The Translation of Quranic Metaphorical Expressions From Arabic Into English

Ronza N. Abu Rumman
Department of English Language and Literature, the University of Jordan, Amman

Mohd Nour Al Salem
Department of English Language and Literature, the University of Jordan, Amman

Abstract—The current study aims at assessing the translation of metaphors in three English translations of the Holy Quran, namely, Al-Hilali & Khan (2000), Y. Ali (2004), and Abdel Haleem (2005). In particular, it investigates the translation strategies adopted by the three translators to render ten Quranic metaphorical expressions into English based on Newmark's (1988) metaphor translation strategies. Each Quranic metaphor is examined in its context based on the two tafsir (exegesis) books: Tafsir al-Jalalayn and Tanwir al Miqbas min Tafsir Ibn Abbass. The translation strategies employed in the three English translations are assessed in terms of their suitability. The results indicated that the most frequently used strategies to render Quranic metaphors are reproducing the same image in the TL literally, converting metaphor into sense, translating metaphor by simile keeping the image, converting metaphor into simile plus sense, and reproducing the same metaphor combined with sense, respectively. The study concluded that the most efficient translation is the one provided by Al-Hilali & Khan (2000) as they tried to retain the metaphorical image.

Index Terms—Sense, Translation, Metaphor, Translation Strategy, Tafsir Books

I. INTRODUCTION

Translation is a process that enables us to convey a message from a source language (SL) into an equivalent target language (TL). Translating a text is a challenging task as the translator encounters several difficulties, such as understanding the source text (ST), the culture of the source language, the culture of the target language, the type of text and readership, etc. Newmark (1988, p. 81) posited that translation methods differ from translation procedures in which translation methods are related to whole texts, whereas translation procedures are used for sentences and the smaller units of language.

Newmark (1988, pp. 45-47) suggested the following methods of translation: (1) Word-for-word translation indicates preserving the SL word order is preserved and the words are translated into their most common meanings out of context. (2) Literal translation involves converting the SL's grammatical constructions into their nearest TL equivalents. However, the lexical words are translated out of context. (3) Faithful translation produces the same contextual meaning of the original text. (4) Semantic translation is similar to 'faithful translation', but it considers the aesthetic value of the SL text. (5) Adaptation is the freest form of translation, and it is used mainly for plays and poetry in which the SL culture is converted to the TL culture. (6) Free translation produces the TL text without maintaining the style, form, or content of the original. (7) Idiomatic translation conveys the 'message' of the original by the use of idioms which exist in the original. (8) Communicative translation conveys the exact contextual meaning of the original in which both content and language are comprehended easily by readers.

Apparently, translating figures of speech such as metaphors is problematic. According to the American Heritage Dictionary of the English Language (2015), "metaphor is a figure of speech in which a word or phrase that ordinarily designates one thing is used to designate another, thus making an implicit comparison".

Translating sacred texts is a difficult task especially the Holy Quran since Arabic is a rhetorical language. Metaphor is part of the Quranic rhetoric which is considered more complicated to be translated. Metaphorical expressions have to be translated appropriately to convey the original meaning of the Quranic text precisely and accurately and to show the purpose behind using these metaphorical images.

This may explain the growing research interest in assessing the translation strategies of the Holy Quran which are adopted by translators (Ereksoussi, 2014; Alshehab, 2015; Elimam, 2016; Alama, 2018; Al-Sowaidi et al., 2021). Najjar (2012) explored the challenges of translating metaphors of the Quran by assessing the three English versions of the Holy Quran translations. The study concluded that the three selected English versions of the Holy Quran have failed to convey the meaning of Quranic metaphors. The meaning is often mistranslated and misunderstood by English readers.

Ereksoussi (2014, p. 89) investigated the translation procedures for rendering metaphors in the Holy Quran. He concluded that "the most appropriate strategy is the production of the same metaphor in the TL provided that it enjoys the same familiarity in the TL culture. This is because any change in form would lead to a change in the meaning

configuration". The other two appropriate but less preferred strategies are the substitution of a metaphor by its simile or its sense.

Alshehab (2015, p. 303) analyzed two English Translations of Arabic metaphors of ten verses of the Holy Quran. The first is the English translation of the Holy Quran by Mohammad Al Hilali and Mohammad Khan, and the second is the English Translation of the Holy Quran by Talal Itani. He concluded that "the translations of Arabic metaphors in the chosen verses by both translators are accurate and precise. Both of them followed the literal method of reproducing the same image in the TL which lies under the semantic type".

