

## Two English Translations of Arabic Metaphors in the Holy Qura'n

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### Abstract

Metaphor is an expression in everyday life in languages to compare between two dissimilar things. It signifies a situation in which the unfamiliar is expressed in terms of the familiar. In addition, it is a central concept in literary studies. The present paper aims at investigating metaphors imbedded in two translations of Holy Quran (HQ). The first is the Translation of the Meanings of the Noble Qur'an in the English Language by Mohammad Al Hilali and Mohammad Khan, and the second is the English Translation of the Holy Qura'n by Talal Itani. The researcher selected (10) Holy Verses metaphors to be analyzed and investigated. Metaphor types were categorized by an assessment of the two translations followed by a discussion between the two versions of translation.

Key words: Holy Qura'n, holy Verses, metaphor, metaphor types.

## 1. Introduction

The creative studies by Lakoff & Johnson (1980) regarding metaphor were highly respected, but they are not without critics. Haser (2005) has assessed the arguments laid down by these two language experts. The various views on how metaphor is defined only illustrate the complexity of metaphors. There is a considerable debate on the definition of metaphor.

### *Metaphor and Definitions*

The term metaphor is derived originally from the Greek word *metaphora* which means "to carry over" or "to transfer" (Al-Zoubi et al, 2006:230). They continue that the metaphor concepts are derived from the original meaning of 'free' and 'transferred'. Lakoff & Johnson (1999) maintain that metaphors are human means by which experiences are organized and conceptualized. The two also share the idea that language, whether literal or non-literal, provides a way through which to comprehend, express and describe reality. Lakoff (2002) indicates that no one can imagine any language without metaphor, so it has an inherent value in the use of any language. A study by Steen *et al.* (2010) shows that nearly one from seven and a half lexical units in the British national corpus are related to a metaphorical mapping structure. Lakoff (2002) says that 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". On the persistence of metaphor in everyday expression and comprehension, Derrida (1982) claims that metaphor is a power that shapes behavior and, thus, it is a continuous process by which concepts and views are generated. One of the simplest definitions, from a translation perspective, is put by Newmark (1988:104) who argues that "metaphor could be any figurative speech: the translation sense of a physical word; the personification of an abstraction; the application of a word or collocation to what it does not literally denote, i.e. to describe one thing in terms of another". For example, *it's raining cats and dogs, their home was a prison.*

Corradi Fiumara (1995) states that the language of human physical interaction is largely metaphorical. In her own words, she described the language of human communication as a "constant weaving and reweaving of metaphorical contexts in which life and language join together in a metabolic process which extends from the extremes of impeding inner life to the enhancement of self-creation" (p. 142).

### *Functions and Types of Metaphor*

Newmark (1988) says that metaphor can function as a means of formatting language in order to describe a certain concept, an action or an object to make it more comprehensive and accurate. He considers two functions for metaphor:

- The rhetorical (content) function; is used to make a comparison between two different concepts that share a feature or a property in order to reveal the senses. Metaphor is also considered as a decorative addition to the ordinary plain speech. It is also used at certain times to achieve aesthetic effects (ibid).
- The cognitive (form) function; is used as a means of formatting language in order to describe a certain concept, an action or an object to make it more comprehensive and accurate. In this case, it focuses on the denotation rather than the connotation of the metaphor that addresses the receptor, to highlight its cognitive function (p: 105).

To illustrate more, Seitz (1998) indicates that the cognitive function known as the symbol system view, provides the latest and perhaps the most suitable exposition of metaphor, it

involves transfer of metaphorical meaning. On the other hand, Goodman (1976) states that symbol systems go beyond language, into music, performance, and visual arts, and even in ordinary gestures. For instance, pictures can convey emotions and feelings; hence there can be a good case for pictorial or nonverbal metaphors. On other words, the cognitive function is usually used in a textbook, while the rhetorical function often appears in sound-effect in advertisements, popular journalisms, art-for-art's sake works, or pop songs (ibid).

Regarding metaphor types, Larson (1984:87) argues that metaphors are either dead or living; the dead metaphors are the expressions with conventional rhetorical usage of language, whose existence can hardly be sensed when hearing or reading them such as; *the face of the moon* "وجه القمر" and *the hand of the fate* "يد القدر". Whereas, the live metaphors are the expressions temporarily created by authors or speakers, which can inspire readers or audiences rich imagination; *rained pearls and watered flower* "امطرت لؤلؤا وسقت وردا" that means *tears* as a pearls and *cheeks* as red flowers.

