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The Translation of the Metaphors in the Holy Quran into English

Case study: fifteen verses from the Chapter of "the Cow" translated by Rashed Khalifa

Extended Essay Submitted to the Department of English as a partial fulfilment for the requirements of the Master's Degree in English "Language Studies".

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Dedication

To my beloved parents who have always loved, encouraged and supported me through my ups and downs,

To my brothers, my little sister,

And to my special cousin "Ikram"

To all my friends and classmates with whom I shared the best moments in the university.

Acknowledgements

Abstract

Metaphors constitute a challenging aspect of translation for linguists and language researchers, especially when dealing with the Holy Quran which is more than regular speech, being a divine book rich of figurative expressions that are written with a high level of Arabic language. The objective of this study was to explore and analyze the techniques of translating Quranic metaphors. As different theories and methods concerning the translation of metaphors are proposed, the study is generally based on the theory of Peter Newmark (1988). The selected metaphors were all taken from the chapter of 'The Cow' (Heifer) translated by the Egyptian researcher Rashad Khalifa (1981). The analysis of each verse consisted of identifying both Arabic and English metaphor context, interpreting the Arabic metaphor, and then translation analysis. The results of the analysis revealed that Khalifa makes use of only some translation techniques to the exclusion of some others.

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TL: Target Language

SL: Second Language

TR: Target reader

General introduction

General introduction

Translation is a communication tool that helps in passing on a message to the receiver. There are many translation techniques set by specialists for different types of texts. Translation of the content is not always easy as it may generate challenges for the translator, such as understanding of the content, the culture of both the source language and the target language, the type of readership, and many other problems. In the case of metaphors, for example, the situation turns out to be much more problematic because of the figurative meaning they bear.

Translating the metaphor is even more problematic in the Holy Quran for it is a sacred book and has to be dealt with differently. The Quran has been translated by different researchers using various methods and techniques. Yet, many translators were not ready and capable to translate Quran metaphors in a proper way. This is due to the special and unique nature of the language of the Quran.

The present research work addresses the issue of translating metaphors in the holy Quran, and this is because of the controversies that have been surrounding it and the claims that Quran has so many literary and scientific mistakes. The present work will consider Quran Translation provided by the Egyptian Islamic researcher Rashad Khalifa (1981). The questions guiding this work are as follows:

1.   How can the language and the cultural differences between Arabic and English affect the translation of the metaphors?

2.   What techniques of translating metaphors are used by Rashad Khalifa in his translation of the Quran?

These questions have helped to construct two different hypotheses that are coined as follow:

1. The cultural and the linguistic differences between Arabic and English make from the translation process of the Quran a very difficult task as the translation of its meanings is unintelligible because it is rendered in poor quality of

English in comparison with the extremely high level of the Arabic language in the Holy Quran.

2. Rashad Khalifa builds his translation on translating the metaphor into sense or ground, using the same vehicle in the target language, and replacing the same image in the TL.

The present research work consists of two chapters. The first one exposes the theoretical background of the study. This includes components and types of metaphors. It also provides a brief introduction to translation, including a general overview of the translation of the Quran. The second chapter is a space to identify metaphors in Quran, precisely in the chapter of 'Al-baqara' (The Cow or 'Heifer' as it is called by Khalifa). Then, the purpose is to analyze and discuss their translations from Arabic into English by Khalifa.

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Chapter one

- Theoretical Background of the study

1.1 Introduction

This chapter includes five points which form the basis of the related literature that serve the purpose of the present study. This includes notions about metaphor, namely its definition, types and functions in the Arabic and English languages. The second point goes around translation. Here, two theories are distinguished, namely those of Newmark and Lakoff. The third point relates to the translation of the Qur'an and the challenges encountered by translators. As for the fourth point, it deals with metaphors in Qur'an and the techniques followed in their translation. Finally, a brief description of Newmark theory is provided as this theory forms the framework of the present study.

1.2 The Scope of Metaphors

As an initial step, a general knowledge ought to be given to one of the primary mainstays of this study which is metaphor.

1.2.1. Definition of Metaphors

Metaphor has been characterized in an assortment of ways. Ross (1952) defines it as the reality of "giving the thing a name that has a place with something else." Lakoff and Turner (1989), think about metaphor as unavoidable insight. In this manner, metaphor is said to have an appropriate psychological capacity in dialect. They proclaim that nature of human life is metaphorical.

Newmark (1988) characterizes metaphor as "Any figurative articulation: The exchanged feeling of a physical word; the embodiment of a reflection; the use of a word or collocation to what it doesn't truly indicate. Metaphors might be 'single' (single word) or 'broadened' (a collocation maxim, a sentence, a proverb, an allegory, a complete inventive text)" (p.106). He implied that metaphors are partitioned into basis that are spoken to by a solitary lexical unit, and compound or

normal, which might be spoken to by a word-group, an expression, a sentence or an entire content.

1.2.2. Components of Metaphors

*In Arabic:

As indicated by Boutchacha (2004:53), metaphors in Arabic are separated into three parts, the tenor, the vehicle and the ground, as in the accompanying illustration: he has a heart of stone which means

له قلب من حجر: /lahu qalbun min haʒar/. Here the tenor is a "heart", the vehicle is referred to as "he", while the ground is "stone".

I. Object (Tenor) (المشبه (المستعار له)

II. Image (Vehicle) (المشبه به (المستعار منه)

III. Metaphor (المستعار (اللفظ)

IV. Sense (Ground). وجه الشبه

*In English:

Newmark (1981:85) has talked about metaphor in the accompanying phrasings which appear as the closest to Arabic:

a. The object (the point) is the component portrayed by the metaphor.

b. The image (the vehicle) is the portrayal of the object.

c. The sense (the ground) is the similarities or the properties between the object and the image.

d. The metaphor is the word taken from the picture (or the image) over any extend of language type of a collocation to the entire content.

