



## Evidence Of Commerce Construal In English Translations Of The Noble Qur'an

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### ABSTRACT

This paper attempts at examining the evidences of commerce construal in three English Translations of the Noble Qur'an (ETNQs), namely; Abdullah Yusuf Ali, Muhammad Asad and the Reformists 2010. SCAICM, a method of metaphor identification (Al-Saggaf, et. Al., 2015), was adapted to the objective of this research by utilizing stages B and (partially) C. Aided with corpus tools, a checklist of 87 commerce related words (CRWs) was extracted from. This checklist is run against the primary corpora of the three ETNQs to generate concordance and then, to qualitatively examine the context of every potential CRW instance whether it is literally used or metaphorically used using Lakoff and Johnson (1980a&b; 1999). The results have shown significant qualitative and quantitative evidences of the metaphorical use for the construal of commerce in the three ETNQs compared to the reference corpora (LOB and KJV). This leads to the conclusion that commerce construal is evident and is deliberately implemented in the ETNQs for metaphorical conceptualization.

### 1. Introduction

English Translations of the Noble Qur'an (ETNQ) enjoy a distinctive status, among non-Arabic speaking Muslims as well as non-Muslims around the globe, [as a major access to the meanings of the original Arabic Qur'an]. Thus, this genre has become among the most read texts (Al-Jabari, 2008) as it has been a fertile field for scholarly research (see for example Kidwai 1987; Khan 1997; Khalil 2005; Abdul-Raof 2001; 2003; 2004; 2005; 2010; 2012, to name but a few). Nevertheless, the ETNQs cognitive semantics are scarcely addressed (Chartris-Black, 2004; Shokr, 2007; Ewida, 2008) because, traditionally, scholars are more concerned with the translation process itself. Hence, this study attempts to examine the cognitive metaphoricality of commerce construal in three ETNQs, namely; Ali (1934), (Asad) 1980 and Reformists (2010).

The study of cognitive-semantic aspect in religious translated text book has been quite insufficient as researchers would prefer dealing with the original source over its translation. However, currently the prevalence of English translated textbooks is undeniable due to the Internet-advanced era of globalisation where English is dominating. Coming to the translation of the Quran, its English translation attracts of

readers throughout the world, especially with last two decades of instability across many Muslim countries. Even earlier, these translations have been the reference for many scholars and non-Arab Muslims in studying about Quran and Islam.

Yet, cognitive aspects in these studies remains on the surface as they deal with conventional concepts, such as the journey metaphor (in Shokr, 2006); the time metaphor (in Ewida, 2007) and the nature, plants and animal metaphors (in Charteris-Black, 2004). These studies add to the literature of CMT in religious context, but they have less to do in serving the main purpose of the translations of the Qur'an, which is mainly intended to bring the meanings of the Qur'an to an English speaking audience, and the concepts highlighted in the Qur'an therefore need to be investigated in its translations.

This highlights a serious gap. The knowledge with regard to metaphor usage in the ETNQs remains unresolved, which is further supported in our investigation of the construal of /nafs/ in three ETNQs (Al-Saggaf, et. al. 2014), where the results show that for only one concept in the source text, there are fourteen different construal evoked in the three ETNQs examined for the concept /nafs/ in translation.

These results show the urgent need for investigating the central concepts of the message of the Qur'an and this is exactly what this study is all about. Despite its vital role in understanding the message of the original Noble Qur'an, previous studies on ETNQs have not shed any single light on the concept of faith, although it is the core concept in the message of these texts. In their preliminary investigation on the cognitive meanings in chapter two of the ETNQs, Al-Saggaf et. al. (2013) found that the commerce domain is used as a source domain to metaphorically conceptualize faith as commerce, which means that the conceptual metaphors of commerce are used as vehicles for the conceptualization of this fundamental concept in the ETNQs, and this highlights a serious gap in the cognitive research on the field of English translations of the Noble Qur'an.

Thus, the research question set for this study is; *how evident the construal of commerce metaphor is in the ETNQs?* Answering this question involves examining the metaphorical versus literal use of commerce related words (CRWs) in three ETNQs compared to LOB and KJV. To do so, the following method was used.

## **2. Method:**

This study was conducted both qualitatively and quantitatively. Adapting Semasiological Corpus based Approach to Identifying Conceptual Metaphor 'SCAICM' (Al-Saggaf et.al. 2015), particularly; Stage B (Corpus Analysis), and partially Stage C (Resolving Conceptual Metaphor), this study attempts to find answers to the earlier posted research question.

### **2.1 Data**

This study used two groups of corpora; the first group is the primary corpora of ETNQs, which were used to generate the data used for analysis:

**ETNQ (1):** Asad's rendering (1980) entitled 'The Message of the Quran Translated and Explained' by Muhammed Asad.

**ETNQ (2):** Ali's translation of the Qur'an (1934/1938/1987) entitled "The Qur'an: Text, Translation & Commentary" by Abdullah Yusuf Ali.

**ETNQ (3):** The Reformists' translation rendering of the Qur'an (2007/2010). The reformist group is headed

by Edip Yuksil (American – Turkish – Kurdish).

The second group is the secondary corpora, which made the reference corpora used for comparison of the occurrence of the CRWs in the primary corpora against their occurrence in natural use corpus; namely **LOB**, and their occurrence in **KJV** of the Bible; similar English religious translation text.