Another classification of metaphor is that of Newmark (1988:105-113) classifies six types of metaphors such as; dead metaphor, which is a universal one, e.g., *head department*, *valuable data*, *white hands*. Cliché metaphor, which is used as a substitute for a particular idea, without matching the facts of the matter.

A number of studies about metaphor were done. Metaphors had been observed in jurisprudence (Archer & Cohen, 1998), in international relations (Marks, 2001). Musolff (2003) surveyed the use of health and illness as conceptual metaphors in national public debate. The resistance of metaphors in the military hierarchy and in the conduct of war (Lakoff, 2001; Lakoff, 2002; Bates, 2004).

Aside from war metaphors, Koller (2003, 2004) also discussed the persistence of sports and evolutionary struggle metaphors in business media discourse. Smith (2005) discussed the persistence of metaphors in one of business' primary concerns, namely negotiation. Early recognition of metaphors in the course of a deal can bring full awareness of the intentions and implied suggestions of the other party. With the resulting knowledge of each other's positions, the author advised that both parties can better explore other options and opportunities for mutual advantage or compromise.

Similar studies by Öztel & Hinz (2001) supported also the role of metaphors in effecting organizational change. In their study, Danish sugar factories, advised the use of metaphor, with their colorfulness and imagery, in cultivating emotions and imparting learning, consciously or otherwise, to employees.

Metaphors have long infiltrated the other aspects of business as well, beyond management, organization, workplace conditions, bargaining and negotiation and marketing. Gibson & Zeilmer (2001) recognized the extensive use of metaphors in the characterization of services offered, particularly factory and drama metaphors. Walters-York (1996) on the other hand, observed the occurrence of metaphors in the sphere of accounting. Metaphors are also well-examined in the domain of economics (Kendall, 2005; White, 2003). White (2003) focused on the metaphorical roots of the concept of growth, which is an all-too important term in the discourse of economics.

Moreover, Ricoeur (1975) states that language is an efficient means for protecting information and culture. It reflects the real face of the society. As part of language, metaphor is associated with the nation's culture, customs, religion, and history. Ricoeur introduces two theories on metaphors; tension theory and substitution theory. Metaphors in both of them could be discussed as how they are formed and identified in a particular text. The tension theory is

related to semantics, while the substitution is related or connected to semiotics. Ricoeur indicates that the formal or tension theory geared toward focusing on the "production of metaphor within the sentence taken as a whole..." whereas, the latter is defined by him as the "meaning effect at the level of the isolated word" (ibid:4).

Nida and Taber (1982) also added that metaphor is affected by the cultural features of a language which refer to an extended concept of 'culture' i.e. the nation's cultural traditions, customs, norms, history, geography, economy, social system and religion, all pose influence on the phenomenon of metaphor. While Will (2001) indicates that different nations have different cultures, behaviors, beliefs, perceptions, values and thoughts, which affect the language systems, and so every language is characterized by its own distinctive traditions, beliefs, and customs.

Last but not least, metaphor is used in our daily life as conventional ones. Metaphor is rooted in the culture, practices, and beliefs of language users, but the issue is how a metaphor can be identified and understood. Identifying metaphor in a sentence is complex, it needs an extensive analysis. A number of scholars such as (Ricoeur,1975; Nida and Taber,1982;and Will, 2001) identify the cultural features of metaphor. On the other hand, researchers such as (Gibson & Zeilmer , 2001; Öztel and Hinz, 2001; Kendall, 2005; and White, 2003) identify economic and organizational metaphors, reflecting the importance of language within organizational research that has been grown in the recent years.

### ***Strategies and Models for Metaphor Translation***

Due to the importance of translating metaphors, a number of strategies and procedures were set up by a number of scholars such as (Newmark, 1981; Den Broeck, 1981).

Newmark (1981:88) set up a number of strategies to translate metaphor as follows:

1. Reproducing the same image in the TL literally.
2. Replacing the image in the SL with a standard TL image.
3. Translating metaphor by simile and sense, or converting it to sense.
4. Reproducing the same metaphor combined with sense.
5. Dropping the metaphor completely.

