Translating Hand Expressions in the Holy Qur'an
(An Analytical - Semantic Study)

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ABSTRACT:
Translators have long been regarding the translating of the Holy Qur'an as a polemic job. The vast majority of Muslim scholars and conservatives were objecting to any translation due to its holiness. Now, when the word translation replaced by interpretation as a norm to people, they start accepting the idea that there is a need for those who are non-Muslims or Arabs. Yet, this does not tolerate the fact that it is hard to endure for many reasons; of which its sacredness, cultural impact, linguistics inimitability, and its vivid metaphorical language.

The problem of translating such a rhetorical language, which is rich of metaphorical styles, is perhaps the ultimate task for any translator. Hand expressions which are metaphorically embodying Allah (God) is a whole different problem. How to translate it? When to translate it? Is it acceptable? Do we keep it or change it into more sensible words? All these questions must be kept in mind while translating.

This paper tries to answer these questions by studying "hand expressions" and its metaphorical images, analyzing the kinds of metaphor and the strategies used in the process of translation. For this purpose, three translated versions and from different periods belonging to translators having different backgrounds are examined. After analyzing the collected data, the results show how each version has translated the metaphorical images of hand expressions, the adopted kinds of metaphor, the strategies used, and how each one managed to do so and why.
Keywords: Translation, Holy Qur'an, Hand Expressions, Metaphor, Strategies

PART ONE
THEORETICAL FRAMEWORK
0. Introduction

Since earlier times, gestures and body movements have proven to be an essential part of everyday communication. It reflects a certain emphasis on the subject being discussed during a conversation. Yet, that does not mean they have the same meaning in all the languages. Certain gestures could be interpreted differently in different cultures. There are certain tribes in South America who use hand gestures more than words to express their thoughts (Racoma, 2014). However, there are certain hand gestures that have the same meaning for those who share a belief, idea, traditions or the same ancestors even if they now belong to different cultures.

The foremost object of any translation practice is to create an equivalent correlation between two texts to transfer the exact message while taking into account some constraints. These constraints are: the context, the genre of the text, the actual intended meaning, the formations of grammar, the style and conventions of writing and the like (Baker, 1992).

The ultimate task ever endured by a translator is the task of translating the words of Allah (God) from the language its decedent with to another language. No matter how good the translator is, he would not be able to maintain the effectiveness and the intended message for one simple reason that is these words are customized for this particular language.

The Holy Qur'an is neither poetry nor prose, it is a divine mixture of both dictated to the Prophet Mohammed by Allah (God) himself. Therefore, coming to translate such text in this particular language will definitely pause problems to the ordinary translator and consequently the target reader.

What translators do concern the translation of the Holy Qur'an does not come under the word translation; rather it comes within the broad sense of words such as interpreting, conveying or rendering the original message as much faithfully as they could. Thus, their works will expectedly have flaws.

1. Translation

Translation is a process in which the meaning of a text in the source language is reproduced with an equivalent text in the target language (Galvao, 2007). Despite the attempts to automate this process, it is still a human activity by its essence. No computerize translation can actually substitute the natural one to be done by a translator.

Any translation process, whether written or oral, is divided into two procedures (ibid):

- Decoding the source text meaning,
- Re-encoding this meaning in the target text.

Concerning decoding, the translator must identify and analyze the features of the source text cognitively in a precise and systematic method to transfer the complete meaning without losing any segment of meaning. This requires efficient knowledge of translation constraints regarding the source language (text), i.e., syntax, semantics, grammar, etc., as well as the source culture.

As for the re-encoding, the translator must have proficient knowledge of the target language. In fact, this is more important than the knowledge of the source and which is why most translators prefer to do translation into their own native language. Nonetheless, knowledge of the subject matter of the text is as crucial as language knowledge.

Snell-Hornby (1988) states that in order to judge on a specific translation whether it is a successful one or not, two criteria should be checked: Faithfulness and Transparency.

By "Faithfulness" (also called Fidelity), she (ibid) means the accuracy of rendering the meaning of the source text without adding or omitting, and without strengthening or weakening any part of it. As for "Transparency", it is the nativity of the text to the target reader/listener which adapts the source language constraints.

Any translation that matches the first criterion is called Faithful Translation, and anyone matches the second is named "Idiomatic Translation."

To say that a specific translation is faithful, a number of criteria should be found, these criteria are different according to: the text-subject, text-function, literary qualities and the context in which it is used. As for the transparency of a translation, the translator should avoid certain types of translation, i.e., unidiomatic translation and word-for-word translation (Galvao, 2007).

However, certain texts may resort to the translator to use a literal translation, i.e., literary texts and religious texts. These kinds of texts induce translators to employ certain features of the source text into the target one. Or, implement some expressions or idioms taken from the source language within their translation to add authenticity, especially in religious works.

Recently, the trend towards adequate religious translation implies the two criteria. These criteria motivate translators to be as creative and original as the source text which means that we have to adopt faithful or idiomatic translation. As for the "hand expressions" in the Holy Qur'an transparency seems more applicable.

1.2. Translating Religious Texts

The problem of translating any religious text from its source language towards any other language is the sacredness of this text. The source linguists and believers insist on its holiness, whereas critics from the other language that translated it claim the contrary (Lynne,2005). This conflict affects the attempts that have been made to translate religious texts. Ali (2006: 18) argues that these claims made by the critics lack credibility. Those critics ignore the following facts:

- It is impossible to judge the source language according to the rules of the target one.
- It is not necessary to have the same outcome of style, form and function in the two languages.
- The two languages may express the same idea, expression, idiom, phrase and belief differently.
- No synonymy or equivalence that matches precisely between the two languages.
- 'Translation loss' is inevitable for such factors as linguistic, cultural and ideological.

