# A METAPHOR TRANSLATION OF THE QUR'AN:

## A Comparative Analytical Study between Abdullah Yusuf Ali and Marmaduke Pickthall

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*Abstract*

*The metaphor is one of the main problems in translation because it covers the whole figurative language uses. It also includes the most figurative language used in the Qur'an. Different theories and approaches have been proposed with regard to metaphor translation. In this paper i favor using a lexicological metaphor concepts that proposed by Dickin, where the dictionary becomes the main source of the analysis. This paper is analyzing and comparing the translation of metaphor in Qur'an and their corresponding translated English versions through the two selected translations. The data analyzed consists of ten examples representing two types of metaphor in this paper; both are lexicalized and nonlexicalized metaphor. The findings obtained from the analyses of the related data show that there are some techniques of metaphor translation of the Qu'ran, although every translator does not constantly translate metaphor with the same technique in the same type.*

***Keyword****: Metaphor, translation of The Qur'an, Abdullah Yusuf Ali, Marmaduke Pickthall*

**Abstrak**

Metafora merupakan salah satu permasalah serius dalam dunia penerjemahan, karena metafora bisa dikatakan *mencakup* seluruh penggunaan bahasa kiasan. Metafora juga termasuk bahasa kiasan yang paling banyak digunakan dalam al-Qur'an. Berbagai macam teori dan pendekatan telah digunakan berkaitan dengan penerjemahan metafora. Dalam penelitian ini saya menggunakan konsep penerjemahan metafora yang diajukan oleh Dickin, di mana kamus menjadi sumber utama analisis. Dalam penelitian ini penulis menganalisa dan membandingkan dua penerjemahan metafora

al-Qurān kedalam bahasa Inggris. Data dianalisis terdiri dari sepuluh contoh yang mewakili dua jenis metafora, yaitu metafora lexicalized dan nonlexicaled. Temuan yang diperoleh dari analisis menunjukkan bahwa ada beberapa teknik penerjemahan metafora dalam al-Qurān yang digunakan oleh penerjemah. meskipun setiap penerjemah tidak selalu konsisten menggunakan teknik yang sama dalam satu jenis metafora.

**Kata Kunci**: metafora, terjemahan al-Qur'an, Abdullah Yusuf Ali, Marmaduke Pickthall

## Introduction

Translation has an important role in disseminating knowledge and increasing understanding between nations and cultures. However, besides of its importance, translation is a very difficult work. One of the many problems in translation work is about the message of communication, sometimes message is stated directly or explicitly, but sometimes it is stated in figurative language and it may involve exaggeration.

The most figurative language used in the text is a metaphor. The word "metaphor" comes from Greek *metha* and *pherein* (metha refer to "over" and pherein to "to bear" or "to carry"), and means "the carrying of meaning of one word over to another word".[1] The *Oxford English Dictionary* defines "metaphor" as "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".[2]

Along with the development of the translation science, metaphor poses serious challenges for standard theories of meaning because it seems to straddle so many important boundaries. Newark stated that metaphor is a difficult problem in the world of translation; he stressed the difficulties because the metaphor covers all figurative language use.[3]

One of the messages which need to have the right understanding is the Moslem Holy Scripture, the Qu'ran. It is the final divine revelation provides mankind guidelines in every part of life. The message in the Qu'ran sometimes is stated explicitly, but sometimes implicitly by using figurative language. The most figurative language that occurs in the Qu'ran is a metaphor. Modern Muslim

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[1] Olive Classe, (ed), "Metaphor and Translation",*Encyclopedia of Literary Translation into English* (London: Fitzroy Dearborn publishers, ), Vol 2, p. 941

[2] AS Hornby, *Oxford Advanced Learner's Dictionary* (New York: Oxford University Press, 2000 ), p.837

[3] Peter Newark, *A Textbook of Translation* (New York: Prentice Hall International, 1988), p. 104

scholars gather there are more than four hundred metaphoric words in the Qu'ran , although many of those words have become common words.

