

## THE ENGLISH TRANSLATION OF *Kināyah ʿan ṣifah* (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS

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### **Abstract**

Metonymy is a linguistic phenomenon that is an essential part in all cultures. Therefore, the present study aims at discussing metonymy in general and analyzing the translation of *Kināyah ʿan ṣifah* (metonymy of an attribute) in Khan's translation (1997) of *Ṣaḥīḥ Al-Bukhārī* in particular, to examine the impact of translating metonymy on producing an effective and rhetorical language. Besides, it attempts to identify to what extent metonymy is rendered accurately and intelligibly into the target language, i.e. English. The data collected consists of 31 metonymic expressions in the Prophetic Hadiths. The selected metonymies are identified and analyzed in accordance with the translation at hand. Furthermore, the current study adopts Toury's source-oriented translation (1995) in translating metonymy that prioritizes the taste of the original culture. Since the target readers are non-Arab Muslims, this implies that aim of translation is to observe the highly metonymic style of the Prophetic sayings in order not to sacrifice part of the metonymic meanings and to enrich the target language both linguistically and culturally; in turn, gain close access to the linguistic features and customs of the source language. The source-oriented approach is recommended here so as to maintain the cultural input of the source language, i.e. Arabic, in an attempt to circumvent the peculiarities of the source text.

### **Keywords:**

*Kināyah ʿan ṣifah* (Metonymy of an attribute), linguistics, the Prophetic Hadiths, Translation Studies, *Ṣaḥīḥ Al-Bukhārī*, Khan.

## ترجمة الكناية عن صفة في بعض الأحاديث النبوية إلى اللغة الإنجليزية

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### الملخص باللغة العربية:

تعد الكناية ظاهرة لغوية أساسية في كل الثقافات، ولهذا تهدف هذه الدراسة إلى مناقشة الكناية بشكل عام وإلى تحليل وتقييم الكناية عن صفة في الأحاديث النبوية في كتاب صحيح البخاري وترجمتها عن خان (1997) بشكل خاص، في محاولة لتقييم الدور الذي تلعبه ترجمة الكناية في توصيل لغة بلاغية مؤثرة، بالإضافة إلى محاولة تحديد إلى أي مدى تم ترجمتها إلى اللغة المستهدفة- الإنجليزية- بشكل دقيق وفعال. كما أن مادة البحث تشمل ٣١ مثالاً للكناية عن صفة، ولقد تم في هذه الدراسة استخراج هذه الكنايات، وتحليلها، وتقييم الترجمة الخاص بها، وذلك في محاولة لبحث النهج المتبع في ترجمة هذه اللون البلاغي في الأحاديث النبوية. وكما تتبعت هذه الدراسة المنظور الموجه للغة المصدر (Source-Oriented Translation) لتوري (١٩٩٥)، والتي من أولوياتها نقل ثقافة اللغة الأصلية في الترجمة. حيث أن القارئ المستهدف هو المسلم الغير ناطق بالعربية فكان هدف هذا البحث الحفاظ علي ثراء لغة الأحاديث الشريفة، وعدم التضحية بجزء من معانيها وتوسعي أيضا إلى إثراء اللغة المستهدفة لغويا وثقافيا. ويعد المنظور الموجه للغة المستهدفة أكثر المناهج ملائمة لترجمة الحديث لأنها تنقل ثقافة النص الأصلي، اللغة العربية، محاولة نقل خصائص اللغة المصدر.

### الكلمات المفتاحية:

الكناية عن صفة- لغويات- الأحاديث النبوية- دراسات الترجمة- صحيح البخاري.

## 1. Introduction

Metonymy is a linguistic and cognitive process in which one entity is used to refer to another with which it is closely related or to which it is contiguous. Additionally, it is considered one of the most productive ways of adding enrichment in discourse. Besides, Metonymy is salient in everyday communication. Moreover, metonymy has a literal meaning in addition to its figurative one. Although this requires the existence of a contiguity relation between the literal and figurative meanings, the literal meaning is not intended. 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 Prophetic Hadith (i.e. sayings of the Prophet), the second source of Islamic teachings and guidelines after the Holy Qur'an, employs many linguistic and rhetorical features that result in an effective and sublime style. The reason is that Allah reveals Prophetic Hadith to Prophet Muhammed (P.B.U.H.). This revelation is clearly mentioned in Allah's Book, the Holy Qur'an:

" ( وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ) " (النجم ٣-٤).

*Wamā yanntīqu ʿani alhawā. ʿin huwa ʿillā wahyun yūḥā (Al-Najm: 3-4).*

"And he (Muhammed) speaks not of his own desire. It is but a revelation revealed." (Khan& Hilali) (Qur'an 53: 3-4).

As a result, it can be said that the Prophetic Hadith is a text rich with rhetoric and with using figurative tools. Among the various used rhetorical devices is metonymy of an attribute, the prime focus of this study.

## 2. Scope of the Study

In this study, metonymic expressions are selected from the Prophetic Hadith, specifically in *Ṣaḥīḥ Al-Bukhārī*. It is worth noting here that this research focuses only on one of the main types of metonymy, *Kināyah ʿan šifah* metonymy of an attribute. In his *Miftah al-ʿUlūm* (key of Sciences), Al-

Sakkaki (1937) admits that there are three types of metonymy 1) كناية كناية عن صفة *Kināyah ʿan šifah* (Metonymy of an Attribute), 2) كناية عن موصوف *Kināyah ʿan mawṣūf* (Metonymy of a Modified Object) and 3) كناية عن نسبة *Kināyah ʿan nisbah* (Metonymy of an affinity). His classification is based on the nature of المكني عنه *al-maknī ʿanhu* (the meaning as intended by the speaker) (as in Al-Mahdi's words, 2009, p.13). The selected metonymic expressions discuss different topics such as the five pillars of Islam, the merits of isolation at the time of afflictions, the signs of the Hour, taking gifts as favours and the virtues of Ramadan.

### 3. Theoretical Framework

#### 3.1. *Al-Kināyah* Metonymy in Arabic

The Arabic equivalent for metonymy is the word كناية *Kināyah*. In Arabic, *Kināyah* is regarded as one of the central figurative tropes which are related to علم البيان *ʿilm al-bayān* "The art of tropes/ figurative language" (Wahbah & Al-Muhandis, 1984, p.255). Wahbah and Al-Muhandis define *ʿilm al-bayān* "the art of troops" as follows:

هو أحد علوم البلاغة العربية الثلاثة: المعاني والبيان والبديع. وهو علم يعرف به التعبير عن المعنى الواحد بطرق مختلفة من تشبيهه ومجاز وكناية.

It is one of the three Arabic rhetoric Sciences: semantics, eloquence and embellishment. It is a science that is recognized the expression of one meaning in different ways: simile, figurative language and metonymy (Ibid, p.255) (my translation).

#### 3.2. Definitions of *Kināyah* metonymy in Arabic

Arab linguistics and rhetoricians provide a range of different definitions of metonymy which identify its aspects and perspectives. In this respect, some previous researches on metonymy have been presented.

Abu Ubaydah (110-209 AH / 728-824M) is considered the first reference to *Kināyah* metonymy. In his masterpiece مجاز القرآن *majāzu al-Qurʿāni* (The Rhetoric of Qur'an) (1955), He refers to the linguistics as well as the figurative nature of metonymy. He defines metonymy as speaking about something while meaning something else or using certain words or expressions while

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denoting others which are closely related (Vol. 1, p.73). The example used by Abu Ubaydah (1955) includes the following Qur’anic verse:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ (البقرة، ٢٢٣).

Your wives are a tilth for you. (Khan& Hilali) (Qur’an 2: 223). Abu Ubaydah (1955) admits that the word حَرْثٌ *harthun* ‘tilth’ is used metonymically to denote an extended meaning beyond (the place of sowing of seeds) which is the marital relationship between spouses and to have children in the future (vol.1, p.73).

In a similar vein, Al-Mubarrad (210-285 AH/ 825-26 / 898-99AD) does not define metonymy directly. Rather he refers to some metonymic functions, such as exaggeration, disguise and euphemistic purposes. Additionally, Al-Qirawani (٣١٠- 386 AH, 922- 996 AD) and Al-Khafaji (423- 466, 1032- 1073 AH) hold the same point of view as Ibn Jafar, who defines metonymy under the wave of *ʿIrdāf* ). In the same stream, Ibn Ja’far (ca. 873 – ca.932/ 948) defines metonymy under the wave of *ʿIrdāf* (1958). Furthermore, in his seminal book, *التعريفات Al-Taʿrīfāt* (The Definitions) (n.d.), Al-Sharif Al-Jurjani (740-816 AH, 1340- 1413 AD) states that metonymy is regarded as a way of expressing a meaning indirectly by using a word, which conveys that meaning and is closely associated or contiguous to that meaning, for specific purposes (p.197).

Still, another recent contribution to metonymy is the one that set out by Abdel-Raouf (2006). To use Abdel-Raouf’s (2006, p.235) example:

نحن نلعب في الوقت الضائع *naḥnu nalʿabu fī al-waḡti al-dāʿiʿi* - we are in the extra time.

In the previous sentence, the metonymic word *الوقت الضائع al-waḡti al-dāʿiʿi* ‘the extra time’ refers to *طلب الثمرة قبيل فوات الأوان talabu al-thamarati qubayla fawāti al-ʿawāni* - gaining positive results before it is too late).

On closer inspection of the aforementioned definitions on metonymy, despite the different viewpoints that Arab scholars adapt, most Arab linguists and Rhetoricians agree on the fact that

substitution or "stand-for" relationship between related items is the central feature of this trope. It can be said that metonymy refers to the use of a term which stands for another. The metonymic meaning can be taken on both planes: the literal and the figurative. In other words, in addition to the figurative meaning that metonymy conveys, it can have the literal meaning.

### 3.3. Three Major Categories of *Kināyah* Metonymy in Arabic Language

Most Arab rhetoricians (Al-Sakkaki, Ibn Al-Athir, Ibn Al-Sarraj, Al-Qazwinii, Al-Subbki, Al-Teftazi, Al-Maraghi and others) express the view that there are three main types of metonymy. This classification is based on the nature of *al-maknī ʿanhu* (the metonymic meaning as intended by the speaker) as Al-Mahdi (2009, p.13) calls it. The three main types are as follows:

#### 3.3.1. *Kināyah ʿan ṣifah* Metonymy of an Attribute

It is a metonymy in which an attribute is used to refer to another attribute that is closely associated with it. According to Abdul-Raouf (2006), the notion attribute is used to denote "a characteristic trait such as generosity, courage and beauty" (p.236). Here is an illustrating Quranic example by Bunnduq (1996):

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ (لقمان، ١٨).

And turn not your face away from men with pride (Khan& Hilali) (Qur'an 31: 18).

In the above example, the metonymy of an attribute is signalled by the expression (*tuṣaʿir khaddaka* -your face away from men) whose "intrinsic, i.e. non-allegorical meaning" (in Abdul-Raouf's words, 2006) is (*takabur*- pride) (Ibid, p.69). In this verse, Luqman advises his son not to turn away from people in a wrong way and an arrogant manner as Allah does not like such behaviour.

Additionally, there is an illustrating prophetic example by Muhammed (2014, p.116):

يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا قَالَ انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ .

"O Allah's Apostle! I have not found anything", The Prophet said, "Go again and look for something, even if it were an iron ring" (Khan (1997), V. 7, B. 62, No. 58).

Jumaah (1996), as cited in Muhammed (2014), argues that there is a metonymy in the form of advice given by the Prophet Muhammed (P.B.U.H.) to Muslims to accept dowry even if it were an iron ring, which was the cheaper metals and a symbol for the marriage in this era a simple thing. It is a metonymy of an attribute (p.116). The expression ولو خاتما من حديد *walaw khataman min hadiīdin* - even if it is an iron ring) is a metonymy for (البساطة في ) *albasāṭatu fī al-mahri*– simplicity in *Mahr* (the dowry) which men offer to women for marriage.

### 3.3.2. كناية عن موصوف *Kināyah ‘an Mawṣūf* Metonymy of a Modified Object

It is a metonymy in which "the modifier and the affinity are mentioned but the modified (sic) is ellipited" (Abdul-Raof, 2006, p. 236), consider the following example by Farid (1998):

(القلم، ٤٨). وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

and be not like the Companion of the Fish (Khan& Hilali) (Qur’an 68: 48).

In this example, (صاحب الحوت) *ṣāhibi al-ḥūti* - the companion of Fish) is a metonymy for the Prophet Yunus (Farid, 1998, p.34).

### 3.3.3. كناية عن نسبة *Kināyah ‘an Nisbah* Metonymy of an Affinity

It is a metonymy in which both the attribute and the modified object are mentioned while "the affinity word is ellipited although it is the required element" (Abdul-Raouf, 2006, P. 237) as in Bunduq’s (1996, P. 70) following example:

المجد بين برديه *al-majid nayna bardayihi* Glory is between his clothes (translation mine).

In the aforementioned example, the attribute (المجد) *al-majid*- glory) is employed as a metronomic expression referring to the characteristic attribute that alludes to the required meaning which

is (*majīd*-glorious). Additionally, the modified objects are highlighted in the pronoun (٥) that means ‘someone’.

### 3.4. Functions of Metonymy

It is necessary to be aware of the different functions that metonymy performs in language.

#### 3.4.1. Brevity

An exciting feature of metonymy is the fact that it often used for using shortcuts in order to shorten distances. However, it results in a variety of valid meanings (Faraj, 2002, p. 146; Amin, 2003, p. 14). Here is an example of a metonymy performing brevity:

فلان نقي الثوب *fulānun naqīlu al-thawbi* He is clean.

