

COGNITIVE MEANINGS IN SELECTED ENGLISH TRANSLATED TEXTS OF THE NOBLE QUR'AN

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ABSTRACT

The genre of translated texts (interpretations) of the Noble Qur'an - especially into English - enjoys a distinctive status as a major source to accessing the meanings of the Noble Qur'an for non-Arabic speakers. Thus, it has been a fertile field for academic research. Most, if not all, of those studies evolve around the assessment of such translated (interpretation) works. Yet, very little is known about the cognitive meanings associated with such a genre. This paper attempts at investigating cognitive metaphorical meanings in two English Translated Texts of the Noble Qur'an (ETTQs); one is done by Pickthall (1930) and the other is done by the Reformist group (2007). Based on Conceptual Metaphor Theory (Lakoff and Johnson 1980), a mixture of qualitative and quantitative method is utilized to analyze chapter two (the longest chapter) of the sampler ETTQs. The study shows that both ETTQs are rich in metaphorical language. Four conceptual meanings are found to be prevailing in both ETTQs; LIFE IS A JOURNEY, FAITH IS COMMERCE, HEARTS ARE CONTAINERS and SOUL IS A PERSON, respectively. Yet, the study has also found a few differences between the two ETTQs in terms of use and number of instances for particular conceptual metaphors.

Key words: *Qur'an, Metaphor, Cognitive, Conceptual, Translated Texts.*

INTRODUCTION

This linguistics study attempts at investigating the cognitive meanings of the language used in the English translations of Noble Qur'an. The purpose of this investigation is to provide a preliminary account of the conceptual metaphors in two selected English translations of the Noble Qur'an, yet, it is neither meant, by any means, to evaluate the accuracy of these translations, nor is it meant to judge their correctness. Moreover, the frame of analysis adopted in this study provides a linguistic perspective on the translation only and no attempt is made to compare it to the original source book, i.e. the Noble Qur'an. The number of people who are non-Arabic speaking Muslims is increasing and people of different languages need to better understand the Noble Qur'an in their mother languages. Currently the number of Muslims, who speak Arabic, hardly make up 20% of the total number of Muslims all over the world (Khaleel, 2005). The demand for translating the Noble Qur'an was met by numerous efforts to carry out into different languages. A special focus has been given to English as the target language which led to the emergence of the English Translated texts of the Qur'an (ETTQs hence forth) as a genre of its own. However, the large number of these English translated texts of the Qur'an - which currently exceeds one hundred different versions of translation (cf. Khan, 1997: 245) - creates a level of uncertainty that these translated texts of the Qur'an might show significant differences in the meaning among the different translation. Taking into account the literary value of the Qur'an, these versions of translation encompass errors arising from the "failure to capture stylistic, pragmatic and figurative aspects" (Muhammed, 2007). Such differences raise the question of whether there is any significant difference between these ETTQs at the level of the meanings resulted from the translation process. Meanings of the Qur'an are of vital importance and any flaw in its meanings may cause misunderstanding of its original message. Since the Noble Qur'an tackles numerous issues of abstract unseen ideas, resolving conceptual metaphors in the ETTQs would provide a better understanding of how these abstract and unseen ideas are conceptualized. An acceptable doorway to examining the cognitive meanings of the English translated texts of the Qur'an is the analysis of their conceptual metaphors. The essence of conceptual metaphor, as defined by Lakoff & Johnson, is the understanding of one thing in terms of another (Lakoff & Johnson 1980). This study identifies conceptual metaphors in the English translations of the longest Surah in the Qur'an (Al-Baqarah) by Pickthall and the Reformists. Similarities and/or differences between the two ETTQs are highlighted and discussed.

LITERATURE REVIEW

History of Translated Texts of the Quran

The first ever-made translation was conducted by the less well-known astronomer, and perhaps best known as scientific translator, 'Robert of Katton'. In 1142, Robert has set to translate the Noble Qur'an into Latin, under the persuasion of Peter the Venerable, willing to convert Muslims into Christianity (Burman, 1998: 704). In his brief exposure to the Qur'anic English translations, Khaleel (2005) provides a diachronic account and assessment of the English translations of the Qur'an. Early attempts to translate the holy Qur'an into English were again conducted by people from outside the ring of Islam. The purpose of these works was to aid and stand a support for the Christian missionaries to converting Muslims into Christianity. The very first attempt of translating the Qur'an from within the Islamic cycle was made by Indian Muslims. Since it is the general meaning of the Qur'an that can be interpreted and conveyed into languages other than Arabic, new attempts of translations are made by the followers of Islamic sectors. Currently, over hundred translations of the holy Qur'an into English are available (Khan, 1997).

