincoln cited in Davies (2007). Thomas (2003:1) claims that qualitative methods “*involve a researcher describing kinds of characteristics of people and events without comparing events in terms of measurements or amounts*”. According to Burn (2000:11), the task of the qualitative methodologist is “*to capture what people say and do as a product of how they interpret the complexity of their world, to understand events from the viewpoints of the participants*”.

#### **5.4.2.a Strengths of the qualitative approach**

Barton and Lazarsfeld (1969:166) characterise this approach as “*the net of deep-sea explorers, qualitative studies may pull up unexpected and striking things for us to gaze on*”. Johnson and Onwuegbuzie (2004:20) identify a number of strengths and weaknesses of the qualitative approach, which can be summed up as follows:

1. “*The data are based on the participants' own categories of meaning.*”

2. *It is useful for studying a limited number of cases in depth.*
3. *It is useful for describing complex phenomena.*
4. *Provides individual case information.*
5. *Can conduct cross-case comparisons and analysis.*
6. *Provides understanding and description of people's personal experiences of phenomena (i.e., the "emic" or insider's viewpoint).*
7. *Can describe, in rich detail, phenomena as they are situated and embedded in local contexts.*
8. *The researcher identifies contextual and setting factors as they relate to the phenomenon of interest.*
9. *The researcher can study dynamic processes (i.e., documenting sequential patterns and change).*
10. *The researcher can use the primarily qualitative method of "grounded theory" to generate inductively a tentative but explanatory theory about a phenomenon.*
11. *Can determine how participants interpret "constructs" (e.g., self-esteem, IQ).*
12. *Data are usually collected in naturalistic settings in qualitative research.*
13. *Qualitative approaches are responsive to local situations, conditions, and stakeholders' needs.*
14. *Qualitative researchers are responsive to changes that occur during the conduct of a study (especially during extended fieldwork) and may shift the focus of their studies as a result.*
15. *Qualitative data in the words and categories of participants lend themselves to exploring how and why phenomena occur.*
16. *One can use an important case to demonstrate vividly a phenomenon to the readers of a report. Determine idiographic causation (i.e., determination of causes of a particular event)".*

#### **5.4.2.b Weaknesses of qualitative approach**

At the same time, the qualitative approach has a number of shortcomings. The following is a list considered by Johnson and Onwuegbuzie (2004:21):

1. *“Knowledge produced may not generalize to other people or other settings (i.e., findings may be unique to the relatively few people included in the research study).*
2. *It is difficult to make quantitative predictions.*
3. *It is more difficult to test hypotheses and theories.*
4. *It may have lower credibility with some administrators and commissioners of programs.*
5. *It generally takes more time to collect the data when compared to quantitative research.*
6. *Data analysis is often time consuming.*
7. *The results are more easily influenced by the researcher’s personal biases and idiosyncrasies”.*

Table 5.1 presents a comparison of the features of both quantitative and qualitative approaches, as suggested by Grix (2004:122),

**Table 5.1 Quantitative vs qualitative approach**

Quantitative approach	Qualitative approach
<ul style="list-style-type: none"> <li>• Aim: to find out numerical quantities of an event or case: how many, how much?</li> <li>• Goal: prediction, control, description, hypothesis-testing.</li> <li>• Uses hard data (numbers)</li> <li>• Objective</li> <li>• Usually tackles macro issues, using large, random and representative samples.</li> </ul>	<ul style="list-style-type: none"> <li>• Aim: the nature and essence of an event, person or case.</li> <li>• Goal: understanding, description, discovery, and hypothesis-generation.</li> <li>• Uses soft data (words or images from documents or observations, etc).</li> <li>• Subjective</li> <li>• Tends to analyse micro-issues, using small, non- representative samples.</li> </ul>

<ul style="list-style-type: none"> <li>• Employs a deductive research strategy.</li> <li>• Its epistemological orientation is rooted in the positivist tradition.</li> <li>• Aims at identifying general patterns and relationships.</li> <li>• Measures are created prior to data collection and are standardised.</li> <li>• Survey methodology</li> <li>• Procedures are standard, replication is presumed.</li> <li>• Abstract</li> <li>• Concepts are in form of variables.</li> <li>• Finding attempts to be comprehensive and generalisable.</li> </ul>	<ul style="list-style-type: none"> <li>• Employs an induction research strategy.</li> <li>• Its epistemological orientation is rooted in the interpretative tradition.</li> <li>• Aims at interpreting events of historical and cultural significance.</li> <li>• Measures are created during interaction with data and are often specific to the individual setting.</li> <li>• Interview (in-depth case- study).</li> <li>• Research procedures are particular, replication rare.</li> <li>• Grounded.</li> <li>• Concepts are in the form of themes.</li> <li>• Findings are seen to be precise, narrow and not generalisable.</li> </ul>
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It seems that choosing the appropriate method is sometimes a difficult decision because the researcher *“is faced with a variety of options and alternatives and has to make strategic decisions about which to choose”* However, *“approaches are selected because they are appropriate for specific aspects of investigation and specific kinds of problem”* Denscombe (2003:3). Therefore, in order to enhance result, this study adopts a combination between qualitative and quantitative approach.

### 5.4.3 The mixed method approach

This approach is defined formally by Johnson and Onwuegbuzie (2004:17) as,

*the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study.*

It attempts to allow the use of multiple approaches to answering research questions, rather than restricting or constraining the researcher's options. It is inclusive, pluralistic, and complementary. Creswell (2003:17) states that the mixed method approach suggests that “*researchers take an elected approach to method selection and the thinking about and conduct of research*”. What is most fundamental to the mixed approach, according to Creswell (2003:17), are the research questions. Research methods should follow research questions in such a way that offers the best opportunity to get the most useful answers. Moreover, Creswell (2003:18) stresses that many research questions and combinations of questions are best and most fully answered through mixed research solutions.

According to Creswell (2003:16), the mixed methods approach is “*one in which researcher tends to base knowledge claims on pragmatic grounds (e.g. consequence- orientated, problem-centred, and pluralistic)*”. It also

*employs strategies of enquiry that involve collecting data either simultaneously or sequentially to best understand research problem. The data collection also involves gathering both numeric information (e.g., on instruments) as well as text (e.g., on interviews) so that the final database represents both quantitative and qualitative information* Creswell (2003:16).

This approach means that “*one method can be nested within another method to provide insight into different levels or units of analysis*” Creswell (2003:16). There are three major strategies within this kind of approach:

1. Sequential procedures: the researcher seeks to elaborate on or expand the findings of one method with another method. For example, using a qualitative method for explanatory purposes and following up with a quantitative method.
2. Concurrent procedures: the researcher collects both data and forms of data at the same time and then integrates the information in the interpretation of overall results.
3. Transformative procedures: the researcher uses a theoretical lens within a design which contains both quantitative and qualitative data. This lens provides a framework for subjects of interest, methods for collecting data, and outcomes or changes anticipated by the study.

#### **5.4.3.a Aims of mixed method research**

What characterises this approach is that it combines aspects of both qualitative and quantitative research. According to Johnson and Onwuegbuzie (2004:14-16), the main aims of the mixed approach are :

1. *“The aim of mixed methods research is not to replace either of qualitative or quantitative approaches but rather to draw from the strengths and minimize weaknesses of both in single research studies and cross studied.*
2. *Mixed methods research covers a large set of points in the middle area.*
3. *Mixed methods research offers great promise for practicing researchers who would like to see methodologists describe and develop techniques that are closer to what researchers actually use in practice.*

4. *Mixed methods research as the third paradigm can also help bridge the schism between quantitative and qualitative research.*

#### **5.4.3.b Strengths of the mixed methods approach**

Johnson and Onwuegbuzie (2004:21) point out a number of strengths and weaknesses of a mixed approach. They are as following:

1. *“Words, pictures, and narrative can be used to add meaning to numbers.*
2. *Numbers can be used to add precision to words, pictures, and narrative.*
3. *Can provide quantitative and qualitative research strengths.*
4. *Researcher can generate and test a grounded theory.*
5. *Can answer a broader and more complete range of research questions because the researcher is not confined to a single method or approach.*
6. *Results can be used to develop and inform the purpose and design of the Stage 2 component).*
7. *A researcher can use the strengths of an additional method to overcome the weaknesses in another method by using both in a research study.*
8. *Can provide stronger evidence for a conclusion through convergence and corroboration of findings.*
9. *Can add insights and understanding that might be missed when only a single method is used.*
10. *Can be used to increase the generalizability of the results.*
11. *Qualitative and quantitative research used together to produce more complete knowledge necessary to inform theory and practice.”*

#### **5.4.3.c Weaknesses of the mixed methods approach**

According to many scholars, the mixed methods approach may display a number of disadvantages. The following is a list of weaknesses considered by Johnson and Onwuegbuzie (2004:21).

1. *“Can be difficult for a single researcher to carry out both qualitative and quantitative research, especially if two or more approaches are expected to be used concurrently; it may require a research team.*
2. *Researcher has to learn about multiple methods and approaches and understand how to mix them appropriately.*
3. *Methodological purists contend that one should always work within either a qualitative or a quantitative paradigm.*
4. *More expensive.*
5. *More time consuming.*
6. *Some of the details of mixed research remain to be worked out fully by research methodologists (e.g., problems of paradigm mixing, how to qualitatively analyze quantitative data, how to interpret conflicting results)”.*

### **5.5 Research methodology of the study**

The methodology of any study should be directed by the nature of its research questions. It is thus up to the researcher to select the most appropriate procedure and corresponding methodology for carrying out their research. Approaches and strategies are selected because *“they are appropriate for specific aspects of investigation and specific kinds of problems”* Denscombe (2003:3). The researcher is faced with *“a variety of options and alternatives and has to make strategic decisions about which to choose”* .

Two principal options are open to the researcher: to either choose the qualitative or quantitative research approach, or to make use of both methods (a combination of the two):

*Many researchers will use both approaches as appropriate within one investigation. It is up to the researcher to choose specific methodologies that will enable a clear understanding of the topic to emerge Burns (2000:14).*

A qualitative approach examines and reflects on perceptions to obtain understanding. On the other hand, a quantitative approach gathers and analyses numerical data, and applying statistical techniques. It is also very common to use different methods concurrently in research, and thus the researcher adopts both a qualitative and a quantitative approach Hussey and Hussey (1997).

This study is an anti-positivist (interpretivist) in nature which means that attention is focused upon perceptions, views, and theories. A qualitative strategy is thus adopted as the most suitable, and aims to connect accounts of the individuals' attitudes and views. This study is therefore subjective. A researcher *"may consider that a study making use of a questionnaire will be inevitably be quantitative, but it may also have qualitative features"* Bell (1993: 64).

A questionnaire as a quantitative feature is adopted as one of the main quantitative data collection methods, in order to examine English readers' understanding of a selected number of metaphorical verses, in three English translations of the Quran. Thus the study centres on a combination of both the qualitative and quantitative approaches.

The reason behind the selection of this combination is that the results of this questionnaire research act as a bridge between the theoretical and the practical aspects of the research; on the one hand, the theoretical part highlights critically the study of metaphors in particular and Quran metaphors specifically, paying close attention to the translated metaphors of the Quran. The practical part on the other hand examines English speakers' understanding of the metaphorical verses taken from three English translations of the Quran.

### 5.5.1 The questionnaire as a data collection method

Questionnaires, observation, interviews etc. are methods that are used for collecting data, however, the choice of a method may be influenced by

*the strategy itself, but it will reflect preferences about the kind of data that the researcher wishes to obtain and practical considerations related to time, resources and access to the source of data* Denscombe (2003:131).

The questionnaire is a data-collection instrument which is widely used and favoured by many researchers. A questionnaire is defined as

*a useful instrument for collecting survey information, providing structured, often numerical data, being able to be administered without the presence of the researcher, and often being comparatively straight forward to analyze* Cohen et al. (2000:236).

A questionnaire is also defined by Brown (2001:6) as

*Any written instrument that presents respondents with a series of questions or statements to which they react either by writing out their answers or selecting from existing answers*

Similarly, Payne and Payne (2004:186) identify questionnaires as

*the printed sets of questions to be answered by respondents, either through face-to-face interviews or self-completion, as a tested, structured, clearly presented and systematic means of collecting data.*

A questionnaire is also known as “*a technique in which a set of questions is presented to a group of respondents; either a sample, or, less commonly, an entire group*” Kane (1985:72). The questionnaire is described as “*a medium of remote conversation between researcher and respondent. It is, however, a conversation designed by someone who is not present*”. In order for it to work, “*the respondent must hear or read the questionnaire as the writer intends it to be heard or read*” Brace (2008:5). A researcher chooses a questionnaire as it is “*one of a range of ways of getting information from people (or*

answers to our research questions), usually, but not always, by asking questions” Brace (2008:5).

The popularity of questionnaires is due to the fact that

*They are easy to construct, extremely versatile, and uniquely capable of gathering a large amount of information quickly and in a form that readily processable Dornyei (2003:6).*

### **5.5.1.a Advantages and disadvantages of the use of questionnaires**

Any approach has both strong and weak features. Creswell (2003) points out a number when using questionnaires:

1. Questionnaires are easier to organize and arrange.
2. Questionnaires may be simply sent unannounced to the respondents.
3. Questionnaires encourage pre-answers ( *“the value of the questionnaire data is likely to be greatest where respondents provide answers that fit into a range of options offered by the researcher”*) Creswell (2003:159).
4. Questionnaires have an advantage that respondents *who do not need to think how to express their ideas. They just pick up one or more ready answered* Gilham (2000:6) also states some points of the advantages of questionnaires. They are as follows:
  1. *Low cost in time and money.*
  2. *Easy to get information from a lot of people very quickly.*
  3. *Respondents can complete the questionnaire when it suits them.*
  4. *Analysis of answers to closed questions is straightforward.*
  5. *Less pressure for immediate response.*
  6. *Respondents’ anonymity.*
  7. *Lack of interviewer bias.*
  8. *Standardization of question (but true of structured interviews).*
  9. *Can provide suggestive data for testing a hypothesis.”*

At the same time, many researchers point out the weaknesses of using questionnaires.

Creswell (2003), for instance, identifies a number of disadvantages:

1. Pre-coded questions can be frustrating for respondents. 'Tick appropriate boxes' for example may restrict and frustrate the respondents.
2. Pre-coded questions can bias the findings towards researcher's rather than the respondent's way of seeing things.
3. Questionnaires may impose a structure on the answers and form the answer that reflects the researcher thinking rather than the respondents.
4. Questionnaires give little chance for the researcher to check the truthfulness of answers given by the respondents, because the answers are given 'at a distance' therefore, the researcher cannot rely on a number of clues that may the interviewer might have.

Gilham (2000:8) also has a number of points against questionnaires. They are:

1. *Problems of data quality (completeness and accuracy).*
2. *Typically low response rate unless sample 'captive'.*
3. *Problems of motivating respondents.*
4. *The need for brevity and relatively simple questions.*
5. *Misunderstandings cannot be corrected.*
6. *Questionnaire development is often poor.*
7. *Seeks information just by asking questions.*
8. *Assumes respondents have answers available.*
9. *Lack of control over order and context of answering questions.*

### 5.5.2 Questionnaire

The questionnaire used by this study complements its purpose, that is: a) to examine any inconsistencies in the translation of metaphors of the Quran, and b) to assess the level of understanding of those metaphors in three English translations of the Quran on the part of a selected number of English speakers. A self-administered/self-completion questionnaire

was adopted for two reasons: firstly, this gives respondents adequate time to complete it. Secondly, respondents are likely to feel less under pressure and can concentrate more fully whilst answering it.

Self-administered questionnaires are

*very popular with researchers. They are relatively easy to administer. They are flexible in that can be used to collect a wide range of data in a variety of different circumstances Moore (2000:108).*

In a self-administered questionnaire, the respondent themselves “*writes the replies on the form*” Kane (1985:72). There are “*a variety of ways in which questions can be put in a questionnaire*” Denscombe (2003:155). According to Denscombe (2003:155) such variety has two advantages: “*It stops the respondent becoming bored*” and (b) “*It stops the respondents falling into a ‘pattern’ of answers*”.

The self-administered questionnaire also has two forms of questions: open-ended and closed-ended. In open-ended questions, the researcher “*places the onus on the respondents to formulate answers using their own words*” Moore (2000:111). Open-ended questions are also described as “*those that leave the respondent to decide the wording of the answer, the length of the answer and the kind of matters to be long*” Denscombe (2003:155). An open-ended question is also defined by Smith (1981/1975:156) as “*a question that leaves the respondent free to respond in a relatively unrestricted manner*”. One of the advantages of open-ended questions is that “*the information gathered by way of the responses is likely to reflect the full richness and complexity of the views held by the respondent*”. Another advantage stated by Denscombe (2003:156) is that “*their coding and tabulation is straightforward and leaves no room for rate subjectivity*” Dornyei (2003:27). Denscombe does however identify two disadvantages of open-ended questions;

*(a) They demand more effort on the part of the respondents (which might well reduce their willingness to take part in the research).*

*(b) They leave the researcher with data which are quite 'raw' and require a lot of time-consuming analysis before they can be used* Denscombe (2003:156).

closed-ended questions on the other hand, *"the respondent is asked a question and required to answer by choosing between a limited number of answers"* Moore (2000:108).

A closed-ended question *"restricts choice of response by forcing the respondent to answer in terms of given categories or alternatives"* Smith (1981/1975:156). According to Denscombe (2003:156), such questions

*... structure the answers by allowing only answers which fit into categories that have been established in advance by the researcher. The researcher in this case, instructs the respondent to answer by selecting from a range of two or more options supplied on the questionnaire. The options can be restricted to as few as two (e.g. 'Yes' or 'No'; 'Male' or 'Female') or can include quite complex lists of alternatives from which the respondent can choose.*

Denscombe (2003:156) also states that

*... the structure imposed on the respondents' answer provides the researcher with information which is of uniform length and in a form that lends itself nicely to being quantified and compared.*

There are at the same time a number of disadvantages to closed-ended questions:

*(a) There is less scope for respondents to supply answers which reflect facts or true feelings on a topic if the facts or opinions happen to be complicated or do not exactly fit into the range of options supplied in the questionnaire*

*(b) The respondents might get frustrated by not being allowed to express their views fully in any that accounts for any sophistication, intricacy or even inconsistencies in their views* Denscombe (2003:156).

This study adopts a self-completion questionnaire. Self-completion questionnaires are *"very popular with researchers. They are relatively easy to administer. They are flexible in*

*that can be used to collect a wide range of data in a variety of different circumstances”*

Moore (2000:108).

The research questionnaire is divided into three sections: the first section gives a brief idea of what is the research about. The second section contains the respondent profile. The third section contains three questions pertaining to twenty-one metaphors selected from different chapters of the Quran (their translations were selected from the three English versions of the Quran adopted by this study; Arberry (1996), Ali, (1983), and Pickthall (2004)). This third section thus contains twenty metaphorical verses, seven from each translation.

Each verse is followed by three questions. The first rates the respondents' understanding of the metaphor contained within the verse, which is underlined. If the respondent understands either 'fully' or 'fairly' well, they are asked to state his/her understanding in the space indicated below the question. However, if the respondent selects 'I only understand the individual meaning of the words' or 'Does not make sense', they are then asked to identify one or more elements which make the metaphor difficult to understand. The questionnaire offers five possible reasons: (1) The use of old English (thee, thou etc...); (2) the words used are very complex; (3) the words are translated out of context; (4) complex word order; (5) other (and asked to specify). The respondent can tick more than one, and has the open-ended option to state reasons other than those mentioned. At the end of the questionnaire there is a space for respondents to give further comments (a copy of the questionnaire is attached in the appendix).

### **5.5.3 Aim of the questionnaire**

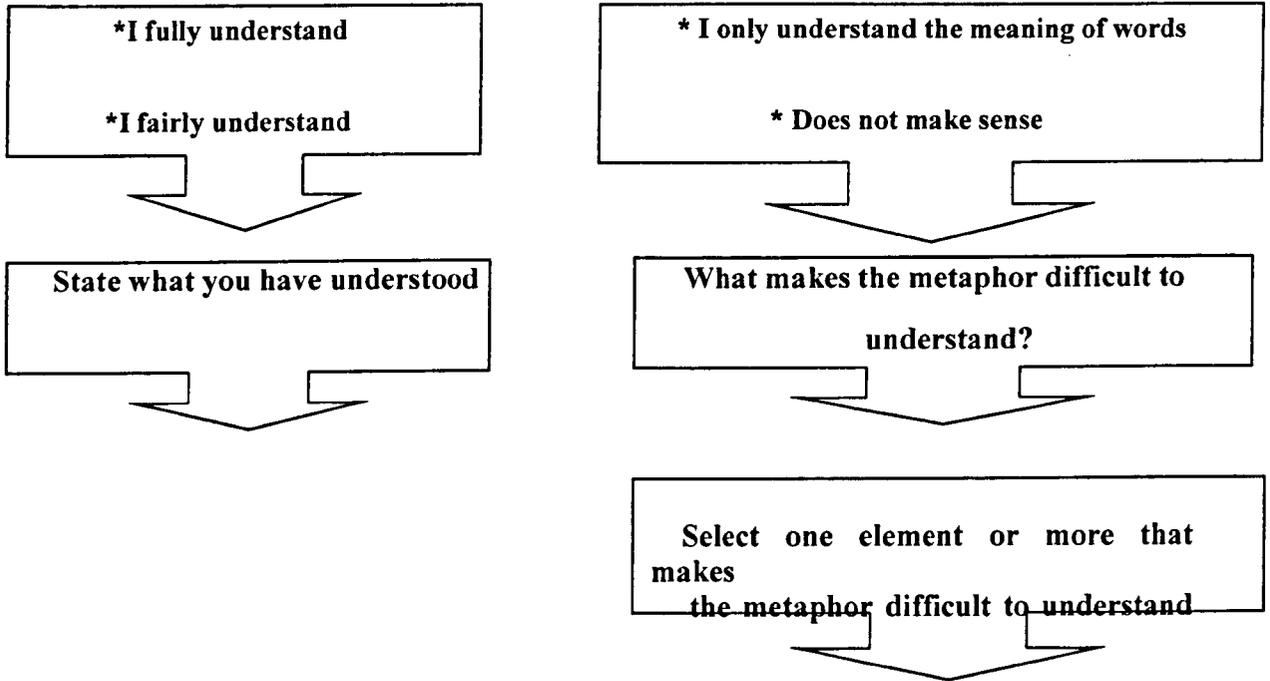
The questionnaire is used to enhance the purpose of the study which aims to examine the deviations in translating metaphors of the Quran as well as to assess English speakers' understanding the meaning of a number of Quran metaphors selected from the three English translations of the Quran and investigate what elements make the meaning of metaphors difficult to understand. The reasons for selecting these three particular translations are discussed in chapter one. For further illustration, please see section 5.5.4, below.

### **5.5.4 The structure of the questionnaire**

The structure of the questionnaire is designed to show the rating of the respondents' understanding of the selected metaphors, as well as to identify any elements that may make the metaphors difficult to understand. This form of structure is applied to each of the twenty one selected metaphors.

**Figure 5.1**

**Rating of respondents' understanding of the metaphors contained in each verse**



**\*The use of old English**

**\*The words used are very complex**

**\*Words are translated out of context**

**\* Complex word order**

**\*Others**

## **5.6 Justification of the selection of metaphors used in this questionnaire**

As mentioned in previous chapters, Arabic metaphors may overlap. There is not always a clear cut distinction between figures of speech in Arabic in general and those in the Quran, in particular due to the “*close similarities*” Al-Misned (2001:146). As a result, metaphors may be understood or sometimes may be “*interpreted by thinkers as a different type of figure of speech*” Al-Misned (2001:146). However, the selected metaphors are considered and used by many scholars – such as Sharif (1955) Zaher (1991) and Zahid (2009) – as metaphors, while according to the interpretation of others, it can be said that the metaphors are genuine, and approved as such. The metaphors chosen are also presented in the context in which they appear in the Quran, so that the respondents were able to read and attempt to understand them as they are presented in the text as a whole. Finally, the interpretations of the selected metaphors are based on the three reliable selected exegeses listed in chapter one.

## **5.7 Population sample of the questionnaire:**

The population sample of any study can be defined as the target group involved in that study, and to whom the data collection method applies. Selecting a sample for a questionnaire is not however an easy task, particularly if the researcher is faced with more than one option. In this study however, the initial focus was on speakers of English who had no knowledge of Arabic. The rationale for this stems from the fact that existing English translations of the Quran whether they understand Arabic or not.

As English-speaking respondents represent a large proportion of the UK population, the sample was reduced to include respondents from the Manchester and Liverpool areas. Respondents for the research sample therefore, were chosen from Liverpool and Manchester areas.

### **5.8 Distribution of the questionnaire**

To ensure the validity and reliability of the questionnaire, 150 copies were distributed in Liverpool and Manchester. This number was arrived at for two reasons; firstly, to ensure the validity and reliability of the study. Secondly, this matched the researcher's expectations that this would be a sufficient number to obtain a good response rate. The following were taken into consideration during the process of distribution:

1. Participation was optional. In other words, respondents were free to accept or decline answering at any time.
2. A brief introduction to the aim of this questionnaire was given, to clarify the purpose of the questionnaire.
3. Once respondents agreed to participate, a pre-paid envelope was attached to make it easier to return the completed questionnaire.

A mail-out of questionnaires was excluded; distribution was made directly to the respondents. The researcher thus had the opportunity to illustrate and explain the questionnaire fully, and have the chance to persuade the respondent to participate. This was particularly appropriate as the questionnaire addresses religious matters and many people are not always willing to answer such questions.

### 5.8.1 Number of distributed and received questionnaires

The total number of participants was 64 (out of 150 distributed). However, 3 questionnaires were handed back uncompleted, and thus excluded; the total of respondents is 61. The following table shows the response rate to the questionnaire:

**Table 5.2 Response rate to the questionnaire**

No. distributed questionnaires	of	Uncompleted questionnaires	Valid questionnaires	Unreturned questionnaire	Response rate
150		03	61	86	40.66%

The reasons for receiving this small number of responses may be due to the following:

1. Many people may have been unwilling to participate due to the questionnaire addressing matters of a religious nature. This occurred despite the fact that during the distribution process, the researcher took pains to emphasise that the questionnaire pertained to academic research, specifically in regard to translation, and had nothing to do with respondents' beliefs;
2. The length of the questionnaire could be another reason, containing as it did twenty-one questions.

### 5.9 Interviews

An 'interview' is defined as "*a set of assumptions and understandings about the situation which are not normally associated with a casual conversation*"

Denscombe (2003:164). According to Eelandson et al. (1993:85) interviews

*take more of the form of dialogue or an interaction [...] interviews allow the researcher and the respondent to move back and forth in time; to reconstruct the past, interpret the present, and predict the future.*

O'Leary (2004:162) defines an interview as "*a method of data collection that involves researchers asking respondents basically open-ended questions*".

However, interviewing according to O'Leary (2004:162) is "*a very specific form of communication that is much more complex than simply asking questions and taking note of an answer*". According to O'Leary (2004:162), there are three kinds of interview:

a) structured, which "*uses pre-established questions, asked in a predetermined order, using a standard mode of delivery*".

b) semi-structured interview, which is described as 'flexible'. Interviewers often start with some

*defined questioning plan, but pursue a more conversational style of interview that may see questions answered in an order more natural to the flow of conversation.*

c) an unstructured interview which, attempts to

*draw out information, attitudes, opinions, and beliefs, around particular themes, ideas, and issues without the aid of predetermined questions.*

Interviews for the purpose of data collection are not used in this study for two reasons: (a) respondents needed time in order to concentrate, read and answer each question, particularly as the questions are quite long; and (b) the study does not aim to investigate the emotions, feelings or reactions of respondents, but rather their understanding of certain metaphorical verses; respondents may therefore need to consult a dictionary several times in order to understand a particular verse.

### 5.10 Pilot study

A pilot study is crucial part of any research, and central to it. It may be defined as a pre-study process which allows researchers to know whether their selected strategies and procedures are accurate or not. A pilot study serves as a trial run that allows researchers to

1. Develop and examine adequacy of research instruments.
2. Assess whether the sampling technique are effective.
3. Identify potential logistical problems which might occur by using methods.
4. Collect preliminary data (De Vaus 1993).

Smith (1981/1975:266) refers to the pilot study as '*sampling*', which usually permits "*the researcher to cut costs, reduce work force requirements, gather information more quickly, and obtain more comprehensive data*".

For the purpose of the pilot study, questionnaires were handed out to thirty respondents in the Manchester and Liverpool areas. A pre-paid envelope was attached to each questionnaire to facilitate its return. The response rate was below the researcher's expectataions; only twelve questionnaires were returned.

The results of the pilot study shows that there is a problem in understanding metaphors. This is due to the constraints and deviations which exist in the three English translations, and the way in which Quran metaphors uses. The finding of the pilot study revealed that most respondents do not capture most metaphorical meaning of the translated verses because the meaning is lost or ambiguous and meaningless.

