

The Expression “heart” as an image of metaphor in Glorious Quran with Reference to Translation

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Abstract

It is the first time; the expression “heart” has been studied as metaphor in Glorious Quran. This study includes the definitions of metaphor in English and Arabic language and its classifications. As well as translation of Al-Hilali and Khan (2020) is taken. The careful studying of word “heart” which has been found in Quranic verses with its translation version lead us to notice that the word “heart” carries different meanings according to its context and carries one of the aspect of metaphor. In addition, the translator’s ability to transfer the image from Arabic language into English language by following certain strategies of translation. Keywords: metaphor, Al-tasrihia metaphor, Al-Makania metaphor, heart, translation.

لفظة " قلب " صورة من صور الاستعارة في القرآن الكريم بالإشارة الى الترجمة انها المرة الأولى التي يتم فيها دراسة مفردة "قلب" كوجه من أوجه الاستعارة في القرآن الكريم وتتضمن هذه الدراسة تعريفات الاستعارة باللغة الإنكليزية واللغة العربية وتصنيفها وكذلك اخذت ترجمة الهلالي وخان (٢٠٢٠). ان الدراسة المتأنية لكلمة "قلب" الواردة في الآيات القرآنية مع ترجمتها تجعلنا نلاحظ ان كلمة " قلب " تحمل معان مختلفة حسب سياقها وتحمل جانباً من جوانب الاستعارة بالإضافة الى قدرة المترجم على نقل الصورة من اللغة العربية الى اللغة الإنكليزية بإتباع استراتيجيات معينة في الترجمة.

1.Introduction

Glorious Quran is regarded as the most rhetorical book, it is a wonder of whole world and Allah sent the Glorious Quran to his prophet in Arabic language with highly rhetorical style that cannot be as any other sacred writing. Therefore, the Arabic language is one of the greatest language in world, which comes with linguistic structure, vocabulary and terms with multiple meanings, that cannot be expressed in single words in any of the other language. In addition, one of the most important aspect of Arabic language is the science of rhetoric, which helps to draw the meaning in a different aesthetic way. In order to obtain a meaning with greatest, deeper, clarification meaning is the using of metaphor. Metaphor is any figurative expression, which can be “one word” or “extended” as an idiom, a collocation, a proverb, a sentence, an allegory and complete imaginative text. It is used for showing an idea, a concept or an action more precisely and comprehensively than possible in literal physical language (Newmark, 1988, p:104). Metaphor is a part of Quranic rhetoric and it is a challenge for translators because it has underlying sense. The rendering of metaphor in Glorious Quran is a complex because of nature of the text and it must be taken in consideration how to maintain the original sense of Glorious Quran and how investigate a suitable method of translation .The translator must be accurate because this type of text is a sacred and cannot be changed, altered or omitted.

2.Definition of Metaphor:To understand metaphor we must have an idea of simile. “Simile is a simplest figure of speech”. It is a clear comparison between two unrelated things to make them similar. It carries the use of simile expressions “as” and “like” for instance when you say “Ali is like a lion”. It refers to his braveness .In fact, there is no connection between “Ali” and “lion” but it means, “Ali is a brave man”. So to understand a metaphor, there is a comparison without using “as” and “like”. For example, “Ali is a lion.” It refers to strength and braveness of Ali. This shows an implicit comparison between two things without using the simile expressions “as” or “like”. Al-Zoubi and Al- Husanawi (2006) says that the term metaphor comes from the Greek word “metaphora” which carries the meaning “carry over” or “to transfer”. In fact, it is derived from the original meaning of “free” and “transferred”. According to Cambridge dictionary “metaphor is a way of describing something by comparing it