English Translated Texts of the Noble Quran (ETTQs)

Abdussalam Shehu (1996) was the first to use this collocation 'English Translated Texts of the Qur'an' referring to texts written in English as the production of translating (the meanings) of the Qur'an from its original Arabic holy divine source into English. However, such translations (al Tarjamat 'الترجمات' in Arabic) are preferably named 'interpretations' (Shuruh or tafsir 'شروح او تفسير' in Arabic)_rather than translations (Baker, M. & Saldanha, 2008). It has been stated above that there is urgent need to translate the Qur'an into various languages of the world. English then should be given the priority in any such effort for its high prestigious status internationally. English is the most worldwide-spread language. For a great number of people around the globe, it is the first language that they lead their life totally dependent on it. Source-oriented translations of the Quran appear clearly with use of wide-ranging annotations and extensive introductions at the beginning of each the translations.

Metaphors in ETTQ

The literature in the field of Qur'anic English translations/interpretations is very limited, i.e. few studies have touched on the issue and particularly the meaning part. However, there are few works done on the stylistics of the translators. Alemnoar (2010), for example, drew on a comparison of the stylistic and linguistic features in the translations of the Qur'an. Her study

was done on just one *surah* from the Qur'an, i.e. like most of the works done on this field just one part of the issue is usually addressed. No comprehensive studies have been attempted as we shall see in the following works. Stylistically speaking, again, emotion and Style was also addressed by Whissell, (2004). The good part of this work is the employment of computerized programme in the analysis of the data. This shall give a further motivation to carry out this study using corpus linguistic approaches in collecting and processing data. Yet, no significant outcome is seen in this stylistic investigation except for its identification of inflection point in time-line partway through the Meccan *surahs* of the Quran.

A significant work related to the current study is the one conducted by Charteris-Black (2004). He provided an initial account of the metaphoric conceptualization in the Qur'an. Although his study is based on a selection of merely one version of the English translations of the Noble Qur'an, he tried to generalize his statement and further impose these results on the original Noble Qur'an which can never be taken for granted. Results obtained from a translated text do not necessarily apply to the original. The good part of his study is to initiate the interest in finding more about metaphor in the ETTQs. However, he notifies that his study is "seen as initial and exploratory" (Charteris – Black, 2004: 219). Another significant study on the meanings of the Qur'anic English translations is done by Ewaida (2007). In her study, she precisely examined the metaphor of time and its realizations in three versions of Qur'anic English translations and its cultural implications. Investigating the usage of metaphor in a text provided insights into the meanings included in that text and that what makes her contribution, relatively, significant. However, although such a study appears interesting, the results found in the translation of the holy Qur'an are "leaked" into the original Noble Qur'an. There should have been a clear cut distinction between the analysis of an original text and its translation. Mohamed Shokr (2006) analyzed the metaphorical concept of "life is a journey" in the Qur'anic English translation (by A, Abdullah Yusuf (1988)). Utilizing the development of the metaphor theory that has been originally created by Lakoff and Johnson, Shokr could reveal how this metaphor is used creatively in the Quran to widen its use in covering a broader aspect of life. This metaphor is employed to conceptualize the "after physical life".

Conceptual Metaphor Theory (CMT)

From linguistics and psych-linguistics, Lakoff and Johnson, (1980) could provide an insightful idea that an ornament tool and literary decorative figure of speech is interpreted far beyond these surface implications. Metaphor, according to Lakoff, is central in our daily life. Abstract concepts are mapped and are thus understood with the image schemata of concrete concepts that are unconsciously structured in our minds through our sensorimotor

experience. Conceptual metaphor in Lakoffian theory is named following the schema TARGET IS SOURCE. The target domain is the concept that is formed/structured and understood in terms of the source (concept) domain. As so, metaphors to Lakoff are purposefully implemented because they assist in understanding abstract concepts by the analogical elements of concrete ones.

METHODS

In carrying out this study the researchers have adopted a systematic method compiling both qualitative aspect, utilizing CMT (Lakoff & Johnson 1980), and quantitative aspects using Corpus Linguistic concordance tools. In this investigation, the recently released software Ant-Conc is used. Ant-Conc 3.2.1w (Windows) is developed by Laurence Anthony, Faculty of Science and Engineering, Waseda University, Japan, March 10th, 2007.

