

## Foreignization and Domestication in the Translation of Women-related Metonymy: A Case Study of Khān's Translation of *Ṣaḥīḥ Al-Bukhārī*

Ahmad M. Ali

Lecturer in Linguistics & Translation, Helwan Univ.

Sahar Muhammad Ahmad

Lecturer in Linguistics & Translation, Beni-Suef Univ.

### Abstract

This paper investigates the phenomenon of metonymy in ten selected Prophetic Hadiths in the translation of *Ṣaḥīḥ Al-Bukhārī* by M. Muḥsin Khān (1997), with a special reference to women. In addition, it tries to identify to what extent metonymy is rendered accurately and properly into the target language, i.e. English. It also aims to identify the appropriate translation strategy of Venuti's (1995) theory in conveying the meaning of the Prophetic Hadiths. In so doing, the selected metonymic expressions in the Prophetic Hadiths are discussed in the light of Venuti's (1995) theory of domestication and foreignization, regarding the issue of women-related metonymy. The data collected, that is, ten selected Prophetic Hadiths, represents two types of metonymy; namely *kināyah °an ṣifah* (metonymy of an attribute) and *kināyah °an mawṣūf* (metonymy of a modified object). The ten selected metonymies in the Hadiths are identified and analyzed in accordance with the translation accuracy of Khān and the strategies adopted accordingly. Furthermore, the results show that foreignization strategy is the appropriate translation strategy in rendering the Prophetic metonymies because it prioritizes the taste of the original culture.

### Keywords:

Metonymy – Prophetic Hadiths – translation strategy – women-related metonymy – foreignization – domestication

«التقريب والتغريب» في ترجمة الكناية النسوية: ترجمة صحيح البخاري لخان أنموذجا

د. أحمد علي ، مدرس اللغويات والترجمة بجامعة حلوان

د. سحر محمد ، مدرس اللغويات والترجمة بجامعة بني سويف

### المستخلص

تتناول هذه الورقة البحثية ظاهرة الكناية في عشرة أحاديث نبوية مختارة من ترجمة «صحيح البخاري» لمحمد خان (١٩٩٧) ، ولا سيّما الكناية النسوية . كما تهدف إلى الوقوف على مدى دقة ترجمتها ونقلها بشكل صحيح ، بل ومقبول ، إلى اللغة المنقول إليها ، وهي اللغة الإنجليزية ، فضلا عن تحديد استراتيجية الترجمة المناسبة وتقنياتها التي طرحها فينوتي (١٩٩٥) (Venuti) في نظريته المعروفة بـ«التقريب والتغريب» حيال ترجمة التعبيرات المجازية المختارة في ثنايا هذه الدراسة والمتعلقة بالمرأة ، والتي تبلغ عشرة أحاديث نبوية مختارة بعناية وفق نوعين من الكناية ؛ وهما (الكناية عن صفة) و(الكناية عن موصوف) ؛ كما يسعى البحث أيضا إلى تحليل هذه الظاهرة من خلال الرجوع إلى ترجمة خان واستخلاص الاستراتيجيات المنوطة بالترجمة وتقييمها وتصويبها ، متى أمكن ، بطرح ترجمة مقترحة تناسب السياق ولا تتعارض مع المعنى اللفظي بهدف تفادي أي غموض أو التباس محتمل . وتشير النتائج التي ينتهي إليها البحث إلى أن استراتيجية «التغريب» هي استراتيجية الترجمة المناسبة للكناية ؛ لأنها تعلي من قيمة ثقافة النص الأصلي وتوليه اهتماما بالغا .

### الكلمات الافتتاحية:

الكناية – الأحاديث النبوية – استراتيجية الترجمة – الكناية النسوية – التقريب - التغريب

## Foreignization and Domestication in the Translation of Women-related Metonymy: A Case Study of Khān's Translation of *Sahih Al-Bukhārī*

Ahmad M. Ali

Lecturer in Linguistics & Translation, Helwan Univ.

Sahar Muhammad Ahmad

Lecturer in Linguistics & Translation, Beni-Suef Univ.

### 1- Introduction

It is important to pinpoint that the study of metonymy goes back more than two thousand years (Nerlich and Clarke, 2001, p. 245). The English word “metonymy” traces back to the Ancient Greece. Seeking the etymology of “metonymy”, it originally comes from the Greek phrase “metōnymia.” It is derived from “meta”, meaning “change”, and “onoma”, meaning “name”, which literally means “change of name” or “change of meaning” (Thomas, 1969, p. 53; Ibanez & Otal, 2002, p. 6).

Metonymy is regarded as a linguistic and cognitive process in which the name of something is used to refer to another one that is closely related. Additionally, it is considered one of the most productive ways of adding enrichment in discourse. Besides, metonymy plays a fundamental and crucial role in conceptualizing ideas. Moreover, it has a literal meaning in addition to its figurative one. Although this requires a relation between the literal and figurative meanings, the literal meaning is not intended at all. In this regard, ‘Abdur-Ra’ūf (2006) defines metonymy in Arabic, as follows:

In Arabic rhetoric, metonymy is referred to as (الكناية). It is a rhetorical mode of discourse which is more effective because of its succinctness and allusion, i.e. implicit reference, and is a form of hyperbole. Linguistically, the expression (al-kināyah) is a nominalised noun which is morphologically related to the verb (كَنَى to allude to, to use metonymically). Thus, rhetorically, metonymy signifies the allusion to someone or something without specifically referring to his or her or its identity. (p.233)

Al-Hāshimī, in his well-known book entitled *Jawāhiru l-balāghah* (the jewels of rhetoric) (2005), elaborates on the definition of *al-kināyah* with examples, as in: *fulān kathīru r-ramādi* (someone has got a lot of ashes). He explains the type of metonymy embedded in the previous example. To

clarify, the phrase *kathīru r-ramādi* is a metonymic expression employed rhetorically to indicate someone's generosity; for instance, welcoming daily, or many, guests is a sign of good hospitality, which requires preparing a considerable amount of cooked food, which needs fire that leaves ashes behind (p.275; cf. °Abdur-Ra'ūf, 2006, p.233).

For this reason, it can be said that the translation of metonymy might somehow be problematic, especially between two distant languages like English and Arabic that are from different family languages.

The *Sunnah*, the second source of the Islamic teachings after the Holy Qur'an, employs many linguistic and rhetorical features that result in an effective and sublime style. The linguistic and rhetorical features of the Prophetic Hadith challenge translators especially when translating figurative tropes, such as metonymy. Furthermore, the inspiring sayings of the Prophet are universal, not confined to ages or communities. That is why translators should be aware of the linguistic and cultural differences, trying to overcome such problems, in order to observe the Prophet's metonymic style in a way that makes the TL plausible and natural to its readers.

