

Unveiling Metaphorical Beauty: Interpretation and Translation of Allah's Attributes of 'Face' and 'Hands' in the Quranic Text

Dévoiler la beauté métaphorique : Interprétation et traduction des attributs d'Allah "visage" et "mains" dans le texte coranique

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Abstract:

This paper explores the basic subtleties associated with interpreting and translating metaphorical expressions in the Noble Quran, notably those that refer to the attributes of Allah. It draws attention to the Quran's outstanding organization and rhetorical frame, with metaphor serving as the main topic of discussion. The research investigates the varying perspectives on interpreting these metaphors, particularly in relation to Allah's attributes like "face" and "hands." Employing a comprehensive methodology combining comparative analysis and qualitative approaches, the study uncovers contrasting strategies adopted by scholars. It reveals a paradoxical scenario where translations unintentionally affirm the presence of metaphors while sometimes diluting their essence. This variation in translation approaches leads to confusion among non-Arabic readers and underscores the need for a standardized exegetical methodology. Despite differing viewpoints, the study emphasizes the importance of maintaining fidelity to the original text through literal translation strategies to provide readers with a coherent understanding of the Quranic text.

Keywords: Attributes of Allah- Interpretation methods- Linguistic analysis-Metaphorical expressions-Quranic rhetoric-

Résumé :

Cet article explore les subtilités fondamentales associées à l'interprétation et à la traduction des expressions métaphoriques dans le Noble Coran, notamment celles qui se réfèrent aux attributs d'Allah. Il attire l'attention sur l'organisation et le cadre rhétorique exceptionnels du Coran, la métaphore étant le principal sujet de discussion. La recherche examine les diverses manières d'interpréter ces métaphores, en particulier en ce qui concerne les attributs d'Allah tels que le « visage » et les « mains ». L'analyse comparative et les approches qualitatives sont combinées dans une approche globale, ce qui permet de mettre en lumière des stratégies différentes employées par les chercheurs. Il révèle un scénario paradoxal où les traductions affirment involontairement la présence de métaphores tout en diluant parfois leur essence. Cette variation dans les approches de traduction entraîne une confusion chez les lecteurs non arabes et souligne la nécessité d'une méthodologie exégétique standardisée.

Mots- clés : Attributs d'Allah - Méthodes d'interprétation - Analyse linguistique - Expressions métaphoriques - Rhétorique coranique

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1. Introduction

The use of metaphor in the Quran has incited a debate between advocates and critics, engendering a plethora of viewpoints and discussions across different ideological currents and yielding an array of interpretations for the Quranic verses, particularly in relation to the attributes of the Almighty Allah. Opinions have diverged between those who consign these attributes to metaphor, thereby elevating the literal meaning to a loftier comprehension attributed to Allah, and those who engage with them directly, albeit diverting the literal expression to a feasible interpretation. These two approaches have notably impacted the divergence in the translation of Quranic texts. Consequently, the translator adopts one of these methods as an initial stride in comprehending the verse. Subsequent to this, the translation is made either through straightforward transfer or by employing interpretive techniques. This research endeavors to address the primary approaches in the interpretation and translation of metaphorical expressions related to the attributes of Allah's "face" and "hands." We hypothesize that translators of these attributes either adhere to the principle of direct transference, interpretation, or a blend of both approaches. Consequently, proponents of direct transference adopt a literal word-for-word translation, while proponents of interpretation have a descriptive translation that relies on the underlying meaning behind the attributes.

2. Research Problem

The issue of interpretation and direct transference in verses concerning the attributes of Allah mainly "face" and "hands" has been a focal point of attention for scholars and researchers. It revolves around the proper translation of Quranic meanings. The translator's chosen approach (direct transference or interpretation) becomes apparent in translating verses related to Allah. For instance, the translation of "يد الله" has raised numerous doctrinal and linguistic dilemmas, resulting in various inquiries. Given the substantial impact of this issue, its translation into any other language will inevitably be affected. How the translator comprehends and handles such verses through either direct transference or interpretation will significantly influence the selection of suitable translation strategies for these attributes. Consequently, this will affect the reception of non-Arabic readers towards these translations.

3. Figurative Language

Rhetoric, a vital aspect of eloquence, encompasses a wide range of techniques, notably prevalent in Arabic poetry and prose. These techniques, including metaphors and analogies, infuse Arab speech with depth. Speakers and writers employ such expressions for diverse purposes like critique and praise. Figurative language, referred to as *majaaz* in Arabic, is categorized into linguistic and conceptual types. Linguists extensively explore this realm, with the Quranic text being a prime example of eloquence. Scholars have split into two camps: proponents and critics of figurative language. Both sides furnish evidence to support their stance, fueling ongoing debates. This subject continues to captivate scholars, with discussions persisting over its nuances.

