The Translation of Metaphors in the Holy Qur'ān: An Investigation of Chapters Eighteen to Thirty

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ABSTRACT

Metaphor, as a rhetorical device, is mostly culture-specific and plays a vital role in some texts. In some sacred texts such as the Holy Qur'ān, the form and meaning are inseparable, and hence, translating metaphors can be challenging. This study aimed to demonstrate the translation of metaphors in the Holy Qur'ān and to identify the strategies applied in the translation of Qur'ānic metaphors. To this end, Chapters 18 to 30 of the Holy Qur'ān, which included thirteen chapters, were selected and analyzed for metaphorical expressions along with their English translations by three celebrated native translators: Arberry (1964), Irving (1985), and Pickthall (1954). These chapters contained forty samples of metaphor, which were analyzed using six celebrated commentaries to find their literal and metaphorical meanings. The translations were then compared to the source text. The procedures suggested by Newmark (1988b) were used to find the strategies used by the translators. The results revealed that among the proposed procedures, five procedures were applied in the translation of the Qur'ānic metaphors. The most dominant procedures were the first and fifth procedures (reproducing the same image in the target language and converting the metaphor to sense, respectively); whereas, the remaining procedures were only used in two or three cases. It was also revealed that in most of the cases, the translators preferred to preserve the form of the original texts.

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1. Introduction

One of the fundamental differences between religious and sacred texts, especially the Holy Qur'ān and other texts, is that in the former the form conveys some nuances of meaning; therefore, translating the rhetorical elements of the Holy Qur'ān is more problematic than other texts, and hence, these texts require careful analysis of both form and content. Among the components of form, the ones that pose a major challenge for translators are figurative devices, especially metaphors. However, although fidelity to the form of the source text is an important principle in translation, the lack of comprehension by the target text readers may prevent the translator from using this strategy in all parts of the text.

Figures of speech are language used in a figurative or non-literal sense. Abram (1993, p. 79) defines **figurative language** as "a departure from what speakers of a particular language apprehend to be the standard meaning of words or the standard order of words, in order to achieve some special meaning or effect". On the other hand, in the cognitive linguistic view, **metaphor** is defined as understanding one conceptual domain in terms of another conceptual domain, which is called "conceptual metaphor" (Kovecses, 2002, p. 4).

Metaphors play an important role in human thought and also in the creation of social, cultural, and psychological reality and so they may always pose potential problems for translators. Different languages have differing cultural and world views, and based on Nuttall (1982), Ulijn (1985), and Carrell (1987), translation of "metaphor" may be considered as a part of the more general problem of "untranslatability". In this vein, Newmark (1988a) specifies four parts for metaphor:

▪ Image: the picture conjured up by the metaphor, which may be universal, cultural, or individual.

▪ Object: what is described or qualified by the metaphor.

▪ Sense: the literal meaning of the metaphor; the resemblance or the semantic area overlapping object and image.

▪ Metaphor: the figurative word used, which may be one-word, or extended (p. 105).

Larson (1984) has his own classification and states that a metaphor or simile has four parts: topic, image, point of similarity, and nonfigurative equivalent. He sees metaphors and similes as grammatical forms which represent two propositions in the semantic structure. He then defines parts of metaphor as follows:

▪ Topic: the topic of the first proposition (nonfigurative).

▪ Image: the topic of the second proposition (figurative).

▪ Point of similarity: found in the comments of both of the propositions involved or the comment of the event proposition which has the image as topic.

▪ Nonfigurative equivalent: when the proposition containing the topic is an event proposition, the comment is the nonfigurative equivalent (p. 247).

Newmark (1988b) classifies metaphors from a pragmatic point of view. In this vein, his suggested metaphor types are dead, cliché, stock, adopted, recent and original. Furthermore, Newmark (1988b) proposes seven procedures for metaphor translation:

- Reproducing the same image in the target language

- Replacing the SL image with another established TL image

- Replacing the metaphor by simile

- Translation of metaphor (or simile) by simile plus sense

- Converting the metaphor to sense

- Omitting the metaphor if it is redundant.

- Retaining the metaphor and adding the sense (pp. 88-91).

Dagut (1976, p. 29) believes that what determines the translatability of a source language metaphor is not its 'boldness' or 'originality', but rather the extent to which the cultural experience and semantic associations on which it draws are shared by speakers of the particular target language". Also, applying Itamar Even Zohar's general law of translatability to the specific case of metaphors, Van den Broeck (1981) lists the following possibilities for metaphor translation:

- Translation 'sensu stricto' (i.e., transfer of both SL tenor and SL vehicle into TL).

- Substitution (i.e., replacement of SL vehicle by a different TL vehicle with more or less the same tenor).

- Paraphrase (i.e., rendering a SL metaphor by a non-metaphorical expression in the TL) (p. 77).

Even though there are several recommended procedures for translating metaphors, they are not exhaustive any way. As Snell-Hornby states; "The translation of metaphor cannot be decided by a set of abstract rules, but must depend on the structure and function of the particular metaphor within the context concerned" (Snell-Hornby 1988, p. 58).

Among the vast number of rhetorical devices used in the Holy Qur'ān, **metaphor** seems to be the most powerful pragmatic factor in translation. With respect to using metaphors in sacred and Qur'ānic texts, it is clear that while transferring meanings, there are always potential problems. The existence of such an issue in religious texts may affect their full interpretation. Another problem is that metaphors are language-based, and language is mingled with culture, and as most words in a language have absorbed cultural aspects, so most metaphors are culture-bound, and can only be understood in direct translation by those sharing the same (or a closely related) language and/or culture. Newmark (1991) recognized metaphor as one of the best devices for conveying strong feeling and Dagut (1976) knows it as virtually untranslatable. Hussein Abdul-Raof (2001) in his book, *Qur'ān translation*, points briefly to metaphor translation and suggests two procedures for its translation:

- Reduce metaphors to sense than to create a new one in the target text. This is when metaphor is used for aesthetic purpose (p. 121).

▪ Preserve some source language metaphors, whenever is it possible to provide for the source language metaphor an equivalent target language metaphor (p. 121).

