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Entitled

**INVESTIGATING FOREIGNISATION &
DOMESTICATION STRATEGIES IN TRANSLATING
METONYMY IN THE HOLY QUARAN**

Arabic Culture-Bound Metonymic Expressions

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Dedication

For those who have been very close to my heart.
Whose affection, love, encouragement and prays day
and night make me able to get such success and
honor I would dedicate my humble efforts to my
sweet and loving
Father& mother

Acknowledgement

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List of abbreviations

ST: Source Text

TT: Target Text

SL: Source Language

TL: Target Language

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Abstract

The current study attempt to shed the light on the translation of metonymy in the Holy Quran and in particular in translating bound -culture metonymy in the Holy Quran. Our study, in investigating of the topic, hypothesizes that the most adopted strategy in translating the metonymic expressions in the Holy Quran is Foreignisation because, most translators are afraid of changing what is meant actually in the verses in Arabic. To prove it true or wrong, we relied upon a descriptive- analytical and comparative methodology. The study concluded that the most adopted strategy by the metonymic expressions that are typically Arab is foreignisation because most of the translators do adopt literal translation for fear of changing God's words.

Key words: Holy Quran, foreignisation, domestication, metonymic expressions, bound culture expressions, Quran translation.

الملخص بالعربية

نحاول من خلال دراستنا تسليط الضوء على ترجمة الكناية في القرآن الكريم عامة، والكناية التي لها علاقة بالثقافة العربية خاصة. تهدف دراستنا في البحث عن الاستراتيجية الأكثر اعتمادا في ترجمة العبارات الكنائية في القرآن الكريم هي التغريب لأن معظم المترجمين يخشون تغيير المقصود من الآيات القرآنية. لإثبات صحة أو خطأ ذلك، اعتمدنا على منهجية وصفية تحليلية و مقارنة. وتخلص الدراسة إلى أن أكثر الاستراتيجيات التي يتم تبنيها لترجمة العبارات الكنائية ذات البيئة العربية البحث ترجمة تغريبية و معظم المترجمين يتبنون الترجمة الحرفية خوفا من تغيير كلام الله.

الكلمات المفتاحية: القرآن الكريم، التغريبية، التوطينية، العبارات الكناية، العبارات الخاصة بثقافة ما، ترجمة القرآن.

General Introduction

General introduction

Our study tackles one of the Quranic dimensions that verily has been investigated by a lot of linguists' scholars' and rhetoricians have investigated the matter thoroughly. However, not all of them have dealt with our own concern which is one of the two strategies is mostly adopted.

Metonymy is one of these aspects of Rhetorical language by which the Qur'an gives deep meaning in beautiful form. However, we all aware of the fact that metonymic expressions are born and used in specific environment It is the expressions of the surrounding environment. It means that metonymic expression may differ according to the culture they are expressed in. Arabic culture differs in many contexts and in many points from the English culture. The surroundings of Arab reader and speaker make the very reader understand and react with some metonymic expressions in way that is different from the reaction of any other receiver.

The point is that metonymic expressions are deeply rooted to the experience of this very reader in his/her particular context.

Many translations of the Holy Qur'an have dealt with such expressions in many other languages.

The translators of the Quran and in particular of metonymy in the Holy Quran have worked hard to reflect the same functions and the same aesthetic aspects of the metonymic expressions in the other foreign language and for that they have used and adopted a lot of strategies; ones that are more literal more sticking to the target text and others that are free, that are more related to the reader and target language. Then we surf internet looking for the different translations of the Holy Quran we find a huge number of translations of the meaning of the Holy Quran. Putting in mind that the Quran is characterized by the use of very genuine rhetorical message we know that it is a must that should be rendered as it is expressed in the other languages which is Arabic, and for that reason, many strategies have being adopted for the only specific reasons: rendering the metonymic expressions formally and contently. The two main strategies mostly adopted are either the foreignization or the domestication. The foreignisation method focuses more on the source text and tries to reflect the form of the message as it is in the source language to the target reader. Putting in mind that the Holy Quran is unique in its language and hence should be reflected as it is without any modifications. The method is domestication is more reader oriented approach that focuses more on the reader of the target language. This method gives more importance to the reader and his/her target language. This study investigates which strategy of these two is more adopted in dealing with metonymic expressions in the Holy Quran? And which one is more reliable.

5. The aim of study

As There are tremendous numbers about the same overall topic concerning the translation of metonymy in the Holy Quran, and since very few studies have been devoted to the question we already raised, the objective of the present study are twofold: the first aim is to highlight how the language of the Holy Quran is received by non- Arab readers from the same culture and environment.

Besides, to check which of the two strategies “foreignisation or domestication“is mostly preferred when dealing with metonymic expressions in the Quran. The second objective, tries to find reasonable answer to the research question of our topic.

6. Research questions

1. Which strategy is mostly adopted when dealing with metonymic expressions in the Holy Quran?
2. Which of the two strategies may be more fitting to the readers’ understanding?
3. Did the English translations succeed in reflecting the intended meaning and the made form of the Quranic verses rich in metonymy, mainly the ones typically Arabic?

7. Hypothesis

- We hypothesize that the most adopted strategy in translating the metonymic expressions in the Holy Quran is Foreignisation because, most translators are afraid of changing what is meant actually in the verses in Arabic.

8. Methodology

The present study is comparative descriptive analytical study. This adopted method aims at analyzing the most adopted strategy in translating metonymic expressions. We are to first, explain the meaning of the metonymic expression linguistically and rhetorically in an intratranslational manner, then check how many times each strategy has been adopted by. Then, we analyze to what extent a given strategy (foreignisation or domestication) is justified in use. After that, we see whether the expression is both semantically and aesthetically rendered as it’s in the Arabic original metonymy.

Chapter one

Definitions, types, and functions of
metonymy in Arabic and English
Language

4. Metonymy in Arabic language

4.1 Definitions of metonymy in Arabic language

Kinayah is the Arabic analogue for metonymy. The subsequent section will provide some primary dictionary and scholarly definitions to metonymy and its types and its functions within the Arabic language with interesting examples.

4.1.1 Definitions of metonymy in Arabic lexicography

Most of Arabic lexicons studied the meanings of metonymy, as a figure of speech and rhetorical device. During the process of explaining the root of the verb kana “كنى”. Two of the most accurate definitions of two main classical Arabic dictionaries that concise other Arabic definitions are provided below:

- a. In the Lexicon of Lessan al-Arab (ابن منظور, 1993) explains metonymy in the following words:

Kunya (كنية) comes in three different forms: (a) a metonymic word to avoid impure or obscene language; (b) a nickname used with a particular person out of reverence, and (c) a nickname to be associated with a person in the same way as his name, which is used instead of the name of the person.

- b. In the Lexicon of al-Qamos al-Moheet (آبادي, 1997) states metonymy as follows: {Metonymy is to use a certain word to convey a certain meaning, to speak about something However, you mean something else or to use a word literally or allegorically referring to the meaning}.

4.1.2 Definitions of metonymy by Arabic Rhetoricians

- The leading Arabic-language scholar and literary theorist (الجرجاني, 1984) in his book Kinayah (metonymy) it happens when the speaker seeks to convey a certain meaning, but without using the real direct term, which is usually specified in the language for that intended meaning. For instance, describing a woman as نؤوم الضحى “a late riser” (she sleeps up to the forenoon instead of waking up early in the morning); a metonymic expression used to denote a rich woman who hires servants and lives a comfortable lavish life.
- In his book Lexicon of Arabic Rhetoric (طبانة, 1988) dedicated a full section to metonymy and presented that this term, Kinayah, has many definitions in the Arabic language. He debated the most common five definitions, the top of which is a meaning almost analogous to that provided by the Cambridge Dictionary: "metonymy is to refrain from naming something directly, opting for using a word that has a description one of its qualities or features".

4.1.3 Types of metonymy in Arabic language

Tabanah (1988) addressed different types of metonymy, as indicated by some of leading Arab scholars, including Ibn Al -Sarraj Ibn-Al-Athir, Al-Sakkaki, and others. He summarized different types of metonymy in the Arabic language in the following three main categories:

- Metonymy of Quality: (كناية عنصفة)
- Metonymy of Described: (كناية عنموصوف)
- Metonymy of Attribution: (كناية عننسبة)

The following section describes the three types of metonymy with some representative examples and interesting lines of Arabic poetry followed by concise explanations to spell out the context and the message of metonymic expressions.

4.1.4 Metonymy of Quality (or attribute): (كناية عن صفة):

This type of metonymy attributes a certain trait to the described object with the aim of conveying a message or highlighting a deep meaning that is associated with, or understood from, that trait. Thus, this type of metonymy, i.e. (الكناية عن صفة), consists of the following three main elements:

- ❖ (اللفظة المستعملة صفة للموصوف), i.e. the literal word that is used to attribute a certain trait to the described object.
- ❖ (الموصوف), i.e. the described object; someone or something referred to using the rhetorical power of metonymy.
- ❖ (الصفة المكنى عنها), i.e. the underlying message/the deep meaning intended to be conveyed by, or understood from, the use of metonymy. Here, some examples illustrate metonymy of quality:

For instance, the pioneering Arab female poet Al-Khansaa الخنساء, in an expressive and elegiac line of poetry of her deceased brother Sakhr utilizing metonymy of quality:

كثير الرماد إذا ما شتى * طويل النجاد رفيع العماد**

{His sword has long suspensory cords, his abode is a place known for its visitors (and ovens of) his house become full of ashes in the wintertime}, (P.29).

Shortly, this line of poetry could be explained as follows: “His sword has long suspensory cords for being a man of high stature and a solid body. His house is well known place for the nobility and decency of its visitors. (Ovens of) his house becomes full of ashes in the winter due to much cooking for guests and needy people.

✓ هو طاهرُ الذيلِ و نقيُّ الثوبِ

(He is clean and pure).

Physical cleanliness and purity are used here to represent virtuousness and righteousness.