Farid (1998) points out that metonymy of an attribute is represented by the expression (نقي الثوب *naqīlu al-thawbi* -clean) which has many non-allegorical Meanings, such as purity, virtue, chastity and being away from committing sins (p. 51).

#### 3.4.2. Exaggeration/Magnifying

One of the main functions of metonymy usage is to exaggerate the meaning of certain words. Many linguists highlight the role of metonymy as an exaggerated tool (Atiq, 1985; Farid, 1998; Faraj, 2002; Amin, 2003). Consider the next examples of metonymies performing exaggeration:

أَلْقَارِعُهُ، مَا أَلْقَارِعُهُ، وَمَا أَدْرَاكَ مَا أَلْقَارِعُهُ (الْقَارِعَةُ، 1-3). (Atiq, 1985, pp. ) (224-25)

Al-Qari'ah (the striking Hour, i.e. the Day of Resurrection), what is the striking (Hour)? And what will make you know what the striking (Hour) is? (Khan& Hilali) (Qur'an 101: 1-3).

In the aforementioned verse, metonymy of an attribute is signalled by the expression أَلْقَارِعُهُ *Al-Qāri'ah*, which denotes The Day of Resurrection. Instead of using The Day of Judgement, the word *Al-Qāri'ah*, the Striking Hour, literally means ‘knocking, blow’, is used to magnify the horrors of this day. This day is too great to be fully comprehended. The word *Al-Qāri'ah* conveys a



sense of fear and panic caused by the events on this day. The word *Al-Qāri‘ah*, The Striking Hour, is one of the names of The Day of the Resurrection, such as الغاشية *Al-Ghāshiyah* The Over-Whelming, الطامة *Al-ṭāmah* The Great Catastrophe.

### 3.4.3. Euphemism

Metonymy is employed in the service of euphemism. By using metonymy, offensive and unpleasant words or expressions can be avoided. The euphemistic function of metonymy has attracted the attention of many linguistics and rhetoricians (Atiq, 1985; Bunnduq, 1996; Farid, 1998; Faraj, 2002; Amin, 2003; El-Zeiny, 2005).

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ (البقرة، ١٨٧).  
(Bunnduq, 1996, p. 72)

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts) (Khan& Hilai) (Qur’an 2, 187).

Bunnduq (1996) admits that the euphemistic expression رَفَثٌ *rafath* used in Arabic as a metonymy of an attribute for private relationship between spouses (p. 72). Instead of using the direct denotative referent ‘sexual intercourse’, the word رَفَثٌ *rafath* is used to avoid mentioning the taboo to make the used words more acceptable.

### 3.4.4. Materialization

Metonymy can be used to visualize ideas and make these ideas come alive. Consider the following Qur’anic verss as an example of metonymy serving this function:

فَأَصْبَحَ يُغْلِبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ (الكهف، ٤٢).  
(Atiq, 1985, p. 224)

And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises (Khan& Hilali) (Qur’an 18: 42).

The expression يغلب كفيه *yuqalibu kafayihi* - clapping his hands) is a metonymy for the attribute ‘regret and grief’. That is to

say, sorrow and regret, which are abstract qualities, are identified by clasping hands; concrete ones (Ibid, P. 224).

### 3.4.5. Expressing Personal Attitudes

Metonymy can be used "to allude to a characteristic feature of someone and cover it up with a given linguistic expression instead of explicitly mentioning it" (Abdul-Raouf, 2006, p.234), for instance:

... مَا أَعْتَبُ عَلَيْهِ فِي خُلُقِي وَلَا دِينِي وَلِكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ

... I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike behaving in an un-Islamic manner (if I remain with him)". (Khan (1997), B. 63, Vol. 7, No. 197)

In this Hadith, 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 using the metonymy *lakinnī akrahu al-kufra fī al-islām* to express her wish for getting divorced in order not to commit any unlawful act after becoming Muslim (Muhammed, 2014, p.143).

### 3.4.6. Brevity

Metonymy is often used for using shortcuts in order to shorten distances. However, it results in a variety of valid meanings (Faraj, 2002, p. 146; Amin, 2003, p. 14), such as

فلان نقي الثوب. *fulānun naqīu al-thawbi* He is clean.

Farid (1998) points out that metonymy is represented by the expression ( *naqīu al-thawbi* -clean) which has many non-allegorical Meanings, such as purity, virtue, chastity and being away from committing sins (p. 51).

### 3.4.7. Approval

Metonymy can also function as a means of expressing approval:

خيرُ نساءٍ ركبْنَ الإبلَ صالحُ نساءِ قريشٍ.

*Khayru nisā'in rakibna al-ibila sālihu nisā'u Quraysh.*

"The best women are the riders of the camels and the righteous among the women of Quraysh". (Khan (1997), V. 7, B. 62, No. 19)

In this Hadith, *rakibna al-‘ibila* (who rode camels) is a metonymy of a modified object, which refers to the Arabs as they were famous for riding camels. This metonymy refers to the righteous Muslim women of Quraysh's way of treating husbands and caring for children (Jumaah, 1996, p.173).

### 3.5. Source-Oriented Approach and Target-Oriented Approach

According to Toury (1980), source-orientedness refers to the type of translation in which a translated text preserves the original flavour and the essence of the source language and profound its cultural values; in turn, exchanging cultures may happen. In other words, the translated text is closely oriented to the source language which is recommended in translating religious texts. As a result, the produced text breaks the conventions of the target language and may seem unfamiliar translation to the target language readers (p. 39). This is why Toury (1980) advocates target-oriented translation. In contrast, target-orientedness is a term used to designate the type of translation in which the translated text should be clear and natural in a way that conforms to some norms originating in the culture of the target community (Ibid, p. 19).

### 4. Research Questions

This research study endeavors to approach the following questions:

1. Which translation strategies of Toury's (1995) model have been applied in the English translation of the selected metonymic expressions in Hadiths at hand by M. M. Khan (1997)?
2. To what extent does the translator succeed in conveying the intended meaning of Hadith rich in metonymy and rendering the Prophetic message effectively?

## 5. Method

### 5.1. Procedures

Data for this research are collected from the Prophetic Hadith and its translation in *Ṣaḥīḥ Al-Bukhārī* by Khan (1997). Since this study is not a religious one, but rather a linguistic study of translating metonymic expressions of attributes, only the Hadith texts are retained, whereas the narrator(s) are excluded so as to focus only on the text itself and this is the first step. Second, metonymies of attributes are extracted manually. Third, this is followed by their translation in Khan's version. The metonymic words/phrases in the SL and its equivalent translation in the TL were underlined and highlighted by using a bold font to enable readers to pick up main quotes easily. Fourth, before presenting the metonymic expression, the linguistic analysis is provided in order to enable the reader to understand the cultural background of the Hadiths in this era. This analysis is based mainly on Ibn Hajar's (n.d.) commentary, *Fath al-Bārī* (Gift of the Maker), which is considered the most reliable commentary on *Ṣaḥīḥ Al-Bukhārī*, Al-Kirmāny's (1981) *Al-Kawākibu Al-darārī fī sharḥi Ṣaḥīḥ Al-Bukhārī* (Al-Darari Planets in Explaining Sahih Al-Bukhari) and Al-Ainii's (2001) *ʿumdatu Al-qārīʿu fī sharḥi Ṣaḥīḥi Al-Bukhārī* (The Mayor Of Reader in Explaining *Ṣaḥīḥ Al-Bukhārī*). Besides, the analysis depends on monolingual Arabic dictionaries such as Ibn Manzur's (n.d.) *Lissān al-ʿArab* (The Arab Tongue) and other dictionaries such as *Al-Muʿjam al-Wasīf*. Fifth, the metonymic expressions are analyzed. Sixth, the English translation of the the extracted metonymies in Hadiths under investigation is evaluated. Thus, the aim is to identify the extent to which the translator has succeeded or otherwise in reproducing such metonymies. If the translator fails to transfer these figures effectively and correctly, a suggested translation is provided.

### 5.2. Tools

In this study, a questionnaire is used to adjudicate the researcher's final judgements in the final evaluation of the metonymic expressions.

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### Subjects

This questionnaire was administrated to three British male Muslims. Two of them were Egyptians who were born and lived in England and were professional bilingual translators. The other one was Libyan teacher of the English language with M.A. degree. All of them had a long experience in the field. Their ages were between 45 and 55 years.

### Materials

All the respondents were asked to read the metonymic part in Arabic and its translation in English in order to point out whether the translator was able to transfer the Arabic metonymy embedded in each Hadith effectively and correctly or not (see appendix c). They also were asked to interpret this metonymic part in their own words or to suggest another translation if they disagreed with Khan's translation. This questionnaire included the Prophetic Hadith in Arabic and its translation by Khan (1997) respectively, followed by these two questions:

1. Did the translator succeed adequately in rendering the Arabic metonymy embedded in this Hadith?  
Yes No
2. If you answer with "yes" please interpret this part, using your own words. If you answer with "no", please suggest another translation.

## ANALYSIS

### The Five Pillars of Islam

بُنِيَ الإسلامُ عَلَى خَمْسٍ... وَأَقَامَ الصَّلَاةَ

E.g.1. Islam is based on (the following) five (principles)... **To offer the (compulsory congregational) prayers dutifully and perfectly** (The Book of Belief, Hadith Number 8)

### Analysis and Context of Situation

The Arabic verb بُنِيَ *buniyya* is derived from بَنَى *banā* يَبْنِي *yabnī* (built build building) and بَنَى *banā* فُلَانُ *fulānu* *baytan* means 'someone builds a house' (Al- Ainii, 2001, vol. 1, p. 198). Although the verb بُنِيَ *buniyya* is a past form in the passive in

Arabic language, it does not indicate a past event completed in the past. This verb refers to "the basis of Islam consists of five main points" (El-Zeiny, 1994, p. 216). In this Hadith, Ibn Hajar (vol. 1) indicates that Islam is based on five pillars. The first pillar of Islam is *شهادتان shahādatān* (the two testimonies of faith), meaning 'there is no God worthy of worship but Allah and Muhammed is the messenger of Allah'. Moreover, the second pillar is *إِقَامِ الصَّلَاةِ iqāmi al-ṣalāti* (performing the prayer properly). Furthermore, the third pillar is *إِيْتَاءِ الزَّكَاةِ itā'i al-zzakāti* (giving charity). Additionally, the fourth pillar is *صَوْمِ رَمَضَانَ ṣawmi ramaḍān* (fasting Ramadan). Besides, the fifth pillar of Islam is *الْحَجِّ al-ḥajj* 'pilgrimage'.

It is important to note that the word *إِقَامِ iqām* is derived from the verb *أَقَامَ aqām* and *أَقَامَ الشَّيْءَ aqām al-shay'* means 'to preserve a thing' (Ibn Manzur, n.d. p. 3782). Moreover, Ibn Hajar (vol. 1) argues that *إِقَامِ الصَّلَاةِ iqāmi al-ṣalāti* denotes 'to be regular with the prayers' or 'praying consistently' (p. 50). To Al-Ainii (2001, vol. 1), *iqāmi al-ṣalāti* (performing *al-ṣalāh*' has many meanings. First, it comes from *صَلَاةٍ صَلِي صَلَاةٍ ṣalā ṣalāh* 'to pray one pray'; Second, it is related to *دُعَا dū'ā*. Third, it is derived from *صَلَيْتَ صَلَاةً صَلَاةً ṣalaytu al-ṣalā ṣalāh* which means 'to straighten a stick through using fire; in turn, remove its crookedness as a person who prays and seeks to straighten and perform the prayers properly and correctly'. Fourth, it stems from *صَلَيْتَ صَلَاةً صَلَاةً ṣalaytu al-ṣalā ṣalāh* which denotes 'entering someone the Fire Hill and making him taste its burning'. This is similar to the case when a person performs his prays properly; he tastes its sweetness and stays keen on keeping at it (p. 198).

### Explaining Metonymy

The Arabic expression *إِقَامِ الصَّلَاةِ iqāmi al-ṣalāti* is a metonymy which denotes "the proper performance of *al-ṣalāh* in conformity with its pillars and conditions" (Al-Ainii, 2001, vol. 1, p. 200). Based on Al-Ainii's (2001) analysis of the previous metonymic expression, Hijazii (1986) adds that it is a metonymy of an attribute which is represented by the expression (*iqām al-ṣalāh*), denoting the attribute 'a thorough and correct performance of *al-ṣalāh*' (p.43). Upon to this point, *iqām al-ṣalāh* does not mean just

the performance of physical movements of الصلاة أركان *al-ṣalāh's* *ʿarkān* ‘conditions’: bowing, prostrations, standings and recitations. In this respect, Aymaz (2013) states that the term *iqamat al-ṣalāh* ‘not أداء الصلاة *ʿadāʿu al-ṣalāti*, is used in Quranic verses and Prophetic Hadiths which "has carried various meanings such as to stand something up, straighten up, to continue steadfastly, to encourage, or to show sensitivity" (ch. 1).

In the same line of thought, Zarabozo (2009) quotes from Al-Tabari (1988): "establishing it means to perform it within proper limits, with its obligatory aspects, with what has been obligatory concerning it by the one upon whom it has been made obligatory." (pp. 137-38). Furthermore, Zarabozo (2009) further adds that *iqām al-ṣalāh*" includes both the outward as well as the inward aspects of the prayer" (p. 138).