However, as he says, "sometimes we find the Qur'ānic text without a metaphor as a rhetorical cohesive element but the target text employs its own metaphor" (p.122). This is what Toury (1995) recommends for the compensation of metaphors lost from the source text. Snell-Hornby thinks that "the main problem posed by metaphor in translation is that different cultures, hence different languages, conceptualize and create symbols in varying ways, and therefore the sense of the metaphor is frequently culture-specific" (Snell-Hornby 1995, cited in Abdul-Raof, 2001, p. 125).

2. Review of Literature

The Noble Qur'ān utilizes various rhetorical features such as rhythm, figures of speech, similes, metaphors, and rhetorical questions in its unique style. To establish a comprehensive framework for translating Qur'ānic metaphors, it is essential to thoroughly examine the translation of the Holy Qur'ān and its rhetorical elements, particularly metaphor translation. Abdul-Raof (2001) conducted a study on metaphors, emphasizing their significance in the Holy Qur'ān.

Maula (2011) conducted a study on translating Qur'ānic metaphors, categorizing them into lexicalized and non-lexicalized metaphors. In translating lexicalized metaphors, two techniques were employed: translating the metaphor to convey the intended meaning and reproducing the original vehicle. On the other hand, five techniques were identified for translating non-lexicalized metaphors:

▪ Translating the metaphor to convey its meaning

▪ Reproducing the original vehicle in the target language

▪ Converting the metaphor into a simile

▪ Providing an explanation in parentheses alongside the translation

▪ Reproducing the translation of the source metaphor's vehicle along with an explanation in parentheses

Research indicated a tendency to maintain the original metaphor in translation. While translating metaphorically or by sense captures the meaning accurately, it may lose the poetic essence of the original language. The optimal translation approach is one that preserves the meaning and imagery of the source text. Therefore, it is recommended to involve native speakers of both source and target languages in translating the Holy Qur'ān to ensure a clear equivalence.

Alshehab (2015) explored techniques for translating Qur'ānic metaphors by analyzing two English translations of ten metaphor-laden verses, by Mohammad AlHilali and Mohammad Khan, and Talal Itani. Newmark's model for metaphor translation and exegetical methods were utilized to convey the intended meaning accurately.

In his 2016 study, Elimam categorized Arabic metaphors into eighteen distinct types. He recommended that for an accurate translation of Qur'ānic metaphors, it is advisable to either translate the metaphor and provide an accompanying explanation or introduce a simile to

clarify its meaning. He underscored the importance of consulting exegetical works to grasp the precise meaning of these metaphors. Drawing from the methods outlined by Newmark (1988b), various English translations by Ahmed Ali, Yusuf Ali, and AlHilali and Khan were examined. The study revealed that the most effective strategies for translating metaphors included preserving the original imagery and converting the metaphor into a comprehensible concept. While conveying only the meaning was deemed efficient, it fell short in fully capturing the beauty of the metaphorical expression.

The findings from the aforementioned studies highlight the importance of metaphors and their translation, shedding light on various procedures employed in metaphor translation. While some of the studies align closely with the focus of this research, many utilized English translations by non-native speakers, with only one instance involving a native English translator. Moreover, sample sizes were limited, making it challenging to generalize the results to the entire Qur'ān. This research gap served as the driving force for the present study to delve into a more extensive section of the Holy Qur'ān, aiming for greater generalizability of its findings. This study sought to gain comprehensive insights into the translatability of Qur'ānic metaphors and the degree to which their meaning and aesthetic elements could be transferred to other languages. Furthermore, it aimed to identify specific translation procedures suitable for handling Qur'ānic metaphors, enabling translators to determine if certain texts predominantly use particular metaphor types and whether specific translation methods are necessary. The study also aimed to assess whether the message of the Holy Qur'ān could be effectively conveyed to target readers in other languages, eliciting a similar impact on their understanding. In pursuit of these objectives, the study set out to answer the following questions:

1.   Can the figures of speech, particularly the metaphors in the Holy Qur'ān, be effectively translated?

2.   Do these translations successfully capture both the message and essence of the text?

3.   Which specific procedures outlined by Newmark (1988b) have been employed in translating these metaphors?

4.   What additional methods could be employed to address the lack of equivalence in translation?

5.   Are the procedures recommended by Newmark (1988b) universally applicable in translating all types of metaphors found in the Holy Qur'ān?

3. Methodology

3.1 Materials

This study examined thirteen chapters of the Holy Qur'ān and their translations into English by three different translators: Mohammed Marmaduke Pickthall (1954), Arthur J. Arberry (1964), and T.B. Irving (1985). The selection of chapters was randomized to ensure the results could be generalized to the entire Qur'ān. Using Newmark's (1988b) procedures, the study analyzed 40 metaphorical expressions found in the chosen chapters. To ensure accurate understanding of the metaphors, the study consulted several commentaries, including Tafsir al-Mizan by Allamah Tabatabai, Tafsir Noor by Mohsen Qara'ati, Elliyin by

Abbas Seyed Karimi Hoseini, Tafsir Nemune (Ideal Commentary) by Naser Makarem Shirazi, Tafsir Majma' al-Bayan by Shaykh Tabarsi, and Jawami Al-Jami by Shaykh Tabarsi. Additionally, Arabic references such as *The Table of the Qur'āninc Syntax and Its Grammar and Rhetoric* (الجدول فى اعراب القرآن و صرفه و بيانه) by Mahmoud bin Abdul Rahim Safi and *The Commentary of the Brief Meaning* (شرح مختصرالمعانى) by Al-Taftazani were used to illuminate Qur'ānic metaphors and rhetorical features.

