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The workings and translatability of metaphors in eleven "Hadith"

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Abstract

A penetrative analysis of the workings and translatability of metaphors in prophet Mohamed's accounts (henceforth *al- Hadith*) may reveal important insights into the way metaphors are construed. For the employment of metaphor in *al- Hadith* is of a great merit and simply cannot be sidestepped. In this spirit, the present paper is steeped in three frames of reference, namely (1) Lakoff and Johnson's (1980), Fauconnier and Turner's (2002), Coulson and Oakley's (2005) and Sperber and Wilson's (1995); (2) Jones and Estes's (2006), and (3) Newmark's (1981) and Schaffner (2004). Relevant to this, among the strong aims of this paper is to outline the application of the patterns underlying metaphor production, comprehension and eventually translation to eleven Hadith. Thus, the forthcoming analysis bears a two-folded aim as it unfolds triggers that allow us to see how metaphor production and comprehension might be computed and, accordingly, offers insights into the practicalities of translating metaphor in *al- Hadith* when conceptual entrenchment becomes one significant trait of the processing of those metaphors. Within the confinement of this idea, we come to conclude that translatability is likely to obtain when these metaphorical expressions are underlain by similar conceptual or experiential domains or are bound up by a sort of correlation that renders relevance, and that the reasons behind metaphor use in *al- Hadith* transcend rhetorical considerations by constitutively (re)shaping and (re)defining many of the values and beliefs operating in the individual and social-making enterprise, allowing, thereby, for metaphor in *al- Hadith* to fall roughly under the banner of conceptual, even more, constructive metaphor.

Keywords: *al- Hadith*; conceptual metaphor; translation; English; Arabic; equivalence; reproduction.

1. Introduction

The impact of religion is of a far-reaching echo on every aspect of life so as morals, ethics, values and beliefs mostly emanate from such institution. Religious influence transcends the family into the fabric of the entire society and becomes, therefore, a foundational approach to life. This can be observed in cultures and societies where religion occupies a critical role in people's life. The fortification of this role is further intensified when religion is institutionalized as an official establishment in one country (e.g., Islam in Saudi Arabia, Algeria, Pakistan and Iran). Consistent with this, each culture is moulded in relation to its history. And Moslem culture is no different as it owes great merits to its founder Mohamed.

Prophet Mohamed's teachings, indeed, are conducted through a set of sayings, talks, or accounts referred to in Arabic as *al- Hadith*. These accounts are gathered by /?isnaad/ (auditory witness or listener), that must have transmitted them to another listener until they reach the patent collector or patentee /muḥaddiθ / that would have orderly composed them in a book (Chebbal, 1995). Importantly enough, being replete with metaphors is one peculiarity that may certainly be ascribed to *al- Hadith*. Three issues pose themselves at this juncture however, namely how are metaphors couched in *al- Hadith* computed? What are the underlying patterns that function at the heart of those metaphors? And finally, what relationship holding between metaphor and conceptual domains, on the one hand, and metaphor and relevance, on the other, does their translatability open up? An attentive consideration of the workings and translatability of metaphor in *al- Hadith* emanates from an inner and, most importantly, common conviction that religion is the praxis in which the values and beliefs that consciously or unconsciously cut across people's cultural make up partake. Pouring in this vessel, analysing the workings and translatability of metaphors in eleven Hadith may be of a considerable worth to the incoming investigation.

2. On the workings of metaphor

Metaphor is, simultaneously, perceived in terms of language cognition as well as language use. Indeed, metaphor works at the nexus of thought and action. And the twentieth century has boosted the study of metaphor by postulating various perspectives in an attempt to capture the most significant insights that get into the workings of it. A special focus is bestowed on cognitive perspectives which my query descends chiefly from nevertheless. In this respect, the work of Lakoff and Johnson (1980), in the field of cognitive linguistics, establishes itself as outstandingly the most prominent of all contemporary studies devoted to metaphor. Still more, it is with the contemporary theory (Lakoff, 1993 [1979]) that the first cognitive approaches to metaphor are postulated. The contemporary theory is, in fact, the forerunner of the breakthrough in metaphor research. Metaphor, in this spirit, occupies a pivotal role in wording many concepts, abstract ones in particular, whereby we live. These

include *time*, *life*, *love*, *anger*, etc. In this respect, Lakoff writes: "As soon as one gets away from concrete, physical experiences and starts talking about abstractions or emotions, metaphorical understanding is the norm" (ibid.: 213). Very many of our physical experiences of *space*, *height*, *weight*, etc., are recycled, as it were, to map other less tangible experiences such as *time*, *states of mind* and *feeling*, etc. Metaphor is, then, routinized in human interactions and is very latent in language.