Hence, the translated text cannot be as the original even if the translated text to some extent is better than the original. Now, the problem is much bigger when the translated text is religious and stands for a whole belief. In this case, 'translation accuracy' becomes a religious and ethical responsibility for the translator.

1.3. Translating the Holy Qur'an

Muslims believe in their religion as being the final revelation from Allah (God) to all mankind. Though it is the responsibility of every Muslim to read, understand and work by its rules; it concerns also non-Muslims all around the world. Thus, the only way to introduce the Holy Qur'an to them is by translating it into their native languages. Cook (2000) states that the problem of translating the Qur'an is not that Arabic is being the original language of the Qur'an rather it is Arabic as the language of the Qur'an. Consequently, translating the language itself would be problematic.

Any translation is merely a process of rewriting the meaning/message in the target language. Regardless of the success of the translation, there will be always errors on all levels. These errors are the natural outcome of the process. Therefore, the Qur'an as a text is translatable, despite any shortcomings resulted in the process the translated text will serve as an introduction to the non-Muslims and non-Arabic. However, its holiness on the other hand is untranslatable (Ali, 2006).

Muslims differ in the perception of the holiness of the Qur'an. Some agree that a translation is a must for the spread of Islam, and some disagree on the concept of translation saying that for those who are not Muslims or Arabs a mere interpretation is enough. A translation of the Holy Qur'an should not sound like a translation rather an interpretation. The translator's effort should focus on the meaning rather than the wording (Ibraheem, 2018).

However, the main reason that most of the translated versions of the Holy Qur'an do sound like translations is the impact of the Arabic language and its holiness as the language of the Qur'an. The other reasons are: the systematic wording of the Arabic language, the Arabic style, the untranslatable terms and expressions, footnoting and the contradictory beliefs. These reasons might result in unacceptable but unavoidable translations (Ali, 2006).

The meaning of the word Qur'an in Arabic is 'reading' or 'should be read'. The true essence of it can truly be communicated through Arabic. Reading it in Arabic, loud or meekness will turn men and women to tears and move their spirits. The structure of the Qur'an links every word and verse with another word and verse through meaning and by rhyme and rhythm. This is the true problem of translating the Qur'an. How could a translator render such a spiritual thing which is held within the language itself? Hence, Muslim scholars agree that translated versions of the Qur'an cannot be read in prayers (Ibraheem, 2018).

Sardar (2004) shows that translators have done much more damage to the holiness of the Qur'an in their translation than any other human being or misfortune. For example: George Sale (1734) stated that Qur'an is not the work of God, rather it is the work of several authors. Rodwell (1861) cleared that the arrangement of the Qur'an is out of order, so he rearranged it again in chronological order. Richard Bell (1937) adopted the same arrangement as Rodwell and for the same reason. This is on the structural level. Others took another level, using omission, twistedness, mistranslation and changing the message and the meaning. For example, Dawood's (1956) mistranslated words gave the language of the Qur'an a violent trait to the degree that those who read it will have the impression that the Qur'an supports violence and sexual oppression. Then Abdel Haleem (2008) came with his more accurate translation that is intended for all English readers; even this one has its limitations. He (ibid) emphasizes that the context rather than the structure, uses footnotes belong to the 12th-century and have no poetic impressiveness.

2. Hand
2.1. Definition

The Collins English Dictionary (2018) defines "hand" as follow:

1. The part of the body at the end of the arm
2. The influence of someone or something in an event or situation
3. Looking after, own, or responsible for someone or something
4. Asking for help in what someone is doing
5. Someone who does hard physical work
6. Asking an audience to clap
7. Asking someone for marriage
8. A set of cards in someone's hand
9. A measurement of four inches
10. The thin pieces of that indicate time in a clock or watch
11. Style of writing.

2.2 Hand Expressions and Body Movements

Facial expressions are relatively the same everywhere, i.e., those of joy, grief, surprise, horror, pleasure and anger. On the other hand, body movements are not the same, some of them could be understandable but the majority is not.

For Muslims, hand gestures and body movements are to some extent restricted, i.e., men cannot shake hands with women nor kissing them as a way of greeting. Each gender could do it within the same gender but not with the opposite one. Yet, certain Muslim cultures do not even accept kissing the cheeks between men while greeting each other. Kissing the hand might be of great respect to someone, or it could be a sign of inferiority that many people do not accept it.

Nonetheless, Arabic as the language of the Holy Qur'an gathers a number of hand gestures and body movements that are understandable and acceptable to all Muslims no matter what culture they come from.

2.3 Translating the Hand Expressions

Verbal language is as important as the non-verbal language; both of them are essential forms of communication. So, in any particular conversation, the translator must take into account gestures, body language and body expressions. These movements and expressions will deliver as much information as the actual speech.

2.3.1. Non-Verbal Communication

Emotional expressions, body gestures, personal movements, eye contact, distance from the speaker, pauses during the conversation, voice volume and voice tone are all non-verbal communication. However, when those who are engaged in a conversation are from the same culture or speak the same language there is no problem at all. But when they belong to a different culture or speak another language there will be a problem and it is the job of the translator to overcome it. Personal characteristics have a great impact on the non-verbal communications; they differ significantly from one person to another

depending on the geographic area, linguistic and culture distinction (ibid).

2.3.2. Translators and Interpreters Job

Both of them should pay attention to personal characteristics while translating and should take into account the variation of these characteristics between cultures and languages. Interpreters are, however, more concerned with it in matters of the displayed gestures and movements which they could observe while interpreting. If they misunderstand any particular gesture or movement, it will result in misinterpreting to the intended message. The problem gets much bigger with translators; they do not see the writer or any gesture within his writings. They have to interpret the body expressions that stand for gestures and movements. So, their job will be much more difficult than interpreters. Nonetheless, it will be a real problem especially when the expression means something entirely different in the target culture or language.