4 . Metaphor (*Majaaz*)

In Arabic, *Majaz* refers to what exceeds and transcends its usual place and context to another, due to a relationship between them. This relationship can be based on form, essential and commonly recognized meaning, or proximity and association. For example, using "lion" to refer to a brave man, or employing figurative expressions in speech. (Al-Jurjani, 2004, p. 170)

5. Scholars' Views on Metaphor in the Quran

Allah, the Almighty, challenged the eloquent Arab people by revealing clear and impeccable Arabic verses. The Quran, which is considered the most eloquent and expressive Arabic text, has always been a reference and benchmark for various Arabic linguistic productions, whether in prose or poetry. Some argue that this divine text is adorned with various aspects of eloquence, with a significant portion attributed to metaphorical expressions. However, opinions diverge regarding the presence of metaphors in the Quran, with some acknowledging their occurrence while others vehemently denying it.

5.1 Unveiling Quranic Metaphors: Insights from Classical Scholars

Scholars largely agree on the presence of metaphor in the Quran, though their interpretations may vary. Many have worked to showcase these metaphorical expressions, with linguists and grammarians playing a key role. Take Sibawayh, for instance. He subtly hinted at metaphorical meanings in certain verses, like when he suggested that "But righteousness is [in] one who believes in Allah and the Last Day" (2:177) could be understood as "But righteousness truly resonates for one who believes in Allah and the Last Day." Then there's Abu Ubaydah, who wrote "Majaz al-Quran." He pointed out that the Quran uses some unusual Arabic expressions that can have multiple meanings, some of which might be metaphors. This recognition of various metaphor types in the Quranic text shows how scholars have approached the subject, each in their own unique way.

5-1-2 Literary Figures and Critics

Many writers and critics belong to this group who asserted the use of metaphor in the Quran. Within the world of literature and critique, a group of writers and analysts strongly advocated for the use of metaphor in the Quran. Among them, Ibn al-Mu'tazz stands out for compiling the first systematic book on the science of rhetoric, where he explored various aspects of *balaghah*, including metaphor, and notably explored *al-istia'arah* or metonymy. (Al-Khalidi, 1996, p.112) Another notable figure, Mustafa Sadiq al-Rafi'i, articulated that the Quran doesn't merely employ metaphors, allegories, or metonymy, but rather presents a miraculous composition through the interplay of rhetoric and logic. According to al-Rafi'i, metaphor in the Quran adds a unique aesthetic charm that cannot be denied. (Al-Rafi'i, 1983, p. 258)

5-1-2-1 Rethoricians

Moving into the realm of rhetoric, there are notable figures worth mentioning. Imam Abdul Qahir al-Jurjani, a distinguished scholar in this field, approached rhetoric in a unique manner. He explored the concept of metaphor *majaz* and the difference between it and literal expression, even providing a clear definition for the latter. (Al-Jurjani, 1991, p. 350) Similarly, Imam Abu Ya'qub Yusuf al-Sakkaki adopted a detailed approach to rhetoric, extensively discussing its various aspects. He defined metaphor as the use of a word in a different context than its own, intending to convey a

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related meaning while preventing a literal interpretation within that context. (Al-Sakkaki, 1987, p. 359)

5-1-2-2 Exegetes "Interpreters of the Quran"

Among the interpreters of the Quran, Ibn Jarir al-Tabari's commentary holds a distinct place. It stands as the first comprehensive interpretation of the entire Quran. Notably, al-Tabari maintains a cautious stance, usually adhering to the apparent meaning of the text. He interprets Quranic expressions based on their apparent significance and tends to downplay divergent opinions of early scholars when forming his own judgments. Despite his careful approach, al-Tabari presents strong evidence in favor of metaphorical usage in his commentary, backed by numerous instances that go beyond mere dismissal due to their abundance. (Al-Mutta'ini, 1985,p135)

5-2. Hadeeth Scholars "Traditionalists"

In the realm of hadith scholars and traditionalists, figures like Ibn Qutaybah and Al-Imam Al-Suyuti contributed significantly. Ibn Qutaybah authored two books, "Ta'wil Mushkil al-Quran" and "Ta'wil Mukhtalif al-Hadith," addressing the challenges of conflicting texts and misunderstood hadiths. His methodical approach aimed to reconcile contradictions, sometimes using metaphorical interpretation to address these issues. Al-Imam Al-Suyuti emphasized the occurrence of metaphor in the Quran, critiquing those who rejected it. He highlighted metaphor's significance in preserving the Quran's beauty and expressive power, stating that its absence would lead to the loss of essential elements like ellipsis, emphasis, repetition, and storytelling. (Al-Mutta'ini, 1985,p.140)

5-2-1 The Traditionalists and Jurists

These are concerned with the core of the Islamic law, its purposes, and its foundations:

Imam Abu Hamid al-Ghazali engaged in the exploration of figurative speech, and his intellectual pursuits and writings compelled him to address such subjects. Al-Ghazali discussed figurative speech in his work "Al-Mustasfa fi 'ilm al-usul" (The Comprehensive Book on the Principles of Islamic Jurisprudence) and defined it as follows: "*Figurative speech is what the Arabs use in a context other than its literal meaning.*" (Al-Ghazali, 1993, p. 24).