For example:" a sunny smile" translated into "ابتسامة مشرقة " The object is "smile", the image is the word "sun" and the implied meaning is "cheerful, happy, warm" and so on, while the metaphor is the word "sunny"(p.55).

1.2.3. Types of Metaphors

* In Arabic

The metaphor in Arabic is divided into two types: إستعارة تصريحية

(Explicit metaphor) and "استعارة مكنية "(Implicit metaphor).

Explicit metaphor is the act of attributing a different meaning to the meaning used in words or sentences in different locations. Generally, it is known by

declaring the image (vehicle, المشبه به while the object is omitted; or when the vehicle is explicitly mentioned and the tenor is omitted, for example :

قابلني صديقي خالد و معه زهرة من زهرات المجتمع

/qabaluny sadiqui khalid wa maeah zahratun min zaharat almujtamae/

"My friend Khalid met me with a flower of the community flowers".

In this example that is retrieved from:

https://sites.google.com/site/mihfadha/balagha/11

Zahra is "khaled 's woman" which is the omitted object and the vehicle is declared "zahra"

Implicit metaphor (الإستعارة المكنية) is the opposite with the explicit metaphor in the omitting the object (المشبه). Or, Its tenor is highlighted but the image is not mentioned. For example:

We wake up early on father' roaring. .

نستيقظ في الصباح على زئير الأب

/ nastayqido fi alsabah ealaa zayiyr al'ab/

In this example the father (the tenor) is considered as a lion (the image) which is omitted and replaced by the word" roaring".

*In English

Newmark (1988:106) recognizes six kinds of metaphors.

1.2.3.1. Dead metaphors: whose images are highly unmarked; He supposes that dead metaphor is not a problem that faces the translators because this metaphor has lost its original and takes a literal translation. This type contains the expressions that have been used by people for long time and are very common, they use them unconsciously. Linguists claim that it is simple to translate a dead metaphor. Newmark demonstrates that a dead metaphor would be discovered "where one is not really aware of the image" (p.106). He adds that such metaphors rely on the universal terms used to describe space and time such as 'field', Tine', 'top','bottom', 'foot', 'mouth', 'arm', and so on. (e.g. at the mouth of the river, the arm of a chair).

1.2.3.2. Cliché metaphors: refer to the use of cliché expressions in text; it means expressions which are used temporary to substitute clear thoughts.

Collocations are also considered in this type (e.g. long time, no see; a transparent lie).

1.2.3.3. Stock or standard metaphors: refer to an established metaphor frequently applied in informal language (e.g. the body of a car; he sees fear in my heart).

1.2.3.4. Adapted metaphors: which Newmark himself did not well define. It occurs where the fixedness of a stock metaphor has been adapted or personalized in some way. Usually, proverbs, which reflect the relationship between language and culture, fall into this category. They are actually stock metaphors, but adapted by a translator or speaker into a new context.

1.2.3.5. Recenter metaphors: where an anonymous metaphorical neologism has become generally used in the source language. Newmark categorizes this metaphor as a live metaphor (e.g. groovy).

1.2.3.6. Original metaphors: are created by the writer or speaker usually to make discourse more interesting and often used to highlight particular points or as reiteration. It is created from the source language's own original thoughts and ideas (e.g. a foirest of fingers). They are generally used to make the discourse more interesting or to highlight some points. (p.104-108).

1.2.4. Functions of Metaphors

In terms of functionality, Ron Bontekoe (1987) distinguished two functions of metaphors: connotative and aesthetic. The connotative function generally alludes to the ability of metaphor to portray both concrete and abstract ideas in more details, express thoughts vividly and characterize the quality of the described object. On the other hand, the aesthetic function refers to the ability of a metaphor to provide the aesthetic impact on the reader, to add some interest for the reader. He noted that these two functions can be combined in a metaphor: the unity of form and content, cognitive and aesthetic functions.

1.3. Translation

According to Namit and Bhatia (1992:54-1051) Translation Translation is conveying the meaning of a source-language speech or text contents by methods for

an identical target-language. It has a prime role in transmitting language learning and also expanding connection between nations, languages, and societies. In addition to its significance, it is an extremely troublesome process. The term" translation" has different implications; as it can allude to the general field, it alludes additionally to the procedure and the item. It is exceptionally hard to characterize this idea since language specialists don't concede to one definition. Some characterize translation in term of significance guaranteeing that it should pass on to the receptor language the importance of the source language, other writers, such as Eugene Nida(1993), propose that a translation should evoke in its receptor the same reaction that the original evoked in its original receptor. Actually, a good translation should transfer the meaning from the source text to the target language without any deletion or addition in order to be clear to the reader.

1.3.1. Translation and Sociolinguistics

According to an article that is retrieved from : https://doi.org/10.1075/babel.53.2.04san, Maria T. Sanchéz (2007:01) claims that language changes depending on the individual speaker as well as on some particular circumstances in which speakers find themselves. This implies that the language utilized as a part of a given social envi-ronment might be translatable into another language, yet the society to which this other language has a place may not recognize the circumstance described by the main language, and there are some examples of many cultural values that cannot be translated literally (or which, if interpreted truly, will pass on a message not proposed in the original language/culture) so, there cannot be a simple answer to whether language can translate society. Sometimes, it will be perfectly possible; in others, the translator should embrace a method which reflects the society he or she is translating for, rather than the society described in the original content. Larson (1988) said that: "Translation has been instrumental in transmitting culture."(p.07). On the other hand, Nida and Tiber (1982) expressed that" interpreting comprises in imitating in the receptor language the nearest regular likeness the source language message, first regarding significance second as far as style".(p.12)

Newmark (1988) went to characterize translation as tail: "it is rendering the significance of a content into another language in the way that the creator planned the content", he includes "sound judgment reveals to us that this should be straightforward, as one should have the capacity to state something also in one language as another. Then again, you may consider it to be convoluted, fake and deceitful, since by utilizing another language you are professing to be somebody else" (p.05).