## 2.2 Research Tools

This study utilized WordSmith Concordance Tool for processing and analysing corpus data. Also for the purpose of verifying the relatedness of the extracted words to the lexical domain of commerce, we referred to **WordNet (WN)**, **Dictionary of Business (DOB)**, **Collins Cobuild Dictionary (CCD)**, and **Webster's Online Dictionary (WOD)**.

Based on the Conceptual Metaphor Theory by Lakoff and Johnson (1980), SCAICM (2015) approach builds on the previous suggested mechanisms and makes use of the corpus tools to develop a protocol for identifying conceptual metaphor. Stages **B** and (partially) **C** of that protocol were adapted in this study as follows.

## 2.3 Data Processing

### B. Corpus Analysis

- iv. **Generate Wordlist (WordSmith Tool) and check for candidate words that may have potentiality to fall under the identified domains. (This step is essential for the extraction of checklists)**

Wordlists for each ETNQ is created using WordSmith Tool. Then, the wordlist of each ETNQ is examined word-by-word to identify potentially Commerce Related words as shown below.

N	Word	Freq	%	Texts	%emmas	Set
282	GO	72	0.04	1	100.00	
283	GODS	72	0.04	1	100.00	
284	MANKIND	72	0.04	1	100.00	
285	SIN	72	0.04	1	100.00	
286	DOERS	71	0.04	1	100.00	
287	PROMISE	71	0.04	1	100.00	
288	SEEK	71	0.04	1	100.00	
289	WATER	71	0.04	1	100.00	
290	EYES	70	0.04	1	100.00	
291	JUST	70	0.04	1	100.00	
292	PARTNERS	70	0.04	1	100.00	
293	DOUBT	69	0.04	1	100.00	
294	HIMSELF	68	0.04	1	100.00	
295	BEAR	67	0.04	1	100.00	
296	MATTER	67	0.04	1	100.00	
297	THEREFORE	67	0.04	1	100.00	
298	DUE	66	0.04	1	100.00	
299	PART	66	0.04	1	100.00	
300	SUSTENANCE	66	0.04	1	100.00	
301	ABOVE	65	0.04	1	100.00	
302	ENTER	65	0.04	1	100.00	
303	REGULAR	65	0.04	1	100.00	
304	WISH	65	0.04	1	100.00	
305	GRACIOUS	64	0.04	1	100.00	
306	LEFT	64	0.04	1	100.00	
307	BESTOWED	63	0.03	1	100.00	
308	PRAISE	63	0.03	1	100.00	
309	RAISED	63	0.03	1	100.00	

Figure 3.2 Wordlist in Ali's ETNQ

- i. **Meaning for every word is checked against WordNet, English dictionaries and thesauruses to verify its belonging to and usage in the domain in respect.**

As it is the main focus of this study to tackle commerce metaphor, words and their meanings in the commerce domain checklist, which initially had more than one hundred words, are examined and checked against English dictionaries and thesauruses to verify their belonging to the respective domain, (2.3 above). The finalized checklist comprises a number of eighty seven (87) words (commerce related words) that have

the potentiality of being used as source words for the commerce metaphor in the ETNQs. The following list shows the top twenty (20) typical commerce related words CRWs as a sample for the total eighty six CRWs that are used in the checklist for this study, these sampler CRWs are listed alphabetically.

Table 3.2 Top 20 Typical CRWs in the Checklist

Commerce Related (CRWs)	Words	Verification			
		WN	DB	CCD	WOD
Account		X	X	X	X
Bargain		X	X	X	X
Belong		X	X	X	X
Business		X	X	X	X
Buy		X	X	X	X
Commerce		X	X	X	X
Credit		X	X	X	X
Earn		X	X	X	X
Loan		X	X	X	X
Money		X	X	X	X
Partner		X	X	X	X
Pay		X	X	X	X
Possess		X	X	X	X
Price		X	X	X	X
Profit		X	X	X	X
Purchase		X	X	X	X
Sell		X	X	X	X
Share		X	X	X	X
Spend		X	X	X	X
Trade		X	X	X	X

**ii. The checklist is checked against the corpus data generating concordance in WordSmith tool.**

The CRWs checklist is checked against primary data of the three ETNQs to generate concordance. An example of the concordance results is shown below.