4.1.5 Metonymy of described: (كناية عن موصوف)

Metonymy of Described means to mention the quality and attribution but omit the described object.

In the following line of Arabic poetry the Egyptian poet Ahmed Shawqi illustrates metonymy of described:

ولي بين الضلوع دَمٌ و لحمٌ * هما الواهي الذي ثكلا الشَّبَابا**

{And within my ribs are flesh and bloods (they are) my broken heart that bereaved of youth}, (Ibid P.31).

The described metonymy refers to the poet’s broken heart and his emotional pain without naming what is mean directly.

❖ **زرت مدينة النور العام الماضي**

(Last year, I visited the city of lights).

4.1.6 Metonymy of attribution:(كناية عن نسبة):

Some features may be referred or ruled out from the referent when both the attribute and the attributed referent are mentioned. Al- Husseini (1992. P.737),as in the following Quranic verse provided this type:

■ ﴿أَوْلَئِكَ شَرٌّ مَكَانًا﴾

"These are worse in place" (Shakir, 2002 P. 104)

Every place where the referents أولئك are present is attributed to darkness. Wherever they go they fill it with evil.

In another poetic line, Al-Mutanabbi; full of personal vanity affirms the singularity of his poems and his superiority in the Arab poetry by saying:

{ انا الذي نظر الأعمى إلى أدبي *** وأسمعت كلماتي من به صم }

{I am the one whose incomparable verse can be even seen by the blind*** and the one whose magnificent poems can be even heard by the deaf}, P.33 (Ibid).

The poet used the heavy impact of metonymy of attribute in his poetic line uncommonly to attribute or offer himself unique quality, underlying his unrivaled poetic capabilities.

4.1.7 Sub-types of metonymy

In addition, to the types of metonymy mentioned above, Tabanah (1988) mentioned that some Arabic rhetoricians, metonymy also covers the subsequent rhetorical instruments:

- Insinuation (التعريض): The act of saying something bad or insulting in an indirect way.
- Allusion (التلويح): A statement that refers to something without mentioning it directly.
- Allegory (figuration) (الرمز): A symbolic representation.
- Gesture (الإيماء): an action performed to convey one's feelings of intentions
- Intimation (الإشارة): To say or suggest (something) in an indirect way.

Fayood mention another classification which is concerned with closeness of the metonymic meaning to the non-meaning (2004, p.207.208):

- Close or near metonymy (الكناية القريبة)

It is a metonymic in which a shift to the metonymic meaning is accomplished without any medium.

- Far or distant metonymy(الكناية البعيدة):

Transference to the metonymic meaning may require a medium. The more mediums needed the far metonymy becomes.

4.1.8 Functions of metonymy

Metonymy in Arabic language seeks to serve variety of purposes. The following functions are mentioned by Fayood (2004 P. 227-232) and Al-Husseini (1992 P. 713-726):

4.1.8.1 Emphasis:

One of the ways to gain emphasis is the using of metonymy with accompanying association which works as strengthening evidence to the metonymic meaning. As in the poetic line:

نَوْمُ الضُّحَى لَمْ تَنْتَطِقْ عَنْ تَفْضُلٍ *** وَتُضْحِي فَتَيْبُ الْمِسْكِ فَوْقَ فَرَاشِهَا

The two poetic lines describing a woman with "نوم الضحى" who sleeps until the late hours of morning which is a metonymy for luxury and comfort. Sleeping is the association which emphasizing the metonymic meaning.

a. Materialization:

Giving abstract meaning a perceptible form full of vivacity and liveliness is one of the functions of metonymy:

- “يوم يعض الظالم على يديه”

"And the day when the unjust one shall bite his hands." (Shakir, 2000: 347)

The abstract feeling of regret is made concrete through the metonymy of “biting hands” which is an action associated with human being.

4.1.8.2 Euphemism

Through metonymy unpleasant expression can be avoided. The indirectness typical of metonymy will soften what be tone gruff for the reader or listener, and make it more acceptable:

“أو لامستم النساء”

“Or you have touched the women” (shakir, 2000, p.70)

The touching of women is a metonymy for sexual intercourse. Using one prominent aspect of intercourse, this is more pleasant to the ears, then the direct reference to refer to the whole process.

4.1.8.3 Concealment and Disguise

Keeping the identity of the referent hidden, out of fear for his reputation or out of respect. the following poetic line illustrates this function of metonymy:

تقول التي من بيتها خف محملي***عزيز علينا أن نراك تسير

The poet avoids mentioning his wife’s name” تقول التي من بيتها خف محملي” and makes it implied. This means literally “the one who’s departed from my abode”. Because he does not want it on everybody’s tongue.

b. Magnifying

Metonymy may be employed to amplify a certain meaning so as to influence the speaker or reader:

- ﴿فإذا جاءت الطامة الكبرى﴾

“But when the great predominant calamity comes”. (Shakir, 2000, p.602)

The Day of Resurrection is a real calamity for all creatures and it is magnified in this verse so that men may be heedful of it and be ready to experience such a horrible time.

4.1.8.4 Brevity

A shortcut can be generated through use of metonymy which results in a whole range of meanings:

- “أحثوا التراب في وجوه المادحين”

“Fling dust in (insincere) flatter’s faces”.

Prophet Muhammad invites Muslims not to believe whatever is said to them, expressed through the metonymy of throwing dust in his face (flatter), which is the act of stopping untrue flatter.in which makes the meaning brief and more concise

4.2 Metonymy in the English Language

4.2.1 Definitions of metonymy by lexicography

According to the Oxford English dictionary (1989), the word metonymy is primarily extracted, via Latin, from the Greek word *metōnumia*, literally “change of name” and dates back to the mid- 16th century.

Metonymy (from Greek *metōnymia*, “change of name, “ or “misnomer”), a figure of speech in which the name of an object or concept is replaced with a word closely related to or suggested by the original, as “crown” to mean “king” (“ the power of the crown was mortally weakened”). Or an author for his works. (“I’m studying Shakespeare”). Encyclopedia Britannica

According to the new oxford American dictionary (2010), the substitution of the name of an attribute or adjunct for that of the thing meant. For example suit for a business executive, or the track for horse racing.

According to the Macmillan dictionary (2007), the use of expression when you refer to something else that it is closely related to. For example, journalists often use the Expression “the White House” to mean the president of the US.

4.2.2 Definition of metonymy by English Rhetoricians

Webster (1900), argues that “much of the force of figures of speech is derived from the suggestive quality of specific words employed” (p.250). When discussing metonymy he suggested the following definition:

Metonymy is the substitution of the name of one thing for that of another to which the former bears a known and close relation. The most common of these known and close relations are those of cause and its effects, of the container and the thing contained, and of sign and the thing that signified. (p.250)

Lakoff and Johnson (1980), stands for that metonymy has a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential Device. It also serves the function of providing understanding.

Gibbs (1994) pays special attention to the linguistic effect of metonymy and says that our ability to draw metonymic inferences, where we infer whole from parts or parts from the whole, is one of the special characteristics of the poetics of mind (cited in Panther Radden, 1999, P.62).

Radden and Kövecses (1999) define that metonymy is a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same idealized cognitive model (p.21).

4.2.3 Types of metonymy in English Rhetoric:

English Rhetoricians classified various types of metonymy. One of the classifications stated for types of metonymy is for Lakoff and Johnson (1980 P.38-39):

4.2.3.1 The part -for- the –whole

A metonymy is the important part is used to stand for the corresponding whole. For example:

- We don’t hire longhairs.
- She’s just pretty face.

According to the point of view of the speaker the words “longhairs”, “face”, refer to people with particular attributes.

4.2.3.2 The product-for-the-producer

The reference here is to the maker of an object which stands for the object itself as:

- I like to read to Shakespeare.
- He bought a Ford.

“Shakespeare”, “Ford” referring to the producer, Shakespeare refers to his literary works and Ford for car manufacturing company.

4.2.3.3 The object-used-for the-user

- The gun he hired wanted fifty grand.
- The buses are on strike.

The two nouns phrases are referring to the user. Gun refers to the shooter and buses to the driver.

4.2.3.4 The controller-for-controlled:

A metonym in which the controller is referred to Entity such as an organization or a tool is used to represent the entity under control. For instance

- Napoleon lost at Waterloo
- A Mercedes rear-ended me.

“Napoleon” stands for the French army, whereas the objective pronoun “me” refers to the car driving the speaker.

4.2.3.5 The institution-for-the people responsible

The people who operate an institution or organization might be referred to them by the name of the institution.

- You'll never get the University to agree to that.
- The Army wants to reinstitute the draft.

4.2.3.6 The place-for-institution

- Wall Street is in panic.
- Hollywood isn't what it used to be.

“Wall street” is the area wherein the businesses are.

“Hollywood”, represents the cinema making.

4.2.3.7 The place-for-event

Using the place to refer or represent an important event where usually happened.

- Pearl Harbor still has an effect on our foreign policy.
- Watergate changed our politics.

4.2.3.8 Seeing –for-making-sure

This is a kind of metonymy where the reference to the action of seeing something done is used to stand for making sure that it is done (Lakoff, 1987 P.437):

- See that he gets all his money.

4.2.3.9 A thing-perceived-for-perception

The perceived thing is used to represent the perception it gives rise to, as in:

- There goes my knee.

“My knee” refers to the pain that the feels it in.

4.2.3.10 More-form-for-more-content:

Increasing in the number of form, through such techniques such as: vowel lengthening, repetition or reduplication might be used to make reference to some rising in the meaning of the utterance:

- He ran and ran.

The repeated verb “ran” generates a metonymy that is intended to refer to increase in the time or distance of the person was running

4.2.4 Functions of metonymy:

Since metonymy is a significant figure of speech, it can be used to express various rhetorical purposes. The following section will discuss functions of metonymy, according to Rubba (2006, p.1):

4.2.4.1 Clarification of Identity of Referent:

Metonymy is mostly used to differentiate a certain referent from a set of referents in order to stamp out confusion.

