



An Analysis of *Metaphors* Translated in English Translations of the Holy Qur'ān Written by Women

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This paper concerns the English translation of metaphors in the Holy Qur'ān. It is based on an analytical and comparative study of metaphor's translation used in six English translations of the Holy Qur'ān written by women. Four verses with two metaphorical images from the Holy Qur'ān have been selected. The definition of metaphor, its different types, as well as the strategies for translating them, have been discussed. However, this research paper deals only with the classification of metaphors according to Dickin's approach. Metaphors' translation strategies adopted by women translators have been compared with each other. However, the analysis of these strategies is based on Newmark's strategies to translate metaphors. Tables of adopted strategies and their frequencies have been provided. At the end of the paper, a conclusion along with some recommendations has been given.

Keywords: Holy Qur'ān, metaphor, Newmark, translation strategies.

Introduction:

The Holy Qur'ān is referred to as a 'sea of rhetoric'. Its discourse "abounds with rhetorical features more than any other Arabic discourse, classical or modern."¹ Metaphor, a figure of speech, has a wide range of uses in the Holy Qur'ān for different



¹ Abdul-Rauf Hussein, *Qur'an Translation: Discourse, Texture and Exegesis* (Routledge, 2001), p.19

rheterical and communicative purposes. Therefore, special attention has been given to Qur'ānic metaphors in this paper.

In the history of Qur'ānic translations, some women have also contributed to translating the Holy Qur'ān. For instance, *The Holy Qur'ān: Arabic Text – English Translation* by Amatul Rahman Omar published in 1990, *The Koran Complete Dictionary & Literal Translation* by Samira Ahmad published in 1994, *The Qur'ān, Arabic Text with Corresponding English Meaning* by Umm Muhammad (Emily B. Assami) published in 1997, *The Noble Qur'an: A New Rendering of Its Meaning in English* by Aisha Bewley published in 1999, *The Holy Qur'ān in Persian and English* by Tahereh Saffarzadeh published in 2001, and *The Sublime Quran* by Laleh Bakhtiar published in 2007. The researcher has selected these six English translations of the Holy Qur'ān to investigate translation techniques of Qur'ānic metaphors.

In this paper, the researcher has selected two identified metaphor words *libās*/ لباس and *ḥarthun*/ حرث used in four Qur'ānic verses having the same lexical but different meanings of interpretation. Different types of metaphors have been described in the paper but for analysis, only non-lexical metaphors have been included. Initially, the verse with the metaphorical image is presented with all six English translations made by women. Then, the type of metaphor is discussed. The meaning of each metaphor is determined by exegesis and dictionaries. Afterward, the researcher investigated the procedure to be carried out by women translators to render selected Qur'ānic metaphors. Their techniques have been also compared with each other. For ease, some abbreviations have been used such as AR (Amatul Rahman), UM (Umm Muhammad), SA (Samira Ahmad), AB (Aisha Bewley), TS (Tahereh Saffarzadeh), LB (Laleh Bakhtiar), SL (source language, the language that is to be translated), TL (target language, a language into which a text has to be translated).

Definition of Metaphor:

For a better comprehension of metaphor, the difference between metaphor and simile should initially be explained. Similes and metaphors are used to make comparisons but the difference between them comes down to a word. Similes compare things by using the word 'like' or 'as'. For instance, "She is as innocent as an angel." On the contrary, metaphor directly states the comparison without using "like" or "as". For example, "She is an angel." Moreover, it is a transfer of the word from its original meaning to another meaning.

In ‘Webster's New World Dictionary of the American Language’ metaphor is described as “a figure of speech in which one thing is likened to another different thing by being spoken of as if it were that other, e.g. all the world's a stage”.² According to ‘Oxford English Dictionary’ metaphor is “a word or phrase used in an imaginative way to describe somebody or something else, in order to show the same qualities and to make the description more powerful”.³

In Arabic, metaphor is called *Isti'ārah* الاستعارة , which literally means borrowing. Ibn Qutaibah explains that Arabs borrow a word and replace it with another word if there is a relationship between the two words or if they have a similar meaning or cause one another, so, for instance, they call rain sky because the rain comes from the sky. He writes:

فالعرب تستعير الكلمة ، فتضعها مكان الكلمة إذا كان المسمى بها ، بسبب من الأخرى ، أو مجاور لها ، أو مشاكل

، فيقولون للمطر سماء ؛ لأنه من السماء ينزل⁴

According to Al-Jāhiz, to describe one thing in terms of another is called metaphor.⁵

Al-Jurjānī concludes in *Asrār al-Balāghah* that “it is named as such because in metaphor, just like in actual borrowing, there is a transfer of some benefit between two entities; and this is what distinguishes metaphor from simile where no transfer is involved. In particular, the transfer here is one of meaning rather than of name because the transfer of benefit is the cause of borrowing.”⁶

Components of a Metaphor:

Each metaphor has the following components (the metaphor ‘sunny smile’ is given as an example):

- a. Image/ vehicle/borrowed from (المشبه به أو المستعار منه) : the source of the metaphor (i.e. the ‘sun’).

² Webster, N., *Webster's new world dictionary of the American language* (Cleveland & New York: The World Publishing Company, 1964)

³ *Oxford Advanced Learner's Dictionary* (New York: Oxford University Press, 2000), p.837

⁴ Ibn Qutaibah, ‘Abd-Allāh ibn Muslim, *Tāwīl Mushkil al-Qur’ān* (Beirut, Lebanon: Dar al-Kutub al-ilmīya, 1962), p.88

⁵ Al-Jāhiz, ‘Amr ibn Baḥr, *Al-Bayān wa al-Tabyīn* (Cairo, Egypt: Al-Khanji, 1960), p.153

⁶ Al-jurjānī, ‘Abdul Qāahir, *Asrār al-Balāghah*, (Jeddah: Dār al-Madnī, 1991), pp.324-325. Cited in Zubaidah M., Dr, “*The Translation of Qur'an Metaphors: Procedures and Examples*,” *Journal of Language and Literature*, 13(2014), p.52

- b. Tenor/topic/borrowed for (المشبه او المستعار له): the idea, thing, or person described (i.e. 'smile').
- c. Sense/ground (وجه الشبه): the direct meaning of the metaphor (i.e. the brilliance of the smile which resembles the brilliance of the shining sun).
- d. Metaphor (الاستعارة): the figurative word used in the expression (i.e. sunny).⁷

Classification of Metaphors:

Several classifications for metaphors can be traced in English. Newmark discusses six types of metaphors which are dead metaphors, cliché, stock or standard, recent, adopted, and original metaphors.⁸ Dead and buried, dead, Sleeping, tired, and active metaphors are Goatly's proposed types of metaphor.⁹ But in this research paper, two simple classifications of metaphor are presented based on Dickin's approach. According to Dickin, from the point of view of translation, metaphors can be classified into lexicalized and non-lexicalized metaphors.

The lexicalized metaphor refers to the uses of language which are recognizably metaphorical, but whose meaning in a particular language is relatively clearly fixed. He presents an example of the word 'rat' in the sense of 'a person who deserts his friends'. For practical purposes, this type refers to those metaphors whose meanings have been given in dictionaries. Lexicalized metaphor is further categorized into three types:

- a. A dead metaphor: it refers to one which does not normally even realize as a metaphor, for example in a 'talented' man or the 'arm' of the chair.
- b. Stock metaphor: it refers to one that is widely used as an idiom, as in 'keep the pot boiling', or 'throw a new light on'.
- c. Recent metaphor: it refers to metaphorical neologism as in 'head haunting' (in the sense of 'recruitment') or 'with it' (in the sense of 'fashionable').

In non-lexicalized metaphors, the metaphorical meaning is not clearly fixed but will vary from one context to another. For example, a non-lexicalized metaphor is '(a) tree' in 'A man is a tree'. The reader might conclude that 'A man is a tree' is roughly equivalent to saying that 'A man is like a tree in that only a certain proportion is apparent (in the case of the tree: the trunk, branches, and leaves), while much remains hidden (in the case of the tree: the extensive root system).

