

Politics of Metaphor Translation in the Holy Quran: (Surah Al Imran as a Case Study)

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Abstract

In this study, the researcher discusses the translation strategies of metaphors in the Holy Quran; Surah Al Imran as a sample using the translated version into English by Yusuf Ali. Metaphor is an expression of figurative languages that gives cognition and makes the language looks more aesthetic. This expression is frequently found in the Quran that must be understood carefully because the Quran's meanings are sometimes stated explicitly and sometimes implicitly with a figurative language especially it is the speech of God (Allah). The researcher used the descriptive qualitative method to analyze some strategies that are used to translate these metaphors. The data which have been categorized as metaphor was taken from Surah Al Imran. Moreover, this study had been done through several steps, starting from choosing words, phrases, or sentences that were categorized as metaphor, then providing the verse as well as each translation, then followed by analyzing them, and lastly, gathering them as the discussion. The result of this study showed that there are ten metaphor expressions in the above mentioned Surah. There are two metaphor translation strategies applied in English. English translators utilize translating the metaphor by producing the same image in the target language and converting the metaphor to its sense.

Keywords: Surah Al Imran, the Holy Quran, Translation, Metaphor, Verse.

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INTRODUCTION

Translation is a communication method to help the recipient transmit a message. There are several translation techniques set out by experts for various types of texts. Content translation is not always straightforward, as it may constitutes difficulties for the translator, such as understanding the content, the culture of both the source language and the target language, the type of readers, and many other issues. For example, in the case of metaphors, the situation seems to be even more complicated because of the figurative sense they carry.

Translating the Metaphor is much more difficult in the Holy Quran since it is a sacred book and must be dealt with rationality and consciousness. Different researchers used different methods and techniques in interpreting the Quran. However, several translators have been unable to properly interpret the Qur'anic metaphors. It is because of the peculiar and special characteristics of the Qur'anic language since it is the Miracle sent from Allah to the Prophet Mohammad (PBUH).

The most imagery vocabulary used in any text is the metaphor, the term "metaphor" comes from the Greek metha and pherein (metha is "over" and pherein is "to bring" or "to bear"). (Oxford Dictionary)

Metaphors are a challenging aspect in front of linguists and language researchers, particularly when dealing with a sacred text as the Holy Quran, which is more than normal speech, being a divine book rich in figurative expressions written with a high level of Arabic language. The objective of this study is to explore and analyze the techniques of translating Quranic metaphors especially those found in Surah Al Imran.

Research Questions

Based on the background of the research, the study questions can be formulated as follows:

1. What are the politics of metaphor translation used in translating the Holy Quran Surah Al- Imran as an example into English?
2. What are the metaphors included in Surat Al- Imran?

Research Objectives:

Based on the focus mentioned above the objectives of this study are to conduct the strategies of metaphor translation in Surah Al Imran translated into English by professional translators as Yousef Ali through clarifying the verses that contained metaphor. The researcher presents some selected verses including metaphors with discussion and analysis of the translations before moving to the focus of the study.

Scope and Limitation

According to the research questions and objectives above, the research focuses on the politics of translating metaphors in Surat Al-Imran. In addition, this research is limited only to analyze the strategies of metaphor translation in which is categorized as lexicalized and non-lexicalized metaphors in Surah Al Imran.

Definition of the Key Terms

This research contains the main terms as well as the definitions that are frequently used in this study:

- Translation: the replacement of textual material in one language by equivalent material in another language.
- Metaphor: the use of language to refer to something other than what it was originally applied to, or what it means to suggest some resemblances or make a connection between the two things.
- Quran: Muslims holy scripture that is sent to Prophet Muhammad as the greatest miracle, this holy book consists of 114 chapters and 6666 verses.
- Surah Al Imran: the third chapter (Surah) in the Quran that consists of 200 verses and classified as Madani surah.

Research Design

This research uses a descriptive qualitative approach since it explains some of the translations of metaphors in the Holy Quran in general and examines and analyzes the data obtained; the English translations are done by Yousuf Ali and Mohammad Picktall. The researcher then studied its translation and each interpretation after collecting information from the text of Al Quran by Yousef Ali in Surah Al Imran.