- ✓ The saxophone has flu.

Here, the speaker tends to use an instrumental music to refer the person, who is playing it. In order to, differentiate him from the group of musicians.

4.2.4.2 Abbreviation:

Metonymy can be used to say something briefly.

- ✓ I love Melville.

The speaker used the name 'Melville', in which to refer to “Melville’s literary work” instead of saying I love Melville’s literary work, justifying this precision and need to be brief due to lack of time.

4.2.4.3 Focus

According to Lakoff & Johnson (1980:37), metonymy can function as an effective device to give importance to a referent. Metonymy allows its user to focus more particularly on certain aspects of the referent.

- ✓ I have bought new wheels today.

The speaker used part for whole metonymy to focus more on the function of the car.

4.2.4.4 Attribution or mitigation of blame:

Metonymy can be used as a function or strategy to hold the referent full responsible or blame for something he has been done.

- ✓ Hitler killed millions of people.

The proper name ‘Hitler’ refers to the German army. The speaker puts all the blame and holds Hitler all the responsible for the atrocities committed in his rule.

4.2.4.5 Metonymy as a lexical operation of zero derivation:

Metonymy certainly changes the main meaning of a word into a new one. This might lead to a shifting or changing in the word class, that is, from verb to a noun and vice-versa. Then, the shifted word goes through the process of familiarization and conventionalization, then being a part of the dictionary of the speaker:

- ✓ Bill has buttered his toast.

The noun 'butter' seems to have undergone such a process because the noun converted into a verb to refer to the action of spreading butter on the surface of the toast.

4.2.5 Analysis of metonymy

Through the given definitions of metonymy; Arab and English Rhetoricians agree that metonymy is the same concept in Arabic and English languages since metonymy is fundamentally the process of replacement of one meaning or entity with another meaning or entity that is closely or related to. The presence of the reference or an association between the original and the metonymic meaning in both languages is conditional to recognize the metonymic meaning in both languages. Also, metonymy is considered as a tool to achieve a certain linguistic and rhetorical meaning and sort of changing from literal to the non-literal meaning. Types of metonymy in Arabic are distinct in classification from English language, in English set in pattern form in which one entity stands for another. While, Arabic is more limited in types of metonymy because they are set according to certain aspects of metonymy.

Finally, the functions previously mentioned show that; Arabic and English have some similar functions; some are mentioned in Arabic and not found in English and vice-versa. Generally, both languages utilize metonymy to adopt multiple functions such as to give a certain meaning focus or emphasis, also employ metonymy to give precision and conciseness.

Second part

The different stylistics between Arabic
& English language

4.2.6 The different stylistics between English and Arabic

The term 'stylistics' is derived from the word "style". Stylistics has been studied and investigated by various scholars and rhetoricians.

Stylistics is the study of the devices in language such as (rhetorical figures and syntactical patterns).

According to Turner, "Stylistics is that part of linguistics which concentrates on variation in the use of language, often, but not exclusively, with special attention to the most conscious and complex use of language in literature" (Turner, 1973:7). He further states that "Stylistics is the branch of linguistics, but one concerned especially with the treatment of variables in the entire text". In the next section will discuss stylistic, linguistic, cultural differences between Arabic and English.

Arabic and English languages derived from distinct language families, Arabic from Semitic family otherwise English from Indo-European family. Therefore, languages which come from different language families will have more dissimilarity at several levels of language. The next section will provide the major dissimilarities between Arabic and English (O'Brien, 2014)

- ✓ Arabic text written from right to left; in comparison to English is written from left to right. English language uses upper and lower cases unlike Arabic distinction between them. Also, the punctuation system is more rigid in English than that of Arabic.
- ✓ English has only verbal sentences, while Arabic has verbal and nominal sentences. The nominal requires no verb but consists of two nouns. In English has a noun in each sentence. Further, English prefer start sentences with a noun, Arabic with a verb.
- ✓ In addition, Arabic prefers to repeat nouns and verbs distinguishing them in feminine and masculine, while English uses pronouns. Moreover, Arabic tends to use more conjunctions than English.
- ✓ It is necessary in E(O'Brien, 2014)English to include the person pronoun in English. Unlike, Arabic using verbs to show person and is not necessary to include them.
- ✓ Arabic are either masculine or feminine there is no neuter gender, in English the pronoun 'it' takes the masculine or feminine form depending on the word it refers to.
- ✓ There is no one form for the plural of nouns so the English system of generally adding 's' to the singular.
- ✓ The definite article "ال" has less restriction on use than the English 'the'.
- ✓ Words that are collective and grammatically singular in English for instance, 'information', 'furniture', 'equipment' are plural in Arabic. The opposite can also occur – words that are collective in Arabic may not be in English.
- ✓ English language tends to use more passive voice than Arabic language.

Second Chapter

Domestication & Foreignization in
translating Metonymy in Holy
Qur'an

This chapter will discuss the theoretical part of the translation metonymy in the Holy Quran and a brief history of translating the Holy Quran. Also, discusses the problems of translating metonymy in the Holy Quran in particular and the problems that the translators may encounter. Furthermore, will discuss theoretically the two strategies that we adopt in translating metonymy, which is domestication and foreignisation.

5. Brief of history of translating the Holy Quran

Quran or Koran, the sacred scripture in of Islam, the Quran is the word of Allah mighty to the entire humanity was revealed in clear Arabic by the angel Jibreel to the prophet Mohamed “verily, We have sent it down as an Arabic Quran in order to may understand” (Hillali/ Khan P.131) in the west Arabian towns Mecca and Medina. Beginning in 610 and ending with Prophet Mohamed’s death in 632 C.E. Quran (Arabic; recitation) derived from the verb qara’a, “to read” or “to recite”(Matar). It consists of 114 Surah (chapters) varied in the number of Ayah (verses). Concerning the authenticity of the miraculous Quran Allah says in Surat (chapter) 17 Al-Isra’a (children of Israel) Ayah 88:

“Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another” (Pickthall)

Arabic the language of the Quran, known as one of the eloquent languages, has a unique feature in explaining the spirit of the Holy Quran. Since Islam is the religion of over than a fifth human kind around the world and the Holy Quran has a universal significance given through the wide diversity of social and cultural perspectives amongst the followers of Islam, many translators were interested in translating the Holy Quran.

5.1 Translation of the holy Qur’an in prophet Mohamed era

Quran has been translated into different languages such as: Persian, Hebrew, English, and Greek. The first translation dates back to the era of Prophet Mohammed (ﷺ) in Abyssinia, J’afar Ibn-Abitalib recited few verses of Surah of Maryam to the Negus in which were translated to him before the migration (Hijra) of Prophet to Madinah. Moreover, Mohammed (ﷺ) insists Zaid Ibn-Thabit, the translator of the prophet, to translate the Quran into Hebrew. Another translation of Abu Sufyan of Prophet’s letter containing the Quranic verse 3:64 to the Byzantine emperor and translation of Salman al Farissi of surah Al-Fatiha into the middle Persian in the early 7th century. Another early translation of the Holy Qur’an was translating it to the Syriac Language which was completed by some Christians in the age of Al-Hajjaj Bin Youssef. Also, there was a translation into the Persian Language by Mosa Bin Sayyar in the beginning of the third century of the Hijra. In 884, the first translation in Alwar (Sindh, India now Pakistan) by the order of Abdullah bin Umar bin Abdul Aziz upon the request of the Hindu Raja Mehruk.

5.2 Orientalist’s translation of the meaning of the Qur’an

Orientalist according to Oxford Dictionary is as follows: “Orientalist is one who gets skill in the eastern literature and studies”.

- The First Latin translation by Robert Ritensas of Ketton’s for Peter the Venerable, Lex Mahumet pseudoprophete in 1143 AD.
- It was rendered to French “L’Alcoran de Mahomet” by Ander du Ryer in 1647.

- While, the first English translation by Alexander Ross in 1649 AD from the French translation of (1647) by Ander du Ryer. The English translation By George Sale in 1734 AD. This translation was considered the most famous English translation ever at that time. Another translation by Richard Bell in 1937AD.
- Arthur John Arberry a British orientalist. Translated the holy Qur'an in 1955 AD "**The Koran Interpreted**" and his translation consider as the most famous translation written by non-Muslim.

Quran translation was in four stages (Al-Jarf, 2014): in the first stage, it was translated directly from Arabic into Latin. In second stage was translated from Latin into other European language, while the third stage, was translated from the Arabic into European languages. In the last stage, Muslims started to translate Quran into English and other languages. Also, Quran translated by individuals, organizations, King Fahed complex in Madinah, and Al-Azhar. Arab and orientalist started to translate Qur'an in the 13th century focusing on English translation. Quran translators were Muslims and non-Muslims.

5.3 Muslims translators of Holy Qur'an

The following translations are the most famous worldwide.

- "**The Qur'an**" the first translation of Qur'an was by a Muslim; Indian scholar Mirza Abu Fazel (1865–1956), in 1910.
- "**The Holy Qur'an**" by Muhammad 'Ali (1875-1951), his translation adopted by the nation of Islam. He constantly updated his work and had published four versions.
- In 1930, "**the Meaning of the Glorious Koran**" by Muhammad Marmaduke Pickthall (1875-1936),
- "**The Holy Qur'an Translation and Commentary**" in 1934, by Abdullah Yusuf Ali (1872-1952), his translation was the most popular English version among Muslims.
- "**The Noble Qur'an**" in the English Language by Muhammad Taqi al-Din al-Hillali and Muhammad Muhsin Khan in 1996. Hillali-Khan's version the most spread version in most Islamic bookstores and Sunni mosques because the Saudi government financed this version in which distributed free worldwide.
- "**The Message of the Qur'an**" by a Jewish convert to Islam Muhammad Assad in 1980
- "**Al-Qur'an**" a contemporary translation by Ahmed Ali. Reprinted by Oxford University in 1984.

