

## The Intricate Nature of *Kināyah* and Its Interaction with Other English Figures of Speech

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### ABSTRACT

*Kināyah* is a mode of Arabic rhetoric that is very broad as it entails many functions and multilayered meanings that interface with different English figures of speech. This study sought to investigate the multiple uses and functions of the illusive Arabic figure of speech *kināyah* and examine how it overlaps with other such English figures of speech as metonymy and euphemism. This study also explores how different translators translated *kināyah* from Arabic into English. The Componential Analysis Theory (CAT) is adopted to semantically analyze the lexico-semantic features and componential components of *kināyah*. 17 data samples which revolve around husband-and-wife intimate relationship are all taken from the Holy Qur'ān. This study analyzed all the components meaning related to *kināyah* and made use of the exegetes to support the whole contextual meaning. This study reveals that metonymy cannot be interpretively addressed as *kināyah* as both figures differ in terms of categorization and function and translating *kināyah* as euphemism distorts the pragma-semantic meanings it implies. This study suggests that *kināyah* should be translated as Arabic metonymy (*kināyah*) to give a clear indication to both English and Arabic users that this mode is particularly different from the English metonymy and therefore *kināyah* should be treated as an independent figure of speech in the language. Thus, translators should be familiar with the genuine functions of *kināyah* as it is inaccurately broadly known as metonymy or euphemism in the English studies.

**Keywords:** *kināyah*; translation; euphemism; interface; metonymy

### INTRODUCTION

Translation is a pivotal channel of communication and of transferring a nation's particular culture and knowledge to other nations (Alsemeiri, Fawzi & Adham, 2021). Being enormously pivotal worldwide, the Holy Qur'ān has been translated from its original Arabic into many other different languages to enable non-Arabic speaking Muslims to comprehend the messages conveyed in the Qur'ān (Abobaker, 2014). It is a sacrosanct book for Muslims who believe that the words and messages were sourced from Allah (Munif & Nor Fariza, 2018). The science of interpretation (*Ilm al-Tafsīr*) is deemed to be an essential source of information for recognizing the contents of the Qur'ān (Munif, 2015).

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Translating the Qur’ān is a challenging task for it is Allah’s speech revealed and documented in Arabic language. From an Islamic perspective, the Qur’ān is Allah’s perfect and precise words revealed to the Prophet Muhammad (Ambreen, 2016). Translating the Qur’ān into other languages means translating Allah’s words, which in turn, evokes the issues of competency and equivalency (Al-Aqad, Ahmad, Mohamad, Ros Aiza & Abd Hakim, 2019). A translator’s ideology is another translational issue that challenges a translator when rendering *kināyah* into English for ideology can affect the translator to alter and manipulate the source text patterns (Kais & Nael, 2021).

*Kināyah* is a rhetorical device that indirectly conveys a specific meaning by using associated words rather than the direct or conventional language (al-Jurjānī, 1995). It presents a unique challenge in translation, owing to its multifunctional nature that engages with various figures of speech, including homonymy, synonymy, simile, metonymy, polysemy, euphemism, repetition, irony, epithet, assonance, and metaphor (Sadiq, 2010). *Kināyah*, as claimed by many scholars, is one of the most popular rhetorical devices employed in the Qur’ānic discourse and hence, it should be extensively studied in the field of translation studies (Al-Aqad, Kulwindr, Ahmad, Kais & Nor Hazrul, 2017).

This study aims to unravel the intricate nature of *kināyah*, a phenomenon often challenging to discern without a deep understanding of Arabic rhetorical devices, as most translators tend to provide literal translations, overlooking its multifaceted aspects within the Qur’ān, highlighting the scarcity of research on this critical translation issue (Al-Hajjaj, 2004). The present study argues that the vast majority of English-Arabic-English dictionaries, if not all, translate the term *kināyah* as metonymy (Alaa, 2017; Ambreen, 2016; Abobaker, 2014; Ahmed, 2009). However, Riyadh (2018) argues that *kināyah* cannot be translated as a metonymy and that there is no equivalent term to *kināyah* among the figures of speech in English language.

On the other hand, such scholars as Noha (2020), Albarakati (2019), Alqahtani (2017), Belkif & Omari (2017), Yousif (2017), Adil (2012), and Al-Shammari (2010) use euphemism to reflect or replace *kināyah* in the Qur’ānic text. Such an intricate nature of *kināyah* shows that it is rather uneasy to determine an exact equivalent of *kināyah* in the English rhetoric as glossed in the following example:

ST: Sura An-Nisā’ (verse 21)	وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا
Arberry (TT1)	"How shall you take it, <b>when each of you has been privily with the other</b> , and they have taken from you a solemn compact?"
Al-Hilali and Khan (TT2)	"And how could you take it (back) <b>while you have gone in unto each other</b> , and they have taken from you a firm and strong covenant?"

The aforementioned verse explicitly stipulates that in the event of divorce, a man is unable to reclaim the *mahr* or monetary gifts he bestowed upon his wife, especially after the consummation of the marital relationship between spouses. The example provided highlights the ongoing disagreement and overlap in interpretations of the term *kināyah* among linguists and researchers as Alaa (2017) classifies it as a metonymy, Alqahtani (2017) as a euphemism, and Riyadh (2018) as a pure *kināyah*, underscoring the continuous divergence of opinions and convergence of perspectives in linguistic analysis of *kināyah*.

Qur’ānic *kināyah* is an ambiguous term belonging to a grey area where there are blur boundaries as the term interfaces with other figures of speech that makes its comprehension and rendition a formidable issue faced by even professional translators (Riyad, 2018). Consequently,

it appears that there is some sort of discrepancy in the translation studies when translating the Arabic term *kināyah*. The mistranslation of *kināyah* as metonymy or euphemism confuses the translators in translating the Qur’ānic *kināyah* as the perception of metonymy and euphemism is partially distinct (Riyad, 2018).

Therefore, this study aims to:

1. Investigate how *kināyah* as an illusive Qur’ānic term interfaces with other such English figures of speech as metonymy and euphemism.
2. Examine the extent to which translators convey the multiple uses and functions of *kināyah* when overlapping with other figures of speech in the English language.