Elimam (2016, p. 6) examined the translation of metaphors in three English translations of the Holy Quran: Al-Hilali and Khan (2000), Ali (2001), and Ali (2004) by adopting Newmark's (1988) metaphor translation strategies. The results indicated that the most common strategies are reproducing the same metaphorical image in the TL literally and then converting metaphor into sense. The researcher revealed that translators should first use different tafsir books to have a better understanding of the meaning of the text and the messages behind any metaphorical expressions. The researcher concluded that "Newmark's third strategy, faithful translation, emerges as the most appropriate for rendering Quranic metaphor into English".

Ibrahim (2017, p. 14) assessed the translation of metaphors in the Holy Quran and examined the challenges encountering translators in translating the metaphoric expressions in the Holy Qur'an. In particular, the researcher assessed two English translations of the Holy Quran: the first is the translation of the meaning of the Holy Quran in the English language by Grand Shaykh, Professor Hassan Qaribullah & Shsykh, Ahmed Darwish and the second is the English translations of the Holy Quran by Dr.Muhammad Muhsin Khan &Dr. Muhammad Tagi-ud-Din Al-Hilali. The researcher concluded that "the translators in some samples failed to reproduce the same image and effect of the original metaphor to the target text; they rendered these metaphors literally without reproducing the intended meaning behind these metaphoric expressions".

Rijal (2017) investigated translation strategies of metaphor found in Quran Surah Al Imran in Yusuf Ali's English version and the Ministry of Religious Affairs' Indonesian version. The main findings revealed that both the English and Indonesian translators render the metaphor by producing the same image in the target language and converting the metaphor to its sense; whereas combining both metaphor and sense is only used in the Indonesian version.

Alama (2018) assessed four different English translations of thirty verses representing three types of metaphor by adopting Newmark's (1988) metaphor translation strategies. The researcher found that literal translation is the most appropriate method for translating Quranic metaphors since it keeps both the direct and indirect meanings of the metaphor. However, linguistic and cultural constraints might prevent the translator from adopting this strategy. Thus, there is a need to use footnotes in Qur'an translations to provide the background information needed for filling any cultural gaps.

Diabi (2018) investigated the techniques of translating Quranic metaphors mentioned in Surah Al-Baqarah (The cow) based on Newmark's (1988) metaphor translation strategies. The translation is provided by the Egyptian researcher Khalifa (1981). The literal translation is mainly used by Khalifa in his translation. Accordingly, Khalifa fails to convey the same meaning as he translates the meaning literally in the target language.

Al-Sowaidi et al. (2021, p. 161) examined the translation of Quranic conceptual metaphors in two Quranic translations. The study concluded that "most of the conceptual metaphors under scrutiny have been literally translated into English, which is frequently inaccurate. Therefore, conceptualizations of some Quranic metaphors are often lost in translation".

The current study contributes to the body of already existing literature on assessing the translation of Quranic metaphorical expressions into English. To the best of the researchers' knowledge, the translations of the selected Quranic metaphors have never been assessed before. In addition, this study is the first study that assesses the translation of metaphorical expression in Haleem's (2005) Quranic translation. In particular, the present study seeks answers to the following research questions:

(1) What are the most frequently used strategies to render Quranic metaphors in the following English translations of the Holy Quran, namely, Al-Hilali and Khan (2000), Ali (2004), and Haleem (2005)?

(2) Which one of the three English translations of the Holy Quran is considered the best translation to render Quranic metaphors?

II. METAPHOR: A BRIEF ACCOUNT

The term metaphor is defined in the Online Merriam-Webster dictionary as "a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them". According to Oxford Dictionary, the origin of the word metaphor refers back to the Greek word "metaphora" which means "to transfer".

Defining metaphor as a figure of speech represents the traditional view which considers metaphor as a rhetorical and stylistic device of language. This view refers back to Aristotle's perspectives which confine the use of metaphors to the literature as metaphor is of great aesthetic value both in poetry and in prose (Finch, 2000, p. 170).

Contrary to the traditional view which considers metaphor as a rhetorical device, Lakoff and Johnson in their book *Metaphors we live by* (1980, p. 3) have introduced the term conceptual metaphor in which metaphor is considered as

"pervasive in everyday life, not just in language but in thought and action". They have found that "our ordinary conceptual system is metaphorical in nature" (ibid: p. 4).

