

## Challenges of Translating Metonymy in the Qur'ân with Reference to Some Selected Verses from the Cow and Women Chapters

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### Abstract

*This study attempts to explore the challenges that translators of the Qur'ân may face when translating metonymy in the Qur'ân into English. The samples selected for analysis include the translation of 12 Qur'ânic verses from the Cow and Women Chapters from three Qur'ân translations: Hilâlî and Khân (1996), Ghâli (2003), and Abdel Haleem (2004). The study adopts a qualitative descriptive research methodology that depends on collecting qualitative data and analyzing them within the framework of pragmatics (Grice's Conversational Maxims), skopos theory, and Qur'ânic exegeses. The study findings show that translating metonymy in the Qur'ân is a problematic challenge that requires a translator who is well-versed in both languages' peculiarities and culture particularities. Also, reliable Qur'ân exegeses have to be consulted while translating metonymy to avoid mistranslations and inappropriate explanations. Furthermore, metonymy may be misunderstood due to the translator's unawareness of its embedded meaning. The study concludes that intolerable mistakes may occur if the translator renders metonymy literally. So, the functional approach is preferable to be adopted in translating such structures. Moreover, metonymy may be used to talk about offensive and taboo issues in a refined and elevated style. Therefore, it is the role of the translator to transfer the implied meaning of metonymy using the same or the approximate refined style. Accordingly, the translator is, sometimes, forced to add explanations for the metonymy in footnotes, endnotes or a glossary when the metonymy is Qur'an-specific and has no equivalent in the TL.*

## 1. INTRODUCTION

### 1.1. Introducing The Study

The Qur'ân is the miracle of Prophet Muhammad (May Allah's peace and prayers be upon him) as the Arabs in the Pre-Islamic era were distinguished in using language, improvising poetry anytime and anywhere, creating attic rhetorical images, and any art related to Arabic language use. Hence, the language of the Qur'ân defied those early Arabs who were unparalleled in producing and using figures of speech like similes, metaphors, metonymies, etc. The metonymies used in the Qur'ân excelled and defied the Arabs' abilities and talents which emphasized that it's Allah's book (Exalted be He). The early Arabs reached the peak in using rhetoric to the extent that they preferred using metonymy in their everyday life than direct simple speech rather than normal or direct speech. However, metonymies in the Qur'ân were

unequalled and challenging to their abilities and talents. Therefore, the essence of the current study is to tackle the problems of translating metonymy as a figure of speech in the Qur'ân from Arabic into English.

### **1.2. Context of the Study**

The current study attempts to shed light on the challenges that translators of the Qur'ân may face when translating metonymy in the Qur'ân into English. It is difficult to cover all the metonymies in the Qur'ân in only one research, so the current study focuses on tackling them concerning the Cow and Women Chapters.

Rendering Arabic Metonymy into English is challenging since it depends on transferring the Arabic language, culture, style, and flavour. It often has embedded meanings and linguistic targets to achieve that cannot be translated without having a good command of the source language (SL) and the target language (TL) abnormalities (like idioms, proverbs, etc.) and cultures particularities. For example, early Arabs used to describe a generous person by saying, (جبان الكلب مهزول الفصيل), which is translated literally as "His dog is coward and his newly-born camels are weak". In this example, the man's guard dog is a "coward" because his owner is so generous that many people frequently visit him by day and night to the extent that his dog has become familiar with all visitors and guests instead of chasing and attacking them like all other dogs do.

The other metonymy in this short structure is "مهزول الفصيل" which means that that man is so generous that he always slaughters grown-up camels even the female ones to feed his guests and visitors anytime. Therefore, young camels suffer from weakness after their mothers are slaughtered and cooked for guests to eat. A big problem would occur if this metonymy was uttered to describe a man who is not accustomed to dealing with such Arabic rhetoric usage and culture. This necessitates utilizing pragmatics and finding cultural equivalents to get the underlying meanings and targets of such a metonymical structure.

Moreover, metonymy is employed sometimes to substitute a pleasant term for an offensive one; in other words, it means stating unpleasant matters in softened expressions. This is done to avoid embarrassment or loss of face among the interlocutors (Taghian, 2008: 16). Sometimes sexual hints are mentioned in the Qur'ân, and because the Qur'ân is a heavenly text, it expresses such notions indirectly and sublimely.

### **1.3. Significance of the Study**

The current study is significant as it attempts to fill in a gap in the field of Qur'ân translation. According to the researcher's knowledge, the issue attempted in the current study has not been discussed in sole research in English before regarding translation, pragmatics, rhetoric, and culture. That is why, the essence of the current study is to investigate the problems and difficulties that translators would encounter when translating metonymy in the Qur'ân. Metonymical structures are so problematic in translation since they are culture-bound and often have no ready-made equivalents in the target culture (TC). This means that translators should have perfect knowledge and command of both Arabic and English cultures.

### **1.4. Aims of the Study**

This study aims at investigating the problems of translating metonymy in the Qur'ân whose inaccurate translations may distort the meanings of those verses and may lead to misunderstanding and misinterpretation of their intended meanings. Many misinterpretations would occur when the translator has no background knowledge about the translated culture, the source text norms, and the intended meanings of the context. Thus, the groundwork of this study is to solve this thorny problem as an attempt to attract the attention of future Qur'ân translators to this translational, linguistic, cultural, and rhetorical issue.

## 1.5. Research Problem

Many problems face translators in the process of translation and most of these problems have been discussed before; however little, nearly rare, may be the studies that investigate the problems of translating metonymy in the Qur'ân. The problem is that metonymies in the Qur'ân are often translated literally which results in distorted translations and hence gives wrong meanings or misrepresentations of the ST. This is the problem the study handles and hopes to shed light on.

## 1.6. Research Questions

The current research is set to answer the following questions:

- 1- What problems do translators encounter in translating metonymy in the Qur'ân?
- 2- What qualifications should a translator have to obtain a functional translation of metonymy in the Qur'ân?
- 3- Which translation approaches, techniques or tools could be suitable for translating metonymy in the Qur'ân?
- 4- What is the relation between culture and translating metonymy in the Qur'ân?
- 5- To what extent, could understanding pragmatics play a role in helping Qur'ân translators in translating metonymy in the Qur'ân?

## 2. REVIEW OF THE LITERATURE

In this part, key issues in the study are discussed like pragmatics (namely implicature theory), Skopos theory (as the main theory of translation adopted in the study), and the role of culture in understanding metonymy in the Qur'ân as well a review of the previous studies published on translating metonymy in the Qur'ân.

### 2.1. Pragmatics and Metonymy

#### 2.1.1. Definition of Pragmatics

Yule (1996:4) defines pragmatics as “the study of the relationship between linguistic forms and the users of these forms”. Yule, also, defines pragmatics as “the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves”. He then adds that pragmatics is the study of speaker meaning, and also that it involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when and under what circumstances. So, pragmatics is the study of contextual meaning.

This actually pushes an addressee to consider the various levels of meaning. The first level is that of abstract meaning. Then, we move from abstract or surface meaning to contextual meaning, which is also called “utterance meaning” by assigning sense and reference to a word, phrase or sentence. In an attempt to extend the levels of meaning, Thomas (1995: 21) argues that there is a third level, the force, or social factors, which leads a speaker to formulate an utterance in a particular way.

Such social factors are involved in the reasons that push the speaker to use an indirect rather than direct form of request, complaint, criticism, etc. The utterance meaning reflects the view that meaning is not inherent in words alone, nor is it produced by the speaker alone, nor by the hearer alone. Making meaning is a dynamic process, involving the negotiation of meaning between the speaker and the hearer, the context of utterance, and the meaning potential of an utterance.