### LITERATURE REVIEW

Needless to say, Arabic and English figures of speech overlap in many cases due to their intricate nature that poses a thorny issue for both Arabic-English translators and users. Furthermore, the similarities between *kināyah*, euphemism and metonymy show a significant overlap among them (Riyad, 2018). Table 1 outlines the different definitions, types and purposes of them.

TABLE 1. Definition, types, and purposes of *kināyah*, metonymy, and euphemism

Figures of speech	Definition	Types	Purposes
<i>Kināyah</i>	“ <i>Kināyah</i> is the process in which the text producer seeks to substantiate a specific meaning without mentioning it directly through its known (original/conventional) word in the language. Instead, he or she opts for a meaning (word) that is ‘associated’ and adjacent to the true meaning in order to allude to and attest the meaning intended.” (al-Jurjānī, 1995, p. 66)	<ol style="list-style-type: none"> <li>1. <i>Kināyah</i> of quality.</li> <li>2. <i>Kināyah</i> of described.</li> <li>3. <i>Kināyah</i> of attribution.</li> <li>4. Insinuation (التَّعْرِيضُ):</li> <li>5. Implicitly telling or indicating something improper.</li> <li>6. Allusion (التَّلْوِيحُ): A statement referring to something not mentioned clearly before.</li> <li>7. Allegory; Figuration (الرَّمْزُ): A symbolic representation.</li> <li>8. Gesture (الإيماء): an act performed to convey one’s intended meaning and hidden feelings.</li> <li>9. Intimation: an indirect reference (الإِشَارَةُ) used to tell or recommend (something) implicitly.</li> </ol>	<ol style="list-style-type: none"> <li>1. Clarification.</li> <li>2. Simplification.</li> <li>3. Hedging.</li> <li>4. Mitigation.</li> <li>5. Ambiguousness.</li> <li>6. Praise.</li> <li>7. Dispraise.</li> <li>8. Transfer abstract ideas into concrete images.</li> <li>9. Embellish meaning.</li> <li>10. Specification.</li> <li>11. Entertainment value.</li> <li>12. Generate emotive meanings.</li> <li>13. Generate dissociative thoughts.</li> <li>14. Conceal the real meaning.</li> <li>15. Exaggeration (hyperbole).</li> <li>16. Abbreviation (brevity).</li> <li>17. Politeness.</li> <li>18. Elegance.</li> <li>19. Reminding and warning of God’s (Allah) greatness and power.</li> <li>20. Reminding and warning of fate.</li> </ol>

Metonymy	<p>“Metonymy is the transfer of the name of a thing to something else that is closely associated with it - such as cause and effect, container and contained, possessor and possessed, and so on.” (Bredin, 1984)</p>	<ol style="list-style-type: none"> <li>1. Part for the whole.</li> <li>2. Producer for product.</li> <li>3. Object used for user.</li> <li>4. Controller for controlled.</li> <li>5. Institution for people responsible.</li> <li>6. Place for Institution.</li> <li>7. Place for event.</li> </ol>	<ol style="list-style-type: none"> <li>21. Evoke the addressee’s wit.</li> <li>22. Achieve eloquence.</li> <li>23. Verify expressions.</li> <li>24. Euphemism.</li> <li>25. Insinuation.</li> <li>26. Allusion.</li> <li>27. Allegory.</li> <li>1. Referential function.</li> <li>2. Providing understanding.</li> <li>3. Beautify a discourse.</li> <li>4. Clarification.</li> <li>5. Abbreviation.</li> <li>6. Pragmatic focus.</li> <li>7. Attribution or mitigation.</li> </ol>
Euphemism	<p>“A euphemism is the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant.”</p>	<ol style="list-style-type: none"> <li>1. Political Euphemism.</li> <li>2. Euphemism for the profane.</li> <li>3. Religious euphemism.</li> <li>4. Euphemism of sex.</li> <li>5. Euphemism of excretion.</li> </ol>	<ol style="list-style-type: none"> <li>1. Politeness.</li> <li>2. Avoid embarrassment.</li> <li>3. Give more importance and higher status to certain individuals and events.</li> <li>4. Improve the effects of consequences of certain deeds or incidents.</li> <li>5. Retain face-saving.</li> <li>6. Spare the hearer feelings of discomfiture.</li> </ol>

Table 1 outlines three distinct figures of speech: *kināyah*, metonymy, and euphemism. *Kināyah* is characterized by indirect allusions to convey various meanings including clarification, embellishment, and generating emotive nuances. Metonymy, on the other hand, involves substituting the name of one element closely associated with another, serving such purposes as referential clarity and stylistic enhancement. Euphemism replaces potentially offensive expressions with more acceptable ones to promote politeness, avoid embarrassment, and manipulate the impact of conveyed information. While *kināyah* primarily focuses on allusion and indirect reference, metonymy emphasizes referential function, and euphemism centers on maintaining social decorum and managing sensitive content. As demonstrated in the table, *kināyah* and metonymy nearly share the same terminological definitions, yet both are different with respect to types and categorization. Despite of the fact that euphemism is slightly different from *kināyah*, both may imply and share various aspects.

Al-Salem’s (2008) study identifies the most suitable translation approach for rendering metonymies found in the Qur’ān. In her study, the term metonymy is utilized to represent the Arabic term *majaz* even though metonymy is more commonly known as *kināyah* in mainstream linguistics. This investigation prompts significant queries regarding the precise interpretation of *majāz* and *kināyah* in the English language. Furthermore, Alqahtani’s (2018) study establishes a robust connection with the current study. It explores 11 shared examples between the two studies,

yet it approaches Qur'ānic instances from an English vantage point. It employs the term euphemism to signify the Arabic figure of speech *kināyah*. This additional study raises a fundamental question about the appropriateness of translating *kināyah* as euphemism. Moreover, Bani Khalid (2010) indicates that metonymy has so much overlap with other tropes, whether in Arabic or English, which deserves to be taken into consideration. This study aligns closely with the concepts of interaction and interface embraced by the current research. It demonstrates a strong connection to the ongoing study as they both move harmoniously in the same direction.