Data Selection

Two ETTQs are selected in this study; Pickthall's rendering which belongs to the early twentieth century (1930) and the Reformists' rendering that was done recently in the early twenty first century (2007). The chronological dimension will allow for more space to see if any significance development has occurred in these two ETTQs. Chapter two of each ETTQ is selected for the investigation of the current study because it is the longest, with the hope that it provides wider prospectus of the entire conceptual metaphors to be found in these ETTQs. Pickthall's rendering (1930) entitled 'Meaning of the Glorious Quran'. Muhammad Marmaduke Pickthall (British) converted from Christianity in 1917 and his translation of the meanings of the Qur'an is one of the most popular translations (Kidwai 1987). A digitalized copy (text with aya format) of this ETTQ is downloaded from <http://tanzil.net/trans/>. The Reformists' translation rendering of the Qur'an (2007). The reformist group is headed by Edip Yuksil (American – Turkish – Kurdish), who is the founder of 19.org Islamic Reform and co-authored by Laith Saleh Al-Shaiabn (Saudi) founder of Progressive Muslims and Martha Schulte-Nafeh, Professor of Arabic Language at the university of Texas at Austin. A (revised 2010 version) PDF copy of this ETTQ was received directly from the author via personal email request.

Resolving Conceptual Metaphor

The process of resolving conceptual metaphors in the two ETTQs is implemented qualitatively based on CMT (Lakoff and Johnson 1980). First a general understanding of the data is established with careful reading. Second, potential metaphorical instances are identified. Third, every potential instance is examined for identifying both the source domain (SD) and the

target domain (TD). After that, correspondence between the source and target domain is mapped and the conceptual metaphor is resolved. Conceptual metaphors are reported in small capitals following the schema of ‘TARGET IS SOURCE’.

An Overall of the Entire Corpora

Pickthall’s and Reformists’ ETTQs, like all other ETTQs, basically consist of thirty parts (Juzu’). However, they show basic differences at the level of word count and type/token ratio, which indicates the vocabulary richness for each. The following table illustrates these differences.

ETTQ	Pickthall	Reformists
Word Count of entire corpora	155,391	148,907
Type/Token Ratio (TTR)	3.88	3.80
Types (distinct words)	6,025	5659

Table 1 (Basic Statistics of the Corpora)

The table above shows clearly that there is a significant gap of 6484 words between the two ETTQs. This is further supported by the number of Types (distinct words) in both with a gap of 366 words between the two ETTQs. Yet, TTR shows relatively close score in both ETTQs which indicates a similar level in terms of language richness in both, with a very minor score of 0.08.

ANALYSIS AND DISCUSSION

Comparison of the Two ETTQs

In this section, a comparison between the two ETTQ samplers of Pickthall and the Reformists is presented and discussed. Differences are presented in more highlighted details in terms of word choice, number of instances of conceptual metaphors and the use of conceptual metaphors as follows.

Word Choice

Word choice shows significant differences between the two ETTQs. For instance, Pickthall’s ETTQ shows the use of ALLAH, while the Reformists preferred using GOD. The use of pragmatic elements is very clear and widely used in Pickthall’s rendering such as ‘Lo’, ‘Nay’ and ‘Ye’, but no such elements are detected in the Reformists’. Besides, the traditional usage of ‘thee’, ‘thy’ and ‘thou’ is present in Pickthall’s ETTQ, while in the

Reformists’ current usages are found. Such a shift in language style from the use of archaic vocabulary into complete disregard for archaic vocabulary signifies the tendency towards more contemporary language usage in the new renderings of the ETTQs.

Another significant difference found in these two ETTQs is in the use of *parables* and *similitude*. With a bunch of words to replace ‘*similitude*’ (the word used in Pickthall’s ETTQ as a translation for the Arabic word ‘*mathal*’ /meθəl/), only three instances of the word ‘Parable’ (the counterpart of *similitude*) are found in the Reformists’ ETTQ and no mentioning for its alternative word ‘*similitude*’ is found. These instances are shown as follows:

“24:35 ... God sets forth parables for mankind; God is aware of all things”

“16:74 So do not give parable to God; God know while you don’t know...”

“18:45 Give them the parable of this worldly life, like water which we have sent down from the sky...”

On the contrary, in Pickthall’s ETTQ the word allegories is used in one instance only, and the word *Similitude* is found thirty (30) times, but its alternative ‘parable’ is not there. As it is always found either before the *similitude* is given or after, or as it ends, the following are two examples of such cases:

“24|35...And Allah speaketh to mankind in allegories, for Allah is Knower of all things.”

“16|74So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.”

