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**The Translation of Metaphoric Expressions in the
Holy Hadith into English**

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Dedication

I dedicate this work

To my dear parents for their care, patience and moral
support

To my lovely brothers and sisters

To all my friends

To all my teachers

Acknowledgments

I would like to express the deepest gratitude to all those who helped me in finishing this dissertation.

I am extremely indebted to my supervisor Dr. Mohammed KOUDAD for his patient guidance, precious advice and immense help throughout the preparation of this dissertation.

I would also like to thank my family for the moral support and encouragement which made my studies possible.

List of Abbreviations

SL: Source Language

TL: Target Language

ST: Source Text

TT: Target Text

PBUH: Peace Be Upon Him

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Introduction

The major aim of translation is to convey the message of the ST through providing equivalent units between the SL and TL. Achieving this aim is not an easy task and it poses many difficulties and problems, the degree of difficulty rises when dealing with rendering metaphors from one language into another since the translation of metaphor is considered as the most particular problem in translation. Metaphor is considered as the most important form of figurative language use. It is used to describe something in terms of another. It is literary device where a comparison is made between two subjects.

The prophet's sayings are so rich with figurative language use especially metaphors, translating the metaphors of the prophet's sayings is a hard task and poses great challenges for translators. Thus, translators usually attempt to adopt certain techniques and procedures in order to render the metaphoric expressions from the SL into the TL successfully.

The present paper is a comparative study of a sample of seven metaphoric expressions mentioned in some Prophet's sayings to their corresponding English version. This dissertation has the following main objectives:

To study metaphor in both Arabic and English Rhetoric and its relevance to translation.

To contrast and compare the English translation of the metaphoric expressions in the selected Prophet's sayings with the original texts.

To explore how translator renders metaphors in general and metaphors of the Prophet's saying in particular into the target language.

To select and describe the different translation problems that can be seen when translating these metaphors.

There are many reasons which justify conducting this topic, these include the following:

The translation of metaphor has always been source of debate between translators and linguists as well.

The translation of metaphoric expressions in the prophet's sayings is considered as new subject in the field of translation and it raises important issues related to the study.

This study is an attempt to answer the following research questions:

Are the same effect, meaning and beauty of the selected metaphoric expressions maintained when translated into English?

How does the translator translate the metaphoric expressions in the selected prophet's sayings into English?

In the light of the research questions listed above, I formulate the following hypothesis: If the translators of the metaphoric expressions have full competence in both SL and TL and well familiar of both cultures English and Arabic, they render the source language metaphors into the target language successfully.

This study is divided into two main chapters: theoretical and practical. The former chapter has two major sections; the first section gives general overview about the figurative language and its types, then, it gives specific study related to metaphor through giving various definitions of it and mentioning its types in both Arabic and English Rhetoric. Next, some views on translating metaphor from one language into another through mentioning the different techniques that adopted by the translators in rendering these metaphors to other language. The second section of this chapter is general overview about the Holy Hadith with more focus on the occurrence of metaphoric expressions in the Prophet's sayings.

The second chapter is a practical framework, where the analysis of seven metaphoric expressions in the selected Prophet's sayings from the book of Sahih Al-Bukhari and their English counterparts is presented. The analysis of these samples depends on clarifying the metaphor through mentioning its components in order to show the figurative use of language to these metaphors, then, I analyze the process of translating these metaphor into English to look that how metaphors were translated and to see if the translator success in reproducing the same effect and meaning of these metaphors to the target readers.

Chapter One

The Theoretical Framework

Chapter One

The Theoretical Framework

Section one: Metaphor

I. Introduction

The present chapter is divided into two main sections; the first section will give a general overview about the figurative language and their different categories like the simile, metonymy, metaphor with more focus on metaphor through giving various definition of it and mentioning its main types in both language Arabic and English, then, I will focus on the different issues that arise when translating the metaphor from one language into another.

The second section of this chapter deals with the prophet's sayings since it related to the practical part of this dissertation and represent the corpus of the study; it will give general overview about the prophet's sayings through giving preliminary definition of it and tackling the occurrence of metaphor in these prophet's sayings.

II. Literal and Figurative language

Before tackling and examining the term "metaphor" in details in particular language, general overview about the figurative language shall be made, since the metaphor is considered as one of the most literary devices and the main category of the figurative language.

In this study, general definition of figurative language and its most important categories has been given.

According to the Cambridge Advanced Learner's Dictionary, "the figurative language refers to the words and phrases used not with their basic meaning but with a more imaginative meaning" (Walter, 2008). It used whenever we describe something by comparing it with something else. The figurative language refers to the use of figures of speech (also known as 'rhetorical figures') which are linguistic devices used in a figurative or non-literal sense, it used when the speaker wants to make a strong impression on his audience.

The definition of figurative language will be more clear when is compared with the literal language; Kane (2000) points out the difference between the literal and figurative language includes that literal language is simple, plain and straightforward. It employs words in their conventional meaning. Whereas figurative language involves that word is extended to take a larger or even dissimilar sense from the one which it usually suggests.

III. Types of figurative language

The figurative language comes in several categories; it includes diversity of images and literary devices such as metaphors, similes, irony, metonymies, synecdoche, personification, and allegory.

The most figures of speech that are frequent and useful are similes and metaphors.

In the following chapter, I will merely define 'the metonymy', 'the simile', and 'the metaphor' and the main focus on the latter.

1. Metonymy

Crystal in his Encyclopedic Dictionary of language and languages (1992) states that: Metonymy is figure of speech in which the name of an attribute of an entity is used in place of an entity itself. People are using metonymy when they talk about the bottle to mean 'drinking' or the press to mean 'newspapers' (p. 250).

It is the use of a part to represent a whole, or the use of one item to stand for another with which it has become associated.

For example: 'The Algerian Foreign Office has announced' for (the Algerian Foreign Secretary has announced).

(صرحت وزارة الخارجية) ← (صرح وزير الخارجية) .

2. Similes

Simile is another figure of speech described by the Cambridge Advanced Learner's Dictionary as "the use of an expression comparing one thing with another, always including the words as or like" (Walter, 2008).

Consider some examples of similes in both languages: the English and the Arabic language:

1. "People are like the teeth of a comb in equality" - (الناس كأَسنان المشط في الاستواء) .

2. "Tall as a mountain" - (طويل كالجبل) .

3. Metaphors

Metaphor has been considered as the most important form of figurative language use. This term derives from the Greek word "metapherein" (meta refers to 'over' and pherein to 'bear' or to 'carry') and means "the carrying of meaning of one word over to another word".

The Oxford Word power Dictionary (2006) describes metaphor as: "A way of describing something by comparing it to something else which has the same qualities (but without using the words 'as' or 'like' " (p. 489).

Other definition of metaphor refers to Newark (1988) who defines metaphor as: "describing something in terms of another" (p. 104).

Newark states that metaphor may be single (one word) or extended (a collocation, a sentence, a proverb, a complete imaginative text).

Furthermore, Gillian Lazar (2003) explains that metaphor involves "a carrying across of meaning from one object to another and identification is made between two apparently dissimilar things, so that some of the characteristics of the one are carried over to the other" (p. 1).

Based on above definitions from various sources, we can draw the following conclusion that metaphor is defined in more or less as applying one thing in the name of another.

Consider this example of metaphors in English: 'Peter is a lion' is metaphor which indicates that the person "peter" is as powerful and brave as the animal "lion".

3.1. The components of metaphors

According to Jonathan D.Picken (2007) who states that in linguistic view of metaphor there are three components form a metaphor which are: topic, vehicle and ground.

The following diagram shows these three components:

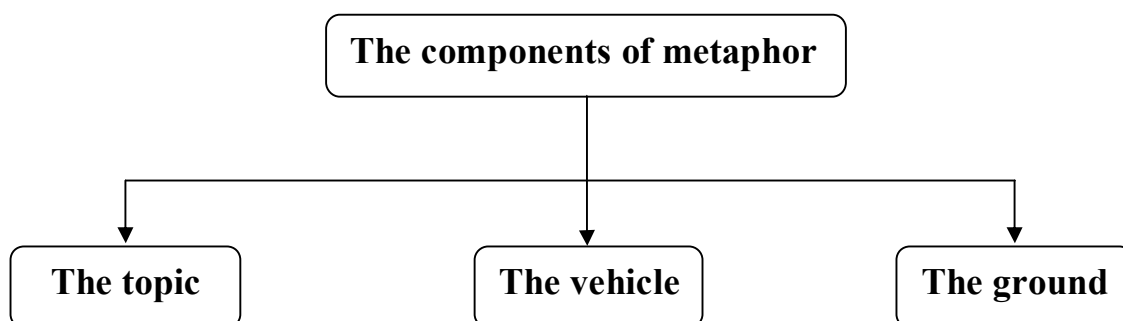


Figure 01: the components of metaphor.

Topic and vehicle are known in the Arabic linguistics terminology as: "the Mushabah" and "the mushabah bihi". In I.A Richard's terminology, the term topic is called "tenor".

The topic is the entity referred to or the subject of the metaphor, the vehicle is the notion to which this entity being compared and the ground is the feature or the respect in which this comparison is being made.

The following example clarifies these three notions of metaphor:

1. "Smith saw a flower walked with her mother" - (رأى سميثوردة تمشي مع أمها).

'Flower' is the vehicle which refers to a beautiful girl, which means that 'a beautiful girl' is the topic or the tenor, the ground is 'the beauty' that is considered as the shared feature between the flower and the beautiful girl.

3.2. Types of metaphor

There are many classifications and typologies made by different Western linguists related to metaphor.

Metaphor is divided into two basic categories, Dickin (2005); the first category as he calls is "lexicalized" or "dead" metaphor.

The second category is called "non-lexicalized" or "live" metaphor.

Newark (1988) classifies metaphors into six types which are very common in use. These are as follows: dead, cliché, stock or standard, recent, adapted and original. According to him there is a certain amount of overlap between them.

In the course of this study I will merely focus on Newmark's typology with more clarifying examples, since it is the one which has been the most used in translation analysis.

A. Dead metaphors:

Newmark defines the dead metaphor as: "metaphors where one is hardly conscious of the image" (op. cit. p. 106); it means that the one in which the sense of transferred image is absent. In the dead metaphors there is no interaction between the literal and metaphorical meanings, since this metaphor has lost its force and meaning through overuse.