#### 2.1.2. Implicature

Religious texts require some kind of decorum and decency when handling any of its issues, especially with socially tabooed topics. So, theories like implicature theory and Grice's conversational maxims should be apprehended well by translators of the Qur'ân, Grice in his

theory asserts that recognizing the intention of the speaker may inform the addressee about something directly. When the addressee recognizes the linguistic meaning of the utterance, s/he infers the speaker's meaning from it. The mechanism, by which interlocutors recognize the intentions of the speaker, is stated in Grice's theory of meaning and involves the idea of cooperation. Also, social factors should be taken into consideration as taboo or sexual issues are not supposed to be expressed explicitly in religious texts especially those directed to conservative societies like the Arabian ones.

According to Mey (2001:45) "Originally, to imply means to fold something into something else, hence, what is implied is folded in, to be understood". Based on the cooperation between speakers and hearers, Yule (1996:15) assumes that both speakers and listeners involved in a conversation are clearly cooperating with each other.

### **2.1.3. Types of Implicature**

Grice divided implicature into two sorts; conventional implicature and conversational implicature. They both convey an additional level of meaning, beyond the semantic meaning of the words uttered. The first kind of implicature is 'conventional implicature' in which the meaning is related to lexical terms, such as but, therefore, or yet. However, conversational (particularized) implicature arises only in a particular context of utterance. Grice assumes that all acts of communicating meaning can be rendered utilizing the same theory. Recognition of an intention may lead directly to its fulfilment. The mechanism, by which interlocutors recognize the intentions of the speaker, is stated in Grice's theory of meaning and involves the idea of cooperation.

### **2.1.4. Grice's Conversational Maxims: Cooperative Principle**

Grice (1989:25) suggests that there is an underlying principle that determines the way in which language is used with maximum efficiency and effectively to achieve rational interaction in communication. He calls such interaction "a co-operative principle," and subdivides it into four maxims: quality, quantity, relation and manner. Cruse (2000:336) explains that by participating in a conversation, a speaker implicitly refers to some signals, and both a speaker and a hearer agree to cooperate in the joint activity to abide by the rules. Grice's concept of what a conversationalist implicitly endorses runs as follows:

-The maxim of quantity, where one tries to be as informative as one possibly can, and gives as much information as is needed, and no more.

-The maxim of quality, where one tries to be truthful, and does not give information that is false or that is not supported by evidence.

-The maxim of relation, where one tries to be relevant, and says things that are pertinent to the discussion.

-The maxim of manner, when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity.

It is important to mention that implicature is not adopted in the study to evaluate Allah's words or the way of expressing certain notions in the Qur'ân. Nevertheless, it is employed in the study to analyze the given translations of metonymies.

## **2.2. Skopos Theory and Translating Metonymy**

Skopos Theory is adopted as the main translation theory in the current study. Translating metonymy in the Arabic language in general and in the Qur'ân, in particular, requires a functional approach to translation. If they are rendered literally, they may be misinterpreted. Hence, they may give a distorted translation conveying a wrong meaning that is away from the due meaning. Another difficulty of translating metonymy springs from its being a culture-bound expressions. The Arabic culture is unique; it has thousands of structures and expressions that are Arabic-bound and hence most of them have no equivalents in English. Therefore, culture should be taken for granted as a key element for translating metonymy. At the same time, culture is a key element of skopos theory. This means that skopos theory may be a suitable theory of translation to be used in translating metonymy in the Qur'ân so far.

### 2.2.1. Overview of Skopos Theory

Skopos Theory is based on some principles or components; aim or purpose, coherence and culture. Within the frame of Skopos's Theory, other terms should be crystallized like adequacy, equivalence, target readership, information offer and fidelity principle. To have a comprehensive picture of Skopos Theory, all these elements are pointed out.

#### 2.2.1.1. The Element of Skopos (Aim)

As for the first component of Skopos Theory, Nord (2007: 27) states that Skopos theory is based on a main principle as follows "The prime principle determining any translation process is the purpose (Skopos) of the overall translational action. This fits in with intentionality being part of the very definition of any action". In Skopos theory, there is an intensive focus on the idea that the target text is determined by the purpose intended for it in the target context effect (Nord 1997: 74). The most outstanding factor that decides which translation strategy is most appropriate is the "audience design".

Tawfik (2003: 61) comments that "the translator should bear in mind the Skopos of the source text and how to communicate such a Skopos to the target reader trying to find in the target language semantic and cultural equivalents that preserve as much as possible both the form and content of the original". Tawfik adds that the theory is so flexible that it may admit any translation methodology so long as there is a Skopos.

#### 2.2.1.2. The Element of Coherence

Coherence is the second component of the Skopos theory. Munday (2001: 79) points out the element of coherence as "the TT must be interpretable as coherent with the TT receiver's situation". He added that "the TT must be translated in such a way that it is coherent for the TT receivers, given their circumstances and knowledge". Thus, coherence of discourse is achieved by comprehension and knowledge about the subject matter translated. Reiss and Vermeer (1984: 113) point out that coherence has two types: intertextual and Intraprtextual, and added that Intraprtextual coherence means the "integrity of the target text per se, with the "coherence rule" stipulating that "the message produced by the translator must be interpretable in a way that is coherent with the target recipient's situation". The intertextual coherence (or fidelity) simply refers to "the match which is presumed to obtain between the target text and the source text" (Hatim, 2001: 76).

#### 2.2.1.3. The Element of Culture

Culture is an outstanding element of Skopos theory. Tawfik (2003: 65) defines it as "It includes everything: daily activities, behaviour modes, experiences, mental models of thinking, which are needed by an individual to act as one of the community members, i.e. to be pragmatically accepted". That is because "what is normal and acceptable in one culture may be rejected or a taboo in another". On the other hand, Vermeer concentrates in his definition of culture on norms and conventions as the basic features of a culture. Culture is "the entire setting of norms and conventions" which are required for an individual to be a member of his society acting like everybody else or even to choose to be different (Nord 2007: 33).

The individual who needs to communicate successfully in a given culture, s/he should conform to the norms and conventions of the community. That is the reason why "transcultural action or communication across culture barriers has to take account of cultural differences concerning behaviour, evaluation and communicative situations" (Nord: 33). A culture-specific feature exists in a particular form/function in one of the compared cultures only (ibid). These culture-bound features represent one type of the major difficulties continuously facing translators and increasing their responsibilities.

### 2.2.2. Target Readership

Target readership means that the translator aims to produce a translation that upholds a certain Skopos. This requires the translator to create to the target readership a translation that delivers the same Skopos of the ST. Vermeer (1987: 29) comments that “equal knowledge of the ST cultural background and uniqueness is inevitable for a successful purposeful translation. This necessary dual ambivalence, linguistic and cultural, is pivotal to produce a text in a target setting for a target purpose and target addressees in target circumstances”.

### **2.2.3. Fidelity Principle**

Nord (1997: 27) points out the fidelity principle keeping in mind the specificity of translation in time, culture and commissioning context. The fidelity principle means that the translator focuses on the target reader's expectations and requirements; however, s/he should be faithful to the ST. The translator has to be aware not to produce a translation that is different from or does not deliver the source text (ST) implied meaning.

## **2.3. Previous Studies on Translating Metonymy in the Qur'ân**

Some noticeable studies have been published on translating metonymy in the Qur'ân. Al-Hajjaj (2004) investigates the phenomenon of metonymy in Arabic, with a particular focus on the feasibility of translating metonymic expressions into English. He clarifies “the approaches which are adopted by Arab and non-Arab linguists and rhetoricians to define the conception of metonymy.” He also elucidates the conceptual framework of metonymy and examines both rhetorical and non-rhetorical challenges inherent in its translation into Arabic. By analyzing various examples, including verses from the Qur'ân, prophetic traditions, and poetic texts, he highlights the prevalence of metonymic usage in these sources. The findings underscore the potency of the indirect rhetorical features embedded within metonymic expressions, emphasizing their significant impact on meaning and interpretation.