## METHODOLOGY

This study utilized a comparative and interpretive research method. This approach aids the researcher in conducting a qualitative analysis of the data samples, potentially providing valuable insights for translators dealing with the task of rendering *kināyah* expressions in the Qur'ān. This study draws heavily on al-Jurjānī's (1954) study, which meticulously gathered 17 instances of *kināyah* pertaining to the intimate relationship between a husband and a wife in the Qur'ān and categorized them accordingly. To ensure the accuracy and credibility of these compiled data samples and their corresponding interpretations, the researcher subjected them to validation by two experienced Arabic linguists.

Texts containing *kināyah* expressions are identified accordingly with reference to such authentic exegeses of the Qur'ān as written by al-Qurṭubī, al-Zamakhsharī and Ibn Kathīr. The study focuses only on *kināyah* expressions related to husband-and-wife intimate relationship as the regulations governing sexual relationships between men and women in Islam are often conveyed implicitly through the employment of *kināyah*. This approach is chosen as it best captures the intricacies of intimate relationships, with *kināyah*, metonymy, and euphemism frequently converging to convey the nuances of these interactions. Out of the 17 *kināyah* expressions identified, only six samples were analysed to avoid repetition. In both the original Arabic version of the Qur'ān and its English translations, the researcher meticulously gathered all Qur'ānic verses containing *kināyah* expressions of the relationship between a husband and a wife, in light of al-Jurjānī's (1954) study as a foundational reference. The meanings and functions of *kināyah* of these examples were first analysed. Then, this approach assists the researcher in conducting a comprehensive comparative and analytical investigation by comparing the original meanings and the meanings reflected from the English translations to observe whether *kināyah* was conveyed accurately or not. The translations used are: Arthur John Arberry (1964) and Muhammad Taqī-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996). Two translations were chosen for this study due to their diverse cultural backgrounds and differing levels of expertise, with Arberry, a British scholar, being a widely recognized English translator, and al-Hilali, an Arab scholar, known for his expertise in Qur'ānic studies.

## THEORETICAL FRAMEWORK

The researcher employed Nida's (1975) Componential Analysis Theory (CAT), a theory fundamental to semantic studies, which aims to dissect the meaning of such linguistic units as words into discrete semantic components. This process involves breaking down a word's meaning into its essential distinctive features, contrasting them with other components. CAT is used to unveil both the explicit and implicit meanings of *kināyah* in the source text (ST) by analysing the semantic features and componential attributes implied by each *kināyah* expression, both

figuratively and rhetorically. This analysis forms the basis for comparing how *kināyah* is used and its functions in the Qur’ān with their English counterparts. Examining the meanings conveyed by *kināyah* enables the researcher to distinguish it from other English figures of speech, facilitating the exploration and presentation of the intersections between Arabic and English figures of speech. By amalgamating insights from renowned scholars in lexico-semantics and Qur’ānic translation, a fresh framework is introduced by the researcher. To accomplish this adaptation, the researcher integrates various practical concepts as illustrated in figure 1 below.

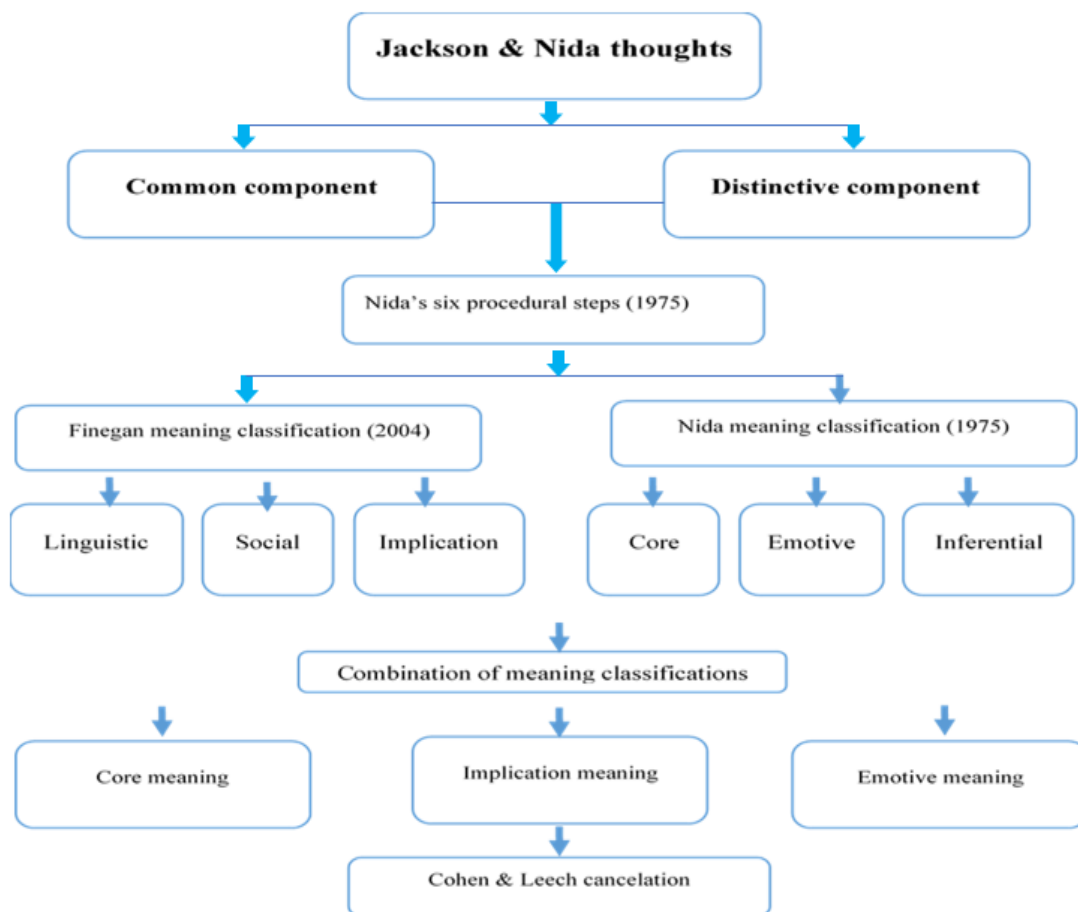


FIGURE 1. Componential Analysis Theory (CAT)

The researcher's model, grounded in Componential Analysis Theory (CAT) by Nida (1975), incorporates insights from Jackson and Nida to distinguish common and distinctive components of meaning. This model applies Nida’s six procedural steps for *kināyah* analysis, integrates Finegan's classification, and introduces three new distinct meaning types. Additionally, Cohen and Leech's concept of cancellation plays a crucial role in mitigating unintended figurative meanings within this research.