#### Assessment

Khan (1997) has produced a metonymic expression by using "to offer the prayers dutifully and perfectly", followed by an explanatory note between parentheses (compulsory congregational) to reflect the importance of *al-ṣalāh* as it is one of the fundamental pillars of Islam. Khan (1997) uses these parentheses to add further clarification; in turn, the target reader receives the intended meaning. In this Hadith, it can be said that Khan (1997) adopts source-oriented translation so as to produce an adequate translation. That is to say, he follows the linguistic and cultural norms of the SL. Khan also uses some operational norms in which he adds some norms realized by the SL plus particular modifications. Although Khan (1997) introduces a metonymic expression, he fails to produce an equally metonymic expression because the verb "offer" is not the proper equivalent verb of إقام *ʿiqām*. In the same vein, El-Zeiny (1994) identifies that "the verb "perform" is the one which collocates with "prayers" in such context" (p. 194). She further adds that the verb "establish" is less figurative than "perform". This is because "establish prayers means to decree that they be performed or to provide the means by which they can be performed" (Ibid, p. 194). To put it differently, there is

a difference between "perform the prayer properly and correctly" and "offer prayers dutifully and perfectly". This is based on the equivalence of semantic meaning in the SL and the TL.

### Suggested Translation

In order to render the cultural input and the religious terms of the SL, the researcher has suggested using the transliteration of إِقَامِ الصَّلَاةِ, *iqāmi al-ṣalāti* followed by its metonymic and linguistic equivalent in the TL.

.... (2) and *iqāmi al-ṣalāti* (to perform the compulsory congregational prayers correctly and adequately).

### The Merits of Isolation at the Time of Afflictions

يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ عَنَّمْ يَتَّبِعْ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ.

**E.g.2. A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions (Book of Belief, Hadith Number 19).**

### Analysis and Context of Situation

Al-Ainii (2001, vol. 1) explains the meaning of the verb يُوشِكُ *Yūshiku* as يقرب *yaqrabu* 'happen/ come soon' (p. 261). Moreover, Ibn Hajar (vol. 1) states that the word شَعَفَ *shaghaf* is the plural form of شَغْفَةٌ *shaghafah* which means 'a mountaintop' and the expression مَوَاقِعَ الْقَطْرِ *mawāqī'a al-qīṭari* refers to 'valleys where are the places of rainfall'. He further adds that بِدِينِهِ *bidīnihi* means 'because of his religion' (p. 69). Additionally, the verb يَفِرُّ *yafiru* denotes 'flee from or run away from' (Al-Ainii, 2001, vol. 1, p. 263).

In the above-mentioned Hadith, the Prophet (P.B.U.H.) advises people to try to protect their *imān* (faith) during the time of *fitnah* (tribulation). The Prophet (P.B.U.H.) explains that a time will come when a Muslim's best property will be sheep which will take them on mountaintops and valleys (Al-Ainii, 2001, vol. 1, p. 263). The Prophet (P.B.U. H.) specifies mountaintops and places where rain falls because they are the places where sheep can pasture and he can live off these sheep, away from people because of widespread of afflictions. In this respect, Al-Kirmany, as cited



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in Ibn Hajar (vol. 13), refers to the merits of isolation in the case of one who fears to be tempted at the time of afflictions and trials (p. 42).

Broadly speaking, the Prophet (P.B.U.H.) states that it is preferable not to mix up with people and to be away from them so as to preserve faith and not to deviate from the right path during the time of great temptations and trials. This is why the Prophet tells Muslims that true believers will isolate themselves from people by grazing sheep on the peaks of mountains and valleys at the end of time (Al- Kirmany, 1981, vol. 1, p. 110). In the same stream, Al-Kirmany (1981) admits that Muslim scholars have differed in their views concerning isolating oneself and protection from tribulations. On the one hand, most scholars, such as Al-Shaf’ii, have preferred mixing with people in order to achieve Islamic *shari‘ah* (laws): visiting sick people, attending funerals, helping needy people, propagating virtue and preventing vice, etc. On the other hand, other scholars have preferred isolating and running away from people in order to enable people to preserve their religious commitment (Ibid, pp. 110-11).

Upon this point of discussion, Al-Ainii (2001, vol. 1) identifies why the Prophet (P.B.U.H.) mentions “grazing sheep” in particular. This is because the growth of their trade is away from *haram* forbidden actions (by Islamic jurisprudence) and means such as *ribā* (usury). What is more, a sheep is a symbol of peace, *barakah* (blessing), blending in, purity and compassion (p. 264). Then, Al-Ainii (2001) adds that some prophets were shepherds of sheep. Furthermore, the word “sheep” is followed by "flee with his religion" in order to confirm that this isolation is related to religious or spiritual matters rather than worldly matters (p. 264).

#### **Explaining Metonymy**

In this Hadith, Hijazii (1986) admits that the previous-mentioned Hadith is a metonymy for the attribute (الفرار من الفتن) *al-firāru mina al-ḥitani* - fleeing away from tribulations) despite mentioning the sentence *yafirra bidīnihi min al-ḥitani* clearly. By using this metonymy, the Prophet (P.B.U.H.)

guides Muslims to keep away from afflictions and to do good deeds and acts of worship in order to satisfy Allah the Almighty and to have a good end.

#### Assessment

In this translation, the metonymic use of language is rendered in the TL as rich as it is in the Arabic composition. Khan (1997) adopts a source-oriented approach in translating this Hadith; i.e. he submits himself to the norms embodied in the SL (adequacy).

إِنِّي لِأَعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يَكْتَبَهُ اللَّهُ فِي النَّارِ.

E.g.3. I give to a person while another is dearer to me, for fear that **he might be thrown on his face in the Fire by Allah.**"(Book of Belief, Hadith Number 27)

#### Analysis and Context of Situation

In Arabic, the word رهط *raḥṭan* is derived from رهط *raḥṭ* which means 'some men ranging from three to ten' (Ibn Hajar, vol. 1, p. 79). Moreover, Ibn Hajar (vol. 1) explains that the Prophet uses the word الرجل *al-rajula* generally in the expression إِنِّي لِأَعْطِي الرَّجُلَ *innī laʿuṭī al-rajula* in order to generalize the meaning of giving (p. 81) and to confirm that meaning (Al-Ainii, 2001, vol. 1, p. 309). With regard to the Prophet's (P.B.U.H.) word (a Muslim), Al-Ainii (2001, vol. 1) states that one can use the word 'Muslim' to refer to a person who follows Islamic teachings and this is clear in his outwards and visible actions (p. 308). In a similar vein, Al-Nawaii, as cited in Al-Ainii (2001, vol. 1), admits that أَرَاهُ *arāhu* means أعلمه *aʿlamahu* 'I know about him'. Al-Nawaii goes on to note that the Prophet (P.B.U.H.) denies the man's *imān* (faith). However, the Prophet's words identify that Allah is the only one who knows the entire religion and the inward actions of faith (p. 308). Al-Ainii (2001, vol. 1) further adds that يَكْتَبُهُ اللَّهُ فِي النَّارِ *yakubbhu Allahu fī al-nār* means (to throw in the Hellfire) (p. 308). Moreover, Ibn Manzur (n.d.) states that كب الشيء *kabba al-shayʾ* is derived from the verb يَكْبُهُ *yakubbuhu* which means (invert it) and كَبَّكَبْتَ الْقَصْعَةَ *kabkabta al-qaṣʿah* denotes (invert a pot) (p. 3803).

This Hadith speaks about the case of the Prophet while giving *zakah* to some Muslim people excluding others. *Zakah* is

one of the five pillars of Islam (the third one). It is an obligatory charity to the needy and poor people. While disturbing *zakah*, the Prophet (P.B.U.H.) left out Ju'il ibn Sarafah Al- Damary and did not give him money although Ju'ail was one of the faithful believers and was dearer to the Prophet than others. Sa'd ibn Abi Waqas, one of the Prophet's companions, asked the Prophet about that matter. The Prophet (P.B.U.H.) explained the wisdom beyond His action that He was so keen to those people who were new Muslims and did not have strong faith in Islam in order not to be *murtaddīn* "apostates", converting to another religion, or rejecting the reality that is only one God, or being irreligious. If they did not follow Islamic *shari'ah* (laws) and they become apostates, Allah might throw them in the Hellfire.

### Explaining Metonymy

In this Hadith, the sentence *يَكْبَهُ اللَّهُ فِي النَّارِ yakubbhu Allahu fī al-nār* is a metonymy for the attribute (الكفر *al-kufr*- disbelief) since the rejection of true belief results in being thrown in the Fire by Allah. In this sentence, the Prophet (P.B.U.H.) does not give a word that conveys the required meaning. Instead he gives a sentence (*يَكْبَهُ اللَّهُ فِي النَّارِ yakubbhu Allahu fī al-nār*) that conveys a meaning contiguous or adjacent to that meaning. This is because 'be thrown in the Fire' is contiguous to 'disbelief'. Furthermore, the Prophet (P.B.U.H.) mentions *اللازم وأراد الملزوم al-lāzm w'arāda al-malzūm* (Al-Ainii, 2001, vol. 1, p. 309; Al-Kirman, 1981, vol. 1, p. 130). Besides, Hijazii (1986) adds that the verb *يَكْبَهُ yakubbhu* 'be thrown on his face' conveys all the meanings of hatred and vilification of being an apostate in a figurative style. More important still, the Prophet (P.B.U.H.) avoids using the word "disbelief" which might have a chilling effect on believers of Allah (pp. 49-50).

### Assessment

This translation flattens the metonymic words used in this Hadith as it uses the direct literal meaning of the mentioned

metonymy. The researcher has suggested using the verb ‘toss’ as it is more equivalent to the Arabic verb يَكُبُّ *yakubb* than ‘throw’, followed by using footnotes or a parenthetical statement so as to make the target reader able to grasp the accurate meaning.

#### Suggested Translation

... for fear that he might be tossed into the Fire (upon his face) by Allah.

... أَنْ يُرْفَعَ الْعِلْمُ وَيَنْتَبِتَ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ وَيُظْهَرَ الزَّانَا.

E.g.4, 5 &6 ... 1. **Religious knowledge will be taken away (by the death of Religious learned men).** 2. **(Religious) ignorance will prevail.** 3. **Drinking of Alcoholic drinks (will be very common).** 4. **There will be prevalence of open illegal sexual intercourse** (Book of Knowledge, Hadith Number 80).

#### Analysis and Context of Situation

The Arabic passive verb يُرْفَعُ *yurfa‘a* is derived from الرفع *al-rafa‘* which means ‘remove something and take it away’ (Al-Ainii, 2001, vol. 2, p. 127). In this Hadith, Al-Ainii (2001, vol. 2) points out that يُرْفَعُ الْعِلْمُ *yurfa‘a al-ilmu* denotes the reduction of religious knowledge and taking it away by the disappearance of religious scholars and by their death (p. 125). Then, he adds that the verb يَنْتَبِتُ *yuthbat* comes from الثبوت *al-thubūt*, which means ‘prevalence’. Moreover, the sentence يَنْتَبِتُ الْجَهْلُ *yuthbata al-jahlu* means ‘the spread of religious ignorance’ (Ibid, p. 123). In line with this orientation, Al-Kirmany (1981, vol. 2) states that يُشْرَبُ الْخَمْرُ *yushraba al-khamru* does not mean drinking alcohol but it refers to ‘the widespread of drinking it’ (p. 60). Besides, the sentence يَظْهَرُ الزَّانَا *yazhara al-zinā* denotes ‘the spread of *zinā* (adultery)’ (Ibid, p. 60).

In the afore-mentioned Hadith, the Prophet (P.B.U.H.) tells His companions about some signs and portions, things that will precede the Hour, of the Last Day. In this Hadith, the Prophet (P.B.U.H.) mentions four signs. The first sign is taking away of religious knowledge by the death of the religious scholars. As a result, religious ignorance will prevail and will be the second sign. Furthermore, the third mentioned sign is widespread of drinking alcohol. Moreover, the fourth one is the spread of *zinā* (adultery).

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In this respect, Ibn Hajar (vol. 1) mentions that these four signs are the cause of all evil and suffering. That is to say, getting away from Islamic *shari‘ah* (laws) and following Satan’s steps lead to misguidance to Allah (p. 179).

#### Explaining Metonymy

In this part of Hadith, two figures of speech are used:

E.g. 4 يُرْفَعُ الْعِلْمُ *yurfa‘a al-‘ilmu*

There is a metonymy of an attribute in the sentence يُرْفَعُ الْعِلْمُ *yurfa‘a al-‘ilmu* in which the reduction of knowledge is لازم *lāzim* and contiguous to the disappearance of learned men. Consequently, يُرْفَعُ الْعِلْمُ *yurfa‘a al-‘ilmu* is a metonymy for ‘the death of religious scholars’. The figurative use of this metonymy enables readers to visualize ideas and make these ideas come alive (Hijazii, 1986, p. 59).

#### Assessment

The above-mentioned metonymy is clearly stated by using the sentence ‘knowledge will be taken away’. The translator is able to convey the original style and meaning. Moreover, he overstates and emphasizes the meaning by using an explanatory note between parentheses (by the death of religious learned men) in order to avoid any misunderstanding. It seems clear that Khan (1997) uses the norms of an adequate translation in which he follows the linguistic and cultural norms of the SL plus certain modifications. However, he adds the adjective "religious" in order to convey this metonymy which is not part of the Hadith at hand. This word should be included between parentheses to inform the reader that it is not part of the Arabic version.

#### Suggested Translation

(Religious) knowledge will be taken away (by the death of religious scholars).

E.g. 5 & 6 يُشْرَبُ الْخَمْرُ وَيُظْهِرُ الزَّانَا *yushraba al-khamru wa yazhara al-zinā*

There is a metonymy of an attribute in *يُشْرَبُ الْخَمْرُ وَيُظَهَرُ الزَّيْنَةُ* *yushraba al-khamru wa yazhara az-zinā*, denoting 'disregard for religious matters' (Hijazii, 1986, p. 60).

