

**TRANSLATION OF EXPLICIT QURANIC
PROVERBS AND THEIR RHETORICS INTO
ENGLISH**

by

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LIST OF ABBREVIATIONS

et al.,	And others
Ibid	In the same work and page
Lit	Literal Translation
NP	Noun Phrase
P	Pickthall
Prep.	Preposition
Pron.	Pronoun
PBUH	(the prophet Muhammad) Peace be upon him
QP	Quranic Proverb
QPT	Quranic Proverb Translation
QPS	Quranic proverbial simile
QPM	Quranic proverbial metaphor
SL	Source Language
SH	Shakir
SI	Sahih International
ST	Source Text
TB	Translated By
TL	Target Language
TT	Target Text
TL	Target Language
V	Verb
YA	Yusuf Ali

PENTERJEMAHAN PERIBAHASA EKSPLISIT AL-QURAN DAN RETORIKNYA KE DALAM BAHASA INGGERIS

ABSTRAK

Menterjemah peribahasa Al-Quran dan ungkapan retoriknya merupakan tugas yang paling mencabar bagi penterjemah dan sarjana linguistik kerana ia memerlukan usaha selanjutnya untuk menghasilkan semula kata-kata Allah dengan seberapa tepat dan benar yang mungkin. Kajian ini ialah satu kajian perbandingan antara empat versi terjemahan Al-Quran dalam bahasa Inggeris yang melibatkan perspektif linguistik, sastera dan translasi untuk mencerminkan kreativiti dan retorik peribahasa Al-Quran. Metodologi kajian menunjukkan bahawa Kajian ini adalah satu usaha yang baru dalam bidang penyelidikan penterjemahan. Peribahasa al-Quran terdiri daripada empat komponen iaitu; (1) *The Proverbed-to* (2) *The proverbed* (3) Ciri peribahasa Al-Quran dan (4) Unsur Peribahasa Al-Quran. Komponen-komponen peribahasa Al-Quran ini merupakan sumber dan pencapaian utama dalam menyediakan huraian yang tepat tentang peribahasa Al-Quran yang dikaji. Keempat-empat komponen ini telah dikenal pasti dan dianalisis dari perspektif linguistik dan retorik berasaskan jenis *QP-Mathal* iaitu, peribahasa yang berunsurkan pepatah, peribahasa yang berunsurkan metafora, peribahasa yang bertemakan analogi dan peribahasa *brachylogy*. Data telah dikaji dan dianalisis berdasarkan teori Abdul Raof (2006), Saghir (1992) dan Delisle (2013). Kerangka teori kajian ini melibatkan tiga peringkat analisis iaitu analisis linguistik, analisis sastera dan analisis penterjemahan. Walaupun korpus kajian terdiri daripada 52 peribahasa Al-Quran, didapati bahawa jumlah terjemahan peribahasa tersebut adalah 208 item yang dilakukan oleh empat penterjemah: *Sahih International* (SI), Pickthall (P), Yusuf Ali (YA) dan Shakir (SH). Penyelidik telah menyesuaikan aspek baru

peribahasa tersebut dengan menggabungkan analisis linguistik dan retorik dengan analisis terjemahan. Pendekatan ini disyorkan dalam kajian penterjemahan sebagai satu kaedah yang berpotensi untuk mengenal pasti perbezaan antara makna literal dan makna kiasan sesuatu peribahasa dalam Al-Quran. Hasil kajian menunjukkan bahawa penterjemahan peribahasa Al-Quran perlu berasaskan kepada empat komponen yang telah dinyatakan tadi. Kajian ini juga merumuskan bahawa terjemahan kitab agama yang memiliki ciri-ciri retorik tidak hanya memerlukan pengetahuan yang mendalam tentang agama yang berkenaan tetapi juga pengetahuan budaya dan bahasa supaya komunikasi yang tepat dapat berlaku di antara penutur pelbagai budaya. Kesemua teks terjemahan yang dipilih memiliki kekuatan dan ciri khas masing-masing dan keempat-empat penterjemah telah melakukan satu tugas yang boleh diterima dalam menterjemahkan Al-Quran, termasuklah komponen peribahasa dalam Al-Quran. Walaubagaimanapun terjemahan *Sahih International* (SI) didapati lebih jelas dan mencukupi kerana ia lebih ke arah budaya bahasa sasaran. Secara konvensional, keempat-empat penterjemah telah menyediakan perkhidmatan yang baik untuk penutur bukan-Arab dalam memahami al-Quran menerusi terjemahan bahasa Inggeris.

