Hyperbole in the Tropological Quranic Text with Reference to Translation

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Dr. HAMID HUSSEIN AL-HAJJAJ
ENGLISH DEPARTMENT
COLLEGE OF ARTS
CIHAN UNIVERSITY

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Dr. Hamid H. Al-Hajjaj
Dept. of English, College of Arts, Cihan University

ABSTRACT

The present paper deals with the structural hyperbole in the tropological Quranic text and the possibility of translating this rhetorical trope into English. At the beginning, I attempt to present some preliminary remarks related to the subject in question such as the approaches which are adopted by Arab and non-Arab linguists and rhetoricians to define the concept of hyperbole in general. I also tackle the rhetorical and non-rhetorical considerations used in the interpretation of Quranic hyperbole. An attempt is made to study and analyze a number of Quranic tropological and non-tropological texts. This process has revealed some very subtle rhetorical features which are considered to be stylistically, semantically (rhetorically and aesthetically) powerful. This work touches upon other related issues such as the classification of hyperbolic structures in Arabic rhetoric and their various functions in Quranic texts. The researcher thinks that grasping and controlling these issues can very much help in the process of rendering Quranic structural hyperboles into English. Finally, a number of important conclusions have been arrived at which might provide the interested reader with deep insights into the subject of hyperbole in Arabic.

المبالغة في النص القرآني البياني مع الاشارة الى الترجمة
ملخص

يتناول هذا البحث موضوع المبالغة في النص البياني القرآني وامكانية ترجمته الى اللغة الانجليزية. في بداية هذا البحث، تطرق الباحث الى التعريف بهذا الموضوع ومفهومه لدى البلاغيين واللغويين العرب وغيرهم . كما عالج الباحث السمات البلاغية وغير البلاغية المستخدمة في تفسير المبالغة في اللغة العربية وحاول أن يدرس ويحلّل نماذج من النصوص القرآنية الكريمة ذات الصلة حيث أظهرت هذه الدراسة بعض المميزات البلاغية الدقيقة التي تعد مهمة جداً من الناحية الاسلوبية (الجمالية) والدلالية. ومن الموضوعات الأخرى التي أشتمل عليها البحث تصنيف أنواع المبالغة وتوضيح وظائفها ودلالاتها في اللغة العربية وحصرها في النصوص القرآنية المختلفة . وفي القسم الأخير من البحث عرض الباحث بشيء من التفصيل بعض الأفكاروالطرائق التي يمكن أن تساعد في ترجمة أنواع المبالغات في النص القرآني الكريم الى اللغة الأنجليزية. وقد تضمن البحث أيضاً أهم الأستنتاجات التي توصّل اليها الباحث.

الكلمات المفتاحية: (المبالغة، العربية، ترجمة، الانجليزية)

Transliteration

The following system of transliteration is adopted in the present paper:

No.	Arabic Letters	Transliteration Symbols	Arabic Speech Sounds	Phonological Features
١.	ء	?	/ ? /	Voiceless glottal stop
٢.	ب	b	/ b /	Voiced bilabial stop
٣.	ت	t	/ t /	Voiceless dental stop
٤.	ث	th	/ θ /	Voiceless inter – dental fricative
٥.	ج	ž	/ dʒ /	Voiced post - alveolar fricative
٦.	ح	H	/ ḥ /	Voiceless pharyngeal fricative
٧.	خ	kh	/ x /	Voiceless velar fricative
٨.	د	d	/ d /	Voiced dental stop
٩.	ذ	dh	/ ð /	Voiced inter – dental fricative
١٠.	ر	r	/ r /	Voiced alveolar approximant
١١.	ز	z	/ z /	Voiced alveolar fricative
١٢.	س	s	/ s /	Voiceless alveolar fricative
١٣.	ش	sh	/ ʃ /	Voiceless post – alveolar fricative
١٤.	ص	s̱	/ ṣ /	Voiceless velarized alveolar fricative
١٥.	ض	D	/ ḍ /	Voiced velarized dental stop
١٦.	ط	ṯ	/ ṭ /	Voiceless velarized dental stop
١٧.	ظ	DH	/ ẓ /	Voiced velarized dental fricative
١٨.	ع	٩	/ ٩ /	Voiced pharyngeal fricative
١٩.	غ	gh	/ G /	Voiced uvular trill
٢٠.	ف	f	/ f /	Voiceless labio – dental fricative
٢١.	ق	q	/ q /	Voiceless uvular stop
٢٢.	ك	k	/ k /	Voiceless velar stop
٢٣.	ل	l	/ l /	Voiced alveolar lateral (approximant)
٢٤.	م	m	/ m /	Voiced bilabial nasal
٢٥.	ن	n	/ n /	Voiced alveolar nasal
٢٦.	ه	h	/ h /	Voiceless glottal fricative
٢٧.	و	w	/ w /	Voiced labio – velar approximant
٢٨.	ي	y	/ j /	Voiced palatal approximant

No.	Arabic Letters	Transliteration Symbols	Arabic Speech Sounds	Phonological Features
١.	kasrah ◌ِ	i	/ i /	Closed high front short unrounded vowel
٢.	fatHah ◌َ	a	/ a /	Open low back short unrounded vowel
٣.	Damah ◌ُ	u	/ u /	Closed high back short unrounded vowel
٤.	ي	ī	/ ī /	Closed high front long unrounded vowel
٥.	ا	ā	/ ā /	Open low back long unrounded vowel
٦.	و	ū	/ ū /	Closed high back long unrounded vowel

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١. Preliminaries

First of all, the lack of research addressing hyperbole (exaggeration, overstatement, etc.,) in the Quran, despite its high frequency of use, has motivated me to work on this subject. This work might be seen as a first attempt in tackling this forgotten and extremely neglected figure of speech in Quranic studies.

To begin with, it is important to state that what is known in Arabic traditional morpho - rhetoric as the primary forms of exaggeration is not dealt with here since these forms follow certain lexical moulds which have no direct relationship with the Arabic syntactic structure in general and with the Quranic Arabic (henceforth QA) constructions in particular. That is to say, these moulds have their own intrinsic lexical exaggerative meaning. Furthermore, QA has also a number of secondary morphological moulds of exaggeration which are less frequently used in Arabic. These forms are also put aside in this work for the same reason. Thus, we believe that Arabic in general has two distinct ways in creating exaggeration. The first is purely lexical and the second is structural in nature where hyperboles are either deduced from the overall interaction of the linguistic components of the structure in question or deduced from the rhetorical structure of certain tropes used in the Quranic text (henceforth QT) such as simile, metaphor, metonymy and synecdoche. Structural tropological exaggeration therefore is going to be the focus of the present paper whereas the literal structural exaggeration will be touched upon in passing (see section ٣). The lexical exaggeration is completely avoided for it is so wide to be included within the limited scope of this study.

