

Metaphors in Translation: A Study on Quranic Metaphors in Two Translation Versions by Arberry and Yousef Ali

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Abstract

This research tried to examine the translation of Quranic metaphors in two versions by Arberry and Yousef Ali. After defining the metaphor and its types, it examined the metaphor in the Quran as a source text by regarding to the two Persian interpretation and the two English versions by Arberry and Yousef Ali as TTs. The metaphors of al-Hadid and al-Araf Surahs and forty instances are considered as the statistical community of the research. The data then were analyzed and results indicate that Arberry and Yousuf Ali, two translators of Holy Quran mostly cared about the source text in using Newmark's strategies in translating metaphors. Besides, reproduction of the same metaphor showed the highest rank which followed by reduction to sense, production of different metaphor and production of extension metaphor and conversion to simile and deletion. Finally, the achieved results can show the best strategy for rendering Quranic metaphors and weak or strong points of each translator. A general overview of the two translations by Arbery and Yousef Ali and the use of strategies can be concluded that both translated Quran versions are acceptable. And just in a few cases, such as applying the deletion strategy by Arberry or adding additional meaning which may change the content by both translators, they had a weak translation.

Key word: Translation, Metaphor, Quranic metaphor, Holy Quran.

I. INTRODUCTION

Translation is simply defined as "the replacement of textual material in one language by equivalent textual material in another language" (Catford, 2000, p.20). Regarding this definition, it seems that translation is quite a linguistically oriented and not a difficult activity; however, translation is beyond the replacement of material from one language into another language. Translation of any text is a problem because of the challenges that may encounter the translator during the translation process such as the culture of the source and target language, understanding the text, the type of readership, and many other issues. In Abdul-Raof's (2006) view, translation of the Holy Quran is not an easy task since it is not an ordinary text; it is loaded with "pragmalinguistic and cross-cultural limitations" (p.116). These stand as limitations in the way of the translators, making their task a difficult one.

Generally speaking, if a word were to be replaced in a text by another in the same language, the text would lose an aspect of its originality and eloquence, whatever the similarity between both words may be, as deemed by Al-Lawindi (2010). In fact, translating two languages in different

aspects can never render an exact translation equivalence. Translating something as complex as metaphor becomes even more problematic. Translation of metaphor is problematic in the Holy Quran since it is a sacred text and should be treated differently. It has been translated by different strategies and procedures; yet, some of the translators were not able to translate Quran metaphors completely. Rather, metaphor has many implicit elements that needs a careful rendering of the skilful translator. Considering this, forty different Qur'anic metaphors were chosen for analysis along with the translations of them by Arberry (1955) and Yousef Ali (1991). None of these two translations is known for its deliberate inclusion of translation deviations or mistakes that usually render the translators' own beliefs which discussion is outside the scope of this research. In fact, a number of Muslim scholars complement the relative objectivity of these two translations.

In a more recent study, Abu Rumman and Mohd Nour Al Salem (2023) investigated the translation of metaphors in three English translations of the Holy Quran, namely, Al-Hilali & Khan (2000), Ali (2004), and Abdel Haleem (2005). 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. Findings showed 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. They concluded that the most efficient translation is the one provided by Al-Hilali & Khan (2000) as they tried to retain the metaphorical image. In another recent study, Ebrahimi, Movazebi, Sahraei, and Ali Nejad (2022) examined metaphor regarding the traditional rhetoric scholars and cognitive linguists and the role of cognitive metaphor in Quranic explanations and analyses. The corpus was analyzed in the form of knowing the ways of distinguishing cognitive metaphor from traditional metaphor and examining the verses based on the metaphorical conceptualization. Findings revealed that a tool such as conceptual metaphor in the cognitive analysis of the verses and achieving the semantic principles governing the Quranic conceptualization provides the possibility for the audience of the Qur'an in discovering the Qur'anic layers that not possible in the traditional metaphor.

In the same vein, Mahil Ibrahim (2017) investigated how metaphoric expressions are translated in the Holy Qur'an and to investigate challenges facing translators in translating the metaphoric expressions in the Holy Qur'an. The researcher selected 5 Holly verses metaphors to be analyzed and investigated. Metaphor types were categorized by an assessment of the two translations followed by a discussion between the two versions of translation. The comparative analysis of the metaphoric expressions that exist in the Holy Qur'an with their English translation revealed that translating metaphor of the Holy Qur'an is not an easy task and it raises many challenges for the translators. The process of translating the metaphor in general and the metaphor of the Holy Qur'an in particular requires a translator who is fully competent with both the Arabic and English rhetoric, the translator should be also have an adequate knowledge and experience of certain subjects that related to the Islamic religion in general and the Holy Qur'an in particular, besides to the well knowledge of both cultures in order to render the same effect and meaning of the source language metaphor successfully to the target readers.

Alshehab (2015) analyzed metaphors imbedded in two translations of Holy Quran. The first is the translation of the meanings of the Noble Qur'an in the English Language by Al Hilali and Mohammad Khan, and the second is the English Translation of the Holy Quran by Itani. The researcher selected 10 Holy Verses metaphors to be analyzed and investigated. Findings indicated

that the translations of Arabic metaphors in the chosen Holy verses by both translators are accurate and precise. Both of them followed the literal method as reproducing the same image in the TL which lies under the semantic type. Al Hilali and Khan were distinguished in their translation by following another style named converting a metaphor to sense. Moreover, Najjar (2012) evaluated the challenges of translating metaphors of the Quran. It examines English speakers' understanding of a number of Quran metaphors which are selected from three well known English versions of the Quran translations. The research also analyzed the root causes which may be deemed to be a source of misunderstanding Quran metaphors. This study used mixed-methods. The qualitative method represents scholars' interpretations and views and a questionnaire and the results indicated that the three selected English versions of the Quran have fallen short of conveying the meaning of Quran metaphors. The results also showed that the meaning is often mistranslated or misleading or misunderstood by English readers.