TRANSLATION OF EXPLICIT QURANIC PROVERBS AND THEIR RHETORICS INTO ENGLISH

ABSTRACT

Translating Quranic proverbs, on the one hand, and their rhetorical expressions, on the other is one of the most challenging tasks for translators and linguistic scholars because further effort is needed to reproduce the words of Allah as accurately and as faithfully as possible. In this research, a comparative study of four translated versions of the Quran involving linguistic, literary and translational perspectives to show the creativity and rhetoric of the Quranic proverbs is carried out to provide the translation field with a new type of academic research. The research methodology indicates that the Quranic proverbs consist of four components: (1) The proverbs, (2) The proverbs, (3) The Quranic proverbs feature and (4) The Quranic proverbs element. These components of Quranic proverbs constitute the main source and achievement in providing a valid description of the Quranic proverbs under scrutiny. These components have been identified and analysed linguistically and rhetorically based on the types of QP-mathal, which are the proverbial simile, proverbial metaphor, proverbial allegory and proverbial brachylogy. The data are then examined and analysed based on the theories of Abdul-Raof (2006), Saghir (1992) and Delisle (2013). The theoretical framework of this study consists of three stages of analysis; the Linguistic, Literary and Translation Analysis. While the corpus of the present study consists of 52 Quranic proverbs, it was discovered that the total number of their translations is 208 items done by four translators: Sahih International (SI), Pickthall (P), Yusuf Ali (YA), and Shakir (SH). The researcher adapts a new source of the Quranic proverbs by combining the linguistic and rhetorical analysis with the translation analysis. This approach is

recommended in translation studies as a potentially useful tool to identify the difference between literal and figurative meanings of the proverbial verses. The findings reveal that translating the Quranic proverbs should be based on the four components. The study also concludes that the translation of religious texts of rhetorical features needs not only deep truthful knowledge of the respective religion but also cultural and linguistic knowledge in order to provide accurate communication between peoples of different cultures. All four translations possess their own strengths and special characteristics and all four translators have achieved an agreeable task in translating Quran including the Quranic proverb components. But the translation done by Sahih International (SI) is found to be more acceptable and adequate as the translator pays more attention to the TL culture. Conventionally, all four translators have provided a wonderful service to non-Arabic speakers who understand the Quran via its English translations.

CHAPTER 1

INTRODUCTION

1.1 Research Aspects

This chapter comprises two parts: the first relates to all aspects of the research and the second provides some background of the language relevant to the understanding of the research.

1.1.1 Background

The translation of the Quran is considered a complicated task for translators because they need to reproduce the words of Allah as accurately as possible. This is mainly due to the fact that Quran contains special and unique expressions that, at times, are hard to be achieved in other languages. Abdul-Raof (2001) affirms this by stressing that Quranic language is affected largely by the product of any Quran translation.

Non-Arabic speakers understand the Quran via its translations. In view of that, the task of translating the Quran has remained a significant challenge. Khalaf, Tengku & Moindjie (2015) confirm that obstacles of translating may multiply when translating the Quran because the translator has to deal with ambiguity in various linguistic and stylistic forms, for example, its rhetorical style, including proverbs. As a result of this, various versions of the translations of Quran ended up as not identical. The most fundamental issue is the translatability of the Quran, on one hand, and translating rhetorical expressions including proverbs, on the other. This raises many controversial questions in terms of linguistic and intellectual legitimacy. As is the case with translating holy rhetorical texts that comprise English translations

of the proverbs in Quran has remained a controversial issue today. It also represents one of the most challenging tasks that translators face. Abdul-Raof (2005) points this out in his argument:

The Quran translator does not only need a sound linguistic competence in both Arabic and English but also an advanced knowledge in Arabic syntax and rhetoric in order to appreciate the complex linguistic and rhetorical patterns of Quranic structures. (p. 2)

Further efforts are needed to translate the Quran accurately and sensitively, taking into consideration various aspects of the translation process. And this, in turn, requires in-depth study and careful analysis in the light of Quranic sciences, as well as translation theories and approaches.

Therefore, the present study concerns the translation of proverbial elements in the Quran, and is an attempt to meet the serious need mentioned above for practical and theoretical study that specialized translators, interpreters, translation students, and language novices demand to systematize their efforts accordingly. For ease of discussion, this Quranic proverb translation will be referred to as QPT, and Quranic proverb will be as QP. In fact, the miracle of Quran lies in its language, which has special figurative meanings. Besides, QP represents the wisdom and style of the Quran, that everyone should be aware (Ahmed, 2004). Likewise, QPs illustrate in various creative ways, what occur at every period and what is related to everyday situations. In other words, QPs show the role of religion in daily life. It reflects the richness of inspiration that is elemental in the scripture, and illustrates the true wisdom that forms religious faith. Apart from that, QP gives readers a Quranic picture containing the philological tool of legalization that supports human life.

Muslim theologians have proven that Quranic rhetorical expressions were revealed from Allah to Prophet Muhammad, peace be upon him (PBUH) (Saeed, 2006).

In view of the importance of the QPs, the researcher focuses on discovering the essence of these proverbs. It also follows the uses of several theories that can be utilised as platforms to describe components of Quranic proverbs and to conduct the procedures necessary for fruitful QPT. Then the QPT approaches and their efficiency are explored on the basis of literature drawn from other translation studies. Finally, several methods and approaches to measure various facets will also be presented for accomplishing a valid description of QPs. It is important to mention that the present study deals with proverbs derived from the Quran as source text (ST) and how they are translated into English versions as target text (TT).