### 1.1 Statement of the problem

Translating metonymy is a focal problem, which includes a risky misinterpretation, especially when its translation is part of a religious text like the Prophetic Hadith. The reason is that metonymy is a culture-bound trope and translators may face the problem of not finding a translation equivalent. As °Abdur-Ra'ūf (2006) justifies the reason behind the (im)possibility of translating metonymy, in the few following lines, as follows:

In Arabic rhetoric, the use of metonymy should not lead to semantic ambiguity for the text receiver. In other words, text processing by the addressee is required to be straightforward and should not be too complicated. Therefore, metonymy should not require a considerable amount of text processing effort in order to discern its intended underlying signification. This is referred to as (al-khafā'–hiddenness). If metonymy is ambiguous, 'hiddenness' turns into (al-laḥn–grammatical unacceptability) or (al-lughz–a riddle) which are a form of discourse that attempts to employ

metonymy but the underlying message turns into a code which is too ambiguous for the addressee to discern or decipher. (p.234)

In other words, “the target language readers may not culturally accustom with the metonymy that the source language text uses to make reference to a particular entity” (Gitawati & Said, 2014, p.39), especially non-Arab Muslims. For this reason, they study the translated Prophetic Hadith for learning Islamic teachings and obtaining guidelines for Muslims’ lives. This implies that translation should enrich the TL both linguistically and culturally in order to gain close access to the linguistic features and customs of the source culture. In other words, translators not only have to render the meaning of Hadith but also have to maintain the Prophetic metonymic style. They also have to recreate the intended meaning of metonymy in such a way that it sounds accessible and comprehensible to the TL readers. Metonymies, in such religious texts, should be translated by either *foreignization* or *domestication* so as to maintain the source language cultural input and to communicate with the target reader as well.

### 1.2 Research objectives

The present study hopefully sheds more light on exploring the extent to which knowledge of culture and context has an impact on the appropriate rendition of metonymic expressions. Moreover, it investigates how the selected metonymic expressions under study are rhetorically and stylistically transferred from Arabic (SL) into English (TL) in the Prophetic Hadiths. Furthermore, this study identifies the strategies adopted by Khān (1997) in translating metonymy, with a special reference to women-related metonymy.

### 1.3 Research questions

To meet the above mentioned objectives, this paper attempts to find an answer to the following questions:

- 1- What are the rhetorical and stylistic features of using metonymy in languages?
- 2- What are the strategies adopted by Khān (1997) in rendering the selected metonymic expressions in the Hadiths under discussion?
- 3- Based on Venuti’s domestication and foreignization theory of translation, which an appropriate translation strategy is to be adopted in conveying the meanings of the Prophetic Hadiths?

## 2- Literature review

### 2.1 Various definitions of metonymy

In *Webster's Third New International Dictionary* (1976), Gove (1976) describes metonymy as “a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated” (p.1424). Metonymy is also described as a figure of speech in which there is a process of transfer of names between two entities that are closely associated with each other in a simple way (Bredin, 1984, p.57). Moreover, as one of the figures of speech, Ding (2015) focuses on the special nature of metonymy and describes it as “a kind of deviation from normal language structure and the ornament of language” (p.1836). Then, he adds that metonymy should be regarded as “the transfer of referential meaning” (Bredin, 1984, p.1836) since it has different relations between two objects and these relations should be “habitually and conventionally known and accepted” (Bredin, 1984, p.57). All these definitions explain the process of metonymy that is based on substitution or ‘stand-for’ relationship between associated entities (Panther & Thornburg, 2007, p.237).

The Arabic equivalent for metonymy is the word *kināyah*. In his masterpiece *majāzu l-Qur'an* (figurative language in the Qur'an) (1955), 'Abū-°Ubaydah (d.110-209 AH/728-824 AD) defines metonymy linguistically as “the allusion to someone or something without specifically referring to his or her or its identity” (p.73) (cf. °Abdur-Ra'ūf, 2006, p.233). He further provides this Qur'anic statement:

“Your wives are a tilth for you.” (Q2: 223) (Khān & Hilālī, 1996)	(البقرة، (نِسَاؤُكُمْ حَرْثٌ لَكُمْ...) (٢٢٣)
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'Abū-°Ubaydah (1955) identifies that *nisā'u-kum ḥarth-un la-kum* is a metonymy (p.73). In this statement, he admits that the word ‘tilth’ is used metonymically to denote an underlying meaning beyond *the state of aggregation of soil*; it rather implies the marital relationship between spouses and with the intention of having children in the future.

Furthermore, al-Jāḥiẓ (d.163–255 AH/776–869 AD) defines *metonymy* in terms of implicitness. He points out that *kināyah* is sometimes more eloquent than speaking explicitly. On the part of al-Jāḥiẓ (1948), *metonymy* occurs when the speaker gives a specific meaning by using words that do not refer to it directly (vol.1, p.332). Another contribution

of defining *metonymy* stems from 'Usāma Ibn Munqidh (d.488- 584 AH /1095-1188 AD) who defines it as referring to unpleasant and offensive things in a polite way (1987, p.148).

## 2.2 Types of *kināyah* (metonymy) in the Arabic language

Most Arab rhetoricians (al-Sakkākī (d.555-626 AH/1160-1229 AD), Ibn al-'Athīr (d.558-637 AH/1163-1239 AD), al-Qazwīnī (d.666 AH/1267 AD) and others express the view that there are many types of metonymy, based on the nature of al-maknī °an-hu (the metonymic meaning as intended by the speaker), as Maḥdī (2009) calls it. Two types only, as far as this research is concerned, are defined, as follows:

### 2.2.1 *Kināyah °an ṣifah* (metonymy of an attribute/metalepsis)

The term *ṣifah* (attribute) refers to a characteristic feature or trait, such as *generosity*, *courage*, and *beauty*, employed by the communicator, and which is closely associated with the addressee, as in:

“When he had sexual relation with her, she became pregnant and she carried it about lightly.” (Q7: 189) (Khān & Hilālī, 1996)	(فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمَلًا خَفِيفًا...) (الأعراف، ١٨٩)
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The Arabic expression *taghashshā-hā* is used as a *metonymy of attribute* to denote private relationship between spouses (Bunduq, 1996).

### 2.2.2 *Kināyah °an mawṣūf* (metonymy of a modified object)

It is a kind of metonymy in which the ‘modifier’ and the ‘affinity’ are employed with the ellipsis of the ‘modified’ object (°Abdur-Ra’ūf, 2006), as in:

“(Delicate and pure) as if they were (hidden) eggs (well) preserved.” (Q37: 49) (Khān & Hilālī, 1996)	(كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ) (الصافات، ٤٩)
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In this verse, the metonymic expression *bayḍ-un* (eggs) refers to the modified noun *nisā'u 'ahli l-jannah* (women of the Paradise). According to Farīd (1998), such women are likened to eggs in purity, white colour and softness.

## 2.3 Functions of metonymy

Metonymy can be used to perform a variety of functions, as follows:

### 2.3.1 Exaggeration/magnifying

One of the main functions of using metonymy is to exaggerate the meaning of certain words (‘Atīq, 1985; Farīd, 1998; Faraj, 2002; ‘Amīn, 2003). Consider the following verse:

“(Do they then like for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?” (Q43: 18) (Khān & Hilālī, 1996)	(أَوْ مَنْ يُنشَأُ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ (الزخرف، ١٨) مُبِينٍ)
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In this verse, *yunashsha ‘u fī l-ḥilyah* is a metonymy of a modified object that refers to women and their nature that tend to live in welfare and enjoy the luxury of life. They are brought up in adornments and jewelry from the time of childhood onwards (Farīd, 1998).