This paper aimed at showing the biggest difference between holy Quran and other text in rendering. The Qur'anic style has a number of unique features that are unshared by any other book ever known to man. Translating the terms and expressions comprising the Qur'an is, by definition, challenging. It becomes nearly impossible if one wishes to simultaneously provide equivalents for all the meanings denoted by and associated with the term in its textual context. In other words, it would be impossible for any translator, regardless of his/her competence and skill, to render both explicit and implicit meanings of the Qur'anic terms and expressions. Hence, the need arises for a methodical procedure that may enable the translator(s) to fully understand the meaning of these terms without causing any loss in translation. Since the holy Quran known an important human's guideline, it should be understandable by all readers. The methods of comprehending the Holy Quran have been improving in various scientific views and approaches (Permana & Citraesmana, 2017). Translation of metaphors has been seen as a highly problematic, sometimes, it is an impossible task to perform. One of the problems in translation of Quranic metaphors is about the message of the communication. In these cases, the message is stated in figurative language and it may not be understandable especially for those translators who are not muslim. Therefore, translators should not ignore its use when attempting to translate the Quranic text (Abdelwali, 2007). Considering the above discussion, the researchers tried to determine the strategies used by the two translators for rendering metaphors of the source text. They also determined the strong and weak points of the metaphor translation based on Newmark (1988). In line with the objectives, the following research questions have been formed:

1. What strategies have been used by the two translators for rendering Quranic metaphors? And what is the frequency of each strategy?
2. What are the strong and weak points of these translations with regard to rendering Quranic metaphors?

II. METOD

The present project is descriptive and qualitative. Qualitative research is to describe the

quality of something in some enlightening way. More strictly, qualitative research can lead to conclusion about what is possible, what can happen, or at least sometimes; it does not allow conclusions about what is probable, general, or universal (Williams & Chesterman, 2002). However, descriptive research is a subset of empirical research that seeks new data, new information derived from the observation of data and from experimental work. That is to say, this research is qualitative because the author analyzed the data in form of words. The applied comparative design also starts with existing and empirically observable texts before moving on to adopt fixed criteria and minimal requirements that determine whether a given text qualifies as a translation of another text (De Wilde, 2010). The comparison process entailed examining parallels and discrepancies between two distinct entities, two texts in two languages, as STs and TTs were being compared. Corpus of the study is composed of the Holy Quran as source text (ST), and two English translations as target texts (TTs). That is to say, two English translations of the Qur'an were considered by the translators of Arberry (1955) and Yousef Ali (1991). More precisely, the translation of the metaphors of the two selected surah, al-Araf and al-Hadid, compared and examined. In fact, 40 metaphors were analyzed based on seven strategies of Newmark (1988).

1. Reproducing the same image in the target language.
2. Replacing the image in the source language with a standard target language image which does not clash with the target language culture.
3. Translation of metaphor by simile, retaining the image.
4. Translation of metaphor by metaphor plus sense or simile plus sense.
5. Conversion of metaphor to sense.
6. Deletion. If the metaphor is redundant or serves no practical purpose, there is a case for its deletion, together with its sense component.
7. Translation of metaphor by the same metaphor combined with sense. The addition of a gloss or an explanation by the translator is to ensure that the metaphor will be understood.

The process of gathering data is defined in the following. This research followed qualitative method and was carried out based on the related framework, and a qualitative analysis was done on both the source and target text in order to find the results. First, the researchers selected two surahs of holy Quran and different verses which contained metaphorical terms and set them in a list. After that, the researchers determined metaphors in the verses and their interpretation adopting one Islamic reference. Then two translations compared with each other and their strategy that have been used write in front of each verse to show the strategies, frequencies and at last, finding the best strategy for rendering Quranic metaphors. The static data for objective evaluation criteria were achieved by using the statistical package for the social science (SPSS) computer software to analyze the material in English text book corpus. The gathered data were subjected to the statistical procedures of the mean, frequencies, and percentage.

III. RESULTS

1. Source Text Analysis

The source verses were selected for investigation and the study discussed. The procedures

applied for translating metaphors in Quran s selected verses from Arabic with Persian interpretation into English. Thus, first, the metaphor in the ST were extracted and showed in Table1. There were 40 instances of metaphors in the SL. The table below shows the list of selected metaphors in order they appeared in the ST:

Table 1. All Metaphors in the Source Text

N	Metaphors in ST	Persian Interpretation	Verse NO
1	غانين	آگاهی از اعمال و کردار	AL araf 7
2	صِرَاطَكَ الْمُسْتَقِيمَ	به کمین نشستن	AL araf -16
3	فدليهما	دل و جرات دادن برای انجام معصیت	AL araf -22
4	لِيَأْسَا	تقوا	AL araf -26
5	جَاءَ	فرا رسیدن	AL araf -34
6	يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ	محال بودن ورود متکبیرین به بهشت	AL araf -40
7	ننسيهم	استعاره بر ترک چیزی و بی اعتنایی به آن	AL araf -51
8	يَنْظُرُونَ	انتظار کافران برای جزا فعل + در معنای منفی	AL araf -53
9	فِي سِنَّةٍ أَيَّامٍ	برهه‌ای از زمان که تعبیر به «دوران» می‌کنیم. و مراد، همین روزهای معمولی ما نیست که از حرکت وضعی زمین پدید می‌آید	AL araf -54
10	رَحْمَةً اللّٰهِ قَرِيبًا مِّنَ الْمُحْسِنِينَ	که رساند می را بودن الوصول سهل موضوع توفیق راحتی به باشد، مسیرحق در انسان اگر داشت خواهد را ها نعمت به یافتن دست	AL araf -56
11	الرِّيَّاحُ بُشْرًا	کسی که آمدن باران را بشارت میدهد	AL araf -57
12	رَحْمَتِهِ	منظور باران است	AL araf -57
13	سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ	زمین خشک و بی آب و علف	AL araf -57
14	تَأْكُلُ فِي أَرْضِ اللّٰهِ	زمین به عنوان تصویر ذهنی شامل صورت چشایی	AL araf -73
15	لَفَتَحْنَا	فراهم کردن برکت مثل باز شدن در آسان است	AL araf -96
16	سَكَتَ	آرام گرفتن	AL araf -154
17	وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ	نشدن مأیوس و خداوند رحمت نامحدودبودن خداوند رحمت از	AL araf -156
18	إِصْرَهُمْ	تکالیف سخت	AL araf -157
19	الْأَعْلَالَ	احکام طاقت فرسا	AL araf -157
20	فَأَنْسَلَخَ	فاصله گرفتن از علوم الهی	AL araf -175
21	يَنْزِعُ عَنْكَ	وسوسه شیطان	AL araf -200
22	أَنْصُوا	توجه کردن	AL araf -204