Number of Instances

Metaphorical language is found pervasive in the sampler ETTQ of this study. This is seemingly naturally expected in a translation of a religious book where it is expected to talk about concepts that are beyond the sensorimotor of human experience. Such concepts are naturally conceptualized in terms of more concrete sensorimotoric (concrete) concepts. The following table shows the number of instances found for each conceptual metaphor in the two ETTQs sampler of the study. These conceptual metaphors are ordered in the table according to the total number of instances in both ETTQs.

Conceptual Metaphor	Pickthall	Reformists’s	Total
LIFE IS A JOURNEY	11	17	28
FAITH IS COMMERCE	15	11	26

HEARTS ARE CONTAINERS	7	6	13
SOUL IS A PERSON / PERSON IS A PHYSICAL ENTITY	3/0	0/4	7
Total	36	38	74

Table 2 (Number of Conceptual Metaphor Instances in the Two ETTQs)

The table above illustrates an approximate similarity in terms of total number of instances in the two ETTQs (thirty six (36) conceptual metaphor instances in Pickthall and thirty eight (38) conceptual metaphor instances in the Reformists. However, a significant difference is shown in the number of instances of particular conceptual metaphors. The major difference in terms of number of instances is found at the conceptual metaphor LIFE IS A JOURNEY as the reformists’ ETTQ sampler comes with the total of seventeen (17) instances more than Pickthall’s ETTQ in difference of six (6) instances. However, Pickthall’s ETTQ shows more instances (15) regarding the conceptual metaphor FAITH IS COMMERCE, exceeding Pickthall’s translation by four (4) instances.

Conceptual Metaphors in Pickthall’s Chapter 2

Conceptual metaphors are ordered based on their total frequency number in both samplers of Pickthall’s and the Reformists’ ETTQs as shown on table (2).

LIFE IS A JOURNEY

The conceptual metaphor LIFE IS A JOURNEY is a well-established conceptualization of the life concept. In their field guide to poetic metaphor, Lakoff & Turner (1989:3-4) use this metaphor as a basic one and provided a number of correspondences between the source concept of ‘Journey’ and the target concept of ‘Life’. This drives into the investigation of how ‘life’ is conceptualized in the sampler of Pickthall’s ETTQs. The total number of instance of this conceptual metaphor is eleven (11) instances.

It has been obviously found that the idea of ‘Life’ is conceptualized as a journey of two directions; a. the right direction versus b. the wrong direction. This supports what Shokr (2007:102) argues that ‘life’ is conceptualized in a “dichotomous distinction between two ways of life” via the use of ‘Journey’ metaphor in the religious context of the Qur’an (cf. Shokr, 2007). The following examples explain these basic cognitive meanings and how they are mapped into the concept of ‘Life’ in Pickthall’s ETTQ (Chapter 2):

1. "... but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He **misleadeth** many thereby, and He **guideth** many thereby; and He **misleadeth** thereby only miscreants;" (2|26)
2. "...He **bringeth** them **out** of darkness into light. As for those who disbelieve, their patrons **are false** deities. They **bring them out** of light into darkness" (2|257)
3. "... Allah **guideth** not the disbelieving folk." (2|264)

Example (1) shows that man is in journey where he/she is in need for guidance to go the right way in order to reach destination, and this **guidance** can be found when man believes in ALLAH. Otherwise, if man disbelieves, he/she is **mislead** in the journey of life. This creates the conceptual metaphor INSTRUCTIONS OF ALLAH ARE THE GUIDANCE.

The journey of life in Pickthall's ETTQ sampler is further characterized by having two diverse roads; one is full of darkness, which will definitely cause to losing direction; and the other road is full of light, where guidance into the right direction can be easily found. Such concept is resolved from example (2), where those who believe in ALLAH are travelers brought "**out**" from the '**dark**' road into a road full of '**light**'. On the other hand, the disbelievers are **misled** (in ex 1) and caused to follow wrong road that is full of dark. Hence, a two ways conceptual metaphor emerges that BELIEF IN ALLAH IS A LIGHTENED ROAD AND DISBELIEF IN ALLAH IS A DARK ROAD.

The central theme of the journey of life in the sampler ETTQ is the concept of belief as the demonstration of this concept is dominating almost all instances of LIFE IS A JOURNEY metaphor. In example (3) for instance, there is direct indication that belief is strongly attached with guidance. The centrality of belief as a theme is matched to the need of man for guidance in any journey, because without guidance journey cannot succeed. This is mapped in the following way: If man believes in ALLAH, then he/she will find guidance in his journey. But if he/she believes not in ALLAH, ALLAH then will **guide** them **not**.

