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

Sahar Muhammed Ahmed Muhammed  
Ph.D. student, Faculty of Arts, English Department, Helwan University  
Assistant lecturer, Faculty of Arts, English Department, Beni-Suef University

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 الكتابة عن صفة في بعض الأحاديث النبوية إلى اللغة الإنجليزية

باحثة/ سمير أحمد حيدر
طالبة دكتوراه- كلية الآداب- قسم اللغة الإنجليزية - جامعة حلوان
مدرس مساعد- كلية الآداب- قسم اللغة الإنجليزية- جامعة بني سويف

الملخص باللغة العربية:
تعد الكتابة ظاهرة لغوية أساسية في كل الثقافات، ولهذا تهدف هذه الدراسة إلى مناقشة الكتابة بشكل عام، وإلى تحليل وتقديم الكتابة عن صفة في الأحاديث النبوية في كتاب صحيح البخاري وترجمته عن خان (1997) بشكل خاص، في محاولة لتقديم الدور الذي تلعبه ترجمة الكتابة في توصيل لغة بلاغية مؤثرة، بالإضافة إلى محاولة تحديد ما إذا تم ترجمتها إلى اللغة المستهدفة- الإنجليزية- بشكل دقيق وفعال، كما أن مادة البحث تحتوي 31 مثال للكتابة عن صفة، وقد تم في هذه الدراسة استخراج هذه الكتابات، وتحليلها، وتقديم الترجمة الخاص بها، وذلك في محاولة لبحث النهج المندرج في ترجمة هذه اللون البلاغي في الأحاديث النبوية. وكما تتبع هذه الدراسة المكتبة المصدر (Source-Oriented Translation) والتي من أولوياتها نقل ثقافة اللغة الأصلية في الترجمة. حيث أن القارئ المستهدف هو المسلم الغير ناطق بالعربية فكان هدف هذا البحث محاولة على ثراء لغة الأحاديث الشريفة، وعدم التضحية بجزء من معانيها، وتمسح أيضا إلى إثراء اللغة المستهدفة لغويتها وثقافيا. وبد المناظر الموجودة للغة المستهدفة أكثر المساهمات ملائمة لترجمة الحديث لأنها تنقل ثقافة النص الأصلي، اللغة العربية، محاولة نقل حضور اللغة المصدر.

الكلمات المفتاحية:
الكتابة عن صفة- لغويات- الأحاديث النبوية- دراسات الترجمة- صحيح البخاري.
THE ENGLISH TRANSLATION OF Kināyah ‘an ᵛifah (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS
Sahar Muhammed Ahmed Muhammed

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:

(Wamā yannṭiqu ᵜani alhawā. ᵐin huwa ᵑillā waḥyun 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 ṢaḥῙḥ Al-BukhārῙ. It is worth noting here that this research focuses only on one of the main types of metonymy, Kināyah ᵛifah metonymy of an attribute. In his Miftah al- ᶜUlūm (key of Sciences), Al-
Sakkaki (1937) admits that there are three types of metonymy 1) كناية عن صفةKināyah ‘an ṣiраф (Metonymy of an Attribute), 2) كناية عن موصوفKināyah ‘an mawsūف (Metonymy of a Modified Object) and 3) كناية عن نسبةKināyah ‘an nisbah (Metonymy of an affinity). His classification is based on the nature of المكني عنه al-maknῙ ḕanhu (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 تشبيه 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-Qurʾānī (The Rhetoric of Qurʾān) (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
Your wives are a tilth for you. (Khan& Hilali) (Qur’an 2: 223).
Abu Ubaydah (1955) admits that the word ḥarthun ‘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 (٠١٣- 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, 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  - we are in the extra time.
In the previous sentence, the metonymic word الوقت الضائع al-waqtî al-dāʾî‘î ‘the extra time’ refers to طلب الثمرة قبل فوات الأوان talabu al-thamarati qubayla fawāiti al-awānî - 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-maknῙᶜanhu (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. كنایة عن صفة Kināyah ʿan ʿṣifah 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):

َﻻَوَلَا تُصَبَّرْ خَذْلَكَ لِلنَّاسِ (لَفْمَانِ،۰۹). 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 (تُصَبَّرْ خَذْلَكَ tuṣāʿir khaddaka -your face away from men) whose "intrinsic, i.e. non-allegorical meaning" (in Abdul-Raouf’s words, 2006) is (تَكَبُّر takabur- pride) (Ibid, p.69). In this verse, Luqman advices 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):

ياِ رَسُولَ اللهَ مَا وَجَدْتُ شَيْئًا قَالَ أَنَظَرْ وَلَوْ خَالَتُ جَمِيعًا مِنْ حَيْبٍ.
"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 (البساطة في المهر - simplicity in Mahr) which men offer to women for marriage.

3.3.2. كناية عن موصوف Kināyah ᵅan Mawṣūf Metonymy of a Modified Object

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

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

In this example, (صاحبه البحري - the companion of Fish) is a metonymy for the Prophet Yunus (Farid, 1998, p.34).