People experience new things all the time and they constantly feel the urge to put into words what they experience. This opens an avenue to the multiple ways people use and reuse words as part of the larger conceptual level which these practices belong to. Interestingly, this is pretty reminiscent of Chomsky's *surface* and *deep structures* (Chomsky, 1965). *Deep structures* might be analogous to *conceptual metaphors* in so far as they can engender more than one *surface structure*, *image* or *expression*. Then, one can speak about two types of metaphor, namely *deep* and *surface*, referring, respectively, to *generative* and *subsidiary*. *Generative* underlies the very conception of the thing/matter, whereas *subsidiary* metaphors are basic substantiations of the underlying structures. Differently put, the difference between *deep/generative* metaphor and the *surface/subsidiary* one is that *deep/generative* metaphor refers to the general metaphorical schema out of which the *surface/subsidiary* one is engendered. Thus, more than being a particular linguistic device, metaphor engages in a more complex mental enterprise. It would be appealing, then, to see the manner conceptual and experiential considerations with the altogether underlying mental mappings and projections they communicate lay the foundations for linguistic categorizations, and to probe into the transference of the latter across languages.

Having said that conceptual mappings facilitate the comprehension of the ensuing metaphorical expressions, effort is always summoned whenever novel expressions are computed, even though, these expressions may have their seeds on the grounds of conceptual metaphors. No doubt, the cognitive labor behind metaphor production and comprehension is always readily on standby, yet, it is likely to frequently come into view with the basic metaphors we live by and that structures our thinking, commonly known under the label of conceptual metaphors. Thus, many metaphors appeal to the image-schema principle because *linguistic practices* are largely rooted in *bodily experiences*. Bodily orientation, e.g., *up/down*, *front/back*, etc., is the epitome of all bodily experiences getting into metaphorical conceptualizations, e.g., *His morals is up*, *She seems down today*, etc. Here, the orientation schema stretched out by the source domain input is projected into the target one.

Unsurprisingly, certain conceptual triggers set up certain avenues that would eventually lead up to certain organizing frames and less often to novel creative subsidiary frames (Fauconnier and Turner, 2002; Coulson and Oakley, 2005). Our cognitive system functions in such a way to steer and channel our information towards a relevant stimulus. In this vessel, Sperber and Wilson expound their cognitive principle of relevance (Sperber and

Wilson, 1995: 260) and their well-known pronouncement that "human cognition tends to be geared to the maximization of relevance" (ibid.). An utterance is meant to capture the interpreter's attention and to lead up towards an expected state of relevance, an idea which is referred to as *the communicative principle of relevance* (ibid.). The inquiry agenda of conceptual metaphor theorists bear fruitful contributions to the workings and processing of metaphors. Of course, metaphorical processing becomes faster, easier and, most importantly, highly translatable when metaphorical expressions are grounded in shared conceptual mappings as much as when relevance is maximized. Two key focal points to this study are mental entrenchments and relevance in metaphor processing and, eventually, transference across languages.

3. Translation and metaphor

Language is stuffed with metaphor, and the challenge for translation can by no means be sidestepped. Indeed, the literature on translation can be sketched in conjunction with two predominant axes, namely the translatability of metaphors and the workability of possible translation procedures. Traditionally, translating metaphors was amenable to the views that considered metaphors as reducible figures of speech whose purpose is the stylistic enhancement or embellishment of language. Nevertheless, metaphor approach in translation studies has taken another roundabout route with the emergence of the cognitive approaches to metaphor.

In view of that, the cognitive approaches to metaphor not only have metamorphosed people's views on metaphor by elevating it to a more abstract conceptual level, it has also brought about novel insights into translation (Schaffner, 2004). Metaphor, indeed, gets into the basis of thought processing. One such example is the conception of the *body* as a *vessel* containing *anger* (Lakoff and Johnson, 1980). *Anger*, here, is substantiated in terms of the *heat of a fluid*. Such cross-cultural conceptualization is, actually, worded in a myriad of expressions like *the way he treated his children makes my blood boil*. A similar metaphorical expression exists in Algerian Arabic /ɣalla fija ʔaddam/ as it renders best this idea of container by the use of the term /fija/ (inside me), resulting, thereby, in *He boiled blood inside me*, bearing in mind the grammatical and syntactic asymmetry between both languages. Then, when a *liquid* attains a certain extremely *high* amount of *heat*, this may cause an *explosive pressure*. Correspondingly, when *anger* goes beyond certain *limits*, it becomes *uncontrollable*. This model, in fact, lays the basis for a new perspective of metaphor translatability. Accordingly, metaphor ceases from being only a matter of individual expressions, identifiable in the source language, and becomes related to a large and finely abstract level. Admittedly, the metaphors that engage in both source language and target language may be the same at a conceptual level; nonetheless, the metaphorical verbalizations of these identical conceptualizations may sometimes differ.

In this vein, the analysis of metaphor across languages shows how controversial the debate over transferring metaphors from the source language to the target one may be. The present query, actually, is undertaken in Chomsky's fashion in the sense that the intriguing issues stirring my curiosity, in addition, of course, to the workings of metaphor, revolve around investigating metaphor universals which would render translation confluence possible rather than metaphor peculiarities which may probably amplify translation fissure.

4. The present research: metaphors at work in eleven Hadith

1. /ʔaljadu ʔalʕuljaa xajrun mina ljadi ʔassuflaa faljadu lʕulja hija lmunfiqa wa ssuflaa hija ssaʔila/ (Fouad Abd Al Baki, 2006: 143). By representing the same metaphor in English, we obtain: /the upper hand is better than the lower hand for the upper hand is the one which gives and the lower hand is the one which takes/. The processing of this image is twofold as it reveals about the intersection of a metonymic association along with a metaphorical one. The use of the word *hand* is a metonymy, a synecdoche more narrowly, governed by *the part for whole* pattern (i.e., the hand for the person). This, in its turn, is drawn upon by a correspondence between the *hand* and *money-making* or *taking*, alternatively.