1.1.2 Statement of Research Problem

The present study is a semantic pragmatic study on problems of the translatability of QPs and their rhetorics. Toury (2012) describes translatability as “the initial potential of establishing optimal correspondence between a TL text (or textual-language phenomenon) and a corresponding SL text (or phenomenon)” (p. 38). Moreover, Nelson and Maher (2013) assert that “world literature is defined by the translatability inscribed into the act of translation.”(p. 6). On the other hand, the efforts of translating Quran and translation studies on Quran as a broadly translated book in various languages are continuously to benefit from its various sciences. A comparative study in translated versions of Quran involving semantic and pragmatic perspectives as well as reflecting creativity and rhetoric of the QPs is necessary to provide the library with new academic research. Toury (2012) points this out:

Most descriptive studies have been performed within disciplines other than Translation Studies, such as Contrastive Linguistics, Contrastive Textology, Comparative Literature, stylistique comparee, or- in more recent times – Textlinguistics, Pragmatics, or Psycholinguistics. (p. xiii)

The QP-*mathal* usually represents a habitual reality and often repeated by the public. The rhetorical effectiveness of the QP embodies the conceptual basis, idea or image that systematise the components of the QP. The semantic features of QPs might cause problem in translation. For instance, Saeed (2006) clarifies:

The Quran uses *mathal* in a number of ways. One is to use an image with which the first generation of Muslims would have been familiar. Like a living image, a *mathal* can express and explain things concretely that are otherwise not easily explained or described. (p. 97)

Likewise, QPT is an achievement of certain processes involving Quranic transference of the rhetorical features of QP and the Quranic message. Al Saghir (1992) illustrates that the meaning of the QP should be understood according to its artistic image based on the comprehension of its rhetorical features. He adds that the QP reflects the spirit of Islam and exemplifies the ancient stories and situations together with their histories to clarify truthfully life without ornamentation through an artistic style. This indicates the necessity of an academic research that investigates the linguistic phenomena that occur in QPT based on a pragmatic comparative study of the ST and their translations in the TT. Wansbrough (1977) confirms that such texts contain an invitation to Quranic scholars not only to locate figurative expressions in the holy texts but also to clarify Quran translation problems. Tengku (2016), in this regard, mentions, “moving the meaning of the word of God into another language would not be achievable. Logically, the exact meaning intended by God being our Creator, could never be attainable by we mere humans” (p. 18).

This being the case, the Quran translation problems, of course, can be critical to translators as well as translation researchers because there is no specific study that has been conducted on QPs to identify the factors that affect QPT. Therefore, the problems of QPT may stand in the way of the translatability of the Quran, and demonstrate several challenges facing translators as follows.

First, the difference between literal and figurative meanings of the proverbial verses could make the meaning of target language (TL) equivalents imprecise or literal. For example, Saeed (2006) mentions “Mathal is an excellent example of a text type where a literal reading is not intended at all. In fact, a metaphorical reading is crucial for an appropriate understanding of this type of text” (p. 100). This is one of the factors that can cause a problem in translating the QP properly if the figurative meaning in the original Arabic language is not well understood.

Second, the awareness of the cultural differences between Arabic and English need to be analysed in the context of religious texts. Abdul-Raof (2001) points out that “There are cultural-bound Quranic lexical items which are semantic voids and whose meaning needs to be further explicated in commentaries or footnotes” (p. 150). Therefore, the cultural features are essential for the religious scholars and translators who render religious texts.

Third, different rhetorical styles may cause difficulty in translating, or understanding some verses of Quran, which embody rhetorical styles in the original Arabic language. A translator may not fully capture the QPs and their rhetorical components and this could cause confusion in the translation (Khalaf et al. 2015). It

is also possible that s/he may acknowledge the rhetorical styles in the STs but fail to apply them when translating of Quranic rhetorical language in the TL.

Last but not least, many modern linguistic research on rhetorical aspects and systematic comparative studies of the Quran with the background of translation theories, in relation to discourse analysis of this field, have been attempted on various Quranic aspects by, for example, those of Droge (2013), Saeed (2006), Karimi-Nia (2012) et al. Yet there is seldom research available on QPs. The lack of a descriptive comparative research as far as QPs are concerned justifies and necessitates this research. For a better understanding of the QPT, there is a need to draw new insights that would enable translators to reconstruct the interplay of acceptability and adequacy. If there is no systematic model incorporating the behavior of the translation process, it will be difficult to trace meaning gain or meaning loss, and many QPs may be susceptible to misunderstanding and ambiguity. Boase-Beier (2006) states that “Pragmatics, with its emphasis on context, also touches on one of the central problems of translation: to what extent is the understanding of texts, especially literary texts, dependent upon a particular cultural background?” (p. 20).

Thus, the proverbs should be analysed in terms of its ideological, semantic, rhetorical and cultural components, which are problematic in translation. There is, therefore, a necessity to describe the occurrence of QP in translation and how QPs function in Quranic contexts. This description can identify linguistic norms and literary conventions in the translation activity. This study is especially designed to contribute to the understanding of better methods for translating the QPs and their rhetoric. In addition, this can serve as a model for translation in general and for QPTs

in particular for the benefit of people. It is therefore expected that this research will lead to a translation model of QPs for better functionality, faithfulness, and accuracy in translation.

1.1.3 Research Objectives

The objectives of this study are:

1. To determine linguistic phenomena that may occur in Quranic proverb translation (QPT) based on a pragmatic comparative study of the ST and TT.
2. To determine how the rhetorical and the connotative meaning of the Quranic proverbs (QPs) have changed in translation.
3. To identify and classify the Quranic proverb translation (QPT) phenomena based on the texts under study.
4. To determine the factors that might constrain QPT.