3.3.3. كناية عن نسبة Kināyah ᵅan 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 ellipted although it is the required element" (Abdul-Raouf, 2006, P. 237) as in Bunduq’s (1996, P. 70) following example:

Glory is between his clothes (translation mine).

In the aforementioned example, the attribute (المجد - glory) is employed as a metonymic expression referring to the characteristic attribute that alludes to the required meaning which
is (مجيد majIId-glorious). Additionally, the modified objects are highlighted in the pronoun (ه) that means ‘someone’.

3.4. Functions of Metonomy

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:

فيلاً نقي الثوب fulānun naqĪu al-thawbi He is clean.

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

3.4.2. 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:

Al-Qāriᶜah, which denotes The Day of Resurrection. Instead of using The Day of Judgement, the word Al-Qāriᶜah, 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-Qāriᶜah conveys a
sense of fear and panic caused by the events on this day. The word *Al-Qāriᶜah*, The Striking Hour, is one of the names of The Day of the Resurrection, such as *Al-Ghāshiyah* The Overwhelming, *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 linguists and rhetoricians (Atiq, 1985; Bunduq, 1996; Farid, 1998; Faraj, 2002; Amin, 2003; El-Zeiny, 2005).

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).

Bunduq (1996) admits that the euphemistic expression رَفَثُُ 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 رَفَثُُ 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 verses as an example of metonymy serving this function:

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 يقلب كفيه *yugalibu 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:

... 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 *lakinnῙ akrahu al-kufra fῙ al-ᵓislām* 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

فزان نقي الثوب

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:

خِرَيْ نِسَاء رَكِّبْنَا الْيَمِينِ صَالِحَةُ نِسَاء قُرَيْشٍ.

"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 Ṣahīḥ 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 Ṣahīḥ Al-BukhārĪ, Al-Kirmay’s (1981) Al-Kawākibu Al-darārĪ fĪ sharḥi Ṣahīḥ Al-BukhārĪ (Al-Darari Planets in Explaining Sahih Al-Bukhari) and Al-Ainii’s (2001) ʿumdatu Al-qāriʾu fĪ sharḥi Ṣahīḥ Al-BukhārĪ (The Mayor Of Reader in Explaining Ṣahīḥ 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-Muʾjam al-WasĪt. 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.
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

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 بنی buniyya is derived from بنی بنی بنی banā yabnī binā’ (built build building) and بنی بنی بنی banā fulānu baytan means ‘someone builds a house’ (Al- Ainii, 2001, vol. 1, p. 198). Although the verb بنی 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 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 iqām al-ṣalāti (performing the prayer properly). Furthermore, the third pillar is itāʾi al-ẓakātāt (giving charity). Additionally, the fourth pillar is sawmī ramaḍān (fasting Ramadan). Besides, the fifth pillar of Islam is al-ḥajj ‘pilgrimage’.

It is important to note that the word iqām is derived from the verb aqām and aqām al-shiʿa means ‘to preserve a thing’ (Ibn Manzur, n.d. p. 3782). Moreover, Ibn Hajar (vol. 1) argues that iqām al-ṣalāti denotes ‘to be regular with the prayers’ or ‘praying consistently’ (p. 50). To Al-Ainii (2001, vol. 1), iqām al-ṣalāti (performing al-ṣalāh) has many meanings. First, it comes from صلى صلأ صلى ‘to pray one prays’; Second, it is related to duʿā. Third, it is derived from صلىت العصا بالنار salaytu al-ʿasā bilnār 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 صلىت العصا بالنار salaytu al-ʿasā bilnār 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 إقامة الصلاة iqām 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 أركان الصلاة’s \textit{\textsuperscript{\textcircled{c}}\textit{arkān}} ‘conditions’: bowing, prostrations, standings and recitations. In this respect, Aymaz (2013) states that the term \textit{iqamat al-ṣalāh}, not أداء الصلاة, 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 \textit{iqām al-ṣalāh} "includes both the outward as well as the inward aspects of the prayer" (p. 138).

\textbf{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 \textit{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 \textit{iqām}. 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 قِمَّة الصلَاة '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**

The Prophet (P.B.U.H.) advises people to try to protect their الإيمان 'imān (faith) during the time of ﬁتْنَة (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
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‘i, 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 الفتنة al-firāru min al-fitani - fleeing away from tribulations) despite mentioning the sentence يفرُ بدينه مِنْ الفتنة yafirra bidInihī min al-fitani 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).