**Table 5.3: Response rate of the pilot study**

No. distributed questionnaires	of	Uncompleted questionnaires	Valid questionnaires	Response rate
30		00	12	40%

## 5.11 Reliability and validity

Any selected procedure for collecting data “*should always be examined critically to assess to what extent it is likely to be reliable and valid*” Bell (1993:64).

### 5.11.1 Reliability

Reliability refers to “*the ability to obtain consistent results in successive measurements of the same phenomenon*” Jacob (1994:363). Reliability according to Bell (1993:64) is “*the extent to which a test or procedure produces similar results under constant conditions on all occasions*”. A factual question for example which may produce different answers in different situations is unreliable Bell (1993). A good level of reliability according to Denscombe (2003:300) means that

*the research instrument produces the same data time after time on each occasion that it is used, and that any variation in results obtained through using the instrument is due entirely to variations in the thing being measured.*

Similarly, O’Leary (2004:56-57) states that reliability is based on the notion that

*There is some sense of uniformity or standardization in what is being measured, and that methods need to consistently capture what is being explored*

In other words O’Leary (2004:56-57) points out that reliability occurs when “*the extent to which a measure, procedure, or instrument provides the same result on repeated trials*”.

Reliability according to Payne and Payne (2004: 195) is that

*property of a measuring device for social phenomena [...] which yields consistent measurements when the phenomena are stable, regardless of who uses it, provided the basic conditions remain the same.*

In other words, reliability is about being confident that the way data was gathered could be “*repeated without the methods themselves producing different results*”

Sarantakos (2005:88) defines reliability as “the capacity of measurement to produce consistent results, [it] is equivalent to consistency”. According to Sarantakos (2005:88) reliability is

1. *A measure of objectivity, stability, consistency and precision.*
2. *Measures the quality of indicators and instruments.*
3. *Refers to the ability to produce the same findings every time the procedure is repeated.*
4. *Answers the questions: does they instrument/indicator produce consistent results? Is the instrument free of bias associated with the researcher, the subject or the research conditions?*

### **5.11.2 Validity**

Validity helps to tell the researcher “*whether an item measures or described what it is supposed to measure or describe*”. However, “*if an item is unreliable, then it must also lack validity, but a reliable item is not necessary also valid*” Bell (1993:65). Validity according to Denscombe (2003:301) means that “*the data and the methods are ‘right’*”.

According to O’Leary (2004:61), validity is premised on the assumption that

*What is being studied can be measured or captured, and seeks to confirm the truth and accuracy of this measured and captured ‘data’, as well as the truth and accuracy of any findings or conclusions drawn from the data. It indicates that the conclusions you have drawn are trustworthy.*

According to Payne and Payne (2004:233) validity can take several forms. It refers to

*the capacity of research techniques to encapsulate the characteristics of the concepts being studied, and so properly to measure what the methods were intended to measure.*

Validity according to Sarantakos (2005:83) is

1. *“A measure of precision, accuracy and relevance.*
2. *Reflects the quality of indicators and instruments.*
3. *Refers to the ability to produce findings that are agreement with theoretical or conceptual values.*
4. *Answers the question: do the instruments/indicators measure what they are supposed to measure?”*

## 5.12 Ethics issues

In order to make the research more systematic and more accountable, laws have been introduced to regulate accessing information within each research institution. One of these regulations is ethics approval Sarantakos (2005). Ethics approval in research has become one of the main required documents that the researcher has to obtain before establishing the right to access respondent's information. Sarantakos (2005:16) points out a number of common ethical practices. They are as follows:

- 1-*“Ethical standards are an integral part of any research design.*
- 2-*Researcher records must be securely kept for future reference and evidence.*
- 3-*Respondents must be fully informed about research details that may affect them.*
- 4-*Research proposals must obtain approval from relevant ethics committees.*
- 5-*Problems arising from the research are to be communicated to the ethics committee”.*

This research followed the ethical guidelines procedures of the (REC) Research Ethics Committee of Liverpool John Moores University. Participants in this research were thus informed of the nature of the research; they were also given the option of participating or not in the research. They were also given the option to withdraw from the research at any time.

## 5.13 Generalisability

Generalisability may be literally defined as *“the ability to generalise something”*.

However, in research terms it means

*“generalising the findings beyond the boundaries of the group studied. It is the other side of representativeness: high representativeness is associated with high generalisability, and vice versa.”* Sarantakos (2005:88).

Generalisability can also pertain to

*“drawing some conclusion about a whole group or category of things on the basis of information drawn from particular instances or examples”*  
Denscombe ( 2002:140).

And according to Sarantakos (2005:89) refers to

*the capacity of the study to extrapolate the relevance of its findings beyond the boundaries of the sample. In other words it reflects the extent to which a study is able to generalise its findings from the sample to the whole population. Obviously, the higher the generalisability, the higher the value of the study.*

Similarly, Denscombe ( 2002:150) defines generalisability as

*The methodological application of findings from one set of data, one piece of research, to other instances of the phenomenon. It is something done on the basis of statistical tests, ‘scientific’ rigour, systematic checking etc. and tends to be associated with positivistic kinds of research and the use of quantitative data.*

Thus it can be concluded that generalisability refers to the fact that the findings could be generalised and go beyond a small samples.

## **5.14 Conclusion**

It can be concluded that research can be regarded as the first step towards finding answers to one’s questions. However, there is a range of methodological strategies that can be employed, and the choice of method is open to the researcher him- or herself. In addition, the methodology of any study is likely to evolve, and be determined by the nature of the research questions.

This study is an anti-positivist (interpretivist) in nature which means that the attention of the researcher focuses upon perceptions and views. Quantitative strategy is thus adopted to connect the attitudes and views of the individuals concerned. However, in order to enhance this study’s results, a questionnaire was adopted as one of the principal methods of

quantitative data collection, and used to rate English speakers' understanding of metaphorical verses selected from the three English translations of the Quran under examination.

## **Chapter Six**

### **Data Analysis**

#### **6.1 Introduction**

This chapter aims to analyse and interpret the results and findings obtained from the questionnaire. It expects to show that the three selected English translation of the Quran have not achieved their purpose of conveying the meaning of the metaphors contained within it. It will indicate rather that the meaning is often mistranslated, and thus misleading and misunderstood by English readers.

#### **6.2 Summary of respondents' profile**

The purpose of this study is to assess the current effectiveness and understandability of a sample of Quran metaphors in translation by examining three popular versions of the Quran in English. Although it is understood and acknowledged that each translator was committed to making available the word of God to those who do not read or speak Arabic, the majority of respondents found the sample of metaphors in the questionnaire inaccessible and ambiguous.

This study identifies the key findings that emerged from the survey. These suggest that despite 43.5% of the respondents having a good background knowledge of the Quran, the majority of the metaphors were often too complex to interpret and beyond their grasp.

It was widely acknowledged by more than half of the respondents (59.7%) that despite English being their first language, they found difficulty in understanding the selected metaphors of the Quran, and that the major constraint they face is the obscurity of the

metaphors themselves (respondents whose English is their second language constitute 38.7%).

There was a general consensus that the standard of English of the three translations lack consistency and fluency, and they thus fall short of the respondents' expectations. It was noted that there are no written footnotes or explanations or methods on how a metaphoric meaning was reached, which often results in vague and ambiguous meaning.

### 6.3 Questionnaire development and survey responses

This section analyses the responses to the questionnaire, and consistently adopts the following steps when doing so:

1. Shows the original verse followed by its transliteration, its translation, and its metaphorical meaning. The chosen metaphors are underlined as in the questionnaire; this was to attract attention of respondents.
2. Explains and interprets the underlined metaphors.
3. Discusses the method adopted by the translator.
4. To present the different perspectives of the metaphors selected, translations will be suggested where possible.
5. Figures are used to illustrate the level of respondents' understanding of the selected metaphors. Other figures will be considered to present those elements that may make metaphors difficult to understand.

#### 6.3.1 Verse 1: metaphor

ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتتعد ملوما محسورا

### **6.3.1.a Verse 1: transliteration**

Wala tajAAal yadaka maghloolatan ila AAunuqika wala tabsutha kulla albasti fataqAAuda malooman mahsooran

### **6.3.1.b Verse 1: translation (Pickthall 2004)**

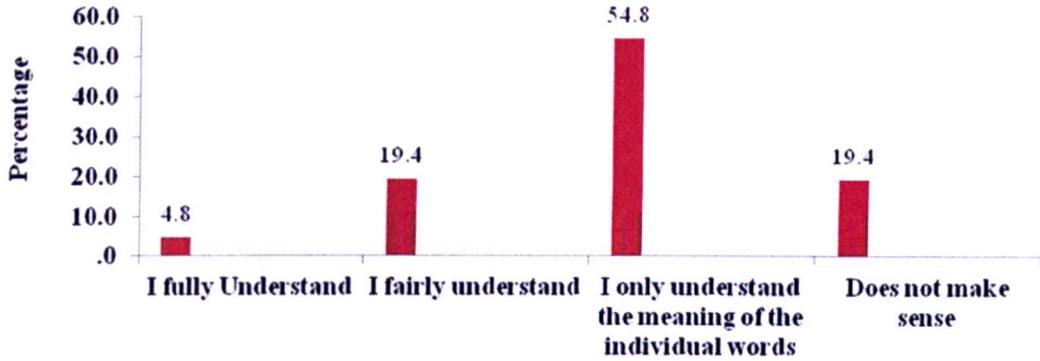
“And let not hand be chained to thy neck nor open it with a complete opening lest thou sit down rebuked, denuded” (Q17:29)

### **6.3.1.c Verse 1: metaphorical meaning**

The above metaphor focuses on the idea of moderation in spending. It advises the reader to be neither tight-fisted so that they will be criticised by others, nor be over-generous and spend beyond their means.

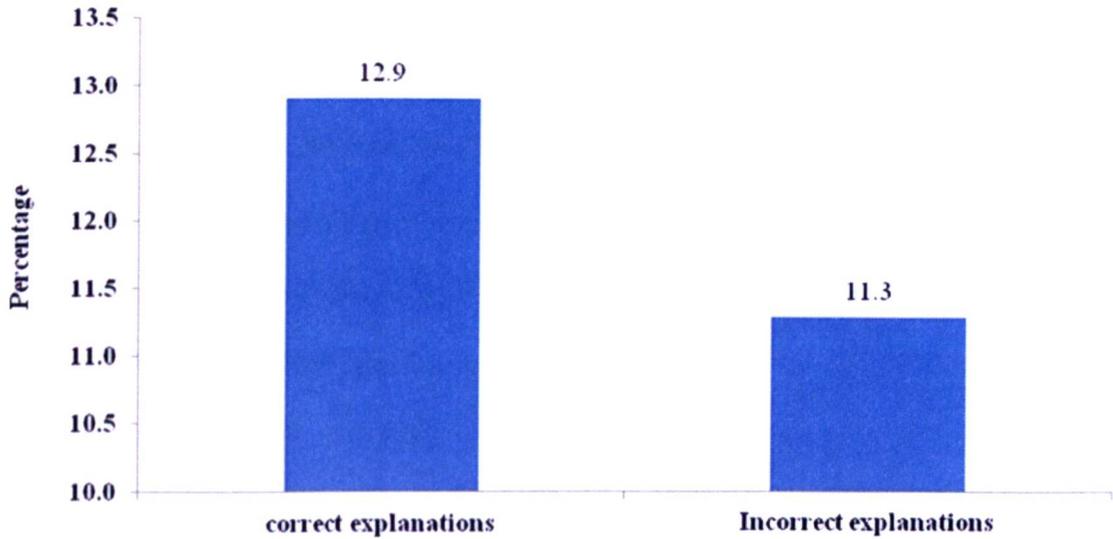
As can be seen, the translator attempts to keep the structure the same and to thus transfer the metaphor in a word-for-word translation. However, this method of translation creates ambiguity as well as misunderstanding of the metaphor’s meaning of the metaphor, and in the process the implicit meaning of the metaphor is lost. The translator also includes archaic language such as (thou, thee...etc) which most English readers are not familiar with and cannot understand. The implication of this metaphor can be simplified as ‘neither be tight-fisted nor spend lavishly’. The following figure shows the rate of respondents’ understanding of this metaphor:

*Figure 6.3.1.a: Verse 1 metaphor: respondents' understanding*



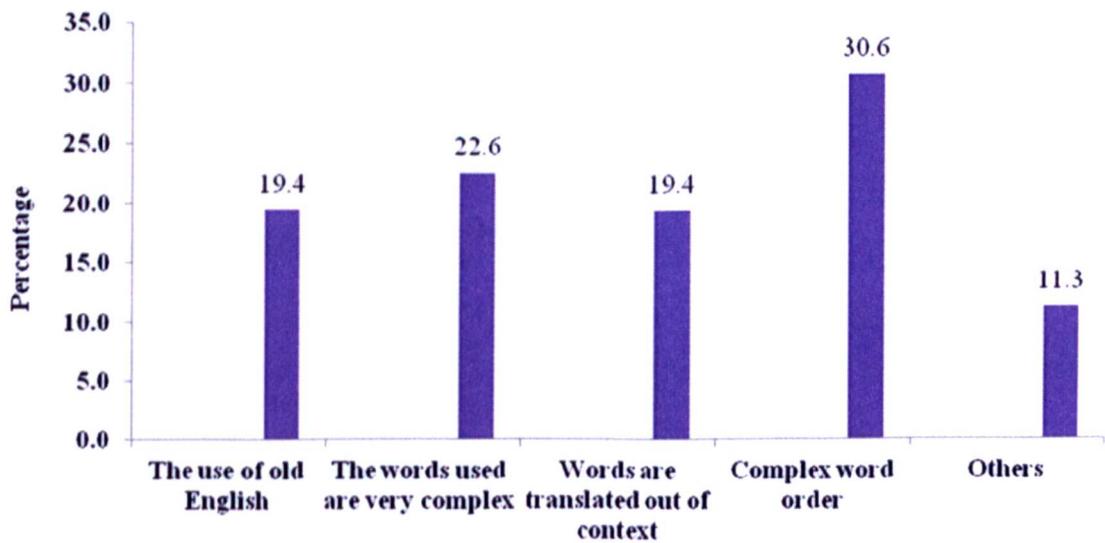
Respondents were asked to read the verse and to state their understanding of the meaning of the metaphor contained within it; 4.8% stated that they fully understood the meaning, while 19.4% understood it only fairly well, indicating that the meaning of the metaphor was understood by less than a quarter of respondents. Figure 6.3.1.a shows that a further 54.8% of respondents stated that they understood the meaning only of individual words, while 19.4% of respondents said the metaphor did not make sense.

*Figure 6.3.1.b: Verse 1 metaphor: respondents' explanations (correct or incorrect)*



Respondents were next asked to explain what they had understood. The results indicate that 12.9% of respondents were correct in their understanding, and 11.3% incorrect.

*Figure 6.3.1.c: Verse 1: Reasons the metaphor may be difficult to understand*



The respondents who selected ‘I understand only the meaning of the individual words’ or ‘Does not make sense’, were next asked to indicate an element that could be contributing to the metaphor in verse one being difficult to understand. Responses show (figure 6.3.1.c, above) that 30.6% of respondents cited the complex word order of the metaphor, while 22.6% of respondents indicated that the words themselves are very complex, and 19.4% could not grasp the meaning because of the use of old English. The same number of respondents gave as a reason the fact that the words are translated out of context, and 11.3% indicated that other elements (such as ‘cultural gap’) may be making the metaphor difficult to understand. The majority of respondents stated that it is unclear whether expressions such as ‘chain’, ‘neck’, and ‘hand’ are used as body parts or as metaphors.

### 6.3.2 Verse 2: metaphor

ان الذين كذبوا بآياتنا و استكبروا عنها لا تفتح لهم ابواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط وكذلك نجزي المجرمين

#### 6.3.2.a Verse 2: transliteration

Inna allatheena kaththaboo bi-ayatina waistakbaroo AAanha la tufattahu lahum abwabu alssama-i wala yadkhuloona aljannata hatta yalija aljamalu fee sammi alkhayati wakathalika najzee almujrimeena

#### 6.3.2.b Verse 2: translation (Ali 1983)

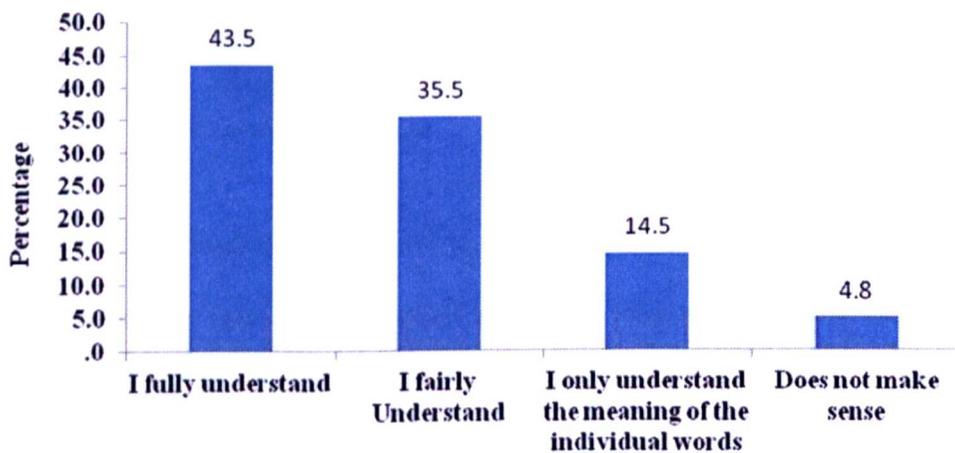
“To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is our reward for those in sin” (Q 7:40)

#### 6.3.2.c Verse 2: metaphorical meaning

The above underlined metaphor illustrates image of impossibility. Entering paradise for disbelievers is impossible, as a camel cannot pass through the eye of the needle.

Although this metaphor might be understood from its context, its meaning may still be ambiguous particularly the phrase ‘until the camel can pass through the eye of the needle’. It seems that the translator of the above metaphor uses a word-for-word translation which means that the translator preserves the same SL metaphor without considering whether the TL reader is familiar with such a metaphor or not. In fact this metaphor may adequate to the same English metaphor ‘pigs might fly’. It can also be suggested that the translator can add more illustration for this metaphor between two brackets in order for the reader to understand the implicit meaning of the metaphor such as ‘impossibility of entering paradise’.

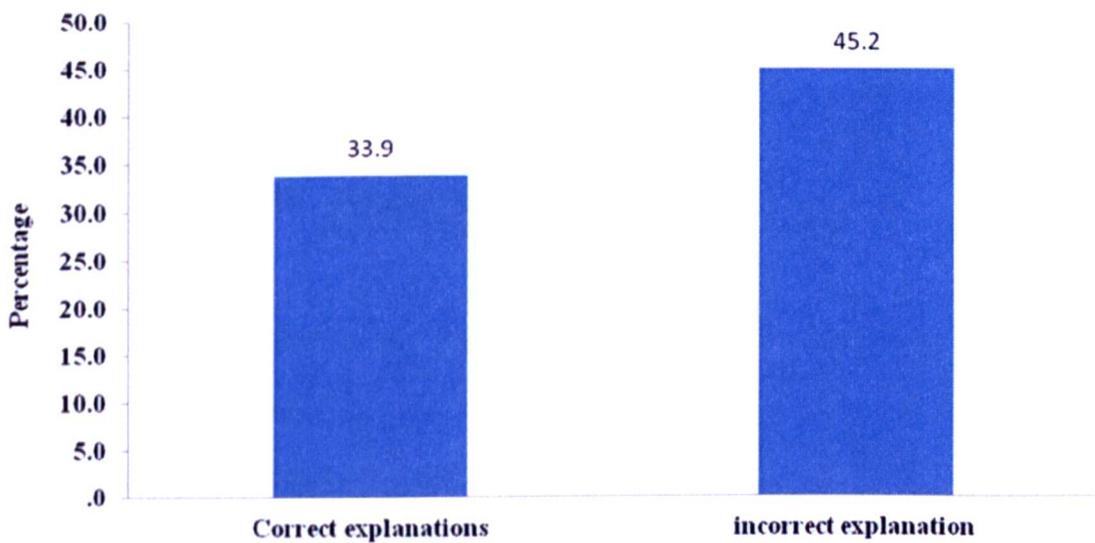
**Figure 6.3.2.a: Verse 2 metaphor: respondents’ understanding**



Respondents were asked to read verse number two and to state their understanding of the underlined metaphor. The response suggested shows that 43.5% of respondents fully understood, and 35.5% of respondents fairly understood it. While 14.5% of respondents could not capture the meaning of the metaphor and only understood the meaning of the individual words, to 4.8% of respondents the metaphor does not make sense. It can be seen

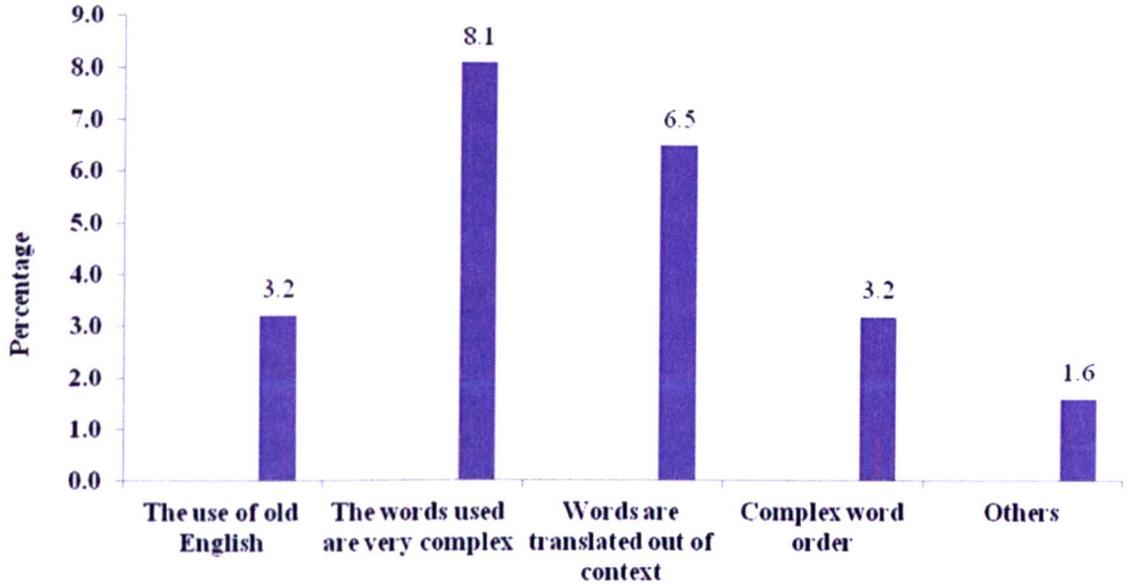
from the result that a high number of respondents stated that they fully understood the metaphor in verse two or understood it fairly well. In order to confirm this result, respondents were asked to explain what they understood from the text. The following figure 6.3.2.b shows the result.

**Figure 6.3.2.b: Verse 2 metaphor: respondents' explanations (correct or incorrect)**



Respondents who indicated that they fully/ fairly understand the meaning of the metaphor were asked to state a brief explanation of what they have understood of the metaphor in verse two to see if they stated correct /incorrect explanations. However, the response suggested indicates that 33.9% of respondents stated correct explanations, while 45.2% of respondents stated incorrect explanations. This result indicates that full understanding of the metaphor was not achieved by all respondents. Respondents who stated incorrect explanations thought that they state the correct meaning. Therefore, they understood the meaning of the metaphor differently such as ‘impossible can be possible’, ‘the eye of the needle is a small gate/door in the city for late traveller to inter by’ and ‘God punishment has no mercy’.

**Figure 6.3.2.c: Verse 2: Reasons the metaphor may be difficult to understand**



Respondents who selected ‘I only understand the meaning of the individual words’ or the metaphor ‘does not make sense’ were asked to choose one or more elements that may make the metaphor difficult to understand. The response suggested in figure 6.3.2.c shows that 3.2% of respondents indicated that ‘the use of old English’ may make the metaphor difficult to understand. However, 8.1% of respondents referred to the complexity of the words used, while 6.5% of respondents referred to the ‘words are translated out of context’. On the other hand, 3.2% constitutes the percentage of respondents who referred to ‘the complex word order, while 1.6% of respondents believed that difficulty of understanding metaphor in verse two may related to other reasons which are not mentioned in the suggested options.

### 6.3.3 Verse 3: metaphor

و كل انسان الزمناه طائره في عنقه و نخرج له يوم القيامة كتابا يلقاه منشورا

### **6.3.3.a Verse 3: transliteration**

Wakulla insanin alzamnahu ta-irahu fee AAunuqihi wanukhriju lahu yawma alqiyamati  
kitabam yalqahu manshooran

### **6.3.3.b Verse 3: translation (Arberry 1996)**

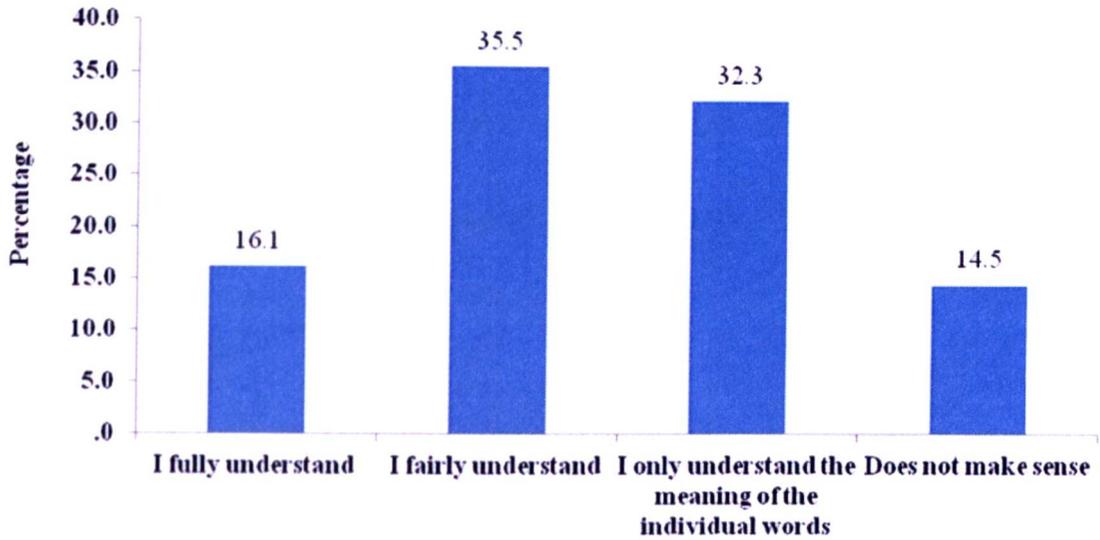
“And every man -- We have fastened to him his bird of omen upon his neck; and We shall bring forth for him, on the Day of Resurrection, a book he shall find spread wide open” (Q 17:13)

### **6.3.3.c Verse 3: metaphorical meaning**

The above metaphor ‘his bird of omen upon his neck’ emphasises that man’s actions and behaviours are attached to him/her strongly, and that individuals’ deeds are recorded (see 4.7 chapter 4).

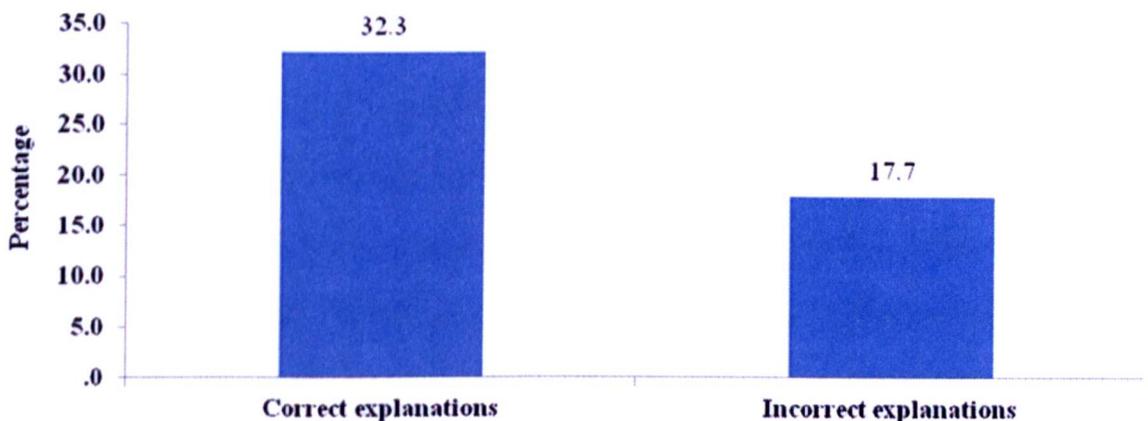
It can be seen that the metaphor in verse three is translated word by word. The translator has transferred the meaning of each individual word, without paying attention to the other significant aspects of language, such as cultural aspects. The expression ‘his bird of omen’ is considered by Arabs before Islam to originate in pre-Islamic belief, when people would throw a stone at a bird to decide their future actions. If the bird flies to the right this means positive luck; if it flies to the left this indicates bad luck and a need to stop one’s course of action. A direct translation of this metaphor does not exist in English; thus a translation, in order to be understood by an English reader, may require more illustration. This can be achieved by using a brief explanation in brackets showing the meaning of the metaphor.