3.2 Analytical Model

The study applied Newmark's (1988b) seven procedures for metaphor translation:

- Reproducing the same image in the target language

- Replacing the source language image with an established target language image

- Replacing the metaphor with a simile

- Translating the metaphor (or simile) by a simile accompanied by its meaning

- Converting the metaphor to its inherent meaning

- Omitting redundant metaphors

- Retaining the metaphor and supplementing it with the intended meaning

3.2 Data Collection and Analysis

The first phase of this study involved identifying the metaphors of the Holy Qur'ān. For this purpose, two Arabic books were consulted: Mukhtasar al-Ma'ani (شرح مختصرالمعانى) by Al-Taftazani and The Table of the Syntax of the Qur'ān, Morphology, and Eloquenc (الجدول فى اعراب القرآن و صرفه و بيانه) by Mahmoud ibn Abd al-Rahim al-Safi. These books explain the Qur'ānic metaphors and other rhetorical devices used by native Arabic language scholars. After identifying the metaphors, the second phase was to find their English equivalents. In this phase, three English translations by three native Muslim and non-Muslim translators were selected. To analyze the data, it was necessary to find the exact metaphorical and literal meanings of the verses and then compare them with the translations. However, the translations differed in their formatting. In Arberry's translation, every five verses were grouped together, but not all of them were numbered individually. In Irving's translation, only the chapters were separated, which made the analysis more difficult. In Pickthall's translation, both the chapters and verses were numbered, which facilitated the analysis. The researcher first used the commentaries that clarified the exact meaning of the verses. Then, the translations were evaluated based on Newmark's (1988b) procedures according to the meanings derived from the commentaries. Finally, using qualitative analysis, the frequency of each procedure for different translators was reported.

4. Findings

4.1. Qualitative Results

The research method consisted of analyzing the corpus by comparing the translations of metaphors in the Holy Qur'ān and examining the applicability of Newmark's (1988) procedures adopted by the translators. Therefore, some examples of each procedure, along with a qualitative analysis of the procedures and the frequency of each procedure for different translators, are provided.

Newmark (1988b) suggests the first procedure as transferring the metaphor to the target language and leaving the reader to infer its meaning from the context. This procedure introduces a new metaphor to the target language, but it may lead to misunderstanding by the readers. This procedure is mainly used for the texts whose form conveys subtle meanings. According to Newmark (1988b), this is the first and most satisfying procedure for translating a stock metaphor. He also recommends it for translating original metaphors.

Example 1 (Surah al-Kahf, verse 99)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

Arberry: we shall leave them <u>surging</u> on one another.

Irving: we will leave some of them <u>surging</u> over others.

Pickthall: we shall let some of them <u>surging</u> against others.

The word "يموج" literally means the waves in the sea that clash with each other in a storm (Al-Munjid Dictionary, vol 2, p. 1845). However, in this verse, it is used metaphorically for the people who are so scared and bewildered that they act like stormy waves, or it implies the large and excessive number of people there (Ideal Commentary, vol 12, p.554). The translators chose the word "surge" in all three cases. According to Heritage College Dictionary, this word means "to move like advancing waves" when applied to humans (p. 1388). This word has the same literal and figurative meanings as the word "يموج" in Arabic.

Example 2 (Surah Al-Anbiya, verse 18):

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ

Arberry: Nay, but We hurl the truth against falsehood.

Irving: Rather We hurl Truth against falsehood.

Pickthall: Nay, but We hurl the true against false.

Here, the word "نقذف" in its literal sense means throwing from a distance (Al-Munjid Dictionary, vol 2, p.1410), but, based on The Ideal Commentary, it is used metaphorically in this verse and means knocking on the head in order to destroy it (The Ideal Commentary, vol 13, p. 371). Allameh Tabataba'i, in his commentary, says that here God wants to show

that whenever the falsehood encounters the truth, it is doomed to failure and will be destroyed completely (the Tafsir al-Mizan commentary, vol 14, p. 318). The word which is used as an equivalence for "قذف" by all three translators is "hurl" which means: "to throw something / somebody violently in a particular direction" (Oxford Dictionary, p. 637). This meaning is the same as the literal sense of the word "قذف". Therefore, in this case, the first procedure is applied again.

Newmark's second procedure for translating metaphors involves substituting the source language SL image with an established target language TL image, if one exists. This image aids the reader in better understanding the meaning and makes it more tangible. However, the challenge is that this image may not convey the exact meaning of the SL metaphorical expression.

Example 3: (Surah Al-Kahf, verse 6)

فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ

Arberry: thou wilt consume thyself.

Irving: perhaps you will fret yourself to death.

Pickthall: thou (Muhammad) wilt torment thy soul with grief.

The Arabic word "بخع" translates to "putting one's life in danger". In the verse mentioned above, the phrase refers to Prophet Muhammad's profound sorrow over people's disbelief in God, to the extent that he might die from it. As Allameh Tabataba'i points out in Tafsir al-Mizan, he is expected to risk his life and potentially die from his grief. In the second translation, Irving uses the phrase "fret yourself to death", a metaphor that closely aligns with the metaphorical meaning of "باخع نفسک". He thus employs an established TL image that conveys the metaphorical sense of the text. Conversely, the first translation by Arberry uses the word "consume", which, according to the Oxford Dictionary, means "destroy totally". This interpretation conveys the literal sense of the verse and aligns with Newmark's first suggested procedure. Pickthall, on the other hand, uses the phrase "torment thy soul with grief", indicating that he adheres to the fifth procedure, which will be discussed later.

Example 4: (Surah Al-Kahf, verse 29)

إِنَّآ أَعْتَدْنَا لِلظَّـٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ

Arberry: Surely We have prepared for the evildoers a fire, whose pavilion encompasses them.

Irving: We have reserved a fire for wrongdoers whose sheets will hem them in.

Pickthall: Lo! We have prepared for disbelievers Fire. Its tent encloseth them.

The term "سرادق" refers to a tent that is set up in a home's yard. As per Tafsir al-Mizan, this word signifies "a tent that entirely encompasses something" (Tafsir al-Mizan, Vol. 13, p. 420). In the verse under discussion, Allameh Tabataba'i draws a comparison between the

sheets of fire and this specific type of tent, which completely surrounds the unbelievers, leaving them with no avenue for escape.