FAITH IS COMMERCE

The conceptual metaphor TIME IS MONEY is a very common metaphor that used in our daily life throughout a various number of linguistic expression manifestations, for example "Don't waste your time", "I spent much time on writing down this report". But the use of commerce, trade and business domain to conceptualize religious concepts has not been discussed in the literature of conceptual metaphor so far as to the researchers' best knowledge. However, Lakoff and Johnson (1980) argue that conceptual metaphors are a very industrious tool for creating mental schemata that helps

in understanding and establishing abstract or unseen idea in terms of more sensorimotored experiences.

This is found true in the case of the ETTQ genre, since it deals with a punch of unseen facts that are related crucially to faith and belief concepts. Commerce experience is then implemented vividly into these concepts of faith and belief, and it is found to be established in well knotted mapping schemata throughout the ETTQ sampler under study with a total number of fifteen (15) instances. The following examples from chapter 2 in Pickthall's ETTQ illustrate how the concepts of faith and belief are conceptualized in terms of commerce experience.

4. *"2|41 ... and be not first to disbelieve therein, **and part not with My revelations for a trifling price**, and keep your duty unto Me" (2|264)*
5. *"Such are those who **buy** the life of the world at the **price of the Hereafter** ..." (2|86)*
6. *"Those are they who **purchase error at the price of guidance**, and torment at the **price of pardon**..." (2|175)*
7. *"... And whoever among you is sick or hath an ailment of the head must **pay a ransom of fasting** or almsgiving or offering." (2|196)*
8. *"Who is it that will **lend** unto Allah a goodly **loan**, so that He may give it **increase manifold**? Allah straiteneth and enlargeth. Unto Him ye will return." (2|245)*

From the examples above, a set of correspondences between the domain of faith and the domain of commerce can be identified. Words like 'price', 'buy', 'pay', 'ransom', 'purchase', 'lend', 'loan', and 'increase manifold' are used in the context of 'faith' and 'belief' to conceptualize 'faith' and 'belief' as a commerce experience. In examples (4), (5) and (6) for instance, the concept of buying and selling - with the implementation of '**trifling price**' in (4), '**buy**' / '**price of the Hereafter**' in (5), '**purchase error**' / '**price of guidance**' in (6) - into the concept of disbelief in the revelation of the Qur'an and Islamic faith, indicates mapping the commercial experience of buy and sell into the concept of belief. Thus the conceptual metaphor of BELIEF IS A COMMERCIAL TRANSACTION is resolved. Another related concept is resolved from (7) where the words '**pay**' and '**ransom**' have been mapped into the concept of **fasting**, which is an Islamic ritual belongs to the overall concept of Islam and faith. The use of these words triggers the meaning that performance of fasting is a way of compensation or paying the price, resolving the conceptual metaphor PERFORMING A RITUAL IS PAYING A PRICE. Verse 2:245 in (8) explicitly indicates a conceptualization of the almsgiving and charity as profitable and successful loans. This is resolved from the implementation of the words '**lends**', '**goodly load**' and '**increase**

manifold'. Undoubtedly, charitable moneys and almsgivings are not given to Allah, because The Almighty Allah needs not any. Thus, the conceptual metaphor of CHARITY AND ALMSGIVING ARE PROFITABLE LOANS is then resolved. The three conceptual metaphors illustrated above, namely BELIEF IS A COMMERCIAL TRANSACTION; PERFORMING A RITUAL IS A PAYING PRICE; and CHARITY AND ALMSGIVING ARE PROFITABLE LOANS are good examples of the manifestation for a broad conceptual metaphor of **FAITH IS COMMERCE** in Pickthall's ETTQ sampler.

HEARTS ARE CONTAINERS

With less instances in number - compared to 'life' and 'faith', hearts in the sample ETTQ of Pickthall receive their portion of conceptualization by seven (7) instances in chapter 2 of Pickthall's ETTQ. The construal associated with 'hearts' in the sampler ETTQ is that of 'containers' with aspects of having, internal spatial area and covers. Examples are shown below to explicate the statement above.

9. "2:7 Allah hath sealed their hearing and their **hearts**, and on their eyes there is a covering. Theirs will be an awful doom."
10. "2|10 In their **hearts** is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie."
11. "2|93 ... And (worship of) the calf was made to sink into their hearts because of their rejection (of the Covenant)."

Example (9) shows how 'Hearts' are conceptualized as 'containers'. The use of the words '**sealed**', '**covering**' and the preposition '**on**' to describe the 'hearts' draws on the spatial construal of containers that can be covered/uncovered and sealed/opened. Example (10) indicates the conceptualization of hearts with the internal spatial dimension of deepness by the use of the preposition '**In**'. It is further manifested in the example (11) via the use of '**sink into**' that triggers the internal dimensional aspect of 'containers' into 'hearts'. The sinking of "**(worship of) the calf**" into the hearts indicates the conceptualization of hearts as special containers that can encompass and contain the "belief/disbelief". Hence, the conceptual metaphor **HEARTS ARE CONTAINERS** is resolved.