*Figure 6.3.3.a: Verse 3 metaphor: respondents' understanding*



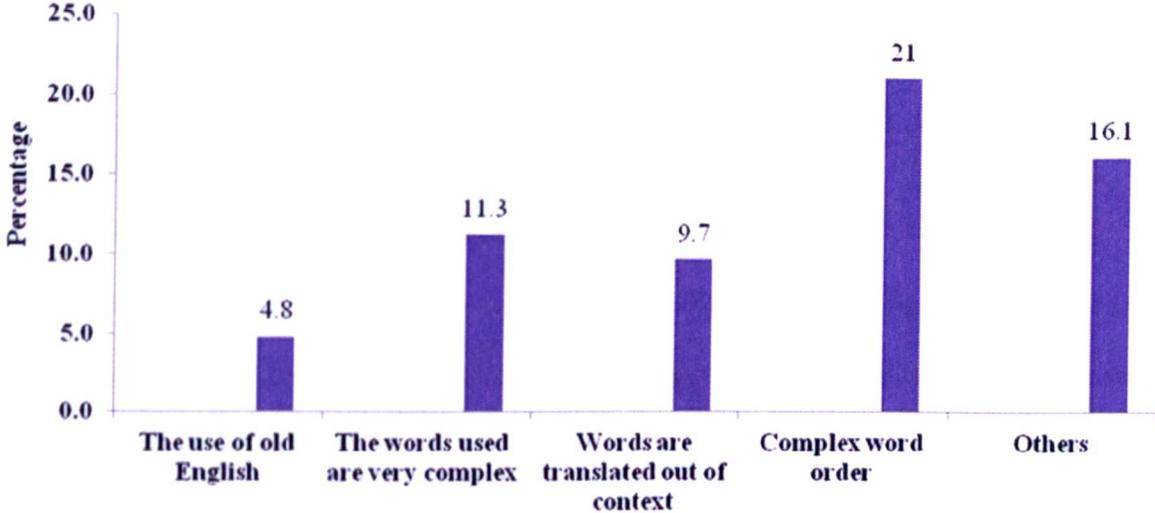
Respondents were asked to rate their level of understanding of the metaphor in verse three. Figure 6.3.3.a shows that 16.1% of respondents fully understood the meaning of the metaphor, while 35.5 % of respondents understood it fairly well. On the other hand, 32.3% of respondents could only understand the meaning of the individual words, while to 14.5% of respondents the metaphor does not make sense at all.

*Figure 6.3.3.b: Verse 3 metaphor: respondents' explanations (correct or incorrect)*



Respondents who selected I fully/fairly understand the meaning of the metaphor were asked to state a brief explanation of what they had understood. Figure 6.3.3.b shows that the understanding of 32.3% of respondents was correct; however, 17.7% of respondents gave incorrect explanations. The result also indicates that some elements may make the verse difficult to understand, and these are shown in figure 6.3.3.c, below:

**Figure 6.3.3.c: Verse 3: Reasons the metaphor may be difficult to understand**



Respondents who chose the option ‘I only understand the meaning of the individual words’ or the metaphor ‘does not make sense’ were asked to select an element or more that may cause a barrier of understanding the metaphor. The response suggested in figure 6.3.3.c shows that 4.8% of respondents could not grasp the meaning because of the ‘use of old language’ while 11.3% of respondents referred to the complexity of the words used. However, 9.7% of respondents considered the reason for misunderstanding the metaphor and possibly being due to the way the metaphor is translated; they thus selected ‘words are translated out of context’. At the same time, 21% of respondents referred to the complexity of the word order, while 16.1% of respondents suggested alternative options such as

‘cultural ignorance’ of the meaning of some expressions such as ‘bird’ and ‘neck’, when used in this context.

#### 6.3.4 Verse 4: metaphor

و تولى عنهم وقال ياسف على يوسف وابيضت عيناه من الحزن فهو كظيم

##### 6.3.4.a. Verse 4: transliteration

Watawallā AAanhum waqala ya asafa AAala yoosufa waibyaddat AAaynahu mina alhuzni fahuwa kat<sup>h</sup>heemun

##### 6.3.4.b. Verse 4: translation (Pickthall 2004)

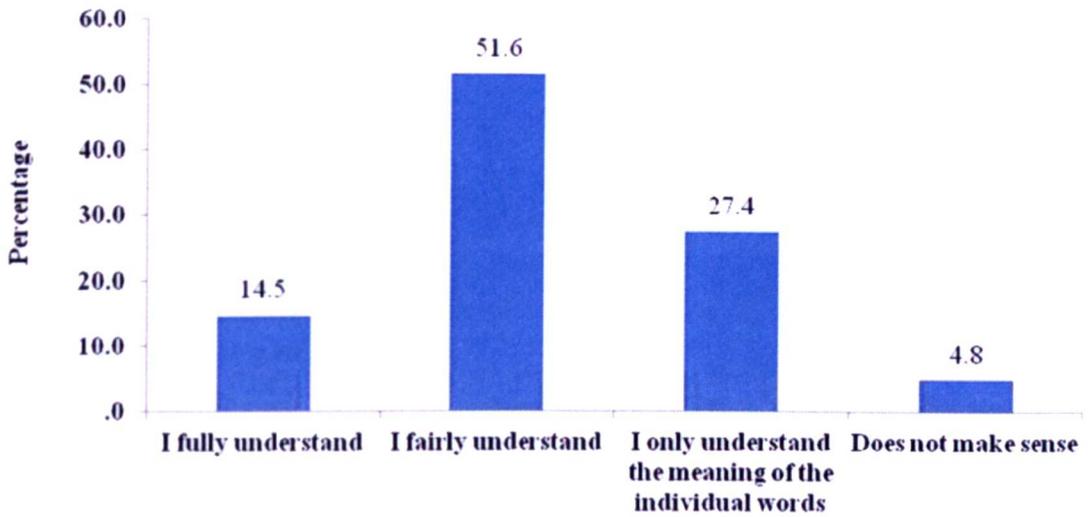
“And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing” (Q12:84).

##### 6.3.4.c. Verse 4: metaphorical meaning

The expression ‘and his eyes were whitened with the sorrow’ refers to the state of blindness, and here is referring to Jacob’s loss of eyesight (he was in a state of grief due to the loss of his son Joseph).

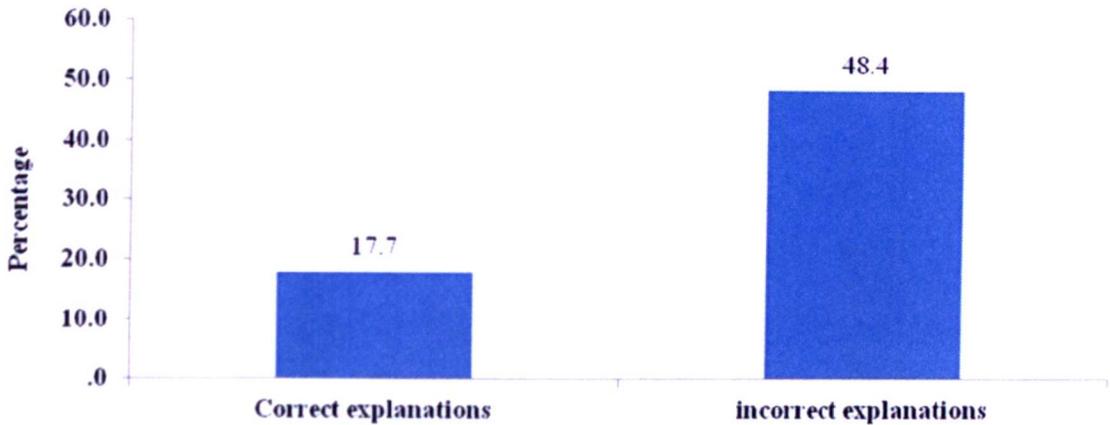
The metaphor in verse four has been translated literally, so that the expression ‘ابيضت عيناه’ (waibyaddat AAaynahu) translates as ‘his eyes were whitened’ which cause ambiguity to the meaning of the metaphor whether ‘whitened’ refers to the colour or something else.

*Figure 6.3.4.a: Verse 4 metaphor: respondents' level of understanding*



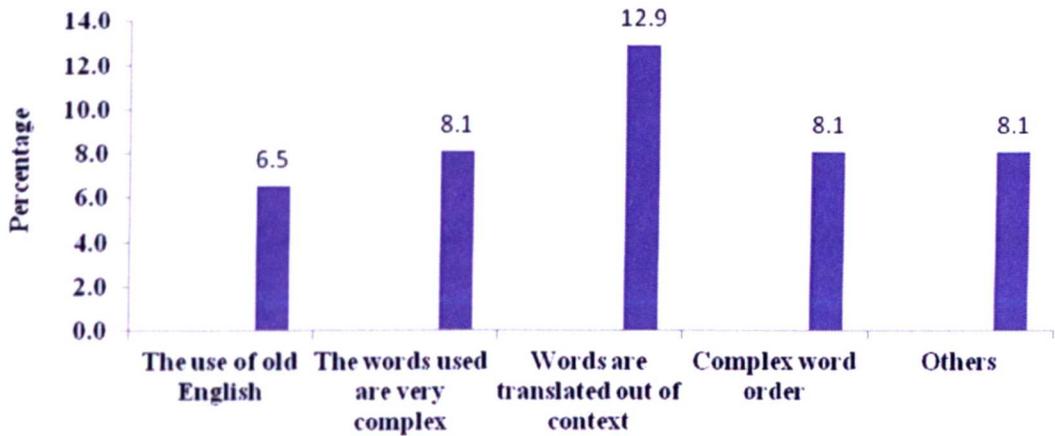
Respondents were asked to rate their understanding to the meaning of the metaphor in verse four. The response suggested shows that 14.5% of respondents fully understood, while 51.6% of respondents fairly understood. Figure 6.3.4.a also shows that 27.4% of respondents could not capture the meaning of the metaphor and they only understood the meaning of the individual words, while 4.8% of respondents the metaphor does not make sense.

*Figure 6.3.4.b: Verse 4 metaphor: respondents' explanations (correct or incorrect)*



Respondents who selected they fully/fairly understand the meaning of the metaphor within verse four, were asked to state a brief explanation of what they have understood. The response suggested in figure 6.3.4.b shows that 17.7% of respondents stated correct meaning of the metaphor. However 48.4% of respondents stated incorrect explanations as many respondents could not capture the correct meaning of the verse. Respondents who thought that they understood the meaning of the metaphor stated incorrect meaning such as ‘God angry with disbelievers’, ‘his eyes rolled back in his head, while other respondents referred that the expression ‘whitened’ means ‘excessive crying’. This result shows that full understanding can not be achieved. The following are a number of suggested elements that may work as a barrier of understanding the metaphor in verse four.

**Figure 6.3.4.c: Verse 4: Reasons the metaphor may be difficult to understand**



Respondents who chose the option ‘I only understand the meaning of the individual words’ or ‘does not make sense’ were asked to choose an element or more that may make the metaphor in verse four difficult to understand. The response suggested in figure 6.3.4.c shows that 6.5% of respondents could not grasp the meaning because of the use of old English. While 8.1% of respondents chose ‘the words used are very complex. However, 12.9% of respondents referred to the translation of metaphor out of context, while 8.1% of respondents referred to the ‘complex word order’. On the other hand, 8.1% of respondents referred to other options such as culture gap and ambiguity.

### 6.3.5 Verse 5: metaphor

وما يستوى الاعمى والبصير

#### 6.3.5.a Verse 5: transliteration

Wama<sub>u</sub> yastawee al-aAAama<sub>u</sub> waalbasa<sub>er</sub>u

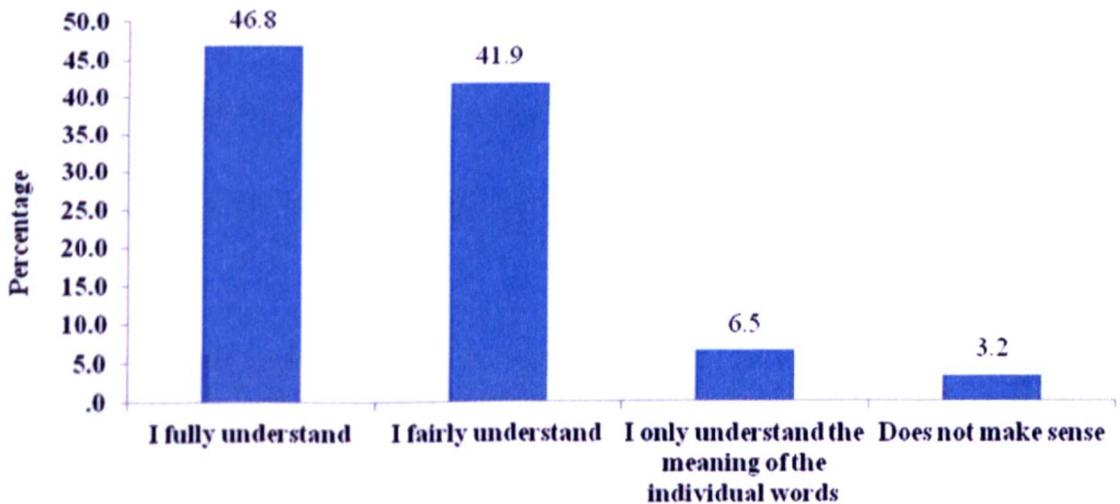
### 6.3.5.b Verse 5: translation (Ali 1983)

“The blind and the seeing are not alike” (Q35:19)

### 6.3.5.c Verse 5: metaphorical meaning

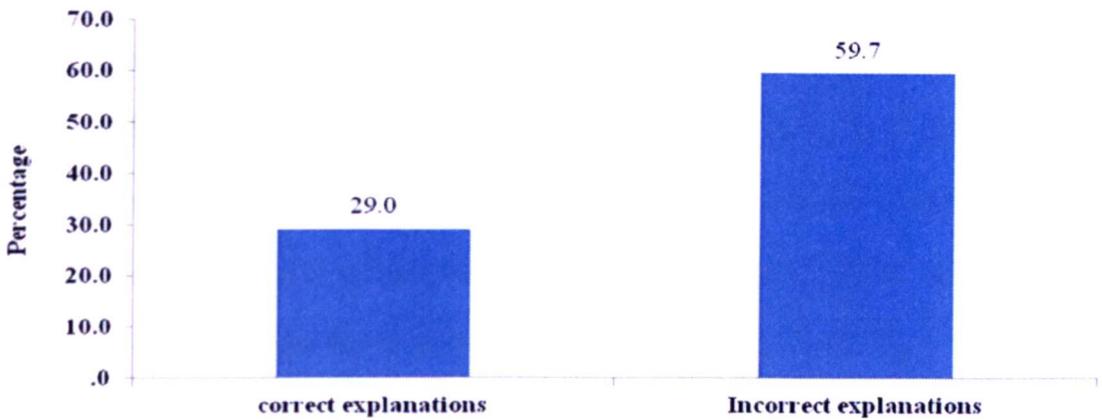
The image of the above metaphor describes two different people the ‘blind person’ and the ‘seeing person’ as they are not the same and there is a difference between them. This metaphor carries the same meaning; as the believer is compared to the ‘seeing person’ who follows the right path of faith, while the disbeliever is compared to the ‘blind person’ who follows the wrong path. Although the same expression ‘blind’ may have a similar metaphorical meaning in Arabic and English as it refers to the person ‘who is not able to see the truth’

*Figure 6.3.5.a: Verse 5 metaphor: respondents’ level of understanding*



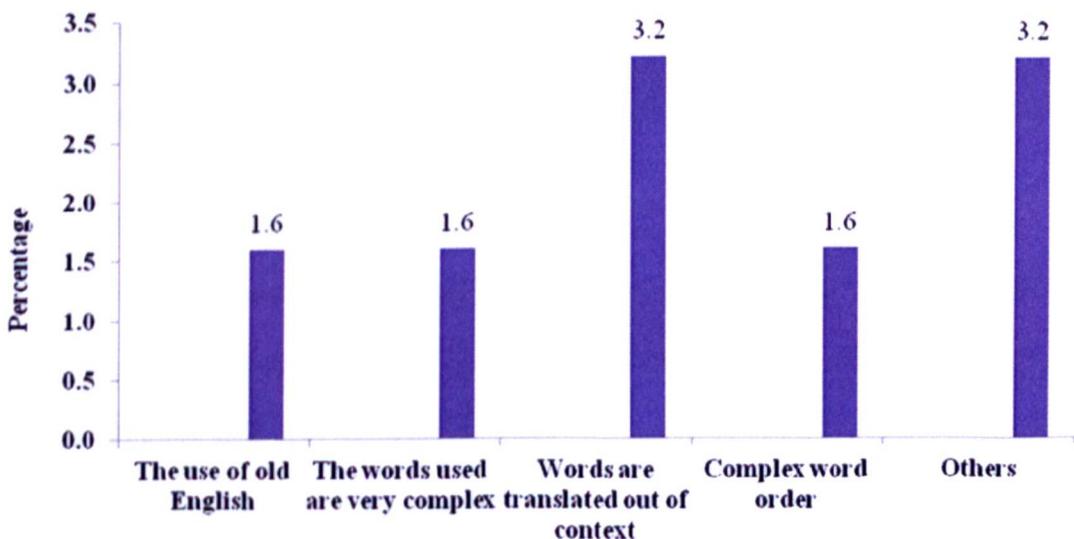
Respondents were asked to rate their understanding of the metaphor of verse five. The response suggested in figure 6.3.5.a shows that 46.8% of respondents fully understood, and 41.9% understood fairly well, while 6.5% of respondents understood only the meaning of the individual words and 3.2% could not grasp the meaning of the metaphor, and it did not make sense to them.

**Figure 6.3.5.b: Verse 5 metaphor: respondents' explanations (correct or incorrect)**



Respondents who selected I fully/fairly understand the meaning of the metaphor within the verse, were asked to state a brief explanation of what they have understood. According to the response suggested in figure 6.3.5.b 29.0% of respondents stated incorrect explanation, however, 59.7% constitutes the percentage of respondents who stated incorrect explanations and guessed different meaning. Many respondents for example, referred to the expressions 'blind' 'and 'seeing' as a physical matter.

**Figure 6.3.5.c: Verse 5: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor contained in verse five were asked to choose one or more possible reasons. The response suggested in figure 6.3.5.c shows that 1.6% of respondents could not understand the metaphor because of the use of old English, the words used are very complex, and because of complex word order of the metaphor, while 3.2% of respondents selected words are translated out of context. On the other hand, 3.2% of respondents believed that other reasons such as cultural ignorance may cause a barrier of understanding the metaphor in verse five.

### 6.3.6 Verse 6: metaphor

بأيها الذين ءامنوا اجتنبوا كثيرا من الظن ان مع الظن اثم و لا تجسسوا و لا يغتب بعضا ائحب احدكم ان يأكل لحم أخيه ميتا فكرهتموه واتقوا الله ان الله تواب رحيم

#### 6.3.6.a Verse 6: transliteration

Ya ayyuha allatheena amanoo ijtaniboo katheeran mina *alththanni* inna baAAda *alththanni* ithmun wala tajassasoo wala yaghtab baAAadukum baAAadan ayuhibbu ahadukum an ya/kula lahma akheehi maytan fakarihtumooHu waittaqoo Allaha inna Allaha tawwabun raheemun

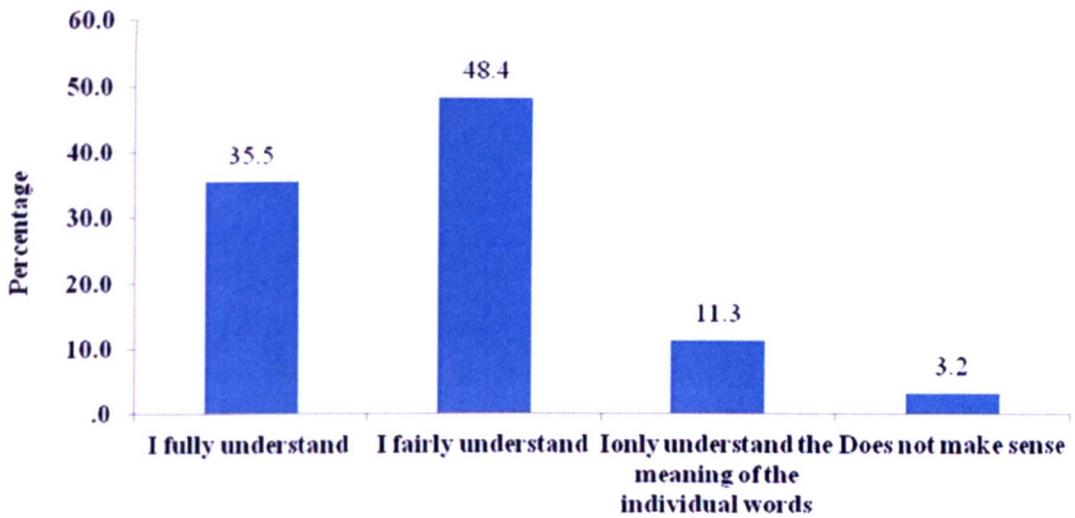
#### 6.3.6.b Verse 6: translation (Arberry 1996)

“O believers eschew much suspicion; some suspicion is a sin. And do not spy, neither backbite one another; would any of you like to eat the flesh of his brother dead? You would abominate it. And fear you God; assuredly God turns, and He is All-compassionate” (Q49:12)

#### 6.3.6.c Verse 6: metaphorical meaning

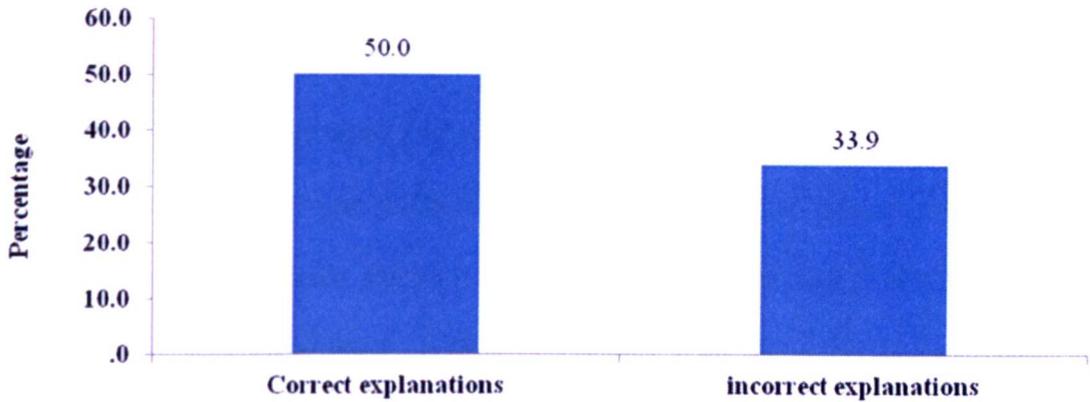
This metaphor presents a repulsive image to urge against backbiting ; the person who does so is compared to the one who eat the flesh of his dead brother. This metaphor does not exist in English and has no equivalent, and its use may thus lead to ambiguity and misunderstanding. Again, a brief explanation between two brackets can be inserted following the SL metaphor.

*Figure 6.3.6.a: Verse 6 metaphor: respondents' level of understanding*



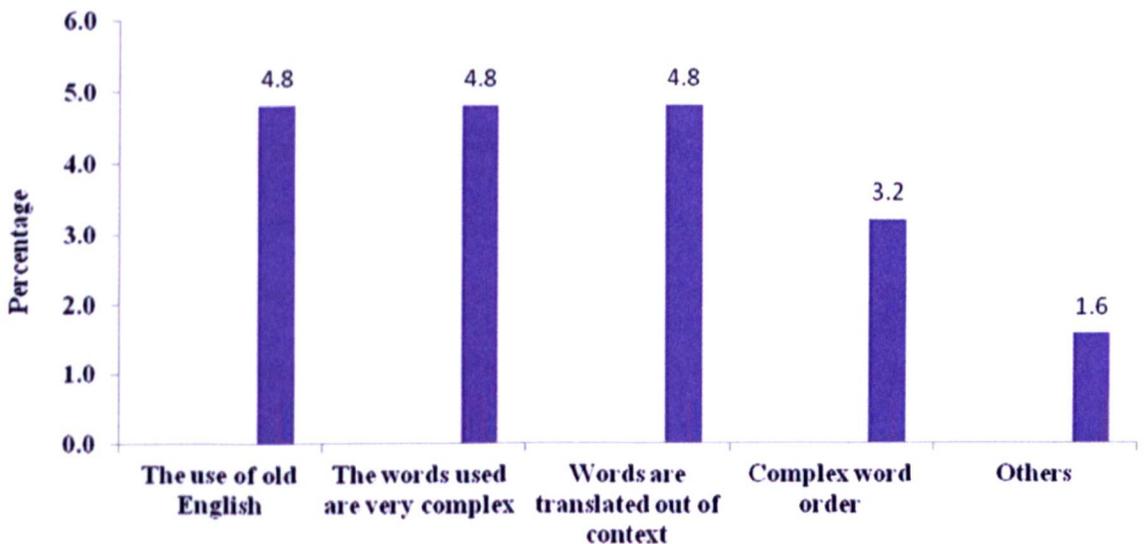
Respondents were asked to rate their understanding to the metaphor in verse six. The response suggested in figure 6.3.6.a shows that 35.5% of respondents fully understood, while 48.4% of respondents understood fairly well. However 11.3% of respondents could not grasp the meaning of the metaphor contained in verse six and I only understood the meaning of the individual words, and to 3.2% of respondents the metaphor makes no sense at all. However, the following figure shows that although more than 80% of respondents indicated they understood fully or fairly well, closer questioning revealed this was not the case.

**Figure 6.3.6.b: Verse 6 metaphor: respondents' explanations (correct or incorrect)**



Respondents who stated they understood fully or fairly well were asked to give a brief explanation of what they had understood from the selected metaphor. The response suggested in figure 6.3.6.b shows that only 50.0% of explanations were correct explanations while 33.9% of respondents gave incorrect explanations. This result indicates that full understanding cannot be grasped and achieved by all respondents.

**Figure 6.3.6.c: Verse 6: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor were asked to select more than one reason that may have contributed to this. Figure 6.3.6.c shows that 4.8% of respondents referred that the use of old English caused a barrier to understanding the metaphor. The same percentage of respondents (4.8%) referred to the complexity of the words used, while 4.8% also indicated the fact that ‘words are translated out of context’, and 3.2% of respondents referred to the complex word order. However, 1.6% of respondents cited other elements, such as a cultural gap and ambiguity of meaning.

### 6.3.7 Verse 7: metaphor

قالوا ياويلنا من بعثنا من مرقدنا هذا ما وعد الرحمن وصدق المرسلون

#### 6.3.7.a Verse 7: transliteration

Qaloo ya waylana man baAAathana min marqadina hatha ma waAAada alrrahmanu wasadaqa almursaloona.

#### 6.3.7.b Verse 7: translation (Pickthall 2004)

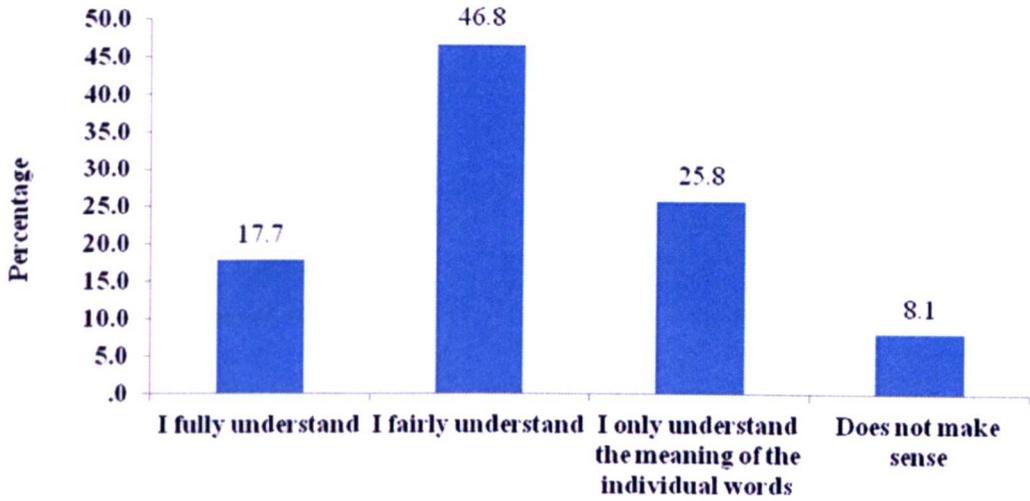
“Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth” (Q36:51)

#### 6.3.7.c Verse 7: metaphorical meaning

The above metaphor presents an image of people when they re-send from their death.