1.3.2. Translation and Cognitive Approach

According to Ali, R. (1989). In the cognitive investigation of metaphor, an accentuation is made on the psychological and also on the sociocultural and phonetic parts of metaphor. Moreover, metaphors are related with 'indirectness' (Green, 1989:124; and Maleej, 1990); and probably this is why they are common as an exceptional method of expression in politics or public speeches where the direct expressions are reproached. And metaphor has been studied within the extent of cognitive linguistics (e.g. Lakoff and Johnson, 1980; and Goatly, 1997), metaphor is 'pervasive in everyday life, not just in language but in thought and action,' and that our,' and that our 'standard theoretical framework is basically metaphorical in nature' (Lakoff and Johnson,1980:03).

1.3.3. Translation and the Cultural Coherence

Lacoff and Johnson (2003:21) state that: "The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture." And he continued: "Not all cultures give the priorities we do to up-down orientation. There are cultures where balance or centrality plays a much more important role than it does in our culture. Or consider the nonspatial orientation active-passive. For us Active is UP and Passive is DOWN in most matters. But there are cultures where passivity is valued more than activity. In general the major orientations up-down, in-out, central-peripheral, active-passive, etc., seem to cut across all cultures, but which concepts are oriented which way and which orientations are most important vary from culture to culture."

1.4. The Holy Book "Qur'an"

The Quran is the final revelation from God to all humanity. Muslims consider it as God's direct words revealed from the lips of the Angel to the "Unlearned Prophet" Mohammed "Peace is upon him" in its Arabic language, and has been preserved and reached by both oral and written transmission.

The Qur'an was revealed in gradual manners in 23years, depending on the needs of the time of revelation. It is the way for human beings to recognize properly their creator and to come closer to him. The Qur'an consists of 114 chapters fluctuating long; the sections are partitioned into thirty equivalent divisions and ordered into two sorts as per their place of revelation. Those chapters revealed in Mecca before the migration of Muhammad to Medina are called Meccan, while those revealed in Medina are called Medinan. Meccan parts are generally short and comprise of brief expressions and sentences which are loaded with excitement and wonderful poetic utilization.

1.5. Translation of the Qur'an

The translation of the holy book had been important and positive contributions to all Humanity. Many people were introduced to the message of God through its translations into various languages. The Qur'an is the direct words of God revealed guidance to teach human beings how to live in this world, and defines the goals and the objectives that people should strive for, and enunciate the values and principles that help them to achieve those objectives.

The Qur'an asserts to be the final book of the creator and sustainer of the universe to all human beings of different communities, areas and generations. Allah has guaranteed the preservation of the Qur'an from any change (Holy Qur'an c:15,v:09). The Arabic text that we have today is identical to the text as it was revealed to the Prophet. Not even a single word has changed during the passage of the centuries.

The spread of Islam in the world, and the need to transmit its message to all humanity, made translation of the Holy Book a necessary task for Muslims. According to An-nawawi, El majmu (p.380) ,The first translation of the Qur'an was

made by Salman El Farisi, who translated Surah al-Fatihah into the Persian language in the mid-seventh century. Be that as it may, according to Afnan (2006), Amid Muhammad's "Peace be upon him" lifetime, no verses or chapters from the Qur'an were ever translated into these languages nor any other.

Christian Hogel (2010:65-119) said that the second known translation was into Greek and was utilized by Nicetas Byzantius, a researcher from Constantinople, in his 'refutation of Quran' written in the period between 855 and 870. Anyway, we do not know anything about who and for what reason had made this translation. It is anyway extremely likely that it was a complete translation.

The first fully attested complete translations of the Quran were done between the tenth and twelfth hundreds of years in the Persian language. The Samanid lord, Mansur I (961– 976), requested a group of researchers from Khorasan to translate the Tafsir al-Tabari, initially in Arabic, into Persian. Later in the eleventh century, one of the understudies of Abu Mansur Abdullah al-Ansari has made an entire tafsir of the Quran in Persian. In the twelfth century, Abu Hafs Omar al-Nasafi translated the Quran into Persian. The manuscripts of each of the three books have survived and have been distributed a few times. In 1936, there were translations into 102 languages.

A few translations were bolstered and known a wide conveyance in Saudi, for example, The Holy Qur'an by Abdullah Yusuf Ali in 1934, from its first appearance up to this point, it was one of the most prevalent English adaptation among muslims, and a few muslim researchers have based upon the Yusuf Ali translation. The Noble Qur'an in the English Language by Taqi al-Din am-Hilali and Muhammad Muhsin Khan. Presently it is the most generally scattered Qur'an in most Islamic book shops and Sunni mosques all through the English-talking world, this new translation supplanted the Yusuf'Ali version.

There are numerous different translations, for example, The Koran (Qur'an) Translated by E. H. Palmer, with a presentation by R. A. Nicholson in 1928. Different translations were finished by non-muslims, for example, an Iraqi Jew interpreter called Nessim Joseph Dawood the Koran in 1956. The Egyptian designer Rashad Khalifa, which is the model been contemplated in this work. He was central

to the founding of the United Submitters International, (USI), an offshoot reform Islamic group, as it is mentioned by Abbes Jafer (2009:277), he coined the phrase "Final Testament" in reference to the Quran.

1.6. The Difficulties in Translating the Quran

According to many researchers and religious scholars, there are numerous difficulties facing them while trying to translate the Qur'an, Nur Ichwan Moch (2001) stated that "Debates regarding the possibility of translating the Qur'an into other languages emerge from both theological and literary considerations". (p.145). He added "Indeed, the theory of the inimitability of the Qur'an (Ijaz al- Qur'an) maintains that this holy book is unsurpassable; not only in its composition and style, but also in its meaning and content"(p.145).

The stylistic, linguistic and rhetorical features employed in the Qur'an challenges the translators of the holy Qur'an specially when dealing with figurative language. Translating the Holy Quran from Arabic into other languages is accompanied by many linguistic problems, as no two languages are identical either in the significance given to the comparing symbols or in the manners by which such symbols are orchestrated in expressions and phrases. Lexical, syntactic and semantic issues emerge while deciphering the meaning of the Holy Quran into English.

