Translating Metonymic Expressions Related to Coitus in the Prophetic Tradition into English

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Abstract

The study aims at investigating coitus-related metonymies through the analysis of different authentic Prophetic hadiths (ahadith sahiha) within the framework of rhetoric and cognition. It also aims to evaluate the renderings of these hadiths into English. The study shows that coital metonyms violate the cognitive principles and hence make the intended target less clearly accessible, which is the main purpose of these metonymies. It also shows that, in their attempt to render these metonymies, the translators adopt different strategies. Yet, this is done at the expense of one aspect or another. To put it differently, the translations do not cover the whole aspects of meaning associated with coitus metonymies.

Introduction:

Sexuality is common to any language. This is reflected in the number of sexual terms which stand for genitals and copulation. In Arabic, for example, there are some 1200 intercourse-related terms in general and 100 for coitus in particular (Farrookh, 1981: 57). In English, according to Allan and Burridge (1991: 96), there are about 1200 terms for female genital, 1000 for the male organ and 800 for copulation.

In spite of the fact that sexuality plays an important role in everyday life, people are always reluctant to cope with matters related to sex and coitus. Sexual terms may be seen embarrassing, and communication about sex, thus, remains hidden. The degree of this reluctance differs from culture to culture and from time to time, as stated by Epstein (1985: 57), "the unspeakable is nowadays speakable and spoken", and there are situations where the discussion of sexual

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topics becomes unavoidable and inevitable. To achieve this goal without fear or embarrassment, people try to mitigate the effect of sexual terms and refer to them indirectly. So, they resort to metonymy.

Metonymy in Arabic:

The linguistic term that is used in Arabic as equivalent to the figure of speech "Metonymy" is called كناية (Kinaaya), derived from the verb كَنَى (to cover). Metonymy in Arabic is studied under traditional rhetoric. Rhetorically, "metonymy signifies the allusion to someone or something without specifically referring to his or her or to its identity" (Abdul-Raof, 2006: 233). Metonymy is quite common in Arabic. It has been studied extensively and the definitions adopted by Arab scholars have changed with time.

Abu Udaida (See Al-Sharafi, 2004: 22) is said to be the first scholar who used the term in his well known Book Majaz Al-Qur'an. He treated metonymy as a kind of implicitness as he defined it as the replacement of a noun by a pronoun. In other words, the pronoun covers the noun. It is to be noted that some Arab rhetoricians made no distinction between metonymy and implicature. This is crystallized in Al-Askari's words (1952: 360).

وهي أن تكني عن الشيء وتعرض به ولا تصرّح على حسب ما عملوا في اللحن والتورية

> It is to express something in a metonymical and suggestive way rather than a declarative way as is the case with pun and catachresis.

After a long controversy, al-Jurjani's definition of "metonymy" has been adopted by almost all modern scholars. He (1995: 66) defines it as:

الكناية هي أن يريد المتكلم إثبات معنى من المعاني فلا يذكره في اللفظ الموضوع له في اللغة ولكنه يجيء إلى معنى هو تاليه وردفه في الوجود فيومئ إليه ويجعله دليلاً عليه.

Kinaaya (Metonymy) is used by the speaker when he wants to convey a meaning. But he does not convey it through the word that is conventionally associated with it. Rather, he resorts to a meaning contiguous or adjacent to the intended meaning and takes it as evidence for it.

A modern quite different step towards the formulation of metonymy is seen in Al-Sharafi's work (2004) "textual metonymy". He adopts a semiotic approach and extends metonymy in Arabic to

involve three dimensions; the cognitive dimension represented by "majaz ᶜaqli", the linguistic dimension represented by kinaaya and the ontological dimension by "majaz mursal".

Contiguous Transference

Kinaaya   *Majaz ᶜAqli*   *Majaz Mursal*

Linguistic   Cognitive Transference   Ontological Transference
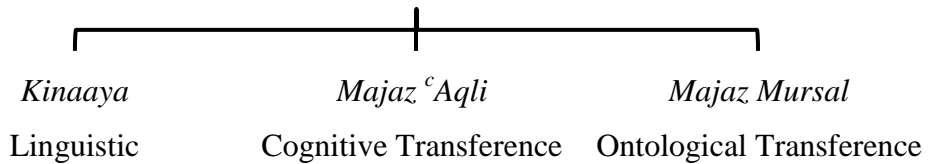
The Three Dimensions of Metonymy

(al-Sharafi, 2004:22)

This view is broader than the rhetorical view and much in line with the western cognitive approach to metonymy.