5.4 The importance of translating the Holy Quran

The Holy Quran is the word of Allah for all the humanity. Allah explains the difference between these languages as one of the signs of His existence and His powers for humanity in the following words:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ إِذَا فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ﴾ (al-Hajj, 22), "And

among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: verily in that are Signs for those who know" (30:22).

Islam is a universal religion, and Prophet Muhammad (PBUH) was sent as a Messenger to the whole world, regardless of language, color, and race. Thus, Allah describes Prophet Muhammad,

saying, it was only as a mercy that we sent you (Prophet) to all people ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (21: 107).

Quran is a universal Islamic message that is why has made Muslims responsible for translating the Quran into different languages. ‘The greatest part of the Muslims nation, to whom Arabic has become a foreign language’. (Ghali, 2005).

Many prominent scholars view that it is important to translate the Quran and say that it is obligatory. Among these scholars are Imam Al- Bukhârî, Ibn Hajar, Ibn Taymya, Abdul-Azeez, Ibn Baz and Muhammad Ibn SalihAl-Uthaymeen. (King Fahd Complex for Printing the Holy Quran, 2004).

Many people all over the world tried to search for the true identity of Islam and Muslims mainly through Quran translations. For this reason Quran translations into the different languages of the world are greatly required.

5.5 Untranslatability and the difficulties of translation of Holy Qur’an

The Quran is the word of Allah almighty to his prophet Mohammed (ﷺ). Many Muslim and non-Muslim scholars asserts that the Quran is untranslatable due to several difficulties.

Sheikh Al-Islam Ibn Taymiya (vii) who clearly stated that the very wordings of Quran was deliberately and purposively meant by Allah Almighty to be originally in Arabic when he had revealed the Quran.

Fazlur Rahman (1988) in his article entitled ‘Translating the Qur’an’ emphasized that “the inspiring language of the Qur’an “can never be completely satisfactorily translated into another language” (p. 24). He adds that modern western scholars who have attempted to translate the Qur’an into their languages “unanimously agree on the untranslatability of The Book” (p.24) (cited in Ali Yunus p.26).

In addition, Von Denffer (1983) in his book, ‘Ulum al-Qur’an: An Introduction to the Sciences of the Qur’an’, mentioned that: “by translation of the Quran is meant the expression of the meaning of its text in a language different from the language of Quran, in order that those not familiar with it may know about it and understand Allah’s guidance and will” also,” the agreement among Muslim scholars that it is impossible to transfer the original Quran word by word in an identical fashion in another language..(p.143) and he puts three reasons for the impossibility:

- Words of different languages do not express all the shades of meanings of their counterparts, though they may express specific concepts.
- The narrowing down of the meaning of the Qur’an to specific concepts in a foreign language would mean missing out other important dimensions.
- The presentation of the Qur’an in a different language would therefore result in confusion and misguidance (p. 143) (cited in .Ibid)

Hussein Abdul-Raof (2001), in his work ‘Qur’an Translation: Discourse, Texture and Exegesis’, concerning the debate the inimitability of the Quran in another language by answering the question what makes the Quran untranslatable by explaining the linguistic and rhetorical limitations that restrict the Quran translator. He mentioned according to his point of view:

- “stylistic mechanism of stress, word order, cultural voids, problems of literal translation, syntactic and semantic ambiguity problems, emotive Quranic expressions, disagreement among

Qur'an translators, different exegetical analyses, morphological patterns, semantic-syntactic interrelation, semantic functions of conjunctives, semantic-stylistic effects, prosodic and acoustic features, and most importantly the shackles imposed by the thorny problem of linguistic and rhetorical Qur'an-specific texture "(p. 1). (cited in Ibid)

According to Abdul-Raof (2001), affirmed the fact that "the beauty of the Qur'an-specific language and style surpasses man's faculty to reproduce Qur'an in a translated form" (p. 2). Also, confirms the possibility of producing a "crude approximation of the language, meanings and style of the Qur'an".

He points out that the translation of the Qur'an is not, and should not be considered as, the substitution of the original Arabic version of the Qur'an as "we cannot produce a Latin Qur'an no matter how accurate or professional the translator attempts to be" (p. 1). Due to the different following reasons: Qur'an-bound expressions and structures, which "cannot be reproduced in an equivalent manner to the original in terms of structure, mystical effect on the reader, and intentionality of source text". Moreover, divine nature of the Qur'an is the word of God, in which "cannot be reproduced by the word of man" (p. 1). (Ibid p.28)

5.6 Difficulties in translating Holy Qur'an

The Holy Quran involves various stylistic, cultural, linguistic, rhetorical characteristics which make the style of text effective and magnificent. These characteristics make a challenge to the translators of Holy Quran

5.6.1 Lexical difficulties

Lexical difficulties are the major problem encountered by the translator of Holy Quran. Rendering lexical terms is difficult because of the lack of equivalence and the absence of the equivalent of Islamic terms. Such as: (piety - تقوى), (associating other gods with Allah - شرك), (the unknown-غيب), (alms giving - زكاة). The English translation gives close meaning to these terms.

5.6.2 Syntactic problems

Due to the many differences between Arabic and English, may cause various syntactic problems. Tense is the major syntactic problem encountered by the translators of Holy Quran. Translating tense in the Quran from Arabic to English may cause problems. For example:

"Behold! They **came on you** from above you and from below you, and behold, the eyes **became dim** and the hearts **gaped up** to the throats, and ye imagined various (vain) **thoughts** about Allah". (Yusuf Ali, 33:10).

The verbs (جَاءَوكُمْ) comes on you, (زَاعَتِ) became dim, (بَلَغَتْ) gaped up, are in the past tense, but the verb (تَطُنُّونَ) thoughts; shifts to the present tense. The tenses in Quran cannot be conveyed literally. In order, to convey certain meaning, they need to shift the verbs.

5.6.3 Semantic problems

Semantic difficulties are one of the major problems that the translators faced when translating Holy Qur'an. The following section shows some semantic characteristics that make difficulty in translating.

5.6.3.1 Metaphor

Metaphor as a word or phrase is used to describe something in a way that is different from its normal use in order to show that two things have the same qualities and it makes the description more powerful

(Oxford Advance Learners Dictionary 2010). Metaphor is widely used in the Quranic text and is one of its rhetorical features. For example:

﴿ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَبْتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴾ (al-Hajj. 5)

“And thou seest the earth barren and lifeless”. (Yusuf Ali 22:5)

5.6.3.2 Ellipsis

According to Al-Samirai (1983) ellipsis refers to the omission of some part of sentence that can be understood either from the surrounding text or the situation itself. In translation of Holy Quran, ellipsis, it is sometimes necessary to complete a sentence in translation. The Quranic language has many examples of ellipsis. For example:

﴿ اسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴾ (Yusuf. 82)

“Ask at the town where we have been and the caravan in which we returned, and (you will find) we indeed telling the truth” (Yusuf Ali 12: 82). In this verse, there is an ellipsis which is the word ‘people’ because the complete sentence can be formed as (Ask the people in town) the word of ‘people’ is omitted but this deletion does not affect the meaning of the whole sentence in Arabic language however, in English would be better to add the deleted word to make the deep meaning of the verse more clear.

5.6.3.3 Polysemy

Polysemy is one of the linguistic features of Holy Quran. Kalakattawi (2005, p.4) defines polysemy as a phenomenon in which a word has several meanings that are closely related to each other. Translating polysemy or polysemous words one of the obvious difficulties that the translators of Holy Quran may encounter because of the of conveying or rendering the intended meaning of polysemous expressions and he/she will be confused in rendering such words due to the various meanings of polysemy. In the Holy Quran we may find many polysomic expressions. For example, the word ummah (أُمَّة- people) has different polysomic meanings. It can mean a period of time, as in this Ayah (verse):

﴿ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِخُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴾ (Yusuf. 45).

“But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: ‘I will tell you the truth of its interpretation: send ye me (therefore)’”. (Yusuf Ali, 16: 45).

In other cases, the word ‘Ummah’ can be having other meaning. ‘Ummah’ may refer to the leader of people who teaches or guides the believers to the right path in their religion and life as in this verse:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴾ (an-Nahl. 120)

“Abraham was indeed a **model**, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah” (Yusuf Ali 16: 120)

In other polysomic meanings, the word (أمة – ummah) refers to a religion that some people follow, as in the following verse:

﴿ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ﴾ (az-Zukhref, 22)

“Nay! They say: "We found our fathers following a **certain religion**, and we do guide ourselves by their footsteps”(Yusuf Ali, 43:22).

5.6.3.4 Metonymy

Newmark (1988) points out that metonymy occur “where the name of an object is transferred to take the place of something else with which it is associated”. This substitution is conditioned by the existence of a contiguity relation between the literal and figurative meanings and the existence of an implicit clue indicating that the literal meaning is not intended. Metonymy in the Holy Quran is not a useless substitution because it usually serves a purpose. Consider this example of metonymy from the Holy Quran:

➤ ﴿وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا﴾ (al-Ana'm, 6)

“For whom we poured out rain from the skies in abundance” (Yusuf Ali, 6:6).

In this verse, the word (السماء -asama'a) the sky is used to refer to the intended meaning 'rain', which serves as an indication of the heaviness of the rain. “...And how we loosed heaven upon them in torrents...” Arberry adopted literal translation to convey the verse, (وَأَرْسَلْنَا السَّمَاءَ) but he failed to convey or to express the metonymic expression “وَأَرْسَلْنَا السَّمَاءَ” (loosed heaven). Instead, it means ‘we sent or poured heavy rain upon them’. Al-Salem (2008) studied the ways of translating metonymy in the Holy Quran. She found that the best method to translate metonymy in the Quran in most cases is literal translation.

5.7 Mona baker's approach

Mona Baker in her influential book *In Other Words* (1992) addresses the vexing issue of equivalence by adopting a more neutral approach when she argues that equivalence is a relative notion because it is influenced by a variety of linguistic and cultural factors (p.6). She explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. Baker suggests four types of equivalence: Equivalence at word level, equivalence above word level, equivalence at sentence level and equivalence at text level. Our research is limited to equivalence at word level.