Similarly, the strategies of literal translation, substitution, and paraphrasing are suggested by Den Broeck (1981:74). He says that "a metaphor translated literally when both SL tone and SL vehicle are rendered into the target language". He continues that "a metaphor is paraphrased whenever it is rendered by a non-metaphorical expression in the TL". On the other side, it is substituted when "the SL vehicle is replaced by a different TL vehicle with more or less the same sense" (p:4). On the other hand, Den Broeck signs out that metaphor is governed by translation rules, he believes that a theory of translation "cannot be expected to specify how metaphors should be translated", instead a theory of translation can "set up models according to which the observable phenomena can properly be described"(p:78). He takes into account the laws of translatability, e.g., the type of the two languages, the cultures, and the contact between them.

After all he set the following model when translating metaphor:

1. Predictions of when metaphors can be rendered from one language to another.
2. Descriptions of how "metaphors are to be translated in order that optimal correspondence between SL text and TL text may be established" (p: 79).

### Translating Metaphor from Arabic into English

Al-Zoubi *et al* (2006) state that translating metaphor is a difficult practical process that translators face while translating metaphor from English into Arabic. A metaphor is sometimes confused with a simile especially for translators who may translate metaphor into simile or vice versa. However, it is not too difficult to decide the case of simile because of the correlative existence of the simile markers like "as, similar to and like" which are not found in metaphor. Simile is usually used to make a picture more emphatic or vivid, e.g. "he is as cowardly as a hen", "she is like a rose" and "it is as white as snow". Thus, a simile can be defined as a figure of speech in which two essentially unlike things are compared to each other in at least one feature, using words such as "like", "as", or "similar to". For example, *his heart is as hard as a rock, her face like the sun*.

Many traditions and customs in Arab culture are quite different from those in the west, but both languages use metaphors in such a way that confirms universal conventional images and attitudes, and so generate similar metaphors. Indeed, such metaphors are the summary of the same human experiences in various cultures.

Regarding Holy Quran (HQ), it is considered the most rhetorical holy book; it is a challenge for the whole world. Allah sent His HQ to His Messenger with an Arabic tongue, it is full of rhetorical styles that cannot be compared to any holy scripture as Allah said in the second surah, verse 23: "فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" that translated as: *produce a surah of the like thereof and call your witnesses besides Allah, if you are truthful*.

#### 1.1 Problem of the Study

Despite the previous studies dealing with metaphor, research in translating metaphor has not been given adequate attention. Most of the previous studies focused on translating metaphor within business, economic and other fields. Similarly, the translations of the HQ were discussed and analyzed by different translators, but studies about translating metaphor in the HQ is insufficient and less discussed. Essentially, the researcher found that it is important to investigate the translation of metaphorical expressions in the HQ, from Arabic into English. In this regard the present study may shed light on the significance of metaphor in the HQ.

#### 1.2 Research Objectives:

The study has the following objectives:

1. To compare two translations for metaphor expressions in the HQ.
2. To investigate the different types of metaphor in the HQ expressions.

#### 1.3 Research Question:

The present study hopes to answer the following question:

*To what extent do the two translations of HQ can cover the accurate meaning of the Arabic metaphors, and the methods that were followed in translating them?*

#### 1.4 Research Significance

The importance of the study is derived from its subject, as it searches a very accurate issue in translation. Regarding the researcher's knowledge, it is from the first studies that dealt with Arabic-English metaphor at the national level. As no previous studies have attempted to answer the question posed, I believe that a study of this type will shed more light on the interaction between English and Arabic metaphors. It is hoped, this study could provide a deeper

understanding of Arabic and English metaphor, it could contribute to enhancing the field of research in metaphor translation of the HQ, taking into account different translations. Consequently, the phenomenon of metaphor translation ought to be studied.

### ***1.5 Limitations of the Study***

The study is limited to two translations of the HQ from Arabic into English. It is also limited in analyzing the metaphorical expressions in some of the HQ verses.

## **2. Methodology**

The study is an analytical one. This section deals with the following:

### ***2.1 The Sample of the Study***

Two English translations of the HQ were chosen, the first is *the Translation of the Meanings of the Noble Qura'n in the English Language* by Mohammad AlHilali and Mohammad Khan, and the second one is the *English Translation of the Holy Qura'n* by Talal Itani. Then, a sample of 10 Holy verses with their English translations was selected to be compared and analyzed.