Types of Metonymy:

Al-Sakkaki (1983: 403-412) provides a classification of metonymy based on structure; this includes the following:

I) Metonymy of attribute, as in the following:

1- قالت التاسعة: ((... زوجي رفيع العماد طويل النجاد عظيم الرماد قريب البيت من الناد...)). قالت العاشرة: ((... له إبلٌ كثيرات المبارك قليلات المسارح إذا سمعن صوت المزهر أيقنَّ أنهن هوالك ...)) [البخاري]

The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him …". The tenth said, "Most of his camels are kept at home and only a few are taken to the pastures. When the camels hear the sound of the lute, they realize they are to be slaughtered for the guests…" (Khan, 1985, Vol. 7, Book 62, No: 117)

2- وتضحي فتيت المسك فوق فراشها   نؤوم الضحى لم تنطق عن تفضل

The bits of musk remain in her bed until the morning, a forenoon sleeper who does not wear work clothes.

Example (1) is taken from the well-known Prophetic hadith of Umm Zarᶜ. Different metonymic expressions are used by the ninth and tenth wives to metonymically express that their husbands are so generous. The tenth resorts to camels to express her husband's generosity, whereas the ninth uses the ashes. The distance in this case is remote, so it requires many intermediary means. The

ash stands for a lot of cooking, a lot of cooking for a lot of food, a lot of food means a lot of guests, a lot of guests means generosity. Thus there are many mediums:

Ash ⟶ Cooking ⟶ Food ⟶ Guests ⟶ Generosity

In example (2), the expression (نؤوم الضحى) is metonymically used to indicate that the woman is prosperous, who does not get up early for she has servants working instead of her.

II) Metonymy of a modified, as in the following hadiths:

3- ''وفي بضع أحدكم صدقة'' **[مسلم]**

And in Man's sexual intercourse (with his wife) there is a sadaqa (Siddiqui, 2009, Book 5, No: 2196)

4- يا أنجشة رويدك سوقاً بالقوارير ... **[مسلم]**

Anjasha, drive slowly as you are driving the mounts who[1] are carrying glass vessels. (Siddiqui, 2009, Book 30, No: 5743)

In (4), the term القوارير (glass vessels) stands for women, for both of them are delicate and fragile.

III) Metonymy of affinity:

5- الخيل معقود في نواصيها الخير إلى يوم القيامة **(متفق عليه)**

Great good is attached to the forelock of the[2] horses until the Day of Judgment (Siddiqui, 2009, Book 20, No: 4618).

There is a connection between the attribute الخير (good) and the modified الخيل (horses).

Metonymy in Western Rhetoric:

Metonymy is derived from the Greek word metōnomia, meaning transformation of name (Campbell & Mixco, 2007: 122). The term has been used from antiquity. Yet, it has received little attention. This claim is supported by Bredin's words (1984: 45) that: "Metonymy is seldom subjected to the detailed and lengthy investigation that metaphor undergoes" and "most accounts of it are unsatisfactory". In the same vein, Lodge (1977: 75) believes that under the influence of Aristotle who considered metonymy as a

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(¹) As translated by Siddiqui; it should be "that".
(²) As translated by Siddiqui; it should be without "the" having generic reference.

subclass of metaphor, rhetoricians neglected metonymy. In the opinion of Jakobson (2002), metonymy and metaphor represent two fundamental different ways of processing language. Metonymy works by contiguity between two concepts whereas metaphor works by similarity between them. In classical rhetoric, metonymy is seen as a process of substitution. "It is a figure of speech in which the name of one thing is used in place of that of another associated with or suggested by it" (Webster's Third New International Dictionary, 1966: 1424).

Building on this definition, Kovecses and Radden (1998: 37) summarized the rhetorical treatment of metonymy by the following:

1. Metonymy is a matter of words.
2. The metonymic process involves a transform of meaning of words, which have reference.
3. Metonymy is a stand for relation between names.
4. It is a relationship between two entities based on contiguity or proximity.
5. Metonymy is parasitic on literal language.