The first translation employs the term "pavilion", which, according to the Longman Dictionary, refers to "a temporary structure or tent used for public entertainment or exhibitions, often spacious and well-lit" (p.1162). The translator appears to have considered the pavilion's expansive space and its capacity to encompass everything. They utilized the first procedure, transferring the same image to the target reader. However, in the second translation, the translator endeavored to create a different image with a meaning closely aligned with the source text: "a fire whose sheets will hem them in". A "sheet of fire" refers to a large, moving mass of fire, and "hem in" implies surrounding someone closely in a manner that restricts their movement. This image in the target language evokes the same connotation for its reader, hence, the second procedure was applied here. The third translation opted for the word "tent", also employing the first procedure.

Newmark's third procedure is replacing the metaphor by simile. Replacing a metaphor with a simile means converting the implied comparison in the metaphor into an explicit comparison using "like" or "as".

Example 5: (Surah Maryam, verse 63)

<div dir="rtl">تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا</div>

Arberry: That is paradise which We shall give as an inheritance to those of Our servants who are God-fearing.

Irving: the gardens of Eden which the Mercy-giving has promised His servants even though (they are still) unseen.

Pickthall: Such is the Garden which We cause the devout among Our bondmen to inherit.

The term "الجنة" in this context is viewed as a heritage that will be passed on to the believers. According to the Ideal Commentary, the word "نورث" is typically used for items that are inherited by someone's heirs. However, its usage here implies that Heaven was initially intended for all people. Since the unbelievers are denied this place, it is as if the believers inherit it from the unbelievers (The Ideal Commentary, Vol.13, p.108). Arberry's translation uses the word "as", transforming the source language's metaphor into a simile in the target language, thereby aligning with Newmark's third procedure. This approach aids the reader in understanding the meaning, but it may deviate from the exact meaning of the source text. Consequently, the image formed in the mind of the target text reader may differ from that of the source language readers. Irving translates the word as "promised", applying the fifth procedure (converting the metaphor to sense), which has its own set of challenges. Pickthall, on the other hand, employs the first procedure mentioned above, as he preserves the image and transfers it directly to the target text.

Newmark's fourth procedure, which is "translation of metaphor by simile plus sense" was not found in the research materials. As to the fifth procedure—converting the metaphor to sense—, Regarding the fifth procedure—converting the metaphor to sense—Newmark states, "Reducing a stock metaphor to sense may clarify, demystify, and render a somewhat

tendentious statement more honest" (1988b, p.110). However, he also notes that in the process of reducing to sense or literal language, not only might components of sense be missed or added, but the emotive or pragmatic impact could also be impaired or lost (p.109).

Example 6: (Surah Ash-Shu'ara, verse 46)

فَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ

Arberry: So the sorcerers were cast down, bowing themselves.

Irving: The sorcerers dropped down on their knees.

Pickthall: And the wizards were flung prostrate.

The Arabic term "ألقى" signifies casting down something or someone. In the verse under discussion, the "سحرة" (sorcerers) were cast down upon witnessing Moses's miracle. As noted in the Manhaj al-Sadiqin fi Ilzam al-Mukhālifīn commentary, "When the sorcerers saw the miracle, they recognized it as divine and lost control, as if they were cast down" (Manhaj al-Sadiqin fi Ilzam al-Mukhālifīn, Vol.6, p. 416). The Tafsir al-Mizan commentary suggests that "If it is not explicitly stated that they prostrated, but instead it is indicated that they were cast down, it is as if God is demonstrating their lack of free will, as if someone had dropped them down" (Tafsir al-Mizan, Vol.15, p.184). The first and third translations employed the passive form, thus applying the first procedure. The use of the word "were" underscores this point. Furthermore, according to the American Heritage Dictionary, both the verbs "cast" and "fling" imply causing to fall, which also suggests the sorcerers' lack of will. On the other hand, Irving used the active form "dropped down" and opted to convert the metaphor to sense, which is the fifth procedure. Another noteworthy point is the translation of the word "ساجدين". In Arabic, "سجده" is used for complete prostration. Arberry's translation "bow" and Irving's "on their knees" both imply bending on your knees, which does not correspond to "سجده" in Arabic. The Arabic word "سحرة" is used for a person with magical and devilish powers, and therefore, "sorcerer" seems to be a more suitable translation than "wizard", as the former carries a negative connotation that aligns with the image of "سحرة".

Example 7: (Surah An-Nur, verse 4)

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ

Arberry: And those who <u>cast it up</u> on women in wedlock, and then bring not four witnesses, scourge them with eighty stripes.

Irving: Flog those who <u>cast things up</u> at honorable matrons with eighty lashes unless they bring four witnesses.

Pickthall: And those who <u>accuse</u> honorable women but bring not four witnesses

The term "رمى" in Arabic literally means "to throw an arrow or stone". As Ayatollah Makarem Shirazi elucidates, "Throwing a stone or arrow harms people, and this word is sarcastically used to unjustly accuse and curse people" (The Ideal Commentary, Vol. 14, p. 372). According to the Tafsir al-Mizan commentary, "Since this verse refers to four

witnesses required to prove the accusation, the word 'رمى' is used to denote the accusation of honorable women committing adultery" (Tafsir al-Mizan, Vol.15, p.116). This verse is a continuation of the previous one, which discusses the adulterer and adulteress. The phrase "cast doubt on somebody", as defined by the Oxford Dictionary, means "to say, do, or suggest something that makes people doubt something or think that somebody is less honest, good, etc." (p. 181). Both Arberry and Irving's translations use the phrasal verb "cast up", which aligns with the metaphorical meaning of the word in question. Pickthall uses the word "accuse", which carries the same meaning as "cast up". Hence, all the translators applied the fifth procedure and reduced the metaphor to sense. Furthermore, the Arabic word "محصنات" refers to honorable, married women (Al-Munjid Dictionary, Vol.1, p. 295). Arberry's translation solely refers to the state of marriage, using the term "in wedlock" for married women. Pickthall, on the other hand, emphasizes their honorability. Irving's translation is the only one that captures both nuances of meaning, referring to both the marital status and honorability of women as "honorable matrons" (older married women).

Regarding the sixth procedure, Newmark (1988b) proposes the omission of stock metaphors in anonymous texts if they are redundant. Given that the Holy Qur'ān does not meet the condition of anonymity, this procedure is not applicable for translating its metaphors. Nonetheless, the researcher identified only one instance where this procedure was used.