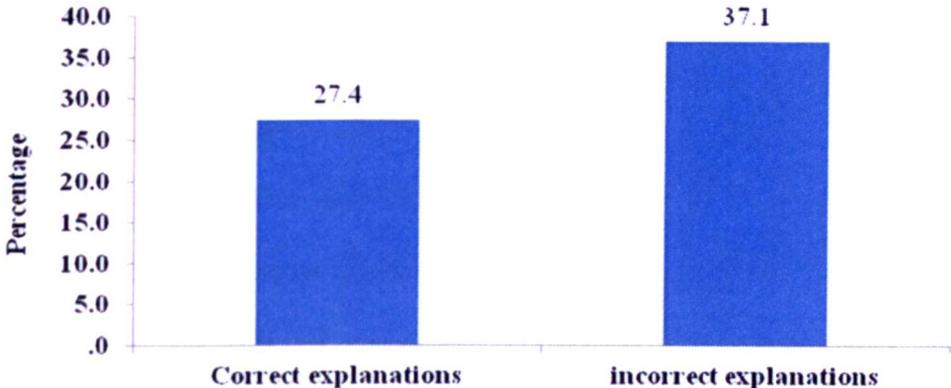
‘Place of sleep’ in the above metaphor, refers to the grave. The expression ‘place of sleep’ is translated word by word; as it is transferred directly into English, any implicit meaning does not emerge. A suggested translation could be ‘who has raised us from our graves’.

*Figure 6.3.7.a: Verse 7 metaphor: respondents' level of understanding*



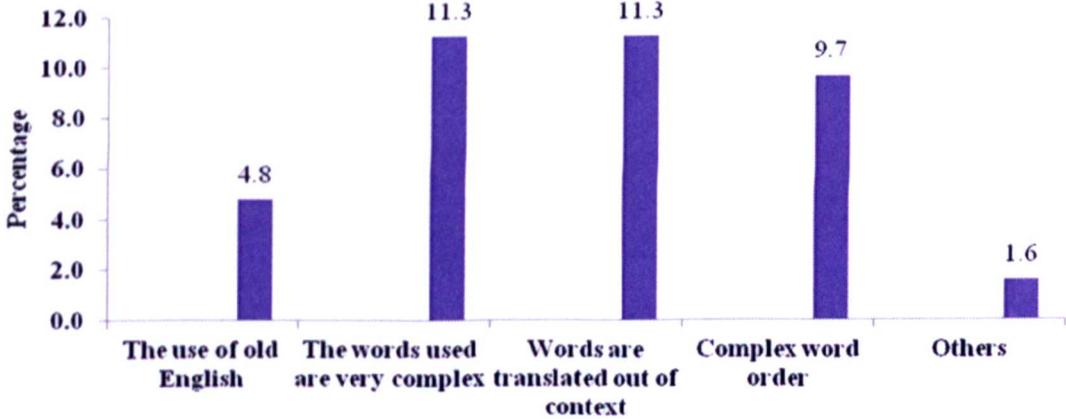
Respondents were asked to rate their understanding of the metaphor of verse seven. Figure 6.3.7.a shows that 17.7% of respondents fully understood while 46.8% of respondents understood fairly well. However, 25.8% of respondents only understood the meaning of individual words, while 8.1% of respondents stated that the metaphor does not make sense. The response suggested in figure 6.3.7.a indicates that large majority understood completely or fairly the meaning of the metaphor. However, the minority of respondents could not capture the meaning of the metaphor within the verse.

**Figure 6.3.7.b: Verse 7 metaphor: respondents' explanations (correct/incorrect)**



Respondents who fully understood the meaning of the metaphor, or understood it fairly well were asked to give a brief explanation of what they have understood. The response suggested in figure 6.3.7.b shows that 27.1% of explanations given by respondents were correct. However, those given by 37.1% of respondents were incorrect. The result indicates that full understanding of the metaphor cannot be achieved. This may due to a number of reasons, some of which were suggested to the respondents, and are suggested in the following figure.

**Figure 6.3.7.c: Verse 7: Reasons the metaphor may be difficult to understand**



Respondents who selected the options ‘I only understand the meaning of the individual words’ or ‘does not make sense’ were asked to choose one or more reasons for this. The response suggested in figure 6.3.7.c shows that 4.8% of respondents could not grasp the meaning of the metaphor because of the use of old English, and 11.3% because of the complexity of the words used. The same percentage of respondents referred to the use ‘words are translated out of context’, while 9.7% of respondents referred to the complexity of word order and 1.6% indicated other areas of misunderstanding.

### 6.3.8 Verse 8: metaphor

أومن كان ميتا فأحييناه و جعلنا له نورا يمشي في الناس كمن مثله في الظلمات ليس بخارج منها كذلك زين للكافرين ما كانوا يعملون

#### 6.3.8.a Verse 8: transliteration

Awa man kana maytan faahyaynahu wajaAAalna lahu nooran yamshee bihi fee alnnasi kaman mathaluhu fee al~~h~~hulumati laysa bikharijin minha kathalika zuyyina lilkafireena ma kanoo yaAAamaloona.

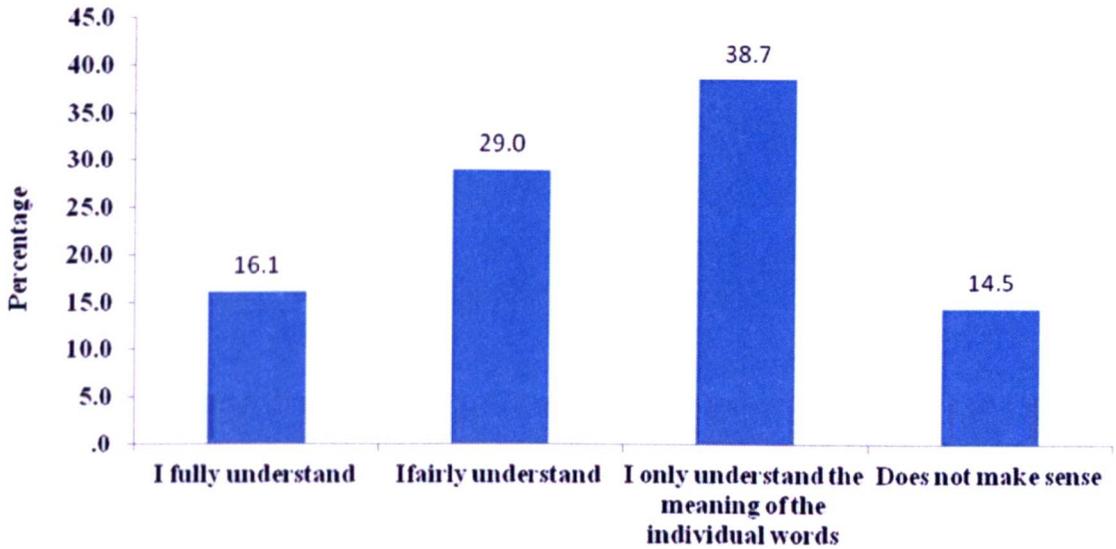
#### 6.3.8.b Verse 8: translation (Ali 1983)

“Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing” (Q6:122)

#### 6.3.8.c Verse 8: metaphorical meaning

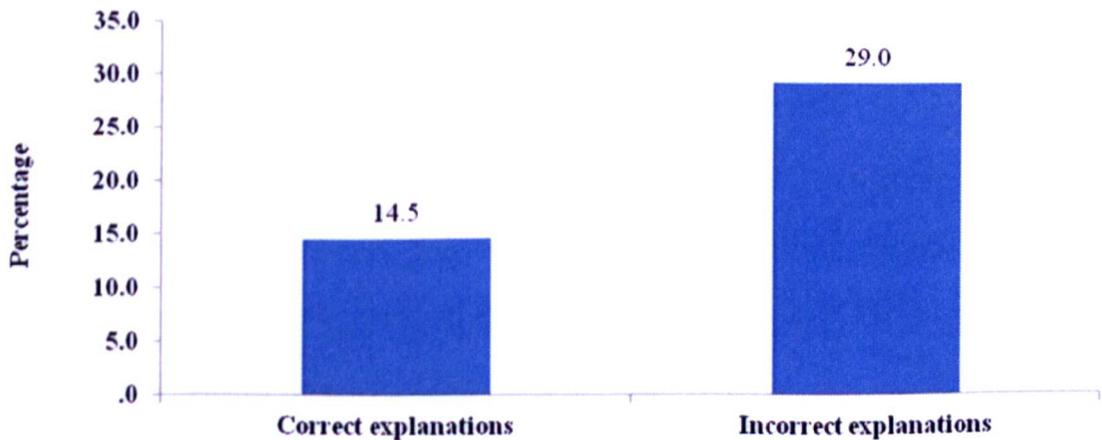
The image in the above metaphor describes the life of the believer before and after believing of God. The believer is compared to a dead person who lived during his/her life in misguidance and confusion, then God gives him a life again which metaphorically means God directs him/her to the straight path and fills his/her heart of faith and happiness.

**Figure 6.3.8.a: Verse 8 metaphor: respondents' level of understanding**



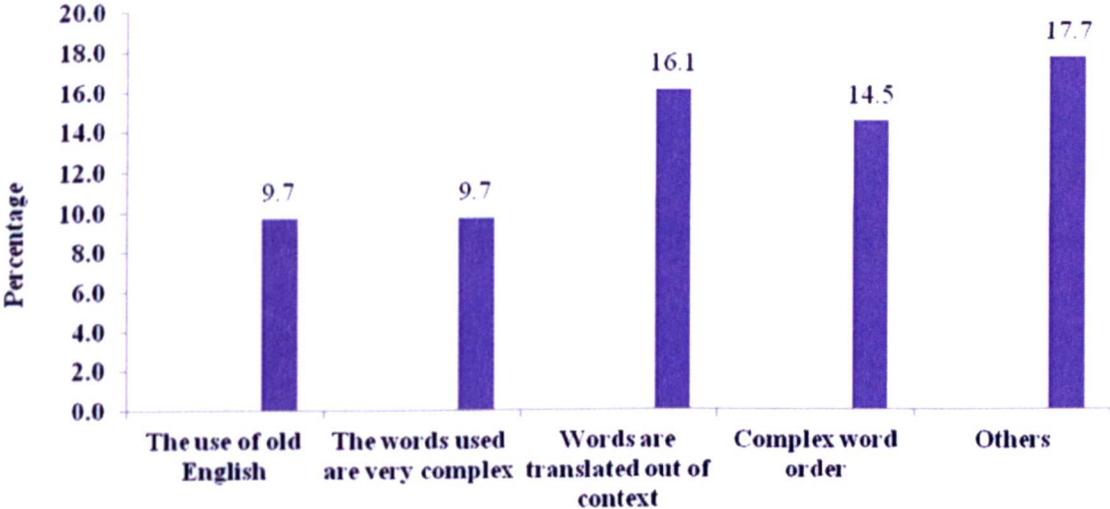
Responses were asked to rate their understanding to the metaphor in verse eight. The response suggested in figure 6.3.8.a shows that 16.1% of respondents fully understood and 29.0% of respondents fairly understood. However, 38.7% of respondents could not grasp the meaning of the metaphor contained in verse eight and selected 'I only understand the meaning of the individual words' while 14.5% of respondents could not capture the meaning behind this metaphor as a result, they selected the option 'does not make sense'.

**Figure 6.3.8.b: Verse 8 metaphor: respondents' explanations (correct/incorrect)**



Respondents who fully/fairly understood the meaning of the metaphor within the verse were asked to state a brief explanation of what they have understood. The response suggested in figure 6.3.8.a shows that 14.5% of respondents stated correct explanations. However, 29.0% of respondents stated incorrect explanations. This result indicates that not all respondents understood the meaning of the metaphor in verse eight.

**Figure 6.3.8.c: Verse 8: Reasons the metaphor may be difficult to understand**



Respondents who chose ‘I only understand the meaning of the individual words’ and ‘does not make sense’ asked to select one or more elements that may make the metaphor difficult to understand. The response suggested in figure 6.3.8.c shows that 9.7% of respondents could not grasp the meaning of the metaphor in verse eight because of ‘the use of old English’. The same number of respondents could not understand the meaning of the metaphor because ‘the words used are very complex’ while 16.1% of respondents selected ‘words are translated out of context’. On the other hand, 14.5% of respondents could not grasp the meaning because of ‘complex word order’ and finally 17.7% of respondents suggested other elements such as cultural gap and ambiguity.

### **6.3.9 Verse 9: metaphor**

ولا تصعر خدك للناس

#### **6.3.9.a Verse 9: transliteration**

Walā tuṣaaṛ khaddaka lilnnaṣi.

#### **6.3.9.b Verse 9: translation (Arberry 1996)**

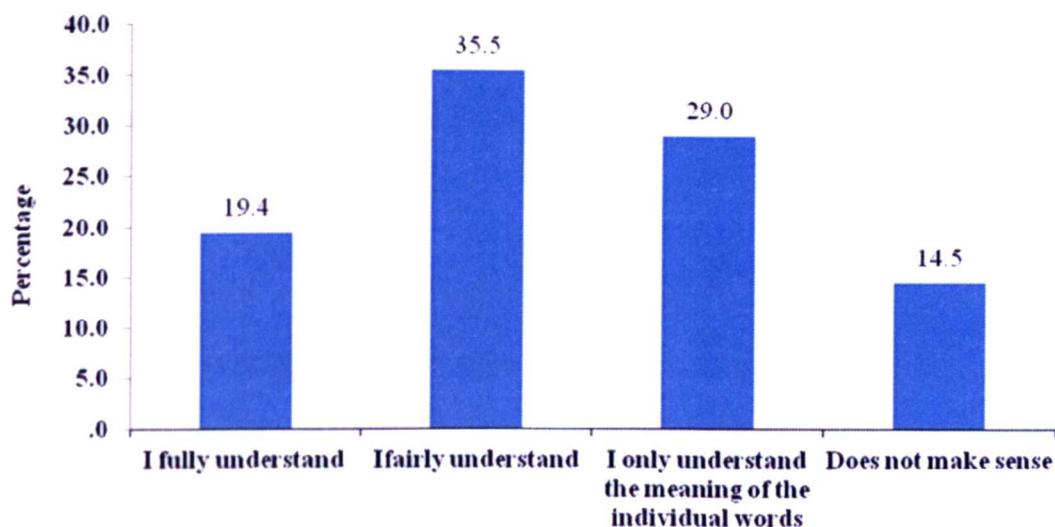
“Turn not thy cheek away from men in scorn” (Q31: 18)

#### **6.3.9.c Verse 9: metaphorical meaning**

The image of the metaphor asks people to not be arrogant that you should not scorn, contempt or deal with people with arrogance.

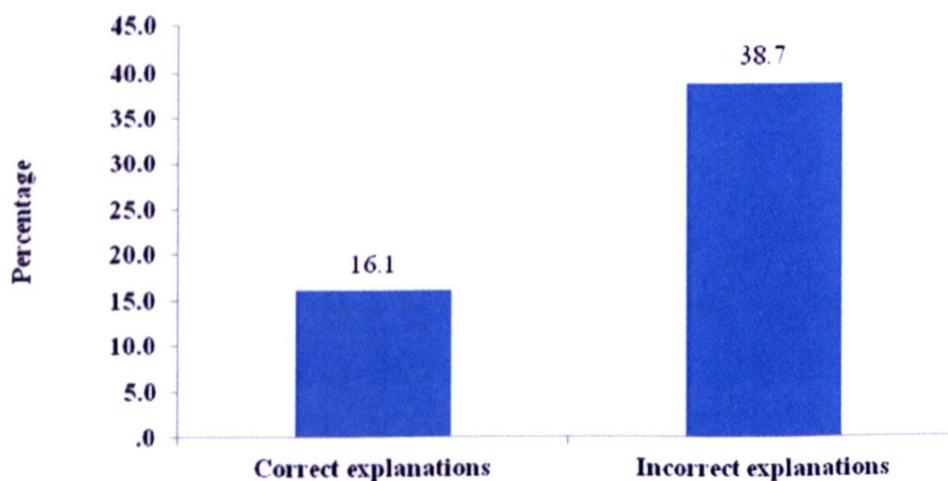
The image of the above metaphor is lost as the translator attempts to render the expressions of the metaphor individually. As the result, the meaning beyond this metaphor cannot very often be grasped.

*Figure 6.3.9.a: Verse 9 metaphor: respondents' level of understanding*



Respondents were asked to rate their understanding of the metaphor in verse nine. The response suggested in figure 6.3.9.a shows that 19.4% of respondents fully understood and 35.5% of respondents fairly understood. However, 29.0% of respondents understood only the meaning of the individual word, while 14.5% could not grasp the meaning and selected 'does not make sense'.

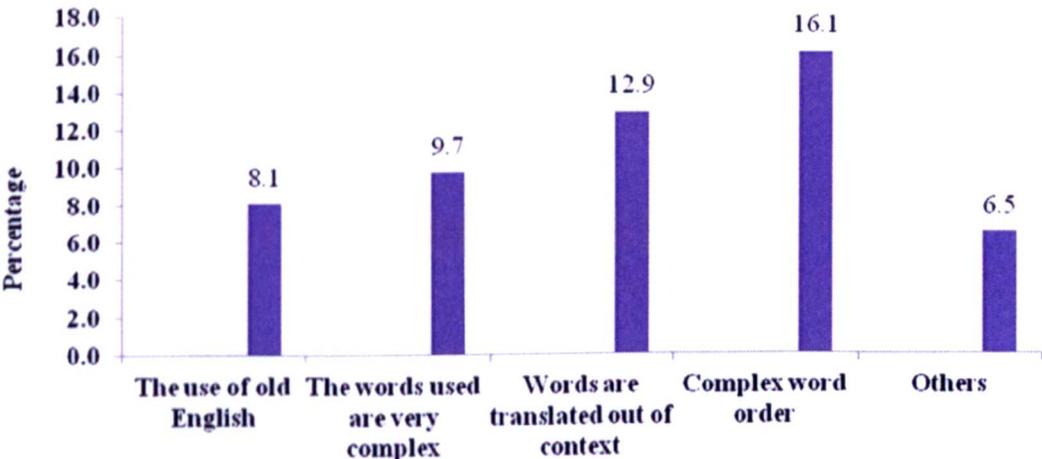
*Figure 6.3.9.b: Verse 9 metaphor: respondents' explanations (correct/incorrect)*



Respondents who fully/fairly understood the meaning of the metaphor within the verse were asked to give a brief explanation of what they have understood. The response suggested in figure 6.3.9.b shows that the explanation of 16.1% of respondents was correct; however, 38.7% gave an incorrect explanation. This result indicates that full understanding has not been achieved.

This may due to a number of elements that cause difficulties of understanding the metaphor. The following figure suggests a number of options:

**Figure 6.3.9.c: Verse 9: Reasons the metaphor may be difficult to understand**



Respondents who understood only the meaning of the individual words or the metaphor does not make sense were asked to select one of the options in figure 6.3.9.c. The response suggested in figure 6.3.9.c shows that 8.1% of respondents could not grasp the meaning because of ‘the use of the old English’. While 9.7% of respondents selected ‘the words used are very complex’. However, 12.9% of respondents could not capture the meaning of the metaphor because ‘words are translated out of context’, while 16.1% of respondents chose the option ‘complex word order’. On the other hand, 6.5% of respondents referred to other elements such as cultural ignorance and ambiguity.

### 6.3.10 Verse 10: metaphor

انا سنلقى عليك قولا ثقيلا

#### 6.3.10. a Verse 10: transliteration

Inna sanulqee AAalayka qawlan thaqeelan

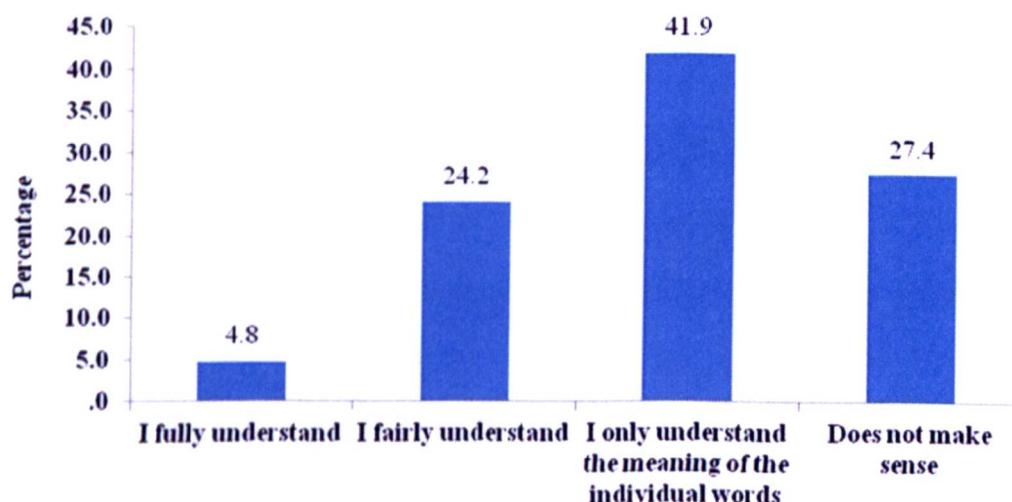
#### 6.3.10. b Verse 10: translation (Pickthall 2004)

“For we shall charge thee with a word of weight” (Q73:5).

#### 6.3.10. c Verse 10: metaphorical meaning

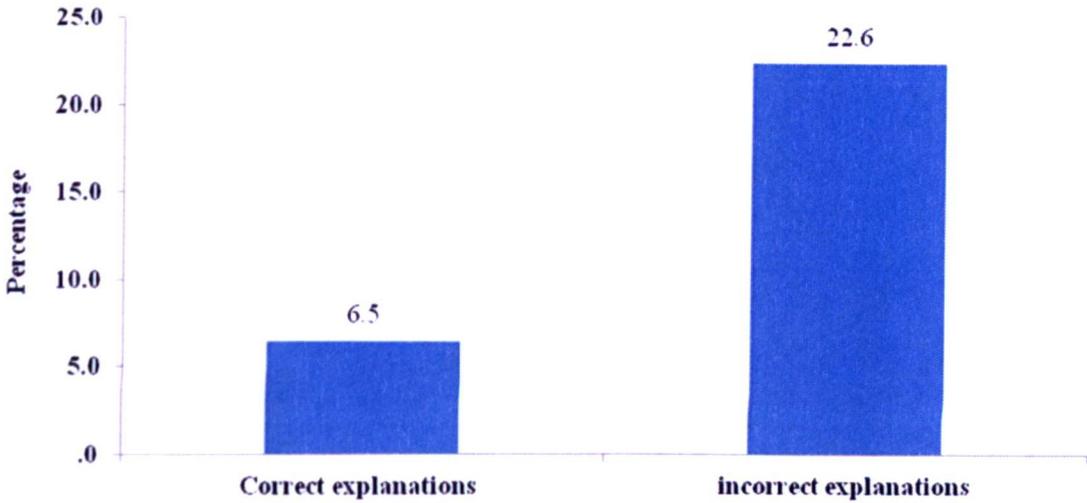
The metaphor ‘word of weight’ in the above verse is referred to the Quran.

*Figure 6.3.10.a: Verse 10 metaphor: respondents’ level of understanding*



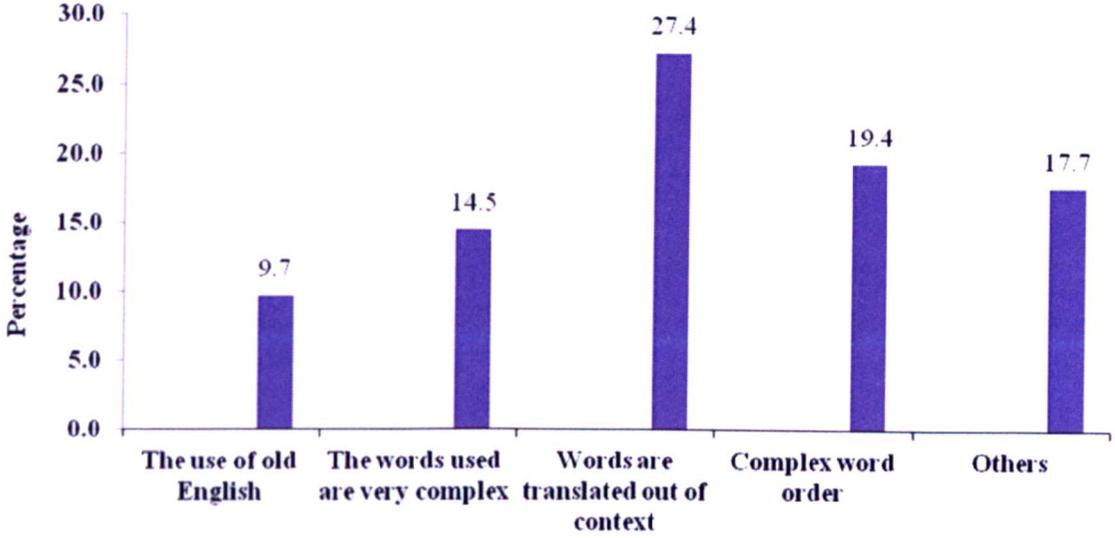
Respondents were asked to rate their understanding of the metaphor in verse ten. The response in figure 6.3.10.a shows that 4.8% of respondents fully understood while 24.2% of respondents selected ‘I fairly understood’. However, 41.9% of respondents could not grasp the meaning behind the metaphor contained in verse ten and understood only the meaning of the individual words, while 27.4% stated that the metaphor ‘does not make sense’.

**Figure 6.3.10.b: Verse 10 metaphor: respondents' explanations (correct/incorrect)**



Respondents who fully/fairly understood the meaning of the metaphor within the verse were asked to state a brief explanation of what they have understood. The response suggested in figure 6.3.10.b shows that 6.5% of respondents stated correct explanations. However, 22.6% of respondents stated incorrect explanations. This result shows that the meaning of the metaphor cannot be grasped. This means that full understanding cannot be achieved.

**Figure 6.3.10.c: Verse 10: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor in verse ten were asked to choose one or more elements that may make the verse difficult to understand. The response suggested in figure 6.3.10.c shows that 9.7% of respondents could not capture the meaning of the metaphor because of ‘the use of old English’. However, 14.5% of respondents selected ‘the words used are very complex’. However, 27.4% of respondents could not grasp the meaning of the metaphor as the ‘words are translated out of context’, while 19.4% of respondents selected ‘complex word order’. On the other hand, 17.7% of respondents chose the option ‘others’.

### 6.3.11 Verse 11: metaphor

اولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين

#### 6.3.11. a Verse 11: transliteration

Ola-ika allatheena ishtarawoo alddalalata bialhuda fama rabihat tijaratuhum wama kanoo muhtadeena.

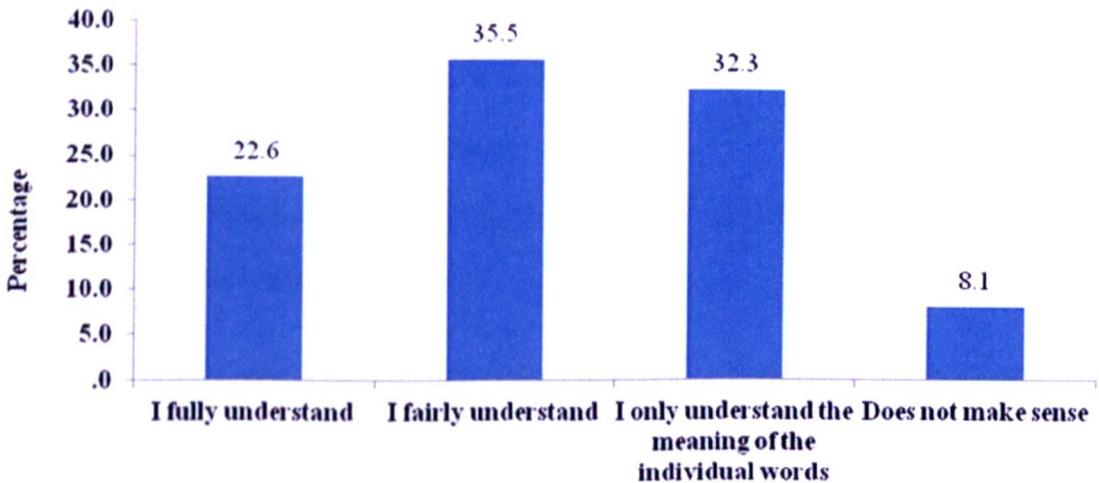
### 6.3.11. b Verse 11: translation (Ali 1983)

“These are they who have bartered Guidance for error. But their traffic is profitless, and they have lost true direction” (Q2:16)

### 6.3.11.c Verse 11: metaphorical meaning

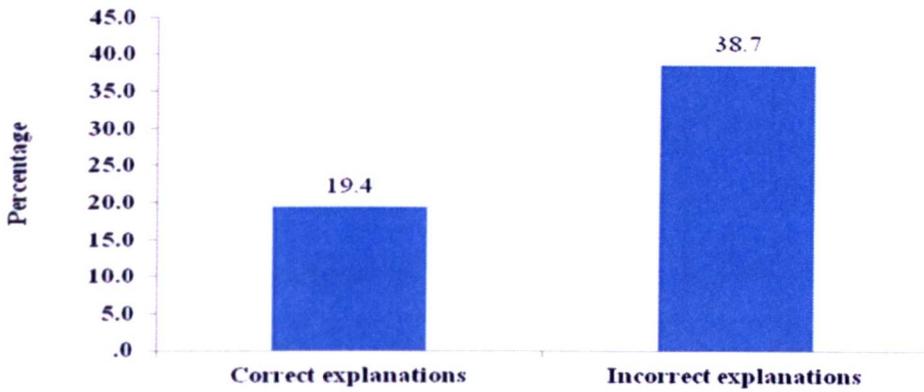
Hypocrites changed belief to disbelief which are compared in the verse with ‘guidance for error’. The expression ‘bartered’ which in the original Arabic means ‘bought’ is believed to be used among Arabs to mean ‘substitution of things’. But the hypocrites did not succeed as they chose a path which full of confusion, misguidance, fear, and terror instead of the straight path because they were not thinking rationally.