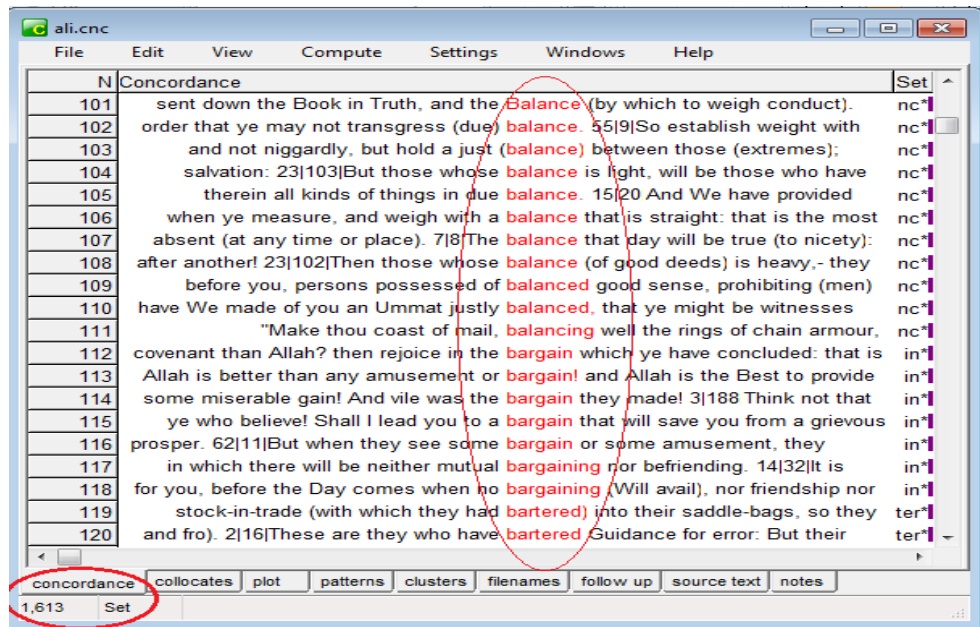


Figure 3.6 All CRWs Concordance in Ali's ETNQ

The image above shows that in Ali's ETNQ, the result for the concordance of the entire CRWs in the checklist achieved one thousand, six hundred and thirteen (1613) instances. This means that there are 1613 potential instances of commerce related words in Ali' ETNQ.

**C. Resolving Conceptual Metaphors**

- vii. **Each potential instance is checked back within its context in the source text to examine its use as literal or metaphorical.**

Concordance tools provide the access to the source context in which the commerce related word instance is used. This context is then carefully examined whether it is pure commerce context or not. If the context is purely commerce context, then the CRW instance is marked as literal. However, if the context in which the potential CRW is used does not appear of commerce, this CRW instance is marked metaphorical, as shown in the examples of the CRW 'bargain' below in both cases, i.e. metaphorical and non-metaphorical.

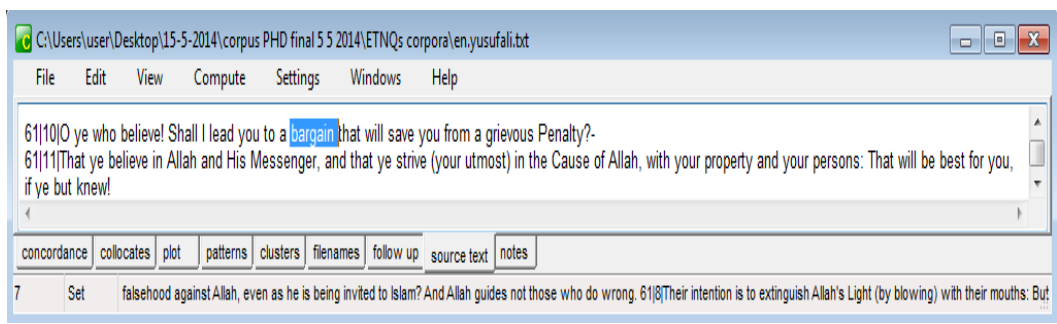


Figure 3.11 Access to context of potential CRW Metaphors

In the image above, we can see the context in which the CRW ‘bargain’ is used. By examining this context in Sura ‘61’ Verse ‘10’, it is found that there is a call for ‘bargain’ that saves from penalty, and this type of bargain is identified as to accepting the faith and believe in God. Thus it is quite vivid here that the context has nothing to do with commerce and business in its literal sense. Eventually, this instance of CRW (bargain) is marked as metaphorical, and all metaphorical instances of all CRWs in each ETNQ are statistically calculated for further quantitative analysis.

However, the same CRW ‘bargain’, but in different instance shows a literal use in a different context as shown below.

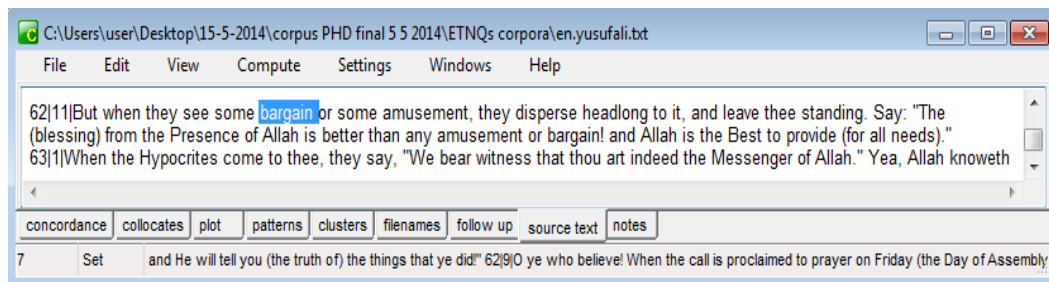


Figure 3.12 Literal Context of CRW

The image above shows the context in which another instance of the same CRW “bargain” occurs. This time the context is clearly referring to a physical practice of commerce. It describes the people as when they see an event of commerce ‘bargain’ and how they react by leaving the messenger alone and moving towards that bargain. Thus the context where the instance of the CRW ‘bargain’ is used does refer to a literal use of this CRW in this particular instance. Eventually, this instance of ‘bargain’ is marked as literal or non-metaphorical.

The results of this step are recorded in a categorized table containing the three ETNQs and each is divided into three columns to count metaphorical, non-metaphorical and total number of each CRW instance. The following is an extract of the table that makes the primary source for the upcoming quantitative analysis.