### ***2.2 Data collection***

An Arabic list of 20 Holy verses embedded metaphors was set up. Two translations from the two versions of Holy Quran were written for each verse in a list. For more validity, the list of Holy verses was exposed to "a panel of judges" from the English Language Department at Yarmouk and Jadara Universities in Jordan, who are professional in English-Arabic translation. They were asked to write in detail their comments. Their comments and suggestions were taken into consideration, followed by setting up a final version of ten verses as in Appendix A

### ***2.3 Analytical Method***

As previously mentioned, ten verses were used and set in a list as in Appendix A. The following steps were followed to analyze them:

- Taking the whole verse or a part of it, the one that contains metaphorical terms or expressions to be studied in any Islamic reference. e.g., *Al- Jalalain-Interpretation* book.
- Determining the metaphor in the verse.
- Trying to know its translation method as the above model suggested by Newmark (1981:88) in translating metaphors.
- Comparing the two translations taken into account; the original meaning of the metaphor, the suitable words and expressions used in translating metaphors, the strong rhetorical in the translated verse, and its relation in interpretation books.
- Assessing the whole translation in sum.

## **3. Results and Discussions**

To answer the question of this study: *To what extent do the two translations of HQ can cover the accurate meaning of the Arabic metaphors, and the methods that were followed in translating them?*

The researcher analyzes the Arabic Holy verses and their translations as follows:

The Arabic verse " وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ " was translated by the first translators Al Hilali and Khan: " *And think not Allah to be heedless of what the unjust do. He only respites them to a day when the eyes will stare (in terror)*". The second translation is by Itani: " *Do not ever think that God is unaware of what the wrongdoers do. He only defers them until a Day when the sights stare*".

The Arabic metaphor was translated into English by Al Hilali and Khan as "a day when eyes will stare in horror", while it was translated by Itani as; " *the day when the sights stare*". They used different English terms in their rendering. "Eyes", and "sights". The first translator used "eyes", and the second translator used "sights" for the term الأبصار. It was translated from metaphor to metaphor in English, they translated the metaphorical expression literally.

The Holy verse " وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ " was translated by the first translators as; *not alike are the blind and the seeing*. The second translator translated it as; *not equal are the blind and the seeing*. The *blind* الْأَعْمَى and the *seeing* الْبَصِيرُ are two metaphors that indicate the *disbeliever in Islamic Monotheism*, and the *believer in Islamic Monotheism* respectively. Their translation meets the Arabic interpretation in 'Al-Jalanain-Interpretation of the Holy Quran' لا يستوي الكافر مع المؤمن. Both translations have a similar meaning.

The Holy verse: إِنَّ الَّذِينَ يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَّا يَشَاءُ اللَّهُ . The Arabic metaphor expression was translated literally by the two translators as; *The hand of Allah (God) is over their hands*. It is translated here literally from Arabic metaphor into English metaphor. But it means that the domination of Allah is over everything, which meets 'Al-Jalanain-Interpretation', Allah blesses the believers' pledge (Bai'ah) with Prophet Mohammad. He rewarded them a close victory (the conquest of Mecca).

The metaphor in the Holy verse (51:41) وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ was translated by the first translators as; *And in 'Ad (there is also a sign) when We sent against them the barren wind*. The الرِّيحَ الْعَقِيمَ rendering here is the *barren wind*. Here the *destructive wind* is likened a *sterile woman* امرأة عقيمة.

The Holy verse was translated by the second translator as; *and in Aad. We unleashed against them the devastating wind*. The wind without benefit that does not carry rain nor pollinates trees الرياح التي لا خير فيها لا تحمل مطرا ولا تلتفح شجرا. In other words, *the fatal wind* الريح المدمرة. Their translation meets the Arabic interpretation in 'Al-Jalanain- Interpretation'.