Example 8: (Surah Al-Kahf, Verse 49)

وَيَقُولُونَ يَا وَيْلَتَنَا

Arberry: And saying, Alas for us!

Irving: They will say: It's too late for us!

Pickthall: No rendition

In the vocative case, the expression "يا ويلتنا" is used. The Tafsir al-Mizan commentary explains the meaning of "ويل" as "perdition" and adds that "since the disaster they are encountered with is severe and intolerable, the criminals ask death to come and save them from this disaster" (Tafsir al-Mizan, vol. 13, p. 450). Arberry translated the vocative as "alas for us," conforming to the fifth procedure by transferring the second sense of the word. Irving used an explanatory phrase, which reduces the image to sense again. However, Pickthall did not render this section. The redundancy of this section will be discussed in the next chapter. The final procedure for metaphor translation involves retaining the metaphor and adding the sense. However, in the chapters under study, no examples of this procedure were found.

4.2. Quantitative Results

So far, all evidence presented has been based on the overall qualitative description of the texts. However, in an attempt to delve deeper into the texts, we have sought to shed light on the quantitative nature of the metaphor translation procedures. This section aims to analyze the procedures used by the translators of the Holy Qur'ān in translating metaphors. As previously discussed, only five procedures suggested by Newmark were utilized by the

translators, while two procedures were not used in the corpus under study. In the following, individual tables will be presented to show the frequency and percentage of each procedure for each translator.

Table 1. Frequency and Percentage of Newmark's (1988b) Procedures in Arberry's (1964) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	31	77.5
Replacing the SL image with another established TL image	0	0
Replacing the metaphor by simile	1	2.5
Converting the metaphor to sense	8	20
Omitting the metaphor if it is redundant	0	0

In Table 1, the frequency of Newmark's (1988b) procedures in Arberry's translation is presented. It is evident that Arberry applied only three procedures in his translation. The most frequently used procedure was the first one (replacing the same image in the TL), indicating Arberry's preference to maintain the SL form and connect the texture of the Qur'ān directly to its meaning. The second and seventh procedures were not applied at all in Arberry's translation. The third procedure, replacing the metaphor by simile, was applied in only one case, comprising 2.5% of the total metaphors. The fifth procedure, converting the metaphor to sense, was used in eight cases. However, it was the second procedure that was most frequently applied in Arberry's translation.

Table 2. Frequency and Percentage of Newmark's (1988b) Procedures in Irving's (1985) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	24	60
Replacing the SL image with another established TL image	2	5
Replacing the metaphor by simile	0	0
Converting the metaphor to sense	14	35
Omitting the metaphor if it is redundant	0	0

Table 2 presents the frequency of Newmark's (1988b) procedures in Irving's translated metaphors. It is evident that the first procedure, reproducing the same image in the TL, enjoys a high percentage in Irving's translations. From 40 samples, 24 were translated by this procedure, indicating that 60% of the metaphors were translated in this manner. The second procedure was applied in only two cases, and Irving was the only translator to use target language images that were appropriate and approximately the same as the source language images. He did not use the third procedure. The fifth procedure was applied in 14 cases, comprising 35% of the total metaphors. Irving utilized this procedure more than Arberry, suggesting that in some cases, the metaphors are required to be literalized and the meaning needs to be more transparent. Additionally, no cases of metaphor omission were found in Irving's translation.

Table 3. Frequency and Percentage of Newmark's (1988b) Procedures in Pickthall's (1954) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	23	57.5
Replacing the SL image with another established TL image	0	0
Replacing the metaphor by simile	0	0
Converting the metaphor to sense	16	40
Omitting the metaphor if it is redundant	1	2.5

Table 3 illustrates the frequency of Newmark's (1988b) procedures in Pickthall's translations. It is evident that Pickthall, similar to Irving, utilized the first and fifth procedures much more than other procedures. He employed the first procedure in 23 cases, which is approximately 57% of all the metaphors. The second and third procedures were not applied in his translations. Instead, the fifth procedure was applied in 16 cases, comprising 40% of the metaphors. Pickthall used this procedure more than the other translators. It seems that Pickthall, along with Irving, prioritizes the clarity of metaphors compared to Arberry. Conversely, Arberry appears to be more faithful to the source text. In analyzing the total frequency and percentage of each procedure in the selected translations, the following findings were noteworthy.

Table 4. Frequency and Percentage of Newmark's (1988b) Procedures in the Holy Qur'ān Translations

Procedure	Total Frequency	Average Percentage
Reproducing the same image in the TL	78	65
Replacing the SL metaphor with another established TL metaphor	2	1.6
Replacing the metaphor by simile	1	0.83
Converting the metaphor to sense	38	31.6
Omitting the metaphor if it is redundant	1	0.83

Table 4 indicates that only the first and fifth procedures were predominant in this analysis. The second procedure was applied in only two cases, and the third and sixth procedures were each used only once. Once again, the most predominant procedure was the first procedure, observed in 78 cases out of 120 total cases, encompassing 65% of the total translations. The fifth procedure was applied in 38 cases, constituting 31.6% of the total. These results highlight that not all the procedures were equally applicable in the translation of Qur'ānic metaphors.

5. Discussion

This paper investigates the translatability of metaphors in the Holy Qur'ān, focusing on four key questions: (1) Can Qur'ānic metaphors be translated? (2) Do translations successfully convey both the message and content of the text? (3) What strategies are employed for translation? (4) How can potential shortcomings be addressed? (5) Are the procedures suggested by Newmark (1988b) applicable to translate all types of metaphor in the Holy Qur'ān?

The research findings indicate that in most cases, the metaphors in the Holy Qur'ān were translated by utilizing equivalent metaphors by the translators. However, there was one instance where a metaphor was not translated, possibly due to a lack of understanding of its exact meaning. This suggests that the metaphors in the Holy Qur'ān can generally be translated into other languages. While this study did not specifically investigate other figures of speech, the results may have broader implications.