Research Data Source

The topic of this study is the translation of Surah Al Imran by Yousuf Ali into English, edition (1989), since it comprises two hundred verses, with metaphorical phrases to produce meaning, directly or indirectly. It also includes an English version of Surah Al Imran (1989). As well as some selected verses translated by Mohammad Picktall.

LITERATE REVIEW

The Scope of Metaphors and Translation

This paper points at finding out the leading strategy for deciphering Qur'anic metaphors, through the evaluation of the ways allegory is rendered in the interpretations of the Holy Qur'an. Distinctive sorts of representation in both Arabic and English as well as the strategies of interpreting them are examined. Representation within the Heavenly Quran has been investigated agreeing to the hypothetical stipulations set by Middle easterner rhetoricians.

Soskice utilized the hypotheses of Richards and Dark to create the foremost powerful account of metaphor and devout dialect to seem to date. She respects the work of a representation in the devout setting as basically cognitive as well as illustrative. Soskice draws consideration to the allegorical reference to God in all three religions, concluding that such allegorical endeavors are complementary, perhaps covering, but not conflicting (Soskice, J. M. (1985).

Jonathan Chartaris-Black's Corpus Approaches to Basic Representation Examination which presents the corpus investigation of Torah, The Gospel, and Al- Qur'an in expansion to half a dozen corpus investigations of distinctive classes of talk. Dark conducts examination of conceptual allegories of LIGHT, FIRE, and Climate within the "Koran" (Black J 2004).

Metaphor is described by the Oxford English Dictionary as "a word or phrase used in an inventive way to describe someone or something else, to display the same qualities and to make the definition more effective." Metaphor presents serious challenges for traditional theories of meaning because it appears to straddle so many important boundaries. In the field of translation, metaphor is a difficult problem since the metaphor encompasses all figurative language use (Oxford Dictionary, Metaphor).

The research by Abu Alama presents that strict interpretation is the leading method for rendering Qur'anic allegories since it keeps up both the coordinated and indirect meanings of the allegory. Be that as it may, it can be blocked by phonetic and cultural constraints. In this case, the representation ought to be diminished to its sense, but the lost impact needs to be compensated for. The research also stresses utilizing footnotes in Qur'an interpretations to supply the foundation data vital for bridging the social crevices and guaranteeing the right understanding of a translated representation (Abu Alama, S. 2018).

One of the messages that need to be understood correctly is the Moslem Holy Scripture, the Quran. It is the ultimate divine revelation that gives humanity direction in all aspects of life. The message of the Quran is expressed both explicitly and implicitly by

the use of figurative words. A metaphor is the most figurative language used in the Quran. According to modern Muslim scholars, the Quran contains over 400 metaphoric terms, though many of them have become common words.

The metaphor was seen as the most significant type of figurative language use. Metaphor has been used as a special phenomenon in the language since the word was invented in ancient Greece. As mentioned above, the term of the metaphor comes from a Greek metaphor. In addition, Gillian Lazar states that the metaphor involves "carrying a cross of meaning from one entity to another, and identification is made between two seemingly different objects so that some of the features are transferred to the other" (Lazar, G 2003).

The concept of metaphor is under significant debate. Newmark claimed in his research that the metaphor consists of any figurative word. On the other hand, it can be assumed that every figurative language is a metaphor and that it is not just a kind of figurative language. Frans Sayogie also noticed that, in the world of translation, every kind of figurative language may be known as a metaphor, due to the basic characteristic of figurative language that transfers the features of one object to another. He then reiterated that any meaning of simile, metonymy, and personification could obscure the actual definition of a metaphor (Sayogie, F 2009).

Metaphor has been characterized in a variety of ways. Ross (1952) describes it as "the fact that the thing has something else in place" Metaphor". Lakoff and Turner (1989) consider the insight inevitable. In this way, a psychological capability in dialect is said to be sufficient in metaphor. They proclaim the metaphorical essence of human life.

Newmark (1988) defines the metaphor as "Any figurative articulation: an exchanged feeling of a physical word; an embodiment of a reflection; the use of a word or a collocation to what it does not indicate. The metaphors may be a single word or 'broadened' (a collocation maxim, a phrase, a proverb, an allegory, a full imaginative text) ". He suggested that the metaphors are partitioned into bases that are spoken to by a solitary lexical unit, and compound or natural, that could be spoken to by a word-group, a phrase, a sentence, or an entire content.

