

## TRANSLATION ANALYSIS OF BODY-RELATED METAPHORS IN THE HOLY KORAN BY YUSUF ALI, MARMADUKE PICKTHAL, AND THOMAS IRVING

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**Abstract:** The present study is a Corpus-based research which analyzes the translation of Body-Related Metaphors in the Holy Koran by Yusuf Ali, Marmaduke Pickthal and Thomas Irving, within the framework of Peter Newmark's procedures of metaphor translation. The data analyzed consists of a sample of 107 words and phrases which are categorized as metaphors of ear, eye, face, and hand. Out of the seven procedures proposed by Newmark for translating metaphors, the translators applied five procedures. None of the translators applied Newmark's fourth or sixth procedure and no new procedure was observed. The results revealed that among 107 metaphors examined, there is a general tendency (57.94%) towards reproducing the same image in the TL, and the three translators translated 68 metaphors (63.55%) using similar procedures. This study concludes that the likely and the most frequent metaphor translation procedures in the Holy Koran are: (1) to reproduce the same image in the TL, Newmark's first procedure; and (2) to convert metaphor to sense (literal meaning), Newmark's fifth procedure.

**Keywords:** *metaphor, the Holy Koran, Peter Newmark, procedure*

### INTRODUCTION

Every now and then different sciences are discovered and developed in every corner of the world. These sciences which could be worldly or spiritual would have great influence on the welfare and prosperity of people. People are scattered throughout the world and speak in many languages. One of this spiritual science which helps to increase people understanding and lead them to salvation is the science of the Holy Koran. The Holy Koran is not just for Muslims but for all Mankind who believe in one God: "*This is the Book; in it is guidance sure, without doubt, to those who fear Allah*" (Holy Koran, Sura Baqara, verse 2: Yusuf Ali). One of the most important tools for transferring the messages of this sacred and divinely scripture to other

people and nations (Muslims or Non-Muslims) is translation.

If the Holy Koran aims to throw light on the path of people, lead them to salvation, and convinces them to act according to God's revelations, it has to persuade people to read it, to contemplate about its messages and to understand and grasp the deep meaning of those messages. If the Holy Koran is to be persuasive, it has to be understandable for people. The implicit and deep messages of the Holy Koran are stated via figures of speech like: similes, metaphors and irony. "The most figurative language that occurs in the Holy Qur'an is metaphor. Modern Muslim scholars gather there are more than four hundred metaphoric words in the Holy Qur'an, although many of those words are become common words" (as cited in Maula, 2011, p.

3). Khoramshahi (2012) states that “point to untranslatability in The Qur’an because of its figurative language and literary speech” (as cited in Hassan Zadeh, Lashkarian & Sadegh Zadeh, 2015, p. 2).

Metaphor is a rhetorical device and a figure of speech which is used frequently in literary and religious texts and from early years of our life we are surrounded with metaphors. Fez-Barrington (2012, p. 1) states that “metaphors are everywhere as in song, conversation, media, school, work, etc.” Lakoff and Johnson (1980, p. 8) maintain that “metaphor is pervasive in everyday life, not just in language but in thought and action.” According to Soskice (1985), “the study of metaphor begins with the study of language itself and in almost all traditions, religious language is closely connected with metaphorical talk” (as cited in Mohaghegh & Ketabi, 2013, p. 104). Metaphor has constantly been of concern to translation scholars.

Over the years, literature, linguistic, and translation scholars have classified metaphors in different ways. The classification of metaphors into dead or live has always been the main concern of the scholars. In classifying metaphor, they have included dead or live metaphor or both of them. According to Almisned (2001), Fowler (1926) divides metaphor into live and dead. Fowler (1926) believes that we are conscious of live metaphors and says “it must be borne in mind that some metaphors are living, i.e., are offered & accepted with a consciousness of their literal equivalents” (as cited in Almisned, 2001, p. 77). In dealing with dead metaphors Fowler (1926) says that dead metaphors “have been so often used that speaker and hearer have ceased to be aware that the words used are not literal” (as cited in Almisned, 2001, p. 77).

In line with this, Dickins (1998) in Almisned (2001) proposes two major kinds of metaphor: Lexicalised (dead) metaphors and Non-lexicalised (live) metaphors. Dickins (1998) says that in Lexicalised (dead) metaphors “metaphorical meaning is so well established that it can be regarded as lexicalised and is therefore likely to appear as a dictionary definition of the word or phrase

in question”; he maintains that Non-lexicalised (live) metaphors “do not have a well-established or stable meaning of this sort and therefore cannot be regarded as lexicalised, and will not appear as dictionary definitions of the word or phrase in question” (as cited in Almisned, 2001, p. 86).