Table 3.3 CRW Metaphorical Vs. Non-metaphorical Statistics

CRWs	Ali			Reformists			Asad		
	Met	Lit	Total	Met	Lit	Total	Met	Lit	Total
Partner	70	6	76	125	6	131	5	3	8
Trade	0	7	7	5	13	18	0	2	2
Business	0	5	5	0	2	2	0	0	0
Purchase	5	0	5	17	0	17	0	1	1
Bargain	3	4	7	0	0	0	4	3	7
Sell/sold	9	1	10	0	3	3	4	4	8
Buy	3	1	4	0	1	1	3	3	6

### 3. FINDINGS AND DISCUSSION

Commerce construal is found very well established using different image schemata that are mapped from the commerce experience onto the concept of faith-in-God via a set of commerce related words as source vehicles of mapping. The metaphorical use of these CRWs in ETNQ appears reasonable, since religious and commerce are two different domains. The domain of commerce is represented linguistically in the ETNQs by a set of Commerce Related Words (CRWs). Some of these CRWs are typical and have direct relation to the commerce domain, such as *buy*, *sell*, *price*, *pay* and *earn*(to name but a few). On the other hand, some CRWs may not appear to have direct relation to the domain of commerce when taken in isolation and apart from the context in which they are used, such as *reward*, *riches*, *count*, *wealth*, *weight scale* ... etc. however when the overall paradigm of commerce is considered, these words contributes to coherent structure of the commerce experience.

The commerce construal themes in the ETNQs are manifested via a set of conceptual metaphors used in a number of verses whose message is to call and encourage man to become believer in God. Implementation of the commerce metaphors in the ETNQs could be attributed to the cultural interest of the first Islamic society where people are more into commerce (surah '*Quraish*' 106:1-4as an example of the nature of living in that society residing Makkah), where people had to undergo two major commercial journeys; one in Winter, and the other in Summer). Furthermore, commerce is universally considered one of the most attractive activities that is undertaken as civilized human activity everywhere, and thus conceptual metaphors are used in such contexts for their essential role in civilized societies. However, beside their metaphorical use in the ETNQs, commerce related words are also used literally in a number of instances. A sample of metaphorical use and literal use is presented in the examples quoted from Ali's ETNQ below.

The word *price* in the ETNQs has been found in both uses; metaphorically and literally. This is shown in a number of verses, where an example of its metaphorical use can be seen in verse No. 3|177| "Those who purchase disbelief at the *price* of faith harm Allah not at all, but theirs will be a painful doom." The word *price* in this context is employed in a complex metaphorical way, where it has been mapped from the domain of commerce onto the domain of faith and belief. Its construal in this context is that of conceptualizing man as merchant whose commerce involves purchasing either belief or disbelief and each of which is the price of the other. Thus, putting man into a critical situation where he/she must buy one for the price of the other and there is no other option in such commerce, yet the commercial loss here is purchasing disbelief at the price of disbelief.

The word *sell* has been used literally as in verse No. 2|282| "...And have witnesses when ye *sell* one to another, and let no harm be done to scribe or witness..." as the context here is typical of literal commerce involving selling procedures. However, *sell* has been also found metaphorically used as in verse No. 2|90| "Evil is that for which they *sell* their souls ..." where the word *sell* has been triggered from the commerce domain onto a context of belief. *Soul* has been conceptualized as a commodity that is bargained in the marketplace, and those who do not believe in God and his messenger would be selling their commodity in a profitless commerce.

By gathering commerce construal instances in the three ETNQs the construal of commerce has been found

well established in a set of conceptual thematic mappings from commerce domain onto the domain of belief.

Further support of the evidences of commerce metaphors in the ETNQs are shown in the quantitative results presented below.

The quantitative analysis of the CRWs in the three ETNQs under study reveals some differences in the distribution of these CRWs in terms of their metaphorical use, literal use and in their total number of occurrences. The following is the overall statistics of the corpora used for the analysis.

Table 4.2 Overall Corpora Statistics

ETNQ	CRWs	Tokens	%
Ali	1613	167,859	0.96
Asad	1797	203,212	0.88
Reformists	1311	145,999	0.90
KJV	5383	793,269	0.68
LOB	11339	980,355	1.1

### 3.1 Commerce Related Words (CRWs) Intra-Ali's ETNQ

The total number of commerce related words CRWs is One Thousand and Thirteen (1,613) words out of the entire number of 167,859 words (tokens) in Ali's ETNQ corpus. This shows that CRWs in Ali's constitute a percentage of 0.96% (almost 1%) of the entire corpus of Ali's ETNQ, which means that there is a commerce-related word in every one hundred (104) words in Ali's ETNQ. Such a percentage can be claimed considerable, especially if we take into consideration the context in which these CRWs appear, i.e. CRWs belong to the domain of Commerce; not that of Religion, while Ali's ETNQ is a pure religious text. Religious context is expected to have Religious Related Words (RRWs), and if there is particular usage of Non-RRWs, the percentage is not expected to constitute high percentage as the case with the commerce related words (CRWs) is.

