

Investigating Cognitive Allegory in An-Nawawi's Forty Hadiths: a Translational and Pragmatic Analysis

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Abstract

Allegory, as a way of conveying a message, is profoundly cognitive. It expresses cases where one proposed proposition can only be recognized by the use of cognition. The doer of the action is non-intrinsic and there is no correlation between the subject and its associated predicate unless mental reasoning is applied. A descriptive approach proposed by Toury (1980) is followed to conduct a systematic and objective analysis of two sets of translation of the Forty Hadith collection of An-Nawawi supported by comments of Hadith specialists as well as rhetoricians in this regard. The analysis showed that literal representation for the allegorical message through utilizing SL (source language) oriented procedures would deprive the TL (target language) reader from important allegorical information. The translations need extra information so that optimal representation attained. Pragmatic analysis supported the translational analysis to give a comprehensive image of the meaning of Hadith. Pragmatic analysis for the extracts showed that these texts have pragmatic functions and all the extracts fulfilled these functions. The pragmatic functions have pragmatic meaning and it is recommended that these meanings accompany the translation of such extracts. Subtle meanings will be lost if such additions would not accompany the translations.

Key words

Cognitive allegory, Hadith, pragmatic functions, DTS, An-Nawawi

المستخلص

المجاز العقلي بوصفه وسيلة لنقل المعنى يعبر عن حالات تكون فيها التراكيب غير مفهومة إلا باستخدام الإدراك العقلي. إن الفاعل ليس على حقيقته وليس هناك توافق بين الفاعل والخبر المقترن به إلا باستخدام التحليل الذهني. وقد تم إجراء تحليل موضوعي متناسق باستخدام نظرية النموذج الوصفية التي وضعها توري (1980). وكانت المادة التي تم تحليلها هي ترجمتان لأحاديث الأربعين النووية مدعومة بشروح المختصين بعلم الحديث والبلاغيين. وقد أظهر البحث أن التمثيل الحرفي للتراكيب باستخدام النمط الذي يميل إلى اللغة الأصل سيحرم قارئ النص المترجم من معلومات مجازية قيمة. إن الترجمات تحتاج إلى معلومات إضافية لكي يتم الوصول إلى الترميز الأمثل. وقد دعم التحليل البراغماتي التحليل الترجمي للحصول على صورة كاملة للنص المجازي. إن التحليل البراغماتي للنصوص أظهر أن تلك النصوص لها وظائف براغماتية وان جميع النصوص قيد الدراسة قد أدت تلك الوظائف. إن الوظائف البراغماتية لها معاني براغماتية ومن المهم أن ترافق تلك المعاني النص المترجم. وإذا لم ترافق تلك المعاني الترجمة، فإنها ستفقد جزءاً كبيراً من المعنى.

الكلمات الرئيسية: المجاز العقلي، الحديث النبوي الشريف، الوظائف التداولية، دي تي اس، النووي

1. What is cognitive allegory?

To begin with, figures of speech (*Ilm Al-Bayan* in Arabic rhetoric) have powerful effect on the text receiver. They are widely used to build arguments and convince addressees. Generally, there are three major figures of speech in Arabic rhetorical studies which are metonymy, allegory, and simile. This paper endeavors to provide an account of one type of figures of speech, namely, cognitive allegory. In the following lines, we will try to give a definition of cognitive allegory in Arabic and English. In the subsequent sections, the relationship between the verb and its allegorical subject will be explicated in addition to the pragmatic functions of cognitive allegory. These sections will pave the way for the practical part of this paper which contains examples and their analysis. It is sensible to underline a fact that cognitive allegory is culture-specific. This is attributable to the fact that the two languages, Arabic and English, have divergent aspects to denote certain expression. The following lines give some ideas regarding cognitive allegory in both English and Arabic. Yet, more focus will be on the Arabic view of cognitive allegory as it is the main concern of the present paper. Some English views will be given for illustration.

Both Arabic and English view cognitive allegory as one type of figures of speech. Moreover, they hold the idea that this type of allegory requires cognition to be construed. Crisp (2005: 337) maintains that studying allegory involves a fascinating range of unique transformations and contexts. Such transformations and contexts can only be recognized by means of human cognition.

Hazleton (2009, 72) contends that Cicero regards allegory as one type a figures of speech. Cicero defines allegory as “a manner of speech denoting one thing by the letter of the words, but another by their meaning”.

Fowler (1985:559) maintains that when one reads a tale, and concludes that under its surface meaning another is perceptible as the true intent, one can say that this is an allegory .

For Harris and Tolmie (2011: 111), allegory refers to a mental process of interpretation, a way of reading or listening, as well as to an artistic strategy. For them, allegory symbolizes a characteristic configuration of intentionally assembled linguistic features guided by the artistic strategy of allegory; that is, to a genre. They (ibid) declare cognitive allegory to be "prototypically a didactic narrative in which abstractions are realized concretely, through topification and/or personification".