with something else that has some of the same qualities.” Or “it is an expression that describes a person or object by referring to something that is considered to have similar characteristics to that person or object.” It is also “a form of expression (not using “like” or “as”) in which a quality or characteristic is given to person or thing by using a name, images, adjectives ...etc. Normally used of something else which has similar qualities ...etc.” Sonja K. Foss(1988) states that metaphors as "nonliteral comparisons in which a word or phrase from one domain of experience is applied to another domain". According to Mansour (2017,p:63) Oald (2006) says A metaphor is “word or phrase used to describe somebody or something in a way that is different from normal use, in order to show that two things have the same qualities and to make the description more powerful.” For example when you say, “Her words stabbed at his heart”. In fact, the words don’t stab by themselves but their effect do. So the effect of words (intensity, hurt and pain) is compared to the stabbing of knife. Another example of metaphor when you say: “she has a heart of stone.” It is a metaphorical expression for a woman who is cruel, rugged and unkind. “Since metaphorical expressions in our language are tied to metaphorical concepts in a systematic way, we can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities” (Lakoff and Johnson, 1980, p. 7).

3.Types of metaphor Newmark (1988) recognizes six types of metaphor and explains them according to their contextual factors and translation procedures:

3.1.Dead metaphor : Newmark (1988, p106) states “ where one is hardly conscious of image ,frequently related to universal terms of space, time, general ecological features and the main human activities.” So its image is forgotten because of too much of using it such as when you say “Body of essay”. The expression “body” refers to the main part of the essay. This phrase becomes common. It has a close relation with our life. This type of metaphor is not difficult to translate.

3.2.Cliche Metaphor : Newmark (1988, p107) defines “metaphors that have perhaps temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the facts of the matter.” In fact, Newmark believes that this type of metaphor can replace the clear ideas which are often emotional. Here, the main obligation of translators when facing cliché metaphor to replace it with its culture equivalent in the target language. The image of this type of metaphor can be as “crown as monarchy”.

3.3.Stock Metaphor: Newmark (1988, p108) says that “stock metaphor which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically”. This kind has an emotional warmth as well as it does not die by overusing.

3.4.Adapted Metaphor: According to Newmark (1988,p:111) In translation, “an adapted metaphor should be translated by an equivalent adapted metaphor.”

3.5.Recent Metaphor : Newmark (1988, p111) says : “I mean a metaphorical neologism , which has spread rapidly in the SL.” It refers to new words or phrases which reproduce in the source language such as “greenback” recently comes into British English.

3.6.Original Metaphor : Newmark (1988, p112) states “created or quoted by the SL. writer.” “These should be translated literally, whether they are universal, cultural, or obscurely subjective.” In other words, the author invents this type of metaphor. The best choice of translation is literal translation because firstly the original metaphor reflects the core message of the author, his personality and worldview. Secondly such metaphor is considered as a source of richness of the target language.

4.Metaphor in Arabic language Metaphor is an eloquent simile. Handaini (2008, p:36) mentions that It has two domains, one of them is omitted. These domains are represented by Al-Mushabah (المشبه) and Al-Mushabah bih (المشبه به). We have two types of Metaphor, **the first one** is Al-tasrihia metaphor (الاستعارة التصريحية) which occurs when Al-mushbah (المشبه) is omitted (الاستعارة التصريحية : تشبيه حذف احد طرفيه وهو المشبه) For example, في المدرسة كواكب (المشبه) نسير على هديها. At school, there are stars ,whose guidance we follow. Here, the expression “stars” placed instead of “teachers”, the expression “teachers” refers to Al-mushabah which is deleted **The second one** is Al-makania metaphor (الاستعارة المكنية) which occurs when Al-mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicate it. (الاستعارة المكنية : تشبيه حذف احد طرفيه وهو المشبه به مع بقاء احد لوازمه التي تشير اليه) حدثني (المشبه به) التاريخ عن امجاد امتي. History told me about the glories of my nation In fact, history can’t talk by itself but it compares as a human who can talk. In this example, Al-mushabah bih is omitted with staying one of its supplies, which indicates it (talk).