When the percentage of CRWs in Ali's ETNQ is compared to their usage in another religious context, such percentage becomes more vivid. I compared CRWs percentage in Ali's ETNQ with CRWs percentage in KJV of the Bible. A difference of 0.28% between the two comes to surface in favour of Ali's. The CRWs in KJV constitute only 0.68%, which indicates the extra occurrence of almost the third of the number of CRWs in Ali's ETNQ, i.e. 0.96%. The remarkable percentage of occurrence of the CRWs in Ali's ETNQ still holds position even when it is compared to a reference corpus of English.

In this context we compared it to the LOB where CRWs have shown a percentage of 1.1%, taking into consideration that the LOB corpus includes both commerce and religious context alongside with other contexts from different domains, and that CRWs might be used in their commerce context and thus can be deemed neutral. However, this frequency of relatively close percentage for the usage of CRWs in Ali's ETNQ – compared to LOB – indicates that the language of commerce is used deliberately to achieve a certain purpose. Such a purpose is already explicated earlier as to construct the concept of faith in terms of commerce and thus invent the construal of faith is commerce. The following figure demonstrates these



differences between Ali's ETNQ, KJV and LOB.

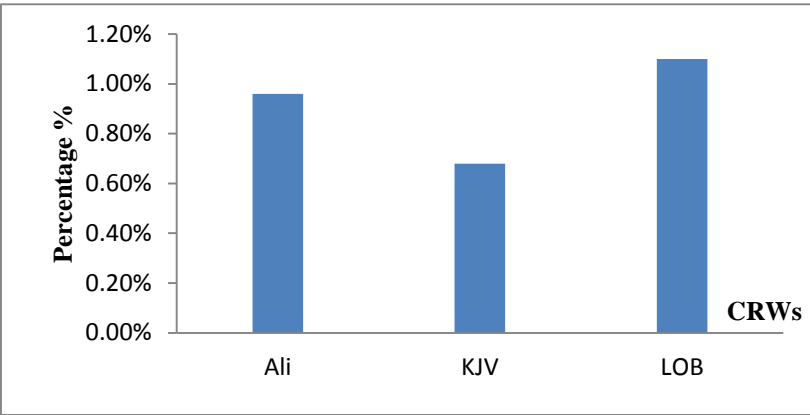


Figure 4.1 CRWs Percentage in Ali's ETNQ Vs KJV and LOB

However, when the metaphorical use of these CRWs is compared with their literal use in Ali's ETNQ, the analysis have shown high percentage for the metaphorical use of the CRWs in Ali's ETNQ, when compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.2) and table (4.3).

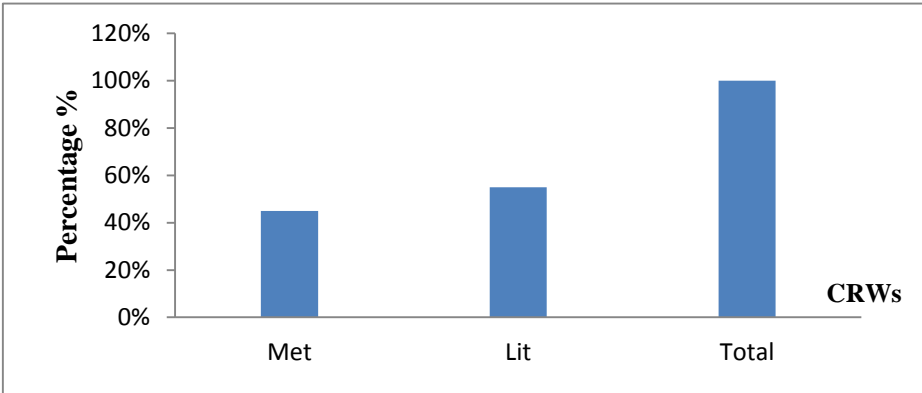


Figure 4.2 Metaphorical use Vs Literal Use in Ali's ETNQ

Table 4.3 Distribution of Metaphorical Vs Literal Use of CRWs in Ali's ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	732	881	1613
Percentage %	45%	55%	100%

Table 4.3 above shows that the CRWs have achieved a relatively high percentage when they are used metaphorically in Ali's ETNQ. With the percentage of 45%, out of their total number of occurrences, the CRWs are used metaphorically in almost half of their occurrences in Ali's ETNQ, which provides an evidence of one commerce metaphor instance in every 229 words in Ali's ETNQ. This frequent occurrence of the conceptual metaphor of commerce shows the importance of the domain of commerce as a source domain for the conceptualization of the concept of faith in this particular context of ETNQ. Eventually, this finding further supports the findings obtained from the qualitative analysis presented earlier in this chapter.

Although CRWs percentage in literal use is relatively higher with (55% compared to 45%), such percentage

of literal use is not of much impact as long as they are used in their authentic sense, where the text prescribes the rules and regulations for the practice of commerce. What matters most here is their metaphorical use, which according to their percentage that constitutes almost half of their total occurrences, it can be argued that such metaphorical use is deliberately implemented in Ali’s ETNQ for the purpose of using them as vehicles of commerce metaphors that are mapped onto the concept of faith, and eventually, metaphorically conceptualize faith in terms of commerce.