In addition, Goatly (1997) divides metaphor into five different types of metaphors: Dead and Buried, Dead, Sleeping, Tired, and Active (as cited in Almisned, 2001, p. 83). We can classify Goatly’s division of metaphor into dead and live: Dead and Buried, and Dead metaphors as dead metaphors; and Sleeping, Tired, and Active metaphors as live metaphor.

Furthermore, Newmark (1988a) distinguishes six types of metaphor (dead, cliché, stock, adapted, recent and original) and proposes seven procedures for translating metaphor. In some ways, we can say that Newmark’s (1988a) classification of metaphor is also dead and live; because he believes that we are hardly conscious of dead metaphors, but regarding the other five metaphors (cliché, stock, adapted, recent and original) we are aware and conscious that they are metaphors. Larson (1998) classifies metaphor into ‘live’ and ‘dead’ metaphors and asserts that there are five ways that metaphor can be translated.

Larson (1998, p. 277) believes that, considering all of the problems regarding metaphor, “the translator must give careful consideration whenever a metaphor is found in the source text.” Larson (1998, p. 277) adds that “the first step towards adequate translation of a metaphor (or simile) is to determine whether the comparison is a “live” metaphor or simile, or whether it is simply a “dead” figure.” In Larson’s opinion, it is important for the translator to make distinction between “live” and “dead” metaphors. Larson (1998, p. 275) says that “dead metaphors will be translated directly, without any attempt to keep the metaphorical content of the idiom.” If the words which are figurative are simply an idiom, i.e., a “dead” metaphor, then the image does not need to be kept, but the meaning can be translated directly, i.e., nonfiguratively (Larson 1998, p. 277-288).

Soskice (1985) confirms that in almost all traditions, religious language depends upon metaphorical talk (as cited in Mohaghegh & Ketabi, 2013, p. 104). If we want to translate a religious or holy scripture, we have to adopt a logical metaphor translation procedure. Literature, linguistic, and translation scholars have defined metaphor in different ways, classified it into different types and proposed different procedures for translating it. The Analysis of metaphor translation procedure in this study is based on seven procedures proposed by Newmark (1988a).

Newmark (1988b, p. 104) states that "whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor." By metaphor Newmark (1988b, p. 104) means that "any figurative expression: the transferred sense of a physical word; the personification of an abstraction; the application of a word or collocation to what it does not literally denote, i.e., to describe one thing in terms of another." Newmark believes that metaphor always involves illusion, like a lie, often used to conceal an intention. So, if a sentence (a text) is grammatical, and is an authoritative or expressive or anonymous text, but does not make sense, we have to look for possible metaphorical meaning and make sense of it. As stated above, Newmark distinguishes six types of metaphor (dead, cliché, stock, adapted, recent and original) and discusses them in relation to their contextual factors and translation procedures. Newmark (1988a) proposes seven procedures for translating metaphor, in order of preference:

1. Reproducing the same image in the TL. No man is an island: هیچ مردی یک جزیره نیست
2. Replacing the image in the SL with a standard TL image which does not clash with the TL culture. No man is an island: یک دست صدا ندارد
3. Translating metaphor by simile, retaining the image. No man is an island: هیچ مردی شبیه یک جزیره نیست
4. Translation of metaphor (or simile) by simile plus sense (or occasionally a metaphor plus sense). No man is an island: هیچ مردی شبیه یک جزیره نیست. جزیره تنها

است، اما انسان نمی تواند به دور از اجتماع زندگی کند

5. Conversion of metaphor to sense. No man is an island: انسان نمی تواند به دور از اجتماع زندگی کند
6. Deletion, if the metaphor is redundant, together with its sense components. A deletion of metaphor can be justified empirically on the ground that the metaphor's function is being fulfilled elsewhere in the text
7. Same metaphor combined with sense. No man is an island: هیچ مردی یک جزیره نیست. جزیره تنها است، اما انسان نمی تواند به دور از اجتماع زندگی کند

Due to the above explanations of the importance of metaphor translation in the Holy Koran, this research attempts to find answers for the following questions:

1. Which of Newmark's seven procedures for translating the metaphors are applied by Yusuf Ali, Pickthall, and Irving?
2. What are the likely and the most frequent procedures for translating metaphors in the Holy Koran?
3. What new procedures are applied by the three translators?
4. What is the Frequency of Body-Related Metaphor translation procedure?