Interestingly, such metonymic association leads up to the conceptual metaphor *Up Is Good / Down Is Bad*, so that the person who makes and gives money is positioned at a high rank in the social or tribal hierarchy compared to the person who asks for money who decidedly occupies a low rank. Indeed, this conceptual metaphor is subsumed under the heading of *experiential metaphors* which have a universal trait mostly. This explains the easiness whereby the translation activity is computed, evidenced in the reproduction of the same metaphorical statement in the target text. Notably, from among all the body parts, *the hand* is significantly symbolic in Moslem culture. The binary correlation between *the hand* and *the eye*, for example, is indissoluble as it conjures a host of correspondences. This is vividly present in the Koran. Consider the Koranic verse on Abou Lahab (the prophet's heretic uncle): "the hands of Abou Lahab are accursed! He is accursed" (Al-Mahalli and Al-Suyuti, 2010, Al Massad Surat, verse 1). The metonymic symbolism behind the term *hand* is many-sided, resulting in a myriad of associations, strongly *possession* as in /wa maa malakat ʔajmaanukum/ (those possessed by your right hands), meaning a man's wives and *harem*. *Acceptance*, *refusal*, *regret* and *greed*, all of them inextricably relate to the *hand*. This is clearly spelled out in the Koran loaded word /jaqbuḍuuna/ (they grip their hands) said of the disbelievers' remorseful gesture in the Day of Reckoning. Similarly, *hand* in English sends us to a series of associations, e.g., *involvement* or again *control*.

2. While trying to raise his companions' awareness of the destructive allures behind earthy pleasures, the prophet said /ʔinna ʔakθara maa ʔaxaafu ʕalajkum maa juxridʒu ʔatˁtˁaahu lakum min barakaati lʔarḍi/; they (companion) said /wa maa barakaatu lʔarḍ i/; he replied / zahratu ʔaddunjaa/; then a man asked /hal jaʔtii lxajru bi ʃarrin/. After a ruminative silence,

the Apostle said: /laa ja?ti lxajru ?illa bil xajri ?innaa haaða lmaala xaḍiratun hulwatun wa ?innaa kulla maa ?anbata ?arrabiiʕu jaqtulu ḥabaṭan ?aw julimmu ?illa ?aakilata lxaḍirati ?akalat ḥattaa ?iðaa ?imtaddat xaaṣirataaha ?istaqbalati ?aʃʃamsa faɣtarrat wa θalaṭat wa baalat θumma ʕaadat fa ?akalat wa ?inna haaða lmaala hulwatun man ?axaðahu bihaqq-ihi wa waḍaʕahu fii haqqihi faniʕma lmaʕuunatu huwa wa man ?axaðahu bi ɣajri haqqihi kaana kallaði ja?kulu wa laa jaʃbaʕ/ (Fouad Abd Al Baki, 2006: 146) (Prophet Mohamed said /That which I fear most is what Allah will exteriorise from earthy abundant bless-ings/; they [companions] said /And what are earthy abundant blessings?/; he replied /life/spring-flower/; then a man asked /Does good engender evil?/ After a ruminative silence, the prophet said: /Good does not engender but good, this money is verdant and sweet and all that spring makes grow either kills from belly swelling or propels to destruction except for the grass eater [among animals] which eats until its sides dilate, then, it faces the sun, regurgitates, excretes and urinates, and eats again. This money is sweet for the one who fairly takes it and puts it where it should, then, it could be of a great aid; however, the one who unrightfully takes it is akin to someone who eats, yet is never full up/). The use of the active metaphorical image /zahratu ddunjaa/ (life/spring-flower) to designate *emergent earthy pleasures* is but a departure towards a series of metaphorical associations which are extensively elaborated while pouring in the same thought (i.e., *the perilous corollary behind immersing oneself in earthy pleasures*). While translating the basic metaphorical expressions around which this statement revolves, namely /zahratu ?addunjaa/ and /?inna haaðaa lmaala xaḍiratun hulwatun/, a reproduction of equivalent metaphorical expressions is obtained; (life/spring-flower) and (money is verdant and sweet), respectively. The term *flower*, in reality, *sets* off a train of universal associations, chiefly, *bright color*, *pleasant smell*, *youth*, *the best quality of a group*, *the unpleasant sensation when stung by thorns*, and, more importantly, *ephemeral beauty*. Beauty, in fact, *becomes weak*, *dry* and *decay* as *time elapses*. In this respect, this last idea seems to correlate best with the idea of *earthy pleasures* that comes out of Allah's *abundant blessings* /*barakaat*/, maximizing, thereby, such cross-cultural relevance between *life/spring flower* and *ephemeral beauty* within the particular context of this Hadith. /zahratu ?addunjaa/ (life flower) has also a major Koranic content- being attached to the meaning of *entrapment*- as spelled out in Taha Surat where the Prophet is dissuaded to covet others' *life flower* (ephemeral delight) which, alluringly enough, gets people entangled in ((Al-Mahalli and Al-Suyuti, 2010, Taha Surat, verse 131).