23	الظلمت	راه هدایت نشدگان	Al hadid-9
24	النور	راه خدا	Al hadid-9
25	قَرَضًا حَسَنًا	انفاق در راه خدا	Al hadid-11
26	نُورُهُمْ	هدایت و رضوان	Al hadid-12
27	فَطَالَ عَلَيْهِمُ الْأَمَدُ	مدت زمان غیبت حضرت مهدی (عج)	Al hadid-16
28	فَقَسَّتْ قُلُوبُهُمْ	بی دینی	Al hadid-16
29	يُحْيِي الْأَرْضَ	تقویتی است از حس امید مؤمنین و ترغیبی است به خشوع	Al hadid-17
30	مَوْتِهَا	خزان	Al hadid-17
31	الْحَيَاةُ الدُّنْيَا	زندگی دنیا	Al hadid-20
32	غَيْثٍ	آغاز زندگی دنیا	Al hadid-20
33	نَبَاتُهُ	جوانی	Al hadid-20
34	حُطَامًا	مرگ	Al hadid-20
35	يَهْبِجُ	پیری	Al hadid-20
36	سَابِقُوا	عجله کردن	Al hadid-21
37	وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ	بسیار وسیع و گسترده	Al hadid-21
38	الكتاب	سرگذشت گذشتگان	Al hadid-25
39	الميزان	دین	Al hadid-25
40	كِفْلَيْنِ	ثواب بالاتر	Al hadid-28

2. Target Text Analysis

As it was said earlier, the study investigated the translation of all metaphors of the selected case study. In this step, the researcher analyzed the TTs. Thus, the equivalences of the extracted metaphors from Arabic into English by Arberry and Yusuf Ali were found, they have been put forward in Newmark's (1988) suggested procedures for translating metaphors to see applied strategies by Arberry and Yusuf Ali. The table below will show the translated versions and also the applied strategies by them.

Table 2. The Applied Strategies for Translating Metaphors by Arberry and Yusuf Ali

N	Metaphors in ST	The verse NO	The First Translated Version by Arberry	The Second Translated Version by Yusuf Ali	The Strategies Applied by Arberry	The Strategies Applied by Yusuf Ali
1	غانیین	AL araf 7	We were not absent	We were never absent (at any time or place).	Reproduction of the same metaphor	Reproduction of the same metaphor

2	صِرَاطَكَ الْمُسْتَقِيمَ	AL araf -16	on Thy straight path	on thy straight way	Reproduction of the same metaphor	Reproduction of the same metaphor
3	فدليهما	AL araf -22	led them on	brought about their fall	Delete the metaphor	Reproduction of the same metaphor
4	لِيَأْسَا	AL araf -26	a garment	raiment	Reproduction of the same metaphor	Reproduction of the same metaphor
5	جَاءَ	AL araf -34	comes	reached	Reproduction of the same metaphor	Reproduction of the same metaphor
6	يَلِجُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ	AL araf -40	camel passes through the eye of the needle	camel can pass through the eye of the needle	Reproduction of the same metaphor	Reproduction of the same metaphor
7	نَنسِيهِمْ	AL araf -51	forget	Forget	Reproduction of the same metaphor	Reproduction of the same metaphor
8	يَنْظُرُونَ	AL araf -53	they look	Wait	Reproduction of the same metaphor	Reduction to sense
9	فِي سِتَّةِ أَيَّامٍ	AL araf -54	in six days	in six days	Reproduction of the same metaphor	Reproduction of the same metaphor
10	رَحْمَةً اللّٰهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ	AL araf -56	surely the mercy of God is nigh to the good-doers	The Mercy of Allah is (always) near to those who do good.	Reproduction of the same metaphor	Reproduction of the same metaphor
11	الرِّيحَ بُشْرًا	AL araf -57	the winds, bearing good tidings	the winds like heralds of glad tidings	Reproduction of the same metaphor	Conversion to simile
12	رَحْمَتِهِ	AL araf -57	mercy	Mercy	Reproduction of the same metaphor	Reproduction of the same metaphor
13	سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ	AL araf -57	to a dead land	land that is dead	Reproduction of the same metaphor	Reproduction of the same metaphor

14	تَأْكُلُ فِي أَرْضِ اللَّهِ	AL araf -73	eat in God's earth	to graze in Allah's earth	Reproduction of the same metaphor	Reduction to sense
15	أَفْتَحْنَا	AL araf -96	opened upon them blessings	have opened out to them (All kinds of blessings)	Reproduction of the same metaphor	Production of an extension metaphor
16	سَكَتَ	AL araf -154	abated	was appeased	Reproduction of the same metaphor	Reproduction of the same metaphor
17	وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ	AL araf -156	My mercy embraces all things	but My mercy extendeth to all things	Production of a different metaphor	Reproduction of the same metaphor
18	إِصْرَهُمْ	AL araf -157	loads	heavy burdens	Reproduction of the same metaphor	Production of an extension metaphor
19	الْأَغْلَالِ	AL araf -157	fetters	Yokes	Reproduction of the same metaphor	Production of a different metaphor
20	فَأَنسَلَخَ	AL araf -175	cast them off	Passed	Production of a different metaphor	Production of a different metaphor
21	يَبْرُغَنَّكَ	AL araf -200	provocation	suggestion	Reproduction of the same metaphor	Reduction to sense
22	أَنْصِتُوا	AL araf -204	be silent	with attention, and hold your peace	Reduction to sense	Production of a different metaphor
23	الظلمت	Al hadid-9	shadows	Darkness	Production of a different metaphor	Reproduction of the same metaphor
24	النور	Al hadid-9	light	Light	Reproduction of the same metaphor	Reproduction of the same metaphor
25	قَرْضًا حَسَنًا	Al hadid-11	a good loan	Loan	Production of an extension metaphor	Reproduction of the same metaphor
26	نُورُهُمْ	Al hadid-12	their light	Light	Reproduction of the same metaphor	Reproduction of the same metaphor