From this preliminary definition, it seems that the dead metaphor is the one which has been used by people for long period of time and the expressions used in this type of metaphor are so familiar by most people. Thus, this metaphor lost its force, meaning and effect.

The translation of dead metaphor does not form problems for the translators because they are no longer concerned with retaining the original dead image (ibid. p.94).

Consider the following examples of this type of metaphor:

1. "Teeth of comb" - (أسنان المشط) .
2. "The head of state" - (رئيس الدولة) .

The dead metaphor is one which is not normally even realized as a metaphor because it has lost the figurative value through overuse.

B. Cliché metaphors:

Cliché metaphors are defined as: "metaphor that have perhaps temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the fact of the matter" (ibid. p. 106).

The Cambridge Advanced Learner's Dictionary describes the term 'cliché' as: "a comment that is very often made and is therefore not original and not interesting".

It is considered that these metaphors are overused.

C. Stock (or standard) metaphors:

Newmark stated that "stock metaphor as an established metaphor which in an informal context is an efficient and concise method of covering a physical and/ or mental situation both referentially and pragmatically" (ibid. p. 108). Idioms are other examples of stock metaphor in English.

The following example is considered as stock metaphor:

"A ray of hope" / (بصيص من الأمل) .

The translation of stock metaphors are sometimes difficult, since their equivalents in the target language may be used by different social class or age group; reproducing the same image in the TL is considered as good procedure for avoid the difficulty of translating this type of metaphor.

D. Recent metaphors:

A recent metaphor is "metaphorical neologism" (ibid. p.111), they are often anonymously coined.

This type of metaphor employs new words and terms in specific language which can spread rapidly through their use in different context such as the media.

This following example is seemed as a recent metaphor:

"The mouse of the computer" ./(فأرة الكمبيوتر)

This expression did not used in the past, but it is used in the present-day; the word mouse in this example represents a tool which used in computer not an animal but the shared feature between them is appeared in their form.

E. Adapted metaphors:

Newmark does not give an exact definition of this type of metaphor, but he describes the adapted metaphor as any metaphor with a modification; this type has been established to develop or improve or invented metaphors.

It is a metaphor that has been adapted into a new context by speaker or writer in other language to be fully understood by the user of that language.

F. Original metaphors:

These are "metaphors created or quoted by the SL writer (ibid. p.112). Newmark also considered this type of metaphor contains the core of important writer's message, his personality and his comment on life.

3.3. The nature of metaphor in Arabic rhetoric

The main purpose of this subject is to consider the definitions and the types of metaphor according to Arabic linguistic traditions, since the practical part of this study is concerned with the Prophet Mohammed's sayings or holy hadith, and the position of metaphor in these sayings.

The nature of metaphor in Arabic rhetoric is dissimilar than in English rhetoric in some points as well as similar in others points.

According to Hussein Abdel-Raouf (2005), metaphor is referred to al-istiara (الاستعارة).

Linguistically speaking this term is derived from the verb (أعار - to borrow), i.e. borrowing a feature from someone or something and apply it to someone or something else.

The components of metaphor in Arabic linguistic tradition are the same as in English rhetoric; these components are as the following:

1. The borrowed –from which is the 'mushabah-bihi'(this is equivalent to the vehicle in English rhetoric).
2. The borrowed -to which is 'the topic or 'the mushabah' (this is equivalent to the tenor in English rhetoric).
3. The borrowed which refers to the shared feature between the first two components the "borrowed-from" and "the borrowed-to" (this is equivalent to the ground in English rhetoric).

The following example will clarify the above three components:

"Yesterday, I debated with a knowledgeable man"- (نَظَرْتُ جَرًّا بِالْأَمْسِ)

The noun (sea-بحر) represents 'the borrowed- from' or the vehicle which refers to (a man of a high knowledge) the latter is 'the borrowed-to' or the topic, and the semantic feature 'the high amount' is the shared feature between "topic and "the vehicle" which represents the ground.

In this speech act, the verb (debated- نظرت) is considered as the lexical clue.

3.3.1 The types of metaphor in Arabic Rhetoric

As in English Linguistic Tradition, the classification of metaphor is different from one Western linguist to another; the divisions of metaphor are also varied in Arabic Rhetoric and differ from one Arabic rhetorician to another.

In this context, Aljurjani (1998) divides the metaphor into two main categories:

- 1." purposeful metaphor " / (استعارة مفيدة).
- 2." unpurposeful metaphor" / (استعارة غير مفيدة).

Another classification provided by Abdel-Raouf.H, (2005) who claims that there are six types of metaphor in Arabic rhetorical studies; these types are: explicit, implicit, proverbial, enhanced, naked and absolute metaphor.

The six forms of metaphor in Arabic rhetoric are explicated in the following with some clarified examples:

A. Explicit metaphor:

In this type the vehicle is maintained but the topic or the tenor is elliptic, as in:

'Zaid has married to a flower from the society'.

In this example the vehicle 'flower' is mentioned in the speech act, whereas, the topic which is (a beautiful girl) has taken out by the communicator from this speech act.

The lexical clue that allows the communicator to guess the topic in this speech act is the verb 'has married'.

B. Implicit metaphor:

Through the implicit metaphor, the topic is mentioned but the intended meaning is the vehicle from a given proposition, as in:

'Wars burn the green and dry things' - (الحروب تحرق الأخضر واليابس) .

The term ' wars' is considered as topic and the vehicle is elliptic but the receiver can guess the meaning of it from the verb 'burn'; which represents various weapons used by men alludes to the destruction.

C. Proverbial metaphor:

Proverbial metaphor occurs as a whole proposition rather than being represented by an individual lexical item, the lexical clue is absent in this kind of metaphor and the addressee can guess the meaning from the common sense of a given proposition, as in:

'You are writing on water'.

This proverbial metaphor used to refer to someone who is doing something with no profit or success, and the shared feature between them is the uselessness.

D. Enhanced metaphor:

In this kind of metaphor the communicator mentions some lexical items that are semantically relevant to the vehicle. For example: "I saw a lion giving a speech and has got claws" (رأيت أسدا يخطب وله مخالب).

The lexical item 'claws' in this example is semantically relevant to the vehicle 'lion'.

E. Naked metaphor:

The communicator in this type of metaphor uses some lexical items that are semantically relevant to the topic, as in:

"I saw a lion giving a speech wearing glasses" - (رأيت أسدا يخطب مرتديا نظارة) .

In this example the lexical item 'glasses' that are semantically relevant to the topic which refers to someone.

F. Absolute metaphor:

The text producer in absolute metaphor either does not introduce any lexical elements that are semantically relevant to the topic and the vehicle, or introduces some lexical items that are relevant to both the topic and the vehicle.

The following examples will clarify the notion of absolute metaphor in the two cases:

1. "I saw a lion in the hall" - (رأيت أسدا في القاعة) .

In this sentence there is no lexical items are semantically relevant to the topic and the vehicle.

2. 'I saw a lion giving a speech wearing glasses and has got claws'.

2. (رأيت أسدا يخطب مرتديا نظارة وله مخالب) .

In this speech act there is the lexical item "wearing glasses" which is semantically relevant to the topic, and the lexical item "claws" is semantically relevant to the vehicle.

3.4. Some views on translating the metaphor

The process of translation refers to the operation which indicates the replacement of particular source text into an appropriate target text.

The translation of Arabic/English metaphors poses a serious challenge to the translators.

In the first place, interpreting the feature of metaphors in all its dimensions is considered as a crucial factor in the process of translating them successfully, the misunderstanding of these metaphors may leads to an appropriate or poor translation.

The cultural knowledge is also significant criteria in translating metaphors; the translation of metaphors depends on the well-known of certain features of cultural reality in both languages the SL and the TL. The differences in the culture between the SL and the TL can cause difficulties in translation in general, and in translating the metaphor in particular.

To clarify these difficulties that related to the diversity of culture between the ST and the TT, consider this example: If someone said to another person: 'you are my dog'.

According to the English culture the lexical item "dog" refers to the loyalty, where as in the Arabic culture it means that person is not good in his behaviours.

Thus, the translators must have an adequate knowledge of the cultural differences between the SL and the TL in the process of translation in general and in translating metaphors in particular.

The translation of metaphors has always been a source of discussion and conflicts between the linguists and the theorists.

The translation of metaphors is considered as the most difficult matter in the process of translation; Newmark (1988) states that: "whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor" (p.104). In this context there are some linguists and theorists who provide some particular practical techniques for translating metaphors.

According to Nida (1969), the translators should be aware of the type of metaphor they are dealing with. He claims that there is no clear distinction between metaphor, idiom, or any other form of figurative speech in the process of translation.

Concerning Newmark's idea, he has provided exhaustive lists of techniques for translating metaphors (1988).

These techniques are relied on the approach that the literal translating is the first method to be tried by the translators, but should not be adequate. He gives a practical device on how metaphor is translated from the original source text into the target text.

In this paper, I will focus on these techniques that have provided by Newmark. Since these techniques are relevant with the components of metaphors (the tenor, the vehicle and the ground in Richard's terminology), Newmark's terminology for these components shall be described.

Newmark uses the term " image" which is equal to the " vehicle" in Richard's terminology which refers to the item in terms of which the object is described .

The "object" which is equal to the "tenor" in Richard's terminology which denotes the entity referred to.

"The sense" which is equal to "the ground" in Richard's terminology; it refers to the particular aspects in which the object and the image are similar.

The following techniques are the most one which that have suggested by Newmark, these techniques are provided with examples to illustrate and make them more clarified:

A. Translating the metaphor by a simile:

Keeping the original image or the vehicle, but reproducing the metaphor in the form of a simile.

For example: the translation of this expression "A mother is a school" into Arabic language:

(الأم كالمدرسة) .

B. Translating the metaphor by simile plus sense (the ground):

This procedure occurs in cases where a simple transfer of metaphor will not be understood by most readers.

The sense in this procedure gives an additional explanation to clarify the implied contextual element when translating the metaphor with simile alone is not sufficient to convey the image, as in: The translation of this expression "Smith is a lion" into Arabic language:

(سميث شجاع كالأسد).