Here is the example of metaphorical word in the Qu'ran:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

*The hand of God is over their hands*

In the verse above, the Qu'ran describes the power and control of Allah with word "yadun " which is a metaphor. The intention of the verse aims to show the power and control of Allah to Muhammad. In this verse, Yusuf Ali renders the word yadun into a hand, however, this translation will show a problem if the English language does not have the same usage as the source language. According to the explanation above, the writer interests to analyze the technique of metaphor translation in English translation of the Quran. The study is limited to two translations of the Qu'ran from Arabic into English. The first translation is The Qu'ran: Text, Translation, and Commentary by Abdullah Yusuf Ali, as the representation of middle east Islamic Scholar. The second translation is Meaning of the Qu'ran by Marmaduke Pickthall, as the representation of the western Islamic Scholar. The research is also limited in analyzing the metaphorical expressions in some verses of the Qu'ran. The researcher hopes this research will represent the whole metaphor translation techniques in the Qu'ran.

**Metaphor Definition**

Metaphor has been viewed as the most important form of figurative language use.[4] Metaphor has been regarded as a special phenomenon of language since the term was coined in ancient Greece.[5] As described before, the term of metaphor comes from Greek *metapherin*. Furthermore, Gillian Lazar explains metaphor involves "a carrying a cross of meaning from one object to another and identification is made between two apparently dissimilar things so that some of the characteristics of the one are carried over to the other".[6]

John I Saeed also stated that metaphor is "like simile that involves the identification of resemblances, but metaphor goes further causing transference, where properties are transferred from one concept to another".[7] The other

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[4] John I. Saade, *Semantic* (London: Blackwell Publishing, 2003), p. 245
[5] Miriam Taverniers, *Metaphor:Handbook of Pragmatics*, ed. Jef Verschueren, et al. (Amsterdam: John Benjamins Publishing Company, 2002), p. 1
[6] Gillian Lazar, *Meaning and Metaphor* (Cambridge: Cambridge University press, 2003), p. 1
[7] John I. Saeed, p. 45

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definition is explained by Dickin, he explained that metaphor is "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".[8] Metaphor is using language that refers to something other than it original or what it literally means, in order to suggest some resemblance or make a connection between the two things.[9] According to Searle, metaphors represent a class of linguistic expression that says one thing and means another thing.[10]

There is considerable debate on the definition of metaphor. In his book, Newmark stated that metaphor consists of any figurative expression.[11] Or it can be said that any figurative language is metaphor and it is not only a kind of figurative language. Frans Sayogie also noted that in the world of translation any types of\ figurative language can be classified as a metaphor, this due to the basic characteristic of figurative language which transfers the feature of one object to other.[12] Then, he reaffirmed that some definiton of simile, metonymy and personification can obscure the real definition of metaphor.[13]

To translate metaphor we have to know the components those form a metaphor. Both components are topic, vehicle and ground. The topic is the entity referred to, and the vehicle is the notion to which this entity being compared. The respect in which this comparison is being made called the ground.[14] Knowles and Moon also identify these three components, they stated that metaphor consists of the metaphor (a word, phrase, or longer stretch of language); its meaning (what it refers to metaphorically); and the similarity or connection between the two. These three components have been referred to as vehicle, topic and ground.[15] The example of these three notions is "Hamzah is a lion. Lion is vehicle or metaphor, where the topic or meaning, for example Hamzah who is a brave person, and the ground or connection is the respect in which Hamzah is a brave person like a lion. This approach is useful for translation distinguishes. However, those three components are not always stated explicitly, but sometimes implicitly.

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[8] James Dickin, et al., *Thinking Arabic Transaltion* (New york: Routladge, 2005), p. 147
[9] Murray Knowles and Rosamund Moon, *Introducing Metaphor* (New York: Routledge, 2005), p. 3
[10] Andrew Ortony, *Metaphor and Though,* ed. Andrew Ortony (Cambridge: Cambridge University Press, 1993), p.30
[11] Peter Newmark, p. 104
[12] Frans Sayogie, *Teori dan Praktek Menerjemahkan Bahasa Inggris ke dalam Bahasa Indonesia* (Tangerang: Pustaka Anak Negeri, 2009), p. 224
[13] *Ibid.*, p. 223
[14] James Dickin, p. 148
[15] Murray Knowles and Rosamund Moon, p. 7

Based on those definitions and explanations, metaphor in linguistic device stands for a conveyance of some kind of change, where one word or phrase used in term of another. More simply, it means using one thing to describe another thing. Therefore, metaphor in this paper include its extensive definition.