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 رهطنا rahṭan 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 إنَّكَ لأَعْطِي الزَّجَلَ al-rajula generally in the expression إنَّكَ لأَعْطِي الزَّجَلَ 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-Nawai, as cited in Al-Ainii (2001, vol. 1), admits that أراه arāhu means أعلمه aᶜlamahu ‘I know about him’. Al-Nawai 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 يكَبِّبُ اللَّهُ فِي النَّارِ yakubbhu Allahu fī al-nār means (to throw in the Hellfire) (p. 308). Moreover, Ibn Manzur (n.d.) states that كَبَّ الشَّئ kabba al-shay‘ is derived from the verb يَكَبِّبُ yakubbuhu which means (invert it) and كَبَّكَبَتْ القَصْسَةَ kabkabta al-qasᶜah 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 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 (يَكُبُّ اللهُ 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 الملزم al-lāzm w’arāda al-malzūm (Al-Ainii, 2001, vol. 1, p. 309; Al-Kirmany, 1981, vol. 1, p. 130). Besides, Hijazii (1986) adds that the verb يَكُبُّ 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 ُنْكْب 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.

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 ُنْفَع yurfaᶜa is derived from الرفع al-rafᶜ 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 ُنْفَع العْلَمَ yurfaᶜa al-ᵓilmu 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 ِتُبْثّ yuthbat comes from الثبت al-thubūt, which means ‘prevalence’. Moreover, the sentence ِتُبْثّت الْجِهَلْ yuthbata al-jahlu means ‘the spread of religious ignorance’ (Ibid, p. 123). In line with this orientation, Al-Kirmany (1981, vol. 2) states that ِتُسْرِبُ الْخَمْرُ yushraba al-khamru does not mean drinking alcohol but it refers to ‘the widespread of drinking it’ (p. 60). Besides, the sentence ُيَضْهَرُ الزَّنَا 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).
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**

There is a metonymy of an attribute in the sentence *yurfa‘a al-‘ilmu* in which the reduction of knowledge is *lāzim* and contiguous to the disappearance of learned men. Consequently, *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**

*yushraba al-khamru wa ya‘zhara al-zinā*
There is a metonymy of an attribute in

\[ \text{yushraba al-khamru wa yazyhara az-zina} \], denoting ‘disregard for
religious matters’ (Hijazii, 1986, p. 60).

**Assessment**

In the rendering of this metonymy

\[ \text{yushraba al-khamru wa yazyhara az-zina} \], 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, \( \text{zinā} \), 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, \( \text{zinā} \), since this term may be unfamiliar to them.

**Suggested Translation**

1. Alcohol will be drunk (widespread of drinking alcohol).
2. \( \text{Zinā} \) (adultery) will be prevailed (the spread of \( \text{zinā} \)).

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 \( \text{wussida} \) is the passive form of \( \text{wasd} \) which comes from \( \text{al-wisād} \) and \( \text{al-wisādah} \) means ‘pillow’. He further adds that
None
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 يَمُشِّي الرَّجُلُ بِصِنَائِقِهِ فَلاْ يُجِدُونِ يَمِشِي الرَّجُلُ بِصِنَائِقِهِ فَلاْ يُجِدُونِ yamshi al-rajulu bisadaqatihi falâ 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

وَمِنْ مَنْ لَمْ يَزَّوَّعْ بِذَلَكَ رَبَّهُ وَلَمْ يَقْتَلْ هِدَى 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’
THE ENGLISH TRANSLATION OF Kināyah ‘an ẓifah (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS
Sahar Muhammed Ahmed Muhammed

In a similar vein, Al-Kirmany (1981, vol. 2) mentions that al-kala\(^{\prime}\) generally means ‘plants’ (p. 56). Furthermore, Al-Khattabii, as cited in Al-Kirmany on the same page, also admits that أجادب ajādibu is the plural form of جديب jadīb which is derived from الجدب al-jadb, meaning ‘drought’. He further adds that أجادب ajādibu refers to those lands that are hard to absorb water; in turn, they are not easy to be depleted and القيعان al-qĪᶜānun 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 لم يُرِّفَ بِذَٰلِكَ رَأْسًا lam yarfaᶜ bidhalika raᵓsan as he does not even look at him because of his arrogance. On another note, the Prophet (P.B.U.H.) uses the sentence لم يُقْبَلَ هَذَا اللَّهَ lam yaqbal hudā Allahi - 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 لم يُرِّفَ بِذَٰلِكَ رَأْسًا lam yarfaᶜ bidhalika raᵓsan. He states that the sentence لم يُرِّفَ بِذَٰلِكَ رَأْسًا lam yarfaᶜ bidhalika raᵓsan 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, لم يُرِّفَ بِذَٰلِكَ رَأْسًا lam yarfaᶜ bidhalika raᵓsan 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 \( \text{lam yarfa'c bidhalika ra'san} \) refers to the modified noun ‘an arrogant person’ (p. 56). Upon to this point, Hijazzi (1986) expresses the view that \( \text{lā tuṣᵢr khadaka llnās} \) 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 \( \text{lam yarfa'c bidhalika ra'san} \) 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-Ṣaliḥin, Book 1, Number 44).