3. Metaphor

3.1. Function

Newmark (1988: 105) defines the function of metaphor as a means of forming the structure of the language in a way that allows you to describe any concept, action, or object in a way that is both comprehensive and accurate. He (ibid) mentions two functions for metaphor:

1. Rhetorical Function (content): to compare two different things in matters of shared features to expose a sense. However, sometimes it is used only for decorative purposes or aesthetic effects.

2. Cognitive Function (form): to describe certain actions or objects in a more comprehensive and precise way. When addressing the listener or reader it highlights the metaphorical denotation rather than the connotation one.

3.2. Types

Ricoeur (1975:4) explains that language is the means to protect the history and culture of a society. However, metaphor embodies this means by notions such as customs, religion, believes, history, culture, etc. He (ibid) introduces two theories to identify metaphor, tension theory and substitution theory. The first theory deals with metaphor within the sentence as a whole, the second deals with it as an isolated word.

On the other hand, Larson (1984:87) states that metaphor has only two types that it could be identified with: dead metaphor and living metaphor. The dead is the one that can be difficult to notice in a sentence or a text such as: *the face of the moon*, or *the hand of the fate*. The living is the one intended to stimulate the imagination of the reader/ listener such as: *it rained pearls and watered flowers*.

Regardless of the type or usage, we do use metaphors in our daily life intentionally or unintentionally. The problem is with our ability to identify and understand it when used.

3.3 Strategies and Models

Many scholars and translators engaged in setting up some strategies and models to translate metaphor, among them Newmark (1981) and Den Broeck (1981).

Newmark (1981:88) suggests the following strategies to translate metaphor:

1. Translating metaphor by duplicating its image literally in the target language.
2. Translating metaphor by substituting the image in the source language with an acceptable image from the target one.
3. Translating metaphor by using sense or simile, or otherwise changing it.
4. Translating metaphor by using metaphor and sense combined together.
5. Ignoring the entire metaphor, and translating the sentence without it.

On the other hand, Den Broeck (1981:74) submitted three strategies to translate metaphor:

1. Literal Translation: whenever the image and its sense are both translatable into the target language.
2. Paraphrasing: whenever the image and its sense are untranslatable, the metaphor should be translated by paraphrased non-metaphorical expressions.
3. Substitution: whenever the image of the source can be replaced with an image in the target language that has less or more the same sense.

However, Den Broeck (p:78) stated that no theory of translation can govern the rules of how to translate each specific metaphor, instead the theory can set up models of translating metaphor and the translator can follow the model that suits the case of each metaphor. So, he set up the following model (p: 79) taking into account the differences between the two languages and the two cultures:

1. Predicting which and when a metaphor can be translated into the target language.
2. Describing how a metaphor can be translated to set up an ideal coincidence between the source text and the target one.

3.4. Translating Metaphor from English into Arabic

Translating metaphor from English into Arabic is considered as one of the most difficult procedures that encounter any translator. One of the regular problems that translators face happens when confusing metaphor with a simile or the simile with metaphor. Though it is not that difficult to distinguish between them, simile uses markers like (as,

similar to and like), yet many translators get muddled when translating it into the target language (Al-Zoubi, & Al-Husanawi, 2006).

However, East and West are not that different in matters of cultures, many Arabic customs and traditions are relatively similar to the English ones. Yet, the way of generating metaphorical images is quite the opposite (Al-Shehab, 2015). Hence, the job of the translators is much difficult.

Nonetheless, regarding the Holy Qur'an, the matter is totally different. The Holy book is Allah's words to all mankind descendent in the Arabic tongue. Its rhetorical style and images cannot be compared to any other existing book. This exquisite style and unique structure are convenient only to the Arabic tongue and the success of rendering it to any other language is doubtful (ibid).

PART TWO
PRACTICAL FRAMEWORK
1. Data Analysis

Hand expressions were mentioned in the Holy Qur'an 120 times in 110 verses within 47 Surah. The word "Hand" has been mentioned 59 times. For the purpose of limitation, this paper will only deal with hand expressions related or correlated to Allah (God). They have been mentioned 16 times in 13 surahs, they are:

١. (نزل عليك الكتاب بالحق مُصدقاً لما بين يديه) – آية ٣ سورة آل عمران.
٢. (بيدك الخير انك على كل شيء قدير) – آية ٢٦ سورة آل عمران.
٣. (قل ان الفضل بيد الله يؤتيه من يشاء) – آية ٧٣ سورة آل عمران.
٤. (وقالت اليهود يد الله مغلولة) – آية ٦٤ سورة المائدة.
٥. (وهو الذي يُرسل الرياح بُشراً بين يدي رحمته) آية ٥٧ سورة الاعراف.
٦. (قل من بيده ملكوت كل شيء) آية ٨٨ سورة المؤمنون.
٧. (ومن يُرسل الرياح بُشراً بين يدي رحمته) آية ٦٣ سورة النمل.
٨. (فسبحان الذي بيده ملكوت كل شيء) آية ٨٣ سورة يـس.
٩. (قال يا ابليس ما منعك ان تسجد لما خلقت بيدي) آية ٧٥ سورة ص.
١٠. (والسموات مطويات بيمينه) آية ٦٧ سورة الزمر.
١١. (والارض جميعا قبضته) آية ٦٧ سورة الزمر.
١٢. (يد الله فوق ايديهم) آية ١٠ سورة الفتح.
١٣. (يا ايها الذين امنوا لا تقدموا بين يدي الله ورسوله) آية ١ سورة الحجرات.
١٤. (وان الفضل بيد الله يؤتيه من يشاء) آية ٢٩ سورة الحديد.
١٥. (تبارك الذي بيده المُلك) آية ١ سورة المُلك.
١٦. (لأخذنا منه باليمين) آية ٤٥ سورة الحاقة.