### 2.3.2 Euphemism

Al-Zīnī (2005) states that metonymy can be used as a euphemistic device “to avoid unpleasant or obscene words, which are almost similar to the use of euphemism” (p. 226), as noted in the following verse:

“And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?” (Q4:21) (Khān & Hilālī, 1996)	(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ وَأُخْذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا) (النساء، ٢١) بَعْضٍ
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The expression *‘afdā ba‘du-kum* is used in Arabic as a polite expression in the form of metonymy to denote the sexual act with one’s wife (Farīd, 1998).

### 2.3.3 Materialization

Metonymy has been employed to play a crucial role in identifying an abstract object by a concrete one. Consider the following Qur’anic verse:

“Then I will come to them from before them and behind them, from their right and from their left” (Q7:17) (Khān & Hilālī, 1996)	(ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ (الأعراف، ١٧) (...) أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ)
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‘Abū Ḥayyān, as cited in ‘Amīn (2003), indicates that *Shaytān*’s (Satan) trials to dissuade all people from the paths of good is a metonymy

denoting Satan's whispers and temptations to be away from the path of good and come close to the path of evil.

### 2.3.4 Concealment and disguise

The speaker sometimes tends to hide something or prevent it from being known or sometimes try to conceal one's identity by giving him/her a different appearance. This function is clear in the following Qur'anic verse:

"And she, in whose house he was, sought to seduce him (to do an evil act)." (Q12:23) (Khān & Hilālī, 1996)	(وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ...) (يوسف، ٢٣)
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In the Arabic verse, the relative pronoun *allatī* and the third-person pronoun *huwa* entail a metonymy in which the identity of Prophet Yusūf and the wife of al-°Azīz of Egypt are concealed (Faraj, 2002).

### 2.3.5 Brevity

Metonymy is often used for the purpose of concession and succinctness. However, it results in a variety of considerable meanings (Faraj, 2002; 'Amīn, 2003), as shown in the following verse:

"Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do)" (Q39:56) (Khān & Hilālī, 1996)	(أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ...) (الزمر، ٥٦)
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Farīd (1998) indicates that the above-mentioned verse that is an example of metonymy of affinity where the attribute *jannbi llāh* is employed as a metonymic expression referring to the characteristic attribute that signifies the direct meaning which is *regret* and *sorrow*. The phrase *fī jannbi llāh* consists of a few words, but it refers to a lot of meanings; it may be interpreted as: 'a person who is away from the right path of Allah'; 'a person who has not done what Allah has ordered him to do'; 'a person who commits sins', 'a person who is away from the Islamic *Shari°ah* (law)'.  
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## 2.4 Previous studies

The study of metonymy has attracted either Arabic or English researchers, who have dedicated much of their time and effort to tackle it. Moreover, many researchers have been concerned with translating the

Prophetic Hadiths and discussing the various problems of rendering Hadiths into English. This part of the study deals with studies conducted only on metonymy in religious texts, such as the Holy Qur'an and Prophetic Hadiths, which are arranged chronologically, as follows:

Muḥammad Ḥijāzī (1986) investigates *kināyah* (metonymy) as a figurative trope in the Prophetic Hadith in *Ṣaḥīḥ Al-Bukhārī* in its Arabic version. In his study entitled *Al-Kināyatu fī l-ḥadīthi l-nabawī l-sharīf wa-'atharu-hā al-balāghī min khilāl Ṣaḥīḥi l-Bukhārī* (metonymy in the Prophetic Hadith and its impact on rhetoric in *Ṣaḥīḥ Al-Bukhārī*), Ḥijāzī discusses the various functions of metonymy in Arabic, with reference to the marital relationship between women and their husbands as a euphemistic function.

Sa'īd Jum'ah (1996), in his study entitled *min balāghati l-Nabaī ṣallā llāhu 'alay-hi wa-sallam fī bayāni-hī 'ani l-mar'ati* (from the Prophet's eloquence (p.b.u.h) concerning his speech about women) analyzes and explores many grammatical and rhetorical aspects in the Prophetic Hadith about women in its Arabic version. He, for instance, draws the reader's attention to some issues, such as ellipsis, metaphor, simile and other figurative tools. Among these rhetorical devices is metonymy.

In her PhD dissertation entitled "Translation of Metonymy in the Holy Qur'an: A Comparative, Analytical Study", Rīm al-Sālim (2008) investigates the appropriate strategies of translating Qur'anic metonymies in five translations of the Holy Qur'an. The selected examples of analysis are thirty ones, representing ten types of metonymy. She concludes her study with the view that the use of footnotes is necessary for disambiguating the intended meaning inherent in the metonymic expressions and inevitable for bridging the cultural gaps and conveying the message of the original appropriately and effectively.

In his thesis, *A Study of the Translation of Figurative Language in the Qur'an with Reference to Arberry, Dawood, Ghali, and Yusuf Ali*, Khālid Tawfiq (2003) handles the translation of figurative language in the Qur'an. He also analyses the problems faced by translators in rendering figures of speech, including metonymy, in the Qur'ān especially the culture-specific ones, relying on four translations of the Qur'ān by Arberry (1998), Dāwūd (1995), Ghālī (1998), and Yusūf 'Alī (1990). Moreover, he sheds light on the nature of metaphor, including its

structure, effect, and lifespan, pointing out the reasons behind choosing metaphor.

°Alā' Muḥammad (2017), in his study entitled *Translating Metonymy in the Holy Qur'an: Surat an-Nisa as a Case Study*, examines metonymy throughout the Holy Qur'an, with special emphasis on Surat an-Nisā'. This particular Surah abounds in metonymic examples and impressive dialogues about women, orphans, inheritance and marriage laws, etc. He also assesses the different strategies adopted in the selected translations to overcome linguistic obstacles when translating metonymic expressions from Arabic into English.

Muḥammad Al-Fārisī (2020), in his article entitled “The Impact of Using Foreignization and Domestication on the Translation Accuracy of the Qur’anic Metaphor (*Kināyah*) Verses”, discusses the problems arising from the translation of *kināyah* verses in the Qur’ān; he adopts the domestication strategy of translation, as, on his part, it is a translation techniques that is oriented to the target language; his justification is based on the existence of multiple meanings of lexemes, including ‘primary’ and ‘secondary’ ones, emerged during the translation process. Additionally, he supports such a strategy adopted in various translations due to its ‘accuracy’ and ‘transparency’.

Majda °Abdel-Karīm and °Alī Alḥaj (2021), “Euphemism in Some Selected Prophetic Hadiths and their Translation Accuracy into English: A Stylistic Analysis”, explore the phenomenon of euphemism in five selected Prophetic Hadiths in Khān’s (1997) translation of *Ṣaḥīḥ Al-Bukhārī*; they set themselves the aim of figuring out the major problems of rendering euphemistic expressions or phrases into English, including but not limited to ‘cultural norms’ and ‘socio-cultural divergences’; their readers, especially non-Arab Muslims, were among the basic target audience. Thus, their great efforts were based on clearing up any possible misunderstanding caused by the translator’s unawareness of the selected euphemistic expressions or the unavailability of accurate TL equivalence.

In her PhD dissertation entitled *Source-oriented vs. Target-oriented Assessment of the English Translation of Metonymy in Selected Prophetic Hadiths*, Saḥar Muḥammad (2022) analyzes some selected metonymic expressions in *The Translation of Ṣaḥīḥ Al-Bukhārī* by Khān (1997). Through her study, she examines the appropriate strategies of translation in rendering metonymy into English, relying on Toury’s theory (1995),

i.e. source-oriented vs. target-oriented translation with reference to metonymy. In her assessment of the selected metonymies, she relied on Al-Zīnī's assessment model (2005), as an essential part of her study.

