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A COMPARATIVE STUDY OF *KINĀYAH* INTERPRETATION ON INTIMATE RELATIONSHIP IN AL-QURĀN: THE CASE OF AL-HILALI AND KHAN'S AND ARBERRY'S ENGLISH TRANSLATIONS

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2026

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ABSTRACT

Translation in religious discourse presents major challenges due to the complexity of conveying meaning across languages and cultures. With English as the dominant medium for global communication, the demand for translating religious texts like the Qurān has grown. Translators must preserve the source text's depth, emotion, and spiritual resonance while making it accessible to a global audience. This becomes especially difficult when translating rhetorical devices such as kināyah, a culturally rooted figurative expression in Arabic that conveys sensitive topics indirectly and politely. Rendering kināyah in English is challenging due to the absence of direct equivalents, a difficulty compounded when it interacts with other figures of speech like metonymy and euphemism. This study explores the pragma-semantic meanings and functions of kināyah related to intimate relationships in the Holy Qurān and its English translations by al-Hilali & Khan and Arberry. It compares kināyah with euphemism and metonymy in Qurānic discourse, focusing on politeness strategies and their translation, and analyses the translators' strategies and procedures in rendering kināyah into English. Document analysis was employed, and the data were examined using Nida's (1975) Componential Analysis Theory, Newmark's (1988) Translation Strategies, Vinay and Darbelnet's (1958) Translation Procedures, and Brown and Levinson's (1987) Politeness Theory. The findings show that while kināyah shares definitional and functional similarities with metonymy, it differs markedly in type and classification. Euphemism serves as a central function of kināyah, adding to its complexity and the difficulty of finding accurate English equivalents. The study proposes translating kināyah as "Arabic metonymy (kināyah)" to highlight its distinction from English metonymy and preserve the original meaning. This study contributes to a deeper understanding of the challenges involved in translating sacred texts and underscores the importance of linguistic precision and cultural sensitivity in achieving accurate meaning preservation.

Keywords: *Kināyah, Holy Qurān, Translation, Metonymy, Euphemism.*

ABSTRAK

Terjemahan dalam wacana keagamaan menghadapi cabaran besar disebabkan oleh kerumitan dalam menyampaikan makna merentasi bahasa dan budaya. Dengan bahasa Inggeris sebagai medium utama komunikasi global, permintaan untuk menterjemah teks keagamaan seperti al-Qurʾān semakin meningkat. Penterjemah perlu mengekalkan kedalaman makna, nuansa emosi, dan getaran spiritual teks sumber sambil memastikan ia mudah difahami oleh khalayak antarabangsa. Hal ini menjadi lebih mencabar apabila melibatkan terjemahan alat retorik seperti kināyah, iaitu ungkapan kiasan berakar budaya Arab yang menyampaikan perkara sensitif secara halus dan beradab. Menterjemahkan kināyah ke dalam bahasa Inggeris sukar kerana ketiadaan padanan langsung, dan kesukaran ini bertambah apabila ia berinteraksi dengan gaya bahasa lain seperti metonimi dan eufemisme. Kajian ini meneliti makna dan fungsi pragma-semantik kināyah yang berkaitan dengan hubungan intim dalam al-Qurʾān serta terjemahan bahasa Inggeris oleh al-Hilali & Khan dan Arberry. Ia membandingkan kināyah dengan eufemisme dan metonimi dalam wacana al-Qurʾān dengan menumpukan perhatian kepada strategi kesantunan dan penterjemahannya, serta menganalisis strategi dan prosedur yang digunakan oleh penterjemah dalam menyampaikan kināyah ke dalam bahasa Inggeris. Analisis dokumen digunakan sebagai kaedah kajian, dan data dianalisis menggunakan Teori Analisis Komponen Nida (1975), Strategi Terjemahan Newmark (1988), Prosedur Terjemahan Vinay dan Darbelnet (1958), serta Teori Kesantunan Brown dan Levinson (1987). Dapatan kajian menunjukkan bahawa walaupun kināyah mempunyai persamaan dari segi definisi dan fungsi dengan metonimi, kedua-duanya berbeza secara ketara dari segi jenis dan pengelasan. Eufemisme dikenal pasti sebagai elemen utama dalam kināyah, yang menambah kepada kerumitan serta kesukaran untuk mencari padanan yang tepat dalam bahasa Inggeris. Kajian ini mencadangkan agar kināyah diterjemahkan sebagai "metonimi Arab (kināyah)" bagi menonjolkan perbezaannya daripada metonimi dalam bahasa Inggeris serta mengekalkan keaslian dan makna asalnya. Kajian ini menyumbang kepada pemahaman yang lebih mendalam tentang cabaran dalam penterjemahan teks suci serta menekankan kepentingan ketepatan linguistik dan kepekaan budaya dalam usaha mengekalkan makna yang sebenar.

Kata kunci: *Kinayah, al-Quran , Terjemahan, Metonimi, Eufemisme*

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LIST OF ABBREVIATIONS

PBUH	Peace Be Upon Him
SL	Source Language
SLT	Source Language Text
ST	Source Text
TL	Target Language
TLT	Target Language Text
TT	Target Text
AL	Arabic Language
EL	English Language
RT	Religious Translation
LT	Lexical Translation
TC	Target Culture
AC	Arabic context
BT	Back translation

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TRANSLITERATION

Consonants:

ء	ʾ	ر	r	غ	gh
ب	b	ز	z	ف	f
ت	t	س	s	ق	q
ث	th	ش	sh	ك	k
ج	j	ص	ṣ	ل	l
ح	ḥ	ض	ḍ	م	m
خ	kh	ط	ṭ	ن	n
د	d	ظ	ẓ	ه	h
ذ	dh	ع	ʿ	و	w
ة	t̲			ى	y

Vowels:

أ	a	Long vowel	و	ū
آ	ā			
(kasra)	i	Short vowel	ي	ī
(dhamma)	u			
(fatha)	a			

This transliteration is extracted from ***Dictionary of Islamic Terms*** (Al-Khaḍrawy, ***2004***, p. 13) and from ***Journal of Qurānic Studies***, which is published by School of African and Oriental Studies, University of London.

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CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Translation, as a branch of applied linguistics, plays a vital role in enabling communication, knowledge sharing, and cultural interaction among speakers of different languages. In this field, translating sacred texts presents a unique challenge because it must convey both linguistic meaning and cultural or spiritual significance. Among these texts is the Holy Qurān, regarded by Muslims as the direct word of Allah. The translation of the Qurān into other languages is crucial, given the global expansion of Islam, which now includes over 1.5 billion followers from diverse linguistic backgrounds (Brakhw, 2014). These translations allow non-Arabic-speaking Muslims and non-Muslims alike to access its teachings (Qadhi, 2008).

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The need to translate Qurānic discourse arose when non-Arabic-speaking communities embraced Islam, leading to a search for ways to express the revelation's meanings across languages (Kidwai, 1987). Today, the Qurān has been translated into numerous languages, including English, French, Malay, and Urdu, among others (Elimam, 2009). Nonetheless, translating Qurānic discourse remains particularly challenging. As the speech of Allah revealed in Arabic, the Qurān possesses an unmatched style, rich semantics, and profound rhetorical depth. Scholars often debate how well these features can be preserved through translation, questioning whether the outcome is a faithful reproduction or simply an approximation (Sheishaa, 2001).

The uniqueness of Qurānic discourse lies in its intricate semantic and pragmatic aspects, making it challenging to fully reproduce in other languages (Al Aqad et al., 2018). This often leads to a loss of meaning during translation. English translations, in particular, have faced criticism for misrepresenting intended messages, mainly due to translators' limited grasp of Qurānic Arabic and classical Islamic interpretations (Al-Jabari, 2008; Abdul-Raof, 2013). Nonetheless, these translations remain essential, as English functions as the global lingua franca, offering wider access to the Qurān's teachings.

A significant aspect of Qurānic discourse involves rhetorical devices such as simile, metaphor, metonymy, and *kināyah* (Sadiq, 2010). These devices not only convey meaning but also reflect the stylistic richness of the Arabic language. Among them, *kināyah*, an indirect expression that implies a deeper meaning, is one of the most challenging features to translate. *Kināyah* operates at various linguistic levels, including phonology, grammar, semantics, and pragmatics, adding another layer of complexity for translators (Radden & Kövecses, 1999).

For example, the phrase "أبي نظيف اليد" (literally, "My father is clean-handed") employs *kināyah* to convey that the speaker's father is honourable and innocent, not simply hygienic. Translating *kināyah* literally can lead to significant miscommunication and a loss of the intended message. This issue is especially critical when *kināyah* is used in Qurānic discourse to convey sensitive topics, such as intimate relationships, where indirect expressions serve to maintain politeness and uphold Islamic values.

This study focuses on the translation of *kināyah* in Qurānic discourse, with particular attention to the works of al-Hilali and Khan and Arthur Arberry. It examines how their translations interpret the rhetorical subtleties of *kināyah* and evaluates the impact of these interpretations on the readers' understanding of Islamic teachings. Since *kināyah* plays a central role in conveying key religious messages indirectly and politely, this research aims to identify the challenges translators face and provide recommendations for improving the translation of *kināyah* in future Qurān translations.

1.2 Problem Statement

This research explores the complex nature of *kināyah*, a rhetorical device deeply embedded in Arabic linguistic and cultural traditions. Its essence transcends surface meanings, demanding familiarity with Arabic rhetorical conventions to fully grasp its nuances (Al-Hajjaj, 2004). Although *kināyah* appears across languages and cultures, many translators of the Holy Qurān approach it literally, stripping it of the layered meanings present in Qurānic discourse. This misinterpretation not only dilutes the rhetorical richness of the Qurān but also compromises the conveyance of essential religious principles (Muhammed, 2017).

Despite the extensive scholarship on Qurānic translation, the treatment of *kināyah* has remained underexplored (Faraj & Ahmed, 2018). A key obstacle lies in the inadequacy of prevailing intellectual paradigms and dictionaries, which often reduce *kināyah* to a simplistic equivalence with metonymy. This view is perpetuated in many scholarly works that treat metonymy as the default English equivalent of *kināyah* (Brakhw, 2014; Mahdi, 2009; Sherwani, 2016). However, these reductions

fail to capture the full rhetorical function of *kināyah*, contributing to conceptual confusion among translators.

Recent studies on the translation of the Qurān into English challenge the equivalence between *kināyah* and metonymy, suggesting instead that euphemism may be more appropriate, particularly in the Qurānic context (Alqahtani, 2017; Enab, 2019). Nevertheless, these competing interpretations reveal the persistent conceptual challenges translators encounter when attempting to map Arabic rhetorical figures onto English frameworks. Naseef (2018) underscores that any single English rhetorical device cannot adequately capture *kināyah*. Translators often find themselves constrained by English categories, which complicates the faithful rendering of *kināyah* in translation and risks distorting the original meaning.

Moreover, scholars like Al-Salem (2008) problematize the tendency to equate metonymy with majāz (figurative expression), which is sometimes interpreted as synecdoche. This conflation illustrates the challenge of achieving cross-linguistic equivalence and points to a deeper issue: *kināyah* operates within a complex rhetorical system distinct from English norms, making direct translation inherently problematic (Alsemeiri & Nordin, 2023). These unresolved debates reflect the difficulty translators face in balancing linguistic precision with the rhetorical depth of the Qurānic discourse.

The multifunctionality of *kināyah* further complicates translation efforts. It interacts with various rhetorical figures, such as metonymy, euphemism, and hyperbole, which makes its accurate rendering in English even more challenging (Alsemeiri &

Nordin, 2023). Table 1.1 below illustrates the interpretive inconsistencies that arise when *kināyah* is translated differently across translations.

Table 1.1
An Example of Chaos Between Linguists in Using Many English Terms to Represent Kināyah

ST: (**Sūraṯ al-Baqaraṯ:187**)	"أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ **الرَّفَثُ** إِلَى نِسَائِكُم" .
Arthur Arberry (TT1)	"Permitted to you, upon the night of the Fast, is **to go in to** your wives."
Al-**Hilali & Khan** **(TT2)**	"It is made lawful for you **to have sexual relations** with your wives on the night of as Saum (the fasts)."

The example above highlights the ongoing disagreement and overlap among linguists and researchers in interpreting *kināyah*. Muhammed (2017) analysed this example as an instance of metonymy within the context of the Holy Qurān (p. 62). Similarly, Alqahtani (2017) classified the same example as an instance of euphemism (p. 203). In contrast, Naseef (2018) treated the example strictly as *kināyah*, focusing on its traditional Arabic interpretation without considering its connection to other figures of speech in English (p. 179). These differing perspectives underline the challenges of reconciling Arabic rhetorical constructs with English linguistic frameworks.

Furthermore, these discrepancies reflect the difficulty of capturing *kināyah's* full rhetorical force, and they reveal a critical flaw: when translators rely on inadequate equivalents, they risk misrepresenting the text's intended meaning. The loss of

rhetorical impact compromises the authenticity and depth of the Qurānic discourse message (Alsemeiri & Nordin, 2023). The issue goes beyond mere lexical choices; translators frequently focus on the surface meaning while overlooking the deeper rhetorical and semantic dimensions that shape the text's intent and impact (Syam et al., 2022).

A core challenge in translating *kināyah* lies in the absence of a direct rhetorical equivalent in English, compelling translators to navigate between literary elegance and explanatory precision (Naseef, 2018). As illustrated in Table 1.1, Arberry's reliance on euphemistic substitution constrains the interpretative scope of *kināyah*, limiting its rhetorical versatility and diminishing its layered meanings (Muhammed, 2017). This is evident in his rendering of "**الرَّفَثُ**" as "**to go in to**", where he opts for an indirect and refined expression that preserves the rhetorical subtlety and politeness inherent in *kināyah*. However, this approach results in the loss of other essential functions and nuanced meanings embedded in the original expression.

In contrast, al-Hilali and Khan's literal strategy embeds exegesis directly into the translation, stripping *kināyah* of its implicitness and thereby sacrificing both its aesthetic and pragmatic functions (Mounadil, 2023). This is reflected in their translation of the same verse as "**to have sexual relations**", where they replace the *kināyah* with an explicit, interpretative paraphrase. As demonstrated in Table 1.1, these divergent strategies shape how target-text readers engage with Qurānic discourse on intimacy. Both approaches pose challenges, as Arberry's reliance on euphemism risks suppressing important religious meanings, while al-Hilali and Khan's literalism undermines the subtlety that defines *kināyah* (Hakami, 2024). More significantly, such translation choices may influence how readers understand

and practice real Islam, particularly since intimacy-related verses contain Islamic rulings that regulate intimacy relationships and ethical conduct.

This study examines Arberry's *The Koran Interpreted* and al-Hilali and Khan's *The Noble Qurān* due to their significant influence in both academic and religious contexts (Albanon & Abdul-Wahid, 2022). Representing contrasting methodologies, Arberry—a non-Muslim British scholar—approaches the text with literary and stylistic fluency, while al-Hilali and Khan, as Muslim translators and native Arabic speakers, incorporate *tafsīr* to ensure interpretative clarity (Ghaeb, 2016). Comparing these translations provides valuable insight into how translator backgrounds shape interpretative choices, as Muslim translators capture religious nuances, whereas non-Muslim scholars like Arberry offer academic perspectives that help mitigate bias and broaden the study's scope (El Mallah, 2022). A comparative analysis of their strategies will further reveal the most effective approaches for conveying Qurānic discourse while preserving its rhetorical and theological depth.

The entire Qurān contains 56 instances of *kināyah* related to intimacy, some of which are repeated across multiple verses and *sūrahs*. To avoid redundancy while ensuring analytical depth, this study examines 30 distinct instances, covering all unique occurrences. It analyses how Arthur Arberry and al-Hilali and Khan render these expressions in English, focusing on various forms of intimate relationships—including those between husband and wife, between men and women outside of marriage, and between men. This selection enables a comprehensive exploration of how these indirect expressions are translated, addressing challenges related to meaning transfer, cultural and contextual mediation, and pragma-semantic shifts.

In conclusion, this study addresses the challenges of translating *kināyah* from Arabic into English, particularly in expressions related to intimacy, which carry significant cultural and religious sensitivity in the Qurān. By distinguishing between its literal and figurative aspects, this study aims to uncover the pragma-semantic meanings of *kināyah* and analyse its distinctive rhetorical and politeness functions within Qurānic discourse, as well as their rendering in the English translations by Arberry and al-Hilali and Khan. The study also examines how *kināyah* overlaps with metonymy and euphemism, comparing their pragma-semantic functions to identify the reasons behind this conceptual conflation and to assess how these functions are rendered in the two translations by Arberry and al-Hilali and Khan. Additionally, a comparative analysis of the translational strategies and procedures employed by al-Hilali and Khan and Arthur Arberry evaluates the extent to which their approaches preserve *kināyah's* intended meanings, rhetorical depth, and theological nuances. This analysis highlights key differences, assesses the strengths and limitations of each strategy, and offers insights into more effective translation methodologies for Qurānic discourse.

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1.3 Research Objectives

a. To examine the pragma-semantic meanings and functions of *kināyah* in the context of intimate relationships in the Holy Qurān, and its rendering in the English translations by al-Hilali and Khan, and Arberry.

b. To compare the functions of *kināyah* related to intimate relationships within Qurānic discourse with euphemism and metonymy, particularly in relation to politeness strategies, and their rendering in the English translations by al-Hilali and Khan, and Arberry.

c. To analyse the translational strategies and procedures used by al-Hilali and Khan and Arthur Arberry in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English.

1.4 Research Questions

a. What are the pragma-semantic meanings and functions of *kināyah* in intimate relationships within Qurānic discourse rendered in the English translations by al-Hilali and Khan and Arberry?
b. How are the functions in which *kināyah* interfaces with euphemism and metonymy, particularly in relation to politeness strategies, rendered in the English translations by al-Hilali and Khan and Arberry?
c. What translational strategies and procedures did al-Hilali and Khan and Arthur Arberry employ in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English?

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1.5 Scope of the Study

This research covers the linguistic (mainly pragmatic and semantic) features of *kināyah* in the English translations of the original Arabic Holy Qurān. It is a comparative study in which difficulties in translating Qurānic *kināyah* into English are addressed. Given the numerous *kināyah* in the Qurānic texts, this research focuses on those related to intimate relationships, which comprise only 57 words and expressions in the Qurān. It will examine 30 samples, as some words and expressions are repeated. The reason for selecting verses that reflect intimate relationships is that euphemism intersects with *kināyah* in these verses. Then, key representative *kināyah* are examined in detail, offering examples of the various types of *kināyah*. Selected

*kināyah*s from the Arabic Holy Qurān and their English translations are linguistically analysed according to their figurative message.

This study will only focus on intimate relationships, which are considered one of the most sensitive issues in Arabic culture in general and the Qurān in particular. The Qurān presents the intimate relationship through figurative language (*kināyah*), which encompasses both the intended and real meanings. Any misunderstanding or mistranslation of these verses, which contain the rules of Islam, will affect the real practice of Islam. Furthermore, intimacy will be affected as many of the intimate rules in Islam are stated in an implicational way by using *kināyah* (al-Ḥiyānī, 2013).

This kind of selection is done as the most overlap between *kināyah*, metonymy, and euphemism occurs in the reflection of the intimate relationship. Those figures of speech share notions and some functions in representing intimate relationships, and it is due to this that the degree of overlapping is high. Consequently, the intersection of these concepts caused the discrepancy in the translation studies. In this context, 30 *kināyah* expressions of the Arabic Qurānic text and their English translations at word and phrase levels are semantically and pragmatically studied. The study focuses on two English translations of the Arabic Holy Qurān, which are al-Hilali and Khan's translation and Arberry's translation.

1.6 Significance of the Study

Understanding *kināyah* in the Qurān is particularly challenging, even for native Arabic speakers and Qurānic scholars, as its meanings are often indirect, context-dependent, and deeply tied to theological interpretations. While *kināyah* as a rhetorical device exists across cultures, its Qurānic usage is unique and requires

specialised knowledge to interpret accurately. The difficulty of translating *kināyah* into English lies in its layered meanings, which may be lost, altered, or misrepresented due to linguistic and cultural differences. A significant number of both Muslim and non-Muslim non-Arabic speakers depend on English translations to comprehend the Qurān. Ensuring accuracy in these translations is vital for a proper understanding of its teachings, particularly in matters of intimate relationships, where precise interpretation is essential for the correct practice of Islamic rulings.

This study focuses on two widely referenced English translations—those of al-Hilali and Khan and Arthur Arberry—chosen for their distinct methodologies and significant influence in both academic and religious contexts. Al-Hilali and Khan's translation incorporates extensive explanatory additions influenced by Islamic jurisprudence, often providing interpretations rather than direct translations. In contrast, Arberry's work is a more literary and stylistic rendering that attempts to preserve the rhythm and flow of the original Arabic. By comparing their approaches, this study evaluates whether their translations faithfully convey the implicit meanings of *kināyah* or if they replace it with metonymy, euphemism, or overly literal phrasing that weakens or distorts the intended message.

This research identifies 56 instances of *kināyah* related to intimate relationships in the Holy Qurān, but focuses on 30 distinct occurrences to avoid repetition. By analysing them in full, the study provides a comprehensive evaluation of how *kināyah* has been rendered into English and highlights the linguistic, cultural, and interpretive challenges these translations face. Furthermore, this study fills a critical gap in Translation Studies, where little research has been dedicated to the translation of *kināyah* from Arabic to English. It introduces an analytical framework grounded

in the Semantic Field Theory of Componential Analysis (CA) to assess *kināyah* expressions and their English equivalents systematically. This framework helps identify semantic and cultural mismatches and offers recommendations for improving translation strategies.

Ultimately, this research contributes to the broader field of Arabic-English Translation Studies, particularly in Qurānic discourse. By addressing the complexities of translating *kināyah*, it encourages future scholarship to refine translation methodologies and develop versions that more faithfully preserve both the linguistic and theological dimensions of the Qurān. Through a deeper exploration of *kināyah's* semantic and pragmatic features, this study offers a pathway toward more precise and culturally informed translations.

1.7 Definition of Key Terms

The following eight definitions of terms are meant for this study, considering the rival scholarly debate in this regard. These definitions offer clear applications for the terms specified.

1.7.1 *Kināyah*

Kināyah, in the context of Arabic literature and rhetoric, is a nuanced linguistic device used to convey meaning indirectly. It involves the use of symbols or allusions to subtly express ideas or emotions without stating them explicitly. *Kināyah* adds depth and complexity to language, allowing speakers and writers to communicate in a more poetic and evocative manner. It is often employed in poetry, prose, and everyday conversation to convey deeper layers of meaning and to evoke emotions or imagery in the audience. Through the lens of *kināyah*, speakers can convey complex

concepts or sensitive topics with finesse, relying on the audience's understanding and interpretation to grasp the intended message (Alsemeiri & Nordin, 2023). The term *kināyah* in Arabic rhetoric denotes a linguistic strategy wherein the speaker aims to convey a specific meaning without directly stating it using the conventional terminology of the language. Instead, the speaker employs words or phrases that indirectly allude to the intended meaning, subtly guiding the audience's understanding towards it and employing it as corroborating evidence. For example, 'He is long of sword scabbard' to indicate that he is tall in stature, 'having a lot of cooking-pot ashes' to mean very generous, and 'forenoon sleeper' to indicate that she lives a life of luxury and there is someone to serve her, so she wakes up late in the morning (Naseef, 2018).

1.7.2 Metonymy

Several scholars have discussed metonymy as a concept. Mostly, it is agreed that metonymy is the use of particular words to achieve a particular meaning. Moreover, metonymy is the implication of certain meanings beyond the surface meaning of a given word (Al Aqad et al., 2017). It is a figure of speech in which one word or phrase is substituted for another with which it is closely associated. For example, using "the White House" to refer to the President or the administration of the United States is an instance of metonymy. This rhetorical device relies on the association between the two concepts to convey meaning effectively. Another example is using the term "Shakespeare" to refer to a work written by William Shakespeare, exemplifying a metonymy where the name of the creator stands in for his creations. This relies on the intrinsic connection between an author and his works, where the producer is closely identified with his product (Truszczyńska, 2003).

1.7.3 Translation

According to Catford (1965), translation consists of finding an equivalent expression in the target language to replace the original expression in the source language. Lawendowski (1978) also defines translation as a meaning transfer which takes place from language A into language B. On the other hand, Nida and Taber (1982) consider translation as a reproduction process in which the SL effects are preserved in the TL through the usage of most comparable meanings and styles. Nevertheless, this study adopts the definition of Lawendowski as they share the same focus point: the transfer of meaning.

1.7.4 Euphemism

A euphemism is a linguistic device used to replace a term or phrase that may be considered too direct, harsh, unpleasant, or offensive with a milder, indirect, or more socially acceptable alternative (Zheng, 2020). It is employed to soften the impact of sensitive or taboo topics, mitigate discomfort, or maintain politeness in communication. Euphemisms often serve to convey the same meaning as the original term while toning down its emotional or social impact. For example, “passed away” is a euphemism for “died,” and “downsizing” may be used euphemistically instead of “layoffs” in a corporate context (Al-Husseini, 2007).

1.7.5 Context

Hatim and Munday (2004) define context as the surrounding materials that influence and contribute to a complete understanding of the main text. Context can be a phrase, a word or a sound surrounding utterances. Hartmann and Stork (1972) view context as the sounds, expressions or phrases that take place before or after a certain linguistic element in an utterance or text; also, it refers to the characteristics of the

outer world to which an utterance or text has meaning. This research will follow the definition of Hartmann and Stork.

1.7.6 Interpretation

In the context of linguistics and the translation of the Holy Qurān, interpretation refers to the process of conveying the intended meaning of Qurānic verses by considering linguistic, rhetorical, and cultural dimensions. As Abdel Haleem (2005) emphasises, the Qurān employs rich rhetorical devices such as *kināyah*, metaphor and simile, making interpretation essential for preserving both explicit and implicit meanings. Unlike direct translation, which focuses on word-for-word equivalence, interpretation seeks to bridge linguistic and cultural gaps, ensuring that the Qurān's spiritual, legal, and moral messages are accurately conveyed while maintaining the depth and eloquence of the original Arabic text (Hatim & Mason, 1990).

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1.7.7 Translation Procedure

Translation procedures refer to the techniques utilised by translators to ensure equivalence between elements of meaning in the source text (ST) and the target text (TT), as defined by Vinay and Darbelnet (1995). Conversely, Newmark (1988) delineates translation methods as applicable to entire texts, while translation approaches extend to sentences and smaller linguistic units. In contrast, Loescher (1991) conceptualises translation strategy as a potentially deliberate action taken to resolve challenges encountered during the translation process, whether in the entirety of a text or its components. According to Venuti (2001), translation strategies encompass the foundational tasks of selecting a foreign text for translation and devising an approach for its translation.

1.7.8 Translation Strategies

Krings (1986) characterises translation strategy as the deliberate plans employed by translators to address specific translation challenges within the context of a particular translation mission. Furthermore, Königs (1993) views translation strategy as a conscious technique utilised to resolve dilemmas encountered during the transformation of a text or its components. According to Venuti (2001), translation strategies encompass the crucial process of selecting the foreign text for translation and devising an appropriate technique to translate it. There is no clear-cut distinction between procedures and strategies within this framework. Therefore, if the study adopts any of these perspectives, it signifies a reference to the approach chosen by the translator to tackle specific challenges encountered during the translation process. This research will adopt Königs's (1993) definition of translation strategy, as it provides a clear classification that aligns with the objectives of this study.

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1.8 Organisation of the Thesis

This thesis comprises five chapters. The first chapter serves as an introduction, outlining the problem statement, research questions, study objectives, scope and limitations of the research, definitions of key terms, and the overall structure of the thesis. Chapter two presents the literature review, offers an examination of critical discourse analysis and religious discourse in Qurān translations, highlighting the linguistic and semantic challenges involved in translation. Additionally, this chapter defines the concept of *kināyah* in English, Arabic, and the Holy Qurān. It also provides an overview of translation strategies and procedures, as well as the semantic fields in various languages.

Chapter three focuses on the theoretical framework and methodology, detailing the key theories utilised in the study and explaining the processes for data collection, categorisation, and analysis. Chapter four presents a comparative analysis and interpretation of the results. This analysis evaluates several aspects, including the strategies for translating *kināyah* in the Holy Qurān, the various equivalence techniques used to render *kināyah* words into English, and an assessment of the quality of the (ST) message. Chapter five discusses the examination of the data and appraises the study's findings, and finally, Chapter Six concludes with suggestions and contributions stemming from the research.

1.9 Summary

This chapter provides a comprehensive foundation by exploring the intersection of Qurānic discourse translation, translation studies, Arabic rhetoric, and figures of speech, illustrating how these elements converge in the complex process of rendering *kināyah*. It emphasises the unique challenge of translating *kināyah*, which operates beyond literal meanings to convey subtle cultural and rhetorical nuances. The overlap between *kināyah*, metonymy, and euphemism reveals the difficulty of finding equivalent expressions in English, as these figures of speech do not align perfectly across languages. The study focuses specifically on the translation of verses addressing intimate relationships, where the rhetorical depth of *kināyah* requires careful handling to preserve both meaning and decorum. Through a comparative analysis of key Qurānic discourse verses, the study highlights how translation choices can create shifts in meaning that alter the emotional, cultural, and religious resonance of the text. It examines the distinct strategies employed by Arthur Arberry and al-Hilali and Khan, two influential translators whose approaches reflect

contrasting priorities. Arberry leans toward euphemistic expressions, prioritising literary beauty, while al-Hilali and Khan favour a more literal approach, accompanied by explanatory notes to clarify religious meanings. This tension between subtlety and clarity underscores the challenge translators face: achieving linguistic precision without diminishing the rhetorical force that shapes Islamic teachings.

In conclusion, this chapter outlines the research problem, stressing the critical importance of accurately translating *kināyah* due to its direct impact on the understanding and practice of Islam. It emphasises that misrepresenting *kināyah* not only distorts key religious principles but also risks altering the intended guidance of the Holly Qurān. The chapter presents the research objectives, which focus on developing practical strategies for translators to preserve both the figurative and literal dimensions of *kināyah*. It also frames the research questions, ensuring that the study remains focused on the nuanced interplay between language, rhetoric, and meaning. By clarifying the scope and significance of the study, this chapter highlights how a deeper understanding of *kināyah* contributes to refining translation methods and producing more faithful and culturally sensitive interpretations of the Qurānic discourse text.

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CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides an in-depth review of the relevant literature necessary for understanding the key concepts and frameworks that shape this study. It begins by exploring discourse analysis, with particular attention to Critical Discourse Analysis and its relevance to interpreting language within broader social and cultural contexts. The review then moves to a detailed examination of *kināyah*, an essential figure of speech in Arabic, alongside related concepts such as metonymy and euphemism, which play a significant role in shaping meaning in both everyday and literary language. Finally, the chapter reviews translation strategies and procedures, outlining the key approaches that guide translators in achieving fidelity and clarity when dealing with intricate linguistic and cultural content, particularly within religious texts.

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2.2 Discourse and Critical Discourse Analysis

In Applied Linguistics, discourse analysis plays a central role in examining how language is used within specific social, cultural, and religious contexts. Discourse, broadly defined, refers to language beyond the sentence level, examining how meaning is conveyed through context, structure, and interaction (Fairclough & Wodak, 1997). It examines how meaning is constructed, conveyed, and understood in communication through both textual and verbal expressions. Discourse includes not just the content of speech or text but also the social and cultural frameworks

influencing it, such as ideologies, power dynamics, and historical narratives (Van Dijk**,** 2008).

Critical Discourse Analysis (CDA) extends this by examining how language maintains or challenges social power structures (Afzal & Harun, 2015). It interrogates the relationship between discourse, ideology, and power, particularly focusing on how dominant ideologies are embedded within communication and shape societal behaviour and norms (Wodak, 2014). CDA draws from works such as those by Fairclough, Wodak, and van Dijk, who argue that language is not merely a neutral medium but a tool for social control and resistance (Al-Hanini, 2019).

2.3 Religious Discourse and *Kināyah*

Religious discourse refers to how language conveys spiritual, moral, and doctrinal principles within a religious context. It includes sacred texts like the Bible and the Qurān, along with their interpretations, sermons, and everyday religious communication. Religious discourse is unique because it blends literal and figurative meanings to transmit deeper moral guidance (Elnesil & Elnadeef, 2023). *Kināyah* (metonymy or euphemism) in Islamic texts exemplifies this blending, as it conveys sensitive topics such as intimacy using indirect and polite expressions that align with cultural norms of modesty and respect (Alsemeiri & Nordin, 2023).

In translation, such figurative language poses challenges since it reflects cultural, theological, and linguistic values that may not have direct equivalents in the target language (Naseef, 2018). Examining religious discourse, especially the *kināyah* in the Qurān, allows us to understand how different translators convey divine intent to readers across cultural and linguistic divides. The translations by al-Hilali and Khan

and Arthur Arberry demonstrate two distinct approaches to rendering such figurative expressions. Hilali-Khan offers literal and explanatory notes to make the Islamic rulings explicit, while Arberry emphasises aesthetic and poetic elements, leaving interpretations more open-ended (Muhammed, 2017).

