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Title:

**Applicability of Metaphor Translation Strategies By Peter Newmark in
Evaluating English Translations of Quranic Metaphors in Surah Al-
Baqarah**

Mr. Ali Raza Awan

(Corresponding Author)

Lecturer Department of Translation Studies, The Islamia University of
Bhawalpur,

aliraza@iub.edu.pk

Author(s) & Affiliation:

Dr. Muhammad Nawaz

Assistant Professor in the Department of Translation and
Interpretation, faculty of Arabic International Islamic University
Islamabad, dr.nawazazhari@gmail.com

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Applicability of Metaphor Translation Strategies

By Peter Newmark in Evaluating English Translations of Quranic Metaphors in Surah Al-Baqarah

Abstract:

Arabic is widely known as a universally recognized literary language enriched with rhetorical styles. Metaphor is one of prominent styles of rhetoric. The Holy Quran as a part of Arabic religious literature holds many diverse rhetorical styles including metaphors which convey figurative meaning and play a major role in building up their artistic flavor. A translator while translating metaphorical expressions of the Holy Quran into another language like English, faces different problems and consequently mistranslates them which results in misunderstanding of a target text (TT) readers.

The present study focuses on the English translations of selected **explicit metaphors** of the Holy Quran in Surah Baqarah. It aims to analyze the Arabic-to-English translation strategies adopted in rendering metaphors in Quranic discourse, with specific reference to three English translations which are: 1. The Koran Interpreted by Arther John Arberry, 2. The Noble Qur'an: English Translation of the Meanings and Commentary by Taqi Ud Deen Al-Hilali & Muhammad Muhsin Khan, 3. The Quran with Phrase by phrase English translation by Syed Ali Quli Qarai.

In this research article each Quranic metaphor has been first analyzed in its Arabic context according to the authentic rhetoric exegeses of the Holy Quran, and then its three English translations have been assessed analytically and comparatively by implementing the **seven strategies of metaphor translation devised by Peter Newmark**. The article has been concluded with results of the comparative and analytical study of the translation of Quranic **Explicit metaphors** and with the conclusions of the research and some recommendations have been stated at the end of the dissertation.

Key Words: Quranic Metaphor, Translation, Translation Strategies of Metaphor.



Concept of Translation and Metaphor

Translation is the communicative process of transferring the source text's meaning by providing the equivalent target text in any other language. A translator can face challenges while translating because of the Source Text complexity and the difference between cultures of the Source Language and the Target Language. Likewise, various texts with different styles cannot be translated in the same way. Therefore, translating something complex like metaphor becomes even more problematic for a translator. These problems can be tackled by discussing types of translation & metaphor and the strategies used for metaphor translation.

Literal & Terminological Meanings of Translation & its Types

a. Literal Meaning of Translation in Arabic

1. Al Jauhari mentioned in 'Al Sihah Taj al Lughah', that the meaning of the word 'Translation' is

"قَدْ تُرْجِمُ كَلَامَهُ، إِذَا فَسَّرَهُ بِلِسَانٍ آخَرَ"ⁱ

He has translated his speech, when he explained it in another language.

2. In 'Lisan al Arab', Ibn e Manzoor has mentioned the meaning of the word 'Translation'

"تُرْجِمُ أَيُّ فَسَّرَ اللِّسَانَ وَالْمُتَرْجِمُ هُوَ الَّذِي يُتَرْجَمُ الْكَلَامُ أَيُّ يَنْقُلُهُ مِنْ لُغَةٍ إِلَى أُخْرَى"ⁱⁱ

He translated, means he explained the language. A translator is the one who translates the speech from one language to another.

b. Literal Meaning of Translation in English

1. In 'Webster's Universal Dictionary & Thesaurus', "Translation is the act of translating; something translated into another language or state".ⁱⁱⁱ
2. According to 'Oxford Advanced Learner's Dictionary' "Translation is the process of changing something that is written or spoken into another language".^{iv}

c. Terminological meaning of Translation in Arabic

1. Al Zarqani (1948) has defined 'Translation' as:

"هو التعبير عن معنى الكلام في لغة بكلام آخر من لغة أخرى مع الوفاء بجميع معانيه و مقاصده."^v

Translation is to express the meaning of speech in one language to another language fulfilling its all meanings and objectives.