5-3 Those Who Reject Figurative Speech

In comparison to the number of scholars who advocate for figurative speech, those who reject it are not numerous. One of the most notable opponents of figurative speech in the Noble Qur'an is Imam Ibn Taymiyyah. From this standpoint, the rejection of figurative speech has undergone three stages, which are:

In the era before Ibn Taymiyyah, the number of those opposing figurative speech in the Quran was relatively small. They included figures from various schools such as the Dhahirite Imam, Abu Bakr Muhammad al-dhahiri, and others from the Hanbali, Maliki, Shafi'i, and Mu'tazilite schools. Although these opponents didn't detail their reasons, their rejection was succinctly expressed. (Al-Mutta'ini, 1985) In the Ibn Taymiyyah stage, his response was triggered by proponents of figurative speech challenging him, leading him to address it specifically in his work "Al-Iman" and related treatises. His intention was to counter confusion arising from misattributing meanings to Quranic texts. This wasn't an entrenched doctrinal stance but an effort to prevent misinterpretation (Al-Mutta'ini, 1985, p. 1106). Post-Ibn Taymiyyah, Ibn al-Qayyim al-Jawziyya vehemently rejected figurative speech, terming it idolatry in his work "Al-Sawa'iq al-Mursala." He added over fifty reasons for its prohibition, following in the footsteps of his teacher Ibn Taymiyyah. In modern times, Sheikh al-Shinqiti held similar views, noting that neither the Prophet nor the Companions used figurative speech. (Al-Mutta'ini, 1985)

6- The Use of Figurative Language in the Quran (Issue of direct transference or through interpretative methods. of Allah's Attributes)

The topic of divine names and attributes occupies a significant portion of the Islamic studies. Many schools of thought have diversified, and its streams have branched out. This was not the case at the dawn of Islam during the time of Prophethood and the era of the Rightly Guided Caliphs. However, interactions with neighboring cultures, the translation movement that gained momentum during the Abbasid Caliphate, and various political factors led to divergent doctrinal tendencies, the most prominent being the doctrines of delegation *mufawwada* and interpretation *mu'awwila*.

6-1 Delegation "Direct Transference" (*Tafwid*)

Terminologically, it is the act of referring the understanding of the meanings of textual attributes in the Quran and Sunnah to Allah, the Almighty, rather than others.

Al-Razi confirms Tafwid, stating,

"The result of this doctrine is that regarding the ambiguous texts, meaning the attributes, one must be conclusive that Allah's intent is different from their apparent meaning. Then, the meanings must be delegated to Allah, and it is impermissible to go deep into their interpretation..." (Ibrahim, 1993, p. 2).

6-1-2 Types of Delegation

When it comes to interpreting divine texts, scholars have different approaches to delegation, mainly focusing on either meaning or modality. Those who advocate for the delegation of meaning essentially say, "We don't know what this text about Allah really means, but we know it can't mean anything impossible for Him. So, we'll just leave it to Allah to understand." On the other hand, supporters of delegating modality take a different tack. They're okay with affirming seemingly impossible attributes for Allah, but they argue that the exact nature of these attributes is beyond our comprehension. It's a bit like saying, "Yes, Allah has these attributes, but don't ask us how they work!" Some see this as a slippery slope towards anthropomorphism - attributing human characteristics to Allah - which many early Muslim scholars warned against. Take Imam Ahmad, for instance. When asked about Allah's attributes, he famously said, "We believe in them and affirm them, but we do not go into the 'how' or the exact meaning." (Ibn al-Jawzi 1976, p.622). It's a delicate balance between affirming Allah's attributes and avoiding comparisons to created beings.

6-2 Delegation According to the Salaf (Pious Predecessors)

When it comes to Allah's attributes, the Salaf (Pious Predecessors) distinguished between modality and meaning. They attributed knowledge of the attributes' modality to Allah while grasping their meanings. The Salaf affirmed the attributes without delving into how they exist. This approach, where the modality remains unknown but the meaning is accepted, is considered the most accurate. Imam Abu Hanifah, for example, emphasized that Allah's attributes are distinct from those of created beings. His anger and satisfaction are attributes without a specific nature, and descriptions should align with how He described Himself, highlighting His uniqueness. This view emphasizes following the path of the *Salaf* and avoiding *post-Salaf* innovations. (Al-Maki, 2007, p.128)

6-3-Exegesis and Interpretation

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Exegesis is a science that investigates the meanings of the words of the Holy Quran, their contexts, exposes them, and presents them to people. It makes them accessible to them, aiming to reach the true intentions of Allah Almighty. It comprehends their meanings in the correct and genuine manner, to achieve the contemplation and reflection that Allah Almighty has encouraged and commanded. Al-Zarkashi said,

"It is the science by which one understands the Quran, which was revealed to His Prophet Muhammad, peace be upon him. It clarifies its meanings, deduces its rulings and judgments, drawing on the knowledge of language, grammar, morphology, rhetoric, science of eloquence, the foundations of jurisprudence, and the recitations. It requires knowledge of the reasons for revelation." (Al-Suyuti, 2008, p. 198)