1.1.4 Research Questions

1. What kind of linguistic phenomena may occur in QPT?
2. How have the rhetorical and connotative meanings changed in translation?
3. How can QPs be translated into English?
4. What are the factors which may constrain QPs and their rhetorics in translation?

1.1.5 The Aims

The study aims to construct a study of QPT. The present study will, undoubtedly, be of value to specialists in translation, applied linguists, textbook producers and teachers. The concept of QPT is intended not only to give insight for

prospective researchers with a new type of academic research, but also to provide researchers and translators by and large with an appropriate interpretative tool for the assessment of the suitability of transferring rhetorical features in translation. The proverb is a vital element in understanding Quran because of its effective function in the evolution of philosophy in areas such as religion where manipulating wisdoms are the central discourse. Furthermore, the proverb is essential in providing clear meanings to fill semantic gaps and signifying the linguistic adoption that realizes actual stylistic purposes within a specific context. This is a semantic pragmatic study aimed to describe both structural and linguistic aspects relative to source language (SL) and target language (TL).

1.1.6 Theoretical Framework

This research represents a qualitative analysis to answer the above questions. It employs a framework that puts together theories or guidelines proposed by three stages of analyses, each building on the preceding ones that will be employed. The first stage rests on two studies conducted by Sobhani (2000) and Saghir (1992) that involved collecting proverbs in Quran and classifying them according to the adapted components of QP. The second stage uses the work of Abdul-Raof (2006) in addition to Saghir's (1992) about the classification of rhetorical types of the QP. In the final stage the versions of QPT according to the proposed theoretical framework of translation based on the works of Saghir (1992), Abdul-Raof (2006) and Delisle (2013)) will be compared and assessed to establish how the translations are mapped appropriately from Arabic language as a SL into English language as a TL.

In this way, the framework of the current study presents a picture of QPT as a combined process based on linguistic analysis and translation analysis. The former identifies the components and the rhetorical types of the QP. Such analysis is a comparative one used to increase understanding of the QP preliminarily in SL and TL. The latter applies the proposed theoretical framework of translation to conclude whether there is a specific level suitable for the QPT from the theory put forth by Delisle (2013) who identifies four levels of language manipulation. These two in-depth analyses are equally crucial and important functions in determining the accurate QPT. This framework is elucidated and elaborated in section 3.7.

1.1.7 Limitation of the Study

QP identification has two stages: the first involves Arabic QPs as SL depending on Quranic studies that have classified them according to the Quranic classification that contains Quran's 114 chapters (Surahs) and 6236 verses (Ayahs). For the purpose of the present work two studies conducted by Sobhani (2000, p. 73-277) and Saghir (1992, p. 131-143), both of whom cited 52 QPs (attached in Appendix) will form the corpus to be analysed. They arrive at this number on the premise that QP is explicitly marked by the word 'mathal'. In addition, the present study considers example, similitude, likeness, parable and QP-mathal as interchangeable (elaborated in chapter 2.4.3). In the second stage these QPs are categorized according to the main figures of speech that have featured the QP-mathal in Arabic rhetorical studies as proverbial metaphor, proverbial simile, proverbial allegory and proverbial brachylogy (elaborated in section 2.4.6). These two stages stand primarily for the linguistic analysis and rhetorical analysis of QPs and how they can be rendered in translation. Accordingly, the classification of rhetorical QP is

an essential part of my proposed translation model to achieve the objectives of the study.

The researcher implies interactive procedures of assessing QPs and their English translations by using linguistic, rhetorical and translational methods of analysis. They are essential for highlighting and categorizing the verses that contain QPs identified and studied in light of the original text and the accurate exegeses of the Quran. The present work mainly depends on two exegeses -Tafsīr al-Jalālayn (2007) and Tafsīr Ibn-'Abbas (2007) as a consulting reference in understanding and analysing the meanings and the occasions for the revelation (Asbab al-Nuzul) of the QPs. The present study limits itself in 52 QPs.

1.1.8 Significance of the Study

This study is important because it is intended to increase knowledge in QPT, and to provide practical solutions to problems that translators, interpreters, translation students, and language novices may face. Furthermore, the present study to be constructed can be useful to specialists in translation, applied linguists and teachers. It will also serve as a basis to study several translated versions of the Quran, and enhance quality of translation in QPT in particular and the rhetorical texts in general. The findings of the study can provide a better understanding of QP, and the Quranic message from SL to TL.

1.1.9 Organization of the Study

The present analysis of 52 QPs is detailed in five chapters as follows:

Chapter 1 focuses on the details of the research including the introduction, statement of research problem, objectives, research questions, theoretical framework,

limitation of the study, significance and organization of the study. It includes also a section which provides some background information on Alphabet and gloss: transliteration and explanation of Arabic language, and definitions of the key terms that may be necessary and relevant for the understanding of this study.

Chapter 2 reviews, discusses and argues the theories and studies that have been done on the subject in order to set a direction for the present study. That is, it is a review of literature. This chapter takes the form of a critical discussion, showing insight and an awareness of differing arguments, theories and approaches concerned with proverbs and their translation, such as equivalence and culture that comprise forming a connection between proverbs and the cognitive pragmatic elements that employ them. In addition, it studies a major area of the figures of speech that have featured the Quranic proverb- mathal in Arabic rhetorical academic studies.