Al-Salem (2008) investigated thirty examples of metonymy in the Qur'ân. She concludes that the literal translation is the best strategy for translating metonymies since “it maintains both the direct and indirect meanings of metonymy”. However, it may not work in all cases due to “linguistic and cultural constraints”. However, she adopted the formal equivalence and dynamic equivalence as the basic theory upon which the analysis is built. Similarly, Mahdi (2009) summed up that “the principle governing metonymy in English and Arabic is basically the same”. He also pointed out that context and culture are key elements in interpreting and understanding metonymy in both Arabic and English.

In his thesis, Denroche (2012) examines the multifaceted role of metonymy in communication, text creation, earner interaction, and translation, asserting that metonymy serves as a unifying principle underlying language processing. The study employs a diverse range of data to demonstrate the operational mechanisms of metonymy in linguistic contexts. Through analysis, it reveals that metonymy is utilized both literally and nonliterally, underscoring its versatility in language use. The researcher emphasizes the pivotal function of metonymy in enhancing linguistic flexibility and recontextualizing contentious issues across various domains of language practice.

Ismael and Adeeb (2013) explored antonomasia (metonymy) and their similarities and divergences in Arabic and English. They concluded that the basic origins of metonymy in Arabic and English are religion, literature, and culture. Matzner (2016) studied metonymy as a rhetorical device in literary theory and poetic practice from Pindar to Jakobson. They concluded that metonymy can be called “the forgotten trope” because “it has hitherto received so little attention in literary stylistics and rhetorical tropology” when compared with the extensive focus devoted to the other types of rhetorical figures of speech.

In a related study, Muhammad (2017) explores the aesthetic and rhetorical roles of metonymy in the Qur'ân, highlighting its unique characteristics and the methodologies used to address linguistic complexities in rendering metonymic expressions from Arabic into English. The research emphasizes the translation of metonymic terms and their linguistic

adaptation, ultimately concluding that metonymy in the Qur'ân serves as a deliberate mechanism to convey nuanced meanings and address thematic elements with precision. Bilal et al (2018) investigate the translation of metonymy and metaphor in Yusuf Chapter. Their paper is written originally in Arabic and lacks the use of modern linguistic theories of the English language. Khan et al (2021) explore the literal, semantic and metonymic translations of two metonymic phrases in only one verse in the Qur'ân (4:43) concerning 32 translations of the Qur'ân. They listed different exegeses of the Qur'ân regarding this verse to reach a suitable interpretation that can be adopted in translation. Eid et al (2023) hold a comparative and contrastive study of Arabic and English metonymies. They have discussed 150 metonymical expressions from the Arabic language in general including the Qur'ân.

According to the previously listed studies, it is clear that metonymy is a significant semantic and rhetorical phenomenon. However, there are still underexplored areas that necessitate further scholarly attention from linguists and rhetoricians. Although extant research has largely concentrated on the translatability of metonymy as a figurative device, this study endeavours to differentiate itself by making a genuine contribution to qualitative research within the fields of linguistics and translation. What distinguishes the current study is that it adopts modern pragmatics theories, namely Grice's cooperative principles, as well as Skopos theory to examine metonymy which has not been adopted by the previous studies. Through this approach, the study aspires to provide a more holistic and refined understanding of metonymy in the Qur'ân.

### 3. METHODOLOGY

#### 3.1. Sampling

The data of this study are drawn from 12 metonymies in three translations of the meanings of the Glorious Qur'ân; Hilâlî and Khân (1996) *The Noble Qur'ân: English Translation of the Meanings and Commentary*, Ghâli (2003) *Towards Understanding the Ever-Glorious Qur'ân*, and Abdel Haleem (2004) *The Qur'ân: A New Translation*.

#### 3.2. Research Design

The current study is qualitative descriptive research that depends on collecting qualitative data and analyzing them from different perspectives and by following different strategies. The strategies employed in the study include modern linguistic tools, such as pragmatic analysis and translation theories like Skopos theory.

#### 3.3. Procedures Followed for Conducting the Study

For the purpose of data collection, some procedures are followed. Firstly, 12 metonymies from 3 verses in the Cow and Women Chapters are selected for investigation. Then, the interpretation of each verse in Qur'ân exegeses is looked up to investigate whether each translation delivers the due intended meaning of the metonymy under study. Next, the different interpretations of each verse under study are compared with the verse's three adopted translations. In addition, pragmatics (Grice's maxims) and translation theories like Skopos theory are investigated to explore how making use of them is so crucial for the translator in order to reach a compatible and accurate translation of metonymy in the Qur'ân. Finally, a suggested translation for each verse is proposed if the existing ones do not deliver the underlying meaning behind the surface one.

#### 3.4. Methods of Data Collection

Different methods of data collection that are suitable for such qualitative research are adopted. These methods consist of analyzing secondary or existing data. I also depended on reliable exegeses of the Qur'ân to collect the needed data.

#### 3.5. Methods of Data Analysis

I analyzed the collected data theoretically to provide complementary strengths and avoid overlapping weaknesses. Firstly, I adopted the Skopos theory in translation to analyze each metonymical structure. Secondly, I analyzed the verses under study from the cultural point of view

through different Qur'an interpretations in order to show the rhetorical dimension and the intended meaning of each metonymy in each verse. Then, I investigated the overall underlying meaning of each metonymy pragmatically by adopting implicature theories and investigating Grice's Maxims of cooperative principles.

#### **4. OVERVIEW OF METONYMY IN THE QUR'AN**

##### **4.1. Meaning and Etymology of the Term "Metonymy"**

As indicated in Oxford Companion to the English Language (1992), the term "metonymy" (*kinaya*) is derived from the Latin "metonymia" and Greek "metonumia". It is "a figure of speech which mentions something by the name of something associated with it: the crown substituting for monarchy, the stage for the theatre, the bottle for alcoholic drink, No. 10 Downing Street for the British Prime Minister, the White House for the US President." Metonymy is also "a strategy commonly used to make sense of a reference by association" (ibid).

##### **4.2. Classification of Metonymy**

According to *Al-Sakakî* (1987: 402), metonymy has three types according to their meaning; metonymy of an attribute (*sifah*), metonymy of a modified (*mawsuf*) and metonymy of *affinity* (*nisbah*). Abdul-Raof in his *Arabic Rhetoric* (2006: 235) points out that metonymy of an attribute refers to "a characteristic trait such as generosity, courage, and beauty." For instance, "كثير الرماد" "his ashes are abundant" is a metonymy of the attribute of "generosity", and "رفيع العماد" "his columns are high" is a metonymy of the attribute of "glory and wealth".

As for the metonymy of a modified, Abdul-Raof explains that "the modifier and the affinity are mentioned, but the modified is ellipted." as in تفرق الناطقون بالضاد "Those who pronounce the /d/ are disunited." In this sentence the metonymy expression refers to the Arabs.

Regarding the metonymy of affinity (*nisbah*), Abdul-Raof (237) points out that it means that the modifier and the modified are maintained, but the affinity word is ellipted although it is the required element, as in: "المجد بين ثوبى عبدالرحمن" "Glory is between 'Abdul-Rahmmn's clothes." and "الكرم بين بردى عبدالرحمن" "Generosity is between 'Abdul-Rahmmn's two garments." In these examples, the attributes (مجد – glorious) and (كرم – generosity) are not explicitly mentioned. But they are referred to by "the nominalised attributes (المجد – glory) which refer allegorically to the modified noun (عبدالرحمن – 'Abdul-Ra.mmn) and alludes to them through the use of metonymy by employing the expressions (بين ثوبى) – between clothes) and (بين بردى) – between two garments" Abdul-Raof (234).

Accordingly, the primary function of metonymy lies in its capacity to mention the attribute of an individual indirectly in order to avoid explicit reference. This pragmatic mechanism is employed by the communicator to articulate both commendation and censure in a delicate manner.