## METHOD

The present study is a Corpus-based research (Product-Oriented Research) which analyzes the translation of Body-Related Metaphors in the Holy Koran by Yusuf Ali, Marmaduke Pickthall and Thomas Irving, within the framework of Peter Newmark's (1988a) procedures of metaphor translation in a descriptive manner. In the Holy Koran, Body-Related words are used both in metaphorical and non-metaphorical contexts. This study focuses on the metaphorical use of these words and analyzes them in their metaphorical contexts. For this aim, certain *Aayas* (verses) of the Holy Koran with Body-Related Metaphors are chosen with their Farsi translation of Mohammad Mahdi Fooladvand, and three English translations of Yusuf Ali, Marmaduke Pickthall, and Thomas Irving; and the translators' procedures of Body-Related metaphor will be analyzed, compared and assessed. Since this research

uses qualitative descriptive method, the researcher compares the Arabic Body-Related Metaphors in the Holy Koran with the three English translations and aims at identifying the best English translation of Body-Related Metaphors, techniques, and procedures of their translations.

The researcher has collected a sample of 107 words and phrases functioning as Body-Related Metaphors in the Holy Koran. For the sake of facility, this study categorizes

Body-Related Metaphors as the following: 1) metaphors of ear, 2) metaphors of eye, 3) metaphors of face, and 4) metaphors of hand. To identify the Arabic meanings of the Body-Related Words of ear, eye, face, and hand, the researcher has used English to Arabic Glossary. To find the Body-Related Words and the number of their repetition in the Holy Koran, the researcher has used Pars Quran website. This classification can be shown in Table 1.

Table 1. Classification of Body-Related Metaphors in the Holy Koran

No	Body-Related Word	Number of repetition	Number of metaphors
1	Ear	18	10
2	Eye	40	13
3	Face	73	33
4	Hand	83	51

The distinction between metaphorical and non-metaphorical use of words and the procedure for identification of metaphor in the Holy Koran are based on the metaphor definition of Newmark (1988b), Larson (1998), Cuddon (2013), Merriam-Webster Dictionary, Longman dictionary, Oxford English Dictionary, and more importantly on Pragglejaz Group's (2007) Metaphor Identification Procedures. Also, in order to identify and explain metaphors, the researcher seeks extensive help from Noor Comprehensive Commentary Collection Ver. 3.

To analyze the collected data, the researcher reads the verses that contain Body-Related words and phrases of ear, eye, face, and hand, and metaphor identification procedures try to identify the metaphorical verses. The researcher reads metaphorical verses of the Holy Koran and their Farsi translation for better understanding, and

then the three English translations will be analyzed according to Newmark's (1988a) seven procedures of metaphor translation.

Each metaphor is compared with its English translations. Each metaphor is carefully analyzed to see how it is translated into English. For each metaphor it is determined which one of the Newmark's seven approaches are applied by the three English translators. In analyzing metaphorical words or phrases, the researcher uses the exegeses in the Noor Comprehensive Commentary Collection to explain the metaphors and to decode the meaning behind them. The researcher selected the Body-Related metaphors from the entire Holy Koran.

The following example shows how the researcher identifies and analyzes the collected sample of 107 words and phrases functioning as Body-Related Metaphors in the Holy Koran:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا فَلْيُذِقْنِي عَذَابَهُ ۗ وَهُمْ يَكْفُرُونَ ۗ وَإِنَّ كَثِيرًا مِّنْهُمْ لَآ يَفْقَهُوْنَ مَا يَقُولُونَ ۗ وَإِنَّ كَثِيرًا مِّنْهُمْ لَآ يَفْقَهُوْنَ مَا يَقُولُونَ ۗ وَإِنَّ كَثِيرًا مِّنْهُمْ لَآ يَفْقَهُوْنَ مَا يَقُولُونَ ۗ وَإِنَّ كَثِيرًا مِّنْهُمْ لَآ يَفْقَهُوْنَ مَا يَقُولُونَ ۗ (التوبة، 61)