⁷ Ghazala, H. *Translation as Problems and Solutions* (Beirut: Dar el-Ilm Lilmalayin, 2008), p.146

⁸ Peter Newmark, *A Textbook of Translation* (England: Pearson Education Limited, 1988), p.100

⁹ Andrew Goatly, *The language of metaphor* (London: Routledge, 1997), p.33

Dickin has classified non-lexicalized metaphors into two kinds.

- a. Conventionalized metaphors: Conventionalized metaphors refer to those metaphors which are not lexicalized and are not provided in dictionaries, but do draw on either cultural or linguistic convention. For instance, English makes a large concept of argument is war, which includes 'battle of wits', 'attack' or 'lash out' at an opponent.
- b. Original metaphors: Original metaphors are those metaphors that are not simply relatable to existing linguistic or cultural conventions. They are difficult to interpret. It is essential to establish the ground from the context and in many cases these will be ambiguous.¹⁰

Strategies to Translate Metaphors:

A translator can face difficulties in translating metaphors from one language to another because it demands the transfer of different meanings, some of which may have no ready equivalents in the target language. Especially, where the languages concerned are as relatively different culturally and linguistically as English and Arabic, the difficulties are sometimes quite pronounced. Translation of metaphor "remains the issue that captures the attention of most researchers since it first arose in Dagut's contribution 'Can metaphor be translated?' (1976). Since then, different trends have emerged in an attempt to establish a method or procedure for metaphor translating."¹¹ However, al-Jurjānī and Newmark procedures to translate metaphors are presented here.

Theoretically explaining the different types of meanings involved in metaphor and their equivalents, Al-Jurjānī implies various possible translation procedures of metaphor. He comments that if a metaphor is transferred to sense only then a translator is not translating the metaphoric utterance; rather, he is giving his own utterance.¹² For instance, if the metaphor 'I saw a lion' is translated into 'I saw a brave man', Keeping in view Al-Jurjānī point of view, it will be plainly false to say 'lion' and 'brave' synonyms. Moreover, all the indirect meanings that are derived from seeing a man in the image of a lion are lost while both are necessary and possible. He also criticizes trans-

¹⁰ James Dickin, et. al. *Thinking Arabic Translation* (New York: Routledge, 2005), pp.147-150

¹¹ Sumaya Ali Najjar, "Metaphors in Translation: An investigation of a sample of Quran metaphors with reference to three English versions of the Quran", (Ph.D., Liverpool John Moores University, 2012), p.115

¹² Al-jurjānī, *Asrār al-Balāghah*, pp.35-36

lating a metaphor into a simile. For example, to translate 'I saw a lion' into 'I saw a man who is like a lion in bravery'. According to Al-Jurjānī, this translation clearly mentions both entities, i.e. the man and the lion; therefore, only a man who is like a lion in bravery but never a man in the image of a lion can be seen by the receiver here. The effect of exaggeration in which both man and lion become one in bravery, is lost, and therefore all the possible meanings based on it are also lost. Al-Jurjānī does not agree to replace an SL image with some TL image derived from a different simile that only shares the same general sense with the original.¹³

In short, the only accepted metaphor translating strategy by Al-Jurjānī is the production of the same metaphor in the TL. The other three strategies of translation, reducing metaphor to sense, converting metaphor to simile, and producing a different TL metaphor, all involve some loss of meaning. In addition, the last one involves also adding new meanings not intended in the SL text; an issue that makes it worse than the other two, especially when translating sacred texts where accuracy is required.¹⁴

On the other hand, Newmark¹⁵ suggests seven metaphor translation strategies and places them in the following order of preference (the researcher has provided Arabic examples to illustrate the strategies):

1. Reproducing of an image in the SL by the same image in the TL literally. For example 'الام مدرسة' as 'A mother is a school'
2. Replacing the image in the SL with a standard TL image that does not clash with the TL culture. For example 'انك لا تسمع الصم الدعاء' as 'To flog a dead horse'
3. Translating metaphor by simile retaining the image. For instance 'A mother is a school' as 'الام كالمدرسة'
4. Translation of metaphor (or simile) by simile plus sense, or occasionally metaphor plus sense with additional explanation to make clear the implied contextual or cultural element. This benefit when translating the metaphor with simile alone is not sufficient to convey the image. For example, 'He is a lion' as 'هو شجاع كالاسد'
5. Conversion of metaphor to sense. This strategy would be appropriate in cases where an SL vehicle and the same TL vehicle do not correspond in matters of formality and