In this example, the addition of the lexical item (شجاع-brave) which represents the sense that refers to the similarity between 'lion' and 'Smith' in the feature of the bravery makes the implied contextual meaning more clear and easy to understand.

C. Literal rendering of the original image:

In this techniques or procedure, the translators render the original image in the SL by the same image in the TL provided this image has comparable frequency in the TL.

For example: The translation of this expression "mother is a school" into the Arabic language is: (الأم مدرسة).

D. Substitution of the original image:

In this procedure the translator substitutes the original image in the source language by a standard target language image which does not clash with the target language culture.

E. Reproducing the same metaphor combined with sense:

Newmark states that the translator in this procedure wants to make sure that a metaphor is fully understood in the target language, it is provided with further explanation of this metaphor.

For example: The translation of this Arabic statement (هو أسد) into the English language: "he is a lion in his bravery".

In this example we add the lexical item "in his bravery" to make that metaphor is fully understood in the target language.

F. Dropping the metaphor completely:

Newmark claims that a metaphor can be deleted completely if it is 'redundant', only if the SL text is not authoritative and expressive.

The translators have to consider first to the intention of the original text and its sets of priorities of what is more important and what is less important.

To sum up, these techniques that provided by Newmark are extremely useful and helpful in the case of translating metaphors from one language into another language at one hand. On the other hand, these procedures are not adequate for solving the problem that arising from the process of translating metaphors.

The extra-linguistic factor, the so-called the cultural context is considered as the main obstacle that hinders the translators of metaphors from the source text into the target text. Lynne Cameroon (1999) claims that "metaphor in use is a complex socio-cultural and psycholinguistic phenomenon that requires the application of multiple investigative methods" (P. 28).

Section Two: The Holy Hadith

1. Introduction

This section consists of four main components relating to the study. The first is general overview about the prophet's sayings; it tackles this subject in general through defining the term "hadith" and discussing some related features to this issue.

The second part of the chapter provides some issues in translating religious texts and identifying the most known problems and difficulties that face the translators during translating these sacred texts.

The third part of the chapter deals with the translation of the holy Hadith, its main focus is showing certain issues and features within translating the prophet's sayings.

The last part of the chapter aims at discussing the position of metaphor in the holy Hadith; it shows the magnificent value of figures of speech in general and the metaphor in particular in the holy Hadith.

2. An overview on the prophet's sayings

The aim of this section is to indicate some basic features related to the holy Hadith and to get a general background about the Holy Hadith since it is related to the practical part of this dissertation; it gives the definition of the term 'hadith' according to the Islamic view, also it shows its types according to different points of views, and it aims at recognizing the importance of these prophet's sayings in our daily life and its relations to the holy Quran.

Literally speaking, the term "hadith" signifies speech or saying, this term in Islamic terminology refers to the prophet Mohammed's (peace be upon him) sayings.

Bill Warner (2010) defines the hadith as " A hadith, or tradition, is a brief story about what the prophet Mohammad (peace be upon him) did or said (P.1)

The holy hadith is directly related to the holy Quran; it has usually terms taken basically from the holy Quran, and the technical terms and expressions of the holy Quran are also frequently used in the holy hadith texts with further explanations. It is more or less like the holy Quran in the style and the content without contradiction between them.

The holy hadith plays an essential and important role during the Islamic culture, it was considered as the second authoritative textual source for Islamic belief and practice after the holy Quran, and it comes either to explain the verses of the holy Quran , or to put and adopt new principles which Muslims are to follow; the role of these prophetic hadith is to explain

how to perform the Islamic instructions that were mentioned in the holy Quran such as the performance of prayer, fasting Ramadan, pilgrimage, and many others deeds. It gives even important details about the prophet's life.

According to many Islamic scholars, there are different types and categories of hadith, and each classification depends on particular aspect; according to the degree of reliability of hadith, there are three different types of hadith:

(Weak hadith-ضعيف), (good hadith-حسن) and (authentic hadith-صحيح).

The weak hadith is the hadith or tradition which may have been narrated by a single narrator at different times.

The authentic hadith refers to the tradition which may have been narrated by three or more narrators in all ages.

There is another classification of hadith which divides the hadith into two main categories:

(The prophet's saying-الحديث النبوي) and (the Qudsi hadith-الحديث لقدسي). This latter means the tradition that was given by ALLAH, but the wording of this hadith related to the Prophet Mohamed (pbuh). The prophetic hadith, however, is from the Prophet himself in both authority and meaning.

To sum up, the aim beyond this preliminary information is just to grasp a general idea and background about the prophet's sayings before tackle this latter in the practical part of the dissertation.

3. General issues on translating the religious texts

This course of study focuses on identifying some issues related to the process of translating the religious texts; the main difficulties and problems that arise when translating the different categories of religious texts and identifying the way adopted by the translators to overcome and find appropriate solutions to these difficulties.

Through the process of translation from Arabic into English, such texts especially the religious ones pose serious challenges for translators because the transmitting of such Arabic terminology that has religious value into the English language seems to be a difficult task for several reasons; in this context, there are many Arabic religious words that do not have an appropriate equivalence in the target language and even there is close equivalence in the TL, but this equivalence does not represents the appropriate one, in this case such translators add further explanatory words to render the appropriate meaning.

The following example clarifies this view:

The Islamic term (zakat-زكاة)

The equivalence of this term in the English language is: "charity" or "alms", but as mentioned before it does not render the intended meaning because the word "charity" in Islamic religion refers to something given to the poor people but it is not obligatory unlike to the term "zakat" which is obligatory.

Thus, the translator in this case adds an explanatory word to convey the intended meaning, in the above example the appropriate equivalence of the term "zakat" is "an obligatory charity" or "ordained charity", this expression is very close to the source language.

Another procedure admitted by the translators is the process of transliteration of such Islamic religious terms and the translators in this case provide his translation with further commentary to enable the readers of his translation to gain sufficient information, understand some key terms in the source text, and in order to help the readers to grasp the produced message successfully.

The following examples explain this procedure that adopted by some translators:

1. ("Alka'bah-الكعبة"):

(الكعبة) in this example is transliterated as "Alka'bah". Then, the translator gives an explanatory details and commentary for this term between brackets or in the form of a footnote.

Thus the produced message takes this form:

"Alka'bah" (the house of Allah and the direction of prayers).

2. ("Qiblah-القبلة"):

(القبلة) in this example is transliterated as "Qiblah".

It is taken from the previous example; the translator adds further descriptive words between brackets to enable the readers to take an approximate equivalent in the target text.

Thus the produced message takes this form:

"Qiblah" (the prayers direction).

Islamic religious terms, whether in the holy Quran or the holy Hadith are both linguistic and cultural, thus in translating a religious text from one language into another, the translator should keep in mind that he should transfer the language and the culture as well.

These Islamic religious terms may have many connotative meanings in addition to its denotative meaning; the role of translator is not just to find the nearest equivalents for such terms, but also to the connotative meaning to these terms to fulfill his task successfully.

To sum up and in the light of the previous discussion, translating Islamic religious texts on one hand, are not an easy task and can cause many obstacles to translators. On the other hand translators usually try to find appropriate solutions to the problems that hinder them through mentioning further explanatory words in addition to the literal rendition of meaning of these terms to reproduce the same meaning and effect of the source text to the target readers.

4. Translation of the holy Hadith

The main interest of the following study is to point out some issues and subjects related to translating the prophetic hadith, and also to identify the most important rules that the translators of religious texts in general and the holy hadith in particular must follow and acquire.

In the light of the previous discussion, it seems that the translation of religious texts from one language into another poses many interpretational problems, the holy hadith is one category from these texts. Thus, translating the prophet's sayings is a hard task; it poses great challenges for the translators to produce an appropriate and suitable message for the readers of the target texts.

The style of holy Hadith is approximately the same style of the holy Quran and there are a lot of expressions that have been used in the holy Quran that are also used in the holy Hadith, thus, the main issues and subjects related to translating the holy Quran into another different language are nearly the same as in the holy Hadith.

The aim of translating either the holy Quran or the holy Hadith is to present the universal message of Islam to non-Muslim and to all sections of humanity. In this context, the translators of religious texts in general and the holy Hadith in particular must acquire such characteristics and conditions related to rendering these prophetic hadiths into another different language.

The following features are the most important conditions translators of the holy Hadith should acquire:

1. Since the Arabic language is the language of the holy Hadith, the translator should be fully competent in the Arabic language and he/she should be fully aware of the Arabic literature as well.

2. The translation must be done by someone with adequate knowledge and experience of certain subjects related to the Islamic religion in general and the holy Hadith in particular, the translator also should be aware of the rules and the standards related to the Islamic religion such as: the science of interpreting the Verses of the Holy Quran namely Al-Tafsir (the science which refers to the selection of connotative and dennotative meanings, and the explanation of such verses in the holy Quran).

3. The translator should have sufficient understanding and knowledge of both Arabic and English styles.

Through translating the holy Hadith, such translators follow and adopt certain procedures to convey as much as possible the meanings of the prophetic hadiths to the target readers, they usually try to render the meanings of these prophetic hadiths in a simple way to enable their readers understand the produced message easily.

Transliteration is considered as one of these procedures adopted by the translators; there are many Islamic phrases and expressions were conveyed in the English language in a form of transliteration, the following examples clarify this procedure:

1. ("Hamdu Lillah"/ "Praise be to Allah"), (الحمد لله) .

In this example, the translator transliterates the expression (الحمد لله) as (Hamdu Lillah), then, he provides the literal meaning to this expression (Praise be to Allah) to explain the meaning of this Islamic term.

2. (لا إله إلا الله), ("La ilaha illa Allah" / "There is no God but Allah").

Like the previous example, the translator transliterates the expression (لا إله إلا الله) as (La ilaha illa Allah), then, he provides the literal meaning to this expression (There is no God but Allah) to clarify the meaning of this expression.

Others translators provide their translation of the sayings and traditions of the prophet Mohammad (pbuh) with an explanation of these hadiths such as: understanding the context of the hadith, and identifying some related features and issues to this hadith or tradition. This clarification may help the readers of the target text to grasp the core meaning of particular hadith and help them to have full understanding of the original text, it helps them also to identify and understand some strange religious words and expressions that appear in the source text.