## Lexicalized Metaphor and Its Translation

Lexicalized metaphors are uses of language which are recognizably metaphorical, but which are included as sense of words in dictionaries. The example of this type is the word "rat" is a person who deserts his friend in trouble. [16] Furthermore, he distinguishes three types of lexicalized metaphor.[17] *The first* is a dead metaphor, it is metaphor that does not normally even realize as a metaphor and has been literalized into everyday items of langauge, for example "hand of clock". According to Newmark, a dead metaphor is "where one is hardly conscious of the image". This kind of metaphor frequently is the universal terms used to describe space and time such as field, line, top, bottom, foot, mouth, arm and so on.[18] Dickin suggests some translation techniques of dead metaphor, both are: [19]

1.  Sometimes, it can be translated with the different metaphor vehicle; for example, thus عقرب الساعة vs hand (of clock).

2.  It also can be translated by the same vehicle. The example is على يد into "at the hand"

3.  The other technique is by translating metaphor into non metaphorical term or translating into sense. For example, لزم الفراش be translated as "he took to his bed».

The second type of lexicalized metaphor is a stock metaphor, it is used widely as an idiom, as in "mother tongue" Newmark defines stock or standard metaphor: as "an established metaphor which is in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically".[20] For Stock metaphor Dickin adopts Newmak's approach, he suggests the following techniques:[21]

1.  A stock metaphor can be retained as a stock metaphor having the same or nearly the same vehicle in the target language.» Such as شاهدة

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[16] James Dickin, p. 147
[17] *Ibid.,* p.149
[18] Peter Newmark, p. 106
[19] Jamaes Dickin, p. 150-155
[20] Peter Newmark, p. 108
[21] Jamaes Dickin, p 151

على»witnessed». This is appropriate where the vehicle in the source metaphor and target language have roughly equal frequency within the register in question.

2. A stock source metaphor metaphor can be replaced with a stock target language metaphor having a different vehicle. Such as يحوم حوله as «to hang around».

3. A stock source metaphor metaphor can be converted to a target language simile, such as يكسوه حزن "as if clothed in sadness».

4. It can be also «reduced to ground, but it will involves losing the metaphor altogether, and the emotional effect associated with it. Such as دون ان يستبد به النعاس without feeling sleepy.

The last type of lexicalized metaphor is a recent metaphor or metaphorical neologism, as stated by Newmark is often "anonymously".[22] The example of this type is the word "download." For recent metaphor, Dickins suggests that in the translation of it into Arabic one is likely to reduce them to stock metaphors, or perhaps to grounds. In translating into English, recent metaphors could be used where general requirements of register make them appropriate.[23]

**Non-Lexicalized Metaphor and Its Translation**

Non-lexicalized metaphor may be similarly crudely or the metaphorical meaning is not clearly but will vary from context to context, and has to be worked out by the reader on particular occasions.[24] An example of a nonlexicalized 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).

This type of metaphor consists of two kinds, both are conventional and original metaphor.[25] Conventional metaphor is metaphor which is not lexicalized, and does not available in dictionary, but it draws on either cultural or linguistic convention. For example, English makes a large concept of argument is

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[22] Peter Newmark, p. 111
[23] Jamaes Dickin, p 152
[24] *Ibid.,* 147
[25] *Ibid.* p.149

war, which includes "battle of wits", "attack an opponent". For the non-lexicalized conventionalized metaphor, Dickin puts forward the following techniques:[26]

1. The conventionalized metaphor «can be retained as non lexicalized metaphor having the same or nearly the same vehicle in target language », such as غزو الكهرباء «the invasion of electricity.»

2. The conventionalized metaphor can also "be replaced with a nonlexicalized metaphor having a different vehicle», such as لم تبرد نارها حتى الان the flames of which have not yet died out.»

3. Among the other techniques, «it is appropriate to replace the nonlexicalized metaphor with a stock metaphor in target language"; such as البؤرة المنتهية «flash point». This technique used for the case of metaphor does not have a strong emotional impact.