*Figure 6.3.11.a: Verse 11 metaphor: respondents’ level of understanding*



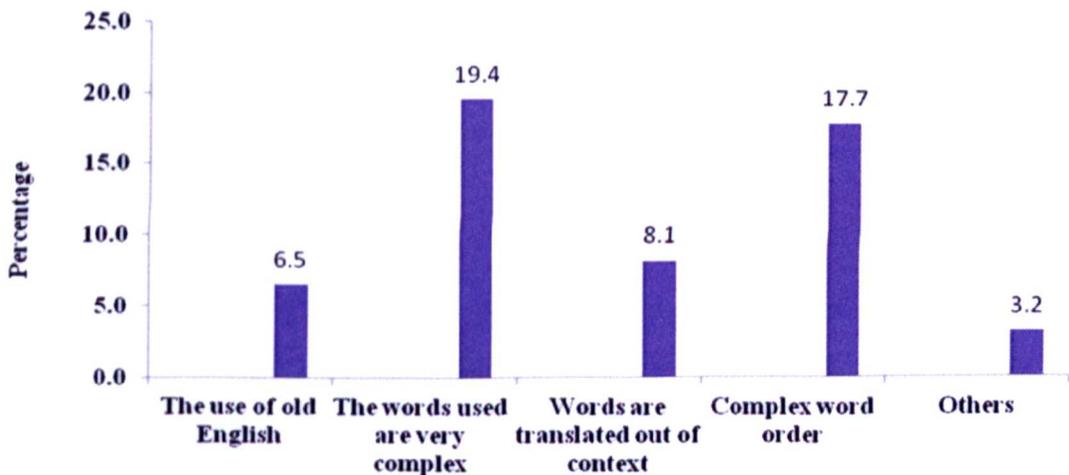
Respondents were asked to rate their level of understanding of the metaphor in verse eleven. The response suggested in figure 6.3.11.a shows that 22.6% of respondents fully understood and 35.5% of respondents understood fairly well. However, 32.3% of respondents could not grasp the meaning of the metaphor and understood only the meaning of the individual words, while to 8.1% of respondents; the metaphor does not make sense.

**Figure 6.3.11.b: Verse 11 metaphor: respondents' explanations (correct/incorrect)**



Respondents who chose 'I fully understand' or 'I fairly understand' the meaning of the metaphor within the verse were asked to state a brief explanation of what have they understood of the metaphor in verse eleven. The response suggested in figure 6.3.11.b shows that 19.4% of respondents stated correct explanations. However, 38.7 of respondents stated incorrect explanations. This result indicates that full understanding of the metaphor was not achieved. This may due to the number of elements which are suggested in the following figure.

**Figure 6.3.11.c: Verse 11: Reasons the metaphor may be difficult to understand**



Respondents who only understand the meaning of the individual words or the metaphor does not make sense were asked to choose one of the elements that may cause a barrier in understanding the metaphor in verse eleven. The response suggested shows that 6.5% of respondents could not grasp the meaning of the metaphor because of ‘the use of old English’ while 19.4% of respondents referred that ‘the words used are very complex’. However, 8.1% of respondents faced a problem in understanding the meaning because ‘words are translated out of context’, while 17.7% of respondents referred that the metaphor has a ‘complex word order’ and finally 3.2% of respondents selected ‘others’ such as ‘cultural ignorance’.

#### **6.3.12 Verse 12: metaphor**

تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا و مما رزقناهم ينفقون

##### **6.3.12.a Verse 12: transliteration**

Tatajafa junoobuhum AAani almadajiAAi yadAAoona rabbahum khawfan watamaAAan wamimma razaqnahum yunfiquona.

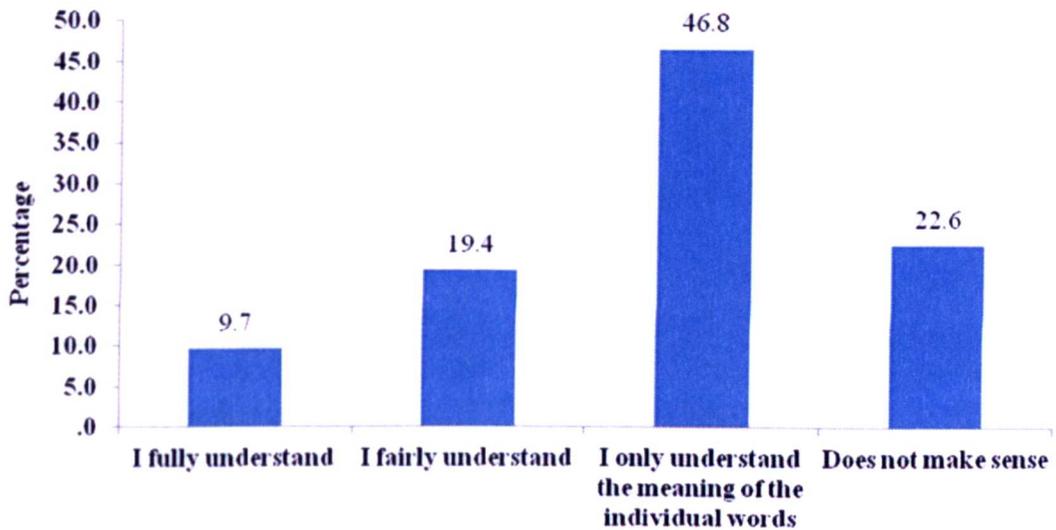
##### **6.3.12. b Verse 12: translation (Arberry 1996)**

“Their sides shun their couches as they call on their Lord in fear and hope; and they expend of that We have provided them” (Q32:16).

##### **6.3.12. c Verse 12: metaphorical meaning**

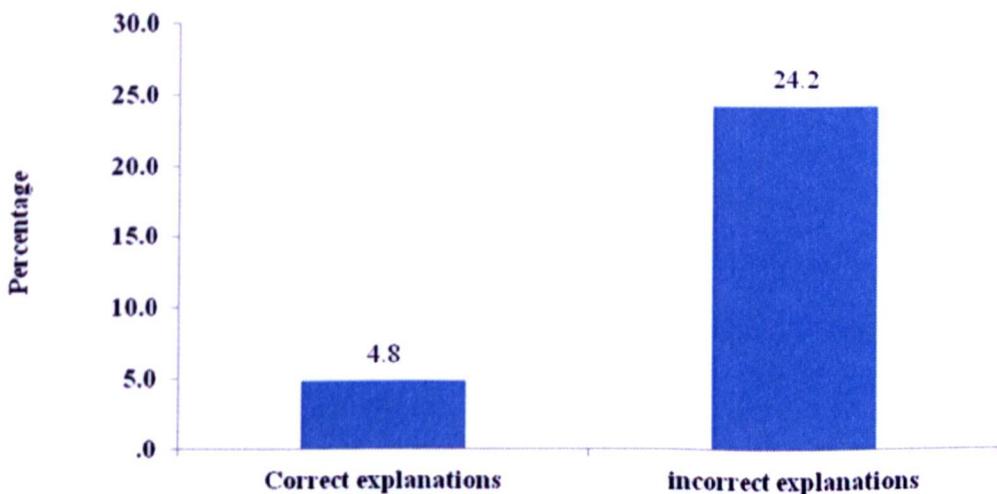
The above metaphor carries an image of those who perform the night pray and do not sleep as their limbs do forsake their beds of sleep.

**Figure 6.3.12.a: Verse 12 metaphor: respondents' level of understanding**



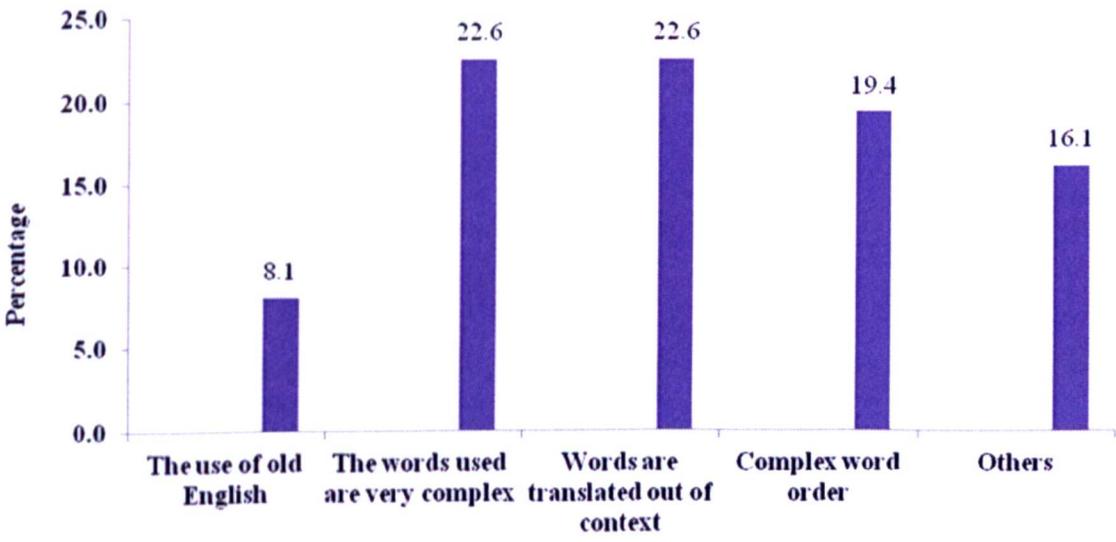
Respondents were asked to rate their understanding to the metaphor contained in verse twelve. The response suggested in figure 6.3.12.a indicates that 9.7% of respondents fully understood and 19.4% of respondents fairly understood. However, 46.8% of respondents grasp only the meaning of the individual words, while 22.6% of respondents selected 'does not make sense'.

**Figure 6.3.12.b: Verse 12 metaphor: respondents' explanations (correct/incorrect)**



Respondents who chose ‘I fully understand’ or ‘I fairly understand’ the meaning of the metaphor within the verse were asked to state their understanding by stating a brief explanation about the meaning of the metaphor in verse twelve. The suggested response in figure 6.3.12.b shows that 4.8% of respondents stated correct explanations. However, 24.2% of respondents stated incorrect explanations. This result indicates that the translation of the metaphor is not clear enough to be understood by all respondents. In other words, full understanding was not achieved. The following figure 6.3.12.c shows a number of elements that may make the metaphor difficult to understand.

**Figure 6.3.12.c: Verse 12: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor of verse twelve were asked to select more than one of the reasons suggested in the above figure. The response suggested in figure 6.3.12.c shows that 8.1% of respondents selected ‘the use of old English’ while 22.0% of respondents could not grasp the meaning of the metaphor because ‘the words used are very complex’ the same number of respondents chose ‘words are translated out of context’ while 19.4% of respondents selected ‘complex word order’ and

finally 16.1% of respondents selected the option ‘others’ without mentioning any suggestions.

### 6.3.13 Verse 13: metaphor

يوم تبيض وجوه وتسود وجوه فاما الذين اسودت وجوههم اكفرتم بعد ايمانكم فذوقوا العذاب بما كنتم تكفرون

#### 6.3.13.a Verse 13: transliteration

Yawma tabyaddu wujoohun wataswaddu wujoohun faamma allatheena iswaddat wujoohuhum akafartum baAAda eemanikum fathooqoo alAAathaba bima kuntum takfuroona

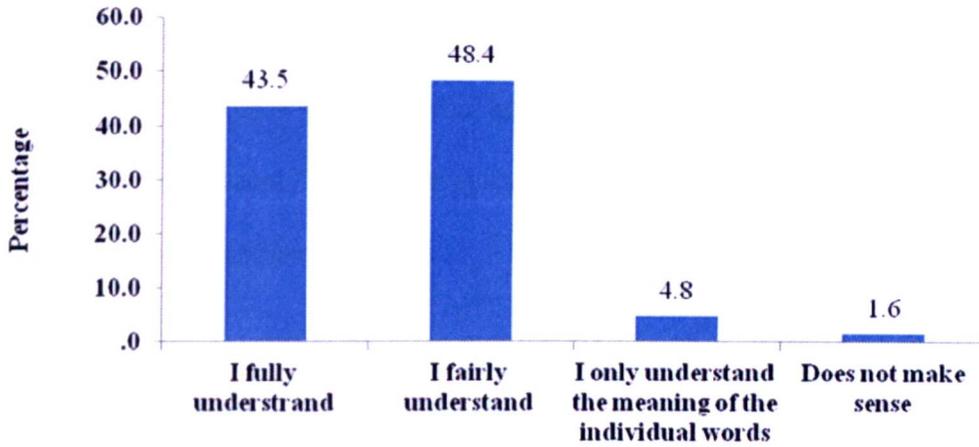
#### 6.3.13.b Verse 13: translation (Pickthall 2004)

“On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved” (Q3:106)

#### 6.3.13.c Verse 13: metaphorical meaning

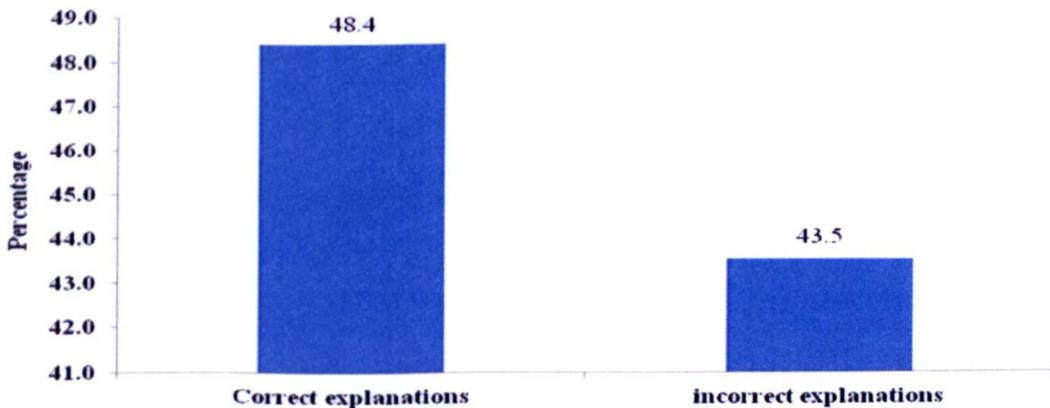
The image of white and black in the above metaphor refers to two types of people: believers and disbelievers. Believers’ faces are described as whitened (which in turn is an indication of happiness and being pleasant), while the faces of disbelievers are described as blackened (indicating unhappy, unpleasant people who will be punished on the day of judgment).

**Figure 6.3.13.a: Verse 13 metaphor: respondents' level of understanding**



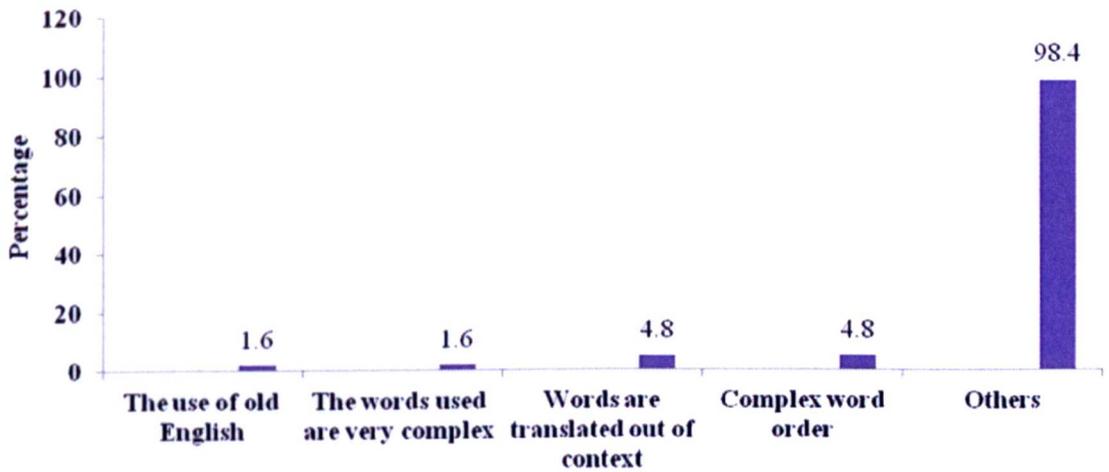
Respondents were asked to rate their understanding of the metaphor contained in verse thirteen. The response suggested in figure 6.3.13.a shows that 43.5 % of respondents understood fully, while 48.4% understood fairly well. A mere 4.8% of respondents could not grasp the meaning, and 1.6% of respondents said the metaphor ‘does not make sense. This result shows that most of respondents understand the meaning of the metaphor. However, when respondents were asked to give a brief explanation of the meaning of the metaphor, most were incorrect (see figure 6.3.13.b).

**Figure 6.3.13.b: Verse 13 metaphor: respondents' explanations (correct/incorrect)**



Respondents who fully understood the meaning of the metaphor within the verse or who understood it fairly well were asked to give a brief explanation of what they had understood. Figure 6.3.13.b shows that 48.4% of respondents were correct while 43.5% were wrong. This result shows that not all respondents understood the meaning of the metaphor. Respondents' explanations show that many respondents understanding it as referring to white and black people.

**Figure 6.3.13.c: Verse 13: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor were asked to select a reason. The response suggested in figure 6.3.13.c shows that 1.6% of respondents referred to the use of old English and the use of complex words, while 4.8% of respondents referred to the 'words are translated out of context'. The same percentage of respondents chose the option 'complex word order'. However, 98.4% of respondents suggested other elements such as culture gap between Arabic and English.

### 6.3.14 Verse 14: metaphor

الر كتاب انزلناه اليك لتخرج الناس من الظلمات الى النور

#### 6.3.14. a Verse 14: transliteration

Alif-lam-ra kitabun anzalnahu ilayka litukhrija alnasa mina al~~th~~hulumati ila alnnoori bi-ithni rabbihim ila sirati alAAazeezi alhameedi.

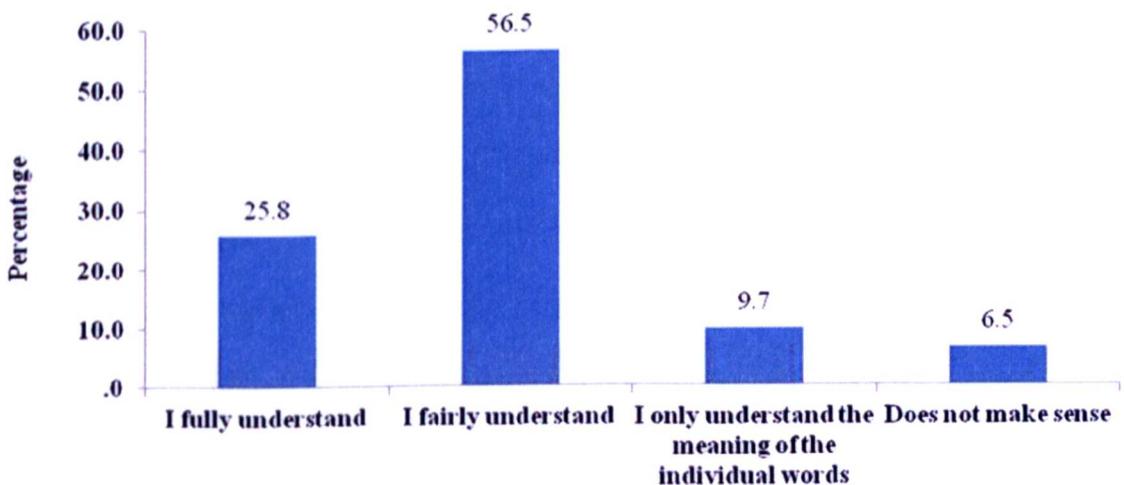
#### 6.3.14. b Verse 14: translation: (Ali 1983)

“A.L.R A Book which We have revealed unto thee, in order that thou mightest lead mankind of the depths of darkness into light” (Q14:1).

#### 6.3.14. c Verse 14: metaphorical meaning

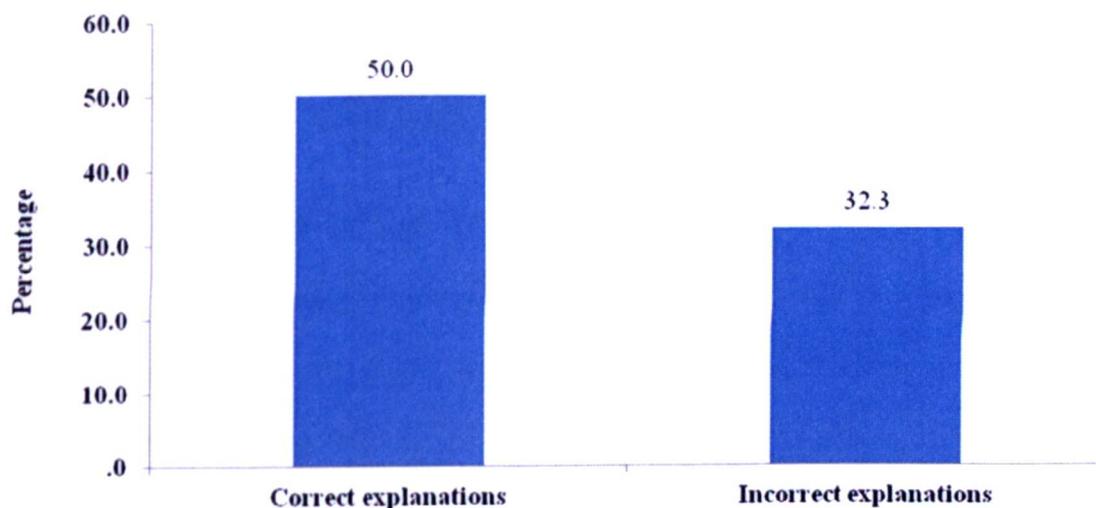
The two expressions ‘darkness’ and ‘light’ emphasises two different images ‘darkness’ is an image of disbelief, the misguidance, and the ignorance. In the contrary, the expression ‘light’ is an image of brightness of faith and knowledge.

Figure 6.3.14.a: Verse 14 metaphor: respondents’ level of understanding



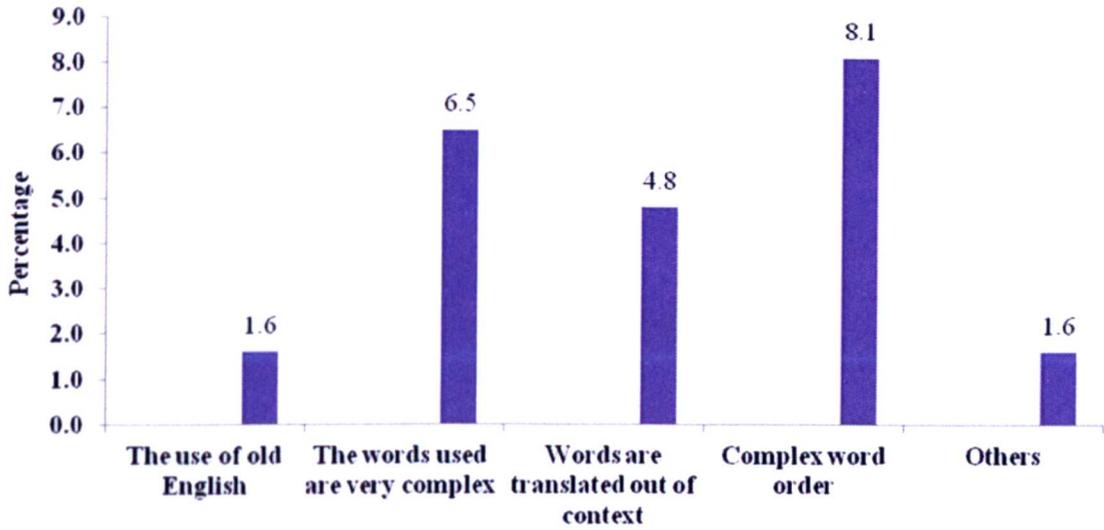
Respondents were asked to rate their understanding of the metaphor underlined in verse fourteen. The response suggested in figure 6.3.14.a shows that 25.8% of respondents fully understood. However, 56.5% of respondents fairly understood. On the other hand, 9.7% of respondents understood only the meaning of the individual words, while 6.5% could not grasp the meaning and selected ‘does not make any sense’.

**Figure 6.3.14.b: Verse 14 metaphor: respondents’ explanations (correct/incorrect)**



Respondents who chose ‘I fully understood’ or ‘I fairly understood’ the meaning of the metaphor within the verse were asked to state a brief explanation of what they have understood. The response suggested in above figure indicates that full understanding was not achieved, 50.0% of respondents stated correct explanations. However, 32.3% of respondents stated incorrect meaning.

**Figure 6.3.14.c: Verse 14: Reasons the metaphor may be difficult to understand**



Respondents who could not understand the meaning of the metaphor in verse fourteen were asked to choose one or more suggested elements in figure 6.3.14.c that may cause a barrier in understanding the metaphor. The response suggested in the above figure shows that 1.6% of respondents selected ‘the use of old English’. However, 6.5% of respondents chose ‘the words used are very complex’. On the other hand, 4.8% of respondents selected ‘words are translated out of context’, while 8.1% of respondents selected ‘complex word order’, whereas 1.6% of respondents referred to other area of misunderstanding.