#### **5. SAMPLES FOR ANALYSIS**

##### **5.1. Verse 187, the Cow Chapter**

(أَجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلَمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَحْتَانُونَ أَنْفُسَكُمْ فَقَاتَبَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُّوا وَأَشْرُبُوا حَتَّىٰ يَبْيَضَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الظَّهِيرَةِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ (سورة البقرة 187)

##### **Abdel Haleem's Translation**

"You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them. God was aware that you were betraying yourselves, so He turned to you in mercy and pardoned you: now you can lie with them— seek what God has ordained for you— eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall. Do not lie with them during the nights of your devotional retreat in the mosques."

### Ghâli's Translation

"It is made lawful to you, upon the night of the Fast, to lie (Literally: lying) with your wives; they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them. Allah knows that you have been betraying yourselves, so He has relented toward you and has been clement to you. So now go into them, and seek whatever Allah has prescribed for you. And eat and drink until the white thread becomes evident to you from the black thread at dawn; thereafter complete (Literally: perfect) the Fast to the night, and do not go into them while you are consecrating yourselves in the mosques."

### Hilâlî and Khân's Translation

"It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabari*], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikaf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques."

This verse is stuffed with metonymies. The context of this verse revolves around fasting, *I'tikaf*, and sexual intercourse. There is a series of metonymies in this single verse. According to the interpretation of *Az-Zamakhsharî* (1995), *Ar-Râzî* (2009), *Ash-Shawkânî* (1983), *Al-Suyûtî* (1987), and *Ibn Aljawzî* (1983), there are seven metonymies in this verse. They agree with consensus about the interpretation of each metonymy as shown in the following table. The following table includes the metonymies in the verse, their literal meanings, and their metonymical meanings as follows:

Metonymy in Arabic	Literal Meaning	Metonymical Meaning
- الرَّفُثُ إِلَى نِسَائِكُمْ	To lie with your wives.	To have a sexual intercourse with your wife.
- هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ	They are as garments to you and you are garments to them.	<ul style="list-style-type: none"> <li>-Since garments cover people, women are considered like garments that cover men's secrets and men are like garments that cover women's secrets.</li> <li>-Women are a source of tenderness and warmth for men and vice versa.</li> <li>-Men and women are considered garments for each other in bed while being naked during having a sexual intercourse.</li> </ul>
- تَخْلَقُونَ أَنفُسَكُمْ	You betrayed yourselves.	Betrayal here refers to the story that tells narrates that if someone slept after fasting in Ramadan, s/he would not be allowed to eat or fast again but after the <i>Maghrib</i> prayer of the second day. One of the companions of Prophet Muhammad could not stand stopping eating and another man had a sexual affair with his wife. So, they (betrayed themselves) by disobeying Allah's

		ordinances. However, this verse permitted them to eat and have sexual intercourse with their wives freely from the sunset prayer till the dawn prayer during fasting days.
- 4 <b>بَاشِرُوهُنَّ</b>	Let your skin touch your wife's.	You are allowed to have a sexual intercourse with your wives.
- 5 <b>وَابْتَغُوا مَا كَتَبَ اللَّهُ</b>	Seek what Allah ordained for you.	-Seeking having children from a sexual intercourse in addition to satisfying the sexual desires. -Seek what Allah ordained for you only. -the context of the verse revolves around some instructions related to the fasting of Ramadan, so it is an order to the believers to wish to seize and win the Night of <i>Qadr</i> .
- 6 <b>حَتَّىٰ يُتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنْ الْخَيْطِ الْأَسْوَدِ مِنْ الْفَجْرِ</b>	Till the white thread is distinguished evidently from the black thread	When you are able to distinguish night from day.
- 7 <b>وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَلَىٰ كُفُوْنَ فِي الْمَسَاجِدِ</b>	Do not let your skin touch your wife's skin during performing <i>I'tikaf</i> in mosques.	Do not lie (in sexual intercourse) with your wives while you are confining yourself ( <i>I'tikaf</i> ) in mosques.

**Table (1) Literal Meaning and Interpretation of Metonymies in Verse (187) of the Cow Chapter**

The previously drawn table summarizes the suggested interpretations of the authorized exegeses mentioned earlier. Before moving to the analysis of the adopted translations, it is crucial to present the circumstances in which the verse was revealed and the reasons for its revelation. Muslims were not allowed neither to have sexual intercourse with their wives nor to eat during the night of fasting days (namely after the *Isha'* prayer). Two of the Prophet's Companions violated both instructions. One of them ate at night and the other had sexual intercourse with his wife. The next day, they went to Prophet Muhammad and admitted their bad deeds. Then Allah revealed this verse to permit Muslims to eat, drink, and have legal sexual intercourse with their wives during the night freely as long as it happens before the *Fajr* (dawn) prayer. In the coming step, an analysis of the adopted translations for metonymy in the current verse is set.

In his approach to translating the Qur'ân, Abdel Haleem resorts to paraphrasing the problematic terms and translating them in an interpretive way, as well as providing a footnote to bridge the linguistic and cultural gaps. The footnote inserted for this verse disambiguates the misunderstanding around the context of the verse and the reasons for its revelation. He explained that "Some Muslims admitted to the Prophet that they had spoiled their fast by having sexual relations during the nights of Ramadan". Abdel Haleem and Ghâli agree on translating the term الرَّفْثُ as "lie with your wives". It is an archaic term but it achieves the purpose and preserves the Arabic decent style and flavor. However, Hilâlî and Khân translate the same term as "to have sexual relations with your wives" which is shocking to the reader. It is an informative and exegetical translation; however, it does not preserve the euphemism and decorum of the original text.

As for the structure of هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ, it has been translated differently by the three translators. First, Abdel Haleem translates it as "they are [close] as garments to you, as you are to them". He adds his point of view or his mental understanding by inserting the bracketed word "close". He means that you and your wives are close to each other like garments close to the one. This is his point of view and may be derived from one of the exegeses. However, Ghâli translates it as "they are a garment (i.e. vestment, mutual

protection) for you, and you are a garment for them". Ghâli uses the same strategy of adding extra information to disambiguate the meaning of the metonymy here by adding "i.e. vestment, mutual protection" between brackets. He means that the husband and wife give each other mutual protection, a sense of security and safety. Yet, he adds the word "vestment" which refers only to a "ceremonial garment, especially as worn by priests for church service" as stated in the Longman Dictionary of Contemporary English (1978). Therefore, this term may not be suitable in that place. On the other hand, Hilâlî and Khân translate the same metonymy as "They are *Libas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabari*], for you and you are the same for them". He resorts to the technique of with-in-the-text notes between brackets like Abdel Haleem and Ghâli. Yet, they have made a transliteration for the word "*Libas*" considering it untranslatable. Then they add the words "[i.e. body cover, or screen" which means "cover of the body" and is literal, and the word "*Sakan*" which is another transliteration that does not represent any word in the verse but gives another interpretation for the word "*Libas*" and means "a place to live in" and gives other connotations of tenderness and warmth between the husband and wife. A key point to be mentioned here is that Hilâlî and Khân do not only translate the only intended meaning, however, they give other possible meanings available in the interpretation of *Tafsir At-Tabari* and mention that directly within the verse. It is a good and reliable strategy. But it distracts the reader and interrupts the flow of ideas in the verse.

Concerning the metonymy in تَخْلُقُ أَنفُسَكُمْ، its reason for revelation has been mentioned previously, and it plays an important role in understanding its translation. Abdel Haleem and Ghâli agree on translating it as "betraying yourselves". Yet, they do not give the embedded meaning of betraying. So, its literal translation falls short in transferring the underlying metonymy and the original taste. Conversely, Hilâlî and Khân fall into the same problem of Abdel Haleem and Ghâli by translating it literally as "deceive yourselves". It would be better to narrate the circumstances and reasons for revealing this metonymy in particular. Honestly, Abdel Haleem applies that in the footnote and narrates the story behind this metonymy only. Yet, this verse includes seven different metonymies that all need to be interpreted either in footnotes, bracketed notes, or in the introduction.