d. Terminological meaning of Translation in English

There are different definitions of the term 'Translation', some important of them are:

1. **Newmark's Definition:** According to Newmark^{vi} Translation is "rendering the meaning of a text into another language in the way that the author intended the text".^{vii}



2. **Catford's Definition:** According to Catford Translation is "the replacement of textual material in one Source language by equivalent textual material in another Target Language".^{viii}

e. Types of Translation

Translation is the field of knowledge where translation has been categorized into multiple types and to deal with each type of translation some suitable translation types devised by Peter Newmark have been given below:

1. Newmark's Translation Strategies

Peter Newmark recommended eight strategies of translation which have been given below. In first four strategies among them the focus is on ST and in the remaining four the focus is on TT.

1. **Word-for-word Translation**

In word for word translation the SL word order is maintained and words are rendered individually by their most common meanings, regardless of context, with the literal translation of cultural words.

2. **Literal Translation**

The SL grammatical constructions are converted to the nearest equivalent, but words are still rendered singly, out of context. It is often used as a pre-translation process to indicate problems to be solved.

3. **Faithful Translation**

This strategy attempts to reproduce the precise contextual meaning of the ST, given the constraints of the TL grammatical structures. It aims to be faithful to the intentions of the ST writer.

4. **Semantic Translation**

It is more sensitive to the stylistic values of the ST than the faithful translation. Semantic translation, unlike faithful translation, allows for the less than 100% fidelity.

5. **Adaptation**

This is the freest form of translation. The SL culture is converted to the TL culture, with consequent rewriting of the text, while the themes, characters and plots remain untouched.

6. **Free Translation**

It remodels the text to be more target-oriented or reproduces the content without the form of the original.

7. **Idiomatic Translation**

This reproduces the message of the ST, but can distort nuances of meaning by using expressions and idioms not present in the ST.

8. **Communicative Translation**



Communicative translation attempts to give the exact contextual meaning of the ST so that both content and language are readily acceptable and comprehensible to the TL reader.^{ix}

Literal and Terminological Meaning of Metaphor & its Types

This part addresses the definitions of metaphor and its types in Arabic and English. Arab scholars were exposed to Aristotelian definitions of literary terms much earlier than were English scholars. Therefore they have done more sophisticated work on metaphor and its divisions.

a. Literal Meaning of Metaphor in Arabic

1. In 'Al Ain', by Al Farahidi the meaning of metaphor has been mentioned as,
"يتعاورون: يأخذون و يعطون"^x
'يتعاورون' means to give and to take.
2. It is described in "Tehzeeb al Lughah", by Al Azhari that,
"الاستعارة منسوبة إلى العارة وهو اسم من الإعارة يقال: أعرته الشيء أعيه إعارة."^{xi}
"Metaphor is extracted from the infinitive العارة, as it is said I lent him a thing which is borrowed."
3. It is mentioned in "Asas ul Balaghah", by Al-Zamkhshari that,
"الاستعارة بمعنى أخذ الشيء, ومن هنا يقال أرى الدهر يستعيرني شبابي أي يأخذه مني"^{xii}
Metaphor means to take a thing, that's why it is said that, I see the time is taking my youth from me.
4. In 'Lisan al Arab', Ibn e Manzoor mentioned the meaning of Metaphor as,
"الاستعارة مصدر الفعل استعار, أي ما تداولوه بينهم."^{xiii}
Metaphor is infinitive of verb استعار, which means a thing which is widespread or commonly used among public.

b. Literal Meaning of Metaphor in English

1. It is mentioned in 'Dictionary of the Random House Unbridged', "Metaphor is a figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance."^{xiv}
2. Whereas according to 'Oxford Advance Learner's Dictionary', "Metaphor is a word or phrase used in an imaginative way to describe somebody or something else, in order to make the description more powerful."^{xv}

c. Terminological meaning of Metaphor in Arabic

Definitions of metaphor according to Arab Linguists in chronological order;

1. **Al-Jaahiz** mentions that:
"الاستعارة تسمية الشيء باسم غيره إذا قام مقامه."^{xvi}



Metaphor is the naming of a thing with the name of another thing if this thing has taken its place.

