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**2005 / 2004**





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**2005 / 2004**

## إهداء

أهدي هذا العمل المتواضع إلى زوجتي  
إذ الفضل يعود إليها في إتمامه.  
فقد كانت لي نعم المعين.

## ندير

أتوجّه بشكري، خالص شكري، إلى الأستاذ المشرف الدكتور  
مختار محمصاجي الذي لولاه ما رأى هذا البحث النور.

و أتوجّه بامتناني إلى الأستاذتين: نعماني حفصة و حسيني  
يمينة بقسم الترجمة. فمنهما كان التشجيع و الحث على البحث  
في كلّ آن.

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7	.....	:
8	.....	1 – 1
8	.....	2 – 1
11	.....	3 – 1
14	.....	4 – 1
14	.....	1 – 4 – 1
18	.....	2 – 4 – 1

24	.....	5 - 1
30	.....	6 - 1
36	.....	7 - 1
37	.....	:
38	.....	1 - 2
38	.....	2 - 2
38	.....	1 - 2 - 2
39	.....	2 - 2 - 2
41	.....	3 - 2 - 2
42	.....	3 - 2
46	.....	4 - 2
43	.....	1 - 4 - 2
44	.....	2 - 4 - 2
44	.....	3 - 4 - 2
44	.....	4 - 4 - 2
45	.....	5 - 4 - 2
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45	.....	7 - 4 - 2
46	.....	8 - 4 - 2
46	.....	9 - 4 - 2
46	.....	10 - 4 - 2
47	.....	11 - 4 - 2
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47	.....	13 - 4 - 2
47	.....	14 - 4 - 2

48	.....	15 – 4 – 2
48	.....	16 – 4 – 2
48	.....	17 – 4 – 2
49	.....	18 – 4 – 2
49	.....	19 – 4 – 2
49	.....	20 – 4 – 2
50	.....	5 – 2
50	.....	1 – 5 – 2
50	.....	2 – 5 – 2
53	.....	6 – 2
55	.....	7 – 2
56	.....	1 – 7 – 2
56	... Personifying metaphors	1 – 1 – 7 – 2
56	..... Concretizing metaphors	2 – 1 – 7 – 2
57	..... Animizing metaphors	3 – 1 – 7 – 2
57	Synaesthetic metaphors	4 – 1 – 7 – 2
57	.....	2 – 7 – 2
58	..... Absolute metaphors	1 – 2 – 7 – 2
58	..... Active metaphors	2 – 2 – 7 – 2
59	..... Cliché metaphors	3 – 2 – 7 – 2
60	..... Complex metaphors	4 – 2 – 7 – 2
60	..... Compound metaphors	5 – 2 – 7 – 2
60	..... Dead metaphors	6 – 2 – 7 – 2
62	..... Dormant metaphors	7 – 2 – 7 – 2
62	..... Extended metaphors	8 – 2 – 7 – 2

63	..... Implicit metaphors	9 – 2 – 7 – 2
63	..... Mixed metaphors	10 – 2 – 7 – 2
63	..... Original metaphors	11 – 2 – 7 – 2
64	..... Recent metaphors	12 – 2 – 7 – 2
64	..... Root metaphors	13 – 2 – 7 – 2
65	..... Simple metaphors	14 – 2 – 7 – 2
65	..... Standard metaphors	15 – 2 – 7 – 2
65	..... Submerged metaphors	16 – 2 – 7 – 2
66	.....	3 – 7 – 2
66	..... Structural metaphors	1 – 3 – 7 – 2
68	..... Orientational metaphors	2 – 3 – 7 – 2
69	..... Ontomological metaphors	3 – 3 – 7 – 2
69	.....	8 – 2
72	.....	:
73	.....	1 – 3
73	.....	2 – 3
76	.....	1 – 2 – 3
77	.....	1 – 1 – 2 – 3
77	.....	2 – 1 – 2 – 3
78	.....	3 – 1 – 2 – 3
79	.....	4 – 1 – 2 – 3
79	.....	5 – 1 – 2 – 3
80	.....	6 – 1 – 2 – 3
80	.....	7 – 1 – 2 – 3
81	.....	2 – 2 – 3



81	.....	1 – 2 – 2 – 3
82	.....	2 – 2 – 2 – 3
82	.....	3 – 2 – 2 – 3
85	.....	3 – 2 – 3
94	.....	3 – 3
97	.....	:
98	.....	1 – 4
98	.....	2 – 4
103	.....	3 – 4
105	.....	4 – 4
106	.....	1 – 4 – 4
110	.....	2 – 4 – 4
113	.....	3 – 4 – 4
116	.....	4 – 4 – 4
120	.....	5 – 4 – 4
124	.....	6 – 4 – 4
127	.....	7 – 4 – 4
130	.....	8 – 4 – 4
133	.....	9 – 4 – 4
136	.....	10 – 4 – 4
139	.....	11 – 4 – 4
141	.....	12 – 4 – 4
144	.....	13 – 4 – 4
147	.....	14 – 4 – 4

150	.....	15 – 4 – 4
153	.....	16 – 4 – 4
156	.....	17 – 4 – 4
160	.....	18 – 4 – 4
163	.....	19 – 4 – 4
166	.....	5 – 4

171 .....

178	.....	( )
179	..... -	( )
183	..... -	( )
188	.....	

42 .....	: 1
167 ...	: 2
	: 3
168 .....	

# المقّمة

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(1998) (2001)

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(1982)



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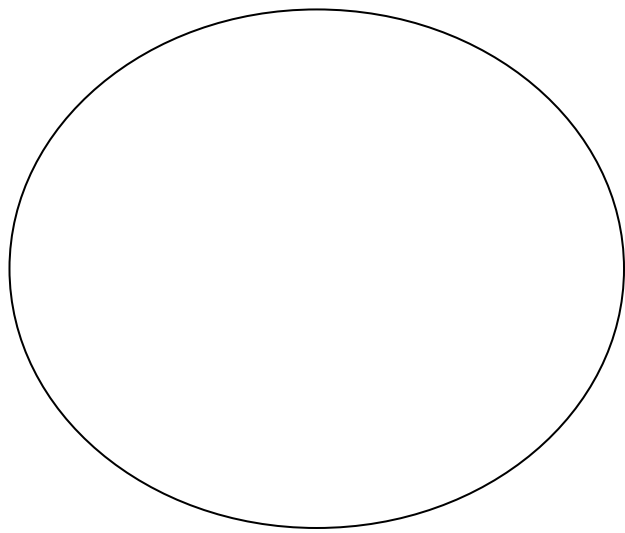
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الفصل الأول :  
الترجمة و القرآن

