Assessment of the Translation of Metaphor and Simile in Selected Quranic Verses into English

Ola Abdulqader Shareef∗
Jinan University/ Lebanon
Ola.alrawi422@gmail.coom

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Dr. Mona Sahyoun
Jinan University/ Lebanon
Mona.saahyoun@jinan.edu.iq

Abstract

Translating the Quran enables a broader global audience, including those unfamiliar with Arabic, to connect with its teachings, fostering engagement among individuals from

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∗ **Corresponding Author** : Ola Abdulqader**, Email:** Ola.alrawi422@gmail.coom
Affiliation: Jinan University - Iraq

diverse linguistic backgrounds. It employs an elegant approach to elucidate this intellectual concept by employing figurative language to present ideas for better comprehension.

The primary objective of this study is to assess the most effective approach for translating figurative language, such as similes and metaphors, found in the Holy Qur'an. Selected translation samples are used to analyze the different techniques applied in translating these elements within the Quranic text. Furthermore, the study seeks to identify processing methods followed by translators when dealing with Quranic similes and metaphors, analyzing them to gauge the level of equivalence between translation techniques and the intended meanings. The analysis is based on three specific translations: Abdallah Yusuf Ali's English translation "*The Holy Quran*", Al-Hilali and Khan's translation of "*The Nobel Quran, English Translation of the meanings and commentary*", and Arthur John Arberry's translation *"The Holy Koran*".

Through a careful examination of selected samples, this study highlights that the chosen translators employ diverse techniques and procedures to convey the authentic meaning of these figurative expressions. However, due to the inherent challenges and obstacles faced when translating similes and metaphors, there are instances where the translators fall short of reproducing the same imagery and impact as the original expression. In essence, they found in the source text.

Keywords: Translation, Metaphor, Simile, translation assessment, religious translation.

تقييم ترجمة الاستعارة والتشبيه لآيات قرانيه مختارة الى اللغة الإنكليزية

علا عبد القادر شريف
جامعة الجنان
و
ا.م.د. منى صهيون
جامعة الجنان

الـمستخلـص

تكمن اهمية ترجمة القرآن في تقديمه امام جمهورًا عالميًا واسـعاً، بما في ذلك الأشـخاص الذين لا يفهمون العربية لتساعدهم على التواصل مع تعاليمه، مما يعزز التفاعل بين الأفراد من خلفيات لغوية متنوعة حيث يعتمد القران في طرحه على اسـتخدام نهج منمق لشـرح هذا المفهوم الفكري من خلال استخدام اللغة المجازية لتقديم الأفكار لتحقيق فهم أفضل للنص.

هدف هذه الدراســـة الرئيســـي هو تقييم النهج الأكثر فعالية لترجمة اللغة المجازية، مثل التشــبيه والاستعارة، الموجودة في القرآن الكريم. وذلك من خلال استخدام عينات مختارة من الترجمات لتحليل الأساليب المختلفة المستخدمة في ترجمة هذه العناصر داخل نص القرآني. وعلاوة على ذلك، تسعى الدراســة إلى تحديد وســائل المعالجة التي يتبعها المترجمون عند التعامل مع التشــبيه والاســتعارة في القرآن، وتحليلها لقياس مدى التكافؤ بين تقنيات الترجمة والمعاني المقصـــودة. يســـتند التحليل إلى ثلاث ترجمات محددة: الترجمة الى اللغة الانكليزية للقرآن الكريم لعبد الله يوسف علي، وترجمة القرآن الكريم للهلالي وخان، وتفسير القرآن الكريم لأرثر جون أربيري

ومن خلال النظر الدقيق في العينات المختارة، تســـلط هذه الدراســـة الضـــوء على أن المترجمين المختارين يســتخدمون تقنيات وطرق متنوعة لنقل المعنى الأصــلي لتلك التعابير المجازية. ومع ذلك، بســـبب التحديات والعقبات الكامنة في ترجمة التشـــبيهات والاســـتعارات، هناك حالات يقع فيها المترجمون في عدم تكرار نفس الصـــورة والتأثير كما في التعبير الأصــلي حيث يظهرون مســتويات متفاوتة من الكفاءة في نقل الصورة الدقيقة الموجودة في النص الأصلي.