**3.2 Commerce Related Words (CRWs) Intra-Asad’s ETNQ**

Asad’s ETNQ shows different percentage of the usage of CRWs compared to Ali’s. The total number of occurrence for the CRWs in Asad’s ETNQ is One Thousand Seven Hundred and ninety seven (1,797) words out of the entire number of words (tokens) 203,212 in Asad’s ETNQ corpus, and that makes a percentage of 0.88%. This means that there is a commerce related word (CRW) in every one hundred and thirteen (113) words in Asad’s ETNQ. Such a percentage can be argued to be high enough due to the context in which these CRWs are used. Asad’s ETNQ is a pure religious context and thus it is not expected to include such a percentage of words that are not religion-related. Besides, if there are such non-religious words are to be used, the percentage would not be as high as the case is with these CRWs in Asad’s ETNQ.

Nevertheless, CRWs can, still, be considered holding to its high percentage in Asad’s ETNQ as a religious text. This can be proven true when compared to another religious text. To do so, we compared it to KJV Bible as I did with Ali’s ETNQ. The results have shown a difference in the percentages with 0.88% for Asad and 0.68% for KJV, which shows a difference of 0.20%, which constitutes about the quarter of the percentage. Although the two texts are religious, the high percentage of the CRWs in Asad’s ETNQ indicates that the commerce language use in Asad’s ETNQ with a high density that is above the expected norm. A further proof of the notable use of the CRWs in Asad’s ETNQ can be obtained when CRWs in Asad’s ETNQ are compared to those in a reference corpus (LOB corpus). There is some difference in percentage (0.88% versus 1.1%), but not that much. However, the balance of 0.13% can be attributed to the fact that reference corpora *do* contain commerce discourse along with other discourses from other domains, while Asad’s ETNQ is a pure religious text where, normally, it is not expected to have higher density of words that are related to discourses other than religion. Since Asad’s and Ali’s ETNQs are mere translations (interpretations) of the same source (The Noble Qur’an), the usage of commerce language in such context is expected to serve the same purpose, i.e. create the construal of faith is commerce. The following figure illustrates the differences in percentage between Asad’s ETNQ, KJV and LOB.

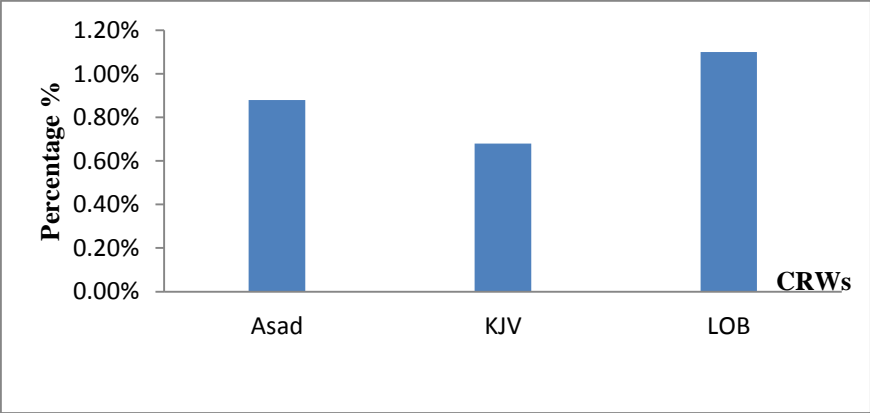


Figure 4.3 CRWs Percentage in Asad’s ETNQ Vs KJV and LOB

Moreover, when the metaphorical use of these CRWs is compared with their literal use in Asad's ETNQ, the analysis shows lower percentage for the metaphorical use of the CRWs in Asad's ETNQ, compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.4) and table (4.4).

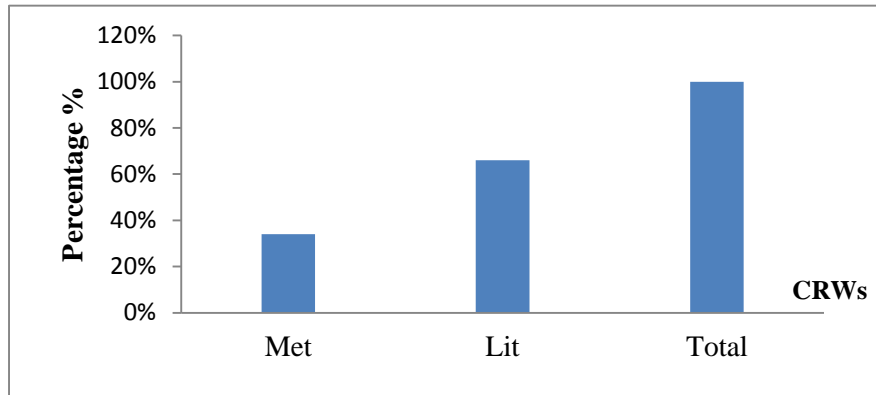


Figure 4.4 Metaphorical use Vs Literal Use in Asad's ETNQ

Table 4.4 Distribution of Metaphorical Vs Literal Use of CRWs in Asad's ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	624	1163	1797
Percentage %	35%	65%	100%

Table 4.4 above shows that the CRWs have achieved a relatively high percentage when they are used metaphorically in Asad's ETNQ. With the percentage of 35%, out of their total number of occurrences, the CRWs are used metaphorically in almost more than the third of their occurrences in Asad's ETNQ. This has a major indication as to the strong evidence for the commerce conceptual metaphor in Asad's ETNQ, as this percentage of means that there is an instance of commerce metaphor in every 325 words in Asad's ETNQ.