The study of these translations helps uncover how translators balance faithfulness to the original message with the demands of the target audience. This is particularly relevant in Applied Linguistics, as it explores how translation serves as a form of cross-cultural discourse (Gunawan et al., 2023). By examining how *kināyah* is interpreted in these translations, scholars gain insight into the ways language can shape readers' understanding of divine guidance. Such an analysis also highlights the role of religious translation in maintaining or reshaping religious norms within new cultural contexts, making it a critical area for linguistic and religious studies alike.

2.4 *Kināyah* in Qurānic Discourse Translation

The examination of the English translations of intimacy-related verses in the Qurān by Hilali-Khan and Arthur Arberry reveals crucial insights into how these translations reflect and shape perceptions of marital relationships in contemporary Muslim contexts (Muhammed, 2017). Al-Hilali and Khan's translation is often seen as prescriptive, focusing on clarifying Islamic rulings regarding intimate relationships. Their explicit language reinforces traditional norms surrounding gender roles and expectations in marital relationships, which may have implications for how readers understand their roles within the marriage (Naseef, 2018).

In contrast, Arberry's translation adopts a more literary and open-ended approach, which allows for various interpretations and invites readers to engage with the text

on a more personal level. This can lead to a broader understanding of intimacy that transcends strict traditional frameworks, encouraging readers to reflect on their relationships with a more critical and nuanced lens (Alqahtani, 2017). Furthermore, studies have indicated that these differing approaches to intimacy in translation can have real-world implications for Muslims navigating intimate relationship dynamics. Research suggests that Hilali-Khan's more rigid interpretations may perpetuate conservative views on intimacy, potentially limiting open discussions between spouses about their relationship (Olimat, 2018).

Conversely, Arberry's emphasis on poetic expression can foster an environment of exploration and discussion about intimacy that may resonate more with modern understandings of partnership and mutual respect (Watkin, 2020). By analysing how these translators depict intimacy, scholars highlight the role of translation not merely as a linguistic task but as a significant influence on cultural and social norms regarding marriage, thereby shaping the lived experiences of individuals within Muslim communities (Albanon & Abdul-Wahid, 2022).

The translations of *kināyah* in intimacy relationships by al-Hilali and Khan and Arthur Arberry offer crucial insights into how the words of Allah are communicated in English, influencing both religious discourse and everyday practice (Alsemeiri & Nordin, 2023). Hilali-Khan's translation reflects Islamic cultural and theological frameworks, while Arberry's represents a literary, non-Muslim perspective, demonstrating the diversity in interpreting Qurānic discourse (Mounadil, 2023). Studying these translations can uncover the pragma-semantic richness of the Qurān and how meaning emerges through subtle linguistic choices that convey both pragmatic intent and theological depth (Alsemeiri & Nordin, 2023). This analysis

contributes to religious discourse by clarifying how divine messages are transmitted across languages and how language shapes religious understanding and practice in diverse communities (Elgindy, 2013).

2.5 Survey on *Kināyah*

Kināyah (كِنَايَة) is considered one of the most effective figures of speech in the Arabic language (Alsemeiri & Nordin, 2023). The subsequent section will offer some important information about the history and the development of *kināyah*, including vital dictionary and scholarly definitions, including linguistic and terminological definitions. Moreover, *kināyah*, its sorts, and reasons of use will also be presented.

2.5.1 History of *Kināyah*

The first to mention *kināyah* was the linguist Al-Khalīl Al-Farāhīdī (d. 175 AH). Al-Farāhīdī (2003) explains it in his dictionary Muᶜjam al-ᶜAyn, which is deemed the first Arabic dictionary to be published in 1997. *Kināyah* was then later examined by more scholars, including Sibawayh (d. 180 AH) in his book al-Kitāb, al-Farrāʾ Yaḥyā bin Ziyād (d. 207 AH), the writer of Maᶜānī al-Qurʾān, as well as ʾAbū ᶜUbaydah bin al-Muthannā (d. 210 AH) in his Majāz al-Qurān. The idea of *kināyah*, based on the previous and other initial linguists, is to cover. An alias is also seen as '*kināyah*' since it hides the identity (Kaḥīl, 2004).

Ṭilb (1997) mentions that the linguists have two versions of *kināyah*. The first is naming an entity other than its true name for a specific reason, like to hide the explicit meaning or to euphemise a term. Some debate that al-Muthannā (d. 210 AH) was the first author to use *kināyah*. The excuse was that his perspective on *kināyah* is distinct from that of other linguists. Even though he agrees with other linguists that a

pronoun is seen as a *kināyah*, al-Muthannā mentions that *kināyah* is also correlated to cognition (Kaḥīl, 2004).

The use of "*kināyah*" as well as other similar tropes from a professional view was represented by early rhetoricians. Clearly, similar to other ideas, the concept of "*kināyah*" developed gradually. Al-Jāḥiẓ (d. 255 AH/868 AD) was among the earliest researchers who were interested in "*kināyah*", as this was obvious in his al-Bayān wā al-Tibyān as well as al-Ḥayawān. Al-Jāḥiẓ (2008) mentions *kināyah* with taᶜrīḍ (allusion) as if they were exchangeable synonyms with no vast semantic difference among them. Muḥammad bin Yazīd al-Mubarrid (d. 285 AH), a student of Al-Jāḥiẓ, who did not define "*kināyah*" but was the first to discuss it in terms of its functional scope, mentions in his al-Kāmil three kinds of *kināyah*: blinding/disguising and concealment, aggrandisement (i.e., grandiloquence), and euphemism. Al-Mubarrid's categorisation of *kināyah* relies on usefulness, i.e., the functions of *kināyah* (Al-Mubarrid, 1997).

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Qudāmah bin Jaᶜfar (d. 337 AH) also explains the idea of *kināyah* in his Naqd ash Shiᶜr (Criticism of Poetry), but using the word ʾirdāf'/substitutability. He also regards ʾirdāf as a kind of concord among words (lafḍah) and meanings. Thus, *kināyah* is mentioned by initial researchers and rhetoricians using different words, including taᶜrīḍ/allusion as well as ʾirdāf'/substitutability. Abū al-Hilāl al-ᶜAskarī (d. 395 AH), the writer of al-Ṣināʿtayn, was among those who alternated among *kināyah*, taᶜrīḍ, ʾirdāf, as well as other words. He offers the following meaning: "*Kināyah* and taʿrīḍ (allusion/innuendo) is to conceal and allude to something and not to mention it explicitly as in paronomasia/pun" (Ṭilb, 1997, p. 148).

The concept remained ambiguous until Al-Jurjānī used a clear rhetorical definition. However, it is worth noting that the early attempt to capsulize "*kināyah*" in the rhetorical world was by ᶜAbd Allah bin Sinān al-Khafājī (d. 466 AH), the writer of Sirr al-Faṣāḥah (Secret of Eloquence). Although he did not offer an explicit definition of "*kināyah*", he merged "*kināyah*" with the notion of rhetoric, which is 'the requirements of a certain situation' (or the context of the situation). Kahīl (2004) debates that there is a 'certain style of expression for every situation', thus "*kināyah*" must only be applied in the appropriate 'situation.' It is not surprising to see that the first explicit rhetorical definition of *kināyah* was by Al-Jurjānī, since recent scholars concur that he laid the grounds of rhetoric in Arabic.

Some researchers, like Kaḥīl (2004), did not regard "*kināyah*" as a figurative word, debating that it only represents a true sense. They offer two justifications. The first is that there is no direct contradiction in the "*kināyah*" with the literal meaning, or the meaning of the "*kināyah*" is true, unlike ʾistiᶜārah/metaphor. No matter what these researchers say about the concept of *kināyah,* it remains an expression that reflects a meaning other than the literal meaning, and intending its literal meaning is only a strategy to substantiate the intended meaning. Most rhetoricians concur that *kināyah* is a figure of speech that falls under ᶜilm al-bayān (Al-Qaṭān, 1993; Al-Sharafi, 2004). Ibn al-ʾAthīr, as well as al-Qazwīnī, mention this, and they provide the meaning of *kināyah* as 'targeting the original meaning', i.e., the literal sense. As a consequence, *kināyah* is among the vital tropes of ᶜilm al-bayān along with ʾistiᶜārah, tashbīh, and majāz mursal (Lāshīn, 1998).

2.5.2 Definitions of *Kināyah* from a Linguistic Perspective

Most Arabic lexicons have examined the concept of *kināyah* as a rhetorical figure and linguistic device, elucidating its etymology from the root verb "*kanā*" (كَنَى). Notably, Ibn Manzūr (630-711 A.H./1232-1311 C.E.) in his renowned lexicon Lisān al-ʿArab provides authentic definitions of *kināyah*. He delineates "*Kunyā*" (**كُنْيَة**) or the use of nicknames or indirect expressions into three forms: (a) as a means to avoid obscenity or crude language, (b) as a personalized nickname employed as a mark of respect, and (c) as a substitute for a person's name, becoming closely associated with that individual akin to their actual name. Moreover, the lexicon al-Qāmūs al-Muhīṭ, authored by Al-Fairuzubādi (729-817 A.H./1329-1415 C.E.), defines *kināyah* as employing a specific word to convey a particular meaning. This encompasses speaking about one thing while intending another, or utilising a word that conveys its meaning either literally or metaphorically (Al-Fairuzubādi, 2005).

In the Arabic lexicon, the term *kināyah* denotes a rhetorical device wherein one avoids mentioning a specific word directly to instead refers indirectly to another term that signifies it (al-Ḥiyānī, 2013). This concept, as elucidated by Ibn Faris, emphasises the act of alluding to a subject matter through the mention of related words or expressions, intending to convey a particular meaning indirectly. Al-Jawhari, on the other hand, defines *kināyah* as speaking about one thing while intending another, without necessarily stipulating the explicit presence of an indication, leading to the intended meaning as a requirement for *kināyah* (al-Ḥiyānī, 2013).

This distinction between the two perspectives highlights the potential for confusion between *kināyah* and tawriyah/pun, but Ibn Faris's viewpoint asserts a clear

differentiation between *kināyah* and other rhetorical devices. Furthermore, the notion of avoiding a word does not inherently entail its concealment or disclosure; instead, it involves simply leaving it as it is. In *kināyah*, the intended word remains somewhat ambiguous, neither entirely obscured nor deliberately unveiled, akin to being veiled with a translucent garment that partially reveals its underlying significance (al-Ḥiyānī, 2013).

This differentiation from tawriyah/pun is significant as tawriyah involves a deliberate attempt to conceal meaning, whereas *kināyah* serves to signify the referenced term indirectly. Consequently, within the linguistic framework, *kināyah* is characterised by the redirection from one word to another that alludes to it, with diversion implying a form of concealment rather than illumination. Thus, the expression takes on an indirect form, suggesting its intended meaning without explicitly articulating it, hinting at it rather than directly defining it (al-Ḥiyānī, 2013).

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2.5.3 Definitions of *Kināyah* from a Terminological Perspective

The researchers in the Arabic figure of speech *kināyah* expression encounter a plethora of scattered statements in diverse sources, contributed by a substantial array of scholars, researchers, exegetes, linguists, grammarians, and rhetoricians. Collectively, they have all contributed to the advancement of the signification of *kināyah*, culminating in its consolidation among late linguists. Among the most prominent and renowned linguists who have addressed the definition of *kināyah* are as follows:

1. Al-Jurjānī's (1984) definition:

المراد بالكناية أن يريد المتكلم إثبات معنى من المعاني، فلا يذكره باللفظ الموضوع له في اللغة، ولكن يجيء إلى معنى هو تاليه وردِفه في الوجود، فيومئ به إليه، ويجعله دليلا عليه، مثال ذلك قولهم: (هو طويل النجاد) يريدون طويل القامة، (وكثير رماد القدر) يعنون كثير القرى. وفي المرأة: (نؤوم الضحى) والمراد أنها مترفة مخدومة، لها من يكفيها أمرها.

> The term *kināyah* denotes that the speaker aims to convey a specific meaning, without directly stating it using the conventional terminology of the language. Instead, the speaker employs words or phrases that indirectly allude to the intended meaning, subtly guiding the audience's understanding towards it and employing it as corroborating evidence. For example, 'He is long of sword scabbard' to indicate that he is tall, 'having many cooking-pot ashes' to mean very generous, and 'forenoon sleeper' to indicate that she lives a life of luxury and there is someone to serve her, so she wakes up late in the morning (al-Jurjānī, 1995, p. 66; my translation).

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According to Al-Jurjani (1984), *kināyah* is regarded as a stylistic device utilised to underscore and authenticate a distinctive attribute of an individual or object. He contends that the correlation between the substitute term or phrase and the original term is indispensable for elucidating the intended meaning. This clarification is achieved through a cognitive process on the part of the recipient. For instance, when interpreting the phrase "She is a forenoon sleeper," the listener engages in mental contemplation and speculation regarding the rationale behind a woman consistently sleeping until just before noon. This contemplation is particularly pertinent within the context of traditional Arabic societal norms, where women typically rise at

dawn to attend to household responsibilities or prepare for work. The implication here is that the woman in question is afforded the luxury of leisure and domestic assistance, thus prompting the recipient to infer such a lifestyle from the given expression.

2. Ṭilb (1997) comments on al-Farāhīdī's concept of *kinayāh* as follows:

لقد عرف الكناية في اللغة وهي أن يتكلم الإنسان بشيء يستدل به على غيره، كالجماع والغائط والرفث ونحو ذلك، كما تحدث عن الكنية نحو: أبو عبد الله، وهو يطلق الكناية أيضا على ضمير الغائب كغيره من النحاة.

Kināyah is characterised as the act of expressing one thing to imply another, exemplified by such terms as jimāᶜ (intimate intercourse), ghāʾiṭ (defecation), and rafath (intimate intercourse). Additionally, the concept of kunyah denotes an alias or nickname, illustrated by the usage of "Abū ᶜAbd Allah." Moreover, the purview of *kināyah* is also extended to encompass third-person pronouns, as expounded upon by grammarians (my translation, p. 133).

3. Furhtermore, Kahīl (2004) reports that as-Sakkākī offers a somewhat different definition of *kināyah*, presenting the concept of "entailment," which involves lāzim (entailing) and malzūm (entailed):

الكناية هي ترك التصريح بذكر الشيء إلى ما يلزمه، لينتقل من المذكور إلى المتروك، كما تقول: فلان طويل النجاد؛ لينتقل منه إلى ما هو ملزومه وهو طول القامة.

Kināyah is a deliberate avoidance of explicit expression, favouring indirect conveyance of implied meaning. This technique involves redirecting the discourse from explicit statements to implicit implications. An illustration of this phenomenon can be found in such phrases as "so-and-so is long of sword scabbard", wherein the overt reference to "a long sword scabbard" elicits an

implicit understanding of tallness in stature (Kahīl, 2004, p. 121; my translation).

As-Sakkākī's notable contribution lies in his comprehensive categorisation of various forms of *kināyah*; a classification that has garnered widespread adoption among contemporary scholars of rhetoric.

4. The perspective of al-Muthannā (d. 210 AH) on *kināyah* diverges slightly from earlier grammarians. While he concurs with his predecessors regarding the classification of pronouns as *kināyah*, he introduces the notion that *kināyah* pertains to textual, contextual, and cognitive dimensions. In essence, *kināyah* embodies implicit words or expressions that can be apprehended through contextual visualisation and contemplation. Consequently, grammarians focused on *kināyah* primarily from a linguistic standpoint, concerning its meaning, rather than a technical one. Furthermore, Ṭilb (1997) highlights the grammarians' dual understanding of *kināyah*: first, as the act of substituting a word or expression with another for such specific purposes as concealment or euphemism, and second, acknowledging any pronoun as *kināyah*, contrary to the common perception limited to third-person pronouns. Thus, grammarians' exploration of *kināyah* emphasised its linguistic connotations rather than technical intricacies.

5. Al-Husseini (2007) denotes that *kināyah* in Arabic can express three meanings:
    a. The first meaning refers to the method of depicting socially offensive, distasteful, or culturally unacceptable subjects or utterances indirectly,

substituting them with alternative expressions deemed more socially appropriate.

b. The second meaning suggests that in Arab culture, individuals historically addressed one another by their familial or clan name rather than their given name, to elevate and enhance the honorific and dignified image associated with the person.

c. The third meaning of *kināyah* entails the Arab practice of amplifying the significance of specific terms through indirect implication, thereby suggesting their meaning without explicit verbalisation. An illustration from the Qurān exemplifies this phenomenon, where the phrase "The Inevitable Hour" is utilised to refer to the Day of Judgment indirectly. This usage serves to magnify and exalt the significance of the Day of Judgment in the minds of the recipients, employing *kināyah* as a means of embellishment and glorification within the textual context.

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2.5.4 Types of *Kināyah* in Arabic Rhetoric

Tabanah (1988) and Mahdi (2009) discussed various kinds of *kināyah* as recommended by some of the most important Arabic scholars, including ʾIbn al-Sarrāj (316 A.H./ 928 C.E.), Ibn al-Athīr (558-637 A.H./1163-1239 C.E.), ʾas-Sakkākī (555-626 A.H./1160-1229 C.E.), and others. They reviewed several forms of *kināyah* in the AL and the translation of these forms. The following types are the main categories:

1. *Kināyah* of Quality: (كِنَايَةٌ عَنْ صِفَة)

Kināyah of quality attributes a particular feature to the described object to deliver a message or highlight a deep sense that is correlated with, or realised from, that feature. Thus, this sort of *kināyah*, i.e., الْكِنَايَةُ عَنْ صِفَة, contains the following three main aspects:

a. (اللَّفْظَة الْمُسْتَعْمَلَة صِفَة لِلْمَوْصُوفِ), i.e., the literal word that is employed to attribute a particular feature to the described object.

b. (الْمَوْصُوفُ), i.e., the described object; someone or something indicated to utilise the rhetorical strength of *kināyah*.

c. (الصفَة الْمُكَنَّى عَنهَا), i.e., the underlying message or the hidden meaning planned to be expressed by, or understood from, the usage of *kināyah*.

A good example of *kināyah* of quality: (كِنَايَةٌ عَنْ صِفَة) is "خالد ناعم الكفين /Khalid, with soft hands" where the intended meaning is not that Khalid possesses soft hands. Instead, it is an indication that Khalid lives in luxury and does not need to work hard to earn a living. Hence, his hands are soft. Here, the *kināyah* implies that Khalid is exceedingly wealthy and does not require strenuous labour to sustain his lifestyle.

2. *Kināyah* of Described: (كِنَايَةٌ عَنْ مَوْصُوف)

Kināyah of the described mentions the quality and attribution but ignores the depicted object, for example:

The famous Arab poet and author Ahmed Shawqi (1287- 1351/1868- 1932 C.E.) offered his audience the following best and representative instance of the *kināyah* of description:

ولي بين الضلوع دم ولحم	هما الواهي الذي ثكل الشبابا
I have blood and flesh between the ribs	**which is the weak cause the loose of the youth**

Precisely, the two Arabic words (لحم ودم in the line mean flesh and blood, but the profound meaning that is realised from the context is fundamentally dissimilar. The poet here applied the figurative force of *kināyah* of described to denote metonymically and not directly to his damaged heart and emotional anguish without the need to name what he meant directly, because, by the power of *kināyah*, the intended message will be more expressive, clear, and communicative.

3. *Kināyah* of Attribution: (كِنَايَةٌ عَنْ نِسْبَة)

In this kind of *kināyah*, the quality and the described object are stated while the attribution is completely excluded, for example:

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Al-Mutanabbi, in his very famous line of poetry, which is full of private egotism and arrogance, seeks to claim his leadership in Arabic poetry and the distinctiveness of his verses by declaring that every person (even blind and deaf people) understands his poetry:

أنا الذي نظر الأعمى إلى أدبي	وأسمعت كلماتي من به صَمَمُ
I was the one who blinded people can see my poetry	**and can hear my words of those who were deaf**

He amazingly applied the powerful influence of the *kināyah* of attribution to characterise this exceptional value to himself, highlighting his extraordinary literary competencies and the far-reaching impact of his verses (Muhammed, 2017).

2.5.5 *Kināyah* Reasons of Use

Kināyah, in Arabic figures of speech, performs a diversity of functions. *Kināyah* is employed to provide the purpose of praise and dispraise, clarity, demonstrating the state or quality of the attributed, and concealment. However, the most popular uses of "*kināyah*", especially in the Qurān, are as follows (Al-Hajjaj, 2004, p. 97):

a. Euphemism: Several expressions appear unfriendly or rude; through *kināyah*, they are conveyed satisfyingly and appropriately.
b. Elegance: Various phrases can be conveyed more elegantly through *kināyah*.
c. Reminding and warning of God's (Allah) greatness and power.
d. Reminding and warning of fate.
e. Brevity.
f. Hyperbole: The intention of exaggeration.
g. Insinuation (التَّعْرِيضُ): The act of telling something bad or offensive implicitly.
h. Allusion (التَّلْوِيحُ): A statement that means something without mentioning it.
i. Allegory; Figuration (الرَّمْزُ): A symbolic representation.
j. Gesture (الإيمَاء): an act done to deliver one's feelings or intentions.
k. Intimation; indirect reference (الإشَارَة): To tell or recommend (something) in an implicit way.

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2.6 Metonymy

The topic of metonymy has been discussed extensively, especially concerning metaphor and synecdoche, highlighting the narrow boundaries between metonymy and its related tropes, particularly with synecdoche. Ancient rhetoric, as a discipline, has played a crucial role in language and literary studies, especially in figures of speech, also known as tropes. Despite this, aspects of metonymy are often discussed within the framework of metaphor, as evidenced by Aristotle's formal definition of metaphor (Naseef, 2018). It is posited that the primary definition of metonymy, as an independent trope, refers to a figure of speech that derives its meaning from elements in close proximity, allowing something to be understood without being explicitly named (Koch, 1999).

Metonymy originates from the Latin term for "denomination" and involves using one specific term in place of another. Since its early conceptualisation, metonymy has been understood as a "stand for" type of relation, grounded in the association between two different referents: the literal term used (the source) and the intended true meaning (the target). For example, '10 Downing Street' the location of the British prime minister's residence and office serves as a metonymy for the prime minister himself, due to the association between the place and its occupant (Muhammed, 2017). Another example is the phrase 'table five' in "table five requested the bill," where 'table five' (the source) represents the individual at that table (the target), not the table itself (Naseef, 2018).

This perspective on metonymy, known as the 'stand for' relation or 'theory of substitution,' describes a phenomenon where one term substitutes or represents another. This extended understanding of metonymy as a type of referential

phenomenon has remained consistent over time. Geeraerts (2010) defines line with the formal understanding found in Rhetorica ad Herennium, viewing metonymy as a semantic relation between two different interpretations of a textual expression, based on contiguity among the referents in those interpretations. Geeraerts (2010) emphasises that the 'contiguity' relation underlying metonymy should be understood broadly, not merely in spatial terms but also in temporal, causal, or other associative domains.

In cognitive linguistics, however, Barcelona offers a critical formal definition of metonymy that diverges from the traditional model. He describes metonymy as a 'schematic definition,' viewing it as an asymmetrical mapping of one conceptual domain (the source) onto another domain (the target). Both source and target belong to the same domain and are connected by a pragmatic function, whereby the target is mentally activated and accessed (Barcelona, 2012).

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2.7 Euphemism

"A euphemism is the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant" (*Merriam-Webster*, 2003). Allan and Burridge (1991), two prominent linguists, further define euphemism as an alternative to dispreferred expressions, used to avoid possible loss of face. These dispreferred expressions may be taboo, fearsome, distasteful, or have too many negative connotations to effectively convey the speaker's communicative intent on a given occasion. Leech (1981) defines euphemism as the "practice of referring to something offensive or indelicate in terms that make it sound more pleasant or [more] acceptable than it really is" (p. 45). Euphemism is often employed to mitigate offence, particularly when addressing taboo subjects such as religion, death, politics,

and social issues. To ensure smooth and conflict-free communication, speakers frequently and often subconsciously adjust their language. Different types of euphemisms include the following:

a) Political Euphemism: Political euphemisms are familiar instances where a softer term replaces a harsh one. For instance, ‘taking out a city’ is used to imply its destruction. Political euphemisms function to mask deceit as truthfulness, render morally objectionable actions more acceptable, and create the illusion of credibility around insubstantial statements.
b) Euphemism for the Profane: Profane euphemisms often arise in contexts involving religion, excretion, and sex.
c) Religious Euphemism: In Christian tradition, euphemisms are used to avoid invoking God’s name in vain, which would violate one of the Ten Commandments.
d) Euphemism of Sex: Sex-related euphemisms help alleviate embarrassment, making it a potent source of euphemism for people across different ages and backgrounds.
e) Euphemism of Excretion: Words like ‘urinate’ and ‘defecate’ are not inherently euphemisms but are generally reserved for clinical or formal contexts.

According to Khadra and Hadjer (2017), English euphemisms also serve specific purposes:

a) Avoiding Embarrassment: Euphemism helps avoid direct reference to social taboos.

b) Elevating Status: Euphemism can confer a higher status on specific individuals or events (e.g., calling a rat catcher an “extermination engineer).

c) Diminishing Negative Effects: Euphemisms soften the perceived impact of specific actions or incidents.

d) Face-Saving: Euphemisms maintain social harmony and help avoid causing discomfort.

e) Politeness: Euphemisms promote politeness by minimising harsh or blunt statements.

2.8 The Nature of the Qurān

For all Muslims worldwide, the Qurān is the Word of Allah (God) communicated in Arabic through the Angel Gabriel to the Messenger Muhammad (PBUH). It serves as a guide for people to monotheism, marking the end of polytheism and the ages of darkness (Al-Jabari, 2008). Similarly, Von Denffer (2015) considers the Qurān as the Magic Words of Allah shown to Prophet Muhammad (PBUH), the last Messenger, through Angel Gabriel, preserving precise wordings and meanings. Before writing it, Qurān had been verbally transmitted by several people (tawātur) among Muslims. It is divinely preserved from any loss or change. According to Arabic language scholars, the Arabic word **القرآن** (transliterated: al-Qurān, translated: The Qurān) is an infinitive of the meaning ‘reading’ derived from the verb **يقرأ** (read) (Al-Zarqānī, 1995). The noun Qurān has since been a name for the Word of Allah, which had been transmitted to Messenger Muhammad (PBUH).

Furthermore, Abdel Haleem (2005) states that in Islam, laws, ethics and rituals are generated from the Qurān. In other words, the Qurān is the absolute constitution for Muslims. The holy book is a 23-year collection (from 610 to 633 A.D.) of revelations

communicated from Allah to His Messenger, Muhammad (PBUH) (Ahmed, 2004). It is structured from 6236 verses in 114 chapters (Surahs), all of which vary in length. The chapters are categorised into 30 parts and labelled either Meccan or Medinan based on their place of transmission (Al-Jabari, 2008).

2.9 The Translation of the Holy Qurān

The verses of the Qurān are sacred and cannot be fully captured in translation, as any attempt inherently lacks the holy essence of the original text (Aziz, 2022). Translating the Qurān involves conveying its meaning in a language other than Arabic, primarily to help those unfamiliar with Arabic access the teachings of the Qurān and the guidance of Allah (Von Denffer, 2015). Over time, the Qurān has been translated into numerous languages worldwide, yet each translation merely approximates the original message. The earliest translations into English, like others into various languages, trace back to the initial European versions. The first known translation, rendered in 1143 A.D. for the Monastery of Clugny, was published in Latin by Bibliander in Basel in 1543 A.D. This Latin version was subsequently translated into Italian, Dutch, German, French, and Russian, indicating a growing interest in making the Qurān accessible across linguistic boundaries.

In examining the English translation efforts specifically, numerous translators have contributed to bringing the Qurān into the English language over centuries, with the contributions of both Muslims and non-Muslims. According to Al-Jabari (2008), Qadhi (2008), Elimam (2009), Kidwai (1987), and Almisned (2001), several of these English translations stand out, produced by both non-Muslim and Muslim translators. The diversity of perspectives, methodologies, and intentions behind these translations has resulted in a range of approaches, each bringing unique challenges and insights

into the translation of the Qurān. These works are crucial for understanding the complexities of rendering the Qurān's meanings for English-speaking audiences. However, they collectively affirm the limitations of translation in conveying the full spiritual and linguistic depth of the original text.

2.9.1 English Translations Carried out by Non-Muslim Translators

a) The earliest attempt to translate the Holy Qurān into English by a non-Muslim translator was carried out in 1649 by Alexander Ross. Ross's attempt was carried out from a French translation of the Holy Qurān by Andre du. In this regard, Qadhi (2008) argues that Ross's English translation is faulty since he was not familiar with Arabic linguistics and culture and was not a French linguist.

b) Nevertheless, in 1734, George Sale carried out the first direct translation from Arabic into English. Sale, a lawyer, acquired Arabic from Dadichi, an interpreter for the Royal Court. Sale's English translation of the Holy Qurān was then used widely. However, Kidwai (1987) argues that Sale's translation is not an exhaustive account since it has omissions, interpolation, and distortion of the original implications of the Holy Qurān.

c) In 1861, another significant attempt to translate the Holy Qurān into English was carried out by the English translator J. M. Rodwell. Rodwell's translation of the Holy Qurān followed to a great extent the design of the ST. However, Rodwell's translation rearranged the order of the Holy Qurān following a chronological order of surahs, which differs from the source text (Al-Jabari, 2008). In 1880, E. H. Palmer's English translation came out in London.

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Palmer's translation was criticised for having several mistranslations and omission instances which, as reported, exceeded 65 cases.

d) From 1937 to 1939, Richard Bell translated the Qurān with a proper rearrangement of all the surahs and published it in Edinburgh in two separate volumes. Bell followed Rodwell's process and imaginary views and also arranged the order of all the sūrahs. He thought that the Prophet Muhammad (PBUH) was the original author of the Qurān.

e) The initial English translations were doubted and questionable until the version of Arthur John Arberry was published in 1955. Although Arberry was a non-Muslim, numerous Muslim researchers appreciated his version of the translation. Arberry knew that translating the Qurān was not a simple process, and he attempted to preserve the original style of the Arabic text. Although his translation was not error-free and contained mistranslations, Kidwai (1987, p. 71) notes that Arberry's translation stands out as one of the best in terms of quality and approach.

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f) Nessim Joseph Dawood, an Iraqi Jew, moved to England when he was 19. He studied at the University of London, and in 1956, he offered his translation of the Qurān. Dawood is the latest recognised non-Muslim translator to date. The earlier versions of his translations comprised a chronological order for the various sūrahs that were avoided in his revised edition in 2000. The Arabic content was also available in this version for an easy comparison of the Arabic version with its translated version. In general, Dawood's translation did not entirely reflect the prejudices of the other earlier religious

biases, since he was not a Christian. Numerous researchers consider Dawood's version as among the most circulated non-Muslim English versions of the Qurān.

2.9.2 English Translations Carried out by Muslim Translators

Throughout the 20th century, several prominent Sunni, Qadiyani, and Shiite scholars translated the Qurān into English, offering varying styles and interpretations. Each translation reflects the translator's background, purpose, and intended audience:

a) Mohammad Abdul Hakim Khan (1905) published his translation in Patiala, India, with footnotes to explain Qurānic meanings, making it one of the earliest efforts by a Muslim scholar to render the Qurān into English.

b) Hairat Dehlawi (1912) aimed to counter non-Muslim translations, such as those by Palmer and Sale, by providing a more faithful Islamic interpretation.

c) Marmaduke William Pickthall (1957) produced The Meaning of the Glorious Qurān, the first translation by a native English-speaking Muslim. Though widely used, it lacks explanatory notes, making it less accessible for readers unfamiliar with Islamic concepts (Al-Jabari, 2008).

d) Abdullah Yusuf Ali (1934) authored The Holy Qurān: Text, Translation, and Commentary, known for its elegant English and broad appeal. Although Ali paraphrased the text to convey meaning clearly, some critics argue that it sacrifices literal accuracy (Kidwai, 1987).

e) Taqi al-Din al-Hilali and Muhammad Muhsin Khan (1977) published The Noble Qurān to replace Yusuf Ali's version. However, it has been criticised for its dense language and perceived intolerant tone, with some scholars arguing that it reflects a rigid interpretation of Islam (Khaleel, 2005).

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f) Muhammad A. S. Abdel Haleem (2005) produced a modern translation that is concise and accessible, with notes on historical and geographical references. His version avoids the archaic language and incoherent structures found in earlier translations.

g) Ahmad Zaki Hammad (2007) wrote The Gracious Qurān, a detailed two-volume translation with commentary and a foreword by Yusuf Al-Qaradawi. Hammad's work emphasises clarity and academic rigour, appealing to contemporary readers.

These translations illustrate diverse approaches, balancing literal and paraphrased styles with varying degrees of commentary, offering valuable insights for different audiences.

2.9.3 Review of Some Studies on the Translation of Figures of Speech in the Holy Qurān

This section addresses three key notions: First, translating *kināyah* presents intricate challenges. Second, *kināyah* often overlaps with metonymy, euphemism, and other figures of speech. Finally, an examination of various Qurān translations reveals a range of approaches to rendering *kināyah*, with some translators focusing on literal fidelity while others adopt more interpretative strategies. This diversity underscores the importance of critically analysing translation methodologies and their effects on readers' understanding of the Qurānic text.

Alsemeiri and Nordin (2023) explored the multifaceted nature of *kināyah*, a rhetorical device in the Arabic language, by examining its various functions and overlaps with English figures of speech, such as metonymy and euphemism. Using Componential Analysis Theory (CAT), the study semantically analysed *kināyah's*

features through 17 data samples from the Holy Qurān, specifically related to intimate relationships between spouses, and utilised exegetes to enhance contextual understanding.