In terms of functionality, Ron Bontekoe (1987) distinguished two functions of a metaphor: connotative and aesthetic. The connotative purpose usually refers to the capacity of a metaphor to represent both concrete and abstract concepts in more detail, articulate thoughts vividly, and define the quality of the described object. On the other hand, the aesthetic role refers to the ability of a metaphor to have an anesthetic influence on the reader, to bring some meaning to the reader. He noticed

that these two functions can be merged in a metaphor: the unity of form and material, cognitive and esthetic functions.

According to Namit and Bhatia (1992) Translation conveys the meaning of the source-language speech or text material using the same target-language methods. It plays a key role in the transmission of language learning and the expansion of connections between nations, languages, and societies. In addition to its importance, this is an extremely difficult operation. The term "translation" has different implications; as it can refer to the general sector, it also refers to the process and the object. It is particularly difficult to define this concept since language experts do not agree to a single description. Some call it an assurance of its sense that the recipient language should receive the value of the source language; others, like Eugene Nida (1993), suggest the same reaction that the original evokes in its original recipient should be revealed in the recipient language. A successful translation should move the meaning from the source text to the target language without deletion or addition to be clear to the reader.

Magdy Abdelhameed traces three conceptual analogies regarding "prayer" in Islamic theology in his paper: PRAYER IS A MENTOR, PRAYER IS A BUILDING, and PRAYER IS UP.

The usage of the Pragglejaz group's metaphor identification process indicated that it can be simply applied to the Arabic language. The identification device uses a stepwise approach to make locating the specific location of the incongruence non an utterance that results in metaphor-related units simple (Abdelhameed, M 2019).

Mostapha Thabit (2014) looks into natural phenomenon metaphors in the Holy Quran. He identifies five primary metaphors: rain, mountain, wind, light, and darkness, and bases his analysis on Chartaris Black's Critical Discourse Analysis approach. The study proves that the use of CMA in the examination of natural phenomenon metaphors in the Holy Quran is effective.

In her 2012 paper, A Study of Two Qur'anic Counterfactuals: An Application of a Model of Conceptual Projection and Integration, Reda seeks a model that is more comprehensive than CMT and CBT and capable of providing an adequate analysis of the development of two Qur'anic counterfactuals. Khaled Barrada's paper focuses on the conceptual nature of the Quran's Light and Darkness analogies (2017). Any "simplistic...view that attempts to reduce Quranic metaphors to the status of mere rhetorical ornaments that can be dispensed with and replaced with equal literal terms without any loss in cognitive meaning" is dismissed by Barrada (p. 62).

Another related study on the metaphors in the Prophet Mohammad (PBUH) was conducted by Ahamed Al-Sherif (2011) who investigates the emergence of metaphorical language in Prophet Muhammad's tradition. It claims that in Prophetic discourse, metaphor selection is primarily regulated by the rhetorical goal of persuasion. Furthermore, Prophetic analogies are discursively utilized to establish

a specific Islamic doctrine and ideology that encapsulates the rules, principles, and beliefs in Islam.

In the following pages, some examples are provided to illustrate the metaphor usage and its meaning in the Holy Quran in general, then the metaphors traced in Surah Al Imran will be presented in details in the following section.

Surah Ash-Shu'ara (verse 84)

English Translation	Arabic Verse
Grant me honorable mention on the tongue of truth among the latest. By Yousuf Ali	وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (84)
"And give unto me a good report in later generations". By Pickthall	

The literal meaning of lisan is the tongue, 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. This source metaphor can be considered as a lexicalized stock metaphor and shared between two languages. The English language has such an idiom "sharp-tongued". The topic of this metaphor is a word or mention, where the ground is the tool of speaking.

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

Surah Ibrahim (verse 4) includes

English Translation	Arabic Verse
"We sent not an apostle except (to teach) in the language of his (own) people. To make (things) clear to them". By Yousuf Ali	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ (4) مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ
"And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them". By Pickthall	

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

Both 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 metaphors in a target language. Translating metaphor into ground or sense in this verse is accurate in terms of meaning, but in terms 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.