Gibbs (1994:43) argues influentially for an allegorical inclination that portray an essential component of language use; that is, for the extensive occurrence of allegory in everyday language. He contends that expressions such as "life is a journey" reveals "how naturally readers draw analogic inferences from texts, advancing an embodied simulation approach to allegory".

Dickson (1990) has analyzed *William Golding's* novels to identify occurrences of allegory. He (ibid:1) comes to a conclusion that allegory is “a form of extensive metaphor in which persons, objects, and actions, in a narrative, either verse or prose, are associated with meanings that lie outside the narrative itself”. Moreover, he (ibid: ix) contends that Golding's novels structure is a mixture of realism and a system of symbolism which makes them encompass moral allegory as the main idea and render the structure in a special charm. He (ibid: 16) argues that allegorical personification is realized through four techniques as follows:

1. Analogy through the use of names.
2. The association of a state of nature with a state of mind, involves the process of humanizing nature.
3. The implied comparison of an action with an extrafictional event, outside the novel itself.
4. Correspondence of a state of mind with an action depicted in the narrative.

The above mentioned " techniques" underlines the cognitive representation for allegory in utilizing symbolic images with realistic depiction to provoke imagination. Moreover, these techniques enhance the above mentioned definitions for allegory and cognitive allegory and the role of mentality to depict a comprehensive image for the allegorical structures under consideration.

Dhaif (1983: 53) affirms that Arab rhetoricians classify allegory (*Al-majaz*) into two categories, namely, cognitive and linguistic. They base their classification on the nature of the predicate. Cognitive allegory is realized when a subject or an object is not genuine. In cognitive allegory, the implicit meaning can be discovered through the application of mental reasoning. Consider the following examples:

Example (1-1): Zaid drinks water.

Example (1-2): The government paved many roads.

In example(1-1), the attribution is non allegorical as the doer of the act of drinking is real and stated clearly in the sentence while in example (1-2), the meaning is plainly untrue, as the government has not the physical ability to do so, but rather, it directed some other professional people or engineers to do the act of paving.

Al-Tibi (1986: 209) says that this type of allegory is called "عقلي" (cognitive) because the situation is ruled out by cognition not language. Abu Musa (1980: 105-6) contends that cognitive allegory has its impact on self. If relations of this type of allegory are considered, it is found that they raise in the self a wide imagination where events and actions are attributed to other (non-intrinsic) familiar perpetrators in the common sense. This, consequently, results in an expansion of meaning as an effect of attributing actions and events to non-intrinsic doers.

Al-Jurjani (1984: 42) asserts that this type of allegory has other names such as "مجاز الإثبات" (affirmation) and "مجاز الإسناد" (attribution). He (ibid) contends that cognitive allegory implies assigning the meaning of the verb to a doer which is not referred to by the verb itself. To explain the relation between the verb and the non-intrinsic subject, consider the following example:

Example (1-3): *سال الوادي* (lit. The valley overflowed).

In this example of cognitive allegory, (valley) does not overflow but rather the action of (overflowing) occurs in it. Therefore, the verb (to overflow), i.e. *al-musnad*, is assigned to its *al-musnad ilaihi* (valley). This assignment (*al-isnad*) of the verb (*al-musnad*) to the subject (*al-musnad ilaihi*) is non-intrinsic, i.e., allegorical. The "qarinah" (linguistic clue) here is cognitive because mental reasoning informs us that the valley cannot overflow and it is the place where water overflows. Hence, cognitive allegory necessitates sharp perspicacity to reveal the original subject.

Sebawaeh was the first scholar who gave examples of cognitive allegory in his book *Al-Kitab*. Yet, it was not given the name of "cognitive allegory", but rather a reference supported by examples that the propositions given are allegorical and the meaning has expanded. Afterward, Al-Farra' explained more thoroughly the examples of Sebawaeh and agreed that the meaning has expanded. (Gatea', 2005: 3)

In his books "Al-Majazat Al-Nabawiyah" (the Prophetic allegory) and "Talkhees Al-bayan fi Majaz Al-Quran" (Summary of Quranic Allegory), Al-Radhy (1967: 51) showed texts in which the action is attributed to non-intrinsic doers. He listed some Quranic examples such as:

Example (1-4): ﴿فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ﴾ النساء: 15

"confine them (i.e. women) to houses until death comes to them" (Al-Nisaa': 15) (Al-Hilali-Khan, Trans., 1985).

Example (1-5): ﴿فوجدوا فيها جدارًا يريد أن ينقض فأقامه﴾ الكهف: 77

"Then they found therein a wall about to collapse and he (Khidr) set it up straight." (Al-Kahf: 77) (Al-Hilali-Khan, Trans., 1985).