و از ایشان کسانی هستند که پیامبر را آزار می‌دهند و می‌گویند: «او زودباور است.» بگو: «گوش خوبی برای شناسست، به خدا ایمان دارد و [سخن] مؤمنان را باور می‌کند، و برای کسانی از شما که ایمان آورده‌اند رحمتی است.» و کسانی که پیامبر خدا را آزار می‌رسانند، عذابی پر درد [در پیش] خواهند داشت. (فولادوند)

*Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous chastisement. (Yusuf Ali)*

*And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom. (Pickthal)*

*There are some [people] who annoy the Prophet by saying: "He's (all) ears!" SAY: "[He's] an ear for good for you! He believes in God and believes for the believers' sake, and is a mercy for any of you who do believe." Those who annoy God's messenger will have painful torment. (Irving)*

Without using dictionaries, commentaries and exegeses, and without knowing the context and occasion of the revelation of this verse, it is really difficult to understand and translate the word "أُذُنٌ" correctly. Newmark (1988b) believes that if a sentence (a text) is grammatical, and is an authoritative (reliable and valid) or expressive (showing feeling or emotion) or anonymous text, but does make sense, we have to look for possible metaphorical meaning and make sense of it. Newmark (1988b) asserts that we 'have to make sense of everything.'

Regarding the occasion of the revelation of this verse, Sadr-'ameli (1383sh) says "some of the hypocrites said that the Prophet (p. b. u. h.) was a simple and whimsical person, and he accepts whatever everybody says" (vol.2, p. 650). Sadr-'ameli (1383sh) argues that the hypocrites demonstrated "one of the advantages of the Prophet (p. b. u. h.) in the form of his disadvantage, the existence of which is necessary in a leader" (vol.2, p. 650).

In analyzing the word "أُذُنٌ", Khorramdel (1384sh) says that "by the word "أُذُنٌ" we mean someone who believes in everything we tell him; a credulous (over trusting) and whimsical person" (vol. 1, p. 371). It can be noticed that the word "أُذُنٌ" which is expected to be associated with part of the body used for hearing, is associated with credulous person.

Considering the Oxford English Dictionary definition of metaphor, we can say that the word "أُذُنٌ" is used to describe a credulous and whimsical person in a way that is different from its normal use (part of the body used for hearing). By using Merriam-

Webster Dictionary definition of metaphor we can say that there is an analogy between the word "أُذُنٌ" and a credulous and whimsical person in that both listen to people. The word "أُذُنٌ" is implicitly compared to a credulous and whimsical person and shows that they have the same qualities.

The original meaning of the word "أُذُنٌ" is not used in this verse and the word "أُذُنٌ" has a more basic contemporary meaning in other contexts than the one in this verse, then according to Praggeljaz Group's Metaphor Identification Procedures, the word "أُذُنٌ" is a metaphor. As it is mentioned in the Longman Dictionary, English language has an idiom like 'be all ears' which means: 'to be very keen to hear what someone is going to tell you'. TL culture does not clash with SL culture, so the image in the SL may be either reproduced in the English language (Newmark's first procedure), or the image may be replaced with an English language image (Newmark's second procedure), or SL metaphor may be converted to sense (Newmark's fifth procedure). Yusuf Ali replaces the image of the first metaphor in the SL with a standard TL image (Newmark's second procedure). Then, he converts the second metaphor to sense (to literal meaning of the metaphor) (Newmark's fifth procedure).

On the other hand, Pickthal converts both source Arabic metaphors to sense (to literal meaning of the metaphor) (Newmark's fifth procedure). While, Irving replaces the image of the first metaphor in the SL with a standard TL image (Newmark's second procedure). Regarding the second metaphor, he reproduces the same image in his English translation (keeps the source Arabic metaphor) (Newmark's first procedure).

Due to the fact that revelation of the Holy Koran was according to events and knowing the occasion of the revelation of some verses help translators to have an appropriate, desirable, and reasonable translation, then more appropriate translation procedure for the first metaphor would be to translate it according to Newmark's seventh procedure (same metaphor combined with sense), because by using seventh procedure, the image is kept and the meaning is clarified. Needless to say, translators are free to choose any of the Newmark's (1988a) seven procedures for translating metaphor; surely in order of preference.

## RESULTS AND DISCUSSION

In this section, the researcher analyzed the procedures of the Body-Related metaphors translations in the Holy Koran by Yusuf Ali, Marmaduke Pickthall and Thomas Irving, within the framework of Peter Newmark's (1988a) seven procedures of metaphor translation in a descriptive manner. Body-Related Metaphors are: 1) metaphors of ear, 2) metaphors of eye, 3) metaphors of face, and 4) metaphors of hand.