Although CRWs percentage in literal use is higher, with 65% compared to 35%, such percentage of literal use are lower because they are used in their authentic sense. More considerably here is their metaphorical use, which can be argued that such metaphorical use is deliberately implemented in Asad's ETNQ for the purpose of using them as vehicles of commerce metaphors that are mapped onto the concept of faith, and eventually, metaphorically conceptualize faith in terms of commerce.

### 3.3 Commerce Related Words (CRWs) Intra-Reformists' ETNQ

The commerce related words CRWs in the reformists' ETNQ exhibit similar usage percentage to that of Asad's. With a total number of One Thousand Three Hundred and Eleven (1,311) instances out of a total of 145,999 words (tokens) in the entire corpus of the Reformists' ETNQ, CRWs make a percentage of 0.90%, which is close percentage of CRWs to Asad's ETNQ but still far different from Ali's ETNQ. This percentage is considered high as it means that there is a commerce related word in every 111 words in the Reformists' ETNQ, and especially when we consider the context in which they are used, i.e. the Reformists' ETNQ is a pure religious text that is not expected to encompass a high percentage of words that

are not related to religious discourse.

This notable percentage is explicitly justified when compared to another religious text. In this study, KJV Bible is the religious text, against which, the comparison of CRWs percentage in ETNQs is held. The results have shown a remarkable difference between the percentages of CRWs in KJV and Reformists' ETNQ with a balance of 0.22%, where CRWs in Reformists' ETNQ is 0.90% versus 0.68% in KJV. Although both are religious texts, there is a remarkable discrepancy between the two in terms of the density of commerce language, which constitute almost the third. This provides an additional indication that the commerce language in the Reformists ETNQ is implemented to achieve certain purpose.

When the comparison is taken into a more general sense and the CRWs in the Reformists' are compared against a reference corpus (LOB corpus), we find out that there is still a considerable balance of percentages between the two (0.90% for Reformists' ETNQ versus 1.1% for LOB) despite the fact that the reference corpus composes of various domains and discourses among which commerce domain and religious context are there. Difference in percentage between Reformists', KJV and LOB is shown in the following figure.

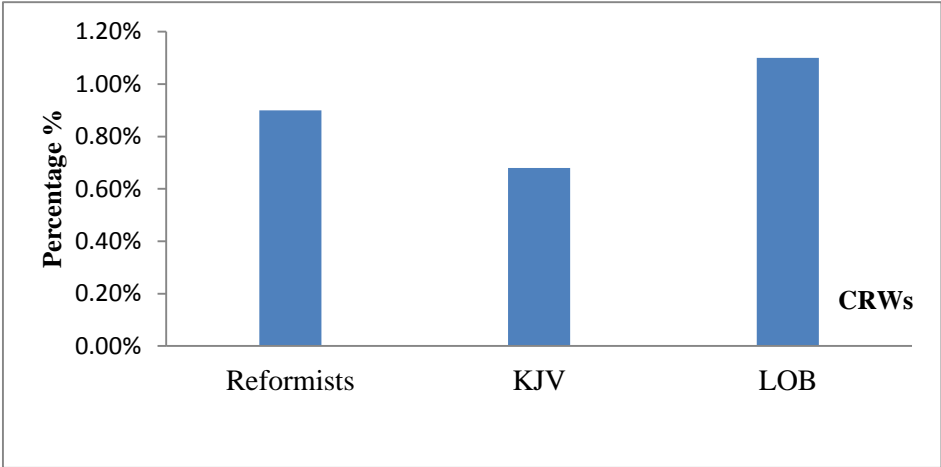


Figure 4.5 CRWs Percentage in Reformists' ETNQ vs. KJV and LOB

Moreover, when the metaphorical use of these CRWs is compared with their literal use in the Reformists' ETNQ, the analysis shows a higher percentage for the metaphorical use of the CRWs in the Reformists' ETNQ, compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.6) and table (4.5).

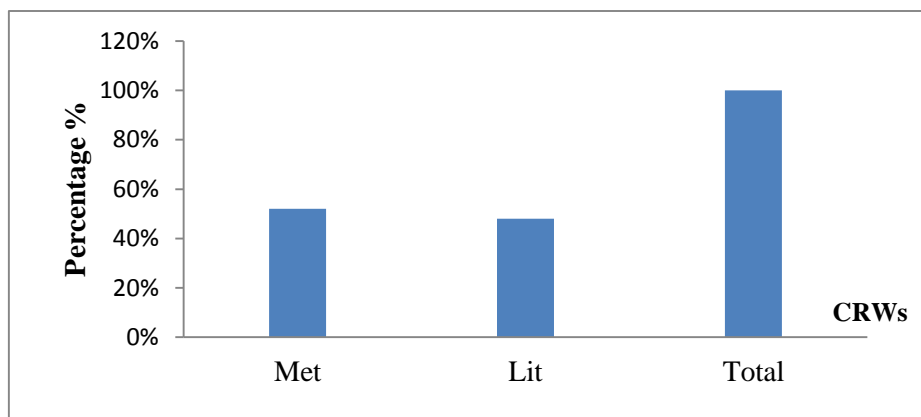


Figure 4.6 Metaphorical use Vs Literal Use in Reformists' ETNQ

Table 4.5 Distribution of Metaphorical Vs Literal Use of CRWs in Reformists' ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	688	623	1311
Percentage %	52%	48%	100%