4. If the source metaphor corresponds more or less directly to the target metaphor, it can be translated by corresponding stock metaphor in English, with addition of the topic. Such as الاعصار (whirlwind of violence).

Original metaphor is a metaphor which is not simply relatable to existing linguistic or cultural convention. It is difficult to interpret, and it is necessary to establish the ground from the context. In many cases this will be ambiguous.[27] The examples of it is like Tom is a tree, quoted above. Because it is not simply relatable to existing linguistic or cultural conventions. Concerning original metaphor, Dickins believes that its translation by a stock metaphor in the target language will destroy the sense of originality, and therefore lessen the emotional force. It may be more appropriate to translate it by a non-lexicalized metaphor in the target language having a different vehicle. For that purpose, he suggests the following techniques.[28]

1. An source metaphor metaphor can be converted to a simile, such as يشعر بانه جورب عتيق «making him feels like an old discarded sock». It can be useful as it is appropriate to retain the source target vehicle.

2. It can also be «reduced to grounds, such as شعب المصر العربى الذى يشعر نحو سوريا بانها قطعة من قلبها» the Arab people of Egypt feel a strong affinity and deep affection».

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[26] *Ibid.,* pp. 152-153
[27] *Ibid..,* p. 149
[28] *Ibid.,* pp. 154-155

3. An original metaphor can also be retained in the target language or translating with the same vehicle, but with the addition of the grounds on the topic, such as وقد انتظر طويلا ان تبزغ فوق صحرائه انثى "he has been waiting for a long time for a woman to dawn over the desert of his life».

## Lexicalized Metaphor of The Qu'ran

### 1. Asy-Syu'arā 84

وَٱجْعَل لِّي لِسَانَ صِدْقٍ فِي ٱلْأَخِرِينَ ﴿٨٤﴾

This Qu'ran verse was translated into English by Yusuf Ali as; *Grant me honorable mention on the tongue of truth among the latest.*[29] The second translation by Pickthall is "*And give unto me a good report in later generations*".[30] And the second translation by Pickthall was "*And give unto me a good report in later generations*".

The literal meaning of *lisan* is tongue,[31] but in this verse, it is used to express a word or expression. Ibrahim (as) asks Allah to give him a good and honorable mention.[32] This source metaphor can be considered as a lexicalized stock metaphor and shared between two languages. The English language has such as an idiom "sharp tongued".[33] The topic of this metaphor is a word or mention, where the ground is the tool of speaking.

Yusuf Ali makes a complete translation in this verse. He completes the "honorable mention" with the phrase "on the tongue". It creates an easy and a perfect understanding to the target reader. The second translation by Pickthall is also rendering source metaphor into "a good report". However, both of two translations   clear enough. Both of two translators render source metaphor into ground or sense. The technique does not create a major problem in understanding source metaphor. This due to the same image and usage between source and target language.

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[29] Abdullah Yusuf Ali, *The Qu'ran: Text, Translation and Commentary* (Doha: Qatar National Printing Press, 1946), p. 957

[30] Marmaduke Pickthall, *The Meaning of The Holy Glorius Koran,*(New Delhi: World Islamic Publications, 1981), p. 267

[31] Rohi Baalbaki, *Al mawrid Modern Arabic-English Dictionary* (Beirut: Dar el- Ilm Lilmalayin, 1995), p. 919

[32] Wahbah az-Zuhaili, *At-tafsir al-Munīr fi al-aqīdah wa asy-syar'ah waal-manhaj,* Vol 10, (Damaskus: Dārul fikr, 2009), p. 187

[33] AS Hornby, *Oxford op.cit,* p. 1424

### 2. Ibrāhīm 04

$$\text{وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ}$$

This holy verse was translated into English by Yusuf Ali as "*We sent not an apostle except (to teach) in <u>the language of his (own) people</u>.[34] In order to make (things) clear to them*". And it was translated by the second translator as "*And We never sent a messenger save with <u>the language of his folk</u>, that he might make (the message) clear for them*".[35]

Allah Sent every prophet and it's book with the language of the people to bring an easy understanding.[36] This metaphor has the same type with the first verse, a lexicalized stock metaphor, and it shared between two languages. The topic of this metaphor is the language, where the ground is the tool of speaking.