The term "interpretation" التفسير stated only once in the Holy Quran in the following verse:

: ﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾ (سورة الفرقان 33)

"And they do not come up to you with any a similitude , except that we bring to you with the Truth and fairer explanation." (Surah Al-Furqan, 25:33)

6-4 Definition of Interpretation

A/ In language: The term "interpretation"/التأويل is derived from a quadrilateral root on the pattern of intensification, and its past form is "أَوَّلَ". It also comes from the trilateral root "أَوَّلَ" meaning to return or revert. Abu 'Ubaida stated that in the verse: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ مُتشابهاتٌ فَأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم التأويل إلا الله والراسخون في العلم يقولون متشابهات﴾ (Al عمران 7) 'It is He who has revealed the Book to you, some of its verses are definitive (muhkam) - they are the foundation of the Book - while others are allegorical *mutashābih*. (Quran 3:7), *Al-Ta'wīl* means the final return and destination, derived from 'آل which means to return to something. Another interpretation is that it signifies the best meaning and translation. (Al-Khalidi, 1996, p. 29)

B/ In technical terms

Interpreting speech linguistically means returning it to its intended purpose, reverting it to its origin, and restoring it to its true essence, which is the actual intended meaning. Alternatively, it involves diverting the expression from its superficial meaning to a plausible interpretation. (Al-Khalidi, 1996) Ibn Hazm defines interpretation as conveying a word from what it appears from what has been established for it in language to another meaning. If this transfer is supported by evidence, it is valid; if the conveyer is otherwise, it is rejected, and this mode of interpretation is deemed invalid. According to Imam Ibn Taymiyah, the *salaf* (early generations) had sound views on interpretation.

The term "interpretation" has been mentioned in the Quran and Sunnah. In the Quran, it is mentioned seventeen times in seven surahs: Yusuf (21, 36, 37, 44, 45, 100, 101), Al-Imran (7), Al-A'raf (39), Al-Kahf (78, 82), An-Nisa' (59), Yunus (39), Al-Isra' (35). In the Sunnah, it is reported that the Prophet Muhammad, peace be upon him, supplicated for Ibn 'Abbas, his cousin's son, saying, "O Allah, grant him understanding of the religion and teach him the interpretation." (Tirmidhi)

6-4-1 Types of Interpretation

Interpretation is divided into near-equivalent interpretation *ta'wil qarib* and extended interpretation *ta'wil ba'eed*. Ibn Jawziya categorized the types of interpretation as follows: Authentic interpretation *saḥīḥ*, which is the plausible and close interpretation, supported by strong evidence from the source being referred to; and other types are unsound and distant, lacking in any beneficial significance. (Al-Shanqiti, 2014, p 187)

Scholars have varied in their definitions of interpretation, sometimes causing confusion by conflating its concept with that of explanation. They also differ in highlighting the key differences between interpretation and explanation. Some scholars view them as similar, while others see them as distinct. Notable opinions in distinguishing between interpretation and exegesis include:

1. Explanation is revealing, clarifying, and manifesting, whereas interpretation involves responding, reverting, and revealing the outcome.
2. Explaining of verses is understanding and explaining their meanings and highlighting their implications. Interpretation of verses is about removing ambiguity or doubt, understanding them correctly, providing accurate interpretation, extracting their subtleties and implications, and uncovering their truths and allusions.

Explanation *Tafsir* involves elucidating the apparent meanings of Quranic words, as intended by their conventional linguistic usage. For instance, exegesis explains phrases like "تفسير الصراط بالطريق" (interpretation of the path as the way) or "تفسير الصيب بالمطر" (interpretation of rain as precipitation). On the other hand, interpretation *Ta'wil* dig deep into the underlying meanings of Quranic words, revealing the true essence and purpose. For instance, the verse: ﴿ (الفجر 14) إِنَّ رَبَّكَ لَبَاصِدٌ ﴾ "Indeed, your Lord is in observation" (Quran 89:14) can be both interpreted and explained. It explains that God watches over the actions of wrongdoers, aware of their deeds, recording them for future reckoning. Its interpretation warns against underestimating God's command, neglecting preparedness, and failing to present oneself for judgment on the Day of Resurrection.

6-5 Significance of Interpretation over Explanation

The significance of interpretation over explanation lies in its broader scope. Explanation is used in everyday conversations to clarify statements or positions, while interpretation is present in speech, dream analysis, and even actions like the stories of Joseph and Moses. Explanation pertains to what's transmitted from authoritative sources, including the Prophet Muhammad and the Companions. In contrast, interpretation involves personal insight and opinions. Explanation provides a definite understanding of a verse's meaning, while interpretation favors one potential meaning without settling on Allah's intention. It encompasses human reasoning within limits, acknowledging both accuracy and potential fallibility. (Khalidi, 1996, p. 169)

6-6 Interpretation According to the *Mu'tazilites*

The *Mu'tazilites* brought about a significant impact on Islamic intellectual thought between the second and tenth centuries. They utilized logic, particularly concerning divine Names and Attributes. This approach led to the emergence of new ideas and meanings that were not known in Islamic thought before. They sought to avoid anthropomorphism and avoid likening Allah to created beings, eventually leading them towards extreme anthropomorphism denial (التعطيل *ta'til*).