Hyperbole can be approached in a number of ways. It can be studied from a literary point of view (Turner ١٩٧٣; Levin ١٩٨٢; Gibbs ١٩٩٤a; Graesser et al. ١٩٩٦) , or it can be dealt with syntactically , semantically , and lexically (Spitzbardt ١٩٦٥ ; Bolinger ١٩٧٢ ; Norrick ١٩٨٢;Quirk et al ١٩٨٥ ; Channell ١٩٩٤ ; Ziegeler ٢٠٠٠ ; McCarthy and Carter ٢٠٠٤) . Pragmatic approaches to hyperbole are also representing a large area of research specifically when the field of philosophy of language is added to it (see among others, Zwicky and Sadock ١٩٧٥; Ravazzoli ١٩٧٨; Brown and Levinson ١٩٨٧; Gibbs ١٩٩٤a; Kreuz et al. ١٩٩٨; Dascal and Gross ١٩٩٩). Cross – cultural and cross – gender studies of hyperbole are seen by

researchers in general as two interesting areas of research (see, Prothro ١٩٧٠; Cohen ١٩٨٧; Holmes ١٩٩٠; Jespersen ١٩٩٢; Gibbs ٢٠٠٠).

As has just been said, this study is devoted to consider the structural hyperbolic meanings used in various rhetorical QA texts. Of course, this would intersect with the traditional understanding adopted by religious people in general and Muslim jurists in particular that exaggeration should be seen as an act of lying and therefore not representing the real world or the mere truths .So, they reject, called for eliminating, or at least doubt the existence of any form of exaggeration not just in the QTs but also in all divine or sacred texts. This position is similar to that taken by Western linguists and rhetoricians who consider figurative language deceitful and far away from representing real world (Polio et al.١٩٩٠:١٤٤; Gibbs. ١٩٩٩a:١٥٥; Colston and O'Brien.٢٠٠٦b:١٨٠ among others).This problem of exaggeration in Islamic divine texts (Quranic and Prophetic) is realistically solved through looking at the hyperbolic senses   as representing mere facts and realties which should be accepted and believed in by all Muslims since they were revealed to Prophets and Messengers chosen by Allah Almighty.

Quran as well as other Devine Books are full of figures of speech (schemes and tropes). One of these figures of speech is hyperbole. It is extensively used in the QTs as an intrinsic feature of major tropes in order to create the required stylistic effect.

Since QA is loaded with figurative senses, these senses should be accurately rendered into English otherwise low – quality translation is resulted. In other words, if the translator fails to grasp the source message (henceforth SM) of such senses misinterpreting or deforming many QTs would be inevitable. In reality, most of the Quranic rhetorical figures of speech have not been rendered accurately in the current English translations.

Western scholars (i. e, rhetoricians / stylisticians, semanticists, linguists, cognitive psychologists and philosophers) have mainly concentrated upon the subject of comprehending this figure of speech and not to be taken literally. Muslim Arab rhetoricians and exegetists, on the other hand, have viewed the notion of hyperbole as a semantic content treated as a necessary step to understand what is exactly meant by the QT in question. They, in actual fact, assess semantically, rhetorically and lawfully (juristically) the non- human nature of hyperbolic description in the QT which is totally accepted by Muslims. Their deep interest in this domain, as is the case with the other rhetorical issues, has been motivated by the need to offer better understanding of the QTs specially when they are directly or indirectly related to the Muslims' everyday life. So, the difference between

Arab and Western scholars in approaching the subject of exaggeration is quite subtle.

This paper examines a number of salient features in the area of hyperbole in QA. It also touches upon the translation of hyperbolic QTs through evaluating and criticizing translated samples taken from current Quranic translations.

English simple texts on hyperbole are scattered here and there in order to enrich certain points. They are not meant to be understood as providing any sort of comparative study between English and Arabic ways of creating exaggerations.

It stands to reason that the technical meaning of the word 'hyperbole', which has been in use for centuries, is defined differently. Ridout (١٩٤٨:٣٣٤), for instance, defines hyperbole as "an exaggeration for the sake of effect, not intended to deceive". The same understanding is implied in the definition given by Fowler mentioned in Leech (١٩٦٩:١٦٧) who claims that hyperbole is "the use of exaggerated terms for the sake not of deception but of emphasis", [see Sonnino (١٩٦٨:٦٨)]. Cowie (١٩٨٩:٦١٢), on the other hand, defines hyperbole as "an exaggerated statement that is made for special effect and is not meant to be taken literally". This understanding is reflected by examples such as:

١- I have invited millions of people to my party.
٢- I have written thousands of books on this topic.

Roberts (١٩٦٤:١٦٧) provides a much shorter definition saying that "overstatement or hyperbole is exaggeration for effect", as can be shown in:

٣- I have told you once, I have told you a million times.

A more elaborated definition, though similar in its essence to the previous ones, is put forward by Oliphant (١٩٢٨:١٦٩) who believes that hyperbole is "a greatly exaggerated statement not intended to be taken literally, but used for effect in style" as can be seen in the following instances:

٤- I have had dozens of teeth taken out.
٥- Her dress was worth a king's ransom.

Most of the definitions of the technical term "hyperbole", which have been put forward by Western linguists and rhetoricians / stylisticians during different periods of the twentieth century up till now, have been in one way or another similar to the above- mentioned ones. They all concentrate on the fact that hyperbole is an exaggeration; it is a figure of speech not intended to be taken literally. They have also emphasized the fact that hyperbole is obvious and deliberate exaggeration, their functions are to bring emphasis, rhetorical effect, or an effect in style (for more details on the definitions of

hyperbole, see, Roberts (١٩٦٤); Baker (١٩٦٦); Altenberned and Lewis (١٩٦٦); Shaw (١٩٧٢); Chapman (١٩٧٣); Corbett (١٩٧٧) and Cowie (١٩٨٩) among others).

The various functions implied in the definitions of hyperbole, which have been mentioned so far, are all exemplified, presented and shown through non-metaphorical texts. In other word, the hyperbolic senses, which are conveyed by the above-mentioned examples, are accomplished through the interaction between the literal meanings of the text in question. Now, it may be useful to emphasize the already - mentioned claim that structural hyperbolic meanings are achieved through non- tropological texts as well as through the interplay of various tropes in one text.

People may differ in the realization of the importance of the role which is played by the hyperbolic meaning involved in the structures of the QA tropological texts. Some workers in the field of rhetoric and translation may intentionally overlook the hyperbolic features when rendering QTs into English. Others believe that such features should never be ignored for they constitute an essential part in understanding the overall semantic message of these texts. They think that they have a tremendous impact over the quality of the target text (henceforth TT). It is quite clear that the former regards these tropes, which contain hyperbolic reference, as representing stylistic frameworks imposed by the writer / speaker for various intentions that cannot be transferred into the TT whereas the latter look at this issue in a much deeper manner. They consider these texts as being networks involving extremely subtle meanings intentionally brought in to create certain effects on the readers / listeners which should be felt and comprehended by the target audience. So, the intentional use of tropes and non-tropological texts and their hyperbolic features should be taken care of in translation for they are part and parcel of the semantic and pragmatic domains of the translated text. For instance, leaving aside the hyperbolic senses implied in the Quranic tropological or non-tropological texts might damage the intended SM and create a problem in the comprehension of these sacred texts. Therefore, the translator should make the target audience aware of the role played by these hyperbolic features and believe that they are referring to concrete realities because they are mentioned in a divine text by Allah Almighty Who is the Creator of the whole universe . Furthermore, the translator should also convince the target reader through a footnote or any other means that these features in these texts are not to be understood in a humane way for in this case the meaning would mostly be false.