In order to assess how these expressions have been translated, three translated versions will be dealt with here. The first version is translated by Pickthall (a British novelist and scholar who converted to Islam), the second by Khan (Afghani Muslim doctor) and Hilali (Moroccan Muslim scholar) and the third and most famous of all is translated by (three American women).

The purpose of this study is first to identify the types of metaphor used in the translation of the Holy Qur'an, and second to examine Newmark's (1981:88) and Den Broeck's strategies (1981:74) to find out which one is better than the other in terms of translating metaphor in religious text and finally the creditability of these strategies in translating The Holy Qur'an.

Then, the study will find out the types of metaphor used by each version, and to examine the degree of acceptability of the translated texts following the Arabic meaning of the verses to determine which of the three versions hase successfully rendered the message intended by Allah (God).

A. The Meanings of the Glorious Koran (Pickthall:1930)

1. (He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it) Al-Imran – The family of Imran / verse 3.

2.(Thou givest sovereignty unto whom Thou wilt) Al-Imran – The family of Imran / verse 26.

3. (Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will) Al-Imran – The family of Imran / verse 73.

4.(The Jews say: Allah's hand is fettered) Al-Ma'idah – The Food / verse 64.

5.(And He it is Who sendeth the winds as tidings heralding His mercy) Al-A'raf – The Elevated Places / verse 57

6.(Say: In Whose hand is the dominion over all things) Al-Mu'minon – The Believers / verse 88.

7 (Is not He …. Who sendeth the winds as heralds of His mercy?) An-Naml – The Ant / verse 63.

8(Therefor Glory be to Him in Whose hand is the dominion over all things!) Ya Sin / verse 83.

9. (He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hand?) Sad / verse 75.

10.(the whole earth is His handful) Az-Zumar – The Companies / verse 67.

11. (the heavens are rolled in His right hand) Az-Zumar – The Companies / verse 67.

12. (The Hand of Allah is above their hands) Al-Fath – The Victory / verse 10.

13 (Be not forward in the presence of Allah and His messenger) Al-Hujurat – The Champers / verse 1.

14 (the bounty is in Allah's hand to give to whom He will) Al-Hadid – The Iron / verse 29.

15 (Blessed is He in Whose hand is the Sovereignty) Al-Mulk – The Kingdom / verse 1.

16. (We assuredly had taken him by the right hand) Al-Haqqah – The Inevitable / verse 45.

B. The Nobel Qur'an (Khan & Al-Hilali: 1996)

1. (It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it). Ali'Imran – The Family of Imran / verse 3.

2. (In Your Hand is the good. Verily, you are Able to do all things). Ali'Imran – The Family of Imran / verse 26.

3. (All the bounty is in the Hand of Allah; He grants to whom He wills). Ali'Imran – The Family of Imran / verse 73.

4. (The Jews say: Allah's Hand is tied up (i.e., He does not give and spend of His Bounty). Al-Maidah – The Table Spread / verse 64.

5. (And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)). Al-A'raf – The Heights / verse 57.

6. (Say "In Whose Hand is the sovereignty of everything (i.e., treasures of each and everything)?) Al-Mu'minun – The Believers / verse 88.

7. (Is not He…… Who sends the winds as heralds of glad tidings, going before His Mercy (rain)?) An-Naml – The Ant / verse 63.

8. (So Glorified is He ………. Whose Hands is the dominion of all things) Ya-Sin / verse 83.

9. (Allah said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands) Sad – The Letter "Saad" / verse 75.

10. (the whole of the earth will be grasped by His Hand) Az-Zumar – The Troops / verse 67.

11. (the heavens will be rolled up in His Right Hand) Az-Zumar – The Troops / verse 67.

12. (The Hand of Allah is over their hands) Al-Fath – The Victory / verse 10.

13. (O you who believe! Do not put (yourselves) forward before Allah and His Messenger) Al-Hujurat – The Rooms / verse 1.

14. (His Grace is (entirely) in His Hand to bestow it on whomsoever He wills) Al-Hadid –The Iron /29.

15. (Blessed is He in Whose Hand is the dominion) Al-Mulk – The Sovereignty / verse 1.

16. (We surely should have seized him by his right hand (or with power and might)) Al-Haqqah – The Reality / verse 45.

C. The Qur'an: Saheeh International (Emily Assami, Mary Kennedy & Amatullah Bantley: 1997)

1. (He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it) Ali'Imran – The Family of Imran / verse 3.

2. (In Your hand is [all] good. Indeed, you are over all things competent) Ali'Imran – The Family of Imran / verse 26.

3. (Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills) Ali'Imran – The Family of Imran / verse 73.

4. (And the Jews say, "The hand of Allah is chained.") Al-Maidah – The Table Spread / verse 64.

5. (He who sends the winds as good tidings before His mercy))). Al-A'raf – The Heights / verse 57.

6. (Say, "In whose hand is the realm of all things) Al-Mu'minun – The Believers / verse 88.

7. (Is He [not best] who … sends the winds as good tidings before His mercy?) An-Naml –The Ant /63.

8. (So exalted is He in whose hand is the realm of all things) Ya-Sin / verse 83.

9. ([Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?) Sad – The Letter "Saad" / verse 75.

10. (the earth entirely will be [within] His grip) Az-Zumar – The Troops / verse 67.

11. (the heavens will be folded in His right hand) Az-Zumar – The Troops / verse 67.

12. (The hand of Allah is over their hands) Al-Fath – The Victory / verse 10.

13. (O you who have believed, do not put [yourselves] before Allah and His Messenger) Al-Hujurat – The Rooms / verse 1.

14. ([all] bounty is in the hand of Allah; He gives it to whom He wills) Al-Hadid –The Iron /29.

15. (Blessed is He in whose hand is dominion) Al-Mulk – The Sovereignty / verse 1.

16. (We would have seized him by the right hand) Al-Haqqah – The Reality / verse 45.