5. Metaphor and Translation Previously as mentioned, a metaphor is a figure of speech carrying hidden similarities between two different things. Here, the translator will face difficulty of rendering metaphor from source language

into target language. The difficulty is represented by how to render the same image, sense and effect from source language into target language. Newmark (1988) puts on seven strategies of Metaphor translation:

1. The image of metaphor is rendered from source language into target language literally. Newmark describes this procedure as transferring the same image from source language into target language literally.
2. Rendering the source language into target language without clashes culture. Here, the translator can render the same image from source language into target language without collision with the culture of target language.
3. Translating the metaphor by using simile with keeping the image .This strategy of translation is used when we have complex image of metaphor .For instance: "وتركنا بعضهم يومئذ يموج في بعض" "one that day we shall leave them to surge like waves on one another". The translator renders "يموج" by using a simile "like waves".
4. Rendering metaphor with simile plus meaning or metaphor with meaning. It is used when the translation of metaphor by using a simile is not enough to convey the meaning to the reader. For instance: "علي اسد". "Ali is like a lion in bravery". Here, the word "اسد" is translated into "like a lion in bravery". The translator renders the image with its sense.
5. Changing the metaphor into sense. It is used through analyzing the meaning in componential way. For instance: "ابن عمي هو نجم صفنا". "My cousin is the light of our class ."The word "نجم" is translated into "light". Metaphor is changed into sense by replacing the image "نجم" by the sense "light".
6. Deletion: If the metaphor is redundant or does not serve any practical purpose, there is a justification for deleting.
7. Translating the metaphor with the same metaphor combined with sense. Translator adds an explanation to be ensure that the metaphor is understood. For example: "علي اسد". "Ali is a lion, he is a brave man". The word "اسد" is translated into "a lion" and it is explained by using the sense of the image "a brave man".

6. Methodology The methodology that is followed here to analyze the selected verses is the division of metaphor according to its types in Arabic language and the Newmark's model of metaphor in English language. Al-Hilali and Khan's translation of Glorious Quran is taken .The researcher examines ten verses carrying the expression "heart" and determines which strategy of translation is followed to analyzing the word "heart" linguistically and translationally .

7.Data Analysis Verse (1)Source text: وإذا اخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما اتيناكم بقوة واسمعوا قالوا سمعنا وعصينا Target text: "And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."General ExplanationThe image is represented by their hearts that absorbs their love for calf . In fact, their hearts have no ability of absorbing. It can give the image of resemble with sponge. The sponge isn't mention in the verse but its ability of absorbing is mentioned. This type of metaphor is Makania (مكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (absorbed). According to Newmark(1988) ,this type of metaphor is the original and Al-Hilali and khan reproduced the metaphor into target language literally.Verse (2)Source text: (البقرة اية ٢٦٠) (قلبي) (ولكن ليظمن قلبي) Target text: "And(remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Ibrahim (Abraham)) said: "Yes (I believe), but to be stronger in Faith." General Explanation Here , the word "heart" does not refer to the heart in its physical shape .It refers to spiritual state that likened with self which is recognized by calm, safe, peaceful and reassured. This type of metaphor is Makania (مكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (calm). Al-Hilali and khan replace the word "heart" by "to be stronger in faith" .They have omitted the image of metaphor and added explanation .It means they change the metaphor into sense.Verse (3)Source text: (البقرة اية ٨٨) وقالوا قلوبنا غلف بل 3 Target text: "And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe."Here, the image is represented by the hearts which are wrapped. These hearts are so full that they cannot comprehend faith. They are likened to containers or cans which are so full . This type of metaphor is Makania (مكنية) . Al-Hilali and khan translate the metaphor with the same metaphor "Our hearts" plus sense. "do not hear or understand Allah's Word". This type of metaphor is original because it reflect words of creator. Verse (4)Source text: (ال عمران اية ١٠٣) (واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمت الله عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحتم بنعمة اخوانا وكنتم على شفا حفرة) Target text: "And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became