**Nullification of Wuḍu’ (Ablution)**

…بِحَيْلَةٍ إِلَيْهِ أَنَّهُ يُحِلُّ الشَّيْءَ فِي الصَّلَاةِ فَذَلِكَ لا يُفْتَنُّ أَوْ لَا يُصَاحِفُ حَتَّى يَسْمَعَ صَوْنًا أَوْ يُحِلَّ 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 (Wuḍu’), 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 \( \text{yukhayalu} \) as ‘doubts/
not sure about something’ (p. 382). Additionally, he adds that the Arabic verb يُنفَّتِلُ 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 لا ينفَّتِلُ أو لا ينصَرَف حتَّى يسمع صوَّتُه أو يجد رِيحًا lā yanfatilu ʿaw lā yansārif ʿaw yasmaʿa sawtan ʿaw yajida rūḥan in which he avoids using offensive and unpleasant words or expressions. It is a metonymy for the attribute التأكد من الحدث (al-taʿakudu mina al-ḥadath- sure of having hadath (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 يُجدُ السِّنَة في الصَّلاة yajidu al-shayʿa fī al-ṣalatū in order to avoid unpleasant words.
Suggested Translation
... Who imagined that something has happened during the prayer (have passed wind).

**Duᶜāᵩ 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 (Nikāḥ), 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 ᵗadhkār (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 upon 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 *أتي أهله* means ‘to come’ (p. 21). Additionally, Al-Ainii (2001, vol. 2) identifies that *أتي أهله* refers to ‘one’s wife’ (p. 406) and *أتي أهله* *أتي أهله* 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 *أتي أهله* is a polite expression that refers to *Nikāḥ* (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).

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 (Nikāḥ), Hadith Number 5242).

Analysis and Context of Situation

Al-Qurtubii, cited in Al-Ainii (2001, vol. 14), mentions that aṭwafanna means ‘going around something’ and aṭwafanna bimārī rīmarī 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 ُّّلا إمّةً إلا أمّةً نصّف إنسان”. As a result, none of His wives gave birth to children except one who had delivered a half person.
Explaining Metonymy

E.g. 12 ٍة أَرْمِاَةْ aʿāṭwafanna bīmāʿ ūimraʿti

The Arabic verb أُطْوَفَةَ atwafa is a polite expression that refers to this type of practice (marriage act) which refers to a taboo. The expression لَأَطْوَفَنَّ يَمَانَةَ أَمْرَاةَ aʿāṭwafanna bīmāʿ ūimraʿti 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 َنِهَبَة bihinna

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

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 َعُشَب ُشِب shuᶜab is the plural form of ُعُشَبَةُ shuᶜbah and ُعُشَبَةُ الأَرَبَانِ shuᶜbah al-ᵓarbaᶜi ‘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 جَهَدَ her jahadahā comes from jahada or أَجَهَدَ which means ‘exert’ (Al-Kirmany, 1981, vol. 3, p. 152). Additionally, the verb جَهَدَ jahada is identified as one of the names of Nikāḥ (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 جَلَّسَ بَيْنَ شُعْبَةِ الأَرْبَعِ jalasa bayna shuᶜabihā al-ᵓarbaᶜi

Ibn Dakik, cited in Ibn Hajar (vol. 1), admits that جَلَّسَ بَيْنَ شُعْبَةِ الأَرْبَعِ jalasa bayna shuᶜabihā al-ᵓarbaᶜi 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 جِهَّدهَا is a euphemistic expression in the form of metonymy for the more blunt Arabic attribute jimāᶜ, 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**

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 jamāᶜah (congregation) in the mosque is fard (mandatory). By praying in congregation in the mosque, the Prophet (P.B.U.H.) refers to those people who can hear the ʿadhān (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.
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 ʿIshāʾ prayer (compulsory congregation) and he expressed his will to burn the houses of those people who did not attend ʿIshāʾ prayer down around them when the ᵐadāḥān 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 أَخَلَفَ ukhālifa means ‘to go’ (p. 35). Additionally, Al-Azhary (as cited in Ibn Hajar, vol. 2, p. 129) explains that ʿargān 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 مَزْمَاتَينَ 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 ʿIshāʾ prayer in the mosque, had known that he would get غَرْقًا ʿargān (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 ʿIshāʾ 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 غَرَقَةُ سُمِيَّةٍ أَوَّ مُزِمَّاتِ نِحَالِثينَ: arqan samīnan ‘aw mirmātayn hasanatay. 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 غَرَقَةُ أَوَّ مُزِمَّاتِ نِحَالِث

**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 الْبَنِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَا بَنِي سَلَمَةَ أَلَا تَحْتَاَسِبُوْنَ أَثَرَكُمْ. 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 tahtasibūna athārakum may be interpreted into two ways: either as people’s footsteps and their walk on foot to the mosque (Mujahid’s view) or as إحتساب 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):

\[ \text{Wanaktubu mā qadamū waᵓathārum} \] (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**

\[ \text{alā taḥtasibūna ᵐaثانversions} \] 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 (Hijazi, 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 Ḭḥisāb (anticipating rewards from Allah) for your steps (to the mosque)?