The word بَأْتُرُوهُنَّ is one of the most decent and expressive metonymies in the Qur'ân. Abdel Haleem translates it as "you can lie with them" whose translation resembles the translation of the word الرَّفَثُ and the same comments apply to it. A little hint should be mentioned here is that Abdel Haleem's translation converts the original text imperative in this metonymy into the declarative mood. However, Ghâli translates it as "go into them" which is vague and delivers a meaning far from the intended meaning but he sticks to the imperative mood of the original text. Nevertheless, Hilâlî and Khân follow the same strategy of presenting an exegetical translation and render it as "have sexual relations with them". They deliver the intended meaning but in a more elaborate way. They abide by the imperative mood of the ST as well.

Another highly figurative metonymy in the verse is وَابْتَغُوا مَا كَتَبَ اللَّهُ . Abdel Haleem renders it as "seek what God has ordained for you". It is a literal translation and does not deliver the heavenly messages intended and mentioned before. The same applies to Ghâli who translates it as "and seek whatever Allah has prescribed for you". However, Hilâlî and Khân provide the underlying meaning mentioned beforehand in the interpretations which is to have a sexual intercourse with the aim of getting children not only for satisfying one's desires "and seek that which Allah has ordained for you (offspring)". They put the word (offspring) between brackets to attract the attention of the reader that it is not in the original text. Still, it is a brilliant hint.

Abdel Haleem translates the phrase الحَيْطُ الْأَيْضُونُ مِنَ الْأَسْوَدِ مِنَ الْفَجْرِ as "the white thread of dawn becomes distinct from the black". He attempts to give an exegetical translation; still it seems away from intended meaning. The embedded meaning here is "when the light of the dawn becomes distinctively apparent from the black night". Ghâli attempts also to explain

the meaning saying that “until the white thread becomes evident to you from the black thread at dawn”.

Yet, it is not the approximate meaning according to the exegeses. Hilâlî and Khân give an exegetical and interpretive translation conforming to the ST structure and deliver the embedded meaning aptly saying that “until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)”. They give the exact term of the ST **الْخَيْطُ الْأَبْيَضُ** “white thread” or with delivering its meaning “(light)” on the one hand, and “black thread” which means **الْخَيْطُ الْأَسْوَدُ** and its due meaning “(darkness of night)”.

Another metonymy in this verse is **وَلَا تُبَاشِرُوهُنَّ** and each translator gives the same translation as **بَاشِرُوهُنَّ**. Accordingly, the previous analysis applies to it.

As long as pragmatics focuses on meaning and communication, it can be significant in understanding how to translate metonymy in the Qur'ân. In order to have communication, there should be an addresser and an addressee. The addresser has to make his utterance understandable or they would not be able to communicate. In the current context, the addresser is Allah (glory be to Him) and the addressee is supposed to be the early Arabs and all the upcoming generations of Muslims and non-Muslims. Allah (glory be to Him) delivered the Qur'ân to the early Arabs with full knowledge of their habits and norms of language use. They were accustomed to such metaphorical and metonymical structures as part of their everyday language. Thus, the co-operative principle is achieved here as the addressee understands the norms of language use of the addresser. Yet, the problem emerges when this metonymical style is translated into other languages since they are Arabic culture-bound. If they are translated literally, they would be misunderstood by non-Arabs. The question here is how to achieve such a principle in the TL like that of the ST. If the metonymy is translated by the translator to deliver the implied meaning, then the cooperative principle is achieved with maximum efficiency and effectiveness as the speaker's intentions to inform the addressee about something are fulfilled by being recognized by the addressee's communication.

Implicature of the metonymy refers to its embedded meaning. For example, in the current verse, there are some implicatures formed in a metonymical way. First, the implicature lies in the term **الرَّفْثُ** which has two meanings namely; “offensive speech” or “sexual intercourse”. In the current context, it means “legal sexual intercourse”. Another implicature exists in the phrase of **هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ** whose surface meaning means “your wives are garments for you and you are garments for them”. However, the embedded meaning is that “your wives are your secret preservers, cover, warmth, and tenderness and vice versa”. Also, the term **بَاشِرُوهُنَّ** is an implicature that means originally “you are allowed to have legal sexual intercourse with them” but the surface meaning is “you are allowed to let your skin touch your wives' skin”. Additionally, the structure of **وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ** implies many layers of meanings; it may mean to seek having children in your sexual intercourse, seek what Allah ordained for you to do good deeds and avoid bad ones, do good deeds to seize and win the Night of *Qadr* (as the context of the verse revolves around the rituals and instructions of fasting in Ramadan). Also, the phrase **حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنْ الْخَيْطِ الْأَسْوَدِ مِنْ الْفَجْرِ** has an implied meaning which means “when night and day are distinguished apparently”. A final implicature exists in the structure metonymy of **وَلَا تُبَاشِرُوهُنَّ** which has been discussed before.

As it is previously mentioned, adopting the cooperative principle in the current study is not to evaluate the Qur'anic discourse. Nevertheless, it is adopted to evaluate the adopted three translations' success in delivering the meaning of metonymy appropriately. Applying the four maxims of Grice on the three translations of this verse results in the following outcomes: first, the translation of Abdel Haleem and Ghâlî could achieve the four co-operative principles in metonymy 1, 2, 4, and 7. They translate these metonymies by producing an informative target text (the maxim of quantity), truthful and supported by evidence (the maxim of quality), relevant (the maxim of relation), clear, brief, and avoids obscurity and ambiguity (the maxim of manner). However, their translation of metonymies 3, 5, and 6 does not conform to the co-operative principles. These metonymies are rendered literally and hence the intended meaning

is not delivered efficiently. Their translations flout the maxim of quantity as they are not informative and do not reflect the due implied meaning.

On the other hand, the translation of Hilâlî and Khân seems to achieve the four maxims as it is informative, truthful, relevant, and clear. They have made use of all the possible translation strategies to make the TT clear and obvious for the TR and to reflect faithfully the ST message. They could overcome this difficulty of transferring the intended meaning by reflecting the ST text style and flavour by resorting to some translation strategies like paraphrasing, transliterating, adding marginal notes, using footnotes, or cultural substitution.

The elements of Skopos theory may add to the clarification of the analysis. The three elements are aim/purpose, coherence, and culture. Starting from the element of aim or purpose, the problem lies in the fact that the translator falls into the dilemma of conforming to the ST text norms, flavour, message, and culture on the one hand, and satisfying the TT readers' expectations and the audience design on the other hand. The metonymies in this verse are all culture-bound and literal translation may not communicate the intended meaning of the ST. Word-for-word translation of metonymy would result in a vague and obscure text that does not represent the ST messages and meanings. Thus, the translator resorts to other translation strategies to keep up with the fidelity to the ST and satisfy the audience of the TT or the purpose intended for it in the target context effect as stated by (Nord 1997: 74). The Inability to communicate such a Skopos to the target reader by trying to find in the target language semantic and cultural equivalents that preserve as much as possible both the form and content of the original pushes the translator to use other translation strategies as mentioned before.

The element of coherence means that the TT must be interpretable as coherent with the TT receiver's situation. Thus, the translator's production of the TT is achieved by comprehension and knowledge about the subject matter translated. The more the translator comprehends and recognizes the underlying meaning of the ST, the more coherent the TT will be. The TT is a re-expression, reformulation, or re-phrasing of the ST into the TT while preserving the meaning in the source text as intended by the original author which in that case is "Allah".

Culture is the third main element of Skopos theory. Translating the metonymy in the Qur'an is a sensitive task for the translator since they are culture-bound terms or what can be called (Qur'an-bound terms) as they exist only in Qur'anic discourse like هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمُ الرَّقَبَةُ. These metonymies have no equivalents in the TT. This requires well-versed translators who have a good command of the ST and the TT cultures and their norms, conventions, experiences, and mental models of thinking. Likewise, functional approaches and interpretative translation strategies may help in delivering the intended meaning of the ST metonymy and its layers of meaning. Word-for-word translation would result in a distorted text that does not concern the three elements of purpose, coherence, and culture.