Notwithstanding, the question that one is prompted to ask is: how can *blessings* with their divine celestial trait engender *damnation* and *destruction*? The Apostle answers this ques-tion by propounding another metaphorical image, "money is verdant and sweet", he said. It should be stressed that *correlation* has been always entrenched between *sweet objects* and *pleasurable things*. Indeed, money makes life look *verdant* and taste *sweet*. The Apostle explores particularly the connection between *money* and *grass*, emphasizing the potential danger behind *excessiveness* which is evidenced by the elaboration of two pleasing prac-tices which are *eating grass* and *taking money*. Roughly put, *having too much of something*

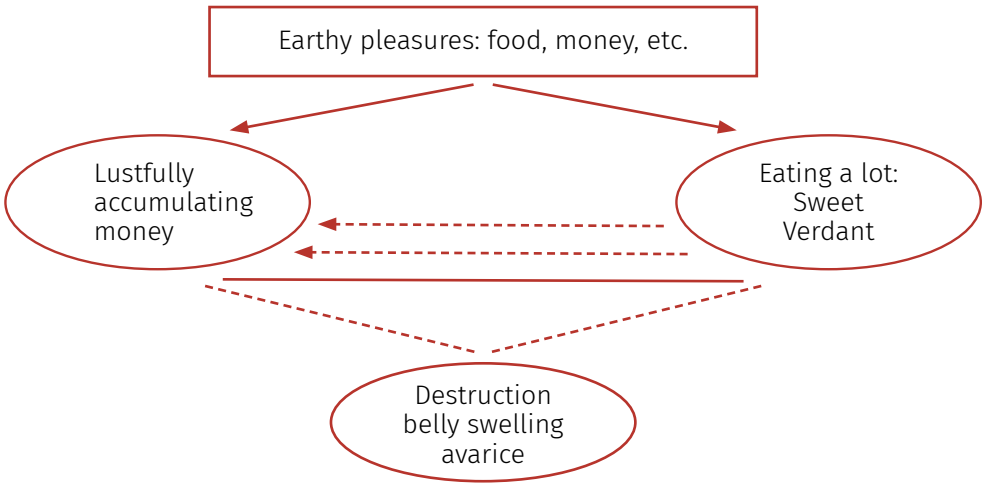
may cause *wanting too much of it*. It follows that *avarice* as a psychological trait may be caused by *eating a lot*. Of course, it should be remembered that we can always maintain these mental spaces independent when speaking about either practice. In other words, one can speak about *avarice* without necessary appealing to the fact of *eating too much*.

Interestingly, *co-variation* is another principle underlying such image, in the sense that, in the same way as *eating a lot* and *accumulating a lot of money* makes one *feel good*, *eating less* and *accumulating less money* makes one *feel weak* and *bad* (Fauconnier and Turner, 2002; Coulson and Oakley, 2005). Further expounded by the prophet is the analogous correspondence obtaining in *grass eaters* and *people taking and handling money*. A *grass eater*, the argument would run, survives the deadly effects of *stomach swelling by* facing the sun where *heat* would aid it *regurgitate* and *digest* food eventually. In a similar fashion, *money* is like *spring flowers*, *verdant* and *sweet* and this incites people to have a lot of it and never get enough. Therefore, its destructive power emerges when people do not rightly channel it towards fitting purposes. Hence, knowing how to handle money is tantamount to knowing how to digest. The full-time consuming welfare bestowed on people, on the other hand, is *prima facie* as it purely relates to senses, e.g., *verdant to the eye* (sight) and *sweet to the mouth* (taste). Indeed, this *good* conceals underlying *evil*, namely *temptation* or *enticement*.

The conceptual metaphor that might be construed, at this particular juncture, is *Excessiveness Is Self Destruction*. The ensuing analogy is thus: *eating a lot has a physically deadly effect* (belly swelling) and *accumulating money a lot has a psychological deadly effect* (avarice). It is worth stressing that the mental space of *accumulating money a lot* takes into it attributes supplied by the mental space of *eating a lot*, drastically driving to *destruction*. The following figure is conceived in the light of the blending perspective (ibid.):

FIGURE 1

The analogical mapping of the conceptual metaphor: Excessiveness Is Self Destruction



3. Pouring in the same vessel, the prophet said: /?inna ?almu?mina ja?kulu fii miʕjaa waaḥidin wa ?inna ?alkaafira ?awi lmunaafiqa ja?kulu fii sabʕati ?amʕaa?/ (Fouad Abd Al Baki, 2006: 341) (*The believer eats in one intestine and the disbeliever or hypocrite eats in seven*). Once more, *excessiveness* in eating is related to *avarice* which in its turn is one latent characteristic of disbelievers. *Self satisfaction*, on the other hand, is one prominent property of *believers*. Of course, *eating*, here, stands for all *sensory pleasures*. Then, *moderation* is wished for every believer's *practice*. The link between *eating much* and *disbelief* is further fostered as evidence from the Koran clearly shows: /wa ?allaðiina kafaruu jatamattaʕuuna waja?kuluuna kamaa ta?kulu ?alanʕaamu wa ?annaaru maθwan lahum/ (Al-Mahalli and Al-Suyuti, 2010, Surat Mohamed, verse 12) (*And the disbelievers get pleasure and eat just like animals eat and hell is their dwelling*).

