



Structural Metaphors in The Glorious Qur'an with Reference to Their Realizations in English

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المستخلص

تستقصي الدراسة الحالية الاستعارة النبوية ضمن النظرية العرفانية في القرآن الكريم . تستخدم الاستعارة النبوية ، بوصفها نوعا من انواع الاستعارة المفهومية، لفهم و تجريب المفاهيم المجردة عن طريق مفاهيم أكثر وضوحا حيث تؤدي لفهم وتوسيع معرفتنا وتجاربنا.

تؤدي الاستعارة النبوية وظيفة مهمة في القرآن الكريم خصوصا أنه يمتاز بأسلوبه الفريد وجمالية وبلاغة بنيته فهي تلعب دورا أساسيا في فتح آفاق جديدة للقراء لفهم المعنى العميق للآيات القرآنية التي تستخدم استعاريا لإعطاء دلالات فكرية ونفسية وجمالية للنص القرآني. ولغرض اجراء هذه الدراسة فقد تم اختيار تسعة أمثلة للاستعارة النبوية من القرآن الكريم درست مع ترجماتها من قبل ثلاث مترجمين للتأكد من مدى استخدام المترجمين للاستعارة النبوية في التراجم. تم اختيار ثلاث ترجمات وهي (1930), Ali (1987) Pickthall (1996 and Al-Hilali and Khan). لبلوغ أهداف الدراسة الحالية، تفترض الدراسة بان : الاستعارة النبوية شائعة الاستخدام في القرآن الكريم كما وانها تستخدم في القرآن الكريم لتسهيل فهم المفاهيم المجردة بمفاهيم ملموسة. تستخدم الاستعارة النبوية في القرآن الكريم وانها تستخدم لتبليغ بعض المعاني البلاغية المحددة. أهم ما توصلت اليه الدراسة :إن الاستعارة النبوية لها دور حاسم في تحديد المعنى الدقيق للنص القرآني كما اظهرت الدراسة ان الدلالة الفكرية كانت الاكثر شيوعا من بقية انواع الاستعارة النبوية في القرآن الكريم.

Abstract

This study sets out to investigate structural metaphors in The Glorious Qur'an within the framework of conceptual metaphor theory. It represents part of our experience from a cognitive semantic perspective. Structural metaphors are used to structure and understand the abstract concepts in terms of more clear and delineated ones. Structural metaphors perform an important function when they are used in The Glorious Qur'an, in that It is characterized by Its uniqueness, style and its aesthetic and rhetoric structures. Structural metaphors play an essential role in opening new horizons for readers to understand the deeper meanings of the Qura'nic Ayas which are used metaphorically in order to give a specific significance whether intellectual, psychological or aesthetic. This study comes to investigate structural metaphors in The Glorious Qur'an. It is hypothesized that structural metaphors are commonly used in The Glorious Qur'an. Structural metaphors are used in The Glorious Qur'an to facilitate the understanding of abstract concepts in terms of concrete ones. It is also hypnotized that the use of structural metaphors in The Glorious Qur'an is meant to meet specific rhetorical meanings.

To carry out the present study, nine Ayas from The Glorious Qur'an are studied with the analysis of three different translations to check to what extent these translations give equivalent translations to structural metaphors. These translations are Pickthall (1930), Ali (1987) and Al-Hilali and Khan (1996). The most important conclusions of this study are: 1) structural metaphors have a decisive role in determining the precise meaning of the Qur'anic texts and 2) among the semantic significances employed by these metaphors, intellectual significances are used abundantly.

Key Words: *Structural Metaphors in The Glorious Qur'an, Conceptual Metaphors, Metaphor, Semantic Significance, Translation.*

1. Introduction

Metaphor provides another way for comprehending and elaborating our knowledge and experience. It is used in presenting the processes of conceptual mapping which are deepened in our cognitive

mechanisms. Conceptual Metaphor Theory (henceforth, CMT) tries to explain how the mind of the language user is structured and how it deals with abstract concepts by understanding and talking about them in terms of physical things. Conceptual metaphors depend on our conceptual (everyday experience) in relation to the linguistic system in order to complete the image in mind of any person. Meaning in cognitive semantics (henceforth, CS) is based on conventionalized conceptual structure, thus mental categories which people have shaped from their experience of the external world are reflected by a cognitive domain to contain the semantic structure (Saeed ,2003:342).The miraculous nature of the Glorious Qur'an is represented by its language. This language, unlike ordinary language, underlies a variety of meanings. Rhetoricians and linguists have shown an increasing interest in it. To the best of researcher's knowledge no previous study has tackled structural metaphors in The Glorious Qur'an. The present study is an attempt to full this gap.