Chapter 3 establishes the theoretical framework and the methodology of translating Quranic proverbs- mathal and their rhetorical elements in the translation process that should be combined into a model of translation. The focus of this chapter is on forming the theoretical framework, corpus, justification of the choice of the corpus, and stages of the systematic approach of an eclectic model.

Chapter 4 is devoted to the linguistic, literary and translation analyses based on the rhetorical components of QPs that are the corpus of the present study. The translation analysis is analysed according to four levels of language manipulation as proposed by Delisle (2013) in addition to another level that is adapted to provide components that have not been rendered. This chapter is dedicated to analysing how QPs are constituted in both Arabic as a SL and their translations in English as a TL.

The data analysis and findings of the study with the aid of tables and percentages will be examined and analysed.

Chapter 5 will embody conclusions based on the findings, and recommendations for further research. Furthermore, the conclusion is associated directly to the research questions and objectives of the study in order to make a contribution in the field of translation will be also described in this chapter.

1.2 Historical Background of Languages Under Study

This section discusses the historical background of the languages under study, Arabic and English to help reader understand their developments.

1.2.1 Arabic Language

Arabic language is one of the most Semitic widespread languages in the world, distributed in the region of the Arab world. It is the language of Quran, science, literary, media and the official language in the Arab world (Aoun, Benmamoun & Choueiri 2010). As Ryding (2005:7) confirms, “It serves not only as the vehicle for current forms of literature, but also as a resource language for communication between literate Arabs from geographically distant parts of the Arab world.” Moreover, Quran is one of the more significant aspects of the spread of Arabic around the world.

Language usually expresses various phenomena of life especially regarding customs, religions, laws, science, literature, and so on. It is subjected to urbanization, communication and history of nations. Arabic is as other living languages shared semantically and syntactically with various periods of developing languages. In

short, a history of Arabic language can be summarized chronologically into the following stages according to Zaidan (2012) and Ryding (2005):

1.2.1(a) Pre-Islamic Era (seventh century BC until approximately the third century AD)

Arabic is also known as Early Arabic. It shared many norms with most common languages of those times via widespread commercial and cultural interaction with ancient Egyptians, Ethiopians, Phoenicians, Chaldeans, Indians, Persians, and an era of both Roman and Byzantine. The following Table 1.1 shows some examples of words interred to Arabic during that era.

Table 1.1: Examples of words interred to Arabic during pre-Islamic era (Zaidan, 2012, p. 24).

Word or expression in Arabic	Meaning in English	Origin
الحواري alhawari	The Apostle	Ethiopians
سفينة safena	Ship	Sanskrit
الحج Hajj	pilgrimage	Hebrews
اللفل alfulful	Pepper	Indians
الجبة aljupa	Robe	Persian
قبس Qabas	Glimpse	ancient Egyptians
نبي nabe	Prophet	Phoenicians

1.2.1(b) Islamic Era Known as Classical Arabic (CA) (622–632 AD)

Since that time, the influence of Quran in the customs and morals and beliefs has played an important role in flourishing Arabic. Many Islamic norms like Allah, Jihad, Caliph, Shahid (witness) have been used since that period. Ryding (2005) points out:

Arabic was not only a language of great poetic power and sophistication, but also permanently sacralized; as the chosen language for the Quran, it became the object of centuries of religious study and exegesis, theological analysis, grammatical analysis and speculation. (p. 3)

1.2.1(c) Middle Arabic (thirteenth century to the eighteenth)

After expanding and flourishing Islamic rule, Arabic remained the literary language and the official language in the region of the Arab world. Many expressions in administration, diplomacy and legitimacy like emirate, police, judiciary, and arithmetic and Caliph have been used since that era.

1.2.1(d) The Modern Period Known as Modern Standard Arabic (MSA) (since eighteenth century)

Modern Standard Arabic (MSA) is known as *al-lugha al-fusha* (the most eloquent language) and the official language of all Arab speakers today (Ryding 2005). Although the impact of recent scientific and literary renaissance in languages, Arabic linguists have managed to control the spread of new norms in various aspects of life by means of translations. New words, for example, telephone, secretary and parliament have been used since that period.

1.2.2 English Language

English is also one of the widespread languages in the world today. English originated from several dialects, which was brought to Great Britain by the Anglo-Saxon. Gelderen (2014) affirms “English officially starts when the Germanic tribes and their languages reach the British Isles, in 449” (p. 2). It's dated back 3,000 years ago, expanded in many geographic areas, and spoken by over a billion people. In short, the ancestors of English language can be summarized chronologically into the following stages according to Gelderen (2014), Fitzmaurice (2008) and Hogg (2008).

1.2.2 (a) Old English (450–1150)

During this period, Old English emerged and adopted some customs and some linguistic features when Germanic tribes began to settle in England. Integration of cultural components of the ancient tribes, Rome and French played an influential role in English. For example, Old English expresses various phenomena of life especially regarding customs, religion, laws, medicine or literature. Many characteristics of Old English can be categorized in terms of spelling, phonetics, morphology, and syntax.