The findings revealed that while *kināyah* shares similarities with metonymy and euphemism, it cannot be equated with them due to differences in categorisation and function. Translating *kināyah* as a euphemism distorts its pragma-semantic implications. Thus, the study recommends that *kināyah* be translated as Arabic metonymy to distinguish it from English metonymy, establishing it as an independent figure of speech. Translators must grasp *kināyah's* authentic functions rather than inaccurately associating it with metonymy or euphemism.

This study aligns with the current thesis in several ways, particularly concerning the overlap in concepts, intimate relationships, and the recommendation to use Arabic metonymy to refer to *kināyah*. While the current thesis analyses 30 samples, this study focuses on 17. Nonetheless, both employ the same theoretical framework and Componential Analysis Theory (CAT) to dissect the phenomenon of *kināyah*. The findings resonate with those of the current thesis, emphasising the nuanced differences between *kināyah* and other rhetorical devices like metonymy and euphemism. Ultimately, both studies underscore the importance of understanding and accurately translating *kināyah* to preserve its distinct linguistic nuances and effectively convey its intended meanings.

Naseef (2018) argues that *kināyah* is a distinct figure of speech in Arabic, with no similarities to synecdoche or metonymy. Instead, the figure of speech closest to synecdoche and metonymy is "majāz mursal." Consequently, the prevalent academic

practice of representing *kināyah* as either metonymy or synecdoche is fundamentally flawed. Translators must possess a thorough understanding of figures of speech in Arabic and must pay careful attention to avoid being misled by the literal meanings of expressions. This is particularly important in the case of *kināyah*, where the literal interpretation may appear valid but may not accurately reflect the underlying reality (Larkin, 1995).

Furthermore, translators need to have cultural knowledge of both languages, as some *kināyah* expressions are deeply rooted in specific cultural contexts. Naseef (2018) emphasises that the common approach of translating *kināyah* as metonymy must be reevaluated. Instead, *kināyah* should be described in English through transliteration or represented by a new term. For instance, Larkin (1995, p. 86) suggested transliterating "*kināyah*" and representing it as "descriptive periphrases." This approach would help prevent readers from being misled or confused by equating *kināyah* with metonymy. In conclusion, representing *kināyah* as metonymy is incorrect and risks creating misunderstandings among both English and Arabic readers, particularly those studying translations. A nuanced understanding of *kināyah* is essential to ensure accurate representation and interpretation across languages and cultures.

Al-Salem (2008) aimed to determine the most appropriate translation method for rendering "majāz" as metonymy in the Holy Qurān. Through her examination of five different translations, she concluded that word-for-word translation is the most effective approach for conveying the metonymy found in the Qurān. Al-Salem argued that literal translation preserves both the direct and indirect meanings intended in metonymy. Additionally, she highlighted the importance of footnotes for

elucidating the cultural differences between the source and target cultures, which are crucial for ensuring accurate interpretation of Qurānic metonymies.

This study is particularly relevant to the current research as it uses the term "metonymy" to express the Arabic concept of "*majāz*." However, in mainstream linguistic discourse, "metonymy" is often conflated with "*kināyah*," another Arabic rhetorical device. This overlap raises significant questions about the true meanings of *majāz* and *kināyah* in English. Such conflation can lead to misunderstandings and present substantial challenges in translating the Qurān into English.

In essence, while Al-Salem advocates for a literal translation approach, the merging of the term's metonymy and *kināyah* in translation practices underscores the need for greater precision in linguistic terminology. A clearer understanding of these distinctions is essential for accurate translations and interpretations of the Qurān, thereby preserving its profound meanings across languages and cultures. Translators must be vigilant in differentiating between these concepts to avoid misinterpretation and ensure the integrity of the original text.

Bani Khalid (2010) highlighted the significant overlap of metonymy with other tropes, both in Arabic and English, which must be carefully considered. He emphasised this overlap when noting that various classifications of tropes have been proposed throughout history, beginning with Aristotle, who subsumed metonymy and synecdoche under metaphor. More recent classifications, such as those by Group de Liege, have also placed metaphor and metonymy under the umbrella of synecdoche. Conversely, some classifications regard synecdoche as a distinct figure

of speech, separate from metaphor and metonymy. This complexity in classification aligns with the notions of interaction and interface embraced by the current study.

Similarly, Mahdi (2009) found that the principles governing metonymy and *kināyah* are fundamentally similar. The definitions reviewed indicate that linguists and rhetoricians, both Arab and Western, share the view that metonymy involves the substitution of one thing for another, contingent upon a meaningful association between the two entities or concepts involved in the process of metonymization. Understanding any instance of metonymy relies heavily on two key factors: familiarity with the association and the context in which it appears. Both metonymy and *kināyah* are deeply rooted in cultural specificity; thus, knowledge of the relevant culture enhances comprehension.

However, Mahdi's study also argues that Arab linguists and rhetoricians adopt a different approach than their Western counterparts regarding the classification of types of metonymies and the recognition of *kināyah's* functions. Arab scholars have devoted considerable attention to *kināyah*, studying it extensively due to their interest in rhetoric, which is evident in their detailed classification of *kināyah* types in Arabic. The current study is closely related to Mahdi's findings, particularly in distinguishing between *kināyah* and metonymy. While there are clear differences between these two figures of speech, they are often conflated in discussions, indicating a need for greater clarity and differentiation.

In Alqahtani's (2017) study, translating the Qurān emerges as a complex task that demands far more than bilingual ability or linguistic knowledge; it requires the translator to convey meaning, impact, and context accurately. Through semi-

structured interviews and a focused analysis of Qurānic euphemistic samples, Alqahtani investigates these significant challenges, and the findings are summarised as follows:

a) **Semi-structured Interviews**: The combined use of interviews and euphemism sample analysis brought to light the ongoing debate over the Qurān's translatability. Experts agreed that many English translations fail to engage readers, often due to the use of overly complex or literal language that obscures intended meanings. Issues like inconsistent terminology and archaic language introduce ambiguity into euphemisms, with most interviewees advocating a sense-for-sense approach for euphemistic expressions. However, opinions varied on literal versus free translation preferences.

b) **Challenges in Translating Qurānic Euphemisms**: Alqahtani's study reveals multiple hurdles faced by translators, underscoring that effective translation requires more than linguistic skill; it demands appropriate strategies to capture intended meanings and impacts with precision. Key findings include:

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1) **Cultural Sensitivity**: Effective cross-cultural translation, especially for euphemistic expressions, requires heightened cultural awareness and sensitivity, particularly due to the cultural distance between Arabic and English.

2) **Knowledge Gaps**: Insufficient grasp of Qurānic euphemisms often results in mistranslations or loss of meaning.

3) **Translation Strategies**: No universal strategy suits all text types; each approach brings distinct advantages for different reader groups.

4) **Inconsistencies**: The translators examined lacked a unified framework for handling euphemisms, leading to inconsistent translation quality.

5) **Language Complexity**: Overly complex or archaic language, applied without contextual adaptation, impedes reader comprehension.

6) **Untranslatability**: Certain culturally specific Islamic terms require footnotes for clear reader understanding.

7) **Literal vs. Contextual Translation**: Euphemisms often undergo literal translation; Arabic-native translators tend to convey implicit meanings more effectively, whereas non-native translators frequently resort to word-for-word translation.

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8) **Comprehensive Knowledge Requirement**: Translators need an extensive understanding of the Qurān's religious, rhetorical, and cultural contexts to produce both accurate and accessible translations.

This study underscores that, without culturally sensitive strategies and nuanced comprehension, translating Qurānic euphemisms risks obscuring meaning for readers. Alqahtani's findings align closely with the current study, sharing 11 common samples. However, his study frames *kināyah* under the English term 'euphemism,' a departure from its conventional classification as metonymy within translation studies. Alqahtani advocates consulting exegetical sources and engaging

scholars in Arabic and Islamic studies for a fuller understanding of *kināyah*, although he did not apply these recommendations in his analysis. This oversight resulted in his reliance on the term 'euphemism,' without distinguishing *kināyah* in its broader Arabic rhetorical context. Moreover, the study's interview methodology lacked input from native English-speaking translators, limiting insight into their perspectives and practices.

Moreover, Al-Jabari (2008) argued that many translations of the sacred Qurān are flawed, resulting in unintelligible English renderings that hinder the target reader's comprehension and interpretation of the text. Al-Jabari identified six main factors contributing to the incomprehensibility of these translations:

a) **Peculiar Style**: The target text often departs drastically from the source text's style, making it difficult for readers to follow and comprehend.
b) **Literal Translation**: Many terms and metaphorically rich expressions are rendered literally, which distorts their intended meaning.
c) **Cultural Differences**: Culturally specific Qurānic expressions are frequently translated literally or merely transliterated, failing to convey the original context.
d) **Outdated Expressions and Words**: The use of archaic language further alienates the modern English reader.
e) **Transliteration**: Transliteration is generally ineffective for non-Arabic-speaking readers, who cannot grasp the meaning or nuance of these untranslated Arabic terms.
f) **Excessive Lengthy Explanations in Brackets**: Overuse of bracketed explanations interrupts reading flow, causing confusion and frustration.

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Although Al-Jabari (2008) primarily addresses translation issues at the level of words and phrases, he does not directly address challenges specific to translating *kināyah* in the Qurān. However, his critique is highly relevant; he contends that translators must account for both the denotative and connotative meanings of the Qurān's language.

Furthermore, Al-Jabari argues for the necessity of contextual understanding, emphasising that translators should not only consider the individual meanings of words but also the broader context of Qurānic expressions and verses to convey the intended message effectively. Although the study does not directly mention *kināyah*, its recommendations provide essential guidance for avoiding mistranslations, especially in preserving the layered meanings central to Qurānic rhetoric.

From another point of view, Brakhw (2014) asserts that no translation of the Holy Qurān can be considered a substitute for the original text. The unique beauty, eloquence, rhythm, and inimitable style of the Qurān are inherently lost in translation. Brakhw's study examines how selected translators attempt to convey the ambiguous senses of twelve polysemous words in the Qurān, revealing a lack of consistent strategy or procedures to address the complex issue of polysemy in Qurānic translation.

Brakhw (2014) further highlights the significant cultural and linguistic divide between English and Arabic. Due to these differences, words in each language often lack precise equivalents, and certain semantic distinctions in Arabic do not exist in English. This discrepancy prevents translators from replicating the Qurān's concise style and rhythm. Brakhw argues that, given these limitations, translation efforts should be seen as interpretations rather than direct renditions of the Qurān's

meanings. He supports this assertion with reference to the Qurān itself, where God challenges humanity and Jinn to produce anything comparable to its inimitable style.

The current study aligns with Brakhw's (2014) pursuit of identifying suitable procedures for translating certain Qurānic terms and figures of speech from Arabic into English. Brakhw's work is especially significant for establishing structured procedures to tackle the challenge of translating polysemous words in the Qurān, which could offer valuable insights for this study. Furthermore, this study employs two of the three translations analysed by Brakhw, reinforcing the relevance of his findings to its own examination.

2.10 Componential Semantic Analysis

Componential analysis in translation is the basic comparison of a source language word with a target language word which has a similar meaning, but not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components (Newmark, 1988). Componential analysis is practical when it comes to representing similarities and differences among words with related meanings. Componential analysis is based on the presumption that the meaning of a word is composed of semantic components. So, the essential features that form the meaning are elementary units on the semantic level. By this, it is possible to state the most minor indivisible units of lexis or minimal component (Aitchison & Kay, 2003).

This kind of analysis is effective when it comes to representing similarities and differences among words with related meanings. It is a method typical of structural semantics which analyses the structure of word meaning. Thus, it reveals the

culturally important features by which speakers of the language distinguish different words in the domain (Widyastuti, 2016). It acts as a way of formalising and stating precisely the sense relations that hold among words and involves analysing the sense of the word into its components; therefore, an alternative term for componential analysis could be lexical decomposition (Lyons, 1995).

It is a process of breaking down the sense of the word into its semantic features (Leech, 1981). By this process, words can be defined componentially in terms of a formula. These componential definitions reduce the word's meaning into its ultimate contrastive elements. The dimensions of meanings are given (+, -) labelling system so that marked features carry (+) and unmarked features carry (-). These features are also called semantic components, and they refer to the theoretical constructs which characterise the vocabulary of a language (Widyastuti, 2016). To describe the presence and absence of a feature, binary rules are used. The symbol (+) means the feature is present, and (-) means the feature is absent (Saeed, 2003).

In this theory, word meanings were broken down into semantic primitives or semantic features and their specifications. According to the semantic field (or semantic domain) theory, lexemes can be classified according to shared and differentiating features. The semantic features explain how members of the set are related to one another and can be used to differentiate them from one another. The determination of such features has been called componential analysis (Kreidler, 2002).

Sense components have, in different ways, been referred to as semantic features. There are three fundamental classes of semantic features which are; (1) the common

features; those are the features shared by all the meaning being compared, (2) the diagnostic features; those are the features which distinguish the meaning of any set, and (3) the supplementary features; those are the additional features which are important to describe all the aspect of meaning but which may not be strictly significant in contrasting a particular set of meaning (Nida, 1975).

Finegan (2004) distinguished three types of meaning, i.e., linguistic, social, and affective meaning. Linguistic meaning encompasses both sense and reference. One way to define meaning is to state that the meaning of a word or sentence is the actual person, object, abstract concept, event, or state it refers to. Referential meaning may be the easiest kind to recognise, but it is not sufficient to explain how some expressions mean what they mean. For one thing, not all expressions have referents. Social meaning refers to the aspect one relies on when identifying specific social characteristics of speakers and situations from the character of the language used. Affective meaning refers to the emotional connotation attached to words and utterances.

Before going further with the componential approach, it is important to consider possible differences in the roles of diagnostic components (Nida, 1975). The differences of meanings can be best designated as (1) implicational, (2) core, and (3) inferential.

a) Implicational component meaning is that implied by a particular meaning, though they do not form an essential part of the core meaning. Instead, implicational components remain associated with a meaning, even when the context negativizes other components.

b) The core components' meaning, which specify the central aspects of the event, but do not modify the implicational component.

c) The inferential components' meaning of meanings are those which may be inferred from the use of an expression, but which are not regarded as obligatory, core elements. In the expression ‘the policeman shot the thief’, ‘the thief was killed’ is the inference, and without further contextual condition, it is assumed to be the case.

Palmer (1981) indicates that the total meaning of a word can be seen in terms of several distinct elements or components of meaning. Components have a distinguishing function and serve to distinguish the meaning of a lexeme from that of semantically related lexemes, or more accurately, they serve to distinguish among the meanings of lexemes in the same semantic domain. To determine the meaning of any form, contrast must be found, for there is no meaning apart from significant differences. Nida (1975) states:

> If all the universe were blue, there would be no blueness, since there would be nothing to contrast with blue. The same is true for the meanings of words. They have meaning only in terms of systematic contrasts with other words which share certain features with them but contrast with them in respect to other features (p. 31).

Jackson (1996), in *Words and Their Meaning*, and Nida (1975, p. 32), in *Componential Analysis of Meaning*, categorised the types of components into two main categories: common components and diagnostic (or distinctive) components.

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a) Common component. This is the central component which is shared by all the lexemes in the same semantic domain or lexical field.
b) Diagnostic or distinctive components: They serve to distinguish a meaning from others within the same domain.

According to Eesa (2006), there was another view of metaphor (figure of speech) in terms of componential semantics, that is, of cancellation. This method is used in analysing the composition of metaphorical sentence meanings. In this method, Cohen (1993) distinguished between two types of semantic features: those that are based on direct, observable characteristics (empirical) and those that require inference and deeper cognitive processing (inferential). These categories align with Leech's division of basic and connotative features. In literal sentences, inferential features are typically disregarded, whereas in metaphorical expressions, it is the empirical features that are downplayed.

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Leech (1981) distinguished between basic features, which represent crucial linguistic criteria, and connotative or non-criterial linguistic features, which arise through metaphor (a figure of speech). In this sense, his method separates basic features from those that are non-basic. On the contrary, Cohen's method distinguishes between empirical and inferential features. Metaphor (a figure of speech) relies on inferential features, whereas empirical ones are neglected because they pertain to literal meaning.

2.10.1 Componential Analysis Theory

Nida (1975) indicates that componential analysis is considered one of the theories of semantic studies that deals with the analysis of the meaning of a word or other

linguistic units into discrete semantic components. It is important in identifying the semantic differences between words and explaining the underlying meanings of words. Componential analysis is based on the presumption that the meaning of a word is composed of semantic components. Thus, the essential features that form the meaning are elementary units on the semantic level. By componential analysis, it is possible to state the most minor indivisible units of lexis or minimal components (Aitchison & Kay, 2003).

This study considers Newmark's (1988) claim that componential analysis is different in translation:

> Componential analysis in translation is not the same as componential analysis in linguistics; in linguistics it means analysing or splitting up the various senses of a word into sense components which may or may not be universals; in translation, the basic process is to compare a SL word with a TL word which has a similar meaning, but is not obvious one-to one equivalent, by demonstrating first their common and then their differing sense components. (p. 114)

Componential Analysis (CA) establishes a concrete connection between semantic theory and translation studies, serving as a tool to evaluate equivalent vocabulary in the translation of some Qurānic words. Therefore, the difference between this study and related ones lies in its attempt to explore the Arabic *kināyah* nature as a figure of speech in the Holy Qurān, engaging in a deep discussion and comparison with other figures of speech in the English language that overlap with it.

Finally, the researcher will use the findings of this framework as a starting point to explore *kināyah* as an Arabic figure of speech. Therefore, this framework is expected to answer the RQ1: **What are the pragma-semantic meanings and functions of *kināyah* in intimate relationships within Qurānic discourse rendered in the English translations by al-Hilali and Khan and Arberry?**

2.11 The Politeness Notion

It is a concept that emerged within the agenda of the pragmatic approach in linguistics. According to this principle, the interlocutors make use of specific strategies in order to accomplish effective interaction. These strategies allow for the production of an excellently comfortable atmosphere for interaction. The main concepts of politeness theory were proposed in the work of Brown and Levinson, Politeness: Some Universals of Language Usage.

Drawing on the works of American sociologist Goffman (1955), the writers choose the concept of "face" as the foundation of their theory. It indicates two opposite demands of a human: on the one hand, a need to be accepted and appreciated by the speaker (positive face), and on the other hand, to have his/her independent point of view and relative freedom of opinion (negative face). Therefore, politeness is understood as the ability of people to use interactive strategies depending on the communicative situation. Through this, the speaker demonstrates competence in making a positive impact on the interlocutor, thereby forming a positive self-image or, conversely, expanding their personal space (Holmes, 2006).

Brown and Levinson (1987) regularly develop their hypothesis, taking into account every action of the communicants from a standpoint of a possible threat to an

individual's face. According to the authors' position, a person tends to protect their own face in the communication process, thus deviating from clear and direct communication. On this basis, the strategies of positive politeness can be distinguished, for instance, demonstration of interest, sympathy and negative politeness, for instance, expressing pessimism, apologising. Additionally, estimating face-threatening acts, three basic socio-cultural variables are taken into consideration: social distance between interlocutors, the degree of power over each other, and ranking (Holmes, 2006).

Even though the fundamental concepts of the study of politeness were established within the agenda of the pragmatic approach, it does not contain all the characteristics of this specific phenomenon. These days, the topic stays fairly relevant. It is vital not only to identify the perception of politeness but also to contemplate the appearance and distribution of this speech norm and the limitations of its variability within the context of distinct cultures. Further, work on the topic of politeness is continued from the viewpoint of critical discourse analysis, relevance theory; the assessment of empirical data also shows innovative prospects for more research (Mansoor, 2018).

2.11.1 The Politeness Theory

Politeness Theory, developed by Penelope Brown and Stephen Levinson (1987), examines how people use language to maintain social harmony and avoid conflict. It focuses on the concept of face, which refers to an individual's self-image in social interactions (Holmes, 2006). People have two face needs: positive face (the desire for approval and inclusion) and negative face (the desire for autonomy and freedom from imposition). Speakers use politeness strategies, like indirect requests,

compliments, or deference to respect these needs, influenced by social distance, power, and the imposition's level (Mansoor, 2018).

Politeness Theory by Brown and Levinson outlines four main strategies for maintaining face in communication: Bald On-Record (direct communication without politeness markers), Positive Politeness (displaying friendliness and solidarity), Negative Politeness (demonstrating deference and respect for personal autonomy), and Off-Record (using indirect hints or implications).

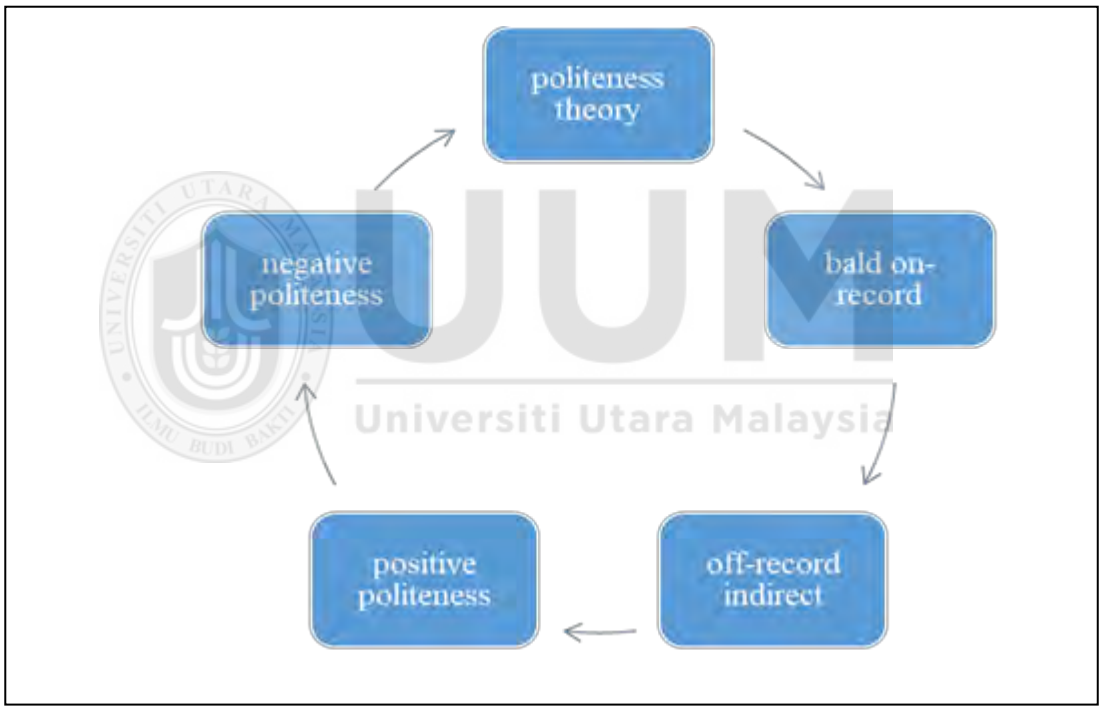

Figure 2.1 Politeness Strategies (Brown and Levinson, 1987)

The study applied these strategies to analyse the Qurānic use of *kināyah* in intimate contexts, aiming to identify how each strategy protects the reader's face while conveying intimate notions. Additionally, the researcher will use these four strategies to categorise *kināyah's* functions, examining the degree of overlap and highlighting which strategies increase or decrease overlap in delivering these polite, nuanced

messages. Finally, the researcher attempts to answer RQ2: **How are the functions in which *kināyah* interfaces with euphemism and metonymy, particularly in relation to politeness strategies, rendered in the English translations by al-Hilali and Khan and Arberry?**

2.12 Strategies and Procedures in the Translation

It is not always easy to find comparable words to convey the exact meanings of SLT into a TLT. Several difficulties occur during the process of transforming any text into other languages. To overcome these difficulties, the translator may apply numerous strategies and procedures that were introduced by such scholars as Newmark (1988) and Vinay & Darbelnet (1995). The terms for these strategies and procedures proposed by scholars are sometimes different, but they may share similarities in their application.

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Undoubtedly, the term 'strategy' is regularly used synonymously with such terms as a procedure, method, approach, technique, and tactic. Their senses and meanings always overlap, and scholars have defined them in various ways (Venuti, 2001). In addition, Newmark (1988, p. 81) makes it clear that "translation methods are related to the whole text, whereas translation procedures are employed for sentences and the smaller units of language". The following is a review of some common strategies and procedures in translation. However, not all the strategies and procedures are discussed as scholars propose many other specific strategies and procedures to solve specific problems in translation studies:

a) **Word-for-word translation:** In this strategy, the source word order is maintained, and the translation opts for the popular semantics of words without considering the context of the source text.

b) **Literal translation:** In this strategy, the source grammatical structure is translated into the nearest target equivalent. Moreover, the lexical words are translated literally without considering the context of the source text.

c) **Faithful translation:** In this strategy, the source context is translated into its nearest target equivalence within the limits of the target grammatical constructions.

d) **Semantic translation:** This strategy is very similar to faithful translation. It only adds consideration to the aesthetic value production of the source text. It also applies neutral terms rather than culturally laden expressions of the source text.

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e) **Adaptation:** This strategy is mainly used for literature such as poetry and plays. It is considered a free translation. In this method, plots, characters, and themes are generally retained. The TC replaces the original culture.

f) **Free translation:** In this strategy, the meanings of the source text are reproduced using the target language structure and style.

g) **Idiomatic translation:** In this strategy, idioms are used mainly from the target language, whereas these idioms do not exist in the original language.

h) **Communicative translation:** In this strategy, the source contextual meanings are rendered in the target language in a way that is edited to enhance the target reader's reading experience through the adoption of writing structures and styles.

i) **Borrowing procedure:** is the notion of taking a specific word from the source language and keeping it in the target language.

j) **Calque procedure:** which is transferring the expression from the source text literally into the target text.

k) **Transposition procedure:** which is when a word class is changed without changing the meaning.

l) **Modulation procedure:** which denotes rendering the target text from a different point of view than that of the source text.

m) **Equivalent procedure**: which is matching a word or expression in another language and culture.

2.12.1 Newmark Strategies Theory

Newmark's books, Approaches to Translation and A Textbook of Translation, are considered pioneering contributions to translation studies and linguistics. In his Newmark (1988) provides a comprehensive account of translation strategies, illustrating his theories with practical examples. He argues that the gap between the source and target languages, along with their respective cultures, can never be fully bridged, making the question of loyalty in translation an ongoing challenge.

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According to Newmark, achieving an equivalent effect in translation is always approximate and dependent on various factors, highlighting the inherent distinction between translation theory and practice. To address this issue, he introduces two key approaches to translation equivalence: communicative and semantic translation. Newmark (1988, p. 45) identifies the central debate in translation as the choice between literal and free translation. This issue has been discussed since at least the first century BC until the early nineteenth century.

Accordingly, he categorised translation strategies based on their focus and intention. In this context, semantic translation, faithful translation, literal translation, and word-for-word translation are used when the focus is on the source language. However, communicative translation, idiomatic translations, free translation, and adaptation are used when the focus is on the target language.

In this study, these strategies are applied to assess how effectively al-Hilali and Khan and Arthur Arberry transferred the intended meanings and figurative functions of *kināyah* in their English translations of the Qurān. By examining their translational choices, the study evaluates the extent to which the translators maintained the nuances of *kināyah*, particularly in the context of intimate relationships. Thus, Newmark's theoretical framework is directly relevant to addressing RQ3: **What translational strategies and procedures did al-Hilali and Khan and Arthur Arberry employ in rendering *kināyah* related to intimate relationships in Qurānic discourse into English?** The application of Newmark's theory helps systematically analyse whether the translators prioritised fidelity to the source language or adapted their renderings to enhance comprehension in the target language, shedding light on the interpretative choices in the examined translations.

2.12.2 Vinay and Darbelnet Theory

Vinay and Darbelnet's theory is a foundational framework in translation studies, providing structured procedures for analysing linguistic transfer between languages. Their work, Stylistique Comparée du Français et de L'Anglais: Méthode de Traduction (translated as Comparative Stylistics of French and English: A Methodology for Translation), introduces two main types of translation, direct and oblique, which encompass seven specific procedures. These procedures offer a systematic approach to understanding how meaning is transferred across languages, making this theory highly relevant to studies of translation techniques.

This study applies Vinay and Darbelnet's theory to examine the translation of *kināyah* in Qurānic discourse, specifically in the English versions by al-Hilali and Khan and Arthur Arberry. The choice of this theory is justified by its ability to categorise translation methods with precision, thereby facilitating an objective analysis of the translators' choices. However, the researcher will focus only on two procedures from this theory: **borrowing** and **literal** translation. These procedures are particularly relevant because some *kināyahs* consist of a single word, requiring a procedural approach to maintain their meaning.

In contrast, *kināyahs* that rely entirely on context cannot be rendered effectively through procedures alone; instead, they require a broader translation strategy to capture their figurative function. This distinction is essential in evaluating how well the translators conveyed the intended meanings of *kināyah* in the examined English translations. These perceptions assist the researcher to attain the third answer for RQ3: **What translational strategies and procedures did al-Hilali and Khan and**

Arthur Arberry employ in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English?

2.13 Theoretical Framework

This study adopts a structured, stepwise approach as a framework to tackle the complex challenge of translating *kināyah*, a distinctive form of Arabic figurative language, into English. *Kināyah's* nuanced meanings often lack precise counterparts in English, leading translators to conflate it with metonymy or euphemism, which contributes to inconsistencies and a loss of meaning. To address this, the study integrates multiple theories, each complementing the others, to comprehensively analyse *kināyah* from linguistic, pragmatic, and translational perspectives.

After understanding *kināyah's* meanings and figurative function, the study examines how certain functions shared by *kināyah*, metonymy, and euphemism cause overlaps between them. These overlaps often lead translators to treat *kināyah* as either metonymy or euphemism, resulting in misinterpretation and loss of its unique meaning. The study also examines whether translators effectively conveyed both the meanings and the figurative functions of *kināyah* in their translations. It further analyses the similarities and differences between two translations to determine if native Arabic speakers were more successful than Arthur Arberry in rendering these meanings. The approach unfolds as follows:

1. Componential Analysis Theory by Nida (1975):

This theory provides the foundational framework by breaking down *kināyah* expressions into their core, implicational, and emotive meanings, as well as their communicative functions. By analysing these components, the study establishes a

detailed categorisation of *kināyah* expressions, ensuring clarity about their semantic structure and cultural underpinnings. In addition, the study compares how the meanings of *kināyah* are rendered into English by two prominent translators of the Qurān: Arthur Arberry and al-Hilali and Khan. This comparative analysis aims to evaluate the extent to which each translator succeeds in conveying the layered meanings of *kināyah*. This foundational phase creates the essential data set required for subsequent stages of analysis.

2. Politeness Theory by Brown and Levinson (1987):

Building on the first phase, this theory examines the pragma-semantic and rhetorical roles of *kināyah*, categorising its functions and systematically comparing them to those of metonymy and euphemism. Through this comparative lens, the theory not only highlights intersections that complicate translation but also enhances the understanding of *kināyah's* role in maintaining politeness and conveying implicit meanings in Arabic. This phase underscores how *kināyah* serves not only as a linguistic device but also as a tool for preserving the speaker's and listener's face in communication. Furthermore, the study will compare the functions of *kināyah* and how they are rendered into English by the two translators, Arthur Arberry and al-Hilali and Khan, to assess how effectively each translation captures the pragmatic and rhetorical dimensions of *kināyah*.

3. Newmark's (1988) Strategies of Translation and Vinay and Darbelnet's (1958) Procedures:

The final phase bridges the insights from the first two theories to evaluate current translation practices. These frameworks assess the effectiveness of translators in preserving the cultural, rhetorical, and pragmatic significance of *kināyah* in English.

By examining how *kināyah's* intricate meanings are rendered in the target text, the study identifies successful strategies and gaps, ultimately recommending improvements to translation practices. The final phase synthesises insights from the preceding two stages to critically figure out the translation strategies and procedures adopted by the predominant translators, Arthur Arberry and al-Hilali and Khan in rendering and interpreting *kināyah* into the English language. This phase focuses on identifying the specific strategies employed by each translator, assessing whether these strategies successfully preserve the semantic, pragmatic, and rhetorical dimensions of *kināyah* as outlined in the earlier phases. Where the translations fall short, either by overlooking the figurative depth, misrepresenting the cultural nuances, or disrupting the politeness functions, the study highlights the resulting gaps. Based on these findings, the study proposes concrete recommendations for improving translation practices to faithfully convey the layered meanings of *kināyah* in the Qurānic discourse.