To sum up, the metonymies in this verse are purely Qur'ân-bound and need a functional translation to be communicated efficiently. The translation of Abdel Haleem and Ghâli could partially transfer the intended meaning of the seven metonymies in this verse. Also, Abdel Haleem and Ghâli fall short of delivering the intended meaning of the second, third, fifth, and sixth metonymy. They show fidelity to the ST, yet they cannot deliver the underlying meaning and rhetoric to the TT audience. Ghâli's semantic approach in translation could have been more communicative if it was supported with exegetical footnotes and marginal notes to provide the TR with the embedded meanings of the metonymies under study. Abdel Haleem's translation is distinguished by its lengthy introduction before each chapter which introduces the TR to the circumstances, reasons for revelation, and the cultural features that could be related to each chapter. On the other hand, Hilâlî and Khân's translation seems to be more acceptable to the TR than Ghâli's and Abdel Haleem's. It follows an exegetical and interpretive strategy in transferring words through the use of exegetical footnotes and with-in-the text notes. Yet, the excessive use of such strategies may distract the TR and hinder the flow of events and verses.

**5.2. Verse 223, the Cow Chapter**

(نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَلَّيْ شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ)

(سورة البقرة 223)

**Abdel Haleem's Translation**

"Your wives are your fields, so go into your fields whichever way you like, and send [something good] ahead for yourselves."

**Ghâli's Translation**

"Your women are a tillage for you; so, come up to your tillage however you decide, and place forward (good deeds) for yourselves."

**Hilâlî and Khân's Translation**

"Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your own selves."

Three metonymies exist clearly in this verse. Translating these three metonymies word-for-word causes immense misunderstanding and may give a distorted reflection about Islam. However, a functional translation is required in such cases to transfer the underlying meaning rather than the surface one. Some of the authorized exegeses of the Qur'ân like *Az-Zamakhsharî* (1995), *Ar-Râzî* (2009), *Ash-Shawkâni* (1983), *Ibn 'Abbâs* (1992), *Al-Suyûti* (1987), *Ibn Aljawâzî* (1983) and others agree with consensus that the first metonymy in the verse is نِسَاءُكُمْ حَرْثٌ لَّكُمْ means literally that wives are like farms to be grown by their (husbands). However, the underlying meaning is "husbands are legally allowed to have a sexual intercourse with their wives whenever they want". The second metonymy is فَأْتُوا حَرْثَكُمْ means that you are allowed to have this sexual intercourse with your wives any time and everywhere except in cases when the woman is in a period of menstruation and the other case is to avoid having sexual intercourse with the wife in her ass.

The third metonymy in that verse is وَقَدِمُوا لِأَنْفُسِكُمْ. It has many interpretations and the most famous of them is that the husband has to make preparations before having sexual intercourse with his wife such as speaking softly to his wife, kissing, etc. All these actions and recommendations are mentioned in these two words وَقَدِمُوا لِأَنْفُسِكُمْ. In fact, the expression وَقَدِمُوا لِأَنْفُسِكُمْ has raised too much argument around its underlying meaning and hence its approximate translation. This expression has one of the following meanings according to the authorized exegeses:

- 1- Doing good deeds to enter paradise;
- 2- Mentioning the name of Allah "basmallah" before starting "sexual intercourse";
- 3- Intending having children before starting "sexual intercourse";
- 4- Prioritizing obedience to Allah (glory be to Him) over other deeds.

However, there is another interpretation for this metonymy which means to prepare for the act of sexual intercourse by preparing romantic atmosphere, romantic words, or some physical preparations between the husband and wife. The problem here is which meaning is more reliable and authorized by Muslim scholars and hence which translation is more acceptable and approximate.

The translations of Abdel Haleem and Ghâli have attempted to deliver the ST meaning with some modifications while delivering the same message and meaning in the TT. Abdel Haleem's translation for the statement نِسَاءُكُمْ حَرْثٌ لَّكُمْ is "Your wives are your fields", while Ghâli translated it as "Your women are a tillage for you" in which they transferred firmly the Arabic figure of speech, literally, without showing the embedded meaning of the metonymy.

Then Abdel Haleem has translated the imperative فَلْوَا حَرْثَكُمْ أَنَّى شِئْتُمْ as “so go into your fields whichever way you like”, and Ghâli has translated it as “come up to your tillage however you decide”. Both translations are literal and do not clarify the intended meaning as well. However, Abdel Haleem adds in the footnotes some details about the reasons for revealing this verse. He added that “When the Muslims emigrated to Medina, they heard from the Jews that a child born from a woman approached from behind would have a squint”. So, Allah delivered this verse to the believers to assure them that the claims of the Jews are not true and that men are allowed to have sexual relations with their wives in any way. In the third part of this verse, Abdel Haleem and Ghâli add more details between brackets as with-in-the text notes. Abdel Haleem translates وَقَدِمُوا لِأَنْفُسِكُمْ as “and send [something good] ahead for yourselves”, and Ghâli translates it as “and place forward (good deeds) for yourselves”. In the original text the words between brackets do not exist, however, they inserted it in the TT depending on the exegeses.

On the other hand, Hilâlî and Khân sometimes follow a more functional and interpretive translation, especially in the case of translating metonymy. The first statement نِسَاءُكُمْ حَرْثٌ لَّكُمْ is translated as "Your wives are a tilth for you". It does not go much far from the translation of Abdel Haleem and Ghâli. It is translated literally as well. The second part of the verse “so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will” express four words only in Arabic فَلْوَا حَرْثَكُمْ أَنَّى شِئْتُمْ. Hilâlî and Khân follow a method of translation that interprets and adds unmentioned information or that can be known naturally or culturally to the SR but may not be known to the TR. It is known for any Muslim that it is forbidden to have a sexual intercourse with a woman in her anus. Therefore, it is not expected for the foreign reader to understand the meaning of these metonymies since they can be considered Qur'ân-bound terms and need to be explained deliberately when translated into other languages and cultures. The final part of the verse is وَقَدِمُوا لِأَنْفُسِكُمْ and Hilâlî and Khân translate it as “and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your own selves”. It is clear that the translators often resort to inserting additive information between brackets within the verse. It is a good way of directing and guiding the reader, however, it may distract the reader and interrupt the flow of the verses.

In this verse, expressing explicit or offensive sexual terms are avoided by using a more euphemistic style throughout the use of metonymy. The main issue, here, is whether translating the metonymy in that case delivers the intended meaning behind the explicit meaning with delivering similar connotations and implications. It is known that early Arabs were skilled and talented by nature in producing and understanding metonymy and other rhetorical figures. So, it was easy for them to understand such these metonymies without much mental effort. But it is not easy for the foreign reader to understand such purely Arabian metonymies if translated word-for-word. Therefore, the core goal of this research is to discuss such examples of metonymies in order to help future translators of the Qur'an give a more approximate translation of the original ST while delivering its similar connotations and underlying meanings.

This verse carries rhetorical and attic connotations. For example, the message of the verse نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَلْوَا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ was revealed in a society and culture where all people were decent and well-mannered. So, the style of the Qur'ân -as a heavenly book revealed from Allah to His worshippers- delivered certain messages following certain methods and techniques that suit the customs, manners, and culture of a certain type of audience. Also, it would not be acceptable for a heavenly book to discuss such sensitive issues using offensive or taboo terms explicitly.

The translation of Abdel Haleem and Ghâli could not achieve the four co-operative principles in the metonymies translated. These metonymies are rendered literally and hence the intended meanings are not delivered sufficiently. Their translations flout the four maxims and their translations do not reflect the due implied meaning.