Metonymy in Cognitive Linguistics:

The rhetorical treatment neglected the cognitive basis of metonymy. An important step forward away from the simple view of metonymy as a rhetorical trope appeared in cognitive linguistics where metonymy is seen with a new vision as a cognitive process. Metonymy as a conceptual phenomenon first caught the attention of cognitive linguistics in 1980s (See Panther and Thornburg, 2003: 1).

This shift of emphasis on the cognitive basis of metonymy made metonymy and metaphor the basic components of human cognition.. There is no agreed definition of metonymy among cognitive linguists. A widely accepted definition of metonymy in cognitive linguistics is the one proposed by Kovecses and Radden (1998: 39): "Metonymy is seen as a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same idealized cognitive model".

Interpretation of Metonymy:

There are a number of principles which distinguish metonymy from other rhetorical figures. Metonymy is referential, based on 'contiguity' or closeness of association. It involves

physical or causal associations (Lakoff & Johnson, 1980: 35-39). The contiguity may be linguistic or extra linguistic. Let us consider the following aya:

6- چ ئَوْ ئَوْ ئَوْ ئَوْ ئَىِ چ آل عمران: ٤٥

God giveth the Glad tidings of a word from Him (Ali, 1989: 134)

7- چۇ ۇ و ۇ ۇچ النساء: ٤٣

Or one of you cometh from the offices of nature (Ali, 1989: 193)

The metonymy in (6) is a cause for effect. The lexical item كلمة (a word) ,which is the cause ,is used in place of the result of this word (Jesus). (Al-Tabari, 2001, Vol. 13; 315)

In (7) the word (الغائط) is a valley people used to evacuate their bowels in. The location is used in the aya to euphemistically refer to the event of defecation.

In their attempt to understand metonymy, Kovecses and Radden   (1998) postulated many cognitive and communicative principles (e.g. specific over generic, human over nonhuman, central over peripheral, relevant over irrelevant, clear over obscure). The more cognitive principles apply, the greater the motivation of a metonymy. Let us consider:

8- اليد العليا خير من اليد السفلى. **[البخاري]**

The upper hand is better than the lower hand. (Khan, 1985, Vol. 2, Book 24, No: 509)

(The buses are on strike) **-9**

In (8), the upper hand stands for 'spending' whereas the lower hand for 'begging'. This metonymy is motivated by human over nonhuman and concrete over non concrete. In (9), the buses are used instead of bus drivers. This metonymy is motivated by the principle relevant over non relevant since buses are more relevant to the passengers than the drivers.

The figurative interpretation and the rhetorical effects may derive from the violations of these principles. (Kovecses and Radden, 1998)

Metonymy and Sexuality in the Prophetic Tradition:

The Prophetic tradition is highly elevated in style. In part, this is due to the extensive use of rhetorical figures. A common rhetorical figure in the Prophetic tradition is metonymy. Interestingly enough, different methods including non-verbal ones

are employed in the Prophetic tradition to produce metonymic meanings. The gesture in the following hadith is metonymic. It conveys meaning. It interacts with the indexical expression to direct the addressee to the intended meaning:

10- بعثت في نفس الساعة فسبقتها كما سبقت هذه هذه (وأشار بأصبعيه السبابة والوسطى) **..** [**الترمذي**]

I have been sent in the (first) breath of the hour. However, I surpassed it as this surpassed this (pointing with index and middle fingers). (Karim, 1988, Vol. 4: 84)

The distinguishing feature of the following hadith is the use of polysemy as another strategy for achieving metonymy:

11- إنما الماء من الماء ... [**مسلم**] Lit.: Surely, water is from water
It is with the seminal emission that bath becomes obligatory (Siddiqui, 2009, Book 3, No: 674)

The polysemous word ماء (water) which appears twice in the text with two distinct meanings leads to a rhetorical figure of speech called الجناس التام (alliteration). The hadith literally seems tautological (not informative). Thus, the figurative interpretation is yielded which in turn lends the text a rhetorical effect. The first meaning of water stands metonymically for (bathing) and the second for discharge of semen caused by coition or other reasons.