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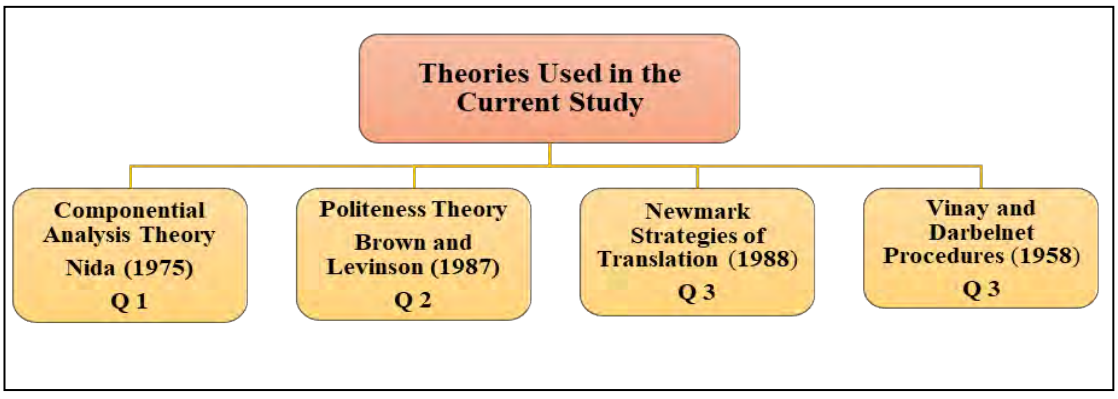

Figure 2.2 Theories Used in the Current Study

The integration of four theories, Componential Analysis, Politeness Theory, Newmark's Strategies, and Vinay and Darbelnet's Procedures, to systematically analyse *kināyah* in both its Arabic context and English translations. Componential Analysis identifies its pragma-semantic meanings and functions, while Politeness

Theory examines its rhetorical role and compares its functions to those of euphemism and metonymy. The translation theories assess the strategies used by al-Hilali and Khan, and Arthur Arberry, categorising and evaluating their choices. Applied at different analytical stages, these theories ensure a multidimensional evaluation of how *kināyah's* meaning and function are preserved or altered in translation. This approach provides a structured comparison of the two translators' interpretations, ensuring that the study effectively addresses variations in meaning and translation accuracy. (See figure 2.2).

2.14 Summary

The translation of the Holy Qurān has long sparked, and continues to provoke, considerable debate within Qurānic studies and the translation field. Although numerous English translations of the Qurān exist, many face significant linguistic and cultural limitations. Specifically, translating *kināyah* poses a substantial pragma-semantic and linguistic challenge in English, deeply rooted in the broader field of English linguistics. *Kināyah* words in the Qurān present some of the most challenging translation issues, as it is difficult to find English equivalents that capture their full range of meanings. As a result, translations often rely on literal meanings, potentially losing the intended depth of the original. This underscores the critical need for interpretation to clarify verses, enabling translators to convey the intended meanings and nuances of *kināyah* terms accurately.

Relatively few studies have examined the translation of *kināyah* in the Qurānic discourse, leading to a limited understanding of its application. The current studies have only briefly analysed a handful of terms and the methods translators used to handle their figurative meanings. Therefore, a comprehensive study is needed to

thoroughly investigate and assess the translation of *kināyah* in the Qurānic discourse. Such research could uncover essential pragma-semantic features and identify the challenges in conveying both the literal and intended meanings of *kināyah* terms, ultimately offering guidance and strategies for more accurate translations.

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CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section outlines the research methodology, detailing the processes involved in data collection, data coding, and data analysis procedures. It ensures a structured and rigorous examination of the data, enabling a comprehensive analysis of *kināyah* in Qurānic discourse and the translational strategies and procedures employed. The methodology defines the systematic approach taken to investigate how *kināyah* has been rendered into English and how the selected theories aid in addressing the research questions.

3.2 Methodology

The nature of this study is qualitative, in which the researcher conducts a comparative, interpretive, and analytical study to explore how translators dealt with the difficulty of rendering *kināyah* words and expressions in the Qurānic context and how the interfacing affects the fundamental understanding of *kināyah* words and how this affects the translational process. In the following sections, the researcher explains the data collection and analysis procedures.

3.2.1 Data Collection Procedure

To accomplish the objectives of this study, the researcher identified 56 instances of *kināyah* related to intimate relationships in the entire Holy Qurān. Rather than analysing all occurrences, this study focuses on 30 unique instances to eliminate redundancy and ensure a focused, in-depth analysis of distinct *kināyah* expressions. (See Table 3.1).

Table 3.1
30 Non-Repeated Instances of Kināyah.

Text No and Sūraṯ	Arabic *Kināyah*	Arthur Arberry	Al-Hilali and Khan
1- (Sūraṯ al-Baqaraṯ:187)	"أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ **الرَّفَثُ** إِلَى نِسَائِكُم"	Permitted to you, upon the night of the Fast, is to go in to your wives."	"It is made lawful for you to have sexual relations with your wives on the night of as Saum (the fasts)."
2- (Sūraṯ al-Baqaraṯ:187)	"هُنَّ **لِبَاسٌ** لَكُمْ وَأَنْتُمْ **لِبَاسٌ** لَهُنَّ"	"they are a vestment for you, and you are a vestment for them.	"They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her, for you and you are the same for them."
3- (Sūraṯ al-Baqaraṯ:187)	"كُنْتُمْ **تَخْتَانُونَ** أَنْفُسَكُمْ"	"that you used to deceive yourselves."	"you used to deceive yourselves."
4(Sūraṯ al-Baqaraṯ:187)	"فَالْآنَ **بَاشِرُوهُنَّ** وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ"	"So now lie with them, and seek what God has prescribed for you.	"So now have sexual relations with them and seek that which Allah has ordained for you."
5- (Sūraṯ al-Baqaraṯ:222)	"وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى **فَاعْتَزِلُوا النِّسَاءَ فِي** الْمَحِيضِ"	"They will question thee concerning the monthly course. Say: ´It is hurt; so go apart from women during the monthly course."	"They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses) therefore keep away from women during menses."
6- (Sūraṯ al-Baqaraṯ:222)	"وَلَا **تَقْرَبُوهُنَّ** حَتَّى يَطْهُرْنَ"	"do not approach them till they are clean."	"and go not unto them till they have purified."
7- (Sūraṯ al-Baqaraṯ:222)	"فَإِذَا تَطَهَّرْنَ **فَأْتُوهُنَّ** مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ"	then come unto them as God has commanded you."	"then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina)."
8- (Sūraṯ al-Baqaraṯ:223)	"نِسَاؤُكُمْ **حَرْثٌ** لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ"	"Your women are a tillage for you; so come unto your tillage	Your wives are a tilth for you, so go to your tilth (have sexual relations) with your wives in any

Text No and Sūraṯ	Arabic *Kināyah*	Arthur Arberry	Al-Hilali and Khan
		as you wish."	manner as long as it is in the vagina and not in the anus)."
9- (Sūraṯ al-Baqaraṯ:237)	وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ **تَمَسُّوهُنَّ** وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ"	"And if you divorce them before you have touched them, and you have already appointed for them a marriage-portion, then one-half of what you have appointed."	"And if you divorce them before you have touched (had a sexual relation with them), and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr)."
10- (Sūraṯ al-Nisāʾ:20)	وَقَدْ **أَفْضَى** بَعْضُكُمْ إِلَى بَعْضٍ"	"when each of you has been privily with the other."	"while you have gone in unto each other."
11- (Sūraṯ al-Nisāʾ:23)	نِسَائِكُمُ اللَّاتِي **دَخَلْتُمْ** بِهِنَّ فَإِنْ لَمْ تَكُونُوا **دَخَلْتُمْ** بِهِنَّ فَلَا جُنَاحَ عَلَيْكُم"	1. "your wives you have been in to -- but if you have not yet been in to them it is no fault in you."	"your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters)."
12- (Sūraṯ al-Nisāʾ:24)	فَمَا **اسْتَمْتَعْتُمْ** بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً"	"Such wives as you enjoy thereby, give them their wages apportionate."	"so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed."
13- (Sūraṯ al-Nisāʾ:34)	"**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**"	"banish them to their couches."	"refuse to share their beds."
14- (Sūraṯ al-Nisāʾ:43)	أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ **لَامَسْتُمُ** النِّسَاءَ"	"or if any of you comes from the privy, or you have touched women."	"or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations)."
15- (Sūraṯ al-Aʿrāf:189)	فَلَمَّا **تَغَشَّاهَا** حَمَلَتْ حَمْلًا خَفِيفًا".	when he covered her, she bore a light burden."	"When he had sexual relation with her, she became pregnant."
16- (Sūraṯ al-Raḥmān:74)	لَمْ **يَطْمِثْهُنَّ** إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ"	"untouched before them by any man or jinn."	"whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse)."
17- (Sūraṯ al-Wāqiʿaṯ:34)	"**وَفُرُشٍ مَرْفُوعَةٍ**"	"and upraised couches."	"and on couches or thrones, raised high."
18- (Sūraṯ al-Taḥrīm:6)	امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا **تَحْتَ عَبْدَيْنِ**"	"the wife of Noah, and the wife of Lot; for they were under two of Our righteous servants".	the wife of Nuh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves.
19- (Sūraṯ al-Baqaraṯ:235)	"**لَا تُوَاعِدُوهُنَّ سِرًّا**"	"but do not make troth with them secretly".	"but do not make a promise of contract with them in secret".
20- (Sūraṯ al-Māʾidaṯ:5)	مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا **مُتَّخِذِي أَخْدَانٍ**"	"in wedlock and not in licence, or as taking lovers."	"taking them in legal wedlock not committing illegal sexual intercourse, nor taking them as

Text No and Sūraṯ	Arabic *Kināyah*	Arthur Arberry	Al-Hilali and Khan
			girl-friends."
21- (Sūraṯ al-Anʿām:120)	(6:120): "**وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**"	"Forsake the outward sin, and the inward."	"Leave (O mankind, all kinds of) sin, open and secret."
22-(Sūraṯ Yūsuf:23)	وَغَلَّقَتِ الأَبْوَابَ " وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ اللهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ"	"'Come,' she said, 'take me!' 'God be my refuge,' he said. 'Surely my lord has given me a goodly lodging."	"Come on, O you". He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living a great comfort! (So I will never betray him)."
23-(Sūraṯ Yūsuf:25)	قَالَتْ مَا جَزَاءُ مَنْ " **أَرَادَ بِأَهْلِكَ سُوءًا** إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"	"She said, 'What is the recompense of him who purposes evil against thy folk, but that he should be imprisoned, or a painful chastisement?"	"She said: What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
24- (Sūraṯ al-Muʾminūn:5)	وَالَّذِينَ هُمْ **لِفُرُوجِهِمْ** " حَافِظُونَ"	"and guard their private parts."	"And those who guard their chastity (i.e. private parts, from illegal sexual acts)."
25-(Sūraṯ Fuṣṣilat:21)	(41:21): " وَقَالُوا **لِجُلُودِهِمْ** لِمَ شَهِدتُّمْ عَلَيْنَا"	"and they will say to their skins, 'Why bore you witness against us?"	"And they will say to their skins, Why do you testify against us?"
26- (Sūraṯ al-Aʿrāf:80)	وَلُوطاً إِذْ قَالَ لِقَوْمِهِ " **أَتَأْتُونَ الْفَاحِشَةَ**"	"And Lot, when he said to his people, 'What, do you commit such indecency."	"And (remember) Lūṭ (Lot), when he said to his people: "Do you commit the worst sin."
27- (Sūraṯ al-Aʿrāf:81)	" **إِنَّكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً** مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُم قَوْمٌ مُّسْرِفُونَ"	"See, you approach men lustfully instead of women; no, you are a people that do exceed."	Verily, you practise your lusts on men instead of women."
28- (Sūraṯ al-Ḥijr:68)	قَالَ إِنَّ هَؤُلَاءِ " ضَيْفِي **فَلَا تَفْضَحُونِ**"	"These are my guests; put me not to shame."	Lūṭ (Lot)] said: "Verily, these are my guests, so shame me not.
29-(Sūraṯ al-Shuʿarāʾ:160)	" **أَتَأْتُونَ الذُّكْرَانَ** مِنَ الْعَالَمِيْنَ"	"What, do you come to male beings."	"Go you in to the males of the ʻĀlamīn (mankind)."
30- (Sūraṯ al-Qamar:37)	وَلَقَدْ **رَاوَدُوهُ** عَنْ " ضَيْفِهِ"	"Even his guests they had solicited of him."	"And they indeed sought to shame his guests (by asking to commit sodomy with them)."

This study focuses solely on these selected examples, which adequately represent the varied *kināyah* expressions associated with intimate relationships. Such a targeted collection allows for a thorough analysis of the subtle pragma-semantic and interpretative features present in these expressions. Additionally, the study selects

two English translations, Al-Hilali and Khan (1977) and Arthur Arberry (1964), as the target texts for comparative analysis. Their translation approaches differ significantly in linguistic, cultural, and theological backgrounds, which influence their interpretation of Qurānic *kināyah* expressions. This comparison provides essential context for understanding varied translational strategies in Qurānic discourse. (See Table 3.2).

Table 3.2
A Comparative Analysis of al-Hilali and Khan (1977) and Arthur Arberry (1964) in Qurānic Translation and Interpretation.

Criteria	Al-**Hilali and Khan (1977)**	**Arthur Arberry (1964)**
1- Translation Approach	Exegetical, includes interpretative elements and explanations.	Literary, stylistic rendering without added exegesis.
2- Linguistic & Cultural Background	Native Arabic-speaking Muslim translators, shaped by traditional Islamic understanding.	Non-Muslim, non-native Arabic speaker, offering an academic and literary perspective.
3- Euphemistic vs. Interpretative Translation	Tends toward interpretative translation, making implicit meanings explicit through explanatory additions.	Preserves the original Arabic structure, maintaining euphemistic expressions.
4- Theological vs. Literary Focus	Primarily aimed at Muslim readers, aligning with Islamic theology and jurisprudence.	Designed for a broader audience, emphasising the literary and poetic aspects of the Qurān.
5- Comparative Ground for Study	Reflects Muslim exegetical tradition and theological considerations.	Offers a non-Muslim perspective, preserving Arabic rhetorical and stylistic features.
6- Influence of Translator's Background	A native Arabic speaker, familiar with Islamic discourse and interpretations.	A non-native translator whose choices are shaped by an academic and philological approach.

These two translations are **widely recognised and frequently cited** in Qurānic studies. Their **distinct methodologies** offer a **robust foundation for comparative analysis**, highlighting the influence of **faith, linguistic proficiency, and translation philosophy** on the rendering of *kināyah* expressions in Qurānic discourse.

Additionally, they shed light on the complexities of translating *kināyah*, revealing the broader implications of these translation choices on meaning, interpretation, and audience perception.

Furthermore, to ensure a clear understanding of the research methodology, it is essential to outline the **process of data collection** in a structured manner. For a detailed and **comprehensive overview**, please refer to the Data Collection Steps outlined in Table 3.3.

Table 3.3
Data Collection Steps

Steps of data selection	Description	Sources
1. Collect Main Data	The researcher collects *kināyah* words and expressions from the Holy Qurān, focusing on those expressing intimate relationships.	The Holy Qurān.
2. Review Existing Studies	Previous Islamic studies in the same field are utilised to guide and support the identification of *kināyah* related to intimate relationships.	1. Al-Jurjānī (1954). 2. al-Ḥiyānī (2013). 3. Al-Khitiyar (2015). 4. Alqahtani (2017).
3. Double-Checking Data	Conducting a thorough review of the entire Qurān to ensure the completeness and accuracy of the collected data on the *kināyah* of intimate relationships.	The Holy Qurān, analysed by the researcher.
4. Validation	The collected data is validated for accuracy and credibility through an expert' review.	1. **Expert A,** Professor, Islamic University of Gaza, (**anonymised for confidentiality**). 2. **Expert B**, Associate Professor of Arabic Linguistics (ICESCO, Morocco), (**anonymised for confidentiality**).

Steps of data selection	Description	Sources
5. English Translations Selection	The verses containing selected *kināyah* are extracted, and their translations are collected from two sources for comparison and analysis.	1. Arthur John Arberry's (1964) **The Koran Interpreted**. 2. Al-Hilali and Khan's (1977) **Interpretation of the Meanings of the Noble Qurān**.
6. Textual Comparison	The verses in Arabic containing *kināyah* and their corresponding English translations are underlined.	The Holy Qurān, English translations by Arberry (1964) and al-Hilali and Khan (1977).

According to the table above, the researcher begins by collecting *kināyah* words and expressions directly from the Holy Qurān, focusing specifically on expressions related to intimate relationships. To ensure the process is comprehensive and well-guided, the researcher consults prior studies on *kināyah*, including those by Al-Hiānī (2013), Al-Jurjānī (1954), Al-Khitiyar (2015), and Alqahtani (2017). These studies help identify relevant expressions and provide insights into the figurative language of the Qurān. Following this, a thorough review of the entire Qurān is conducted to double-check the completeness and accuracy of the collected data. This meticulous process ensures no significant examples of *kināyah* in the context of intimate relationships are overlooked. Only these 30 *kināyah* expressions will be analysed to avoid repetition.

Once the data is compiled, it is validated by two experts in Arabic linguistics, referred to here as **Expert A** and **Expert B,** to maintain their confidentiality. Their review adds credibility to the data and confirms its authenticity. To analyse the translations of *kināyah*, the researcher selects two prominent English translations: Arthur John Arberry's (1964) *The Koran Interpreted* and al-Hilali and Khan's (1977) *Interpretation of the Meanings of the Noble Qurān*. The Arabic verses containing

kināyah are compared with their translated equivalents in both texts, and the relevant expressions are highlighted to explore how *kināyah* is rendered in English. This systematic approach ensures a robust comparative analysis of *kināyah* in its original and translated contexts.

3.2.2 Categorisation of Arabic *Kināyah*

The study attempts to apply the following categorisation of Arabic *kināyah* to determine the types of each *kināyah*. The researcher will use the study by al-Ḥiyānī (2013), titled *Al-Kināyah* in the Holy Qurān, as a starting point to differentiate between intimate relationships in terms of their semantic senses. There are three main types of intimate relationships of *kināyah*, which are divided into:

1. **Legal relationship (husband and wife) Text 1-Text 18**

   Sūraṯ "al-Aʿrāf" (189)

   ST: "فَلَمَّا **تَغَشَّاهَا** حَمَلَتْ حَمْلًا خَفِيفًا"

   Translitration: falammā taghashāhā ḥamalat ḥamlan khafīfan.

   Back Translation: **When he had an intimate relationship with her,** she became pregnant

This category includes data instances ranging from Text 1 through Text 18, each representing the legal relationship between a husband and a wife.

2. **Illegal relationship (man and woman) Text 19-Text 25**

   Sūraṯ "Yūsuf" (23)

   ST: "**وَرَاوَدَتْهُ** الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ"

Transliteration: **Wa- rāwadathu** allatī huwa fī baytihā ʿan nafsih.

Back Translation: But she, in whose house he was, **sought to seduce him** from his (true).

This category includes data instances ranging from Text 19 through Text 25, each representing the illegal relationship between a man and a woman.

3. **Illegal relationship (man and man) Text 26-Text 30**

Sūraṯ "al-Aʿrāf" (81)

ST: "**إِنَّكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً** مِّن دُونِ النِّسَاءِ بَلْ أَنتُم قَوْمٌ مُّسْرِفُونَ"

Transliteration: ʾInnakum lataʾtūna al-rijāla shahwaṯan min dūni alnnisāʾibal ʾantum qawmun musrifūn.

Back Translation: Do you **practice your lusts on men** instead of women? Instead, you are transgressing people!

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This category includes data instances from Text 26 through Text 30, each representing the illegal relationship of homosexuality between two men.

3.2.3 Data Analysis Procedures

The study adopted a comprehensive methodological framework incorporating analytical, comparative, interpretive, contextual, and descriptive approaches. The study follows a systematic approach to address a critical issue in translation: the common misconception of *kināyah* as metonymy or euphemism, which often results in inaccurate translations. To address this issue, the study is structured into three primary stages, under which all 30 samples in Chapter Four will be analysed according to three main themes.

A. The first stage is conducted under the first theme: **Componential Semantic Analysis of the Arabic Figure of Speech *Kināyah*.** This stage focuses on studying the concept of *kināyah* in Qurānic discourse, which is often misunderstood and misrepresented in translations due to its perceived similarity to metonymy and euphemism. The analysis will involve examining *kināyah* expressions in the ST through authoritative Arabic dictionaries and exegetical sources. The goal is to identify the surface, rooted, and figurative meanings of *kināyah*, establishing a clear understanding of its various functions and meanings. In addition, these findings will guide a comparison within the same phase between the source text and the target texts rendered by the two predominant translators, Arthur Arberry and al-Hilali and Khan, with a focused examination on how the meanings of *kināyah* expressions are interpreted and conveyed in the English translations. Furthermore, the findings from this stage will inform the comparison in the second stage, highlighting the specific functions of *kināyah* and how they may overlap with or differ from metonymy and euphemism, see Figure 3. 1.

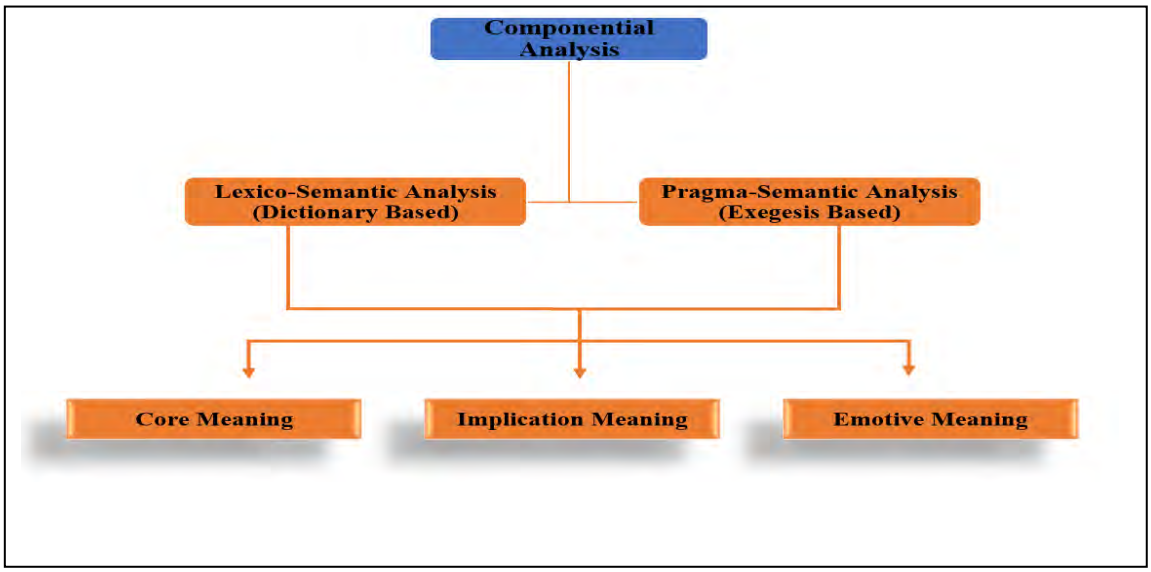

Figure 3.1 The Componential Analysis Framework

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The Componential Analysis Framework employed in this study encompasses two main stages:

1. Lexico-Semantic Analysis (Dictionary-Based)

This first stage of analysis aims to break down the meanings of *kināyah* expressions using various authoritative Arabic dictionaries. This helps to uncover the following meanings:

a) **Surface Meanings**: The analysis starts with the literal meanings of *kināyah* expressions. These are the most direct, surface-level interpretations of the words, providing a foundational understanding.

b) **Rooted Meanings**: The next step explores the root meanings of *kināyah* words, tracing them back to their original or classical Arabic roots. This helps in understanding how the words contribute to the expression's overall meaning in its most fundamental form.

c) **Other Meanings**: This part of the analysis goes further to explore other meanings generated from *kināyah*, particularly those that convey intimate relationships.

The dictionaries used in this study include:

a) Lisānu al-ʿArab (1980)

b) Dictionary of Islamic Terms (2004)

c) Al-Maʿānī Dictionary (2025)

d) Muʿjamu al-Lughaṯi al-ʿarabiyyaṯi al-Muʿāṣiraṯi (2008)

2. Pragma-Semantic Analysis (Exegesis-Based)

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In the second step, *kināyah* in the Qurānic discourse is analysed using well-established exegeses. This stage focuses on uncovering deeper meanings tied to *kināyah* and interpreting how it functions in context. This stage aims to:

a) **Exploring Deeper Meanings**: This phase aims to uncover not just the literal meanings but also the contextual and implied meanings of *kināyah*. Using respected exegeses, the study delves into how *kināyah* conveys its full depth in Qurānic discourse.

b) **Figurative and Intended Meanings**: The study first identifies the figurative meanings of *kināyah*—expressions that go beyond the literal to carry more profound implications. Once these figurative meanings are understood, the core, implication, and emotive meanings emerge. This layered approach allows the study to identify how *kināyah* functions as a figure of speech to convey intimate relationships.

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The exegeses consulted include:

a) Tafsīr al-Ṭabarī
b) Tafsīr al-Qurṭubī
c) Tafsīr Ibn Kathīr
d) Tafsīr al-Zamakhsharī

The study relied on the above exegeses in this section to support the CA theory in determining the functions and the intended meaning of the *kināyah* words in the verses. Hence, the selection of them in this study was based on the following reasons:

a) The most distinguished Muslim interpreters and historians.
b) Renowned as theological scholars who elaborated on lexical, grammatical, and rhetorical elements while interpreting the Qurān and highlighting its miraculous inimitability, not only did they deal with the rhetorical aspects of the Qurān but also with theological issues.
c) Considered a primary source by all major scholars, as it is renowned for its deep linguistic analysis and demonstrations of the Qurān's supreme eloquence.
d) To identify the specific meaning of the ST (*kināyah*) as they employed tafsīr bī al-riwāyat (interpretation by transmission), which is the most acceptable interpretation among Muslims and scholars.
e) Authorised by King Fahd's Complex for the Printing of the Qurān (KFCPQ), which is an Islamic institution of printing and translating the Holy Qurān in Saudi Arabia.

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By combining Lexico-Semantic and Pragma-Semantic analyses, this study provides a comprehensive understanding of *kināyah*. The Lexico-Semantic analysis uncovers the surface and foundational meanings of *kināyah*, while the Pragma-Semantic analysis explores its contextual and figurative meanings, particularly in conveying emotional and relational depth. These analyses identify four key meanings of *kināyah*: core meaning (literal), implication meaning (implied), emotive meaning (emotional), and figurative meaning (functions).

These layered insights lay the groundwork for a systematic and **meaningful comparison** between the ST meanings of *kināyah* and their **corresponding renderings** in the TTs produced by the two predominant translators, Arberry, al-

Hilali, **and Khan**. This **comparison** will be grounded in a scientifically rigorous approach by referencing authoritative English dictionaries to verify semantic equivalence and interpretive accuracy. The following are the selected dictionaries:

a) Cambridge Dictionary (2021)
b) Merriam-Webster Dictionary (2003)
c) Collins Dictionary (2000)
d) Oxford English Dictionary (2002).

This comparison not only deepens the understanding of *kināyah's* role in Qurānic discourse but also enables a critical evaluation of how effectively its nuanced meanings are conveyed **across translations** in the following phases.

B. The second stage is carried out under the second theme: **Four Politeness Strategies by Brown and Levinson**. It focuses on categorising the selected *kināyah* samples using their four politeness strategies: bald on-record, negative politeness, positive politeness, and off-record (indirect). This step is key to understanding how the Qurānic discourse employs politeness strategies to convey intimate relationships with minimal face-threatening acts. By identifying the specific strategy for each *kināyah* expression, the analysis highlights the Qurānic method of balancing clarity with subtlety in addressing sensitive topics. Following this, the study compares the functions of *kināyah* from the first stage with those of metonymy and euphemism from the literature review. The aim is to pinpoint overlapping functions that cause confusion and mistranslation. This comparison clarifies *kināyah's* distinct boundaries and identifies functions that often lead translators to misinterpret its nuanced role in conveying implied meanings while adhering to politeness

norms. Furthermore, this stage also facilitates a comparison between the ST and the TTs, specifically the translations by Arberry and al-Hilali and Khan at the level of functions, allowing for a critical assessment of whether the communicative, rhetorical, and pragmatic functions of *kināyah* are effectively rendered in each translation or not.

C. The third stage falls under the third theme: **Examination of Strategies and Procedures in Translating *Kināyah* in the Holy Qurān into English**. This stage aligns with the third thematic focus of the study, which is dedicated to evaluating the translation strategies and procedures used to render the meanings and figurative functions of *kināyah* into English, as outlined in Stage 1. The analysis begins by identifying and classifying the specific strategies adopted by the two predominant translators: Arthur Arberry and al-Hilali and Khan. This includes examining how each translator handles the layered semantic dimensions of *kināyah*, including its literal, implied, emotive, and figurative meanings.

Subsequently, the study will assess areas where the translations fall short in capturing the full scope of *kināyah* expressions. In such cases, alternative lexical choices and procedures will be proposed to improve both the accuracy and clarity of the translation, while preserving the rhetorical and cultural nuances of the source text. A systematic comparison will then be conducted between the two translations, highlighting key similarities and differences in their approaches. The objective is to determine which translation more effectively conveys the semantic richness and rhetorical functions embedded in the original Qurānic expressions.

Finally, the effectiveness of each translation will be critically evaluated in terms of how well it communicates the intended functions of *kināyah*, particularly its role in maintaining politeness, implicitness, and stylistic elegance. Based on this assessment, the study will recommend the most suitable strategies for rendering *kināyah* in English in a manner that is faithful to the source text while also accessible and meaningful to the target audience.

3.2.4 Steps of Coding and Analysing the Data

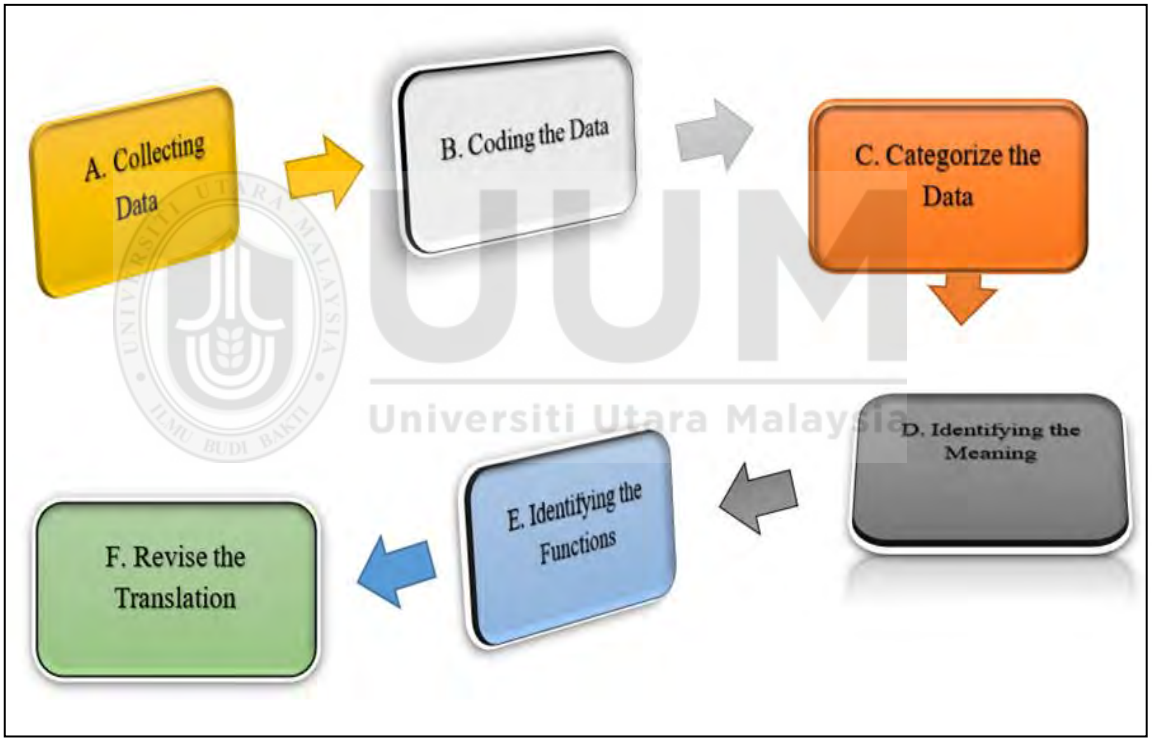

Figure 3.2 *Steps of Coding and Analysing the Data*

a. All verses that contain words carrying *kināyah* meanings of intimate relationships were collected. Thus, 56 senses of *kināyah* were found, but only 30 ambiguous senses of words were examined. The researcher has consulted two professionals and experts in the Arabic language. Further, these words were then identified based on the selected commentaries of the Holy Qurān.

The two English translations of the same verse in this stage have also been based on.

b. The selected *kināyah* words were underlined in the Qurānic verses with their two translated meaning.

c. The data were categorised according to the semantic sense of the intimacy relationship.

d. The *kināyah* nature as a controversial Arabic figure of speech was explored, and the meanings and functions of the selected words in the verse under the componential semantic theory were identified. A comparison was also made between the source text (ST) and the target texts (TT) in the translations by Arberry, al-Hilali, and Khan to assess whether the meanings evoked by *kināyah* were accurately rendered.

e. The *kināyah*'s functions were categorised and compared with English figures of speech functions (metonymy and euphemism), as stated in the previous stage. A comparison was also made between the source text (ST) and the target texts (TT) in the translations by Arberry, al-Hilali, and Khan to assess whether the functions reflected from *kināyah* were accurately rendered.

f. The translational strategies and procedures used by the two English translations, Arthur Arberry and al-Hilali and Khan, were identified and examined in detail. A comparative analysis was conducted to highlight how each translator approached the rendering of *kināyah* expressions, focusing on the similarities, differences, and the overall effectiveness of their methods in conveying the intended meanings.