It should be retrieved, at this moment, that the number *seven* occupies a special place in religious spheres and its dimension is highly occult. The seventh degree is that which marks the end of every *esoteric initiation*. Nevertheless, the specification of the number *seven* may be purely hyperbolic to demonstrate the *disbelievers' gluttonous nature*. More importantly, all the metaphorical statements that have been translated hitherto into the target text are reproductions of identical images, and this statement is no exception. Such facsimile versions foreground the cultural shared specificities that metaphors may have and that largely emanate from common conceptual mapping conditions (Mandelblit, 1995).

4. A man's frustration and discontent with time is forcefully interdicted by Islam. On that score, the prophet said: /qaala ?aʈʈahu ʕazza wa dʒalla j?ðiini ?ibna ?aadama jasubbu ?addahra wa ?anaa ?addahru bijadii ?al?amru ?uqallibu ?allajla wa ?annahaara/ (Fouad Abd Al Baki, 2006: 369) (*Allah, the almighty and most glorious said: It hurts when Man damnifies age and I am age, in my hands power is held, I turn the night and the day*). Actually, the concept of /?addahr/ in Arabic is all-inclusive as it refers to *time*, *age*, *epoch*, *period*, etc. However, it frequently occurs with the meaning of *long time*. Accordingly, *age* is selected from among the range of possible English words for it renders best the idea of /?addahr/. Indeed, *age* acquires a spiritual dimension in Moslem culture which is quite distinct from the running Western conceptual metaphor *Time Is Money*, which has been overwhelming this culture since Industrial Revolution. Admittedly, the spiritual characteristic of *time* in Moslem culture inevitably drives to a material appreciation of it. Nonetheless, such appreciation becomes relevant to Moslem community only if it submits to the spiritual.

To show his discontent with such practice of bewailing and lamenting age, the prophet, via this Hadith, discloses the danger behind disparagingly undervaluing time, hence, a depreciation of time yields to a depreciation of Allah. Time, in fact, is elevated to a supreme level (Allah is age). As a creator, He holds absolute mastery of all matter, predominantly, turning the night and the day, an activity which guarantees the continuity of time. It is worth recapping that the expression /ju?ðiini/ (hurts) is employed in a broader sense, meaning *it raises*

my wrath. In other words, *Allah* becomes *wrathful* when *age* is *damnified*. One should note that *swearing*, in general, is a vehemently condemned behaviour across cultures.

5. The Apostle's emphasis on good manners is strongly revealed throughout his accounts. One such account in which *mildness* and *leniency* are advised in human relationship, more specifically in men's treatment to women, is the following. It is noteworthy that this Hadith is preceded by its particular context. To distinguish the context from the Hadith, emphasis is added to the latter: /kaala rasuulu ʔaʈʈahi ṣalla ʔaʈʈahu ʕalajhi wa sallam fii safar wa kaana maʕahu ɣulaamun ʔaswadu juqaalu lahu ʔandʒaʃatu jaḥduu fa qaala rasuulu ʔaʈʈahi [wajḥaka jaa ʔandʒaʃatu ruwajdaka bil qawaariira]/ (Fouad Abd Al Baki, 2006: 386) (In one of his trips, the Apostle was accompanied by his black servant *Andjasha* who was urging the camel forward by singing, and there were women riding on the camel, then, the Apostle addressed him with pain [May Allah be merciful to you! Andjasha! Slow down and beware with the glass bottles]). This metaphor may be classified as novel in so far as the resemblance is drawn upon by dint of an intersection which obtains between the conceptual space of *glass bottles* and *women*, and not by the *categorical pattern* (Jones and Estes, 2006) which would conceive the topic referent *women* as a subset of the vehicle referent *glass bottles*. This would have most probably obtained if the metaphor were conventional. Notwithstanding, the translation of the metaphor obtains for even if this metaphor is uncommon, relevance is easily recognized between *women* and *glass bottles* in several respects, leading up, instantly, to a maximum *cognitive effect* which juxtaposes with a minimum *cognitive effort*, manifest in the easiness whereby the metaphor might be computed (Sperber and Wilson, 1995). In fact, the relevance established here, in addition to the high degree of translatability, may be the immediate corollaries of the underlying conceptual mapping drawn between *human* or *human parts*, on the one hand, and *substance/object*, on the other. This can be substantiated in the following examples: *His wife is a genuine gem*; *He gave the audience a stony stare*, and the most orthodox of all examples being, *Sally is a block of ice* (Searle, 1979). Likewise, the Arabic counterparts of the aforementioned expressions come out of a similar cognitive entrenchment, /zawʒatuhu ʒawharatun/, /naḍaraatuhu lil dʒumhuuri kaanat mutahadʒira/, and /salma qiṭʕatu ¿dʒaliid/, bearing the grammatical and syntactic asymmetry between both languages.