Surah Al-Qasas (verse 59) includes:

English Translation	Arabic Verse
"Nor was thy Lord the one to destroy a population until He had sent to its center an apostle, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practice iniquity". By Yousuf Ali	وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي (59) الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ
And never did thy Lord destroy the townships, till He had raised 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. By Pickthall	

The word umm literally means mother, but the intended meaning of this verse is the center of town. This source metaphor can be considered as a lexicalized stock metaphor because it is 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. The topic of this metaphor is the center where people live. And the ground is the role of the mother as the central life of her child.

The metaphor word "umm" in this verse 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 a 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.

Surah Al-Baqarah (verse 187) includes:

English Translation	Arabic verse
"Permitted to you on the night of fasts, is the approach to your wives. They are your garments and ye are their garments". By Yousuf Ali	أَجَلٌ لَّكُمْ لَيْلَةُ الصَّيَامِ الرَّفَقْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ
"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". By Pickthall	

The literal translation was practiced in this verse. The first translation was In addition, the second one was

The word libas has literal meaning clothes, dress raiment, or garment. This verse, it used to express the function of husband and wife and to analogize the relationship between them. This source metaphor can be considered as a conventional non-lexicalized metaphor. If we look up at 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 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, 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 the 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.

FINDINGS AND DISCUSSION

This chapter presents the data analysis based on the metaphor translation strategies, the present data in this chapter are only the verses that contain metaphorical expressions, and they are written down according to the verse order in the Surah. Whereas the analysis order started from presenting the verse as well as its translation in English, then followed by presenting the context of each verse and its analysis.

Verse 7

English Translation	Arabic Verse
"He is who has sent down to thee the book, in it are verses basic or fundamental (of establishing meaning), they are the foundation of the book: other is allegorical".	هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

This verse explains the holy Quran function and revelation, it is the basis of the book which contains Muhkamats, some verses that have clear and decisive

meaning appropriate with the purpose of sending Quran to Prophet Muhammad, and Mutasyabihat, some unclear meaning (Al-Jawi, 87).

Verse 27

English Translation	Arabic Verse
"Thou causest the night to gain on the day and thou causest the day to gain on the night: thou bringest the living out of the dead, and Thou bringest the dead out of the living, and Thou givest sustenance to whom thou pleasest, without measure".	تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Allah puts the night into the noon until sometimes the noon becomes longer than night, and vice versa. Allah puts the noon into the night until sometimes the night becomes longer than the noon. This adding of noon and night into one of them is

causes one of them longer than in usual ordinary days (Al Jazairi, 2007: 68).

The word Awlaja yuuliju iilaaj means insertion, intromission, interpolation, and intercalation (Wehr, 1976: 1097). In this case, the word insert on

used metaphorically, because insertion needs a concrete object or is usually used for moving a concrete thing into another concrete object, such as inserting a key into a lock. In this verse, the object of the insertion is the noon and the night which are abstract and cannot be held on. The sense or ground of this metaphor is one of

them is united to the other. However, even it is translated literally, it is still easy to understand the metaphor because, in both target languages, word insertion is commonly used and does not have special treatment in utilizing this word.

Verse 37

English Translation	Arabic Verse
" Right graciously did her Lord accept her: He made her grow in purity and beauty. To the care of Zakariya was she assigned, every time that he entered (Her) chamber to see her, he found her supplied with sustenance.	فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَوَقَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

Mary (Imran's daughter) was born and accepted by Allah. In addition, Allah gave good growth to Mary. Then, she was taken care by Zakariya (Al Jazairi, 2007: 82).

differentiated between the growth of humans and plants; Nabata is a kind of linguistic metaphor because it is not suitable to be used for a human. Therefore, the word Nabata is substituted for Nama' that means growth for humans.

The root of 'Anbata' is 'Nabata' that means growth for plants (Wehr, 1976: 937). In Arabic, it is

Verse 54

English Translation	Arabic verse
"and (the unbelievers) plotted and planned, and Allah too planned, and the best planners in Allah".	وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

Jews planned to catch out and crucify the prophet Jesus (Isa), but Allah planned a different and even greater plan. He planned to lift Jesus onto Allah's side and to replace him with someone whose face is similar Jesus's. That is Allah's plan, the best planner (Al Jawi: 100).

The word 'Makara' means deceive, delude, or cheat (Wehr, 1976: 917). This word has a different meaning. Moreover, deceiving, deluding and cheating do not deserve to be connected with Allah. Therefore, it is used metaphorically. Whereas the intended meaning is planning, whether the plan of the Jews or the plan of Allah. This utterance is a kind of metaphor that substitutes the meaning of plotting and planning.