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3.3 Summary

It can be seen that the researcher conducted a comparative analytical study to explore the phenomenon of *kināyah* in the Qurānic text. The samples were analysed from semantic, interpretive, pragmatic, and linguistic perspectives. The study will examine 30 samples of intimate relationship expressions from the source text (ST) and their translations in the target text (TT) by Arthur Arberry, al-Hilali, and Khan. In this chapter, the methodology discusses the processes involved in data collection, data coding, and data analysis procedures.

The following chapter will present a comparative analysis and interpretation of the results, with the primary purpose of the study being analysed through three objectives. Firstly, to examine the pragma-semantic meanings and functions of *kināyah* in the context of intimate relationships in the Holy Qurān, and its rendering in the English translations by al-Hilali and Khan, and Arberry. Secondly, to compare the functions of *kināyah* related to intimate relationships within Qurānic discourse with euphemism and metonymy, particularly concerning politeness strategies, and their rendering in the English translations by al-Hilali and Khan, and Arberry. Finally, to analyse the translational strategies and procedures used by al-Hilali, Khan and Arthur Arberry in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English.

CHAPTER FOUR

RESULTS

4.1 Introduction

The data was classified under three categories: the first is the legal relationship (husband and wife), the second is the illegal relationship (man and woman), and the third is the illegal relationship (man and man).

In this chapter, each sample was analysed under three main themes as follows:

a. Componential Pragma-semantic Analysis of the Nature of *Kināyah* of Intimate Relationship.
b. Politeness Strategies Analysis and Categorisation of *Kināyah* of Intimate Relationship that Interface with English Figures of Speech.
c. Strategies and Procedures in Translating *Kināyah* of Intimate Relationship into English Version.

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This study seeks to achieve the following objectives**:** firstly, To examine the pragma-semantic meanings and functions of *kināyah* in the context of intimate relationships in the Holy Qurān, and its rendering in the English translations by al-Hilali and Khan, and Arberry; secondly, To compare the functions of *kināyah* related to intimate relationships within Qurānic discourse with euphemism and metonymy, particularly about politeness strategies, and their rendering in the English translations by al-Hilali and Khan, and Arberry; and thirdly, to analyse the translational strategies and procedures used by al-Hilali and Khan and Arthur Arberry in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English.

4.2 *Kināyah* in Qurānic Discourse on Intimacy: Pragma-Semantic Analysis across Two English Translations

The principles of componential theory were concentrated on in this study, aiming to elucidate the myriad interpretations that can stem from *kināyah* at both semantic and pragmatic levels. This involved identifying the smallest indivisible units of lexicon or minimal components of meanings and functions. To accomplish this goal of comprehensively exploring and describing *kināyah*, the researcher adapted the following analytical procedures outlined below:

a. Lexico-semantic Analysis Dictionary-Based

By exploring Arabic dictionaries, the researcher unveiled the fundamental meaning and diverse connotations attributed to kināyah. This explorative process constitutes a fundamental undertaking aimed at grasping the linguistic essence inherent in kināyah. It was also an attempt to analyse the

kināyah words into components at the semantic level and give clear explanations of their rooted meanings.

b. Pragma-semantic Analysis Exegesis-Based

This stage employed a Pragma-Semantic approach grounded in exegesis to explore the multifaceted meanings and functions of the *kināyah* of intimate relationships within the context of the Holy Qurān. Some exegeses were relied on, and they drove the analysis. The study then contextualised *kināyah* within the expansive framework of the Qurānic discourse, encompassing its complete range of semantic nuances. This comprehensive approach elucidated not only the pragmatic implications but also the emotive resonances embedded within *kināyah* (see the analysis below).

By using a Lexico-semantic Analysis and Pragma-semantic Analysis, the study conducted an interpretive and componential semantic analysis of the ST, with the purpose of stating which verses hold *kināyah*, to deliver a complete understanding of the chosen verse and the profound meaning of the *kināyah* words. In this stage, a clarification of the verse and any situational and contextual information, which is essential for identifying the meaning, was introduced. Overall, the study attempts to identify the meanings and functions of the term *kināyah* to differentiate it from other figures of speech. Building on the previous analysis, a detailed comparison will be conducted between the ST and the TT from the translations by Arberry and al-Hilali and Khan. This comparison aims to assess whether the intricate meanings evoked by kināyah in the original Arabic text are accurately captured and conveyed in the English translations. The focus will be on how well the two translators

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maintain the subtle nuances and meanings of kināyah, ensuring that the essence of the original text is preserved.

c. The interpretation of *kināyah* by Arberry

This part of the analysis examines how Arberry interprets and translates the meanings of *kināyah* in his English rendition of the Qurān. The comparison will focus on whether the meanings identified through the previous semantic and exegesis-based analyses are accurately reflected in Arberry's translation. It will assess the extent to which Arberry succeeds in conveying the intended semantic depth of *kināyah* or whether any interpretive gaps or misrepresentations emerge in his rendering.

d. The interpretation of *kināyah* by al-Hilali and Khan

This section explores how al-Hilali and Khan represent the meanings of *kināyah* in their English translation of the Qurān. By comparing their renderings with the established interpretations derived from earlier analytical procedures, this part evaluates the fidelity of their translation in capturing the intended meanings. It also considers whether their approach maintains the semantic integrity of *kināyah* or introduces shifts in understanding.

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4.2.1 Text 1

1. **ST (Sūraṯ al-Baqaraṯ:187):** "أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ **الرَّفَثُ** إِلَى نِسَائِكُم"
2. **Transliteration:** Uḥilla lakum lailaṯa al-ṣiyāmi **al-rafathu** ilā nisāʾikum.
3. **BT: He said,** "It has been made permissible for you the night preceding fasting to **go to your wives**."

4. **Arthur Arberry:** "Permitted to you, upon the night of the Fast, is to **go in to** your wives."
5. **Al-Hilali & Khan:** "It is made lawful for you **to have sexual relations** with your wives on the night of as Saum (the fasts)."

6. Componential semantic analysis of the Arabic figure of speech *kināyah*:

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the word "**الرَّفَثُ**" al-rrafathu/sexual intercourse is a clear example of *kināyah*, which means, in Lisān al-ʿArab (1980), intercourse and other things that are happening between a man and his wife in the intercourse process, like kissing and flirting. Another meaning of the word is the saying of obscenity and the woman's speech during sexual intercourse. Furthermore, al-Maʿānī Dictionary (2025) states it as a verb which means "he uttered ugly words."

b. Pragma-semantic Analysis Exegesis-Based:

According to al-Qurṭubī (2018), the word 'rafath' (intimate relations) is an allusion to sexual intercourse because Allah is noble and therefore prefers to use an allusion. He also mentioned that Ibn 'Abbās, as-Suddī, and az-Zajjāj say 'rafath' is a word which denotes all that a man does with a woman. It is also said that 'rafath' is obscene. The literal meaning of 'rafth' is a statement that includes what is unacceptable to mention about sexual intercourse and its motives or obscenity from the saying or the words of women during the process of the intercourse. Furthermore, the figurative meaning of the *kināyah* 'rafth' indicates ugliness, which is considered a unique case because the figurative meaning gives hints, not a direct meaning.

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Besides, al-Zamakhsharī (2003) reasons that the use of the *kināyah* in the context shows exaggeration of the disapproval (booing) and denial, because Islamic rulings, before the verse was revealed, forbade the intimate relationship between husband and wife after dinner time in the month of Ramadan. Therefore, the use of the *kināyah* in the context of fasting is to express the atmosphere of fasting in a form that cannot be expressed in anything other than this (*kināyah*), as its selection was intended to combine the literal and metaphorical meanings. This is called close and clear (*kināyah*) because the literal and figurative meanings refer to nearly the same meaning. This kind of *kināyah* came only once in the Holy Qurān. He also states that the *kināyah* in the verse has achieved eloquence, brevity, hyperbole and allusion.

c. The interpretation of *kināyah* by Arberry

Arberry's rendition in this example of الرَّفَثُ/*al-rafathu*/ "**go in to"** it seems that he tried to save the figurative meaning. Although he uses an English Idiom to refer to intercourse, he failed to convey the intended meaning to some extent. This translation is not fully communicable to English readers, as it was stated above that the *kināyah* expression is related to the literal meaning and classified as close *kināyah*. This probably may cause TT readers to miscomprehend the real intended meaning. According to the Oxford English Dictionary (2002), the verb 'go' with the prepositions 'in, to, or unto' refers to 'sexual intercourse with a particular woman.' Unlike the other 30 instances of sexual *kināyah* in the Qurān, which are characterised by indirect and figurative expression, the *kināyah* in this verse is notably **direct and harsh** due to its contextual urgency and intended message to Muslims;

however, Arberry renders it into English using an **idiom**, which **softens** its impact and obscures the intended force and clarity of the original Arabic.

d. The interpretation of *kināyah* by al-Hilali and Khan

Al-Hilali and Khan's translation of "**الرَّفَثُ**" as "have sexual relations" reduces its figurative depth to a direct meaning, neglecting the eloquence of *kināyah* in the Qur**ā**nic discourse. This literal rendering strips the term of its broader connotations of modesty and intimacy, diminishing both its aesthetic impact and contextual significance. By overlooking the richness of the original expression, their translation fails to capture the delicate balance between explicitness and decorum. As a result, the beauty and rhetorical force of the Qurānic discourse are lost in their interpretation.

4.2.2 Text 2

1. **ST (Sūraṯ al- Baqaraṯ:187):** "هُنَّ **لِبَاسٌ** لَكُمْ وَأَنْتُمْ **لِبَاسٌ** لَهُنَّ"
2. **Transliteration:** hunna **libāsun** lakum wa-ʾantum **libāṣun** lahunna.
3. **BT: He said,** "They are clothing for you and you are clothing for them."
4. **Arthur Arberry:** "they are a **vestment** for you, and you are a vestment for them.
5. **Al-Hilali & Khan:** "They are **libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her**, for you and you are the same for them."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

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In the above verse, the word "لِبَاسٌ" (*libāsun*/clothing) is a clear example of the strong figurative functions of *kināyah*, which means, in al-Maʿānī Dictionary (2025), what covers the body or what is worn of clothing: that prevents from the cold, what people wear from the evening formal dress and the formal military uniform. According to al-Qurṭubī (2018), the word "لِبَاسٌ" (*libāsun*/clothing) is '*kināyah'* of clothing used because a married couple are close to one another, like garments and garments cling to the body. This is because they cover and protect a thing, and so each of them protects the other from what is not legal, as can be found in a tradition. It is also said that it is because each of them protects the other from the eyes of other people with respect to what occurs between them.

b. Pragma-semantic Analysis Exegesis-Based:

Additionally, Ibn Kathīr (2000) explains that the term refers to the mutual relationship between spouses, where they are a source of comfort and protection for one another. Essentially, the husband and wife share intimacy and sexual relations, which is why sexual activity is allowed during the nights of Ramadan to facilitate ease for them. It is clear from the analysis above that the word "لِبَاسٌ" (*libāsun*, clothing) has two meanings; the first one is literal and the second (figurative meaning/intended meaning). The implied meaning refers to the process of intercourse and the sexual harmony between a husband and wife. *Kināyah* is used in this context to fulfil mitigation. It involves using indirect or veiled expressions to convey a message. This can serve various purposes, such as adding elegance to speech, avoiding harsh or blunt language, or adhering to social or cultural norms.

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Besides, this sample is particularly valuable as it illustrates the overlap and interface between Arabic and other Arabic figures of speech, as well as between Arabic and English figures of speech. According to al-Ḥiyānī (2013), the word "لِبَاسٌ" (*libāsun*, clothing) is an accurate Arabic metaphor because the Qurānic text borrows the clothing to prove that the husband and wife are very close to each other like the garment to the body which also considered as allegory to great harmony, so the metaphor is used to denote a strong harmony between husband and wife. Consequently, all the evoked meanings from the metaphor "لِبَاسٌ" generate the allusion to the real intended meaning, which is deemed to be *kināyah*. The mixture of *kināyah* and metaphor reflects the beauty of the Qurānic text when it uses the expression of gathering the couples in one garment.

Thus, this human aspect deepens in their connection as the spouses become as if they are one state of body and spirit. The soul intermingles with the other soul; each finds repose in the other, which is the relationship of concealment and beautification. The metaphor here is an expression of the truth about the connection that the Qurān assumes between the spouses and the suggestion of those noble and elegant meanings between them. Al-Ḥiyānī (2013) indicates that this *kināyah* has achieved eloquence, allegory, politeness, hyperbole, and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of لِبَاسٌ as "vestment" remains overly literal, failing to preserve the figurative depth of the original term. While he may have recognised the dual meanings of *kināyah*, his choice does not fully convey the

intended meanings to English readers. The term "vestment," as defined by both the Oxford English Reference Dictionary (2002) and Merriam-Webster Dictionary (2003), primarily refers to ceremonial or religious garments, which diverges from the Qurānic concept of **لِبَاسٌ** as explained above. Consequently, this translation risks misguiding readers, limiting their understanding of the deeper rhetorical and contextual significance embedded in the original Arabic.

d. The interpretation of *kināyah* by al-Hilali and Khan

Al-Hilali and Khan's translation of the Arabic *kināyah* **"لِبَاسٌ"** as **" libāsun [i.e., body cover, or screen, or sakan, (i.e., you enjoy the pleasure of living with her)]"** attempts to convey both the literal and intended meanings in one line. However, this explanation-based rendering dilutes the elegance and depth of the original *kināyah*. While it provides a functional understanding, it does not fully capture the Qurānic meanings of ***libās*** as a symbol of intimacy, unity, and mutual protection between spouses. By breaking down the term into multiple descriptive phrases, the translation risks fragmenting the cohesive and poetic essence of the original expression, reducing its rhetorical impact.

4.2.3 Text 3

1. **ST (Sūraṯ al- Baqaraṯ:187):** "كُنْتُمْ **تَخْتَانُونَ** أَنْفُسَكُمْ"
2. **Transliteration**: kuntum **takhtānūna** ʾanfusakum.
3. **BT**: what ye used **to betray yourselves**."
4. **Arthur Arberry:** "that you used **to deceive yourselves**."
5. **Al-Hilali & Khan:** "you used **to deceive** yourselves."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the word "**تَخْتَانُونَ**" (*takhtānūna*/deceive, to betray) is a remote *kināyah* which means 'he betrayed and wronged himself severely, who betrayed himself and was not faithful for it (Al-Maʿānī Dictionary, 2025).' According to al-Qurṭubī (2018), the verb "**تَخْتَانُونَ**" (*takhtānūna*/deceive, to betray) is '*kināyah*' of "having forbidden sexual intercourse and eating after sleeping during the nights of fasting."

b. Pragma-semantic Analysis Exegesis-Based:

Ibn Kathīr (2000) indicates that "**تَخْتَانُونَ**" (*takhtānūna*) means to have intimate relations with the wife but in secret. Consequently, the literal meaning of "**تَخْتَانُونَ**" includes an intimation of doing something wrong, like deceiving oneself, which is considered a negative thing to do, while the figurative meaning is the sexual intercourse between husband and wife at the forbidden time. The use of "**تَخْتَانُونَ**" to indicate the sexual intercourse process is consistent with the overall meaning of the context and the repudiation of this act. The Arabic *kināyah* indicates the exaggeration of the act, atmosphere of blame, accusation, and disapproval in a polite way. The literal meaning is very far from the figurative meaning, so it is pretty challenging for the TT audience to understand the intended meaning.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of **تَخْتَانُونَ** as **"to deceive"** does not preserve the figurative depth of the original *kināyah*. The term **تَخْتَانُونَ** in this context does not merely signify deception but carries an implicit reference to intimate

relations between spouses. According to the Oxford English Dictionary (2002), "deceive" means to make someone believe something untrue, while Merriam-Webster Dictionary (2003) defines it as "causing someone to accept as true what is false." This meaning does not align with the intended Qurānic usage, which alludes to a private and sensitive matter between spouses. As a result, the translation misrepresents the intended message, diminishing the richness of the Qurānic discourse.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan's translation of **تَخْتَانُونَ** as **"to deceive"** conveys only the literal meaning while overlooking the intended figurative depth. The term in this context carries an implicit reference to intimate relations between spouses, a meaning that remains hidden in their rendering. Since **تَخْتَانُونَ** is a deeply nuanced *kināyah*, a purely literal translation fails to capture its essence and rhetorical beauty. By not recognising or conveying the figurative meaning, their translation risks misinterpreting the delicate and sensitive nature of the original Arabic expression, diminishing its Qurānic eloquence.

4.2.4 Text 4

1. **ST (Sūraṯ al- Baqaraṯ:187):** "فَالْآنَ **بَاشِرُوهُنَّ** وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ"
2. **Transliteration:** Falʾāna **bāshyirūhunna** wabtaghū ma kataba Allahu lakum.
3. **BT: He said,** "So now, **do approach them** and seek that which Allah has decreed for you."
4. **Arthur Arberry:** "So now **lie with them**, and seek what God has prescribed for you.

5. **Al-Hilali & Khan:** "So now **have sexual relations with them** and seek that which Allah has ordained for you."

6. Componential semantic analysis of the Arabic figure of speech *kināyah*:

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the word "**فَٱلۡـَٰٔنَ بَٰشِرُوهُنَّ**" **(**bāshirūhunna) is a clear example of *kināyah* that consists of two meanings: one literal and the other figurative meaning. According to Lisān al-ʿArab (1980), the present simple verb **يَبْشُرُك** means to deliver good news that makes people very delighted. Omar (2008) defines the adverb **مُبَاشَرَة** as to do your work immediately without an intermediary. Moreover, al-Maʿānī Dictionary (2025) defines the past verb (**بَاشَرَ**) as something straightforward with something sticking to it, also the noun (**المُبَاشَرَة**) as a sexual intercourse between couples (the skin-to-skin contact).

b. Pragma-semantic Analysis Exegesis-Based:

According to al-Qurṭubī (2018), the imperative verb '**بَاشِرُوهُنَّ**' is an allusion that "you may have sexual intercourse with them. It is lawful for you now to do what was forbidden before" (p. 179). 'Mubāshara' (sexual intercourse) is called so because of the skin-to-skin contact." Obviously, the phrase " **فَٱلۡـَٰٔنَ بَٰشِرُوهُنَّ**" *bāshirūhunna* has two meanings: a literal meaning, which is a statement that includes what is unacceptable to mention about sexual intercourse and clarification of what a man should do with his wife. Besides, al-Ḥiyānī (2013) indicates that the Qurānic text uses "**بَاشِرُوهُنَّ**" as an imperative verb to create an imperative sentence; you must have sexual intercourse now after the given permission from Allah, which indicates urge and necessity, approval, and divine order. Additionally, he states that the use

of *kināyah* illustrates the state of a humanitarian relationship rather than lust since this relationship is meant to ensure the survival of the human race.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation demonstrates consistency in rendering *kināyah* expressions related to sexual intercourse. By using the phrase **"lie with them,"** he accurately conveys both the literal and figurative meanings embedded in the original Arabic, aligning with idiomatic expressions found in some English Biblical translations. This choice ensures that the intended meaning is fully communicable to English readers while maintaining the rhetorical and cultural nuances of the Qurānic text. Unlike a purely literal approach, Arberry's rendering preserves the dual-layered significance of *kināyah*, effectively capturing both its implicit and explicit dimensions.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

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Al-Hilali and Khan's translation of **بَاشِرُوهُنَّ** as **"have sexual relations with them"** presents an explicit rendition of the intended meaning but fails to preserve the rhetorical elegance and implicit nature of the *kināyah*. By using the word **"sexual,"** the translation strips away the subtlety and aesthetic beauty of the original Arabic expression. As mentioned earlier, English offers idiomatic phrases that convey the sense of intercourse without explicitly mentioning **"sex,"** a nuance the translators overlooked. By rendering the meaning directly, they neglect the deeper meanings of *kināyah*, diminishing the richness of the Qurānic discourse.

4.2.5 Text 5

1. **ST (Sūraṯ al- Baqaraṯ:222):** " وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى **فَاعْتَزِلُوا النِّسَاءَ** فِي الْمَحِيضِ"
2. **Transliteration:** Wa yasʾalūnaka ʿani al-maḥīḍi, qul huwa adhan, **faʿtazilū al-nisāʾa** fī al-maḥīḍi.
3. **BT:** They will ask you concerning the monthly course. Say: ´It is hurt; **so stay away from the women** during the monthly course."
4. **Arthur Arberry:** "They will question thee concerning the monthly course. Say: ´It is hurt; **so go apart from women** during the monthly course."
5. **Al-Hilali & Khan:** "They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband **to have a sexual intercourse** with his wife while she is having her menses) therefore **keep away from women** during menses."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**فَاعْتَزِلُوا النِّسَاءَ**" *faʿtazilū al-nisāʾa*/stay away from the women) is a clear example of a complicated *kināyah* that expresses near and far meanings. According to Lisān al-ʿArab (1980), the past simple verb **فاعْتَزَلَ** means "he shifted aside and stepped back." According to Omar (2008), the past simple verb in **اعتزل فلانٌ** means "he embraced the Muʿtazila sect." In addition, he defined the singular noun **انعزالية** as a policy pursued by a country and heading in a direction contrary to neighbouring countries. Moreover, al-Maʿānī Dictionary (2025) defines the noun **مَعْزَلَ** as a place where sick people are isolated from the healthy to prevent infection, and it is

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called a quarantine. Also, the noun **الاِعْتِزالُ** is defined as distancing oneself from people and withdrawing to a faraway place.

b. Pragma-semantic Analysis Exegesis-Based:

According to al-Qurṭubī (2018), the use of the imperative verb **فَاعْتَزِلُوا** indicates "when Jewish women menstruated, the Jews would not eat with them or go to them in their rooms. The Companions asked the Prophet about this then Allah revealed this verse" (p. 406). Therefore, this would merely mean avoiding the actual act of sexual intercourse politely, but at the same time, they can live, eat, and stay together. Ibn Kathīr (2000), in his commentary on Qurān 2:222, interprets the phrase *faʿtazilū al-nisāʾa* as a directive to abstain from sexual intercourse with menstruating women. He notes that, while physical affection is permitted, intercourse is specifically prohibited during this time. Moreover, al-Ḥiyānī (2013) indicates that "**فَاعْتَزِلُوا النِّسَاءَ**" (*faʿtazilū al-nisāʾa*/stay away from the women) is *a kināyah* for abstaining from sexual intercourse during the period of menstruation, as it is one of the filthy things that harm those who approach it. What was meant by the imperative verb is to avoid only marital intercourse, with the continuation of mixing, eating, and sitting together. Additionally, he states that the use of *kināyah* indicates the state of keeping the human health from sickness of transgressing divine order and adhering to undesirable tendencies. He also states that the *kināyah* in the verse has achieved eloquence, politeness, brevity, emotive meanings, and dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of **فَاعْتَزِلُوا النِّسَاءَ** as **"go apart from women"** conveys only the literal meaning, neglecting the intended figurative sense embedded in the *kināyah*. This phrase may mislead English readers into thinking that men must completely avoid being near women during menstruation, rather than understanding the intended meaning, which specifically refers to refraining from intercourse. Since *kināyah* carries both explicit and implicit meanings, Arberry's rendition remains vague and does not fully communicate the Qurānic message. As a result, target-text readers may struggle to grasp the precise intended meaning from the context alone.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan's translation of **فَاعْتَزِلُوا النِّسَاءَ** as **"keep away from women"** shows that they understood the hidden meaning and aimed to prevent misinterpretation. To clarify, they added an explanatory note in brackets: **"to have sexual intercourse with his wife while she is having her menses."** However, this direct clarification strips away the rhetorical beauty and subtlety of the *kināyah*. By rendering the meaning explicitly, they diminish the elegance and expressive depth of the original Arabic, reducing the figurative richness that *kināyah* inherently conveys.

4.2.6 Text 6

1. **ST (Sūraṯ al- Baqaraṯ:222):** "**وَلَا تَقْرَبُوهُنَّ** حَتَّى يَطْهُرْنَ"
2. **Transliteration**: **wa-lā taqrabūhunna** ḥattā yaṭhurna.
3. **BT: He said,** "and **do not be close and near them** till they have purified."
4. **Arthur Arberry:** "**do not approach them** till they are clean."

5. **Al-Hilali & Khan:** "and **go not unto them** till they have purified."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**لَا تَقْرَبُوهُنَّ**" (*wa-lā taqrabūhunna*/do not be close and near them) is an imperative consisting of a negative particle (لَا/do not) and the present simple "**تَقْرَبُوهُنَّ**" (close to them). It is a clear example of a complicated *kināyah* that expresses near and far meanings. According to Omar (2008), the noun **قربة** means a bowl of leather poking from one side used to keep liquids. Also, **تقارب، يتقارب، تقاربا** means closeness of two persons: come near each other, as opposed to divergence; the two opinions converged - the two views are similar to each other. Moreover, al-Maʿānī Dictionary (2025) defines the noun **القُرْبُ** as to be close to something and to have relatives or kinship with someone. Also, it defined the verb **تَقَرَّبَ** as to try to get close to someone and do good deeds to be close to Allah. According to Lisān al-ʿArab (1980), the noun **قُرابُه** means about, for example, **قُرابُه الساعه الخامسه**: It is about five o'clock.

b. Pragma-semantic Analysis Exegesis-Based:

According to al-Qurṭubī (2018), the use of the imperative phrase "**لَا تَقْرَبُوهُنَّ**" *wa-lā taqrabūhunna*/do not be close and near them) is the continuation of the Qurānic text using the same figure of speech in the same verse as the previous *kināyah* (Text 5) "**فَاعْتَزِلُوا النِّسَاءَ**" which supports the same meaning in the overall context of the verse. Moreover, it means "do not approach women (sexual intercourse) while they are menstruating and withdraw from them until they have purified themselves."

Furthermore, al-Ḥiyānī (2013) indicates that "**لا تَقْرَبُوهُنَّ**" (*wa-lā taqrabūhunna*/do not be close and near them) is another *kināyah* in the same verse that came to support the previous *kināyah* "**فَاعْتَزِلُوا النِّسَاءَ**" within the overall contextual meaning. The use of the negative imperative as *kināyah* realises hyperbole: although what is meant by the *kināyah* is to halt a sexual intercourse, it indicates in its near literal meaning the reasons for the forbidden action, and the literal meaning is considered as a mediator between the metonymical term and the intended meaning of it. Thus, it shows the exaggeration in the prohibition and criminalisation of this heinous act (intercourse during the menstrual period).

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of **لَا تَقْرَبُوهُنَّ** as **"do not approach"** conveys only the literal meaning while neglecting the multiple figurative meanings embedded in the *kināyah*. This phrase may mislead English readers into thinking that men must completely avoid being near women during menstruation, rather than understanding the intended meaning, which specifically refers to refraining from intercourse. By restricting the translation to the literal level, the TT readers are deprived of the richness and rhetorical beauty of the *kināyah*, which offers a more delicate and nuanced expression.

d. The Interpretation of *Kināyah* by al-**Hilali and Khan**

Al-Hilali and Khan's translation of **وَلَا تَقْرَبُوهُنَّ** as **"go not unto them"** reflects an understanding of the hidden meaning and an awareness of potential misinterpretation by the reader. This phrase is a well-known expression in the Hebrew Scriptures, often used as a reference to intercourse. Additionally, as

noted by Allan and Burridge (1991), the construction **"get + into"** is also recognised as a referent for sexual relations. By employing an equivalent expression in the target language, this translation successfully conveys the figurative meanings embedded in the *kināyah*, offering a more precise and more natural rendering for English readers.

4.2.7 Text 7

1. **ST (Sūraṯ al- Baqaraṯ:222):** "فَإِذَا تَطَهَّرْنَ **فَأْتُوهُنَّ** مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ"
2. **Transliteration:** faʾidhā taṭahrna **faʾtūhunna** min ḥaythu ʾamarakumu Allahu.
3. **BT: He said,** "**come to them** from the place that Allah command you."
4. **Arthur Arberry:** "then **come unto them** as God has commanded you."
5. **Al-Hilali & Khan:** "**then go in unto them** as Allah has ordained for you (**go in unto them in any manner as long as it is in their vagina**)."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the word **"فَأْتُوهُنَّ"** (*faʾtūhunna*/come to them) is an imperative verb. It is another example that entails a complex *kināyah* within an imperative verb. Omar (2008) argues that the noun **الإِتيَانُ** is an infinitive from the verb **أتى**, and it means to come. Moreover, al-Maʿānī Dictionary (2025) defines the noun (**الإِتيَانُ**) as someone coming. Also, it is defined in another context as having intercourse. From another angle, Abu al-ʿAzm (2013) defines the noun **الأَتِيُّ** as a stranger who claims a lineage other than his real father. According to Lisān al-ʿArab (1980), the phrase **أَتَى الأمرُ** means the time has come and come close and **أَتَى الشَّيءُ تامًّا** means it became complete.

b. **Pragma-semantic Analysis Exegesis-Based:**

According to Ibn Kathīr (2000), the use of the imperative verb "**فَأْتُوهُنَّ**" (*faʾtūhunna*/come to them) indicates that "men should have sexual intercourse with their wives after they took a bath" (p. 553). Moreover, al-Qurṭubī (2018) illustrates it as "a command which included permission. Go to/come to is a *kināyah* for sexual intercourse" (p. 417). The particle (**من**/min) here means 'in', namely, where Allah has commanded, which is the vagina." This *kināyah* is a continuation of the Qurānic text style in using the same figure of speech in the same verse as the previous *kināyah* "**فَاعْتَزِلُوا النِّسَاءَ**" and "**لَا تَقْرَبُوهُنَّ**" which support the same meaning in the overall context of the verse.

Al-Ḥiyānī (2013) adds that "**فَأْتُوهُنَّ**" (f*aʾtūhunna*/come to them) is another *kināyah* in the same verse that came to support the previous *kināyah* within the overall contextual meaning as mentioned before. This *kināyah* came in the imperative form to express permissibility and encouragement, urging the husband and wife to practice what is permissible for intercourse after the purification of menstruation. In addition, he states that this *kināyah* implies the state of ease in practising the intercourse, and it is a remarkable sign of the wife's psyche after purification from menstruation, unlike her psyche when she is menstruating.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of **فَأْتُوهُنَّ** as **"come unto them"** demonstrates that he understands the intended meaning. The phrase "**come unto them**" is a well-known expression used in the Hebrew Scriptures to refer to sexual

intercourse, indicating that Arberry is aware of the figurative meaning. By using this idiomatic phrase, Arberry successfully conveys both the literal and figurative meanings of the *kināyah*, providing an accurate and indirect reference to intercourse. This translation preserves the subtlety and layered meanings of the original *kināyah*, offering a delicate and nuanced image of intimacy without direct mention of sexual acts.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan suggest **"then go in unto them"** as a rendition of **فَأْتُوهُنَّ**, which reflects an understanding of the hidden meaning. The phrase **"go in unto them"** is a well-known expression used to refer to sexual intercourse, as noted by Allan and Burridge (1991). However, they also add further clarification in brackets: **"(go in unto them in any manner as long as it is in their vagina)"**. This additional information shifts the focus from the figurative to the literal, altering the nature of the translation. While the phrase **"go in unto them"** conveys the intended figurative meaning, the extra details in the brackets diminish the subtlety and beauty of the original Arabic expression, which relies on the elegance of *kināyah*. The additional explanation ultimately detracts from the richness of the figurative language.

4.2.8 Text 8

1. **ST (Sūraṯ al- Baqaraṯ:223):** "**نِسَاؤُكُمْ حَرْثٌ** لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ"
2. **Transliteration**: **Nisāʾukum ḥarthun lakum** faʾtū ḥarthakum ʾannā shiʾtum.
3. **BT: He said,** "**Women are your planting place** come then to your planting place as you please and forward."

4. **Arthur Arberry:** "**Your women are a tillage for you**; so **come unto your tillage** as you wish."
5. **Al-Hilali & Khan:** "**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)."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**نِسَاؤُكُمْ حَرْثٌ لَكُمْ**" (*Nisāʾukum ḥarthun lakum*/Women are your planting place) consists of three words: (**نِسَاؤُكُمْ**/your women), (**حَرْثٌ** / tilth) and (**لَكُمْ** /that which belongs to you). The main word in this sample is '**حَرْثٌ',** which in al-Maʿānī Dictionary (2025) means "slashing the ground with a plow to plant." Moreover, Lisān al-ʿArab (1980) provides multiple meanings of '**حَرْثٌ**': "Earning, collecting money, having four wives, and exaggerating in the intercourse process." Abu al-ʿAzm (2013) defines the word as "the semen that is thrown into the women's wombs to sprout with the seeds that are thrown into the ground for cultivation, the term was used metaphorically, meaning: the place of planting the baby."

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**نِسَاؤُكُمْ حَرْثٌ لَكُمْ**" (*Nisāʾukum ḥarthun lakum*/Women are your planting place) as interpreted as a *kināyah* indicating that wives are the site of reproduction, where children are conceived. The verse permits marital intimacy in any position or manner the couple prefers, as long as it occurs in the appropriate anatomical location. In this context, the *kināyah* serves as a referential function, pointing metaphorically to intimate relationships. Al-Ṭabarī (2006) interprets the verse "**نِسَاؤُكُمْ حَرْثٌ لَكُمْ**"

(*Nisāʾukum ḥarthun lakum* / Women are your planting place) as permission for marital intimacy in any manner or position, provided that it takes place in the vaginal area.