2. **Abu Hilal al Askari** defined Metaphor as,

"نقل العبارة من موضع استعمالها في أصل اللغة إلى غيره لغرض." ^{xvii}

Transfer of an expression from its ordinary usage to other meaning for specific purpose.

3. **Al-Jurjaani** describes metaphor as follows,

"ادعاء معنى الاسم للشيء لا نقل الاسم من الشيء." ^{xviii}

To claim a meaning of a noun for another thing but not transferring a noun from a thing.

4. **Al-Sakkaakii** defines metaphor as follows,

"أن تذكر أحد طرفي التشبيه، وتريد به الطرف الآخر، مدّعيًا دخول المشبه في جنس المشبه به." ^{xix}

Metaphor is to mention one element of the simile and you intend the other element which is omitted, claiming that the likened is member of the species of the likened with.

d. Terminological meaning of Metaphor in English

1. **Andrew Ortony** stated, "Every metaphor might be said as analogy or structural correspondence, the correct insight behind the classical comparison view of metaphor as elliptical or truncated simile". ^{xx}
2. **Gillian Lazar** explains metaphors as "a carrying across meaning from one object to another." ^{xxxi}
3. **Dickins** explained the metaphor as "a figure of speech in which a word or phrase is used in a non-basic sense and it is suggesting a likeness or analogy with another more basic of the same word or phrase." ^{xxii}

e. Types of Metaphor in Arabic

A metaphor is such a rhetorical expression that gives a lot of meaning with few words in a way that one can get many pearls from one seashell. A metaphor has such a stylistic power that it makes a non-living thing alive makes ambiguous meanings clear and vivid.

According to Arab rhetoricians there are three main components of a metaphor which are;

1. Vehicle or borrowed from i.e. مستعار منه, which is 'equivalent to the likened element in simile'.
2. Tenor or borrowed to i.e. مستعار له which is 'equivalent to the likened-to simile'.
3. Metaphoric Word or borrowed i.e. مستعار which is 'the borrowed lexical item taken from the Vehicle and given to the Tenor'.

For example: يخشى الناس صواعق جريز.

People are frightened of Jareer's lightning.

Components of the metaphor can be stated as;



Lightening in the Sky صواعق في السماء	Vehicle مستعار منه
Nasty Words كلمات بذيئة	Tenor مستعار له
Lightening صواعق	Borrowed مستعار

Arab Linguists mentioned various divisions of metaphor based on different foundations and criteria. The most common division is based on the omission of one out of two components of metaphor which are vehicle or tenor. It has two types; 1. Explicit 'تصريحية' & 2. Implicit 'مكنية'.

1. Explicit Metaphor الاستعارة التصريحية

"هي التي صُرِّح فيها بلفظ المشبَّه به".^{xxiii}

A metaphor in which the vehicle is stated clearly.

Example: In the Holy Quran the nature is described as,

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ.^{xxiv}

[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers. (Hilali and Khan)^{xxv}

The literal meaning of the word 'صبغة' is color while in this verse the word used as metaphor which is giving the meaning of nature that is his religion on which Allah has created human beings. Because they dress themselves as a cloth is decorated with color.

The metaphor used in this verse is Explicit Metaphor because the vehicle i.e. 'صبغة' is stated and the tenor i.e. 'الفطرة' is omitted, and the ground 'وجه الشبه' between both words is decoration.^{xxvi}

Components of the metaphor can be stated as;

Colour اللون	Vehicle مستعار منه
Nature الفطرة	Tenor مستعار له
Colour صبغة	Borrowed مستعار

2. Implicit Metaphor الاستعارة المكنية

و هي ما خُذف فيها المشبَّه به و رُمز له بشيء من لوازمه.

The metaphor in which the vehicle is omitted and something associated to it is mentioned for indication to it.^{xxvii}

Example: In the Holy Quran it is described about anger of Hazrat Musa A.S. as,

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاخَ وَفِي نُسَخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِأَرْبَابِهِمْ يَرْجُونَ.^{xxviii}

And when the anger of Musa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.^{xxix}

Here in this verse Implicit Metaphor is used as the vehicle which is person who is dictating or commanding 'شخص أمر', is omitted and the tenor which is 'الغضب' is



stated and the concept 'السكوت' associated with the omitted part is mentioned to indicate the omitted.^{xxx}

Components of the metaphor are stated as under;

A dictator شخصٌ أميرٌ	Vehicle مستعار منه
Anger الغضب	Tenor مستعار له
Quiet سكّت	Metaphor مستعار

Newmark's Metaphor Translation Strategies

Newmark is one of the few translation scholars who has raised the issue of translating metaphors. He provided seven suitable strategies for translating metaphors which have been chosen for the comparative study of translations of Quranic metaphors. The detail description of these strategies have been mentioned below. The examples have been taken from the work 'The Translation of Quran Metaphors Procedures and examples' by the authoress Zubaidah Ereksoussi.