27	فَطَالَ عَلَيْهِمُ الْأَمَدُ	Al hadid-16	-	Long ages passed	Deleted	Production of an extension metaphor
28	فَقَسَّتْ قُلُوبُهُمْ	Al hadid-16	their hearts have become hard	Their hearts grew hard?	Reproduction of the same metaphor	Reproduction of the same metaphor
29	يُحْيِي الْأَرْضَ	Al hadid-17	revives the earth	give life to the earth	Reproduction of the same metaphor	Production of an extension metaphor
30	مَوْتِهَا	Al hadid-17	dead	Death	Reproduction of the same metaphor	Reproduction of the same metaphor
31	الْحَيَاةُ الدُّنْيَا	Al hadid-20	the present life	the life of this world	Production of a different metaphor	Reproduction of the same metaphor
32	غَيْثٍ	Al hadid-20	rain	Rain	Reproduction of the same metaphor	Reproduction of the same metaphor
33	نَبَاتُهُ	Al hadid-20	vegetation pleases	the growth	Production of a different metaphor	Reduction to sense
34	حُطَامًا	Al hadid-20	it becomes broken orts	n it withers; thou wilt see it grow yellow; then	Reduction to sense	Reduction to sense
35	يَهِيحُ	Al hadid-20	it turning yellow	wilt see it grow yellow	Reduction to sense	Reduction to sense
36	سَابِقُوا	Al hadid-21	Race	Be ye foremost	Reproduction of the same metaphor	Reduction to sense
37	وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ	Al hadid-21	a Garden the breadth whereof is as the breadth of heaven and earth	and a Garden (of Bliss), the width whereof is as the width of heaven and earth	Reproduction of the same metaphor	Production of an extension metaphor
38	الكتاب	Al hadid-25	the Book	the Book	Reproduction of the same metaphor	Reproduction of the same metaphor

39	الميزان	Al hadid-25	the Balance	the Balance (of Right and Wrong)	Reproduction of the same metaphor	Reduction to sense
40	كفّلتين	Al hadid-28	twofold portion	a double portion	Reproduction of the same metaphor	Reproduction of the same metaphor

3. General Overview of the Chosen Verses

(Surah al-Araf)

Example 1:

فَلَنُفَصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ.
و ما از کردار آنان غایب و غافل نبوده ایم.

Al-Araf, Verse 7

This verse implies Allah will explain all their deeds to them with His Knowledge, because He has never been absent from them. As seen from the table above, metaphor is quite clear in the ayahs. For example, in this ayah, metaphor was employed because God is not something in one place to be present or absent, but God wanted to convey the abstract meaning of not to be absent. The source domain here is present and absent aspect, but the target domain is seeing God everywhere you are and consider His knowledge. While both Arbery and Yousef Ali used the metaphoric meaning of the source text.

Example 2:

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
شیطان گفت که چون تو مرا گمراه کردی من نیز البته در کمین بندگانت در سر راه راست تو می نشینم.

Al-Araf, Verse 16

This verse stated that Satan did not want, of course, to have a long life and to be alive in order to compensate the past, but he expressed his aim of this long life that, the same as he was wandered off, he could lay wait on the Straight Path of Allah and deceive them all, so that, the same that he got astray, they might go astray, too. Straight which was used by both translator is a metaphor which implies the right way consisted of good deed and both reproduced this metaphor.

Example 3 :

فَدَلَّاهُمَا بِغُرُورٍ
پس آنان را به فریب و دروغی (از آن مقام بلند) فرود آورد...

Al-Araf, Verse 22

Satan deceived Adam and Eve and caused them to be thrown down into the valley of misfortune so that they were sent away from that exalted rank. To interpret فدلاهما it should be mentioned that it means to come down from the high position they are in and Arbery deleted this metaphor but Yousef Ali used brought about fall and reproduced it.

Example 4:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا
شیطان ای فرزندان آدم، محققا ما لباسی که ستر عورات شما کند و جامه هایی که به آن تن را بیارایید برای شما فرستادیم.

Al-Araf, Verse 26

From this holy verse on, Allah states a series of constructive commandments and recommendations for all the children of Adam, which, in fact, are the continuations of Adam's affairs

in Heaven. At first, He points to the subject of clothing and covering the body, which had an important function in the event of Adam. Allah says:

"O' children of Adam! We have indeed sent down to you clothing to cover your shameful parts".....

Clothing that He has sent for us is a metaphor of covering the body and concealing its shameful parts, but it is also a factor of adornment. Clothing is a splendor and an ornament which makes one's stature seem more beautiful than what it really is. Both translators reproduced it.

Example 5:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

و هر قومی را دوره‌ای و اجل معینی است که چون اجلشان فرا رسد لحظه‌ای پس و پیش نخواهند شد.

Al-Araf, Verse 34

And for every people there is (an appointed) term, so when their term comes, they cannot put it back. Come and reach were two terms used by both translators which cannot interpret the term *جاء* which needs to give the sense of that. So, when it is said that "...their term come..."

The strugglers of the path of Allah will not despair when the tyrannical persons overcome. They continue their effort, since tyrants are perishable.

Example 6:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

آنان که آیات ما را تکذیب کردند و از کبر و نخوت سر بر آن فرود نیاوردند هرگز درهای آسمان به روی آنان باز نشود و به بهشت در نیابند تا آنکه شتر در چشمه سوزن در آید (یعنی داخل شدنشان به بهشت بدان ماند که شتر به چشمه سوزن رود و این در عادت محال باشد).