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.(53 : 2001 ) "

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.(54 : ) "

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270/ 883

Rajah Mahrook

.(Qara'i, online: [http://www.quran.org.uk/ieb\\_quran\\_translators.htm](http://www.quran.org.uk/ieb_quran_translators.htm) : )

Pierre le Vénérable

1143

Abbaye de Cluny

Robertus Retinensis

– Robertus Ketenensis

- Robert of Ketton

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 .(313 :1994 8 : )  
 .1543  
 1547 Andrea Arrivabene  
 Salomon 1616  
 1647 .Schweigger  
 André de Ryer  
 :  
 1648 Alexander Ross  
 1657 Jan Hendrik Glazemaker  
 1688 Johann Lange  
 .1716 Piotr Vasil'yevich Postnikov  
 .1734 .George Sale  
 .1698 Ludovico Maraccio  
 1841 1829 1734 :  
 1869 1861 1857 1843  
 1913 1897 1882  
 1935 1930 1923 1920  
 1969 1968 1942  
 .1979  
 . (Qara'i, loc. cit.) 65 587

2003

	171		
41		50	57
17		22	33
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**3 - 1**

.(2 - 1)

Ahmad

1979

Alonto

Meranao

Muhammad Abd al-Salam Abbasi Badayuni

.1826

20.000

.1861

John Meadows Rodwell

1978

400

Sarwar Shah Mawlawi

.1912

1906

'Ta'lim al-Islam'

The Qur'an



' The Holy Qur'an ' The Koran  
' The English Translation of the Meaning of the Qur'an

Thomas Cleary

'The Bounteous Koran' 'The Essential Koran'  
Muhammad Khatib  
'Bounteous'

'The Alcoran of Mahomet Translated out of Arabique into French by the Sieur  
De Ryer and Newly Englished for the Satisfaction of all that Desire to look  
into the Turkish Vanities'

'The Koran: Commonly Called the Alkoran of Mohammed '

4 - 1

.(1 - 4 - 1)

.(2 - 4 - 1)

1 - 4 - 1

1936

.(39-36 :1997 ) .

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(<http://www.islamic-council.com/QEncyc/pdf/feh.pdf>)

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' : 1926

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.(304-303 : ) ."

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.(55-54 : ) "

( . ) (1962) Tibawi

.( Tibawi, 1962 : 12) .

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( Tibawi, op. cit. : 12) .

.(110 : ( . ) ) "

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(111-110 : ) "

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(149 :1987 ) "

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(33 : ) "

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(1994)

.(307 : )".

.(68 : 2 ( . ) ) " .

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([www.islamonline.net/fatwa/arabic/FatwaDisplay.asp?hFatwaID=10947](http://www.islamonline.net/fatwa/arabic/FatwaDisplay.asp?hFatwaID=10947) :

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.(293 : 2 ( . ) ) "...

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.(105 : 13 7 1987 )".

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.(39 : )

1903

Transvaal

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.(39 : )".

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([www.al-balagh.com/mosoa/quran/vw0xoz7k.htm](http://www.al-balagh.com/mosoa/quran/vw0xoz7k.htm) :

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.(308 : )

(2003)

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.([www.al-lewa-al-islami-masrawy.com](http://www.al-lewa-al-islami-masrawy.com) :

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.(33 : )

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.(34 : )"

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.(40 : )"

**5 - 1**

Marmaduke Pickthall

: (1981)

“The Qur’an cannot be translated. That is the belief of old-fashioned Sheikhs and the view of the present writer. The book is here rendered almost literally, and every effort has been made to choose befitting language. But the result is not the Glorious Qur’an.

It is only an attempt to present the meaning of the Qur'an in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so." (Pickthall, 1981: i)

[ ]".

(1953) John Arberry

1953

:

"It is the ancient Muslim doctrine that the Qur'an is untranslatable. That is in a sense corollary of the proposition, even older, that the Qur'an is an inimitable miracle." (Arberry, 1953: 23)

[ ]".

(1 - 4 - 1)

(1985) Irving

: .1985

“The Qur’an is literally untranslatable: each time one returns to it, he finds new meanings and fresh ways of interpreting it; the messages are endless for it’s a living book.”

(Irving, online : <http://isgkc.org/EnglishQuran/introduc.htm> )

[ ]".

“Nevertheless this translation is not the sacred canon but merely a thread of thought plus some inspiration which appear in the pages I

have been preparing. Translation is literally impossible because interpretation in another language is an ongoing process, especially with a document that must be used constantly.” (Irving, loc. cit)

" :

[ ]".

: (1998)

“Because the English language is nearly, nowadays, a world language, it is very important to translate the Qur’an into English. But we have to call attention to the fact that the Qur’an cannot be translated precisely to any other language.”

(xxv : )

" :

[ ]".

: (1985 )

«Les Musulmans eux-mêmes n’osaient pas traduire le Coran car c’était à leurs yeux le plus grand sacrilège. Plusieurs d’entre eux avaient pourtant acquis la maîtrise de l’une au moins des langues européennes et auraient pu leur apporter une traduction saine et honnête car il n’est pas logique de reprocher à ces gens de mal connaître notre Livre alors que nous ne faisons rien pour le mettre à leur portée ou du moins leur en donner une idée exacte les aidant à comprendre eux-mêmes par la suite son texte original dont on ne pourra jamais exprimer la beauté. » (Kechrid, 1985 : x)

" :



[ ]".

:

«Les Musulmans eux-mêmes, désormais bien familiarisés avec les langues européennes et révoltés par certaines traductions tendancieuses ou erronées de leur Livre sacré, s'attelèrent à la lourde tâche de traduire le Coran malgré les réticences compréhensibles mais non justifiées de nombreux docteurs de l'Islam. » (Kechrid, op. cit. : xxvi)

":

[ ]".

(1 - 4 - 1)

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«Nous ne sommes nullement d'accord avec ceux qui disent qu'on doit tout simplement leur traduire le commentaire du Coran, comme si le lecteur averti était incapable d'en saisir le moindre sens ou comme si la langue du Coran était une chose mystérieuse complètement interdite à la compréhension des Hommes. »

(Kechrid, op. cit.: xxi)

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[ ]".

**6 - 1**

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“These examples in short are some of the textual difficulties which the translator faces in handling the Qur’an. It has been a challenging task, but always rewarding.” (Irving, loc. cit)

“

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[ ]”.

”:

:

.(ix : )”.