¹³ Sumaya Ali Najjar, "Metaphors in Translation: An investigation of a sample of Quran metaphors with reference to three English versions of the Quran", p.222

¹⁴ Zubaidah M., *The Translation of Qur'an Metaphors: Procedures and Examples*, pp. 67-69

¹⁵ Newmark, *Approaches to Translation* (Oxford: Pergamon Press, 1982), pp.88-91

emotionality. Example: 'the past with all its violent bloodshed' as الأيام الماضية بكل دققها الدموى الشديد الحرة

6. Dropping the metaphor completely. If the metaphor is redundant or serves no practical purpose, there is a case for its deletion, together with its sense component. It can be adopted only if the SL text is not authoritative or expressive.

7. Reproducing the same metaphor combined with sense. This practice reveals a lack of confidence in the converted metaphor's power and clarity because the image is only reproduced entirely with the aid of further explanation. 'هو اسد' as 'He is a lion in his bravery'

The first preference of Newmark, similar to Al-Jurjānī, is to produce the same metaphor in the TL. Strategies 2, 3, and 5, are equal to the three other basic strategies proposed by Al-Jurjānī, i.e. conversion of metaphor to its similar paraphrase, or its sense expressed either literally or indirectly by being implied in some standard metaphor of TL. As for the number 4 and 7 strategies, each is a combination of some two of Al-Jurjānī four basic strategies suggested earlier. The only new procedure or translation strategy is to remove metaphors that cannot be accepted because it does not involve translation at all.

Translation of Qur'ānic Metaphors:

The most figurative language that occurs in the Holy Qur'ān is a metaphor. T. Sabbagh has collected more than four hundred metaphoric words in the Holy Qur'an, however, many of those words have become common words. Yet, it is not easy to guess how far the Holy Qur'ān added new metaphors to the language.¹⁶

Some theorists consider translating a metaphor a too difficult task. They based their claim on the fact that metaphor has some linguistic elements that make it difficult for translators to render in the target language (TL) the same meaning as the source language (SL). One of these elements, for example, is that the metaphor is not an explicit simile. Rather, metaphors have many implicit elements that require the skilled translator to be carefully rendered. Peter explains, "Whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor."¹⁷ Newmark is speaking about metaphor translation in general. But when a translator tries to render metaphor in the Holy

¹⁶ Richard Bell, *Introduction to the Qur'ān* (Edinburgh: Edinburgh University Press, 1953), p.79

¹⁷ Newmark, *A Textbook of Translation*, p.104

Qur'ān, the image becomes completely different and the relevant translation issues get more complicated. This is because of the nature of the Holy Qur'ān's language. The Translation of Qur'ānic metaphors has constantly been a challenging task for translators since the initiation of the translation of the Holy Qur'ān. Metaphor is virtually untranslatable and this is highly true about Qur'ānic metaphors. The translator might be able to translate a metaphor into the target language but sometimes the translated metaphor, however, is not as beautiful and effective as it was in its original Qur'ānic language. A meaning-based translation of metaphor is comparatively more possible than making it the same as the original metaphor. The reason behind this is that the translator does not simply make an image from one language to another when translating the metaphor, but carries an idea from one culture to another.

Nida suggests a solution that if a metaphor has no parallel in the target language then metaphor must often be translated as a non-metaphor.¹⁸ But Abdul-Rauf focuses our attention on the fact of aesthetic loss that the Qur'ānic text will suffer when an approach like this is adopted. However, a footnote can make up for some of this loss.¹⁹

Data Analysis:

a. Chapter *Al-Furqān* 25:47

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا

AR: "It is He Who has made the night as a covering mantle for you"

(p.399)

UM: "And it is He who has made the night for you as clothing"(p.513)

SA: And He is who made/put for you the night (as) a cover/dress,"

(p.254)

AB: It is He who made the night a cloak for you" (p.346)

TS: And Allāh is the One Who made the night as a garment for you"

(p.777)

LB: And *it is* He Who made the nighttime a garment for you" (p.343)

¹⁸ Eugene Nida, *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: E. J. Brill, 1964), p.220

¹⁹ Abdul-Rauf, *Qur'an Translation: Discourse, Texture and Exegesis*, p.147.