1. Reproducing the same image in the TL

Newmark describes that this procedure provides the image which has comparable frequency and currency in the appropriate register of the TL. Therefore, cultural overlap between languages in universal experiences is a very important factor in a successful transfer of a metaphor to the target languages.

Example:^{xxxixxxii} خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ.

God has set a seal on their hearts.^{xxxiii}

Explanation:

In the given verse A.J. Arberry translated the metaphor i.e. ختم, by reproducing the same image in the target language by using literal equivalent 'seal'. He didn't mention the explanation of metaphorical meaning. Therefore, the strategy 'reproducing the same image' is used which is the 1st strategy among seven strategies recommended by Peter Newmark.

2. Replace the image in the SL with a TL image

Using this strategy, a translator may translate the image in the SL with the image which does not clash with the TL culture. There is often a case when a translator converts the SL image with the standard TL image that shares the general sense with the original sense.

Example:

^{xxxiv} وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُحُوتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ.

And when Moses' anger abated in him, he took the tablets.^{xxxv}

Explanation:



In this translation the 2nd strategy of metaphor translation has been used which is ‘replace the image in the SL with a TL image’. Because Arberry translated the metaphor i.e. سكت, by reproducing different image in the target language by using ‘abated’. He didn’t add further explanation of metaphorical meaning.

3. Translation of metaphor by simile

Retaining the same image this strategy can be used for modifying any type of word or original complex metaphors.

Example:^{xxxvi} وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ....

On that day we shall leave them to surge like waves on one another.^{xxxvii}

Explanation:

In this translation Yusuf Ali translated the metaphor i.e. يَمُوج, by converting the metaphor with simile i.e. surge like waves, in the target language. He didn’t mention the sense of the metaphor. Therefore, the strategy ‘Translation of metaphor by simile’ is used which is the 3rd strategy of metaphor translation.

4. Translation of metaphor by simile plus sense

This is useful when translation of metaphor with simile alone is not sufficient to convey the image. Furthermore, it is a compromise procedure which has the advantage of combining communicative and semantic translation.

Example: هو أسد.

He is like lion in bravery.

Explanation:

In the translation of this sentence the word أسد, has been translated with the words, ‘like lion in bravery’ in the target language. In this translation the source image is converted into simile and for further explanation the sense of the metaphor has been added as well. That’s why the strategy used here is the 4th strategy ‘Translation of metaphor by simile plus sense’.

5. Conversion of metaphor to sense

This strategy would be most suitable in cases where a SL vehicle and the same TL vehicle do not correspond in matters of formality and emotionality. In this strategy, a metaphor is translated by analyzing the sense in componential way.

Example:^{xxxviii} وَاشْتَغَلَ الرَّأْسُ شَيْئًا.

And the hair of my head doth glisten with grey.^{xxxix}

Explanation:

In this verse the metaphor i.e. اشتغل, has been translated as, ‘glisten’ by Yusuf Ali. He converted the metaphor into sense and used the 5th strategy of metaphor translation i.e. ‘conversion of metaphor to sense’.

6. Deletion of metaphor



A metaphor can be dropped out completely from translation if it is ‘redundant’ when the SL text is not authoritative or expressive. This strategy can only be justified if the function of metaphor is fulfilled elsewhere in the text.

Example:^{xi} فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ.

There they found a wall about to tumble down, and so he set it up.^{xli}

Explanation:

In the given verse the metaphor i.e. يريد, has not been translated in the target language. Therefore 6th strategy ‘Deletion of metaphor’ has been used by the translator Arberry.

7. Same metaphor with sense

This strategy would be applied to ensure that the image will be understood by adding a gloss. Therefore, it is instructive technique and may be useful if the metaphor is repeated.