The underlined metaphorical expression in the Holy verse حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ " was translated by the first translators as; *until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night) at dawn*. It was translated by the second translators as; *until the white streak of dawn can be distinguished from the black streak*. The two metaphors were translated literally by both translators, but the first translators explained the meaning of these metaphors between brackets. They indicate light النهار and night الليل. An English reader can not understand the metaphorical meaning here. As this Holy verse is set up within Islamic Pillars أركان الاسلام. The meaning is that the *white day and its light* are equated with the white thread, and the *blackness in the night and its darkness* are likened to a black thread,

The Holy verse " مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ " was translated into English by Al Hilali and Khan as; *hastening forward with necks outstretched, their heads raised up towards the sky, their gaze returning not towards them and their hearts empty (from thinking because of extreme fear)*. The second translation by Itani is *"their necks outstretched, their heads upraised, and their gaze unblinking, their hearts void"*. Their rendering meets the Arabic interpretation in 'Al-Jalalain-Interpretation' as: مسرعين رافعين رؤوسهم إلى السماء وطرفهم أي (بصرهم) وقلوبهم خالية من العقل من شدة الفزع.

The Holy metaphor وَأَفْئِدَتُهُمْ هَوَاءٌ was translated by Al Hilali and Khan as *their hearts empty (from thinking because of extreme fear)*. Their translation explained the real metaphor of empty as the hearts here are likened to an empty place. On the other hand, the second translation *their hearts void*, gives the same meaning without clarification.

The Holy verse " إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا " was translated by the two translators as in Appendix A. The Arabic metaphor وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ was translated into English by Al Hilali and Khan as *"the eyes grew wild and the hearts reached to the throats"* that means in Arabic ازدادت حيرة العيون والقلوب بلغت ازدادت حيرة العيون وحيرتها من شدة الخوف, الحناجر, and was translated by Itani into English as *"the eyes became dazed, and the hearts reached the throats"* that expresses ذهول العيون وحيرتها من شدة الخوف. It was translated from a metaphor into a metaphor. Their rendering could be seen by the Arabic interpretation in (Al-Jalalain) as: مالت الأبصار عن كل شيء إلى عدوها من كل جانب وبلغت القلوب الحلقوم من شدة الخوف that means in English; *the vision has tended from anything except to the enemy from all sides, and the hearts reached the throats of the intensity of fear*

Here the metaphorical expression مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ, mirrored the status of Al-Ahzab (various tribes) that fought Prophet Mohammad and the believers. The Arabic metaphorical expression وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ expressed the status of the hypocrites المنافقين and the Arabic metaphoric expression الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا signifies the *weak of faith* ضعيف الإيمان.

The Holy verse " هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا " was translated by both translators as shown in Appendix A. The Arabic metaphor was translated into English by the first translator as *"shaken with a mighty shaking"*. The second translator translated this expression as *"were shaken most severely"*. Their English translation meets the Arabic interpretation in (Al-Jalalain) as: اهتزوا من شدة الفزع. The SL metaphor was translated into a TL metaphor. Both of them have a similar rendering in English.

The Holy verse " أَفْمَنْ أَسَّسَ بِنِيَّةٍ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَن أَسَّسَ بِنِيَّةٍ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ " was translated as in Appendix A. The Arabic metaphor أَسَّسَ بِنِيَّةٍ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ was translated into English by the first translators as; *who laid the foundation of his building in piety* that signifies the believers who fear Allah and follow His instructions. On the other hand, the Arabic metaphor مَنْ أَسَّسَ بِنِيَّةٍ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ *who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down*. This metaphorical expression indicates disbelievers who disobey Allah and His instructions, thus, their punishment is hell. The second translator gave a similar interpretation with different synonymy as; *who founds his structure upon piety and acceptance from God is better, or he who founds his structure on the brink of a cliff that is about to tumble*. Their rendering meet the Arabic interpretation in (Al-Jalalain) as: أفمن أسس بنيانه على تقوى ومخافة الله خير

. أمن أسس بنيانه على طرف مشرف على السقوط. Both of them have a similar translation, and the metaphor was translated into metaphor.