Kövecses (2010, p. 4) stated that metaphor in the cognitive linguistic view is defined as "understanding one conceptual domain in terms of another conceptual domain". Lakoff and Johnson (1980, p. 5) maintained that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another". Their perspectives on metaphor illustrate that metaphor does not belong only to language but also to cognition.

Kövecses (2010) maintained that there are three types of metaphors according to their cognitive functions: structural, orientation, and ontological metaphors. Structural metaphors enable speakers to understand the target domain via the source domain based on the conceptual mappings between aspects of both domains. For example, the target domain "time passing" is understood in terms of the following source domain: "motion of an object".

Lakoff and Johnson (2003, p. 15) considered structural metaphors as "cases where one concept is metaphorically structured in terms of another". The third type of metaphor is ontological metaphors. According to Kövecses (2010, p. 38), ontological metaphors enable speakers to understand experiences via objects, substances, and containers without identifying or explaining exactly what kind of object, container, or substance is meant. Moreover, he considered personification which enables speakers to give human characteristics to non-human objects as a kind of ontological metaphor. For example, his theory *explained* to me the behavior of chickens raised in factories. The last kind of metaphor is the orientational metaphor. According to Kövecses (2010), orientational metaphors have something to do with human spatial orientations, such as up-down, and center-periphery.

Newmark (1988) provided a classification of Metaphors in English in which metaphors are categorized into lexicalized metaphors and non-lexicalized metaphors. Lexicalized metaphors are instances of language use which are recognized as metaphorical, however, their meanings are language-specific and fixed. Lexicalized metaphors can be classified into dead metaphors which are no longer normally recognized as metaphors, stock metaphors as idioms, and recent metaphors which are considered neologism.

On the other hand, the meaning of non-lexicalized metaphors differs from one context to another since they are not fixed. They can be classified into original metaphor (John is a fox), conventionalized metaphors that are based on cultural-linguistic norms, and adapted metaphor that is more governed by linguistic conventions (Newmark, 1988).

III. METHODOLOGY

A. Data

Three English translations of the Holy Quran were chosen: The first is the Translation of the Meanings of the Noble Qur'an in the English Language by Mohammad AlHilali and Mohammad Khan, the second is the Holy Quran: English Translation of the meanings by Abdullah Yusuf Ali, and the third is the Quran: A New Translation by M. A. S Abde Haleem. The following two books of tafsir are used to interpret the meaning of verses in general and the meaning of metaphors in particular: (1) Tafsir al-Jalalayn by Jalal ad-Din al-Maḥalli and Jalal ad-Din as-Suyuti and its translation by Hamza (2007). (2) Tanwir Al Miqbas min Tafsir Ibn Abbas by al-Fayruz Aabadi and its translation by Guezzou (2007). Then, a sample of 10 Holy verses with their English translations was selected to be compared and analyzed.

B. Data Analysis Procedures

The researcher examined the translation of ten Quranic metaphors into English through the following steps:

(1) Clarifying the meaning of the verse and providing any contextual information needed to have a better understanding of the verse based on the following two tafsirs: Tafsir al-Jalalayn and Tanwir al Miqbas min Tafsir Ibn Abbass.

(2) Identifying the types of metaphors used in the ten Quranic verses.

(3) Identifying the translation strategy adopted by the three translators according to Newmark's (1988) metaphor translation strategies. They are as follows:

1) Reproducing the same image in the TL literally,
2) Replacing the image in the SL with a standard TL image,
3) Translating metaphor by simile keeping the image,
4) Translation of metaphor (or simile) by simile plus sense, or occasionally metaphor plus sense,
5) Conversion of metaphor to sense,
6) Reproducing the same metaphor combined with sense, and
7) Deleting the metaphor completely.

(4) Assessing the whole translations by making a comparison between the three translations in terms of their impact on the target reader and their relation to the original meaning.

IV. DATA ANALYSIS

A. Example 1, Source Language, Surah An-Naba' (The Tidings)

"أَلَمْ نَجْعَلِ **الْأَرْضَ مِهَادًا**" "سورة النبأ (6)

Tafsir al-Jalalayn

"Have we not made the earth a cradle, a bed, like a cradle," (Hamza, 2007, p. 716).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"Allah then mentioned the blessings. He bestowed upon them, saying: (Have We not made the earth an expanse) and a place to sleep," (Guezzou 2007, p.722).

Target Translation TT One

"Have we not made the earth as a wide expanse" (Ali, 2004).