Since little attention has been devoted to the assessment of the English translation of metonymy in the Prophetic Hadiths, concerning the two types of metonymy mentioned earlier, it is inevitable to explore this problematic arena. Hopefully, this paper contributes to the ongoing efforts, aiming at shedding more light on the translation of Prophetic Hadiths in general and translation of metonymy in particular.

### 3- Methodology

#### 3.1 Venuti's (1995) theory of domestication and foreignization

This study is an attempt to study and analyze the translation of metonymy in the Prophetic Hadiths, with a special reference to women, in Khān's (1997) translation; namely *The Translation of the Meanings of Ṣaḥīḥ Al-Bukhārī*. Khān's translation is judged according to the two approaches to translation suggested by Lawrence Venuti (1995) in his book entitled *The Translator's Invisibility: A History of Translation*, that is, foreignization and domestication. As for the former, it is suggested by many translation scholars, including Kemppanen, Janis and Belikova (2012), and thus it is highly recommended in translating metonymy in religious books as Hadiths. *Foreignization* is a term used to designate the type of translation in which a translated text deliberately breaks the target language conventions by keeping the flavour of the original text, moving the reader towards the source culture. The foreignization approach is a source-culture oriented approach to translation, which is concerned with transferring aspects and cultural concepts of the SL into the TL. That is to say, the TL reader moves closer to the SL cultural values and aspects; in turn, exchanging cultures and concepts may take place. On the contrary, *Domestication* is a term used to determine the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the original text for the target language readers. As a result, the TL readers will be able to understand the target text and avoid cultural conflict (Venuti, 1995, p. 83).

### 3.2 Data collection of the study

The study focuses on only 10 translated Prophetic Hadiths about women, side by side with the Arabic texts, selected properly in conformity with the common two types of Arabic *kināyah* (metonymy), i.e. *kināyah ʿan ṣifah* (metonymy of an attribute) and *kināyah ʿan mawṣūf* (metonymy of a modified object). Thus, Khān’s translation (1997) has been chosen as it is the only complete collection of the translation of *Ṣaḥīḥ al-Bukhārī* (ʿIbrāhīm & Jonson-Davies, 1976).

### 3.3 Analysis of the data

The procedures of analysis include the following:

1. Providing the original text of the ten (two-five) selected Hadiths in Arabic, each numbered from 1 to 5, along with their translations in English, annotated with the Hadith documentation and verification;
2. An explanation of the selected Hadiths, esp. the boldly italicized metonymic expressions/phrases, plus its linguistic analysis, depending on authorized exegeses and monolingual Arabic dictionaries is provided next;
3. Then, metonymies in the Hadith under discussion, with an explanation of their meanings, are identified;
4. After that, the strategies adopted by Khān in translating such metonymies, i.e. foreignization and domestication, are investigated;
5. Finally, an appropriate translation, if needed, especially in the case of the translator’s failure to transfer the selected metonymic expressions effectively and adequately into the TR, is suggested.

## 4- Discussions and findings

In this part, five examples, for each type of *kināyah*, are excerpted from the Prophetic Hadiths, namely *Ṣaḥīḥ al-Bukhārī*, are analyzed, as follows:

### 4.1 *Kināyah ʿan ṣifah* (metonymy of an attribute)

#### 1- Hadith

“O Anjasha! Drive the camels slowly, as they are carrying **glass vessels!**” (Book of Good Manners and Form (*Al-Adab*), Vol<sup>1</sup>. 8, B. 73, No. 170)

سوقاً «وَيْحَكَ يَا أَنْجَشَةَ، رُؤْيِدَكَ،  
بِالْفَوَارِيرِ»

## - Explanation of the Hadith

The general idea of this Hadith reflects dealing with women tenderly and carefully and the Prophet's mercy on them. In this Hadith, the Prophet (p.b.u.h) asked Anjasha, a camel driver, to be gentle when chanting for camels as women traveling in *hawdaj* (howdah), "a seat or covered pavilion on the back of an elephant or camel" (howdah, n.d.). They were susceptible to physical or emotional harm; they could be easily influenced or affected by the nice voice of Anjasha's singing and this is the meaning of emotional harm. As for the physical harm, it may result from driving camels rapidly, which might cause women to fall off and get hurt (Ibn Ḥajar, n.d.). The word *qawārīr* is the plural of *qarūrah*, which means "a glass vessel" (Ibn Ḥajar, vol.10, p.545). The Prophet (p.b.u.h) metonymically used the term *qawārīr* to refer to women because of his awareness of women's fragile nature.

## - Metonymy on focus

Ibn Biṭāl, as cited in Ibn Ḥajar (n.d.), admits that *qawārīr* is a metonymy of an attribute denoting women's fragility during this journey as they might be injured if they fell off the camels because of driving them rapidly. This is the same case with glass vessels, which require a special treatment as they can be easily broken.

## - An assessment of the selected translation

In this translation, the metonymic use of language is relayed and the translated text is rendered in the TL as rich as it is in the Arabic composition. Khān (1997) uses the expression *glass vessels* as a literal equivalent translation of the Arabic figure *qawārīr*, adopting the strategy of foreignization.

## 2- Hadith

The wife of Rifa`a al-Qurazi<sup>2</sup> came to Allah's Messenger and said, "O Allah's Messenger! Rifa`a divorced me irrevocably. After him I married `Abdur-Rahman bin Al-Zubair Al-Qurazi who proved to be impotent." Allah's Messenger said to her, "Perhaps you want to return to Rifa`a? Nay (you cannot return to

«أَنَّ امْرَأَةَ رِفَاعَةَ الْقُرْظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ رِفَاعَةَ طَلَّقَتْنِي فَبِتَّ طَلَّاقِي، وَإِنِّي نَحَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ الْقُرْظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبِيَّةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عَسَيْتَكَ

Rifa`a) “until you enjoy sexual relations (consummate your marriage) with Abdur-Rahman and he with you” (Book of Divorce: To divorce one's wife thrice (at a time), Vol. 7, B. 63, No. 186).