<u>**الكلمات الدالة**</u>: الترجمة، الاستعارة، التشبيه، تقييم الترجمة، الترجمة الدينية.

Introduction

Religious translation, especially Islamic translation, continues to pose a significant challenge, and it also remains an urgent necessity that calls for further attention on scientific foundations and direct coordination with religious institutions involved in large-scale projects for translating Islamic heritage. Discussing the challenges of Islamic translation is considered one of the most important issues of the modern era in the field of translation.

The translation of the Quran has gained crucial significance, particularly as it has become more accessible to individuals who are not proficient in Arabic, including both Muslims and non-Muslims.

Consequently, numerous translators, whether they are Arab or non-Arab, Muslim or non-Muslim, undertake the task of providing their translations.

The word of Quran must influence the hearts of people and affect their mind to present strong messages. In order to meet this goal, it had to be used some tools for this purposes. Figurative language is a form of expression that goes beyond a word's literal and precise definition. It frequently involves comparisons and exaggerations, serving to enhance both written and spoken communication by introducing creativity or simplifying complex concepts. It is prominently used in the Quran and requires thorough comprehension to accurately interpret and correctly discern its intended meanings. This understanding is essential for effective interpretation and analysis.

This paper takes simile and metaphor as type of figurative language. However, to deal with such tools in translation is regarded challenges to the translator due to cultural background differences as these linguistic devices connect word meanings to an individual's personal experiences and social encounters, making the translation process complex.

In these cases, the literal translation can be a cause of misunderstanding for readers who are not familiar with Arab Islamic culture, leading them to believe in matters not explicitly defined in Islamic law.

It is important to classify the translation into direct (literal) translation and indirect translation. Vinay and Darbelnet refer to the importance of figurative language "some words lose their literal meaning and survive only in their figurative usage" (1995:62).

Definition of Translation and Religious Translation

Translation involves the transferring of written or spoken content from the original language to the target language and audience. It serves as a bridge connecting cultures and minds across nations. It is the base of all science in the world and the common point of them. As the world continues to progress, there's a growing need for precision in translation, prompting the classification of the field into various specialized competencies, each serving a distinct purpose of significant importance.

Religious translation constitutes a vital aspect within this framework. "Fast Trans" website presents definition of religious translation which encompasses the translation of everything

related to one of the heavenly or earthly religions, including religious books and texts, as well as hadiths, laws, principles and rulings.

It stands out as one of the more challenging domains due to its involvement with cultural nuances, beliefs, and potentially profound thoughts of individuals. Dickins, Hervey, and Higgins (2017:63) argue that, "The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it."

Translation of religious texts is not an easy task where the process needs high accuracy and skill. In this context, "translators must understand the original source text (ST) and transfer it faithfully, accurately, and integrally into the receptor language (RL), without adding or omitting a single part of the original content" (Abdelhamid Elewa, 2014: 25)

Translation of the glorious Quran specifically is one of the most religious books that draws the attention of both translators and readers eager to delve into its profound concepts and content. Nevertheless, rendering it accurately demands translators possessing unique skills, necessitating close collaboration with religious institutions interested in preserving Islamic heritage.

The translator of the Glorious Quran doesn't merely translate words, but instead, focuses on conveying the intended meanings by grasping the contexts and profound content. This task calls for a thorough comprehension of the religion, its culture, and the principles of Islamic philosophy.