Commentary

Yusuf Ali Adopted Newmark's fourth translation strategy in which metaphor, i.e. "مهاد" was converted into a simile plus sense. Accordingly, the earth was depicted as a wide open area. The whole metaphorical image of depicting the earth as a cradle was lost in this translation.

Target Translation TT Two

"Have we not made **the earth as a bed**" (Al-Hilali & Khan, 2000).

Commentary

Al-Hilali & Khan translated the underlined metaphor by adopting the third strategy in which the metaphor "مهاد" was translated into a simile by retaining the ST image in which the earth is shown as a bed.

Target Translation TT Three

"Did we not make the earth smooth" (Haleem, 2005).

Commentary

Abdal Haleem adopted Newmark's fifth strategy in which the ST metaphorical image "مهاد" was rendered into sense. Thus, the earth was depicted as being smooth. The metaphorical image of representing the earth as a bed was lost completely.

Assessment

The most acceptable translation was provided by Al-Hilali & Khan in which the ST metaphorical image was retained. Rendering the same metaphor in this verse is recommended since the image can be easily understood in the TL and there is always a purpose behind using any metaphor. On the other hand, the other translators were not successful in conveying the metaphorical image. Yusuf Ali who translated the metaphor into a simile plus sense and Abdal Haleem who rendered the metaphor into sense ignored the metaphorical image.

B. Example 2, Source Language, Surah An-Naba' (The Tidings)

"**وَجَعَلْنَا اللَّيْلَ لِبَاسًا**"سورة النبأ: (10)

Tafsir al-Jalalayn

"and made the night a cloak, to cover you with its darkness," (Hamza, 2007, p. 715).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"(And have appointed the night as a cloak) and it is said this means: a dwelling," (Guezzou, 2007, p.723).

Target Translation TT One

"And made the night as a covering" (Ali, 2004).

Commentary

The translator adopted Newmark's third strategy of translation in which the metaphorical image was rendered as a simile by retaining the image of depicting the night as a cover. However, the translator did not add any description or explanation of the word "cover".

Target Translation TT
Two

"And we have made the night as a covering (through its darkness)" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted Newmark's fourth strategy in which the underlined metaphor was rendered by a simile plus sense**.** Al-Hilali & Khan illustrated how the night is like a cover by providing the sense between parentheses.

Target Translation TT Three

"**The night as a cover**" (Haleem, 2005).

Commentary

The translator adopted Newmark's third strategy of translation in which the metaphorical image was rendered as a simile by retaining the general ST image, and depicting the night as a cover. However, the translator did not add any description or explanation of the word "cover".

Assessment

The most successful translation was provided by Al-Hilali & Khan since the ST image was kept along with its sense to guarantee a full understanding of the image by the TT readers. By adopting this strategy, Al-Hilali & Khan were able to convey both the metaphorical image and the full meaning of the verse. However, none of the translators explained the metaphorical image. Accordingly, the full meaning of the metaphorical image may not be understood by the target reader. Yusuf Ali and Abdal Haleem were supposed to render the exact ST image and provide a brief explanation in which the night was depicted as a cloak that covers things as night does by its darkness.

C. Example 3, Source Language, Surah Al-Mutaffifin (Defrauding)

"كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ" سورة المطففين (14)

Tafsir Al-Jalayn

"No indeed! — a deterrent and a warning against saying such [things]. Rather there has slayed, engulfed, their hearts, covering them like rust that which they earned, of acts of disobedience" (Hamza, 2007, p. 731).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"(Nay) truly, O Muhammad, (but that which they have earned) which they have done and said in their state of idolatry (is rust upon their hearts) Allah has sealed the hearts of those who disbelieve in the Day of Judgement; it is also said that the accumulation of sins blackens the heart and this is what is meant by the rust of hearts" (Guezzou, 2007, p. 739).

Target Translation One

"{By no means! but **on their hearts is the stain of the [ill]** which they do!}" (Ali, 2004).

Commentary

The translator adopted the fifth strategy in which the metaphorical image was converted into sense.

Target Translation Two

"{[Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn}" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted the sixth strategy in which the same metaphor was reproduced accompanied by sense. The translators used the transliteration strategy by mentioning the word 'Ran' and providing an explanation of its meaning between parentheses in which "Ran" means sins and evils. However, the ST metaphorical image of depicting sins that cover the heart as the rust which covers a metal cannot be conveyed to TL readers through the transliterated word 'Ran'.