Example (1-6): ﴿فَمَا رَیْحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ البقرة: 16

"so their commerce was profitless. And they were not guided." (Al-Baqarah: 16) (Al-Hilali-Khan, Trans., 1985).

On example (1-4), Al-Radhi (1986:51) comments that the attribution is allegorical as the real doer is the "Death Angel". The action is attributed to "death" allegorically as well as for expanding the meaning as the reality for death is taking souls out of bodies. As regards example (1-5), he (ibid) argues that the wall is inanimate thing and the real doer will be someone or something that demolishes the wall. As for example (1-6), Al-Zamakhshari (1995: 66) contends that "Making profit in trade is attributable to merchants, not "commerce". Therefore, it must be assigned to the merchants themselves who are the genuine doers (i.e., hypocrites). Nevertheless, it is allegorically attributed to the outcome of the work merchants perform, i.e., their commerce".

Abdul-Raof (2006) is one of the contemporary scholars who focused on comparative Arabic and English rhetoric. He elaborated the works of Arab rhetoricians and conducted many works regarding many problematic rhetorical issues. He (ibid: 212) states that allegory is characterized by three main prerequisites:

- 1) There should be a semantic link that makes possible the transfer of the lexical item from its intrinsic signification to a non-intrinsic signification.
- 2) The semantic link may be based on similarity or dissimilarity.
- 3) There must be a lexical clue available that indicates the distinction between the denotative lexical item from the allegorical one.

The above mentioned three features which characterize both linguistic and cognitive allegory will be explicated in more depth while conducting the analysis. The following section gives an account of the allegorical relations between the verb and its subject as well as the pragmatic functions of such relations.

2. Non intrinsic relations of cognitive allegory and pragmatic functions

Al-Zamakhshari (1972) is regarded as the first who classified the relations of cognitive allegory. He (ibid:159-60) classifies the relation between the verb and its non-intrinsic (allegorical) subject into six types. It is very important to identify the relation between the verb and its non-intrinsic subject so that the meaning can be construed properly. The following six types of allegorical relations are illustrated with Quranic examples as they are in accordance with the subject of the present paper, i.e., prophetic Hadith. The allegorical relations are:

1. *Subject relation*: as in the following Quranic verse:

Example (2-1):

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا﴾ الإسراء: 45

"And when you (Muhammad SAW) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not)." (Al-Israa': 45) (Al-Hilali-Khan, Trans., 1985).

In example (2-1), the allegorical passive participle "مَسْتُورًا" (lit. hidden) is used instead of the active participle "ساتر" (lit. hiding) which is the intrinsic subject. Some Arab rhetoricians, including Al-Zamakhshari (1995:644), say that "مَسْتُورًا" means "ذو ستر" (lit. has a hiding effect).

Ibn Wahab (1967: 142-3) says that when the Quran is recited, the hearts of the unbelievers are blocked from comprehending it. It is hence allegorically appropriate to say that the One who sends the Quran to them is able to block them from hearing it.

2. *Object relation*. This relation is achieved when the active participle is utilized while the real non-allegorical passive participle is meant as in example (2-2) below:

Example (2-2):

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾ البقرة: 126

"And (remember) when Ibrahim (Abraham) said, My Lord, make this city (Makkah) a place of security" (Al-Baqara: 126) (Al-Hilali-Khan, Trans., 1985).

In which the intrinsic item referred to as "مأمون" (lit. secured) is the people of the "city" because security is a reaction felt by humans only. Therefore, the non-allegorical doer for the security is "the people" who live in "the city" (Al-Razi, 2000, vol.4 :55).

3. *Place relationship*. To explain this relationship, consider the following examples:

Example (2-3):

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾ المائدة: 83

"And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised." (Al-Mai'da: 83) (Al-Hilali-Khan, Trans., 1985).

The cognitive allegory is represented in assigning overflowing to eyes while the common sense assigns overflowing for tears. Eyes is the place for tears and used allegorically here to denote exaggeration (Al-Zamakhshari, 1995, vol.1 :655).

Example (2-4):

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسُ﴾ يونس: 98

"Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)?" (Yunus: 98) (Al-Hilali-Khan, Trans., 1985).

In the above Quranic verse, faith is attributed to the city and the real doer is the people of that city. The city is the place for the non-allegorical doer.

4. *Time relationship*. Consider the following Quranic verse:

b. *Non-conviction of the non-allegorical subject.* Cognitive allegory can be used by the addresser to hide the identity of the intrinsic doer of the action. The purpose of non-conviction is a precaution to avoid stating redundant information already known for the addressee. Stating such information plainly will cause a flaw in the style. Consider the following example:

Example (2-9): His tyranny has overthrown him.