Among the attributes the vehicle term suggests are the following: *a container* which may be *transparent*, *hard* and *easily breakable*. Relative to the topic referent (women), *containers* may suggest the idea of *baby carriers*. *Transparent*, *hard* and *easily breakable*, paradoxically, operate at different levels evoking, simultaneously, the idea of *easiness* and *fragility* along with *difficulty* and *solidity*. In this context, some features are, deliberately, back-grounded, while others are for-grounded. The interpretations that one is nudged to elaborate, at this stage, relate mostly to the idea of *fragility* and *weakness*. Consistent with this, the idea of *baby carriers* may be activated too. The following table shows *the relevance* or *aptness* obtained between *the tenor referent* and *the vehicle one* (Richards, 1981 [1964]). The graduation

in color corresponds to the degree of *relevance* or *aptness* obtained between both referents. It follows that the heavily shaded zones show a high degree of *relevance* compared to the lightly shaded zones. Consider the table below:

TABLE 1

Aptness analogy in the metaphorical expression: women as glass bottles

Glass bottles	Women
Easily breakable	Fragility and weakness
Containers	Baby-carriers
Stiffness/hardness	Difficulty

6. By the same token, speaking of men's types, the prophet said: /tadʒiduuna ʔannaasa maʕaadina xijaaruhum fildʒaahilijjati xijaaruhum fil ʔislaam/ /wa tadʒiduuna ʔaʃarra ʔannaasi ðaa lwadʒhajni ʔallaaðii jaʔtii haaʔulaaʔi bi wadʒhi wa haaʔulaaʔi bi wadʒhi/ (Fouad Abd Al Baki, 2006: 396) (People are like minerals, the best among them in paganism is so in Islam if he acquires religious knowledge...and you find the worst among people, the one with two faces, giving one group one face, and the other group another face). From the very outset, the conversion of the source metaphor /ʔannaasa maʕaadina/ into simile (people are like minerals) prompts to ask why is conversion opted for among other procedures? The most probable answer to this question relates to the likelihood of similes with less common images and metaphors with more common ones. While less common images are governed by *analogy*, a pattern which vividly obtains with *similes*, *more common images* are *governed* by the *categorical principle* which postulates *the tenor* as a subset of the *vehicle* term (Jones and Estes, 2006). It follows that while, in Arabic, people are conceived as a class of the more inclusive category of *minerals*, in English, people are conceived as sharing one of the qualities of *minerals*.

Indeed, the *People As Mineral* metaphor is so ubiquitous in Arab culture. In this vein, the Algerian Arabic expression /maʕʕadnah ṣḥiiḥ/ (His mineral is genuine), literally meaning *s/he comes from an intact source*, is very recurrent when it comes to praising people's *straightness*, *noble deeds*, *honourable names* and so forth. The *co-occurrence* of the *topic referent people* with *the vehicle referent mineral* prompts to perceive the former as a member of the latter, facilitating, thereby, its metaphorization. However, in English, *the co-occurrence* between these two referents proves to be less common. This, actually, results in an analogous representation of both referents, recast in a *simile*. Yet, it should be remembered that in

English, while people are less identifiable with minerals at large, they are more identifiable in terms of particular sorts of minerals such as *diamonds*, *gems*, *emeralds*, etc. Assumingly, *people* just like *minerals* are of many sorts, and the purest and most authentic among them are unlikely to be molested by time as they are able to survive its damaging effects. In this respect, (religious) knowledge, provided by Islam, is seen as guaranteeing such authenticity. Notice that knowledge in this specific register applies principally to religious knowledge.

A second metaphor worked out here evokes people's *hypocrisy*, metaphorized in terms of the cross-cultural image, *being hypocrite is being with two faces*. The universal trait of such metaphor promotes its translatability from *the source language* into *the target one*. The worst among human aspects is, then, *hypocrisy* (being with two faces). It is noteworthy that this metaphor leads up to another metonymic association between *faces* and *persons*, in so far as *two faces* imply *two persons*.

7. Among the fundamental precepts of Islam is honouring one's parents and showing them obedience and subservience. It is under this spirit that the present Hadith may be considered: /dʒaa?a radʒulun ?illa ?annabijji ṣalla ?aṯṯahu ʕalajhi wa sallama fasta?ðanahu fildʒihaadi faqaala ?aḥajjun waalidajka qaala naʕam qaala fa fiihimaa fa dʒaahid/ (Sabik, 2000) (A man came to The Apostle, asking his permission for the holy war. He [The Apostle] said: are your parents alive? He [the man] replied: yes. He [the Apostle] said: Tight back your ego to win their contentment). The translation of the word /dʒihaad/ (holy war) is rendered in English only if the term is used as a noun. Here, a noun to noun translation would obtain (/dʒihaad/(noun) in Arabic is holy war (noun) in English), eventhough ecquivalence is rendered between a single word form in Arabic and a complex word form in English. Yet, in Arabic this word may cover another class, namely that of verbs in /dʒaahada/. A verb to verb translation, nevertheless, does not obtain, given that the converted verb in English *fight for/against something/someone* loses the religious charge of the term which becomes basic at this stage. Consistent with this, we have the Algerian Arabic expression /jdʒahad fii haadʒa/ meaning *to struggle on* or *to exclude/fight back one's self/being* or *ego (as in holy wars) while doing something just*.