٢. Hyperbole in the Arabic Rhetorical Studies

As has already been said, hyperbole in Arabic as well as in English and may be in so many other languages in the world, could occur in different ways. It could come as an independent figure of speech transformed by certain lexical items or as being a function of a certain rhetorical trope. The former possibility is purely lexical whereas the latter is structural. This latter possibility, which is the subject of the present study, indicates that the hyperbolic sense comes either as one of various semantico-rhetorical functions of certain tropes or it comes through an interaction between the literal semantic values of the text itself.

In what follows, I would like to present some background details on the Arab rhetoricians' efforts in the domain of hyperbole.

Arab rhetoricians have been divided into two groups regarding the acceptance or rejection of the use of hyperbole in written texts in general or in Quranic (Divine) texts in particular. Three distinctive views are found on this issue; the first view considers hyperbole an instrument of failures that are not able to express certain meanings without using hyperbole. The second view considers hyperbole an instrument of innovators, while the third view believes that hyperbole is accepted only when it is representing realities.

It has been reported that the first who mentioned this figure of speech is the Arab rhetorician ?ibn ?al-Mu�۹taz (d.۲٦۹ A.H / ۹۰۸ A.D) in his well-known treatise entitled ?al-Badīᵩ (lit. sublime). He defines the use of this figure of speech as "exaggerating the description of the human attributes". In addition, he divides hyperbole into two types the first of which is semantically acceptable for it has much elegance and a reasonable amount of social approval whereas the second type is semantically unacceptable because it has no social approval. This type of hyperbole focuses on over-exaggerating things and phenomena which could be socially rejected for it is unreal (for more details, see,?ibn ?al-Muᵩtaz (۱۹۳٥:٥۸-٦٦).

The second major stage in the development of the concept of hyperbole in Arabic is represented by the Arab rhetorician Qudāma bin Jaᵩfar * (d. ٥۸٤ A.H / ۱۱۸۸ A.D). He (۱۹٦۳) refers to this figure of speech as being one of nuᵩūt ?al-maᵩānī (lit. semantic attributes) and terms it as ?al-mubālag̲h̲ah (lit. exaggeration). He defines it (ibid: ۱۰۱-۱۰۳) as "a rhetorical device at the service of the poet used for mentioning a certain state in one or more of his poem lines.

✳ The transliteration symbols are not used in writing proper names in this work except in one or two instances.

The meaning of this state suffices the semantic purpose intended by the poet if he would stop there but he would not and instead he adds to the meaning of this state in order to be more exaggerating and effective". Qudāma bin Ja⁹far (١٩٣٨:٩٠) also refers to the concept of over-exaggeration and explains its use in poetry.

?al-⁹askarī (d.٣٩٥ A.H / ١٠٠٥ A.D) may, in my opinion, represent the third important stage in the development of the concept of hyperbole in Arabic rhetoric. He (١٩٥٢:٣٦٥) defines hyperbole as "accomplishing the most productive sense of meaning and making it reach the uttermost of its semantic possibilities". He also refers to the concept of over-exaggeration and terms it as "emphatic exaggeration" where it is formulated through intensifying the meaning of the normal sense of exaggeration.

?ibn Rashīq ?al-Qayrawānī (d.٤٥٦ A.H / ١٠٦٤ A.D) states that there are many types of hyperbole and that people in actual fact differ in approving or disapproving each of these types and its use in written or spoken language. Some people are tremendously fond of this figure of speech and extensively use it particularly in poetry. Hence, hyperbolic senses are regarded to be so essential for them without which effective quality of poetry cannot be reached. Religious people and traditional Arab critics have no interest in hyperbolic senses in non – divine texts since they are not representing the real world. Therefore, they call for eliminating or even getting rid of all hyperbolic senses whether used in poetry, literature and even everyday language. These people, who deny or reject the hyperbolic senses believe that the use of these senses could lead to serious distortions of the semantic framework of the discourse, poetic lines etc. which make the readers / listeners unable to grasp the real intentions of the texts in question (?al-Qayrawānī) (١٩٧٢:٥٣-٦٥).

?as-Sakkākī (d.٦٢٦ A.H / ١٢٢٦ A.D) is another influential Arab rhetorician who is interested in this figure of speech. He and his followers specially ?al-Qazwīnī (d.٧٣٧ A.H / ١٣٣٨ A.D) believe that the semantically acceptable exaggeration is regarded to be one of the most important rhetorical devices in Arabic rhetoric. ?al-Qazwīnī (no date:٣٧٠) maintains that to create an exaggeration means "to reach, in a description, an extent, which is assessed by readers / listeners, as either the most intensifying or the most weakening semantic state for that description on the condition that the formulated hyperbolic description is still valid and acceptable by the native speakers of the language".

?as-Sakkākī,?al-Qazwīnī and their followers divide the hyperbolic senses into three types the first of which is called ?at-tablīgh (lit. exaggeration), the second is ?al-?igharāq (lit. over-exaggeration) and the

third one is ?al-ghulū (lit. extreme-exaggeration). The first type is described as being acceptable by reason and the current socio-cultural system. The second type is described to be acceptable by reason but not by the current socio-cultural system and the third one is considered to be rejected by both. The third type of hyperbole is further subdivided into three main sub-types which are regarded to be acceptable by native speakers of Arabic. Of these acceptable types of ?al-ghulū are those hyperboles which are preceded by the Arabic modal verb "yakād" (lit. would almost) which prevents stating the occurrence of the impossible in various types of Arabic texts. The other type of ?al-ghulū is that which is based on a higher degree of imagination. The third and final acceptable type of ?al-ghulū in Arabic is that which is comically used.

It seems to me that ?as-Sakkākī and ?al-Qazwīnī as well as their followers regard hyperbole with its three major types and three minor subtypes as one rhetorical scheme. It is important, in my opinion, to think of these types and subtypes as representing six independent figures of speech dealing with various degrees of hyperbolic meaning. This step is quite essential in the course of developing the concept of exaggeration since each type in this rhetorical domain refers to a different semantic value of hyperbole.

٣. Hyperbole in the Non-Tropological Quranic Texts

Leech (١٩٦٩:١٦٧) believes that hyperbole is "incredible because it is at variance with the known facts. "He's got acres and acres of garden" is an overstatement if we happen to know that the plot indicated is no more than one acre in extent. We are then able to judge that the speaker means no more than "He has a very large garden". It seems to me that what has just been mentioned is absolutely true as far as the present reality is concerned. However, Muslim exegetists believe that this sense of exaggeration (which is adopted by Leech and others) does not exist in the Quranic as well as other sacred (divine) texts. Muslims exegetists rather believe in the fact that the QTs involve various types of hyperbole each of which may be used to serve quite subtle intentions by Allah Almighty. QTs may include tropes, schemes and rhetorical (stylistic) meanings. They constitute a very specific textual nature which is not similar to any other non – divine text type. We shall try to prove empirically how the QTs contain almost most types of hyperbole used to describe very fine shadows of meaning and situations that are referring to real existence. Consider, for instance, the following Quranic verse:

٦ـ وَلاَتَمْشِ فِي الْأَرضِ مَرَحاً اِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولاً

And walk not in the earth exultant.
Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
        Pickthall (١٩٣٠:٢٨٥ - ٢٨٦), Sūrah XVII, verse XXXVII, ?al-?isrā?.