Example: هُوَ وَحْشٌ.

He is a wild animal; he is so vicious.

Explanation:

In the given sentence the metaphor i.e. وحش, has been translated the TL equivalent image i.e. wild animal, and it is further explained by the sense of image i.e. so vicious. By doing this the 7th strategy has been applied which is ‘Same metaphor with sense’.

Peter Newmark has recommended some translation strategies appropriate for each type of metaphor. These strategies are enlisted in the following diagram.^{xliii}

Analytical & Comparative Study of Three Translations of the Explicit Metaphors in Surah Al-Baqarah

The Holy Quran is a sacred text therefore its translation needs proper attention to understand and convey its meaning into ant target language. A translator should be skilled enough to deal with the translation of pithy expressions having multi layers of meaning. While translating the Quranic metaphors a translator should know the purpose behind any metaphor and its intended meanings according to context.

Peter Newmark^{xliiii} described **seven strategies for translating metaphor which have been followed in this research for analytical and comparative study.** By following these strategies we will be able to discover whether the strategies utilized for the translation of the Quranic metaphors were suitable to convey the meaning of source text. In this research the researcher selected **explicit metaphors** (الاستعارة التصريحية), the metaphors in which



vehicle is mentioned and tenor is omitted. The explicit metaphors have been selected from Surah Al-Baqarah for analytical and comparative study of their translation.

Sample1

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ.^{xlv}

Translators	Translations
1. A. J. Arberry	The <u>baptism</u> of God; and who is there that <u>baptizes</u> fairer than God? Him we are serving. ^{xlv}
2. Hilali& Khan	[Our <u>Sibghah</u> (religion) is] the <u>Sibghah</u> (Religion) of Allah (<u>Islam</u>) and which <u>Sibghah</u> (religion) can be better than Allah's? And we are His worshippers. [Tafsir Ibn Kathir]. ^{xlvi}
3. Ali QuliQarai	'The <u>baptism</u> of Allah, and who <u>baptizes</u> better than Allah? And Him do we worship.' ^{xlvii}

Context of the Quranic Verse

Christians used to dip their children in yellow water and used to believe that it is purification for them. In this verse the Almighty Allah has asked Muslims to say that our belief on Allah is 'صِبْغَةَ اللَّهِ' is the real purification and the religion of Allah Almighty.^{xlviii}

Meaning of the word 'صِبْغَةَ'

The word 'صِبْغَةَ' 'Sibghah' means 'any colour of a thing'.^{xlix} Al-Zamakhshari mentioned that here the intended meaning of 'صِبْغَةَ' is 'belief and faith'.¹

Explanation of the Metaphor

Religion of Islam is likened with 'صِبْغَةَ' 'Sibghah' because affects and symptoms of religion are apparent like color so Sibghah is used here as metaphor.^{li} Likewise, Al Sabooni says that the religion is named as 'صِبْغَةَ' as a metaphor because the signs of faith in religion are apparent on Believer like signs of color on cloth.^{lii} So according to the explanation these are the components of the metaphor:

Tenor مستعار له	الإيمان بدين الله To believe on religion of Allah
Vehicle مستعار منه	Color صِبْغَةَ

Al Darwaish mentioned that the metaphor used in this verse is explicit metaphor 'استعارة تصريحية' because the vehicle 'صِبْغَةَ' 'color' is mentioned while the tenor 'بدين الله' 'to believe on the religion of Allah, is omitted'.^{liii}

Analysis of the Translations of the Metaphor

A.J. Arberry

Arberry translated the metaphor 'صِبْغَةَ' with another image 'baptism'. Translating metaphor with other image is 2nd strategy of Newmark's translation strategies which is



‘production of different metaphor or image in the TL’. In the TL the same image of the metaphor is ‘colour’ which is not used to avoid literal translation.

Hilali and Khan

Al-Hilali and Khan translated the metaphor with mentioning the sense of word and also stated the transliteration of the word in TL as, “[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam)”. So, the strategy used is ‘reduction of metaphor to sense’ which is the 5th strategy of Newmark’s metaphor translation strategies.

Ali Quli Qarai

Quli Qarai like Arberry translated the metaphor with other image ‘baptism of Allah’ which is ‘production of different metaphor or image’ and is the 2nd strategy of the metaphor translation strategies.