### 1. Metaphors of Ear

In the Holy Koran, the Arabic term for "ear", 'one of the organs on either side of your head that you hear with "أُذُنٌ" which means "عضو السمع في الإنسان والحيوان". The term "أُذُنٌ" is the single form of "ear", and the term "أَذَانٌ" is the plural form of "ear". According to Pars Quran website, the words "أُذُنٌ" and "أَذَانٌ", are mentioned 6 and 12 times respectively as a noun in the Holy Koran. Although the word "ear", as a noun (simple or plural), is mentioned 18 times in the Holy Koran, it is used only 10 times as a metaphor.

As a metaphor in the Holy Koran, the word "ear":

1. metaphorically refers to "A credulous (over trusting) and whimsical person."
2. in a metaphorical phrase refers to "Imam Ali (peace be upon him)."
3. in a metaphorical sentence refers to "Deafness."
4. in a metaphorical sentence refers to "Deep sleep."

### 2. Metaphors of Eye

In the Holy Koran, the Arabic term for "eye", 'one of the two parts of the body that you use to see with is "عَيْنٌ" which means: "عضو الإبصار للإنسان وغيره من الحيوان". The term "عَيْنٌ" is the single form of "eye", and the terms "أَعْيُنٌ", "عُيُونٌ", and "عَيْنَانٌ" are the plural forms of "eye". According to Pars Quran website, the word "عَيْنٌ" (simple or plural) is mentioned 40 times in the Holy Koran. Although the word "eye", as a noun (simple or plural), is mentioned 40 times in the Holy Koran, it is used only 13 times as a metaphor.

As a metaphor in the Holy Koran, the word "eye":

1. refers to "The Supervision of God" or "the Angels."
2. in a metaphorical phrase refers to "Blindness."
3. in a metaphorical sentence refers to "Lack of insight."
4. in a metaphorical sentence refers to "Happiness."
5. in a metaphorical phrase refers to "Houris" or "Women in paradise."

### 3. Metaphors of Face

In the Holy Koran, the Arabic term for "face", 'the front part of your head, where your eyes, nose, and mouth are', is "وَجْهٌ" which means: "مَا يُقَابِلُكَ مِنَ الرَّأْسِ وَفِيهِ الْجَبْهَةُ وَالْعَيْنَانُ وَالْقَمْرُ وَالْخَدَّانُ وَالْأَنْفُ وَالْقَمْرُ". The term "وَجْهٌ" is the single form of "face", and the terms "وُجُوهُ" and "أَوْجُهٌ" are the plural forms of "face." According to Pars Quran website, the words "وَجْهٌ" and "وُجُوهُ" are mentioned 35 and 38 times respectively as a noun in the Holy Koran. Although the word "face", as a noun (simple or plural), is mentioned 73 times in the Holy Koran, it is used only 33 times as a metaphor.

As a metaphor in the Holy Koran, the word "face":

1. in a metaphorical phrase refers to "Pure Faith" and "Heartily Attention."
2. in a metaphorical phrase refers to "the Presence of God."
3. is a metaphorical reference to "Kiblah"; or "Direction", "Goal", "Method", or "Religion."
4. is a metaphorical reference to "The Pleasure [of God]."

5. is a metaphorical reference to “At the Beginning.”
6. in a metaphorical phrase refers to “Truly” or “In its true shape.”
7. is a metaphorical reference to “Love”, “Favor”, and “Attention.”
8. in a metaphorical phrase refers to “Extreme Anger.”
9. in a metaphorical sentence refers to the “Apostate (Murtadd).”
10. in a metaphorical phrase refers to “The Believers” or “The Disbelievers.”
11. in a metaphorical phrase refers to “Misguidance.”
12. in a metaphorical phrase refers to “Sadness.”

#### 4. Metaphors of Hand

In the Holy Koran, the Arabic term for “hand”, ‘the part of your body at the end of your arm, including your fingers and thumb, that you use to hold things’, is “يَدٌ” which means: “مَا يُقَابِلُكَ مِنَ الرَّأْسِ وَفِيهِ الْجَبْهَةُ وَالْعَيْنَانِ وَالْأَيْدِي وَالْأَنْفُ وَالْخَدَّانِ وَالْفَمُّ”. The term “يَدٌ” is the single form of “hand”, and the terms “أَيْدٍ”, “الْأَيْدِي”, and “يَدَانِ” are the plural forms of “hand”. According to Pars Quran website, the word “يَدٌ” is mentioned 83 times as a noun in the Holy Koran. Although the word “hand”, as a noun (simple or plural), is mentioned 83 times in the Holy Koran, it is used only 51 times as a metaphor.