"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet clasped his hands, by interlacing his fingers (p.122).

The figurative tool that used in this hadith is "simile".

The context of this Hadith is the solidarity and the helpfulness among the faithful believer.

In the English version of this Hadith, the faithful believer to the faithful believer is likened with the bricks of wall.

This literary device that has been employed namely the simile adds an aesthetic value to the expressions and terms which have been used and to make the meaning beyond this Hadith very close to the receivers either to the source language or the target language.

2. According to the Arabic version of the book of Sahih Muslim (2006) the prophet Mohammed (PBUH) said:

عَنْ نَاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَادٍ حَسَنَ الصَّوْتِ، فَقَالَ لِرَسُولِهِ وَلِاللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((يُدَايِيْ اَنْجَشَةَ لَا تَكْشُرِ لِلْقَارِي)) . (p.1097)

This Holy Hadith is translated by Bill Mc Lean in his book "Hadith Sahih Muslim" (2003) as:

Anas reported that Allah's Messenger (May peace be upon him) had a camel-driver who had a very melodious voice. Allah ' Messenger (May peace be upon him) said to him:

" Anjasha, drive slowly; do not break the vessels of glass " (P.1447) .

The figurative tool has been employed by the Allah's Messenger in this Holy Hadith is:

"Metaphor " .

The explanation of this literary device:

As stated before, the metaphor has three main components: the topic, the vehicle, and the ground (see page: 5); in this Hadith, Allah's Messenger (PBUH) likened the women with the vessels of glass.

Thus, the topic is the women, where as the vehicle are the vessels of glass, the ground or the shared features between these two entities is the weakness because the women are typically weak and they are very sensitive, the vessels of glass are weak as well and they are so easy for being broken into pieces.

To sum up, it seems that the language of holy Hadith includes a lot of literary devices and a diversity of figurative tools especially the metaphors, it is so rich with the expressions and terms which refer to the figurative use of language.

In fact, considering the occurrence of figurative tools in general and the metaphor in particular in the holy Hadith, there are many colourful and aesthetic images drawn in the holy Hadith. The different figurative images such as: similes, metaphors, metonymy,...etc. which were used in the holy Hadith produce and make "an aesthetic effect" in the source language, thus the translation of such particular Hadith becomes more difficult, i.e. it entails the rendition of the aesthetic effect and value to the target readers, besides the rendition of the original meaning and the linguistic and communicative functions of the source text into the target text.

Conclusion:

From the above discussion, we can draw the following conclusion that metaphor has been considered as the most important form of figurative language use in both rhetoric English and Arabic. The nature of metaphors in the English Rhetoric is more or less the same as in Arabic Rhetoric, they differ only in the classification related to their types; each language has different types and categories of metaphors.

Translating the metaphoric expressions in general and metaphors of the Holy Hadith in particular is not an easy task, the translators face many difficulties in rendering these expressions into the target language; they face the difficulties of translating the religious texts at one hand, and they face the difficulties of translating metaphors on the other hand. Thus, translators usually adopt different techniques and procedures to render the same effect, meaning and beauty of the source language metaphors into the target language. All the above information will be clearer in the practical part of the dissertation.

Chapter Two

The Practical Framework

Chapter Two

The practical framework

1. Introduction

After presenting the theoretical part in the previous chapter of this dissertation through defining the metaphor, mentioning their types in both languages English and Arabic and showing the occurrence of the metaphoric expressions in the prophet's sayings and the difficulties which arise from translating these metaphoric expressions from the ST into the TT.

The following chapter presents the practical part of this dissertation; it aims at linking the theoretical framework with practice to strength and clarifies the previous discussion.

It is divided into four main sections; section one is an introduction to the chapter. Section two includes the data description and provides samples of metaphorical usage in the Holy Hadith selected from the book of Sahih Al-Bukhari in both versions: Arabic and English version, it gives some identified metaphor words and expressions in the source text and their translation in the target text.

The third section is data analysis, it gives a detailed analysis about how metaphors in the holy Hadith are translated into English language and find out the method that was adopted by the translator of those metaphorical expressions.

The last section is conclusion for the previous discussion, it provides some particular points and remarks selecting from the data analysis that related to the study.

2. Data Description

The aim of this research is to find how the metaphoric words and expressions in the prophetic hadith are translated into English language and to see the way that was adopted by the translator in reproducing these metaphoric expressions into the English language. Also, this research was done in order to investigate the question if this metaphoric words and expressions whether translated successfully or not into the target language.

The process of selecting a particular metaphor from various holy hadiths is not an easy task and it involves high manipulation of Arabic rhetoric with all types and categories mainly the figurative language which includes a various figurative tools such as: simile, metonymy and metaphor. All these literary devices in the Arabic rhetoric have close similarities between them, these close similarities make the process of identifying a particular metaphor in particular holy hadith may face some difficulties as I stated before.

All the examples used in the practical part of this study contain a specific metaphor and represent metaphorical usage.

2.1. The Corpus:

In this research, data were collected from various Hadiths of our prophet Mohammed (pbuh), these prophetic hadith were selected from the book of Sahih Al-Bukhari. In this context, I do not take the whole metaphors in the prophetic hadith. I choose some identified metaphor words and expressions from the Arabic version of Sahih Al-Bukhari.

The major source of data in this study is the book of Sahih Al-Bukhari in its Arabic version which was written by Albanhy in 2006. This book was translated by Muhsin Khan in 2009 into the English language.

The choice of this corpus was made for reasons that the prophet Mohamed (Pbuh) uses different kinds of metaphors enabling us to examine several ideas and points that related to the process of translating the metaphoric expressions from one language into another. Also, the main reason for choosing the book of Sahih Al-Bukhari is the authenticity of this book and it is considered as the most authentic book in the Islamic religion after the holy Qur'an.

Before presenting the different samples which contain the metaphoric expressions in the prophet's sayings, a general overview about the author and the translator of Sahih Al-Bukharin shall be made.

A. About the author (Al-Bukhari):

Sahih Al-Bukhari is a collection of sayings and deeds of Prophet Mohammed (pbuh). Bukhari (full name Abu Abdullah Mohamed Bin Ismail) was born on 194 A.H. in the city of Bukhara in Khorasan (in present-day Uzbekistan), and he died in 256 A.H.

He lived a couple of centuries after the prophet's death and worked extremely hard to collect his hadiths, he spent sixteen years compiling it, and ended up with 2602 hadiths (9082 with repetition).

His book is recognized by the majority of Muslim world to be one of the most authentic collections of the Sunnah of the prophet Mohammed (peace be upon him).

B. About the translator (Muhsin Khan):

Mohammed Muhsin Khan was born in the year 1927 in Kasur, now located in the Punjab province, in Pakistan. He is a contemporary Islamic doctor, most notable for his renowned English translation of Sahih Bukhari and the Holy Quran, entitled "the Noble Quran" which he completed along with Mohammed Alhilali.

He divided his book that related to this study (Sahih Bukhari) into nine volumes, each volume was separated into books such as: book of Belief, book of Divorce, book of Times of Prayers...etc.

3. Data Analysis:

This study compares the original Arabic texts with their counterparts in order to show the differences in the use of figurative expressions mainly the metaphors and to look at the occurrence of those expressions in the target texts.

In the course of this study, I will mention the different prophet's sayings that contain a specific metaphoric expressions in both languages Arabic and English, then, a particular analysis shall be made to identify metaphors of the prophet's sayings and recognize the way and method by which these metaphoric expressions are translated and produced by the translator in the target language.

In this context, and since the subject of selecting a particular metaphor in particular Hadith is not an easy task and it involves high qualifications and experiences in the Arabic Rhetoric and depends on a person who is well proficient in Islamic religion in general and in the prophet's sayings in particular, thus, I have used some related books and references to help me in identifying the occurrence of metaphor in the previous prophet's sayings with their explanations.

The major source that I have used in explaining and analyzing these prophet's sayings is the book of "Fath Al-Bari fi sharh Sahih Al-Bukhari"

(فتح الباري في شرح صحيح البخاري).

I divided the process of analysis into three main points:

- a. Select the metaphoric expressions from the Holy Hadith and mention them with their English counterpart.
- b. Identifying the metaphor in that prophet's saying with mentioning its components; the topic, the vehicle and the ground.
- c. Analyzing the process of translating the metaphoric expressions in the prophet's saying through comparing the occurrence of these metaphoric expressions in both the ST and TT.

This procedure is the most essential aim of this study to see how the metaphoric expressions in the prophet's sayings are rendered from the original text into the target readers.

The process of identifying the metaphor in a particular prophet's saying is based on mentioning its components, the latter was clarified in the first chapter (see p5-6), and as I stated before, the components of metaphor are: the topic (or the tenor in Richard's terminology), the vehicle and the ground. These components are known in the Arabic Rhetoric as the following:

(المشبه-المشبهه) ، (المشبه به-المشابهه bihi) ، (وجه الشبه- wajh alshabah).

Translation Analysis of Hadith number1:

According to Sahih Al-Bukhari (2006), (the Arabic version), volume4, book of "Good Manner and Form (Al-Adab)":

1. عن انس بن مالك -رضي الله عنه- قال : أتى النبي -صلى الله عليه وسلم- على بعض نسائه ومعهن أم سليم ، فقال: "ويحك يا أنجشة ! رويدك سوقا بالقوارير".

قال أبو قلابة: فتكلم النبي -صلى الله عليه وسلم- بكلمة لوتكلم بها بعضكم لعبتموها عليه قوله : [سوقك بالقوارير] (ص. 91) .

This prophet's saying was translated by Muhsin Khan (2009) in his book (Sahih Bukhari), volume8, book73, number170 as the following:

Narrated Anas bin Malik:

The prophet (pbuh) came to some of his wives among whom there was Um Sulaim, and said:

[May Allah be merciful to you, O Anjasha ! Drive the camels slowly, as they are carrying glass vessels!

Abu Qalaba said: "the prophet (pbuh) said a sentence (i.e. the above metaphor) which had anyone of you said it, you would have admonished him for it"] (p.1370).

As I stated above I divided the process of analysing the translation of metaphors into three different steps:

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the Arabic and English as follow:

a. The original metaphor: (رويدك سوقا بالقوارير).

b. The English counterpart: "Drive the camels slowly, **as** they carrying glass vessels!"