Types of Metaphors:

The word *libās* has a literal meaning of clothes, robe, apparel, dress, gown, raiment, or garment.²⁰ The Holy Qur'ān has used metaphor *libās* to analogize the night's condition. The night is referred to as the apparel, in this verse, that it covers up everything like a natural sheet as does the dress to the human body.²¹

This is a kind of original non-lexicalized metaphor because in Arabic there is no concept of the word *libās* as a night. The topic of this metaphor is the night as a protector and covering for the human, where the ground is the function of the garment as a body covering or protection.

Translation Analysis:

Amatul Rahman chooses the phrase as a 'covering mantle' to render the metaphor. Mantle means a layer of something, which covers a surface. In the past, it was referred to as a piece of clothing without sleeves, which was worn over other clothes.²² She converts the source metaphor into a simile plus sense. She keeps the term of meaning, although it involves losing the source metaphor.

Umm Muhammad translates metaphor as 'clothing'. Like Amatul Rahman, she translates the metaphor as a simile, but she offers the accurate meaning of the metaphor in the footnote. Accordingly, 'clothing' is used metaphorically to cover and conceal you in its darkness and provide rest. She adopts a compensation strategy (The 'compensation strategies' are the strategies used by the translator to compensate any inevitable loss in translation that is necessary for either SL or TL's language or cultural peculiarities. The two compensation strategies available to the translator of authoritative texts, such as the Qur'an, are either to add a footnote or to add an explanatory phrase to the main text of the translation, provided that such explanatory additions are included in brackets to distinguish them from the content of the original sacred message.) It would be better if Umm Muhammad did not translate metaphor as a simile. However, the explanation of the metaphor offered by Umm Muhammad is correct.

²⁰ Rohī B'albākī, *Al Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dar el-ilm Lilmalayin, 1995), p.914

²¹ Muhammad Shafi', Muftī, *M'arīf al-Qur'ān*, tr. M. Hassan & M. Shamim, (Karachi: Maktabah-e-Dār al-'Ulūm, n.d), vol.6, p.492

²² *Cambridge Advanced learner Dictionary*, <https://dictionary.cambridge.org/dictionary/english/mantle>

Samira Ahmad renders metaphor into two words 'cover' and 'dress'. In this way, she adopts two strategies: 'as a dress' refers to metaphor translating into simile while 'as a cover' refers to metaphor translating into simile plus sense. Samira Ahmad's translations fail to produce the image of metaphor in TL.

Aisha Bewley attempts to render the metaphor literally. She chooses the word 'cloak' to translate the metaphor. However, she must check the intended meaning of the cloak. Cloak refers to a loose outer piece of clothing without sleeves, which fastens at the neck, and is worn instead of a coat. It also refers to something that hides, covers, or keeps something else secret.²³

The word 'garment' is selected by Tahereh Saffarzadeh for the translation but the metaphor is translated into a type of simile.

Laleh Bakhtiar also translates metaphor as a 'garment'. She also does a literal translation of the metaphor and reproduces the metaphor into TL. Although this translation does not give a direct understanding to the target readers, it can prevent them from any interpretation of the verse. In this case, the compatible techniques for this verse are translating metaphor into sense, or translating metaphor into the same vehicle with the addition of the topic.

b. Chapter *Al-Baqarah* 2:187

هُنَّ لِيَاسٍ لَّكُمْ وَأَنْتُمْ لِيَاسٍ لَهُنَّ

AR: "They are (a sort of) garment for you and you are (a sort of) garment for them." (p.30)

UM: "They are a clothing for you and you are a clothing for them." (p.37)

SA: "they are (F) a cover/wives to you and you are a cover/husbands to them (F)," (p.15)

AB: "They are clothing for you and you for them." (p.25)