As a metaphor in the Holy Koran, the word “hand”:

1. in a metaphorical sentence refers to “The Deeds (Good or Bad).”
2. in a metaphorical phrase refers to the “Willpower.”
3. in a metaphorical phrase refers to “Guardian (Wali).”
4. in a metaphorical phrase refers to the “Power and Authority.”

5. in a metaphorical phrase refers to “Fighting.”
6. in a metaphorical sentence refers to “Stinginess” or “Generosity.”
7. in a metaphorical sentence refers to “Deep Regret.”
8. in a metaphorical phrase refers to “Sword.”
9. in a metaphorical phrase refers to “Submission.”
10. in a metaphorical phrase refers to “Unwillingness.”
11. in a metaphorical sentence refers to “Objection” or “Anger.”
12. in a metaphorical sentence refers to “Swearing Allegiance.”
13. in a metaphorical sentence refers to “The Peace Treaty of Hudaibiya.”
14. in a metaphorical phrase refers to “Unlawful Children.”

This section linked theory of metaphor translation procedure with practice and examined detailed theoretical analysis of the SL and TL metaphors of the 107 examples. The result of the analysis of 107 Body-Related Metaphor samples is presented in six tables. From seven metaphors translation procedures proposed by Newmark, there are 5 procedures used by the three translators in translating Body-Related Metaphors (ear, eye, face, and hand) of the Holy Koran.

To gain the percentage of each number, the number is multiplied by 100 and is divided by the number of ear, eye, face, or hand metaphor. To calculate the sum, the number is multiplied by 100 and is divided by multiplied by 3.

Example:  $(1 * 100) / 10 = 10\%$

Example:  $(4 * 100) / (10 * 3) = 13.33\%$

The table below shows the frequency of 10 ear metaphors’ translation procedures.

Table 2. Frequency of ear metaphor translation procedures

Procedures	Yusuf Ali	Pickthal	Irving	Sum
1 Reproducing the same image in the TL	1 (10%)	1 (10%)	2 (20%)	4 (13.33%)
2 Replacing the image in the SL with a standard TL image	1 (10%)	0	3 (30%)	4 (13.33%)
3 Translating metaphor by simile, retaining the image	0	0	0	0
4 Translation of metaphor (or simile) by simile plus sense	0	0	0	0

5	Conversion of metaphor to sense	7 (70%)	8 (80%)	5 (50%)	20 (66.66%)
6	Deletion of metaphor	0	0	0	0
7	Same metaphor combined with sense	1 (10%)	1 (10%)	0	2 (6.66%)

The table below shows the frequency of 13 eye metaphors' translation procedures.

**Table 3. Frequency of eye metaphor translation procedures**

Procedures		Yusuf Ali	Pickthal	Irving	Sum
1	Reproducing the same image in the TL	3 (23.07%)	1 (7.69%)	0	4 (10.24%)
2	Replacing the image in the SL with a standard TL image	4 (30.76%)	5 (38.46%)	8 (61.53%)	17 (43.54%)
3	Translating metaphor by simile, retaining the image	0	0	0	0
4	Translation of metaphor (or simile) by simile plus sense	0	0	0	0
5	Conversion of metaphor to sense	5 (38.46%)	7 (53.84%)	5 (38.46%)	17 (43.54%)
6	Deletion of metaphor	0	0	0	0
7	Same metaphor combined with sense	1 (7.69%)	0	0	1 (2.56%)

The table below shows the frequency of 33 face metaphors' translation procedures.

**Table 4. Frequency of face metaphor translation procedures**

Procedures		Yusuf Ali	Pickthal	Irving	Sum
1	Reproducing the same image in the TL	23 (69.69%)	18 (54.54%)	21 (63.63)	62 (62.62%)
2	Replacing the image in the SL with a standard TL image	2 (6.06%)	3 (9.09%)	3 (9.09%)	8 (8.08%)
3	Translating metaphor by simile, retaining the image	0	0	0	0
4	Translation of metaphor (or simile) by simile plus sense	0	0	0	0
5	Conversion of metaphor to sense	8 (24.24%)	12 (36.36%)	9 (27.27%)	29 (29.29%)
6	Deletion of metaphor	0	0	0	0
7	Same metaphor combined with sense	0	0	0	0

The table below shows the frequency of 51 hand metaphors' translation procedures.