Definition of Simile and metaphor

A simile is a linguistic device that highlights a resemblance between two distinct entities by employing the terms "like" or "as", such as:

(وَحُورٌ عِينٌ (22) كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ(23)) (سورة الواقعة)

"And (there will be) Companions with beautiful, big, and lustrous eyes,- Like unto Pearls well-guarded" (Yusuf Ali)

According to research titled "Imagery of the Events before the Resurrection day from "Simile" Point of View in Holy Quran" The distinction between simile and figurative language lies in the level of clarity in their comparisons. Simile involves a direct and easily understandable comparison, while figurative language entails a more elaborate and detailed explanation to establish a common understanding. Consequently, the former is referred to as simile, whereas the latter is termed figurative language. (A. Noorgostari, A. Alsadat and A. Kangazian.2014: p.193).

While metaphor compares two different things, as simile, without using the terms 'like' or 'as'. Additionally, it involves shifting a word from its initial meaning to a different interpretation.(Hani Elimam.2016:p.13)

(وَاخْفِضْ لَهُمَا جَنَاحَ الـذُّلِّ مِنَ الرَّحْمَـةِ وَقُـل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَـانِي صَـــغِيرًا) (الاســـراء 24)
"And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."(Yusuf Ali).

In this verse, the humiliation is likened to a bird, omitting the bird and adding something of its attachment, which is the wing.

According to Newmark (1988:104), translating metaphors presents two primary challenges for translators: The first challenge pertains to whether metaphors can retain their intended meaning in another language. The second challenge revolves around identifying the most fitting methods to translate metaphors while maintaining their original essence.

The essence of the metaphor lies not only in the language employed, but also in the underlying thought processes and logic. Language serves a supportive role, while the core lies in the mapping process, which authorizes the application of language and reasoning from the source domain to understand concepts in the target domain. (George Lakoff.1992:p6)

Salwa Abu Alama (2018:37) states that metaphor can also be described as a form of linguistic borrowing. In this figure of speech, a word sheds its literal meaning and adopts

a new one. It operates as an implied comparison, where the subject of comparison is equated with the object being compared. Metaphors introduce a dual interpretation; they evoke two ideas instead of just one, and both possess a degree of similarity and cohesion. In essence, a metaphor entails using a word figuratively in a way that upholds a concealed resemblance between the literal and figurative meanings, although this resemblance remains unspoken.

The purpose of simile and metaphor in the Quran

Since the using of simile and metaphor is not an additional element in the sentence, it is an essential part of it. The utilization of similes and metaphors in verses drawn from the experiences of the intended audience serves several purposes. These linguistic devices aim to establish facts, elucidate unclear meanings by providing more profound imagery, and convey messages with substantial influence, ultimately aiming to achieve a psychological impact on the recipients.

 The web site " Tafsir Center for Quranic Studies" refers to the following important matters of employing simile and metaphor in the Quran:-

1- It is used as evidence to support facts. Certain similes and metaphors evoke the reader's imagination, influenced by diverse environments and perspectives. The Quran utilizes this technique to prove that Allah is the only creator, for example, by stating: (لَيْسَ كَمِثْلِهِ شَـيْءٌ) (Surah Ash-Shura: 11), or by comparing two things to stimulate people's imagination, as in (أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ) (Surah An-Nahl: 17). In this verse, Allah refutes the notion of equality between unequal abilities. It elucidates the intention and encourages the reader to imagine the magnificent power of Allah in their mind. This can pose an additional challenge for translators, as they are tasked with conveying the intended imagery to the imagination of their target readers.

2- It is a tool to clarify the meaning.

It is employed when the significance is unclear and requires a flexible presentation to the recipients, stimulating their imagination and motivating them to delve deeper into research to grasp the intended message. Explanation of these issues often necessitates employing various comparisons and stylistic approaches to effectively convey the intended meaning.

Revelation of the Quran was towards the Arab people residing in the Arabian Peninsula. The Arabs extensively employ similes in their language to convey abstract concepts through sensory imagery derived from their surroundings and experiences. This approach was well-suited to their environment and culture. However, when translating, these expressions need to be interpreted for audiences from diverse cultures, as many words may appear unfamiliar or out of place within the context of their current environment.