Target Translation Three

"No indeed! Their hearts are encrusted with what they have done" (Haleem, 2005).

Commentary

The translator adopted the second strategy in which the image in the SL was replaced with a standard TL image. The TL image showed what those people have done has formed a crust over their hearts. Thus, they do not believe in what you say.

Assessment

The most acceptable translation was done by Abdal Haleem since the SL image was replaced with a TL image. Al-Hilali & Khan's translation was not successful since the transliteration failed to convey the ST image. However, none of the translators was able to convey the exact ST image.

D. Example 4, Source Language, Surah Al- Munafiqun (The Hypocrites)

"ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ" المنافقون(3)

Tafsir Al-Jalayn

"That, namely, their evil deed, is because they believed, by [affirming faith only with] the tongue, then disbelieved, in [their] hearts, that is to say, they persist in harboring disbelief in it; therefore, their hearts have been stamped, sealed, with disbelief. Hence they do not understand, faith" (Hamza, 2007, p. 667).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"(That) which I have mentioned regarding the hypocrites (is because they believed) outwardly, (then disbelieved) and became firm in their disbelief inwardly, (therefore their hearts are sealed) as a punishment for their disbelief and hypocrisy (so that they understand not) the truth or guidance" (Guezzou, 2007, p. 669).

Target Translation One

"{That is because they believed, then they rejected Faith: So **a seal was set on**
their hearts: therefore, they understand not}" (Ali, 2004).

Commentary

The translator adopted Newmark's first translation of reproducing the same image in the TL literally. They do not believe in Allah as if there were a seal on their hearts which prevents them from believing in God. The metaphorical image was rendered by using the noun 'seal'.

Target Translation Two

"That is because they believe, and then disbelieved; therefore, their hearts are sealed, so they understand not" (Al-Hilali & Khan, 2000).

Commentary

The translator adopted Newmark's first translation of reproducing the same image in the TL literally. The metaphorical image was rendered by using the passive verb 'sealed'.

Target Translation Three

"Because they professed faith and then rejected it, so their hearts have been sealed and they do not understand" (Haleem, 2005).

Commentary

The translator adopted Newmark's first translation of reproducing the same image in the TL literally. The metaphorical image was rendered by using the verb 'seal'.

Assessment

All translators were successful in rendering the same ST image since they conveyed both the metaphorical image and the full meaning of the verse.

E. Example 5, Source Language, Surah Al- Isra (The Night Journey)

"وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا "سورة الإسراء (46)

Tafsir al-Jalayn

"And we place upon their hearts veils, covers, lest they should understand it, lest they should understand the Qur'ān, in other words, and so [in this way] they do not understand it, and in their ears deafness, a heaviness, thus they cannot hear it. And when you mention your Lord alone in the Qur'ān, they turn their backs in aversion, to it" (Hamza, 2007, p. 301).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"(And we place upon their hearts veils) coverings (lest they should understand it) such that they do not understand the Truth, (and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an) saying: there is no god but Allah, (they turn their backs) they return to their idols and resume the worship of their deities (in aversion) of what you say" (Guezzou, 2007, p. 305).

Target Translation one

"And **we put coverings over their hearts [and minds]** lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing [from the Truth]" (Ali, 2004).

Commentary

The translator adopted Newmark's first strategy of reproducing the same image in the TL literally in which the hearts of disbelievers were depicted as if a covering were placed around their hearts.

Target Translation Two

"And **we have put covering over their hearts"** les they should understand the Quran, and in their ears deafness. And when we make mention of our Lord alone [La ilaha illallah (none has the right to be worshiped but Allah) Islamic monotheism التوحيد لله] in the Quran, they turn their backs, fleeing in extreme dislike" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted Newmark's first strategy of reproducing the same image in the TL literally. The hearts of disbelievers were depicted as if a covering is put around them.

Target Translation Three

"We have put covers on their hearts that prevent them from understanding it, and heaviness in their ears" (Abdal Haleem, 2005).

Commentary

The translators adopted Newmark's first strategy of reproducing the same image in the TL literally. The hearts of disbelievers were depicted as if a covering is put around them.

Assessment

The same strategy was adopted in the three translated versions. It was a good strategy to be adopted since the image is easily understood in the target language. By adopting this strategy, the translators were able to convey both the metaphorical image and the full meaning of the verse.