Regarding the second question, the unique interrelation of form and meaning in the Qur'ān was observed. The study found that sixty-five percent of the messages were translated using the first procedure, which involved reproducing the same image in the target language. This indicates an effort by the translators to preserve the text's form to maintain both its aesthetic and concealed meaning. However, it was also noted that to convey the precise meaning, the translators often applied Newmark's fifth procedure, converting the metaphor to sense, which was the second most commonly used procedure. This procedure appears to make the meaning clearer for the target text readers but may lead to a loss of the metaphorical form, potentially resulting in a misunderstanding of the source text's intended meaning. In response to the third question, five out of the seven procedures suggested by Newmark were employed in the translations. The first and fifth procedures were used more frequently than the others and were deemed the most suitable for translating metaphors in the Holy Qur'ān. The remaining procedures were only applied in one or two instances and were considered less significant. Regarding the fourth question, the translators did not employ certain methods suggested by Newmark (1988b) for translating metaphors, such as converting the metaphor into a simile and adding sense or retaining the metaphor and adding sense. These methods were not utilized due to concerns about potential loss of metaphorical sense, lack of correspondence between the simile and the metaphor, and the risk of introducing redundancy, which is inappropriate for this type of text. An alternative solution proposed is to maintain the metaphor while adding an explanation in a footnote to avoid redundancy. When addressing the fifth question, although not all procedures were utilized by the translators, the metaphors in the samples could be categorized based on the five procedures mentioned above. This illustrates the relevance of Newmark's (1988b) procedures for metaphor translation in the Holy Qur'ān. In examining the efforts to identify the procedures used in translating Qur'ānic metaphors, some findings from previous studies align with the results of the recent study, while others do not. For instance, Alshehab (2015) noted that only the first and fifth procedures were employed in translating the metaphors of the Qur'ān, which is consistent with the findings of the current research. However, Alshehab asserted that the translations were precise and accurate, whereas this study demonstrated that either the form or the meaning can be lost in the translations.

In a separate study, Elimam (2016) proposed that the most effective method for translating metaphors is either to retain the metaphor and add an explanation or to convert the metaphor into a simile. However, this research revealed that adding an explanation leads to redundancy, which is unsuitable for texts like the Holy Qur'ān. Additionally, the conversion of metaphors into similes was dismissed because not all metaphors can be accurately conveyed through a simile, potentially resulting in the loss of nuanced meanings. Furthermore, Elimam (2016) asserted that at least 90 percent of the translations failed to convey the exact meaning of the source text. This finding appears to be accurate, as sacrificing elements of metaphor or form for the sake of meaning can indeed impact the overall intended meaning, especially considering the Qur'ānic form inherently contains meaning. Lastly, Elimam discussed the applicability of Newmark's procedures in rendering metaphors of the Holy Qur'ān, a notion that was also supported by the present research.

In another study, Maula (2011) identified five procedures for metaphor translation. The first procedure involved translating the metaphor into sense or ground, which aligns with Newmark's fifth procedure: converting the metaphor to sense. The second procedure consisted of reproducing the same vehicle in the target language, corresponding to Newmark's first procedure. The third procedure entailed converting the metaphor into a simile, which mirrors Newmark's third procedure: replacing metaphor by simile. The fourth procedure involved translation with an explanation in parentheses, lacking an equivalent in Newmark's (1988b) procedures. The final procedure was reproducing the same translation of the source metaphor vehicle plus parentheses, which appears to resemble Newmark's seventh procedure: retaining the metaphor and adding the sense. Among these procedures, only three were demonstrated to be applied to the translations in the recent study. Maula (2011) suggested that in order to accurately translate Qur'ānic metaphors, both the meaning and the image should be conveyed simultaneously, a principle that aligns with the focus of the present research.

Upon analyzing the samples in this research, several key points emerged. Metaphors in the Holy Qur'ān are indeed translatable, but regardless of the chosen strategy, there will inevitably be a loss of either the metaphorical sense or certain aspects of the meaning. It is challenging to preserve both of these elements in translation. Exact translation is only possible in cases where both the source and target languages employ the same imagery to explain a specific concept.

While Newmark's (1988b) procedures could be utilized for translating Qur'ānic metaphors, not all of these procedures are extensively employed in translation. Among the strategies proposed by Newmark, only two were widely utilized in translating Qur'ānic metaphors. The first procedure, applied in 78 cases, was the most frequently used, accounting for approximately 65 percent. The fifth procedure was employed in 38 cases, constituting roughly 32 percent.

A contentious issue among translators revolves around whether to preserve the form or convey the exact meaning of the text to the target readers. This study demonstrated that in the Holy Qur'ān, the form plays a crucial role. The primary strategy, employed by all translators, aimed to maintain the form with minimal alterations. This is due to the unique nature of the Qur'ānic text, where form and meaning are not distinct entities but mutually influence each other. This nature compels the translator to minimize changes to the form as much as possible.

The Holy Qur'ān is a complex text, and its meaning may not be fully grasped without the aid of commentaries, even for Arabic-speaking readers. To truly understand the exact meaning of this text, the target reader needs to consult the best available commentaries. Many Qur'ānic verses were revealed to the Holy Prophet in specific times and places, for particular reasons, and these factors influence the understanding of their meaning. A reliable commentary provides this contextual information. Therefore, no translator can fully capture the intended meaning without referring to commentaries; otherwise, the translator may rely on their own potentially erroneous understanding, leading to inaccurate translations.

The translations examined in this study applied Newmark's (1988b) seven strategies in their translation. However, an additional strategy could be proposed, which appears to be effective for translating the Holy Qur'ān. It is suggested that the translator retain the metaphor and add an explanatory note in the footer. This approach allows for the

preservation of both the form and metaphorical sense, while effectively conveying the meaning to the target reader.