Problems of Translating Figurative Expressions

Translation scholars have frequently examined the challenge of dealing with figurative language and the difficulties in conveying figurative expressions between different languages and cultures. In her book "In Other Words: A Coursebook on Translation," Baker distinguishes between idioms and expressions as two distinct categories within multi-word language units. Baker (1992:74) outlines four challenges associated with translating figurative language. Firstly, a figurative expression may lack an equivalent counterpart in the target language. Secondly, a figure of speech might have a similar counterpart in the target language, but its interpretation could vary depending on the context. Thirdly, a figure of speech in the source language may be translated literally and become idiomatic in the target language. Lastly, the use of figurative language in written discourse, along with its context and frequency of usage, may differ between the source and target languages.

 Figurative expressions need to align with various aspects of the target text at multiple levels to achieve a final translation that is deemed acceptable. These aspects are:-

1- Cultural Concordance**:** The translator must strive to discover the most analogous figurative expression, particularly when dealing with idioms and metaphors laden with cultural references.

2- Differences in Idiomatic Expressions: Every language has its unique set of idiomatic phrases. Translating figurative expressions that rely on idioms entails locating comparable idioms or employing creative adaptation in the text.

3- Ambiguity Challenge: Figurative expressions often carry ambiguity, with several potential interpretations. Translators must navigate the complexity of selecting the interpretation that fits the context most effectively, a task that can be quite demanding.

4- The impact on the reader is a central aim of figurative expressions. Translators may encounter the dilemma of whether they can replicate this impact for the target audience, considering whether the target language possesses equivalent linguistic tools to produce a similar effect.

Strategies of translation figurative expressions

"Metaphorical theories may be divided into literal and non-literal theories. The division between literal and non-literal theories is based on three main points of disagreement in establishing a theory of metaphor. These points are (1) similarity vs. difference within the metaphor, (2) non-absurdity vs. absurdity of the metaphor, and (3) its translatability vs. its non-translatability" (Lee A. Fa.IT.1969: p:1). This guideline helps for determining whether to opt for a literal or figurative translation. A direct translation aligns with metaphors that emphasize likenesses between two concepts or ideas, making sure the translation maintain logical and rational coherence and are easily translatable across various languages and cultures. Conversely, an indirect translation corresponds to situations where distinctions between the compared concepts are emphasized. In such cases, metaphors may occasionally yield seemingly nonsensical or unconventional interpretations, and may lack direct counterparts in other languages, posing a challenge for accurate conveyance through translation.

In the Glorious Quran, the challenges posed by translation in general and the translation of metaphor specifically, it becomes evident that translating the Quran presents an even more formidable task. This heightened complexity is due to various factors, including the sanctity of the text, the inclusion of Quranic narratives, the incorporation of rules and

regulations, the presence of hidden meanings, and the absence of direct equivalents in the target language for numerous terms like "zakat" (الزكاة) and others.

Metaphor, however, presents a significant challenge not only in the realm of translation but also in comprehending the intended meaning or purpose behind the text. This difficulty can be particularly pronounced for Arabic readers and even more so for readers in the target language.

When it comes to translating the Quran, it's crucial to assess specific translation techniques and approaches before determining which one best suits the text's essence. Consequently, methods like adaptation, loose translation, idiomatic expression, and communicative rendering might not always be suitable or applicable for translating the Quran. This is due to the paramount importance of safeguarding the authenticity and precision of the original text. Any modification, removal, or omission could potentially result in misunderstandings or straying from the intended message.

However, one of the most crucial strategies in translation figurative expression of the Quran is the inclusion of explanations or notes. This is particularly important because many metaphorical images in the Quran carry multiple layers of meaning, and it's essential to provide clarifications and context through explanatory notes to ensure a more comprehensive understanding of the text.