Many translators wrote about the difficulties which face them when translating. They all agree that this process is very complicated and difficult which need patience, understanding and intelligence, and the major difficulty is in the Arabic words and their meaning. Yusuf Ali (1989:16) after his experience in translating the Qur'an he noticed that a word in Arabic language has different meanings, so it is useless to translate it neither word for word nor by synonym in all sequences. According to him, the richness of words and expressions of the Arabic language, restricts the translations done by the Europeans (Bouchacha,2015)

John Arberry (1953) also believes that the Qur'an is untranslatable "It is the ancient Muslim doctrine that the Qur'an is untranslatable. That is in a sense

corollary of the proposition, even older, that the Qur'an is an inimitable miracle."(p.23). He adds "The Qur'an is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skilfullest translation."(p.22).

1.7. Metaphors in the Holy Qur'an

There are so many Quranic verses about the creation and the origins of the universe and earth, the creation of human life, biology, science, earth sciences and so on have been criticized by researchers as Cook, Michael (2000:30) for containing deceptions and contradictions, being informal, and inexact about many scientific facts. So many researchers like Leirvik, Oddbjørn (2010:33-66) and Wansbrough, John (1977) have said that it needs clearness in spite of calling itself an unmistakable book

Researchers like Rahman, Jamal; Elias, Kathleen Schmitt; Redding, Ann Holmes (2009) and Hixon, Lex (2003), agree that some verses of the Quran leave certain thoughts suggested as opposed to expressed and that, from the outset, the Quran alerts that some verses are exact in meaning, while others, named "mutashabihat", are just metaphorical in their meanings. "Mustashabihat" were like a debatable and a conterversial point in the Quran, the Christian Egyptian Anis Shorrosh once asked Sheikh Ahmed Deedat about the real purpose about repeating the same verse in the Quran everytime, as God does not need to repeat himself twice or thrice to be clear, so Sheikh Ahmed deedat replied by saying: "why do you have two eyes, when you only need only one?! Can you get rid of your second eye, even though it has the same exact figure and purpose of the first one?!". And this was during the breathtaking debate between Anis Shorrosh and Sheikh Ahmed Deedat about which is the word of god: Qur'an or Bible? On youtube.

Metaphors that are used in the holy Quran are fluctuated in types and are distinctive in their functions. These metaphors are utilized as a part of the Quran as an enticing tool for both the believers and doubters (disbelievers). They are utilized to induce skeptics to have faith in God and, in the meantime, to reinforce the confidence of the believers. Metaphors persuasively affect the receivers. In this

respect, Miller (1998:155) argues that political speeches, which include metaphors, are more convincing to the audience.

1.8. The Effect of Culture on Translating Metaphors

Culture is the complex whole which includes knowledge, beliefs, acts, traditions etc. Nida (1994:201)) was the first to bargain for all intents and purposes with the social and additionally with linguistic issues of the translation. Translations can, however, have such a high level of language as to convince readers that the message is obviously not for them. Newmark (1981:183) contends that "there is a social incentive in translation Language is partly the impression of a culture. Interpreters like language specialists have a tendency to characterize culture as the Knowledge of the objective culture is significant for fruitful English-Arabic translation."

Dulf (1984:11-2) says that the word (black) for instance, is considered as a racial slur and a term of abusing or insulting in some white societies while the designative meaning of a similar word in a white culture does not contain or recommend any pejorative stun. The term of insulting is another case, "you cow" does not mean anything pejorative in an Indian society nor does "a mouse" in a Chinese one mean any inactive implication. Then again, designatively both "mice" and "cows" can be utilized impartially in all cultures.

Nida (1985:125) states that for most Muslims, the word "Jew" is considered as a term of insult. It has the same meaning of the word of stingy, miser, mean..etc, while the term "magus" stands for passive affiliation. Regardless of whether got from the Arabian Nights or some different sources, this stereotypical case sells out cultured bias and all things considered social relativism. A cow to a North African is an animal of boon on hint of something better soon, while an owl is a bird of awful omen and bad luck to many countries. It isn't the bird by any characteristic ominous yet rather human inclination which relates the owl to abandoned and coordinated spots. Being a night bird, the acquainted meaning therefore single out certain elements as being positives or passively. At the point when these substances, say animals, and colors, are utilized as a part of a content like Indian, Russian,

Chinese, Arab or English they certainly cannot demonstrate their positivism or passivism. "black" absolutely is a benign color for African people thus influencing language as well as the tasteful sense.

The huge difference between the western and the Arabic cultures stand as a barrier in the process of translation, especially metaphors; because the source language metaphors which are not known or understood by the target readers. This leads to a misunderstanding between them about the possibility of translating metaphors literally. However, translating metaphors from and into two culturally distinct languages such as Arabic and English is a very hard and complicated process.

Translating metaphors between two culturally different languages such as Arabic and English can be a very hard task to the translator. They must work on the meaning of metaphors before they translate them. The Arab translator may find particular lexical terms in Arabic language that have no equivalents in the English language since such concepts do not exist in the English culture. However, learning the target culture is essential for effective English-Arabic translations. There is a mismatch in cultural norms and beliefs between the Arabs and western cultures, but each language has its own characteristics.

1.9. Newmark's Theory

Newmark (1991) provides a useful overview of the translation of different texts. Among other things, he discusses the role of words and discourses in translation, claiming that there is a difference between cultural and universal aspects of languages.

Newmark recommended seven methods to interpret metaphors:

1. Reproducing a similar picture in the TL.

2. Replacing the picture in the SL with a standard TL picture which does not conflict with TL culture

3. Translating metaphor by analogy, holding the picture, which could alter the stun of the metaphor

4. Translating metaphor (or analogy) by likeness in addition to detect (or at times a metaphor in addition to detect

5. Converting metaphor to detect. This technique is suggested when the TL picture is excessively expansive in sense or not suitable to the enlist. In any case, emotive perspectives may get lost.