1.2. Strategies Based Study

At the beginning, Pickthall's version will be tested in accordance with Newmark's and Den Broeck's strategies.

Table (1) Pickthall's Version Applied to Newmark's & Den Broeck's Strategies

| Verse | Newmark | | | | | Den Broeck | | |
	Duplicating	Substituting	Changing	Combining	Ignoring	Literal	Paraphrasing	Substitution
1					*		*	
2					*		*	
3	*					*		
4		*						*

	Duplicating	Substituting	Changing	Combining	Ignoring	Literal	Paraphrasing	Substitution
5			*				missing	
6	*					*		
7			*				missing	
8				*			missing	
9	*					*		
10				*			missing	
11	*					*		
12	*					*		
13					*		*	
14	*					*		
15	*					*		
16	*					*		

It is easily noticed that Den Broeck has not label four metaphorical uses which Newmark has labeled it successfully. Newmark's strategies have met the needs of every aspect of the metaphor used in Pickthall's version. One can observe that both of the strategies render metaphor 8 times out of 16 times, that half of it. Whereas for 8 times it uses different forms of metaphor, 4 of which Brock did not render metaphorically. Let us have another look to notice the difference.

Chart (1) Pickthall's Overall Strategies

	Direct Metaphor	Other forms of Metaphor	Unlabeled
Newmark	50%	50%	0%
Den Broeck	50%	25%	25%
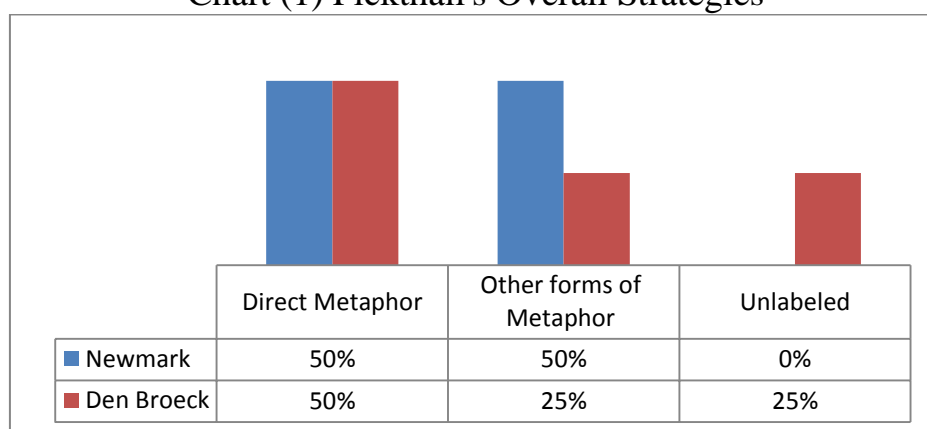
Now let us consider Khan & Al-Hilali's version, the same table will be used as the previous one.

Table (2) Khan & Al-Hilali's Version Applied to Nemark's & Den Brock's Strategies

	Newmark					Den Broeck		
Verse	Duplicating	Substituting	Changing	Combining	Ignoring	Literal	Paraphrasing	Substitution
1					*		*	
2	*					*		
3	*					*		
4		*						*
5			*				missing	

6	*					*		
7			*			missing		
8				*		missing		
9	*						*	
10		*						*
11		*						*
12	*					*		
13				*			*	
14	*					*		
15	*					*		
16	*					*		

Once more Newmark's strategies applied successfully to Khan & Al-Hilali's version. 16 times out of 16 the metaphorical strategies are shown, 8 times literally used and 8 times other forms are used. On the other hand, Den Broeck's strategies have met metaphorical uses 8 times out 16 literally, and 5 times with other forms. Once again in three verses, his types did not provide a clear metaphorical label. All three are the same as the ones with Newmark's version, with one being labeled differently from Newmark's. Let us see it again in the following chart:

Chart (2) Khan & Al-Hilali's Overall Strategies

	Direct Metaphor	Other Forms of Meatphor	Unlabelled
■ Newmark	50%	50%	0%
■ Den Broeck	50%	31.25%	18.75%
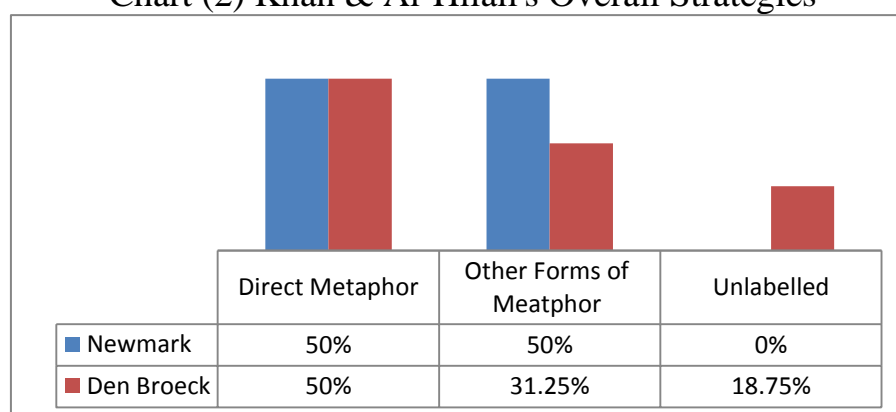
Let us consider Emily Assami, Mary Kennedy & Amatullah Bantley's version The Qur'an: Saheeh International.