By assigning the action indicated by the verb (overthrow) to the non-intrinsic subject (tyranny), the message sender has, in fact, elided the real individual(s). Rhetorically, the allegorical subject (tyranny) is the cause of (overthrowing) but the real individual(s') identity(ies) has/have been covered up.

c. *Aesthetic effect.* Through cognitive allegory the message sender endeavors to add a creative image for his/her message so that the message will be more acceptable from a rhetorical point of view. It should be noted that the sender has to respect the limits of the receiver's imagination while using such a style.

d. The present researcher would add another pragmatic function that is the *expansion of meaning*. The imagination of the text receiver will depict another image for the message in addition to the intrinsic image already presented in the proposition. Consider the following Quranic verse in which the whole group is utilized allegorically to express the act of one individual, who is part of the larger group, to denote generality and expansion of meaning:

Example (2-10):

"So they killed the she-camel and insolently defied the Commandment of their Lord" (Al-A'raf:77) (Al-Hilali-Khan, Trans., 1985).

Al-Zamakhshari (1995:94), in his interpretation of the above Ayah, states that the act of killing is assigned to all the people of Thamod because they all intended to do it even if only one of them performed the act of killing. One may say to a whole tribe, "You committed this," despite the fact that only one person may have committed the act.

It is to be noted that Sebawaeh (1977) is the first who noted "the purposes" of cognitive allegory in his book *Al-Kitab*. These pragmatic functions will be explicated further while conducting the analysis in the next section. Suffice here to notice that these functions are important for the meaning of allegorical structures.

3.Theoretical considerations and data analysis

Badi (2002:2) asserts that the collection of Forty Hadiths by Al-Imam An-Nawawi (1234-1278) has been recognized, accepted and respected by Muslim scholars for the last seven centuries. Their value lay in the fact that these selected Forty Hadiths encompass the crucial and fundamental concepts of Islam which, in turn, construct the minimum level of required revealed knowledge for every single Muslim.

Two sets of translation are utilized for conducting the analysis of the above mentioned collection. The first one is made by Ibrahim and Davies (1976) (henceforth I&D) when they conducted a translation of An-Nawawi's collection of Al-Arbaeen "Forty Hadiths". The second one is accomplished by Abu Hayati (2003). The translations of both I&D and Abu Hayati along with the original text constitute the corpus of the present study.

The present paper follows the descriptive approach for analyzing translations proposed by Toury (1980). The descriptive approach, as the name reveals, does not aim to give value judgments as regards the quality of translation, but rather to describe the strategies and procedures followed by translators to render the message. It is therefore systematic and objective. By describing translations, cases of success and failure will be outlined which give a practical lessons for prospective translators. As regards translation procedures, Vinay and Darbelnet's (1977) model for translation procedures is followed. This model is recommended by many translation scholars as it covers wide range of translation cases.

The descriptive procedure of analysis in this paper starts with reviewing some views of Hadith commentators as regards the meaning of the Hadith under consideration followed by rhetoricians views as regards cognitive allegory and the effect of cognitive allegory on the style of Hadith. The analysis is accompanied by an illustrative table that shows the items selected for analysis so that the reader gets a comprehensive idea of the changes in translation. The gloss translation provided, the

comparison made for the ST and the TTs as well as the other details provided would result in identifying the procedure of translation followed. Identifying translation procedures is of immense value for researchers. Larger comparisons will be made to identify the phenomenon of translation for a specific period of time.

Translators' way of rendering the message is reviewed including the procedure of translator followed. The analysis of each example is wrapped up with analyzing the pragmatic functions of the cognitive allegory in accordance with Abdul raof's (2006) classification.

In surveying the forty Hadith collection, three occurrences of cognitive allegory were noted. These occurrences are all causal. As mentioned in the previous section, cause relation means that "within the structure of the sentence, the subject is the perceived doer, but in fact the cause is the allegorical doer" (Tabanah, 1975, vol.1: 334). These instances are confirmed by Al-Tibi (1997) as being cognitively allegorical.

Though the number of examples cited is small, it is noted that they are worth analyzing from rhetorical, translational and pragmatic point of view as the meanings identified are of immense value and the results are considerable.

3.A-The Attribution of wiping out of bad deed to good deed

By His grace and favour, Allah has guided people to good actions that wipe away their sins. This is what was confirmed by the Prophet (ﷺ) in a Hadith narrated by Abu Thar (رضي الله عنه) and Mu'aadh bin Jabal (رضي الله عنه) when the Messenger of Allah (ﷺ) said:

إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

(Lit. Fear Allah wherever you are and follow bad deed with good one to obliterate and behave well with people).

Table 1: A brief illustration of example (3.A) representing a problem of cognitive allegory in translating Hadith

item	H. No.	SL	I&D	Abu Hayati
1	No. 18	إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ	Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.	Fear Allah wheresoever you may be; follow up an evil deed by a good one which will wipe (the former) out, and behave good-natured to people.