The hyperbolic sense lies in the second part of the QT in (٦), namely, اِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولاً (**Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills**). The image is so expressive that has created a realistic picture of the exact size of the human being compared to the actual size of mountains or the earth as a hugely bigger physical body. Thus, the present unpredictably beautiful scene would never come to life and drawn this way without this comparison which is completely based on a very nicely formulated negative hyperbolic framework. The emphatic operational syntactic particle "اِنَّ" (conj.that) plays an essential role in this context for it provides an emphasis to the whole structure which makes the hyperbolic domain more solid and convincing.

The Quran contains too many other instances concerning the type of hyperbole which is termed as the acceptable <u>gh</u>ulū. Consider the following Quranic verse:

٧ـ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ.

Whose oil would almost glow forth
(of itself) though no fire touched it.
        Pickthall (ibid:٣٦١) Sūrah XXIV, verse XXXV, ?an-nūr.

The over - exaggeration in its absolute positive sense in this short QT is quite subtle. It cannot be completely figured out unless we are familiar with the lexical semantic features of the Arabic model verb "يكاد" which is equivalent to the English modal auxiliary "would" followed by the English adverb "almost". A simple semantic analysis of this text would lead to the fact that neither oil nor any sort of lamp operated by oil can produce light without being touched by fire. This universally established fact has not been violated in the above – mentioned verse. That is to say, the occurrence of this state (i.e. having a fire without a direct contact with a certain sort of fuel) is still logically impossible but with the use of the modal verb "يكاد" it becomes hyperbolically closer to be possible. This sort of hyperbole is termed as an acceptable <u>gh</u>ulū in Arabic rhetoric.

The last hyperbolic QT to be examined in this part of the study is about what is called by Arab rhetoricians as ?al-?i<u>gh</u>rāq. Consider the following:

٨ـ اِنَّ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا لاتُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلايَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ.

Lo! They who deny our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do we requite the guilty.

Pickthall (ibid: ١٦١) Sūrah VII, verse XL, ?al-?aˤrāf.

Here, a logical relationship has been established between two semantic frameworks the first of which is merely informative, it represents a fact; it is referring to those people who are described as denying Allah's revelations to His prophet Muhammad (p.b.u.h). These people will not be accepted by Him. The second semantic framework is referring to the same people who could be accepted to enter paradise in case the camel goes through the needle's eye. As can be easily seen, the second part of this text refers to a magnificent hyperbolic sense in which the Arabic lexical item "الْجَمَلُ" (lit.he - camel) represents the standard reading of the above Quranic verse. However, there are other readings such as "الْجُمَلُ" (lit. thick rope), by ?ibn Masˤūd and "الْجُمَّلُ" (lit. grouped or twisted ropes) by ?ibn ˤabbās . These three readings represent somehow three semantically (gradable) up-to-down hyperbolic senses which are all religiously legitimate as far as the Quran is concerned. ?ibn ManDHūr (no date: ٦٨٣) is considered one of a very few Muslim lexicologists / exegetists who would not go for the standard reading (i.e., the needle's eye reading).Finally, since the accomplishment of this process is improbable to occur by human beings then those disbelievers in Allah's revelations are not accepted by Him to enter paradise by the same logic. This hyperbolic sense is intensified by the use of the dead metaphor which beautifully presented in the expression "needle's eye".

٤. Hyperbole Implied in the Quranic Tropes

Arab rhetoricians have looked at the subject of trope as being represented by two major rhetorical categories; "?al-mažāz ?al-ˤaqlī" (lit. the mental trope) and "?al-mažāz ?al-lughawī" (lit. the linguistic trope). ?al-Jurjānī (d.٤٧١ (or) ٤٧٣ A.H / ١٠٧٨ (or) ١٠٨٠ A.D) is regarded to be a pioneer on this issue. He (١٩٧٨:٣٥٥) elaborates on this topic and defines the first kind of these tropes as completely based on the notion of "?isnād" (lit. predication) whereas the second kind, he adds, is divided into two main

categories the first of which is relied upon the principle of "ta<u>sh</u>ābuh" (lit. resemblance) and termed as "?at-ta<u>sh</u>bīh" (lit. simile) and "?al-?isti⁹ārah" (lit. metaphor) and the second is based upon the relationship between "?al-manqūl min" (lit. the transferred from) and "?al-manqūl ?ilā" (lit. the transferred to) and called "?al-mažāz ?al-mursal" (lit.synecdoche) or ?al-kināyyah (lit.metonymy).

Metaphor has been seen by Arab rhetoricians as much more essential than the other tropes i.e., simile, metonymy and synecdoche. They have put forward many productive rhetorical principles and rules to deal with this trope as well as with the other tropes in Arabic rhetoric. They have also divided these tropes and classified them into many types and subtypes all of which do exist and very frequently used in the QTs, Prophetic Tradition, Arabic poetry and Arabic prose in general. In the following, I will deal, in some detail, with the various hyperbolic senses which occur as internal functions within the domain of these tropes.

٤.١. Hyperbole in the Quranic Similes

It goes without saying that tropes in general add a tremendous force to the everyday linguistic exchanges. In other words, interlocutors use tropes in various communicative acts through which the range of semantic values of the lexical items and structures is extended and an achievement of a certain degree of impact on receptors is resulted. They are regarded as an essential part of the subject of stylistics. These tropes as well as other types of figures of speech (such as schemes) are treated by men of letters, poets, orators, novelists etc. as mere stylistic devices used to create genuine images in their literary works.

Simile is always seen as one of the basic and principal tropes in Arabic. It often compares two different things and employs hyperbole in order to make a point. These comparisons help the reader draw a specific picture in his mind .Furthermore; simile is usually used to capture the attention of the reader/listener with a different range of exaggeration. It can help illustrate a point and drive the writer's message across to the reader. It is used frequently to draw parallels between two different entities, bodies, objects, individuals or concepts but processing some similarity between them, even though far from alike. A hyperbolic statement is used to make a claim that something is greater than it actually is .In other words , when we exaggerate things ,we in actual fact stretch the truth in order to compare something extraordinary to something ordinary .The QTs include almost all types of simile. Thus, similitive structures occupy a central place in the QA. Similitive statements in the Quran are full of aesthetic images most of which

are very much rich in hyperbolic senses created by the structures of the similitive texts themselves. In what follows, some similitive QTs are analyzed to closely observe this rhetorical phenomenon (i.e., hyperbole).

٩ ـ   طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ.

Its crop is as it were the heads of devils.
    Pickthall (١٩٣٠:٤٥٩) Sūrah XXXVII, verse LXV, ?aṣ ṣāffāt

Or:
Its spathes are as the heads of Satans.
    Arberry (١٩٨٨:٤٥٨), Sūrah XXXVII, verse LXV ?aṣ-ṣāffāt

It seems that Arberry's rendition is more faithful than Pickthall's and for this reason both renditions have been brought in here in order to account for this qualitative difference. In this Quranic simile, both tenor and vehicle are mental but the whole picture is illusory. The hyperbolic sense represents a very important description of the Tree of ?az-zaqqūm (tree grows in Hell) which is a symbol of contrast with the beautiful Garden of Heaven and its delicious fruit. No body can imagine such a dreadful bitter Tree of Hell, it is extremely horrific and here lies the sense of exaggeration.