### **6.3.15 Verse 15: metaphor**

يأيها الذين ءامنوا اذا قمتم الى الصلاة فاغسلوا وجوهكم و ايديكم الى المرافق و امسحوا بروءوسكم و الرجلكم الى الكعبين وان كنتم جنباً فاطهروا وان كنتم مرضى او على سفر او جا احد منكم الغائط او لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم و ايديكم الى منه ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته لعلكم تشكرون

### 6.3.15.a Verse 15: transliteration

Ya ayyuha allatheena amanoo itha qumtum ila alssalati faighsiloo wujoohakum waaydiyakum ila almarafiqi waimsahoo biruoosikum waarjulakum ila alkaAAabayni wa-in kuntum junuban faihharoo wa-in kuntum marda aw AAala safarin aw jaa ahadun minkum mina algha-iti aw lamastumu alnnisaa falam tajidoo maan fatayammamoo saAAeedan tayyiban faimsahoo biwujoohikum waaydeekum minhu ma yureedu Allahu liyajAAala AAalaykum min harajin walakin yureedu liyutahhirakum waliyutimma niAAamatahu AAalaykum laAAallakum tashkuroona

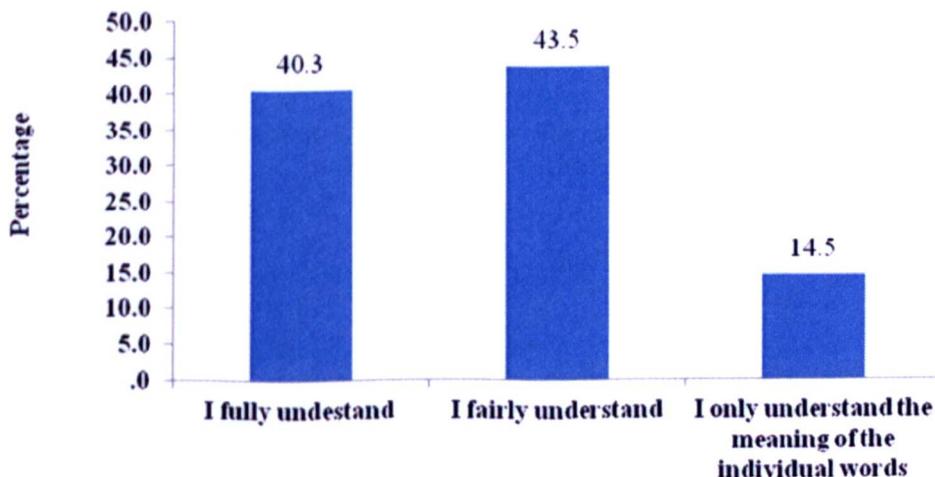
### 6.3.15.b Verse 15: translation (Arberry 1996)

“O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles. If you are defiled, purify yourselves; but if you are sick or on a journey, or if any of you comes from the privy, or you have touched women, and you can find no water, then have recourse to wholesome dust and wipe your faces and your hands with it”(Q5:6)

### 6.3.15.c Verse 15: metaphorical meaning

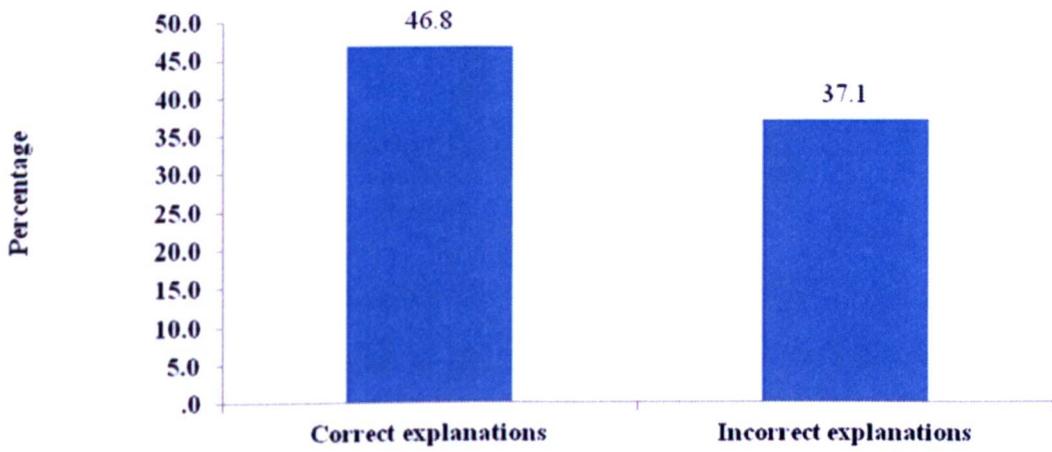
Metaphors of the Quran tackle topics which are considered as ‘delicate to handle’ in the Arabic culture such as sex and related topics. Such topics have no direct meaning. The metaphor ‘او لامستم النساء’ ‘aw lamastumu alnnisaa’ literally means ‘if you touched women’ has the meaning of ‘or you had an intercourse with your wives’.

**Figure 6.3.15.a: Verse 15 metaphor: respondents’ level of understanding**



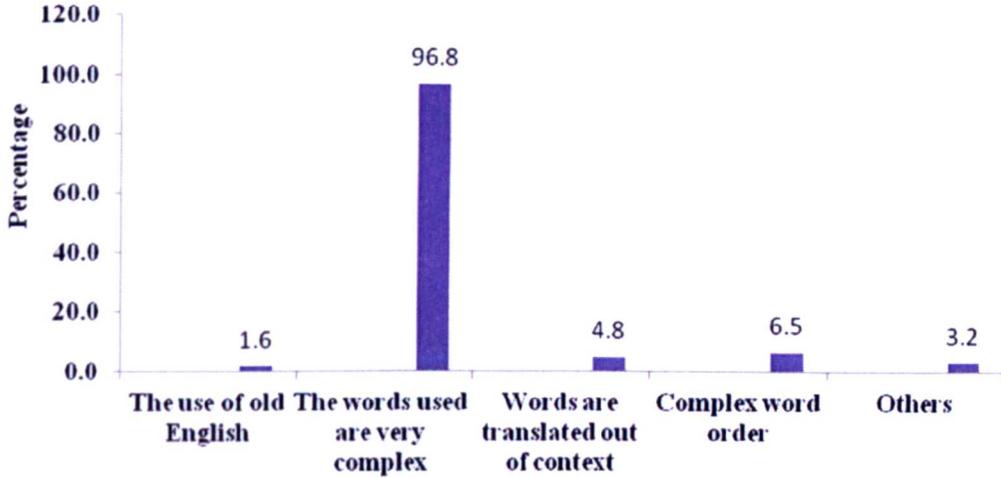
Respondents were asked to rate their understanding of the metaphor of verse fifteen. The suggested response in figure 6.3.15.a shows that 40.3% of respondents fully understood while 43.5% of respondents fairly understood. However, 14.5% of respondents understood only the meaning of the individual words.

**Figure 6.3.15.b: Verse 15 metaphor: respondents' explanations (correct/incorrect)**



Respondents who chose 'I fully understand' and 'I fairly understand' the meaning of the metaphor within the verse were asked to state a brief explanation of what they have understood. The response suggested in figure 6.3.15.b shows that not all respondents gave a correct explanation; 46.8% gave a correct explanation, 37.1% gave an incorrect explanation. The metaphor translation is thus not clear enough to be understood by all respondents. Respondents who could not grasp the meaning of the metaphor were next asked to select one or more elements that may be a barrier of understanding to the metaphor.

**Figure 6.3.15.c: Verse 15: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning and selected ‘I only understand the individual meaning of the word’ or the metaphor ‘does not make sense’ were asked to choose one of the above options in figure 6.3.15.c. The response suggested shows that 1.6% of respondents chose ‘the use of old English’; 4.8% of respondents selected ‘words are translated out of context’. However, 6.5% of respondents selected ‘complex word order’, while 3.2% of respondents referred to other areas of misunderstanding. However, 96.8% of respondents could not grasp the meaning of the metaphor because of the complexity of the words used.

### **6.3.16 Verse 16: metaphor**

قد كانت اياتي تتلى عليكم فكنتم على اعقابكم تنكصون

#### **6.3.16.a Verse 16: transliteration**

Qad kanat ayatee tutla AAalaykum fakuntum AAala aAAaqabikum tankisoona

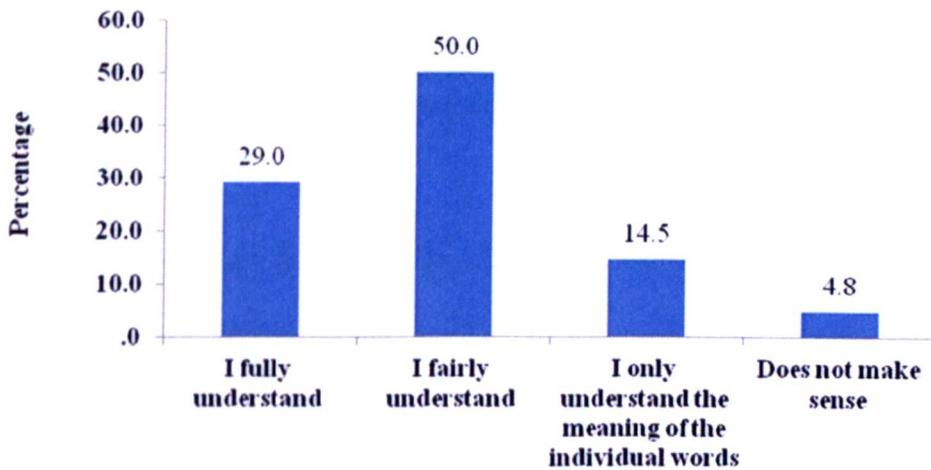
#### **6.3.16.b Verse 16: translation (Pickthal 2004)**

“My revelations were recited unto you, but ye used to turn back on your heels” (23:66)

### 6.3.16.c Verse 16: metaphorical meaning

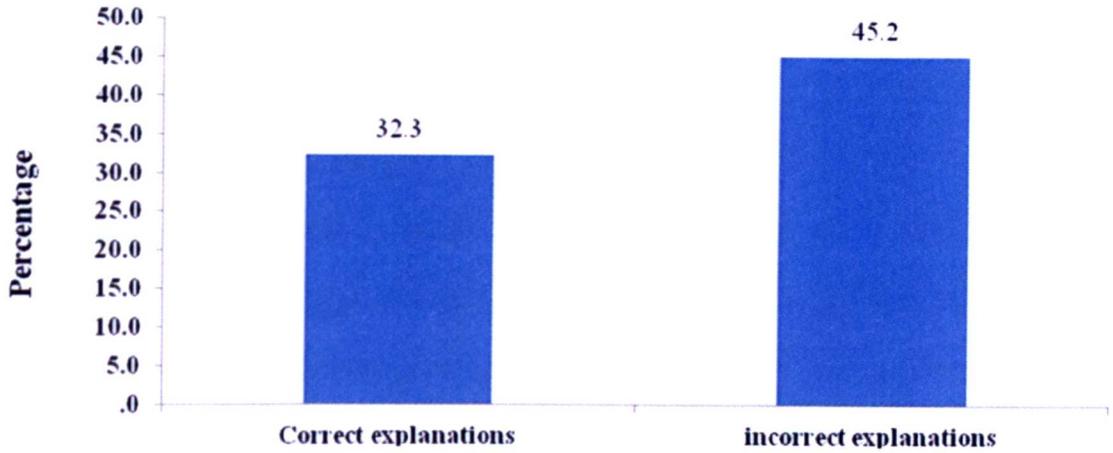
The above metaphor describes the image of disbelievers. They refused, ignored, and rejected listening to the revelation of the Quran.

*Figure 6.3.16.a: Verse 16 metaphor: respondents' level of understanding*



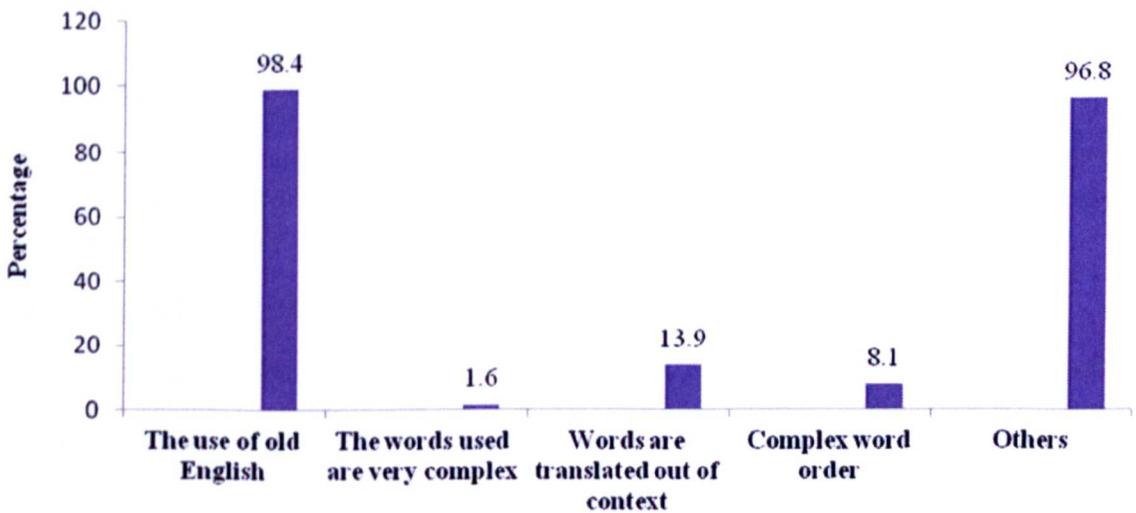
Respondents were asked to rate their understanding of the metaphor in verse sixteen. The response suggested in the above figure shows that 29.0% of respondents fully understood and 50.0% of respondents fairly understood. However, 14.5% of the respondents could not grasp the meaning and they understood only the meaning of the individual words, while 4.8% of respondents could not understand the metaphor because it 'does not make sense'.

*Figure 6.3.16.b: Verse 16 metaphor: respondents' explanations (correct/incorrect)*



Respondents who fully /fairly understood the meaning of the metaphor within the verse were asked to state a brief explanation of what have understood. The response suggested in figure 6.3.16.b shows that 32.4% of respondents stated correct explanations. This result shows that the metaphor could not be captured and understood by all respondents.

*Figure 6.3.16.c: Verse 16: Reasons the metaphor may be difficult to understand*



Respondents who could not grasp the meaning of the metaphor of verse sixteen were asked to choose an element or more that may cause a barrier of understanding the metaphor. The response suggested in figure 6.3.16.c shows that 98.4% of respondents could not understand the meaning because of ‘the use of old English’ while 1.6% of respondents referred to ‘the words used are complex’. However, 13.9% of respondents selected ‘words are translated out of context’. On the other hand, 8.1% of respondents referred to the complexity of word order. However, 96.8% of respondents believe that other elements such as cultural differences and ambiguity may also make the verse difficult to be understood.

### 6.3.17 Verse 17: metaphor

ومن الناس من يعبد الله على حرف فاعن أصابه خير اطمأن به و ان اصابته فتنة انقلب على وجهه خسر الدنيا  
والاخرة ذلك هو الخسران المبين

#### 6.3.17.a Verse 17: transliteration

Wamina alnnaṣi man yaAAbudu Allaha AAala ḥarfin fa-in asabahu khayrun iṭmaanna bihi wa-in asabat-hu fitnatun inqalaba AAala wajhihi khasira alddunya waal-akhirata thalika huwa alkhusranu almubeenu

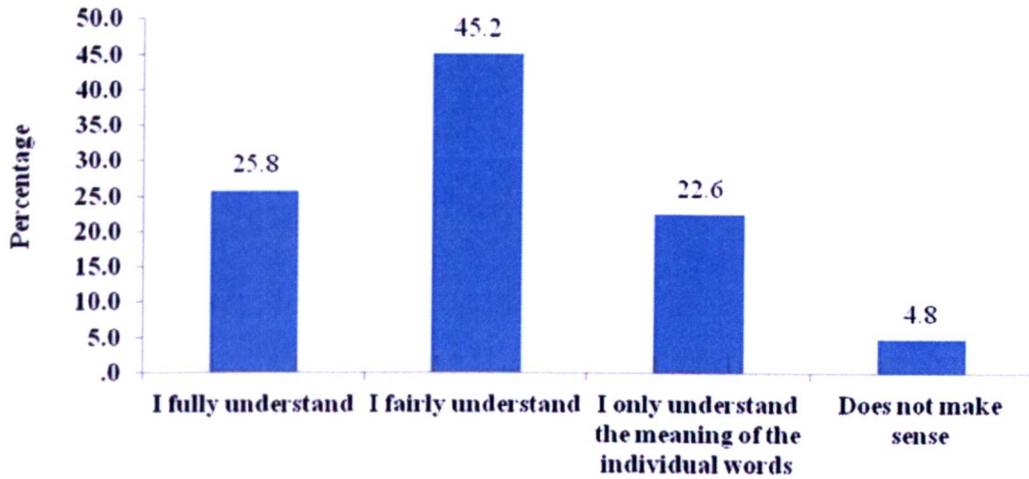
#### 6.3.17.b Verse 17: translation (Ali 1983)

“There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!” (Q22:11).

#### 6.3.17.c Verse 17: metaphorical meaning

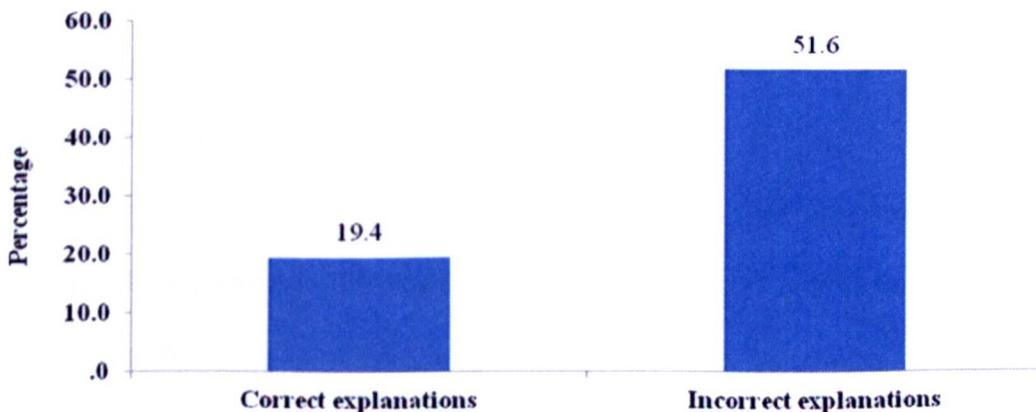
Hypocrites turned away from the message in times of distress and when things are not going on their way.

*Figure 6.3.17.a: Verse 17 metaphor: respondents' level of understanding*



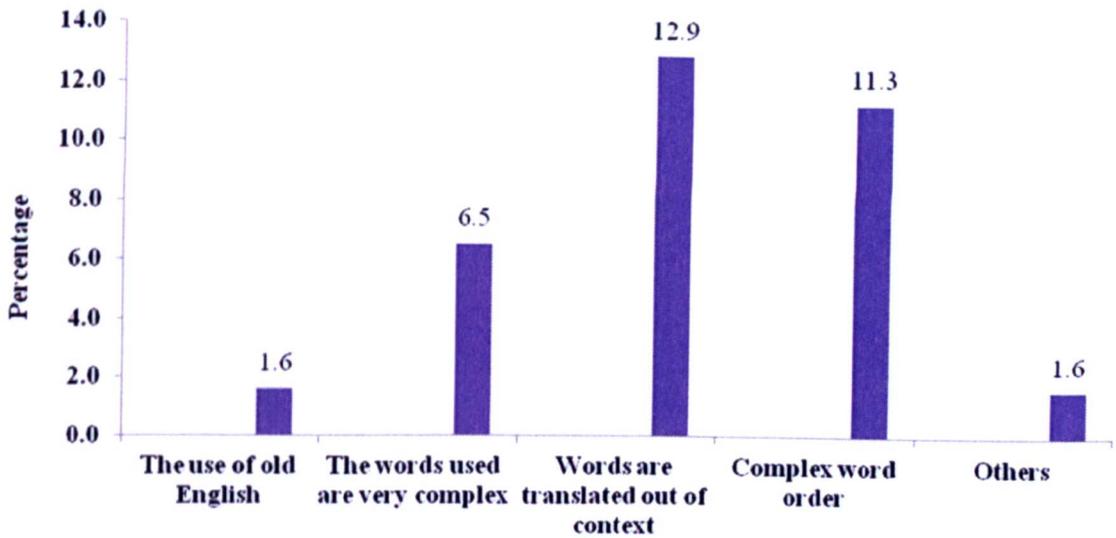
Respondents were asked to rate their understanding to the metaphor in verse seventeen. The response suggested in figure 6.3.17.a shows that 25.8% of respondents fully understood while 45.2% of respondents fairly understood. However, 22.6% of respondents could not understand the metaphor and I understand only the meaning of the individual words. On the other hand, 4.8% of respondents referred that the metaphor 'does not make sense'.

*Figure 6.3.17.b: Verse 17 metaphor: respondents' explanations (correct/incorrect)*



Respondents who fully/fairly understand the meaning of the metaphor within the verse were asked to state their understanding of the metaphor in verse seventeen. The response suggested in figure 6.3.17.b shows that 19.4% of respondents stated correct explanations. However, 51.6% of respondents thought that they understood the meaning of the metaphor and they stated incorrect explanations.

**Figure 6.3.17.c: Verse 17: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor of verse seventeen were asked to choose one or more elements that may cause a difficulty of understanding the meaning of the metaphor. The response suggested in figure 6.3.17.c shows that 1.6% of respondents could not grasp the meaning of the metaphor because of ‘the use of old English’, 6.5% of respondents stated that ‘the words used are very complex’, while 12.9% of respondents referred to ‘words are translated out of context’. On the other hand, 11.3% of respondents could not grasp the meaning of the metaphor because of the complexity of word order. However, 1.6% of respondents referred to other area of misunderstanding.

### **6.3.18 Verse 18: metaphor**

نساؤكم حرث لكم فأتوا حرثكم أنى شئتم و قدموا لأنفسكم واتقوا الله واعلموا أنكم ملاقوه و بشر المؤمنین

#### **6.3.18.a Verse 18: transliteration**

Nisaokum harthun lakum fa/too harthakum anna shi/tum waqaddimoo li-anfusikum waittaqoo Allaha waiAAlamoo annakum mulaqoohu wabashshiri almu/mineena

#### **6.3.18.b Verse 18: translation (Arberry 1996)**

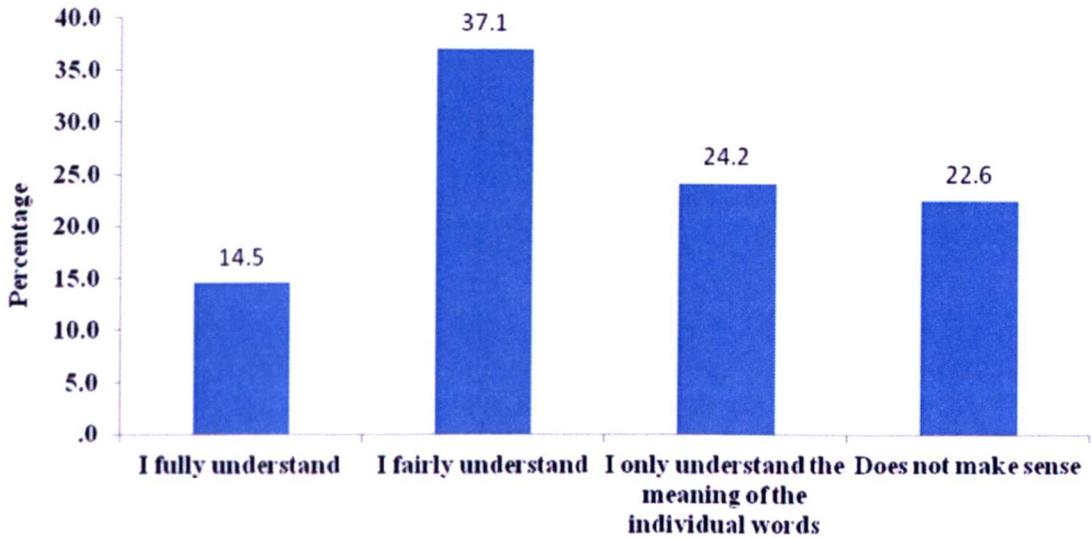
“Your women are a tillage for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers” (Q2:223).

#### **6.3.18.c Verse 18: metaphorical meaning**

As already mentioned, the Quran handles some topics in a delicate way. Generally, the above metaphor talks about the sexual relationship between men and women. A woman is compared to the image of land. Whatever you present and give to land, the land in turn pleases you by producing good fruits and crops. The idea is that whatever a man bestows upon his wife, she will in turn please him by providing the fruits of your relationship, namely children.

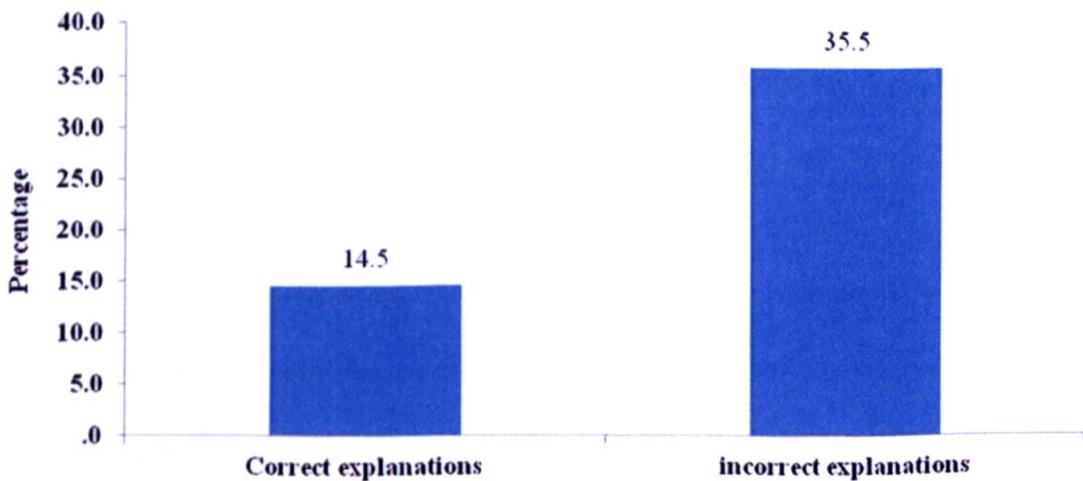
It can be seen that the translator attempts to preserve the same word order by transferring the meaning of the expressions of the metaphor individually. As a result, the meaning beyond this metaphor cannot be grasped. In addition, the above metaphor does not exist in the TL, therefore using a literal translation destroys the original meaning of the metaphor. The expression ‘land’ in many cultures, particularly English, is considered to be an expression of ‘production’. It therefore can be suggested that in order to obtain the same impact the metaphor can be converted to a simile as ‘your wives are as land for you’.

*Figure 6.3.18.a: Verse 18 metaphor: respondents' level of understanding*



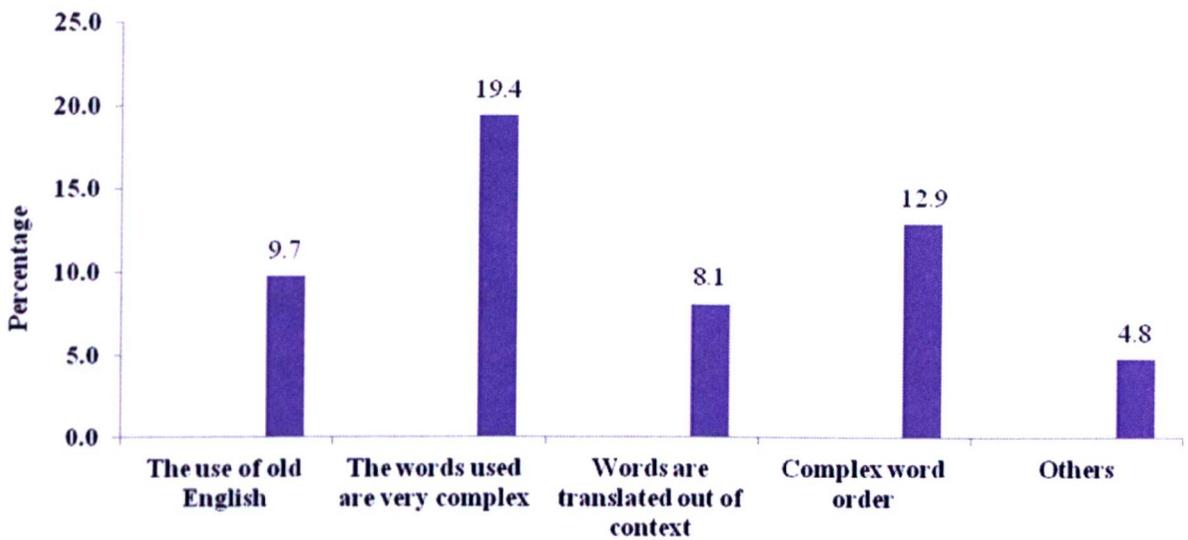
Respondents were asked to rate their understanding of the underlined metaphor in verse eighteen. The response suggested in figure 6.3.18.a shows that 14.5% of respondents fully understood and 37.1% of respondents fairly understood, while 24.2% of respondents understood only the meaning of the individual words and 22.6% could not grasp the meaning and the metaphor thus made no sense to them.

*Figure 6.3.18.b: Verse 18 metaphor: respondents' explanations (correct/incorrect)*



Respondents who selected ‘I fully understand’ or ‘I fairly understand’ were asked to state what they have understood. The response suggested in figure 6.3.18 shows that 14.5% of respondents stated correct explanations. However, 35.5% thought that they understood the meaning of the metaphor but their explanation was incorrect.

**Figure 6.3.18.c: Verse 18: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor and who selected ‘I fully/fairly understand’ were asked to choose one or more elements that may have caused such misunderstanding. The response suggested in figure 6.3.18.c shows that 9.7% of respondents referred to ‘the use of old English’ while 19.4% of respondents referred to ‘the words used are very complex’. However, 8.1% of respondents could not grasp the meaning of the metaphor because the words of the metaphor are translated out of context. On the other hand 12.9% of respondents referred to the complexity of word order. However, 4.8% of respondents believe that there are other than the suggested options such as the ambiguity and culture specificity.