TS: "they are your garments and you are their garments: [Being close to each other as well as covering up each other's faults.]" (p.62)

LB: "They (f) are garment for you and you are garment for them (f)." (p.26)

²³ *Cambridge Advanced learner Dictionary*

<https://dictionary.cambridge.org/dictionary/english/cloak>

Type of Metaphor:

The above-mentioned verse has the use of word *libas* to analogize the relationship between the husband and his wife. Just as nothing can intervene between the clothes and body and each fits into the other naturally, so is the relationship between the husband and the wife: each is a means of comfort, protection, and happiness for the other.²⁴

This metaphor can be regarded as a non-lexicalized conventional metaphor as in Arabic woman is often said to be his husband's clothes. Mutual comfort and protection of wives and husbands is the topic of this metaphor. The ground of the metaphor is the usage of clothes that protect humans from warmth and coldness, and the danger that foreign bodies will scrap or penetrate the skin. It's also an adornment for a person, on the other hand.

Translation Analysis:

All translators except Samira Ahmad translate the metaphor literally choosing different synonyms. Amatul Rahman and Laleh Bakhtiar use 'garment' while Umm Muhammad and Aisha Bewley use 'clothing' to render the metaphor. They have chosen the same vehicle to reproduce the metaphor in TL but the English language has no use of this metaphor in this way; therefore, such translation cannot convey the exact meaning of the metaphor to the target reader, with no background in Arabic. Samira renders this metaphor as 'cover/wives'; she renders the source metaphor into ground or sense.

Tahereh Saffarzadeh reproduces the metaphor literally in TL by adopting the word 'garments'. In addition, she provides the sense of the metaphor in brackets. In this way, she succeeds in conveying the intended purpose of the verse

c. Chapter Al-Baqarah 2:223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ. فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ.

AR: "Your wives are (as) a tilth (to produce and rear children) for you, so come to your tilth when and how you like" (p.37)

²⁴ Abū l A'la Maudūdī, Sayyid, *Tafhīm al-Qur'ān*, tr. Muhammad Akbar, Ch., The Meaning of the Qur'ān, (Lahore: Islamic Publications Ltd., 1993), vol.1, p.140

- UM: “Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish” (p. 45)
- SA: “Your women (are) a cultivation/plantation to you, so come (to) your cultivation/plantation when you wanted/willed,” (p.19)
- AB: “Your women are fertile fields for you, so come to your fertile fields however you like.” (p.31)
- TS: “Your wives are as a tilth for you, so come unto your tilth any-time you wish [as long as it is an act of natural and for preserving generation];” (p.76)
- LB: “Your wives are a place of cultivation for you, so approach your cultivation whenever you willed” (p.32)

Type of Metaphor:

The word *ḥarthun* is not used for literal purposes because its literal meaning is the cultivation of the soil or tillage.²⁵ The wife, in this verse, is analogized as tillage for her husband (cultivator).²⁶ The relationship between the two is as serious as that of the farmer and his field. It is not just for recreation and enjoyment that the farmer goes to his field, but for cultivation to get produce from it. Likewise, a man should go to his wife to produce children.²⁷ Lane writes, your wives are unto you things wherein you sow your offspring.²⁸

This metaphor should be considered a conventional non-lexicalized metaphor, as in Arabic it is said 'كيف حرك' how is your wife?²⁹ This metaphor's topic is a woman as a place to cultivate and bear a child. A ground of this metaphor is the similar function of tillage and women as a place of farming and harvesting.

Translation Analysis:

Amatul Rahman translates the metaphor as “a tilth (to produce and rear children).” She renders the metaphor as a simile but also with ground or sense. She adds a good explanation of the metaphor in brackets within the translation.

²⁵ B'albākī, *Al-Mawrid*, p.461

²⁶ Muhammad Shafi', *M'arīf al-Qur'ān*, vol.1, p.561

²⁷ Maudūdī, *The Meaning of the Qur'ān*, vol.1, p.162

²⁸ Lane, E., *An Arabic-English Lexicon* (Beirut: Riad el-Solh Square, 1968), vol.2, p.542

²⁹ Lane, E., *An Arabic-English Lexicon*, 542.