F. Example 6, Source Language, Surah the Overthrowing (Al-Takwir)

"وَالصُّبْحِ إِذَا تَنَفَّسَ" التكوير (18)

Tafsir al-Jalayn

"and [by] the dawn as it breathes, [as] it extends until it becomes broad daylight" (Hamza, 2007, p. 729).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"And the breath of morning) and when the morning and brightens come; Allah swore by all these" (Guezzou, 2007, p. 735).

Target Translation One

"And the **Dawn as it breathes away the darkness**" (Ali, 2004).

Commentary

The translators adopted Newmark's sixth strategy of translating metaphor in which the translator reproduced the same metaphor combined with sense. The dawn was conceptualized as a person who breathes since the light that comes out from the dawn is like the breath that comes out from human beings.

Target Translation Two

"And by **the dawn as it brightens**" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted Newmark's fifth strategy of translating metaphors in which metaphor was converted into sense. The metaphorical image of conceptualizing dawn as a human being who breathes was lost in this translation completely.

Target Translation Three

"by **the dawn** that softly **breathes**" (Haleem, 2005).

Commentary

The translator adopted Newmark's first strategy of translating metaphors in which the same image was reproduced in the TL literally. The translator did not add any description or explanation of the metaphorical image. This metaphorical image was not used in the target language. Accordingly, the full meaning of the verse was not conveyed to the target readers.

Assessment

The translation provided by Yusuf Ali seems to be the best since he used the sixth strategy of translating metaphor in which the same metaphor was reproduced along with sense. The explanation provided by the translator conveyed the exact meaning of the metaphorical image in the target language. On the other hand, the translation strategy used by Al-Hilali and Khan was not a good choice simply because converting the metaphorical image into sense means the whole metaphor is neglected, and thus the exact meaning of the verse is not conveyed. Abdal Haleem used Newmark's first strategy of translating metaphors in which the same image was reproduced in the TL literally. This metaphorical image is not used in the target language. Accordingly, the translator failed to convey the exact meaning of the verse including the metaphorical image.

G. Example 7, Source Language, Surah Al-Kahf (The Cave)

"وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا" الكهف (99)

Tafsir al-Jalayn

"And on that day, the day of their coming forth, We shall let some of them surge against others, mixing with one another, on account of their multitude, and the Trumpet, namely, the Horn signalling the Resurrection, shall be blown and We shall gather them, namely, creatures, in one place, on the Day of Resurrection, a [single] gathering". (Hamza, 2007, p. 325)

Tanwir al Miqbas min Tafsir Ibn Abbas

"(And on that day) the day when Gog and Magog break free; and it is also said: the day of return from Byzantium in that they were not able to defeat it, (We shall let some of them surge against others, and the Trumpet will be blown. Then we shall gather them together in one gathering)" (Guezzou, 2007, p. 326).

Target translation One

"On that day we shall leave them to surge like waves on one another; the trumpet will be blown. And we shall collect them all together" (Ali, 2004).

Commentary

The translator adopted Newmark's third strategy of translating metaphors in which the metaphor was converted into a simile keeping the same image in the TL.

Target Translation Two

"And on that Day (i.e. the Day Yajooj and Majooj (Gog and Magog) will come out), We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together" (Al-Hilali & Khan, 2000).

Commentary

The translator adopted Newmark's third strategy of translating metaphors in which the metaphor was converted into a simile keeping the same image in the TL.

Target Translation Three

"On that Day, We shall let them surge against each other like waves and then the Trumpet will be blown and we shall gather them all together" (Haleem, 2005).

Commentary

The translator adopted Newmark's third strategy of translating metaphors in which the metaphor was converted into a simile keeping the same image in the TL.

Assessment

All translators have succeeded in conveying the meaning and the metaphorical image in the verse.

H. Example 8, Source Language, Surah Ash-Shura (Consultation)

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ" سورة الشورى (20)

Tafsir al-Jalayn

"And whoever desires, in return for his actions, the harvest of the Hereafter, in other words, its gains, and that is reward, We will enhance for him his harvest, by multiplying in it the good deed up tenfold or more; and whoever desires the harvest of this world, We will give him of it, without multiplying [any of it], [giving him] only what is his [preordained] share; but in the Hereafter he will have no share" (Hamza, 2007, p. 564).