6-7 Allegorical Interpretation (Ta'wil) by the *Mu'tazilites* of Names and Attributes

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Amidst debates about God's essence, the *Mu'tazilites* arose as a powerful group, employing allegorical interpretation *ta'wil* to clarify metaphorical expressions in the Quran. They tackled verses seemingly contradictory to their beliefs and worked to align them with their doctrines through interpretation. This process involved reassigning alternative meanings to words that matched their views. They especially focused on verses with metaphors related to God's attributes, like the face and hand. Their Hellenistic culture and Greek philosophy significantly shaped their use of interpretation, marking a notable impact. (Ibn Taymiyyah, 1990,p.198)

7-Metaphor in Translation Studies

The challenge of translating figurative speech persists as it often exceeds the translator's capacity to convey its original essence to another language due to linguistic and cultural differences. This complexity has prompted translation scholars to explore effective strategies. The Quran, known for its rich figurative language, presents substantial challenges for translators, notably concerning delegation and interpretation. Translators must be proficient in these methods, especially when dealing with verses involving figurative language related to Allah's attributes, as the Quran's language and meanings hold boundless depth.

7-1 Translation Approaches for Metaphor by Eugene A. Nida

Translation studies have extensively addressed the translation of rhetorical styles, with a notable focus on metaphor. Metaphor's role in translation studies has led to the development of effective methods to tackle translation challenges. Eugene A. Nida, a significant scholar in this field, notably worked on translating metaphor within the Gospel. Nida highlights that metaphor emerges when words shift towards new connotations, expanding their meanings. He illustrates this with the term "dog," transitioning from a positive sense to a negative one in different contexts. Nida identifies the "ground of comparison" as the basis for metaphorical connotations, formed by extracting a fundamental element from a linguistic term. He terms metaphor as a type of "Semantically Exocentric Expression." (Nida, 1964,p.166)

In translating metaphor, Eugene A. Nida proposes various approaches that align with the cultural context of both source and target languages. When cultures are closely related, metaphor can be maintained between languages through linguistic adjustments. Nida explains how symbols with similar metaphorical value can exist due to shared attributes and cultural factors. For instance, the Arabic phrase "أُتْلِجَ هذا الخبر صدري" can be translated as "It warms my heart" in English, considering the cultural climate-related nuances. Another technique Nida suggests is translating metaphor to simile, preserving meaning while showcasing the connection between central and extended meanings. When no direct metaphorical counterpart exists, translation requires approximating the meaning closely. This might entail transforming metaphor into non-metaphorical expression or adapting compound metaphors. Conversely, translation from non-metaphorical expressions to metaphor can be acceptable if it enhances communicative impact, even if some semantic loss occurs. Overall, Nida's focus underscores adapting metaphor translation to cultural connotations, ensuring effective communication.(Nida,1964)

8- Gain and Loss in the Translation of the Quran

8-1Gain

Many translation theorists believe that achieving gain during translation between Arabic and English is extremely rare. However, in reality, what might be considered a loss in the source text can be compensated for in the context of the target text through strategies that lead to gain,

such as domestication, compensation, and the use of footnotes. A reliable strategy used during the translation of the Quran is the utilization of footnotes to clarify certain ambiguous words or phrases in the source text, resulting in gain during translation.

Example: Allah, the Almighty says, " شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ " (Al-Baqarah, 185).
 مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَى

Translation of the aya

"Ramadan is the month in which was sent down the Quran, as a guide to mankind, also clear signs for guidance and judgment (between right and wrong)." (Ali Yusuf)

In this example, the translator used the footnotes strategy to clarify the meaning of the word "الفرقان" (distinction) which signifies the differentiation between right and wrong. This approach results in gain during translation.

8-2 Loss

Loss occurs during translation due to cultural, linguistic, and rhetorical barriers, as it is never possible to find a perfect match between the source and target languages, each of which has its unique characteristics and rules. There are two types of loss during translation:

8-2-1 Inevitable Loss

This type of loss arises from the differences between the linguistic systems of the two languages, regardless of the translator's proficiency. Consequently, translators resort to compensatory strategies.

مثال : قوله تعالى ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (البقرة 275)

Translation of the aya

"Those who devour usury will not stand, except as stand one whom the evil one by his touch hath driven to madness." - Yusuf Ali In this example, inevitable loss is evident. A literal translation into English might sometimes result in ambiguity during translation. The verb "أكل" is translated into English as "devour" instead of the translation "dealing with usury."

8-2-2 Avertable Loss

This type of loss occurs due to the translator's failure or lack of competence in finding appropriate equivalents while transferring from the source language to the target language.