Umm Muhammad renders *harthun* as a place of cultivation (i.e., sowing of seed)'. Although the translator cannot present a direct translation of the verse, if a reader, gives more attention to the translation, and compares the function of cultivation and women he can understand the meaning of the verse because husbands sow seeds of children in wives. However, it will be better if both translators come with literal translations along with the sense of the metaphor.

Samira Ahmad and Laleh Bakhtiar prefer to translate the metaphor literally as 'cultivation/plantation' and 'cultivation' respectively.

Aisha Bewley too reproduces the metaphor literally in the target language but differently. She renders the source metaphor as 'fertile fields'.

Tahereh Saffarzadeh renders the metaphor differently as she adopts the third strategy of Newmark. She translates the metaphor as a simile. Additionally, the sense of metaphor is provided in parenthesis.

d. Chapter Al-Shūra 42:20)

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

AR: "FOR he who seeks the harvest (- the reward) of the Hereafter We shall add to his harvest. But he who seeks the harvest of this world We shall give him a portion of it and he shall have no share whatsoever in the Hereafter." (p.549)

UM: "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the Hereafter any share." P.697

SA: "Who was wanting/intending the end's (other life's) cultivation/plantation (enjoyment), We increase for him his cultivation/plantation (enjoyment), and who was wanting/intending the present world's cultivation/plantation (enjoyment), We give/bring him from it, and (there is) no share/ luck/fortune for him in the end (other life)." (p.354)

AB: "If anyone desires to cultivate the Next World, We will increase him in his cultivation. If anyone desires to cultivate this world,

We will give him some of it but he will have no share in the Next World.” (p.471)

TS: “Whoever intends the tilth of the Hereafter We increase his portion of the production and whoever intends the tilth of this world, We grant him of that but surely he will have no portion in the Hereafter.” (p.1067)

LB: “Whoever had been wanting cultivation of the world to come, We increase his cultivation for him. Whoever had been wanting cultivation of the present, We give him of it. And he has not a share in the world to come.” (p.466)

Type of Metaphor:

In this verse, both the Hereafter's seeker and the world's seeker were likened to the farmer; who works hard from the time he prepares the soil until his crop is ready to harvest.³⁰

This type of conventional non-lexicalized metaphor, in this verse, is used to express reward or recompense of the world to come.³¹ Although it is not understandable without the context of a sentence or phrase, the Arabic language has the same expression such as (احرث لدنياك كأنك تعيش ابدا) labor for thy good in the present world as though thou wert to live forever.³²

The topic of this metaphor is the reward, where the ground is the condition for obtaining a reward or result after doing or cultivating something.

³⁰ Maudūdī, *The Meaning of the Qur'ān*, vol.4, p.537

³¹ Al-Suyūṭī, Jalāl al-Dīn, al-Maḥallī, tr. Feras Hamzah, *Tafsīr al-Jalālayn* (Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 2007), p.564

Ibn 'Abbās, *Tanwīr al-Miqbās*, tr. Mokrane Guezzou (Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 2007), p.560

Lane, *An Arabic-English Lexicon*, vol.2, p.541

³² Al-Suyūṭī, Jalāl al-Dīn, al-Maḥallī, tr. Feras Hamzah, *Tafsīr al-Jalālayn*, p.564.

Translation Analysis:

Amatul Rahman renders the metaphor as ‘harvest’ in the target language but she practices a compensation strategy to explain the metaphor as she provides the sense in brackets. This translation is acceptable as it does not involve loss of metaphor in TL. Umm Muhammad also provides the sense in the brackets.

All other translators have rendered metaphor literally. So, Amatul Rahman and Umm Muhammad seem to be successful in conveying the exact meaning of metaphor to target readers.