The current study is confined to the study of structural metaphors in The Glorious Qur'an from a cognitive function perspective. No reference will be made to metaphor from a traditional perspective. For conducting the present study, three translations of The Glorious Qur'an are chosen they are Pickthall (1930), Ali (1987) and Al-Hilali and Khan (1996).

2. Metaphor Between Traditional and Cognitive Theories

In traditional theories of metaphor, there are two basic theories: substitution theories and interaction theories. All these theories share the same basic idea that metaphor is a linguistic phenomenon rather than a conceptual one. There is no better place to begin than with Aristotle's theory of metaphor. He is considered as the first thinker who elaborates a theory of metaphor, in his work *The Poetics*. Aristotle is the first scholar who gives a scientific account to metaphor. He does not consider metaphor as something related to language function rather than to rhetoric logic. As a linguistic phenomenon, metaphor is used in art and poetry (Punter, 2007:12). Aristotle (Aristotle cited in :ibid)says that "It is the one thing that cannot be learnt from others, and it is also a sign of genius since metaphor implies an intuitive perception of similarities and dissimilarities."

Aristotle (1962:64) defines metaphor as "giving the thing a name that belongs to something else : the transference being either genus to

specific, or from specific to genus ,or from specific to specific or on grounds of analogy." Four basic ideas of Aristotle's definition can be identified. First, the metaphorical transfer takes place on the level of the word, not on the level of the sentence, so metaphor is a matter of word. Second, metaphoric transfer of names to objects, these names properly do not belong to that objects. Third and the most important feature of Aristotle's metaphor is built on similarities between two things. Fourth the idea which is derived from this definition is that metaphor depends on 'resemblance' that makes readers or hearers talk beyond 'usual' rhetoric and linguistics direction sheds light on decorum and correctness (Salih, 2005:14).

Yu (1995:10) summarizes the important features of the traditional or classical theory of metaphor by saying that substitution theory of metaphor traces back to Aristotle who regards metaphor as 'implicit' analogy and similarity between two things. All these theories have the same feature by considering metaphor as a linguistic phenomenon rather than conceptual processes. CMT, against the traditional theory of metaphor, cognitive metaphor theory appears to prove an empirical evidence that metaphor is something related to cognition, linguistics and anthropology and its processes of thinking rather than to a linguistic phenomenon. Metaphor becomes widely known since the publication of *Metaphor We Live By*, by Lakoff and Johnson(1980). Lakoff and Johnson (1980:3) prove the wrong assumptions of traditional theory because it regards metaphor as a literary device used by poets and writers rather than being used in our thought and action in everyday experiences. They (ibid) also, show that our "conceptual system and ordinary language are metaphorical in nature."

Gibbs (1999:202) views metaphor as mental mapping in which we built our understanding on two domains of experience by structuring our knowledge from one domain of experience 'target' in terms of more concrete one 'source' usually from a different kind. Langacker (1987:488) illustrates what is meant by domains by saying that "it is a coherent area of conceptualization relative to which semantic units may be characterized". Yu(1995:14) mentions that the conceptual theory of metaphor is a conceptual phenomenon rather than a linguistic one. Metaphor according to this theory, is a systematic process between two domains both of them are found in our daily experiences.

Lakoff and Johnson (2003:8) give an example about how metaphor is found in our daily experiences. One can start with the concept of TIME and conceptual metaphor (1) TIME IS MONEY

a- *Time is money.*

b- *You're wasting my time.*

These examples show that the concept of 'TIME' used not with the word 'MONEY', but has many linguistic expressions, because time is always associated with work so it is compared with money.

Traditional theories of metaphor receive many criticisms by many linguists and writers. One of them is that of Lakoff (cited in Yu,1995:10) who points out that traditional theories are built on literary-figurative distinction because they define the word literal as "an idealized and oversimplified model of language and thought" including the terms such as: conventional, ordinary, non-metaphorical and what is called truth conditional.

3.Structural Metaphor

Lakoff and Johnson (2003:14) define structural metaphor as cases where one concept is metaphorically structured in terms of another. This definition leads to understand metaphor as one direction, which starts from source to target domain, not vice versa.

Hurford et al (2007:333-334) explain that the structural metaphor typically involves multiple individual linguistic expressions that evoke some aspects of metaphor (as opposite to the more limited type of metaphor like frozen which usually occurs in only one expression). Thus, structural metaphors are abstract metaphorical systems in which more complex mental concepts are structured in terms of concrete ones. Some conceptual source domains are considered as an essential part of our experience as human beings, our understanding of these fundamental domains helping us to understand and comprehend the more abstract domains. For example the MONEY conceptual domain structures more than one abstract domain because it is important and commonly used in our everyday life, like

(2) IDEAS IS MONEY

(3) IDEAS ARE MONEY are CMs which are realized in many linguistic metaphors(henceforth, LMs).