«تَذَوَّقِي عَسِيلَتَهُ»

### - Explanation of the Hadith

This Hadith deals with one of the basic legitimate issues in Islam. In this Hadith, the Prophet (p.b.u.h) clarifies the conditions for marrying an ex-spouse after being divorced three times. In the aforementioned Hadith, the wife of Rifa`a came to the Prophet (p.b.u.h) and told him that Rifa`a divorced her thrice. After that, she got married to another man, °Abdur-Rahmān bin az-Zubayr. She complained indirectly to the Prophet (p.b.u.h) that her second husband did not consummate the marriage with her by using a polite and a euphemistic expression *w-`innamā ma`a-hu mithlu l-hudbah*. Al-°Aynī (2001) identifies that the word *al-hudbah* comes from *hadbatu l-thawb*, which means ‘a ragged end of a piece of cloth’ (as in Al-Zīnī’s (2005) words). In line with the orientation, Al-Zīnī (2005) comments on the modesty of this woman and her choice of words as in the following extract:

The woman compared the man’s organ to the ragged end of a garment in which the joint similarity between the two is being limp and loose, which are signs of his partial impotency. The use of euphemism here reflects the cultural norms and the sense of decorum in speaking about taboo when talking to the Prophet (p.b.u.h), even in asking for, a Fatwa ‘a legal opinion’. (p.239)

Regarding this point, Ibn Manzūr (n.d.) says that the word *°usaylah* refers to ‘man’s semen’. Additionally, the word *al-nutfah* ‘zygote’ or ‘mixed drops of the male and female sexual discharge’ is also called *°usaylah* (Khān and Hilālī, 1996, p.2946). In the same vein, Al-Azhārī, as cited in Ibn Manzūr (n.d.), points out that the word *°usaylah* is used euphemistically to denote ‘the sweetness of the marital relation between spouses’. He further adds that the Prophet (p.b.u.h) has used the diminutive form of *°asalah* ‘little honey’, denoting ‘even the pleasure of the marriage act between spouses is little’ (Khān and Hilālī, 1996, p.2946; °Abdel-Karīm & Alhaj, 2021, p.55). Moreover, Ibn Manzūr (n.d.) admits that the sentence *°asaltu min ta`āmi-hi °asal-an* denotes ‘tasting it’ (Khān and Hilālī, 1996, p.2946). That is to say that *yadhūqa °usaylata-ki* means ‘to taste your honey even if it is little’.

To conclude, the Prophet (p.b.u.h) told Rifa'a's wife that she could not return to her first husband until she consummates a permanent marriage with her second husband. To put it differently, according to Islamic *Shari'ah* (laws), it is not permitted for a woman who is divorced irrevocably to marry her first husband again because this divorce is final. But if this woman marries another man who consummates his marriage with her and after that their relation is ended either by death or divorcing for some reasons, it becomes permissible for her first husband to remarry her.

#### - Metonymy on focus

In the above Hadith, metonymy of an attribute is signalled by the word *'usaylah* whose non-allegorical meaning is 'the pleasure of enjoying the marriage act' (Al-<sup>o</sup>Aynī, 2001, vol. 20, p. 335; Al-Azharī, in Ibn Manzūr (n.d.), p. 2946). This reflects one of the principals of faith in Islam, that is, modesty. Consequently, this expression is in the form of metonymy.

#### - An assessment of the selected translation

This instance, as it stands, obliterates the metonymy. The translator misses the metonymic use explained above and refers only to its direct meaning. Yet, he ignores the image completely, adopting domestication strategy for the sake of intelligibility in the TL. He should include its direct meaning between parentheses. The modesty of the Prophet (p.b.u.h) reflects the Muslim culture regarding taboo that is demonstrated in this Hadith. Thus, the following translation is to be proposed, as follows:

#### - A suggested translation

"No, until you taste his honey, and he tastes yours (no, until you consummate your marriage)" (Al-Zīnī's suggested translation, 2005, p. 241).

### 3- Hadith

"O Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep" (Book of Good Manners and Form (*Al-Adab*), Vol. 8, B. 73, No. 46)

«يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ  
جَارَةَ جَارَتِهَا وَلَوْ فَرَسِينَ شَاةً»

- **Explanation of the Hadith**

This Hadith deals with providing gifts to neighbors to gladden their hearts as this is one of the neighbor's rights in Islam. Al-Kirmānī, as cited in Ibn Ḥajar (n.d.), argues that it is recommendable according to the *Sunnah* to accept a neighbor's present no matter how small a gift is. The word *al-firsin* (plural, *farāsin*) means *khuffu l-ba'ir* (the hoof of a camel). It corresponds to 'the hoof of the horse', 'the foot of the man', 'of the sheep or goat' and the like; it is of the measure *fī'iln* (*Al-Mu'jam al-wasīt*, 2004, p.681; Ibn Manzūr (n.d.); Lane, 1968). It can be said that the Prophet (p.b.u.h) urges people to exchange gifts with neighbors and one should not scorn a present even if it were useless (Ibn Ḥajar, n.d.). As indicated by the Prophet's blessed teaching, one should treat his/her neighbors appropriately and should not look down upon their presents in order not to hurt their feelings.

- **Metonymy on focus**

The expression *firsin shāh* is a metonymy of an attribute in which the Prophet (p.b.u.h) urges people to accept a neighbor's gift, regardless of its pettiness. The Prophet (p.b.u.h) uses something related to this meaning, which is *firsin shāh*. This metonymy implies kindness among neighbors. The tender feeling towards a neighbor results in equality between the rich and the poor no matter how simple a gift is (Ibn Ḥajar, n.d.) in order to encourage people to send gifts to neighbors. This is one of the foundations of the Islamic rulings.

- **An assessment of the selected translation**

The translator succeeds in reproducing the metonymic force of the original text by using the literal equivalent translation, adopting the foreignization strategy. However, he should use parentheses or footnotes to ascertain the reader's understanding of the intended meaning of this metonymy in order to avoid any potential misunderstanding. Furthermore, Khān (1997) should place the phrase *upon the present of* between parentheses in order to alert the TL readers that it is not a part of the original text. Thus, the following translation is to be proposed, as follows:

- **A suggested translation**

“even if it were the hooves of a sheep (meaning, *no matter how simple a gift is*).”

**4- Hadith**

<p>“A Muslim woman shall not try to bring about <u>the divorce of her sister (i.e. another Muslim woman) in order to take her place herself.</u>” (Book of Conditions: The conditions not permissible in marriage contracts, Vol. 3, B. 50, No. 884)</p>	<p>«لَا تَسْأَلِ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَسْتَكْفِيَ إِنَاءَهَا»</p>
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- **Explanation of the Hadith**

Ibn Ḥajar (n.d.) terms some Hadiths in which this Hadith is included as ‘the conditions not permissible in marriage contracts’ (vol. 5, p.323). Thus, it is important to note that there are two types of conditions in the marriage contract. These conditions are permissible and women can benefit from them. If one appoints some valid conditions for his wife, he is obliged to adhere to them (Ibn Ḥajar, n.d.). On the contrary, other conditions are not valid in Islamic *Shari‘ah* (laws). According to the Islamic laws, it is not permitted for a woman to ask a man to divorce his wife so that she can marry him and can take the other wife’s place and pleasure. In other words, stipulating the divorce of another woman is forbidden in Islam and a man is not obliged to fulfil this condition (Ibn Ḥajar, n.d.). Al-<sup>c</sup>Aynī (2001) identifies that the word *ʿukhti-hā* is used euphemistically to refer to ‘a co-wife’. In general, it is used to refer to any sister in Islam or in humanity.

- **Metonymy on focus**

The statement *ṭalāq ʿukhti-hā* is a metonymy for the attribute, meaning *a non-maḥram (foreign) woman’s seduction and temptation for a man in order to ask him to divorce his current wife*. As a result, she will *t-astakfi’ inā’a-ha*, i.e. gaining the other woman’s place and taking her pleasure for herself instead (Ḥijāzī, 1986).

- **An assessment of the selected translation**

The translator succeeds in conveying this metonymy in English through adopting a foreignization strategy. Furthermore, he adds the direct

meaning in a parenthetical statement to avoid any potential misunderstanding.