This Hadith, as confirmed by Al-Maidani (1972,vol.1: 145), shows that it is imperative for the believer to repent to Allah after committing sins. It is to be noted here that the command verb "إِتَّقِ" (lit. fear v.) is not rendered as (perform Taqwa) as recommended by most Islamic clerics. Taqwa (lit. piety) has no equivalence in English as it is a religious specific term. As the piety causes doing good deeds and avoiding bad ones, the Prophet (ﷺ) begins his speech with a command verb "إِتَّقِ" (lit. fear) which denotes obligation. Abu Uadah (n.d.: 539) maintains that the Prophet (ﷺ) generalized the act of (Taqwa) "piety", without restriction by location or time, as he used an expression denoting widening the spatial area. The expression is composed of an adverb of place "حيث" (lit. where/as) in addition to expletive "ما".

Al-Ansari (1987,vol.1:140) argues that this does not preclude that "حيثما" may also be used to denote time and Al-Akhfash says: It may denote time and often being used as an adverb of place. If attached to expletive "ما", it implies the meaning of condition and the two verbs of condition (protasis and apodosis) will be in the jussive mood. The present Hadith is in this meaning. The first verb is "كنت" (lit. you were), and the second one is the ellipted answer "حيثما كنت اتق الله" (lit. wherever /whenever you are, fear Allah).

Allah has created all creatures and He knows even what the human soul whispers to him/her. Allah tells that the human self is prone to evil. Allah says in His holy Book:

﴿وما أبرئ نفسي إنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَجِمَ رَبِّي إِنَّ رَبِّيَ غَفُورٌ رَحِيمٌ﴾ يوسف: 53

"Verily, **the (human) self is inclined to evil**, except when my Lord bestows His Mercy" (Yusuf: 53) (Al-Hilali-Khan, Trans., 1985).

Therefore, the Prophet (ﷺ) has prescribed a psychiatric treatment for the sinful person, and an advice for anyone who commits a sin, saying: "and follow the bad deed with a good one", where the command verb bears the meaning of obligation. If someone commits a sin, he/she will continue suffering of what can be so called qualm and compunction which is consequently leading to mental illness.

As things are eliminated by their opposites, good deed is made as wiping out for the bad deed. In this point, the style of cognitive allegory is highlighted to perform a rhetorical impact in the context of the Hadith when the Prophet (ﷺ) said: "تمحها" (lit. wipe it out). Obliterating the bad deed is assigned for good deed, while the real (intrinsic) doer of obliterating bad deed is Almighty Allah. It is obvious that the concept of "wiping out" has great significance on the "removal" of bad deed effect. Al-Faraheedi (1981, vol.3:314) maintains that: "المحو" (lit. wiping out) is to remove all the traces. The good deed is the cause to erase bad deed, Allah said:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ هود: 114

"Verily, the good deeds remove the evil deeds (i.e. small sins)" (Hud: 114) (Al-Hilali-Khan, Trans., 1985).

Therefore, the type of cognitive allegory relationship here is causal. It is a fact that most bad deeds are resulted from bad morality. Therefore, the Prophet's (ﷺ) style moves from severe tone to a tone characterized by a quiet rhythm and great wisdom by ordering believers to show good manner to people. He (ﷺ) concludes his saying by the following phrase: "and behave well towards people".

As for translation, it is clear that both translations adopted the literal procedure to render the allegorical phrase. I&D did not add any notes or footnotes to explain to the TL reader the hidden meaning and kept the structure as it is in the original. Abu Hayati, in addition to literal rendering, added the following footnote to cover part of the allegorical meaning of the One in charge of wiping out bad deeds:

"fear" is not like fear when sees a horrible creature. In Islam, Allah is to be feared as the Omnipotent and Omnipresent who is watchful and aware of all human actions internally and externally. A sin leaves its scars on the personality of a man. Therefore, a man should do good to remedy the ill-effects of the sin. Islam considers service to humanity as a real good which can take a man closer to Allah (pp. 39-40).

The TL reader should be informed in a way or another that doing good deed represents very small part of the action. It shows the intention of the servant that he/she wants to be nearer to Allah. Allah who is the Merciful and Compassionate is the only one to decide whether to accept actions of the servant or not. For sure it is up to Allah only. Both translators used "wherever" and "wheresoever" which plainly denote place as there is no single expression to denote place and time as the expression "حيثما" in Arabic which, as stated before, denotes place and time to expand meaning. As a solution for this, (wherever/whenever) may be stated to inform the TL reader.

Unanimously, both translators used the structure (will+ wipe out) and the aesthetic value for the Hadith is realized as this structure denotes future and the renewal feature is achieved through this structure.

Pragmatically speaking, all the functions of cognitive allegory are realized in this Hadith. Starting with effectiveness, it is noted that the words of Prophet (ﷺ) are effective and very few words are used to convey the meaning. The Prophet (ﷺ) says in many Hadiths that his words are succinct "اعطيت جوامع الكلم" (lit. I have been given the conciseness of speech). When the Prophet (ﷺ) came, Arabs were astonished at his succinctness which could not be imitated.