The Virtue of the Dust in the Path of Allah
أبو عبيّن قال: سمعت نبيّي ﷺ ﯽْقُولَ "مَنْ أَغْبَرَتْ قَدِمَاهُ فِي سِبْلِ اللَّهِ حَرِّمَهُ 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 اغْبَرَتْ ḥ ḏ ḍ ṣ g h 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 في سبيل الله "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 اغْبَرَتْ قَدِمَاهُ ḥ ḏ ḍ ṣ g h b r q a d a m ā h u 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

[134]
THE ENGLISH TRANSLATION OF Kināyah 'an ẓifah (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS
Sahar Muhammed Ahmed Muhammed

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 ẓimra'atun dhātu manṣbin wajamālin faqāla ʿinĪ ʿakhāfu Allaha
The metonymy ẓimra'atun dhātu manṣbin 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 طلبتها ُتَلَبَّثَعُ 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. وَرَجَلٌ تَسَلَّعُ أَخْفِي حَتَّى لَا تَعْلَمُ شَمَالَةً مَا تَتَفَقُّ ِمِمَّهَا ْتَلَبَّثَعُ يَمِنُّهُ

The sentence وَرَجَلٌ تَسَلَّعُ أَخْفِي حَتَّى لَا تَعْلَمُ شَمَالَةً مَا تَتَفَقُّ ِمِمَّهَا ْتَلَبَّثَعُ يَمِنُّهُ 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

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.
(Fajr) without an excuse such as: sickness, travel, etc. (Ibn Hajar, vol. 3, p. 28). Furthermore, Al-Kirmany (2001, vol. 7) mentions that interpreters of Hadith have differed over the meaning of the statement (بَالُ الشَّيْطَانُ فِي أَذْنِهُ bāla al-shayṭānū fī ʿudhunihi - Satan urinated in his ears) as follows:

1. Al-Qurtubi admits that بَالُ الشَّيْطَانُ فِي أَذْنِهُ bāla al-shayṭānū fī ʿudhunihi 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-Khatabi 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 بَالُ bāla means 'corrupts someone'; in turn, بَالُ الشَّيْطَانُ فِي أَذْنِهُ bāla al-shayṭānū fī ʿudhunihi 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 بَلَّاءُ شَيْطَانِ فِي أَذْنِهِ bāla al-shayṭānu fī ṣuḥunīhi 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

البَعِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ لَا تُشْتَدَّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةٍ مَّسَاجِدٍ... 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 *lā tushaddu* al-riḥālu denotes ‘one should not undertake a journey’
THE ENGLISH TRANSLATION OF Kināyah ‘an ṣifah (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS  
Sahar Muhammed Ahmed Muhammed

Mجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربيوية

Additionally, the word الزَّحَالَ al-riḥālu is the plural form of زَحَلَ rahala 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 تَشْتَدُ الزَّحَالَ 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)

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 َبِطْتَح يَاكُحْدُحُ as ‘gather firewood’ (p. 70). Additionally, he states that لِأَلْمُؤْنِي لِلْعَزْمَ ‘I’ in لَاَنُ لَأَنْ يَأْخَذْ أَحْذَكُمْ حَبْلَهُ فِي خَتَّابِ عَلَى يُهْرُوهُ خَيْرَ لَهُ مِنْ أَنْ يَأْتِي رَجَأَلًا فيناره أُغْوَاهُ أوَّلَمْ. 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 لَاَنْ يَأْخَذْ أَحْذَكُمْ حَبْلَهُ فِي خَتَّابِ عَلَى يُهْرُوهُ la’an ya’khudhu َتَحَدَْكُم َحَبْلَهُ فِي خَتَّابِ عَلَى يُهْرُوهُ 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
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 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

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 Bital, as cited in Al-Ainii (2001, vol. 12), explains that the Arabic request كاakhāka َunṣur ᵓakhāka means ‘helping and supporting your brother’ (p. 407). Furthermore, taḵhudhu 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 فوقة 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

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) handiwork (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 ‘imān (faith) is lacking because of doing these evil deeds.

The word ُناهَبَة ُنَهْبَة nahbah is the infinitive form of نهبة nuhbah which means ‘loot/ a stolen money’ (Al-Ainii, vol. 2, p. 246). Al-Kirmany (1981, vol. 20) says that ذات شرف ذات شرف شرافي dhāta sharafin denotes ‘a high place’. He adds that وَلَا يَنتَهِبُ نَهْبَةً ذَات شْرَف walā yantahibu nahbatan dhāta sharafin 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 وهو مُؤمن وahuwa muᵓminun means that ‘he has not a complete faith at that moment’ (p. 246).