Prophetic metonyms are used to serve many social and rhetorical functions. The following hadith, for example, metonymically achieves the rhetorical function of humiliation:

12- رغم أنف امرئٍ ذكرت عنده فلم يصلّ عليَّ [**الترمذي**]

May that person be humbled in whose presence my name is mentioned but does not invoke salat (blessing) upon me (Abbasi, 1988, Vol. 2: 664).

The nose in the Arabic culture is used to indicate pride. When a man's nose is disfigured or rubbed to the ground, he feels humiliated or degraded. The abstract humiliation is accessed via the concrete (nose). This metonymy follows the cognitive principle of 'concrete' over 'abstract' and 'human' over 'non-human'. In this way the interest of the addressee is awakened.

The basic function of Prophetic metonymy is euphemism, "a word (or phrase) that replaces another that is considered obscene, offensive, taboo or that otherwise causes discomfort" (Campbell &

Mixco, 2007: 57). By way of illustration, let us consider the following example:

13- وكاء السّه العينان فمن نام فليتوضّأ [أبي داؤد]

The eyes are the leather strap of the anus so one who sleeps should perform ablution. (Hasan, 1990, Vol. 1: 50)

The common subject of euphemistic metonyms in the Prophetic tradition is sex in general and coition in particular:

14- من يضمن لي ما بين لحييه وما بين رجليه أضمن له الجنة [البخاري]

"Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." [Khan, 1985, Vol. 8, Book 76, No: 481]

This metonymy is based on the spatial contiguity between the substituted and the substituted for. Thus, the unfavourable words (male organ and female organ) are hidden and the more favourable are highlighted in order to divert the addressee's attention from the intended meaning. Consequently, one can argue that the cognitive principles are overridden. To support this argument, let us consider the following hadith:

15- ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله. [البخاري]

A man who refrains the call of a charming woman of noble birth (Khan, 1985, Vol. 2, Book 24, No: 504)

The verb (دعا) (called) stands metonymically for seduction and coition. This is a general term with different meanings. The verb may be understood literally or figuratively. The addressee cannot easily access the intended meaning. The expression violates the cognitive principle 'general' over 'specific'. The following hadith overrides the principle of 'relevance'.

16- كان رسول الله صلى الله عليه وسلم إذا دخل العشر شدّ مئزره وأحيا ليله وأيقظ أهله. [متفق عليه]

He used to tighten his waste-belts. (Khan, 1985, Vol. 3, Book 32, No: 241)

The clause شد مئزره (to tighten him waste-belts) which is conventionally associated with hard work (Ahmad, 1985:162) is used instead of the intended meaning (abstention from coition).

The violation of clarity principle by coital metonymy is clearly crystallized in the following aya:

١٧- ﴿ فَٱعْتَزِلُوا ٱلنِّسَآءَ فِى ٱلْمَحِـيضِ ﴾ البقرة: ٢٢٢

So keep away from women in their courses. (Ali, 1989: 88)

Some people mistakenly take the order اعتزلوا (refraim from coition) to mean that they should not live together in the same house during the menstrual period.

The use of metonymy is motivated by context. Unsurprisingly, the Prophet used no metonymy in the following hadith:

١٨- لـما أتى ماعز بن مالك النبي صلى الله عليه وسلم قال له: لعلك قبّلت أو غمزت أو نظرت. قال يا رسول الله لا، قال: أنكتها؟ لايكني قال فعند ذلك أمر برجمه. (البخاري)

The Prophet said using no euphemism: did you have sexual intercourse with her. (Khan, 1985, Vol. 8, Book 82, No: 813)

The Prophet (□) avoids using metonymy for the conversation deals with an essential issue that may lead to death penalty. Clarity is a necessity in such contexts. Undoubtedly, the word (أنكتها) can not be considered filthy for it reflects the character of the Prophet himself. The word was once neutral. In Ibn Mandhoor's words (n.d. Vol. 10: 502): النَّيْكَ (naik) is a well-known word. It can be used with expressions like ناك المطر الأرض (lit: the rain impregnated the ground) or ناك النعاس عينه (lit.: he was overcome by drowsiness). The word lost its status as a standard word and nowadays acquired a vulgar usage.