6. Deletion, if the metaphor is repetitive.

7. Using a similar metaphor joined with sense, to implement the picture. (Newmark,1981:87-91)

1.10. Conclusion

This chapter has demonstrated that culture and language are joined and related together. Translation can never be accomplished without observing and studying culture. Neither can culture be comprehended without language, nor language comprehended without knowing the culture. A successful rendering of culture in translation depends, on the first place, on the translator.

Chapter two

- Methodological framework/ Research findings

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Chapter two

- Methodological framework/ Research findings

2.1. Introduction

This chapter consists of the methodology framework of the research as well as data analysis and discussion. A presentation of the corpus is provided. The method and the procedures of analysis is also be discussed. The chapter renders a description of the examination techniques, instruments and strategies which are used.

2.2. The Corpus

The corpus being chosen in this study are fifteen verses from the longest chapter of the Quran called 'the Cow' or 'Albaqara' as it is named in Arabic. The name of the chapter has a relation with the story of the prophet Moses, when a man was killed and no one knew the killer; then God ordered to butcher a cow with specific characteristics. This chapter is named by Rashad Khalifa 'Heifer'. It is a median and the longest chapter in the Holy Book. It consists of 286 verses. This chapter, like other Medinan chapters, contains orders and legislative laws to organize Muslim's social life.

2.3. Bibliography of the Translator

Rashad Khalifa is an Egyptian American biochemist closely associated with the united submitters international. Khalifa was born in Egypt on November 19th, 1935. His father was a Sufi who is reported to have led a group with thousands of followers.

Khalifa acquired a different degree from Ain Shams University, Egypt, before he emigrated to the United States in 1959, later procuring a Master Degree in natural chemistry from Arizona State University and a PhD. From the University of California. He turned into a naturalized U.S. national and lived in Tucson, Arizona.

Khalifa worked as a science guide for the Libyan government for around one year, after which he functioned as a scientific expert for the United Nations Industrial Development Organization, and afterward turned into a senior physicist in Arizona's State Office of Chemistry in 1980. In the 60's he set out on an individual program of numerological investigation of the Qur'an; he guaranteed that the Qur'an contains a scientific code in view of the number 19 and made the questionable claim that the last two verses of section nine in the Quran were not authoritative, advising his devotees to dismiss them, and furthermore rejects the whole, start to finish, of the oral convention corpus, the hadith . He instituted the adage "Last Testament" in reference to the Quran. Khalifa said that he was a dispatcher of God and that the lead celestial host Gabriel "most self-assuredly" disclosed to him that section 36, verse 3, of the Quran, "particularly" alluded to him. His supporters allude to him as God's Messenger of the Qur'an. On January 31, 1990, he was discovered wounded to death inside the Masjid (Mosque) of Tucson Arizona, his place of work. He was stabbed many times. Rashad Khalifa was detested by Muslims restricted to his lessons. He is thought about as a false prophet .Khalifa would be conceivably the first American executed by an agent of A1 Qaeda in the United States, his sample of translating the Qur'an into English: The Quran: The Final Scripture (Authorized English Version) was published in 1978.

2.4. Research Methodology

In terms of method of analysis, this research adopts a qualitative descriptive method; it describes the problems facing translators. Analysis will concern verses which contain metaphors; such metaphors are identified in Arabic with an English translation based on Khalifa's work. The technique used in the translation process will be discussed. As it was mentioned before, the work will base on the theory of Newmark in the translation of metaphors.

2.5. Data Analysis

In our analysis, after reminding each metaphor and its translation, we shall provide the context of each verse, the interpretation of the Arabic metaphor, and then we will move to analyze the translation made by Rashad Khalifa. As a final step we shall mention the techniques used when translating each sample focusing on that of Peter Newmark.

 * Sample one

1.   Identifying the metaphor:

a. The Arabic metaphor:

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ /khatama allaho ealaa qulubihimim waealaa sameihim/

b. The English translated metaphor:

GOD has sealed their hearts and ears.

2.   The context:

Allah ignores the disbelievers, and close their hearts and eyes and they are disposed to suffer a fitting punishment.

3.   Interpreting the Arabic metaphor:

This original expression is a compound metaphor; the object and the image are compound with the state of the heart which is full of atheism. The heart of the disbelievers which is "the object" is compared to that of beasts which is "the image" in unawareness and reasoning. The hearts are sealed to be as the heart of beasts.

4.   Translation Analysis:

In this expression Rashad Khalifa kept the same meaning by translating it literally; the verb خَتَم is translated to the verb" to seal" which has exactly the same meaning. However the whole meaning of the expression is not fully right. The metaphor is converted into a sense.

* Sample two:

1. *Identifying the metaphor:*

c. The Arabic metaphor:

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ /wa alaa 'absarehem gheshawatun/

d. The English translated metaphor:

And their eyes are veiled

2. *The context* is the same

3. *Interpreting the Arabic metaphor:*

This original expression is considered as an explicit metaphor, where the eyes of the

disbelievers have something like a veil when they do not see what is good, and they

do not understand or accept what can be beneficial for them.

4. *Translation analysis:*

This research maintains that Rachad Khalifa fails to transfer the meaning of the

original text clearly. This is because he transfers the content literally.

He renders the word غشاوة literally to a veil. This generates a meaningless

expression a veil in English language means something to put on the head, whereas

here the right meaning is a cover inside the eye. The English readers find it very

hard to extract the exact meaning. The technique used in this verse is converting the

metaphor into a sense.

* Sample three:

1. *Identifying the metaphor:*

a. The Arabic metaphor:

فِي قُلُوبِهِمْ مَرَضٌ /fi qulubihim maradun/

b. The English translated metaphor:

In their mind there is disease.

2.   The context:

People who refuse to believe in god are ill, and god will show them his great punishment.