2. Interpretation of metaphor:

As mentioning above, the process of selecting the components of metaphor is very important to help us in clarify and indicating the type of metaphor; in this context, the following table represents these components:

The topic (Al-Mushabah)	The vehicle (Al-Mushabah bihi)	The ground (Wajh Al-shabah)
The women (wives of the Allah's Messenger -pbuh-)	The vessels of glass	The weakness

According to the above table, the topic (or the tenor in Richard's terminology) is "the women" which was compared to "the vessels of glass", where as the ground or the shared feature between these two entities is "the weakness"; because the vessels of glass typically are

weak and so easy for being broken into pieces, and the women are weak as well because they are very sensitive.

Since the vehicle in this metaphoric expression is maintained and the topic is elliptic, thus, the type of this metaphor according to the Arabic rhetoric is:

" explicit metaphor", (استعارة تصريحية)

3. Translation Analysis:

Before analysing the different metaphoric expressions in some prophet's saying, it should be specified here that only the first metaphoric expression was provided by two different translations, whereas, the other samples were provided by one translation.

The original metaphoric expression in this prophet's saying was transferred into the target text by the translator as follow: (Drive the camels slowly, **as** they carrying glass vessels!).

According to the techniques and procedures adopted by Peter Newmark as I stated previously in the first chapter of this thesis (see: p.13.14), it seems that the technique of the English translation followed by the translator in this case is translating the metaphor of the source language into kind of simile in the target language; the process of indicating this techniques through the lexical sign " **as** " which represents one of the most components of the figurative tool namely 'the simile'.

Also, the translator mentioned above in his produced text the following expression in round brackets: (i.e. the above metaphor) which refers to the expression "as they carrying glass vessels" to clarify for the target readers that the latter expression is metaphor and denotes figurative use of language in order to grasp the intended meaning. The original metaphoric expression is also found in book of "Sahih Muslim" (2006) as follow:

((رويدا يا أنجشة لا تكسر القوارير)) ، (ص. 1097).

The English counterpart of this metaphoric expression was provided by other translator namely Bill Mc Lean (2003) in his book, as follow:

(Anjasha, drive slowly; **do not break the vessels of glass**), (p.1447).

The translator in this case rendered the metaphor of the source literally into the target language; this translation is fairly unacceptable since the target readers cannot grasp the intended meaning from this metaphor only in this case the translator may add an explanatory details in form of footnotes or something.

To sum up, the first translation which was provided by Muhsin Khan is extremely acceptable since the target readers can grasp the intended meaning through the lexical clue "as", or through the expression which mentioned in round brackets namely (i.e. the above metaphor). Whereas, the second translation indicates a word for word translation, the latter does not render the real meaning behind the metaphoric expression.

Translation Analysis of Hadith number2:

According to Sahih Al-Bukhari (the Arabic version), volume1, book of "Zakat", (2006):

2. عن حكيم بن حزام -رضي الله عنه- عن النبي -صلى الله عليه وسلم- قال:

[اليد العليا خير من اليد السفلى ، وابدأ بمن تعول ، وخير الصدقة عن ظهر غنى ، ومن يستعف يعفه الله ومن يستغن يغنه الله]. (ص. 419).

The counterpart of this prophet's saying in English was provided by Muhsin Khan in his book (Sahih Bukhari), (2009), volume2, book24, number508:

Narrated Hakim bin Hizam:

The prophet (pbuh) said:

[the upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses), and whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient] (p. 329).

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the Arabic and English as follow:

a. The original metaphor: ((اليد العليا خير من اليد السفلى)) .

b. The English counterpart: "the upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it)".

2. Interpretation of the metaphor:

In this sample, the upper hand which represents the vehicle is compared with a person who gives charity, the latter represents the topic which does not maintained, but the receiver can grasp it from the general context of the prophet's saying. The other part of this metaphoric expression is "the lower hand" is compared with a person who takes charity.

Thus, the type of this metaphor according to the Arabic rhetoric is:

" استعارة تصريحية - explicit metaphor".

3. Translation Analysis:

The metaphoric expression in this prophet's saying was translated into "the upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it)".

In this sample, the translator firstly used the literal translation which is considered as the first method in the process of translation, then, he gave the following further explanation in round brackets (i.e. he who gives in charity is better than him who takes it)" attempting to render the source language topic and vehicle into the target text successfully.

To sum up, this translation is fairly acceptable since the target readers can understand the original metaphor through the further explanation that provided by the translator.

Translation Analysis of Hadith number3:

According to Sahih Al-Bukhari, (2006), (the Arabic version), volume1, book of: "the time of prayers".

3. عن أبي هريرة رضي الله عنه، قال: قال رسول الله -صلى الله عليه وسلم- :

[اشتكت النار إلى ربها، فقالت : يا رب ! أكل بعضي بعضا ، فأذن لها بنفسين ، نفس في الشتاء ، ونفس في الصيف ، فهو أشد ما تجدون من الحر، وأشد ما تجدون من الزمهرير] (ص.184).

This prophet's saying was translated by Mohammed Muhsin Khan (2009) in his book (Sahih Bukhari) as the following:

Narrated Abu Huraira:

The prophet (pbuh) said:

[The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breathes. One in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold] (p.133).

1. Identifying the metaphor:

In this prophet's saying, there is more than one metaphoric expression; these metaphoric expressions are presented in both languages Arabic and English as follow:

a. The first original metaphor: (اشتكت النار).

The English counterpart of this expression:

"The Hell-fire of Hell complained to its Lord ".

b. The second original metaphor (فقلت ربي: أكل بعضي بعضا).

The English counterpart:

"Saying: O Lord! My parts are eating (destroying) one another ".

2. Interpretation of the metaphor:

In this prophet's saying the Hell-fire which is the topic (Almushabah) is compared to human being, this latter represents the vehicle (Mushabah-bihi) which was deleted, but the receiver can guess the meaning of it from the verb 'complained' which refers to human being.

Thus, the type of this metaphor according to the Arabic Rhetoric is:

(استعارة مكنية - Implicit metaphor).

The above discussion related to clarifying the first metaphoric expression is the same in the second metaphoric expression; the Hell-fire is compared to human who was not maintained, but the receiver can guess the meaning of it from the verb "are eating" which refers to human being. Thus the type of this metaphoric expression is the same as in the first metaphor (implicit metaphor). This metaphor assigns human characteristics to inanimate object namely the Hell-fire.

The rhetorical purpose of this metaphoric expression is the warning from the punishment of Allah in the Day of Resurrection by describing the Hell-fire.

3. Translation Analysis:

The metaphoric expression in the original text was translated by Muhsin Khan into (the Hell-fire of Hell complained).

The translator in this prophet's saying is reproduced the metaphoric expression literally; in this context, I do not mean by literally a word for word translation, rather it is the translation that does not omit or reduce the original image meaning into its real meaning.

What we can notice from translating this metaphoric expression is that the same source image is rendered in the target language, and the process of wording the metaphor keeps its beauty in the target language.

In the second metaphoric expression, the translator produced the original metaphor literally as in the first one, but he added in round brackets the following expression (destroying) to help the target readers to grasp the intended meaning.

To sum up, and since the same image of metaphor in the target text was made, we can say that the literal translation process that adopted by the translator in this case is extremely acceptable.

Translation Analysis of Hadith number4:

According to Sahih Al-Bukhari (the Arabic version), (2006) volume1, book of "Virtues of Madinah"

4. عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

[أمرت بقريّة تآكل القرى، يقولون: يثرب، وهي المدينة، تنفي الناس كما ينفي الكير خبث الحديث]
(ص. 541).

This prophet's saying was translated by Muhsin Khan in his book "Sahih Bukhari" (2009) as the following:

Narrated Abu Huraira:

Allah's Apostle said:

[I was ordered to migrate to a town which will swallow (conquer) others towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron]. (p. 427).

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the Arabic and English as follow:

a. The original metaphoric expression: (أمرت بقريّة تآكل القرى).

b. The English counterpart: " I was ordered to migrate to a town which will swallow (conquer) others towns " .

2. Interpretation of metaphor:

In this text, the town which represents the topic is compared with human being, the latter represents the vehicle which does not maintained , but the receiver can guess the meaning of it from the verb: (eat- تآكل) which refers to human being.

So, from this brief explanation, the type of this metaphoric expression according to the Arabic rhetoric is "implicit metaphor- استعارة مكنية".

3. Translation Analysis:

The metaphoric expression in this prophet's saying was rendered by the translator into " a town which will swallow (conquer) others towns " .

The translator in this sample transferred the original metaphor literally, but he added in round brackets the following expression (conquer) to his translation in order to approach the intended meaning behind this expression to the target readers. However, the metaphoric expression in the target language does not seem clear and it involves further explanation in form of footnote in order to reproduce the same image metaphor into the target language as much as possible.

Translation Analysis of Hadith number5:

According to the book of Sahih Al-Bukhari, (2006), (the Arabic version), volume1, book of Belief:

5. عن ابن عمر رضي الله عنهما قال: قال رسول الله -صلى الله عليه وسلم- :

[بني الإسلام على خمس : شهادة أن لا إله إلا الله، وان محمدا رسول الله ، وقيام الصلاة ، وإيتاء الزكاة، والحج ، وصوم رمضان] . (ص.20).

This prophet's saying was translated by Muhsin Khan (2009) in his book (Sahih Bukhari), volume1, book 2 " Belief " , number7 as the following:

Narrated Ibn Umar:

Allah's Apostle said:

[Islam is based on the following five principles:

1. To testify that none has the right to be worshipped but Allah and Mohammed is Allah's Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca).
5. To observe fast during the month of Ramadan] . (p. 13).

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the Arabic and English as follow:

- a. The original metaphor: (بني الإسلام).
- b. The English counterpart: "Islam is based on ".

2. Interpretation of the metaphor:

In this expression, the Islam which represents the topic is compared with another element such as the house, the school, building...etc, the vehicle in this metaphor is elliptic, but the receiver can guess the meaning of it from the verb ' build'. Thus, the type of this metaphor according to the Arabic rhetoric is: "استعارة مكنية- implicit metaphor".

3. Translation Analysis:

The original metaphoric expression in this text was transferred by the translator into "Islam is based on".