Further, al-Ḥiyānī (2013) contends that the Qurānic text uses *kināyah* to regulate the sexual process between a man and a woman, and that a man can have intercourse with his wife in any way he wants, provided that he does not have intercourse with his wife in the anus. He illustrates that the use of figurative speech here indicates a sublime image, a cultural dimension, and the purity of the Qurānic text in using the figurative language instead of a more direct way in organising the healthy relationship between a husband and wife. The misunderstanding of this verse could affect the practice of the real Islam, as it holds an Islamic rule to be followed, which forbids having intercourse with the wife in the anus. Thus, the Qurānic text reflects politeness and a delicate manner in introducing the sensitive cases to save the readers' faces. According to him, the *kināyah* here is utilised to accomplish such functions as eloquence, politeness, emotive meanings, dissociative thoughts, and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates **"نِسَاؤُكُمْ حَرْثٌ لَكُمْ"** as **"Your women are a tillage for you,** so **come unto your tillage** as you wish**",** preserving the figurative meaning by using a well-known English phrase "**come unto**" that metaphorically refers to sexual relations. The word **"tillage"** refers to **"the act of preparing land for growing crops"** (Cambridge Dictionary, 2021), highlighting the literal aspect of the translation. Merriam-Webster Dictionary (2003) defines it as **"the**

operation of tilling land," while Collins Dictionary (2000) describes it as **"the act, process, or art of tilling."** Despite its literal meaning, the phrase effectively conveys the intended connotations of the *kināyah*, allowing the audience to grasp its depth and elegance.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate **"نِسَاؤُكُمْ حَرْثٌ لَكُمْ"** as **"Your wives are a tilth for you,"** providing a literal interpretation of the *kināyah*. The word **"tilth"** refers to **"the preparation of land for growing crops"** (Cambridge Dictionary, 2021), which captures the surface meaning of the phrase. While the translators clarify the intended meaning by adding **"(have sexual relations)"** in brackets, this direct explanation diminishes the figurative beauty of the original expression. Although they grasp the intended meaning, their approach prioritises explicitness over maintaining the richness of the *kināyah*.

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4.2.9 Text 9

1. **ST (Sūraṯ al- Baqaraṯ:237)**: " وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ **تَمَسُّوهُنَّ** وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ"
2. **Transliteration**: Waʾin ṭalaqtumūhunna min qabli ʾan **tamassūhunna** wa-qad faraḍṯun lahunna farīḍatan fanisfu ma faraḍtum.
3. **BT: He said,** "And if you divorce them before you **have touched them**, and you have already appointed for them a marriage- Mahr, then one-half of what you have appointed."
4. **Arthur Arberry:** "And if you divorce them before you **have touched them**, and you have already appointed for them a marriage-portion, then one-half of what you have appointed."

5. **Al-Hilali & Khan:** "And if you divorce them before you **<u>have touched</u>** (**<u>had a sexual relation with them</u>**), and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr)."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the verse above, the word "**تَمَسُّوهُنَّ**" (*tamassūhunna* /have touched them) reflects a dual meaning; one literal and another figurative. The word 'tamassūhun' is derived from the verb 'massa', which literally means 'to touch, feel' (Fairuzābādī, 2008). The main word in this sample is '**لاَ مِسَاسَ**' which is defined in al-Maʿānī Dictionary (2025) as "Do not touch him, i.e., it should not be harmed or abused." Thus, the derivation '**المس**' refers to the *kināyah* of intercourse. Moreover, Lisān al-ʿArab (1980) defines it as "when the two bodies touch, which means the first relationship in which the virginity of the woman is penetrated." Moreover, Omar (2008) explains '**مسَّ المرأة**' as "he had intercourse with his wife", and another meaning of '**مسَّ الشَّيءَ**' "touch the things with his hand while Abu al-ʿAzm (2013) defines '**المس**' as "Insanity caused by Satan's harm to man."

b. Pragma-semantic Analysis Exegesis-Based:

The aforementioned verse includes an Islamic rule, as Alqahtani (2017) indicates, that if a man divorces his wife before they have sexual intercourse. He has not appointed the dowry for her, then he is not at fault. However, suppose he divorces her before having sexual intercourse with her, and he has appointed her the dowry. In that case, half of the dowry will be given to the wife, and the other half will be returned unless the woman makes remission

and returns it all, or the husband leaves it all to her. The explication of this verse is when a man marries a woman and gives her a dowry, then he divorces her before consummating (having a sexual relationship with her) the marriage with her. As a result, she has the right to take half of the dowry (Ibn Kathīr, 2000).

The intended use of this word, as al-Ḥiyānī (2013) suggests, is a *kināyah* for sexual intercourse, and the use of this particular word is consistent with the context of the verse. This *kināyah* contains an Islamic rule regulating divorce matters between men and women and preserving their social and material rights. He insists that this is considered a close *kināyah*, which the reader does not need to exert great effort to understand, as the process of transition to the intended meaning is easy through the Qurānic text. This *kināyah* exposed the tribute to the wife on the social and human level, as it liberates the woman from what she was facing in the past, from violence and depravity. It also clarifies that Islam grants value, consideration, rights, and guarantees for a wife who has rights of care, thus raising her and marital relations to that high human level. Thus, the *kināyah* in the verse achieves eloquence, politeness, symbolism, emotional depth, and brevity (al-Ḥiyānī, 2013).

c. The Interpretation of *Kināyah* by Arberry

Arberry translates **"تَمَسُّوهُنَّ"** as **"have touched them,"** conveying the literal meaning while overlooking the figurative depth of the *kināyah*. Although he recognises the intended meaning, his choice of wording lacks the subtlety needed to preserve the richness of the figurative expression. Alternative

phrases such as **"go into/unto"**—widely recognised in English and commonly found in the Hebrew Scriptures—could have better conveyed the intended meaning. By not reflecting the connotative or contextual nuances, the translation may mislead the audience and fail to capture the elegance of the *kināyah*. Consequently, this rendering diminishes the expressive beauty of the original text.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render **"تَمَسُّوهُنَّ"** as **"have touched (had a sexual relation with them),"** capturing the intended meaning but failing to preserve the subtlety of the *kināyah*. While their clarification ensures comprehension, the explicit mention of **"sexual"** diminishes the figurative depth of the expression. A more refined approach, such as adding **"intimately"** to **"touch"** or using **"consummate,"** would have conveyed the meaning while maintaining the elegance of the figurative language. The literal rendering, combined with direct clarification, limits the expressive beauty of the *kināyah* and reduces its rhetorical effect.

4.2.10 Text 10

1. **ST (Sūraṯ al-Nisāʾ:20):** "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**"
2. **Transliteration**: **wa-qad ʾafḍa baʿḍukum ʾila baʿḍin.**
3. **BT: He said**, "How can you take it back when you **have reached one another sexually**."
4. **Arthur Arberry:** "when each of you **has been privily with the other**."
5. **Al-Hilali & Khan:** "while you **have gone in unto each other."**
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**" (*wa-qad afḍa baʿḍukum ʾila baʿḍin*/when you have reached one another sexually) consists of two important words: particle (**وَقَدْ**/-) and past simple verb (**أَفْضَى**/reached one another). In Arabic grammar, when the aforementioned particle '**وَقَدْ**' comes before the past simple verb, it indicates that this action is confirmed in the past. The main word in this sample is '**أَفْضَى**', which is defined in al-Maʿāni Dictionary (2024) as "He went out to a spacious place." Moreover, *Lisān al-ʿArab* (1980) defines it as "He had intercourse with his wife." Abu al-ʿAzm (2013) defines it as "revealed to him a secret that no one else knew." Omar (2008) explains that it is an expanded place, making it spacious.

b. Pragma-semantic Analysis Exegesis-Based:

The aforementioned verse explicates that no man has the right to take back the dowry or money from his wife if he chooses to divorce her, specifically after a legal sexual act has been done (Alqahtani, 2017). Moreover, al-Jalālayn (2016) explains "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْض**" (*wa-qad afḍa baʿḍukum ʾila baʿḍin*/when you have reached one another sexually) as referring to the couple's intimate relations, which legally confirm the dowry and signify the binding marital covenant ordained by God to either uphold the marriage with dignity or end it honourably. Al-Ṭabarī (2006) indicates that the phrase " **وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**" (*waqad afḍa baʿḍukum ʿila baʿdin*/when you have reached one another sexually) is a *kināyah* for sexual intercourse. Besides, al-Zamakhsharī (2003) explains it as the relationship between spouses that cannot exist between two other people. According to the discussions above, most of the commentators interpret this verse as the sexual relationship

between husband and wife, and the Qurānic text uses *kināyah* to express this meaning indirectly.

Al-Ḥiyānī (2013) states that intercourse is the main meaning of this verse, and the use of *kināyah* in this place is very precise due to its brevity and intensification of the meaning. The use of *kināyah* implies a vitality between the spouses, by which the meaning of marital intercourse is fully realised, and their bodies meet with each other until they become one. He also indicates that *kināyah* here is considered an intermediary between the literal meaning and the figurative meaning, and it refers to the latter meaning to be achieved indirectly. The meanings given by the metaphorical expression are not limited to one meaning, but rather expand into several meanings and include emotions, feelings, secrets, and worries shared between husband and wife. *Kināyah* suggests many images of that shared life between a man and his wife. There is also another meaning of the kināyah, which implies that a person moves from a closed state of individuality to a broader and larger state, which is the spaciousness of the family (al-Ḥiyānī, 2013).

He illustrates that this state transcends the individuality of the human being and raises him to a state of tranquillity and stability. In this case, the spouses reveal their secrets, concerns, and dreams to each other, so that they become one spirit with the aim of building a healthy family that enjoys peace and psychological stability (al-Ḥiyānī, 2013). *Kināyah* raises the value of women and marital relations to a decent human level and indicates that their rights are maintained in Islamic society. It indicates a sublime image, disapproval, and a human dimension. Thus, the *kināyah* in the verse has achieved

eloquence, politeness, hyperbole, brevity, emotive meanings, and dissociative thoughts (al-Ḥiyānī, 2013).

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**" as "**when each of you has been privily with the other**." However, this choice does not effectively capture the figurative meaning of the original Arabic *kināyah*. Instead, the use of the word "**privily**" introduces ambiguity that may mislead the TT. The term is vague and carries multiple meanings that can distract from the intended sexual connotation of the verse.

For instance, according to the Cambridge Dictionary (2021), privy can mean "to be told information that is not told to many people," But it also refers to "a toilet, especially in a tiny building in the garden of a house." Similarly, Merriam-Webster Dictionary (2003) defines privy as "belonging or relating to a person in one's individual rather than official capacity," and privily as "in a privy manner; privately; secretly." Collins Dictionary (2000) also supports these definitions, stating that privily means "in a secret way." Furthermore, the word privy is mentioned in a context that expresses sexual relationships, yet Arberry also uses it to refer to a toilet (See Text 14). This inconsistency creates confusion and further weakens the intended meaning.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan use the phrase **"while you have gone in unto each other"** for **"وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ"**. This expression, commonly used to refer to sexual intercourse, reflects the figurative meaning of the original *kināyah*.

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According to Allan and Burridge (1991), **"gone in unto"** is a well-established idiomatic phrase for sexual acts, making this phrase effective and preserving the beauty of the *kināyah*. The use of this expression successfully communicates the intended meaning.

4.2.11 Text 11

1. **ST (Sūraṯ al-Nisāʾ:23): "**نِسَائِكُمُ اللَّاتِي **دَخَلْتُمْ** بِهِنَّ فَإِنْ لَمْ تَكُونُوا **دَخَلْتُمْ** بِهِنَّ فَلَا جُنَاحَ عَلَيْكُم**"**
2. **Transliteration:** nisāʾikumu allātī **dakhaltum** bihinna faʾin lam takūnu **dakhaltum** bihinna falā junāḥa ʿalaykum.
3. **BT: He said, "**your women whom **you entered in to** but if you have **not entered in to** then there is no blame on you.**"**
4. **Arthur Arberry: "**your wives you **have been in to** -- but if you have not yet **been in to** them it is no fault in you.**"**
5. **Al-Hilali & Khan:** "your wives to whom you **have gone in** - but there is no sin on you if you **have not gone in** them (to marry their daughters)."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforesaid verse, the word "**دَخَلْتُمْ**" (*dakhaltum*/entered into) is considered as simple past tense in the Arabic grammar, which means the action is done and finished. The main word in this sample is '**دَخَلْتُمْ**' *dakhltum,* which is derived from the verb 'dakhala' and is defined in al-Maʿānī Dictionary (2025) as "He entered the place: he entered it, the opposite of came out." Moreover, Abu al-ʿAzm (2013) defines the verb as "He entered his wife: He penetrated his wife's virginity in the first sexual act." Omar (2008) explains '**الدخل**' as the amount of money that a person can own every month or a year.

b. Pragma-semantic Analysis Exegesis-Based:

This verse relates to the marriage rule in Islam. Naseef (2018) explains that the Qurānic text outlines categories of women whom men are prohibited from marrying due to various forms of relationships, including parentage, kinship, and affinity, such as mothers, stepmothers, sisters, stepsisters, aunts, daughters, stepdaughters, daughters-in-law, nieces, and others. Moreover, al-Jalālayn (2016) explains "**دَخَلْتُمْ**" (*dakhaltum*/you entered into) as "your wives you have been in to, in sexual intercourse" (p. 88). Al-Ṭabarī (2006) indicates that the "**دَخَلْتُمْ بِهِنَّ**" (*dakhaltum*/you entered into) is a *kināyah* for sexual intercourse, and it is introduced in a polite way, which reflects a humanitarian image and psychological consideration. Ibn Kathīr (2000) explicates it as the practice of the sexual relationship between husband and his wife. The result of legal marriage is that certain women are forbidden from marrying after the marriage, for instance, if you are married to a woman and you divorce her, you cannot marry her mother in the future. Furthermore, al-Ḥiyānī (2013) suggests that this *kināyah* demonstrates a sublime image, a cultural dimension, and purity. He asserts that this is a precise *kināyah* that came with harmony with the Qurānic text of what determines the provisions related to the women whom men can or cannot marry in a detailed reporting style that does not bear anything other than its real meaning. Therefore, the *kināyah* serves the purposes of eloquence, politeness, conveying emotive meanings, and expressing brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry's rendering of the expression "**دَخَلْتُمْ**" (*dakhaltum*) as "**you have been in to**" does not effectively communicate the intended figurative meaning. The

Arabic expression functions as a *kināyah* for sexual intercourse, carrying an indirect and culturally sensitive connotation. Arberry's choice, while perhaps avoiding explicitness, fails to reflect this indirect figurative layer and instead results in an ambiguous expression that may confuse the target reader. This translation is not a suitable choice, as it strips the expression of its rhetorical subtlety and wastes the beauty and elegance inherent in *kināyah*.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render the expression "**دَخَلْتُمْ**" (*dakhaltum*) as "**have gone in**," which conveys the intended figurative meaning of sexual intercourse. The phrase "gone in" is a well-known expression in English, often found in religious texts such as the Hebrew Scriptures, and effectively reflects the indirect and modest tone of the original Arabic. This translation successfully preserves the figurative nature and rhetorical subtlety of the *kināyah*, offering an equivalent expression in the target language that maintains both meaning and decorum. As such, it can be considered a good translation that communicates the essence and beauty of the original expression.

4.2.12 Text 12

1. **ST (Sūraṯ al-Nisāʾ:24): "فَمَا اسْتَمْتَعْتُمْ بِهِ** مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً **"**
2. **Transliteration: fama ʾistamtaʿtum bihi minhunna** faʾatūhunna ʾujūrahunna farīḍaṯan.
3. **BT: He said,** "so whatever **you have enjoyed from them** give them their obligated wage."
4. **Arthur Arberry: "**Such wives as you **enjoy thereby**, give them their wages apportionate.**"**

5. Al-**Hilali & Khan:** "so with those of whom **you have enjoyed sexual relations**, give them their Mahr as prescribed."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the *kināyah* is the phrase "**فَمَا اسْتَمْتَعْتُمْ بِهِ**" (*fama ʾistamtaʿtum bihi minhunna*/you have enjoyed from them). The word '**اِستَمتَعَ**' ʾistamtʿa is derived from the verb 'مَتَعَ' 'matʿa', which literally means 'to enjoy' (al-Maʿānī, 2024). Furthermore, al-Maʿānī Dictionary (2025) defines another derivation; the word '**المَتَاعُ**' as "Everything that benefits from and is desired to be acquired, such as food, household furniture, merchandise, tools, and money." Lisān al-ʿArab (1980) defined '**اِستَمتَعَ**' as "to enjoy lust with a woman through sexual relations." The aforementioned verse includes an Islamic rule.

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**فَمَا اسْتَمْتَعْتُمْ بِهِ**" (*fama ʾistamtaʿtum bihi minhunna*/you have enjoyed from them) as "Such wives as you enjoy thereby, and have had sexual intercourse with, give them their wages, the dowries that you have assigned them, as an obligation" (p.89). Moreover, Ibn Kathīr (2000) explicates the verse as "you enjoy your wives sexually, give them their dowry in return for that enjoyment" (p. 110). Besides, al-Ṭabarī (2006) explains it as if a man among you marries a woman and then has intercourse with her once, then all of her dowry must be paid. According to the discussion above, most of the commentators interpret this verse as *kināyah* for a sexual relationship between husband and wife, and the Qurānic text uses it to express this meaning indirectly.

Furthermore, al-Ḥiyānī (2013) indicates that this is seen as *kināyah* because the meaning of enjoyment literally in the Arabic language corresponds to the meaning referred to, which is the pleasure with a wife through the sexual relationship. The *kināyah* in this context does not mean the enjoyment of the wife as a tool for enjoyment and to satisfy the instinct, nor is it seen as a cheap commodity for consumption. However, it refers to enjoyment in a positive capacity that stems from the stability of the marital relationship in its human meaning, based on love, mercy, housing, comfort, peace, and reassurance. He refers to this enjoyment as meeting the innate human psychological, mental, and physical needs that are linked to the human's goal in the reproduction of human beings and the continuation of offspring that resulted from the process of sexual intercourse between husband and wife. It is thus said that this *kināyah* has achieved eloquence, brevity, emotive meanings, dissociative thoughts, and hyperbole.

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c. The Interpretation of *Kināyah* by Arberry

Arberry translates the expression "**اسْتَمْتَعْتُمْ**" (*ʾistamtaʿtum* – "have enjoyed") as "**enjoy**." According to the Cambridge Dictionary (2021), the verb '**enjoy'** means "to get pleasure from something," while Merriam-Webster (2003) defines it as "to have a good time and to have for one's use and benefit," and Collins Dictionary (2000) adds that "if you enjoy something, you find pleasure and satisfaction in doing it or experiencing it." Clearly, these definitions show that the verb '**enjoy'** is general and does not inherently convey any sexual meaning. Rather, enjoyment is a possible consequence of such a relationship, not a direct reference to it. Although it appears that the translator recognised the figurative meaning, he chose to convey it through a

general expression, relying on the reader's ability to infer the intended sense from the context. However, this choice dilutes the connotative and figurative meaning carried by the original *kināyah*.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render the expression "**اسْتَمْتَعْتُمْ**" (*ʾistamtaʿtum*) as "**have enjoyed (sexual relations)**," which shows that they understood the intended figurative meaning of the original expression. By explicitly adding the phrase "**sexual relations**," they make the meaning clear to the reader and preserve the core message behind the *kināyah*. However, the inclusion of the word "**sexual**" makes the meaning overt and eliminates the rhetorical subtlety inherent in the Arabic *kināyah*.

4.2.13 Text 13

1. **ST (Sūraṯ al-Nisāʾ:34):** "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**"
2. **Transliteration: Wa-hjurūhunna fī al-maḍājiʿ.**
3. **BT: He said,** "**desert them in their couches and do not sleep with them.**"
4. **Arthur Arberry: "banish them to their couches."**
5. **Al-Hilali & Khan:** "**refuse to share their beds.**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" *Wa-hjurūhunna fī al-maḍājiʿ*/desert them in couches is an imperative phrase. A complex *kināyah* consisting of two words "**وَاهْجُرُوهُنَّ /الْمَضَاجِعِ**" is forming an imperative. It is another example that includes an Islamic rule related to sexual relationships between husband and wife. The two words were analysed separately into

small components of meaning in the following two paragraphs. According to al-Maʿānī Dictionary (2025), the verb **هَجَرَ** is defined as someone who left another one. Also, **هجَر زوجتَه** is defined in another context as "he moved away from her and did not communicate with her without divorce," which means he does not have intercourse with her. Moreover, Omar (2008) explains the phrase **تهاجر القومُ** as some people diverged and boycotted each other. From another perspective, the noun **هَجْرٌ** means forsaking some people, turning away from them dryly (Abu al-ʿAzm, 2013). Moreover, according to Lisān al-ʿArab (1980), the noun **الْهَجِرُ** means walking with a weight, weak and close step.

The second word "**الْمَضَاجِعِ**" is defined as someone who shares a bed with another, the bedmate (al-Maʿānī Dictionary, 2025).' Also, in another context, the verb **ضَجَعَ** is defined as someone lying down on his side. From another perspective, Abu al-ʿAzm (2013) defines the noun **مَضْجَعٌ** as the bedroom, the place to lie down and rest. Moreover, Omar (2008) defines the verb **ضاجعَ** as he slept with his wife: has intercourse with her or slept next to her. In another context **ضاجعه الهَمُّ ,is** defined as sadness strikes him. The two words form a collocation in the Arabic language, referring to the intercourse process between husband and wife positively.

b. Pragma-semantic Analysis Exegesis-Based:

According to Ibn Kathīr (2000), the use of the imperative verb in this phrase "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" *Wa-hjurūhunna fī al-maḍājiʿ*/desert them in couches) indicates that "men should abandon their wives in the beds: abandonment refers to not having intercourse with her, to lie on her bed with his back to

her" (p. 1031). Moreover, al-Zamakhsharī (2003) illustrates it as do not sleep with your wives under the same blanket, which is understood as a *kināyah* (indirect expression) for refraining from sexual relations. There is agreement and consensus among the commentators that "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" is a *kināyah* for not having intercourse with the wife.

Further, al-Ḥiyānī (2013) indicates that "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" *Wa-hjurūhunna fī al-maḍājiʿ*/desert them in couches) is another *kināyah* that describes the sexual relationship between husband and wife. In this context, the *kināyah* serves as a referential function, the beds pointing metaphorically to intimate relationships. Furthermore, this expression is a clear *kināyah* and it includes a clear command from God Almighty, which is to abstain from sexual intercourse with the wife in the event that she does not respect, obey him, and does not comply with the teachings of Islam. This explains the wife's psychological condition and her superior behaviour over the husband, and how the *kināyah* included this psychological punishment that severely affected the wife. Therefore, abandonment in bed and not having sex relates to the most potent weapon that the woman possesses in seducing and persuading her husband to come to her bed. If the husband does the opposite and punishes her by not sleeping with her, it shows that he can control his impulses and desires, resisting his wife's temptation (al-Ḥiyānī, 2013).

The context of the Qurānic text suggests that this psychological punishment of the wife may be an effective instrument to treat the bad behaviour of the wife and push her to return from her disobedience and tyranny. This is because abandonment in bed includes psychological pain, because desertion

is an accurate term describing the state of emotional attachment between husband and wife. Finally, this method aims to prompt reflection and bring about behavioural correction without humiliation. It metaphorically signifies disapproval, consequences of disobedience, and the need for obedience, highlighting the psychological impact of the husband's withdrawal. This *kināyah* is thus said to have achieved eloquence, brevity, emotive meanings, dissociative thoughts, and hyperbole.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates the phrase "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" (*wa-hjurūhunna fī al-maḍājiʿ* – "desert them in beds") as "**banish them to their couches**." This rendering raises questions about the appropriateness of the lexical choices "**banish**" and "**couches**" in conveying the intended figurative meaning. According to the Cambridge Dictionary (2021), '**banish**' means "to get rid of something completely," while Merriam-Webster (2003) defines it as "to drive out or remove from a home or place of usual resort," and Longman (2021) explains it as "to not allow someone to stay in a particular place." These definitions imply physical removal or exile, which misrepresents the original meaning of the verse.

Similarly, the term '**couches**' is defined by Merriam-Webster as "a place to lay oneself down for rest or sleep," by Cambridge as "a type of high bed, especially one in a doctor's office," and by Collins as "a piece of upholstered furniture for seating more than one person." These meanings are ambiguous in the context and may lead the reader to envision the husband sending his wife away to a separate bed or room. At the same time, the original Arabic

kināyah implies that the husband should abstain from sexual intimacy with his wife, even while remaining in the same bed.

While Arberry may have recognised the figurative intent, the phrase "**banish them to their couches**" fails to convey the subtle but critical nuance of the original. It offers a more general and potentially misleading interpretation that strips the expression of its rhetorical function. Consequently, this translation does not succeed in communicating the core meaning and stylistic beauty of the Arabic *kināyah*.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render the expression "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" (*wa-hjurūhunna fī al-maḍāji ʿ*) as "**refuse to share their beds**." This suggests that the translators understood the figurative meaning of the verse and were likely aware of the potential for misinterpretation. However, the use of the verb "**refuse**" remains ambiguous and open to multiple interpretations, similar to the issues raised in Arberry's rendering. The phrase may be read as a general withdrawal or a mere act of physical separation, which does not convey the intended meaning of abstaining from sexual intimacy while still sharing the same physical space.

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4.2.14 Text 14

1. **ST (Sūraṯ al-Nisāʾ:43):** "**أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ**"
2. **Transliteration:** ʾaw jāʾa ʾaḥadun minkum mina al-ghāʾiṭi ʾ**aw lāmastumum al-nnisāʾa**.

3. **BT: He said,** "**or someone of you came from the low ground or has <u>touched the women</u>.**"
4. **Arthur Arberry: "or if any of you comes from the privy, or you have <u>touched women.</u>"**
5. **Al-Hilali & Khan:** "**or one of you comes after answering the call of nature, or <u>you have been in contact with women</u> (by sexual relations).**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforesaid verse, the phrase "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastumum al-nnisāʾa*/touched the women) is considered a good example of *kināyah*. It is another example that included an Islamic rule related to sexual relationships between husband and wife as well. The past verb '**لَامَسْتُمْ**' was analysed into small components of meaning in the following paragraph. Al-Maʿānī Dictionary (2025) defines the verb (**لامَس**) as someone touches and has intercourse with his wife. Also, (**لَامِسُ**) is defined in another context as touching the skin and putting one's hand on it. Moreover, Omar (2008) explains the noun **ملامس** as a line, curve, or surface that touches another without intersecting with it. From another perspective, Abu al-ʿAzm (2013) defines the noun **لَمْسٌ** as one of the five senses, and the capacity of the nerve to recognise heat, coldness, dampness, and dryness when touching and communicating with things. According to Lisān al-ʿArab (1980), the noun **الِالْتِمَاسُ** means "he asks again and again." All the above Arabic dictionaries agree that '**لَامَسْتُمْ**' refers to the sexual relationship between man and woman.

b. Pragma-semantic Analysis Exegesis-Based:

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According to Ibn Kathīr (2000), the use of the past verb in this phrase " **لَامَسْتُمُ النِّسَاءَ**" (*lāmastumum al-nisāʾa*/touched the women) refers to having sexual intercourse. Moreover, al-Jalālayn (2016) "**لَامَسْتُمُ النِّسَاءَ**" puts it as "touching with the hand, as stated by Ibn 'Umar; this is also the opinion of al-Shāfī, and it extends to touching with other parts of the skin; according to Ibn 'Abbās, however, it is referring to sexual intercourse" (p. 92). Al-Ṭabarī (2006) illustrates touching the women as a *kināyah* for a sexual relationship. There is agreement and consensus among the commentators that "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastumum al-nisāʾa*/touched the women) is a *kināyah* for having sex with the wife.

Equally important, al-Ḥiyānī (2013) argues that "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastumum al-nisāʾa*/touched the women) is another *kināyah* that describes the sexual relationship between husband and wife. Moreover, this expression is a clear *kināyah*, and it includes a clear command from God Almighty, which does not perform prayer after sexual intercourse until they have a bath to cleanse their selves. He refers to the fact that touching can only be done by hand, which represents an introduction to the act as a precursor to the sexual act between spouses. Hence, the *kināyah* suggests taking into account the psychological and emotional state of the spouses before their sexual intercourse, as it is a distinct human act. The selection of the *kināyah* from the touching activity in this context is to combine the real and figurative meanings. It is through these meanings that the human meaning of sexual intercourse between spouses is deepened.

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The *kināyah* suggests the human dimension in the marital relationship in a manner befitting the two spouses and to take care of the psychological and spiritual side, as it is not intended to have intercourse but rather to show that human nature imprints the sexual act between the spouses and distinguishes their sexual relationship, continuation, and raise it from the rough animal meaning (al-Ḥiyānī, 2013). It is also evident that the *kināyah* and the context of the verse reflect a sublime image by using politeness in the Qurānic discourse when people talk with each other in these matters. Therefore, al-Ḥiyānī (2013) indicates that the *kināyah* in the verse has achieved eloquence, politeness, brevity, emotive meanings, and dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastumu al-nisāʾa* – "touched the women") as "**or you have touched women**." This rendering reflects a literal understanding of the verb "**touched**," which is defined by the Cambridge Dictionary (2021) as "to put your hand or another part of your body lightly onto and off something or someone," and by Collins Dictionary (2000) as "to put your hand onto it in order to feel it or to make contact with it." Such definitions indicate physical contact in a general sense, without implying the intended figurative meaning of the original Arabic expression, which euphemistically refers to sexual relations. In this case, the translation fails to capture the layered meaning and rhetorical elegance of the *kināyah*, resulting in a vague and potentially misleading rendering that diminishes the beauty and communicative depth of the original Arabic.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastumu al-nisāʾa* – "touched the women") as "**you have been in contact with women**," adding **"(by sexual relations)**" in brackets for clarification. While the translators seem to have grasped the figurative meaning, the choice of the word "**contact**" falls short of capturing the intended nuance. The verb "**contact**" is too general and does not adequately reflect the specific kind of interaction implied by the original expression, which refers to sexual relations in a euphemistic manner.

By inserting the phrase "(**by sexual relations**)" in brackets, the translators attempt to clarify the meaning for the audience. However, this explicit explanation contradicts the essence of the *kināyah*, which relies on figurative language to convey its messages indirectly. The addition of such explicit language removes the subtlety and rhetorical beauty inherent in the original expression, which diminishes its communicative power. As a result, the translation fails to preserve the figurative meanings of the *kināyah*. It does not effectively communicate the intended message in a way that mirrors the elegance of the original.

4.2.15 Text 15

1. **ST (Sūraṯ al-Aʿrāf:189):** "فَلَمَّا **تَغَشَّاهَا** حَمَلَتْ حَمْلًا خَفِيفًا".
2. **Transliteration: falammā taghashāhā** ḥamalat ḥamlan khafīfan.
3. **BT: He said, "When he covered her**, she became pregnant.**"**
4. **Arthur Arberry: when he covered her**, she bore a light burden."
5. **Al-Hilali & Khan:** "**When he had sexual relation with her**, she became pregnant."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above example, the *kināyah* word **تغَشَّاهَا** shares almost the same meaning as the majority of words that express a sexual relationship, but in a different context and with a different implicit message. Morphologically, the trilateral verb **غَشَا** is of the measure **فَعَلَ**. According to Ibn Manẓūr (1980), it means to cover or conceal and also comes in many other such non-literal contexts as**غَشِيَ إِلَيْهِ مَحْجَرا**, i.e., "he did to him a forbidden action", **غَشِيَ اللَّيْلُ,** i.e., "the night was, or became dark", **غَشِيَه الأَمْرُ,** i.e., "it came upon, [or invade, to surprise, or to overwhelm] as a thing that covered him or it", and **إِذْ يَغْشَى ٱلسدْرَةَ مَا يَغْشَى,** i.e., "When there was coming upon the lote-tree to cover it, or overspread it, what was so coming" (Lane, 1968, p. 2261). He also outlines that the infinitive noun **غِشْيَانٌ** is a synonym of **إِتْيَانٌ** and that **التَّغَشي** primarily signifies **المُلاَبَسَة**. It is used to express the sense of **جِمَاع**, i.e., lovemaking or marital intimacy. Al-Ṭanṭawi (1992) notes that the root of the word **تَغَشَّاهَا** has several other related meanings. The word **الغِشَاء** is a cover stretched over something in order to protect or conceal it. **الغاشِيَة** means a shed that protects against the rain or sun, and the word **التغشي** is used as a *kināyah* for lovemaking.

b. Pragma-semantic Analysis Exegesis-Based:

The verb '**تغَشَّاهَا**' is used as a *kināyah* of the 'intercourse' meaning. In this respect, Allah says: " **هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ**" where in this Qurānic example, '**تغَشَّاهَا**' is a precise *kināyah* of 'intercourse.' Its implications have been exhaustively covered in the context

in which it is used. Its semantics evolved and rooted from the preceding phrase "**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." This is to say that a wife is created from Adam; she is a part of him, which, in turn, results in complete harmony, love, and familiarity. In this regard, the Muslim scholar al-Zamakhsharī (2003) explains that he might dwell in security with her, which means to feel secure, comfortable, and a tendency that eliminates any dislike between the husband and wife. This is because both sexes of the same species have more sympathy and likeness for each other, thus amiability.