## 5- Hadith

<p>Some of the wives of the Prophet (p.b.u.h) asked him, “Who amongst us will be the first to follow you (i.e. die after you)?” He said, “<u>Whoever has the longest hand.</u>” (Book of Obligatory Charity Tax (Zakat), chapter 11, Vol. 2, B. 24, No.501).</p>	<p>«بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلْنَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّنَا أَسْرَعُ بِكَ لِحَوْقًا قَالَ "أَطْوَلُكُنَّ يَدًا"».</p>
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### - Explanation of the Hadith

In the above-mentioned Hadith, some of the Prophet’s wives wanted to know who would be the first one among them to re-join Him after his death. In response to their query, the Prophet (p.b.u.h) said: “*aṭwaluk-unna yad-an*” (the longest hand length). According to the literal meaning of the Prophet’s utterance, they started to measure their hands with a stick and did not get the real meaning of his words. After that, when Zaynab was the first one among them to follow him after his death, they realized that what is meant really by *aṭwaluk-unna yad-an*. By the term ‘long hands/arms’, he meant ‘generosity’. Zaynab bint Jaḥsh was an ideal example for the Muslim woman, who was abstinent from the worldly life and did not care about the worldly properties and used to spend her own money for the sake of Allāh in order to attain His consent. It can be said that she was a charitable and benevolent woman. In this respect, Ibn Ḥajar (n.d.) explains the meaning of the statement *ʾakhadh-ū qaṣabat-an yadhraʿ-ūna-hā* as ‘using a stick to measure the length of their hands’. He adds that *faʿalim-nā baʿdu* means that ‘when the first one among them died after the Prophet (p.b.u.h), we understood what he meant’ (vol. 3, p.286).

### - Metonymy on focus

The Arabic statement *ʾaṭwalu-kunna yad-an* is a metonymy for the attribute, meaning *generosity and spending too much ṣadaqah (a voluntary charity)* (Ibn Ḥajar, n.d.). However, the Prophet (p.b.u.h) did not say that directly. He used the statement *ʾaṭwalu-kunna yad-an*, which is associated with ‘giving in charity for Allah’s cause’.

- **An assessment of the selected translation**

The translator seems to be successful in rendering this metonymy as his translation implies the same meaning and style of the SL, adopting a foreignization strategy. However, there should be a parenthetical statement to explain what this sentence *ʿaṭwalu-kunna yad-an* means in the Arabic context. It may be difficult for the TL readers to anticipate its meaning.

- **A suggested translation**

“... whoever has the longest hand (i.e. giving to charity).”

#### 4.2 *Kināyah ʿan mawṣūf* (metonymy of a modified object)

##### 1- Hadith

Allah's Apostle said, “From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled.” Book of Conditions, Vol. 3, B. 50, No. 882)

«النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَقُّ مَا أُوفِيْتُمْ مِنْ  
الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ»

- **Explanation of the Hadith**

In this Hadith, the Prophet (p.b.u.h) asks husbands to fulfill the conditions of marriage proposal. Ibn Manzūr (n.d.) defines *ʿistaḥalla l-shayʿ* as “make it legal” or ask “to make it lawful” (p.975) through which it is permissible for husbands to have sexual relations with their own wives. In this Hadith, the Prophet (p.b.u.h) refers to valid conditions in Islamic law from which women can benefit. These valid conditions may include a dowry; a woman stipulates that her husband should not marry another woman. If a man appoints some conditions for his wife, he must adhere to them (Ibn Ḥajar, n.d.).

- **Metonymy on focus**

The sentence *mā-ʿistaḥlalt-um bi-hi l-furūj* is a euphemistic expression in the form of metonymy; it is a metonymy of the described object that refers to the marital relationship (*nikāḥ*) (Jumʿah, 1996). This metonymy indicates that the fulfillment of such conditions makes it lawful for men to have sexual relation

with their wives and enjoy intimacy. Without this marriage contract, it is not allowed to have these private relations between spouses.

- **An assessment of the selected translation**

The translator does not convey the euphemistic expression used in the Arabic version; he ignores the form of metonymy as an indirect reference to the marital relation between spouses in order to camouflage this sexual relation. In this Hadith, Khān (1997) adopts the domestication strategy in which he directly states the result of the fulfillment of the marriage conditions; thus, he overlooks the image completely.

- **A suggested translation**

“...the conditions which make the relation between man and woman legal (i.e. to have sexual relations in accordance with Islamic jurisprudence).”

## 2- Hadith

The wife of Thabit bin Qais came to the Prophet (p.b.u.h) and said, “O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islamic manner (if I remain with him).” (Book of Divorce, Vol. 7, B. 63, No. 197)

«امْرَأَةٌ ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أُعْتِبَ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ»

- **Explanation of the Hadith**

Here, the wife's bad treatment towards her husband is termed *kufr*, which means ingratitude according to the context of situation, as it indicates *juhūdu l-<sup>c</sup>ashīr* (marital ingratitude). Such kind of ingratitude contains the inattention of the marital relationship and the denial of spouse's rights, and which results in the violation of the Islamic rulings and teachings (cf. <sup>c</sup>Alī, 2015, p.297). Ibn Manẓūr (n.d.) also reports Al-Azharī's definition concerning the verb *ʿataba*. He says that this verb means “to blame someone for his insult” (p.2792).

In this regard, according to Muslim scholars, *al-kufr* is of four kinds, as follows:

1- *Kufr inkār* indicates the denial, or disacknowledgment, of God with the heart and the tongue, having no knowledge ... of the unity of God;

- 2- *Kufr juḥūd* indicates the acknowledgment with the heart without confessing with the tongue;
- 3- *Kur al-mu'ānadah* indicates the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth];
- 4- *Kufr al-nifāq* indicates the confession with the tongue with disbelief in the heart (Ibn Manẓur, n.d., V, pp. 3897-3898; Lane, 1968, VII, p. 2621).

In this Hadith, a woman was expressing an indirect complaint to the Prophet (p.b.u.h) because she was afraid that she would be unable to keep the limits ordained by Allah if her husband refused to divorce. However, she does not find any defect in her husband's character or his religion (Ibn Ḥajar, n.d.). The situation was more difficult to the woman to express her desire clearly due to the actual presence of her husband with the Prophet (p.b.u.h). She used instead a metonymy which expressed her fears to commit any unlawful act after adopting Islam. As a result, the Prophet (p.b.u.h) ruled and ordered the man to divorce her once if she gave him back his dowry, the garden (Ibn Ḥajar, n.d.).

Ibn Ḥajar (n.d.) terms a number of Hadiths in which this Hadith is involved as *Bāb Al-Khul'* (p.395). Ibn Manẓūr (n.d.) defines *al-khul'*, as follows: "The act of divorcing a wife for a ransom given by her, or for her property given by her as a ransom to release her from her husband, or for a gift, or a compensation from her; it annuls the return to the wife unless by means of a new contract" (Lane, 1968, vol.2, pp.800-801). This separation is called *khul'* because the relationship between a man and his wife is an annulment of their marriage or divorcement.

#### - **Metonymy on focus**

The figure of speech here is in the form of metonymy of a modified object, in which a woman did not ask the Prophet (p.b.u.h) directly to let her husband divorce her. However, she refers to things associated with her wish for getting divorced by saying *lakin-nī 'akrahu l-kufra fī l-'islām* (figuratively, *but I dislike to behave in an un-Islamic manner*) to express her wish for getting divorced in order not to commit any unlawful act after becoming a Muslim.