In this case the translator avoids translating this metaphoric expression a word for word (Islam was build) because it does not render the same effect in the target language. He attempts to keep the same meaning and content in the target text.

To sum up, the produced text is fairly acceptable since it does not raise a problem to the target readers, those can receive the same effect from this metaphor.

Translation Analysis of Hadith number6:

According to the book of Sahih Al-Bukhari, (2006), (the Arabic version), volume4, book of "Good Manners and Form (Al-Adab)"

6. عن أبي بكرة، عن أبيه، قال: أتتني رجل على رجل عند النبي ﷺ - صلى الله عليه وسلم- فقال:

"ويلك، قطعت عنق صاحبك، قطعت عنق صاحبك مرارا، ثم قال: " من كان منكم مادحا أخاه لا محالة،

فليقل أحسب فلانا والآه حسيبه، ولا أركب على الآه أحسبه كذا وكذا إن كان يعلم ذلك منه "

(ص. 77).

The following text represents the counterpart of this prophet's saying in the English language which provided by Muhsin Khan (2009) in his book (Sahih Bukhari), volume8, book73, number183:

Narrated Abu Bakra:

[A man praised another man in front of the prophet (pbuh) . The prophet (pbuh) said thrice:

"Wailaka (woe in you)! You have cut the neck of your brother!"

The prophet (pbuh) added: if it is indispensable for anyone of you to praise a person. Then he should say: I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person .] (p. 1372).

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the Arabic and English as follow:

a. The original metaphoric expression: (قطعت عنق صاحبك).

b. The English counterpart: "you have cut the neck of your brother!"

2. Interpretation of the metaphor:

In this prophet's saying, praising someone is likened to the death of that person, the lexical clue which shows this comparison is "cut the neck" which typically refers to the death.

The topic of this metaphor is the praise, whereas the vehicle is the death, but the later does not mentioned directly and the receiver can grasp it from the expression "cut the neck".

3. Translation Analysis:

The original metaphoric expression in this prophet's saying was translated into "you have cut the neck of your brother ".

What we can notice here is that the translator in this sample focused on rendering the content of the source language metaphor rather than the meaning because he reproduced the original metaphor literally without focusing on transferring the intended meaning.

To sum up, a word for word translation in this case does not achieve in reproducing the implied meaning behind this metaphor into the target readers, and this translation is fairly unacceptable because most of target readers cannot grasp the intended meaning only in the case t1he translator may add further details that clarify this metaphor.

Translation Analysis of Hadith number7:

According to the book of Sahih Al-Bukhari, (2006), (the Arabic version), volume1, book of "Call to Prayers (Adhaan)":

7. عن أبي هريرة عن النبي -صلى الله عليه وسلم- قال:

[سبعة يظلهم الله تعالى يوم القيامة في ظله، يوم لا ظل إلا ظله: الإمام العادل، وشاب نشأ في عبادة ربه، ورجل قلبه معلق في المساجد، ورجلان تحابا في الله، اجتمعا عليه وتفرقا عليه، ورجل طلبته امرأة ذات منصب وجمال إلى نفسها فقال : إني أخاف الله ، ورجل تصدق بصدقة فأخفاها ، حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خاليا ففاضت عيناه]. (ص 212)

This prophet's saying was translated by Muhsin Khan (2009) in his book (Sahih Bukhari), Volume1, book11 "Call to Prayers ", number 629 as the following:

Narrated Abu Huraira:

The prophet (pbuh) said:

[Allah will give shade to seven on the Day when there will be no shade but His. (the seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left does not know what his right hand has given (i.e. nobody knows how much he has given in charity) , and a person who remembers Allah in seclusion and his eyes are then flooded with tears] (p. 159).

1. Identifying the metaphor:

The metaphoric expression in this prophet's saying is presented in both languages the

Arabic and English as follow:

a. The original metaphoric expression: (لا تَعْلَمُ شِمَالَهُ مَا تَنْفِقُ يَمِينَهُ).

b. The English counterpart of this metaphoric expression: " his left does not know what his right hand has given (i.e. nobody knows how much he has given in charity) ".

2. Interpretation of metaphor:

in this prophet's saying, the right and left hands which represents the topic is compared with a person, the latter is the vehicle which does not maintained, but the receiver can guess the meaning of it from the lexical clue " does not know " because the verb 'to know' specified for the human being not.

3. Translation Analysis:

What we can notice from the translated text in this case is that the first method adopted by the translator is rendering the text into the TL literally, this translation may not convey the real meaning to the target readers in the first place, thus, the translator provided his translation with further details in round brackets aiming at approaching the real meaning of this metaphoric expression to the target readers.

To sum up, this translation is extremely acceptable since the target readers can grasp the real meaning behind this metaphor from the explanatory words which is given by the translator.

4. A Summary Findings and Conclusion:

From the previous analysis that related to translating the different metaphoric expressions of the prophet's saying from the Arabic language into English, we can notice that the translator adopted different techniques and procedures aiming at reproducing the real meaning of these expressions to the target readers. The following points represent the different techniques that followed by the translator in rendering the previous metaphors into the target language:

1. Translating metaphor by simile.
2. Literal rendering of the original image into the target text.
3. Reproducing the same vehicle with explanation in parentheses.

What we can notice here is that the translator followed the procedures which were provided by Newmark (see p.13) in translating these metaphors. However, there are another techniques are not maintained in this study as dropping the metaphor completely or translating the metaphor by simile with sense. In this context, and from the previous translation analysis, it seems that the most procedure adopted by the translator in transferring these metaphoric expressions into the target text is the literal rendition of the source language metaphor with further explanation in parentheses. Also, and since translating the metaphor in general and the metaphor of the prophet's sayings in particular face many difficulties and obstacles, the translator in some samples failed in reproducing the same image and effect of the original metaphor to the target text and he rendered these metaphors literally without reproduce the intended meaning behind these metaphoric expressions.

5. General Conclusion

The major aim of this dissertation is to find how the metaphoric expressions in the prophet's sayings are translated into English language and to look if the translator success in rendering these expression into the target language; in this context, the translator adopted different techniques in translating the metaphoric expressions attempting at reproducing the same effect and meaning of theses metaphors from the original text into the target text.

The comparative analysis of the seven metaphoric expressions that exist in the prophet's sayings which mentioned above with their English translation reveals that translating metaphor of the prophet's saying is not an easy task and it raises many challenges for the translators. This due to the different difficulties that arise from translating the religious texts on the one hand. And the multiple problems within translating the metaphoric expressions from one language into another on the other hand.

The process of translating the metaphor in general and the metaphor of the prophet's sayings in particular requires a translator who is fully competent with both the Arabic and English rhetoric, the translator should be also have an adequate knowledge and experience of certain subjects that related to the Islamic religion in general and the prophet's sayings in particular, besides to the well knowledge of both cultures in order to render the same effect and meaning of the source language metaphor successfully to the target readers.

In a word, in course of this dissertation, the main interest is determining whether or not the seven metaphoric expressions of the prophet's sayings would maintain their same effect and meaning when reproducing them into the English language.

In the end, and as suggestion for translating the metaphor in general and the metaphor of the prophet's sayings in particular accurately and successfully it should be done by an Arabic native speaker who is fully competent with the English language and well understanding of the Islamic religion.

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المعرفة.

المقدمة

تعتبر ترجمة الاستعارة من لغة إلى أخرى فنا صعب المراس وي طرح العديد من المشاكل والصعوبات، فالاستعارة تعتبر من أهم الصور الفنية فهي تعبير مجازي يتمثل في وصف شيء بشيء آخر.

في هذا السياق، يعتبر الحديث النبوي الشريف من أكثر النصوص استعمالاً للغة المجازية خاصة الاستعارات. فترجمة هذه الاستعارات إلى لغة أخرى يطرح عدداً من العوائق والتحديات بالنسبة للمترجم، ولهذا اقترح العديد من المختصين في فن الترجمة العديد من الإجراءات والطرق لنقل مثل هذه الاستعارات من اللغة المصدر إلى اللغة الهدف بشكل ناجح ودقيق.

تتمثل الأهداف الرئيسية من وراء هذه المذكرة في دراسة الاستعارة في كل من البلاغة العربية والانجليزية وعلاقتها بالترجمة، إضافة إلى التعرف إلى الطريقة التي انتهجها المترجم في عملية نقل الاستعارة بصفة عامة والاستعارات الموجودة في الحديث النبوي بصفة خاصة إلى اللغة الهدف ومعرفة مختلف المشاكل التي تواجه المترجم في هذه العملية.

إن غنى الحديث النبوي بالاستعارات التي تحمل العديد من الدلالات يجعلنا نتساءل فيما إذا كانت ترجماتها إلى اللغة الانجليزية تحمل نفس التأثير، المعنى والقيمة الجمالية؟ وما هي الأساليب المنتهجة في ترجمة هذه الاستعارات؟

قسمت هذه الدراسة إلى قسمين: قسم نظري وقسم تطبيقي، فالقسم النظري يتكون من جزأين. الجزء الأول تناولنا فيه اللغة المجازية بأنواعها من تشبيه وكناية واستعارة مع تركيز أكثر على الاستعارة من خلال تقديم تعريفات متنوعة لها، مع ذكر أهم أنواعها في اللغتين العربية والانجليزية وأهم المسائل

المتعلقة بترجمتها من لغة إلى أخرى. أما الجزء الثاني فيتمثل في الحديث النبوي حيث نقدم حوله نظرة عامة مع التركيز على توضيح حقيقة ثراء الحديث النبوي بالصور البيانية خاصة الاستعارات.

أما القسم الثاني من المذكرة فيتمثل في الجزء التطبيقي حيث نقوم فيه بالتعريف بمدونة الدراسة ومنهجية تحليلها والمتمثلة في اخذ سبعة أحاديث نبوية من كتاب صحيح البخاري تحتوي على استعارات متنوعة مع نظيرتها في اللغة الانجليزية، ومن ثم التعرف على طريقة ترجمتها ومعرفة إذا مانجح المترجم في نقلها الى اللغة الهدف بنفس الصورة والتأثير الذي كانت عليه في اللغة المصدر.