Table (3) Emily Assami, Mary Kennedy & Amatullah Bantley's Version Applied to Newmark's & Den Broeck's Strategies
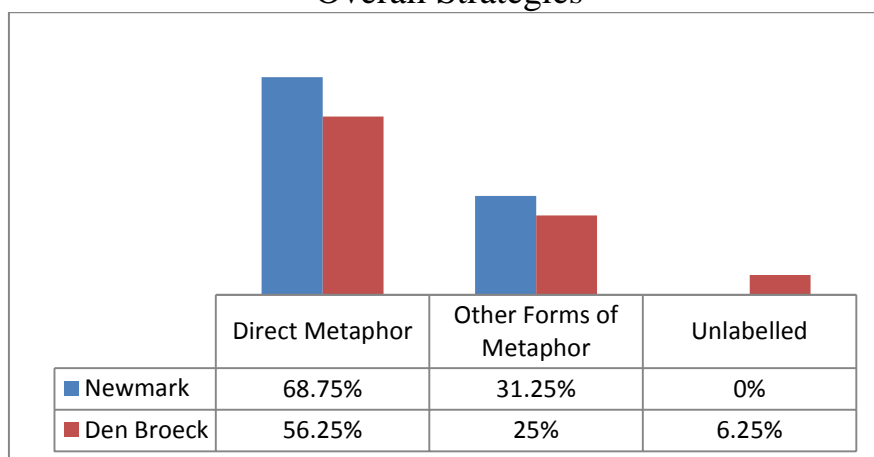
	Newmark					Den Broeck		
Ve rse	Duplic ating	Substit uting	Chan ging	Combi ning	Igno ring	Lite ral	Paraphr asing	Substit ution
1					*		*	
2	*					*		
3	*					*		
4	*					*		
5		*						*

6	*				*		
7		*					*
8			*		missing		
9	*						
10	*				*		
11	*				*		
12	*						
13				*		*	
14	*				*		
15	*				*		
16	*				*		

From the first look, one could notice how the Saheeh version applies to Newmark's strategies and also Broeck's strategies with only one missing label. It is also noticeable that Saheeh's version used direct metaphor remarkably 11 times out of 16 with 5 in other forms of metaphor. Even with Broeck, we could see that there is only one sentence failed to be labeled. Let us see it on a chart:

Chart (3) Emily Assami, Mary Kennedy & Amatullah Bantley's Overall Strategies

	Direct Metaphor	Other Forms of Metaphor	Unlabelled
Newmark	68.75%	31.25%	0%
Den Broeck	56.25%	25%	6.25%

Now let us compare the three versions:

Chart (4) Newmark's Strategies

	Unlabelled	Other Forms of Metaphor	Direct Metaphor
Picthall	0%	50%	50%
Khan & Hilali	0%	50%	50%
Assami, Kennedy & Bantley	0%	31.25%	68.75%

Chart (5) Den Broeck's Strategies

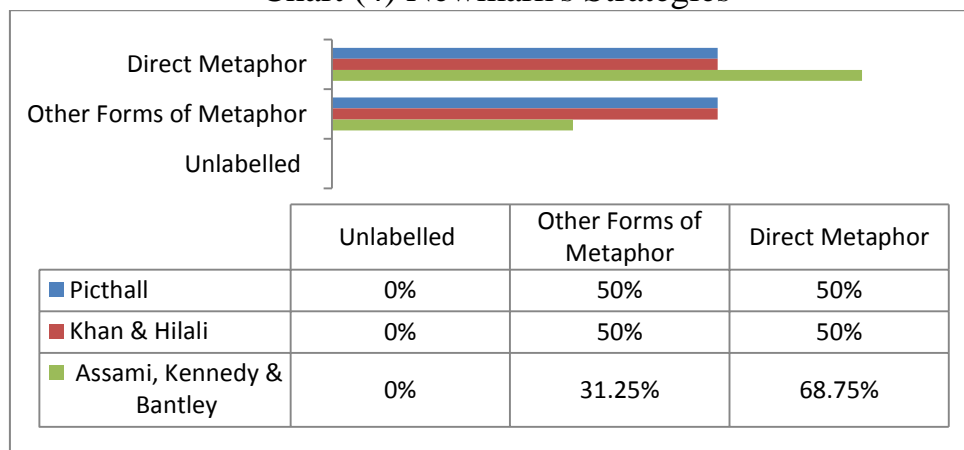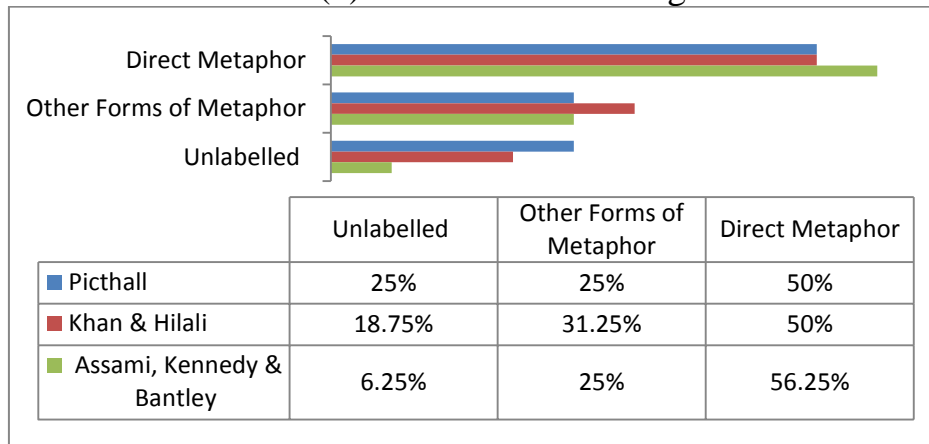|	Unlabelled	Other Forms of Metaphor	Direct Metaphor
■ Picthall	25%	25%	50%
■ Khan & Hilali	18.75%	31.25%	50%
■ Assami, Kennedy & Bantley	6.25%	25%	56.25%

As shown above, the variation of Newmark's strategies covers all the possible forms of metaphor, therefore it is more applicable and acceptable to the professional reader who seeks for the aesthetic language of the Holy Qur'an. More amazing is that it didn't lose neither of its explicit nor implicit messages. So, concerning the question of: Which are the better strategies to follow to evaluate the translation of metaphor in the Holy Qur'an? The answer will undoubtedly be Newmark's strategies (1981).