SOUL IS A PERSON

In the previous section we have seen how 'Hearts' are conceptualized as 'Containers' that have a central role in the process of encompassing and garnering belief and disbelief. However, with a number of three (3) instances, the concept of soul in the ETTQ sampler of Pickthall is found to be conceptualized in a more metonymic way rather than metaphorical. Soul as

the unseen part of a person has been used interchangeably with it in few instances in the sampler study. This provides a good indication of the construal embedded in the use of the word 'soul' as 'a person'. The following are examples from Chapter 2 in Pickthall's ETTQ:

12. *"And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped."* (2|48)
13. *"Allah tasketh not a soul beyond its scope."* (2|286)

Example (12) indicates the same idea of the interchangeable mapping between 'soul' and person represented in the word 'yourselves' and further manifested by the use of 'avail' and 'intersession' which are characteristics of man that are mapped into the concept of 'soul' resulting in the construal of 'SOUL IS A PERSON'. This metonymic mapping is supported in one more instance (example (13)) where soul is addressed as a person having the characteristic of the ability to carrying out 'task'. The nature of this 'task' is a number of responsibilities given to this soul as person to be in charge of, and that these responsibilities are within the scope of ability and capacity of a person he/she can handle. Thus, **SOUL IS A PERSON** is the construal found in these instances that gives emphasis to the construal of the dualism of person and soul, i.e. the physical part of 'person' and its spiritual counterpart 'soul'.

Conceptual Metaphors in Reformists' Chapter 2

Conceptual metaphors are ordered based on their total frequency number in samplers of the Reformists' ETTQ.

LIFE IS A JOURNEY

The various manifestations of journey in the Reformists ETTQ sampler are found prevalent with the use of its various characteristics, such as guidance, way, distance, travelers ... etc. making a total of seventeen (17) instances. These manifestations are found to be mapped into the crucial concept of 'life' dichotomously of two different directions; the right direction and the wrong direction. This observation supports that of Shokr (2007) on Ali's ETTQ as he argues that 'life' is conceptualized as a 'journey' of "dichotomous distinction of two directions" (2007:102). The following examples from Chapter 2 of the reformists' ETTQ provide illustrations of the statement above:

14. *"... "What does God want with this example?" He lets many stray by it, and He guides many, but He only lets stray the evildoers."* (2|26)

15. "... We did not make the **focal point** that you came on except so that we know who **follows** the messenger from those who will **turn on their heels**. It was a big deal indeed except for those whom God had **guided**; ..." (2|143)
16. "... and **to Him** you will **return**." (2|245)
17. "God is the ally of those who acknowledge, He **brings** them **out** of the **darkness** and **into** the **light**. As for those who reject, their allies are the transgressors; they **bring** them **out** of the light and into the darkness. These are the people of the fire; there they will **abide** eternally." (2|257)
18. "But whoever **returns**, then they are the people of the **fire**, in it they will **abide** eternally." (2|275)

The concept of 'life' has been found to be given the elements of 'journey' by mapping words like 'guide', 'let stray', 'turn away', 'focal point', 'follow', 'abide eternally' into man's life. Such elements of 'journey' are presented in dichotomy where 'guide' is opposed to 'let stray' and 'follow' versus 'turn'. Example (14) shows this dichotomy in a creative manner where man is depicted as a traveler in journey for which he/she is in need for guidance, which can be found only if man believes in God and his instruction. Otherwise, if man disbelieves, he/she will be "**let stray**" in the journey of life, and that generates the conceptual metaphor 'INSTRUCTIONS OF GOD ARE THE GUIDANCE'. Conceptualizing the concept of 'life' in terms of that of a 'journey' that has two diverse ways is supported by example (15) more clearly. **Following** God's instruction and his messenger indicate the right direction that believers must follow. Followers here are opposed to those who "**turn on their heels**" and not following the "**focal point**" as they disbelieve in God and his Messenger. Another element of the concept of 'Journey' that is mapped into the concept of 'life' in the reformists' ETTQ sampler is that of '**distance**'. Going through a journey means that there is a distance that will be reached in the end of it, the same is mapped into 'life' as the distance is reached in the end of it is 'death'. Example (16) reveals this construal by the implementation of the words "**to him**" and "**will return**", indicating that the final destination man will reach as the end of life is when he/she returns back to God in the hereafter life. This resolves the conceptual metaphor 'HEREAFTER LIFE IS THE ULTIMATE DESTINATION'. Examples (17) and (18) give more support for that concept via the use of "**abide eternally**" talking about disbelievers when they go to fire in the **hereafter life** as their ultimate destination. As a journey of two distinct directions, the journey of life in the Reformists ETTQ sampler has also shown two distinct ways in terms of **light** and **darkness**. In example (17), the state of travelling in under light is mapped into believing in God, meanwhile, travelling under darkness is mapped into disbelieving in God. Thus the conceptual metaphor 'BELIEF IN GOD IS A LIGHTENED ROAD AND DISBELIEF IN GOD IS A DARK ROAD' is resolved. From the above series of conceptual metaphors, namely; 'BELIEF IN GOD IS A LIGHTENED ROAD AND DISBELIEF IN GOD IS A DARK ROAD';