6. Conclusion

The significance of rhetorical devices, particularly metaphors, is evident in texts such as the Holy Qur'ān. According to Nelson-Herbert (1986), metaphors should be taught, not altered or removed. One option for translating metaphors is a literal translation, which can be done word-for-word. Some metaphors have equivalents in the target language, posing no translation difficulty. However, challenges arise when there is no equivalent, leaving translators uncertain whether to translate literally, which may not convey the intended meaning and mislead readers, select another metaphor, or render it in ordinary language. Alternatively, a "transcreation" translation aims to make the original metaphor understandable in the target culture. In most cases, professional translators would advise against a literal translation, as the goal is to make the translation not only well-written but also culturally relevant, appearing as if it were originally written in the target language. Therefore, metaphoric choices should align with the cultural community into which the text is translated. In this regard, metaphors should be identified and analyzed to be translated as accurately as possible. The findings of this research can aid language learners in diagnosing and implementing procedures for metaphor translation, particularly in specific types of text. Given the importance of metaphor as a rhetorical device and its impact on the translation process, translators need to identify the best equivalent and consider additional procedures that may compensate for meaning loss in special circumstances. Prioritizing the application of appropriate procedures for translating metaphors in specific types of text is crucial in translation practice. Understanding metaphors and their translation procedures is significant for two reasons: First, different languages and cultures conceptualize words differently, especially culturally based metaphors. Concept-building varies across cultures, necessitating the translator's familiarity with the culture from or to which they are translating. Additionally, they should identify the metaphor and find the best equivalent. Second, the translator should be aware of different procedures and the specific type of text in which these procedures can be applied. The effectiveness of a procedure in one text type may not be replicated in others. Reproducing the same image may be more effective in some text types, while converting the metaphor to sense may be needed in others.

This research sheds light on the appropriate procedures for translating the Holy Qur'ān, which may assist future translators seeking to produce better translations of this book or other exegetical works. However, this investigation may face several challenges. The procedures suggested by Newmark are prescriptive and do not encompass other views about metaphor that consider it not as a unit but as a concept. Another limitation is the type of text selected. Different text types may treat the use of metaphorical expressions differently, warranting the study of other text types and the procedures used for translating metaphors.

Despite the multitude of studies in this area, there are still ambiguities and unresolved issues that require further investigation. An interesting subject for further study could be the investigation of other rhetorical features in the Holy Qur'ān and the methods that could be applied in their translation. Additionally, researchers could explore the treatment of metaphors in different text types, such as narrative, descriptive, expository, informative, etc., where metaphors are extensively used for different reasons and thus require different translation approaches. The procedures suggested in this research could also be applied to different text types to compare and contrast with the results of this study. Furthermore, the translatability of rhetorical features could be examined, as finding appropriate procedures

for their translation will continue to be a concern for translators, given the important role of rhetorical devices in the text.

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Appendices

Appendix I: List of metaphors in the Holy Qur'ān and other English translations

A. thou wilt consume thyself	فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ (سوره الكهف، آيه ٦)
I. perhaps you will fret yourself to death	
P. thou (Muhammad) wilt torment thy soul with grief	
A. Then we smote their ears	فَضَرَبْنَا عَلَى آذَانِهِمْ (الكهف، آيه ١١)
I. We struck them with drowsiness	
P. Then we sealed up their hearing	
A. And we strengthened their hearts	وَرَبَطْنَا عَلَى قُلُوبِهِمْ (الكهف، آيه ١٤)
I. We strengthened their hearts	
P. And we made firm their hearts	
A. when they were contending among themselves of their affair	إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ (الكهف، آيه ٢١)
I. So [people] debated their case among themselves	
P. When (the people of the city) disputed of their case among themselves of	
A. guessing at the Unseen	رَجْماً بِالْغَيْبِ (الكهف، آيه ٢٢)
I. guessing at the Unseen	
P. guessing at random	
A. Surely We have prepared for the evildoers a fire, whose pavilion encompasses them	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُرَادِقُهَا (الكهف، آيه ٢٩)
I. We have reserved a fire for wrongdoers whose sheets will hem them in	
P. Lo! We have prepared for disbelievers Fire. Its tent encloseth them.	
A. Alas for us!	يَا وَيْلَتَنَا (الكهف، آيه ٤٩)
I. It's too late for us	
P. NO TRANSLATION	

A. There they found a wall about to tumble down, and so he set it up. I. They found a wall there which was about to tumble down, so he set it straight. P. And they found therein a wall upon the point of falling into ruin, and he repaired it.	فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنَقَضَّ فَأَقَامَهُ (الكهف، آیه ۷۷)
A. We shall leave them surging on one another. I. We will leave some of them surging over others on that day. P. we shall let some of them surge against others.	يَمُوجُ فِي بَعْضٍ (الكهف، آیه ۹۹)
A. my head is all aflame with hoariness I. my head is glistening with white hair P. my head is shining with grey hair	وَاشْتَعَلَ الرَّأْسُ شَيْباً (سوره مریم، آیه ۵)
A. We raised him up to a high place. I. We raised him to a lofty place. P. And We raised him to high station	وَرَفَعْنَاهُ مَكَاناً عَلِيّاً (سوره مریم، آیه ۵۷)
A. That is Paradise which We shall give as an inheritance to those of Our servants who are god-fearing I. The gardens of Eden which the Mercy-giving has promised His servants even though [they are still] Unseen P. Such is the Garden which We cause the devout among Our bondmen to inherit.	تِلْكَ الْجَنَّةُ الَّتِي نُورثُ مِنْ عِبَادِنَا (سوره مریم، آیه ۶۳)
A. Now clasp thy hand to thy arm-pit I. And stick your hand under your armpit P. And thrust thy hand within thine armpit	وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ (سوره طه، آیه ۲۲)
A. and to be formed in My sight I. so that you might be made into My darling P. that thou mightiest be trained according to My will	وَلِتُصْنَعَ عَلَى عَيْنِي سوره طه، آیه ۳۹
A. I have chosen thee for My service I. I have produced you for Myself P. And I have attached thee to Myself	وَاصْطَنَعْتُكَ لِنَفْسِي (سوره طه، آیه ۴۱)
A. is hurled to ruined I. will surely collapse P. is lost indeed	فَقَدْ هَوَى (سوره طه، آیه ۸۱)
A. upon the Day of Resurrection He shall bear a fardel, I. will bear a burden on Resurrection Day P. he verily will bear a burden on the Day of Resurrection	يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْراً (سوره طه، آیه ۱۰۰)
A. Nay, but We hurl the truth against falsehood I. Rather We hurl Truth against falsehood, P. Nay, but We hurl the true against the false	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ (سورة الانبياء، ایه ۱۸)
A. Every soul shall taste of death; I. Every soul shall taste death. P. Every soul must taste of death	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (سورة الانبياء، آیه ۳۵)
A. There is a ban upon any city that We have destroyed I. Yet a ban has been placed on any town We have wiped out P. And there is a ban upon any community which We have destroyed	وَحَرَامٌ عَلَى قَرْيَةٍ (سورة الانبياء، آیه ۹۵)
A. say: 'I have proclaimed to you all equally, I. SAY: "I have announced it to you all alike	