:(1979)

“Classical Arabic has a vocabulary in which the meaning of each root-word is so comprehensive that it is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the Text. An Arabic word is often a ray full of light; when a translator looks at it through the prism of a modern analytical language, he misses a great deal of its meaning by confining his attention to one particular colour.” (Yusuf Ali, 1979 : x)

" :

[ ]".

constancy

patience

self-restraint

a cheerful resignation in sorrow

“European translators have often failed in this respect and sometimes even been landed in absurdities because these rich delicate tones are not studied in their languages or literatures, and they do not look for them or appreciate them in the best examples of Oriental style.” (Yusuf Ali, op. cit. : x)

[ ]".

:

“Most renditions have been so antiquated that they make the Qur’an and Islam appear to have little connection with living circumstances.”

(Irving, loc. cit.)

":

[ ]".

Madame Dacier

Voltaire

:

“Il faut écrire pour son temps, et non pour les temps passés.”

(Voltaire. In Larose, , 1989 : 79)

[ ]".

":

- traduction archaïsante

– historicising translation

modernising translation

(1953)

:

“No piece of fine writing has ever been done full justice to in any translation. The Qur’an undeniably abounds of fine writing; it has its own extremely individual qualities; the language is highly idiomatic, yet for the most part delusively simple; the rhythms and rhymes are inseparable features of its impressive eloquence, and these are indeed inimitable.” (Arberry, op. cit : 24)

":

[ ]".

.(2 - 4 - 1 / 1 - 4 - 1)

:

“The Qur’an is God’s revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skilfullest translation.” (Arberry, op. cit : 22)

[ ]".

7 - 1

(1 - 4 - 1)

(2 - 4 - 1)

.(6 - 1)

'a living book'

'an inimitable miracle'

'an impressive eloquence'

'une beauté'

(1 - 4 - 1)



**الفصل الثاني :  
الاستعارة في العربية و  
الإنجليزية**

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**1 - 2**

$$(7 - 2 / 4 - 2)$$

$$(5 - 2 / 2 - 2) \\ (6 - 2 / 3 - 2)$$

**2 - 2**

**1 - 2 - 2**

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.(20 :1995 ) ."

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.(111: 1979 )

(1960)

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.(118: 1982 )".

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.(202 :1 )".

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" : (1945)

.(55 :1945 ) "

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(77 : . )

" : (1992)

.(152 :1992 ) "

(1985)

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.(152: 1985 ) "

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.(152: )".

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.(209 : 1 )".

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4 - 4 - 2



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**9 - 4 - 2**

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**10 - 4 - 2**

.(52/ ) "

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11 - 4 - 2

.(94/ ) "

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12 - 4 - 2

.(04/ ) "

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13 - 4 - 2

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14 - 4 - 2

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.(71/ ) "

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.(12/ ) "

**15 - 4 - 2**

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**16 - 4 - 2**

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**17 - 4 - 2**

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.(16 / ) ."

18 - 4 - 2

19 - 4 - 2

(87/ ) "

20 - 4 - 2

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5 - 2

1 - 5 - 2

metaphor

.métaphore

metaphora

1265

:

.metapherein

pherein

meta

2 - 5 - 2

:(1982) Longman New Universal Dictionary

“Metaphor is a figure of speech in which a word or a phrase literally denoting one kind of object or idea is applied to another to suggest a likeness or analogy between them.”

" :

.[ ]".

The Random House Unabridged

:

(1993) Dictionary

“Metaphor is a figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance.”

" :

.[ ]".

. 'likeness'

'resemblance'

(1992) BBC English Dictionary

:

"Metaphor is a way of describing something by saying that it is something else which has the qualities that you are trying to describe."

":

.[ ]".

(1993) Antonia Alvarez

(1965) Brooke-Rose

:

"Any identification of one thing with another, any replacement of the more usual word or phrase by another."

(Brooke-Rose. In Alvarez, 1993 : 481)

":

.[ ]".

(1987) Menachem Dagut

:

"An individual creative flash of imagination fusing disparate categories of experience in a powerfully semantic anomaly."



(Dagut. In Avarez, op. cit : 480)

":

.[ ]".

Peter Newmark

(1992)

":

'A Textbook of Translation'

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.(141 :1992 )

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Beekman and Callow

(1962) Max Black

(1936) Richards

(1974)

.(1982)

the frame : ( Alvarez, op. cit : 481 : )

the focus

The ship ploughs the sea :

ploughs . . . :

. . . :

the topic : (Newmark, 1982 :85 )

the point of similarity :

. : He has a heart of stone : .

' ' heart

: ' ' ' stone

. . . :

.(Newmark, op. cit : 48 Alvarez, op. cit : 481 : )

the tenor .

the vehicle

the ground

. : Eye of a needle : .

: eye .

.(Newmark, op. cit : 85 ) .

the . the object  
the image  
sense  
the metaphor  
'A sunny smile' :  
smile  
cheerful, happy, warm sun  
sunny

7 - 2

1 - 7 - 2

**Personifying metaphors 1 - 1 - 7 - 2**

anthropomorphic metaphors

:

- My car whines in pain as it climbs up steep hills.

([Georgia University, online : www.lcc.gatech.edu/gallery/rhetoric/terms/tropes.html](http://www.lcc.gatech.edu/gallery/rhetoric/terms/tropes.html))

:

**Concretising metaphors 2 - 1 - 7 - 2**

reific metaphors

'abstract'

'concrete'

:(1982) Longman New Universal Dictionary

- A fat account.

:

fat

account

**Animizing metaphors 3 - 1 - 7 - 2**

Longman New Universal

:(1982) Dictionary

- An angry sky.

angry

sky

**Synaesthetic metaphors 4 - 1 - 7 - 2**

( )

.cold

blue

warm

red

loud

A loud colour

**2 - 7 - 2**

(1970) Joseph Shipley

(1995) Elyse Sommer

(1982) Kirsten Mason

( ) Perelman

(1995) Dorie Weiss

.(1982)

**Absolute metaphors 1 - 2 - 7 - 2**

**Paralogical metaphors**

**Antimetaphors**

- We are the eyelids of defeated caves.

( Shipley, online : [www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html](http://www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html) )

defeated caves

eyelids

**Active metaphors 2 - 2 - 7 - 2**

**Live metaphors**

- You are my sun.

( Perelman, online : [www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html](http://www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html) )

sun

## Cliché metaphors 3 - 2 - 7 - 2

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.collocations

figurative adjective

: literal noun

- Filthy lucre. (Newmark, op. cit : 87)

. :

filthy .

lucre

.

simplex metaphor

.