### Assessment

In the rendering of this metonymy *يُشْرَبُ الْخَمْرُ وَيُظَهَرُ الزَّيْنَةُ* *yushraba al-khamru wa yazhara al-zinā*, the translator succeeds in reflecting the intended meaning by using the equivalent literal translation of the image. However, he misses the metonymic image mentioned above. It can be said that he adopts the strategy of target-orientedness in which he submits himself to the linguistic and cultural norms of the TL. Additionally, the translator does not render the cultural specific term, *zinā*, into the TL. Some respondents have suggested using its transliteration followed by footnotes or a parenthetical statement in order to illustrate for non-Arab readers the exact meaning of this term, *zinā*, since this term may be unfamiliar to them.

### Suggested Translation

1. Alcohol will be drunk (widespread of drinking alcohol).
2. *Zinā* (adultery) will be prevailed (the spread of *zinā*).

... "إِذَا وَسَدَّ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ".

E.g. 7 ... "**When the power or authority comes in** the hands of unfit persons, then wait for the Hour (Doomsday)." (Book of Knowledge, Hadith Number 59).

### Analysis and Context of Situation

The above Hadith speaks about the case of a Bedouin man asking the Prophet (P.B.U.H.) about the advents of the Hour while saying something in a gathering. The Prophet (P.B.U.H.) did not answer his questions and continued his talk spontaneously and continuously in order not to confuse or disturb people. Then, he told the Bedouin man about one of the minor signs of the Doomsday that is the religious power or authority is assigned to the undeserving people. Ibn Manzur (n.d.) says that the verb *وَسَدَّ* *wussida* is the passive form of *وَسَدَّ* *wasd* which comes from *الوسادة* *al-wisād* and *الوسادة* *al-wisādah* means 'pillow'. He further adds that

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إِذَا وَصِدَّ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ *idhā wussida al-‘amru ‘ilā ghayri ‘ahlihi* means that undeserving people are entrusted and honoured. Furthermore, the verb وَصِدَّ *wussida* also derives from ‘sovereignty/dominion’. To put it differently, authority or power is given to those who do not deserve it (p. 4830). Moreover, Al-Ainii (2001, vol. 2) admits that الْأَمْرُ *al-‘amru* refers to ‘religious matters such as succession, the judicial system and legislation’ (p. 10). This is because of spreading ignorance and taking away religious knowledge (Ibn Hajar, vol. 1, p. 143).

### Explaining Metonymy

Al-Zamakhshary, cited in Hijazii (1986), mentions that وَصِدَّ *wussida* is used figuratively. He adds that some scholars consider it as إِسْتِعَارَةٌ مَكْنِيَّةٌ *isti‘ārah makniyah* an implicit metaphor in which responsibility is likened to ‘a pillow’. However, he states that إِذَا وَصِدَّ الْأَمْرُ *idhā wussida al-‘amru ‘ilā ghayri ‘ahlihi* is a metonymy for the attribute طُولُ الْمَلَاذِمَةِ وَالِانْشِغَالِ التَّامِ *tūlu al-mulāzamati wal-‘inshighāli al-tāmi* – being totally busy with the responsibility given to him) (p. 54). Besides, Hijazii (1986) points out that this metonymy identifies an abstract object, the high correlation with important matters entrusted to someone, by a concrete one, a pillow that is related to one’s time of rest and the voiding of one’s keen interests (p. 54).

### Assessment

In the rendering of this Hadith, the metonymy is totally flattened as the literal meaning ‘power and authority comes in the hands of unfit persons’ is retained. It can be said that the translator fails to reproduce the metonymic force of the original.

### Suggested Translation

When (the important) matter is pillowed on/to non-of its people (when the authority/demission is entrusted to the undeserving people).

**Not to Delay Giving of *neither Sadaqah* nor Show Lethargy in its Giving**

... يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا ...

E.g.8...**you when a person will wander about with his object of charity and will not find anybody to accept it...**(Book of Obligatory Charity Tax (Zakat), Hadith Number 1411).

#### **Analysis and Context of Situation**

In the afore-mentioned Hadith, Ibn Hajar (vol. 3) explains that this is an advice for people to give in charity to the poor and not to delay giving it. This is because one of the signs that will precede the Last Day is that a person will not find anybody to accept his *sadaqah* (p. 282). To put it differently, it is like a warning as well as an advice to the wealthy people to look after the poor and not to show lethargy in giving charity (Al-Ainii, 2001, vol. 8, p. 392). According to Islamic teachings and law, giving charity to the poor is one of the basic rights of the poor.

#### **Explaining Metonymy**

Hijazii (1986) states that the sentence *يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا* *yamshī al-rajulu biṣadaqatihi falā yajidu man yaqbalaha* is metonymically used to refer to 'either extra wealth of people' or 'people's *zuhd* (asceticism) in all material aspects of life'. The reason is that the major signs of the Day of Judgement will start to appear and people will refrain from worldly desires and will be hopeless and desperate (p. 89).

#### **Assessment**

This translation is equally metonymic and the context is enough to help the target reader figure out the intended metonymy. The translator adopts the strategy of source-orientedness in which he follows the linguistic and cultural norms of the SL.

#### **People's Reaction to the Prophet's Message**

*وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.*

E.g. 9 The last example is that of **a person who does not care for it** and does not take Allah's guidance revealed through me (He is like that barren land.)" (Book of Knowledge, Hadith Number 79).

#### **Analysis and Context of Situation**

In this Hadith, the Prophet likens rain and its blessing to the knowledge and guidance revealed to Him. Al-Juharii, as cited in Al-Ainii (2001, vol. 2), identifies that the word الهدي *al-hudā* means 'guidance'. What is more, the word الغيث *al-ghaythi* refers to 'rain'



(p. 115). In a similar vein, Al-Kirmany (1981, vol. 2) mentions that *الكَلَا al-kala* generally means ‘plants’ (p. 56). Furthermore, Al-Khattabii, as cited in Al-Kirmany on the same page, also admits that *أجَادِب ʿajādibu* is the plural form of *جَدِيب jadīb* which is derived from *الجَدْب al-jadb*, meaning ‘drought’. He further adds that *أجَادِب ʿajādibu* refers to those lands that are hard to absorb water; in turn, they are not easy to be depleted and *الْقِيعَان al-qīʿānun* means ‘uncultivated or barren lands’ (Ibid, p. 56).

In the light of linguistic analysis of some words, it can be said that the Prophet’s (P.B.U.H.) eloquent use of words portrays the picture in which the way people react to the Prophet’s message and to the knowledge that Allah has revealed to Him is likened to rain which falls on three different types of soils.

Still, a further observation concerning this Hadith is that Al-Kirmany (1981, vol. 2) explains the meaning of *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfaʿ bidhalika raʿsan* as he does not even look at him because of his arrogance. On another note, the Prophet (P.B.U.H.) uses the sentence *لَمْ يَقْبَلْ هُدَى اللَّهِ lam yaqbal hudā Allāhi* - he does not take Allah’s guidance) instead of using the sentence (he does not take knowledge). The reason is that the denial of Allah’s guidance means the refusal of knowledge (Al-Kirmany, 1981, vol. 2, p. 5; Al-Ainii, 2001, vol. 2, p. 120).

### Explaining Metonymy

More interestingly, Hijazii (1986) identifies that the Prophet’s eloquent use of words is achieved through *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfaʿ bidhalika raʿsan*. He states that the sentence *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfaʿ bidhalika raʿsan* is a metonymy for the attribute (*التكبر al-takabur*- arrogance). Although the Prophet (P.B.U.H.) wants to give the meaning of "arrogance", he does not use the direct word, which is a vague and a harsh term. The prophet (P.B.U.H.), instead, opts for using another sentence, *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfaʿ bidhalika raʿsan* that is closely related to the original one to communicate His message (p. 56). This reflects the Prophet’s method of giving advice "which is usually done through

using mild and lenient words, rather than rebuking and embarrassing the receiver" (El-Zeiny, 2005, p. 246).

The metonymic expression *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfa<sup>c</sup> bidhalika ra<sup>s</sup>an* refers to the modified noun 'an arrogant person' (p. 56). Upon to this point, Hijazzi (1986) expresses the view that لا تصعر خدك للناس *lā tuṣ<sup>ir</sup>ir khadaka llnās* can refer to the attribute 'arrogance' and to the modified noun 'an arrogant one' (p. 56).

### Assessment

The translator seems to communicate with the target reader, using the strategy of target-orientedness, overlooking the original metonymy. This figure of speech is lost as the shallow expression "a person who does not care for it" is used instead. The Prophet (P.B.U.H.) uses the sentence *لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا lam yarfa<sup>c</sup> bidhalika ra<sup>s</sup>an* to substitute using 'arrogance/ an arrogant person' that reflects His polite way of saying advice. However, the translator uses the explanation and the direct meaning of this part.

### Suggested Translation

It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet was sent with) nor accepts Allah's guidance (by Khan (1975), in Riyad al-Ṣalihin, Book 1, Number 44).

#### Nullification of *Wu du<sup>o</sup>* (Ablution)

...يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ فَقَالَ لَا يَنْفَتِلُ أَوْ لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا.

E.g. 10 ...a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "**He should not leave his prayers unless he hears sound or smells something.**" (Book of Ablutions (*Wudu<sup>o</sup>*), Hadith Number 137)

#### Analysis and Context of Situation

This Hadith underlines one of the basic guidelines of *fiqh* in Islam. In this Hadith, `Abbad bin Tamim's uncle was expressing a direct complaint to the Prophet (P.B.U.H.) about a man who imagined to have passed wind during his prayers. Al-Ainii (2001, vol. 2) defines the Arabic passive verb يُخَيَّلُ *yukhayalu* as 'doubts/

not sure about something’ (p. 382). Additionally, he adds that the Arabic verb *يَنْفَتِلُ* *yanfatilu* means ‘leave/ go’ (Ibid, p. 382).

In this Hadith, the Prophet (P.B.U.H.) explicitly clarifies the Islamic law on one who is not sure whether he has passed wind during his prayers or not. The Prophet (P.B.U.H.) states that if a person is sure that something has happened during his *ṣalāh* (prayer) and wind has come out of him with or without sound, s/he has to stop his/her *ṣalāh* because this invalidates his *Wuḍu’* (ablution) and he has to repeat the *Wuḍu’*. By the same token, if any one is not sure whether s/he has passed wind during the prayer or not, s/he has to carry on with the prayer and should not break it unless s/he hears sound or smell odour. In this case, his/her *Wuḍu’* and prayer are valid because this feeling may be just Satan’s *wasāwis* (compulsive thoughts).

#### Explaining Metonymy

The Prophet (P.B.U.H.) uses polite words in order to refer to this essential guideline of Islamic *fiqh* as these words denote a taboo. Therefore, the Prophet’s metonymic use of words is clearly stated in his reply *لَا يَنْفَتِلُ أَوْ لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا* *lā yanfatilu ‘aw lā yanṣarifu ḥattā yasma‘a sawtan ‘aw yajida rīḥan* in which he avoids using offensive and unpleasant words or expressions. It is a metonymy for the attribute (التأكد من الحدث) *al-ta‘akudu mina al-ḥadath*- sure of having *ḥadath* (impurity)) since the state of being certain about breaking and nullifying *Wuḍu’* and prayers requires hearing sound or smelling something (*ḥadath*) (Hijazii, 1986, p. 63).

#### Assessment

The translator utilizes the source-orientedness strategy in order to transfer the Arabic meaning as much as possible into the English text. However, he obliterates and replaces the euphemistic expression by a blunt expression "to have passed wind during the prayer". Compared to the Arabic text, the asker uses a metonymy *يَجِدُ الشَّيْءَ فِي الصَّلَاةِ* *yajidu al-shay‘a fī al-ṣalati* in order to avoid unpleasant words.

### Suggested Translation

... Who imagined that something has happened during the prayer (have passed wind).

#### *Du'ā'* before Marriage Act

قال النبي ﷺ أما لو أن أحدهم يقول حين يأتي أهله باسم الله ...

E.g. 11 The Prophet (P.B.U.H.) said, "If anyone of you, **when having sexual intercourse with his wife**, says: *Bismillah Allah*...(Book of Wedlock, Marriage (Nikāh), Hadith Number 5165)

#### Analysis and Context of Situation

The Hadith mentioned above shows how Islam connects the marriage act with one's wife to worship and *adhkār* (supplications). In this Hadith, the Prophet (P.B.U.H.) argues people to say a certain *dhikr* before having sexual intimacy with one's wife in order to protect what Allah will bestow up them (offspring) from *Shayṭān* (Satan). The Prophet (P.B.U.H.) states that the proper *du'aa* when having intercourse with one's wife is "*Bismillah Allahumma jannibni al-Shayṭān wa jannb al-Shayṭān ma razaqtana*" (in the name of Allah, O'Allah keep us away from the *Shayṭān* (Satan) and keep Satan away from what you have bestowed upon us (offspring/ children)).

Ibn Manzur (n.d.) admits that *أتى* *atā* means 'to come' (p. 21). Additionally, Al-Ainii (2001, vol. 2) identifies that *أهله* *ahlahu* refers to 'one's wife' (p. 406) and *أتى* *atā* *ahlahu* denotes 'the sexual intimacy with one's wife' (p. 408) but here is used euphemistically to refer to that relation (Ibn Hajar, vol. 9, p. 136).