## DATA ANALYSIS

To analyse the data, the researcher employed a structured approach. Initially, the *kināyah* expressions were deconstructed into their constituent components at the lexico-semantic level. Subsequently, a thorough explanation was provided, carefully aligned with the relevant context, drawing upon insights from commentaries and reputable Arabic dictionaries. Furthermore, the researcher delved into the intricate layers of meaning inherent in *kināyah*, facilitating the identification of *kināyah* words within a Qur’ānic text. This process played a pivotal role in finding the distinctive features or components and discerning the uses and functions of *kināyah*, especially in comparison to other figures of speech. Lastly, the researcher assessed whether the translated *kināyah* expressions effectively conveyed the full spectrum of functions and meanings present in the source text within the target text.

### Selected Texts:

Example of *Kināyah* 1

<b>ST: Surah Al- Baqarah (Verse 187)</b>	أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ.
<b>Transliteration</b>	Uḥilla lakum lailata al-ṣiyāmi <b>al-rafathu</b> ilā nisāikum.
<b>Back Translation</b>	It has been made permissible for you the night preceding fasting to <b>go to your wives.</b>
<b>Arberry (TT1)</b>	“Permitted to you, upon the night of the Fast, is to <b>go into</b> your wives.
<b>Al-Hilali and Khan (TT2)</b>	It is made lawful for you to <b>have sexual relations</b> with your wives on the night of <b>as-saum</b> (the fasting).

### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

In the aforementioned verse, the term الرَّفَثُ serves as a clear illustration of *kināyah*, signifying intimate matters between a husband and his wife (Ibn Manẓūr, 1984). According to Ibn Manẓūr (1984) also, the word الرَّفَثُ is a noun with a multifaceted range of interpretations, dependent on the specific context and manner in which it is employed. It encompasses a spectrum of meanings, including inappropriate language, immodesty, intimate engagement and even sexual relations. In essence, الرَّفَثُ represents a semantically rich expression indirectly alluding to intimate closeness within the marital context of a husband and wife. Analysing الرَّفَثُ accordingly with its semantic components within the cognitive scope of sexuality shows that this *kināyah* expression refers to multiple meanings in line with the Qur’ān’s authentic exegeses.

According to al-Qurṭubī (2018), the term الرَّفَثُ is an indirect allusion that hints at sexual intercourse. Allah the Almighty, being noble, employs such indirect language to uphold politeness, soften potentially harsh or offensive expressions, and convey a humanitarian image that preserves the sanctity of the husband-wife bond. Ibn ‘Abbās (2021) posits that الرَّفَثُ encompasses all activities related to sexual intercourse between a husband and his wife. He further argues that الرَّفَثُ falls under the category of obscenity in language. Literally, الرَّفَثُ denotes sexual intercourse or any other actions associated with such an intimate process, with the implied figurative meaning of the

word connoting unpleasantness. Therefore, *kināyah* is frequently employed to indirectly allude to matters that may be considered unpleasant or even taboo. According to Al-Zamakhsyarī (2003), *kināyah* is utilized to accomplish functions such as eloquence, politeness, hyperbole, and brevity.

#### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

Arberry translated الرَّفْتُ as go into in order to save the figurative meaning and despite being partially successful in conveying the meaning of *kināyah*, the English readers may not have good understanding of such a term. The eloquence, politeness and brevity are achieved but he failed to achieve dissociative thoughts, clarification, and simplification due to cultural-bound *kināyah*. In other words, Arberry used an indirect expression to refer to sexual intercourse to achieve a socio-moral function that is politeness but at the meantime failed to preserve other functions. On the other hand, al-Hilali and Khan translation translated *kināyah* literally as have sexual relations which may cause waste of the functions intended.

Example of *Kināyah* 2

<b>ST: Surah Al- Baqarah (Verse 187)</b>	”فَأَلَنْ يَأْشُرُوهُنَّ وَأَتَّعُوا مَا كَتَبَ اللَّهُ لَكُمْ
<b>Transliteration</b>	Falaāna <b>bāsyirūhunna</b> wabtaghū ma kataba Allahu lakum.
<b>Back Translation Arberry (TT1)</b>	So now, <b>do approach them</b> and seek that which Allah has decreed for you. “So now <b>lie with them</b> and seek what God has prescribed for you”.
<b>Al-Hilali and Khan (TT2)</b>	“So now <b>have sexual relations with them</b> and seek that which Allah has ordained for you”.

#### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

In the above verse, the word **بَاشِرُوهُنَّ** is a *kināyah* expression consisting of both literal and figurative meanings. Aḥmad Mukhtār Umar (2008) defines the adverb **مُبَاشَرَةٌ** *mubāsharah* as to achieve your work immediately without any procrastination. Al-Ma‘ānī (2023) defines the term **بَاشِرُوهُنَّ** as deriving from the verb **بَاشَرَ** *bāshara* which means ‘to undertake or carry out’, which indicates that a person can begin or start something. Moreover, Al-Ma‘ānī (2023) defines the verb **بَاشَرَ** as something straightforward with something: sticking to it. Ibn Manzūr (1984) proposes that the concept of sexual intercourse represented by the term **بَاشَرَ** is rooted in its etymological connection to the word **بَشْرَةٌ** *basharah* which means skin. This etymological link suggests that the original meaning of **بَاشَرَ الْمَرْأَةَ** *bāshara al-mar’ah* pertained to the physical act of touching a woman's skin, a notion closely associated with the act of sexual intercourse.

According to al-Qurṭubī (2018), the imperative verb **بَاشِرُوهُنَّ** serves as an allusion, politely implying a husband's sexual relations with his wife. This expression references God's permission for Muslim men to engage in sexual intercourse with their wives at night during Ramadan, which was previously prohibited. The word **مُبَاشَرَةٌ** means sexual intercourse because of direct skin-to-skin. Furthermore, **بَاشِرُوهُنَّ**, skin-to-skin contact has two meanings: literal meaning referring to the fact that it is acceptable to come near their wives and figurative meaning that they are allowed to address sexual intercourse directly without any restriction. Al-Ḥiyānī (2013) indicates that the Qur’ānic text uses **بَاشِرُوهُنَّ** as an imperative verb to emphasise obligation that husband is permitted, after being forbidden, to have sexual intercourse with his spouse. Additionally, he states that the employment of *kināyah* illustrates the state of humanitarian relationship rather than a mere lust



since this relationship is meant guarantee of the existence of human race. Al-Ḥiyānī (2013) indicates that the *kināyah* in the verse has achieved eloquence, politeness, hyperbole, emotive meanings and dissociative thoughts.

#### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

Arberry succeeded in rendering the literal and figurative meaning of فَأَلَانْ بِأَشْرُوهُنَّ into English as ‘lie with them’. He used the same idiomatic and figurative TL expression ‘to lie with other’ uses also in some English Biblical translations. The use of the word ‘lie with them’ is fully comprehended by English readers as *kināyah* implies two meanings. Therefore, he succeeded in achieving the eloquence, politeness, and brevity. In contrast, al-Hilali and Khan translate the Arabic *kināyah* فَأَلَانْ بِأَشْرُوهُنَّ literally as have sexual relations with them. The use of word for word translation strategy does not help in communicating the essence and the beauty of the *kināyah* and its functions.

Example of *Kināyah* 3

<b>ST: Surah Al- Baqarah (Verse 222)</b>	“وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ”
<b>Transliteration</b>	Wayas'alūnaka 'an al-mahīḍ, qul huwa adhan, <b>fa'tazilū al-nisā'a</b> fī al-mahīḍi.
<b>Back Translation</b>	They will ask you concerning the monthly course. Say: 'It is hurt; <b>so stay away from the women</b> during the monthly course
<b>Arberry (TT1)</b>	“They will question thee concerning the monthly course. Say: 'It is hurt; <b>so, go apart from women</b> during the monthly course”.
<b>Al-Hilali and Khan (TT2)</b>	“They ask you concerning menstruation. Say: that is an <i>Adha</i> (a harmful thing for a husband <b>to have a sexual intercourse</b> with his wife while she is having her menses)”.

#### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

In this expression فَأَعْتَزِلُوا النِّسَاءَ is a clear example of a complex *kināyah* that expresses near and far meanings. The past tense verb اعْتَزَلَ *i tazala* means he shifted aside and stepped back (Ibn Manẓūr, 1984). The imperative verb فَأَعْتَزِلُوا is derived from the root verb اعْتَزَلَ which is derived from the verb عَزَلَ *azala* and its primary connotation encompasses such actions as keeping things apart, separating and isolating. Al-Ma'ānī (2023) defines the noun الإِعْتِزَالُ *al-i'tizāl* as distancing people and withdrawing in a faraway place.

The expression فَأَعْتَزِلُوا النِّسَاءَ could literally refer to the sense of distancing oneself from the spouse during her menstruation if the expression is taken out of the context. Al-Qurṭubī (2018) states that the use of the imperative verb فَأَعْتَزِلُوا refers to a divine order and advice that belong to a specific situation when Jewish women menstruated, the Jewish men would not eat with them or go to them in their rooms. But after the companions asked Prophet Muhammad about this, Allah revealed this verse. This *kināyah* would mean that men ought to avoid having sexual intercourse but they can still keep on eating and living together with their wives. According to Ibn Kathīr (1999), the phrase فَأَعْتَزِلُوا النِّسَاءَ denotes that a husband should refrain from approaching his wife during menstruation, thereby abstaining from genital contact, as Prophet Muhammad says: “Do whatever you desire except having sexual intercourse”. Consequently, this validates why most scholars affirm that it is permissible to engage in physical affection with one's wife, excluding sexual intercourse, during her menstrual period. Furthermore, al-Ḥiyānī (2013) asserts that

فَاعْتَرَلُوا النَّسَاءَ functions as a polite *kināyah*, advising abstention from sexual intercourse during the menstrual period, as it is deemed impure and harmful for those who engage in it. The imperative verb implies refraining from sexual intercourse while allowing all other activities, such as eating, sleeping, and remaining in each other's company. The use of *kināyah* signifies the preservation of human health by avoiding potential sickness. Therefore, the *kināyah* serves the purposes of eloquence, politeness, conveying emotive meanings, and expressing dissociative thoughts.

#### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

Arberry's literal translation of the Arabic *kināyah* as "go apart from women" does not fully convey the nuanced meaning to English readers, as *kināyah* implies dual meanings. Conversely, the translation by al-Hilali and Khan, while conveying the literal sense, overlooks the figurative meaning. Such translations may distort the core meaning and the figurative uses and functions present in the source text, thereby failing to achieve eloquence, politeness, brevity, hyperbole, and the conveyance of dissociative thoughts.

Example of *Kināyah* (4)

ST: Surah An-Nisa' (Verse number 34)	“وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ”
Transliteration	Wahjurūhunna fī al-madāji’.
Back Translation	desert them in their couches and do not sleep with them.
Arberry (TT1)	“banish them to their couches”.
Al-Hilali and Khan (TT2)	“refuse to share their beds”.

#### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

In the above verse, the clause *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* starts with an imperative verb that shows Islamic approach to the husband-wife intimate relationship. According to Al-Ma‘ānī (2023), *هَجَرَ hajara* refers to someone abandoning someone else. In a specific context, *هَجَرَ زَوْجَتَهُ hajara zaujatahu* refers to husband’s moving away from his wife, that is, he does not communicate with her, nor has he divorced her. In other words, there is no sexual intercourse between them.

The second word *الْمَضَاجِعِ* According to Al-Ma‘ānī (2023) is defined as the bed mate two people share. In another context, *ضَجَعَ dajaja* refers to someone lying down on his or her side. The phrase *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* is an imperative sentence whose deep structure reveals a different meaning to that of the surface indicating something in a gentle manner. In a theological context, this imperative sentence is used by Allah in the Qur’ān to order Muslim men to avoid having commerce with their disobedient wives. The verse revealed within the context of Islamic etiquette concerning husband-wife’s relationship. It teaches how a Muslim man should deal with his disobedient wife. Furthermore, it is a rhetorical expression used to mitigate the impact of a harsh word and replace it with a more polite acceptable word.