3.   Interpreting the Arabic metaphor:

This original expression is an explicit metaphor; the word مرض which means illness was borrowed to describe the mind of the polytheist. Their hearts are full of hatred, dislike and unawareness. The object is" the mind" and the image is "the disease". The same vehicle is reproduced in the TL.

4.   The translation Analysis:

Rashad khalifa in his translation of the given verse uses a simple language; he translated it literally using words such as disease, but the meaning is not clear because culturally this expression is not used to express the exact meaning of the original text. The weaknesses found in this translation are in the use of terms which do not serve the original expression. Khalifa fails another time to keep the same meaning.

* Sample four:

1.   Identifying the metaphor:

a. The Arabic metaphor:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ /'uwlayika alladhin ashtarawua alddalalata bialhuda/

b. The English translated metaphor:

It is they who bought the straying, at the expense of guidance.

2.   The context:

This verse is about the people who change the right path with the bad one, and God reminds them about his punishment.

3.   Interpreting the Arabic metaphor:

This original expression is an explicit metaphor. The word إشتروا which is translated to" bought" is borrowed to mean changing their ideology from what is good to what is bad, and the word تجارة "trade" comes to explain the metaphor. In this expression the proceed was referred to trade, and the image which is the purchase is neglected.

4.   The Translation Analysis:

This metaphor falls to the category of original metaphors because the verb is not used in its original meaning and use. Khalifa has translated this expression literally by using words such as "bought", "staying" and "trade". He was faithful to the original words without paying attention to the meaning which is totally ignored. Khalifa in this example reproduced the same vehicle in the TL.

* Sample five:

1.   Identifying the metaphor:

a. The Arabic metaphor:

صُمٌّ بُكْمٌ عُمْيٌ /summun bukmun eumyun/
b. The English translated metaphor:

Deaf, dumb and blind.

2.   The context:

The verse talks about people who are deaf for hearing the truth, mute for not saying it and blind to see the right path.

3.   Interpreting the Arabic metaphor:

The original metaphor is an explicit one; the object is not mentioned but it is assimilated to deaf, mute and blind. The disbelievers are like deaf; they do not hear the right, mute, they do not say the truth and blind , they cannot see the right path.

4.   The translation Analysis:

The words of the text are not conjoined properly. This is because the translator transfers the original Arabic sequence of the phrases into English, which seems odd to the target reader. In order to transfer the original meaning clearly, the translator has to analyze and interpret the meaning and then render it according to the style of the target language. The above metaphor is converted into sense.

* Sample six:

1.   Identifying the metaphor:

a. The Arabic metaphor

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ /alladhin yanqudun eahd alllah min baed mithaqih/

b. The English translated metaphor:

Who violate god's covenant after pledging to uphold it

2.   The context:

This verse describes the ones who reject the directions of God and make damages in the earth as losers.

3.   Interpreting the Arabic metaphor:

This original metaphor is an explicit metaphor .The covenant or the agreement of God is compared to a solid cord which is eliminated and came with a word that means it, which is unweave.

4.   The Translation analysis:

Khalifa translated this verse literally using simple words .The above text is not really clear to the target reader, not only because this verse was revealed in order to

describe the great error that the disbelievers commit, but also because of the readability of the extract. Khalifa transfers the original style literally, producing an odd style in the target language. The Quran uses a lofty language; the expressions used are very deep and concise. This style is Quran-specific and cannot be transferred to English. The translator converted the metaphor into sense.

* Sample seven:

1.   Identifying the metaphor:

a. The Arabic metaphor:

صِبْغَةَ اللَّهِ ۚ /sibghatu alllah/

b. The English translated metaphor:

Such is GOD's system

2.   The context:

This verse reminds people about the good statue of Islam as a religion of God.

3.   Interpreting the Arabic metaphor:

This original expression is considered as an explicit metaphor; the word صِبْغَة which is "tincture" in English language, is borrowed to describe the Islamic ideology, the word Islam which is the object is eliminated, and the image is kept alone to form a very beautiful metaphoric expression.

4.   The Translation Analysis:

Rashad Khalifa did not translate the metaphor literally, he came with a new word in the target language trying to respect the original meaning ; the use of the word system is not a successful choice, because God in this verse talks about his ideology which is Islam. Consequently, a reader who has no previous knowledge of the Qur'an or Islam is likely to fail to understand the verse clearly. The cultural differences between these two languages affect the translation of Rashad Khalifa. The technique used in this verse is reproducing the same image.

* Sample eight:

1.   Identifying the metaphor:

a. The Arabic metaphor:

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ /'innama yamurukum bi ssu'i walfahsha'/

b. The English translated metaphor:

He only commands you to commit evil and vice

2.   The context:

This verse shows the delusion Lucifer to commit adultery, and to say about God what they are unaware of.

3.   Interpreting the Arabic metaphor:

This original expression is implicit metaphor. The dilusion of the Lucifer and his rousing to came with an offense is compared to someone who gives orders; these delusions are in reality the interior emotions and thoughts which led people to commit an atrocity.

4.   The translation analysis:

The English reader might strive to understand the same denotative meaning as the Arabic readers do. The above metaphor is translated literally. The preservation of the structural form of the original text results in a highly awkward style in English. This affects word order, coherence, cohesion, sentence length, reference and punctuation. These elements make the readability of the target text very difficult and hence the meaning is unintelligible. Khalifa comes to convert the original metaphor into a sense.

* Sample nine:

1.   Identifying the metaphor:

a. The Arabic metaphor:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ /nisawukum harthun lakum/

b. The English translated metaphor: Your women are bearers of your seeds

2.   The context:

God revealed this verse in order to explain the Islamic viewpoint in the intercourse between men and their wives. It was revealed to Muhammad as a result of an argument between some recent Muslim converts and Jews over this subject

3.   Interpreting the Arabic metaphor:

This original expression is an explicit metaphor where both the object and the image are mentioned. God likens women to a land; "women" is the object and land is the image. This expression draws a very nice metaphor.