#### Explaining Metonymy

In this Hadith, the use of eloquent speech is a euphemistic expression in the form of metonymy of an attribute. The sentence *أتى* *atā* *ahlahu* is a polite expression that refers to *Nikāh* (marital relationship) (Al-Ainii, 2001, vol. 2, p. 408).

#### Assessment

The euphemistic expression used in the Arabic version is obliterated. The translator adopts the target-orientedness and ignores the image entirely, using the more blunt expression "having sexual intercourse with his wife" which is abominable.

### Suggested Translation

... Come up to one's wife/ go in unto one's wife.

Shabana, cited in El-Zeiny (2005), has suggested the above translation equivalents which are favoured by translators of the Holy Qur'an such as Ghali (1997), Khan and Hilali (1996), e.g. Al-Baqarah, 222 (p. 252). However, the researcher suggests that there should be a further explanation between parentheses so as to indicate what this expression actually refers to.

... Come up to one's wife/ go in unto one's wife (having sexual intercourse with his wife).

قَالَ سُلَيْمَانُ بْنُ دَاوُدَ - عَلَيْهِمَا السَّلَامُ - لِأَطُوفَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ ... فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نَصَفَتْ إِنْسَانًا".

E.g. 12 & 13 (The Prophet) Solomon son of (the Prophet) David said, "Tonight I will **go round (i.e. have sexual relations with) one hundred women (my wives) ... he had sexual relations with them** but none of them delivered any child except one who delivered a half person (Wedlock, Marriage (*Nikāh*), Hadith Number 5242).

### Analysis and Context of Situation

Al-Qurtubii, cited in Al-Ainii (2001, vol. 14), mentions that *أَطُوفَنَّ* *aṭwafanna* means 'going around something' and *أَطُوفَنَّ امْرَأَةً* *aṭwafanna bimāṭi imraṭi* refers to 'the marriage act between spouses' (p. 162). In other narrations, there are different numbers of the wives of the Prophet Solomon with whom he had marital relations as seventy, ninety-nine or one hundred (Al-Ainii, vol. 20, p. 312). Additionally, it is necessary to note that Allah the Almighty has granted His Prophets high sexual capability that is equal to be that of thirty or forty men (Ibid, vol. 14, p. 163).

This Hadith speaks about the Prophet Solomon's having sexual intercourse with his wives to have knights to fight in Allah's cause. Nevertheless, the Prophet Solomon forgot to say *إِنْ شَاءَ اللَّهُ* *in shā'a Allahu* 'if Allah wills'. As a result, none of His wives gave birth to children except one who had delivered a half person.

### Explaining Metonymy

E.g. 12 *a<sup>2</sup>aṭwafanna bimā<sup>2</sup>ti ʿimra<sup>2</sup>ti* لأَطُوفَنَّ بِمِائَةِ امْرَأَةٍ

The Arabic verb *aṭwafa* أَطُوفَ is a polite expression that refers to this type of practice (marriage act) which refers to a taboo. The expression *a<sup>2</sup>aṭwafanna bimā<sup>2</sup>ti ʿimra<sup>2</sup>ti* is a metonymy for the attribute (*Nikāḥ* - marriage act with one's wives) (Al-Ainii, 2001, vol. 14, p. 162).

### Assessment

The translator succeeds in reflecting the metonymy by using the polite expression 'go around' which is an indirect reference to 'the marital relation with one's wives'. It reflects one of the principles of faith in Islam, modesty. The translator follows the textual relations and norms embodied in the SL (adequacy).

E.g. 13 *f<sup>2</sup>aṭāfa bihinna* فَأَطَافَ بِهِنَّ

It is also a metonymy for the attribute 'having sexual relation with one's wives' (Al-Ainii, 2001, vol. 14, p. 162).

### Assessment

The translator fails to reproduce this metonymy in the English version as he uses a blunt expression 'had a sexual relation'. This translation drops a vital aspect of Islam, namely modesty, through moving the SL readers to the TL, i.e. following target-orientedness.

### Suggested Translation

... went round (i.e. have sexual relations with his wives).

#### ***Ghusl (Bathing) after Marriage Act***

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ.

E.g. 14 & 15 The Prophet (P.B.U.H.) said, "**When a man sits in between the four parts of a woman and did the sexual intercourse with her**, bath becomes compulsory." ( Book of Bathing (*Ghusl*), Hadith Number 291)

### Analysis and Context of Situation

The word شُعَب *shu‘ab* is the plural form of شُعْبَة *shu‘bah* and شُعْبَاهَا الْأَرْبَع *shu‘abihā al-‘arba‘i* ‘four parts’ has different interpretations. It may refer to ‘the woman’s two hands and two legs’ or to ‘her two legs and two thighs’ (Al-Ainii, 2001, vol. 3, p. 366). Furthermore, the verb جَهَدَهَا *jahadahā* comes from جَهَدَ *jahada* or أَجَهَدَ *ajahada* which means ‘exert’ (Al-Kirmaniy, 1981, vol. 3, p. 152). Additionally, the verb جَهَدَ *jahada* is identified as one of the names of *Nikāh* (the intimate relation between spouses) (Ibid, p. 152& Ibn Manzur, p. 709).

In this Hadith, the Prophet (P.B.U.H.) admits that if a man sits between the four parts of his wife and have a marital relation, *ghusl* (bath) for *janābah* (impurity following the private relation between spouses) is *wājib* (compulsory).

### Explaining Metonymy

In this part of Hadith, two metonymies are used:

E.g. 14 جَلَسَ بَيْنَ شُعْبَاهَا الْأَرْبَعِ *jalasa bayna shu‘abihā al-‘arba‘i*

Ibn Dakik, cited in Ibn Hajar (vol. 1), admits that جَلَسَ بَيْنَ شُعْبَاهَا الْأَرْبَعِ *jalasa bayna shu‘abihā al-‘arba‘i* is a metonymy of an attribute, denoting ‘the sexual act’ to refer to the private relation between spouses (p. 395).

### Assessment

In this translation, the metonymic use of language is relayed and the translated text is rendered in the TL as rich as in the Arabic composition. The translator adopts the norms of the SL (source-orientedness) as the translation implies the same meaning of having sex with wives. However, the researcher has suggested using the possessive pronoun ‘her’ in order to render the same structure and elements of the Arabic text and using a footnote in which "of his wife" is adopted to enable the reader to grasp the accurate meaning.

### Suggested Translation

... When a man sits between her four parts (of his wife’s body).

E.g. 15 جَهَدَهَا *jahadahā*

The expression جَهْدَهَا is a euphemistic expression in the form of metonymy for the more blunt Arabic attribute *jimā<sup>c</sup>*, having sexual discharge (Ibn Hajar, vol. 1, p. 395; Al-Kirmany, 1984, vol. 3, p. 152 & Ibn Manzur, p. 709).

#### Assessment

Khan (1997) does not convey the euphemistic expression used in the Arabic version in the form of metonymy as an indirect reference to the marriage act in order to camouflage the direct physical act, which is embarrassing. The translator adopts the target-oriented strategy in which he uses a face threatening expression "did the sexual intercourse with her".

#### Suggested Translation

... then exerts her (have the sexual intercourse with her).

This expression (exerts her) is euphemistic for the intimate relation between spouses. This expression is used by Khan (1997) in translating another Hadith, e.g. vol. 1, Book 1, No. 191.

#### The Punishment for Missing Prayers

... لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ.

E.g. 16 ... **if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the 'Isha' prayer**"(Book of Call to Prayers (*Adhān*), Hadith Number 617).

#### Analysis and Context of Situation

In this Hadith, the Prophet (P.B.U.H.) refers to one of the essential rituals of Islam. The meaning of his words states that praying in *jamā<sup>c</sup>ah* (congregation) in the mosque is *farḍ* (mandatory). By praying in congregation in the mosque, the Prophet (P.B.U.H.) refers to those people who can hear the *adhān* (the call to the prayers) in their homes without the aid of loudspeakers. To put it differently, those who are far away from the mosque and cannot hear the call at a normal volume, their prayers in homes are valid. Additionally, the Prophet (P.B.U.H.) admits that it is permissible for men to pray in their homes if there is an excuse and being away from the mosque is an excuse.



THE ENGLISH TRANSLATION OF *Kināyah* 'an *ṣifah* (METONYMY OF AN  
ATTRIBUTE) IN SELECTED PROPHETIC HADITHS  
Sahar Muhammed Ahmed Muhammed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

However, this does not mean that the People take the matter lightly and do not care about congregational prayers in the mosque, its excellence and its reward. This meaning is assured in another Hadith, the Prophet (P.B.U.H.) says:

"Whenever one hears the call and does not come, his prayer is not valid, except for those who have an excuse." (Sunnan Ibn Majah: vol. 1, B. 4, No. 793).

In this Hadith, the Prophet (P.B.U.H.) specified *'Ishā'* prayer (compulsory congregation) and he expressed his will to burn the houses of those people who did not attend *'Ishā'* prayer down around them when the *'adhān* was given. What is more, missing this congregational prayer without an excuse is one of the signs/attributes of hypocrites (Ibn Hajar, vol. 2, p. 128).

Up to this point, Al-Ainii (2001, vol. 5) identifies that the Arabic verb أَخَالَفَ *ukhālifa* means 'to go' (p. 35). Additionally, Al-Azhary (as cited in Ibn Hajar, vol. 2, p. 129) explains that عَرَقًا *'arqan* denotes 'a bone covered with good meat that was used in cooking'. Moreover, Al-Khalil, cited in Ibn Hajar on the same page, mentions that مِرْمَاتَيْنِ *mirmātayn* means 'two sheep's feet (hooves) with meat in them'.

In order to state the Prophet's attitude towards those people further, he pointed out that if any one of them, people who missed *'Ishā'* prayer in the mosque, had known that he would get عَرَقًا *'arqan* (a bone covered with meat) or two good *mirmāh* (small pieces of meat present in between the hooves of sheep), they would attend the prayer. That is to say, the Prophet explicitly scorned and censured those people for caring about worldly matters (Ibn Hajar, volume 2, p. 130). In order to establish communication with people around Him, the Prophet (P.B.U.H.) gave them examples related to their lives to enable them to understand what he meant in a convincing manner.

### Explaining Metonymy

The Prophet's strong disapproval and harsh criticism for people who miss *'Ishā'* prayer in the mosque without an excuse is

achieved by a metonymy of an attribute in which their care for vile and petty worldly affairs and their lack of concern for the afterlife's matters are visualized through using عَزَقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ *arqan samīnan ʾaw mirmātayn ḥasanatay*. The Prophet (P.B.U.H.) used this food as it was the most known and simple food for Arabs in this era. As a result, people can grasp this metonymy and realize the Prophet's censure of those people.

#### Assessment

Khan (1997) has succeeded in reproducing the above-mentioned metonymy. However, the cultural input is lost though the translated text reflects the metonymy. That is to say, he does not retain the cultural input of the Arabic food into English text. The researcher has suggested using transliterating of the mentioned food in the Arabic version in order to transfer the CSI of the SL into the TL, followed by footnotes or parentheses to illustrate for non-Arab readers what this kind of food is عَزَقٌ أَوْ مِرْمَاهُ *arqan ʾaw mirmāh*.

#### Suggested Translation

... a good *arq* (a bone covered with meat) or two *mirmāhs* (small pieces of meat in between two sheep's feet).

#### The Virtue of Living far from the Mosque

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بَنِي سَلَمَةَ أَلَا تَحْتَسِبُونَ آثَارَكُمْ.

E.g. 17 The Prophet (P.B.U.H.) said, 'O Bani Salima! **Don't you think that for every step of yours (that you take towards the mosque) there is a reward** (while coming for prayer)?' (Book of Call to Prayers (*Adhān*), Hadith Number 655).

#### Analysis and Context of Situation

Ibn Hajar (vol. 2, p. 140) explains that *alā taḥtasībūn āthārikum* *alā taḥtasībūna ʾathāarakum* may be interpreted into two ways: either as people's footsteps and their walk on foot to the mosque (Mujahid's view) or as احتساب *iḥtisāb*, an awaiting reward of good deeds. In this respect, both interpretations refer to the excellent reward for walking to the mosque. This is why the Prophet (P.B.U.H.) has clarified the excellence of living far from the mosque to Bani

Salima, a group of Muslim people who lived further away from the Prophetic mosque and they would like to leave their houses in order to be next to the mosque. Additionally, Allah the Almighty replies in (Qur'an 36: 12):

ونكتب ما قدموا وآثارهم (يس: ١٢).

*Wanaktubu mā qadamū waʿathāhum* (*Yāsin*: 12).

"... and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers" (Khan & Hilali, 1996).

That is to say, the rewards for walking to the mosque are immense and the more one walks to the mosque, the more rewards one will get and the more sins one will have wiped away.

### Explaining Metonymy

*أَلَا تَحْتَسِبُونَ أَن تَأْتِيَهُمْ* *alā taḥtasibūna ʿathārakum* is a metonymy of an attribute (a far metonymy) in which the passage from one attribute, being further away from the mosque, to another attribute, gaining a great reward and erasing sins, through an intermediary, taking many steps to the mosque (Hijazii, 1986, p. 83). In other words, this metonymy requires the chain of inferences leading from one to another: living far from the mosque, thus taking more steps, thus wiping away sins, thus having great rewards.

### Assessment

The metonymic use of language here is lost and the literal meaning of the Prophet's metonymy is used. Compared to the Arabic, the original text uses a metonymy in which the Prophet (P.B.U.H.) alludes to the awaiting reward of walking to the mosque. The translator fails to reproduce this image. He renders the translation of this part using the strategy of target-orientedness as he sacrifices the figurative use of language in the SL for the sake of elegance and intelligibility in the TL.