The Holy verse " **وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِى صَغِيرًا** " was translated by the first translators as; *And lower to them the wing of submission and humility through mercy*, while the other translation is; *And lower to them the wing of humility, out of mercy*. The Arabic metaphor here is embedded in *the wing of the bird* جناح الطائر. The wing is used in Arabic as a metaphor in many expressions just as in English language. The far meaning here is evidence in obeying our parents and to be humble with them, saying nothing to annoy them. Their rendering meets the Arabic interpretation in (*Al-Jalalain*) as; *ألين لهما جناحك الذليل من الرحمة لرفقتك عليهما*

#### 4. Conclusion

To conclude, the translations of Arabic metaphors in the chosen Holy verses by both translators are accurate and precise. Both of them followed the literal method as reproducing the same image in the TL which lies under the semantic type. Al Hilali and Khan were distinguished in their translation by following another style named *converting a metaphor to sense*. In other words, the two translators used different synonymies, which basically could cover the real interpretation of the underlined metaphors in Holy verses. In the light of the results, it is recommended to focus on translating metaphor embedded in Holy Quran and Prophetic speeches. By this way, conducting researches and studies within this subject will be enhanced and encouraged.

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Appendix A  
Holy verses of the Quran and their translation

The second translation	The first translation	The Arabic verse
Do not ever think that God is unaware of what the wrongdoers do. He only defers them until a Day <u>when the sights stare.</u>	Consider not that Allah is unaware of that which the <i>Zalimoun</i> do, but he gives them respite up to a Day <u>when the eyes will stare in horror</u>	وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (14:42)
Their _____ necks <u>outstretched, their heads upraised, their gaze unblinking, their hearts void.</u>	They will be hastening forward with <u>necks outstretched, their heads raised up towards the sky, their gaze returning not towards them and their hearts empty.</u>	مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ (14: 43)
When they came upon you, from above you, and from beneath you; <u>and the eyes became dazed, and the hearts reached the throats, and you harbored doubts about God.</u>	When they came upon you from above you and from below you, <u>and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.</u>	إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاعَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَطَّنُونَ بِلَّهِ ( 33:10 الطُّرُونَا )
There and then the believers were tested, <u>and were shaken most severely.</u>	There, the believers were tried <u>and shaken with a mighty shaking.</u>	هَذَاكَ ابْتَلَىٰ أَلَمٌ وَمِنُونَ وَزُلْزِلُوا زِلْزَالًا ( 33:11 شَدِيدًا )
Is he <u>who founds his structure upon piety and acceptance</u> from God better, or he who founds his structure on the brink of a cliff that is about to tumble, so it tumbles	Is it then, <u>who laid the foundation of his building in piety to Allah and (His) Good Pleasure, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumple down, so that it crumpled to pieces with him into the</u>	أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِن اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَن أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأَنْهَارٍ يَهِي فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (9:109)

<p>with him into the Fire of Hell? God does not guide the unjust people.</p>	<p>Fire of Hell. And Allah guides not the admit them to His Mercy.</p>	
<p>And lower to them the wing of humility, out of mercy, and say, "My Lord, have mercy on them, as they raised me when I was a child."</p>	<p>And lower unto them the wing of submission and humility through mercy, and say: My Lord, bestow on them Your Mercy, as they did bring me up when I was young.</p>	<p>وَآخِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (17:24)</p>
<p>Not equal are <u>the blind</u> and <u>the seeing</u>.</p>	<p>Not a like are <u>the blind</u> and <u>the seeing</u>.</p>	<p>وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ (35:19)</p>
<p>Those who pledge allegiance to you are pledging allegiance to God. <u>The hand of God</u> is over their hands. Whoever breaks his pledge breaks it to his own loss. And whoever fulfills his covenant with God, He will grant him a great reward</p>	<p>Verily, those who give <i>baiah</i> (pledge) to you (O Mohammad صلى الله عليه وسلم), they are giving <i>baiah</i> to Allah. <u>The hand of Allah</u> is over their hands. Then whoever breaks (his pledge), breaks it only to his own harm; and whoever fulfills his what he has covenanted with Allah, He will bestow on him a great reward.</p>	<p>إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يُوَفِّئِهِ أَجْرًا عَظِيمًا (48:10)</p>
<p>And in Aad. We unleashed against them <u>the devastating wind</u>.</p>	<p>And in 'Ad (there is also a sign) when We sent against them <u>the barren wind</u>.</p>	<p>وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (51:41)</p>
<p>And eat and drink until the <u>white streak</u> of dawn can be distinguished from <u>the black streak</u>.</p>	<p>And eat and drink until the <u>white thread</u> (light) of dawn appears to you distinct from the <u>black thread</u> (darkness of the night) at dawn.</p>	<p>وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (2:187)</p>