This shows that one concrete domain is used to structure more than one abstract domain (ibid).

4.Metaphor in Arabic

Arabs before Islam know the term 'البلاغة' 'Al-Balagha' and its measures. This term helps them understand and criticize any speech depending on their experiences. According to many Arab rhetoricians علم البيان Ilmu-Bayan (the science of tropes) is the science that deals with the art of expressing oneself eloquently and explicitly without ambiguity(Al-Hashimi, 2008:55).

Metaphor is considered one of rhetorical devices of Ilmu- Bayan, which relates to the cognitive transference. Through this concept, one can comprehend any speech by using the minimum number of words to reflect the deeper meaning .

Al-Jurjani (1954: 29) defines الاستعارة (metaphor) as a word which has a known basic meaning in the language , is temporarily lent as it were, to something other than the original object.

Abdul-Raouf (2006:218) mentions the term الاستعارة (metaphor) is derived from the verb أعار (to borrow), i.e., borrowing a feature from someone or something and apply it to someone or something else. Arab rhetoricians divide metaphor into many types: explicit, implicit and proverbial metaphor. One of these types is explicit metaphor. This type is firstly recognized by Al-Jurjani (1969:106) who explains the process of exchanging made between two things in order to make something like something else without any reference to the thing that we borrow its features. Matlub(1964:268) defines explicit metaphor as transference of meaning from its original use in language for a different purpose. This purpose is either to describe meaning or to exaggerate by referring to their realization by using minimum words. He (ibid)also comments that this type of metaphor gives speech aesthetic and artistic values, especially in expressing the meaning of The Glorious Qur'an.

As-Sakaki (1937:176) divides explicit metaphor into two types: investigative and imaginative. Investigative means that likening must be something tangible. It is either sensory or mental. Imaginative means likening is something abstract, which cannot be realized. In this type, the source domain exists in the sentence, but target domain is elliptic which depends on our everyday experiences. Another type of Arabic metaphor is implicit metaphor. Al-Jurjani is the first one who recognizes this type, but Al- Sakaki is the one who names it as *Al- Istiara Almakania*. Al-Jurjani (1969:106) considers this type as liking processes that cannot exceed out of one's imagination, by adding something that does not exist in the feature of likening. This type exists in The Glorious Qur'an in

many Ayas. It reflects sensory experience in our life to depict reasonable and moral image by changing sensory and visual image. The context in The Glorious Qur'an in example (4), in addition to its linguistic and aesthetic values, has a strong overtone that affects the hearer/reader understanding and the processes of imagination like this Aya:

(4)

قَالَ تَعَالَى: ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾ البقرة: 27

"These who break Allah convent after ratifying it, and serve what Allah has ordered to be joined (as regards Allah religion of Islamic monotheism) and to practice it laws on the earth and also regards keep", "good relations with kith and kin, and do mischief on earth, it is they who are losers" (AL-Hilali and Khan, 1996:7).

The phrase 'break Allah convent 'is used for expressing meaning, and introduce it in a sensory visual image by the transference of the sensory domain (rope) for another domain in order to express Allah's pact as faith.

Abu Musa (1980:230) describes another type of metaphor known as proverbial metaphor. He says that this type is concerned with analyzing sensory image with all its causes, effects, actions, and all its aspects by making a comparison between two images. This type is not concerned with replacing one word with another, but it is concerned with the processes that are more comprehensive by mixing two or more states with each other in order to have the exact image.

5. Data Analysis, Discussions and Findings

In this section, the data will be analyzed referring to their interpretations and discussions. To facilitate cross-reference in the analysis, this data is represented in tables below.

5.1 The Model Adopted

The model adopted in the current study is a three- dimensional one. First, Lackoff and Johnson's *Metaphor We Live By* in its two editions (1980) and (2003) is adopted to study conceptual metaphors in The Glorious Qur'an. The second dimension of the model is related to Arabic which depends on Al-Hayani's الاستعارة في القرآن الكريم انماطها ودلالاتها البلاغية (Metaphor in The Glorious Qur'an: Its Patterns and Rhetorical Meanings) (2016) who classifies those meanings into three

types intellectual, psychological and aesthetic. For the sake of this study, the term 'semantic significance' will be used instead of 'rhetorical meaning' to achieve congruity of terms in that the present study adopts a cognitive rather than a traditional approach of metaphor. Third, regarding the type translation, Newmarks' (1988) model of translation is adopted. The Quranic translations Pickthall (1930), Ali (1987) and Al-Hilali and Khan (1996) will be referred to 1,2 and 3 respectively in the tables of data analysis.