### 6.3.19 Verse 19: metaphor

ها انتم اولاء تحبونهم ولا يحبونكم و تؤمنون بالكتاب كله و اذا لقوكم قالوا ءامنا و اذا خلوا عضوا عليكم الانامل من  
الغيظ قل موتوا بغيظكم ان الله عليم بذات الصدور

#### 6.3.19.a Verse 19: transliteration

Ha antum ola-i tuhibboonahum wala yuhibboonakum watu/minoona bialkitabi kullihi wa-  
itha laqookum qaloo amanna wa-itha khalaw AAaddoo AAalaykumu al-anamila mina  
alghay*thi* qul mootoo bighay*thikum* inna Allaha AAaleemun bithati alssudoori

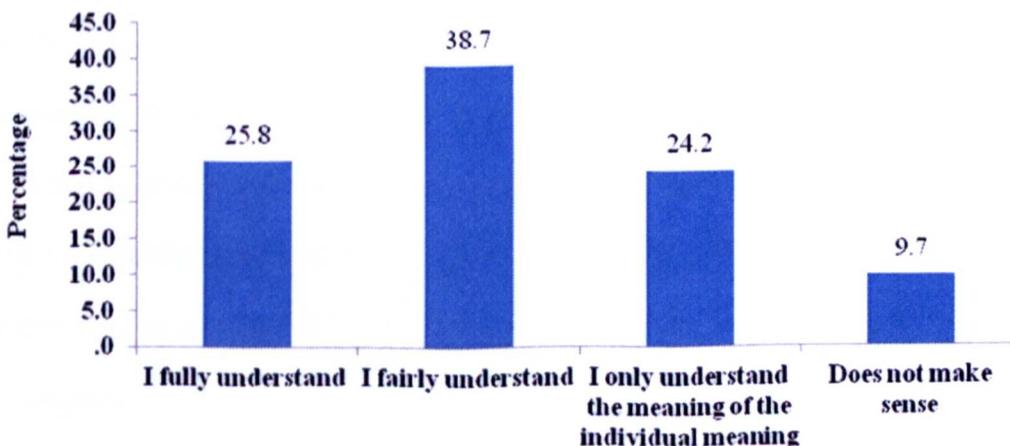
#### 6.3.19.b Verse 19: translation (Pickthall 2004)

“You are those who love them though they love you not, and you believe in all the  
Scripture. When they fall in with you they say: we believe; but when they go apart they  
bite their finger-tips at you, for rage! Allah is aware of what is hidden in (your) hearts”  
(Q3:119)

#### 6.3.19.c Verse 19: metaphorical meaning

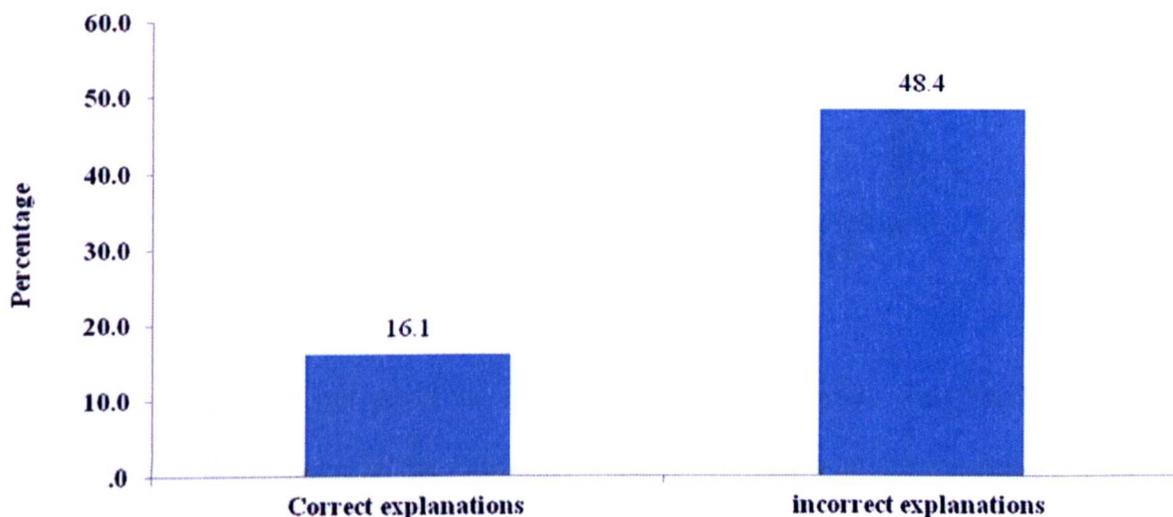
The metaphor ‘they bite their finger-tips at you, for rage’ emphasises the image of anger  
and wrath. It expresses how the hypocrites behave when they meet the believers.  
Hypocrites show their solidarity and supporting when they meet the believers, however,  
when believers leave, hypocrites express their anger and wrath.

Figure 6.3.19.a: Verse 19 metaphor: respondents’ level of understanding



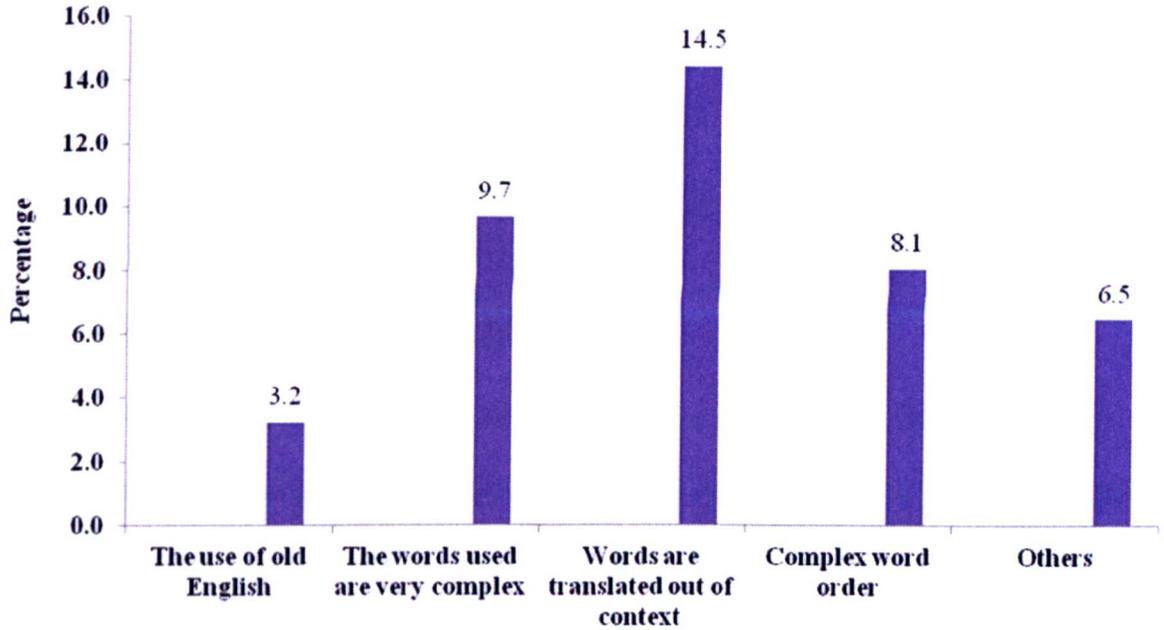
Respondents were asked to rate their understanding to the metaphor in verse nineteen. The response suggested in figure 6.3.19.a shows that 25.8% of respondents chose ‘I fully understand’. However, 38.7% of respondents fairly understood. However, 24.2% of respondents understood only the meaning of the individual words, while 9.7% of respondents could not grasp the meaning of the metaphor because it ‘does not make sense’.

**Figure 6.3.19.b: Verse 19 metaphor: respondents’ explanations (correct/incorrect)**



Respondents who fully/fairly understood the meaning of the metaphor within the verse were asked to state what they have understood from the metaphor in verse nineteen. The response suggested of figure 6.3.19 shows that 16.1 %of respondents stated correct explanations. However, 48.4% of respondents thought that they understood the metaphor and stated incorrect explanations. This result indicates that most respondents could not grasp the meaning behind the metaphor in verse nineteen. Therefore, the following figure suggests number of elements which may cause difficulty for the respondents to understand the metaphor.

**Figure 6.3.19.c: Verse 19: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor in verse nineteen and understood only the meaning of the individual words or the meaning of the metaphor does not make sense, were asked to select one or more elements that may cause a barrier to the respondents to understand the meaning of the metaphor. The response suggested of figure 6.3.19.c shows that 3.2% of respondents misunderstood the metaphor because of ‘the use of the old English’. However, 9.7% of respondents referred to the complexity of words used. However, 14.5% of respondents referred to the ‘words are translated out of context’. On the other hand, 8.1% of respondents referred to the complexity of word order, while 6.5% of respondents chose other area of misunderstanding.

### **6.3.20 Verse 20: metaphor**

أفمن يمشى مكبا على وجهه أهدى أمن يمشى سويا على صراط مستقيم

#### **6.3.20.a Verse 20: transliteration**

Afaman yamshee mukibban AAala wajhihi ahda amman yamshee sawiyyan AAala siratin mustaqeemin

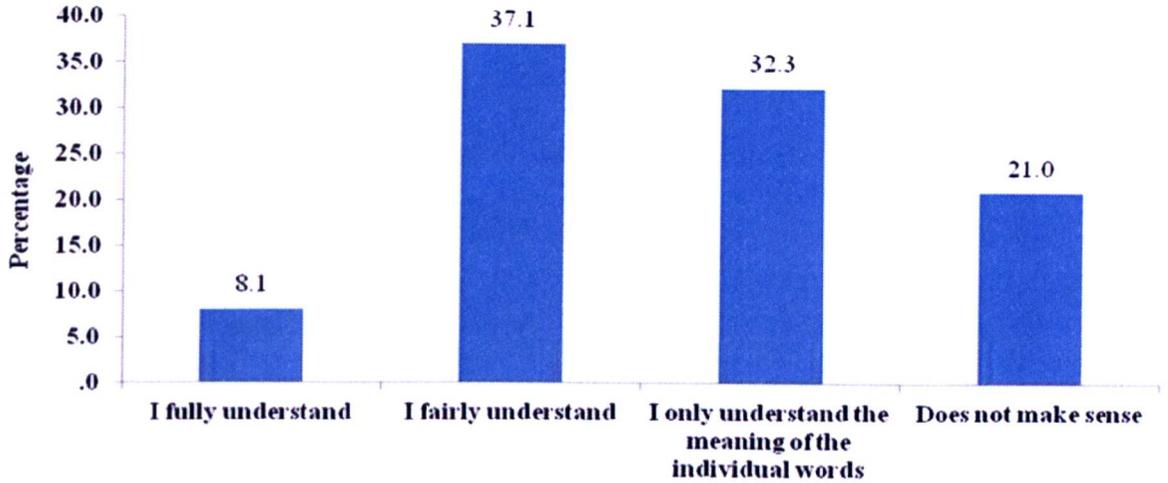
#### **6.3.20.b Verse20: translation (Ali 1983)**

“Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?” (Q67:22)

#### **6.3.20.c Verse 20: metaphorical meaning**

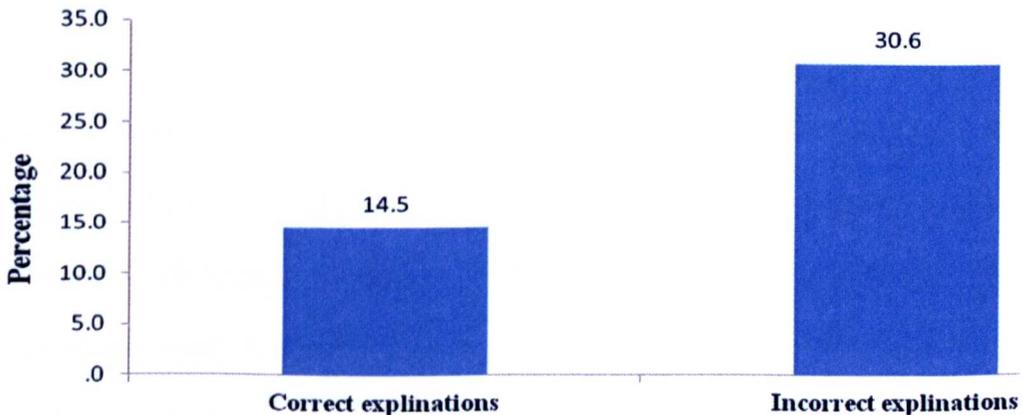
The metaphor expresses the image of confusion and stray. On the other hand the metaphor expresses the image of straightness. The believer is compared to the person who walks headlong with his face grovelling so he is an able to see straight forward or in the left or right and does not know how and where he goes. Metaphorically this image expresses image of confusion and stray. On the contrary, the believer is compared to the person who walks evenly on straight way. This metaphorically refers to the clear and straight path that the believer follows.

*Figure 6.3.20.a: Verse 20 metaphor: respondents' level of understanding*



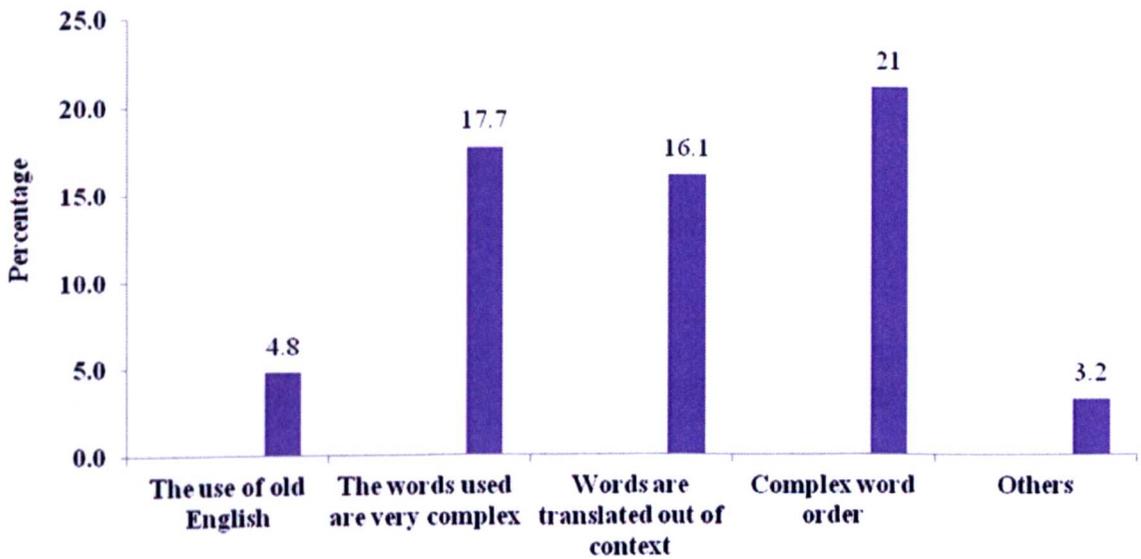
Respondents were asked to rate their understanding of the metaphor of verse twenty. The response suggested of figure 6.3.20.a shows that 8.1% of respondents fully understood. However, 37.1% of respondents fairly understood'. On the other hand, 32.3% of respondents only understood the meaning of the individual words, while 21.0% of respondents could not capture the meaning of the metaphor because it does not make sense.

*Figure 6.3.20.b: Verse 20 metaphor: respondents' explanations (correct/incorrect)*



Respondents who fully/fairly understand the meaning of the metaphor within the verse were asked to state a brief explanation of what they have understood. The response suggested in figure 6.3.20.b shows that not all respondents stated correct explanations to the metaphor in verse twenty. 14.5% of respondents stated correct explanations. However, 30.6% of respondents guessed and stated incorrect explanations. This result shows that the meaning of the metaphor could not be grasped and understood by all respondents.

**Figure 6.3.20.c: Verse 20: Reasons the metaphor may be difficult to understand**



Respondents, who could not understand the meaning of the metaphor of verse twenty, were asked to choose one of the suggested elements in the above figure. The response suggested in figure 6.3.20.c shows that 4.8% of respondents could not grasp the meaning because of ‘the use of old English’. However, 17.7% of respondents referred to the complexity of words used, while 16.1% of respondents referred to the ‘words translated out of context’. On the other hand, 21% of respondents selected ‘complex word order’. However, 3.2% of

respondents referred to the option ‘others’. This result indicates that full understanding was not achieved as there are a number of elements may make the verse difficult to understand.

### 6.3.21 Verse 21: metaphor

و أحيط بثمره فأصبح يقلب كفيه على ما انفق فيها وهي خاوية على عروشها و يقول يا ليتني لم اشرك بربى احدا

#### 6.3.21.a Verse 21: transliteration

WaoHeeta bithamarihi faasbaha yuqallibu kaffayhi AAala ma anfaqa feeha wahiya khawiyatun AAala AAurooshiha wayaqoolu ya laytanee lam oshrik birabbee ahadan

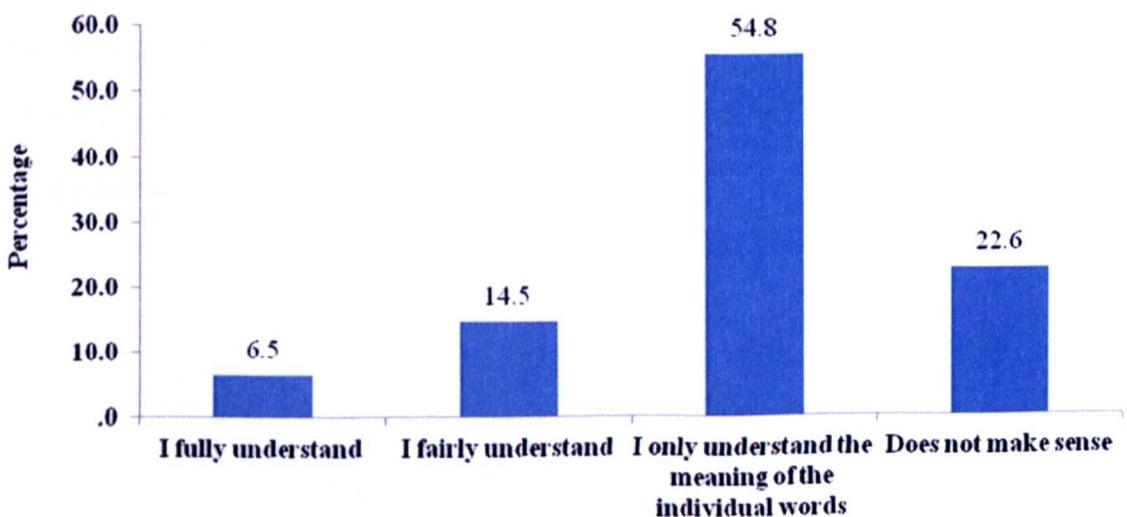
#### 6.3.21.b Verse 21: translation(Arberry1996)

“And his fruit was all encompassed, and in the morning he was wringing his hands for that he had expended upon it, and it was fallen down upon its trellises, and he was saying, ‘Would I had not associated with my Lord any one!’” (Q18:42).

#### 6.3.21. c Verse 21: metaphorical meaning

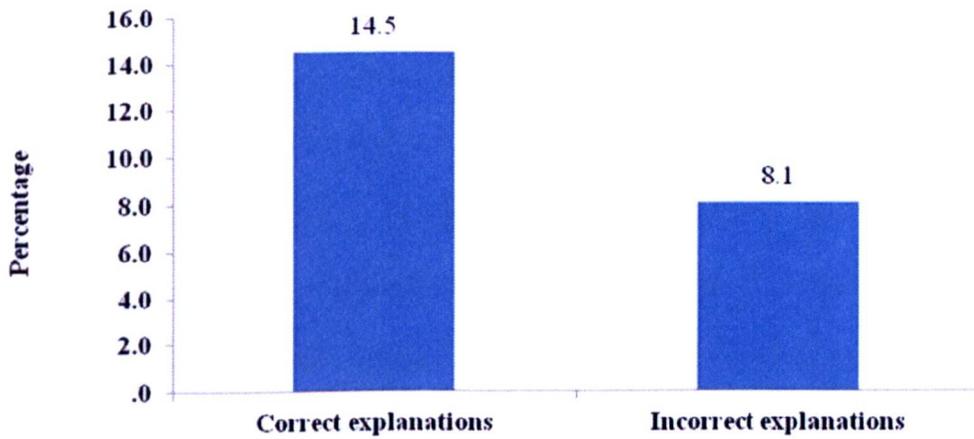
The metaphor in the above verse expresses the image of ‘regret’.

*Figure 6.3.21.a: Verse 21 metaphor: respondents’ level of understanding*



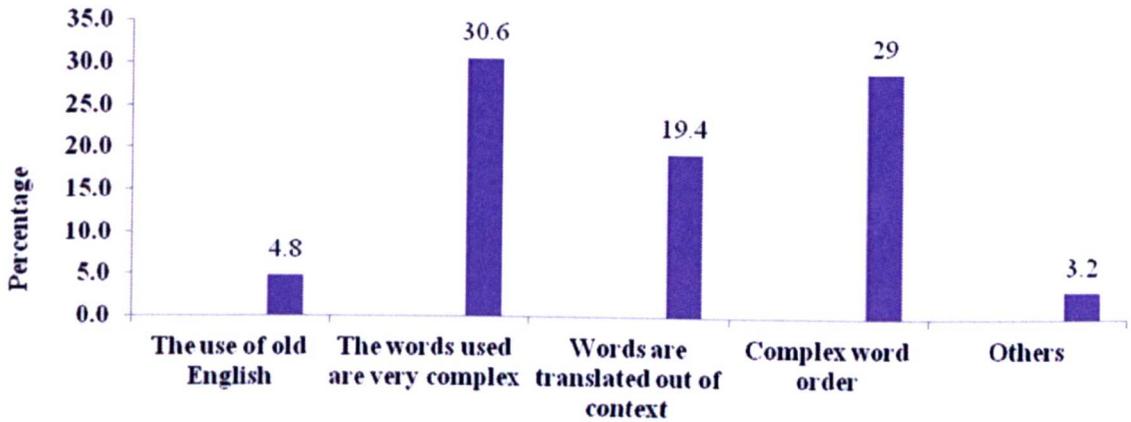
Respondents were asked to rate their understanding of the metaphor of verse twenty one. The above figure shows that 6.5% of respondents fully understood while 14.5% of respondents understood fairly well. However, 54.8% of respondents understood only the meaning of the individual words, while 22.6% could not grasp the meaning of the metaphor because it ‘does not make sense’.

**Figure 6.3.21.b: Verse 21 metaphor: respondents’ explanations (correct/incorrect)**



Respondents who fully/fairly understand the meaning of the metaphor were asked to state what they had understood. The response suggested in figure 6.3.21.b shows that the explanations given by 14.5% of respondents were correct. However, 8.1% of respondents stated incorrect explanations. This result indicates that full understanding of the metaphor was not achieved.

**Figure 6.3.21.c: Verse 21: Reasons the metaphor may be difficult to understand**



Respondents who could not grasp the meaning of the metaphor of verse twenty one were asked to choose one or more elements that may have caused this misunderstanding. The response suggested in figure 6.3.21.c shows that 4.8% of respondents cited ‘the use of old English’, while 30.6% selected ‘the words used are very complex’; 19.4% of respondents said ‘words are translated out of context’, and 29% of respondents could not grasp the meaning because of the ‘complex word order’; 3.2% of respondents cited ‘others’ such as cultural ignorance.

#### **6.4 Conclusion**

This study has argued that English translations of the Quran can often contain distortions and deviations when translating metaphors. This leads to loss of meaning and may lead to transmitting the wrong message. These flaws in translation are due to a number of reasons: the use of old English, very complex words being translated out of context, a complex word order, and other reasons which may make the metaphor difficult for the English reader to understand. However, according to respondents who could not grasp the meaning

of the metaphor, the problem lies in understanding the metaphors, and the suggested translations fail to translate the implicit meaning of some metaphors. The findings also suggest that the misunderstanding of a metaphor might occur in only one translated version. This could be due to the translator's method of translation, either that of word-for-word translation, or by bringing to the TL reader the sense of SL metaphor (although the latter does not seem to be applied in the selected metaphors). The findings from the questionnaire have revealed the following points:

1. A full understanding of the meaning of the metaphors selected in the questionnaire cannot be achieved. This may be due to the method/way used by translators (such as word-for-word translation) which leads to a loss of meaning, ambiguity and vagueness of the original meaning of the metaphor.
2. The findings of this study have also revealed that there are degrees of differences among respondents in selecting the suggested elements which are considered as a barrier for the respondents to understand some metaphors. This means that what is considered by respondents as a barrier in one translation might not be considered in the other translations and vice-versa.
3. The results of this study have also indicated that in addition to the suggested constraints which act as a barrier in understanding metaphors, there are other elements which may also act as a problem in understanding the selected metaphors such as 'lack of cultural awareness'. This option is greatly suggested by many respondents who participated in the questionnaire.
4. The results of the questionnaire have also showed that the three selected English versions of the Quran are different from each other in terms of the method, competence and intuition of the translators. However, the three translators may

share one common feature: they are attempting to preserve as much as possible the essence of the sacred text.

## **Chapter Seven**

### **Conclusion and Recommendations**

#### **7.1 Introduction**

This chapter draws together both specific and general conclusions from the analysis and discussion of the research findings; it identifies limitations to the translation of metaphors in the Quran, and provides supported recommendations for further research. This study has investigated the constraints and deviations of metaphor translation in three selected English versions of the Quran. It has also assessed the understanding of a selected group of English speakers of some specific metaphors in extracts from those three versions.

The translators of the chosen extracts from the Quran made every effort to produce accurate and readable work; however, the findings showed that all three selected translations suffer from glaring weaknesses and blatant errors in their transfer of metaphors. Findings of the questionnaire indicate that linguistic aspects of the text (such as the use of old English, the use of complex words, complex word order, and the translation of words out of context) presented ambiguities or otherwise caused difficulty for the English reader, who thus struggled to grasp the meaning of a number of the metaphors contained therein. As a result, the actual metaphorical meaning of the extracts was frequently lost.

This study has identified a number of key findings that may aid and improve future translation of metaphors in the Quran:

1. The findings show that the debate over the translatability and untranslatability of the Quran is still on-going. This disagreement has led to the diversity of choice of

an appropriate method, and indecision over whether to adopt the 'tried and trusted' approach or one that is more free and dynamic. The result has been that many translators of the Quran tend to preserve as much as they can of the essence of the text and attempt to keep as close as possible to the original.

2. The translation of metaphors in general and of Quran metaphors in particular goes beyond the mere replacement of lexical items, particularly when the two languages are incongruous, and specifically when there is lack of correspondence between the metaphors used. Word-for-word translation for instance, often leads to mistranslation and the distortion of the meaning. Moreover, it can create vagueness and ambiguity, and present a problem for the English reader who is searching for a clear understanding the metaphorical meaning of the text. According to this study, the selected translators may have resorted to use of word-for-word translation for the following three reasons:
  - a- the translator's loyalty to the Quran and eagerness to maintain the Quranic sense of the text;
  - b- the translator's inadequate understanding of the implicit meaning of the metaphors;
  - c- a lack of equivalence of the metaphors in the target language.
3. Translation of the Quran is a topic of great interest in the current, worldwide political and social climate, with a clear emphasis on ambiguity and misinterpretation as the major cause of many current conflicts of ideology and between civilisations. Translating sensitive texts is a complex venture and should be a team effort, rather than the job of a single individual, no matter how knowledgeable and skillful they are as translators. Therefore, this study believes

that improvement in translating metaphors of the Quran can be realised through the work of an effective team of experts. One approach to the translation of metaphor does not fit all contexts.

4. It is the translator's task to adjust, to interpret, and to accommodate the SL impact to best fit with the TL norms and usages, in order to illustrate the intended meaning. This study therefore takes the view that the process of translation in general is not merely a process of like-for-like conversion.
5. There is a clear evidence from the results obtained that there is agreement among the three selected translators about the method they use which is preserving the sense of the SL metaphors when transferring into TL.
6. Some of the key findings of the study confirm that the level of understanding on the part of the respondent differs from metaphor to metaphor. This may be due to a number of reasons, such as the different translation methods that each of the three translators has decided to adopt. Word-for-word translation for instance has frequently been used which in turn caused difficulties for English readers of the Quran in understanding and grasping the implicit meaning of the metaphor.
7. The study also shows that the use of a variety of English (such as the use of old English, ambiguous words, the complex word order, and translating the metaphor without considering the context) are not the only constraints that may make the metaphor inaccessible or difficult to understand. According to the findings of the questionnaire, other reasons (such as degree of cultural awareness) are also considered by many respondents as a serious challenge in understanding the metaphors of the Quran.