.

figurative verb

: figurative noun

- Explore all avenues. (Newmark, op. cit : 87)

. :

avenues .

explore

complex metaphor

**Complex metaphors 4 - 2 - 7 - 2**

- That throws some light on the question. (Shipley, loc. cit)

'throws some light'

'light'

**Compound metaphors 5 - 2 - 7 - 2**

**Loose metaphors**

- He has the wild stag's foot. (Shipley, loc. cit)

runner'

wild stag

**Dead metaphors 6 - 2 - 7 - 2**

**Frozen metaphors**

**Fossilized metaphors**

**Lexicalized metaphors**



### **Opaque dead metaphors**

: consider

: considerare

### **Transparent dead metaphors**

metonym

:

- Fin, frame, skirt, worm, collar, nut, cradle. (Newmark, op. cit : 85-86)

:

:

- Head, foot, arm, eye. (Newmark, op. cit : 85-86)

:

head

:

- The head of a hammer / The head of a nail.

/

:

**Dormant metaphors 7 - 2 - 7 - 2**

:(1982) Longman New Universal Dictionary

- He was fuming with anger!

fuming ! :

**Extended metaphors 8 - 2 - 7 - 2**

: Lyndon Johnson

- The uncrossed desert and the unclimbed ridge ... the star that is not reached  
and the harvest that's sleeping in the unplowed ground.

(Sommer, online : [www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html](http://www.lcc.gatech.edu/gallery/rhetoric/terms/metaphor.html))

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...

**Implicit metaphors 9 - 2 - 7 - 2**

- I am burning.

(Victoria University, online : loc. cit )

: .passion

**Mixed metaphors 10 - 2 - 7 - 2**

: Longman New Universal Dictionary

- Put the ship of state on its feet.

.feet

ship

**Original metaphors 11 - 2 - 7 - 2**

**Creative metaphors**

: Evelyn Waugh

- "Oxford, a place in Lyonesse!"

(153 :1992 )

" :

' :

**Recent metaphors 12 - 2 - 7 - 2**

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:

The **mouse** of the computer

( )

The **brain** of the computer

'brain'

'mouse'

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**Root metaphors 13 - 2 - 7 - 2**

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:

- The thread / The cord. (Shipley, loc. cit )

. / :

Clotho :

.

/

The Fates

Lachesis

Atropos

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**Simple metaphors 14 – 2 – 7 – 2**

**Tight metaphors**

- Cool it ! (Shipley, loc. cit )

**Standard metaphors 15 – 2 – 7 – 2**

**Stock metaphors**

- A ray of hope. (Newmark, op. cit : 88)

'hope'

**Submerged metaphors 16 – 2 – 7 – 2**

- My winged thought. (Shipley, loc. cit )

3 - 7 - 2

(1980) Mark Johnson  
(1979) Michael Reddy

(1992 1980) George Lakoff  
(1989) Mark Turner

'Metaphors we Live by'

(26 :1999 ) "

: 'The conceptual metaphor'

Structural metaphors 1 - 3 - 7 - 2

: "ARGUMENT IS WAR" :

- I **demolished** his argument.
- Your claims are **indefensible**.
- He **attacked** every weak point of my argument.

(Lakoff & Johnson, 1980 : 14 )

refuted	indefensible	demolish
	injustifiable	attacked
	criticised	reproached

**Orientational metaphors 2 - 3 - 7 - 2**

'directionality'

'spatialisation'

:

- Try to **pack** more words **into** fewer words.

- Don't **force** your meanings **into** the wrong words.

- Can you **extract** coherent ideas **from** that prose ?

(Reddy, 1979 : 286-288 )

- :

-

-

pack into :

extract from

force into

: 'LINGUISTIC EXPRESSIONS ARE CONTAINERS'



**Ontomological metaphors 3 - 3 - 7 - 2**

concrete

entities

:

- We need **to combat** inflation.

(Lakoff & Johnson, op. cit : 25 )

Russian dolls

**8 - 2**

" :  
.(157 :1979 ) "

lexical entries  
(1985) Geoffrey Leech

semantic transfer

“Metaphor is the means by which he takes his revenge on language  
for the ‘sereotyped idea’ which have ‘prevailed over the truth’.”  
(Leech, 1985 : 215 )

[ ] " . ' "





**الفصل الثالث :**  
**الترجمة و الاستعارة**

:

**1 – 3**

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.(2-3)

:

(1-2-3)

.(3-2-3)

(2-2-3)

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**2 – 3**

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Kirsten

.

:

(1982) Mason

“It is the fact that metaphors are typically of old words – words already in common use – that creates problems for the translator dealing with original metaphor; it is this same fact – the fact that metaphors are typically made of old words – which shows the problems involved in translating a metaphor are a function of the problems involved in translating in general.” (Mason, 1982 : 141)

– “ :

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. [ ] ”.

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:

“There cannot be a theory of the translation of metaphor, there can only be a theory of translation.” (Mason, op. cit : 149)

“ :

. [ ] ”.

“Metaphor is at the centre of all problems of translation theory,  
semantics and linguistics.” (Newmark, 1982 : 96)

” :

. [ ] ”.

:

1976

’ : Can metaphor be translated ?

(1998)

George bush

:

Silvio Berlusconi



(1999)

1 – 2 – 3

“Each occurrence of a metaphor for translation must be treated in isolation.” (Mason, op. cit : 194)

":  
.[ ]".

(1972) Vinay & Darbelnet

(1982)

(1993)

(1982)

.(2000) Anne Christine Hagström

**1 - 1 - 2 - 3**

- source-language -

- target-language

A ray of hope = Un rayon d'espoir. (Newmark, op. cit : 88)

/ :

**2 - 1 - 2 - 3**

-

-

-

-

: - cultural equivalent

When in Rome, do as Romans do = Il faut hurler avec les loups.

(Newmark, op. cit : 89)

. :

' ' . ' ' .

**3 – 1 – 2 – 3**

.

: . -

La brosse du peintre tartine le corps humain sur d'énormes surfaces. = The painter's brush spreads the human body over vast surfaces, like butter on bread. (Newmark, op. cit : 90)

:

.

'

'

.

':

!

**4 – 1 – 2 – 3**

. semantic translation

communicative translation

C'est un renard. = He is as sharp and cunning as a fox.

(Newmark, op. cit : 90)

'as a fox'

'sharp and cunning'

**5 – 1 – 2 – 3**

componential analysis

Gagner son pain. = Earn one's living.

(Newmark, op. cit : 91)

6 – 1 – 2 – 3

7 – 1 – 2 – 3

target-text -

(1974)

' : 'The tongue is a fire' :

:

“A fire ruins things; what we say also ruins things.”