### Suggested Translation

... Do not you make *ʿihtisāb* (anticipating rewards from Allah) for your steps (to the mosque)?

#### The Virtue of the Dust in the Path of Allah

أَبُو عَبَسٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ " مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ ."

E.g. 18 Narrated Abu `Abs: I heard the Prophet saying, "**Anyone whose feet are covered with dust in Allah's cause**, shall be saved by Allah from the Hell-Fire." (Book of Friday Prayer, Hadith Number 907).

### Analysis and Context of Situation

This Hadith sheds light on the case in which Allah has forbidden the Hell-Fire to touch the body of some people whose feet are covered with dust, treading (walking on) the path of Allah in prayers, *jihād* and other types of worship. However, instead of specifying a particular type of worship bluntly, the Prophet (P.B.U.H.) has used a figurative expression. The verb *اغْبَرَّتْ* *ighbarat* is derived from the root *gh b r* and *t* means 'to cover with dust' (Ibn Manzur, n.d., p. 3207). In the same stream, Ibn Hajar (vol. 6) states that *fī sabīli Allahi* "for Allah's cause" is used generally to denote 'all types of worship'. Then, he adds that this Hadith refers to those people who dust their feet for the sake of Allah either in Jihad or in other types of worship (p. 29).

### Explaining Metonymy

The expression *اغْبَرَّتْ قَدَمَاهُ ighbarat qadamāhu* is a metonymy for the attribute 'treading and walking on the path of Allah' which results in dusting feet in Allah's cause; in turn, being protected from the Hell-Fire. This reflects that the virtue of the dust in the path of Allah is so immense.

### Assessment

Khan (1997) succeeds in reproducing an equally metonymic expression "whose feet are covered with dust". He follows the linguistic and rhetorical norms of the SL and culture.

**People who Allah will Give Shade to them on the Day of Judgement**

THE ENGLISH TRANSLATION OF *Kināyah* 'an *ṣifah* (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS  
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... وَرَجُلٌ طَلَبْتُهُ امْرَأَةً دَاثٌ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينَهُ.

E.g. 19& 20 ... a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity)..."(Book of Obligatory Charity Tax (*Zakat*), Hadith Number 1423).

#### Analysis and Context of Situation

Concerning this Hadith, the Prophet (P.B.U.H.) mentions that there are seven people whom Allah will give shade to them on the Day of Judgement when there will be shade but His. One of those people is a man who refuses the demand of a charming woman of a noble birth for him for having adultery for the sake of Allah. Another person is one who gives *ṣadaqah* (voluntary charity/ almsgiving) and hides it secretly so that his left-hand does not know what his right hand gives (Al-Ainii, 2001, vol. 5, p. 262).

#### Explaining Metonymy

The Prophetic eloquent use of words is achieved through a number of metonymies as follows:

E.g. 19 *warajulun ṭalabathu ʿimraʿatun dhātu mannṣbin wajamālin faqāla ʿinī ʿakhāfu Allaha*

The metonymy *رَجُلٌ طَلَبْتُهُ امْرَأَةً دَاثٌ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ* *warajulun ṭalabathu ʿimraʿatun dhātu mannṣbin wajamālin faqāla ʿinī ʿakhāfu Allaha* is used a euphemistic expression for 'having illicit intercourse'. This metonymy indicates that this person refuses a woman's demand for him to have adultery in order to avoid Allah's anger and wrath and to gain Allah's love (Hijazii, 1986, p. 67).

### Assessment

Khan (1997) misses the metonymy used in the original text. He uses the direct denotative meaning "illegal intercourse with her". This translation does not reflect the modesty of the Prophet and the Muslim culture used in talking about taboos. The verb 'demand' is more equivalent to *طَلَبَتْهُ* *ṭalabathu* than 'call'. Additionally, the phrase "illegal intercourse with her" should be included in parentheses to alert the reader that it is not part of the original text.

### Suggested Translation

... a man who refuses the demand of a charming woman of noble birth for him (for an illegal sexual intercourse with him) and says...

E.g. 20 *warajulun taṣadaqa ʾakhfā ḥattā lā taʿlamu shimāluhu mā tunfiq yamīnuhu*

The sentence *warajulun taṣadaqa ʾakhfā ḥattā lā taʿlamu shimāluhu mā tunfiq yamīnuhu* is used in Arabic as a metonymy for the attribute 'the exaggeration of giving charity in secret' in order not to boast/ show off.

### Assessment

Khan (1997) succeeds in reproducing an equivalent metonymy in English as the translated text implies the same meaning of concealing charity, adopting the source-oriented strategy.

### Understanding "Satan Urinates in the Ear" Hadith

...بَالَ الشَّيْطَانِ فِي أُذُنِهِ

E.g. 21 ... "Satan urinated in his ears."(Book of Prayer at Night (Tahajjud), Hadith Number 1144).

### Analysis and Context of Situation

This Hadith speaks about a man who slept at night until the morning after sunrise without waking up for the obligatory prayer

THE ENGLISH TRANSLATION OF *Kināyah ‘an šifah* (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS  
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(*Fajr*) without an excuse such as: sickness, travel, etc. (Ibn Hajar, vol. 3, p. 28). Furthermore, Al-Kirmaniy (2001, vol. 7) mentions that interpreters of Hadith have differed over the meaning of the statement (بَالَ الشَّيْطَانُ فِي أُذُنِهِ) *bāla al-shayṭānu fī ‘udhunihi* - Satan urinated in his ears) as follows:

1. Al-Qurtubi admits that (بَالَ الشَّيْطَانُ فِي أُذُنِهِ) *bāla al-shayṭānu fī ‘udhunihi* denotes the literal meaning of the statement because it has been proven that Satan eats drinks and marries. As a result, it is ok to urinate (Ibid, p. 284).
2. Al-Khatibi indicates that this statement is figuratively used to liken the status of a person who is a heavy sleeper and misses his prayers to a person whose ears are filled with urine. As a result, his ears have been over burned and weighed down and his sense has become corrupted (Ibid, p. 284).
3. Ibn Qutaybah points out that the verb (بَالَ) *bāla* means ‘corrupts someone’; in turn, (بَالَ فِي أُذُنِهِ) *bāla al-shayṭānu fī ‘udhunihi* means ‘corrupt him’. Additionally, Arabs have used the term ‘urination’ as a metonymy for ‘corruption’ (Ibid, p. 284).
4. Other scholars identify that it is a metonymy in which Satan belittles and mocks that person. This meaning denotes the stronghold of Satan against that person’s mind (Ibid, p. 284).

Upon to this point, Al-Taybii, cited in Ibn Hajar (vol. 3), proposes that the Prophet (P.B.U.H.) has used ears, instead of using eyes, because ‘hearing’ is the way of connection to the outside world and it is the sense through which waking takes place if it gets stimulated. By the same token, Al-Taybii adds that the Prophet (P.B.U.H.) has opted urine, among the two filths, as it can easily propagate through different organs and veins, causing the whole body to be lethargic, lazy and apathetic (p. 29).

### Explaining Metonymy

The expression *bāla al-shaytānu fī ʿudhunihi* is metonymically used to refer to either of the following meanings:

1. Ibn Qutaibah (cited in Al-Kirmany, 2001, vol. 7, p. 84) admits that it is a metonymy for the attribute 'corruption', denoting the weakness of that person and following Satan's temptations.
2. Some scholars (cited in Al-Kirmany, 2001, vol. 7, p. 84) argues that it is a metonymy for the attribute the mock and the contemptuous manner of Satan towards that person who has misses his obligatory prayer with an excuse.

### Assessment

Khan (1997) succeeds in reproducing the equivalent metonymy in English through adopting the source-orientedness strategy in which he uses the cultural and linguistic norms of the SL. He uses the same elements of the urination image and its effect on ears. However, some respondents could convince the researcher to add the following sentence (Satan scorns and deceives him so that he urinated in his ears) using parentheses in order to identify the exact meaning of the urination of Satan in one's ears.

### Suggested Translation

... Satan urinated in his ears (Satan scorns and deceives him so that he urinated in his ears).

#### The Ultimate Journey

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ...

E.g. 22 The Prophet (P.B.U.H.) said, "**Do not set out on a journey** except for three Mosques... (Book of Virtues of Prayer at Masjid Makkah and Madinah, Hadith Number 1189).

### Analysis and Context of Situation

Al-Ainii (2001, vol. 7) explains that the negative form of the passive verb *tushaddu* means 'set out' and *لَا تُشَدُّ الرَّحَالُ* *lā tushaddu al-rihālu* denotes 'one should not undertake a journey'



THE ENGLISH TRANSLATION OF *Kināyah ‘an šifah* (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS

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(p. 267). Additionally, the word الرَّحَالُ *al-riḥālu* is the plural form of رَحَلٌ *raḥala* which collocates with camels (Ibid, p. 267). In this Hadith, the Prophet (P.B.U.H.) points out that people should not undertake a journey to visit places of worships and mosques other than three places (Ibid, p. 368) as follows:

1. *Al-Masjid Al-ḥarām* (The Sacred Mosque of Makkah) which is Muslim's *qiblah* (direction of *Ka'bah* at Makkah) in prayers and is the place of Hajj (Islamic pilgrimage).
2. *Al-Masjid Al-Nabawī* (The Mosque of Allah's Apostle in Madinah) which was found on piety.
3. *Al-Aqṣā Masjid* (The Mosque of Aqsa in Jerusalem) to which people was used to face in prayers in previous times.

### Explaining Metonymy

In the above Hadith, the expression تُشَدُّ الرَّحَالُ *tushaddu al-riḥālu* is a metonymy for the attribute "travel" as it is one of travel's entails.

### Assessment

Khan (1997) successfully reproduces the equivalent metonymy in the English language "set out on a journey". However, he should use footnotes or a parenthetical statement in order to avoid any misunderstanding and to identify which type of journey. Additionally, the researcher has suggested using transliteration for the names of the three mentioned mosques in order to render these culture-specific terms into the TL, followed by either footnotes or parentheses to illustrate for non-Arab readers the exact meaning of these terms.

### Suggested Translation

Do not set out a journey (to visit a place of worship) except for three Mosques, i.e. *Al-Masjid Al-ḥarām* (The Sacred Mosque of

Makkah), *Al-Masjid Al-Nabawī* (The Mosque of Allah's Apostle) and *Al-Aqṣā Masjid* (The Mosque of Aqsa in Jerusalem).

### Abstaining from Begging

#### (Taking a Rope and Cut Wood)

... وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلُهُ أَعْطَاهُ أَوْ مَنَعَهُ.

E.g. 23 ... it is better **for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living)** rather than to ask a person for something and that person may give him or not." (Book of Obligatory Charity Tax (*Zakat*), Hadith Number 1470).

### Analysis and Context of Situation

To make the meaning of this Hadith clear and easy, Al-Ainii (2001, vol. 9, p. 71) reports Muslim's narration concerning the meaning of this part "abstaining from begging". This is because begging without a valid excuse is one of the major sins in Islam. Al-Ainii (2001, vol. 9) explains that the verb *ya'khudhu* as 'gather firewood' (p. 70). Additionally, he states that لَ 'l' in لَأَنْ *la'an* is used to emphasize the general meaning of Hadith (Ibid, p. 70). In this Hadith, the Prophet (P.B.U.H.) advises people to be self-sufficient and to earn their own livings by their own hands' work. He gives them an example of responsibility and hard work, gathering firewood from the forest, then carrying it over their backs and selling it to be independent of people. Furthermore, the Prophet (P.B.U.H.) confirms that this hard work is better than begging without a valid excuse. By the same token, the Prophet (P.B.U.H.) asks Muslims to be away from the sufferings of ignominy because of begging and to honour themselves by working for one's livelihood.

Based on the previous-mentioned explanation of Hadith, Hijazii (1986) indicates that لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ *la'an ya'khudhu 'ahadukum ḥablahu fayaḥṭṭiba 'alā zahrihi* is a metonymy for the attribute (the earnings of one's own hand's work and the dignity of hard work) (p. 92). This is understood from the contextual clues, such as "carry wood over his back and sell it" and

"it is better than ask a person for something" which teaches the value of handwork that gives people dignity.

### Assessment

The metonymy is totally flattened as the translator resorts and presents certain expressions and sentences in the TL which are not part of the original text "cut the wood... sell it" without pointing out that they are not part of the original. It can be said that he uses the direct literal meanings of metonymy in order to communicate with the target reader, using the strategy of target-orientedness. He should include "sell it" in parentheses in order to alert the target reader that it is not part of the Hadith at hand.

### Suggested Translation

.. to take a rope and gather firewood and carry it over his back (to sell it as a means of earning his living).

#### The Virtues of Ramadan

... إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ.

E.g. 24 ... "When Ramadan begins, **the gates of Paradise are opened.**"(Book of Fasting, Hadith Number 1898).

### Analysis and Context of Situation

This Hadith speaks about the excellence of the holy month of Ramadan, which is the ninth of the Islamic year. Fasting Ramadan is the fourth pillars of Islam. Ibn Hajar (vol. 4) indicates that the virtues of Ramadan are immense and uncountable (p. 14). Additionally, Ibn Hajar (vol. 4) reports the different interpretations of the statement *futiḥat abwābu al-Jannah* (p. 114) as the following:

1. It is a sign for angels that Ramadan comes and for chaining up of the devils in Ramadan.
2. It is a sign of good deeds and forgiveness of sins. Furthermore, the whispers of Satan are reduced.
3. It refers to performing a lot of righteous of worships; in turn, the way of paradise is easy.