Thus, in Islam it is not a shame to tackle matters related to sex and coition. Even ancillary sexual etiquettes related to coition are covered by the Prophet but through metonymy, which allows such a discussion of touchy topics without embarrassment.

Translation of Metonymy:

Metonymy is conceptual in nature. This means that metonymy is a universal phenomenon. The universality of metonymy lies behind many studies conducted on metonymy. The studies showed that metonyms are widespread if not universal. For a review of these studies, see Al-Salem (2008). It seems that literal translation takes priority in translating metonymy. In Newmark's words (1982: 39), if equivalent effect is secured, the literal word for word translation is not

only the best; it is the only valid method of translation. Nevertheless, metonymic expressions in the Prophetic tradition are rich in religion-specific terms. Thus, literal translation may lead to ambiguity and distortion of message. The involvement of metonymy and religion compells translators to adopt different methods. In this regard, Newmark (1982: 44) states that a religion needs to be translated semantically. On the other hand, he (1982: 45) maintains that figurative language should be translated communicatively, or, if not possible, reduced to its sense.

Data Analysis

Six coitus metonyms extracted from two authoritative books of authentic Prophetic hadith (Bukhari & Muslim) along their renditions by two translators, Khan and Siddiqui, are analyzed. The analysis is made within the framework of rhetoric and cognition. The aim is to evaluate the strategies adopted by the translators and to suggest new renditions whenever necessary.

Text (1):

عن عائشة (رضي الله عنها) قالت: قال رسول الله (ﷺ): ..... الولد للفراش وللعاهر الحَجَر (متفق عليه)

The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse (Khan, 1985, Vol. 8, Book 3, No: 808)

The child is to be attributed to one on whose bed it is born and stoning for a fornicator (Siddiqui, 2009, Book 8: 3435)

The context of this text may help clarify it further. Two companions, Saad bin Abi Waqqas and 'Abd bin Zam'a, disputed over a child. One said, "The child is my nephew. My brother claimed shortly before his death that he had had sexual intercourse with its mother before Islam and it resembles him." The other replied, "It is my father's son. It was born on his bed". The Prophet settled the matter and refused any claim in Islam for pre-Islamic affairs (al-Asqalani, 2000, Vol. 12: 38).

As the child (الولد) cannot be owned by inanimate objects like bed (الفراش), the addressee will assume that the literal interpretation of the clause (الولد للفراش) should be abandoned. This makes the metonymic interpretation plausible; the bed in Arabic is metonymically used to stand for the wife or woman. This

interpretation is strongly supported by the discourse in the following aya:

19- ﴿ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ ﴾ الواقعة: ٣٤ ــ ٣٧

And on Thrones (of dignity) we have created (their companions) of special creation and made them virgin pure and undefiled. (Ali, 1989, 1487)

Thus, this metonymy violates the cognitive principle 'human' over 'nonhuman' Sex in marriage generally takes place in bed. The bed is taken as a reference to the honourable sexual act between spouses. Using bed metonymically for wife indicates that the child belongs to the husband who has legal sexual intercourse with wife and on his bed the child is born. But, العاهر (the one who commits illicit sexual intercourse) gains الحجر (stone).

In fact, two different interpretations have been given to the word (الحجر) (stone). Under literal interpretation, it stands for act of stoning (الرجم) whereas metonymically means "nothing".

Khan, believing that the addressee will find difficulty in getting the intended meaning, adds an explanation of what is meant by (الفراش) in parenthesis. He translates the metonymy literally and adds the intended meaning. The explication deprives the readers of experiencing the pleasure of thinking and inferring. Siddiqui overlooked the metonymic function of the ST. The aesthetic and rhetorical effect of using figurative language in the ST disappears completely. He mistakenly translates (وللعاهر الحجر) literally. The term العاهر (fornicator) is used for any one (married or unmarried) who commits illicit sexual intercourse. In Islam, the punishment of stoning is prescribed only for the married fornicator. Thus, the literal interpretation (stoning for the fornicator) on this ground is unacceptable.