As for hiding the doer of the action, one can say that Allah is omnipresent and controlling everything in this world. He just shows us the route. In the second Hadith of the forty Hadith collection, the Prophet (ﷺ) states (to worship Allah as though you are seeing Him, and while you see Him not yet He sees you). Therefore, the logic and mind tell us that mentioning the doer here will be redundant.

In addition to the renewal feature mentioned above, the aesthetic value of assigning the erasure of the bad deed to good deed implies that one would endeavor to do good deed, especially since the phrase "تمحها" (lit. wipe it out) is verbal, which assigns a renewal feature for the act in erasing the bad deed by the good one.

It can be noted here that there is an expansion of meaning in that logically Allah decides which deeds to accept. Yet, He shows us here the way of entering paradise and avoiding Hell-fire. The meaning expanded in showing which ways of doing so.

3.B-Assigning entering Paradise to righteous work:

In a Hadith not included in the Forty Hadith collection, the Messenger of Allah (ﷺ) says: "None amongst you will enter paradise by virtue of his righteous work, but thanks to Allah's Grace and His Mercy". They said: O, Messenger of Allah, not even you? He said "not even me, unless Allah encompasses me with His Grace and Mercy" (Sahih Al-Bukhari: Hadith No. 5349) (my translation).

The above Hadith confirms that there is a statement for a companion, reported in a way of cognitive allegory. Mu'aadh bin Jabal (رضي الله عنه) asked the Messenger of Allah (ﷺ): "O Messenger of Allah tell me an act that sends me to of Paradise and separates Me from Fire, he said: You asked about something great, and it is easy for whom Allah makes it easy".

Table 2: A brief illustration of example (3.B) representing a problem of cognitive allegory in translating Hadith

item	H. No.	SL	I&D	Abu Hayati
1	No.29	يا رسول الله أخبرني بعمل يدخلني الجنة ويباعدني عن النار، قال: ((لَقَدْ سَأَلْتِ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسَ بِعَظِيمٍ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ	O Messenger of Allah, tell me of an act which will take me into paradise and will keep me away from Hell-fire. He said: You have asked me about a major matter, yet it is easy for him whom Allah Almighty makes it easy.	O Messenger of Allah, tell me of a deed which will bring me into Garden and keep me away from Fire. " He said: " you have asked about a great matter, yet is indeed, an easy matter for him to whom Allah most high makes it easy.

Commentators of Hadith, including Al-Azhari (1987, vol.4:355), commented on the phrase: "an action admits me to Heaven" saying that the attribution here is allegorical and there is a parallelism in the second phrase which is "separates me from the Fire" to denote exaggeration. Al-Tibi (1986: 440) says that the phrase "Tell me an act admits me to Paradise and separates me from the Fire" has an elliptical succinctness. The answer for the condition is ellipted and it is supposed to be " an action, if I do, sends me to Paradise".

The style of cognitive allegory is realized through assigning entering paradise to righteous work, while the real doer is known. The intrinsic doer is Allah's grace and favour to His servants and His guidance to good work. If Allah guides an individual, he/she will do good actions, and if He misguides him/her, he/she will do bad actions. Any action is closely linked to the heart, and the only One who controls heart or leads it astray is The Creator. Therefore, the Prophet (ﷺ) was, always saying in his supplication: "O Allah, the Turner of the hearts, direct my heart to your religion". Umm Salamah said: O Messenger of Allah, Do hearts turn? He said: "Verily, the hearts of all the sons of Adam are between two fingers out of the fingers of the Allah. If He likes, He will guide or if He likes He will deflect" (Al-Tirmithi: Hadith No. 2140) (my translation).

The Prophet (ﷺ) did not object the question of Muath as they both know that Allah only admits people into paradise which confirms that Muath's request is allegorical. Entering paradise is due to guidance and mercy of Allah, which guide the human to good actions. Therefore, the phrase of the narrator is allegorical and if he intends the literal, he would say: "Tell me an act, if Allah wills, Allah would guide me to be admitted to Paradise". As the righteous work is one of the causes for entering paradise, therefore, it is regarded as the cause for entering it. Therefore, the type of relation of the cognitive allegory in this Hadith is causal.

A gloss translation for the narrator's phrase can be: "O Messenger of Allah, tell me an act (that) admits me to paradise and separates me from Fire". Both translators rendered the cognitive structure using transposition procedure. This procedure is followed when the item under consideration has not a direct "word class" equivalent, thus the translator resorts to represent the item in the TL system using a structure. Therefore, they resorted to using two word verbs or a structure to render the main verbs of the phrase, namely, (يدخلني) and (يباعدني). I&D and Abu Hayati used "will take me into", "will bring me into" for (يدخلني) and "will keep me away", "keep me away" for (يباعدني) respectively. Both translators rendered the Hadith without any extra information which is very important to add. The TL reader should know that "Allah guides servants to good deeds and keeps them away from falling into sins".