(Newmark, op. cit : 91)

"

" :

2 - 2 - 3

text type

informative texts

expressive texts

.vocative texts

1 - 2 - 2 - 3

.author-centered

subjective texts :

' I ' form texts

conventional metaphor

unusual metaphor

$(7 - 2 - 3 / 1 - 2 - 3) -$

**2 - 2 - 2 - 3**

:

'It' form texts

descriptive texts

$(5 - 2 - 3) -$

**3 - 2 - 2 - 3**

.reader-centred

persuasive texts

directive texts :

'You' form texts

:

- -

.(2 - 2 - 3) .

(1983) De Beaugrande

.(1990) Hatim & Mason

:

“The problem is that, however the typology is set up, any real text will display features of more than one type. This multifunctionality is the rule rather than the exception, and any useful typology of texts will have to be able to accommodate such diversity.”

(Hatim & Mason , 1990 : 138)

" :

.[ ]".



“All texts have the aspects of the expressive, the informative and the vocative function: the sentence ‘I love you’ tells you something about the transmitter of the utterance, the depth of his feelings and his manner of expressing himself; it gives you a piece of straight information; and it illustrates the means he is using to produce a certain effect ... upon his reader.” (Newmark, 1982 : 21)

- (1982) Irène D’Almeida

: -

“Indeed culture and language are closely interrelated because languages do not operate in isolation but within and as part of cultures and cultures differ from each other in different ways. It is through language that culture is expressed and, on the other hand, a culture nourishes the language that carries it and that is why new cultural experiences often make it necessary to enlarge the resources of language.” (D’Almeida, 1982 : 287)

":

. [ ] "

:

culture-specific

.worldview

: (1999)

“The translation of metaphor is par excellence the area where conceptual systems across cultures appear naked to the eye, which is enlightening in more than one respect.”

(Maalej, online : <http://simsim.rug.ac.be/Zmaalej>)

.[ ]".

":

(1987)

( 1 - 2 - 3)

:

“Culturally specific metaphors are untranslatable. It is not possible either to paraphrase or to explain them, and their transference word-for-word will distort the source-language.”

(Dagut. In Alvarez, 1993 : 478)

" . " :  
- . [ ]

-

cultural constraints

.extracultural experience

:

- The sweet small clumsy feet of April came into the ragged meadow of my soul. (Newmark, 1982 : 50)

" .

" :

. [      ]

'April'

'feet' :

'feet '

.

'meadow'

'April' .

'meadow'

.

:

:

“In translating metaphor, there is little point in seeking to match target-language words with those in the source-text in isolation from a consideration of the writer’s whole worldview. Occurrences of metaphor have a cumulative effect which suggests a particular perception of reality and it is this which the translator seeks to capture.” (Hatim & Mason, 1990 : 04)

-

" :

-

.[ ]".

(1982)

:

“I would prefer even a heavily annotated text with a strong flavour of Hebrew culture to a thorough English version of a work from which all traces of the Hebraic had been translated out. I would prefer the Hebrew metaphors to be given a new lease of life in the TL, whenever possible. The originality and cultural flavour of the SL text would be preserved, the TL would be enriched, and the TL readers would be richer in knowledge of the SL and of its culture.”

(Mason, op. cit. : 144)

":

.[ ]

(1992)

:

'deviant usage'

discourse type

:

“If the communicative purpose of the discourse is to transmit and make known cultural concepts, the translator feels justified in retaining as many features as possible. If the translation under consideration needs to be transmitted in such a way as to avoid creating a sense of alienation in the target language, however, the translator may be justified in omitting them.”

(Menacere, 1992 : 571)

":

.[ ]".

-

:

“The extent to which a metaphor can be adopted in English depends on its importance for the transmission of the textual meaning. If the translator considers the transfer of metaphor as alien and redundant, he may be justified in leaving it out to make the target language



communicative and acceptable to the reader, or he may decide to bring out 'native colour' which is remote and an entirely different world of expression and thought. In any case, the translator's dilemma remains how to convey meaning accurately across the barrier of cultural differences." (Menacere, op. cit : 570)

":

-

. [ ] "

:

" .

" -

. (Menacere, op. cit: 569)

'to break the ice'

(1989) Moshe Azar

“En route vers les combats  
J'ai été convaincu  
Maintenant je suis étendu dans le sang de mes pensées.”  
(Azar, 1989 : 796)

“Il est clair qu'il n'y a aucun lien spécial entre l'hébreu et le français qui puisse permettre cette traduction mot à mot. D'ailleurs, il n'est pas besoin d'être polyglotte pour savoir si telle métaphore est traduisible : il suffit de se demander s'il est possible de changer le mot métaphorique par un synonyme sans créer par là une bizarrerie.” (Azar, op. cit : 796)

"

. [ ]

. 'bizarrerie'

'sense of alienation'

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**3 - 3**

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“... metaphor ... is the basic device and driving force in language  
and thought and in the formation of concepts.”

(Newmark, op. cit : 156)

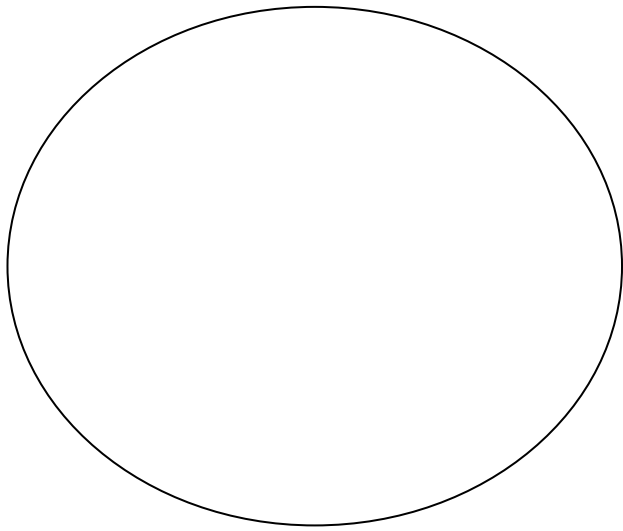
... " :

. [ ] "

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الفصل الرابع :  
دراسة تحليلية

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**1 - 4**

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(2 - 4)

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.(3 - 4)

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**2 - 4**

:

.William Muhammad Marmaduke Pickthall

.1875

.1917

.Theology

1930

.1936

:

.The Meaning of the Glorious Qur'an :



. Abdullah Yusuf Ali

.1872

1953

1934

.1937

.The Meaning of the Glorious Qur'an :

(300)  
(6300)

1891

.1977

.1987

1925

.Wales

Interpretation of the Meaning of the Noble Qur'an in the English Language.  
A Summarizd Version of Al-Tabari, Al-Qurtubi and Ibn Kathir with  
Comments from Sahih Al-Bukhari.