Text (2):

عن عائشة رضي الله عنها جاءت امرأة رفاعة القرظي إلى النبي (ﷺ) فقالت: كنت عند رفاعة فطلقني فأبتَّ طلاقي فتزوجت عبدالرحمن بن الزبير، وإنما معه مثل هُدبة الثوب فقال: أتريدين أن ترجعي إلى رفاعة؟ لا، حتى تذوقي عسيلته ويذوق عسيلتك. [متفق عليه]

… until you taste the second husband and he tastes you (till he consummates his marriage (with you). (Khan, 1985, Vol. 7, Book, 63, No: 238)

… until you have tasted his sweetness and he has tasted your sweetness. (Siddiqui, 2009, Book 8, No: 3354)

The woman desired to be divorced from her second husband because of his sexual impotency, as metonymically expressed by "هدبة ثوب", in order to return to her former husband. The Prophet answered her that the new husband should sexually enjoy her before she gets a divorce and be eligible for the former husband.

The text shows a corporation of metonymy and metaphor to express the euphemistic effect of the text. The ecstasy and delight of the sexual act and the orgasm a human experiences in coitus is likened to that a person experiences in tasting honey. The same experience appears in two different domains (sex and food). The type of metonymy producing relationship is effect for cause or result for action. The result (delight and ecstasy) is used metaphorically in place of the cause (coitus). The involvement of metonymy and metaphor makes meaning less obvious, thus flouting the principle of clarity. Consequently, the rhetorical and communicative effect arises. The verb (taste) indicates that the abstract concept of coitus can be seen as concrete. This image is evoked by the use of the term 'honey' which is associated with sexuality and fertility in the Arabic culture as seen in the phrase (ما له مضرب عسل) which means a man of unknown origin. The use of عسيله- a diminutive of (عسل) - denotes that the little enjoyment of ecstatic consummation of marriage makes her return to the former husband lawful.

Khan resorts to parenthesis for clarification thus affecting the smoothness of the text and leaving no chance for the TL reader to discover the aesthetic impact of the ST, hence loss of meaning.

Siddiqui translates the metonymy into a same metonymy. But, fearing that the literal translation may lead to an unacceptable structure resulting from the lack of collocation between 'honey' and 'husband', he uses 'sweetness' instead of 'honey'. This management seems justified and functionally equivalent, as sweetness is a typical attribute of honey.

Text (3):

عن عائشة أن النبي (ﷺ) تزوجها وهي بنت ست سنين وبنى بها وهي بنت تسع سنين
[متفق عليه]

The Prophet married her when she was six years old and consummated his marriage when she was nine (Khan, 1985, Vol. 7. Book. 62. No: 65)

Allah's Apostle (May peace be upon him) married her when she was six years old and she was taken to his house as a bride when she was nine. (Siddiqui, 2009, Book 8, No: 3311)

The problem associated with this hadith arises from the synonymous meanings of "تزوج" and "بنى". Both of these words can be used interchangeably in relation to marriage but with different implications. The former (تزوج) refers to marriage contract. The common meaning of the latter (بنى) is "to build or construct". It is followed by an inanimate object as in: بنى داراً (he built a house). However, in the hadith under investigation it is followed by the prepositional phrase (بها) where (ها) refers to an animate object (Aisha). Thus, the selectional restrictions are violated, and the literal meaning makes no sense. Consequently, the figurative interpretation is obtained. Etymologically, the term بنى was followed by the phrase (عليها) to literally mean (بنى على أهله قبة) "to build a dome for his wife to have the first sexual intercourse in". Based on contiguity, the phrase underwent a reference transference from the act of 'building' to the act of 'sexual intercourse'. Now, both of them (بنى عليها) and (بنى بها) are used interchangeably if the metonymic interpretation is sought. The hadith clearly indicates that the Prophet (ﷺ) had sexual intercourse with Aish (ﷺ) when she was nine years old. It was the norm that girls be married at a young age. The Prophet's enemies found no fault in his marriage and raised no objection.

Although none renders the text literally, the two translators adopt different strategies. Khan adopts a different metonymic expression but with the same communicative function. In English, 'consummation of marriage' is metonymically used in place of the first act when the husband and wife engage in sexual intercourse after the ceremony of marriage has been performed. Khan succeeds in preserving the figurative and communicative function of the ST. However, religion poses a serious problem to this rendering. In Christianity (more correctly Catholicism), the marriage is

consummated when there is a sexual intercourse; otherwise, marriage will be annulled (Wikiislam, 2011). In Islam, marriage contract is sufficient for the marriage to be valid.