Arberry's rendition is regarded to be more precise, concise and objective since the Arabic lexical item **"طَلْع"** is better translated into "spathes" rather than into "crop" as in Pickthall's translational attempt. As an established scientific fact, the Arabic lexical item **"طَلْع"** represents a state which comes before the stage of generating crops. Semantically speaking, this case makes Arberry's rendition sound more realistic and has more fidelity in its representation of the hyperbolic sense than Pickthall's [For more information, see ?al-Jundī (١٩٦٧) and Yammūt (١٩٨٣)].

The hyperbolic sense can also be clearly felt in the following QT:

١٠ ـ   وَحُورٌ عِينٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ.

And (there are) fair ones with wide, lovely eyes
Like unto hidden pearls.
    Pickthall (١٩٣٠:٥٦٢) Sūrah LVI, verses XXII-XXIII, ?al-wāqi٩ah

Or:

Wide-eyed houris
As the likeness of hidden pearls.
    Arberry (١٩٨٨:٥٦٠) Sūrah LVI, verses XXII-XXIII ?al-wāqi٩ah

      As with the previous verse, Arberry's rendition of this QT is much more faithful than Pickthall's. The reason for this lies in the use of the lexical item" fairs" which is less productive than the lexical item "houris" used in Arberry's rendition.Houris represents a more realistic lexical equivalence to the Arabic lexical item "حُورٌ". The hyperbole, however, can be deduced from the phrase "اللؤلؤ الْمَكْنُونِ" (lit. hidden pearls). The similitive comparison between the two examples of beauty produces this hyperbolic meaning which is full of aesthetic values. These pearls, as described in this QT, are not normal ones, they are exceptional and therefore, the resulted hyperbolic sense would become exceptional as well. This situation is intended in this Quranic similitive expression. It is created, in actual fact; through qualifying the lexical item "اللُّؤْلُؤ" (pearls) by the qualifier "الْمَكْنُونِ" (hidden) in order to make its semantic content appear aesthetically unusual and textually innovative.

      A beautifully genuine hyperbole can also be located in the following QT:

١١ ـ وَالَّذِينَ كَفَرُواْ أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ.

As for those who disbelieve, their deeds are as a mirage in
a desert. The thirsty one supposeth it to be water till he cometh
unto it and findeth it naught, and findeth, in the place thereof,
Allah, Who payeth him his due; and Allah is swift at reckoning.
    Pickthall (١٩٣٠:٣٦٢) Sūrah XXIV, verse XXXIX ?An-nūr.

      In this QT, the hyperbolic meaning could be lexically and structurally located. Lexically speaking, the hyperbole lies in the lexical item "الظَّمْآنُ" (extremely thirsty). This case could be easily tested where if we substitute this lexical item with the Arabic lexical item "الرَّائِي" (beholder) the hyperbole will very quickly be vanished and the whole text becomes devoid of any exaggeration. This hyperbolic framework is part of the Quranic similitive text"يَحْسَبُهُ الظَّمْآنُ مَاء" (the thirsty one supposeth it to be water).There is another hyperbolic sense lying in the Quranic similitive text "أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ" (their deeds are as a mirage in a desert). The hyperbolic framework starts with the vehicle "سراب" (mirage) which is normally seen by Arabs in the Arabian deserts in summer. It is a strange phenomenon of

illusion. It is a trick of our vision. So, the whole domain is like imagining a lonely traveler in a desert, nearly dying of thirst, sees abroad sheet of water. He goes in that direction, lured on and on but finds nothing at all. He dies in protracted agony, Ali (١٩٧٣:٩١٠). This illustrative aesthetic picture can reveal a very obvious sense of hyperbole specifically when looking at this QT as representing one unified structural whole.

٤.٢. Hyperbole in the Quranic Metaphors

It is quite true to say that metaphor is an abbreviated simile, Miller (١٩٧٩:١). It is a comparison that says one thing is another thing. It is just a way to think about a subject from a different angle, or to find a vivid way of expressing some idea. However, metaphor is often an exaggeration which is used in the service of truth. Booth and Gregory (١٩٨٧:٢٤٧) say that "looking at reality through different metaphors is like looking at light through different coloured filters. When one filter is changed for another of different colour, a new version of reality may suddenly come into view" .

Hyperbole is seen as an intrinsic semantic enlarged image in both simile and metaphor. Goatly (١٩٩٧:١٧٦) believes that "emphasis and amplification relates to the hyperbolic nature of the metaphor". However, hyperbole, simile and metaphor as well as too many other tropes and schemes play a very powerful role in the formulation of the QT.Quranic metaphors are seen by linguists, philosophers, rhetoricians, and literary critics as a primary device for creating innovative styles and thoughts. Metaphorical structures in general and the Quranic ones in particular can tremendously enrich their textual domains with an unlimited range of fresh hyperbolic images and various semantic and non-semantic shades of meaning which are supposed to be grasped by perceivers. In other words, the hyperbolic and the metaphorical meanings together have been seen as context bound, though early attempts of describing metaphors often remain within sentence semantics proper, Norrick (٢٠٠١:٧٦-٩٩).Metaphors are used to emphasize certain semantic values and exaggerate them in order to generate the required (intended) stylistic effect. In what follows, some representative QTs are briefly analyzed in order to pinpoint their hyperbolic images and discuss their translation characteristics. Consider the following Quranic verse:

١٢ ـ وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ.

And as for Aad, they were destroyed by a fierce roaring wind.
Pickthall (١٩٣٠:٦٠٤) Sūrah LXIX, verse VI, ?al-Hāqqah.

Emphasis and exaggeration are both accurately implied in this QT, Tābanah (١٩٦٢:١٥٣). The wind here is not an ordinary one. It is a wind which is clamorous and violent in nature. It is productively represented and expressed in the Arabic explicit metaphor "بِرِيح صَرْصَر عَاتِيَةٍ" which is beautifully rendered with its source language (henceforth SL) hyperbolic sense into English though with a slight modification as (by a fierce roaring wind).

The same sort of metaphor (i.e., explicit metaphor) involves a very heavy load of hyperbolic charge is used in the following Quranic verse:

١٣ ـ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ.

**And in (the tribe of) Aad (there is a portent) when We
sent the fatal wind against them.**
Pickthall (١٩٣٠:٥٤٢), Sūrah LI, verse XLI, ?adh-dhāriyāt

The aesthetic values of this text are blended with its cognitive meaning. The aesthetic values of this metaphor as well as its hyperbolic force are embedded in the collocational structure which consists of the lexical item "الْعَقِيمِ" (to be sterile) and the lexical item "الرِّيحَ" (the wind).This nicely formulated collocation has created a rhetorico-syntactic image   resulted in cognitively and aesthetically unexpected sort of hyperbolic framework. Despite the fact that the translation of the above QT is quite literal, it is regarded to be realistic, productive and representative as far as the situation is concerned.

Another aesthetically effective hyperbolic structure is found in the following Quranic verse:

١٤ ـ   أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ.

Hast thou not seen how they wander in every valley.
Arberry (١٩٨٨:٣٨١), Sūrah XXVI, verse CCXV, ?ash-shu٩arā?