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.1996

.1927

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An Approximate, Plain and Straightforward Translation of the Meanings of  
the Honourable Qur'an in the English Language.

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**3 – 4**

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(582)

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.( ) .7

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**4 - 4**

" : 1 - 4 - 4  
 ) :  
 .187 / (

' :  
 '.(115 : 1 ( . ) ) ".  
 ' . . . .  
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 ' :  
 " :  
 ( ) :

.(207 :1986 ) "  
 :

"... and eat and drink, until the white thread of dawn appear to you distinct from its black thread ..."  
 (Yusuf Ali, 1979 : 74)

'the white thread' ' '

. 'the black thread'

thread

. thread of thought :

'dawn'

'streaks of light'

“... and eat and drink until the white thread becometh distinct to you from the black thread of the dawn ...” (Pickthall, 1981 : 35)

'the white thread'

- 'the black thread'



'becometh'

.'becomes'

:

“... and eat and drink (during the whole Ramadan nights) until you can tell the white thread from the black one of the coming dawn.”

(42 :1998 )

.

during the whole Ramadan :

.

nights

'the coming dawn'

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:

“... and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).”

(69 :2001 )

:

'the white thread'

'

'

'the black thread'

'light of dawn'

'darkness of night'

" "

:

**2 - 4 - 4**

) :

" : .103 / (

.(115 : 1 ) "

' " :

.(168 :2000 ) "

3 1987 ) "

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" :

.(21 : 2

:



“And hold fast, all of you together, to the faith of Allah (this Qur’an), and do not separate.”

(90 : )

:

“And hold fast, all of you together, to the rope of Allah (i.e. this Qur’an), and be not divided among yourselves.”

(142 : )

:

' '

this Qur’an

'rope'

the faith of Allah :

' '

' '

-

"

"

:

3 - 4 - 4

. 48 / ( ) :

.(298 : ) "

“So strive as in a race in all virtues.” (Yusuf Ali, op. cit : 259)

: strive as in a race :

: 'strive' -

:

“So strive in doing virtuous deeds.”

(161 : )

'strive'

“So vie one with another in good works.” (Pickthall, op. cit : 145)

'vie'

'strive'

'compete'

“So compete in good deeds.”

(239 : )

'compete'

'vie'

'strive' : -

'all'

'virtues'

virtuous 'good works'

'virtues'

'good deeds' 'deeds'

" " : 4 - 4 - 4  
. 88 / ( ) :



. [ ] " :  
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.[ ] .(319 : 2 )

“...nor grieve over them: but lower thy wing (in gentleness) to the believers.”  
(Yusuf Ali, op. cit : 652-653)

“...and be not grieved on their account, and lower thy wing (in tenderness) for the believers.” (Pickthall, op. cit : 343)

'thy' . lower thy wing :  
'your'



(524 : )

lower your wings :  
be courteous to the fellow- believers

'fellow-believers'

under someone's :

wing

: wing

wing

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·

/ " : " 5 - 4 - 4 "

. 112 / ( " ) :

"

.(662 : ) " .

' ' ' ' :

' ' ' ' .

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:

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' ' .  
' ' .  
' ' .

' ' ' ' ' ' .

) " .

.(147 : 1986

“So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side).” (Yusuf Ali, op. cit : 686)

'taste' ' taste'

a taste of life in a big city :

the taste of freedom : ( )

( ) the taste of success ( )

' ( ) the taste of failure

) :

.(

' in extremes'

*'the tasting'*

*as with '*

*'the enfolding'*

*'a garment*

:

“So Allah made it experience the garb of dearth and fear.”

(Pickthall, op. cit : 360)

'made it experience'

the garb of dearth and fear :

'garb'

'dearth'

'hunger' 'famine'

-

:

“So Allah made it taste extreme of hunger (famine) and fear.”

(550 : )

'taste'

:

( )

extreme of hunger (famine) and fear

'extreme'

'famine' 'hunger'

“Therefore Allah afflicted its people with famine and fear.”

(394 : )

its people :

famine and fear

'afflicted'

) :

.(



" " : 6 - 4 - 4

) :

.62 / (

" :

" .

.(685 : )

" :

.(152 : ) "

:

"I will surely bring his descendants under my sway, all but a few."

(Yusuf Ali, op. cit : 712)

:

I will surely bring his descendants under my sway

:

"I will surely seduce them all, but a few of them."

(407 : )

I will surely seduce them all

-

them all

all them

.

-

-

.

.

'

:

“I will surely seize and mislead his offspring (by sending them astray) all but a few.”

(569 : )

'seize and mislead'

'

'

:

.

'

by sending them astray

.

:

“I verily will seize his seed, save but a few.” (Pickthall, op. cit : 372)

I verily will seize his seed :

'

'

'seed'

'

'

.

'seed'

.



" : 7 - 4 - 4  
 ) :  
 ' .99 / ( ' :  
 " :  
 " :  
 .(21 : 2 3 )  
 ' :  
 " :  
 .(168 : ) "

:"  
 "We shall leave them to surge like waves on one another."  
 (Yusuf Ali, op. cit : 757)

:"  
 "We shall leave them to surge like waves on one another."  
 (602 : )

-  
 surge like waves on one another. :  
 'surge' ' ' .  
 :  
 the surge of the sea :

the crowds surged over the stadium

a surge of anger

:

“We shall let some of them surge against others.” (Pickthall, op. cit : 393)

'surge'

-

' '

'surge'

.

:

“We shall leave some of them move against others.”

(431 : )

:

' '

'move'

'move'

' '

-

-



" " : 8 - 4 - 4

.04 / ( ) :

" :

...

" .

.(405 : 2 )

'

!

:

“Praying: ‘O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey’ ...” (Yusuf Ali, op. cit : 767)

:

' '

'the hair of my head'

'glisten' . . .  
 'doth' . . . 'doth glisten' . . .  
 . . . 'does'

“Saying: My Lord! Lo ! the bones of me wax feeble and my head is shining with grey hair...” (Pickthall, op. cit : 395)

“Saying: “My Lord! My bones have become weak, and my head is shining with grey hair...”

(434 : )

and my head is **shining** with grey hair :

'glisten' . . . 'shining' . . .

'Lo'



:

“He said: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head...”