8. The findings suggest that the three selected English versions of the Quran do not present clear-cut translations, as although many readers believed that they understood the meaning of the metaphor, they had in fact guessed and stated a meaning different to that intended. For example, وما يستوي الاعمى والبصير 'Wama yastawee al-'aama waalbaseeru' 'the blind and the seeing are not alike' (Q35:19) Ali (1983) was understood literally or overtly by many respondents; in other words, the expression 'blind' was understood by many to mean and refer to 'a person who has lost their sight', while the expression 'the seeing' was taken literally to mean the person who can see.
9. The questionnaire responses reveal that although the three selected English translations are considered to be significant references for English readers (particularly as they are found in many academic libraries), they suffer a number of shortcomings – the use of old English, the use of complex words, focusing on the primary meaning without taking into account the context – and that all these may lead to a lack of sense and misunderstanding. Metaphors of the Quran therefore, should be rendered using plain and accessible English language in order to be understood by readers of English, whatever their level of education. All translations of the Quran should be user-friendly if they are to be fit for purpose.
10. The findings of this study reached the conclusion that if the translator fails to ascertain with confidence the implicit meaning of metaphors which s/he is attempting to translate, the reader cannot be expected to understand what the translators failed to in the first place.
11. Contributions to translation studies have played a crucial role in bridging the linguistic and cultural gaps between languages. Quran translation in general and

the translation of metaphors of the Quran in particular, however remain “*on the margin of the translation studies discipline*” (Moir, 2009:30). In other words, there is not enough attention paid translation studies. However, there is a consensus among scholars that translating metaphor is a problem, and many strategies have thus been produced in order to achieve the best results. However, from the point of view of this study, it is not possible formulate a universal approach (or ‘master plan’) to metaphor translation.

## **7.2 Recommendations**

The aim of this study is to examine the challenges faced by translators of metaphors in the Quran, and the flaws that may result. The intention is not to minimise the importance of the translations selected, as they provide a huge support and help for English readers, but it is rather a further step in the broadening of the debate on translating metaphorical verses of the Quran.

1. English translations of the Quran are existing to be helpful and useful to non-speakers of Arabic, to ensure they understand the Quran whatever their gender, religious, or level of education. Therefore, when translating the Quran in general and its metaphors in particular the translator should keep an open mind by transferring the Quran into English into simple language and preserving the sense in today’s context. Quran translators should ensure they have a clear grasp not only the theological aspects, but they should consider the broader aspects such as the linguistic and cultural aspects of the text.

2. Further research can be undertaken to include an investigation of all types of figurative speech and investigate the constraints in translating these by focussing on one chapter of the Quran in depth.
3. A comparative study between the three selected translations can be carried out in order to measure English readers' understanding of the metaphors in terms of comprehensibility, accuracy, fluency and style.
4. In order to save time and effort, it is recommended that translators of the Quran should update and improve the already-translated metaphors rather than starting new versions. The research suggests an appendix is written for each translation explaining the meaning of the metaphorical verses throughout, to inform English reader of the context, as well as the implicit meaning of metaphors.
5. The challenges encountered by translators of the Quran when translating its metaphors may be offset by the following:
  - a. Translators should identify and recognise the meaning of the metaphors in the context of each verse;
  - b. Translators should have a good background knowledge of the historical, linguistic and cultural aspects of each metaphor;
  - c. Translators should not rely on their personal understanding of the metaphors, but should support this understanding by consulting Quran exegeses to ensure that they convey the appropriate meaning in translation.
  - d. If translators have a number of alternatives open to them when translating a metaphor, they should choose the approach that presents the gist of what was said and preserves the sense of the original meaning, rather than the meaning of individual words.

6. The research can be extended by narrowing down the sample to include people who actually use translations of the Quran.

### **7.3 Practical implications**

The Quran abounds with metaphorical verses which reflect not only the uniqueness of its language but also the wisdom and message beyond the metaphor. These metaphors thus not only reflect the linguistic characteristics of the Arabic language, but also go further to represent the beliefs contained within and the cultural background to the text.

In the light of the limitations of the existing English versions of the Quran, and in the researcher's view, the process of translating metaphorical verses of the Quran can be enhanced as follows:

1. The challenge of transferring such metaphors into the target language may require the translator to distinguish between their literal and their implicit meaning. Recognising the implicit meaning of each metaphor needs to be the first step any translator of the Quran needs to take into consideration.
2. The debate regarding the best approach to the translation of metaphors of the Quran remains open – there is no universally-acceptable method of doing so. However, the following options may help to avoid word-for-word translation. The researcher suggests that the translator first looks for any correspondence between the SL metaphors and the TL metaphors. This presents two options: either the direct equivalent of a metaphor or the indirect equivalent of a metaphor. The first can be defined as an equivalent whose meaning is equally impactful to the TL readers as SL

readers. 'حتى يلج الجمل في سم الخياط' 'hatta yalija aljamalu fee sammi alkhiyati' literally 'until the camel can pass through the eye of the needle' for example conveys the sense of 'impossibility'. The English phrase 'when pigs fly' has a corresponding implication and also refers to 'impossibility', although the language used to convey the metaphors is completely different. This option can be adopted when the same SL metaphor exists in the TL. Indirect equivalence, however, refers to metaphors which exist in the SL but not in the TL. These metaphors may refer to the specific belief or culture, therefore, a brief interpretation and explanation is required.

3. The translator needs to recognise the cultural dimensions of the text. Some metaphors for instance, require information which date back to pre-Islamic belief and culture. This may require a good background of the history as well as of the culture of pre-Islamic
4. The translator of the Quran should show sensitivity when translating its metaphors by following these guidelines:
  - a. Avoiding the use of word-for-word translation as this may distract the reader's understanding, resulting in the original meaning being lost. Often only individual words are understood, and in many cases the metaphors themselves do not make sense.
  - b. Paying attention to the specific, cultural nature of some of the metaphors of the Quran, which may refer to beliefs, habits or attitudes (some which date back to pre-Islam).
  - c. Linguistic knowledge alone is not sufficient for translators of the Quran; any translator needs a comprehensive knowledge of the religious, rhetorical, and

cultural background in order to produce a readable, meaningful, and effective translation.

#### **7.4 Limitations of the study**

Any research is by its very nature limited. No research can be perfect and this study is no exception. Firstly, the researcher acknowledges that the response rate from the questionnaire sample is rather low. This is due to severe constraints beyond the researcher's control and which result from the sensitive nature of the topic. This is compounded by the fact that although initially the intention was to carry out interviews with imams who use the Quran in English translation, it proved impossible to determine their views accurately.

Secondly, there are numerous English versions of the Quran; however, it is beyond the scope of this study to assess all of them, and only three were selected. Moreover, it is also beyond the scope of this study to investigate all Quran metaphors; therefore, only twenty one were selected, investigated, and included in the questionnaire.

#### **7.5 Contribution to knowledge**

The translation of metaphor, in particular the metaphors of the Quran, has not received enough theoretical and practical attention in translation studies. It is therefore likely that distortions and constraints in their translation are found in most English translations of the Quran.

It is anticipated that this study will make a valuable contribution to knowledge of the discipline of translation studies in general, and the translation of the metaphors of the

Quran in particular. This contribution will be made by expanding and enriching the current literature in translation studies by suggesting a better understanding of metaphor translation. A further contribution will be made by the revealing of a practical implication of translating the Quran's metaphors. This is achieved by identifying the translation procedures used, in order to address the weaknesses in the translations being analysed. Contribution is also made by the suggestion of a practical framework for translating metaphors of the Quran. The suggested methods may lead to the production of more easily and accurately understandable translations, enabling the metaphors of the Quran to be transferred clearly and accurately, and achieve a high degree of appropriacy in terms of today's English language context.

However, pointing out the weaknesses of the three English translations does not mean that this study wishes to devalue or minimise the translations selected. To some extent, these translations are considered the most well-known versions of all translations of the Quran and the ones most used. However, despite great efforts to ensure plausibility, they still suffer from many translation problems that act as a barrier to understanding of the Quran, particularly in terms of its metaphors. This study has striven to present a valid and respectful assessment of these versions, to reveal such constraints that may contribute to the misunderstanding of the metaphors of the Quran, and to suggest a way forward to enhance both scholarly and practical understanding of the text and thus the religion itself.

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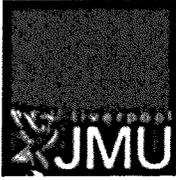
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## **Appendixes**

**Appendix 1: The questionnaire**

**Appendix 2: SPSS data**



Faculty of Business and Law- Languages

**Research Title:** Bridging the Gulf: Translating metaphors of the Quran.

.....

Dear Respondent,

I am currently undertaking research as a part of my PhD at Liverpool John Moores University. The following questionnaire aims to measure English speakers understanding of some metaphorical verses in three English translations of the Quran. Your participation, is therefore, very important in order to achieve the research aims of this study.

Please answer the questions in the space provided. Any additional comments or suggestions would be gratefully received. All responses will be treated in confidence. Thank you in advance for your cooperation

S. Najjar

**I- Respondent's Profile**

**Q1- Please tick one answer:**

**1. a- Where do you live?**

Liverpool     Manchester     others (please specify).....

**1. b- What is your first language?**

.....

**1. c - What is your level of Education?**

Left school at 16             A level             undergraduate level

Postgraduate level         other (Please specify) .....

**1. d - Are you?**

a Muslim             a non- Muslim

**1. e - How would you describe your knowledge of the Quran?**

Excellent     very good     good     poor     very poor

## II- The Questionnaire

Please read the underlined metaphorical verses carefully and answer the questions below.

### Verse 1 metaphor

“And let not thy hand be chained to thy neck nor open it with a complete opening, lest though sit down rebuked, denuded” (Q17: 29) Pickthall (2004).

**1.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**1.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**1.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

### Verse 2 metaphor

“To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin” (Q 7:40) Ali (1983).

**2.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**2.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**2.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 3 metaphor**

**“And every man -- We have fastened to him his bird of omen upon his neck; and We shall bring forth for him, on the Day of Resurrection, a book he shall find spread wide open”** (Q 17:13) Arberry (1996).

**3.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**3.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**3.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 4 metaphor**

**“And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing” (Q12:84) Pickthall (2004).**

**4.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**4.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**4.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 5 metaphor**

**“The blind and the seeing are not alike” (Q35:19) Ali (1983).**

**5.1 How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**5.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**5.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 6 metaphor**

**“O believers eschew much suspicion; some suspicion is a sin. And do not spy, neither backbite one another; would any of you like to eat the flesh of his brother dead? You would abominate it. And fear you God; assuredly God turns, and He is All-compassionate” (Q49:12) Arberry (1996).**

**6.1 -How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**6.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**6.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 7 metaphor**

**“Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth” (Q36:52) Pickthall (2004).**

**7.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**7.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**Q.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 8 metaphor**

**“Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never**

come out? Thus to those without faith their own deeds seem pleasing” (Q6:122) Ali (1983).

**8.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**8.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**8.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one).**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 9 metaphor**

**“Turn not thy cheek away from men in scorn” (Q31: 18) Arberry (1996).**

**9.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**9.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**9.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 10 metaphor**

**“For we shall charge thee with a word of weight” (Q73:5) Pickthall (2004).**

**10.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**10.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**10.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one).**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 11 metaphor**

**“These are they who have bartered Guidance for error. But their traffic is profitless, and they have lost true direction” (Q2:16) Ali (1983).**

**11.1-How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**11.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**11.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 12 metaphor**

**“Their sides shun their couches as they call on their Lord in fear and hope; and they expend of that We have provided them” (Q32:16) Arberry (1996).**

**12.1- How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**12.2- If you choose (a) or (b) please explain briefly what you have understood?**

.....

**12.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...). [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

### **Verse 13 metaphor**

**“On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved” (Q3:106) Pickthall (2004).**

**13.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]

c- I only understand the meaning of the individual words. [ ]

d- Does not make sense. [ ]

**13.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**13.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

1- The use of old English (thee, thou etc...) [ ]

2- The words used are very complex. [ ]

3- Words are translated out of context. [ ]

4- Complex word order. [ ]

5- Others (please specify) ..... [ ]

#### **Verse 14 metaphor**

**“A.L.R A Book which We have revealed unto thee, in order that thou mightest lead mankind of the depths of darkness into light” (Q14:1) Ali (1983).**

**14.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

a- I fully understand. [ ]

b- I fairly understand. [ ]

c- I only understand the meaning of the individual words. [ ]

d- Does not make sense. [ ]

**14.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**14.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 15 metaphor**

**“O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles. If you are defiled, purify yourselves; but if you are sick or on a journey, or if any of you comes from the privy, or you have touched women, and you can find no water, then have recourse to wholesome dust and wipe your faces and your hands with it”**

(Q5:6) Arberry (1996).

**15.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**15.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**15.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]

- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 16 metaphor**

**“My revelations were recited unto you, but ye used to turn back on your heels”  
(23:66) Pickthall (2004).**

**16.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**16.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**16.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 17 metaphor**

**“There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!”**

(Q22:11) Ali (1983)

**17.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**17.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**17.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 18 metaphor**

**“Your women are a tillage for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers” (Q2:223) Arberry (1996).**

**18.1 - How would you rate your understanding of the meaning of the above metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**18.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**18.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

### **Verse 19 metaphor**

**“You are those who love them though they love you not, and you believe in all the Scripture. When they fall in with you they say: we believe; but when they go apart they bite their finger-tips at you, for rage! Allah is aware of what is hidden in (your) hearts” (Q3:119) Pickthall (2004).**

**19.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**19.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**19.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 20 metaphor**

**“Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?” (Q67:22) Ali (1983).**

**20.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- c- I only understand the meaning of the individual words. [ ]
- d- Does not make sense. [ ]

**20.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**20.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

**Verse 21 metaphor**

**“And his fruit was all encompassed, and in the morning he was wringing his hands for that he had expended upon it, and it was fallen down upon its trellises, and he was saying, 'Would I had not associated with my Lord any one!'”**

(Q18:42) Arberry (1996)

**21.1 - How would you rate your understanding of the meaning of the underlined metaphor?**

- a- I fully understand. [ ]
- b- I fairly understand. [ ]
- d- I only understand the meaning of the individual words. [ ]
- c- Does not make sense. [ ]

**21.2- If you choose (a) or (b) please state briefly what you have understood?**

.....

**21.3- If you choose (c) or (d) what makes the metaphor difficult to understand? (You can tick more than one)**

- 1- The use of old English (thee, thou etc...) [ ]
- 2- The words used are very complex. [ ]
- 3- Words are translated out of context. [ ]
- 4- Complex word order. [ ]
- 5- Others (please specify) ..... [ ]

Thank you for your participation. Please feel free to add any further comments.

.....

**Appendix 2: SPSS data**

**Respondents' First Language**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid English	37	59.7	60.7	60.7
Others	24	38.7	39.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' Level of Education**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid A level	8	12.9	13.1	13.1
Undergraduate	15	24.2	24.6	37.7
Postgraduate	38	61.3	62.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Religion**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Muslim	51	82.3	83.6	83.6
Non Muslim	10	16.1	16.4	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' Quran knowledge**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	1	1.6	1.6	1.6
	very good	1	1.6	1.6	3.3
	Good	27	43.5	44.3	47.5
	Poor	25	40.3	41.0	88.5
	Very poor	7	11.3	11.5	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Verse 1 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully Understand	3	4.8	4.9	4.9
	I fairly understand	12	19.4	19.7	24.6
	I only understand the meaning of the individual words	34	54.8	55.7	80.3
	Does not make sense	12	19.4	19.7	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	8	12.9	53.3	53.3
	Incorrect explanations	7	11.3	46.7	100.0
	Total	15	24.2	100.0	
Missing	System	47	75.8		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	12	19.4	19.7	19.7
	N	49	79.0	80.3	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	14	22.6	23.0	23.0
	N	47	75.8	77.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	12	19.4	19.7	19.7
	N	49	79.0	80.3	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	19	30.6	31.1	31.1
	N	42	67.7	68.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	7	11.3	11.5	11.5
N	54	87.1	88.5	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Verse 2 metaphor: Respondents' level of understanding**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid I fully understand	27	43.5	44.3	44.3
I fairly Understand	22	35.5	36.1	80.3
I only understand the meaning of the individual words	9	14.5	14.8	95.1
Does not make sense	3	4.8	4.9	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The use of old English language**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	4	6.5	6.6	6.6
	N	57	91.9	93.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
3.3	Y	2	3.2	3.3	
	N	59	95.2	96.7	
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Other**

Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	21	33.9	42.9	42.9
	incorrect explanations	28	45.2	57.1	100.0
	Total	49	79.0	100.0	
Missing	System	13	21.0		
Total		62	100.0		

**Verse 3 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	10	16.1	16.4	16.4
	I fairly understand	22	35.5	36.1	52.5
	I only understand the meaning of the individual words	20	32.3	32.8	85.2
	Does not make sense	9	14.5	14.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English language**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	3	4.8	4.9	4.9
	N	58	93.5	95.1	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	7	11.3	11.5	11.5
N	54	87.1	88.5	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	6	9.7	9.8	9.8
N	55	88.7	90.2	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	13	21.0	21.3	21.3
N	48	77.4	78.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	10	16.1	16.4	16.4
N	51	82.3	83.6	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanations of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	20	32.3	64.5	64.5
	Incorrect explanations	11	17.7	35.5	100.0
	Total	31	50.0	100.0	
Missing	System	31	50.0		
Total		62	100.0		

**Verse 4 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	9	14.5	14.8	14.8
	I fairly understand	32	51.6	52.5	67.2
	I only understand the meaning of the individual words	17	27.4	27.9	95.1
	Does not make sense	3	4.8	4.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	4	6.5	6.6	6.6
	N	57	91.9	93.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	8	12.9	13.1	13.1
	N	53	85.5	86.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	11	17.7	26.8	26.8
	N	30	48.4	73.2	100.0
	Total	41	66.1	100.0	
Missing	System	21	33.9		
Total		62	100.0		

**Verse 5 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	29	46.8	47.5	47.5
	I fairly understand	26	41.9	42.6	90.2
	I only understand the meaning of the individual words	4	6.5	6.6	96.7
	Does not make sense	2	3.2	3.3	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	2	3.2	3.3	3.3
	N	59	95.2	96.7	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Correct explanations	18	29.0	32.7	32.7
Incorrect explanations	37	59.7	67.3	100.0
Total	55	88.7	100.0	
Missing System	7	11.3		
Total	62	100.0		

**Verse 6 metaphor: Respondents' level of understanding**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid I fully understand	22	35.5	36.1	36.1
I fairly understand	30	48.4	49.2	85.2
I only understand the meaning of the individual words	7	11.3	11.5	96.7
Does not make sense	2	3.2	3.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The use of old English**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanations of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	31	50.0	59.6	59.6
	Incorrect explanations	21	33.9	40.4	100.0
	Total	52	83.9	100.0	
Missing	System	10	16.1		
Total		62	100.0		

**Verse 7 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	11	17.7	18.0	18.0
	I fairly understand	29	46.8	47.5	65.6
	I only understand the meaning of the individual words	16	25.8	26.2	91.8
	Does not make sense	5	8.1	8.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	3	4.8	4.9	4.9
	N	58	93.5	95.1	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	7	11.3	11.5	11.5
	N	54	87.1	88.5	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	7	11.3	11.5	11.5
	N	54	87.1	88.5	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	54	87.1	88.5	98.4
	4	1	1.6	1.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanations o (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	17	27.4	42.5	42.5
	Incorrect translations	23	37.1	57.5	100.0
	Total	40	64.5	100.0	
Missing	System	22	35.5		
Total		62	100.0		

**Verse 8 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	10	16.1	16.4	16.4
	Ifairly understand	18	29.0	29.5	45.9
	I only understand the meaning of the individual words	24	38.7	39.3	85.2
	Does not make sense	9	14.5	14.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	55	88.7	90.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	55	88.7	90.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	10	16.1	16.4	16.4
	N	51	82.3	83.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	9	14.5	14.8	14.8
	N	52	83.9	85.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	11	17.7	18.0	18.0
	N	50	80.6	82.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct translations	9	14.5	33.3	33.3
	Incorrect translations	18	29.0	66.7	100.0
	Total	27	43.5	100.0	
Missing	System	35	56.5		
Total		62	100.0		

**Verse 9 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	12	19.4	19.7	19.7
	Ifairly understand	22	35.5	36.1	55.7
	I only understand the meaning of the individual words	18	29.0	29.5	85.2
	Does not make sense	9	14.5	14.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	55	88.7	90.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	8	12.9	13.1	13.1
	N	53	85.5	86.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	10	16.1	16.4	16.4
	N	51	82.3	83.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	4	6.5	6.6	6.6
	N	57	91.9	93.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	10	16.1	29.4	29.4
	Incorrect explanations	24	38.7	70.6	100.0
	Total	34	54.8	100.0	
Missing	System	28	45.2		
Total		62	100.0		

**Verse 10 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	3	4.8	4.9	4.9
	I fairly understand	15	24.2	24.6	29.5
	I only understand the meaning of the individual words	26	41.9	42.6	72.1
	Does not make sense	17	27.4	27.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	6	9.7	9.8	9.8
N	55	88.7	90.2	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	9	14.5	14.8	14.8
N	52	83.9	85.2	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	17	27.4	27.9	27.9
N	44	71.0	72.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	12	19.4	19.7	19.7
N	49	79.0	80.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	11	17.7	18.0	18.0
	N	50	80.6	82.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	4	6.5	22.2	22.2
	incorrect explanations	14	22.6	77.8	100.0
	Total	18	29.0	100.0	
Missing	System	44	71.0		
Total		62	100.0		

**Verse 11 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	14	22.6	23.0	23.0
	I fairly understand	22	35.5	36.1	59.0
	I only understand the meaning of the individual words	20	32.3	32.8	91.8
	Does not make sense	5	8.1	8.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	4	6.5	6.7	6.7
N	56	90.3	93.3	100.0
Total	60	96.8	100.0	
Missing System	2	3.2		
Total	62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	12	19.4	19.7	19.7
N	49	79.0	80.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	5	8.1	8.2	8.2
N	56	90.3	91.8	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	11	17.7	18.0	18.0
	N	50	80.6	82.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	2	3.2	3.3	3.3
	N	59	95.2	96.7	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	12	19.4	33.3	33.3
	Incorrect explanations	24	38.7	66.7	100.0
	Total	36	58.1	100.0	
Missing	System	26	41.9		
Total		62	100.0		

**Verse 12metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	6	9.7	9.8	9.8
	I fairly understand	12	19.4	19.7	29.5
	Neutral	1	1.6	1.6	31.1
	I only understand the meaning of the individual words	28	45.2	45.9	77.0
	Does not make sense	14	22.6	23.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	14	22.6	23.0	23.0
	N	47	75.8	77.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	14	22.6	23.0	23.0
	N	47	75.8	77.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	12	19.4	19.7	19.7
	N	49	79.0	80.3	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	10	16.1	16.4	16.4
	N	51	82.3	83.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	3	4.8	16.7	16.7
	Incorrect explanations	15	24.2	83.3	100.0
	Total	18	29.0	100.0	
Missing	System	44	71.0		
Total		62	100.0		

**Verse 13 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	27	43.5	44.3	44.3
	I fairly understand	30	48.4	49.2	93.4
	I only understand the meaning of the individual words	3	4.8	4.9	98.4
	Does not make sense	1	1.6	1.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	1	1.6	1.5	1.6
N	60	96.8	98.4	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid N	61	98.4	100.0	100.0
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	30	48.4	52.6	52.6
	incorrect explanations	27	43.5	47.4	100.0
	Total	57	91.9	100.0	
Missing	System	5	8.1		
Total		62	100.0		

**Verse 14 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	16	25.8	26.2	26.2
	I fairly understand	35	56.5	57.4	83.6
	I only understand the meaning of the individual words	6	9.7	9.8	93.4
	Does not make sense	4	6.5	6.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	4	6.5	6.6	6.6
	N	57	91.9	93.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	3	4.8	4.9	4.9
	N	58	93.5	95.1	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	5	8.1	8.2	8.2
	N	56	90.3	91.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	31	50.0	60.8	60.8
	Incorrect explanations	20	32.3	39.2	100.0
	Total	51	82.3	100.0	
Missing	System	11	17.7		
Total		62	100.0		

**Verse 15 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	25	40.3	41.0	41.0
	I fairly understand	27	43.5	44.3	85.2
	I only understand the meaning of the individual words	9	14.5	14.8	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid N	61	98.4	100.0	100.0
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	4	6.5	6.6	6.6
N	57	91.9	93.4	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Verse 16 metaphor: Respondents' level of understanding**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid I fully understand	18	29.0	29.5	29.5
I fairly understand	31	50.0	50.8	80.3
I only understand the meaning of the individual words	9	14.5	14.8	95.1
Does not make sense	3	4.8	4.9	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The use of old English**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid N	61	98.4	100.0	100.0
Missing System	1	1.6		
Total	62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	1	1.6	1.6	1.6
N	60	96.8	98.4	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	8	12.9	13.1	13.1
N	53	85.5	86.9	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	5	8.1	8.3	8.3
N	55	88.7	91.7	100.0
Total	60	96.8	100.0	
Missing System	2	3.2		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid N	60	96.8	100.0	100.0
Missing System	2	3.2		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Correct explanations	20	32.3	41.7	41.7
incorrect explanations	28	45.2	58.3	100.0
Total	48	77.4	100.0	
Missing System	14	22.6		
Total	62	100.0		

**Verse 17 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	16	25.8	26.2	26.2
	I fairly understand	28	45.2	45.9	72.1
	I only understand the meaning of the individual words	14	22.6	23.0	95.1
	Does not make sense	3	4.8	4.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	4	6.5	6.6	6.6
	N	57	91.9	93.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	8	12.9	13.1	13.1
	N	53	85.5	86.9	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	7	11.3	11.5	11.5
	N	54	87.1	88.5	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	1	1.6	1.6	1.6
	N	60	96.8	98.4	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	12	19.4	27.3	27.3
	Incorrect explanations	32	51.6	72.7	100.0
	Total	44	71.0	100.0	
Missing	System	18	29.0		
Total		62	100.0		

**Verse 18 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	9	14.5	14.8	14.8
	I fairly understand	23	37.1	37.7	52.5
	I only understand the meaning of the individual words	15	24.2	24.6	77.0
	Does not make sense	14	22.6	23.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	55	88.7	90.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	12	19.4	19.7	19.7
N	49	79.0	80.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	5	8.1	8.2	8.2
N	56	90.3	91.8	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid y	8	12.9	13.1	13.1
N	53	85.5	86.9	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	3	4.8	4.9	4.9
N	58	93.5	95.1	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Correct explanations	9	14.5	29.0	29.0
incorrect explanations	22	35.5	71.0	100.0
Total	31	50.0	100.0	
Missing System	31	50.0		
Total	62	100.0		

**Verse 19 metaphor: Respondents' level of understanding**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid I fully understand	16	25.8	26.2	26.2
I fairly understand	24	38.7	39.3	65.6
I only understand the meaning of the individual meaning	15	24.2	24.6	90.2
Does not make sense	6	9.7	9.8	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	2	3.2	3.3	3.3
	N	58	93.5	95.1	98.4
	4	1	1.6	1.6	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	6	9.7	9.8	9.8
	N	55	88.7	90.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	9	14.5	14.8	14.8
	N	52	83.9	85.2	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	5	8.1	8.2	8.2
N	56	90.3	91.8	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	4	6.5	6.6	6.6
N	57	91.9	93.4	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Correct explanations	10	16.1	25.0	25.0
incorrect explanations	30	48.4	75.0	100.0
Total	40	64.5	100.0	
Missing System	22	35.5		
Total	62	100.0		

**Verse 20 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	5	8.1	8.2	8.2
	I fairly understand	23	37.1	37.7	45.9
	I only understand the meaning of the individual words	20	32.3	32.8	78.7
	Does not make sense	13	21.0	21.3	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	3	4.8	4.9	4.9
	N	58	93.5	95.1	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	11	17.7	18.0	18.0
	N	50	80.6	82.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	10	16.1	16.4	16.4
N	51	82.3	83.6	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	13	21.0	21.3	21.3
N	47	75.8	77.0	98.4
4	1	1.6	1.6	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	9	14.5	32.1	32.1
	Incorrect explanations	19	30.6	67.9	100.0
	Total	28	45.2	100.0	
Missing	System	34	54.8		
Total		62	100.0		

**Verse 21 metaphor: Respondents' level of understanding**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I fully understand	4	6.5	6.6	6.6
	I fairly understand	9	14.5	14.8	21.3
	I only understand the meaning of the individual words	34	54.8	55.7	77.0
	Does not make sense	14	22.6	23.0	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The use of old English**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Y	3	4.8	4.9	4.9
	N	58	93.5	95.1	100.0
	Total	61	98.4	100.0	
Missing	System	1	1.6		
Total		62	100.0		

**The words used are very complex**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	19	30.6	31.1	31.1
N	42	67.7	68.9	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Words are translated out of context**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	12	19.4	19.7	19.7
N	49	79.0	80.3	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Complex word order**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	18	29.0	29.5	29.5
N	43	69.4	70.5	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Others**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Y	2	3.2	3.3	3.3
N	59	95.2	96.7	100.0
Total	61	98.4	100.0	
Missing System	1	1.6		
Total	62	100.0		

**Respondents' explanation of (correct/incorrect)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Correct explanations	9	14.5	64.3	64.3
	Incorrect explanations	5	8.1	35.7	100.0
	Total	14	22.6	100.0	
Missing	System	48	77.4		
Total		62	100.0		