Explaining Metonymy

The expression يُرْفَعُ النَّاسُ إِلَيْهِ أَيْنِصَارُهُمْ yarfa’u al-nāsu ʿilayhi ʿabṣārahhum is a metonymy for the attribute ‘a prominent place and a high value of the thing that is taken by force’ and the expression ذات شرف ذّات شرف shafin is one of the contiguous meanings of the eminent position (Hijazi, 1986, p. 97).
Assessment
Khan (1997) fails to capture the metonymic meaning of the expression يَرِفعت النَّاس إلَيه أَصْنَاز هُمْ yarfa‘u al-nāsu ʿilayhi ʿabšārahūm. 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
النبي صلى الله عليه وسلم … قال ما بَالُ العامل نَبَعَه فَيَقْوِلُ هَذَا لَكَ وَهَذَا لِي فِهَا جَلَسَ فِي بَيْتٍ أَبِيه وَأَمِّه فَبُلْزَعَ أَيْهَدَى لَهُ أَمَّ لاَ الَّذِي نَفْسِي بِيَدِهِ لَا يَأْتِي بَيْضَى أَلَّا جَاءَ بِهِ يَوْمُ الْقِيَامَة يَحْمِلُهُ عَلَى زُبْبَتِهِ …

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 لَا يَأْتِي بِيَضَى lā yarfa‘ bishayin as ‘taking something unlawfully (p. 167). He adds that بُعْيَرًا لَهُ زُغاة ba‘Irān lahu rughārun denotes ‘the sound of camel: grunting’. بَقَارَا تَحْمِلُها خَوَارُ baqaratan lahā khuwārun refers to ‘cow’s mooing’ and شَاهَةُ تَبِعَزْ shāhan tayçu means ‘the bleating of sheep’ (Ibid, p. 167). Upon to this point, Ibn Munir, cited in Ibn Hajar on the same page, remarks that جَلَسَ فِي بَيْتٍ أَبِيه وَأَمِّه jalasa ʾfl bayti ʿablī
waʿumihi may denote ‘rebuking the employee, whom the Prophet (P.B.U.H.) sent to collect zakat (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-Tıin, 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 suḥt (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. ٢٧ jalasa fĪ bayti ʿabĪhi waʿumihi

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 ِتَبَقَّرَىَلَعَهُ يِحْمِلُهُ عَلَىَرَقَابِتِهِ

The sentence يِحْمِلُهُ عَلَىَرَقَابِتِهِ yahmilahu ‘alā raqabatihi ‘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 يِحْمِلُهُ عَلَىَرَقَابِتِهِ yahmilahu ‘alā raqabatihi ‘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

لاَقَاتِئْهُمْ عَلَىَأَمْرِهِ هَذَا حَتَّى نَتَفْرَدْ سَالِفَتِي لَنْيَتَفْنَدْ اللَّهُ أَمْرُهُ

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 Hudaybiyyah. 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 sālifātī denotes ‘the front part of the neck’ and تَفْرَدْ سَالِفَتِي tanfarida sālifātī 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 تَتَفَرَّد سَالِفَتَيْهِ means ‘till my neck is turned up’. Additionally, Al-Dawudii states that it means ‘death’ and تَتَفَرَّد سَالِفَتَيْهِ 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 تَتَفَرَّد سَالِفَتَيْهِ to denote istishhād (martyrdom for Allah’s cause) (Hijazii, 1986, p. 101). That is to say, death and martyrdom, which are abstract qualities, are identifies 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 تَتَفَرَّد سَالِفَتَيْهِ in this Hadith.

Suggested Translation

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

The Power of Iman weakens Satan

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 asra’a ‘hasten/ being hurry’ (p. 271). He adds that the expression ḥaka Allah 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 yuwaqirna ‘respect’ (p. 271). Besides, Ibn Hajar (vol. 7) explains the meaning of faj as ‘a wide path’ and qat as ‘ever’ that is used to assert the general meaning of the mentioned Hadith (p. 47).

Broadly speaking, the statement mā laqiyaka al-shayṭānu qaṭ sālikan 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 it 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 mā laqiyaka al-shayṭānu qaṭ sālikan 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’ (Hijazi, 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 فقط 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

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 أخذوا قصاص يذاعونها khẳngٌ غاشباعر ياذن as ‘using a stick to measure the length of their hands’. He adds that فعالمنا بذن 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 أطولكن يداً atoptalakunna yadan is a metonymy for the attribute ‘generosity and spending too much sadaqah (a voluntary charity)’ (Ibn Hajar, vol. 3, p. 287).
However, the Prophet (P.B.U.H.) did not say this directly. He used the statement اًدَيْنَكَ لَوْذَ أَطُولِكُنَّ يَدًا atwalakunna 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 اًدَيْنَكَ لَوْذَ أَطُولِكُنَّ يَدًا atwalakunna 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 Ṣaḥḥ 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 Ṣaḥḥ 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 | إقامة الصلاة | S but needs further clarification. | ṣiqāmi al-ṣalāti (to perform the compulsory congregational prayers correctly and adequately) |
| (2) Vol. 1, B. 2, No. 19 | Flee with his religion from afflictions | يفر بدينه من الفتن | S | for fear that he might be tossed into the Fire (upon his face) by Allah. |
| (3) Vol. 1, B.2, No. 27 | He might be thrown on his face in the Fire by Allah | يُلْصَقَ الْحَيَاةَ | 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 | زِزُعَ الْعَلْمَ | 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) | ويشرب الخنز | U | Alcohol will be drunk (widespread of drinking alcohol) |
| (6) Vol. 1, B. 3, No. 80 | There will be prevalence of open illegal sexual intercourse | ويظهر الزنا | U | Zinā (adultery) will be prevailed (the spread of zinā) |
| (7) Vol. 1, B. 3, No. 56 | When the power or authority comes in | إذا زَمَدَ الْأَمْرُ | U | When (the important) matter is pillowed on/to |
THE ENGLISH TRANSLATION OF *Kināyah 'an ǧīfah* (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS

Sahar Muhammed Ahmed Muhammed

**Table**

| Page | Hadith | English Translation |
|------|--------|---------------------|
| (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 | when a person will wander about with his object of charity and will not find anybody to accept it |
| (9) Vol. 1, B. 3, No. 79 | a person who does not care for it | a person who does not care for it |
| (10) Vol. 1, B. 4, No. 139 | He should not leave his prayers unless he hears sound or smells something | He should not leave his prayers unless he hears sound or smells something |
| (11) Vol. 7, B. 62, No. 94 | when having sexual intercourse with his wife | when having sexual intercourse with his wife |
| (12) Vol. 7, B. 62, No. 169 | go round (i.e. have sexual relations with) one hundred women (my wives) | go round (i.e. have sexual relations with) one hundred women (my wives) |
| (13) Vol. 7, B. 62, No. 169 | Then he had sexual relations with them | Then he had sexual relations with them |
| (14) Vol. 1, B. 5, No. 289 | a man sits in between the four parts of a woman | a man sits in between the four parts of a woman |
| (15) V. 1, B. 5, No. 289 | did the sexual intercourse with her | did 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 | … 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 |
| (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 | Don't you think that for every step of yours (that you take towards the mosque) there is a reward |
| (18) Vol. 2, B. 13, No. 30 | Anyone whose feet are covered with dust in Allah's cause | Anyone whose feet are covered with dust in Allah's cause |

**Notes**

- **S**: Standard Arabic
- **U**: Untranslatable or metaphorical expression
- **non-of its people (when the authority/demission in entrusted to the undeserving people)**
- **… the man who neither raises his head on that account (meaning he does not benefit from what the Prophet was sent with)**
- **… Who imagined that something has happened during the prayer (have passed wind).**
- **Come up to one's wife/ go in unto one's wife.**
- **… When a man sits between her four parts (of his wife’s body)**
- **… then exerts her (have the sexual intercourse with her)**
- **… a good 'ārq (a bone covered with meat) or two mīrmāhs (small pieces of meat in between two sheep’s feet) …**
- **… Do not you make ʾiḥtisāb (anticipating rewards from Allah) for your steps (to the mosque)?**
| No. | Volume | Article | Summary |
|-----|---------|---------|---------|
| (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 | … 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) | … Satan urinated in his ears |
| (21) | Vol. 2, B. 21, No. 245 | Satan urinated in his ears | … 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. Al-Masjid-Al-Haram, the Mosque of Allah's Messenger (P.B.U.H.), and the Mosque of Al-Aqsa, (Mosque of Jerusalem) | Do not set out a journey (to visit a place of worship) except for three Mosques i.e. Al-Masjid Al-harām (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) |
| (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) | 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. | |
| (25) | Vol. 3, B. 43, No. 624 | By preventing him from oppressing others | by seizing hold his hand (by preventing him from committing injustice, for that is how you support him) |
THE ENGLISH TRANSLATION OF Kināyah ʿan ʿṣifah (METONYMY OF AN ATTRIBUTE) IN SELECTED PROPHETIC HADITHS
Sahar Muhammed Ahmed Muhammed

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.

**References**

Abdul-Raouf, H. (2006). *Arabic Rhetoric: A Pragmatic Analysis*. London & New York: Routledge Taylor & Francis Group.

Ibn Ja’far, Q. (1985). *Naqdu al-shi‘ri* (Poetic Criticism). Edited by Eisa Mikhail. Beirut: Al-Maṭba‘atu al-Bolsayati.

Abu Ubaydah, M. (1955). *Majāzu al-Qur‘āni* (The Rhetoric of Qur’an). Edited by Fouad Sezkin. Cairo: Al-Khanji.

Al-Ainii, B. (2001). *ᶜUmdatu al-Qāriᵓ sharḥu ṢaḥῙḥ al-BukharĪ* (The Mayor of the Continental Explained Sahih Bukhari). Beirut: Dāru al-Kutubi al-ᶜāmmati.

Al-Jurjani, Al-Sharif (n.d.). *Al-Taʳífāt* (The Definitions). Iraq: Dāru Al-Shshuᵓūni Al-ththaqāfiῙati al-ᶜāmmati.
Al-Kirmany, M. (1981). *Al- kawākibu al-Darārī fĪ sharḥi Ṣaḥīḥ Al-BukhārĪ* (Al-Darari Planets in Explaining Sahih Al-Bukhari /Explanation of Al-Kirmani on Al-Bukhari). Beirut: Dār iḥyā al-Turath al-ʿarabī.