Statement of the problem

While numerous translations of the Quran exist, not every translator manages to evoke emotional responses from their audience. Rhetorical imagery isn't employed merely to adorn the language; its purpose is to deeply resonate with the reader's heart and soul. This, indeed, represents the primary objective of the divine communication within the Quranic discourse. This research addresses the challenge posed by translating similes and metaphors in the Quran. It aims to explore how translators from diverse historical periods and varied religious or environmental backgrounds can influence the audience's reception. By examining the impact of these factors, the study seeks to shed light on the complexities

of conveying the nuanced literary and spiritual nuances of similes and metaphors across different translations of the Quran.

The Data

This research encompasses an analysis of simile and metaphor translation patterns undertaken by three distinct translators. Among them, the first is an Arab and Muslim translator, Dr. Mohammed al-Hillali. The second is a Muslim translator who is non-Arab, Abdullah Yusuf. Lastly, the third translator, Arthur Arberry, is both non-Muslim and non-Arab. These three translations were executed across various time periods, allowing for a comprehensive comparison and examination of their approaches. The objective is to assess the quality whether these translators effectively conveyed the accurate meanings of similes and metaphors within their respective works. Moreover, these translations have emerged across various historical periods. The element of time is crucial for discerning whether any disparities in translation have emerged.

Comparing a translation with other reputable translations can provide a broader understanding of the range of meanings and interpretations. This can also help identify potential biases or errors in a specific translation.

Discussion

One of the challenges encountered by Quran translators is the translation of figurative expressions found in the Holy Qur'an. Metaphors and similes, which involve using words or phrases to describe something in a literal or a non-literal manner to emphasize shared qualities and enhance the description's impact, are notable aspects of the Quranic language. Consequently, translators should not overlook the presence of them and other rhetorical devices when striving to translate the Quranic text.

Example 1

(فإذا انشقت السماء فكانت وردة كالدهان) (سورة الرحمن الاية 37)

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The translation

Yusuf Ali: "When the sky is rent asunder, and it becomes red <u>**like ointment**</u>".

Mohammed Al-Hilali: "then when the heaven is rent asunder, and it becomes <u>**rosy or red like red-oil, or red-hide**</u>".

Arthur Arberry: "And when heaven is split asunder, and turns crimson like <u>**red leather**</u>".

Translation Assessment:

The three translators employ varying terminologies to convey the intended meaning of the phrase (وردة كالدهان). Ibn Kathir's interpretation likens the sky to a red flower on the Day of Judgment when it will dissolve like a fatty substance. Yusuf Ali translates it as "like ointment" to express its situation in this stance. In contrast, Al-Hilali employs multiple expressions like "rosy or red like red-oil, or red-hide" to depict the final state without resorting to a rhetorical image of the source verse. Arberry, on the other hand, skips the simile of fatty substance and focuses solely on the red color of the sky, describing it as "turns crimson like red leather." Among these choices, Yusuf Ali's selection appears more appropriate for effectively conveying the intended meaning of the simile.

Example 2

(فَلَا أُقْسِمُ بِالْخُنَّسِ (15) ٱلْجَوَارِ ٱلْكُنَّسِ (16) وَٱلَّيْلِ إِذَا عَسْعَسَ (17) وَٱلصُّبْحِ إِذَا تَنَفَّسَ (18) إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ) **(سورة التكوير اية 18)**

Yusuf Ali: "So verily I call to witness the planets - that recede, Go straight, or hide; And the Night as it dissipates; **<u>And the Dawn as it breathes away the darkness;</u>**- Verily this is the word of a most honourable Messenger",

Mohammed Al-Hilali: "So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night) And by the planets that move swiftly and hide themselves. And by the night as it departs **<u>and by the down as it brighten</u>**.Verily, this is the Word (this Qur'ân brought by) a most honourable messenger".

Arthur Arberry: " No! I swear by the slinkers, the runners, the sinkers, by the night swarming, **<u>by the dawn sighing</u>**, truly this is the word of a noble Messenger".