Verse 72

English Translation	Arabic Verse
" A section of the people of the book say: believe in the morning what is revealed to the believers but reject it at the end of the day, perchance they may (themselves) turn back".	وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهِ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ (72)

Some Jews influenced some people to pray as to how Moslems do by facing to Ka'ba in Dawn prayer (Al-Fajr) and afternoon prayer (Al-'Asar) by turning back on it and facing to Bait AL-Maqdis.

'Wajh annahar' is a metaphoric expression and if it is separated, it will have a different meaning. The word 'Wajh' means face, aim, or visible thing. Whereas 'Nahar' means day or the opposite of night. In this verse, the intended meaning is the beginning of the day.

The word 'Wajh' contains an orientation metaphor that consists of target concepts coherent using some basic human spatial orientations. It also can be pointed out that various spatial image schemes are bipolar and bivalent, such as up-down, center-periphery, and others. In this case, the word 'Wajh' has the opposite word 'Dubur' that means end. It also can be known that the couple of 'Wajh' in the context of the verse is Akher (the end). Therefore, it is counted as a metaphoric expression.

Verse 103

English Translation	Arabic Verse
" And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves, and remember with gratitude Allah favor on your for ye were enemies and He joined your hearts in love so that by his grace, ye become brethren".	وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

It a command from Allah to all servants to hold on to the cord of Allah. This cord means the pure essence of Allah, whether it is on Islam, on Quran, or Prophet Muhammad. Allah also commands them to not be separated (Al Jazairi, 2007, 159).

The literal meaning of ‘Hablun’ is rope or cord. In this verse, it is used to express the pure essence of Allah, whether it be the religion, the Quran, etc. This type is original and non-lexicalized metaphor, because it will not 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 the pure essence of Allah that contains His Books,

religions, etc. In addition, the ground is the same function of rope and pure essence of Allah that 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 the full import of Hablun in this verse. Explaining in the parentheses (i.e. this Quran) can be practiced for this verse.

Verse 112:

English Translation	Arabic Verse
" Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from Allah and men, they draw on themselves wrath from Allah and pitched over them is (the tent of) destitution".	ضربت عليهم الذلة أين ما تقفوا إلا بحبل من الله وحبل من الناس وباءوا بغضب من الله وضربت عليهم المسكنة

Allah will punish with abasement wherever the unbelievers exist. The abasement will always accompany them except they become Muslim and obey Allah's orders by paying taxes to Muslims, and have a covenant of peace and protection from people who have authority (Al Jazairi, 2007, 169).

This verse has two metaphorical phrases with the same images or vehicle by the word Hablun which means cord, rope, or string (Wehr:1976: 154), but different in the intended meaning because they are

combined with a different word, the first is with Allah and the second is with Human. The first metaphor that is combined with the word Allah metaphorically means following Islam as the only religion which is blessed by Allah. In the second metaphor, the word Hablun that is combined with the word Naas or human metaphorically means asking peace covenant and protection provided by Muslim people. In this case, the connection ground between the rope and the covenant is both of them have the same function that binds somethings or someone.

Verse 127

English Translation	Arabic Verse
" That he may cut out off a fringe of the unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose".	لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

This verse is related to the Battles of Badr and Uhud, in the Battle of Badr, Muslims successfully won it even the number of the warriors was less than the unbelievers. Allah's help and will were the keys of this victory and in other wars. Allah's help and support are to destroy and insult a group of unbelievers until they come back without bringing any success (Al Jazairi, 2007: 190).

The phrase ‘Yaqta'u Tarafan’ meaning cut a part is used metaphorically because it has a different

meaning if it is separated and used in a different context. This phrase means cutting off a finger, but in this verse, the intended meaning is to destroy a group. In this case, destroying is compared with cutting, whereas a group with the finger. Destroying and cutting have a connection; both of them can stop a big thing. Whereas group and fringe also have a connection, both of them are a part of a large group. Therefore, it is counted as a metaphor expression.