Example: Allah says, " بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ " (Az-Zukhruf, 15).

Translation of the aya

"Nay, but they say, 'We found our fathers upon a community, and we are guided upon their traces.'" (Arberry: 293. 25).

In this example, the translator Arberry failed in conveying the accurate meaning. This is evident in the translation of the word "أمة" which in this context means religion and not a community of nations. This inaccurate representation results in an avertable loss, as the precise meaning was not accurately conveyed.

9- Discussion and Analysis

9-1 Methodology

The comparative analytical methodology will be employed, involving the analysis of the interpretation and translation of verses related to the attributes of Allah "face" and "hands". This

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will be achieved by examining the arguments put forth by both the proponents of direct transference and those of interpretation. These arguments will serve as the basis for comprehending and refining metaphorical translations. The comparative method will be employed to juxtapose the verse with two or more translations, as per the interpretive approach of each translator.

9- 2 The Stream of Translators Advocating Direct Transference

This group of translators does not adopt allegorical interpretations and follows the footsteps of the literalist exegetes in translating verses related to divine attributes. They include Yusuf Ali, Aisha Bewley, Kamal Omar

9-3 The Stream of Translators Advocating Interpretative Methods.

We adopt herein the translations suggested by Ahmed Ali and Mustapha Khattab.

Table(01) Exegesis and Translation of the verses of the attributes "Face" of Allah

Interpretation		Delegation		Metaphor	The Verse
Translation	Explanation	Translation	Explanation		
But abiding is the glory of your Lord, full of majesty and beneficence Ahmed Ali	(أي ويبقى الله؛ فالوجه عبارة عن وجوده وذاته سبحانه)	But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour Yusuf Ali	(أي: كل من على الأرض، من إنس وجن، ودواب، وسائر المخلوقات، يفنى ويموت ويبعد ويبقى الحي الذي لا يموت	كناية عن صفة " الحي الذي لا يموت "	﴿وَيَبْقَى﴾ 2 وَجْهٌ رَبِّكَ دُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ الرحمن

for you will do so to seek the way that leads to God; and what you spend in charity you will get back in full, and no wrong will be done to you. Ahmed Ali	وقيل: إنه شهادة من الله تعالى للصحابة رضي الله عنهم أنهم إنما ينفقون ابتغاء وجهه؛ فهذا خرج مخرج التفضيل والثناء عليهم.	and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly. Yusuf Ali	هذا إخبار عن نفقات المؤمنين الصادرة عن إيمانهم أنها لا تكون إلا لوجه الله تعالى، لأن إيمانهم يمنهم عن المقاصد الرديئة ويوجب لهم الإخلاص	3/ ﴿وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلُمُونَ﴾ ﴿٢٧٢﴾ البقرة
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To God belong the East and the West. Wherever you turn the glory of God is everywher e: All- pervading is He and all- knowing. Ahmed Ali	قال أبو عيسى: هذا حديث ليس إسناده بذاك، لا نعرفه إلا من حديث أشعث السمان، وأشعث بن سعيد أبو الربيع يُضَعِّفُ في الحديث. وقد ذهب أكثر أهل العلم إلى هذا؛ قالوا: إذا صَلَّى في الغيم لغير القبلة ثم أستبان له بعد ذلك أنه صَلَّى لغير القبلة فإن صلاته جائزة	Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All- Encompassin g, All- Knowing Aisha Bewley	فيه إثبات الوجه لله تعالى، على الوجه اللائق به تعالى، وأن الله وجهاً لا تشبهه الوجوه	4/ ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾ ﴿١١٥﴾ البقرة
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Analysis

In these verses (Ar-Rahman 27 - Al-Baqarah 272 and 115), we can discern the application of metaphor within the term "face," an attribute of self-reference. Both Yusuf Ali and Aisha Bewley adopt the viewpoint of delegation *Tafwid* in their translation of the metaphorical term "وجه" to "face." This indicates their adherence to the exegetical perspective of those who follow Tafweed, such as Al-Saadi. Al-Saadi asserts that Allah possesses a "face," though one distinct from human faces. However, when examining Ahmed Ali's translation, a divergent interpretation of "وجه" emerges. He proposes that "face" conveys the righteous path to Allah or denotes Allah's unending existence.

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These interpretations resonate with the allegorical commentary of Al-Qurtubi, as Ahmed Ali renders them as "the way that leads to God" and "the glory of your Lord." The term "glory," signifying excellence and magnificence, is accurately expounded with reference to the Oxford Dictionary.

Upon revisiting the initial translation approach (delegation) for each of these three verses, as perceived by the delegation proponents, it is evident that they have effectively captured both form and essence. However, from the perspective of the interpretation proponents, the accurate substance was compromised. According to their viewpoint, this led to the propagation of erroneous meanings and an unsuitable comparison between the divine and human essence. Within their faction, a deficiency in distinguishing and venerating the noble divine essence in contrast to the human essence emerged, as they inadvertently associated the divine essence with human attributes such as possessing facial features.