5.2 Data Analysis and Discussions

قَالَ تَعَالَى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (الفرقان: 63).

TL Texts

1-"The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace" (Pickthall,1930:114).

2-"And the servants of ((Allah)) Most gracious are those who walk on the earth In humility, and when the ignorant address them, They say, "Peace!" (Ali,1987:244).

3-"And the slaves of the Most Beneficent (Allah (are those who walk on the earth in humility and sedateness", "and when the foolish address them)with bad words) they reply back with mild words of gentleness" (Al-Hilali and Khan,1996: 485).

Interpretation

Another sign of the way Muslims must behave even in his walk is humility. This Aya describes the features of the believers. They work without showing off their works. The Almighty Allah orders them to leave the foolish when they address them with bad words (Inb-Ashur,1984:66-68Vol,18).

Discussion

The structural metaphor in this Aya is understood by referring to the humility of the believers in terms of walking 'motion'. All translations are semantic reflecting the faithful way of translating the walk of the believers. The semantic significance is aesthetic because it describes the beauty of the mortality of Islam that silence sometimes is more effective than speech. The source domain MOTION helps to understand the target

domains emotion of HUMILITY so, the processes of conceptual mapping is completed.

Table (1) Analysis of the domain of Humility

		Translation (1)	Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	—	—	—
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	—	—	—
	Psychological	—	—	—
	Aesthetic	+	+	+
Conceptual Mapping	Source Domain	MOTION	MOTION	MOTION
	Target Domain	HUMILITY	HUMILITY	HUMILITY

SL Text (2)

﴿قَالَ نَعَالِي: ﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾﴾ (الاسراء:37).

TL Texts

- 1-"And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills" (Pickthall,1930:87).
- 2- "Nor walk on the earth with insolence: for Thou canst not rend the earth asunder, nor reach the mountains In height" (Ali,1987:183).
- 3-"And walk not on the earth with conceit andarrogance. Verily, you can neither rend norpenetrate the earth, nor can you attain a stature like the mountains in height" (Al-Hilali and Khan,1996: 373).

Interpretation

In this Aya, pride shows another feature of the disbelievers. Allah asks his followers to avoid that. The speech is not directed to The Prophet Mohammad (PBUH) ,but for Muslims in general. The expression ' you can neither rend nor penetrate the earth, nor can you attain a stature' is used for the purpose of exaggeration which means that their pride will not affect anyone (Inb-Ashur,1984:103-104Vol,15).

Discussion

In this Aya, there is another type of walk which is different from that is referred to in text (1). Through the motion, the emotion of pride is understood. This is a structural metaphor. All translations are semantic by translating the words faithfully. The semantic significance is psychological because it describes how the emotion of any person can affect his motion. The conceptual mapping through the source domain MOTION of any person under specific situation, the target domain which is the emotion of PRIDE is understood. Thus, emotion sometimes can be understood through motion.

Table (2) Analysis of the domain of Pride

		Translation (1)	Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	—	—	—
Structural metaphor		+	+	+
Semantic Significance	Intellectual	—	—	—
	Psychological	+	+	+
	Aesthetic	—	—	—
Conceptual Mapping	Source Domain	MOTION	MOTION	MOTION
	Target Domain	PRIDE	PRIDE	PRIDE

SL Text (3)

قَالَ تَعَالَى: ﴿هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ﴾ (الرعد: 12).

TL Texts

1-"He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds" (Pickthall,1930:75).

2- "It is He who doth Show you the lightning, by way both of fear and of hope: it is He who doth raise up the clouds, heavy with (fertilizing) rain!" (Ali,1987: 156).

3-"It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up or originates the clouds, heavy (with water)" (Al-Hilali and Khan ,1996:322).

Interpretation

This Aya describes the power of antagonism which is collected in the lightning. Lightning sometimes comes as a symbol of fear for travelers and as a symbol for hope for those who wait for rain (Ibn-Ashur,1984:102-106Vol,13).

Discussion

The structural metaphor in this Aya comes as a natural phenomenon, which is understood through the lightning of fear and hope. Translation (1) is semantic because it translates the words faithfully, while translation (2) and (3) are communicative because they give the message about the way people fear and hope form lighting. It is fear for travelers and hope for those who wait for rain. The semantic significance is psychological because it describes the emotions of people which are connected to this natural phenomenon. The conceptual mapping here is completed through the source domain 'LIGHTNING' to understand, the target domain is the emotion of 'FEAR AND HOPE'.