Translation Assessment

In this figurative expression, the three translators convey the metaphorical concept in their own unique ways. The term "تنفس" symbolizes the separation of light from darkness. In line with this interpretation, the first translator employs the phrase "And the Dawn as it breathes away the darkness," which serves to elucidate the imagery. The second translator articulates it as "and by the dawn as it brightens," emphasizing the act of illumination without necessarily delving into the metaphorical aspect. On the other hand, the third translation renders it as "by the dawn sighing," where "sighing" means "to take and then let out a long deep breath that can be heard, to show that you are disappointed, sad, tired, etc". (Oxford dictionary). Though the third translator uses a metaphorical image, the first translation simulates a fantasy of the reader to evoke his imagination.

Example 3

(كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ (50) فَرَّتْ مِن قَسْوَرَةٍ) سورة المدثر

Yusuf Ali: "As if they were **<u>affrighted asses</u>**. Fleeing from a lion"

Mohammed Al-Hilali: "<u>As if they were (frightened) wild donkey</u>. Fleeing from a hunter, or a lion, or a beast of prey".

Arthur Arberry: "as **<u>if they were startled asses</u>**. fleeing -- before a lion?"

Translation assessment:

According to Ibn Katheer's interpretation, the figurative expression in verse likens the flight of unbelieving individuals from justice to the way donkeys flee from lions. The first

translator employs the phrase "affrighted asses," while the second translator uses "frightened wild donkey." Both translators convey the idea of a scared donkey, but the second translator adds a more intense descriptor, "wild," to emphasize the extent of their aversion. On the other hand, the third translator uses the term "startled asses," which means being "slightly shocked or frightened because of a sudden surprise," according to the Oxford Dictionary definition. This choice conveys less fear compared to the first and second translations.

Based on this analysis, it can be argued that the second translation captures the simile's image more effectively than the first and third translations, as it uses a stronger adjective to emphasize the fear and aversion being described.

Example 4

(وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ)

(سورة الاعراف)

Yusuf Ali: "When the anger of Moses was **appeased**, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord".

Mohammed Al-Hilali: "and when the anger of Musa was **calmed dawn**, he took up the tablet and in their inscription was guidance and mercy for those who fear their lord".

Arthur Arberry: "And when Moses´ anger **abated** in him, he took the Tablets and in the inscription of them was guidance, and mercy unto all those who hold their Lord in awe".

Translation Assessment:-

According to Ibn Kathir's interpretation, the figurative image in this verse relates to the word "سكن" which signifies the subsiding or quieting of anger. The three translators have employed different terms to convey this idea.

The first translator uses the word "appeased," which, according to the Oxford dictionary, means "to make somebody calmer or less angry by giving them what they want," implying the idea of yielding to demands.

The second translator opts for the verb "calm down," which means "to become or make somebody/something/yourself become calm." This choice seems to capture the essence of the anger subsiding.

The third translator uses the verb "abated," which means "to become less intense or severe; to make something less intense or severe."

Based on the analysis provided, it can be argued that the second translation, which employs the verb "calm down," is more accurate in conveying the intended meaning of the subsiding of anger, as it directly addresses the calming aspect without the implication of giving in to demands, as seen in the first translation.

Example 5

(قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا) مريم 4

Yusuf Ali: praying: "O my Lord! infirm indeed are my bones, and **the hair of my head doth glisten with grey:** but never am I unblest, O my Lord, in my prayer to Thee".

Mohammed Al-Hilali: saying: "My Lord! Indeed my bones have grown feeble, and **grey hair has spread on my head**, And I have never been unblest in my invocation to You, O my Lord"

Arthur Arberry: "saying, ´O my Lord, behold the bones within me are feeble and **my head is all aflame with hoariness**. And in calling on Thee, my Lord, I have never been hitherto unprosperous".

Translation Assessment :

According to Ibn Kathir's interpretation, the metaphorical image of the figurative expression "اشتعل الرأس شيبا '' in this verse implies that gray hair is as pervasive on the head as fire spreading through wood. The first translator employs the verb "doth glisten" to refer to the transferring of the color of the hair from the natural one to the gray. The translator gives the implicit meaning of the figurative image of the source text without expressing the metaphorical image of it.