القسم النظري

الاستعارة:

1. مقدمة:

إن القسم النظري مقسم إلى جزأين كما ذكرنا سابقاً، ففي الجزء الأول سنقدم في هذا الجزء من الدراسة لمحة عامة حول اللغة المجازية وأهم صورها البيانية من تشبيه وكناية واستعارة، حيث سيكون للاستعارة النصيب الأوفر من الدراسة من خلال تعريفها وذكر أهم مكوناتها ومختلف أنواعها في اللغتين الانجليزية والعربية وأهم المسائل المتعلقة بترجمتها من لغة إلى أخرى أما في الجزء الثاني سنقدم لمحة موجزة حول الحديث النبوي الشريف والمسائل المتعلقة بترجمته إلى اللغة الانجليزية.

2. لغة الحقيقة والمجاز:

يتمثل المجاز اللغوي في استعمال اللفظ في غير ما وضع له، وهو يختلف عن لغة الحقيقة التي تتمثل في استعمال اللفظ في ما وضع له أولاً. فالفرق بين لغة الحقيقة والمجاز، هو أن لغة الحقيقة كلام بسيط ومباشر على عكس المجاز الذي تكون معانيه غير مباشرة وتتعدى معناها الأصلي.

3. الأوجه المختلفة للمجاز:

1.3. الكناية:

وتتمثل في استعمال لفظة ما مكان لفظة أخرى لشيئين لهما نفس السياق كأن تقول: صرحت وزارة الخارجية بدل أن تقول صرح وزير الخارجية.

2.3. التشبيه:

ويتمثل في وصف أو تمثيل شيء بشيء آخر بذكر أداة من أدوات التشبيه (حرف الكاف، مثل...) على سبيل المثال قولنا: " فلان طويل كالجبل "

3.3. الاستعارة:

ولها العديد من التعريفات المتنوعة إلا أن معظمها يصب في إناء واحد، فهي عملية وصف شيء بشيء آخر دون ذكر أداة تشبيه. فعلى سبيل المثال إذا قلنا: " فلان أسد " ففي هذا المثال فقد شبهنا فلان بالأسد في شجاعته دون ذكر أداة تشبيه محددة.

4.3. مكونات الاستعارة:

للاستعارة ثلاثة مكونات رئيسية: المشبه، المشبه به ووجه الشبه، ففي المثال السابق: " فلان أسد " تتجلى لنا المكونات التالية للاستعارة:

فلان: ويمثل المشبه، أسد: المشبه به، أما وجه الشبه بين المشبه والمشبه به فيتمثل في الشجاعة.

5.3. أنواع الاستعارة:

في الدراسة التالية سنتناول الأنواع المختلفة للاستعارة في البلاغة الانجليزية، فهناك العديد من التصنيفات الخاصة بأنواع الاستعارة، إلا أننا ركزنا على تقديم الأنواع التي وضعها نيومارك بما أنها تعتبر الأكثر تداولاً في عالم الترجمة، وفي ما يلي الأنواع المختلفة للاستعارة كما قدمها بييتير نيومارك:

1. الاستعارات الميئة أو المندثرة: هي تلك الاستعارة التي استخدمها الناس لفترة طويلة من الزمن بحيث أصبحت شائعة جدا، مما أدى إلى فقدان قوتها وموضوعها. أما بالنسبة إلى ترجمة هذا النوع من الاستعارات فيرى نيومارك أن ترجمة هذا النوع من الاستعارة لا يطرح مشكلة للمترجم بسبب بعدها عن معناها الاستعاري.

2. الاستعارات المبتدليّة: ف نيومارك الاستعارات المبتدلة بأنها تلك الاستعارات التي عمرت مؤقتا والتي تستعمل كبدايل لأفكار واضحة على نحو عاطفي على الأغلب. وهي كثيرة الاستعمال في اللغة.

3. الاستعارات المتداولة أو المعيارية: وهي تلك الاستعارات التي نجدها في العبارات الاصطلاحية حيث أن ترجمتها لا تشكل صعوبة كبيرة إذا لم تتعارض مع اللغة الهدف وبإمكاننا إيجاد معناها المباشر في القواميس المتخصصة.

4. الاستعارات الحديثة: هي تلك الكلمات المستحدثة التي تنتشر بسرعة في لغة ما على غرار تلك الكلمات التي تستخدم في مجال الإعلام الآلي.

5. الاستعارات المقتبسة: هي تلك الاستعارات التي تأخذ من لغة ما ويتم تكييفها على حسب ما يناسب اللغة المنقول إليها.

6. الاستعارات الأصلية: هي تلك الاستعارات الخاصة التي يقدمها الكاتب في لغة ما حيث تعبر عن شخصيته طرق تفكيره.

6.3. الاستعارة في البلاغة العربية:

مفهوم الاستعارة في البلاغة العربية لا يختلف عن مفهومها في البلاغة الإنجليزية، فهي اللفظ المستعمل في غير ما وضع لعلاقة المشابهة بين المعنى الأصلي للكلمة والمعنى الذي نقلت له. ومكونات الاستعارة في العربية هي نفسها في الإنجليزية، تتمثل هذه المكونات في المشبه، المشبه به ووجه الشبه.

أما بالنسبة لأنواع الاستعارة في البلاغة العربية فهي تختلف عن ما هو موجود في الإنجليزية، كما أن لها العديد من التقسيمات التي قدمها العديد من البلاغيين العرب، فمنهم من قسمها إلى استعارة مفيدة واستعارة غير مفيدة على غرار الجرجاني، ومنهم من ذكر الاستعارة التصريحية والاستعارة المكنية، وما يلاحظ من هذه الأنواع هو التداخل الكبير بينها وصعوبة التفريق بينها على غرار ما هو موجود في أنواع الاستعارة في اللغة الإنجليزية.

7.3. بعض الآراء حول ترجمة الاستعارة:

في هذا العنصر سنحاول التطرق إلى بعض المسائل المتعلقة بترجمة الاستعارة من لغة إلى أخرى والتعرف على أهم المشاكل التي تواجه المترجم أثناء نقلها من اللغة المصدر إلى اللغة الهدف، ومن أهم هذه المشاكل هو التنوع الثقافي بين اللغتين خاصة بين العربية والإنجليزية. ويعتبر نيومارك أن ترجمة الاستعارة هي أهم مشكلة تواجه المترجم ولهذا حاول أن يقدم بعض الطرق والتقنيات لنقل هذه الاستعارات من اللغة المصدر إلى اللغة الهدف بنفس الصورة والتأثير، ومن بين هذه التقنيات التي قدمها نيومارك في نقل الاستعارة هي كالتالي:

1. ترجمة الاستعارة إلى تشبيه.

2. ترجمة الاستعارة إلى تشبيه مع ذكر وجه الشبه بين المشبه والمشبه به.

3. النقل الحرفي للصورة الأصلية إلى اللغة الهدف.

4. تعويض الصورة الأصلية بما يكافئها في اللغة الهدف.

5. نقل نفس الاستعارة إلى اللغة الهدف مع ذكر وجه الشبه.

6. الحذف الكلي للاستعارة.

بالرغم من وضع العديد من التقنيات والطرق في ترجمة الاستعارة إلا أنه يبقى موضوع شائك ويتطلب العديد من الدراسات المختصة.

الحديث النبوي الشريف:

في هذا الجزء من الدراسة سنلقي نظرة عامة حول الحديث النبوي من خلال تقديم تعريف موجز له واهم المسائل المتعلقة بترجمته إلى الانجليزية، ومن ثم نتطرق إلى أهم الصور البيانية الموجودة في الحديث النبوي خاصة الاستعارات.

1. نظرة عامة حول الحديث النبوي:

الحديث النبوي هو كل ما ورد عن النبي صلى الله عليه وسلم من قول أو عمل فهو يمثل المصدر الثاني للتشريع الإسلامي بعد القرآن الكريم فمعظم الأحاديث جاءت لشرح وتفسير آيات القرآن الكريم. وللحديث عدة تقسيمات وأصناف على أسس مختلفة، فمنهم من قسم الحديث على أساس صحته إلى: حيث ضعيف، حديث حسن وحديث صحيح، ومنهم من قسمه إلى حديث قدسي وحديث نبوي.

2. نظرة عامة حول ترجمة النصوص الدينية والأحاديث النبوية:

تعتبر ترجمة النصوص الدينية بما فيها الأحاديث النبوية من أصعب الأمور وتتطلب قدرة عالية من المترجم في التحكم في كلا اللغتين اللغة المصدر واللغة الهدف، وترجع صعوبة ترجمة هذا النوع من النصوص إلى العديد من الأسباب من بينها وجود العديد من المصطلحات والمفردات في هذه النصوص التي لا يوجد لها مقابل في اللغة الهدف حيث يلجأ المترجم إلى كتابتها كما هي عليه في اللغة المصدر أو إضافة شروح إضافية لتقريب المعنى إلى قراء اللغة الهدف.

أما بالنسبة لترجمة الحديث النبوي فهو يطرح العديد من الإشكاليات للمترجم على غرار النصوص الدينية الأخرى حيث تتطلب ترجمة الأحاديث النبوية إلى اللغة الهدف العديد من الشروط والمسائل التي يجب على كل مترجم لهذا النوع من النصوص الإحاطة به، من بينها الفهم الدقيق لكلا اللغتين العربية والانجليزية من جميع النواحي على غرار الأسلوب المستخدم في كل لغة، كما يجب على

المترجم أن يكون له إطلاع واسع على الدين الإسلامي بصفة عامة وعلى علم الحديث النبوي بصفة خاصة حيث يكون له معرفة واسعة على المعنى الإجمالي لهذه الأحاديث وأهم الأمور المتعلقة بها. وكخلاصة لهذا الجزء من الدراسة فإن ترجمة النصوص الدينية بصفة عامة والأحاديث النبوية بصفة خاصة يعد من أصعب الأمور ويتطلب العديد من الإمكانيات والخبرات التي يجب على كل مترجم لهذا الصنف من النصوص اكتسابها.

3. الاستعارة في الحديث النبوي:

يزخر الحديث النبوي على العديد من الصور الفنية المتنوعة من كنايات وتشبيهات واستعارات، فالحديث النبوي حافل بالعديد من الاستعارات في جميع أنواعها، وقد بينا في هذا الجانب بعض الأمثلة التي تبين هذه الحقيقة.