➤ **Cultural Specific Context:** According to Baker it denotes items that are rooted in the source culture. Culture specific terms may include Islamic terms such as: Salat, Tayamum, Zakat, Qibla...etc. These words are unmodified in the TC.

➤ **The Source Text is not lexicalized in the Target Language:** Baker states that one of the problems of equivalence is the lack of lexicalization between Arabic and English. Back to Quran. For example, the word مسافحات is not lexicalized in English and it cannot be translated into one word. Thus, finding equivalence for such terms shall be difficult.

➤ **The Source Text is Semantically Complex:** Baker demonstrates that Arabic language includes complex words. Back to Quran, the word غسل cannot be translated into having bath because it does not refer to the ordinary bath that can anyone take, but rather refers to the bath that is connected to a religious side. Also, it refers to the bath after sexual intercourse, and that must be preceded by (وضوء)

➤ **Difference in Expressing the Meaning:** The plural and singular forms influence the meaning. For example, the word الريح, which is singular, has a negative connotation. For example, “ريحا صرصرًا عاتية” (al-Haqqa, 6)

To sum up, we can say that translators of the Holy Quran encounter different problems such as: linguistic and cultural problems due to the differences between English and Arabic, and the lack of equivalence.

5.8 Origin and definitions of Domestication and Foreignisation

The American translation theorist Lawrence Venuti was the first who adopted the concepts of domestication and foreignisation in his book "The Translator's Invisibility: History of translation" in 1995, in which he opposes against domestication preferring foreignisation in which he said for that: **"helps to resist the hegemonic English-language nations and the unequal changes in which they engage their global others"**. Originally, the two notions were based from an academic lecture "on the different ways of translation" 1830 for the German theorist "Frederich Schleiermacher".

Venuti (1995) defined foreignisation as: "an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad". While domestication as: "an ethnocentric reduction of the foreign text to target Language cultural values, bring the author home".(Venuti, 1995). Additionally, Venuti mentioned that the translator could be one of two things: "to make him/herself invisible to his/ her readers by making the text reads fluently; that to leave no traces or influence of the SL in the target text" (domestication). Or, "to make him/herself visible by showing that the text is a translation, through leaving the traces of the SL and the culture showing up in the text".

According to Outi Paloposki: "Foreignization often refers to the preserving of the original cultural context, in terms of setting, names...etc." moreover, "to leave the author in peace and move the audience towards him/her", in contrast to this "to leave the audience in peace and move the author to them" (domestication).(domestication and foreignisation. Hand book of translation studies)

In addition, Suo refers that foreignisation is: "an order to create a sense of strangeness and cultural distance from the target audience; that is to keep some linguistic and cultural aspects of the source text when translating". Further, Wenfen Yang presented domestication as the strategy that: "designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target reader"

This chapter tackles brief history of translation of meaning of the Holy Quran. Also, the definitions of the two strategies of foreignisation and domestication according to different scholars.

Chapter three

Practical part

6. Introduction

The practical part of the dissertation tackles the features, the analysis, and translations of metonymic expressions of the Holy Quran. It aims to investigate which strategy of the two strategies is more opted by translators to better express metonymy in the Holy Quran in English language and which one is more frequented and what are the reasons behind that for the sake of limiting the scope of the study we decide to restrict the samples to only 14 we collected them from the Holy Quran. We precisely focused just on the metonymic expressions related strictly to the Arab environment.

Forty Kinayah expressions extracted from the Qur'an were analyzed in this chapter, linguistically and contextually, based on several authoritative Quranic exegeses and well-known classical Arabic and Quranic dictionaries. This initial or first-phase analysis, which included a componential and contextual analysis, is important in order to comprehend the Semantic (as opposed to pragmatic) meaning of the element(s) that form each kināyah (Metonymy) expression, along with its surrounding context, which can lead to the precise Intended meaning.

This chapter, however, will descriptively and critically examine the renditions of the Chosen forty kināyah expression in the TL, i.e. English, made by Ali (1998) [Amanah's edition], al-Hillali and Khan (1417 H. [1996]), Saheeh International (2004), and Abdel Haleem (2005) and many others. The examination will focus, in general, on how these translators deal with the renditions of kināyah, whether they use domestication or foreignization to convey the intended meaning and maintain its purpose (function), and whether they are consistent in rendering the same kināyah as it is revealed in Arabic. In other words, the recipient is familiar with these expressions. This could include expressions or idioms which are already established in the TC that may convey the same sense as the original expression does.

The aim of this chapter is to examine the Quranic kināyah expressions. This examination will hopefully provide us with the necessary information in perceiving the Intended meaning of each kināyah used in the Qur'an and their purposes and we identify which strategy is mostly adopted and preferred by the translators. It is worth mentioning that the kināyah expressions extracted from the Qur'an are pursuant to al-Jurjānī's definition of Kināyah presented earlier in this study. The reason for choosing al-Jurjānī's definition is that, modern rhetoricians agree that al-Jurjani laid the grounds of Arabic rhetoric, which is not a surprise since he was the first rhetorician to present a clear comprehensive rhetorical definition of kināyah.

6.1 Analysis of the samples

Sample 1:

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَإِذَا الْعِشَارُ عُطِّلَتْ﴾</p> <p>At-Takwir: 4</p>	<p>when the she-camels ten months with young are left untended"</p>	<p>"when the relationships are suspended ..."</p>
<p>Frequency</p>	<p>37</p>	<p>3</p>

Analysis 1

Statistically speaking this Ayah was foreignised 37 and just domesticated 3 times out of 40 if we check the Ayah "وَإِذَا الْعِشَارُ عُطِّلَتْ" it expresses a typically Arabic environment story. Arabs are Bedouin they live with camels. For the Arab Bedouins, the she-camels once it is pregnant in its ten's month with young, is deemed to be one of the most expensive things for the Bedouins to admire that's why this she-camels is always tied in the house and never left. So, when the Arab Bedouin says "عطلت العشار" or "أطلقت العشار" this means something in their minds it means that something terrible has happened because only things that are catastrophic that make the Arabs take no care of such she-camels in such period. So, the Ayah "وَإِذَا الْعِشَارُ عُطِّلَتْ" purely Arabic metonymic expression and can only be understood within the Arabic context. for it has too main features.

The word "العشار" which is a ten month pregnant she-camel and the action "عطل" or "left untied" so because of the two elements the metonymic expression only can be understood within the Arabic context normally the translations of such an Ayah should not rely only upon the literal translation of the Ayah which unfortunately happened 37 times in all the 40 of translations of the Holy Quran because the English reader can never understand what has to do with the she-camels that is ten month pregnant. The foreignisation strategy in this case relies on literal translation that is one to one meaning equivalence for the words of the metonymic expression. In Arabic we have one word "العشار" that means it's pregnant with ten months young but there is no previous culture experience and there is no habit experience with the non- Arab reader with a such situation that's why if we opt for foreignisation strategy maybe to teach the non –Arab readers how do the Arabs think we need to follow this metonymic expression with some notes to explain the metonymic expression and to explain also why it's important this type of she-camels. In the other hand, we have three versions that use the domestication strategy, when we say a domestication strategy we are more focusing on the target reader and when we focus on the target reader we try to omit, we try to simplify or to explain all what seems purely Arabic to the non-Arabic reader. However, when we do this as we have done with 3 translations we are losing something we are losing the aesthetic value of the metonymic expression because this in this Ayah there is a literary device that is used for some reasons and functions and some aesthetic reasons. But it's completely lost in the TT because the TT that uses domestication as strategy focuses on the meaning, so we think that the best strategy is to opt for foreignisation strategy but with notes and some explanations so the Arab reader can taste the beauty of metonymic

expression and learns and understands something related to the Arab culture and the Arabic environment and in the same time understand the overall meaning and the meaning beyond the superficial form.

Sample 2:

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾ Lokman: 18</p>	<p>“And turn not thy cheek away from people in pride...”</p>	<p>“And do not turn your nose up to people...”</p>
Frequency	21	19

Analysis 2

In this sample we find that 21 of the translations out of 40 opted for foreignisation while 19 out of 40 opted for domestication. In this metonymy the Arabs did use the word cheek or ‘to turn the cheek away’ from someone to mean that they see themselves in a superior position compare to others. So, they do not see the ones looking for them and the ones wanted to see them. So, the Ayah here prohibits this kind of action because of it is a bad manner and elicited. The first foreignisation strategy is of course literal however, the translation in this opting for the strategy did not only translate word-for-word they added some expressions to make the meaning clear so, the added the expression “in pride” which does not exist in the English culture. So, in the example of foreignisation we find a word-for-word substitution which does not actually reflect the same meaning and the same feeling expressed in Arabic that’s why we think the importance of explaining of this metonymy by adding some notes. In the domestication they used the word nose in “do not turn your nose”. In the English proverb when someone turns his nose this means he refuses to talk to someone not in pride and because he shows off, that he refuses what the other said. So, we think that this translation is not really reflected also the same meaning expressed in Arabic. Hence, it’s completely a mistranslation.