On the other hand, the translation of Hilâlî and Khân could deliver the intended meanings in the three metonymies while achieving the four maxims as their translations are

informative, truthful, relevant, and clear. They made use of all the possible translation strategies to make the TT clear and obvious for the TR and to reflect faithfully the ST message. They could overcome this difficulty of transferring the intended meaning with reflecting the ST text style and flavour by resorting to some translation strategies like paraphrasing, transliterating, adding marginal notes, using footnotes, or cultural substitution.

On the other hand, the three elements of Skopos theory are achieved in the current verse, namely; purpose, coherence and culture. First, it is clear that the aim/purpose/function of this verse is noticeable though few words are used. Second, coherence is achieved in an elevated style. The information presented in this verse is interpretable as coherent with the whole situation of the verse. Also, it must be translated in a way to be coherent for the TT receivers, given their circumstances and knowledge. Undoubtedly, the receivers of the original text of the Qur'ân (early Muslims) differ from the receivers or audience of the translated text. Consequently, the original text of the Qur'ân was revealed from Allah to early Muslims and non-Muslims and Allah knows well the nature of those people, their moods, attitudes, mentalities, and backgrounds. So, Allah delivered certain messages through a suitable method. However, the translated text is not more than a translation of the text's meaning that depends on the translator's own understanding of the original text, her/his mental abilities, her/his attitudes, and type of exegeses referenced. Therefore, any drawbacks or defects in the given translation would not deliver the same source text's flavor, rhetoric, cultural connotations, and embedded meanings even if it is accurate and even if the translator is well-versed. Accordingly, coherence of discourse is achieved by comprehension and knowledge about the subject matter translated and this is another burden over the shoulders of the translator of the Qur'ân.

The third main element of Skopos theory is culture. The issue of marriage and sexual affairs are considered original elements of any culture. Therefore, expressing such notions with conforming to the norms and conventions of the community through the use of euphemistic metonymies is so proficient since it communicates successfully the Arabic culture, customs and traditions. When the translator considers these three elements in translating the metonymical structures, the message may be accurately and efficiently delivered in the target text and the target culture.

To summarize, Abdel Haleem's and Ghâli's translations could partially transfer the intended meaning in these metonymies. However, Abdel Haleem managed to deliver the intended meaning of the second and third metonymies through the use of footnotes and within-the text notes. His translation may be more acceptable to the TR than Ghâli's. Ghâli's renditions could have been more meaningful if they had added some exegetical footnotes to provide the TR with the embedded meanings of the metonymies under study. Yet, the translation of Hilâlî and Khân seems more exegetical which makes it more comprehensible by the TR.

### **5.3. Verse 43, Women Chapter**

**﴿وَإِن كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامْسَתُمُ النِّسَاءَ﴾**

**(سورة النساء 43)**

#### **Abdel Haleem's Translation**

"If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman."

#### **Ghâli's Translation**

"And in case you are sick or on a journey, or (in case) any of you has come up from the privy, or you have had contact with women."

#### **Hilâlî and Khân's Translation**

"But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse)."

In this verse, there are two metonymies جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ لَمَسْتُ النِّسَاءَ. The meaning of these two metonymies is explored in the interpretations of *Az-Zamakhsharî* (1995), *Ar-Râzî* (1997), *Ash-Shawkânî* (1983), *Ibn 'Abbâs* (1992), *As-Suyûtî* (nd.), *Ibn Al-jawzî* (1983), *Al Baghawî* (1986), *Ibn 'Atia* (1993), *An-Nasâfi* (199), *Ath-Th'âlabî* (1997), and others are shown in the following table:

Metonymy	Literal meaning	Metonymical meaning
أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ	If any of you came from a sloping valley	If any of you finished urinating or shitting or has just come out from the bathroom.
لَمَسْتُ النِّسَاءَ	if you touched women	If you had a sexual intercourse with your wives.

Table (2) Literal Meaning and Metonymical of Metonymies in verse (43) *Sûrat An-Nisâ'*

The previously reviewed interpretations of the verse nearly agreed on the view that the metonymy أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ means "and when any of you finished urinating or shitting in the bathroom". However, the word الْغَائِطِ in Arabic refers to hidden places or unapparent lands or valleys which early Arabs used to use as a bathroom. The second metonymy in the verse is لَمَسْتُ النِّسَاءَ. The literal or the surface meaning of this structure means "if you touched a woman". However, the other metonymical or underlying meaning is "if you had legal sexual intercourse with your woman". The use of both metonymies in that case is a kind of that euphemistic style of language that distinguishes the Qur'ân. This metonymy aims at avoiding expressing some rulings or commands in Islam through the use of offensive or repulsive style. Therefore, it is a must for the translator of the Qur'ân to look up the interpretation of these metonymies in Qur'ânic exegeses in order to get their implied meanings. Here, the translator has to play the role of the translator and the exegete at the same time.

In the previously listed translations of the verse, there is a clear diversity. First, *Abdel Haleem* translates the expression أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ as "or has just relieved himself." The term "relieved himself" is the keyword in this phrase. It is supposed to be the equivalent of "the bathroom". In *Cambridge Advanced Learner's Dictionary* and *Longman Dictionary of Contemporary English* (1978), the word "relieve" is the "polite word for urinate" like when saying "He proceeded to relieve himself against a tree." Thus, it may be appropriate to use the word "relieve" as an equivalent to "algha'it" although "relieve" means to urinate only.

*Ghâli*'s translation gives another different translation following the semantic approach "(in case) any of you has come up from the privy." The word "privy" means "a place without a water supply for carting away waste matter" according to the *Longman Dictionary of Contemporary English* (1978). In *Cambridge Advanced Learner's Dictionary* and *Cambridge International Dictionary of English*, it means "a toilet, especially in a very small building in the garden of a house." Accordingly, it seems to be an appropriate equivalent for the term "algha'it" or "bathroom".

*Hilâlî* and *Khân*'s translation of the same phrase is "or any of you comes from answering the call of nature." The expression "the call of nature" means "the need to urinate or excrete the contents of the bowels" according to *Cambridge International Dictionary of English*.

The other metonymy in the verse under investigation is لَمَسْتُ النِّسَاءَ. *Abdel Haleem* translates it as "or had intimate contact with a woman". The words "intimate contact" is supposed to be the approximate meaning of لَمَسْتُ النِّسَاءَ. The interpretation of this phrase concludes that Islamic scholars interpret it as "the legal sexual intercourse" and hence "intimate contact" gives the same connotation, so it can be an acceptable translation in that context.

Ghâlî's translation is similar to Abdel Haleem's but without the word "intimate" which adds more to the underlying meaning of "legal sexual intercourse". Accordingly, it seems to be less appropriate for the structure of لامستن النساء. Finally, Hilâlî and Khân managed to deliver the implied meaning with functional translation tools using within-the text-notes between brackets as follows "or you have been in contact with women (i.e. sexual intercourse)". The words "(i.e. sexual intercourse)" do not exist in the original text, however, the translators have inserted them as guiding comments to point out the underlying meaning of the metonymy in that verse. Through this within-the text-notes, the interpretations listed previously are all inserted efficiently with keeping in mind the original words of the ST.

It may be helpful for the translator to be acquainted with implicature in order to deliver the due implied meaning of the metonymy. For example, the surface meaning of الغابط is "a hidden valley or land", however the implied meaning is "the bathroom". In the second metonymy in the verse, the phrase لامستن النساء has also two meanings; the surface meaning is "if you touched a woman" and the underlying meaning is "or if you have a legal sexual intercourse with your wives". Thus, knowing the implied meaning or the implicature of the utterance may play a key role in delivering the message intended in the ST.

Grice maxims would help translators give a more approximate and informative translation of metonymies in the Qur'ân. The translations of Abdel Haleem, Ghâlî, Hilâlî and Khân could successfully render the intended meanings of these two metonymies. Their translations send obvious and straight messages in an informative way. This strategy really achieves the maxim of quality. Additionally, their translations send two metonymies. Each metonymy is supported by evidence and discusses a certain issue. That is why they conform to the maxim of quantity. Furthermore, their translations are relevant and investigate two topics. This achieves conformity to the maxim of relation as well. Finally, the maxim of manner is achieved in translating the metonymies of this verse since the information presented is clear, brief, and not vague.