#### - **An assessment of the selected translation**

Khān (1997) produces an equally metonymic expression by using "I, being a Muslim, dislike to behave in an un-Islamic manner", adopting the

foreignization strategy. However, the verb “dislike” is not as an equivalent to *'akrahu*. The verb ‘hate’ is more appropriate than ‘dislike’ because this woman hates committing any unlawful act after converting to Islam. There is a difference between ‘hate doing something’ and ‘not prefer doing something’. This is based on the lexical analysis of “hate” and “dislike”. The verb ‘hate’ means “dislike intensely; a feeling of dislike so strong that it demands action (hate, n.d.)”. However, the verb ‘dislike’ means “have or feel a dislike or distaste for (dislike, n.d.)”.

### 3- Hadith

“The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands...” (Book of Wedlock, Marriage (*nikāḥ*), Vol. 7, B. 62, No. 19)

«خَيْرُ نِسَاءِ رَكِبْنَ الْإِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ أَحْنَاهُ عَلَى وَلَدٍ فِي صَغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ»

#### - Explanation of the Hadith

Ibn Hajar (n.d.) explains that the expression *rakib-na l-'ibil* (who rode camels) refers to the Arabs as they were famous for riding camels. Ibn Manzūr (n.d.) identifies *'ahnā-hu* as “the most compassionate” (p.1033). The word *'ar'ā-hu* is derived from the root *rā'a* and *rā'ī 'amra-hu* means “care and guard the matter” (p.1677). Ibn Hajar (n.d.) states that *'ar'ā-hu 'alā zawj-in* means “looking after the wealth of their spouses with care and wisdom” (p.125). In this Hadith, the Prophet (p.b.u.h) praised the women of Quraysh because they were the best women among the Arabs in that era for two characteristics: treating their children with affection in their early years of childhood and guarding their husbands’ wealth carefully. The Prophet (p.b.u.h) had come up with an example *rakib-na l-'ibil* (who rode camels) in accordance with the Bedouin’s concepts, thoughts, and perceptions as the Prophet (p.b.u.h) addressed people's minds, hearts and emotions in a persuasive manner, as his speech included various persuasive methods, outwardly or implicitly. In the light of this guidance, the Muslim women should emulate the women of Quraysh in their kindness to children in addition to taking care of their husbands.

### - Metonymy on focus

In this Hadith, *rakib-na l-'ibil* (who rode camels) is a metonymy of the described object which refers to the Arabs, who were famous for riding camels. The eloquence of this metonymy refers to the Muslim women of Quraysh's way in treating their husbands and caring for their children. This is similar to a person, who rides a camel, who should have some characteristics to control his camel (Jum'ah, 1996).

### - An assessment of the selected translation

Although this metonymy is retained in the English version and the translator overtly adopts foreignization in practice in order to enable the non-Arab readers to grasp the culture of the Arabs in that era, he fails to choose the accurate equivalent of *rakib-na l-'ibil* that literally means "who rode camels." Khān (1997) interprets it, as follows: "The best women are the riders of the camels." This translation is misleading. There is a great gap between the English text and the Arabic text. Khān's translation indicates that the best women are the women who are the riders of camels generally and the women of Quraysh specifically. However, the Prophet's (p.b.u.h) saying *khayru nisā' rakib-na l-'ibil* indicates that the righteous women of Quraysh were the best Arab women in that era. Not every woman can ride camels because it depends on the environment in which she lives. Nowadays, there are righteous women but they cannot ride camels.

### - A suggested translation

"The righteous women of Quraysh are the best women who rode camels."

## 4- Hadith

It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave. (Book of The Two Festivals (*Eids*), Vol. 2, B. 15, No. 70).

«كَانَ يَوْمَ عِيدِ يَلْعَبُ السُّودَانُ بِالذَّرْقِ وَالْحِرَابِ فَأَمَّا سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ تَشْتَهِيَن تَنْظُرِينَ فَقُلْتُ نَعَمْ فَأَقَامَنِي وَرَأَاهُ خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ دُونَكُمْ يَا بَنِي أَرْفِدَةَ حَتَّى إِذَا مَلَلْتُ قَالَ «حَسْبُكَ قُلْتُ نَعَمْ قَالَ فَأَذْهَبِي

### - Explanation of the Hadith

Ibn Hajar (n.d.) states that *dūna-kum* means *al-’ighrā’u wa-l-mughrā bi-hī mahdhūf-un wa-hwa li’ba-hum bil-ḥirāb* (to argue for doing something and this thing is omitted, but it refers to *Bani-Arḥidah*'s shows, playing with shields and spears. *Banī-’arḥidah* is the nickname of *Al-Ḥabashah*, Ethiopia nowadays) (vol.2, p.444). The word *dūna-kum* literally means “continue” or “go ahead.” The sentence *dūna-kum yā Banī-’arḥidah* reflects the Prophetic permission to continue and his encouragement and approval of such shows because of their distinctive way of playing (Jum’ah, 1996). In this Hadith, the Prophet (p.b.u.h) encourages amusement and singing on Eid day as long as they are within the limits of religious rulings. The Prophet (p.b.u.h) approves showing happiness and joy in Eid (Ibn Hajar, n.d.). Thus, it can be said that the manifestation of happiness and delight is considered by the Prophet (p.b.u.h) as part of the essence of festivity. Furthermore, in the Muslim community, it is permissible for women to look at men's shows in order to feel joy but should not appear directly or face to face to men (Ibn Hajar, n.d.). That is why the Prophet (p.b.u.h) asked ‘Ā’isha to look at these shows for enjoyment.

### - Metonymy on focus

The use of metonymy here is achieved through the utterance “carry on! O Bani-Arḥida”, which indirectly indicates *Banī-’arḥidah*'s people, who were famous for performing the great kinds of arts, such as playing with spears and shields. In this metonymy of a modified object, the word *dūna-kum*, which refers to the Prophet’s desire to let his wife assume playing, is substituted for another thing, which is *Banī-’arḥidah*'s distinctive skill (Jum’ah, 1996).

### - An assessment of the selected translation

Khān’s translation, as it stands, obliterates the metonymic expression. He directly states the Prophet's permission for his wife to continue playing with shields and spears. On the contrary, the Prophet's uttered words indicate his approval of such shows because of *Banī-’arḥidah*'s distinctive ways of playing. As a result, the Prophet's approval reflects his permission to continue such shows. Thus, Khān has succeeded partly in capturing the accurate equivalent of *dūna-kum*, adopting the foreignization strategy. However, he should restore the omitted part, which is much related to *shows*, through the use of parentheses.

## - A suggested translation

“O *Banī 'Arfida!* Carry on (with your shows)!”

## 5- Hadith

A woman asked the Prophet (p.b.u.h) about the bath which is taken after finishing from the menses. The Prophet (p.b.u.h) told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “Subhan Allah! Purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.” (Book of Menstruation, Vol. 1, B. 6, No. 311)

«امرأة من الأنصار سألت النبي - صلى الله عليه وسلم- عن غسلها من المحيض، فأمرها كيف تغتسل، ثم قال: خُذِي فِرْصَةَ مِنْ مِسْكِ، فَتَطَهَّرِي بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: تَطَهَّرِي بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: سُبْحَانَ اللَّهِ! تَطَهَّرِي بِهَا، فَاجْتَدِبْتُهَا إِلَيَّ فَقُلْتُ: تَتَّبِعِي بِهَا أَثَرَ الدَّمِ.»