firemen (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided". General Explanation Here, the expression "hearts" refers to the spiritual meaning of hear not in its physical shape. It is likened to human who can join and unify to become brothers to gather. It is a makania metaphor (استعاره مكنية). According to Newmark (1988), this type of metaphor is the original and Al-Hilali and Khan reproduced the metaphor into target language literally. Verse (5) Source text: 5 اذان او اذان لهم **قلوب** يعقلون بها (الحج اية ٤٦) Target text: "Have they not travelled through the land, and have they **hearts** wherewith to understand and ears wherewith to hear?" General Explanation: Here, the expression "hearts" is likened to "minds" which can realize and understand. This type of metaphor is Makania (مكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (realize/ understand). Al-Hilali and Khan reproduced the metaphor into target language literally. Verse (6) Source text: 6 لا يفقهون لهم **قلوب** (الأعراف: ١٧٩) Target text: "And surely, We have created many of the jinns and mankind for Hell. They have **hearts** wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones". General Explanation: The image is represented by "the hearts" which have an ability of understanding. In fact, the ability of understanding and reasoning is related to "mind". So we have Makania metaphor (الاستعاره المكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (reasoning/ understanding). Al-Hilali and Khan reproduced the metaphor into target language literally. Verse (7) Source text: 7 لا يقاتلونكم جميعا الا في قرى محصنة او من وراء جدر باسمهم بينهم شديد تحسبهم Target text "They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but **their hearts** are divided, that is because they are a people who understand not". General Explanation Here, The image is represented by "their hearts are divided". It means they differ among themselves to be hostile to each other. This is the makania metaphor (استعاره مكنية). Here, Al-Hilali and Khan reproduced the metaphor by changing the metaphor into sense. Verse (8) Source text: 8 (ان في ذلك لذكرى لمن كان له **قلب** او القى السمع وهو Target text "Verily, therein is indeed a reminder for him who has **a heart** or gives ear while he is heedful". General Explanation Here, the expression "heart" placed instead of "mind", the expression "mind" refers to Al-mushabah which is deleted. It is Al-tasrihih metaphor (الاستعاره التصريحية) which occurs when Al-mushbah (المشبه) is omitted. Al-Hilali and Khan reproduced the metaphor into target language literally. Verse (9) Source text: 9 (واذا ذكر الله وحده اشمأزت **قلوب** الذين لا يؤمنون بالآخرة وإذا ذكر الذين من دونه إذا هم يستبشرون) (سورة الزمر اية ٤٥) Target text "And when Allah Alone is mentioned, **the hearts** of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey or worship) besides Him (like all false deities other than Allah, it may be a Messenger like Iesa (Jesus) son of Maryam (Mary), Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.) are mentioned, behold, they rejoice! General Explanation The image is represented by the heart of nonbeliever, which are filled with disgust. Here, the expression "hearts" refers to the selves of nonbeliever. So this is the makania metaphor (استعاره مكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (disgust). As well as the type of metaphor is original according to Newmark (1988). Al-Hilali and Khan render the image of metaphor literally Verse (10) Source text: ١٠ (افلا يتدبرون القرآن ام على **قلوب** اقفالها) (سورة محمد اية ٢٤) Target text: "Do they not then think deeply in the Quran, or are **their hearts** locked up (from understanding it)? General Explanation: The image is represented by the hearts that cannot comprehend or understand. Here, the expression "hearts" is likened to "mind" because in fact the mind has the ability of reasoning and understanding. So this is the makania metaphor (استعاره مكنية) because mushbah bih (المشبه به) is omitted with staying one of its supplies, which indicates it (reasoning/ understanding). Al-Hilali and Khan translate the metaphor with the same metaphor plus sense. This type of metaphor is original because it reflect words of creator.