**Table 5. Frequency of hand metaphor translation procedures**

Procedures		Yusuf Ali	Pickthal	Irving	Sum
1	Reproducing the same image in the TL	31 (60.78%)	40 (78.43%)	45 (88.23%)	116 (75.81%)
2	Replacing the image in the SL with a standard TL image	1 (1.96%)	2 (3.92%)	1 (1.96%)	4 (2.61%)
3	Translating metaphor by simile, retaining the image	1 (1.96%)	0	0	1 (0.65%)
4	Translation of metaphor (or simile) by simile plus sense	0	0	0	0
5	Conversion of metaphor to sense	7 (13.72%)	7 (13.72%)	5 (9.80%)	19 (12.41%)
6	Deletion of metaphor	0	0	0	0
7	Same metaphor combined with sense	11 (21.56%)	2 (3.92%)	0	13 (8.49%)



The table below shows the frequency of metaphor translation procedures. These metaphors include 107 Body-Related Metaphors of ear, eye, face, and hand.

Table 6. *Frequency of metaphor translation procedures*

Procedures	Yusuf Ali	Pickthal	Irving	Sum
1 Reproducing the same image in the TL	58 (54.20%)	60 (56.07%)	68 (63.55%)	186 (57.94%)
2 Replacing the image in the SL with a standard TL image	8 (7.47%)	10 (9.34%)	15 (14.01%)	33 (10.28%)
3 Translating metaphor by simile, retaining the image	1 (0.93%)	0	0	1 (0.31%)
4 Translation of metaphor (or simile) by simile plus sense	0	0	0	0
5 Conversion of metaphor to sense	27 (25.23%)	34 (31.77%)	24 (22.42%)	85 (26.47%)
6 Deletion of metaphor	0	0	0	0
7 Same metaphor combined with sense	13 (12.14%)	3 (2.80%)	0	16 (4.98%)

The table below shows the number of the same metaphor translation procedures applied by the three translators. To calculate the sum, the number is multiplied by 100 and is divided by 107.

Table 7. *The number of same metaphor translation procedures*

Translators	Ear	Eye	Face	Hand	Sum
1 Yusuf Ali & Pickthal	5	1	5	2	13 (12.14%)
2 Yusuf Ali & Irving	1	1	6	5	13 (12.14%)
3 Pickthal & Irving	0	2	0	12	14 (13.08%)
4 Yusuf Ali & Pickthal & Irving	4	8	22	32	68 (63.55%)
5 Different	0	1	0	0	1 (0.93%)

In brief, out of the seven procedures proposed by Newmark for translating metaphors, Yusuf Ali applied five procedures, Pickthal applied four procedures, and Irving applied three procedures in the translation of the Body-Related metaphors in which none of the translators applied Newmark's fourth or sixth procedure. Pickthal and Irving did not apply Newmark's third procedure, and Irving did not apply Newmark's seventh procedure. Then, the third procedure was applied once, only by Yusuf Ali in the translation of hand metaphor and no new procedure was observed in the three translators' metaphor translations.

From the tables above, it can be seen that Table 2 reveals that in translation of ear metaphor there is tendency (66.66%) towards converting metaphor to sense

(Newmark's fifth procedure); Table 3 shows that in translation of eye metaphor, there are tendencies towards replacing the image in the SL with a standard TL image (43.54%) (Newmark's second procedure) and converting metaphor to sense (43.54%) (Newmark's fifth procedure); Table 4 shows that in translation of face metaphor, there is tendency (62.62%) towards reproducing the same image in the TL (Newmark's first procedure); and Table 5 shows that in translation of hand, metaphor there is tendency (75.81%) towards reproducing the same image in the TL (Newmark's first procedure).

Table 6 which includes 107 Body-Related Metaphors of ear, eye, face, and hand shows that there is a general tendency (57.94%) towards reproducing the same

image in the TL (Newmark's first procedure). This tendency is highest in Irving's translation. Of 107 Body-Related Metaphor samples, Yusuf Ali, Pickthal and Irving translated 68 metaphors (63.55%) using similar procedures (in more than half of their translations they applied the same procedures). Yusuf Ali and Pickthal translated 13 metaphors (12.14%) using the same procedure. Yusuf Ali and Irving translated 13 metaphors (12.14%) using the same procedure. Pickthal and Irving translated 14 metaphors (13.08%) using the same procedure (Table 7).