Al-Araf, Verse 40

The Arabic term /jamal / means 'camel' or 'the thick rope by which ships are kept fastened beside the shore'. This meaning is more fitting than the meaning of 'needle and camel'. The term "eye of a needle" is used as a metaphor for a very narrow opening. The eye of a sewing needle is the part formed into a loop for pulling thread, located at the end opposite from the point. But, since it is a paraphrase of impossibility of the arrival of the disbelievers into Paradise, the meaning of 'camel' and passing a camel through the eye of a needle is nearer to the concept of impossibility while none of the translators referred to it

Example 7:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

آنهایی که دین خدا را فسوس و بازیچه گرفتند و (متاع) حیات دنیا آنها را مغرور و غافل کرد، امروز ما هم آنها را (به رحمت) در نظر نمی‌آوریم چنانکه آنان دیدار چنین روزشان را به خاطر نیاوردند و آیات ما را انکار می‌کردند.

Al-Araf, Verse 51

Such people will be dealt with like the person who is forgotten while he is in fire. Neither their request is accepted nor does their shedding tear cause any mercy to be shown. The same as they forgot this day and did not take it important. It is a metaphor of leaving them alone.

Example 8:

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ

آیا جز این انتظار دارند که تأویل آن (آیات و مال اعمال آنها هنگام مرگ یا ظهور قیامت) به آنان برسد؟

Al-Araf, Verse 53

Explanation: Do they just wait for the final fulfillment of the event? While *ينظرون* is a metaphor of waiting for something the first translator reproduced it to look while the second one referred to its sense.

Example 9:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
 زمین و آسمان را در شش روز خلق کردیم.

Al-Araf, Verse 54

Explanation: He has created the heavens and the earth in six days is a metaphor of creating something after something else in order mostly indicates that its creator is knowing and wise, and directs that thing upon the requirement of wisdom. Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to His servants while no translators referred to it.

Example 10:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ
 رحمت خدا به محسنین نزدیک تر است.

Al-Araf, Verse 56

A believer should always be between the states of fear and hope. This moderation is called 'goodness' by Allah. Goodness is a preparation and cause of receiving the mercy of Allah. Therefore, without having goodness, the expectation of a person for receiving the mercy of Allah is undue.

Examples, 11, 12, 13:

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتَ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
 كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ
 و او خدایی است که بادهای را به بشارت باران رحمت خویش در پیش فرستد، تا چون بار ابرهای سنگین را بر دارند ما آنها را به شهر و دیاری که (از بی آبی) مرده است برانیم و بدان سبب باران فرو فرستیم و هرگونه ثمر و حاصل از آن بر آوریم، همین گونه مردگان را هم از خاک برانگیزیم، باشد که (بر احوال قیامت خود) متذکر گردید. «بَيْنَ يَدَيْ رَحْمَتِهِ»: پیشاپیش باران رحمت خود.

Al-Araf, Verse 57

Nature, of course, with all the elaboration and order that it has, is under the authority and Will of Allah, and it must not cause man to become heedless of the origin of existence. *رياح البشرا* is a metaphor of good news. We must be careful not to lose ourselves when we are dealing with scientific formulas and material laws. The movement of winds, the descent of different rains, and the growth of plants are certainly performed with the device of Allah. Besides, *يتاكل في الارض* is a metaphor of looking carefully around. Death does not happen in the sense of perfect non-existence, but it is a change of state. The same as the dead land (in the winter) does not mean the lack of land.

Example 14:

وَلَوْ أَنَّ أَهْلَ الْفُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ
 و چنانچه مردم شهر و دیارها همه ایمان آورده و پرهیزکار می شدند همانا ما درهای برکاتی از آسمان و زمین را بر روی آنها می گشودیم و لیکن (چون آیات و پیغمبران ما را) تکذیب کردند ما هم آنان را سخت به کیفر کردار زشتشان رسانیدیم.

Al-Araf, Verse 96

Sky and earth don't have any doors but it is a metaphor of the door of God's mercy

Example 15:

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ
 و چون غضب موسی فرو نشست الواح تورات را بر گرفت، و در صحیفه آن تورات هدایت و رحمت الهی بود بر آن گروهی که از (قهر) خدای خود می‌ترسند.

Al-Araf, Verse 154

For the term سَكَت is can be said that anger doesn't get quiet as it is a feeling but it can be translated to decrease it.

Example 16, 17:

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
 و سرنوشت ما را هم در این دنیا و هم در عالم آخرت نیکویی و ثواب مقدر فرما، که ما به سوی تو بازگشته‌ایم. خدا فرمود:
 عذابم را به هر که خواهم رسانم، و رحمت من همه موجودات را فرا گرفته و البته آن را برای آنان که راه تقوا پیش گیرند و زکات می‌دهند و به آیات ما می‌گروند حتم و لازم خواهم کرد.

Al-Araf, Verse 156

is a metaphor of everything in the world.

Example 18, 19:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ
 هم آنان که پیروی کنند از آن رسول (ختمی) و پیغمبر امی که در تورات و انجیلی که در دست آنهاست (نام و نشان و اوصاف) او را نگاشته می‌یابند که آنها را امر به هر نیکویی و نهی از هر زشتی خواهد کرد و بر آنان هر طعام پاکیزه و مطبوع را حلال، و هر پلید منفور را حرام می‌گرداند، و احکام پر رنج و مشنقی را که چون زنجیر به گردن خود نهاده‌اند از آنان برمی‌دارد (و دین آسان و موافق فطرت بر خلق می‌آورد). پس آنان که به او گرویدند و از او حرمت و عزت نگاه داشتند و یاری او کردند و نوری را که به او نازل شد پیروی نمودند آن گروه به حقیقت رستگاران عالمند.

Al-Araf, Verse 175

can be replaced by Yoke that is a metaphor of spiritual problems. While yoke which was used by the former translator a wooden bar or frame by which two draft animals (such as oxen) are joined at the heads or necks for working together.

Example 20:

وَائْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبِعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ
 و بخوان بر این مردم (بر قوم یهود) حکایت آن کس (بَلَعَمَ باعور) را که ما آیات خود را به او عطا کردیم، و او از آن آیات بیرون رفت و شیطان او را تعقیب کرد تا از گمراهان عالم گردید.