Ibn Kathīr (1999) asserts that the imperative verb *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* instructs a husband to forsake his wife, turning away from her in bed, thereby refraining from engaging in sexual intercourse with her. Conversely, al-Zamakhsyārī (2003) suggests that the imperative verb indicates that a husband should not sleep with his wife under the same quilt. He considers the imperative verb as *kināyah*, as it refers to a husband refraining from sexual intercourse with his wife. In summary, commentators of the Qur’ān concur that *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* is a *kināyah*

expression used to advise a husband not to engage in sexual relations with his disobedient wife. Additionally, *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* implies another *kināyah*, signifying God's explicit instruction for a man to abstain from engaging in sexual intercourse with his disobedient wife, thereby encouraging him to contemplate her behavior (Al-Ḥiyānī, 2013). In other word, *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* serves as a *kināyah*, directing a husband to refrain from intimate relations to address his wife's disobedience. This method aims to prompt reflection and bring about behavioral correction without humiliation. It metaphorically signifies disapproval, consequences of disobedience, and the need for obedience, highlighting the psychological impact of the husband's withdrawal.

#### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

Arberry translated *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* as banish them to their couches. He attempted a figurative translation while preserving the meta-function inferred by the structural context. Nevertheless, he used rather ambiguous expressions that may lead TL readers to misunderstand the hidden messages behind the *kināyah*. In fact, the SL functions conveyed by *kināyah* are not rendered in the TL lexical items used in the translation, which thus distorts the essence of the Arabic *kināyah*. Similarly, al-Hilali and Khan translates *وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ* as refuse to share their beds. This translation is somehow acceptable at literal level but it ignores other lexico-semantic shades of meanings. Thus, both of them failed to achieve eloquence, allusion, politeness, brevity, hyperbole, allegory, and dissociative thoughts.

Example of *Kināyah* 5

ST: Surah Al-A‘rāf (Verse 189)	“فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمَلًا خَفِيًّا”
Transliteration	<u>Falammā taghasysyahā ḥamalat ḥamlan khafifan.</u>
Back Translation	when <u>he covered her</u> , she bore a light burden.
Arberry (TT1)	“when <u>he covered her</u> , she bore a light burden”.
Al-Hilali and Khan (TT2)	“ <u>When he had sexual relation with her</u> , she became pregnant, and she carried it about lightly.”

#### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

*تَغَشَّاهَا* is a *kināyah* expression that almost shares similar shades of meanings to that of other words and expressions used to refer to sexual relationship. Ibn Manẓūr (1984), defines *غَشَا* as to cover or conceal. Examining the root of this word, Ṭaṭṭāwī (1997) reports that *تَغَشَّاهَا* has several other related meanings. The word *الْغِشَاءُ* is a cover stretched a top of something in order to protect or conceal it. *التَّغَشِّي* is a *kināyah* expression implying sexual intercourse. *تَغَشَّاهَا* as *kināyah* covers the intended contextual functions. This *kināyah* expression, besides the following semantic features *قَضَى حَاجَتَهُ مِنْهَا* has had intercourse with his wife, *الْوَقَاعُ أَوْ الْجِمَاعُ أَوْ الْوَطْءُ* has embraced, covered and had intercourse with his wife, entails something fundamental that husband and wife’s intimacy relationship is based on love, respect, appreciation, acceptance, and mutual understanding. Thus, *تَغَشَّاهَا* is figuratively used to portray the value of each spouse to another. Husband is portrayed as a cover to his wife who is also portrayed as a warm bed to her husband. The implicit figurative inference of *تَغَشَّاهَا* is marital intimacy which its semantic shades of meaning conveyed by *kināyah* in this particular instance are inferred indirectly from the preceding verse *هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ*

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا “He created you from one soul and created from its mate that he might dwell in security with her.”

The employment of this *kināyah* expression shows the intimacy and tranquillity of husband-wife relationship and their love to a great extent. تَعَشَّاهَا as *kināyah* has another use of harmony to show that human race ought to be passed from generation to generation in order to maintain humankind. This Arabic figure has a spiritual emotional function rather than physical and materialistic. It portrays the humanitarian image and connotes dwell in security and the creation from one soul which figuratively indicates kindnesses.

According to al-Jurjānī (1954), the employment of *kināyah* by the word تَعَشَّاهَا to refer to husband-wife relationship indicates:

1. calmness, harmony, comfort and security necessary for husband and wife to have sexual intercourse.
2. humane image emphasizing the imperative of the perpetuation of the human race rather than merely satisfying physical desires.
3. worship when started by husband’s saying “if you should give us a good (child), we will surely be among the grateful.”

تَعَشَّاهَا as *kināyah* indicates all positive socio-psychological and emotional as well as physical dimensions referring and inferring all polite and acceptable norms of a sexual intercourse. This *kināyah* is thus said to have achieved eloquence, brevity, emotive meanings, dissociative thoughts, insinuation and allusion.

#### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

To some extent, Arberry’s rendering of تَعَشَّاهَا as a *kināyah* expression is vague and thus not fully grasped by the TL readers. He translated تَعَشَّاهَا as he covered her which does not precisely convey the core meaning of *kināyah*, which eventually distorts the smooth transfer of the *kināyah* functions and uses. Correspondingly, al-Hilali and Khan literally translated تَعَشَّاهَا as he had sexual relations with her. They in fact ignored the figurative nuances of meaning underlying the deep implication of the rhetorical trope of *kināyah*. To conclude, translators’ choices of not using figurative-based lexical equivalents have led them to fail conveying the essence of the intended meanings of the exceptionally expressive Arabic word تَعَشَّاهَا and therefore they did not succeed in achieving the eloquence, politeness, brevity, hyperbole, and dissociative thoughts.

Example of *Kināyah* 6

ST: Surah Al Rahmān (Verse 55)	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ،
Transliteration	Lam yatmithhunna insun qablahum walā jānn.
Back Translation	Whom no human <b>has touched</b> before, nor Jinn.
Arberry (TT1)	“ <b>Untouched</b> before them by any man or jinn”.
Al-Hilali and Khan (TT2)	“Whom no man or jinn <b>yatmithhunna (has opened their hymens with sexual intercourse)</b> ”.