8. Findings:

1. The expression “heart” comes in singular and plural.
2. The expression “heart” comes carrying the spiritual meaning and it is considered the center of feelings and emotions where coming from
3. In all verses the expression “heart” comes as the original metaphor according to Newmark.
4. In Arabic language, all the expression “heart” comes as Makania Metaphor (استعارة مكنية) except one which comes as tashrihiya metaphor (استعارة تصريحية).

5. Al-Hilali and Khan use the strategy of reproducing the metaphor into target language literally, the strategy of translating the metaphor with the same metaphor plus sense as well as the strategy of changing the metaphor into sense

9.conclusion1. From linguistic perspective ,the expression “heart” as noun means an organ that pumps the blood ,in human, it includes for chambers two ventricles and two atria. It also refers to centre of person’s feeling in other words it refers to emotional side of a person, it is a site of psychological and spiritual emotions and interaction. Through an analyzing the expression “heart” of verses of Glorious Quran, it does not come what meant by the organ that pumps blood throughout the body but it comes to convey the spiritual, emotion, and intellectual dimensions of human experience. However, all Expressions of “heart” in the selected verses are carrying metaphors (استعارة تصريحية/استعارة مكنية) which are considered one of the most significant rhetorical images that color our lives and bring to our discourse more beauty and reality. These metaphors suggest deeper meaning through the comparisons such as (understanding by heart), (reasoning by heart) and (the hearts are blinded) (the calm of heart), (wrapped hearts), (locked heart) to invite the reader to infer the intended spiritual and moral implication. So metaphor has a great significance in both languages (Arabic /English) and it enriches any message because it adds strengthen and clarification to this message.

2. To translate Arabic metaphor into English Metaphor is not easy process to do especially in Glorious Quran because this type of text is heavenly and cannot be altered , renewed or omitted as well as because both Arabic and English languages belong to two different families. They differ completely in their semantical, lexical and grammatical levels. And the additional reason of difficulty to translate metaphor is that the Arabic and English language represent two different cultures. Arabic language represents Arab and Islamic culture and English language represents English and western culture. Both culture do not intersect in various aspect of life, especially in social, religions aspects. Newmark who is the translation expert of metaphor put certain strategies, which were used to overpass the translating metaphor problems. In short, the translator should give the best equivalent to the sentence containing metaphor. Al-Hilali and Khan were successful in rendering the aesthetic aspects from source language in to target language by using literal translation strategy, the strategy of translating the metaphor with the same metaphor plus sense and the strategy of changing metaphor into sense . In addition the translator must be aware of the different explanations (التفسيرات) of Glorious Quran, especially the rhetorical explanation of scholars interpreting the Glorious Quran, and through these explanations, he/she can choose the correct translation strategy. References al-Hilali, M. T., & Khan, M. M. (2000). The noble Quran: Interpretation of the meanings of the noble Qur'an in the English language. Al-Madinah Al-Munawwarah, Saudi Arabia: King Fahd Complex for the Printing of the Holy Qur'an. Al-Zoubi, M. and Al-Husanawi , A. (2006) Cogon- cultural Issues In Translating metaphor .Jordan .Jorden university of science and Technology. Cambridge Dictionary on line :<https://dictionary.cambridge.org/us/dictionary>. Foss, Sonja K. (1988). Rhetorical Criticism: Exploration and Practice (4 ed.). Long Grove, Illinois: Waveland Press (published 2009). p. 249. ISBN 9781577665861. Retrieved 4 October 2018. Lakoff, G. and Johnson, M. (1980). Metaphors We Live By. Chicago: University of Chicago Press. Mansour ,M. and Slman, y.(2017). Semantics and pragmatics .Iraq: Zain Al-hukukia. Newmark, P. (1988). A textbook of translation. London & New York: Prentice Hall International. الهاندياني, دوري (٢٠٠٨) "الاستعارة" في سورة البقرة" الجامعة الإسلامية بمالانج . إندونيسيا.