Both of two English translators seem to convey source metaphor meaning with the same technique and word. They render metaphor into ground or sense with the same word "language". These translations do not create any problem of understanding source metaphor in a target language. Translating metaphor into ground or sense in this verse is accurate in term of meaning, but in term of language, it can remove the beautiful metaphorical word of the source language. Rendering source metaphor with the same vehicle in the target language is better in this verse. It will keep the term of meaning and the beautiful structure of the metaphorical word.

### 3. Ali-Imrān 7

$$\text{هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ}$$

The first translation of this holy verse was "*He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical*",[37] while the second translation was "*He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations. They are the substance of the Book. And others (which are) allegorical*".[38]

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[34] Abdullah Yusuf Ali (1946), *op.cit.* p. 620
[35] Marmaduke Pickthall (1981), *op.cit.* p. 187
[36] Wahbah az-Zuhaili (2010), *op.cit.* Vol 7, p. 218
[37] Abdullah Yusuf Ali, p. 150
[38] Marmaduke Pickthall, p. 63

The word *umm* has a literal meaning mother,[39] but in this verse, it is used to express a basic or fundamental of the Qu'ran.[40] This type of stock lexicalized metaphor and it is shared between two languages; wherein informal English language we can find the meaning of mother which contains of something important.[41] The tenor of this metaphor is basic, or fundamental of some verses, where the ground is the position of the mother which is basic, fundamental and important for her child.

All the English translations have chosen the same technique in this stock metaphor translation, although they present different word in target language. Yusuf Ali uses "foundation," where Pickthall comes with substance, both words have the same intended meaning, and all of them are a literal word.[42] The technique of English translation in this verse is replacing source metaphor with the literal word in the target language or translating metaphor into sense or ground. This type of translation makes an easy understanding to the foreign reader, although it can omit the beautiful metaphor of the source language. In this case, translating with the same vehicle is the better technique, because both of the source and target languages can cohabitate in harmony; language and culture, then, become one entity, and so make the task of the translator less complicated.

## 4. Al-Qaṣas 59

وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

Chapter al_Qaṣas verse 59 was translated by Yusuf Ali as "*Nor was thy Lord the one to destroy a population until He had sent to its centre an apostle, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practice iniquity*".[43] While it was translated by pickthall as" *And never did thy Lord destroy the townships, till He had raised up in their mother (town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil doers*".[44]

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[39] Hans Wehr, *Dictionary of Modern Written Arabic*, ed. J. Milton Cowan (Beirut: Dar el-Mashreq, 2005), p. 25
[40] Wahbah az-Zuhaili, Vol 2, p. 162
[41] *Oxford Advanced Learner's Dictionary,* p. 864
[42] *Ibid.,* p. 447, 533, 1350
[43] Abdullah Yusuf Ali, p. 1019
[44] Marmaduke Pickthall, p. 282

The word umm literally means mother, but the intended meaning of this verse is the center of town.[45] This source metaphor can be considered as a lexicalized stock metaphor because it shared between two languages, and can be understood without the context of the sentence. The phrase "mother town" is available in Arabic and English as an idiom.[46] The topic of this metaphor is the center where people live. And the ground is the role of mother as the central life of her child.

The metaphor word "umm" in this verse is translated by Yusuf Ali into "center". The technique of this English translation is reproducing source metaphor into sense or ground in the target language. This technique does not present a major problem in understanding this verse, although it can omit the beautiful metaphor of the source language. Pickthall comes with different technique, he renders source metaphor systematically by the same vehicle (mother) in English versions. This source metaphor does not seem to create major problems as it shares the same usage with the English language where (mother) is used also to express (mother country or mother city). These translations also represent the image behind the source language. This type of translation is better than the first one.