1.2.2 (b) Middle English (1150–1500)

English witnessed important changes in various parts of Britain because of Scandinavian influence. English gained many elements of Latin languages by Norman and French, and became much farther from the Germanic origins. Gelderen (2014) acknowledges that “French and Latin words come into the language and cause changes in the sound system (expanded use of [v] and [dʒ]) and the morphology (many derivational affixes are introduced)” (p. 280). Several different aspects can be considered during that era such as:

- The Great Vowel Shift starts;
- Printing is introduced;
- The most radical morphological and syntactic changes are complete;

1.2.2 (c) Early Modern English (1500–1700)

The influence of the Renaissance at that period as well as the broad commercial and cultural interaction especially words for technology in different parts of Europe played a vital role in consequences for English. English continued to acquire many creating and borrowing words from different languages on the basis of

the roots of Latin and ancient Greek and the influence of major migrations occurred towards the West and the South America. Gelderen (2014) clarifies:

The major change is perhaps the adoption of tens of thousands of Latin, Greek, and newly invented words. This leads to the appearance of dictionaries of hard words and gives rise to concerns about the purity of the language. The result is a set of prescriptive rules for spelling, pronunciation, and grammar that are still adhered to today. (p. 281)

1.2.2 (d) Modern English (1700–the present)

The impact of industrial revolution, scientific and literary renaissance such as, the enlightenment and romanticism have influenced the language and the types of texts produced since that period. Modern English has become international language spoken in several geographical areas. Gelderen (2014) asserts that “English speakers started to spread around the world for a variety of reasons: exploration, trade, forced and voluntary migrations, and wars” (p. 249).

1.2.3 The Language Under Study and Translation Problems

The following sections elaborate in general the Arabic alphabet: Transliteration and Pronunciation as well as the parts of speech of Arabic. The sentence structure is also discussed in this background so that readers who do not have knowledge of sentence structure of the QP may help to understand its components.

1.2.3 (a) Nouns

In traditional Arabic grammar, noun indicates a meaning without referring to the time. Ryding (2005) points out that most nouns are systematically derived from the root of a verb as in English , for example, *wuSuul* وصول ‘arrival’ derived from the verb *waSal* وصل ‘to arrive,’ or *idaara* ادارة ‘administration; management’ derived

from the verb *yu-diir-u* يدار 'to manage, direct. Certain Arabic nouns are primitive whose origins cannot be traced to any other words such as *rajul* رجل 'man' and *yawm* يوم 'day'.

Another aspect of the Arabic nouns is the defined and undefined nouns. The defined article *al* ال 'the' is added before the noun to indicate to the defined noun that corresponds to English 'the' but the undefined nouns do not have the article in front of it. In this case, English uses the undefined article 'a or an' in order to achieve an accurate translation of the undefined nouns, for example, *shaHna* شحنة 'a shipment' or *al shahna* الشحنة 'the shipment' and *binaa* بناية 'a building' or *al binaa* البناية 'the building'.

In addition, there are three forms of noun in Arabic: singular, dual and plural, the plural noun is divided into three forms namely masculine plural, feminine plural and broken plural. Ryding (2005) elucidates, "Arabic has a special morphological category for the dual, plural in Arabic refers to three or more"(p. 119). In English, most nouns form their plurals by adding suffixes *s* or *es*, the plural starts from two and few nouns have irregular plural form as in "man/men," or "foot/feet". The following Table 1. 2 shows examples of the plural forms in Arabic.

Table 1.2: Examples of the plural forms in Arabic.

Noun	Plural	Forms of plural	Note
Muharrib 'smuggler'	مهرب muharrib-aani 'two smugglers'	مهربان Dual	Adding a suffix -aani (nominative) or -ayni (genitive/accusative) attached to the singular noun
Muraaqib 'observer'	مراقب muraaqib-uuna 'observers'	مراقبون masculine plural	Adding a suffix -uuna(nominative) or -iina (genitive/accusative) attached to the singular noun
Sharika 'company'	شركة sharik-aat-un 'companies'	شركات feminine plural	Adding a suffix -aat-un attached to the singular noun
Raakib 'rider'	راكب Rukkaab 'riders'	راكبات broken plural	The broken plural patterns are irregular as in irregular English plurals

1.2.3 (b) Verbs

Arabic verbs are derivable from two major groups, those with three-consonant roots (trilateral) such as k-t-b 'write' and those with four-consonant roots (quadrilateral) such as s-y-T-r 'dominate'(Holes 2000). Under those assumptions, different patterns can theoretically be derived to produce lexical variants on the same root. In English, the verbs and other parts of speech, such as adjectives, prepositions, adverbs, and nouns can be derived through several morphological procedures, for example, adding the suffixes /-ize/ , /-en/ or /-tion/, or prefixes /un-/ , /de-/ or / non- /.

Ryding (2005) clarifies:

Arabic verb derivation is much more restricted; Arabic verbs fall into a limited number of stem classes. It is much rarer for new verbs to be created in Modern Standard Arabic than in English because each Arabic verb belongs to a particular derivational and inflectional class. That is, it has a particular internal shape, or pattern. (p. 433)

Lastly, Arabic verbs consist of two tenses, one used for the perfect/past tense by adding suffixes as in katab- كتب ‘wrote’, and one for the imperfect/present or future taken both prefixes and suffixes as in -ktub- يكتب ‘write’.