Table 4.5 above shows that the CRWs have achieved a relatively higher percentage when they are used metaphorically in the Reformists' ETNQ. With the percentage of 52%, out of their total number of occurrences, the CRWs are used metaphorically in almost more than the half of their occurrences in the Reformists' ETNQ. This means that there is an instance of commerce conceptual metaphor in every 212 words in the Reformists' ETNQ. The high density of commerce related words provides a major evidence of the main purpose for which the commerce language is used in the first place in the Reformists' ETNQ; i.e. the main purpose for implementing CRWs in the Reformists' ETNQ is to use them as vehicles of conceptual metaphor. CRWs are used to conceptualize the abstract concept of faith in terms of commerce construal, which has already been discussed in the earlier parts of this study in details.

### 3.4 Commerce Related Words (CRWs) Across ETNQs

The commerce related words CRWs across ETNQ exhibit remarkable percentage of use. Across ETNQs, CRWs make a percentage of 0.91%. This percentage is considered noteworthy as it means that there is a commerce related word in every 109 words across ETNQs, and especially when we consider the context in which they are used, i.e. the ETNQs is a pure religious genre that is not expected to encompass a high percentage of words that are not related to religious discourse.

This remarkable percentage is explicitly justified when compared to another religious text. In this study, KJV Bible is the religious text, against which, the comparison of CRWs percentage in ETNQs is held. The results have shown a clear difference between the percentages of CRWs in KJV and across ETNQs with a difference of 0.21%, where CRWs across ETNQs is 0.91% versus 0.68% in KJV. Although both are religious texts, there is a remarkable difference between the two in terms of the density of commerce language, which constitute almost the third. This provides an additional indication that the commerce language in the ETNQs is implemented to achieve certain purpose.

When the comparison is taken into a more general sense and the CRWs across the three ETNQs are compared against a reference corpus (LOB corpus), we find out that there is still a remarkable difference of

percentages between the two (0.90% across ETNQs versus 1.1% for LOB) despite the fact that the reference corpus composes of various domains and discourses among which commerce domain and religious context are there. Difference in percentage between KJV, LOB, and (across) ETNQs is shown in the following figure.

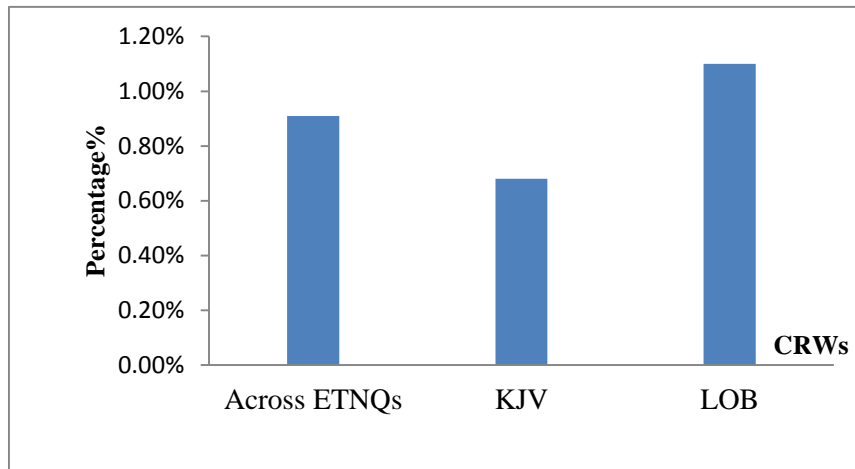


Figure 4.7 CRWs Percentage across ETNQs Vs KJV and LOB

Such differences in the percentage of use for the CRWs between the reference corpora and the ETNQs provide further evidences of the implication of the commerce construal in the ETNQs. Eventually, this supports the qualitative evidences in answering the first research question.

#### 4. CONCLUSION:

The commerce construal is found in extensive evidence clearly in the three ETNQs. A significant evidence of the commerce construal is the percentage of occurrence of the CRWs across ETNQs with 91%, which means there is an average of a CRW in each 109 words in the ETNQs. The significance of such percentage appears when compared the reference corpus of a similar discourse, i.e., the KJV corpus of the Holy Bible, which achieves only 68%. Also when compared to the reprehensive reference corpus of LOB, the percentage still significant as the discourse of ETNQs is a pure religious where commerce is not expected to have significant percentage of occurrence. Although CRWs percentage in LOB is 1.1%, such percentage does not have the same significance compared to ETNQs, because LOB is supposed to be representative of all types of genre and discourse.

Evidences of metaphorical instances of commerce are also found significant. In Ali's ETNQ, the metaphorical CRWs make 46% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 229 words. In Asad's ETNQ, the metaphorical CRWs make 35% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 326 words. In the Reformists' ETNQ, the metaphorical CRWs make 54% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 209 words.

Thus, the construal of commerce conceptualization is found significantly established in the ETNQs in extensive evidence with the aid of various indirect relationships between instances of CRWs and the

context they are used in, which unveils the prevalence of commerce construal in the three ETNQs in various schematic mappings between the domain of commerce and the domain of faith. This evidence is further manifested in the quantitative results where the instances of metaphorical instances for these CRWs were found significantly higher in number compared to their counterpart is KJV and LOB.

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