Therefore, when the wife is also part of the husband, the amiability and love will be present to a great extent. Another example that clarifies the profound thought expressed in this *kināyah* is the love of a father for his child; a father loves his child as much as he loves himself because this child is an integral part of him. Here, the *kināyah* '**تغَشَّاهَا**' comes in harmony and to complete the humanitarian purpose intended from this relationship (survival of mankind). The use of '**تغَشَّاهَا**' is a polite expression of the interaction that occurs between a husband and his wife, in which the couple enters into each other. The sexual intercourse in this context is understood as a soul meeting rather than a brutish or materialistic one. This suggests the humanitarian image in this course. Moreover, the *kināyah* '**تغَشَّاهَا**' comes in agreement with the "dwell in security" and "the creation from one soul." This is a figurative *kināyah* where '**تغَشَّاهَا**' indicates kindness (al-Ḥiyānī, 2013).

The significant realisable indications understood from the *kināyah* in the relationship between the husband and wife are as follows:

1. It indicates the state of calmness and comfort required for the intercourse.
2. It indicates the state of security required for the intercourse.
3. **'تَغَشَّاهَا'** as understood from the context of this verse indicates the first intercourse when a wife's hymen dissolves. This illustrates the state of a humanitarian relationship rather than lust, since this relationship is meant to ensure the survival of humans.
4. It also integrates worship when the prayer follows it. If you should give us a good (child), we will surely be among the grateful.

In conclusion, the use of **'تَغَشَّاهَا'** to indicate 'intercourse' implies polite and humanitarian action and covers all dimensions of such. It indicates all positive socio-psychological and emotional as well as physical dimensions, referring to and inferring all polite and acceptable norms of sexual intercourse. This *kināyah* is thus said to have achieved eloquence, brevity, emotive meanings, dissociative thoughts, insinuation, and allusion.

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c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of "**تَغْشَاهَا**" (*taghshāhā* – "he covered her") is vague to some extent, which results in the *kināyah* expression not being fully communicable to English readers. The phrase "**he covered her**" does not provide a precise meaning that aligns with the broader context of the verse. As a result, the original intent of the *kināyah* is lost. The Merriam-Webster Dictionary (2003) offers 16 different definitions for the verb "**to cover**," with

only one secondary meaning referring to "copulate with (a female animal)," such as "a horse covers a mare." However, many other English dictionaries, including the Cambridge Dictionary, do not include any relevant meaning that can support this interpretation. By using the phrase "**he covered her**," the translation loses the clarity and sensitivity required for such a context, failing to convey the intended meanings of the original *kināyah* expression.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate "**تَغْشَاهَا**" (*taghshāhā*) as "**he had sexual relations with her**," which overlooks the substantial impact of the figurative language in the original expression. This translation does not communicate the essence of the intended message conveyed by the Arabic word "**تغشاها**." The translators assume that readers will grasp the context, but the translation loses the beauty and politeness inherent in the use of *kināyah*. The expression's figurative strength, which conveys a sensitive situation with tact, is not preserved. As a result, the translation fails to capture the real meanings and nuances evoked by the *kināyah*, leaving readers without a full understanding of the context.

4.2.16 Text 16

1. **ST (Sūraṯ al-Raḥmān:74):** "**لَمْ يَطْمِثْهُنَّ** إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ"
2. **Transliteration: Lam yaṭmithhunna** ʾinsun qablahum wa-lā-jan.
3. **BT: He said,** "Whom no human **has touched before,** nor Jinn."
4. **Arthur Arberry: "untouched before them by any man or jinn."**

5. **Al-Hilali & Khan:** "**whom no man or jinn <u>yatmithhunna</u> (has opened their hymens with <u>sexual intercourse</u>).**"

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforesaid verse, the phrase "**لَمْ يَطْمِثْهُنَّ**" (*lam yaṭmithhunna*/untouched) is considered a highly complex example of *kināyah*. It is an example that discusses life in paradise associated with sexual relationships between husband and wife. The phrase "**لَمْ يَطْمِثْهُنَّ**" was analysed into small components of meaning in the following paragraph. Al-Maʿānī Dictionary (2025) defines the noun **الطَّمْثُ** as menstrual blood; blood excreted by an adult female mammal, especially a female, with a damaged, unfertilised egg. Also, (**طَمُثَتْ**) is defined in another context as "she got her first menstrual period." From another viewpoint, Omar (2008) explains the verb **طَمَثَ** as "he took the woman's virginity through knocking her." Moreover, Lisān al-ʿArab (1980) indicates that **يَطْمِثْهُنَّ** means "he has intercourse with his wife." Thus, the majority of the above Arabic dictionaries agree that "**لَمْ يَطْمِثْهُنَّ**" refers to the sexual relationship between man and woman.

b. Pragma-semantic Analysis Exegesis-Based:

According to Ibn Kathīr (2000), the use of the present verb in this verse "**لَمْ يَطْمِثْهُنَّ**" (*lam yaṭmithhunna*/touched) refers to "whom never deflowered a human before nor Jinn meaning they are delightful virgins of comparable age who never had sexual relationship with anyone, whether from mankind or Jinns, before their husbands" (p. 4966). Moreover, al-Qurṭubī (2018) illustrates it as no one has ever had sexual intercourse with the nymphs

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before, which means they are virgins, and their husbands in heaven are the first to have intercourse with them.

Furthermore, al-Ḥiyānī (2013) indicates that "لَمْ يَطْمِثْهُنّ" (*lam yaṭmithhunna*/touched) is "another *kināyah* that describes the sexual relationship between husband and wife. Moreover, he illustrates that this sexual *kināyah* is in harmony with the other *kināyah* that preceded it, "قاصرات الطرف", which expresses severe chastity for the nymphs. Although it is a moral *kināyah* that depicts sensually the characteristic of chastity for the women of Paradise and the contentment with their husbands, it is consistent with the sexual *kināyah* "لَمْ يَطْمِثْهُنّ" in terms of meaning and image in the whole context. Therefore, the aesthetic image the Qurānic text intended to bring to mind is completed.

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Al-Ḥiyānī (2013) further indicates that it is a *kināyah* for virginity, which means that no man or Jinn had sex with them before. Also, it has the significance of the first sexual act, which is the dissolution of virginity, because any blood coming out of the virgin woman after intercourse leads to the notion that this woman is a virgin. He indicates that it is a *kināyah* that reflects a sublime image, felicity, purity, cleanliness, and special giving. The rhetoric is a precise *kināyah* in its context and shows that it is the most appropriate in describing the women of the people of Paradise. Because of this, the *kināyah* came to portray to people what God has made for the pious worshippers of bliss, which is the greatest, and the most beautiful, of what is known in normal life. *Kināyah* is used to accomplish such functions as eloquence, politeness, hyperbole, and brevity (al-Ḥiyānī, 2013).

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**لَمْ يَطْمِثْهُنَّ**" (*Lam yaṭmithhunna* – "untouched") as "**untouched**," which misses the intended figurative meaning in the original expression. The verb 'touched' is defined as "to put your hand or another part of your body lightly onto and off something or someone" (Cambridge Dictionary, 2021) and "If you touch something, you put your hand onto it in order to feel it or to make contact with it" (Collins Dictionary, 2000). This translation fails to capture the figurative language used in the Qurānic discourse, which implies an intimate or sexual relationship rather than a mere physical touch. Ultimately, the translation leaves the audience with a more general and ambiguous expression, making it difficult to grasp the hidden message in the *kināyah* fully. As a result, the translation does not convey the core meaning or preserve the nuances of the original expression.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan suggest "*Lam yaṭmithhunna*" as a rendition for " **لَمْ يَطْمِثْهُنّ**." The chosen word '***yaṭmithhunna*'** is borrowed from Arabic and presented in its original form in the English text, followed by a footnote that explains it in detail: "**opening their hymens with sexual intercourse**." While the translators succeeded in clarifying the intended meaning, the use of the borrowed term combined with the explanatory footnote misses the stylistic subtlety of the original *kināyah*. The translation, with its added footnote, is more exegetical than stylistic, and it does not convey the original emotive and implicit meanings in a way that preserves the beauty and nuance of the *kināyah*. By providing such explicit detail, the translators may have

compromised the subtlety and impact of the figurative expression in the source text, which diminishes the overall effectiveness of the translation.

4.2.17 Text 17

1. **ST (Sūraṯ al-Wāqiʿaṯ:34):** "**وَفُرُشٍ** مَرْفُوعَةٍ"
2. **Transliteration: Wa-furushin marfūʿatin.**
3. **BT: And couches, raised high**.
4. **Arthur Arberry TT. (1)**: "and upraised **couches**."
5. **Al-Hilali & Khan TT (2):** And on **couches** or thrones, raised high."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforesaid verse, the phrase "**وَفُرُشٍ مَرْفُوعَةٍ**" (*Wa-furushin marfūʿaṯin*/And on couches, raised high) is considered a good example of an indirect and far *kināyah*. Al-Maʿānī Dictionary (2025) defines the verb **فُرُش** as the plural for couch, which is couches. Also, it defined the phrase **مَرْفُوعُ الرَّأْسِ** as "his head high," meaning he has high status in society, and **الفراش** as a woman who has intercourse with a legitimate right. According to Omar (2008), the phrase **فرَش النَّباتُ** means 'flatten out on the face of the earth.' He also defines the verb **رفَعَ** as something you raise and lengthen or increase.

b. Pragma-semantic Analysis Exegesis-Based:

Ibn Kathīr (2000) explains "**وَفُرُشٍ مَرْفُوعَةٍ**" as "And on couches, raised high," where it means high, soft, and comfortable. Al-Ṭabarī (2006) illustrates "**وَفُرُشٍ مَرْفُوعَةٍ**" as the couch which is used as a *kināyah* for women and intercourse in Arab culture. Furthermore, al-Ḥiyānī (2013) indicates that it is

a *kināyah* of a sexual relationship between a man and his wife. However, it raises the sense of describing this relationship and sexual pleasure to an aesthetic level in language that is uncommon and known in this world. It is also a reference to what Allah (God) has prepared for the believers in heaven. He also refers to this *kināyah* as suggestive of chastity and purity, and it is a moral connotation above the sensory connotation, meaning that it is a bliss that bodies and souls enjoy. He asserts that *kināyah* here is employed to achieve such functions as eloquence, politeness, dissociative thoughts, emotive meanings, and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates the phrase "**وَفُرُشٍ مَرْفُوعَةٍ**" (*Wafurushin marfūʿaṯin*/And on couches, raised high) as "**and upraised couches**." The two components of this translation, '**upraised'** and '**couches**,' result in a literal rendering that does not convey the figurative meaning intended in the original Arabic text. The verb '**raised'** is defined as "to lift something to a higher position" Cambridge Dictionary (2021), and '**up'** serves to emphasise the elevation further. The noun '**couches'** is defined in dictionaries as "a long, comfortable seat for two or three people" Collins Dictionary (2000) or "a type of high bed, especially one in a doctor's office" (Cambridge Dictionary, 2021). While these definitions provide a clear image of the object, they do not capture the more profound, figurative sense of the term as used in the Qurānic discourse. In conclusion, Arberry's translation fails to convey the full depth and nuance of the original *kināyah,* leading to a misunderstanding of its true meaning.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render "**وَفُرُشٍ مَرْفُوعَةٍ**" as "**And on couches or thrones, raised high**." While this translation conveys the basic literal meaning, it fails to capture the figurative intent of the Arabic *kināyah*, which is subtle and complex. The use of a literal phrase does not effectively communicate the essence or the nuanced beauty of the original message in this particularly sensitive phrase. The translation overlooks the deeper, figurative meaning, as the translators did not recognise that this expression is a *kināyah*. The failure to understand this leads to a translation that misses the situational and contextual significance of the phrase.

4.2.18 Text 18

1. **ST (Sūraṯ al-Taḥrīm:6): "امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ"**
2. **Transliteration:** ʾimrʾata Nūḥin waʾimrʾata Lūṭin kānatā **taḥta ʿabdayni**.
3. **BT:** "the wife of Noah, and the wife of Lot; for they **were under two of Our righteous slaves**".
4. **Arthur Arberry TT (1):** "the wife of Noah, and the wife of Lot; for they **were under two of Our righteous servants**".
5. **Al-Hilali & Khan TT (2):** the wife of Nuh (Noah) and the wife of Lout (Lot). **They were under two of our righteous slaves**.
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayni*/under two of our righteous servants) is a remote *kināyah*. This *kināyah* consists of two words: the first one is an adverb of place, 'under', and the second is a noun, 'slaves.'

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Both of these words form a very ambiguous *kināyah*. Al-Maʿānī Dictionary (2025) defines under as an adverb of place, which means beneath something. On the other hand, Lisān al-ʿArab (1980) defines **عَبْدَيْنِ** as people, whether free or servile, which goes by the fact that they are worshippers of their lord, Allah. According to the above definitions and the context of the verse, the phrase is, until now, having one near direct meaning, which is 'under two of our righteous slaves.'

b. Pragma-semantic Analysis Exegesis-Based:

Ibn Kathīr (2000) indicates that "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayni*/under two of our righteous servants) conveys several meanings, including that the two wives of these two prophets used to live, eat, and have intercourse with them, but still they are unbelievers. Al-Ḥiyānī (2013) states that "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayni*/under two of our righteous servants) as containing two meanings; the first meaning is the sexual act between a man and a woman and the second is that it indicates the inferiority of the two women's status due to their religious betrayal to their husbands, but at the same time there is no marital betrayal between them. He also refers to the accuracy of the Holy Qurān in choosing this sexual *kināyah* in this context, which is not intended to express this relationship as expressed by the previous sexual *kināyah* in light of the realisation of marriage based on affection and mercy that shows the human aspect between spouses. Instead, this *kināyah* is intended to express this relationship in light of the lack of marriage in its true meaning due to the difference and betrayal in the dogma. It indicates disapproval, disgrace, and historical punishment. According to the discussion above,

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kināyah is employed to achieve such functions as eloquence, politeness, dissociative thoughts, emotive meanings, and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates the phrase "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayni*/under two of our righteous servants) as "**they were under two of Our righteous servants**." While this translation conveys the general meaning, it does not fully capture the deeper figurative meaning intended in the original Arabic. The adverb "**under**" is defined as "in or into a position below or beneath something" (Merriam-Webster Dictionary, 2003) and "at a lower level than that thing, and may be covered or hidden by it" (Collins Dictionary, 2000). This suggests a position of physical subordination, but in the context of the verse, the phrase likely refers to spiritual guidance or authority, rather than a literal position of subordination. Therefore, the use of "under" does not fully reflect the intended figurative meaning.

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The noun "**servants**" is defined as "a person who is employed in another person's house, doing jobs such as cooking and cleaning, especially in the past" (Cambridge Dictionary, 2021) and "one that performs duties about the person or home of a master or personal employer" (Merriam-Webster Dictionary, 2003). However, in this context, "**servants**" fails to convey the reverence and sacredness implied in the original Arabic. The term here refers to highly righteous and revered figures, likely prophets, rather than menial workers. This translation does not communicate the deeper, figurative meaning of the *kināyah* and misses the intended message of the text.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan suggest "**under**" as a rendition of "**تَحْتَ**" but use the noun '**slaves'** to render '**عَبْدَيْنِ**.' The noun '**slaves'** is defined as "a person who is legally owned by someone else and has to work for that person" (Cambridge Dictionary, 2021), "a person who is completely subservient to a dominating influence" (Merriam-Webster Dictionary, 2003), and "someone who is the property of another person and has to work for that person" (Collins Dictionary, 2000). While these definitions focus on subjugation and ownership, this translation of "slaves" does not align with the intended meaning in the original Arabic context.

In this specific context, "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayni*) is a *kināyah* referring to a sexual relationship, typically understood as being "under the protection or guardianship of two righteous figures." The term '**slaves'** introduces a sense of ownership and subjugation, which does not reflect the intended figurative meaning in the context of the Qurānic verse. The *kināyah* is used to describe an intimate or personal connection, but by translating '**عَبْدَيْنِ'** as 'slaves,' the translators introduce a misleading interpretation. It seems the translators have focused on the literal meanings but missed the deeper, figurative message, leading to a loss of the intended subtlety. By using the term "**slaves**," they obscure the reference to a sexual relationship, failing to communicate the original message's sensitive and intimate connotations. The figurative meaning of the *kināyah* is thus lost in this translation.

4.2.19 Text 19

1. ST (Sūraṯ al- Baqaraṯ:235): "لَا تُوَاعِدُوهُنَّ سِرًّا"

2. **Transliteration:** "**lā-tuwāʿidūhunna sirran.**"

3. **BT:** "**but do not dating with women in secret.**"

4. **Arthur Arberry**: "but do not **make troth with them** secretly".

5. **Al-Hilali & Khan**: "but **do not make a promise of contract with them in secret**".

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. **Lexico-semantic Analysis Dictionary-Based**:

In the aforesaid verse, the phrase "**لَا تُوَاعِدُوهُنَّ سِرًّا**" (*lā-tuwāʿidūhunna sirran/*do not date women in secret) is considered a good example of a complex *kināyah*. Al-Maʿānī Dictionary (2025) defines the verb **وَعَدَ** as he promises someone to give him something in the future. Also, **الوَعْدَ** is defined in another context as he commits himself to something. According to Lisān al-ʿArab (1980), the noun **مُوَاعَدةً** means he promised someone that he would meet him at a specific place or at a specific time. On the other side, al-Maʿānī Dictionary (2025) defines the noun **السِّرّ** as something one keeps and hides from others. The phrase "**لَا تُوَاعِدُوهُنَّ سِرًّا**" is an imperative consisting of a negative particle (لَا/do not), present simple (**تُوَاعِدُوهُنَّ**\ dating), and the noun (**سِرًّا**/in secret). It is an example that included an Islamic rule related to sexual relationships.

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b. Pragma-semantic Analysis Exegesis Based:

Ibn Kathīr (2000) explains "**لَا تُوَاعِدُوهُنَّ سِرًّا**" as an imperative "do not make a promise of contract with them in secret: means do not say to her, I am in love with you or, promise me you will not marry someone else after the ʿiddah

finishes" (p. 593). Al-Ṭabarī (2006) illustrates "**لَا تُوَاعِدُوهُنَّ سِرًّا**" as avoiding making secret commitments to them; instead, speak to them in an honourable and respectful manner. Do not finalise the marriage contract until the waiting period has fully ended. He also said that 'secret' in this context implies fornication, in other words, do not agree to fornicate during the waiting period. It is also said that 'secret' refers to intercourse.

Furthermore, al-Ḥiyānī (2013) indicates that it is a *kināyah* for marriage, and it means that you do not make an explicit promise to marry them, because secret dating with a woman whose husband has recently died is a cause for sedition. Also, it is the lack of consideration for the woman's psyche, because her mind is still stuck in the memory of her husband, so asking her to marry her is an insult to her and her dignity. That is why the Qurān forbids doing so, taking into account the feelings and psyche of the woman. He refers to this as the beauty of the Qurānic style and the polite dimension in addressing people. This *kināyah* indicates different meanings, for example, worship, ugliness, and disapproval. According to the discussion above, *kināyah* is employed to achieve such functions as eloquence, politeness, dissociative thoughts, emotive meanings, and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates the phrase "**لَا تُوَاعِدُوهُنَّ سِرًّا**" (*lā-tuwāʿidūhunna sirran*) as "**do not make troth with them secretly**." The English translation consists of two parts: "**troth**" and "**secretly**." The noun '**troth'** is defined as "loyal or pledged faithfulness" Merriam-Webster Dictionary (2003) and as "a pledge or oath of fidelity, and a betrothal" (Collins Dictionary, 2000). The adverb

‘**secretly’** is defined by the Cambridge Dictionary (2021) as “a piece of information that is only known by one person or a few people and should not be told to others,” by Merriam-Webster Dictionary (2003) as “working with hidden aims or methods,” and by Collins Dictionary (2000) as “If something is secret, it is known about by only a small number of people, and is not told or shown to anyone else.”

Although the translation conveys the literal meanings of the words, it does not adequately capture the figurative and intended message of the Qurānic text. The use of “**troth**” does not fully reflect this intimate or personal nature, nor does it convey the sensitivity of the context. The translation, therefore, results in a more general and somewhat ambiguous expression that leads to a misunderstanding of the hidden messages behind the *kināyah*. Consequently, the essence of the *kināyah* is lost in the translation.

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d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate “**لَا تُوَاعِدُوهُنَّ سِرًّا**” as “**do not make a promise of contract with them in secret**.” The words “**promise**” and “**contract**” are quite specific and address only one aspect of the broader meanings evoked by the Arabic *kināyah*. It seems that the translators understood the hidden meaning and were cautious of a potential misinterpretation by the reader. As a result, they focused on clarifying the surface meaning, opting for literal terms to leave little room for misunderstanding or ambiguity. However, by embracing the literal meaning so explicitly, the figurative and more nuanced aspects of the *kināyah* are lost. The translators, while ensuring clarity,

ultimately fail to convey the richness of the *kināyah*, thus losing its emotive and contextual impact.

4.2.20 Text 20

1. **ST (Sūraṯ al-Māʾidaṯ:5):** "**مُتَّخِذِي أَخْدَانٍ** مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ"
2. **Transliteration:** muḥṣinīna ghayra musāfiḥīna walā **muttakhidhī ʾakhdānin**.
3. **BT: He said,** "And the desire for chastity, not obscenity, nor secret relationships with **taking girlfriends.**"
4. **Arthur Arberry: "**in wedlock and not in licence, or as **taking lovers."**
5. **Al-Hilali & Khan:** "taking them in legal wedlock not **committing illegal sexual intercourse, nor taking them as girl-friends.**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**مُتَّخِذِي أَخْدَانٍ**" (*muttakhidhī ʾakhdānin*/taking girlfriends) consists of two words: (**مُتَّخِذِي**/taking) and (**أَخْدَانٍ**/girlfriends). The main word in this sample is '**أَخْدَانٍ',** which is derived from the noun **خْدَن**/*khidn* which literally means 'to have a secret friend or companion (Alqahtani, 2017). Al-Maʿānī Dictionary (2025) defines '**خِدن'** as a friend and a companion, a friend in secret, and what is most used for friendship between a man and a woman for lust. Moreover, Lisān al-ʿArab (1980) defines '**الْخِدْنُ'** as someone who takes care of you and is with you in every outward and inward matter. Abu al-ʿAzm (2013) defines '**خادن امرأةً'** as the presence of love between a girl and a boy with the availability of sexual excitement.

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**مُتَّخِذِي أَخْدَانٍ**" (*muttakhidhī akhdānin*/taking girlfriends) as today, lawful and pleasant things have been made permissible, including the food of the People of the Book—such as animals slaughtered by Jews and Christians—which is allowed for Muslims, just as Muslim food is permitted for them. Similarly, believing, free, and chaste women, as well as honourable women from the People of the Book, are lawful for marriage, provided their dowries are paid and the relationship is established in a lawful marriage, not through unlawful sexual relations or secret affairs. However, if one rejects the faith—meaning apostasy—then their previous good deeds are nullified, and they will receive no reward in the Hereafter, ultimately being among the losers if they die in that state.

Furthermore, he indicates that the phrase "**مُتَّخِذِي أَخْدَان**" (*muttakhidhī akhdānin*/taking girlfriends) is a *kināyah* for a woman who takes friends to commit adultery without a husband, and the people of the pre-Islamic era used to forbid what appeared from fornication, but they permitted what was hidden. This is why Islam forbids any sexual relationship without a valid marriage. Besides, Ibn Kathīr (2000) explains the verse as people with mistresses who commit fornication with them. The discussion above shows how the Qurānic text uses a polite word, *kināyah*, that expresses the illegal sexual relationship without harming the audience. This *kināyah* indicates disapproval, human dimension, humanitarian relationship, and preserving mankind's health. According to the contextual text, *kināyah* is utilised to accomplish such functions as eloquence, politeness, emotive meanings, and brevity.

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c. The Interpretation of *Kināyah* by Arberry

Arberry translates the phrase "**مُتَّخِذِي أَخْدَانٍ**" (*muttakhidhī ʾakhdānin*) as "**taking lovers**." The noun "**lovers**" is defined by several dictionaries, each offering a nuanced understanding of the term. According to the Cambridge Dictionary (2021), "**lovers**" refers to "someone who is romantically and sexually attracted to another adult" or "someone with strong feelings of liking for a friend or family member." This definition underscores the romantic and sexual connection implied in the Arabic phrase. The Merriam-Webster Dictionary (2003) defines "**lovers**" as "two persons in love with each other," further emphasising the emotional and intimate bond between the individuals involved.

Additionally, Collins Dictionary (2000) defines "**lovers**" as "someone with whom they are having a sexual relationship but are not married to," which implies an illicit or extramarital relationship, aligning with the figurative meaning of the Arabic phrase "**مُتَّخِذِي أَخْدَانٍ**," which refers to individuals engaging in relationships that are outside societal norms. In this context, Arberry's choice of "**lovers**" successfully conveys the figurative meaning of the Arabic *kināyah*, maintaining its intended sense of an illicit sexual relationship while avoiding oversimplification. This translation preserves the core message and subtlety of the original expression.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan proposed "**not committing illegal sexual intercourse, nor taking them as girlfriends**" as a translation of "**مُتَّخِذِي أَخْدَانٍ**." While the translators understood the figurative meaning, they presented it literally,

particularly by adding "**sexual intercourse**." On one hand, they conveyed the intended meaning of the *kināyah* and retained its general purpose. However, they failed to preserve the subtlety and nuanced function of the *kināyah*, as the term "**sexual intercourse**" introduces an overt interpretation. This shift from figurative to explicit language compromises the original metaphorical quality. Consequently, while the translation captures the surface meaning, it diminishes the essence and beauty of the Arabic *kināyah*, failing to maintain the subtleties embedded in the original figurative expression.

4.2.21 Text 21

1. **ST (Sūraṯ al-Anʿām:120):** "وَذَرُوا **ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**"
2. **Transliteration:** Wa-dharū **zāhira al-ʾithmi wa-bāṭinahu**.
3. **BT: He said,** "leave all **sin, open or secret**."
4. **Arthur Arberry: "**Forsake **the outward sin, and the inward."**
5. **A-Hilali & Khan:** "Leave (O mankind, all kinds of) **sin, open and secret.**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforementioned verse, the phrase "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" (*ẓāhira alʾithmi wa-bāṭinahu*/all sin, open or secret) holds dual meaning; one literal and another figurative. The main word in this sample is '**الْإِثْمِ**', which is defined in al-Maʿānī Dictionary (2025) as "Doing what is not permissible, committing an offence or a guilt, falling into an iniquity." Moreover, Omar (2008) explains '**الْإِثْمِ**' as "an act you have done that creates psychological conflict in your mind and you do not want people to know about this act you did because of

the fear of punishment and shame." Abu al-ʿAzm (2013) defines '**ظَاهِرَ**' as "something apparent, visible, and conspicuous that anyone can know,". In contrast, al-Maʿānī Dictionary (2025) defines '**ظَاهِرَ**' as "actions that result from the five senses of the human being." Omar (2008) also defines '**بَاطِنَ**' as "things or thoughts inside the person, in his secret, no one knows anything about it." Agreeing to the analysis above, "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" means the outward (including five senses) and inward (including hate, envy).

b. Pragma-semantic Analysis Exegesis-Based

Moreover, al-Jalālayn (2016) argues "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" (*ẓāhira alʾithmi wa-bāṭinahu*/all sin, open or secret) as to abandon sin means to avoid both its external and internal aspects—that is, what is visible and what is hidden. Some say 'sin' here refers to fornication, while others interpret it as any act of disobedience. Those who commit sins will be held accountable in the Hereafter for their deeds. Al-Ṭabarī (2006) indicates that the phrase "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" (*ẓāhira alʾithmi wa-bāṭinahu*/all sin, open or secret) is a *kināyah* for adultery and having sex with a woman other than his wife. Ibn Kathīr (2000) interprets the verse as a call to avoid both public and private forms of sexual immorality, identifying external sin with acts such as fornication and internal sin with hidden relationships or intentions.

Similarly, al-Qurṭubī (2018) explains that outward sins involve the physical actions of the senses that go against divine commands, while inward sins relate to thoughts and intentions that contradict Allah's guidance. According to the discussion above, most of the commentators interpret this verse as *a kināyah for an illegal sexual relationship,* and the Qurānic text uses it to

express this meaning indirectly. According to the contextual text, *kināyah* is utilised to accomplish such functions as eloquence, politeness, brevity, emotive meanings, dissociation and hyperbole.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" (*ẓāhira al'ithmi wa-bāṭinahu*/all sin, open or secret) as "**Forsake the outward sin, and the inward**." This translation fails to convey the implicit and emotive meanings of the original phrase. By opting for a literal interpretation, the more profound, figurative message is lost, and the translation misses the nuance and emotional weight embedded in the Qurānic expression. It is recommended that the translator consult exegeses to better capture the full meaning and context of the original text, as this translation does not effectively convey the core significance and beauty of the *kināyah*.

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d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan's translation of "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**" as "**leave all sin, open or secret**" fails to convey the implicit and emotive meanings embedded in the Arabic *kināyah*. The phrase in Arabic suggests not just any sin, but a more profound, more intimate connotation of personal and hidden transgressions, which seems to be overlooked in their translation. It is possible that they did not fully recognise the *kināyah*, thus translating it in a more literal way that misses the figurative depth.

4.2.22 Text 22

1. **ST (Sūraṯ Yūsuf:23):** "وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ اللهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ"

2. **Transliteration:** wa-ghallaqati al-abwāba wa-qālat **<u>hayta laka</u>** qāla mʿadha Allahi innahu rabbī aḥsana mathwāya.

3. **BT:** And she closed the doors well and said, **<u>Now come; to have me, I am ready to receive you.'</u>** He said, how can it be possible, I seek refuge with Allâh, he alone is my lord. He has made my stay honourable.

4. **Arthur Arberry: "<u>'Come,' she said, 'take me</u>**!' 'God be my refuge,' he said. 'Surely my lord has given me a goodly lodging.**"**

5. **Al-Hilali & Khan:** "**<u>Come on, O you</u>**". He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living a great comfort! (So I will never betray him)."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforementioned verse, the word "**هَيْتَ لَكَ**" (*hayta laka*/come, to have me) reflects dual meaning; one literal and another figurative. The main word in this sample is '**هَيْتَ', ** which is defined in al-Maʿānī Dictionary (2025) as "an imperative verb means come quickly". Another meaning reflected from '**هَيْتَ**' is "it is an expression used by Arabs to express astonishment about something", which expresses the exaggeration of demand that serves hyperbole. Moreover, Omar (2008) explains it as "shouting at the person and asking him to come." Besides, Lisān al-ʿArab (1980) defined another derivation '**الهِيتُ**' as "low ground pit."

b. Pragma-semantic Analysis Exegesis-Based:

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Al-Jalālayn (2016) explains "**هَيْتَ لَكَ**" (*hayta laka*/come, to have me) that when Zulaykhā, the woman in whose house Prophet Yūsuf resided, tried to seduce him, she locked the doors and invited him with the phrase "*hayta laka*", meaning "come to me." He immediately sought refuge in God, recognising that the man who had taken care of him was his master and had treated him well. Out of loyalty and fear of God, he refused to betray that trust, affirming that those who commit immoral acts such as fornication will not succeed. Moreover, Ibn Kathīr (2000) explicates that she wanted to engage in adultery with him because she loved him very much. After all, he was very handsome.

So, this made her adorn herself for him, then she closed the doors, and invited him to lie in bed with her, but he refused to obey her to this obscenity. Besides, Al-Qurṭubī (2018) explains it as a *kināyah* for an illegal sexual relationship, and that the woman asked Prophet Joseph to lie with her while she was marrying another man, but the prophet refused this illegal proposal from her. This *kināyah* conveys multiple meanings, including disapproval, maintaining human health, politeness, a humanitarian image, psychological consideration, and emotional state. Al-Qurṭubī (2018) explains that this *kināyah* in the verse has achieved eloquence, politeness, hyperbole, emotive meanings, brevity, and dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**هَيْتَ لَكَ**" (*hayta laka*/come, to have me) as "**Come, she said, take me.**" This translation conveys the intended meaning well by capturing the implied sense of the phrase. The choice of "**take me**"

effectively preserves the figurative meaning, maintaining the emotional and contextual richness of the original Arabic. This translation succeeds in communicating the core message and the subtleties of the kināyah.

d. The Interpretation of Kināyah by al-Hilali and Khan

Al-Hilali and Khan suggest "Come on, O you" as a translation for "**هَيْتَ لَكَ**," which aligns well with the intended meaning of the original phrase. This translation accurately conveys the hidden meaning, reflecting a subtle invitation with a sense of urgency. The phrase "come on, you" is commonly understood to imply an invitation for a sexual approach, as noted by Holder (2007), and fits the context in which a woman attempts to coax someone into an illicit encounter. By choosing this translation, the translators successfully maintain the figurative depth and the overall tone of the Arabic *kināyah*. This translation helps to preserve the essence and the subtlety of the original meaning.

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4.2.23 Text 23

1. **ST (Sūraṯ Yūsuf:25):** "قَالَتْ مَا جَزَاءُ **مَنْ أَرَادَ بِأَهْلِكَ سُوءًا** إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"
2. **Transliteration:** qalat ma jazāʾu **man ʾarāda bi-ʾahlika sūʾan** ʾilla ʾan yusjana ʾaw ʿadhabun ʾalīmun.
3. **BT: He said,** "What is the recompense of **one whose intent is evil against your people** other than being imprisoned, or sternly punished."
4. **Arthur Arberry: "**She said, 'What is the recompense of him **who purposes evil against thy folk**, but that he should be imprisoned, or a painful chastisement?**"**

5. **Al-Hilali & Khan:** "She said: What is the recompense (punishment) for him who **intended an evil design against your wife**, except that he be put in prison or a painful torment?"