**Non-Lexicalized Metaphor of The Qu'ran**

**1. Al-Baqarah 187**

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

The literal translation was practiced in this verse. The first translation was *"Permitted to you on the night of fasts, is the approach to your wives. They are your garments and ye are their garments"*.[47] And the second one was *"It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them"*.[48]

The word libas has a literal meaning clothes, dress raiment or garment.[49] In this verse, it used to express the function of husband and wife and to analogize

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[45] Wahbah az-Zuhaili, Vol 10, p. 502
[46] *Oxford Advanced Learner's Dictionary* (2000), p. 864. See also *al Munjid fi Lughah wa al A'lam* (Beirut: Dar el- Mashreq, 1984), p. 17
[47] Abdullah Yusuf Ali, p. 73
[48] Marmaduke Pickthall, p. 49
[49] Hans Wehr, p. 855

the relationship between them.[50] This source metaphor can be considered as a conventional non-lexicalized metaphor. If we look up to Arabic dictionaries, the word libas used any in Arabic; it is common to say that wife is the garment of the husband. The topic of this metaphor is the mutual comfort and protection of wife and husband, where the ground is the usage of clothing that protects man against heat and cold, and against the danger of foreign bodies scraping or penetrating the skin. On the other hand, it is also an ornament for a person.

In this verse, the two English translators have chosen the same vehicle in the target language (garment and raiment) This translation or reproducing the same vehicle in the target language, it will resolve a deep question among the target reader, this due to the different usage of the target and source language. The English language has no the same expression as in source language. To avoid people from any interpretation, translating metaphor into the same vehicle with the addition of the topic is the compatible technique for this verse.

## 2. Al-Furqan 47

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وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾

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This verse was translated by the first translator as "*And he it is who makes the night <u>as a robe for you</u>, and sleep as repose, and makes day (as it were) a resurrection*".[51] And it was translated by the second translator as "*And He it is Who make the night <u>a covering</u> for you, and sleep repose, and make the day a resurrection.*[52]

The word libas is used to analogize the condition of the night. Allah makes he night as a cover or a protection from its dark.[53] This is the type of original non-lexicalized metaphor because the concept of the word libas as a night is not available in the Arabic.[54] The topic of this metaphor is the night as protector and covering for the human, where the ground is the function of a garment as a covering or protection of the body.

The phrase "as a robe" is chosen by Yusuf Ali in this verse. The meaning of that word is "a long loose outer piece of clothing". The technique of English translation is translating metaphor of the source language into kind of simile in the target language. The next translation by Pickthall is coming with a different

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[50] Wahbah az-Zuhaili, Vol 01, p. 513
[51] Abdullah Yusuf Ali, p. 937
[52] Marmaduke Pickthall, p. 112
[53] Wahbah az-Zuhaili,Vol 10, p. 88
[54] *al Munjid fi Lughah wa al A'lam,* p. 711

technique, where he renders the source metaphor into ground or sense. He translates libās into covering.

## 3. Al-Baqarah 223

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ

This metaphorical verse was translated by Yusuf Ali as "*Your wives are as a tilth unto you ; so approach your tilth when or how ye will*".[55] The second translation by Pickthall was a literally translation "*Your women are a tilth for you (to cultivate) go to your tilth as ye will*".[56]

The word "*harṣun*" is not used for the literal meaning because the literal meaning of *harsun* is cultivation of the soil or tillage.[57] In this verse, the wife is analogized as tillage for their husband.[58] This type of original non-lexicalized metaphor because it is not common to say that wife is tillage for the husband. The topic of this metaphor is a woman as a place for cultivation and bearing a child. The similar function of tillage and woman as a place for farming and harvesting is a ground of this metaphor.

In this verse, both Yusuf Ali and Pickthall use a different technique. The first translator renders metaphor into the type of simile, where the last translator remain the same vehicle (tilth) in the target language. Although both of these two techniques fail to present direct understanding to the target reader, but it can be understood well if the readers compare the function of tillage and woman in this life. For this verse, Yusuf Ali translation is better than the others, because his technique can avoid the target reader from any self-interpretation. Generally, translating into ground or sense or translating metaphor with the same vehicle with addition of the topic are the compatible techniques in this verse.