Al-Mubarrad, A. (n.d.). *Al-kāmilu fĪ al-lughati wal-ᵓadabi* (The Perfect One/ The Complete in Language and Literature). Beirut: Maktabatu Al-Maʿārifi.

*Al-Meʿjam al-WasĪ* (2004). International Sharūk Bookshop (4th ed.). Retrieved May 15, 2019 from http://www.waqfeya.com/book.php?bid=210

Al-Sakkaki, A. (1937). *Miḥṭāhu al-ʿUlūmi* (Key of the Sciences). Cairo: Al-Bāb Al-Halabī.

American Psychological Association (6th ed.). *Publication Manual of the American Psychological Association*. Washington, DC.

Amin, A. (2003). *TaṭbĪqātun fĪ ᶜilmi al-Bayāni* (Applications in the Art of Tropes). Cairo: Dāru al-Maʿrifati al-Jāmiʿī.

Atiq, A. (1985). *ʿilmu al-Bayāni* (The Art of Tropes). Cairo: Dāru al-Nahḍati al-ʿarabayati.

Bunnduq, M. (1996). *Al-Madkhalu fĪ ᶜilmi al-Bayāni* (An Introduction to the Art of Tropes). Cairo: Dāru Zahrāᵓu AL-sharqi.

El-Zeiny, N. (1994). *Criteria for the Evaluation of Translation: A Pragma-stylisic Approach* (Unpublished Ph.D. Thesis). Cairo: Cairo University, Faculty of Arts.

----------. (2005). Translating Euphemism in Prophetic Hadith. In *Cairo Studies in English (CSE)* (pp.: 217- 304). Cairo: Cairo University, Faculty of Arts.

Faraj, F. M. (2002). *Al-Kināyatu fĪ Al-Balāghati Al-ʿarabayati* (Metonymy in the Arabic Language). Cairo: Maṣr ilkhadamāṭi alʿilmayati.

Farid, A. H. (1998). *Al-Kināyatu wal-TaʿrĪd* (Metonymy and an Indirect Intimation). Cairo: Dār Qibāʾ lltībāʿati wal-nashri wal-tawz Ḷ.

Ḥiẓazi, M.M. (1986). *Al-Kināyah fĪ al-Hadith al-Nabawy Ash-SharĪf wa ṭatharuḥā al-Balāghi min Khilāl ṢaḥĪḥ Al-BukhārĪ*
Metonymy in the Prophetic Hadith and its impact on rhetoric in Ṣaḥḥāḥ Al-BukhārĪ (Unpublished Ph.D. Thesis). Cairo: Al-Azhar University, Faculty of Arabic Language.

Ibn Al-Athir (1990). Al-Mathalu Al-sāᵓiru fĪ ᵗadabi alkātibi walshāᵓrī (Common Proverb in the Work of the Writer and Poet). Edited by Muhammed Mohie El-Din Abdul Hamid. Beirut: Al-Maktabatu Al-ᶜaṣrayatu.

Ibn Ḥajar, Ahmad Ibn ᶜAli Ibn Muḥammed Al-ᶜAsqalānĪ (n.d.). Fath al-BārĪ (Gift of the Maker]. Beirut: Dāru al-Maᶜārifi.

Ibn Manzur, J. (n.d.). Lissānu al-ᶜArabi (The Arab Tongue]. Cairo: Dāru al-Maᶜārifi.

Khan, M. M. (1997). The Translation of the Meanings of Ṣaḥḥāḥ Al-BukhārĪ: Arabic-English. Saudi-Arabia: Darussalam.

Khan, M.M & Hilali, M.T. (1996). The Translation of the Meanings of the Quran. Saudi-Arabia: Maktabat Darussalam.

Mahdi, A. (2009). Metonymy in English and Arabic. Journal of Al- Qadisiya University, 12 (1), pp.:7-20.

Muḥammed, S. (2014). A Study of Translating Figurative Language in Prophetic Hadith about Women (Unpublished M.A.Thesis). Cairo: Beni-Suef University, Faculty of Arts.

Toury, G. (1980). Translated Literature; System, Norm, Performance: Toward A TT-Oriented Approach to Literary Translation. Poetics Today, 2 (4), pp.: 9-27.

---------, (1995). Descriptive Translation Studies and Beyond. Amsterdam/ Philadelphia: John Benjamins Publishing Group.

Wahbah, M. & al-Muhandis, k. (1984). Muᶜjam al-Mustalahat al-ᶜArabiyah fī al-Lughah w al-ᶜAdab (Lexicon of Arabic Terms in Language and Literature] (2nd Ed.). Beirut: Lebanese Bookshop.

Zarabozo, J.M. (2009). A Guide for A New Muslim. Retrieved from http://books.google.com//