4.   The Translation Analysis:

This beautiful metaphoric expression is not clear in Khlifa's translation. This is because he replaced the image in the SL with a standard TL image which does not clash with TL culture, however the original meaning is not transferred exactly, we can say that it is translated by reproducing the same image in the TL. The English reader is not able to grasp that it alludes to women's health and fertility as well as enjoyment.

 * Sample ten:

1.   Identifying the metaphor:

 a. The Arabic metaphor:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا /man dha alladhi yuqrid alllah qardana hasanana/

b. The English translated metaphor:

Who would lend God a loan of righteousness.

2.   The context:

Allah compensates people with multiplied doubles and he is the only one who provides and withholds.

3.   Interpreting the Arabic metaphor:

This original expression is an explicit metaphor. The qualified work is compared to loan given from a bank with interests. The object which is the qualified work is deleted and we perceive the presence of the image.

4.   The translation analysis:

Once again, Khalifa fails to render the meaning of the verse shown above clearly. This is because, as often, he translates literally and does not tackle the cultural and linguistic elements mentioned. The alternative word loan cannot be understood as the original sense. Although, this translation does not bring direct understanding to the TL. The metaphor is converted into a sense.

* Sample eleven:

1.   Identifying the metaphor:

a. The Arabic metaphor:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ /wasi'a kursiuh alssamawate wal'ard/

b. The English translated metaphor:

His dominion encompassed the heavens and the earth.

2.   The context:

This verse confirms the ability of God who owns the heavens and the earth, and how he can protect them.

3.   Interpreting the Arabic metaphor:

This original expression is an explicit metaphor. The object of this metaphor is eliminated; it is the ability, knowledge and the splendor of the God, whereas the word كرسي or chair is the image of deity.

4.   The Translation Analysis:

We can say that in this verse Khalifa succeeded to a certain extent to reproduce the meaning without translating it literally, he converted the meaning of the original text into another word which has approximately the same sense. This technique can avoid the TR from any self interpretation.

* Sample twelve:

1.   Identifying the metaphor:

a. The Arabic metaphor:

فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى /faqad estamsaka bel 'eurwat alwuthqaa/

b. The English translated metaphor:

Anyone who denounces the devil and believes in God has grasped the strongest bond.

2.   The context:

This verse is a command from Allah to all servants to hold on his strongest bond.

3.   Interpreting the Arabic metaphor:

This original expression is considered as an explicit compound metaphor. The person, who travels along the path of God, is like someone who seaces a solid cord which cannot divide. The object is deleted and the image is العروة الوثقى .

4.   The Translation Analysis:

This metaphoric expression is difficult to translate because the classical Arabic word' does not have an equivalent in the English language; he comes with the alternative word "bond", which means agreement as a solution to hide his weakness in keeping the original meaning. This translated expression cannot be understood by someone who did not read the Qur'an in Arabic. In this example the metaphor is converted into its sense.

* Sample thirteen:

1.   Identifying the metaphor:

a. The Arabic metaphor:

يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّور / yukhrijuhum mena alddulumat 'iilaa annur/

b. The English translated metaphor:

He leads them out of darkness into the light.

2.   The context:

God in this verse reminds people that he is only the one who leads people to the right path, and that the devil is their enemy.

3.   Interpreting the Arabic metaphor:

This expression is an explicit metaphor. The word ظلمات "darkness" have the sense of straying from the right path, and the word نور "the light" is used to express the right path or Islam. The objects which are the good and bad bath are not mentioned, God in this expression focuses on the image: darkness and light. He converted the metaphor into sense.

4.   The Translation Analysis:

Khalifa as usual provides a literal translation which is useless. In this verse he uses the words light and darkness as two main elements of the metaphor. This research

maintains that the translation produced above fails to transfer the original meaning; the meaning wanted from using the word light in Arabic is not the same meaning understood by the English speakers. The richness of the Arabic language and culture stands as a barrier in any translation, as well as the language of the Qur'an which is unique.

* Sample fourteen:

1.   Identifying the metaphor:

a. The Arabic metaphor:

إِلَّا أَنْ تُغْمِضُوا فِيهِ /'illa 'an tughmiduu fih/

b. The English translated metaphor:

unless your eyes are closed.

2.   The context:

In this verse, God orders people not to take what they don't own, and leave what they are obliged to take.

3.   Interpreting the Arabic metaphor:

This original expression is considered as an explicit metaphor. Excessing something which you have to take is like shutting your eyes; the image which is عين "eye" is eliminated and replaced by the verb 'which means to shut the eye to.

4.   The Translation Analysis:

Khalifa, when translating this verse, did not respect the original meaning, he translated this metaphor literally. This produces a meaningless text because transliteration does not help to render any clear meaning. He converted the metaphor into sense. This translation will surely not convey the same meaning in the TL, and it makes the reader must check the image behind the SL if he wants to understand the intended meaning.

* Sample fifteen:

1.   Identifying the metaphor:

a. The Arabic metaphor:

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ /wa'iin kuntum 'alaa safaren/

b. The English translated metaphor:

If you are traveling.

2.   The context:

This verse revealed to teach people how to perform in their daily life; these are lessons and advices to a good living mode.

3.   Interpreting the Arabic:

This original expression is an explicit metaphor. The expression على سفر is "on a travel" in English language; in Arabic it means if you are capable of travelling a lot. The word سفر is compared to something you can go on board like" a plane". The image is not mentioned, and على or on comes to express its meaning.

4.   The Translation Analysis:

Khalifa's translation of this verse suffers from the effect of literal translation, which is often a result of linguistic and cultural differences. The translated verses do not have the exact meaning of the original; Khalifa converted the metaphor into sense, he uses familiar words in English to reproduce the metaphor.

This procedure is recommended when the TL image is too broad in sense or not appropriate to the register. However, the emotive aspects of the text are getting lost.