Comparison of the Translations of the Metaphor

Keeping in mind the intended meaning of the metaphor, the mentioned translations of the metaphor can be compared. Arberry and Qarai translated the metaphor with different image in TT they used the word ‘baptism’ which is used for the ritual performed by Christians by dipping children into water to purify them and to make them real Christians. So, this word contains specific limited meaning which may not be appropriate to convey the concept of the metaphor ‘religion Islam’ which is wider concept.

Further it can be checked that either ‘baptism’ conveys the intended meaning of the metaphor we can consult dictionaries to confirm its meaning; ‘Baptism’ means, Dipping a person in water or sprinkling water on him as a symbol of purification or washing away sin.^{liv} A Christian ceremony in which a few drops of water are poured on somebody, to welcome him into the Cristian Church.^{lv}

It is clear from above explanation that ‘baptism’ (sprinkling water on some body to welcome him in Christianity or to purify him) is not equivalent to the sense of the ST metaphor. It can convey different or partial meaning of the metaphor. So, it was better for Aberry and Qarai to add some explanation with the translation clarify the meaning. But they carried out communicative translation by focusing on the TL expression.

Hilali and Khan translated the metaphor ‘صبغة’ as ‘religion of Allah’ which is 5th strategy of metaphor translation ‘converting metaphor into sense’. By focusing on the ST meaning they could provide semantic translation and transferred the intended meaning of ST in simple words. Although the rhetoric eloquence could not be maintained but intended meanings are transferred.

Sample2

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.^{lvi}

Translators	Translations
1. A. J. Arberry	He only <u>commands you</u> to evil and indecency, and that you should speak against God such things as you know not. ^{lvii}



2. Hilali& Khan	[Shitan (Satan)] <u>commands you</u> only what is evil and Fahsha (sinful), and that you should say against Allah what you know not. ^{lviii}
3. Ali QuliQarai	He only <u>prompts you</u> to [commit] evil and indecent acts, and that you attribute to Allah what you do not know. ^{lix}

Context of the Quranic Verse

Satan the enemy of human beings incites them to commit heinous acts. The more heinous act of them is adultery and worst of them is to blame Allah Almighty with ignorance.^{lx}

Meaning of the word 'يَأْمُر'

The word 'يَأْمُر' is derived from 'أَمَرَ' which means to command or assign duty or responsibility to carry out some work.^{lxi} In the given verse the word is conveying the meaning of 'incitation and seduction' of Satan to human beings to commit sinful and vicious activities.^{lxii}

Explanation of the Metaphor

In this metaphor, incitation and seduction of Satan to commit heinous and vicious activities, is likened with commanding of a dictator.^{lxiii} Therefore, following components of the metaphor can be mentioned:

Tenor مستعار له	تزيينُ الشَّيْطَانِ وبعثه Satanic beautification and incitation
Vehicle مستعار منه	يَأْمُر He commands

According to Al Darwaish the metaphor used in this verse is Explicit metaphor 'استعارة تصريحية' because the tenor 'تزيينُ الشَّيْطَانِ وبعثه' 'Satanic beautification and incitation' is omitted and the vehicle 'أَمَرَ الأَمْر' 'commanding of a dictator' is mentioned as "يَأْمُر".^{lxiv}

Analysis of the Translations of the Metaphor

A.J. Arberry

QuliQarai translated the metaphor by using its literal equivalent in the TL. He used the word 'commands' to translate the word 'يَأْمُر'. So, the strategy 'reproducing the same image in the TL' has been used which is the 1st strategy out of seven strategies recommended by Newmark.

Hilali and Khan

Hilali and Khan like Arberry, did the same translation. In their translation the same 1st strategy 'reproducing the same image in the TL' has been used.

Ali QuliQarai

In translation of Qarai another strategy of metaphor translation has been used. He rendered metaphor with the word 'prompts' which is conveying the intended meaning and



sense of the metaphor. The strategy used in this translation is ‘reduction of metaphor to sense’ which is the 5th strategy of metaphor translation.

Comparison of the Translations of the Metaphor

The word which is being discussed here is conveying the figurative meaning because in real sense Satan cannot order or command human being to carry out any act as in the Holy Quran it is mentioned ‘إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ’^{lxv} Over My servants thou shalt have no authority.^{lxvi} So a translator would have to understand the intended meaning of the metaphor to carry out appropriate translation.