القسم التطبيقي:

1. مقدمة:

يتمثل هذا الفصل في الجانب التطبيقي للمذكرة حيث نسعى من خلاله التأكيد على ما ذكرناه سابقا في الجانب النظري ونرى من خلاله الطرق المختلفة التي ينتجها المترجم في نقل الاستعارات المختلفة الواردة في الحديث النبوي إلى اللغة الانجليزية والتعرف على مدى نجاح المترجم في نقل هذه الاستعارات إلى اللغة الهدف بنفس الصورة والتأثير والقيمة الجمالية الذي كانت عليه في النص الأصلي.

2. التعريف بالمدونة:

لدراسة موضوع ترجمة الاستعارات النبوية إلى اللغة الانجليزية اخترنا سبعة نماذج عن هذه الاستعارات من أحاديث نبوية مختلفة موجودة في كتاب "مختصر صحيح البخاري" لصاحبه العلامة

"ناصر الدين الألباني" الذي يعتبر من أوثق الكتب وهذا الكتاب قسم إلى أربعة أجزاء، كل جزء له أبواب مختلفة مثل باب الصلاة، باب الزكاة... الخ. هذا الكتاب ترجم إلى اللغة الانجليزية من قبل الدكتور "محمد محسن خان"، ومن هذا الكتاب سنأخذ الأحاديث المتعلقة بدراستنا باللغة الانجليزية.

3. منهجية التحليل:

نتلخص طريقتنا في تحليل ترجمة الاستعارات في الخطوات التالية:

فالخطوة الأولى هو أننا نذكر الحديث النبوي الذي يحتوي على الاستعارة مع ما يقابله في اللغة الانجليزية. أما الخطوة الثانية نحدد فيها الاستعارة الموجودة في الحديث المذكور مع ما يقابلها في الانجليزية في جدول. أما الخطوة الثالثة فتمثل في إيضاح صورة الاستعارة من خلال تبيان أركانها (المشبه، المشبه به ووجه الشبه) وقد اعتمدنا على كتاب "فتح الباري في شرح صحيح البخاري" ليسهل علينا فهم الحديث ومعناه الإجمالي. ثم تأتي مرحلة تحليل ترجمة هذه الاستعارات من خلال تحديد الطريقة المتبعة في ترجمتها ومعرفة مدى نجاح المترجم في نقلها إلى اللغة الهدف بنفس الصورة والتأثير والقيمة الجمالية الذي كانت عليه في النص المصدر.

4. تحليل الترجمات:

في هذا العنصر من الدراسة سنتبع الخطوات التي ذكرناها سابقا في منهجية التحليل وكمثال

على هذا سنقوم بتحليل ترجمة الاستعارة الواردة في الحديث النبوي التالي:

أ. ذكر الحديث مع ترجمته:

1. عن انس بن مالك رضي الله عنه- قال : أتى النبي -صلى الله عليه وسلم- على بعض نسائه ومعهن أم سليم ، فقال: "ويحك يا أنجشة ! رويدك سوقا بالقوارير".

قال أبو قلابة: فتكلم النبي -صلى الله عليه وسلم- بكلمة لوتكلم بها بعضكم لعبتموها عليه قوله : [سوقك بالقوارير] (ص. 91) .

هذا الحديث ترجمه "محسن خان" في كتابه "Sahih Bukhari" كالتالي:

Narrated Anas bin Malik:

The prophet (pbuh) came to some of his wives among whom there was Um Sulaim, and said: ((May Allah be merciful to you, O Anjasha ! Drive the camels slowly, as they are carrying glass vessels ! .

Abu Qalaba said: " the prophet (pbuh) said a sentence (i.e. the above metaphor) which had anyone of you said it, you would have admonished him for it ").

ب. تحديد الاستعارة المذكورة في الحديث وما يقابلها في الانجليزية:

وهي مبينة في الجدول التالي:

Drive the camels slowly, as they carrying glass vessels!.	(رويدك سوقا بالقوارير) .
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ج. شرح الاستعارة:

في هذا الحديث النبوي شبه الرسول صلى الله عليه وسلم النساء في ضعفهن ورقتهن بالقوارير، والقوارير كما هو معروف سهلة الانكسار.

فمن هنا نستخرج أن المشبه: النساء، المشبه به: القوارير، وجه الشبه: الضعف.

د. تحليل الترجمة:

في هذا المثال نقل المترجم الاستعارة إلى اللغة الهدف بتحويلها إلى تشبيه وهذا يظهر جليا من خلال كلمة (مثل-as) وهذه التقنية هي إحدى الطرق التي اقترحها نيومارك في ترجمة الاستعارة كما ذكرناه

سابقا.

ويمكننا القول أن المترجم نجح في نقل المعنى الحقيقي للاستعارة إلى قراء اللغة الهدف الذين بإمكانهم فهم العبارة من خلال أداة التشبيه التي تبين لهم أن العبارة مجازية وليست حقيقية.

وبنفس الطريقة قمنا بالنماذج الأخرى حيث اختلفت التقنيات المستخدمة من قبل المترجم في نقل هذه الاستعارات فأحيانا يحول الترجمة إلى تشبيه كما في المثال السابق وأحيانا يعتمد على النقل الحرفي للاستعارة وأحيانا يستعين بشرح إضافي لها كي يقرب المعنى. كما تفاوتت درجة نجاح المترجم من نموذج إلى آخر فأحيانا ينجح المترجم في نقل نفس الصورة والمعنى للاستعارة الأصلية وأحيانا يفشل المترجم في نقل نفس التأثير والمعنى الذي كانت عليه في النص الأصلي وهو ما يؤكد صعوبة ترجمة الاستعارة بصفة عامة والاستعارات النبوية بصفة خاصة.

الخاتمة

يتمثل الهدف الأسمى من وراء هذه المذكرة في معرفة كيفية ترجمة الاستعارات النبوية إلى اللغة الانجليزية ومعرفة ما إذا مانح المترجم في نقلها إلى اللغة الهدف بنفس الصورة والتأثير والقيمة الجمالية الذي كانت عليه في اللغة المصدر.

ومن خلال التحليل المقارن بين الاستعارات الأصلية المذكورة في الأحاديث النبوية سابقا وما يقابلها في اللغة الانجليزية يتضح لنا مدى صعوبة ترجمتها وما تطرحه من تحديات للمترجم وهذا راجع إلى صعوبة ترجمة النصوص الدينية من ناحية. والمشاكل المختلفة المنبثقة عن ترجمة الاستعارات بصفة عامة.

إن ترجمة الاستعارات النبوية تقتضي من المترجم أن يكون ذو خبرة واسعة في كل من البلاغة العربية والانجليزية، بالإضافة إلى إطلاعه الواسع على الدين الإسلامي عموما وعلم الحديث خصوصا، كما يجب على المترجم أن يكون ملما بالموروث الثقافي لكلا اللغتين العربية والانجليزية من أجل أن ينقل هذه الاستعارات على نحو صحيح محافظا على نفس معناها وتأثيرها الذي كانت عليه في النص الأصلي.

وفي الأخير وكاقترح لترجمة الاستعارات النبوية بشكل صحيح ودقيق من المستحسن إن تكون هذه الترجمة من قبل المترجم الذي تكون لغته الأصلية هي لغة الحديث النبوي أي اللغة العربية ويكون ذو مهارة عالية في اللغة الانجليزية علاوة على إطلاعه الواسع على الدين الإسلامي والأمور المتعلقة به.

ملخص المذكرة
(النسخة العربية)

بغنوان

ترجمة الاستعارة في الحديث النبوي
الشريف إلى اللغة الانجليزية

Abstract

The translation of metaphoric expressions in general and the metaphors of the Holy Hadith in particular has been considered as the most difficult matter in the field of translation, it poses a great challenges for the translators to render the same effect, meaning and beauty of these metaphors into the target language. The major aim of this study is to find how the metaphoric expressions in the prophet's sayings are translated into English language and to look if the translator success in rendering these expression into the target language; in this context, the study limits its scope into seven metaphoric expressions that include in different Prophet's sayings chosen from the book of " Sahih Al-Bukhari"with their English counterparts that chosen from the English version of the latter book which provided by Muhsin Khan (2009). The translation analysis reveals that the translator used different techniques in rendering the source language metaphors, his translation in some samples is extremely acceptable, however, he failed in other samples in reproducing the same effect, meaning and beauty of the original metaphors into the target language, the latter statement confirms that translation of metaphors in general and metaphors of the Holy Hadith in particular is a hard task.

Keywords: metaphor, figurative language, Holy Hadith, translation.

ملخص

تعتبر ترجمة الاستعارات عموماً والاستعارات النبوية خصوصاً من أصعب المواضيع في الترجمة. فهي تطرح العديد من التحديات للمترجم في نقل نفس التأثير، المعنى والقيمة الجمالية إلى اللغة الهدف. يتمثل الهدف الرئيسي لهذه الدراسة في معرفة كيفية ترجمة هذه الاستعارات إلى اللغة الانجليزية ومعرفة إذا منجح المترجم في نقلها إلى اللغة الهدف. في هذا السياق، تحدد الدراسة مجال بحثها ليشمل سبعة استعارات موجودة في أحاديث نبوية مختلفة مأخوذة من صحيح البخاري مع ما يقابلها في اللغة الانجليزية التي أخذت من النسخة الانجليزية للكتاب السابق الذي قدمه "محسن خان" (2009). وأوضح تحليل الترجمات أن المترجم استعمل تقنيات مختلفة لنقل الاستعارات الأصلية. وتعتبر بعض ترجماتها مقبولة إلى ابعد الحدود، إلا انه فشل في البعض الآخر في نقل نفس التأثير، المعنى والقيمة الجمالية الذي كانت عليه في النص المصدر إلى اللغة الهدف، وهو ما يؤكد صعوبة ترجمة الاستعارة بشكل خاص والاستعارات النبوية بشكل عام.

كلمات مفتاحية: الاستعارة، لغة المجاز، الحديث النبوي، الترجمة.

جامعة قاصدي مرباح ورقلة

كلية الآداب واللغات

قسم اللغة الانجليزية وآدابها



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العنوان:

ترجمة الاستعارة في الحديث النبوي الشريف إلى اللغة الانجليزية

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