### MORPHO-SEMANTIC ANALYSIS BASED ON COMPONENTIAL ANALYSIS THEORY

لَمْ يَطْمِئُنَّ as a *kināyah* expression shows another complex level of *kināyah* uses and functions in the Qur'ān which refers to virginity of women in paradise. Al-Ma'ānī (2023) defines the noun phrase الطَّمْتُ as menstrual blood. Ibn Manzūr (1984) posits that يَطْمِئُنَّ as a verb means he has had sexual intercourse with his wife. The sentence لَمْ يَطْمِئُنَّ serves an informative purpose with an affirmative function, emphasizing that righteous inhabitants of paradise will be wed to untouched nymphs. Allah employs an indirect *kināyah* expression to soften the potentially harsh implications of such references to sexual relations (Al-Jurjānī, 1954).

Ibn Kathīr (1999) explains that the verb لَمْ يَطْمِئُنَّ signifies that the nymphs have never been touched by humans or jinns before their husbands in paradise, thus preserving their virginity. Al-Qurṭubī (2018) specifically emphasizes that it is only their husbands who will have sexual relations with them in paradise. Additionally, لَمْ يَطْمِئُنَّ is identified as another *kināyah* by al-Ḥiyānī (2013), depicting the sexual relationship between husband and wife. He suggests that this *kināyah*, alongside the Qur'ānic phrase قَاصِرَاتُ الطَّرْفِ, reflects the purity, special nature, cleanliness, and chastity of the nymphs. While this *kināyah* serves the moral purpose of delicately illustrating the chastity of women in paradise and their husbands' satisfaction, it also effectively conveys a sublime image, politeness, and humane relationship.

### ANALYSIS OF THE ENGLISH TRANSLATION EQUIVALENT

Arberry's literal translation of لَمْ يَطْمِئُنَّ as "untouched" overlooks the figurative nuances conveyed by the Qur'ānic *kināyah*. Similarly, al-Hilali and Khan's literal translation of the *kināyah* as "has opened their hymens with sexual intercourse" distorts the figurative conveyance of meaning, lacking eloquence, politeness, brevity, and the use of hyperbole through the Arabic rhetoric mode.

### RESULTS AND DISCUSSION

The results of the present study are discussed under three sections: In this first section, the study presents the semantic distinctive features and components of all the analysed *kināyah*. The table below shows the multiple meanings implied by *kināyah*.

TABLE 2. Distinctive components of *kināyah*

<i>Kināyah</i>	Distinctive features/ components		
	Core meanings	Implication meanings	Emotive meanings
1	- Figurative meaning. - Intercourse.	- Indicate worship. - Indicate ugliness. - Indicate disapproval.	- Politeness. - Humanitarian image.
2	- Figurative meaning. - Intercourse.	- Guarantee of the existence of human race. - Urge and necessity. - Approval.	- Politeness. - Humanitarian image.
3	- Figurative meaning. - Intercourse.	- Divine order. - Divine advice. - Undesirable tendency.	- Politeness.

		- Indicate keeping mankind health.	
4	- Figurative meaning. - Intercourse.	- Indicate disapproval. - Indicate uncomfortable tendency. - Consequences of disobedience. - Necessity of obedience.	- Politeness. - Humane relationship. - Psycho-emotional punishment.
5	- Figurative meaning. - Conceal. - First intercourse.	- Indicate worship. - Indicate secureness. - Indicate comfortable tendency. - Guarantee of the existence of human race.	- Love to a great extent. - Humanitarian image. - Politeness.
6	- Figurative meaning. - Intercourse.	- Indicate sublime image. - Felicity. - Purity and cleanliness. - Special giving.	- Politeness. - Humane relationship.

As demonstrated in the above table 2, *kināyah* in Arabic has a wide range of many literal and figurative meanings. *Kināyah* is distinguished from other components and that it can overlap with many other types of rhetorical modes in the original as well as the target versions. Unlike any other types of rhetorical modes, this particular Arabic figure can cover a broad body of meanings, uses and functions on both literal and figurative levels. Table 2 presents the functions generated by all implied shades of meanings conveyed by *kināyah* as discussed above.

## SECTION TWO

Based on Table 1 and 2, the present study differentiated the three figures of speech with regard to their uses and functions which will be demonstrated in below Table 3. This study employed Nida's (1975) description of the meaning and functions of words through structured sets of semantic features (which are given or treated as present, absent, or indifferent with reference to the semantic feature). To describe the presence and absence of a feature, trilogy signs are used. The symbol '+' means the feature is present, while '-' the feature is absent, and '- / +' the feature is indifferent. In Table 3, componential analysis differentiates and evaluates the English figures of speech metonymy-euphemism interface with the Arabic figure *kināyah*.

TABLE 3. Functions of the figures of speech

Functions	<i>Kināyah</i>	Metonymy	Euphemism
Achieve eloquence.	+	+	+
Achieve politeness.	+	+	+
Achieve hyperbole.	+	-	-
Achieve brevity.	+	+	-
Achieve emotive meanings.	+	-	+

<b>Achieve dissociative thoughts.</b>	+	-	+/-
<b>Achieve simplification.</b>	+	-	-
<b>Achieve specification.</b>	+	-	-
<b>Achieve clarification.</b>	+	-	+/-
<b>Achieve insinuation, allusion, allegory.</b>	+	-	-

Findings in the Table 3 astutely illustrates that *kināyah* implies several distinctive functions at the figurative level. This differentiates *kināyah* from other such English figures of speech as metonymy and euphemism. *Kināyah* in Arabic implies and conveys different realizations that are hard to convey by selecting an English equivalent. Table 3 demonstrates the fundamental differences between *kināyah*, metonymy, and euphemism concerning each of their respective functions and purposes. Euphemism aims to manipulate the words and make them as pleasant as possible while *kināyah* plays at another cognitive and paralinguistic level for instance the word الرِّفْثُ which indicates obscenity and ugliness. Metonymy, the other figure in question, is a notion referred to by the name of something intently associated with that notion. It is clear that metonymy does not match the above distinctive semantic features implied by *kināyah*. These findings align with Riyad's (2018) findings, emphasizing that metonymy should not be confused with *kināyah* as they are distinct concepts as evident in the present study. The present study is also different from al-Sharafi's (2004) study in that it gives comprehensive explanation of how Arabic *kināyah* interfaces with other figures of speech in English. Apparently, *kināyah* is a broad term interplaying and interchanging with other such linguistic devices as hyperbole, brevity, insinuation, allusion, allegory, intimation, and euphemism. Although the meanings conveyed by *kināyah* are still unique, such meanings can still be conveyed euphemistically. Hence, translating such a figure of speech is formidable. In fact, Arabic figures of speech have something in common with their English counterparts with respect to the intended meanings generated yet not all shades of meanings are emphasized. The table above shows the author's trial of assessing the English translation of Arabic figure of speech *kināyah* of whether being treated as a metonymy or euphemism as briefly illustrated in the below Figure 2.