‘HEREAFTER LIFE IS THE ULTIMATE DESTINATION’ and ‘INSTRUCTIONS OF GOD ARE THE GUIDANCE’, a general construal of ‘LIFE IS A JOURNEY’ can be revealed from the Reformists’ ETTQ sampler.

FAITH IS COMMERCE

The use of words like ‘purchase’, ‘cheap’, ‘spend’, ‘resources’, ‘lend’, ‘loan’, ‘trade’ and ‘multiply’ in a religious context appears confusing in the first reading. . When it comes to the Sampler ETTQ under study, commerce experience is used to establish a better understanding of the abstract concept of ‘faith’ which is the most crucial concept in the entire message of the ETTQ. With eleven (11) instances, commerce concepts are found well knotted with a series of correspondences to the concept of ‘Faith’ as shown in the following examples taken from Chapter 2 of the Reformists’ ETTQ sampler.

19. “... and do not be the first to **reject** it! Moreover, do not **purchase** with My signs a **cheap gain**; and of Me you shall be conscientious.”(2|41)
20. “Surely, those who conceal what God has sent down of the book, and **purchase** with it a **cheap price**; they will not eat into their stomachs except the fire, ...” (2|174)
21. “Whoever of you is ill or has an affliction to his head, then he may **redeem** by **fasting** or **giving a charity** or a sacrifice.” (2:196)
22. “These are the ones who have **purchased straying** for guidance, and **retribution for forgiveness...**” (2|175)
23. “**Spend** in the cause of God, but do not **throw** your **resources** to disaster. Do kindness, for God loves those who do kindness.” (2|195)
24. “Who will **lend** God a **loan of goodness** that He may **multiply** it for him? God collects and He distributes...”(2|245)

Examples(19), (20) and (22) indicate mapping correspondences of the commerce experience into the thematic concept of ‘belief’ in the Reformists’ ETTQ via the manifestation of words like ‘**purchase straying for guidance**, ‘**cheap gain**’ and ‘**cheap price**’, which leads to generate the conceptual metaphor ‘BELIEF IS A COMMERCIAL TRANSACTION’. Islamic rituals, such as fasting, are also conceptualized within the domain of commerce via mapping the concept of buy and sell that requires pricing. The word ‘**redeem**’ in example (21) establishes a correspondence with fasting as a price that can be made payable. With such a correspondence, the conceptual metaphor ‘PERFORMING RITUALS IS PAYING PRICES’ can be resolved. Using the word ‘spend’ in the context of giving charity (“in the cause of God”) as in example (23), and words like ‘lend’ and ‘loan’ in a similar context of charity (“loan of goodness”) as in example (24), all these words carry the construal of loans and lending and map this construal into charity and almsgiving as successful loan. Hence, the conceptual metaphor ‘CHARITY AND ALMSGIVING ARE PROFITABLE LOANS’ can be, then established. From the discussion above, a

series of conceptual metaphors related to the conceptual domain of commerce are established into the conceptual domain of belief and faith, these are; ‘CHARITY AND ALMSGIVING ARE PROFITABLE LOANS, ‘PERFORMING A RITUAL IS PAYING A PRICE’ and ‘BELIEF IS A COMMERCIAL TRANSACTION’. A general conceptual metaphor that encompasses this series is ‘FAITH IS COMMERCE’.