Moreover, both translators used the structure (will+verb), as in example 3.A above, to denote renewal of action. In Arabic, the present tense can refer to both present and future. The same thing applies to English if an adverb of time referring to future is added to the structure of the sentence. The translators, in such rendering, have kept the structure of the original cognitive allegory. Yet, there should be a note or a footnote denoting "it is up to Allah to bring people into paradise and keep them away from Fire" because Allah guides people to such actions. Therefore, people's actions are just causes for such admittance into Paradise.

In fact, the word "عمل" (lit. an act) here refers to more than one action or deed as outlined in the context of Hadith. This is confirmed by the Prophet's (ﷺ) answer in which he referred the questioner to many actions rather than one. Yet, translators should abide by the original structure especially in such sensitive texts.

It is, therefore, a sin to boast with religious work and it is deemed unacceptable in Islam which consequently may lead to hypocrisy. Allah has already given us many virtues and good things (halal) that we can enjoy and we are unable to thank. Therefore, entering paradise is left for Allah alone.

As regards pragmatics, it can be noted that all pragmatic functions are realized in this Hadith. Starting with effectiveness and succinctness, as we noted above that the questioner should say "an act, if Allah wills" which is implied in the speech of the questioner but not stated plainly. Thus, ellipsis achieves succinctness. As for non-conviction, and as noted in example 3.A, both the questioner and the questioned know for sure that Allah is the only One who admits people into paradise. Therefore, it will cause redundancy to state the doer plainly.

The aesthetic value for the allegorical structure cannot be denied as the verbal structure adds a renewal characterization for the action performed by people if they want to be closer to Allah and, therefore, deserve to enter paradise and being away from Fire. As for expanding the meaning, and as explained before, actions are deemed acceptable only if intended to Allah without associating others with Him. Therefore, there must be "actions" for accounting and intentions alone will be useless. The meaning expanded to include the focus on actions that pleases Allah.

3.C-The attribution of salvation or destruction to self

At Day of Judgment, an individual either perishes himself/herself in Hell or freeing it from Fire. The following Hadith shows that truth, as narrated by Abu Malik Al-Harith bin Asim Al-Ash'ari (رضي الله عنه) in which the Prophet (ﷺ) concluded his Hadith with a great wisdom by saying: "Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin". (I&D translation)

Table 3: A brief illustration of example (3.C) representing a problem of cognitive allegory in translating Hadith

item	H. No.	SL	I&D	Abu Hayati
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1	No. 23	كُلُّ النَّاسِ يَبْدُو ، فَبَاعَ نَفْسَهُ ، فَمَعْتَقَهَا أَوْ مَوْبَقَهَا	Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin.	All men rise at morn and sell themselves, thereby setting themselves free or destroying themselves.
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Al-Suyuti (n.d.,vol.2:191) contends that the phrase begins with an article denoting generalization. In addition to generalization, the article "كل" (lit. all) is used to realize emphasis as it precedes a definite noun "الناس" (lit. the people).

The Prophet (ﷺ) used the word "الغدو" (lit. starting the day) in this Hadith to signify walking without stop as long as there is a Hereafter ahead. The word is taken from "الغداوة" "Algudawah" which is the time between dawn and sunrise, and it means: to go, walk or start from the first daylight (Bin Faris, 1979, vol. 4: 15 and Al-Zayat, *et al.* 1972, vol.2: 646).

As regards this Hadith, Ameen (2002: 160) maintains that if man chooses to proceed in obedience to Allah and to avoid transgressions, thus he/she has sold himself/herself to Allah, and if he/she chooses to proceed in committing sins and preoccupying self with disobedience, he/she has sold it to the devil. Accordingly, the contract is either with Allah or the devil. If the contracting parties are the servant and Allah, the seller is the individual himself/herself and the buyer is Allah and the material for the contract is the self. And if the contracting parties are the individual and the devil, the seller will be the servant and the buyer is the devil and the material for the contract is the self.

The technique of cognitive allegory is depicted by saying: "setting themselves free or destroying themselves"; in which freeing and destroying is assigned to self. Ibn Mandhur (1956, vol.10:237) says that the original meaning of "العتق" in Arabic is "to obtain money using legal ways". Ridha (1960,vol.5:697) gives another meaning for the "الإعتاق" (lit. manumission) that is to be out of slavery, i.e., "freedom". Ibn Mandhur (1956, vol.10:370) contends that "موبقها" "mobiquaha" is taken from "وَبَقَ" "wabaqa" which means "to destroy" and sins are already known to be mortal. Al-Suyuti (n.d., vol.2: 344) maintains that the meaning is taken from "the valleys of Hell". Freeing or destroying is assigned to self as it is the cause of that, whereas the intrinsic doer for these is Allah (Ezzedin, 1984:324).