Siddiqui reduces the metonymic expression to its sense. This is done at the expense of the rhetorical effect of the ST. The proposed rendering would be:

> The Prophet (ﷺ) contracted marriage with Aisha when she was six years old and consummated his marriage when she was nine.

Text (4):

عن ابن عباس (ﷺ) قال: قال رسول الله (ﷺ): لو أن أحدكم إذا أتى أهله قال بسم الله اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا فقضي بينهما ولد لم يضرّه.

If anyone of you when having sexual intercourse with his wife. (Khan, 1985, Vol. 7, Book 62, No: 94)

If anyone amongst you intends to go to his wife. (Siddiqui, 2009, Book 8, No: 3361)

This hadith is about asking Allah's blessing at the time of sexual intercourse. This metonymy has a euphemistic function. The verb أتى(to come) is a general term with a broader meaning. It is ambiguous due to the number of alternative meanings it conveys. By using the verb (أتى), the details of the sexual act remain hidden for this expression superficially relates to the central event of sexual intercourse. Consequently, the cognitive principles general over specific and the communicative principles of clarity and relevance are overridden.

The term أهل is either taken to mean "wife" or it is used as a super-ordinate under which the term "wife" is included, where "wife" is a hyponym of أهل. The linguistic context restricts the meaning to the first interpretation.

Khan reduces the metonymic expression to its sense. The loss of meaning becomes inevitable. The euphemistic function of the ST disappears. This strategy is unjustified for the linguistic context will help eliminate any misunderstanding and restrict the interpretation to the metonymic meaning of sexual intercourse. Besides, the English reader is not expected to find difficulty in finding the intended meaning. The reason is that "come to",

according to the Dictionary of Euphemisms (1995), can be used euphemistically to mean "copulation".

Siddiqui, on his part, renders the metonymy into a same metonymy maintaining the euphemistic effect of the source text. He uses a mixture of archaic and contemporary style. Mixing both styles within the same text leads to inconsistency. His use of the verb (intends) can be justified on the account that the saying of prayers precedes the act of coition. The proposed rendering would be: If anyone of you wants to come to his wife … .

Text (5):

عن عائشة (ﷺ) قالت: ((... كنت أطيّب رسول الله (ﷺ) فيطوف على نسائه ثم يصبح محرماً ينضح طيباً)). [متفق عليه]

He used to go round his wives. (Khan, 1985, Vol. 1, Book 5, 267)
He then went round his wives. (Siddiqui, 2009, Book 7, 2699)

The verb (طاف) literally means to 'go round' as in the following ayas:

20- ﴿ وَلْـيَطَّوَّفُواْ بِٱلْبَيْتِ ٱلْعَتِيقِ ۝ ﴾ الحج: ٢٩

And (again)circumambulate the Ancient House (Ali, 1989: 858).

When the issue is concerned with women, the preposition used with the verb (طاف) is essential for expressing the intended meaning. If the preposition (على) occurs in conjunction with the verb (طاف), as in the text under investigation, the metonymic meaning of coition and the literal meaning are both made obvious. The former interpretation is strengthened by the following hadith:

21- كان رسول الله يطوف على نسائه بغسل واحد (مسلم/ كتاب الحيض)

The messenger of Allah (peace be upon him) used to have sexual intercourse with his wives with a single bath (Siddiqui, 2009, Book 3, No: 606)

The latter is warranted by the following hadith:

22- وكان كل يوم إلا هو يطوف علينا جميعاً فيدنو من كل امرأة من غير مسيس. [أبو داود]

It was very rare that he did not visit any of us any day. He would come near each of his wives without having intercourse with her. (Hasan, 1990, Book 12, Ch.: 37, No: 2135)

Thus, the hadith remains open to either interpretation. The conflict between the literal and figurative interpretations makes the text ambiguous violating the "clarity" principle. One can argue that

the figurative interpretation can be accounted for by the following hadith:

23- قلت لأنس أوَكان يطيقه؟ قال: كنا نتحدث أنه أعطي قوة ثلاثتن. [البخاري]

We used to say that the Prophet was given the strength of thirty men.