Sample 3

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَوَضَّلْنَا عَلَيْكَ الْغَمَامَ﴾ Al-Bakara:57</p>	<p>“And we gave you the shade of clouds...”</p>	<p>“And we overshadowed you with mists...”</p>
Frequency	37	3

Analysis 3

This sample is typically Arab because it fits and it goes with the Arabic environment. We find that the Ayah is foreignised 37 times out of 40 while it is only domesticated 3 times. This is weird because the English reader cannot have the overall comprehension of the image itself what does not have mercy when the clouds are over gathered upon him. If we compare between the environments the Arabic and the culture ones we find that the English environment that is always

cloudy, rainy, and cold, while the Arabic one is dry, it's hot and sunny. In this case we are talking more about someone who lives in a hot environment and who seeks for cold one and someone who lives in a cold environment and seeks for a warm one. The Ayah talks about the bounties that Allah bestowed upon them; this mercy consists of gathering clouds upon clouds over the people of Israel but this very image does not at all show mercy for the English reader for the contrary it expresses tournament because the English reader is familiar with cloudy weather and English reader understand when are clouds upon clouds this warns them that are storm weather which is not good for them so instead of expressing bounties and joyful moments as it is expressed in Arabic this translation makes it the opposite and shows the tournament, torture, and sadness. So, we need here to either, choose foreignisation and explain between brackets what is the beautiful image in using “gathering clouds upon you” or that's better exclude completely foreignisation strategy and just adopt the domestication strategy because in the domestication strategy the Ayah says “and we over shadowed you with mists” because the word mists does not have the same impact as the word clouds, the word ‘mist’ is a nice image of mercy and bounties.

Sample 4:

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ﴾ ﴿فِي عُنُقِهِ﴾ Al-Isra'a: 13</p>	<p>“And every man We have imposed on him his bird (of augury) upon his neck...”</p>	<p>“We have tied every person's destiny about his neck”</p>
Frequency	2	38

Analysis 4

This metonymic expression is foreignised only twice out of 40 and domesticated 38 times out of 40. The reason behind the choice of this deal number of domestication strategy is that this metonymic expression purely Arabic and does not exist in this terms in any other language. The word “طائر” in Arabic has various meanings, one of the metonymic meanings its expresses is destiny or fate so, when the Arab says “طائره في عنقه” means that its fate cannot be escaped and hence everyone should have what prescribed by God. If we check the two translations that are foreignised we find that they are literally translated and naturally they have no meaning for the English reader because what may and the English reader understand of “neck” and “bird”; these two words are not collocational. Since, these two words are not collocational in English the English reader can understand nothing and hence choosing the foreignisation strategy to translate this sentence is complete failure. However, we could always foreignised it but a least explaining it between brackets.

Sample 5

Verse (Ayah)	Foreignisation	Domestication
<p>﴿أَوْ مَن يُنَشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ﴾ ﴿غَيْرِ مُبِينٍ﴾</p> <p>Az-Zkhruf: 18</p>	<p>“ what that which is made in ornaments and which in contention is unable to make plain speech”</p>	<p>“do not thy ascribe to Allah , the female gender who is brought up among trinkets and is unable to make herself clear in disputation ”</p>
Frequency	35	5

Analysis 5

It is foreignised 35 times and domesticated just 5 times. The expression of “أَوْ مَن يُنَشَأُ فِي الْحِلْيَةِ” in Arabic stands for women because women adore having gold and necklaces and because women known for their passion for gold and makeup, the Quran uses this metonymic expression to refer to them. In Arabic, when we say “نشأ في الحلية” we just mean women. This is not purely Arabic because it’s universal all women around the world, all women across the time, all women in different cultures they like makeup and they like gold, so this is natural. In this case and because of this the choice of metaphoric and metonymic expression is justified. However, some other translators prefer not to foreignised they saw it as difficult to the English reader and hence they just add the word ‘women’ to the translation to make it clear but we say that in this translation and because the symbol is universal and it is something applicable for all we can opt for just for foreignisation strategy which a good choice here.

Sample 6:

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا﴾ ﴿وَدُرِّيَاتِنَا فُرَّاقًا﴾</p> <p>Al-Furquan: 74</p>	<p>“our Lord bestow on us coolness of eyes from our wives and our offspring”</p>	<p>“those who say: our lord grant us joy and bliss with our wives and children and make us the models for the righteous among our progeny to follow”</p>
Frequency	25	15

Analysis 6

In this Ayah, 25 translations out of 40 opted for foreignisation while only 15 out of 40 opted for domestication. This metonymic expression is typically Arabic is only used and felt by the Arabs because of the environment. As we all know that the Arabic environment is characterized by hot weather that’s why for the Arabs the delighting news and the happy news is expressed using the

word cool. The word coolness and the adjective cool is used in Arabic to describes happiness, so the word "قرفة" in the Arabic dictionary means cold drop of water so, for Arabic culture cold drop of water expresses always happiness, good news, and joyful moments. While, the hot and the warm drop of water expresses sadness. The problem in this metonymic expression is that we have a contradictory view because in the other side the English speakers do express the opposite using the hot drop of water because for them happiness expressed by warmth. We all remember the 'sonnet' by Shakespeare when he said: "shall I express compare thee to a summer's day you are more lovely and temperate". In this case, Shakespeare compares his beloved one to a sunny day in summer but in Arabic environment and culture the summer days are not beloved and good ones. That's why we substitute the hot weather of summer using the spring weather. In this case, the foreignisation strategy is normally avoided because it gives the opposite of what the English reader may understand and if we have to opt for foreignisation strategy we have to put the explanation between parentheses we should explain this metonymic expression by adding some comments. However, when we check the domesticated translation we find "grant us joy and bless with our wives and children" it is not a substitution of culture items using other cultures items it is just explained what does it mean "قرفة عين" it means to grant us joy and bless but here we can really feel the loss of the beauty of metonymic expression.

Sample 7

Verse (Ayah)	Foreignisation	Domestication
﴿أُولِي الْأَيْدِي وَالْأَبْصَارِ﴾ Sad: 45	"and bring to mind our, Abd, Ibrahim and Ishaque, and Yaqub _possessors of the hands and the eyes "	"and call to mind our servants Abraham and Isaac, endowed with inner strength and Vision"
Frequency	1	39

Analysis 7

This is a particular summary because it foreignised just once out of 40 and domesticated 39 times out of 40. The reason behind the choose of all this huge number of translations in domestication is that the metonymy expressed in this Ayah purely Arabic and cannot be understood out of the Arabic context. Arabs do use the words "يد" and "بصر" to mean that the person is strong and that the person is wise. So, when we say in Arabic that the person "ذو يد" we means he is strong and when we say that the person "ذو بصر أو بصيرة" we mean he/she is wise and clever and is of vision. We think that 99 % of translations preferred and opted for the domestication strategy because without domesticating the following metonymy in Arabic the reader can understand nothing. However, as we have already mentioned the word or expression "possessors of the hands and the eyes" should be followed with an explanation or with any pin that adds something about the metonymy in Arabic because of we leaved as it is tight now the English reader or non-Arab reader cannot understand. However, we can clearly see that there is a loss in the two strategies. In the first strategy foreignisation we have a loss in the semantic aspect the meaning is clearly

understood and in the second domestication strategy we have a loss in the aesthetic functions because we understand the meaning but we do not taste the beauty of metonymic expression.

Sample 8

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾ al-Isra'a: 24</p>	<p>“And lower into them the wing of submission through mercy “</p>	<p>“And be humble to them through mercy”</p>
Frequency	25	15

Analysis 8

It is foreignised 25 times out of 40 and domesticated 15 times out of 40. In this Ayah “وَاخْفِضْ لَهُمَا” and “جَنَاحَ الذُّلِّ” in Arabic we use ‘خفض جناح الذل’ to talk about treating someone kindly and having mercy upon him or her because they are unable to do with their selves. This choice of 25 times of foreignisation strategy is justified because the metonymy is not really purely Arabic and can be understood in any sign and any language so, even without the explanation of this metonymy the reader can understand it. However, some other translators prefer to concise more what we mean by submission, so they substituted the word submission with more precising word. However, this makes no difference the two express exactly the meaning in Arabic so choosing foreignisation or domestication strategy does have no effect in the meaning expressed in the Holy Quran.

Sample 9

Verse (Ayah)	Foreignisation	Domestication
<p>﴿إِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ An-Nahal: 58</p>	<p>“when the birth of a girl is announced to any of them, his face becomes black ...”</p>	<p>“Whenever one of them is given the good news of baby girl, his face grows gloomy...”</p>
Frequency	36	4

Analysis 9

It is foreignised 36 times out of 40 and just domesticated 4 times. We all know that colors expressed differently according to culture a given color do not express the same meaning in different cultures. In the Arabic culture for instance, the word 'black' is connected more to sadness and to gloominess while it is not the same in English culture. In English culture, the word black does not refer to the same degree of gloominess because in Arabic it refers more to sadness and anger, when someone is sad out of anger his face become black. While, in English when someone is angry his face becomes red so they have the same common color that expresses sadness but they are not common in expressing anger. That's why we need not to use the word 'black' reflecting this metaphor or this image because in the Ayah expresses someone who is

given this news about having a daughter so he gets first angry then he becomes sad. So, getting angry in Arabic is always combined with black color while it's not in English. So that is why in the domestication strategy the translators referred choosing the word 'gloomy'.

Sample 10

Verse (Ayah)	Foreignisation	Domestication
<p>يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ ... ﴿...﴾ إِلَى السُّجُودِ Al-Qalam: 42</p>	<p>“On the day when legs are bared, they will be called...”</p>	<p>“On the day when it befalleth in earnestnot be able”</p>
Frequency	23	17

Analysis 10

In this metonymy the Ayah is foreignised 23 times out of 40 and domesticated 17 times out of 40. We can say that the expression is typically Arabic. The Arabs use the word “يكشف عن ساق” or “to are one’s leg”, when they want to say that the situation is critical and very dangerous and want should be ready for the wars and unfortunately, we don’t have an equivalence in English as it is expressed in Arabic. So, we think that the use of the foreignisation here is a loss. However, if we use it as it is literally and we provide it with an explanation we may save the situation. In the domesticated translation is the same thing every time it’s nearly an explanation of meaning so it’s not a metonymy- for- metonymy equivalence which is also a loss at the aesthetic level.