Hence, the word to word translation is obtained only when /dʒihaad/ is employed as a noun. As a verb, the translation is processed by converting the word into paraphrase. Metaphorically, /dʒaahada/ (fight)—recall its religious dimension—nudges us to notice *fight for* and *fight against*. Roughly put, *fighting for*, here, entails *someone/something fighting against someone/something*. Then, in order to *fight for* one's *parents' contentment, the argument would be one shouldfight against* or *fight back* his *own ego*. This metaphor, in fact, is based on the one feature of the vehicle metaphor /dʒihaad/ (holy war), namely the ensuing *material and non material sacrifice* being involved. This metaphor prompts to conceive *the obedience of one's parents* as one form of /dʒihaad/ (holy war) which might be illustrated as follows:

TABLE 2

The metaphorical extensions of the term *djihaad*

Arabic (source text): /dʒihaad/(noun) A derivative class is that of verbs /dʒaahada/	/dʒihaad/ a war fought to defend religious interests.
	/dʒihaad/* a psychological war waged against one's own self to win one's or a group's esteem, e.g., parents obedience results in parents' esteem.

Note that /dʒihaad/ with an asterisk indicates the secondary meaning attached to it which is essentially psychological.

8. In the same line of thought, the prophet accentuates the necessity of maintaining and keeping contact with one's kith and kin and one's next of kin in particular. In this respect, the Apostle said: /laa jadxulu ʔaldʒannata qaatiʕ/ (Al-Mahalli and Al-Suyuti, 2010: 405) (The one who severs relationship with others will not enter paradise). The translation of the metaphor /qaatiʕ/ is rendered through converting it from an adjective metaphor in the source text into a verb metaphor in the target text - to *sever*. Grippingly enough, the table below exhibits *the categorical pattern* (Jones and Estes, 2006) governing such conventional adjective metaphor in the source text as well as the psychological aspect it acquired in the course of its lexicalization. Notice that the lexicalization of this Arabic adjective metaphor is a procedure which covers the equivalent verb metaphor in English too.

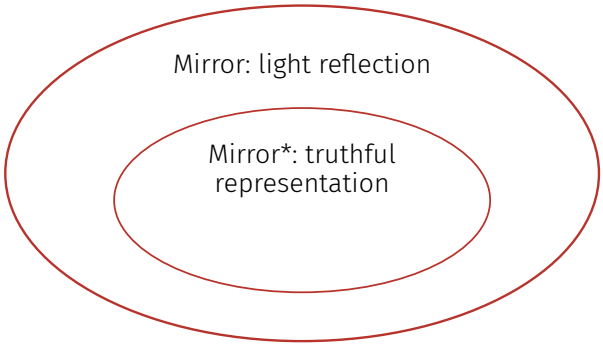
In relation to the metaphor /ʔalqaatiʕ/ (someone who severs bonds with his/her kin and kith), there is the counterpart metaphor /ʔalwaaṣil/ (someone who keeps and maintains good connections and relationship with his/her relatives who have severed the family ties with him/her). The translation of /ʔalwaaṣil/ is obtained through a paraphrase for if translated literally (connecter), this would drive to a thoroughly different meaning as it refers to *the electrical device holding the wire in position*. Thus, this last metaphor is rendered only in the source language.

9. In this spirit, the present Hadith aims at strengthening bonds of brotherhood amidst the believers. Correspondingly, the Apostle said: /ʔalmuʔmin mirʔaatu lmuʔmin wa ʔalmuʔmin ʔaxuu ʔalmuʔmin/ (Al-Mahalli and Al-Suyuti, 2010: 270). (The believer is his own brother's mirror). This pronouncement, in fact, hinges partially on one prevalent metaphor within Moslem culture, namely *brotherhood*. In other words, being members of such *mother* community of Islam implies being *brothers*. Such value actually takes pride of place within Moslem community. More importantly, this feeling is expressed via the universal conventional metaphor *mirror* which unfolds the meaning of *truthful representation*. In this line of thought, sharing the same interests, joys and miseries is a state of feeling which is attained

only if one becomes the *mirror image* of his *brother* as he represents him truthfully. Hence, in terms of relevance, it is the meaning of *truthful representation* which gains primacy rather than *light reflection*; the former being a subset of the latter. Again, the metaphor, here, is categorized under the umbrella of the term *mirror* by dint of its conventionality. The gist of this account is shown in the following figure:

FIGURE 2

Metaphorical inclusion



Note: The asterisk indicates the derivational meaning that the term mirror envelops.

10. Responsibility is another primordial value in Moslem community. In this vein, the prophet said: /ʔalaa kullukum raaʕin wa kullukum masʔuulun ʕan raʕijjatih/ (ibid.: 64) (each one of you is a *shepherd* and each one is responsible of his own herd). The classical and universal metaphor of the shepherd sets off panoply of connotations which link to *protection*, *defence*, *responsibility*, *care-taking*, *guardianship*, *etc.* It is precisely this worldwide aspect of the metaphor which guarantees its translatability. Assumingly those connotations altogether are but derivative associations stemming from the initial meaning the word *shepherd* envelops, referring to the *person whose job is to take care of sheep and move them from one place to another*. It follows that a *man* is a *shepherd* with regards to his *family* in the sense that *he offers them care*, *protection*, etc. In a similar fashion, a *ruler* is a *shepherd* with regards to his *flock*. Relevant to this, a series of extensions might be computed as well, appealing to different jobs and different responsibilities. Then, *teachers*, *physicians*, *clergy*, etc., may be all of them *shepherds*, each in his own *community*.