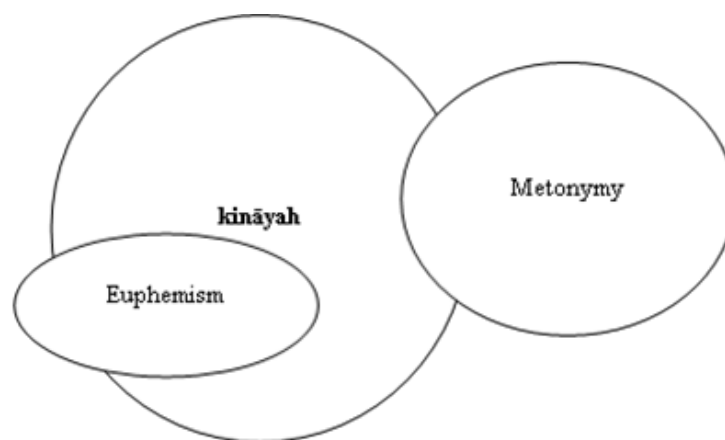


FIGURE 2. Overlapping relationship between *kināyah*, metonymy and euphemism

Figure 2 demonstrates the complex interface between these figures of speech that metonymy shares the main concepts and definitions with *kināyah* while euphemism is regarded as a part *kināyah*. Nevertheless, euphemism and *kināyah* have some insignificant (or in other words ‘blur’) differences attributed to linguistic and cultural aspects.

### SECTION THREE

This section attempts to figure out whether the functions and meanings conveyed by *kināyah* is preserved and conveyed by the translators (see table 4).

TABLE 4. Functions of *kināyah* and its translational equivalence in English

<i>Kināyah</i>	Functions	Arberry Translation	Al-Hilali and Khan Translation
1	Achieve eloquence.	+	-
	Achieve politeness.	+	-
	Achieve brevity.	-	-
	Achieve dissociative thoughts.	-	-
	Achieve clarification	-	-
2	Achieve simplification.	-	-
	Achieve eloquence.	+	-
	Achieve politeness.	+/-	-
	Achieve brevity.	-	-
3	Achieve eloquence.	-	-
	Achieve politeness.	-	-
	Achieve brevity.	-	-
4	Achieve hyperbole.	-	-
	Achieve dissociative thoughts.	-	-
	Achieve eloquence.	+	+
	Achieve allusion.	-	-
	Achieve politeness.	+	+
	Achieve brevity.	+	+
	Achieve hyperbole.	-	-
5	Achieve dissociative thoughts.	-	-
	Achieve allegory.	-	-
	Achieve eloquence.	-	-
	Achieve politeness.	-	-
	Achieve brevity.	-	-
	Achieve hyperbole.	-	-
6	Achieve dissociative thoughts.	-	-
	Achieve insinuation.	-	-
	Achieve eloquence.	-	-
	Achieve politeness.	-	-
	Achieve brevity.	-	-
	Achieve hyperbole.	-	-

Table 4 of the Componential Analysis (CA) differentiates and evaluates the two translations by Arberry and al-Hilali and Khan. It demonstrates how such English figures of speech as metonymy and euphemism affect the translation of the Arabic figure *kināyah*. The table assesses



the accuracy level of translating the *kināyah* by the two translations. Newmark (1988) reported that “the basic process of componential analysis is to compare source language with the target language words that have a similar meaning but not an obvious one-to-one equivalent by showing their differing sense components”. The CA above shows that the two translations share some features with the ST. It can be seen from the CA that *kināyah* has six features. In contrast, the two translations match the source text in only few features. For instance, Arberry translation shares the first and second features with the ST while al-Hilali and Khan translation does not match any feature. Table 4 shows that al-Hilali and Khan translation conveys the semantic features of the SL *kināyah* but their selection of words does not cover the other semantic features as stated in the fifth *kināyah*. They both literally translated *kināyah* which as a result failed to convey the figurative nuances of meaning and multiple functions. In other words, both translations did not succeed in conveying the lexico-semantic components from the original ST (see *kināyah* 3, 5, and 6). The analysis above shows conclusive evidence that there is a significant gap between the ST and the two translations, which necessitates considering other new translations to handle such an issue of *kināyah* interface with other figures of speech.

## CONCLUSION

The present study’s findings align with Riyad’s (2018) study, suggesting that using metonymy as a translation for *kināyah* is not entirely accurate. While *kināyah* and metonymy share similar definitions, the discussion in this study highlights subtle differences in their functions and classifications. Previous attempts to equate euphemism in English with *kināyah* in Arabic have proven insufficient as euphemism covers only a limited aspect of the multifaceted functions of *kināyah*. The main challenge for Qur’ān translators, as revealed in this study, lies in the broad semantic range of *kināyah* expressions as it has various denotative meanings and entails a complex translation process that extends to capturing the intended connotative nuances within the source language context. This requires due consideration at both macro and micro levels of the source language text. These findings also support Kashgary’s (2011) argument that the higher the linguistic level at which language conveys meaning, the more challenging the translation becomes. An absolute translatability, the present study maintains, is almost impossible when dealing with equivalence between such heterogeneous languages as Arabic and English. In this regard, Shuttleworth and Cowie (1999) argue that “there can be no exactness in translation in any but rare and trivial cases; the notion of translatability therefore has to be considered in relation to each instance of translation as ‘a concrete act of performance’ and must be linked with the text type of ST, the purpose of translation and the translation principles being followed by the translator”. The study suggests translating *kināyah* as Arabic metonymy (*kināyah*) to provide a distinct marker for both English and Arabic users, emphasizing the unique nature of this figure in the English language. The proposed terminology can serve as a foundational concept for recognizing *kināyah* as an independent figure of speech in English, foregrounding the need for further research dedicated to studying *kināyah* in the Qur’ān.

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