Sample 11

Verse (Ayah)	Foreignisation	Domestication
<p>﴿فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا﴾ al-Kahf: 42</p>	<p>“...so he began to turn his hands about over what he had spent”</p>	/
Frequency	40	0

Analysis 11

This is completely totally opposite to the previous sample because here we have an Ayah which is translated totally using foreignisation 40 translations all opted for foreignisation strategy. However, if we see an example of the foreignisation strategy and we read the Ayah so “he began to turn his hands over about what he had spent“, “turn his hands” is a literal translation of “يقلب كفيه”. If we check the English idioms and equivalences for what does it mean “to turn his hands” will find not at all the meaning that expressed in Arabic this means that there is a total fail. All the 40 translations did not succeed and failed in express the meaning of the metonymic expression in this Ayah. So, it should be either foreignised with the addition of explanations to make the English reader understand what we mean by “turn his hand” or we simply domesticated

trying to find equivalence in English that expressed the same meaning of “يقلب كفيه” because “قلب” in Arabic means الحسرة و الندامة to blame one’s action.

Sample 12

Verse (Ayah)	Foreignisation	Domestication
<p>﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾</p> <p>Al-Isra’a: 29</p>	<p>“And let not thy hand be chained to your neck “</p>	<p>“Do not be so tight - fisted, for thou will be...”</p>
Frequency	35	5

Analysis 12

In this Ayah metonymic expression is foreignised 35 times out of 40, while it is domesticated just 5 times out of 40. This expresses the tendency of the translators for foreignization. However, if we check what is the equivalence and why they are opted for literal translation we find that the choice of this strategy foreignisation is not really justified because there is no a literal equivalence of the metonymy in Arabic for the metonymy in English. For instance, in English we have “let not thy hand is chained to your neck” the English never use this metaphor or this image to talk about someone who is miser. Also, we think that was a total fail in expressing the metonymy in English. So, the metonymy in English doesn’t at all reflect what is expressed in Arabic. However, we can keep the literal translation but we need an explanation of the metonymy. The other far translations opting for domestication are not really a metaphor –for-metaphor and a metonymy-for metonymy they only did explain the meaning of metonymy in English for instance, “do not be so tight- fisted, thou will be” so , this metonymy which is domesticated does not really reflect as we have already mentioned the beauty and the function of metonymy in Arabic so, it is a total failed and hence both translations did not actually reflect what is said in Arabic at both levels the aesthetic level and semantic.

6.2 Conclusion

After examining the Ayahs (verses), we see that most of the translators are adopt for foreignisation more than domestication in translating typically metonymic expressions.

6.3 General Conclusion

The present study tackles the translation of metonymy and metonymic expression in the Holy Quran and more precisely bound-culture metonymic expression in the Holy Quran. This research revealed that the strategy is mostly adopted by translators in rendering metonymy and metonymic expressions, is foreignisation in the Holy Quran. Also, studied which of two strategies may be more fitting to the readers' understanding and we conclude to that is domestication the most fitting strategy to the English reader. and how much the English translations succeed in reflecting the intended meaning of metonymic expression in the Holy Quran. Also, reveals that the English translations succeed somehow the intended meaning of the Quranic verses but does not succeed in reflecting the typically Arabic metonymic expressions.

6.4 The Results

The analysis of the Ayahs revealed that:

1. The strategy the most adopted by translators in rendering the typically Arabic metonymic expressions is foreignisation more than domestication strategy.
2. The study revealed also that the domestication strategy sometimes is disopted in translating typically Arabic metonymic expressions.
3. After the investigation and the analysis we did, we find that there's a manifest loss in all the suggested translations under both strategies. The ones that are literally rendered did all loss the semantic dimensions of the metonymic expression however, the ones translated in domestication strategy did all loss the aesthetic dimensions of the literary taste.

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الملخص العربي

لا يخفى أن نشأة أي ظاهرة لغوية هي نتيجة عوامل دافعة وعوامل مؤسسة لنشأة هذه الظاهرة، وأنها لا تكون اعتباطية، وإنما لتأدية وظيفة ما، و تحركها من ضمن ما تحركها عوامل عدة منها:
أولاً - إن اللغة هي منتج إنساني، ولذلك فهي تتحرك مع الإنسان وتنمو معه.
ثانياً - إن اللغة هي مرآة يجب أن تعكس الصورة التي تقابلها ذهنياً؛ فكلمة شجرة أو بيت أو امرأة تتحول، ذهنياً، لما يعادلها في الطبيعة مباشرة إذا كانت حسيّة، وتنعكس وجدانية إذا كانت معنوية أو غيبية. ولذلك فإن كل جديد في الواقع الحسي، أو الوجداني يحتاج إلى مضمون لغوي يعبر عنه، وبدل عليه، ويكون ذلك بتوليد المعاني الجديدة والاشتقاقات المستحدثة.

وكما أن اللغة توأمت الإنسان في تمدنه، أو انحطاطه؛ فإنها، كذلك، مرآة الناظرين بها، تعكس فكرهم وثقافتهم وأدبهم، وتاريخهم. ولعل هذا هو سر افتخار كل أمة بلغتها كما هو حال العرب بفخرهم واعتزازهم بالقرآن الكريم، الطود الشامخ في الأدب العربي بحيث وجد فيه العرب ضالتهم وجوهرتهم النفيسة التي اقتنوا في التنقيب في إبداعاتها وجمالياتها، فصاروا لا يرون فيه مجرد كتاب بنيانه الكلمات، وإنما عالم يزخر بالصور، والإبداعات والمعاني المتجددة، فصار قراءه يقرؤونه بقلبه ولسانه؛ فكل كلمة فيه تحرك الخيال، وتوقد فيه الأحداث والصور، فما منشأ هذه الحالة الفريدة من نوعها في القرآن الكريم؟
فجدد القرآن الكريم قد خرج باللغة العربية إلى ثوب جديد تزداد جدته مع الأيام، وهذا ما دعا اللغويين من أهل العربية إلى تتبع هذه الخصائص القرآنية؛ فمنها ما درسوه باستفاضة، ومنها ما لم يوسعوه بحثاً وتنقيباً، ومن هذه الأبواب التي ظلت - إلى يومنا الحاضر - دون دراسة شاملة ومتخصصة (الكناية)، إذ نجد - في باب الكناية في القرآن الكريم - إلا نطقاً هنا وهناك تذكر للاستشهاد على وجه من الوجوه؛ لأنهما هتما، أولاً، بالإعراب واللغة والأحكام ولا نجد دراسات منهجية مبوبة تتناول فنون البلاغة القرآنية بتفصيل دقيق.

1. الكناية في اللغة

الكناية، لغة، أن تتكلم بالشيء، وتريد غيره، يقال: كنى بكذا عن كذا إذا تركت التصريح به، فبابه: كنى كنى كرمى يرمي، وقد ورد: كنا يكونوا كدعا يدعو. وهي من كنى الشيء أكنيه، إذا ستر بغيره، وقيل: كناية، بنونين لأنها من "الكن" وهو الستر، و تعريف الكناية مأخوذ من اشتقاقها، واشتقاقها من الستر، ويقال كنى الشيء إذا سترته، وإنما أجري هذا الاسم على هذا النوع من الكلام لأنه يستر معنى ويظهر غيره، ولذلك سميت كناية.

2. الكناية في اصطلاح البلاغيين

أما الكناية في اصطلاح البلاغيين فقد تعددت تعريفاتها، نذكر منها ما يلي:
الكناية هي ترك التصريح بالشيء إلى مساويه في اللزوم، لينتقل منه إلى الملزوم. فترك التصريح بالشيء عام في جميع الأعمال المجازية، فإنها متفكة في ترك التصريح بحقائقها الموضوعية من أجلها، واحترز عن الاستعارة بقوله: "إلى مساويه في اللزوم لينتقل منه إلى الملزوم"؛ لأن الانتقال في الكناية هو عن لفظ إلى ما يساويه في مقصود دلالاته، بخلاف الاستعارة؛ فإن الانتقال فيها ليس إلى المساوي في الدلالة، بل إلى المشارك في بعض المعاني.

الكناية هي اللفظ الدال على الشيء بغير الوضع الحقيقي بوصف جامع بين الكناية والمكنى عنه، وهذا فيه تفسير الشيء بنفسه، وإحالة أحد المجهولين على الآخر. الكناية هي اللفظ الذي يحتمل الدلالة على معنى، وعلى خلافه، وهو تعريف بعض الأصوليين، وهو تعريف فاسد؛ لأنه يبطل باللفظ المشترك، فإنه يدل على المعنى وعلى خلافه، ويبطل أيضاً بالحقيقة والمجاز. الكناية هي ترك التصريح بذكر الشيء إلى ذكر ما يلزمه، لينتقل من المذكور إلى المتروك؛ كما تقول:

فلان طويل النجاد؛ لينتقل منه إلى ما هو ملزوم، وهو طول القامة، وسمي هذا النوع كناية لما فيهم إخفاء وجه التصريح، ودلالة «كنى» عن ذلك؛ لأنها كيفما تركيبت دارت مع تأدية معنى الخفاء من: كنى عن الشيء يكتئى، إذا لم يصرح به، والفرق بين الكناية والمجاز من جهتين؛ إحداهما: أن الكناية لا تنافي إرادة الحقيقة بلفظها، فلا يمنع في قولك: "طويل النجاد" أن تريد: طول نجاده من غير ارتكاب تأويل مع إرادة طول قامته، وفي قولك: «فلانة نؤوم الضحى»، أن تريد: أنها تنام ضحى، لا عن

تأويل في ذلك مع إرادة كونها مخدومة، مرفهة. والمجاز ينافي ذلك، فلا يصح في نحو: «رعينا الغيث» أن تريد معنى الغيث، وفي نحو قولك: «في الحمام أسد» أن تريد معنى الأسد من غير تأويل، ولذلك كان في المجاز قرينة مانعة من إرادة المعنى الحقيقي، بعكس الكناية فلا قرينة فيها تمنع من إرادة المعنى الحقيقي.

ثانيهما - أن مبنى الكناية على الانتقال من الملزوم، ومبنى المجاز على الانتقال من الملزوم إلى الملزوم.