Imaginations, suggestions and speculations are the most essential features of most poetic works; this does not mean that the Quran is a literary book. These abstract characteristics of thought are materialized by the implicit metaphor in (١٤). These are clearly and concisely implied in the semantic domain of the Quranic lexical item "وَادٍ" (valley). This expressive and suggestive metaphorical text can never be produced with this degree of

precision and force in case it is substituted by any other equivalent lexical item since QTs are "extremely subtle in selecting certain words to create highly specific meanings", Badawī (١٩٥٠:٥٨).

?az-Zamakhsharī (d.٥٣٨ A.H / ١١٤٣ A.D) comments on this particular metaphor by saying that the reason behind choosing the lexical item "وَادٍ" is to compare the poets' imaginations with the process of going astray in huge valleys without any hope of being directed or guided by someone (no date, vol. ٣ / ٣٤٣). This metaphor has become much clearer when grasping its exact sense which is conveyed by the word "يَهِيمُونَ" (wandering aimlessly).The collocation which is formulated between the words "وَادٍ" and "يهيمون" is considered to be the key factor in the production of this stylistically powerful and effective sort of hyperbolic sense,(For more details on this issue, see ?ar-RaDī (١٩٥٥:٢٥٩).

٤.٣. Hyperbole in the Quranic Metonymies

Metonymy is one of the basic tropes in Arabic rhetoric. It is described as a rhetorical device whereby certain structures are provided with very significant connotational features in addition to their informative values. It is considered to be a tool used to help us understand and actually constrain the basic meaning and interpretation of the expressions of our language. Quranic metonymies can add too many features rhetorical and otherwise to the text in which they are used. Seeking an independent and standard definition for this trope from the Western rhetorical literature is regarded to be almost impossible because Western rhetoricians mix this trope with synecdoche. Arab and Muslim rhetoricians, on the other hand, think that metonymy and synecdoche are two completely different tropes. For instance, Corbett (١٩٦٥:٤٤٦) believes that this trope could be defined as "a substitution of some attributive or suggestive word for what is actually meant" as when we say "Crown" for "royalty" or "a mitre" for "bishop" etc. Corbett has referred to a synecdoche in reality rather than metonymy or to both of them since they are used interchangeably by Western rhetoricians. He has overlooked the more complicated ones, namely, the structural metonymies which have no clear existence in Western rhetoric. Both types of metonymy (i.e., lexical and structural) are used in Quranic and non – Quranic Arabic.

Arab rhetoricians have devoted a lot of efforts to develop the concept of metonymy. Most of their efforts have been directed toward characterizing this trope and centered on the fact that it is not more than expressing an idea or referring to an object by means of another idea or expression. Metonymies, therefore, are seen as the inclusion of additional senses which were originally not present but are closely associated with the lexical or

structural original meaning. However, most of these senses and objects are structurally expressed. This can be seen in the most well-known Arabic rhetorical references on this topic by ?as-Sakkākī (١٩٣٧); ?al-⁹askarī (١٩٥٢); ?al-Khafājī (١٩٥٣) (d.٤٦٥ A.H / ١٠٧٣ A.D), ?al-Qayrawānī (١٩٧٢); and ?al-Jurjānī (١٩٧٢) among many others.

Metonymy and its only three types have been very frequently used in Arabic as has already been mentioned. What we are interested in here is the Quranic metonymical structures which reflect hyperbolic senses. Consider the following Quranic verse:

<div dir="rtl">

١٥ ـ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ.

</div>

The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty.
Pickthall (١٩٣٠:١٢٧), Sūrah V, verse LXIV, ?al-Mā?idah.

In this QT, we have three magnificent metonymies the first of which is involved in the QT "يَدُ اللَّهِ مَغْلُولَةٌ" (Allah's hand is fettered), the second is in the QT "غُلَّتْ أَيْدِيهِمْ" (Their hands are fettered) and the third one is in the QT "بَلْ يَدَاهُ مَبْسُوطَتَانِ" (both His hands are spread out wide in bounty). It is obvious that the first two metonymies are based upon exaggerating abomination whereas the third one is providing an opposite (positive) exaggerating sense. These rhetrico -semantic values reproduced in the target language (henceforth TL) text.

The QTs are full of metonymical structures which involve various hyperbolic images. It is essential to mention that these metonymically-oriented hyperbolic images should not be treated the way we treat every day normal exaggerations. Rhetoricians working in the Quranic field look at these non – Quranic (every day) exaggerations as referring to / or describing false statements and therefore including unrealistic or rejected connotations. On the contrary, the Quran, as a Divine Book, can never contain such inappropriate meanings. Thus, using such tropes to describe Allah's absolute power cannot be considered invalid since they are taken as complete textual units to represent universally established facts without any attempt of distortion. A case in point is the following Quranic verse:

<div dir="rtl">

١٦ ـ الْقَارِعَةُ مَا الْقَارِعَةُ وَمَآ أَدْرَاكَ مَا الْقَارِعَةُ.

</div>

The Calamity! What is the Calamity? Ah, what will convey unto

thee what the Calamity is!
    Pickthall (ibid: ٦٦٥), Sūrah CI, verses I-III, ?al-qāri٩ah.

    ?al-Qāri٩ah is a metonymy for the Doomsday and the repetition of this word in the above QT is a sort of syntactic emphasis denoting an exaggeration of the fear which accompanies disbelievers at that time.
    Consider the following Quranic verse:

١٧ ـ كَلاَ إِذَا بَلَغَتِ التَّرَاقِيَ.

Nay, but when the life cometh up to the throat.
    Pickthall (ibid: ٦٢٢), Sūrah LXXVk, verse XXVI, ?al-qiyāmah.

    In (١٧), we have a semantically effective structural metonymy for the human soul. In other words, the whole text used as a metonymical structure to refer to one object which is representing the state of the human soul as described by Allah Almighty. The hyperbolic sense of such metonymies extend to cover all the components of the structure in question and that is why Arab rhetoricians consider this type of metonymy as being much more innovative and significant than the lexical one (for more details on the subject of metonymy in Arabic and its translation into English, see, Al-Hajjaj (٢٠٠٤).

١٨ ـ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَاهُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ.

    On the day when ye behold it, every nursing mother will
forget her nursling and every pregnant one will be delivered
of her burden, and thou (Muhammad) will see mankind as
drunken, yet they will not drunken, but the doom of Allah
will be strong (upon them).
    Pickthall (١٩٣٠:٣٣٨), Sūrah XXII, verse II, ?al-Hajj.

The above QT constitutes a huge panoramic picture the most effective component of which is the hyperbolic images. These   are distributed over three structures:

١ ـ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ

On the day when ye behold it, every nursing mother will
forget her nursling

٢ ـ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

and every pregnant one will be delivered of her burden,

٣ ـ وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ.

and thou (Muhammad) will see mankind as drunken, yet they will not drunken, but the doom of Allah will be strong (upon them).