Al-Araf, Verse 175

انسَلَخ means take his skin out which is a metaphor of disbelief the God's verses and scientific knowledge . Cast off means throw away and Pass by means pass.

Example 21:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ
 و چنانچه بخواهد از طرف شیطان (انس و جن) در تو وسوسه و جنبشی پدید آید به خدا پناه بر که او به حقیقت شنوا و داناست.
 Al-Araf, Verse 200

نزغ is a metaphor of entrance into somewhere wrong. Besides, Provocation is an action or speech that makes someone annoyed or angry, especially deliberate while Temptation could be a better choice that is a desire to do something, especially something wrong.

Example 22:

وَإِذَا فُرِيَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

و چون قرآن قرائت شود همه گوش بدان فرا دهید و سکوت کنید، باشد که مورد لطف و رحمت حق شوید.

Al-Araf, Verse 204

Explanation: *انصتوا* is a metaphor of keep quiet and while Arbury reproduced it to the same metaphor Al-yousef kept a new metaphor that was hold peace.

(Surah al-Hadid)

Example 23, 24

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

اوست خدایی که بر بنده خود (محمد مصطفی صلی الله علیه و آله) آیات قرآن روشن بیان را نازل می‌کند تا شما را از ظلمات (جهل و عصیان) بیرون آرد و به نور (علم و ایمان) رهبری کند و خدا بسیار در حق شما مشفق و مهربان است.

Al-Hadid, Verse 9

The Prophets mainly aimed to deliver mankind from *ظلمات* which is the metaphor of shadows of ignorance, polytheism, and discord and lead them to the light which is a metaphor of Divine and rightness; and all paths besides it leads to shadows.

Example 25

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

آن کیست که به خدا قرض نیکو دهد (یعنی قرض الحسنه و صدقه دهد و احسان به فقیران کند).

Al-Hadid, Verse 11

It is a surprising expression since God Almighty Who bestows all Bounties and all the atoms of our being are emanated every single moment from His boundless ocean of Emanation and they are all possessed by Him regards us as the owners of possessions and asks us to give Him a goodly loan such that He will increase it manifold, hundreds or even thousands of times more. God urges people to spend money for His cause. Lend here is used metaphorically because nobody can physically lend Allah, but Allah wanted to convey the abstract meaning of giving money and alms to the needy and the poor.

Example 26:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ

(ای رسول ما یاد آر) روزی که مردان و زنان مؤمن شعشعه نور ایمانشان پیش رو و سمت راست آنها بشتابند.

Al- Hadid, Verse 12

نورهم refers to the light of faith which leads believers to Paradise on the Day of Resurrection.

Example 27, 28:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

آیا نوبت آن نرسید که گرویدگان (ظاهری از باطن به خدا بگردند و) دلهاشان به یاد خدا خاشع گردد و به آنچه از حق نازل شد بذل توجه کنند و مانند کسانی که پیش از این برایشان کتاب آسمانی آمد (یعنی یهود و نصاری) نباشند که دوره طولانی (زمان فترت) بر آنها گذشت و دلهاشان زنگ قساوت گرفت و بسیاری فاسق و نابکار شدند؟

Al- Hadid, Verse 16

The term was prolonged or for long age for them may reflect is a metaphor of the temporal distance between them and their Prophets, long life and endless desires, Divine torment not being sent down for a long time, or all of them. Each of which may lead to neglect and hardening of heart that is a metaphor of disobedience to Divine Command.

Example 29, 30:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

بدانید که خداست که زمین را پس از مرگ (خزان) زنده می‌گرداند. ما آیات و ادله (قدرت خود) را برای شما بیان کردیم تا مگر فکر و عقل به کار بندید.

Al- Hadid, Verse 17

Explanation: It makes a metaphor to rain giving life to dead lands and to giving of life to dead hearts through remembrance of God Almighty and the Holy Qur'an revealed to the pure heart of Muhammad (S). Both of them deserve reflection. *was* used for the land while it is a metaphor of autumn when the greenness ends and everywhere is dry.

Example 31, 32, 33, 34, 35:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ .

بدانید که زندگانی دنیا به حقیقت بازیچه‌ای است طفلانه و لهو و عیاشی و زیب و آرایش و تفاخر و خودستایی با یکدیگر و حرص افزودن مال و فرزندان. در مثل مانند بارانی است که گیاهی در پی آن از زمین بروید که برزگران (با کفار دنیاپرست) را به شگفت آورد و سپس بنگری که زرد و خشک شود و بیوسد. و در عالم آخرت (دنیا طلبان را) عذاب سخت جهنم و (مؤمنان را) آمرزش و خشنودی حق نصیب است. و باری، بدانید که زندگانی دنیا جز متاع فریب و غرور چیزی نیست.

Al- Hadid, Verse 20

Since love for the mundane world is the origin of all sins and the springhead of all errors, the blessed Verse presents a telling depiction of the worldly life, its different stages, and the motives dominating each stage. Thus, *الحياة الدنيا* is a paraphrase of the worldly life.

The Arabic word *غَيْثٍ* is a metaphor of useful rain while Arabs have one more term which is *مطر* which included both useful and harmful rains.

كفار herein is a metaphor of farmers since the word *kufr* originally denotes covering and since farmers sows the seeds by covering it by soil. Nonetheless, some exegetes maintain that the word is employed herein in the sense of disbelievers, since worldly possessions may solely deceive disbelievers and inspire wonder in them. Also, *نباته* is a metaphor of results of the rain.

The Arabic word *حطاما* is a metaphor of shattering and breaking into pieces and it is also applied to the straw scattered by wind.

The verbal form *يهيج* is a metaphor with two senses: withering of plants and excitement.

It is worthy of note that human stages lasting seventy years and beyond are reflected in plants within a period of several months. Man may sit by the farmland and witness in brief the transience of life.

Example 36, 37:

سَابِقُوا إِلَيَّ مَغْفِرَةً مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ .

به سوی آمرزش پروردگارتان بشتابید و به راه بهشتی که عرضش به قدر پهنای آسمان و زمین است و برای اهل ایمان به خدا و پیمبرانش مهیا گردیده. این فضل خداست که به هر کس خواهد عطا می‌کند و خدا دارای فضل و کرم بسیار عظیم است.

Al- Hadid, Verse 21

is a metaphor of racing with one another in hastening toward Divine Forgiveness which is the sense of مغفرة من ربكم is actually the key to Paradise encompassing the heaven and the earth which is now prepared for believers.

Example 38, 39:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ .

همانا ما پیمبران خود را با ادله و معجزات فرستادیم و با ایشان کتاب و میزان عدل نازل کردیم تا مردم به راستی و عدالت گرایند، و آهن (و دیگر فلزات) را که در آن هم سختی (جنگ و کارزار) و هم منافع بسیار بر مردم است (نیز برای حفظ عدالت) آفریدیم، و تا معلوم شود که خدا و رسلش را با ایمان قلبی که یاری خواهد کرد؟ (هر چند) که خدا بسیار قوی و مقتدر (و از یاری خلق بی‌نیاز) است.

Al- Hadid, Verse 25

is a metaphor of Scriptures reflects the unity of their spirit and truth, although their contents are further perfected with the passage of time and human development. The word 'Balance' (میزان) denotes the means of weighing but undoubtedly herein connotes its immaterial significance, namely something by which all human deeds may be assayed. It reflects Divine Commands and Laws thereby a distinction may be made between truth and untruth and good and bad.

Example 40:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفُورْ لَكُمْ . وَاللَّهُ عَفُورٌ رَّحِيمٌ .

ای کسانی که به حق گرویدید، اینک خداترس و متقی شوید و به رسولش (محمد مصطفی صلی الله علیه و آله) نیز ایمان آرید تا خدا شما را از رحمتش دو بهره نصیب گرداند (یکی بر ایمان به رسولان پیشین و یکی بر ایمان به دین رسول ختمی مرتبت) و نوری شما را عطا کند که بدان نور راه (بهشت ابد) پیمایید و از گناه شما درگذرد، و خدا بسیار آمرزنده و مهربان است.

Al-Araf, Verse 28

is a metaphor of a double portion of His Mercy and it may connote Divine Light and Divine Forgiveness.

According to above examples, Arberry and Yousefali, two translators of Holy Quran mostly cared about the source text in using Newmark's strategies in translating metaphors. Regarding the obtained results, in Reproduction of the same metaphor; while Arberry used it 28 times Yousefali used this strategy 18 times. In the reduction to sense, Yousefali used it eight times while Arberry used it just three times. Conversion to simile is a strategy which was not popular by any translators and while yousefali used it once in the examples, Arberry did not use it at all.

Production of an extension metaphor was used once by Arberry and five times by Yousefali Production of a different metaphor was used by Arberry five times and by Yousefali three times. Deletion of metaphor was used just once by Arberry. Thus, Yousefali used different kind of the Newmark's strategies more than Arberry while Arberry mostly focused on reproduction of the same metaphor. However, this strategy was the most highly used strategy by both (Table 3).

Table 3: Frequency and percentage of Two translations of metaphor based on Newmark

Translations	Arberry and YousefAli's Translations
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	Frequency		Percent	
	Arberry	YousefAli	Arberry	Yousefali
Translators				
Reproduction of the same metaphor	28	18	71.80%	52.95%
Reduction to sense	3	8	7.69%	23.52%
Conversion to simile	0	1	0%	2.95%
Production of an extension metaphor	1	5	2.56%	14.70%
Production of a different metaphor	5	2	12.82%	5.88%
Deletion of metaphor	2	0	5.12%	0%
Total	39	34	100%	100%

Besides, among the mentioned used strategies; reproduction of the same metaphor showed the highest rank which followed by reduction to sense, production of different metaphor, production of extension metaphor and conversion to simile and deletion (Figure 1).

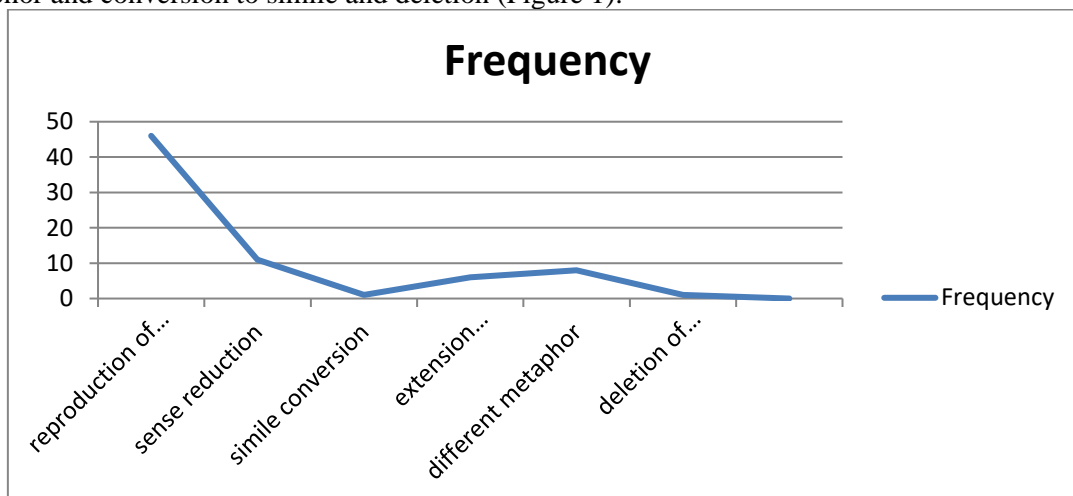


Figure 1: Comparing the Frequency of the Used Strategies

Regarding the above analysis it is clear that in practice, Yusuf Ali used Newmark strategies more than Arberry. Only in two of them Arberry went forward. Also, when Arberry deleted a metaphor once it might be regarded as a weak point in his translation; however, he might not have perceived the metaphor there in the first place. His consistent use of only the strategies that produce the utterance' meaning can be attributed to his adherence to the semantic approach in translation, where the rendering of the meanings necessitated by the utterance itself is a priority. Arberry's use of strategies such as the production of a different TL metaphor or the production of an extension metaphor, on the other hand, can be attributed to his communicative stance because the Speaker's purpose.