Tanwir al Miqbas min Tafsir Ibn Abbas

"(Whoso desireth the harvest of the Hereafter) the reward of the Hereafter through his works for Allah, (We give him increase in its harvest) we give him increase in his reward; it is also said: We give him increase in his strength, activity and reward in the Hereafter. (And Whoso desireth the harvest of the world) and whoever desires the reward of the life of the world through the works that Allah has made obligatory upon 562 him, (We give him thereof) We give him of the

life of the world and drive away from him some of its hardship, (and he hath no portion) he has no reward (in the Hereafter) in Paradise because he did not work for Allah" (Guezzou, 2007, p. 561).

Target Translation One

"Any that desires the tilth of the Hereafter, We give increase in his tilth of this world; and to any that desires the tilth of this world, we grant somewhat thereof, but He has no share or lot in the hereafter" (Ali, 2004).

Commentary

The translator adopted Newmark's first strategy of translating metaphors in which the same image was reproduced in the TL literally. The translators used the word 'tilth' to convey the same metaphorical image in the target language.

Target Translation Two

"Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), we give him thereof (what is written for him), and he has no portion in the Hereafter" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted Newmark's fifth strategy of translating metaphors in which metaphor was converted into sense. The translators used the literal word 'reward' in the target language to stand for the metaphor. The metaphorical image was completely lost in this translation.

Target Translation Three

"If anyone desires a harvest in the life to come, We shall increase it for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share" (Haleem, 2005).

Commentary

The translators adopted Newmark's first strategy of translating metaphors in which the same image was reproduced in the TL literally. The translators used the word 'harvest' to convey the same metaphorical image in the target language. However, the same meaning is not conveyed in the target language. Thus, one has to check the meaning of the image in the SL to understand the intended meaning.

Assessment

Yusuf Ali and Abdal Haleem rendered the same metaphorical image in the target language. However, their translation did not convey the same meaning in the target language. Al-Hilali & Khan rendered the source metaphor into sense. The translation of Al-Hilali & Khan is acceptable although the metaphorical image is lost.

I. Example 9, Source Language, Surah Ash-Shura (Consultation)

"وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ **ٱلرِّيحَ ٱلْعَقِيمَ"** الذاريات (41)

Tafsir al-Jalayn

"And [also] in, the destruction of, 'Ād, was a sign, when We unleashed against them a barren wind, [a wind] which brings nothing of good, for it does not bear any rain and does not pollinate any trees; this [wind] was the west wind (al-dabūr)" (Hamza, 2007, p. 616).

Tanwir al Miqbas min Tafsir Ibn Abbas

"(And in (the tribe of) 'Aad) the people of Hud ((there is a portent) when We sent) We set on them (the fatal wind against them) the severe wind in which there was no comfort for them, this is the west wind" (Guezzou, 2007, p. 614).

Target Translation one

"And in the add (people) (was another sign): Behold We sent against them the devastating wind" (Ali, 2004).

Commentary

The translators adopted Newmark's fifth strategy of translating metaphors in which the metaphor is converted into sense and the descriptive adjective "devastating" is added to the wind. The whole metaphorical image was lost by adopting this translation strategy.

Target Translation Two

"And in Ad (there is also a sign) when we sent against them the barren wind" (Al-Hilali & Khan, 2000).

Commentary

The translators adopted Newmark's first strategy of translating metaphors in which the same image was reproduced in the TL literally. However, the translators did not provide any explanation of the word "barren".

Target Translation Three

"There is another sign in the Ad: We sent the life-destroying wind against them" (Haleem, 2005).

Commentary

The translators adopted Newmark's fifth strategy of translating metaphors in which the metaphor was converted into sense and the descriptive adjective "life-destroying" was added to the wind. The whole metaphorical image was lost by adopting this translation strategy.

Assessment

Yusuf Ali and Abdal Haleem dropped the metaphorical image in translation and were not able to convey it in the verse. Al-Hilali and Khan reproduced the metaphor literally in the TL. However, they did not provide any description of the word 'barren'. Accordingly, there is difficulty in comprehending the image by non-Arabic readers.

J. Example10, Source Language, Surah YaSeen (YaSeen)

"قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن **مَّرْقَدِنَا** ۗ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ " يس(52)

Tafsir al-Jalayn

"They, the disbelievers among them, will say, 'O (yā is for calling attention [to something]) woe to us! (waylanā means halākanā, '[O] our destruction!', and it is a verbal noun which has no [regular] verbal conjugation) Who has raised us from our place of sleep? [they say this] because they will have been asleep in the interval between the two blasts and will not have been punished [yet]. This, that is, [this] raising, is that which the Compassionate One had promised and, regarding which, the messengers had spoken the truth': they affirm [this truth] when such affirmation is no longer of any benefit to them — but it is also said that this is said to them" (Hamza, 2007, p. 506).