Grammatically speaking, the above Hadith contains an inchoative ellipsis. Al-Tibi (1997, vol.2: 225) affirms that the inchoative is an essential part in the structure of Arabic sentence. Nevertheless, it can be indicated by a linguistic clue (qarinah) if ellipated, without affecting the meaning. If the meaning can be inferred without an item, it can be ellipated. This, in turn, strengthens the speech significantly and leads to succinctness.

Al-Tibi (ibid: 227) confirms the inchoative ellipsis of the pronoun "هو" (lit. he), and the whole phrase will be "بائع نفسه" (lit. he/she sells himself/herself). He (ibid) argues that the personal pronoun can be elided when it is inferable. The same thing applies to the phrase "موبقها" which is presumed to be "فهو موبقها" before ellipsis.

Al-Tibi (ibid) argues that the inchoative is frequently deleted after "فاء" "fa" retribution (al-jazza') as in the above-mentioned extract and the purpose for the ellipsis is to avoid mentioning worthless items. Moreover, the attention here should be directed to the main theme of Hadith which is to affirm the idea to the addressee either to go to salvation from Hellfire or to be perished in the Hellfire depending on deeds.

As regards translation, the above extract of Hadith can be glossed as: "All the people start the day and sell (himself/herself) and either freeing (himself/herself) or destroying it". The first part of the extract (All the people) is stated in the plural form while the second part (freeing (himself/herself) or destroying it) is stated in the singular which denotes a shift in pronoun reference. In fact, this is common in Arabic which caused the two translators to differ as to what to represent in the TL. I&D render the structure in the singular form for the two parts of the phrase. Abu Hayati uses the plural form for the whole phrase. This in turn is reflected in the rendering of the ellipated item. I&D render the ellipated item in the singular to indicate "هو" (lit. his), while Abu Hayati renders the item as "هم" (lit. themselves) which is plural.

Such a shift, whether in pronouns or other parts of speech, is known as "anacoluthon" utilized for adding a special flavor for the text and it has many rhetorical functions. *The American Heritage Dictionary of English* defines this term as: "An abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect".

In addition to his translation of the extract in the singular form, Abu Hayati added the following footnote to explain the meaning of this important part of the Hadith:

there are two courses left open to the soul- either to go to salvation or to destruction. If it sells itself to the pleasure of Allah, it will realize its true nature and if it sells itself to the pleasures of the world, it will bring its ruin in other words, if it resigns itself entirely to the will of Allah and does deeds with that object of attaining the pleasure of Allah in view, it will attain its object and if on the other hand it is led by passion and all its activities are directed towards worldly motives, its efforts will be brought to naught (p.50).

The above footnote has unraveled important part of the meaning of the extract. Yet, the TL reader should be informed in a note or a footnote that there should be good deeds to show good intention of the servant and the most important thing is that the One who frees or destroys self is Allah only.

As regards the pragmatic aspect of the extract, it can be clearly noted that ellipsis has achieved succinctness and hence lesser amount of items is used to present effective message. The aesthetic value for assigning freeing and destroying to self is to encourage people to prevent themselves from falling in the consequences of the second choice, i.e., destroying, as long as they can do so. As in examples 3.A and 3.B, mentioning the intrinsic doer of the action will cause a flaw in the style of Hadith as both the questioner and the questioned have common knowledge of the same thing under consideration. As for expanding the meaning, it is noted from the very beginning of the analysis that freeing or destroying soul is attributed to self while the intrinsic doer is Allah.

4. Conclusion

The present paper has investigated cognitive allegory in Hadith, specifically the forty Hadith collection of An-Nawawi, in which three instances were thoroughly analyzed. The descriptive analysis has shown that translators are constrained by the original text. There are certain additional information that should be added to the translation through notes or footnotes. Cause relation is the only type noted in the instances under consideration. Moreover, it is noted that the intrinsic doer in all examples is Almighty Allah or His Grace and Mercy. Translators varied in using translation procedures. In general, they were inclined towards the ST. This inclination caused abiding by the ST literally. The ST reader may exert lesser effort in understanding the text compared to the TL reader who needs additional information. Conveying the meaning using literal procedure, though recommended, leaves gaps in the message.

In translating these Hadiths, the TL reader needs extra information as regards the intrinsic doer of the action. As for pragmatic aspect of the texts under consideration, analyzing the examples pragmatically revealed that the extracts achieved the pragmatic functions proposed by Abdul Raof (2006). These functions, as noted, were part of the meaning and uncovering them would uncover important part of the meaning and would depict a more clearer conception of the allegorical images associated with the extracts analyzed. By analyzing them the present paper has cleared many surroundings of the extracts. The important chunks of pragmatic meanings are not lesser in value compared to the translational aspect. It is hoped that this paper has covered larger parts of those translational and pragmatic aspects and it is also hoped that it could be a trigger for more comprehensive studies to cover prophetic Hadith.

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