Arberry and Hilali and Khan translated the metaphor with literal equivalent as they used the word ‘commands’. Focusing on the ST they carried out semantic translation and didn’t add any explanation or sense of the metaphor.

The word ‘command’ can be checked TL dictionaries that either the word used for translation is used for intended meaning of the metaphor or not.

The word ‘command’ can be used for the meaning, To direct, to order or to control.^{lxvii} To tell somebody to do something or to order.^{lxviii} Other than these meanings no other meaning close to the intended meaning of the metaphor could be found in the dictionaries. So, it is clear from the above-mentioned meanings that the word ‘command’ is not used in the same way as the metaphor of the ST is used for ‘seducing and prompting’. Therefore, the 1st strategy without further explanation may not be sufficient to convey the intended meaning of the metaphor.

Qarai on the other hand carried out the communicative translation for the better understanding of the TT reader. He transferred the sense of the metaphor by using the word ‘prompts’ which means to encourage or seduce to do something and which is the same sense mentioned in Quranic exegeses. Therefore, in this verse the 5th strategy ‘reduction of metaphor to sense’ is better choice to transfer the intended meaning of the metaphor.

Sample3

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ.^{lxix}

Translators	Translations
1. A. J. Arberry	Who is he that will <u>lend</u> God a good loan, and He will multiply it for him manifold? God grasps, and outspreads; and unto Him you shall be returned. ^{lxx}
2. Hilali& Khan	Who is he that will <u>lend</u> to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return. ^{lxxi}
3. Ali QuliQarai	Who is it that will <u>lend</u> Allah a good loan that He may multiply it for him severalfold? Allah tightens and expands [the means of life], and to Him you shall be brought back. ^{lxxii}

Context of the Quranic Verse



In this verse Allah is motivating his worshippers to spend for sake of Allah Almighty lend money to needy people.^{lxxiii} But it is not necessity of Allah Almighty to get loan as Jews used to say that Allah Almighty borrows loan from us because He is needy but Allah is not dependent on any one.^{lxxiv}

Meaning of the word 'يُقْرِض'

The word 'يُقْرِض' is derived from 'قَرَضَ' which literally means 'to cut'. In the given verse the word means to give something as loan in the name of Allah Almighty which would be returned back in several folds as a reward.^{lxxv}

Explanation of the Metaphor

The word 'يُقْرِض' is used here as metaphor because Allah Almighty is All Sufficient and independent and He is not in need of any loan. In this metaphor good deed or to spend in the name of Allah 'الْعَمَلُ الصَّالِحُ أَوْ الْإِنْفَاقُ فِي سَبِيلِ اللَّهِ' is likened with lending loan 'إِقْرَاض'.^{lxxvi} Therefore, the metaphor is composed of the following components:

Tenor مستعار له	الْعَمَلُ الصَّالِحُ أَوْ الْإِنْفَاقُ فِي سَبِيلِ اللَّهِ Good deed or spending in the way of Allah
Vehicle مستعار منه	يُقْرِضُ He lends loan

According to Al Darwaish the metaphor used in the verse is explicit metaphor as the vehicle 'إِقْرَاض' 'to lend', is mentioned while the tenor 'الْعَمَلُ الصَّالِحُ' 'to carry out good deed', is omitted.^{lxxvii}

Analysis of the Translations of the Metaphor

A.J. Arberry

Arberry translated the metaphor with its literal equivalent 'lend God a good loan'. He didn't add any explanation to clarify the intended meaning. In this translation 1st strategy of metaphor translation 'reproducing the same image in the TT' has been used.

Hilali and Khan

Al-Hilali and Khan translated the metaphor literally in the TT with 'lend to Allah a goodly loan' but they didn't add any explanation or sense of the metaphor while usually they add explanation with such translation. Therefore, in this translation the strategy followed is the 1st strategy 'reproducing the same image in the TT'.

Ali Quli Qarai

Quli Qarai like other translators translated the metaphor as, 'lend Allah a good loan'. In this translation the strategy followed is the 1st strategy 'reproducing the same image in the TT'.