Table (3) Analysis of the domain of Fear and Hope

	Translation (1)		Translation (2)	Translation (3)
Type of Translation	Semantic	+	-	-
	Communicative	+	+	+
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	-	-	-
	Psychological	+	+	+
	Aesthetic	-	-	-
Conceptual Mapping	Source Domain	LIGHTNING	LIGHTNING	LIGHTNING
	Target Domain	FEAR AND HOPE	FEAR AND HOPE	FEAR AND HOPE

SL Text (4)

قَالَ تَعَالَى: ﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِإِذْنِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (ال عمران: 26).

TL Texts

1-"Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou with drawest sovereignty from whom Thou wilt". "Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things" (Pickthall,1930: 16).

2-"Say: O Allah. Lord of power (and Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleases", "and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power" (Ali,1987:38).

3-"Say (O Muhammad SAW): O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will", "and You endue with honour whom You will ,and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things"(Al-Hilali and Khan,1996:71).

Interpretation

Ibn-Ashur (1984,211-213 Vol, 3) illustrates this Aya by saying that the word 'possessor' is used to describe the power of Almighty Allah. It also, explains that the only one who has power is Allah who gives and takes the kingdom of anyone He chooses.

Discussion

This metaphorical expression (تنزع الملك ممن تشاء and You take the kingdom from whom You will) is a structural one because the power is considered as clothes that one can wear and tends. All translations are semantic by translating the words faithfully. The semantic significance is an intellectual one because it makes one thinks how the abstract concept like power can be worn. Regarding the process of conceptual mapping, the source domain WEAR (of clothes) helps structuring the target domain POWER.

Table (4) Analysis of the domain of Power of Allah

	Translation (1)		Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	-	-	-
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	-	-	-
	Aesthetic	-	-	-
Conceptual Mapping	Source Domain	WEARING	WEARING	WEARING
	Target Domain	POWER OF ALLAH	POWER OF ALLAH	POWER OF ALLAH

SL Text (5)

قَالَ تَسَالَى: ﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا﴾ (مريم: 4).

TL Texts

1-"Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord" (Pickthall,1930:94).

2- "Praying: "O My Lord! Infirm indeed are My bones, and the hair of My head doth glisten with grey: but never am I unblest, O My Lord, In My prayer to Thee!" (Ali,1987:199).

3-"Saying: My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!" (Al-Halali and Khan, 1996:402).

Interpretation

This Aya describes the case of the prophet Zakaria and how he becomes old, and his need for a son who helps him. The Quranic expression describes his hair like coal and how the grey hair like ashes spread on his head. This picture describes how he becomes old (Inb-Ashur,1984:63-65Vol,16).

Discussion

The structural metaphor in this Aya comes as physical processes by describing how coal was black and when the fire inflames in it, it is

transformed into ashes but after a period of time. This is likened to the case of the prophet Zakaria, when his age is described. Thus, through 'inflames of coal', the old age is understood which is connected with weakness, powerless and disability. Translations (1) and (2) are semantic by describing the words 'shinning with grey' without giving the deeper meaning, while translation (3) is communicative by describing the message of the Aya. The semantic significance is intellectual. One can understand how age goes very fast like the inflaming of coal and the color of shed on the prophet Zakaria's hair. The conceptual mapping here is that through the source domain GREY which is spread in the prophet Zakaria's hair the target domain WEAKNESS is understood.

Table (5) Analysis of the domain of Weakness

	Translation (1)		Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	-
	Communicative	-	-	+
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	-	-	-
	Aesthetic	-	-	-
Conceptual Mapping	Source Domain	GREY	GREY	GREY
	Target Domain	WEAKNESS	WEAKNESS	WEAKNESS

SL Text (6)

قَالَ تَعَالَى: ﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ﴾ (البقرة: 257).

TL Texts

1-"Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities". "They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein" (Pickthall,1930:13).

2-"Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. of those who reject Faith the patrons are the evil ones", "from light They will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever)" (Ali, 1897:31).

3-"Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve", "their Auliya (supporters and helpers (are Taghut [false deities and false leaders ,etc.], they bring them out from light into darkness. Those are the dwellers of the Fire", "and they will abide therein forever" (Al-Hilali and Khan, 1996:58).