4. It refers to "abstaining the blessings and the mercy of Allah" (Al-Taybii, as cited in Ibn Hajar on the same page).

What is astonishing is that Ibn Hajar (vol. 4) states that 'chaining up of the devils in Ramadan' does not mean that people do not commit sins and evils at all. It means that Satan's influence is weak during this holy month and his whispers are reduced. However, some evils occur in Ramadan because of evil souls and people's bad habits and customs (p. 114).

### Explaining Metonymy

In this Hadith, the expression "the gates of paradise are opened" is metonymically used to refer to the following meanings:

1. Al-Taybii (cited in Ibn Hajar, vol. 4, p. 114) admits that it is a metonymy for the attribute (gaining Allah's reward and mercy, exerting one's effort to get closer to Allah and asking acceptance of deeds).
2. Al-Ainii (2011, p. 10) identifies that it is a metonymy for the attribute (performing a lot of righteous deeds of worship in Ramadan, spiritual benefits as well as building up a strong relation with the prayers, fasting and the Holy Book of Qur'an). These deeds result in being redeemed from the Hellfire and entering the paradise (p. 380).

### Assessment

In this example, the translator succeeds in producing this metonymy in English. He insists upon one strategy, i.e. source-orientedness, to convey the intended meaning of abstaining the mercy of Allah and entering paradise.

#### Help your Brother: the Oppressor and the Oppressed

قَالَ رَسُولُ اللَّهِ ﷺ " اَنْصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُومًا " ... تَأْخُذُ فَوْقَ يَدَيْهِ .

E.g. 25 Allah's Messenger said, "Help your brother, whether he is an oppressor or he is an oppressed one.... **"By preventing him from oppressing others"**" (Book of Oppressions, Help your brother, Hadith Number 2444).

### Analysis and Context of Situation

In this Hadith, the Prophet (P.B.U.H.) lays down one of the moral virtues and central themes in Islam. He guides Muslims to maintain justice and eliminate tyranny in Muslim society. The Prophet (P.B.U.H.) not only asks Muslims to help an oppressed one but also asks them to seek positive changes by stopping an oppressor one from tyranny. The reason is that morality in Islam encompasses the concept of enjoining good and reconciling people. In order to ensure fair dealing and prevent oppression, the Prophet (P.B.U.H.) advises Muslims to support others whether they are oppressed or oppressors which is regarded as one of the basic rights among Muslims. Supporting others when they are oppressed denotes defending and helping them. In the same stream, supporting oppressor people means restraining and stopping them from committing injustice which is a help to them (Ibn Hajar, vol. 5, p. 98; Al-Ainii, 2001, vol. 12, p. 407).

Ibn Bitāl, as cited in Al-Ainii (2001, vol. 12), explains that the Arabic request *انصُرْ أَخَاكَ* *unṣur ‘akhāka* means ‘helping and supporting your brother’ (p. 407). Furthermore, *تَأْخُذُ فَوْقَ يَدَيْهِ* *ta’khudhu fawqa yadayhi* denotes ‘preventing him from tyranny’ (Ibid, p. 407).

### Explaining Metonymy

In this Hadith, the underlined part "By preventing him from oppressing others" is a metonymy for the attribute ‘stopping the opposed from the tyranny/restraining him from committing injustice’ (Ibn Hajar, vol. 5) also states that the Prophet uses the adverb *فَوْقَ* *fawqa* to denote ‘courage and strength’ (p. 98).

### Assessment

In this translation, the metonymy is lost because the direct meaning is stated bluntly, leaving no room for the figurative use of words. The translator seems to preserve the norms of the TL, target-orientedness.

### Suggested Translation

... by seizing hold his hand (by preventing him from committing injustice, for that is how you support him).

#### The Abomination of *Shayṭān's* (Satan) Handiworks

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ... لَا يَنْتَهَبُ نُهْبَةً دَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ.

E.g. 26 The Prophet (P.B.U.H.) said ... And he who robs (takes illegally something by force) while **the people are looking at him**, is not a believer at the time he is robbing (taking) (Book of Drinks, Hadith Number 5578).

### Analysis and Context of Situation

Ibn Hajar (vol. 10, p. 30) cites this Hadith within the framework of the abomination of *Shayṭān's* (Satan) handwork (Book 74). In this Hadith, the Prophet (P.B.U.H.) admits that whoever falls into one of the following sins, such as committing *zinā* (adultery) or drinking alcohol or taking people's property unjustly, the essence of *īmān* (faith) is lacking because of doing these evil deeds.

The word *nahbah* نُهْبَةً is the infinitive form of *nuhbah* نُهْبَةً which means 'loot/ a stolen money' (Al-Ainii, vol. 2, p. 246). Al-Kirmany (1981, vol. 20) says that *dhāta sharafin* دَاتَ شَرَفٍ denotes 'a high place'. He adds that *walā yantahibu nahbatan dhāta sharafin* وَلَا يَنْتَهَبُ نُهْبَةً دَاتَ شَرَفٍ means that 'one should not seize the property of others in an oppressive and an injustice manner while people are looking on and cannot push his transgression away' (p. 140). In this respect, Al-Ainii (2001, vol. 21) explains that *wahuwa mu'minin* وَهُوَ مُؤْمِنٌ means that 'he has not a complete faith at that moment' (p. 246).

### Explaining Metonymy

The expression *yarfa'u al-nāsu ilayhi* يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ is a metonymy for the attribute 'a prominent place and a high value of the thing that is taken by force' and the expression *dhāta sharafin* دَاتَ شَرَفٍ is one of the contiguous meanings of the eminent position (Hijazii, 1986, p. 97).

### Assessment

Khan (1997) fails to capture the metonymic meaning of the expression *yarfa‘u al-nāsu ilayhi ‘absārahum*. He misses its figurative use explained above and just refers to its direct meaning ‘look at him’. Hence, he adopts target-oriented translation. The researcher has suggested adding the direct meaning between parentheses.

### Suggested Translation

... People are raising their eyes to him/ are moving their eyes upward him (are looking at him).

### Taking Gifts as Favours

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... قَالَ مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَأْتِي يَقُولُ هَذَا لَكَ وَهَذَا لِي فَهَلَّا  
جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْتِي بِشَيْءٍ إِلَّا جَاءَ بِهِ  
يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ ...

E.g. 27& 28 The Prophet (P.B.U.H.) ... said, "What is wrong with the employee whom we send (to collect *Zakat* from the public) that he returns to say, 'This is for you and that is for me?' Why didn't **the people are looking at him** to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by **carrying it over his neck**... (Book of Judgments (Aḥkām), Hadith Number 7174).

### Analysis and Context of Situation

Ibn Hajar (vol. 13) explains the meaning of *lā yāti bišay‘* *lā ya‘tī bishay‘in* as ‘taking something unlawfully (p. 167). He adds that *ba‘īran lahu rughā‘un* denotes ‘the sound of camel: grunting’, *baqaratan lahā khuwārun* refers to ‘cow’s mooing’ and *shāhan tayāru* means ‘the bleating of sheep’ (Ibid, p. 167). Upon to this point, Ibn Muniir, cited in Ibn Hajar on the same page, remarks that *jalasa fī bayti ‘abīhi*

*waʿumihi* may denote ‘rebuking the employee, whom the Prophet (P.B.U.H.) sent to collect *zakah* (an obligatory charity), harshly’.

The above-mentioned Hadith speaks about the case of the employee whom the Prophet (P.B.U.H.) sent to collect *zakah* from the public, returning with *zakah* and a gift that had been given to him. In this Hadith, the Prophet (P.B.U.H.) has clarified one of the basic guidelines in Islam. He has warned people from accepting a gift when it is given to obtain some benefits or to get the favour of the person given to. In this case, it is not a gift; it is a bribe which is prohibited in Islam. In the same line of thought, Ibn Al-Tiin, cited in Al-Ainii (2001, vol. 24, p. 377), states that gifts accepted by employees is a bribe, i.e. it is not a gift because it is attached with their position, not given with the motive to gain love and affection. Moreover, gifts of judges are considered *suht* (condemned unlawful earnings). To clarify this point further, the Prophet (P.B.U.H.) has admitted that if anyone takes something illegally, s/he will carry that thing over his neck: the same goes for stealing a camel, a cow or a sheep.

### Explaining Metonymy

In this Hadith, two metonymies are used:

E.g. 27 *jalasa fī bayti ʿabīhi waʿumihi* جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ

The sentence *jalasa fī bayti ʿabīhi waʿumihi* ‘he stay at his father's and mother's house’ includes a metonymy for the attribute ‘the lethargy of a man who stays at his father’s and mother’s house and has not a prominent position in the public realm of the working world’ (Hijazii, 1986, p. 98).

### Assessment

This instance of translation as it stands is successfully reproduced in the English translation. Khan (1997) succeeds in capturing the accurate equivalent of *jalasa fī bayti ʿabīhi waʿumihi*, adopting the strategy of source-oriented. However, the translator should add an explanatory note between parentheses in order to avoid any misunderstanding.



### Suggested Translation

... did not stay at his father's and mother's house (jobless)

E.g. 28 **يَحْمِلُهُ عَلَى رَقَبَتِهِ** *yaḥmilahu ‘alā raqabatihī*

The sentence **يَحْمِلُهُ عَلَى رَقَبَتِهِ** *yaḥmilahu ‘alā raqabatihī* 'carrying it over his neck' is

a metonymy of an attribute which refers to the sentence and disgrace of those employees, who accept bribes, before the witness on the Day of Resurrection (Ibid, p. 99).

### Assessment

Although this metonymy is retained in the English version and the translator overtly puts source-orientedness in practice in order to enable non-Arab readers to imagine the whole disgrace, he should use a parenthetical statement to explain what this sentence **يَحْمِلُهُ عَلَى رَقَبَتِهِ** *yaḥmilahu ‘alā raqabatihī* 'carrying it over his neck' means in the Arab culture. It may be unclear for TL readers.

### Suggested Translation

... carrying it over his neck (his disgrace on the Day of the Resurrection).

#### The Excellence of Jihad

... **لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ.**

E.g. 29 ... I will fight with them defending my Cause **till I get killed** (Book of Conditions, Hadith Number 2732).

### Analysis and Context of Situation

This Hadith refers to one of the turning points in Islam, The Treaty of Hudaibiyyah. It was a crucial treaty between Allah's Messenger and His companions, representing the state of Madinah, and the people of Quraish, representing the state of Makkah. The signing of this treaty helped them to live in peace without any war activities between the two parties.

Al-Ainii (2001, vol. 14) admits that **سَالِفَتِي** *sālifati* denotes 'the front part of the neck' and **تَنْفَرِدَ سَالِفَتِي** *tanfarida sālifati* means

‘my neck be separated from my body’ (p. 11). Al-Khataabii, as cited in Al-Ainii (2001) on the same page, points out that حَتَّى تَنْفَرِدَ *hatā tanfarida sālifatī* means ‘till my neck is turned up’. Additionally, Al-Dawudii states that it means ‘death’ and تَنْفَرِدَ *tanfarida sālifatī* means ‘till I die and stay alone at my grave’ (Ibid, p. 11).

### Explaining Metonymy

The Prophet (P.B.U.H.) uses a metonymy of an attribute expressed via the sentence حَتَّى تَنْفَرِدَ سَالِفَتِي *hatā tanfarida sālifatī* to denote *istishhād* (martyrdom for Allah’s cause) (Hijazii, 1986, p. 101). That is to say, death and martyrdom, which are abstract qualities, are identified by the appearance of one’s neck, a concrete one.

### Assessment

Khan (1997) drops the metonymic expression used in the Arabic version as an indirect reference to martyrdom and death. In the above translation, he follows the linguistic and cultural norms of the TL, target-oriented translation, in which he directly mentions the result of ‘the appearance or the separation of neck’. In this way, the translator deprives the readers of visualizing martyrdom through this image. The researcher has suggested another translation, followed by identifying the exact meaning of تَنْفَرِدَ سَالِفَتِي *tanfarida sālifatī* in this Hadith.

### Suggested Translation

... till the front part of my neck appear/separated from my body (till I get killed).

### The Power of *Imān* weakens Satan

... مَا لَقِيكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجَا إِلَّا سَلَكَ فَجَا غَيْرَ فَجَاكَ.

E.g. 30 ...whenever Satan sees you taking a path, he follows a path other than yours (Book of Beginning of Creation, Hadith Number 3294).

### Analysis and Context of Situation

Al-Ainii (2001, vol. 16) identifies that *bādara* means *أسرع* *asra‘a* ‘hasten/ being hurry’ (p. 271). He adds that the expression *أضحك الله سئلك* *adhaka Allahu sinnuka* does not denote ‘*du‘ā*’ for keeping laugh a lot’ but it is a *du‘ā* in which Umar Ibn Al-Khattab has asked Allah to keep the Prophet (P.B.U.H.) in joy and pleasure. Moreover, the Arabic verb *يُوقِرْنَ* *yahabna* means *يُوقِرْنَ* *yuwāqirna* ‘respect’ (p. 271). Besides, Ibn Hajar (vol. 7) explains the meaning of *فَجٌّ* *faj* as ‘a wide path’ and *قَطٌّ* *qaṭ* as ‘ever’ that is used to assert the general meaning of the mentioned Hadith (p. 47).