Comparison of the Translations of the Metaphor

It can be seen through analysis that in all the above mentioned translation 1st strategy of metaphor translation has been used. All translators used the word 'lend loan' which is literal meaning of the metaphor. Now we can consult TL dictionaries to check the use of the word 'loan' that either it is sufficient to convey the intended meaning of the metaphor.



The word ‘loan’ means, To lend money or grant or gift from superior.^{lxxviii} Money that an organization such as a bank lends and somebody borrows.^{lxxix}

In English the word ‘loan or lend’ is used for worldly affairs and mostly used in literal sense. So, it does not convey the intended meaning of the metaphor in the ST. Therefore, translating the literal meaning would be semantic translation which would not be sufficient to make a TT reader understand the message of the verse. So, to make the translation more communicative and TT reader friendly, there is need of adding intended meaning or sense of the metaphor which is ‘good deeds and lending money in the name Allah’.

Frequency and Percentage of the use of Metaphor Translation Strategies in each translation.

No.	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th
Metaphor Translation Strategies	Reproducing the same image in the TL	Replace the image in the SL with a TL image	Translation of metaphor by simile	Translation of metaphor by simile plus sense	Conversion of metaphor to sense	Deletion Of metaphor	Same metaphor with sense
Frequency of the Use by Arberry	2	1	0	0	0	0	0
Frequency of the Use by Hilali and Khan	2	0	0	0	1	0	0
Frequency of the Use by Qarai	1	1	0	0	1	0	0
Total use of strategies	5	2	0	0	2	0	0
Average %age of the Use	55.55%	22.22%	0	0	22.22%	0	0

It can be seen through the table that are the first strategy “Reproducing the same image in the target language”.

The frequency of the strategies found in the all selected translations is as following;

The most common strategies among these strategies is Newmark’s first strategy; “Reproducing the same image in the TL” which has been used for five out of nine times. The second strategy, “Replace the image in the SL with a TL” and the fifth strategy, “Converting metaphor into sense”, have been used for two times only out of nine times.

Conclusion and Findings

By going through the whole research work following points have been concluded;



1. The literal meanings of Translation in Arabic and English have been defined as, transfer of meanings from one language to another language.
2. The terminological meanings of Translation have been described in more detail than in Arabic which can be summarized as, Translation deals with textual material and can be considered as product which is the translated work, and as process which is the act of translation carried out by a translator.
3. In Arabic the literal meaning of the word 'استعار' means to borrow a thing, while in English the word 'metaphor' is used as a rhetorical term.
4. The terminological meaning of metaphor has been identified as, to use a word in figurative meaning having similarity with its literal meaning therefore it can be said that metaphor is developed form of simile both in Arabic and English.
5. There are seven strategies for translating metaphors recommended by Peter Newmark which have been applied for analytical and comparative study of explicit metaphors. The strategies areas following;
 1. Reproducing the same metaphor in the target language.
 2. Replace the image in the source language with a target language image.
 3. Translation of metaphor by simile
 4. Translation of metaphor by simile plus sense
 5. Conversion of metaphor to sense
 6. Deletion Of metaphor
 7. Same metaphor with sense
6. The most recommended strategy for translation of metaphor Peter Newmark, is the first strategy "Reproducing the same image in the target language", if it does not distort the intended meaning.
7. Peter Newmark didn't include 'transliteration' strategy in his metaphor translation strategies therefore some metaphor translations have been categorized under other strategies mentioned by him.
8. It is clear from the comparative study of Metaphors of the Holy Quran that only one strategy of translation cannot be applied when dealing with the metaphors of the Holy Quran. There are some cases of translating metaphors where more than one strategy is required. To overcome the meaning loss in translation, in some cases literal translation is required to deal with Quranic metaphors. Whereas communicative translation is needed in some other cases to make translation understandable for target text reader.
9. In order to translate any metaphor correctly, the translator should analyze the elements vehicle, tenor and ground in a metaphor and define each invisible element and then start producing the translation accordingly.
10. The research has also proven that there is no escape from using different exegeses specially rhetoric exegeses of the Holy Quran by different scholars to know about the hidden meaning of Quranic metaphors. Consequently, by consulting rhetorical exegeses



the translator will be able to understand, not only the meaning of metaphor, but also to know the rhetoric value, the type and the function of this metaphor in a Quranic Verse.

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