2.6. Data Discussion

The majority of the metaphors are explicit, where the object is absent. We can notice that four techniques are used by khalifa to translate the selected metaphors:

a.   Replacing the image in the SL with a standard TL image which does not clash with TL culture (7, 9,15)

b.   Reproducing the same vehicle (3,4)

c.   Converting the metaphor into sense or ground (1,2,5 ,6,8,10 ,11,12,13,14).

*Newmark's Translation Techniques

Newmark Techniques	*Metaphor*
Converting metaphor into sense or ground	**1, 2, 5, 6, 8, 10, 11, 12, 13, 14**
Reproducing the same vehicle in the target language	**3, 4**
Converting metaphor into simile	/
Replacing the same image in TL	**7, 9, 15**
Deletion	/
Translating metaphor (or simile) by simile plus sense (or occasionally a metaphor plus sense)	/

Observing the table, it seems clear that Khalifa used another technique which is less used in 13%. Such technique is based on reproducing the same vehicle. The rest of the techniques are not used by Khalifa.

Aizul Maula (2011) could come up with other remarks that can be drawn from the analysis are:

> The cultural and the linguistic differences between Arabic and English language make from the translation process of Qur'an a very difficult task.

> The most readable translations of the meaning of the Quran into English being considered fail to render the original meaning explicitly in the target language. When reading the translations of the Quran, English readers struggle to grasp the meaning.

> The translations of the meaning of the Quran are unintelligible because they are rendered in poor quality English. These renditions involve a number of factors that hinder transferring the meaning clearly to the target reader.

> Replacing metaphors literally or translating by sense is accurate in terms of meaning, but in terms of language it can remove the beautiful metaphorical word of the SL.

> The compatible technique is that which maintains the meaning and the image of the SL

> Not all the metaphors of the Quran have the same image in the English language.

2.7. Conclusion

This chapter is a space for data analysis and discussion. It gives information about the translation version of Khalifa and the sample data which are taken from the chapter of 'Albaqara' (the Cow). Data analysis was based on the theory of translating metaphors proposed by Newmark. Each sample has an identification of its metaphor in Arabic and English, a context, an interpretation of the Arabic metaphor and the analysis of the English translation.

General Conclusion

General Conclusion

The translation of metaphors is not an easy task. The difficulty increases more when we deal with sacred books. As far as Quran is concerned, the translation relates to linguistic as well as cultural differences between Arabic and other languages, such as English. Besides the rhetoric and stylistic characteristics of Quranic Arabic, many Arabic words have no equivalents in English.

The aim of this study was to investigate the techniques used by Rashad Khalifa to translate metaphors from (Quran) Arabic to English. The majority of the selected metaphors are explicit. Providing the types of the metaphor can help in the analysis, as it can help the translator when doing his translation. However, the types can not affect the choice of the techniques. Metaphor one, eight and ten do not belong to the same type, but they are translated using the same technique.

The literal translation is the one used by Khalifa in his translation. Khalifa fails to render the same meaning as he transferred the meaning literally from the source language to the target language. A good translation of the holy book must maintain to the original text and discourse. The compatible technique is that of rendering the metaphor into sense or translating the metaphor literally.

As for the first question, it was demonstrated that the cultural and the linguistic differences between Arabic and English make from the translation process of Quran a very difficult task. What could be noticed is that:

- This translation of the Quran into English does not provide the original meaning explicitly in the target language. When reading this translation, English readers struggle to grasp the meaning.

- This translation of the meaning of the Quran is unintelligible because it is rendered in poor quality of English. These translated versions involve a number of factors that hinder transferring the meaning clearly to the target reader.

- Not all the metaphors of Quran have the same image in the English language.

As far as the second question is concerned, it was proved that Khalifa makes use of some translation techniques, at least in the metaphors under consideration. He builds on (i) translating the metaphor into sense or ground, (ii) reproducing the same vehicle in the target language, and (iii) replacing the same image in the TL.

As a conclusion, the final findings and the results of this research has confirmed the previous mentioned hypothesis.

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الملخص

يهدف هذا البحث إلى دراسة الاستعارات في القرآن الكريم والأساليب المستخدمة في ترجمتها من قبل الدكتور راشد خليفة. يتناول هذا البحث تحليلا لخمسة عشر آية من سورة البقرة، كما يلقي الضوء على نظرية نيومارك لترجمة "الاستعارة" لمقارنة تفسير راشد خليفة لهذه الآيات إلى اللغة الإنجليزية بمعناها الصحيح باللغة العربية. تظهر نتائج البحث فشل الدكتور راشد خليفة في ترجمة الاستعارات بشكل صحيح، لأنها ترجمت إلى نوعية رديئة للغة الإنجليزية و غير مؤهلة لترجمة لغة عربية عالية المستوى مثل القرآن الكريم.

Le résumé

Le but de cette recherche est d'étudier les métaphores du Coran et les méthodes utilisées dans leur traduction par Dr. Rashed Khalifa. Cette recherche porte l'analyse de quinze versets du chapitre de la vache (génisse), elle met également en lumière la théorie de la traduction de "métaphore" de Newmark pour comparer l'interprétation de ces vers à celle de Rashed Khalifa en arabe. Les résultats de la recherche montrent l'échec du Dr Rashed Khalifa à traduire correctement les métaphores car elles ont été traduites dans une mauvaise qualité d'anglais, qui n'est pas qualifiée pour traduire un arabe de haut niveau comme dans le Coran.

Summary

The aim of this research is to study the metaphors in the Holy Quran and the methods used in their translation by Dr. Rashed Khalifa. This research deals with the analysis of fifteen verses from the chapter of the cow (heifer), it also sheds light on Newmark's theory of translating "metaphor" to compare Rashed Khalifa's interpretation of these verses to English with their correct meaning in Arabic. The results of the research shows the failure of Dr. Rashed Khalifa to translate the metaphors correctly because they were translated into a poor quality of English, that is not qualified to translate a high-level Arabic as in the Holy Quran.