These hyperboles are all seen as being completely true. They have no deviation from the syntactic, semantic or religious norms because they are used in a divine text told by Allah Almighty. An examining look at the whole picture of this QT reveals three wonderfully related focal areas represented by three metonymies. The first one is orbiting around the construction"مُرْضِعَةٍ ......أَرْضَعَت" (nursing mother….nursed) in the first structure. This structure, which carries a heavy load of exaggeration, becomes more exaggerative when used in this form to constitute a paronomastic and metonymical image at the same time to achieve a clear emphatic rhetorical effect. To give an empirical evidence in support of this argument is that if we substitute the lexical item "مُرْضِعَةٍ" for a semantically equivalent lexical item such as "امرأة" (woman) the text will still be considered aesthetically eloquent but it is not as effective as the Quranic one because the lexical item "مُرْضِعَةٍ", used in this sacred text, has formed a paronomstic structure and a metonymy for a "mother" who is totally fond of her own baby knowing his types of need and that she would not afford ignoring them for a moment. Obviously this sense cannot be carried out by the lexical item "امرأة" for this word in this situation lacks the power of transferring the sense of motherhood and this word can destroy the paronomastic structure and as a result losing a great deal of the hyperbolic effect.

The second structure has the same hyperbolic effect if not more. This hyperbolic image is a very magnificent. It is not easy to imagine such a frightening situation in which every pregnant woman cannot keep her pregnancy. The expression "ذَاتِ حَمْلٍ" (a pregnant woman) is a metonymy and the whole structure "ذاتِ حملٍ .... حَمْلها" (pregnant woman…..her burden) constituting a paronomastic structure and as in the previous construction no part of it can be replaced by any other word because such a process would result in destroying the hyperbole in the structure.

In the third structure, the hyperbolic image reaches its utmost peak to explain a universal fact that men ordinarily retain their self –

possession except under intoxication: without intoxication, they will be driven to frenzy with terror. The whole QT in (١٨) has presented a comprehensive picture about what is going to happen in this Dreadful Hour in the day of the Hereafter. The role which is played by metonymies in general accompanied by hyperbolic features makes the overall Quranic situation easier to comprehend by Arab and non–Arab Muslims.

٤.٤. Hyperbole in the Quranic Synecdoches

Arab rhetoricians differentiate between linguistic tropes depending on the nature and type of the semantic relations which are involved in their structures. If the (rhetorical) text is based on the concept of similitude the text then either refers to a metaphoric or a similitive domain whereas if the (rhetorical) text is not based on this concept it would then refer either to a synecdoche or metonymy.

In Arabic rhetoric, synecdoche is decided by more than twenty five different logico-semantic relations most of which are used in the QTs. They have been later termed as types of synecdoche.

Arab rhetoricians and Muslim exegetists have looked at this trope as being one of the basic rhetorical categories in Arabic. Therefore, it has been deeply investigated and comprehensively defined. This situation has resulted in putting forward a powerful rhetorical and semantic net of rules to account for all types of synecdoche and not to be mixed with metonymies. One of the motivations behind establishing such a developed theoretical framework, which account for all types of synecdoche, is the extensive use of this trope in the QTs. Western rhetorical studies on this trope lack such a motivation a case which makes the range of this trope seem very limited in use and quite narrow in scope. This situation pushed the Western rhetoricians to think and look for a way to enrich and widen the scope of this trope. So, they add metonymy to synecdoche and consider them one trope. The whole attempt resulted in an unacceptable and odd mixture of two originally independent tropes. Thus, to Western rhetoricians synecdoche is kind of metonymy. They think that they are alike in that they both substitute some significant detail or quality of an experience for the experience itself.

In the following, some representative QTs involving instances of synecdoche are provided. We shall try to pinpoint their implied hyperbolic images and briefly discuss their translations:

١٨ـ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ.

They thrust their fingers in their ears by reason of thunder – claps for fear of death.
   Pickthall (١٩٣٠:٢٥-٢٦), Sūrah II, verse XIX, ?al-baqarah

Having a quick look at the structure of this QT will reveal a hyperbolic sense where nobody can in reality imagine people inserting their fingers in their ears to keep out the stunning thunder – clap. This situation is impossible to occur in the real world. So, the sense of hyperbole lies in this point. What is intended in the QT in question is the synecdoche which is meant to be (inserting their fingertips). Thus, what is mentioned is the "whole" and what is intended is the "part". This logico-semantic relation links the surface structure to the intended structure of QT from which the hyperbolic meaning is deduced. The rendition of the above text into English is quite literal. This translational approach is normally applied to rendering sacred tropological texts and the resulted translation is considered to be objectively accepted by target readers.

Another synecdoche can be seen in the following Quranic verse:

١٩ ـ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللهِ هُمْ فِيَها خَالِدُونَ.

And as for those whose faces have been whitened, Lo! in the mercy of Allah they dwell forever.
   Pickthall (ibid: ٧٩), Sūrah III, verse CVII, ?āli ٩imrān.

The hyperbolic sense lies in the QT "فَفِي رَحْمَةِ اللهِ هُمْ فِيَها خَالِدُونَ" (in the mercy of Allah they dwell forever). Of course, what is intended here is "Paradise". So, the logico-semantic relation that links what appears on the surface structure of this QT with what is intended in the underlying structure is "locality" where no one can imagine someone to be placed in "the mercy of Allah" since this does not represent a concrete place. Therefore, what is meant is to live in Allah's Paradise which is the most convenient place for believers. The hyperbole, then, is intentionally planted in the surface structure of the QT. Although the rendition of this text is completely literal, the hyperbole is nicely exposed in the TL text.

Finally, the following Quranic verse presents a different sort of synecdoche which contains a very rhetorically impressive hyperbolic meaning:

٢٠ ـ قَالَ أَحَدُهُمَآ إِنِّي أَرَانِي أَعْصِرُ خَمْراً.

One of them said: I dreamed that I was pressing wine.

Pickthall (ibid: ٢٤٠), Sūrah XII, verse XXXVI, Yusuf.

It is not difficult to determine the place of the synecdoche in this QT. It is implied in the statement "أَعْصِرُ خَمْراً" (pressing wine). It is quite true to say that it is illogical to see someone pressing wine since wine is in the liquid state. So, what is intended in this text is to press grapes in order to be converted into wine. Now the hyperbolic sense clearly appears on the surface structure of the QT. The logico-semantic relation which links the surface structure to the intended structure is "the state of conversion". The translator who renders the text from Arabic into English must be competent in Arabic rhetoric in order to do his job in the most satisfactory and convenient way otherwise he or she will never be able to provide the target audience with any convincing translation. He should explain in a footnote why he has followed the literal approach in the translation of this text and why he has failed to establish an objective equivalence for this synecdoche in the target text (henceforth TT). This would offer a great help for the target reader to grasp the TT and become familiar to some extent with Arab ways of speaking their language and express them rhetorically.

٥. **Some Speculations on Rendering Quranic Arabic Hyperboles into English**

Translating metaphor, in general, is a hard work to do. It often creates serious problems for translators. This subject becomes much more difficult when the text involved is Quranic. Translators, in this case, should pay an exceptional attention to this divine text in order to avoid any possible distortion in its semantic structure.

The present work does not deal directly with the translation of simile, metaphor, metonymy and synecdoche. It rather deals with the implied hyperbolic senses in these tropes.

Generally speaking, hyperbolic meaning may be pinpointed through subjecting the text in question to simple rhetorico – semantic scanning. Regarding simile, this means that any type of simile should logically have some degree of hyperbolic meaning for this is one of its natural functions. Translators, therefore, do not have to worry about rendering these similes and their hyperbolic values into the TL text since they are supposed to be inseparable whole unless the similitive structure is culture – bound and this is frequently used in the QT.