1.2.3 (c) Adjective

Adjectives in Arabic follow and agree with the morphological categories of the nouns. Ryding (2005) clarifies:

Much like nouns, Arabic adjectives have a base form, which is the singular masculine, and an inflected (marked) form for the feminine, usually marked by taa marbuuTa. They also inflect for dual, and for plural. In the plural, they take broken or sound plural forms, or both. (p. 241)

The following examples show the adjectives in Arabic follow and modify the nouns in gender, number, case, and definiteness.

1. fii mujallad-ayni kabiir-ayni في مجلدين كبيرين ‘in two large volumes’
2. zuwwaar-un rasmiyy-uuna زوار رسميون ‘official visitors’
3. al-marrat-a l-qaadimat-a المرة القادمة ‘the next time’
4. Taqs-un ghaa'im-un طقس غائم ‘cloudy weather’

1.2.3 (d) Adverb

In general, adverb describes or adds particular information to the meanings of verbs, adjectives or other adverbs. Most English and Arabic adverbials can be shared into four groups: degree, manner, place, and time as in Table 1.3.

Table 1.3: Examples on the types of adverbs in English and Arabic.

Adverb in Arabic	Meaning in English	Type
faqat فقط	only, solely	Adverb of degree
haakadhaa هكذا	thus; and so; in such a way	Adverb of manner
hunaa هنا and hunaaka هناك	here and there	Adverb of place
ams-i امس	Yesterday	Adverb of time

1.2.3 (e) Sentence Structure

In Arabic, there are two types of sentences : jumal ismiyya **جمل اسمية** ‘nominal sentences’ that start with a noun or noun phrase, and jumal fiiliyya **جمل فعلية** ‘verbal sentences’ whose initial word is a verb as in Figure1.1. According to this division, Mohammad (2000) simplifies that the word order of a nominal sentence is one with the subject preceding the predicate. Consider the following examples illustrating the word order of the nominal sentences:

1. subject+verb+object
al-tulabu(1) kataboo(2) makaateeb(3) ‘The students(1) wrote(2) letters(3).’
2. subject+ object +verb
ataiwilatu(1) al-kitaib-u(2) aly-ha (3) ‘The book(2) is on(3) the Table(1).’
3. object+verb+ subject
al-walad-u(1) dgai(2) abuu(3) ‘The father’s(3) boy(1) came(2).’

Furthermore, the following examples illustrate the word orders of the verbal sentences:

- a) verb+subject+predicate
Kataba(1) al-tulabu(2) makaateeb(3) ‘The students(2) wrote(1) letters(3)’
- b) Verb+ predicate
Dga(1) alwlad-u(2) ‘The boy(2) came(1)’

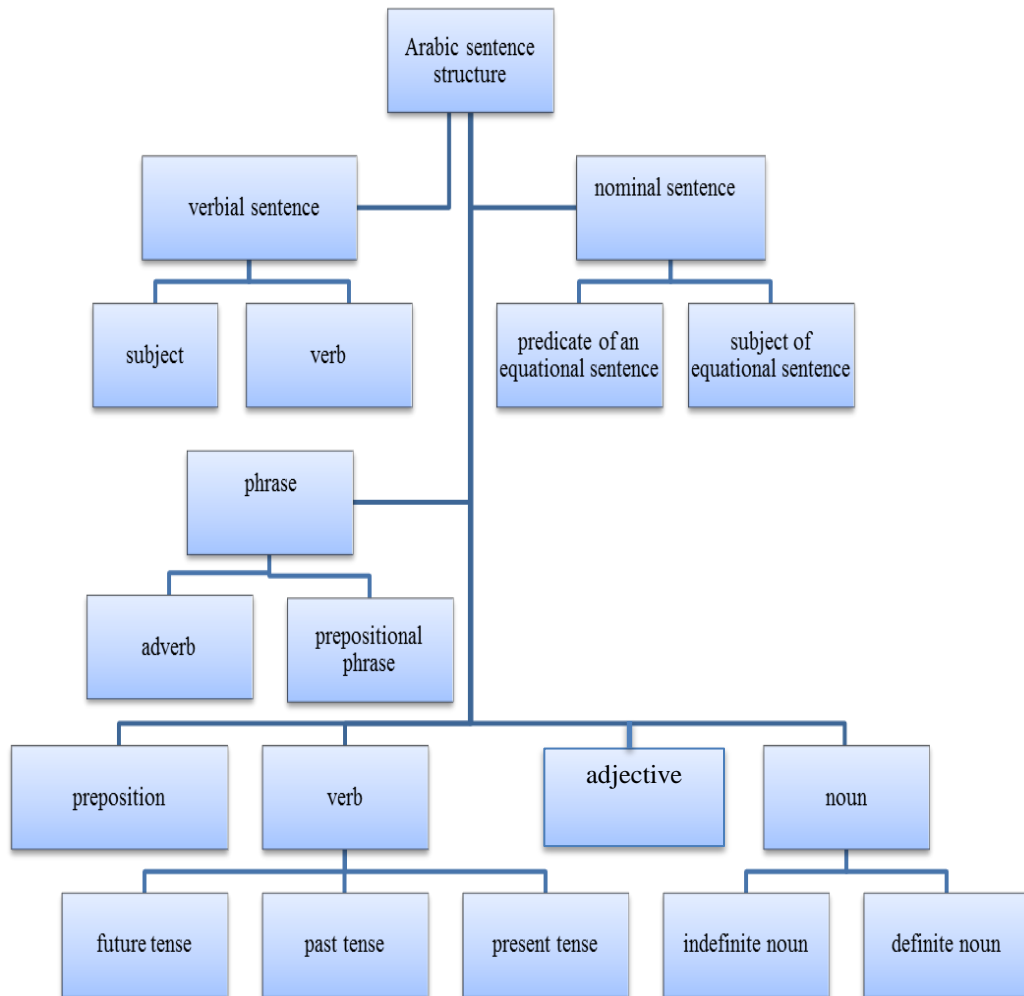


Figure 1.1: Arabic sentence structure based on Mohammad (2000).