Moving on to the second translation approach (interpretation) for the verses, as embraced by the interpretation proponents, it becomes apparent that they have excessively strayed into meanings that Allah, Exalted be He, did not attribute to Himself. Conversely, the interpretation proponents exhibit profound reverence for the divine essence by negating any resemblance between the divine and human attributes. They adeptly employ the allegorical interpretation *Tawil* of the verses, asserting that "face" symbolizes the accurate path leading to Allah or signifies Allah's eternal existence.

The translator adhering to the delegation approach employed Nida's strategy of transposing metaphor to metaphor, effectively conveying both form and content from the source language ("وجه") to the target language ("the Face"). Conversely, the translator following the interpretation approach attempted to convey metaphor through a non-metaphorical expression. However, according to the delegation proponents' viewpoint, this attempt fell short of faithfully translating from the source language ("وجه") to the target language, whether as "the way" or "the glory." Unintentionally, the delegation proponents highlighted the efficacy of metaphor in translation, a concept they adamantly dismissed in their exegesis. In contrast, the interpretation proponents acknowledged metaphor's relevance in exegesis while inadvertently diminishing its potency in translation.

Table (02) Exegesis and Translation of the verses of the attributes "Hand" of Allah

Interpretation		Delegation		Metaphor	The Verse
Translation	Explanation	Translation	Explanation		
					﴿إِنَّ الَّذِينَ

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(Those swear allegiance to you indeed swear allegiance to God ; and GOD's protection is over them). Ahmed Ali.	(أي قوة الله و نصرته فوق قوتهم و نصرتهم بعد البيعة).	Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands Yusuf Ali	(أي كأنهم بايعوا الله و صافحوه بتلك المبايعة , و كل هذا لزيادة التأكيد و التقوية و حملهم على الوفاء بها).	يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُؤْتِنَةٌ لَهُ أَجْرًا عَظِيمًا ﴿١٠﴾
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Say: "God's is the bounty. He gives whomsoever He please, for He is infinite and all-wise." Ahmed Ali	ولا تصدقوا أن يحاجكم في دينكم عند ربكم من خالفكم أو يقدر على ذلك، فإن الهدى هدى الله وإن الفضل بيد الله.	Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things." Yusuf Ali	أي: الله هو الذي يحسن على عباده بأنواع الإحسان	الفتح 6/ ﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ آل عمران
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Say: "Whose is the sovereignty over all things, who protects, and against whom there is no protection? {Answer} if you have knowledge Ahmed Ali	(يريد السموات وما فوقها وما بينهن، والأرضين وما تحتهن وما بينهن، وما لا يعلمه أحد إلا هو).	Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know." Yusuf Ali	(أي: ملك كل شيء، من العالم العلوي، والعالم السفلي، ما نبصره، وما لا نبصره؟. و "الملوكوت": صيغة مبالغة، بمعنى الملك).	7/ ﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ ﴿٨٨﴾ المؤمنون
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It is He who sends the winds with auspicious news in advance of His benevolence; and We send pure water down from the sky. Ahmed Ali	ذكر شيئاً آخر من نعمه، ودل على وحدانيته وثبوت إلهيته. وقد مضى الكلام في الريح البقرة. «في ورياح جمع كثرة، وأرواح جمع قلة. وأصل ريح روج. وقد خطيء من قال في جمع القلة (أرياح	And He it is Who sent the winds as heralds of glad tidings in between both the hands of His Mercy (i.e., just before the approaching rains). And We sent down from towards the sky – (rain-) water completely pure and clean – Dr. Kamal Omar	(أي: هو وحده، الذي رحم عباده، وأدر عليهم رزقه، بأن أرسل الرياح مبشرات بين يدي رحمته)	كناية عن الاحتواء "معناه ان يده وعاء لرحمة البشر ورزقهم	8/ ﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ ﴿٤٨﴾ الفرقان
BLESSED BE HE who holds the (reins of) Kingship in His hand , who has power over everything. Ahmed Ali	أي ملك السموات والأرض في الدنيا والآخرة. وقال ابن عباس: بيده الملك يُعَزَّز من يشاء، ويُذَلَّ من يشاء، ويُحيي ويميت، ويُغني ويفقر، ويُعطي ويمنع.....	Blessed be He in Whose hands is Dominion ; and He over all things hath Power. Yusuf Ali	أي: تعظم وتعالى، وكثر خيره، وعم إحسانه، من عظمته أن بيده ملك العالم العلوي والسفلي.	كناية عن العظمة	9/ ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿١﴾ الملك

'Some among' the Jews said, "Allah is tight-fisted." May their fists be tied and they be condemned for what they said. Mustafa Khattab	قال عكرمة: إنما قال هذا فنخاص بن عازوراء لعنه الله وأصحابه، وكان لهم أموال فلما كفروا بمحمد صلى الله عليه وسلم قلّ مالهم؛ فقالوا: إن الله بخيل	The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Yusuf Ali	{ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ } أي: عن الخير والإحسان والبر . { غُلَّتْ أَيْدِيهِمْ وُلِعُوا بِمَا قَالُوا } وهذا دعاء عليهم بجنس مقاتلهم	كناية عن الجحود و الانكار لجحدهم فضل الله " بما قَالُوا ﴿٦٤﴾ المائدة	10/ ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا﴾ ﴿٦٤﴾ المائدة
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Analysis