## 4. Asy-Syūrā 20

مَن كَانَ يُرِيدُ حَرْثَ ٱلْأَخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْأَخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

The word *hars||un* in this verse has a different meaning with the verse before. Both of two translation translated it literally, the first translation was "*To*

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[55] Abdullah Yusuf Ali, p. 88
[56] Marmaduke Pickthall, p. 53
[57] Hans Wehr,  p. 166
[58] Wahbah az-Zuhaili, Vol 01, p. 667

*any that desires the tilth of the Hereafter, we give increase in his tilth; and to any that desires the tilth of this world, we grant somewhat thereof, but he has no share or lot in the hereafter".*[59] And the second was *"Whose desire the harvest of the Hereafter; We give him increase in its harvest. And Whoso desire the harvest of the world, We give him thereof, and he hath no portion in the Hereafter".*[60]

*Hars|un* in this verse is used to express a reward from Allah.[61] This type of conventional non-lexicalized metaphor, although it cannot be understood without context of the sentence or phrase, but the Arabic language has the same expression such as احرث لدنياك كأنك تعيش أبدا The topic of this metaphor is reward, and the ground is the condition of reaching a reward or result after doing or farming something. The word "tilth" is chosen by Abdullah Yusuf Ali to translate source metaphor in this verse. Pickthall uses the other alternative word "harvest" which has meaning "the crops". Both translators are rendering the same vehicle in the target language. Based on the Oxford dictionary the word "harvest is better than tilth, although either Yusuf Ali and Pickthall translations will surely not convey the same meaning in the target language, and they make the reader must check the image behind the source language if he wants to understand the intended meaning. Translating metaphor into the same vehicle with the addition of the topic can also be practiced in this verse.

## 5. Ali-Imrān 103

وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ

Yusuf Ali translated ali-Imrān 103 into *"And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves".*[62] While Pickthall translated it into *"And hold fast, all of you together, to the cable of Allah, and do not separate".*[63]

The literal meaning of *hablun* is rope or cord.[64] In this verse, it is used to express the pure essence of Allah, whether it be the religion, the Qu'ran, etc.[65] This type of original nonlexicalized metaphor, because it will not clearly fix without looking to the context of the verse, and it is not simply relatable to existing linguistic or cultural conventions. The topic of this metaphor is pure

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[59] Abdullah Yusuf Ali, p. 1311
[60] Marmaduke Pickthall, p. 345
[61] Wahbah az-Zuhaili, Vol 13, p. 56
[62] Abdullah Yusuf Ali, p. 149
[63] Marmaduke Pickthall (1981), *op.cit.* p. 70
[64] Hans Wehr, p. 154. See also *al Munjid fi Lughah wa al A'lam* (1984), p.115
[65] Wahbah az-Zuhaili, Vol 02, p. 347

essence of Allah which contains His books, religions, etc. And the ground is the same function of rope and pure essence of Allah which binds something or someone.

The techniques used in all English metaphor translations remain the same translation of the source metaphor vehicle (rope) along with another alternative one (cable). Both of these translations, however, failed to express the aforementioned meaning of the verse. The idea of those words (rope and cable) is absent in (the pure essence of Allah). Both words are simply too weak to keep full import of hablun in this verse. Giving an explanation in the parentheses (i.e. this Qur'an) can be practiced for this verse.

## 6. Ali-Imrān 112

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ

This Qu'ran verse was translated by Yusuf Ali into English as "*Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from God and from men*".[66] And it was translated by the second translator as "*Ignominy shall be theft portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men*".[67]

The word *hablun* in this verse is used to express a covenant.[68] It can be considered as the original non-lexicalized metaphor because there is no relatable to any linguistic convention. The tenor of this metaphor is a covenant, and the ground is the same effect of rope and covenant which binds someone.

Yusuf Ali renders metaphor into sense or ground. The meaning of "covenant" is promise or agreement.  In term of meaning, this translation can convey the image behind the source language. The second technique of English translation by Pickthall is rendering the source metaphor to the same vehicle in a target language. The word "a rope" is used. This translation will resolve a question among the target readers about the intended meaning of "hablun" in this verse.

## Result of Study

From the discussion above there are four techniques used by the two translators in translating metaphor of the Qu'ran. Translating metaphor into

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[66] Abdullah Yusuf Ali,  p. 151
[67] Marmaduke Pickthall, p. 71
[68] Wahbah az-Zuhaili,  Vol 02, p. 362

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sense or ground, reproducing the same vehicle in the target language, converting metaphor into simile and reproducing the same vehicle with the explanation in the parentheses. Only two techniques used in translating lexicalized metaphor and four techniques identified in translating non-lexicalized metaphor. The tables below show the distribution of translation techniques.