The second translation employs the verb "grey hair **has spread**", the translator gives general translation of the verb " اشتعل" that is used in the source text.

The third translation uses the literal translation to the verb "**is all aflame** with hoariness" as it is used in the source text but the implicit meaning is still vague.

According to the above analysis, it is clear that there is no one can convey the figurative image as in the source text.

Example 6

(وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا (19) وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا) (سورة النبأ)

Yusuf Ali: "And the heavens shall be opened as if there were doors, **And the mountains shall vanish**, as if they were a mirage".

Mohammed Al-Hilali: "And the heaven shall be opened, and it will become as gates, And **the mountains shall be moved away from their places and they will be as if they were a mirage"**.

Arthur Arberry: "and heaven is opened, and become gates, and **the mountains are set in motion, and become a vapour**".

Translation Assessment:

According to Ibn Kathir's interpretation, the figurative image in this verse refers to the mountain, which people perceive as real, yet in reality, it is nothing more than a mirage.

The first translator doesn't implicit the figurative expression. The second translator conveys the metaphorical image of mountains appearing as "a mirage," accurately transferring this figurative concept to the readers but the second translator resort to interpretation the idea to transfer the imagination image to the recipients. However, the third translator employs a different metaphor by stating that the mountains "become a vapor." This alternative metaphor attempts to create a different mental picture for the readers, essentially drawing an imaginative scene that differs from the original text's intended meaning.

The second translators successfully maintain the figurative representation of the original text. Yet, the original concept revolves around the blurred boundary between reality and illusion.

Conclusions :

This paper highlights that translating metaphors and similes in the Holy Qur'an is a complex endeavor, presenting numerous challenges for translators. These challenges stem from two main difficulties. Firstly, the translation of the Holy Qur'an as a whole is a demanding task, and secondly, translating figurative language, such as metaphors and similes, presents its own unique set of challenges.

It is essential to recognize that translating metaphors and similes, both in general and specifically within the context of the Qur'an, goes beyond a simple substitution of words. This complexity becomes even more pronounced when translating between languages with significant disparities and when the original figurative imagery cannot be directly matched with equivalent expressions in the target language.

The analysis of selected verses containing figurative expressions, including similes and metaphors, from the Holy Quran into English reveals that translators employ various techniques and approaches to convey the true essence of these expressions. Some

translators opt for a literal translation, while others provide a more general interpretation of the metaphorical expression. However, this can sometimes result in the loss of the original rhetorical imagery when moving from the source language to the target language. While some translator resort to interpretation the meaning to transfer the real image to the reader. The translator choosing of the approach reflects his awareness of the extent of importance of simile and metaphor in both Arabic and English, which enrich any text since it adds clarification and strength to the message. So the general meaning would loss not only the rhetorical image but also the intend meaning that the religious texts want to consolidate the idea in reader believes. Furthermore, if the translators not fully convey the precise meaning of the metaphor, it also would loss of its metaphorical imagery in the target text.

To select the most accurate method of translation for a figurative expression, a translator should follow a systematic approach that involves producing the close meaning of the source texts on the level of meaning and affecting by:-

1- Identify the elements of simile and Metaphor**.** This involves identifying the words or phrases that are being used figuratively rather than literally.

2- Analyze the Elements: Analyze these elements to understand their individual meanings and roles in the metaphor and simile.

3- Contextual Understanding: This involves looking at the surrounding sentences or verses to gain insights into the metaphor's significance.

4- Cultural and Historical Context: Take into account the cultural and historical context in which the source text was written especially with that related to the Islamic religion.

5- Maintain the Essence: The translation should convey the same message and emotional impact as the original metaphor.

6- Review and Refine: Review the translated text to ensure that it effectively conveys the metaphor's meaning. Seek feedback from native speakers or experts if possible to refine the translation further.

The most differences among translations are related to concept of translator and his abilities to convey the image. Sometimes, the translators can catch the intended meaning but they failed, in some cases, in reproducing the same image and effect of the original metaphor.

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