Verse 144

English Translation	Arabic Verse
Muhammad is no more than a messenger, many were the messenger that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heel, not the least harm will he do to Allah? But Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (144)

When Battle of Uhud happened, Muslims suffered deferred against the unbelievers. It was because some of the archers of Muslims left their position to tale plunder while they were thinking that they had won the war. At that time, the unbelievers' armies attacked the other Muslim armies who were the Uhud hill, including the prophet Muhammad. On that hill, Muhammad PBUH was tortured by the unbelievers, until he was informed that he was dead. In this time, hypocrites who believed in the prophet Muhammad's death wanted to come back to their former religion. In this verse, Allah asserts that all the hypocrite's apostasy (murtad) does not give any effect

to Allah's deity. Moreover, Allah also does not need the Hypocrite's belief in him (Al- Jazairi, 2007: 212).

The word 'Inqalaba' in this verse is reused together to create meaning. If they are separated, 'Inqalaba' means to change or to turn back, whereas a'qaab (the plural term from aqib) means heel. Therefore, if it is combined, it will create meaning turning back on heels. However when it is translated literally. The intended meaning of this phrase is the apostasy of the hypocrites. Therefore, this phrase is counted as a metaphor.

Verse 177

English Translation	Arabic Verse
"Those who purchase Unbelief at the price of faith, not the least harm will they do to Allah, but they will have a grievous punishment".	إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ (177)

People who purchase unbelief at the price of faith are those who apostate after their faith in Islam. And they do not harm Allah at all. Instead, Allah will give them painful punishment (Al Jazairi, 2007: 264).

The word Ishtara Yashtari means selling or purchasing. This word is used metaphorically since this word does not apply real meaning that people buy unbelief like they sell something using money. In this case, purchasing belief/ faith (Iman) and unbelief (kufur) is compared with something that can be purchased by money, such as fruit, house, foods, and others. The word Yashtari is different from actual meaning when it is combined with belief and unbelief. Therefore, its intended meaning becomes exchanging belief with unbelief. The connection between the word "buy" and "exchange" is both of them consist of taking and giving, but buying is based on money in return for items while exchanging is based on exchanging things with other things.

DISCUSSION

However, based on the data found that have been analyzed, there are three out of seven strategies of metaphor translation that are used to translate metaphor in Surah Al Imran. They are reproducing the same image in the target language, converting the metaphor to its sense, and combining the same metaphor with the sense whereas the most used strategies are converting the methadone to sense, then producing the same image in the target language.

In English translation, Yusuf Ali translated the metaphor using only two strategies, namely by producing the same image in the target language five times and converting to sense five-time, he translated by producing the same image in the target language in fur verb phrases: Anbata, Yaqtho'a Tharafan, Inqalaba 'ala A'qob, and Istara al-kufra, and a noun phrase, namely Hablillah. It indicates that Yusuf Ali tends to

translate verb phrase metaphors by producing the same image in the target language, except in one verb phrase, it is Yuuliji al-Lail. Whereas the translation by converting to sense happen in noun phrase metaphors, such as Ummul Kitab, Wajh Annahar, and Hablum minallah, and two verb phrases, namely Yuuliju Al-Lail and Makara Allah.

However, other metaphor translation strategies are also found in those previous studies. Keshvari and Eslamieh (2017) stayed that there are also three other strategies besides the two mentioned strategies above, namely replacing the image in the source language in the source language with a standard target language image, translating metaphor by simile plus since and combining the same metaphor with sense. Maula (2010) also found three other strategies used in translating metaphor, namely converting, metaphor into simile, transliteration with explanation in parentheses, and reproducing the same translation of the source metaphor vehicle plus parentheses.

CONCLUSION

This study analyzed the strategies of metaphor translation used in translating Surah Al Imran which is from the Holy Quran. The study based on the translation of the Quran into English by Yusuf Ali. in translation holy Quran it is not an easy enterprise because one should be able to maintain its language beauties and convey its meaning.

From this research, it is known that there two strategies used for translating metaphor into English, namely producing the same image in the target language and converting the metaphor to its sense. The first strategy is commonly used to translate verb metaphor, it is because some verbs are not realized as metaphor and metaphor element is week. Whereas the second strategy is frequently used to translate utterances that resemble idioms.

Therefore, the researcher suggests future research and deeper investigation into metaphoric language within religious context through classifying these metaphors with details as well as techniques of their translation, like how to translate a dead metaphor, for example. This leads to presenting the practical side for the scholars, researchers, and learners. Similar studies can also be conducted on other genres to enrich the field of translation.

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