Obviously, literal translation has been adopted in the rendition of the QTs in (٩, ١٠, and ١١) through which the SL simile is translated into a TL simile plus sense. However, translators must always observe the degree of

hyperbole in both the SL and the TL texts a case which is of tremendous help to achieve a reasonable degree of fidelity. They should transfer the whole SL similitive structure and their feelings of its hyperbolic image into the TL. At this stage, the process of translation goes smoothly without any problem. This situation might get complicated in case the SL similitive structure is culture – specific; a case such as this requires establishing the right TL equivalence for the SL text. Culture – specific similes do need careful treatment by translators who should look for any possible cultural equivalence or an overlapping between the SL and the TL. If translators succeed to find such an overlapping they might then be capable of presenting TL equivalence for the ST. If they fail to accomplish this goal (i.e., finding a cultural overlapping between the two texts) they should then provide the TL reader with the most objective translation. Finally, in case the translator still doubts the quality of his rendition he should resort to giving a convenient note to account for the situation in question.

Similes in comparison to metaphors "are more precise and more restricted since they limit the resemblance of the "object" and its "image" (vehicle) to a single property", (Newmark (١٩٨٢:١٢٥). These characteristics make the translation of similes much easier than the translation of metaphors. Despite the fact that both tropes are based upon the concept of comparison or resemblance, metaphor is seen as being more elaborated than simile. In other words, simile is regarded to be a shortened form of metaphor. Metaphors in general and the Quranic ones in particular are much more connected to socio-cultural factors. This extra feature makes the metaphorical structures carry more various degrees of hyperbole. This case could make the adopted strategy in the translation of hyperbolic senses in the Quranic similitive texts; somehow, different from the one adopted in the translation of hyperbolic senses in the Quranic metaphorical structures. This difference is related to the relative degree of elaboration in the structure of both similitive and metaphorical texts where the more elaborated text is the closer to the domain of culture. It appears to be true that hyperbolic meaning in the various metaphorical structures is not very difficult to translate if the right equivalence is established. However, they are still relatively easier than the translation of many other tropes and schemes. The QT in (١٢) contains a magnificent hyperbole implied in the explicit metaphor " بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ"which is translated by the TL metaphor (by a fierce roaring wind). Although both hyperboles (i.e., the SL and the TL) are beautifully and strongly expressed, the Quranic one describes the wind in a much more frightening way and therefore, it is more hyperbolic. It seems to me that the translator cannot produce a more powerful hyperbole than the one in (١٢).

Educated native speakers of Arabic can clearly feel the big difference between the two metaphors and between the two implied hyperbolic images. In (١٣) the explicit metaphor "الرِّيحَ الْعَقِيمَ" is metaphorically rendered into English as the (fatal wind) which almost equivalent to the one in the SL text.

Most Quranic metonymies are related to culture. Also some Arabic and QA metonymies are less cultural than others. This can make the rendition of the Quranic and non-Quranic metonymies and their hyperbolic senses into English a difficult task to do. Almost a complete untranslatability of most of the Quranic metonymies is caused by culture. To give supporting evidence in this connection, consider the Quranic metonymies mentioned in (٤.٣). In the QT (?al-Mā?idah, verse LXIV) two Quranic metonymies containing evident hyperbolic images are completely culture-specific. The communicative approach is regarded to be the most productive theoretical framework to render such a trope in order to preserve the cultural flavor of the text in question. In the following Quranic metonymies, some degree of cultural overlapping is found which makes the rendition of these metonymies convenient, convincing to a certain extent and acceptable by the target audience. In case cultural overlapping does not exist and cannot be established the only recommended solution is to provide the TL audience with an explanatory footnote.

The rendition of the hyperbolic meaning, which exists in the structure of many types of Quranic synecdoche, is completely different from the previously mentioned tropological texts. The difference comes as a result of the specific nature of synecdoche. In most cases, when analyzing such a trope, we feel that we deal with structures which are totally idiomatic. This makes us convinced that the hyperbolic senses in such rhetorical structures are also idiomatic in nature. In other words, the hyperbolic meaning, which constitutes a basic part in the Quranic synecdoches, is frozen as the whole structure is frozen too. These synecdoches are hard to be developed for they lack the necessary semantic flexibility. In addition, they are loaded with socio-cultural values which make the task of translating them into English a kind of impossibility. Thus, untranslatability can be a natural result in any attempt to render Quranic metonymies and synocdoches into English. The translation strategy, which is adopted in the rendition of Quranic synecdoche, is almost the same as that which is used in the translation of Quranic metonymy not because they are similar in their rhetorical features but because they are both culture – specific and both lack the required semantic flexibility to be practically non – idiomatic in use.

٦. Conclusions

The most important conclusions, which have been arrived at in this limited study, are the following:

١- Arab and non-Arab rhetoricians have been in complete agreement about the functions which are achieved by hyperbolic texts. They agree that hyperboles are used to explain, highlight or foreground certain linguistic or non- linguistic aspects, features and images in order to attract the reader's attention.

٢- Hyperbolic senses are independently represented when lexically used in languages. Furthermore, they are non-independently represented when structurally used in languages. These two ways are frequently used in religious and non- religious texts including poetry and other literary texts.

٣- Hyperboles could be accomplished rhetorically in general and tropologically (structurally) in particular (i.e., implied in similes, metaphors, metonymies and synecdoches etc.).

٤- Quranic hyperboles are of the first type in Arabic rhetoric, namely ?al-mubālaghah (exaggeration) whereas ?al-?ighrāq (over-exaggeration) and ?al-ghulū (extreme-exaggeration) have no existence whatsoever in the QTs since they violate the universally and religiously established facts. However, these two types of exaggeration can be used in the QTs only in case they are associated with one of the Arabic syntactic particles كاد، لولا، لو، كأن. (i.e., would almost, if not, if, as if) respectively.

٥- Hyperbole exists in the structure of the Quranic and non-Quranic similitive and metaphorical texts as a natural feature.

٦- Semantic translation is the most favored approach to render culture -specific Quranic similitive structures into English. Non – cultural Quranic similitive structures are mostly literally rendered.

٧- Despite the fact that hyperboles are rhetorically universal, their structures have no strict theoretical formulation to guide their various

uses. Arabic hyperbole is rhetorically developed. It is classified into types and subtypes in order to express the most subtle degrees of hyperbolic meanings in texts.

٨- A mild sort of hyperbole could be found in the Quranic metonymical structures. Both semantic and communicative approaches could be used in the rendition of these texts depending upon the degree of cultural load involved within their domain. However, the semantic approach is considered more convenient especially in case the text is divine and culture- specific in nature.

٩- Some types of Quranic synecdoches may involve certain degrees of hyperbole. This is clear enough to be felt by the native speakers of Arabic. The hyperbolic senses in the Quranic synecdoches are almost lost when rendered into English since English has no clear demarcation line between this trope and other tropes such as metonymy. On the contrary, synecdoche is quite developed and has an independent status in Arabic rhetoric. The intensive rhetorical studies carried out on the Quranic texts for various objectives is the main reason behind the difference in handling rhetorical issues by Arab and non – Arab rhetoricians.

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