IV. DISCUSSION

According to the statistical achieved results, the research questions are answered individually and completely. Regarding the first question, almost all Newmark's suggested strategies with different frequency and percentage were used in translating metaphors in al-araf and al-hadid's Surahs. The results indicated that the most used strategy by the two translators is 'reproduction of the same metaphor in the TL', with regard to the percentage, the usage of this strategy in Arberry's translation is more than that of Yousef Ali. However, the least frequent strategies were "Conversion to simile" and 'deletion'. The translators also used other strategies such as 'reduction to sense', 'production of an extension metaphor' and 'production of a different metaphor' with different frequency and percentage. Findings of the study are in line with the study by Abu Rumman and Mohd Nour Al Salem (2023) who investigated the translation of metaphors in three English translations of the Holy Quran, and they reported that the first and the most frequently used strategy to render Quranic metaphors is reproducing the same image.

Referring to the weaknesses of two English translations does not mean this study wants to reduce or minimize selected translations. To some extent the two translations are considered the most well-known versions among all the translations of Quran and those that are most used. Below is a review of the strategies used by the translators and the most appropriate strategies used to indicate the strength of the interpreter has been discussed. Also, the reasons for not translating a metaphor or the use of a removal strategy, which can be interpreted as weaknesses, have been examined. According to the previous part, such a frequency tells clearly that the highest tendency in both translations is to use the most preferred translation procedure. This is no wonder since it is the procedure that best reproduces the meaning of the original metaphor.

Of the two other accepted procedures to metaphor translation, namely the reduction of metaphor to sense and its conversion to simile, the strategies which are used by both of the translators; a matter which is justified and expected in Arberry's translation but not in Ali's. Arberry's translation is communicative and thus the production of the intention of the speaker which is the sense is a priority. This also explains Arberry's resort to the production of an extension metaphor and the production of a different metaphor because in both the sense of the original metaphor is reproduced in an implied manner. It also explains the reason why he avoids the conversion of metaphor to simile because in such a conversion only the content which is the utterance meaning is reproduced. However, since content is a priority in semantic translations such as Ali's, we expect him to convert metaphor to simile more often. Unfortunately, he does that only once. Moreover, he reduced metaphor to sense more often than Arberry. The only possible explanation of this heavy use of the reduction of metaphor to sense by Ali is Grice's (1999, p. 76-88) communication maxims, and in particular that of brevity which states that interlocutors usually express their intentions in the shortest manner; and the shortest in metaphor translation is the production of its sense only.

As for the fourth and fifth translation strategies, namely substituting a metaphor by an extension of it or by a different TL metaphor that shares the same sense of the original, it is evident that Arberry uses both because in both the sense is implied. It seems that he resorts to these

procedures because they are more literary, and hence may help reproduce the grandeur of the original. Unfortunately, since the text is holy and is highly authoritative, their implementation did more harm than good to the translation; they add meanings that are not intended by the original text. Clearly, the addition of some meanings is worse than the omission of some because the latter is unavoidable at times whereas the former can easily be avoided. Similarly, substituting a metaphor by its extension is not justifiable simply because if an extension image is possible in any culture, the original metaphor must be possible as well. Therefore, there is no need to resort to an extension metaphor in the first place, especially while translating sacred texts. Finally, to our surprise, the deletion of metaphor, which involves no translation at all, was used only by Arberry. But we think that he did so because of a number of reasons. First, the translators might not have perceived the metaphor in the first place because neither of them is an Arab. Arberry is English and Yousef Ali is Indian. Second, the metaphor itself is unfamiliar. A general overview of the two translations by Arberry and Yousef Ali and the use of strategies can be concluded that both translated Quran versions are acceptable. And just in a few cases, such as applying the deletion strategy by Arberry or adding additional meaning which may change the content by both translators, they had a weak translation.

V. CONCLUSION

Translation plays an important role of crossing through different cultures and communication, so, it is one of the essential, fundamental and adequate ways in transferring concepts. However, there are some limitations in translating texts of two different languages. Religious texts such as Quranic verses are one of the most difficult translation processes. In the process of communication, message is sometimes stated directly or explicit but it is sometimes states in figurative language. Metaphors need deep understanding and need to be paraphrased first to get the intent literal meaning. Practically metaphors do not simply express their condition thoughts. Metaphors are not an empty play of words or even play of ideas. Therefore, they are active in understanding. Lackoff (2003) points out that metaphor is not just a way of naming, but also a way of thinking and it is “a figure of thought”. Therefore, when it comes to translate them, from very first step that is identifying metaphors from no metaphors, to analyzing them to their parts and finally translating those into TT required a lot of attention and knowledge. It requires that the translators have full command of the ST and the TT.

By regarding to the achieved results from this data, definitive conclusions cannot be drawn about the weaknesses and power of the translators and even introduced a translation as a superior translation. Based on these 40 instances and due to the percentages in previous chapter, the most used strategy in both translation is reproduction of the same metaphor in TL. The method of reproduction in the transmission of the metaphor is more accurate and it show the adherence of translators to keep sacred content or messages of this holy book. Because other ways (2 and 3) either eliminate a part of the beauty of metaphor or like deletion strategy completely eliminate the metaphorical depiction. Finally, the result of current study showed that translation of a sacred text like holy Quran is not an impossible work even by a non-Muslim translator. A good translator should

simultaneously be aware of the cultural factors, views and tradition in order to consciously consider the chronological orders, explicit meaning, historical and religious background of the ST. He/she must also know different figure of speech like metaphor. Therefore, it is essential to evoke the same response as the ST attempted to and avoid inserting irrelevant new words into language used by people. All these factors must be taken into account in translation process. The present study hopes to help translators who wish to translate metaphors especially in religious texts. Translation of metaphors is of difficulty to any translator due to the trickiness of metaphors. When it comes to metaphors the problems are compounded. Thus, the finding of this study can be a great help to these groups who wish to translate and do research in this area.

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