Further, only in 1 metaphor (0.93%), the three translators had different metaphor translations procedure. The three or two of the translators almost always come with the same metaphor translation procedures in the same verse. The three translators likely prefer metaphor translation procedures that reproduce the same image in the TL (57.94%) and convert metaphor to sense (26.47%) (Table 6). By reproducing the same image in the TL in more than half of their translations (57.94%), the three translators have shown that they did not want to challenge and attack the metaphorical meaning of the Holy Koran and left it to the reader to uncover the inner meaning.

## CONCLUSION

Considering the fact that many people (Muslims and Non-Muslims) throughout the world are learning the Holy Koran through its English translations, the analysis some problematic issues would be useful and beneficial. One of these problematic issues in the process of the translation of the meanings of the Holy Koran is the translation of the figures of speech. The deep meanings of some verses in the Holy Koran are expressed through delicate figures of speech like metaphor. The purpose of this study has been to analyze and review some of the Body-Related metaphor in the Holy Koran. The analysis of sample of 107 words and phrases functioning as Body-Related Metaphors in the Holy Koran have led to the following conclusions.

Applying different procedures by different translators to translate the same metaphor shows that The Holy Koran cannot

be reproduced. To convey the meaning, the translators sometimes have to replace the image in the SL with a standard TL image, or to convert metaphor to sense, or at least combine the same metaphor with sense. This study has shown that the translation of metaphors in the Holy Koran requires the translators to have some exegetical and commentarial knowledge. Lack of exegetical and commentarial knowledge may result in wrong or misleading translation. In case of any disagreement in translating, analysing and interpreting the Koranic verses, translators should resort to authentic *Hadith* which is acceptable by all the Muslim Community.

Without using dictionaries, commentaries and exegeses, and without knowing the context and occasion of the revelation of some verses, it is really difficult and to some extent impossible to understand and translate some Koranic metaphors. For example, in chapter 9, verse 61, regarding the occasion of the revelation of this verse, Sadr-'ameli (1383sh) says that "some of the hypocrites said that the Prophet (p. b. u. h.), was a simple and whimsical person, and he accepts whatever everybody says" (vol.2, p. 650). In analyzing the word "أُذُنٌ" in this verse, Khorramdel (1384sh) says that "by the word "أُذُنٌ" we mean someone who believes in everything we tell him; a credulous (over trusting) and whimsical person" (vol.1, p. 371). Without knowing the occasion of the revelation of this verse, it is almost impossible to associate the word "أُذُنٌ", which is expected to be associated with part of the body used for hearing, with a Credulous and whimsical person.

The most frequent procedure for translating metaphor in the Holy Koran is to reproduce the same image in the TL (to preserve and keep the beauty of the source Arabic metaphor) by applying Newmark's first procedure of metaphor translation. The translators tried to reproduce the same aesthetic and stylistic effect of the original metaphor (the metaphor is original in the SL and is translated and kept as original in the TL).

The beauty of metaphor is often lost when it is translated into literal meaning

(converting metaphor to sense), but it can simplify and clarify the meaning and give the reader clear view of the hidden meaning. By replacing the image in the SL with a standard TL image, the beauty of the source Arabic metaphor is substituted in the TL culture and the reader easily understands the inner meaning of the metaphor and a reader-oriented translation is created. Finally, the likely and the most frequent metaphor translation procedures are: first, to reproduce the same image in the TL; and second, to convert metaphor to sense.

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## **Golf Ball**

Two Golfers were approaching the first tee.

The first guy goes into his golf bag to get a ball and says to his friend - "Hey, why don't you try this ball." He draws a green golf ball out of his bag. "Use this one - You can't lose it!"

His friend replies, "What do you mean you can't lose it?!!"

The first man replies, "I'm serious, you can't lose it. If you hit it into the woods, it makes a beeping sound, if you hit it into the water it produces bubbles, and if you hit it on the fairway, smoke comes up in order for you to find it."

Obviously, his friend doesn't believe him, but he shows him all the possibilities until he is convinced. The friend says, "Wow! That's incredible! Where did you get that ball?"

The man replies, "I found it."

(Source: <http://www.study-express.ru/humour/funny-stories.shtml>, picture: [www.google.co.id](http://www.google.co.id))