Broadly speaking, the statement *مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَأَلَكَ فَجًّا غَيْرَ فَجِّكَ* *mā laqiyaka al-shayṭānu qaṭ sālīkan fajan ʿilla salaka fajan ghayra fajjika* points out that:

There is a sublime merit for ‘Umar’, which is that Satan has no way over ‘Umar’, yet the statement here does not denote infallibility (which is only given to the Prophets) because was all about Satan running away and refusing to share the same path with ‘Umar’, due to the power of his Iman which even shielded him even from the devil’s whispering. (Bali, 2008, p. 158)

### Explaining Metonymy

In the aforementioned Hadith, metonymy of an attribute is signalled by the statement *مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَأَلَكَ فَجًّا غَيْرَ فَجِّكَ* *mā laqiyaka al-shayṭānu qaṭ sālīkan fajan ʿilla salaka fajan ghayra fajjika* which denotes the attribute ‘the power of Umar’s Iman which even protected him from the whispering of evils of Satan’ (Hijazii, 1986, p. 104). Additionally, it also reflects the effect of Umar’s Iman upon Satan which makes him afraid and changes his way.

### Assessment

This translation puts the source-orientedness into practice as it is equivalent to the Arabic composition. Consequently, the translator succeeds in reproducing this metonymy. However, he

does not render the word قَطُّ *qat* into English which has an essential role in confirming the meaning in the original text.

### Suggested Translation

... whenever Satan ever sees you taking a path, he follows a path other than yours.

### Zainab bint Jahsh, a Model of a Charitable Muslim Woman

بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ أَيُّنَا أَسْرَعُ بِكَ لُحُوفًا قَالَ " أَطْوَلُكُنَّ يَدًا " ...

E.g. 31 Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "**Whoever has the longest hand.**"...(E.g. 31 Obligatory Charity Tax (*Zakat*), Hadith Number 1420).

### Analysis and Context of Situation

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. The Prophet (P.B.U.H.) told them that she would have the longest hand. According to the apparent 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 to follow Him after His death, they realized that what is meant by long hands. By the term 'long arms', He meant 'generosity'. Zaynab bint Jahsh was an ideal example for the Muslim woman who was abstinent and did not care about the worldly properties and used to spend her own money for the sake of Allah in order to attain Allah's consent. It can be said that she was a charitable and benevolent woman. In this respect, Ibn Hajar (vol. 3) explains the meaning of the statement أَخَذُوا قَصَبَةً يَدْرَعُونَهَا *°akhadhū qaṣabatun yadhra'ūnahā* as 'using a stick to measure the length of their hands'. He adds that فَعَلِمْنَا بَعْدُ *fa'alimnā ba'du* means that 'when the first one among them died after the Prophet (P.B.U.H.), we understood what He meant' (p. 286).

### Explaining Metonymy

The Arabic statement أَطْوَلُكُنَّ يَدًا *°atwalakunna yadan* is a metonymy for the attribute 'generosity and spending too much *ṣadaqah* (a voluntary charity)' (Ibn Hajar, vol. 3, p. 287).

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However, the Prophet (P.B.U.H.) did not say this directly. He used the statement *أَطْوَلُكُنَّ يَدًا* *ʾaṭwalakunna yadan* which is associated with ‘giving money away for Allah’s cause’.

### Assessment

The translator is successful in rendering this instance of metonymy as this translation implies the same meaning and style of the SL. He seems to preserve the source-orientedness in which he submits himself to the linguistic norms of the SL. However, some respondents to the questionnaires have suggested the use of parenthetical statement to explain what this sentence *أَطْوَلُكُنَّ يَدًا* *ʾaṭwalakunna yadan* means in the Arabic composition. It may be hard for TL readers to anticipate its meaning. This is why respondents to the questionnaires have accepted the researcher’s suggested translation.

### Suggested Translation

... whoever has the long hand (in giving charity).

### Results

The results of this study include the results of the written questionnaire. Table (1) shows these results, which identifies the percentages of successful and unsuccessful translation of the total numbers of metonymic expressions. The translator succeeded in rendering 6 (19.4 %) metonymic expressions of the total number of the metonymies at hand correctly and effectively, yet he failed at translating 15 (48.4 %) examples. Besides, there were 10 (32.2 %) metonymic expressions which needed further clarification through adding more modifications (footnotes, parentheses, explanation ...etc) in order not to confuse the TL readers and to render a precise meaning. Additionally, it is necessary to admit that there are various degrees of success and failure in the assessment of translating metonymies in the Hadiths under investigation. The translation of those metonymies can be partially successful, successful to a certain degree, totally missed, flattened, or partially

missed (El-Zeiny, 2005, p. 279). Table (2) presents the assessment of translating metonymic expressions in *Ṣaḥīḥ Al-Bukhārī* and suggested translation.

**Table 1**  
**Percentages of Successful and unsuccessful Translation**  
**of All Metonymies**

Total Number of Metonymies	31	Percentages
Number of Successful Translation (S)	6	19.4 %
Number of Unsuccessful Translation (U)	15	48.4 %
Number of Successful Translation which Need Further Clarification	10	32.2 %

**Table 2**  
**Translation Assessment of Metonymic Expressions of**  
**Attributes in *Ṣaḥīḥ Al-Bukhārī* and Suggested Translation**

Number of Hadith in Khan's Translation	Translation of the Metonymy	Metonymic Expression in Arabic	Assessment of the Translation	Suggested Translation
(1) Vol. 1, B. 2, No. 8	To offer the (compulsory congregational) prayers dutifully and perfectly	إِقَامِ الصَّلَاةِ	S but needs further clarification.	<i>ṣiqāmi al-ṣalāti</i> (to perform the compulsory congregational prayers correctly and adequately)
(2) Vol. 1, B. 2, No. 19	flee with his religion from afflictions	يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ	S	
(3) Vol. 1, B.2, No. 27	he might be thrown on his face in the Fire by Allah	يَكْتَبُهُ اللَّهُ فِي النَّارِ	U	for fear that he might be tossed into the Fire (upon his face) by Allah.
(4) Vol. 1, B. 3, No. 80	Religious knowledge will be taken away (by the death of Religious learned men	يُرْفَعُ الْعِلْمُ	S but needs further clarification	(Religious) knowledge will be taken away (by the death of religious scholars).
(5) Vol. 1, B. 3, No. 80	Drinking of Alcoholic drinks (will be very common).	وَيُشْرَبُ الْخَمْرُ	U	<i>Alcohol</i> will be drunk (widespread of drinking alcohol)
(6) Vol. 1, B. 3, No. 80	There will be prevalence of open illegal sexual intercourse	وَيُظْهِرُ الزَّوْنَا	U	<i>Zinā</i> (adultery) will be prevailed (the spread of <i>zinā</i> )
(7) Vol. 1, B. 3, No. 56	When the power or authority comes in	إِذَا وَبِنَا الْأَمْرُ	U	When (the important) matter is pillowed on/to

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				non-of its people (when the authority/demission in entrusted to the undeserving people)
(8) V. 2, B. 24, No.492	when a person will wander about with his object of charity and will not find anybody to accept it	يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا	S	
(9) Vol. 1, B. 3, No. 79	a person who does not care for it	لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا	U	... the man who neither raises his head on that account (meaning he does not benefit from what the Prophet was sent with)
(10) Vol. 1, B. 4, No. 139	He should not leave his prayers unless he hears sound or smells something	لَا يَقْبَلُ أَوْ لَا يُصْرَفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا	U	... Who imagined that something has happened during the prayer (have passed wind).
(11) Vol. 7, B. 62, No. 94	when having sexual intercourse with his wife	يَأْتِي أَهْلَهُ	U	Come up to one's wife/ go in unto one's wife.
(12) Vol. 7, B. 62, No. 169	go round (i.e. have sexual relations with) one hundred women (my wives)	لَأَطُوفَنَّ بِمِائَةِ امْرَأَةٍ	S	
(13) Vol. 7, B. 62, No. 169	Then he had sexual relations with them	فَأَطَافَ بِهِنَّ شَعْبَهَا الْأَرْبَعِ	U	went round (i.e. have sexual relations with his wives)
(14) Vol. 1, B. 5, No. 289	a man sits in between the four parts of a woman	جَلَسَ شَعْبَهَا سَبْعَ بَيْنِ الْأَرْبَعِ	S but needs further clarification	... When a man sits between her four parts (of his wife's body)
(15) V. 1, B. 5, No. 289	did the sexual intercourse with her	جَهَدَهَا	U	then exerts her (have the sexual intercourse with her)
(16) Vol. 1, B. 11, No. 617	... get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the 'Isha' prayer	يَعْلَمُ أَحَدَهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاهَيْنِ حَسَنَتَيْنِ لَشَهْدِ الْعِشَاءِ	S but needs further clarification	... a good <i>‘arq</i> (a bone covered with meat) or two <i>mirmāhs</i> (small pieces of meat in between two sheep's feet) ...
(17) , Vol. 1, B. 11, No. 625	Don't you think that for every step of yours (that you take towards the mosque) there is a reward)	أَلَا تَحْتَسِبُونَ أَنَّا نَأْتِرُكُمْ	U	... Do not you make <i>‘ihtisāb</i> (anticipating rewards from Allah) for your steps (to the mosque)?
(18) Vol. 2, B. 13, No. 30	Anyone whose feet are covered with dust in Allah's cause	مَنْ اغْرَبَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ	S	

(19) Vol. 2, B. 24, No. 504	a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah	رَجُلٌ طَلَبَتْهُ أَمْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ	U	... a man who refuses the demand of a charming woman of noble birth for him (for an illegal sexual intercourse with him)
(20) Vol. 2, B. 24, No. 504	a person who practices charity so secretly that his left-hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity)	وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمُ شِمَالُهُ مَا تُؤْتِيهِ يَمِينُهُ	S	
(21) Vol. 2, B.21, No. 245	Satan urinated in his ears	بَالَ الشَّيْطَانِ فِي أُذُنَيْهِ	S but needs more clarification	... Satan urinated in his ears (Satan scorns and deceives him so that he urinated in his ears)
(22) V. 2, B. 21, No. 281	Do not set out on a journey except for three Mosques, i.e. <i>Al-Masjid-Al-Haram</i> , the Mosque of Allah's Messenger (P.B.U.H.), and the Mosque of <i>Al-Aqsa</i> , (Mosque of Jerusalem)	لَا تُسَيِّرَنَّ الرِّجَالَ	S but needs more clarification	Do not set out a journey (to visit a place of worship) except for three Mosques i.e. <i>Al-Masjid Al-harām</i> (The Sacred Mosque of Makkah), <i>Al-Masjid Al-Nabawī</i> (The Mosque of Allah's Apostle) and <i>Al-Aqṣā Masjid</i> (The Mosque of <i>Aqsa</i> in Jerusalem)
(23) Vol. 2, B. 24, No. 549	anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living)	لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ	U	to take a rope and gather firewood and carry it over his back (to sell it as a means of earning his living)
(24) Vol. 3, B. 31, No. 122	the gates of Paradise are opened.	فُتِحَتْ أَبْوَابُ الْجَنَّةِ	S	
(25) Vol. 3, B. 43, NO. 624	By preventing him from oppressing others	تَأْخُذُ فَوْقَ يَدَيْهِ	U	by seizing hold his hand (by preventing him from committing injustice, for that is how you support him)



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(26) Vol. 7, B. 69, No. 484	while the people are looking at him	يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ	U	People are raising their eyes to him/ are moving their eyes upward him (are looking at him)
(27) Vol. 9, B. 89, No. 286	he stays at his father's and mother's house	جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ	S but needs further clarification	... did not stay at his father's and mother's house (jobless)
(28) Vol. 9, B. 89, No. 286	carrying it over his neck	يَخْمَلُهُ رَقَبَتِهِ	S but needs further clarification	... carrying it over his neck (his disgrace on the Day of the Resurrection)
(29) Vol. 3, B. 50, No. 891	till I get killed	حَتَّى تَنْفَرِدَ سَالِفَتِي	U	... till the front part of my neck appear/ separated from my body (till I get killed)
(30) Vol. 4, B. 54, No. 515	whenever Satan sees you taking a path, he follows a path other than yours	مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فُجًّا إِلَّا سَلَكَ فُجًّا غَيْرَ فُجِّكَ	S but needs further clarification	whenever Satan ever sees you taking a path, he follows a path other than yours
(31) Vol. 2, B. 24, No.501	Whoever has the longest hand	أَطْوَلَكَنَّ يَدًا	S but needs further clarification	... whoever has the long hand (in giving charity)

### Discussion

The first research question addresses the frequency of use of Toury's strategies in translating the selected metonymies in the Prophetic Hadiths. The results showed that source-orientedness was the most frequently used strategy in translating the metonymic expressions. The translator used this strategy in translating 17 metonymic expressions out of 31 expressions. This is because this research deals with a religious text and it is necessary to preserve its unique features and render its highly figurative style to the TL readers.

The second research question of the study aimed to determine to what extent the translator has succeeded in translating the metonymic expressions effectively into the TL. The questions involved in the above-mentioned questionnaire for determining the

success/failure of rendering the Arabic metonymy embedded in Hadiths under investigation have been successful in findings appropriate answer for this research question (see table 1).

### Conclusion

Metonymy is considered one of the most recurrent and fruitful rhetorical phenomena in language; in general, and in religious texts such the Prophetic Hadiths; in particular. In other words, it plays a decisive role in interpreting texts. As long as substitution is the central feature of this figurative trope, it is noticed that capturing the figurative meaning of expressions, not just the literal one, is a crucial element. This is why metonymy is one of the most sensitive areas that translators encounter while rendering the Prophetic Hadiths. This study suggests source-oriented translation for rendering metonymy in the Prophetic Hadith. This is because it deals with a religious text and it is necessary to preserve its unique features and render its highly figurative style to the TL readers. On the contrary, target orientedness aims to make the translated text easier and clearer to the TL readers. However, being closer to the features of the TL results in the loss of the figurative power of Prophetic words as if they were void of metonymies.

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