Tanwir Al Miqbas min Tafsir Ibn Abbas

"(Crying) i.e. the disbelievers after they come out of their graves: (Woe upon us! Who hath raised us) who has awakened us (from our place of sleep?) And then some will say to others: (This is that which the Beneficent did promise) in the life of the world; it is also said that it is the angels, the guardian angels, who say: this is that which the Beneficent did promise on the tongue of the messengers in the life of the world, (and the messengers spoke truth) concerning resurrection after death" (Guezzou, 2007, p. 503).

Target Translation One

"They will say: Ah woe unto us! Who Hath raised us up from our bed of repose (A voice will say). This is what (Allah) Most Gracious had promised, and True was the word of the Messengers" (Ali, 2004).

Commentary

Beds of repose was the metaphor that was transformed into sense by the translator using Newmark's fifth metaphor translation strategy. To repose is to lie down and sleep. In the verse, the term مرقد 'sleeping' refers to death, therefore beds of repose could not accurately express the metaphor's full meaning.

Target Translation Two

"They will say: "Woe to us! Who has raised us up from **our place of sleep**." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!" (Al-Hilali & Khan, 2000).

Commentary

The translators utilized Newmark's first strategy of translating metaphors, which involves translating the same image literally into the target language (TL). The same metaphorical image was translated into the target language as "place of sleep" by the translators. Evidently, the word "sleep" was also employed metaphorically to symbolize death.

Target Translation Three

"They will say, 'Alas for us! Who has resurrected us **from our resting places**?' [They will be told], 'This is what the Lord of Mercy promised, and the messengers told the truth" (Haleem, 2005).

Commentary

The translator used the fifth metaphor translation strategy proposed by Newmark, in which the metaphor was transformed into sense, serving as a resting place. Resting places don't accurately express the metaphor in the verse since the term مرقد, which is translated as "sleeping," in English refers to death.

Assessment

Al-Hilali and Khan applied the first Newmark (1988) strategy, which entails exactly replicating the identical image in the TL. Since "sleep" can also signify "death" in English, this strategy effectively communicated the metaphorical image as well as the verse's precise meaning. On the other side, Yusuf Ali and Abdal Haleem employed the fifth strategy, which was a poor decision, of turning the metaphor into sense. The verse's precise meaning and the metaphorical image were not rendered by using the literal interpretation of the expression.

V. CONCLUSION

The present study has assessed the translation of ten Quranic metaphorical expressions in three English translations of the Holy Quran by Al-Hilali and Khan (2000), Ali (2004), and Haleem (2005). The main findings revealed that the most frequently used strategies to render Quranic metaphors are reproducing the same image in the TL literally, converting metaphor into sense, translating metaphor into a simile keeping the image, converting metaphor into a simile plus sense, and reproducing the same metaphor accompanied by sense, respectively. The three translators do not always follow the same strategy in translating the same verse. Apparently, when the metaphorical image is translated literally into the target language, the intended meaning is lost. Furthermore, the metaphorical image is lost when it is translated into sense. The vast majority of translations of Quranic metaphors failed to convey the exact meaning of the metaphor. In addition, the translators have not kept the metaphorical image in the target language since they depend mainly on their understanding of the verses from different exegeses. This also may explain why some translators provided translations by an explanation as it is represented in the exegeses; they sometimes drop the metaphor completely since the scholar has not talked about that metaphor.

Basically, the translations examined in this study have succeeded in conveying the meaning of the verse. However, the most efficient translation is the one provided by Al-Hilali and Khan (2000) as they tried to retain the metaphorical image as much as possible. The study revealed that Newmark's (1988) third strategy, i.e. translating metaphor by simile keeping the image is the most efficient strategy to deal with Quranic metaphor.

The study concluded that the use of different exegeses of the Holy Quran is highly recommended to understand the meaning of the verse and to identify the embedded meaning of the metaphor. Future research may assess the English translations of a larger number of Quranic metaphors provided by other translators.

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Ronza Abu Rumman, Instructor, Department of English Language and Literature, The University of Jordan, Amman, Jordan.

Mohd Nour Al Salem, Associate Professor, Department of English Language and Literature, The University of Jordan, Amman, Jordan.