Interpretation

The purpose of this Aya is to show what the words 'light' and 'darkness' mean. The word 'light' is used for expressing the light of Islam which represents the right way for human beings while the word 'darkness' is used for expressing the bad way of the disbelievers (Ibn-Ashur, 1984:30-31 Vol, 3).

Discussion

The light and darkness are used metaphorically in this Aya. The word النور (light) means faithful of the believers while the word الظلمات (darkness) refers to the unfaithfulness of the disbelievers. Through the light and darkness, the faithfulness and unfaithfulness are understood. This is known as a structural metaphor. All translations are semantic. The semantic significance is an intellectual because this Aya emphasizes that people should take responsibility of their choice between two options that are faithfulness and unfaithfulness. This type of metaphor distinguishes between material and moral life. By means of the source domains LIGHT AND DARKNESS, the two target domains 'FAITHFULNESS AND UNFAITHFULNESS' are understood so, the processes of conceptual mapping are completed.



Table (6) Analysis the domain of Faithfulness and Unfaithfulness

	Translation (1)		Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	—	—	—
Type of Metaphor	Orientational	—	—	—
	Ontological	—	—	—
	Structural	+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	—	—	—
	Aesthetic	—	—	—
Conceptual Mapping	Source Domain	LIGHT AND DARKNESS	LIGHT AND DARKNESS	LIGHT AND DARKNESS
	Target Domain	FAITHFULNESS AND UNFAITHFULNESS	FAITHFULNESS AND UNFAITHFULNESS	FAITHFULNESS AND UNFAITHFULNESS

SL Text (7)

قَالَ تَعَالَى: ﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾ (البقرة: 86).

TL Texts

1-"Such are those who buy the life of the world at the price of the Hereafter: Their punishment will not be lightened, neither will they have support" (Pickthall,1930:4).

2- "These are the people who buy the life of This world at the price of the Hereafter: their penalty shall not be lightened nor shall They be helped" (Ali,1987:13).

3-"Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped" (Al-Hilali and Khan.1996:17).

Interpretation

This Aya is directed to the Jews who replace the way of worship of Almighty Allah, His Holy Book and His prophets, by buying the life and its entertainments .This describes their greed and aberration (Inb-Ashur,1984:289-292Vol,1).

Discussion

The word اشْتَرَوْا (bought) is used metaphorically in order to illustrate how life and its entertainments are very important to the Jews. Through the everyday process of 'buying', the concept of (greed and aberration) is understood. This is known as structural metaphor. All the translations are semantic. The semantic significance is an intellectual one because it describes the way the Jews are greedy, have hard hearts and there is a lesson that life is built on balance between life and hereafter. The conceptual mapping here is made through the source domain THE PROCESS OF BUYING to understand the target domain GREEDY AND ABERRATION.

Table (7) Analysis of the domain of The Greedy and Aberration

		Translation (1)	Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	-	-	-
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	-	-	-
	Aesthetic	-	-	-
Conceptual Mapping	Source Domain	THE PROCESS OF BUYING	THE PROCESS OF BUYING	THE PROCESS OF BUYING
	Target Domain	GREEDY AND ABERRATION	GREEDY AND ABERRATION	GREEDY AND ABERRATION

SL Text (8)

قَالَ تَعَالَى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (ال عمران: 103).

TL Texts

1-"And hold fast, all of you together, to the cable of Allah, and do not separate". "And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire", "and He did save you from it. Thus Allah make the clear His revelations unto you, that haply ye may be guided" (Pickthall,1930:19).

2- "And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah.favour on you"; "for ye were enemies and He joined your hearts In love, so that by His Grace", "ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make His Signs Clear to you: that ye may be guided" (Ali,1987:42).

3-"And hold fast, all of you together, to theRope of Allah (i.e. this Qur'an), and be notdivided among yourselves, and remember Allah'sFavour on you, for you were enemies one toanother", "but He joined your hearts together, sothat, by His Grace, you became brethren (inIslamic Faith), and you were on the brink of apit of Fire", "and He saved you from it. Thus Allahmakes HisAyat (proofs, evidences, verses ,lessons, signs, revelations, etc.,) clear to you , that you may be guided" (Al-Hilali and Khan, 1996:87-88).

Interpretation

There is a lesson in this Aya that Allah argues His followers to be together notto be divided among themselves in good and bad days, in order to be strong and not to be weak which makes them separated. This is achieved by following the lightness of Islam and its rules (Inb-Ashur, 1984:31-32 Vol, 3).