English	Arabic
P. say: I have warned you all alike	فَقُلْ آذَنتُكُمْ عَلَى سَوَاء (سورة الانبياء، آيه ١٠٩)
A. that is indeed the far error I. That is such an obvious loss! P. That is the far error.	ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ سورة الحج، آيه (١٢)
A. As for the unbelievers, for them garments of fire shall, be cut, I. Those who disbelieve will have garments tailored out of fire for them P. But as for those who disbelieve, garments of fire will be cut out for them	فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ (سورة الحج، آيه ١٩)
A. or there shall come upon them the chastisement of a barren day. I. or the torment of a desolate day reaches them P. or there come unto them the doom of a disastrous day.	أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ (سورة الحج، آيه ٥٥)
A. and seasoning for all to eat. I. and seasoning for those who [want to] eat. P. and relish for the eaters.	وَصِبْغٍ لِّلْآكِلِينَ (سورة المومنون، آيه ٢٠)
A. And those who cast it up on women in wedlock, and then bring not I. Flog those who cast things up at honorable matrons with eighty lashes unless they bring four witnesses P. And those who accuse honorable women but bring not four witnesses,	وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا (سورة النور، آيه ٤)
A. The most earnest oaths, I. with their most solemn oaths P. solemnly that,	جَهْدَ أَيْمَانِهِمْ (سورة النور، آيه ٥٣)
A. When it sees them from a far place, they shall hear its bubbling and sighing I. when it appears to them from afar off, they will hear it raging and moaning. P. When it seeth them from afar, they hear the crackling and the roar	إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظاً وَزَفِيراً (سورة الفرقان، آيه ١٢)
A. We shall advance upon what work they have done, I. We shall advance upon whatever action they have performed P. And We shall turn unto the work they did	وَقَدِمْنَا إِلَى مَا عَمِلُوا (سورة الفرقان، آيه ٢٣)
A. fairer their resting-place I. and finest lodging P. and happier in their place of noonday rest;	وَأَحْسَنُ مَقِيلاً (سورة الفرقان، آيه ٢٤)
A. They bring not to thee any similitude I. They will not come to you with any example P. And they bring thee no similitude	وَلَا يَأْتُونَكَ بِمَثَلٍ (سورة الفرقان، آيه ٣٣)
A. so the sorcerers were cast down, bowing themselves. I. The sorcerers dropped down on their knees; P. And the wizards were flung prostrate,	فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (سورة الشعراء، آيه ٤٦)
A. But when Our signs came to them visibly, I. When Our signs came to them so plain to see,	

English	Arabic
P. But when Our tokens came unto them, plain to see,	فَلَمَّا جَاءتْهُمْ آيَاتُنَا مُبْصِرَةً (سورة النمل، آيه ١٣)
A. an ant said, 'Ants, enter your dwelling-places, lest Solomon and his hosts crush you, being unaware!' I. an ant said: "O ants, enter your dwellings lest Solomon and his armies crush you without even noticing it." P. an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.	قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (سورة النمل، آيه ١٨)
A. and We likewise devised a device, I. while We plotted too P. and We plotted a plot,	وَمَكَرْنَا مَكْرًا (سورة النمل، آيه ٥٠)
A. Now We had forbidden to him aforetime to be suckled by any foster-mother; I. We kept him from nursing at first, P. And We had before forbidden foster-mothers for him,	وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ (سورة القصص، آيه ١٢)
A. Said He, 'We will strengthen thy arm by means of thy brother, I. He said: "We shall strengthen your arm by means of your brother P. He said: We will strengthen thine arm with thy brother,	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ (سورة القصص، آيه ٣٥)
A. Upon that day the tidings will be darkened for them, I. The news will seem confusing to them on that day, P. On that day (all) tidings will be dimmed for them	فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاء (سورة القصص، آيه ٦٦)
A. those, they are the losers. I. disbelieve in God will be the losers. P. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.	أُولَئِكَ هُمُ الْخَاسِرُونَ (سورة القصص، آيه ٥٢)
A. and that He may let you taste of His mercy, I. so he may let you taste some of His mercy, P. to make you taste His mercy,	وَلِيُذِيقَكُم مِنْ رَحْمَتِهِ (سورةالروم، آيه ٤٦)

Appendix II: List of the procedures used by English translators in translating metaphorical expressions of the Holy Qur'ān

Verse Number	The Procedure Used		
	Arberry (1964)	Irving (1985)	Pickthall (1954)
1	1	2	5
2	1	5	1
3	5	5	5
4	1	1	1
5	1	1	5
6	1	2	1
7	5	5	6
8	5	5	5
9	1	1	1
10	1	5	5
11	1	1	1

Verse Number	The Procedure Used		
	Arberry (1964)	Irving (1985)	Pickthall (1954)
12	3	5	1
13	5	5	5
14	1	5	5
15	5	5	5
16	1	1	5
17	1	1	1
18	1	1	1
19	1	1	1
20	1	1	5
21	1	1	5
22	1	1	1
23	1	1	1
24	1	1	5
25	1	1	1
26	5	5	5
27	5	5	5
28	1	5	1
29	1	1	1
30	5	5	5
31	1	1	1
32	1	1	5
33	1	1	1
34	1	1	1
35	1	1	1
36	1	1	1
37	1	1	1
38	1	5	1
39	1	1	1
40	1	1	1