Nevertheless, it is this particular answer which makes the Saheeh version more approvable from the other two. It maintains the Arabic vivid images of the Qur'an reflected in the metaphorical renderings used by Emily Assami, Mary Kennedy & Amatullah Bantley. They preserve the message with as much possible as the image it embroidered within it. This will account for the translators who do not pursue merely to translate the message but also to conserve the miraculous language that embraces it.

1.3. Semantics Based Study

Words in the Holy Qur'an do not stand by their own meanings in terms of metaphor as translated into English. Thus, this paper examines the creditability of the translated metaphor on the sentences level and how they have been used to convey the intended meaning by Allah (God). First, let us see the kinds of metaphor used in the translated versions so that having a clear picture of what we talked about.

According to Larson (1984: 87) there are two kinds of metaphor: dead metaphor and living metaphor, which we will reword them here as normal and stimulating. Let us find out which kinds of metaphor used in the three versions taking into account the identifying metaphorical theories by Ricoeur's (1975:4), i.e., tension theory (on sentence level) and substitution theory (on word level). For this study, the metaphor is perceived on the sentence level only.
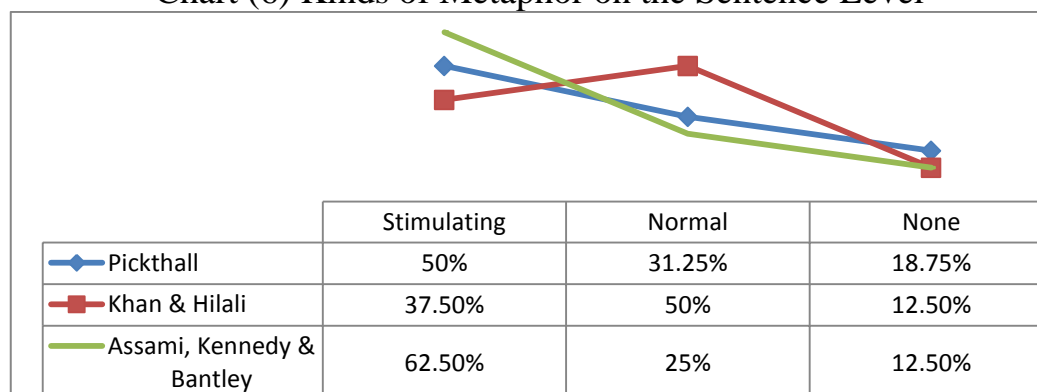
Table (4) Kinds of Metaphor on the Sentence Level

Verse	Pickthall	Khan & Hilali	Assami, Kennedy & Bantley
1	None	None	None
2	None	Normal	Normal
3	Normal	Normal	Normal
4	Stimulating	Normal	Normal
5	Stimulating	Stimulating	Stimulating
6	Normal	Stimulating	Stimulating
7	Stimulating	Stimulating	Stimulating
8	Normal	Normal	Stimulating
9	Stimulating	Stimulating	Stimulating
10	Stimulating	Stimulating	Stimulating
11	Stimulating	Stimulating	Stimulating
12	Normal	Normal	Normal
13	None	None	None
14	Stimulating	Normal	Stimulating
15	Normal	Normal	Stimulating
16	Stimulating	Normal	Stimulating

Although the kinds of metaphor on the sentence level are applicable as shown on the above table, yet one could argue that as Allah is untouchable, unpredictable and beyond any frame that our mind could imagine, so stimulating should be the kind of metaphor that shown all over the table.

Bearing in mind the Muslims' belief in accordance with the Arabic text of the Holy Qur'an most if not all the metaphors will be stimulating for one absolute thought that is Allah cannot be subjected to our minds.

However, let us have a look at a chart illustrateing table (4):

Chart (6) Kinds of Metaphor on the Sentence Level

	Stimulating	Normal	None
Pickthall	50%	31.25%	18.75%
Khan & Hilali	37.50%	50%	12.50%
Assami, Kennedy & Bantley	62.50%	25%	12.50%

It is obvious that all the translators tend to keep the vivid images of the Arabic text by relying more heavily on stimulating metaphor. Pickthall and Assami, Kennedy & Bantley have shown that clearly with a percentage reaches up to (50%) and (62.50%). Whereas,

Khan & Hilali rely on the normal metaphor more than the stimulating one with a percentage reaches up to (50%). It seems that Khan & Hilali try to keep the text as simple as possible to the target readers without confusing them with unneeded metaphorical images, and by doing that they focus on the message rather than the form. Yet, in the end, Pickthall's and Saheeh's versions have gained more readability and authenticity for their work because they give the form of the message as much attention as the message itself.

2. Findings

While analyzing the three translated versions of the Holy Qur'an and the metaphorical strategies used to translate the chosen metaphorical hand expressions, we come to find out that:

A. Each language is unique in its literary metaphors, and it is not necessary to guaranty the availability of correct equivalents within its range as in verses (1, 2, 13).

B. Arabic language is highly authentic in its vivid styles, and it is not easy to deal with such language where metaphor plays an essential role in its everyday usage as in verses (4, 8, 14, 15, 16).

C. The Saheeh (Sahih) version is the simplest version. It is directed to the readers all over the world wither English is their first or second language. Thus, it gains more popularity than the other two versions.

D. Newmark's strategies (1981:88) have undoubtedly proved to be more applicable and creditable than Den Broeck's (1981:74) in terms of translating metaphor in holy texts, and thus, the Holy Qur'an.

E. Direct metaphor strategy (*Duplicating* in terms of Newmark and *Literal* in terms of Den Broeck) was heavily relied on with the overall percentage reaches 56.25 %, with its peak reaches 68.75 % at the Saheeh version.