HEARTS ARE CONTAINERS

With six (6) instances comes third among the prevailing conceptual metaphors in the Reformists ETTQ sampler (Chapter 2) is the conceptual metaphor ‘HEARTS ARE CONTAINERS’. The following are examples of this conceptualization from Chapter 2 of the reformists ETTQ:

25. “... but He will call you to account for what has **entered your hearts**. God is Forgiving, Compassionate.” (2|225)
26. “**In their hearts** is a disease, so God increases their disease ...” (2|10)
27. “... They said, “We hear and disobey!” and they had consumed the calf **inside their hearts** by their rejection. ..” (2|93)
28. “They said, “**Our hearts are uncircumcised/covered!**” No, it is God who has cursed them for their rejection, ...” (2|88)
29. “... then know that he has **sent it down into your heart** by God's permission, authenticating what is already present, and a guide and good news for those who acknowledge.” (2|97)

Example (28) shows how ‘Hearts’ are conceptualized as ‘containers’. The use of the words ‘**uncircumcised**’ and ‘**covered**’ to describe the ‘hearts’ establishes a correspondence mapped from the spatial construal of containers that can be covered/uncovered and sealed/opened into the concept of ‘Hearts’. Also Examples (25) and (26) indicate the conceptualization of hearts with the internal spatial dimension of deepness by the use of ‘**entered**’ the preposition ‘**In**’. This is further manifested in example (27) via the use of ‘**inside**’ that triggers the internal dimensional aspect of ‘containers’ into ‘hearts’. Sending down “(guide and good news)” **into** “your heart” as it is shown in example (29) indicates the conceptualization of hearts as special containers that can encompass and contain the ‘belief/disbelief and other divine concepts’. Moreover, example (25) indicates the construal of using hearts as containers for man’s belief/disbelief. Hence, the conceptual metaphor HEARTS ARE CONTAINERS is resolved.

SOUL IS A PERSON / PERSON IS A PHYSICAL ENTITY

This conceptual metaphor is shown in a distinct construal and it comes at the end of the list of the prevailing conceptual metaphors in the Reformists ETTQ sampler with zero (0) instance. Conceptualizing soul as a person in

the sampler ETTQ of the Reformists is not found in such a sense, i.e. in the normal form of mapping one concept into another. Rather, and because it is of more metonymic construal, a direct replacement of the original concept 'soul' (in the original Noble Qur'an "*nafs*") with its corresponding physical concept 'person' is implemented in four (4) instances of the sampler. ... The following examples from Chapter 2 of the reformists explicate this case.

30. "You had murdered a **person**, and then disputed in the matter; God was to bring out what you were keeping secret." (2|72)
31. "Beware of a day where no **person** can avail another **person**, nor will any intercession be accepted from it, ..." (2|48)
32. "... The man for whom the child is born is responsible for both their provisions and clothing equitably. A **person** should not be **burdened** beyond its means. (2|233)

From the examples above, we can see clearly the emphasis given to the physical part of the person, and the complete disregard for its spiritual counterpart 'soul'. That idea of dualism of person and soul as two entities is not supported in the instances above. Although the abstract concept of 'soul' (the other part in the dualism of person and soul) is clearly mentioned in the Arabic Noble divine Qur'an "*nafs*", it has been removed from the Reformists ETTQ, which leaves no space for this concept of dualism. The removal of the concept of dualism generates the construal of 'PERSON IS A PHYSICAL ENTITY' that emphasizes the physical part of 'person' and cancels its spiritual abstract counterpart concept 'soul'. However, some might disagree with this statement, especially when the philosophical meaning of the source word '*nafs*' in the source language (Arabic) of these translations is considered. Yet, this study remains an initial investigation providing a preliminary description of the conceptual metaphors used in three ETTQs, covering only the translation of one verse (surah Al-baqarah). Thus, further in-depth investigations, covering a wider sample from these ETTQs and comparing them with the original language of the Noble Qur'an, are needed.

CONCLUSION

In this study, we have explored the conceptual metaphors in Chapter 2 of two English Translated Texts of the Noble Qur'an (ETTQs) namely; Pickthall's and the Reformists'. The results have shown that four conceptual metaphors are dominating both ETTQ samplers, these include; LIFE IS A JOURNEY, FAITH IS COMMERCE, HEARTS ARE CONTAINERS and SOUL IS A PERSON/ PERSON IS A PHYSICAL ENTITY respectively. The comparison between the two samplers has shown significant difference in terms of the number of instances of the first and the second conceptual metaphors. Another significant difference between the two is shown in the conceptualization of 'soul'. With these significant differences, and bearing in mind that the

conceptualized themes found in this study are crucial to the message of the Qur'an (Life, Faith, Heart and soul), it can be strongly argued here that parallel to the need for translating the Noble Qur'an, there is also an urgent need for establishing a clear cut distinction between these translations and the original, Noble divine book in Arabic (Al Qur'an Al Karim).

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