In terms of Skopos theory, the metonymy أُز لامستن النساء is translated literally by Ghâlî "in contact with". He follows a purely literal translation which does not give the implied meaning of "legal sexual intercourse" like the translation of Abdel Haleem and Hilâlî and Khân which explains explicitly the underlying meaning. It is clear that these metonymies are culture-bound and the problem lies in finding equivalent structures for them in the TC. Figurative language in the Arabic culture tends to avoid using offensive or repulsive language. Hence, the Arabs always used the word "touched a woman" instead of "had a sexual intercourse". The problem is that the translator should be faithful to the ST and has to deliver the implied meaning and the embedded message with preserving the flavor of the Arabic culture at the same time. This is what the translation of Abdel Haleem and Hilâlî and Khân could accomplish.

Finally, after reviewing the interpretation of these two metonymies concerning implicature and the cooperative principle, and Skopos theory, it may be suitable to sum up the evaluation of the three adopted translations. As for the translations of the first metonymy أو جاء أحد منكم من الغابط, the three translations could deliver the embedded meaning of the metonymy appropriately. However, the translation of Ghâlî could not deliver the appropriate meaning of أُز لامستن النساء and it would have been better to use other strategies like footnotes, marginal notes, or with-in-the text notes.

## **6. FINDINGS AND CONCLUSION**

### **6.1. Research Findings**

The study finds out that:

- 1- Metonymies in the current study are Qur'ân-bound and have no equivalents in English. This is the problematic challenge that faces translators. Thus, they have to be well-versed and knowledgeable about both languages' peculiarities and cultural

particularities in order to transfer the implied meaning in a way that has the same effect as the original text on the SR.

- 2- Metonymy is a linguistic phenomenon that emerges often frequently in the Qur'ân and reliable Qur'ân exegeses have to be consulted while translating them in order not to give mistranslations and inappropriate explanations for them.
- 3- The functional approach and Skopos theory can be suggested as suitable translation tools in translating metonymy. The surface meaning of metonymy is usually easily understood in the TL. However, it may be misunderstood due to the translator's unawareness of its embedded meaning. That is why; skopos theory may be more efficient if its principles are applied aptly in rendering metonymies in the Qur'ân.
- 4- The Qur'ân was originally revealed for the early Arabs who used metonymy in almost all their normal speeches and daily talks. Those people had a certain culture that forbade talking about taboo topics and focused on some notions like generosity, war, nature, etc. Therefore, the metonymical style of the Qur'ân addressed them in a way that suits their mentality, culture, and the science they commanded which is rhetoric. Therefore, metonymy and culture are in strongly related and the translator who wants to translate metonymy efficiently has to study the language and its culture, meaning that he/she should be bilingual and bicultural at the same time.
- 5- Metonymy in the Qur'ân is employed to express taboo or offensive notions in a refined style. Hence, the translator may not be able to transfer these notions following the same refined metonymical style of the Qur'ân. Accordingly, applying Grice's cooperative principles may assist in achieving the same decency and style of the Qur'ân.

## 6.2. Conclusion

At the end of this research, I conclude by proposing some suggestions that may be helpful to future translators in rendering metonymy in the Qur'ân:

- 1- The most hectic problems translators encounter on translating metonymy in the Qur'ân include mainly the nature of the Arabic metonymy itself which is usually expressed in an indirect style for aims of preserving decency of style and to avoid shocking the reader. Another problem is that Qur'anic metonymy is basically culture-bound and hence the element of culture should be considered by translators in both the source and target culture. Moreover, translators may fall into the dilemma that the meaning of the metonymy should be rendered using the same indirect method as that of the Arabic language as well as delivering the intended meaning which is not an easy task to achieve. On top of that, translators have to explore the meaning of each metonymy in reliable Qur'an exegeses to obtain the appropriate meaning as one metonymy may have more than one meaning as shown in the analysis section for وَقَدْمُوا لِأَنْفُسِكُمْ which has five different interpretations. Accordingly, the translator is taken on a long journey to investigate the appropriate meaning of each metonymy in the different exegeses.
- 2- Intolerable mistakes may occur when translators render metonymy literally without giving due concern to the other layers of meanings and goals beyond the surface meaning. Accordingly, the functional approach is preferable to be adopted in translating such a rhetorical device since it considers three main elements in translation (skopos theory), namely the goal of translation, source and target cultures' norms as well as coherence as stated by Munday (2001: 79) "the TT must be interpretable as coherent with the TT receiver's situation."
- 3- Metonymy is utilized in the Qur'ân to talk about sensitive, offensive, or taboo issues in a refined and elevated style. Therefore, the translator should bear the responsibility of transferring the implied meanings of metonymy using the same or the approximate refined style seeking to deliver the same meaning bearing in mind the principle of target readership to whom the translation is mainly produced and dedicated since the success of the translated text is measured by its acceptability in the target culture and comprehensibility by the target reader. For example, in (2:187), أَحَلَّ لَكُمْ لِلَّهِ الصَّيَامَ الرَّفَثُ إِلَى نِسَائِكُمْ a sensitive issue related to sexual affair between the husband and his wife is

expressed through decent words that suit the Arabic audience norms and culture. Accordingly, the translations adopted attempt to render it into English trying to find an equivalent English metonymy that delivers the meaning appropriately and decently at the same time. Therefore, Abdel Haleem and Ghâlî could successfully achieve this balance by rendering الرَّفْثُ as “lie with your wives”. Yet, Hilâlî and Khân translate it as “to have sexual relations with your wives” which delivers the meaning directly but in a shocking manner contrary to the Arabic source text.

- 4- Quran translators should be bilingual and bicultural at the same time. They should be well-versed in both the target and source language style and culture to translate the SL metonymy into the TL by conveying the same effect and flavour of the SL on the source language reader on the target reader. That is to say; the Arabic reader understands the meaning of the metonymy and gets the message beyond it even if it delivers sensitive concepts or discusses sexual issues due to the sublime and refined style of the Qur'ânic metonymies. Accordingly, the Arabic reader does not feel shocked or confused by Qur'ânic metonymy. Therefore, culture-bound terms and expressions represent one of the major difficulties continuously facing translators and increasing their responsibilities. That is why; translators should strive, as much as they can, to create the same effect in the target text on the target reader by having a good understanding of both cultures' norms.
- 5- Exploring the different interpretations of authorized exegeses would solve the dilemma of exploring or deducing the underlying meaning of metonymies as well as the reasons for the revelation of each verse. Yet, it is important to differentiate between the different schools of Qur'ân exegeses in order to determine which of them is appropriate and accurate enough in interpreting metonymy on the one hand and rhetorical devices on the other hand. To be more specific, exegeses that interpret the Qur'ân without established evidence from the Qur'ân, Prophetic Sunnah, and basics of the Arabic language should not be consulted since they depend on their minds as well as groundless bases in translating the Qur'ân.
- 6- Sometimes, the translator is forced to add explanations for the metonymy in footnotes, endnotes, within-the-text notes, or a glossary. This is an appropriate strategy when the metonymy is Qur'ân-specific and has no equivalent in the TL. However, exaggerated use of such strategies may cause distraction to the reader and interrupt the flow of thoughts. Accordingly, these strategies should be adopted by the translators wisely and only when necessary.
- 7- Understanding the basic concepts of pragmatics such as implicature and Grice Maxims' conversational maxims (cooperative principle) may enable translators to have a better understanding of Qur'ânic metonymy, its decent and elevated style, and its hidden meanings. Therefore, considering such pragmatic principles to analyze the given translations of metonymies would result in producing a better rendering of Arabic metonymy in English.

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