(Khan, 1985, Vol. 1, Book 5, No: 268)

As for the renderings of the text, it can be seen that both of the translations are literal to some extent. Literalness may be taken as an implicit confession of the translators' preference of the non-metonymic interpretation of the ST. or it could be an attempt to be more faithful to the ST leaving the door open to the target reader to experience the pleasure of discovering the intended metonymic meaning.

Text (6):

عن أبي هريرة (ﷺ) عن النبي (ﷺ) قال: إذا جلس بتن شعبها الأربع ثم جهدها فقد وجب الغسل .. [متفق عليه]

When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory . (Khan, 1985, Vol. 1, Book 5, No: 290)

When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). (Siddiqui, 2009, Book 3, No: 682)

This hadith abrogates the above-mentioned hadith of (إنما الماء من الماء). In this hadith, Ghusl (bathing) becomes obligatory even without a discharge of semen and even if only the head of the male organ disappears into female organ. This interpretation is supported by the following hadith:

24- (... ومس الختان الختان فقد وجب الغسل). [مسلم]

And the circumcised parts touch each other a bath becomes obligatory. (Siddiqui, 2009, Book 3, No: 684)

Different interpretations have been given to the phrase (شعبها الأربع). The phrase may refer to the upper and lower limbs of the woman, the lower limbs and the two labia of her organ, or the four sides of female organ (See Ahmed, 2006: 35-36). The term جهدها evoked images and acts associated with coition. A series of acts and efforts are needed to accomplish sexual intercourse. There is a great deal of unfavourable and embarrassing detail left unmentioned but can

be supplied by experience. Thus, the verb جهدها has a euphemistic function violating the communicative principle; clear over obscure.

This metonymy is religion-specific. One needs to be familiar with religion teaching to access the intended meaning. Ghusl is an Islamic term where a bath is taken in a special ceremonial way. Fearing that the literal translation may lead to miscomprehension, the translators both reduced the text into a sense, but with different strategies. This is done at the expense of the euphemistic function of the text. Siddiqui overlooked many aspects of the ST and made an unnecessary addition between brackets. This addition makes the text more informative but less effective. It precludes the reader from exploring the figurative and aesthetic aspects of the ST. In other words, the impact of the ST is lost completely. The proposed rendering would be: When a man sits in between the four parts of his wife and exerts her, ghusl becomes compulsory.

Conclusion:

In Arabic and Western rhetoric, metonymy has a restricted use. It is a matter of substitution between words. In cognitive linguistics, metonymy is used in a broader sense. Cognitive linguistics holds that metonymy is not only a figure of speech, but also conceptual in nature. Thus, the point that should be emphasized is that metonymy in modern studies involves more than what is covered by 'kinaaya' in Arabic.

The main function of the Prophetic hadiths involved in this study is euphemism, the hiding of unfavourable terms. Hence, the hadiths violate the cognitive principle in order to hide the intended meaning (coitus).

Different strategies are adopted by the translators. As the hadiths under investigation are sacred, the translators find themselves obliged to be faithful to the original text and consequently, the semantic approach is sometimes adopted. On the other hand, Prophetic coital metonyms in this study are filled with religion-specific terms which have a great bearing on the choice of words. Thus, the priority of the communicative method is perceived as necessary in certain renderings. This is achieved at the expense of some formal, aesthetic and euphemistic aspects of the source text. In conclusion, there is a loss of meaning.

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ترجمة تعابير الكناية عن الجماع في الحديث الشريف إلى اللغة الإنجليزية

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المستخلص

يهدف البحث إلى دراسة الكناية عن الجماع في الحديث النبوي الشريف من خلال تحليل بعض الكنايات الواردة في الأحاديث النبوية الصحيحة تحليلاً ضمن المنهج البلاغي والإدراكي مع تقييم ترجمة تلك الكنايات إلى اللغة الإنجليزية.

تظهر الدراسة أن الكناية عن الجماع تحيد عن المبادئ الإدراكية وهذا يزيد من صعوبة تلقي المخاطب للهدف المقصود (الجماع)، وهذا أساس بناء تلك الكنايات. وتبين الدراسة أن المترجمين تبنوا إستراتيجيات مختلفة في ترجمة تلك الكنايات إلى الإنجليزية وتم ذلك على حساب بعض المعاني الثانوية المرافقة للكنايات.