In the verses under consideration (Surah Al-Fath 10, Al-Imran 73, Al-Mu'minun 88, Al-Furqan 48, Al-Mulk 1, Al-Ma'idah 64), the utilization of metaphorical language in the phrase "the Hand of Allah" stands out. This figurative expression is self-referential, and translators Yusuf Ali and Kamal Omar adopt the perspective of delegation. They render "يد الله" as "the Hand of Allah," signifying their adherence to the exegetical approach that favors delegation. This perspective posits that Allah possesses a "hand," though not in a manner akin to human hands. However, in contrast, the translations by Ahmed Ali and Mustafa Khattab frequently draw upon the exegesis of Al-Qurtubi, emphasizing interpretation. They explore a range of meanings, including safeguarding, generosity, dominion, and favorable tidings.

On two occasions, they entirely replace the word "hand," opting instead for "Tight fisted," or they revert to delegation due to the complexities of interpretation, rendering "hand" as "hands."

Upon reevaluation of the initial translation approach (delegation) from the vantage point of those advocating delegation, it becomes evident that they have adeptly captured both the form and the intended meaning. However, when considering the perspective of proponents of interpretation, the true intent of the text seems to have been diluted. The resultant translation lacks the necessary differentiation and fails to convey the reverence rightfully due to the divine essence, as it inadvertently equates the divine with human attributes by ascribing a "hand" to Allah. Turning to the second translation approach (interpretation) through the lens of delegation proponents, it is apparent that this approach deviates from the original meaning intended by Allah, Exalted be He. In contrast, the proponents of interpretation make a concerted effort to elevate the divine essence by consciously avoiding any semblance to created attributes. They skillfully employ allegorical interpretation *Tawil* to convey various meanings for the term "hand," encompassing concepts such as strength, benevolence, and control.

In conclusion, this analysis underscores that within the first translation approach, proponents of delegation successfully transmit both the formal structure and intended meaning, while proponents of interpretation run the risk of distorting the intended meaning and

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inappropriately likening Allah. Within the second translation approach, as observed from the delegation proponents' standpoint, a clear departure from the intended meaning is evident. On the other hand, the proponents of interpretation effectively dissociate divine attributes from any resemblance to created entities, employing allegorical meanings to convey a spectrum of ideas including strength, benevolence, and control.

Conclusion and Recommendations

Following a comprehensive investigation and practical application of the research, we return to the original framework to assess the alignment between the findings of the practical part and the initial research questions posed. Our initial assumptions were centered around the notion that translators would either adhere to the principle of delegation *Tafwid*, interpretation *Taawil*, or incorporate elements of both.

Our premise postulated that proponents of delegation would gravitate toward a literal, word-for-word translation, while advocates of interpretation would lean towards an explanatory translation that goes beyond the surface attributes. To substantiate or challenge these preliminary assumptions, we formulated our research questions as follows:

1. What are the fundamental approaches to interpreting and translating divine attributes expressed through metaphors in relation to Allah's hand and face? And what strategies are employed by each group in translating divine attributes expressed through metaphors in relation to Allah?

After a meticulous analysis of the selected verses containing divine attributes and the application of our chosen methodology, the following conclusions emerge:

There exist two primary approaches to interpreting and translating divine attributes conveyed through metaphors in relation to Allah: delegation and interpretation. Delegation proponents opt for a literal translation approach, adhering to a word-by-word translation strategy. In contrast, interpretation proponents embrace an explanatory translation style that extracts nuanced meanings from the attributes.

Hence, our hypothesis presented in the introduction is validated.

We postulated that translators may adopt the principles of delegation, interpretation, or a combination of both.

We hypothesized that proponents of delegation would prefer a literal, word-for-word translation, while advocates of interpretation would lean towards an explanatory translation that goes beyond the surface attributes. This assertion is starkly demonstrated, as clear as daylight, by the following illustration:

Ironically, delegation proponents do not explicitly recognize the presence of metaphors in the Quran, yet their translations inadvertently acknowledge it, presenting a paradox. Conversely, interpretation proponents acknowledge the existence of metaphors in the Quran but compromise

their essence in translation. The translation of Allah's divine attributes varies significantly depending on the chosen approach of the translator. This diversity introduces perplexity to non-Arabic readers, who encounter multiple renditions. Instead of encountering a coherent Quranic text, readers are presented with a spectrum of interpretations.

Therefore, it is imperative for Quranic translators to adopt a unified or even standardized exegetical approach. Despite the evident contrast between the delegation and interpretation methods of translating Allah's divine attributes, it becomes evident that translations should aim to be as faithful to the original as possible. Inevitably, readers will turn to exegetical sources to unveil the intended meanings.

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