Discussion

By means of the metaphorical phrase **حبل الله** (the rope of Allah), the meaning of the rules of the right way of Islam is understood. From everyday experience, the connection between these concepts makes meaning more understandable. All translations are semantic by translating this Aya faithfully. The semantic significance is aesthetic because it is used to make the reader imagine the way by which Muslims are united in a way that looks like a rope. It means there is no way for living in peace except when anyone follows the rules of Allah. The process of conceptual mapping is made by means of two domains. The source domain **ROPE** helps readers to understand a more abstract domain which is the target domain **THE RIGHT WAY OF ISLAM**.

Table (8) Analysis of the domain of the Right Way of Islam

	Translation (1)		Translation (2)	Translation (3)
Type of Translation	Semantic	+	+	+
	Communicative	-	-	-
Structural Metaphor	+		+	+
Semantic Significance	Intellectual	-	-	-
	Psychological	-	-	-
	Aesthetic	+	+	+
Conceptual Mapping	Source Domain	ROPE	ROPE	ROPE
	Target Domain	THE RIGHT WAY OF ISLAM	THE RIGHT WAY OF ISLAM	THE RIGHT WAY OF ISLAM

SL Text (9)

قَالَ تَعَالَى: ﴿وَأَيُّ لَّهُمْ أَلَيْلٌ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾ (يس: 37).

TL Texts

- 1-"A token unto them is night. We strip it of the day, and lo! they are in darkness" (Pickthall,1930:140).
- 2-"And a Sign for them is the night: we withdraw therefrom the Day, and behold They are plunged In darkness" (Ali,1987:305).
- 3- "And a sign for them is the night, We with draw therefrom the day, and behold, they are indarkness"(Al-Hilali and Khan:1996: 591).

Interpretation

This Aya shows the power of Allah and how He is able change night to day and vice versa. Allah makes day like something covered. When night is gone away and moving to darkness which is like covers and mists, the day is appeared. In spite of all the evidence of the power of Allah, the disbelievers are still in the darkness of their wrong thinking (Inb-Ashur,1984:17-19Vol,23).

Discussion

In this Aya, the structural metaphor comes as a natural phenomenon through the shifting of day, and appearance of the darkness of night

(succession of night and day), the power of Almighty Allah is understood. All translations are semantic by faithfully translate the Aya. The semantic significance is intellectual because it makes one think of the power of Allah and how this power controls the entire world. Regarding the process of conceptual mapping, the source domain NIGHT AND DAY helps to understand the target domain POWER OF ALLAH . Thus, the process of conceptual mapping is completed.

Table (9) Analysis of the domain of the Power of Allah

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	Semantic	+	+	+
	Communicative	–	–	–
Structural Metaphor		+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	–	–	–
	Aesthetic	–	–	–
Conceptual Mapping	Source Domain	NIGHT AND DAY	NIGHT AND DAY	NIGHT AND DAY
	Target Domain	POWER OF ALLAH	POWER OF ALLAH	POWER OF ALLAH

5.3 Findings

Below are the most important findings of the analysis conducted:

- 1- Results of the analysis indicate that both Semantic and communicative translations of structural metaphors in The Glorious Qur'an are employed by the three translators in different ways. Pickthall(1930) makes use of semantic translation in all of the selected Ayas with a frequency of appearance that amounts to (9) and a percentage of (100%) so no frequency of communicative translation has been found. The frequency of appearance of semantic translation in Ali's interpretation(1987) of structural metaphors amounts to (8) and a percentage of (88,888%) while he translates communicatively other Ayas that stand as (11,111%). Al-Hilali and Khan, in their turn, use semantic translation in translating structural metaphors with a frequency of (7) and a percentage of (77,777%) whereas communicative translation

appears one time with a percentage of (33,333%). The most frequent exploitation of semantic translation is represented by Pickthall whereas the second highest rate of exploiting semantic translation is that of Ali. Though Al-Hilali and Khan show the least recurrent rates of semantic translation, the frequency of communicative translation of structural metaphors is greater as compared to the other two translators. The abundant use of semantic translation more than communicative translation by Pickthall and Ali may be attributed to the fact that they are non-native speakers of Arabic with different mental categories that are shaped by different cultures. This leads them to depend more on their linguistic knowledge. Figure (1) provides a picture of the distribution of semantic and communicative translations of structural metaphors in The Glorious Qur'an employed by the three translators