(605 : )

and grey hair **has spread** on my head :

.

:

:

And my hair is shining with hoariness like flames

And my head :

flare

flares with hoariness

—

:

:

.-

Rioting flared :

Violence began to flare up

up again

—

.

.

—

" " : 9 - 4 - 4

.53 / ( ) :

" :

.(436 : 2 ) "

:

“He Who has made for you the earth like a carpet spread out”

(Yusuf Ali, op. cit : 800)

:

' :

has made the earth :

He Who

!... :

like a carpet

spread out :

:

“Who hath appointed earth as a bed”

(Pickthall, op. cit : 409)

‘hath appointed’  
‘hath’  
‘have’

as a bed :

“It is He Who has made the earth as a bed”

(450 : )

as a bed :  
It is He Who

“Who has made earth for you like a bed (spread out)”

(626 : )

:  
.  
:

Who has made earth for you like a bed

spread out



" " : 10 - 4 - 4

) :  
.41 / (

.  
"  
.(48 : 3 ) "

" :

" .

.(822 : )

“... and We made them as rubbish of dead leaves (floating on the stream of Time)!” (Yusuf Ali, op. cit : 881)

as rubbish of dead leaves :

'scum floating on a torrent'

'rubbish of dead leaves'

! floating on the stream of Time ! :

“... and We made them like as wreckage (that a torrent hurleth).”

(Pickthall, op. cit : 448)

'We made them like as wreckage'

that a torrent hurleth :

'hurleth'

'hurl'

'hurls'

'like as'

“... and We made them like withered leaves!”

(494 : )

:

“... and We made them as rubbish of dead plants.”

(684 : )

like withered leaves : ' '

as rubbish of dead plants :

' '

" " : **11 - 4 - 4**

.7/ ( ) :

' ' .  
' : .  
(42 :1985 ) ."

“...announce to him a grievous Penalty.” (Yusuf Ali, op. cit : 1081)

'announce to him'

'announce' ' ' .

: announce a death :

announce a wedding

“So give him tidings of a painful doom.” (Pickthall, op. cit : 539)

'give him tidings' ' ' .



'tidings' . -

'bad tidings' 'good tidings' :

'tidings' .

'tidings' .

. 'news'

:

“Therefore give him tidings of a painful torment.” : )

(596

:

' '

'give him tidings'

:

“So announce to him a painful torment.” (814 : )

'announce to him' ' '

" " : **12 - 4 - 4**  
.18 / ( ) :  
" :

" .  
(994 : )

" :  
(213 : 3 ) "

. Neck stiffness / Le torticolis .

" :  
(237 : ) "

:  
"And swell not thy cheek (for pride) at men..." (Yusuf Ali, op. cit : 1084)

' : -  
: 'And swell not thy cheek at men' : .'  
.  
: .  
'for pride'

to swell cheek -

:  
:  
-  
"Turn not thy cheek in scorn toward folk..." (Pickthall, op. cit : 540)

: -  
"Do not treat people with scorn."  
(597 : )

: -  
"And turn not your face away from men with pride..."  
(817 : )

- ' ' ' .

( )  
( )  
)

.(

.'pride' 'scorn'

'cheek'

'face'

'be stiff-necked'

" " : 13 - 4 - 4

) :

.46 / (

" :

.(23 : 22 10 1987 )".

“... and as a Lamp Spreading Light.” (Yusuf Ali, op. cit : 1120)

as a lamp spreading light

'light'          'lamp'

:                  :

.

:

“... and as a lamp that giveth light.” (Pickthall, op. cit : 555)

as a lamp that giveth light :

'giveth'          'give'                  'gives'

.

:

“... and to be as a Shining Light.”

(616 :

to be as a Shining Light :

'light'                  'lamp'

.

:

“... and as a lamp spreading light (through your instructions from the Qur'an

and the *Sunnah*).”

(841 : )

'

as a lamp spreading light :

:

: through your instructions from the Qur'an and the *Sunnah*

'lamp'

'light'

'

: and a lamp spreading light :

-

':

'lamp'

':

14 - 4 - 4

.39 / ( )

.(14 : 27 11 )".

.(295 : )

“But (Pharaoh) turned back with his Chiefs, and said, ‘A sorcerer, or one possessed!’” (Yusuf Ali, op. cit : 1426)

with his Chiefs



'Pharaoh'

:

“But he withdrew (confiding) in his might, and said: ‘A wizard or a madman’.” (Pickthall, op. cit : 693)

'might' :

:

“But he (Pharaoh) turned back because of his power and said: ‘A sorcerer or a mad man’.” (773 : )

'power' :

'he'

'Pharaoh'

:

“But Fir'aun (Pharaoh) turned away (from Belief in might) along with his hosts, and said: ‘A sorcerer or a madman’.”

(1035 : )

" :

'hosts' ." ( )

.  
:

'Fir'aun': 'transliteration'

.'Pharaoh':

'

" " : 15 - 4 - 4  
:  
.41 / ( )

:"  
"And in the' Ad (people) (was another Sign): behold, We sent against them  
the devastating Wind." (Yusuf Ali, op. cit : 1426)

'people'  
. 'was another sign '  
. the devastating wind : ' '

.'  
'behold'

:"  
"And in (the tribe) of A'ad (there is a portent) when we sent the fatal wind  
against them." (Pickthall, op. cit : 694)

'tribe'

the fatal wind : ' ' . 'there is a portent'

:

“And (another Sign) is Ad against whom We sent the devastating wind.”

(773 : )

the devastating : ' ' . 'another Sign'  
wind

. . . . .  
:  
.41 / ( )

:

“And in Ad (there is also a sign) when We sent against them the barren wind.”

(1036 : )

:  
there is also a sign  
the barren : ' ' .

'barren'

wind

a barren argument :

a barren discussion

-

-

-

" " : **16 - 4 - 4**

) :

.8 / (

" :

.(320 : ) "

' ' .

' ' .

:

“Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down.” (Yusuf Ali, op. cit : 1557)

'the Light'

'the light'

'lamp'

'God is light' :

:  
“ ‘*The Light which We have sent down*’ i.e., the light of revelation, the light of conscience, the light of reason, and every kind of light by which we may know God and His Will.” (Yusuf Ali, op. cit : 1557)

“( ) ”.

:  
“So, believe in Allah and His Messenger and the Light which We have revealed.” (Pickthall, op. cit : 745)

‘the Light’

:  
“Therefore, believe in Allah and His Messenger and the Light (the Qur’an) which We have revealed.”