وذهب ابن الأثير وغيره إلى أن الكناية جزء من الاستعارة؛ لأن الاستعارة لا تكون إلا بحيث يطوى ذكر المستعار له، وكذلك الكناية فإنها لا تكون إلا بحيث يطوى ذكر المكنى عنه.

ونسبة الكناية إلى الاستعارة نسبة خاص إلى عام، فيقال: كل كناية استعارة وليست كل استعارة كناية. ويفرق بينهما من وجه آخر، وهو أن الاستعارة لفظها صريح، والصريح هو ما دل عليه ظاهر لفظه، والكناية ضد الصريح لأنها عدول عن ظاهر اللفظ.

وعلى هذا يكون بين الكناية والاستعارة ثلاثة فروق:

أحدها: الخصوص والعموم.

ثانيها: الصريح وغير الصريح.

ثالثها: حمل الكناية على جانبي الحقيقة والمجاز، والاستعارة لا تكون إلا مجازاً.

وذكر صاحب الطراز أن أكثر علماء البيان على عدّ الكناية من أنواع المجاز، وأنكر على ابن الخطيب الرازي ما ذهب إليه من أنها ليست مجازاً، والمطلوب بالكناية عند السكاكي لا يخرج عن أقسام ثلاثة:

القسم الأول:

- الكناية المطلوب بها نفس الموصوف، والكناية في هذا القسم تقرب وتبعد، فالقريبة هي أنينق في صفة من الصفات

اختصاص بموصوف معين عارض، فتذكرها متوسلاً بها إلى ذلك الموصوف، مثل أن تقول: جاء المضيف، وتريد زياداً

لعارض اختصاص للمضيف بزيد، والبعيدة هي أن تتكلف بأن تضمّ إلى لازم آخر وآخر، فتلقّ مجموعاً وصفيّاً مانعاً من دخول كل ما عدا مقصودك فيه، مثل أن تقول في الكناية عن الإنسان: "حي مستوي القامة، عريض الأظفار."

القسم الثاني :

- الكناية المطلوب بها نفس الصفة، والكناية في هذا القسم، أيضاً، تقرب تارة، وتبعد أخرى، فالقريبة هي أن تنتقل إلى مطلوبك

من أقرب لوازمه إليه، مثل أن تقول: فلان طويل نجاده، متوصل به إلى طول قامته، أو مثل أن تقول: فلان كثير أضيافه، أو

كثير الأضياف، متوصلاً به إلى أنه مضيف، وهذا النوع القريب؛ تارة يكون واضحاً كما في المثالين المذكورين، وتارة خفياً كما في قولهم: "عريضاً القفا" كناية عن الأبله، وأما البعيدة فهي أن تنتقل إلى مطلوبك من لازم بعيد بوساطة لوازم متسلسلة؛

كأنقول: فلان كثير الرماد، فنتنقل من كثرة الرماد إلى كثرة الجمر، ومن كثرة الجمر إلى كثرة إحراق الحطب تحت القدور، ومن كثرة إحراق الحطب إلى كثرة الطباخ، ومن كثرة الطباخ إلى كثرة الأكلة، ومن كثرة الأكلة إلى كثرة الضيفان، إلى أنه

مضيف، فانظر بين الكناية وبين المطلوب بها كم ترى من لوازم.

القسم الثالث :

- الكناية المطلوب بها تخصيص الصفة بالموصوف، وهي، أيضاً، تتفاوت في اللطف، فتارة تكون لطيفة، وأخرى أطف؛ مثل

قول زياد الأعجم:

إن السماحة والمروءة والندى **** في قبة ضربت على ابن الحشرج

فإنه حين أراد ألا يصرح بتخصيص السماحة والمروءة والندى بابن الحشرج والمروءة والندى له، فإن الطريق إلى تخصيص

الصفة بالموصوف بالتصريح؛ إما الإضافة أو معناها، وإما الإسناد أو معناه، فالإضافة كقولك: سماحة ابن الحشرج، أو سماحته، مظهراً كان المضاف أو مضمراً، ومعناها كقولك:

السماحة لابن الحشرج أو السماحة له، والإسناد كقولك: سمح ابن الحشرج، أو حصل السماحة، ومعناه: كقولك ابن الحشرج سمح

بتقدير ضمير ابن الحشرج في سمح العائد إليه كما هو، أعني تخصيص الصفة بالموصوف مصرح به في جميع ما تقدم من

الأمثلة، فالشاعر جمع السماحة والمروءة والندى في قبة تنبيهاً بذلك أن محلّها محلّ ذي قبة، محاولاً بذلك اختصاصها بابن الحشرج.

والخلاصة: أن الكناية ثلاثة أقسام:

1. كناية عن صفة.

2. كناية عن موصوف.

3. كناية عن نسبة.

وعند بعض البلاغيين -ومنهم السكاكي- أن الكناية تتفاوت إلى:

1. التعريض.

2. التلويح.

3. الرَّمز.

4. الإيماء.

5. الإشارة والإرداف.

فالكناية في اصطلاح علماء البيان: لفظ أطلق وأريد به لازم معناه، مع جواز إرادة المعنى الأصلي، فالمتكلم يترك اللفظ الموضوع للمعنى الذي يريد التحدث عنه، ويلجأ إلى لفظ آخر موضوع لمعنى آخر تابع للمعنى الذي يريده، فيعبر به عنه. ويختلف أسلوب المجاز عن أسلوب الكناية في أن أسلوب المجاز يشتمل على قرينة تمنع من إرادة المعنى الأصلي، أما القرينة في أسلوب الكناية فإنها لا تمنع إرادة المعنى الأصلي. ويقول عبد القاهر: «الكناية أن يريد المتكلم إثبات معنى من المعاني فلا يذكره باللفظ الموضوع له في اللغة، ولكن يجيء إلى معنى هو تاليه، وردفه في الوجود، فيؤمى به إليه، ويجعله دليلاً عليه

الكناية في الانجليزية

الكناية تكون فيها المقارنة ضمنية وليست صريحة؛ ولهذا على السامع أو القارئ أن يبذل جهداً ليفهم المعنى. على سبيل المثال: "Jet black tendrils encased her face" "غطت خصال شعر جيت السوداء وجهها" غالباً ما يُستخدم كثير من الاستعارات في الكتابة الإبداعية. على سبيل المثال "Advertising is the Rattling of a stick inside a swill bucket" "الدعاية هي خشخشة عصا داخل صندوق منالفايات" مثلما قال جورج أورويل، بينما يقول بروس في ملاحظة أكثر إيجابية

"Let us be Grateful to people who make us happy they are charming gardeners who make our souls blossom"

"كم أنا ممتن لأناس يجعلوننا سعداء وهم الجنائنية الطيبين الذين يجعلون أرواحنا تُزهر."

بعض الكنايات يكون ناجحاً جداً إذا ما صار مألوفاً، مثل "All the world's a stage":

"العالم كله مرحلة" "You are the sunshine of my life", "أنت شروق حياتي",

"Time is a thief" "الوقت لص كالسيف". إذا زاد استخدام الاستعارة أو التشبيه يصير مضرباً مثل:

"She is as old as the hills", إنها قديمة مثل التلال

بكل سحابة بطانة فضية/رب ضارة نافعة أو "Every cloud has a silver lining".

استراتيجيتنا التوطين والتغريب

لقد تطور مفهوم التوطين والتغريب خلال السنوات الأخيرة ليتخذ شكل اختزال مناسب لرسم معالم يفتن متقابلتين (استراتيجيتين) لعملية الترجمة وذلك بفقدتهما في العديد من الحالات لرابطهما (الفينوتي) السابق لصالح أخلاقيات الترجمة. ويستعمل التوطين غالباً للإشارة إلى تكيف السياق الثقافي أو مصطلحات ثقافة محددة، والتغريب إلى الحفاظ على السياق الثقافي الأصل من حيث مكونات المحيط والأسماء، إلخ. وقد وجد المصطلحان مكاناً لهما أيضاً في الدراسات التي كان الهدف من ورائها إمداح أو إثبات ما يسمى بفضية إعادة الترجمة.

الفصل التطبيقي

في الفصل التطبيقي قمنا باختيار 20 كناية متعلقة بمعظمها بالبيئة العربية و قارناها بأربعين (40) ترجمة للإنجليزية و بحثنا ما إذا اعتمدت في ترجمتها على الاستراتيجية التغريبية أو التوطينية

النموذج الأول:

التوطينية	التغريبية	الآية
"when the relationships are suspended ..."	"when the she-camels ten months with young are left untended "	﴿ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴾ التكوير 4
3	37	التكرار

يستخدم العرب عبارة "عطلت العشار" للدلالة على هول الموقف و تأزم المشكل. و العشار هي الناقة التي تكون في شهرها العاشر من الحمل. من عادة العرب أن يرسلوا الجمال و النياق ترعى لوحدها مدة من الزمن خارج البادية و لكنهم لا يخرجون مطلقا الناقة العشراء لحبها لهم و تفضيلها عن باقي النوق و الجمال بل و لربما وصل بهم الأمر لتفضيلها حتى عن بعض الأهل و الأولاد.

لذلك كانت عبارة إذا العشار عطلمتعلقة فقط بالبيئة العربية و لا يفهمها غير العربي.

و لكن نجد رغما من ذلك 37 ترجمة كانت كلها تغريبية أي حرفية أخذت الرمز كما هو و لكنها لم تضعشرا يبين ما كان غامضا من شأن هذا التعبير لأن القارئ الانجليزي لا يمكنه مطلقا أن يفهم ما هيالعشراء و لا أهميتها للعربي في البيداء.

و في اتجاه آخر نرى أن هذه الآية ترجمت فقط (4) اربع مرات باستخدام استراتيجية التوطين لجعلالمعنى قريبا لغير القارئ العربي و لكن الملاحظ أن الترجمة كانت تفسيرية فقط تشرح المعنى دون أنتحاول إضفاء جمالية على العبارة الكنائية.