Results:

Keeping in view the above-presented analysis, it can be summed up that the following five strategies to translate Qur’ānic metaphors have been used in the six translations selected for this study:

- a. To Reproduce the same vehicle in the target language
- b. To Convert metaphor into simile
- c. To translate metaphor into simile plus sense (in parentheses or footnotes)
- d. To convert metaphor into sense or ground
- e. To Reproduce the same vehicle combined with sense (in parentheses or footnotes)

Table 1: Distribution of the non-lexicalized metaphor translation techniques

Sr. N	Strategies	AR	UM	SA	AB	TS	Bakhtiar
1	Reproducing the same image in TL literally	b	b	c, d	a, b, c, d	D	a,b, c, d
2	Translating metaphor by simile	-	-	-	-	A	-
3	Translation of metaphor by simile plus sense	a, c	a	a	-	C	-
4	Conversion of metaphor into the sense	-	-	b	-	-	-
5	Reproduction of the same metaphor combined with the sense	d	c, d	-	-	B	-

The below-mentioned table shows the complete frequency of non-lexical metaphor translation.

Table 2: Frequency of the non-lexicalized metaphor translation techniques

Sr. N	Strategies	AR	UM	SA	AB	TS	LB
1	Reproducing the same image in TL literally	1 (25%)	1 (25%)	2 (50%)	4 (100%)	1 (25%)	4 (100%)
2	Translating metaphor by simile	-	-	-	-	1 (25%)	-
3	Translation of metaphor by simile plus sense	2 (50%)	1 (25%)	1 (25%)	-	1 (25%)	-
4	Conversion of metaphor into the sense	-	-	1 (25%)	-	-	-
5	Reproduction of the same metaphor combined with the sense	1 (25%)	2 (50%)	-	-	1 (25%)	-

1. The table reveals that the first strategy is used by all translators. Amatul Rahman, Umm Muhammad, and Tahereh Saffarzadeh use it 25%, Samira Ahmad 50%, and Laleh Bakhtiar 100%, and Aisha Bewley 100%. Bakhtiar and Bewley have consistency in translating metaphors. There is the highest tendency to render metaphor literally into the target language in Aisha Bewley and Laleh Bakhtiar translations. In some cases, however, the entire image of the source metaphor is not transferred by the translators, and the target reader is teased to check the image behind the source language.
2. 2nd strategy is used just by Tahereh Saffarzadeh 25%.
3. 3rd Strategy is used by four translators. Umm Muhammad, Samira Ahmad, Tahereh Saffarzadeh use it 25%, and Amatul Rahman 50%.

4. 4th Strategy is used by Samira Ahmad. She renders metaphor into sense only, but just replacing source metaphor with sense can remove the beautiful metaphorical word of the Holy Qur'ān.
5. 5th strategy is used by three translators. Amatul Rahman, Tahereh Saffarzadeh use it 25%, and Umm Muhammad 50%.

Conclusion:

This research paper concludes that the most appropriate strategy for translating metaphoric texts of the Holy Quran is to produce the same metaphor in the TL as long as it enjoys the same familiarity in the TL culture. The reason is that any change in form would lead to a change in the configuration of meaning. Replacing a metaphor with a simile or sense is an acceptable but less preferred strategy. This is because part of the original meaning is reproduced in both of them. However, these should only be used if the production of the same metaphor is not possible but should be accompanied by the use of a compensation strategy such as a footnote or bracket. All other processes for translating holy metaphoric texts are not preferable because they do not adequately reproduce the original meanings. They can generate new unintended meanings.

In both conventional and original non-lexicalized metaphors in selected verses, all translators have rendered these metaphors differently, this may be due to the different translation methods that each of the six translators has decided to adopt. All women translators except Laleh Bakhtiar and Aisha Bewley do not translate constantly the same type of metaphor. They have adopted different strategies; therefore, there is an inconsistency in their translations.

Recommendations:

For the purpose of serious revision of available translations, it is recommended that a Committee with commentators, translators, and native specialists in English and Arabic should be set up. The following may include their tasks with regard to metaphor translation:

- a. To look for the best of each translation and include them into a single translation to be recommended later on, or to correct a number of translations, to give people the impression that a translation is never the Qur'ān, however perfect, which makes it possible to have a number of versions.

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- b. Ensure that the same metaphor is reproduced when possible in a translation. Ensure that only the two other accepted strategies that reproduce at least part of the original message are used where the most preferable strategy is blocked. Make sure to use any compensation strategies to supplement any inevitable loss of meaning in translation.