Table 1: Distribution of the lexicalized metaphor translation techniques

| Technique | Ali | Pickthall |
|---|---|---|
| Translating metaphor into sense or ground | 1,2,3,4 | 1, 2, 3 |
| Reproducing the same vehicle in target language | _- | 4 |

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

| Technique | Ali | Pickthall |
|---|---|---|
| Translating metaphor into sense or ground | 6 | 2 |
| Reproducing the same vehicle in target language | 1, 4, 5 | 1, 4, 5, 6 |
| Converting metaphor into simile | 2, 3 | - |
| Reproducing the same translation of the source metaphor vehicle plus parentheses | - | 3 |

Table 3: Frequency of metaphor translation techniques

| Technique | Ali | Pickthall |
|---|---|---|
| Translating metaphor into sense or ground | 5 (50%) | 4 (40%) |
| Reproducing the same vehicle in target language | 3 (30%) | 4 (50%) |

| Converting metaphor into simile | 2 (20%) | 0 (0%) |
|---|---|---|
| Reproducing the same translation of the source metaphor vehicle plus parentheses | 0 (0%) | 1 (10%) |

There is a general tendency to render metaphor into the same source metaphor vehicle. This tendency is highest in Pickthall translation. The problem of this technique arises in translating non-lexicalized metaphor. Some of those translations do not convey the whole image of the source metaphor and it will tease the target reader to check the image behind the source language. This will resolve the problem if the reader does not understand the source language. The example of its weakness is the case of word libas in all examples of this research. However, rendering the same word which contains the different image between the source and the target language can create a modulation in translation. As an example, it can be seen in chapter Al Imran verse 103. The good idea to solve this problem is to add sense or explanation in parentheses to helps the target reader in understanding of the intended meaning. Replacing metaphor literally or translating metaphor into sense is accurate in term of meaning, but in term of language, it can remove the beautiful metaphorical word of the source language. On the other side, transposition often occurs in this type of translation.

Converting metaphor into simile and transliteration are an easy technique to render metaphor of the Qu'ran, but it resolves the question among target readers to find the meaning of the word. On the other hand, it covers the target reader from any self-interpretation.

The reasonable technique for translating metaphor is one that maintains the meaning and image of the source. Reproducing the same metaphor image in the target language bases on the context is one that can be practiced, but not all metaphors of the Qu'ran have the same image in the English language. In this case, either translating metaphor into sense or translating metaphor into the same vehicle with the addition of the topic can be chosen to render metaphor of the Qu'ran. However, translating metaphor of the different verse in the Qu'ran with the same techniques sometimes accurate in one verse, but inaccurate in the other verse, although it is the same word.

**Conclusion**

Translating metaphor of the Qu'ran is not an easy work for translators. The evidence of this statement is the different techniques which are used in the same lexical. This due to the deep and large utilizing of Quran words rather than English words. Whatever, not all the words of the Qu'ran have the same equivalent in English language. In spite of that, any translation of the Qu'ran is obliged to maintain the features of original discourse.

However, the five techniques identified in this research from the two English translators of the Qu'ran are accurate in one verse, but inaccurate in the other verse. The two translators also do not always come with the same technique in the same verse, they differ each other in producing their translations. The variety background of the translators may become the main reasons for these differences.

The reasonable technique for translating metaphor of the Qu'ran is that it can maintain the forms of structure and meaning of the metaphor. The intended meaning is often lost when it is translated into the same vehicle in the target language. On the other hand, the beautiful form of metaphor is often lost when it is translated into sense only. It is not always guaranteed that one technique is the best for translating metaphor if we do not make any classification of it.

Classification based on lexicalized and non-lexicalized metaphor, besides to help the researcher in this analysis, it also to help the translators in doing their translation. This is also an easy way to classify metaphor based on the translation point of view. In a lexicalized metaphor, reproducing the same vehicle is the reasonable method. For a non-lexicalized metaphor, it is better to convert metaphor into sense. It can prohibit any interpretation from the reader with the little knowledge of Qur'an language and Islamic science.

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