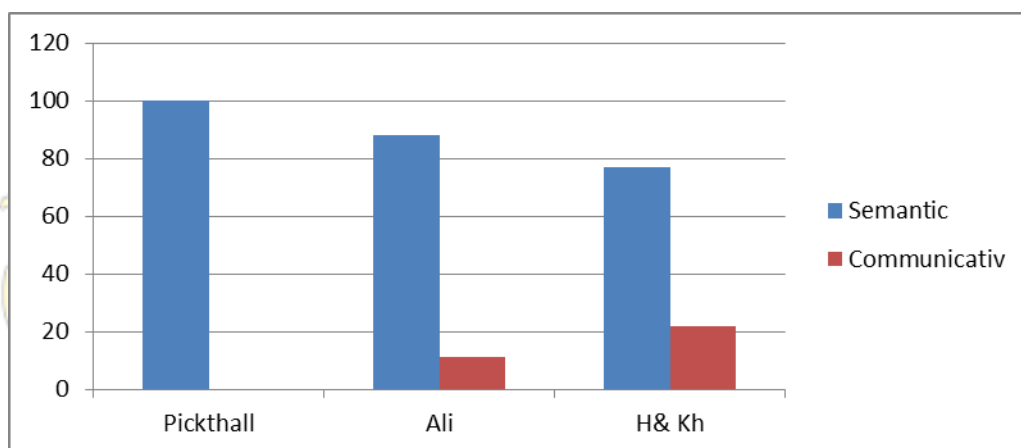


Figure (1) The Distribution of the Semantic and Communicative Translations of Structural Metaphors in The Glorious Qur'an Employed by the Three Translators

2- Among the semantic significances performed by structural metaphors in The Glorious Qur'an, the highest exploitation is represented by intellectual significances with a percentage of (55,555%). This may be attributed to the fact that intellectual significance has a strong effect on the meaning because it makes readers understand the deeper meanings of any Aya. Structural metaphors which are of psychological significance have an appearance with a percentage of (22,222%). Structural

metaphors which are of aesthetic significance are identified with percentage of (22,222%) . Figure (2) shows the percentages of the types of semantic significance of structural metaphors in The Glorious Qur'an.

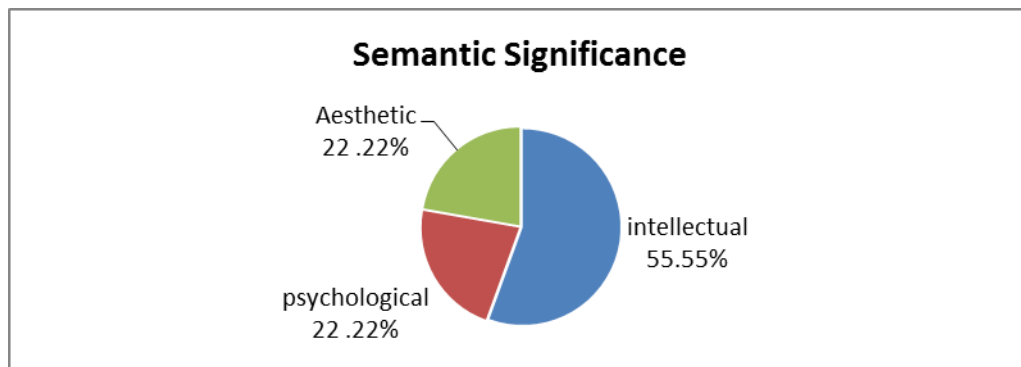


Figure (2) The Percentages of the Types of Semantic Significance of Structural Metaphors in The Glorious Qura'n

- 3- Structural metaphors have a crucial role in determining the meaning of some abstract domains by means of concrete domains (Cf. Ayas No 1,2,3,5).
- 4- Throughout the analysis, results show that semantic translation is employed by Pickthall and Ali more than communicative translation of structural metaphors.
- 5- Al-Hilali and Khan makes use of communicative translation more than the other two translators in translating structural metaphors

6. Conclusions

Based on the analysis made in the previous section, the study has come up with the following conclusions

- 1- In translating structural metaphors in the Glorious Qur'an, Pickthall(1930) makes use of semantic translation only. No use has been found in using communicative translation.
- 2- Al-Hilali and Khan show the least employment of semantic translation in translating structural metaphors in The Glorious Qura'n. In this regard, they exploit communicative translation more than the other two translators.

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- 3- It is demonstrated that among semantic significances employed by means of structural metaphors in The Glorious Qur'an, intellectual significances show the most abundant use.
 - 4- Results of the study show that structural metaphors facilitate understanding The Qur'anic Ayas.
 - 5- Structural metaphors have a decisive role in determining the precise meaning of the Qur'anic texts.
 - 6- The employment of structural metaphors in The Glorious Qur'an represents one of the aspects of its uniqueness and inimitability.
 - 7- It seems that communicative translation is more effective than semantic translation in translating structural metaphors as the latter poses restricted ways of using vocabularies by translators to reveal the intended meaning.

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