1.2.3 (f) Arabic Alphabet and Gloss: Transliteration and Explanation

The Arabic alphabet according to Sahih International (2004) is, “the script used for writing the Arabic language that is written from right to left, and in a cursive style of script” (p. 10). Arabic consists of 28 basic letters and has six vowels: three long ones and three short: / ii/ and /i/, /uu/ and /u/, /aa/ and /a/ as shown in Table 1.4. The present study provides transliteration for all examples so that readers who do not have knowledge of Arabic script may have access to its phonological structure.

Furthermore, the glosses provided in the present study should also be considered as mere indications of the technical meanings of the Arabic key words of the QPs. This means that the glosses will help as useful reference tool for the specialist and beginning readers to understand the text of the QP.

Table 1.4: The Arabic Alphabet translation and pronunciation (adopted from Sahih International, 2004, p.10).

Arabic Letter or Mark	Pronunciation	Symbol Used in English Text
ا (vowel)	alif	aa or A
ب	baa	B
ت	taa	T
ث	thaa	Th
ج	jeem	J
ح	haa	h
خ	khaa	Kh
د	daal	D
ذ	dhaal	Dh
ر	raa	R
ز	zaay	Z
س	Seen	S
ش	sheen	Sh
ص	ṣaad	ṣ
ض	<u>dhaad</u>	<u>dh</u>
ط	ṭaa	ṭ
ظ	<u>thaa</u>	<u>th</u>
ع	‘ayn	‘
غ	ghayn	gh
ف	faa	f
ق	qaaf	q
ك	kaaf	K
ل	laam	l
م	meem	m
ن	noon	n
ه	haa	h
و	waaw	w
و (as vowel)	waaw	o
ي	yaa	y
ي (as vowel)	yaa	ee or I
ء	hamzah	‘
َ	fathah	a
ِ	kasrah	i
ُ	<u>dhammah</u>	u
	shaddah	double letter
◌◌	sukon	absence of vowel

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The literature review is comprised of studies related to the proverbs and their figurative senses as parts of language. It also aims to review different points of views on the translation of proverbs and their rhetorics. The discussions of the aspects and the characteristics of the QP are divided into several sections. The present study surveys the progresses in linguistics, philosophy and cognitive psychology, and focuses on a critical analysis, synthesis and evaluation the studies that pertain directly to the area of research. This chapter will also deal with the linguistic, rhetorical, discourse and pragmatic analysis of QP-mathal in Arabic. Scholarly works on the deferent constituents, types, categories and factors are also discussed in this chapter.

2.2 Proverb

The concept of the proverb cannot be described by a single definition that applies to all environments. It might be helpful to look at linguistic, pragmatic and cognitive criteria through a range of definitions that have been presented by a number of different scholars. For instance, Manser (2007) defines “A proverb is a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way” (p. ix).

While Ridout & Witting (1983) describe the spread of proverbs as:

In any case, the two sources, the obviously popular and the apparently literary, increasingly mingled. With the spread of the printed word, saying of wise men percolated down all the faster to the common people, who, if they found them to their liking, turned them into proverbs. Contrariwise,

snatches of popular common sense readily found their way, often under disguise, into the writings of wise men. (p. 10)

In addition, Mieder (2004) offers a general definition about the features of proverbs as systematic and metaphorical texts. He notes “Proverbs contain everyday experiences and common observations in succinct and formulaic language, making them easy to remember and ready to be used instantly as effective rhetoric in oral or written communication” (p. xi). Similarly, Stone (2006) describes that “world proverbs seek to provide its readers with a collection of wise sayings drawn from humanity’s shared experiences in the world as well as miniature portraits of humankind’s likewise distinct cultural characteristics” (p. xiii).

One characteristic of a proverb seems to be that it must be short, popular, wise, practical and a rhetorical saying that is straight to the point. In other words, the proverb expresses the idea that one is supposed to relate to that work or field in which one has expertise or is gifted in. It is used as part of popular wisdom and based on common sense or practical experience of humanity (elaborated in details in chapter 2.8). Mieder (2004) a researcher in this domain of study, for instance, points out:

There are literally thousands of proverbs in the multitude of cultures and languages of the world. They have been collected and studied for centuries as informative and useful linguistic signs of cultural values and thoughts. The earliest proverb collections stem from the third millennium B.C. and were inscribed on Sumerian cuneiform tablets as common sensual codes of conduct and everyday observations of human nature. (p. xii)

In other words, proverbs exist in most cultures and languages of the world. They are often derived and borrowed from similar languages and cultures, and sometimes spread from previous generation to the present through more than one language. Overtime, proverbs continue to evolve and continue to play an important