11. In an account celebrating the merits of good, virtuous, and righteous deeds, the prophet said: /ʔatadruuna mani ʔalmuflis qaaluu ʔalmuflisu fiinaa man laa dirhama lah wa laa mataaʕ fa qaala ʔinna ʔalmuflisa min ʔummatii man jaʔtii jawma ʔalqijaamati bi ṣalaatin wa ṣijaamin wa zakaatin wa jaʔtii qad ʃatama haaðaa wa qaðafa haaðaa wa akala maala haaðaa wa safaka dama haaðaa wa ḍaraba haaða fa juʔtii haaða min ḥasanaatih wa haaða

min ḥasanaatih / (ibid.: 471) (Do you know who is the bankrupt? They [the companion] said: The bankrupt among us is the penniless, the one with no possessions, then he [the prophet] said: the bankrupt in my community is the one who, in the judgement day, comes with prayer, fasting and alms, yet, who has insulted this one, stolen that one, hit and killed another one, then, he would give this one from his good deeds, and that one from his good deeds[until he has none]) (emphasis mine). A prevalent belief in Moslem culture is *good deed* which stupendously champions every other work and whose value is simply inestimable. Interestingly, the Apostle, here, draws an analogy between someone who loses his *good deeds* because of his *wrong doings* and *a bankrupt* who loses all his *money* because of his *miscalculations*. Importantly enough, the prophet's companions seem to have grasped but the literal meaning of *bankrupt* when being asked about its nature. Elaborating further the image, the Apostle tries to disambiguate it by unfolding more details about how men become bankrupt (with hardly any good deeds) while thinking that they are rich, even very rich. It is men's *wrong doings* which drastically reduce their good deeds to naught. The present metaphorical expression is easily translatable chiefly because in English to be *bankrupt morally* is a secondary meaning that is ranged under the heading of *bankrupt* whose *financial* dimension is, of course, primary. It follows that relevance or aptness is made possible by virtue of the correlation that might be set between *bankruptcy* in terms of *material possessions* and *wrongdoings* in terms of *spiritual possessions* and, by the same token, *morals*. Consider the analogy below:

TABLE 3

Aptness of metaphorical analogy by means of correlation between material possessions and spiritual possessions

Material possessions: *Money*, e.g., *lands*, *houses*, etc.	Non material/ spiritual possessions: *good deeds*, e.g., prayer, fasting, alms, etc.
Miscalculation→bankruptcy	Wrongdoings→bankruptcy*

Note: The *asterisk* indicates the new direction that the term bankruptcy has taken through the process of metaphorical extension.

5. Conclusion

The analysis carried out here is, at best, suggestive, not conclusive, as it attempts to offer insights into the workings and translatability of metaphors in eleven Hadith, drawing upon the strategies, patterns and procedures suggested by, among others, conceptual metaphor theories. By the same token, it tries to provide answers to some captivating questions related to. Definitely, metaphor is a unique and individual insight of the imagination whose force

is essentially rendered by its effect of striking and shocking the mind. This leads up for the most part to the corollary that metaphor does not operate in vacuum; instead, it is inextricably related to the psycho-cognitive and socio-cultural enterprise of a given community. The emergent metaphorical meaning, in fact, results from aligning and combining elements belonging to different input spaces. Importantly, information from long term memory along with contextual clues might also be conjured up in the course of constructing that meaning. Until those effects of striking and arresting the mind are arrived at, a good deal of conceptual fine tuning is processed. If those effects are not retained in the translation activity, the metaphor becomes scarcely translatable nevertheless. Interestingly, one major obstacle facing translators has to do with the uncommon associations that a metaphor may activate when translated into the target language. In this case, the most workable of all solutions would be either to produce a different metaphor while trying to render meaning correspondences or to paraphrase. It should be stressed, however, that metaphors unfold largely about shared human experiences and, eventually, shared conceptualizations. Many of the cultural peculiarities that metaphors disclose are likely to be in terms of linguistic realizations—at a microscopic level—rather than abstract conceptualizations—at a macroscopic one—. Bearing in mind such critical element may be of a great significance as it would elucidate a host of the dark spots that might be encumbering to the translator all through the translation activity.

Phonetic Scripts

TABLE 4

Vowels

1.	/a/
2.	/u/
3.	/i/

Note: Length is expressed by doubling the vowels, i.e., /aa/, /uu/, /ii/.

TABLE 5

Consonants

1.	/b/	2.	/t/	3.	/d/	4.	/k/
5.	/g/	6.	/?/ glottal stop	7.	/m/	8	/n/
9.	/f/	10.	/ θ /	11.	/ ð/	12.	/s/

13.	/z/	14.	/h/	15.	/ʃ/	16.	/tʃ/
17.	/dʒ/	18.	/l/ (dark l as in Allah)	19.	/r/	20.	/w/
21.	/j/	22.	/ḥ/	23.	/x/	24.	/ṣ/
25.	/ḍ/	26.	/ṭ/	27.	/ʕ/	28.	/ɣ/
29.	/q/						

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