(841 : )

'the light'

the Qur'an :

:

“Therefore, believe in Allah and His Messenger (Muhammad) and in the Light (this Qur'an) which we have sent down.”

(1109 : )

'the light'

this Qur'an :

'Muhammad'

'His Messenger'

'the light'



" " : **17 - 4 - 4**

)

" : (

.(9-8 : 29 12 )".

：“It is He Who has made the earth manageable for you, so traverse ye through its tracts...” (Yusuf Ali, op. cit : 1579-1580)

has made the earth manageable for you  
'manageable'

( )

- 'manageable'

'tractable'

'amenable'

'serviceable'

'manageable'

'ye'

'you'

“He it is Who hath made the earth subservient unto you, so walk in the paths thereof...” (Pickthall, op. cit : 754)

has made the earth subservient unto you

'subservient'

'have'

'has'

'hath'

:

“It is He Who has made the earth manageable for you, so walk through its tracts...” (853 : )

has made the earth manageable for you : 'manageable'

:

“He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it)...”

(1122 : )

has made the earth subservient unto you : 'subservient'

:

: i.e. easy for you to walk, to live and to do agriculture on it

-

:

-

He it is Who has made the earth tractable to you 'tractable'

He it is Who has made the earth tractable as a beast to you :

.

.

18 - 4 - 4

.34 / ( ) :

.(341 : )

“And by the Dawn as it shineth forth...” (Yusuf Ali, op. cit : 1645)

'shine'

'He is a shining athlete' :

“And the dawn when it shineth forth...” (Pickthall, op. cit : 776)

. 'shine'  
 :  
 “And the dawn when it lightens.”  
 (883 : )

. 'lighten'  
 :  
 'Her face lightens with joy'  
 :  
 “And by the dawn when it brightens.”  
 (1154 : )

- 'lighten' 'shine' - . 'brighten'  
 :  
 'Flowers brighten the fields in the spring'  
 :  
 'by'

'shineth'

'shine'

'shines'

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" " : 19 - 4 - 4  
.18 / ( ) :

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. (36 : 30 12 ) "

: " :  
. (190 : 4 ) " :

: ' ' .

" :  
. (350 : )

:"  
: "And the Dawn as it breathes away the darkness" (Yusuf Ali, op. cit : 1696)



:

'And the Dawn as it breathes'

.( ) :

:

“And the breath of morning”

(Pickthall, op. cit : 793)

And the breath of morning :

:

And the morning when it breathes

:

“And by the dawn as it begins to shine.”

(908 : )

'to shine' :

'by'

as it begins to shine :

:

“And the dawn as it brightens.”

(1180 : )

'brightens'

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# الخاتمة



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1. The first part of the document discusses the importance of maintaining accurate records in financial accounting. It emphasizes that proper record-keeping is essential for the preparation of financial statements and for compliance with regulatory requirements.

2. In addition, it highlights the role of the accounting cycle in ensuring the accuracy and reliability of financial data. The cycle consists of a series of steps that are repeated periodically to update the accounting system.

3. Furthermore, the document notes that the use of standardized accounting principles and practices is crucial for facilitating the comparison and analysis of financial information across different entities and industries.

4. Finally, it stresses the need for transparency and ethical conduct in the handling of financial records, as these factors are key to maintaining trust and confidence among stakeholders.

( 1. The first part of the document discusses the importance of maintaining accurate records in financial accounting. It emphasizes that proper record-keeping is essential for the preparation of financial statements and for compliance with regulatory requirements.





# الملاحق

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106		187	

110		103	
113		48	
116		88	
120		112	
124		62	
127		99	
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141		18	
144		46	
147		39	
150		41	
153		8	
156		15	
160		34	
163		18	

- : ( )

.....  
Verse

Parts, Elements



Procedures

To use metaphorically ( )

Metaphor

Metaphoric

Convention

Conventional

Eloquence of a discourse

---

Cultural dimension

Eloquence

Rhetoric ( )

Rhetorical ( )

Rhetor / Rhetorician ( )

---

Fantastical

Simile

Idiomatic expressions

Commentary / Interpretation

Exegesis

Allegoric / Allegorical

Derisive / Scornful

.....  
Lawful / Permissible

Point of similarity

Permissibility / Legality

.....  
Definition

( )

Liberality

.....  
Discourse

.....  
Chapter of the Qur'an

Context

.....  
Free verse

/

.....  
Procedures

Loan

Any foreign language (to Arabs)

Attributive to proper nouns

.....  
Theology

.....  
The Ancients

Co-text

.....  
Nuances / Tones

.....  
Definition

( )

Novice / Beginner

Experienced / Veteran

The text

Proverb

Allegory

Metonymy / Synecdoche

The Moderns

Concrete

( )

Corpus

Orientalist

A word used metaphorically ( )

Arabist

Abstract ( )

Proper sense

Metaphorical sense

Commentator / Exegete

Approach

Equivalent

Features

Contrastive analysis

Bequeathed customs

.....  
Discourse type

Sample

.....  
Point of similarity

- : ( )

.....  
A

Analogy

Analysis

Componential —

Animizing

Anthropomorphic

/

Aspect

..... **C** .....

Cliché

Colour

Native —

Conceptual

Context

Constraints

Cultural —

Creative

Culture-specific

Culture

..... **D** .....

Discourse

— analysis

..... **E** .....

Eloquence

/

Equivalent

Cultural —

..... **F** .....

Figure of speech

Focus

Flavour

Frame

..... **G** .....

Ground

— of similarity

/

..... **I** .....

Identification

Idiomatic

Image

..... **L** .....

Language

Analytical —

Source- —

-

Target- —

-

Lexicalized

Likeliness

/

Literally

..... **M** .....

Metaphor

Metonymy

.....**O**.....

Ontomological

Oriental

.....**P**.....

Point of similarity

/

Paraphrase

Paralogical

.....**R**.....

Rhymes

Rhythms

Root-word

Redundancy

Resemblance

.....**S**.....

Sacred canon

Semantics

Sense

Stereotyped

— ideas

Structural

Style

Synaesthetic

..... **T** .....

Tenor

Text

Annotated —

Author-centred —

Descriptive —

Directive —

Expressive —

‘I’ form —

Informative —

‘It’ form —

Persuasive —

Quranic —

Reader-centred —

Source —

Subjective —

Target —

— type

Vocative —

‘You’ form —

Translation

Back- —

Communicative —

Historicising —

Literal —



Modernizing —

Semantic —

Word-for-word —

Typology

..... **U** .....  
Untranslatable

..... **V** .....  
Vehicle

Version

..... **W** .....  
Worldview

# المراجع

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