## - Explanation of the Hadith

In this Hadith, a woman asked the Prophet (p.b.u.h) about *ghusl* (bath/shower) after the cessation of menses. Ibn Ḥajar (n.d.) claims that this question is not related to *ghusl* itself as it is known for everyone. It is about any additional acts for a woman to do. The Prophet (p.b.u.h) asks a woman to purify herself with a piece of cloth scented with musk in order to remove unpleasant odors. Ibn Manẓūr (n.d.) explains that the word *firṣah* refers to “a piece of cotton for woman's purification after menses.” He adds that the expression *firṣat-un mumassakt-un* means “a piece perfumed with musk to follow the traces of blood” (p.3386). The verb *taṭahhar-ī* or *ṭahurati l-mar'atu* refers to “the act of *ghusl* after menstruation” (p.2712). ʿĀ'isha, the Prophet's wife, was present and clarified this point saying *tatabbaʿ-ī 'athara l-dami* because of the modesty of the Prophet (p.b.u.h) (Ibn Ḥajar, n.d.). Al-Mawardī, as cited in Ibn Ḥajar (n.d.) on the same page, adds that if a woman cannot use musk, she may use any perfume to remove such an odor. In this way, ʿĀ'isha answered the woman's question about *ghusl* without embarrassing her by mentioning the direct use of the term “vagina.”

## - Metonymy on focus

The Arabic sentence *tatabbaʿ-ī 'athara l-dami*, which is in the form of a metonymy of a modified object, is a polite expression that refers to vagina (Jum'ah, 1996). It reflects one of the principals of faith in Islam, that is, bashfulness.

- **An assessment of the selected translation**

Although the translation is euphemistic, it is not the exact equivalent of the sentence *tatabba<sup>c</sup>-ī 'athara l-dami*, as Khān adopts here the foreignization strategy through which he directs the TL readers towards the ST. The modesty of the Prophet (p.b.u.h) and <sup>c</sup>Ā'isha reflects the culture of Muslims in talking about taboos that is demonstrated in this Hadith through the use of metonymy.

- **A suggested translation by Al-Khaṭṭāb (2007)**

“Follow the traces of blood with it” (Vol. 1, p. 444).

## 5- The conclusion

Metonymy is a linguistic and literary device that all languages have in common, enabling people to communicate decently and modestly. The Prophetic speech is rich in women-related metonymy in order to avoid using taboos, such as marital relationship and sex, among various other issues. Such metonymies reflect the cultural norms and the politeness maxims that Muslims have to abide by. Thus, euphemism in Hadith embodies one of the main values that Arabs uphold, namely *ḥayā'* (modesty), which is considered “a part of faith” (See *Ṣaḥīḥ Al-Bukhārī*, vol. I, The Book of Belief, Hadith no. 9). This religion-based value reflected in euphemism enjoys a noticeable presence in Hadith texts to the point that “the translator’s competence in dealing with such texts is highly constrained by his understanding of such value” (Al-Zīnī, 2005, p. 300). That is why it is important for translators to be aware of this value, i.e. modesty, while rendering such figurative trope.

Accordingly, awareness of the rhetorical, cultural, and stylistic features, as discussed in this paper, that metonymic expressions-related to women carry should be taken into consideration by translators. They, as shown above, are sometimes lucky, either due to their professionalism or due to their translation experience, to transfer metonymy properly into English, but this is not the usual case; they usually lack the sense of translation, focusing greatly on maximizing the taste of the ST, and minimizing the flavor of the TT. It is crucial to render such features into non-Arab Muslims, to whom this research is directed, who try to “create a Muslim subculture in the English speaking community that has its own values and morals” (Al-Zīnī, 2005, p. 305). The reason lies in the fact that missing metonymy in translation may result in distortion and obliteration of the

source culture that is part of the Prophet's behavior; in turn, misrepresenting the ethics of Muslims and of the Arab culture.

In order to render the cultural values of the Prophetic Hadiths and avoid misunderstanding, the translator should be aware of the cultural and linguistic competence of the SL. One of the important sources for cultural knowledge is adopting, as Al-Zīnī (2005) puts it,

empirical research methods in translation through interviews and questionnaires. This is expected to help the translator delve deeply to understand the mentality and background of the receiver, and to envisage his reactions to his translation of certain cultural aspects, in order to pinpoint some translation problems and cope with them in due course. (p. 306)

The current study recommends foreignization strategy, adopted by Khān, for translating women-related metonymy in the Prophetic Hadiths at hand for various reasons. This strategy aims to render the taste of the original culture to the TL readers. In other words, the source-orientedness is the most appropriate strategy for translating the Prophetic Hadiths as the TT should have the impact and features of the SL. Furthermore, metonymic expressions can be culture bound and there are cultural differences between the two languages. Thus, it is difficult to find its equivalent in the TL. However, these metonymic expressions should be followed by explanatory footnotes or parentheses. These tools of explanation make the ideas more comprehensible and necessary for the correct understanding of the metonymy. That is why Newmark (1988) admits that “if the SL text is entirely bound up with the culture of the SL community... the translator is entitled to supplementary information and explanation” (p.21).

This study aimed at investigating and analyzing some selected Hadiths, rich in women-related metonymy, depending only on Khān's (1997) translation, as it is the only available version, as far as I know, of the translation of *Ṣaḥīḥ Al-Bukhārī*. In other words, the absence or the unavailability of other translations of *Ṣaḥīḥ Al-Bukhārī* narrows the field of analysis and assessment. Also, there was a limited sample of Hadiths that contained these two particular types of metonymy, excluding other types, due to time and topic restrictions. Thus, in order to enrich our comprehension about metonymy and to get more reliable justification, further research in this area is suggested to be conducted. To clarify, further research can handle the issue of metonymy from the rhetorical

view, focusing on the cognitive concepts of metonymy or the pragmatic basis of it. Furthermore, the two types of metonymy, discussed in this paper, are not the only types. Further studies may tackle some other types, such as an indirect intimation, gesture and sign, allusion and allegory. Moreover, further research can explore the problems of translating metonymy in general and in the Prophetic Hadiths in particular.

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#### Endnotes

<sup>1</sup> The Hadith documentation and verification: Vol. refers to the volume of *Ṣaḥīḥ Al-Bukhārī*, B., to the book, the eternal chapterization of *Ṣaḥīḥ Al-Bukhārī*, and No., to the number of the Prophetic Hadith.

2 Only in the Prophetic Hadiths, all the proper names are copied as they actually are in Khān's translation with no changes.

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AppendixSystem of TranscriptionConsonants:

ء	'	ي	y	ر	r
ا	a	ك	k	ش	sh
ب	b	ل	l	ت	t
ج	j	م	m	ث	th
د	d	ن	n	خ	kh
ه	h	س	s	ذ	dh
و	w	ص	ʻ	ڍ	ḍ
ز	z	ف	f	ظ	ẓ
ح	ḥ	ق	ṣ	غ	gh
ط	ṭ	ق	q		

Short vowels:

اَ	a
اِ	i
اُ	u

Long vowels:

1. آ	2. ā
3. أُ	4. ū
5. يِ	6. ī