F. Other kinds of metaphor strategy, in which translators try to use different kinds of metaphor than the one used in the original Qur'an, was used with the overall percentage of 43.75 %, were its peak reaches 50 % at Pickthall's and Khan & Hilali's versions.

G. As for the kinds of metaphor used during the process of translation, we notice that stimulating metaphor was used in the three versions with an overall percentage of 50 %, in which the peak of it reaches 62.50 % at the Saheeh version. Whereas, the normal metaphor is used with an overall percentage of 35.42 %, in which the peak of it reaches 50 % at Kahn & Hilali's version.

H. Eventually, the Saheeh version is the one which maintains the metaphorical vivid images of the Holy Qur'an as its best with a percentage reaches up to 65.25 %. Whereas, Pickthall comes second with 50 % and finally Khan & Hilali with 43.75 %.

Conclusion

The three versions are profoundly different in matters of the translator's background, nativity of language, religious point of view and the degree of acceptability. In order to judge a specific translation whether it is good or not, one should measure its flaws and how much it accomplishes in its attempt to render, interpret or even convey the original message. To this extent, The Saheeh (Sahih) International is the one which did this well than the other two versions.

Though Pickthall's version was very popular for the non-Muslim world and for a long period of time, yet for those who speak Arabic, they see a lot of flaws especially in his handling with words or sentences that have metaphorical images. Its highly standardized language makes it hard for those that English is not their first language.

Khan and Hilali tend to use explainable sentences within their Quran verses to ensure the understanding of the readers. Concerning the chosen verses of hand expressions, they use it in 9 verses out of the total 16 verse. To do this, they use less metaphor. This causes their translation to be shifted from the level of aesthetics value to normality.

Concerning translating metaphorical images from a holy text, i.e. The Holy Qur'an, one should adopt Newmark's strategies and applying them to Den Broeck's model of *Predicting and Describing* which take into consideration the cultural differences of the two languages. Then, he should try to employ the stimulating metaphor in his translation rather than the normal metaphor to go in line with the original aesthetic language.

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ترجمة تعابير اليد في القرآن الكريم (دراسة تحليلية – دلالية)

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المُستخلص

لقـد كانـت ترجمــة القـرآن الكـريم ولازالـت احـدى المهــام الاكثـر جـدلاً علــى الاطـلاق. حيـث كـان مُعظـم العُلمـاء المُسـلمين ان لـم يكـن كُلهـم يُعارضـون اي ترجمـة للقـرآن الكـريم وذلـك لقدسـيته. ألا ان ذلـك قـد تغييـر الان بعـد ان تغييـر مفهـوم ترجمـة القـرآن الكـريم مـن عمليــة نقـل لغويــة الـى عمليــة تفسـير لمـا جـاء فيـه وبـدء النـاس يتقبلـون الحاجـة المُلحــة لنقـل مفـاهيم القـرآن الـى غيـر العـرب وغيـر المُسـلمين. لكـن هـذا لا يُغيـر مـن حقيقـة ان مهمـة ترجمـة القـرآن الكـريم او حتـى تفسـيره بلغـة اخـرى ستبقى هـي الاصـعب دومـاً لكثيـر مـن الاسـباب ومنهـا قُدسـية القـرآن كونـه كـلام الله والاثـر الثقـافي والاعجـاز اللغـوي بالإضـافة الـى اسـلوب لغتـه الاسـتعارية النابضـة بالحياة.

إن مُعضـلة ترجمــة هكـذا لُغـة بلاغيـة غنيـة بصـورها الاسـتعارية قـد يُعـد المُهمـة الاصـعب لكثيـر مـن المُتـرجمين. امـا فيمـا يخـص ترجمـة تعـابير اليد والتـي هـي تجسـيد حـي لله سُـبحانه وتعـالى فهـذه مُعضـلة اخـرى بحـد ذاتهـا. كيـف تُـترجم؟ متـى تُـترجم؟ هـل يجـوز هـذا الامـر؟ هـل نُبقيهـا كمـا هـي عنـد ترجمتهـا ام نُغيرهـا الـى مفهـوم اخـر يكـون سـائغاً؟ كـل هـذه الاسـئلة وأكثـر يجـب ان تبقـى حاضرةً فـي اذهاننـا اثنـاء الاضطلاع بمهمة ترجمة القرآن الكريم.

سـوف يحـاول هـذا البحـث الاجابـة عـن هـذه الاسـئلة وذلـك بدراسـة تعـابير اليـد وصـــورها الاسـتعارية ومـن ثـم تحليـل انـواع الاسـتعارة المُسـتخدمة والاسـتراتيجيات المُتبعـة فـي عمليـة الترجمـة. ولتحقيـق هـذا الغـرض سـوف يـتم تفحـص ثـلاث ترجمـات للقـرآن الكـريم مـن فتـرات زمنيـة مُختلفـة وتعـود لمُتـرجمين لهـم خلفيـات فكريـة ولغويـة ودينيـة مُتنوعـة. وبعـد تحليـل البيانـات التـي تـم استقصـائها سـوف تُظهـر لنـا النتـائج كيـف تُرجمـت الصـور الاسـتعارية لتعـابير اليـد فـي كـل نُسـخة مـن ترجمـات القـرآن الكـــريم الثلاثـــة ومـــاهي انـــواع الاسـتعارة اللغويـــة التـــي تـــم اعتمادهـــا ومـــاهي الاسـتراتيجيات التـي تـم تبنيهـا للقيـام بهـذا واخيـراً تحديـد النُسـخة المُترجمـة التـي نجحت بترجمتها أكثر من غيرها وكيف تأتى لها ذلك.

كلمـــات مفتاحيـــة: الترجمـــة – القـرآن الكـريم – تعـابير اليـد – الاسـتعارة اللغويـــة – الاستراتيجيات