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforementioned verse, the word "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**" (*man ʾarāda bi-ʾahlika sūʾan*/whose intent is evil against your people) reflects a literal and figurative meaning. The main word in this sample is '**سُوءًا**', which is defined in al-Maʿānī Dictionary (2025) as "everything that makes people sad" and another meaning conveyed by '**سُوء**' is "everything that refers to evil, corruption, ugliness, deficiency, defect." Moreover, Abu al-ʿAzm (2013) explains '**سُوءِ نِيَّةٍ**' as "improper intent, i.e., one who deliberately committed a defect or a crime." Besides, another derivation '**السَّوْأَةُ**' is defined as "indecency and obscenity" Lisān al-ʿArab, 1980). Omar (2008) also explains '**سَيِّئة**' as "guilt, sin, opposite of good."

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b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**" (*man ʾarāda biʾahlika sūʾan*/whose intent is evil against your people) as Joseph tried to flee, he and the woman rushed toward the door—he aiming to escape, and she trying to restrain him. In the struggle, she grabbed his shirt from behind and tore it. At that moment, they encountered her husband at the door. Quickly regaining her composure, she accused Joseph of intending an immoral act with her, suggesting that the appropriate punishment for such behaviour should be either imprisonment or severe physical punishment. Moreover, Al-Qaradhāwi (2013) explains it as the woman said to her husband when she was surprised

by him at the door: What is the recompense for the one who wants aggression against your family, except that he be imprisoned, as a punishment for him, or that he suffers a painful punishment by beating or flogging. This noble sentence, narrated by the Holy Qurān, indicates that this woman was extremely cunning and intelligent and controlled the will of her husband.

Besides, Ibn Kathīr (2000) explicates the verse as that woman tried to seduce Joseph to commit adultery with her, but he refused and ran away, so she chased after him and tore his shirt from the back. Suddenly, her husband came and she said to her husband that Joseph is trying to do a bad thing to her, which is a *kināyah* for adultery and indecency. The commentaries above denote that the Qurānic text uses *kināyah* to refer to the illegal relationship, which generates many pragma-semantic meanings like disapproval, humanitarian relationship, politeness, humanitarian image, psychological consideration, and emotional state. Therefore, the *kināyah* serves the purposes of eloquence, politeness, brevity, conveying emotive meanings, and expressing dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**" (*man ʾarāda bi-ʾahlika sūʾan*/whose intent is evil against your people) as "**who purposes evil against thy folk**." This translation seems to miss the intended figurative meaning of the original Arabic expression. The translators did not capture the figurative meaning and may not have recognised the presence of *kināyah* in this expression. The translation is literal, using the phrase "**purposes evil**," which fails to capture the connotative or emotive nuances embedded in the *kināyah*. The use of

"**evil**" and "**folk**" does not reflect the full depth of the intended message, which involves a more subtle, figurative meaning. The overt translation overlooks the figurative depth of the phrase, rendering it too direct and literal. As such, this translation does not adequately convey the core or beauty of the *kināyah*.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan suggest "**him who intended an evil design against your wife**" as a translation for "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**." The translators did not capture the figurative meaning and may not have recognised the presence of *kināyah* in this expression. As a result, they failed to convey the intended message and the nuanced functions of the *kināyah*. The translation overlooks the deeper connotations and subtleties of the original phrase. Therefore, the translation does not effectively communicate the essence or beauty of the Arabic *kināyah*.

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4.2.24 Text 24

1. **ST (Sūraṯ al-Muʾminūn:5):** "وَالَّذِينَ **هُمْ لِفُرُوجِهِمْ حَافِظُونَ**"
2. **Transliteration:** Wa-alladhīna hum **lifurūjihim ḥāfiẓūna**.
3. **BT: He said,** "say to the believers they should lower their gaze and preserve their **sexual organs.**"
4. **Arthur Arberry: "**and guard their **private parts."**
5. **Al-Hilali & Khan:** "And those who **guard their chastity (i.e. private parts, from illegal sexual acts**)."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the forementioned verse, the word "**لِفُرُوجِهِمْ حَافِظُونَ**" (*lifurūjihim ḥāfiẓūna*/protect their private parts) reflects a dual meaning; literal and figurative. In Arabic, the word 'lifurūjihim' is derived from the noun 'farj', which can either mean a gap/slit/opening/orifice or private parts (Naseef, 2018). The main word in this sample is '**الفَرْجُ**', which is defined in al-Maʿānī Dictionary (2025) as "the fissure between the two things." In another context, '**فرج المرأة**' is the hymen or the vagina. Moreover, Lisān al-ʿArab (1980) defines it as "things between the hands and the feet and in another context, it is defined as private parts." Omar (2008) explains it as "person's external genitalia."

b. Pragma-semantic Analysis Exegesis-Based:

Besides, al-Ṭabarī (2006) explains it as those who guard their chastity by refraining from prohibited acts such as fornication or sodomy. In this context, "private parts" is understood to refer to the male sexual organs specifically. Moreover, Ibn Kathīr (2000) explicates the verse as "those who have preserved their private parts from illegal sexual acts, they do not fall into what Allah forbids them, such as fornication or sodomy, and they only approach their wives that Allah has made lawful for them" (p. 3363). Naseef (2018) explains that when the term "private parts" appears alongside expressions like "maintaining chastity," it signifies abstaining from all forms of sexual activity. However, the word '**فرج**' is a *kināyah* that people would not even notice because of its common use in everyday language. That is to say, '**فرج**' has become a conventional *kināyah* (lexicalised) for the private

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parts in general, and the female's vulva in particular. According to the discussion above, most of the commentators interpret this verse as *kināyah* for a sexual relationship, and the Qurānic text uses it to express this meaning indirectly. *Kināyah* encompasses various meanings within the context of worship, human dimension, chastity, purity, and maintaining human health. Therefore, the *kināyah* serves the purposes of eloquence, politeness and brevity.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**لِفُرُوجِهِمْ حَافِظُونَ**" (*lifurūjihim ḥāfiẓūna*/protect their private parts) as "**and guard their private parts**." While the translator understood the surface meaning, the use of a direct, literal translation does not capture the figurative or connotative aspects of the phrase. The straightforward wording could obscure the deeper implications of the *kināyah*, reducing its emotional and cultural significance. This translation does not help to preserve the essence and the subtlety of the original meaning.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate "**لِفُرُوجِهِمْ حَافِظُونَ**" (*lifurūjihim ḥāfiẓūna*/protect their private parts) as "**guard their chastity (i.e., private parts, from illegal sexual acts)**." Although they grasp the figurative meaning, the inclusion of the explicit phrase "**sexual acts**" results in an overt translation. While this version communicates the intended meaning of the *kināyah*, it does not fully preserve its figurative meaning. The explicit mention of "**sexual**" detracts from the subtlety and nuance of the original Arabic expression.

4.2.25 Text 25

1. **ST (Sūraṯ Fuṣṣilat:21):** "وَقَالُوا **لِجُلُودِهِمْ** لِمَ شَهِدتُّمْ عَلَيْنَا"
2. **Transliteration:** Wa-qālū **lijulūdihim** lima shahidtum ʿalaynā.
3. **BT: He said,** "And they will ask **their skins**, "Why did you bear witness against us?"
4. **Arthur Arberry: "**and they will say **to their skins**, 'Why bore you witness against us?**"**
5. **Al-Hilali & Khan:** "And they will say **to their skins**, Why do you testify against us?"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforementioned verse, the word "**لِجُلُودِهِمْ**" (*lijulūdihim*/their skins) conveys both literal and figurative meaning. In Arabic, the word '**لِجُلُودِهِمْ**' is the plural for the noun '**جِلد**'. The main word in this sample is '**جِلد**', which does not have many meaning components. Al-Maʿānī Dictionary (2025) defines it as "A thin crust covers the human and animal body, and it protects it from the ordinary things of nature and contains the sensory centres." Moreover, Lisān al-ʿArab (1980) defines it as "a thin membrane that covers and protects the human body."

b. Pragma-semantic Analysis Exegesis-Based:

According to al-Ṭabarī (2006), on the Day of Resurrection, when God judges the disbelievers, they will deny the sins they committed. However, their own bodily organs will testify against them, revealing their misdeeds. This is evidence that the witnessing comes from every part of the body, especially the one that is a source of lust and pleasure, and which the person satiates

from the forbidden things. Bin Ajībah (2013) indicates that it is a *kināyah* for what is witnessed by the human organs and their senses of fornication, which is considered one of the greatest crimes that brings grief and punishment.

Furthermore, Abu al-Saʿūd (2009) indicates that '**لِجُلُودِهِمْ**' is the witnessing of the skins of the sexual organs, for committing fornication, which brings shame and punishment. According to the discussion above, '**لِجُلُودِهِمْ**' is a very hidden *kināyah,* and it is meant to be very implicit. The Qurānic text employs a unique type of distant *kināyah,* which demands considerable effort to comprehend, as the situation and context in which it was mentioned necessitate this *kināyah* to avoid offending public modesty. The purpose of using this *kināyah* is to be polite and not to mention any taboo words in the Qurānic text. Also, it indicates blame, shame, and reproach. Therefore, the *kināyah* serves the purposes of eloquence, politeness, brevity, and referential function.

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c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**لِجُلُودِهِمْ**" (*lijulūdihim*/their skins) as "**to their skins**." It seems that the translator may not have recognised that this is a *kināyah* referring to a sexual act, which led to a literal translation. By choosing "**to their skins**," the figurative meaning associated with the *kināyah* is lost, and the more profound connotations are not conveyed. It is possible that the translator was unaware of the figurative intent behind this expression, which is crucial for maintaining the beauty and essence of the *kināyah*. As it stands, this translation fails to effectively communicate the core and charm of the original expression.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate "**لِجُلُودِهِمْ**" as "**to their skins**," but it seems they did not recognise the figurative meaning. They may not have understood that this is a *kināyah* referring to a sexual act. As a result, they failed to convey the intended and deeper figurative meanings of the phrase. By using overt translation, the subtleties of the original expression were lost, and the *kināyah's* whole connotation was not communicated. To conclude, this translation does not effectively capture the essence and beauty of the Arabic *kināyah*.

4.2.26 Text 26

1. **ST (Sūraṯ al-Aʿrāf:80):** "وَلُوطاً إِذْ قَالَ لِقَوْمِهِ **أَتَأْتُونَ الفَاحِشَةَ**"
2. **Transliteration:** Wa-Lūṭan ʾidh qāla liqawmihi ʾ**ataʾtūna al-fāḥishaṯa**.
3. **BT: He said,** "And Lot, who said to his nation: Do you **commit such obscenity.**"
4. **Arthur Arberry: "**And Lot, when he said to his people, 'What, do you **commit such indecency.**"
5. **Al-Hilali & Khan:** "And (remember) Lūṭ (Lot), when he said to his people: "Do you **commit the worst sin.**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforementioned verse, the phrase "**أَتَأْتُونَ الفَاحِشَةَ**" (*ʾataʾtūn al-fāḥishaṯa*/commit such obscenity) consists of two words: (**أَتَأْتُونَ**/come to) and (**الفَاحِشَةَ**/obscenity). The two words come together to form a collocation to serve as homosexual *kināyah* and express wonder, which refers to the disapproval of the homosexual act. The **أَتَأْتُونَ**/come to was analysed in the

kināyah 7 "**فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ**" which means to have sex with another person. The second word (**الفَاحِشَةَ**/obscenity) is defined in al-Maʿānī Dictionary (2025) as something that goes against human instinct and is not accepted by sound minds, and it requires punishment in this world and punishment in the hereafter. Omar (2008) defines it as ugly and outrageous saying or doing (obscene phrases). Moreover, Lisān al-ʿArab (1980) defines it as everything that is most reprehensible of sins and transgressions, and it is often used to mean fornication.

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**أَتَأْتُونَ الفَاحِشَةَ**" (*ʾAtatūn al-faḥishaṯa*/commit such obscenity) as "And, mention, Lot when he said to his people, 'Do you commit abomination, that is, [penetrating] the rears of men, such as no one in all the worlds ever committed before you, humans or jinn?" (p. 167). Furthermore, al-Ṭabarī (2006) indicates that the phrase "**أَتَأْتُونَ الفَاحِشَةَ**" (*ʾAtatūn al-faḥishaṯa*/commit such obscenity) is a *kināyah* for the immorality they used to do, for which Allah punished them, was the intercourse with males (homosexuality). Besides, Ibn Kathīr (2000) explicates the verse as Lot was the son of Haran bin Azar, and the nephew of the Prophet Ibrahim al-Khalil, peace be upon them, and he emigrated with him to the land of Sham, so Allah sent him as a prophet to the people of Sodom and the surrounding villages. Moreover, he warned them of what they used to commit of the sins, and immoralities that they invented, which none of the children of Adam or anyone else has preceded them, which was sexual intercourse with males. This is something that the children of Adam were not familiar with, nor did it cross their minds, until the people of Sodom did that. This verse is *kināyah*

for sodomy. The use of *kināyah* produces such meanings as disapproval, denial, ugliness, and disgrace. It generates many emotive meanings like politeness, humanitarian image, psychological consideration, and emotional state. Therefore, the *kināyah* serves the purposes of eloquence, politeness and conveying emotive meanings.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**أَتَأْتُونَ الفَاحِشَةَ**" as "**commit such indecency**," suggesting that the translator understood the figurative meaning. The English noun "**indecency**" is defined as "morally offensive behaviour" (Cambridge Dictionary, 2021), and it is linked to illegal sexual acts, as defined in Merriam-Webster and Collins Dictionary. However, while the word '**indecency'** carries connotations of inappropriate or immoral behaviour, it does not precisely capture the meaning of "**الفَاحِشَةَ**" in this context, which refers explicitly to **sodomy** or homosexual acts between men. Although Arberry aimed to convey the figurative meaning using the term "**indecency**," it fails to fully reflect the specific and intended meaning of the Arabic phrase.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

On the other hand, al-Hilali and Khan suggest "**commit the worst sin**" as a translation for "**أَتَأْتُونَ الفَاحِشَةَ**" (*ʾAtatūn al-faḥishaṯa*). It appears that the translators understood the concealed meaning and were aware of potential misinterpretation by readers. However, their choice of the phrase "the worst sin" introduces ambiguity, as the understanding of this expression can vary significantly between cultures. In Arab culture, the worst sin is typically associated with specific immoral acts, including sodomy. However, in

English-speaking cultures, the concept of the "worst sin" may differ, and some might not even consider certain acts a sin.

By using the expression "**the worst sin**," al-Hilali and Khan rely on a cultural understanding from their background, which may not align with the target culture. This approach risks distorting the meaning of the original text, as the cultural context of the target audience is not fully considered. As a result, the translation fails to communicate the exact meaning intended by the ST and does not preserve the cultural nuances inherent in the original expression.

4.2.27 Text 27

1. **ST (Sūraṯ al-Aʿrāf:81):** "**إِنَّكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً** مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُم قَوْمٌ مُّسْرِفُونَ"
2. **Transliteration:** ʾ**Innakum lataʾtūna al-rijāla shahwaṯan** min dūni al-nnisāʾi bal ʾantum qawmun musrifūna.
3. **BT: He said,** "Most surely **you come to males in lust besides females**; oh you are an extravagant people."
4. **Arthur Arberry: "**See, **you approach men lustfully** instead of women; no, you are a people that do exceed**."**
5. **Al-Hilali & Khan:** "Verily, **you practise your lusts on men** instead of women."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the aforesaid verse, the phrase "**لَتَأْتُونَ الرِّجَالَ شَهْوَةً**" (*lataʾtūna al-rijāla shahwaṯan*/come to males in lust) consists of two words: (**أَتَأْتُونَ**/come to) and (**الرِّجَالَ شَهْوَةً** /males in lust). These three words came together to form a collocation to serve as homosexual *kināyah*. The collocation expresses

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wonder in the Arabic language, which refers to the disapproval of the homosexual act. The word **أَتَأْتُونَ**/come to, analysed in the above example, means to have sex with another person. The second part, **الرِّجَالَ شَهْوَةً**/males in lust, clearly indicates that a man has sex with another man (sodomy). In the Arab culture, sodomy is defined as "something that goes against human instinct and not accepted by sound minds, and it requires punishment in this world and punishment in the hereafter (al-Maʿānī Dictionary, 2025)."

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) interprets the phrase لَتَأْتُونَ الرِّجَالَ شَهْوَةً (lataʾtūna al-rijāla shahwaṯan) as questioning whether people come to men with lust instead of women. The text notes different possible readings of the Arabic wording, emphasising that such behaviour reflects a transgression of moral and legal boundaries, describing those who do it as a wanton people. Al-Qurṭubī (2018) explains it as Do you come to men with lust without women? It has been mentioned repeatedly in the Qurān due to its extreme ugliness and viciousness; you are ignorant of either the prohibition or the punishment.

Also, it strongly expresses disapproval and denial of this act. Al-Qaradhāwi (2013) indicates that this phrase is the kināyah of the sexual act. He interprets this kināyah as addressing those whose natural instincts are corrupted, questioning whether they will direct the desires that God has placed in them toward men instead of women, whom God has designated as the proper recipients of such desires and pleasures. Finally, this collocation " لَتَأْتُونَ الرِّجَالَ شَهْوَةً" (lataʾtūna al-rijala shahwaṯan/come to males in lust) is a clear and close kināyah that refers to homosexual (sodomy). This kināyah reflects politeness,

a humanitarian image, psychological consideration, and emotional state. This kināyah is thus said to have achieved eloquence, brevity, emotive meanings, and dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**لَتَأْتُونَ الرِّجَالَ شَهْوَةً**" (*lataʾtūna al-rijāla shahwaṯan*/come to males in lust) as "**you approach men lustfully**." The verb '**أتى**' here refers to a sexual act, specifically sodomy, and the adverb '**شهوة**' refers to lust. By using "approach" for '**أتى**' and "lustfully" for '**شهوة**,' the translator effectively conveys the intended meaning while maintaining the implicit and figurative nature of the expression. Arberry succeeds in preserving the figurative effect and communicating the essence of the *kināyah*. This translation helps in conveying the core meaning and the subtlety of the original expression, while still respecting the figurative language.

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d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan proposed "**you practice your lusts on men**" as a translation for "**لَتَأْتُونَ الرِّجَالَ شَهْوَةً**" (*lataʾtūna al-rijāla shahwaṯan*/come to males in lust). In their translation, the verb '**practice'** is used to indicate a sexual act, but it does not fully capture the figurative nuance of the original phrase. While they attempt to convey the idea of sexual intercourse, their choice of "**practice**" does not align closely with the intended meaning in the ST. The use of the phrase "**practice your lusts**" shifts the focus somewhat and does not maintain the *kināyah's* function of implying sodomy more figuratively. Therefore, the translation fails to preserve the *kināyah's* figurative meaning.

4.2.28 Text 28

1. **ST (Sūraṯ al-Ḥijr:68): "قَالَ إِنَّ هَؤُلاَءِ ضَيْفِيْ <u>فَلاَ تَفْضَحُونِ</u>"**
2. **Transliteration:** qāla ʿina hāʾulāʾi ḍayfī **<u>falā tafḍaḥūn</u>**.
3. **BT: He said, "**These are my guests**, <u>so do not expose me</u>."**
4. **Arthur Arberry:** "These are my guests; **<u>put me not to shame</u>**."
5. **Al-Hilali & Khan:** "Lūṭ (Lot)] said: "Verily, these are my guests, **<u>so shame me not</u>**."
6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**فَلاَ تَفْضَحُونِ**" (*falā tafḍaḥūni*/do not expose me) is an imperative consisting of the negative particle "**فَلاَ**" (do not) and the present simple "**تَفْضَحُونِ**" (expose me). It is a clear example of a complex *kināyah* that expresses near and far meanings. According to Omar (2008), the verb **فَضَحَ** means to reveal his faults and make him feel ashamed. Moreover, al-Maʿānī (2025) defines the noun **الفَضِيحَةُ** as the exposure of faults, all the deviations from moral values that are revealed, which brings shame, harms feelings, and contradicts society. Lisān al-ʿArab (1980) defines the verb **فَضَحَ** as "when defects are revealed." According to the above definitions and the context of the verse, the scandal associated with guests means that they will do something shameful and abnormal.

b. Pragma-semantic Analysis Exegesis-Based:

According to Ibn Kathīr (2000), Lot pleaded with his people not to disgrace him because the men were his guests, urging them to have 'Taqwa' (God-

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consciousness). Initially, Lot did not know these guests were messengers from Allah, as detailed in Sūraṯ Hud. However, in this chapter, it is already clear that they are divine messengers, followed by the story of Lot's encounter with his people. However, the conjunction 'wa'/and does not imply the sequence of events, especially since there is something to indicate that this is not the case.

Furthermore, Al-Qurṭubī (2018) explains the verse as 'Lot said to his people: Those are my guests and you have come to commit sodomy with them, and a man has a right to honour his guest, so do not disgrace me, and honour me by forsaking them.' According to the above explanations of the verse, the Qurānic text meant sodomy by using the verb ("**تَفْضَحُونِ**"/make a scandal). The Arabic figure of speech *kināyah* is a good choice to avoid the abstract and the rough animal meanings in narrating the story of the Prophet Lot. It is also evident that the *kināyah* and the context of the verse reflect a sublime image by using politeness in the Qurānic discourse when people talk with each other in these matters. The use of *kināyah* provides information to the readers without harming their souls and psyche. Ibn Kathīr (2000) asserts that the *kināyah* in the verse has achieved eloquence, politeness, brevity, emotive meanings, and dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry's translation of "**فَلَا تَفْضَحُونِ**" (*falā tafḍaḥūni*/do not expose me) as "**put me not to shame**" does not fully capture the figurative meaning conveyed in the Arabic *kināyah*. The verb '**put'** refers to placing something in a specified position, and '**shame'** carries a definition linked to feelings of

guilt or humiliation. However, in this case, the translation overlooks the deeper figurative meaning of the *kināyah* in the original Arabic text. The use of "**put me not to shame**" does not fully capture the subtleties conveyed by the Arabic expression, which involves a more complex notion of dishonour or disgrace, particularly in the context of the Qurānic message. While the literal meaning is preserved, the figurative meanings are not effectively communicated.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan translate the phrase "**فَلاَ تَفْضَحُونِ**" as "**so shame me not**," offering a surface-level rendering that overlooks the deeper figurative and contextual implications of the *kināyah*. The expression, rooted in a culturally and emotionally sensitive situation, goes beyond the literal plea to avoid embarrassment. It carries connotations of a desperate appeal to protect one's honour and avoid public scandal, particularly in a morally charged setting. The translators seem to have missed the *kināyah's* deeper layers, perhaps due to the subtlety and complexity of its figurative structure. As a result, their translation does not reflect the situational and contextual richness of the expression. By opting for a surface-level rendering, they lose the emotional and rhetorical force the original text conveys.

4.2.29 Text 29

1. **ST (Sūraṯ al-Shuʿarāʾ:160):** "**أَتَأْتُونَ الذُّكْرَانَ** مِنَ العَالَمِيْنَ"
2. **Transliteration:** **ʾAtaʾtūna al-dhukrāna** mena al-ʿālamīn.
3. **BT:** He said, "What, do **you come to the males** of the world."

4. **Arthur Arberry: "**What, do you **<u>come to male beings.</u>"**

5. **Al-Hilali & Khan:** "**<u>Go you in to the males</u>** of the ʻĀlamīn (mankind)."

6. **Componential semantic analysis of the Arabic figure of speech *kināyah*:**

a. Lexico-semantic Analysis Dictionaries-Based:

In the aforementioned verse, the phrase "**أَتَأْتُونَ الذُّكْرَانَ**" (*ʾataʾtūna al-dhukrāna*/come to the males) consists of two words: (**أَتَأْتُونَ**/come to) and (**الذُّكْرَانَ**/males). The two words came together to form a collocation that serves as a homosexual *kināyah* expressing wonder, which refers to the disapproval of the homosexual act. The word **أَتَأْتُونَ**/ come to is analysed in the *kināyah* text (7) "**فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ**", meaning to have sex with another person. The second word (**الذُّكْرَانَ**/males) is derived from the singular noun '**ذَكَر**', which is defined in al-Maʿānī (2025) as a type of human being that does not give birth, a type that has the ability to fertilise, the opposite of a female. Moreover, Lisān al-ʿArab (1980) defined '**ذَكَر**' as someone who is a strong, tough man, superior to his peers, and his strength is clear, as well as the male genital organ, as defined by Abu al-ʿAzm (2013).

b. Pragma-semantic Analysis Exegesis-Based:

Al-Qaradhāwi (2013) indicates that the Qurānic text used the interrogative method to express denial and reprimand for what the Lot people have done: the moral decadence and the degeneration of nature, that they came to commit sodomy with males, and left their women, whom God had permitted. From the discussions above, the Qurānic text used the collocation " **أَتَأْتُونَ الذُّكْرَانَ**" as a *kināyah* for sodomy in a polite way. Although the Qurānic text expresses homosexuality politely, it shows the denial, reprimand, and

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disapproval of their crime in the same verse. The contextual text accomplished such functions as eloquence, politeness, emotive meanings, and brevity (al-Qaradhāwi, 2013).

c. The Interpretation of *Kināyah* by Arberry

Arberry's rendition of "**أَتَأْتُونَ الذُّكْرَانَ**" (*ʾataʾtūna al-dhukrāna* / come to the males) as "**come to male beings**" demonstrates that he has, in fact, grasped the intended meaning. His choice of the phrase "**come to**" aligns with a well-established idiomatic expression commonly used to refer to sexual intercourse in the Hebrew Scriptures and biblical translations. The use of "**come to**" is accessible and culturally communicative for English readers, as *kināyah* inherently carries both literal and figurative meanings. Accordingly, this translation successfully preserves the intended message and the rhetorical subtlety of the source text. It also maintains the politeness and indirectness found in the original Arabic, making it a successful and effective rendering that communicates the essence and beauty of the *kināyah*.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render "**أَتَأْتُونَ الذُّكْرَانَ**" (*ʾataʾtūna al-dhukrāna*) as "**Go you in to the males**." It appears that the translators have understood the underlying meaning and anticipated possible misinterpretation by the target audience. To address this, they employ the phrase "**go in to**," a well-established expression for sexual intercourse, as noted by Allan and Burridge (1991). This expression captures the figurative meaning of the original *kināyah* and reflects the intended indirectness. As a result, the translation maintains the rhetorical subtlety and preserves the aesthetic value of the

Arabic figure of speech. Thus, this interpretation effectively communicates both the essence and the beauty of the Qurānic *kināyah*.

4.2.30 Text 30

1. **ST (Sūraṯ al-Qamar:37):** "وَلَقَدْ **رَاوَدُوهُ عَنْ ضَيْفِهِ**"
2. **Transliteration:** wa-laqad **rāwadūhu ʿan ḍayfihi**.
3. **BT: He said,** "and even **demanded that he give up his guests.**"
4. **Arthur Arberry: "**Even his **guests they had solicited of him."**
5. **Al-Hilali & Khan:** "And they indeed **sought to shame his guests (by asking to commit sodomy with them).**"
6. **Componential semantic analysis of the Arabic figure of speech *kināyah***

a. Lexico-semantic Analysis Dictionary-Based:

In the above verse, the phrase "**رَاوَدُوهُ عَنْ ضَيْفِهِ**" (***rāwadūhu ʿan ḍayfihi*** / "demanded that he give up his guests") consists of three components: (**رَاوَدُوهُ** / "they seduced" or "they urged"), (**عَنْ** / "about" or "concerning"), and (**ضَيْفِهِ** / "his guest"). The main word in this sample is '**رَاوَدُوهُ**' derived from the verb (**رَاوَد**/rāwada), which literally means to seduce or to be tempted (Alqahtani, 2017). Omar (2008) defines '**رَاوَد**' as a review of something and discussing it back, by which hyperbole is achieved. Al Ǭāmūs al mūḥīṭ defines '**راودت الرّجل**' as seduced him into indecency by fraud, while al-Maʿānī Dictionary (2025) defines '**رَاوَدَهُ**' as when a person asks another person to do something, insists and persuades him to do it.

b. Pragma-semantic Analysis Exegesis-Based:

Al-Jalālayn (2016) explains "**رَاوَدُوهُ عَنْ ضَيْفِهِ**" (*rāwadūhu ʿan ḍayfihi*/demanded that he give up his guests) as "And they had even solicited his guests, that he should let them have their own way with those who had come to him as guests, that they may do wicked things with them, and these [guests] were angels" (p. 633). Furthermore, Al-Qurṭubī (2018) explains that they tempted him regarding his guest, seeking his permission to act against the guests, which implies allowing them to commit sodomy. Ibn Kathīr (2000) further details that, on one night, the angels visited the Prophet Lot in the form of handsome young men. Then, Lot's wife saw them; she told Lot's people about the guests, so they came rushing to him from everywhere.

Therefore, Lot closed the door to prevent them from coming inside, so they tried to break the door, and Lot, peace be upon him, defended them and stopped them from reaching the guests as they wanted to commit indecency and sodomy with the guests. Besides, Al-Qaradhāwi (2013) explains that the phrase serves as a *kināyah,* a figurative expression—indicating sexual desire or temptation. He further notes that it also implies a deceptive attempt to initiate sexual relations. The Qurānic text discussed such obscenity (sodomy) by using a figurative language (*kināyah*) to give the audience the whole story politely. The Qurānic context shows the disapproval and ugliness of such sin. Therefore, the *kināyah* serves the purposes of eloquence, politeness, conveying emotive meanings, and expressing dissociative thoughts.

c. The Interpretation of *Kināyah* by Arberry

Arberry translates "**رَاوَدُوهُ عَنْ ضَيْفِهِ**" (*rāwadūhu ʿan ḍayfihi* / demanded that he give up his guests) as "**his guests they had solicited of him**." The verb

'**solicit'** is defined in the Cambridge Dictionary (2021) with several meanings, including: "to ask someone for money, information, or help," "to offer sex for money, usually in a public place," and "to ask for something in a persuasive and determined way." Merriam-Webster (2003) similarly defines '**solicit'** as "to urge strongly" or "to offer to have sex with someone in return for money." Collins Dictionary (2000) also confirms its frequent association with sexual solicitation.

Clearly, '**solicit'** is a suitable English counterpart for the Arabic verb **رَاوَدَ** (rawada), as both share connotations of seduction, urging, and seeking illicit relations. Although it may not directly point to sodomy, the translator appears to have grasped the deeper meaning embedded in the phrase and chosen to render the message implicitly. By relying on the reader's contextual understanding, the translation preserves the indirectness and layered meaning of the original *kināyah*. As such, this rendition succeeds in conveying the nuance and rhetorical beauty of the Qurānic expression.

d. The Interpretation of *Kināyah* by al-Hilali and Khan

Al-Hilali and Khan render "**رَاوَدُوهُ عَنْ ضَيْفِهِ**" (*rāwadūhu ʿan ḍayfihi*) as "indeed sought to shame his guests (**by asking to commit sodomy with them**)." The translators demonstrate awareness of the figurative meaning embedded in the Arabic *kināyah* but present it directly, particularly through the parenthetical clarification "**by asking to commit sodomy**." While the intended meaning is accurately conveyed, this explicit formulation undermines the rhetorical subtlety of the original. By inserting such a clarification into the main body of the text, rather than placing it in a

footnote, they reduce the effect of indirectness and delicacy that characterise *kināyah*. As a result, the translation sacrifices the expressive depth and stylistic elegance of the original, limiting its ability to reflect the layered beauty and communicative power of the Qurānic expression.

4.3 The Interface of *Kināyah* with Euphemism and Metonymy: Politeness Strategies and Their Rendering in English Translations of Qurānic Discourse

In the second phase, the study focused on the functions generated from the *kināyah* of intimate relationships to compare them with the English figures of speech; metonymy and euphemism functions sought from the literature review. Functions explored from the first stage indicate that politeness is the main function of most of the selected *kināyah*. Therefore, this study adopted the politeness strategies by Brown and Levinson for two reasons: the theory mainly discusses the politeness function, and it is needed to categorise the other functions.

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In other words, the theory is adopted due to the lack of existing theories for categorising *kināyah* functions. Furthermore, the researcher explained how politeness strategies can increase or decrease the overlap and interfacing between *kināyah*, metonymy, and euphemism. Building on the previous analysis, a comparative discussion will be conducted to determine whether the figurative functions of *kināyah* were effectively conveyed to English-language readers by the two predominant English translations: Arthur Arberry's and al-Hilali and Khan's. The focus will be on assessing how accurately the two translators rendered the subtle figurative functions of *kināyah*, ensuring the preservation of its cultural and rhetorical significance.

4.3.1 Text 1

1. **ST (Sūraṯ al- Baqaraṯ:187):** "أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ **الرَّفَثُ** إِلَى نِسَائِكُم".
2. **Transliteration:** Uḥilla lakum lailaṯa al-ṣiyāmi **al-rafathu** ilā nisāʾikum.
3. **BT: He said,** "It has been made permissible for you the night preceding fasting to **go to your wives**."
4. **Politeness strategies by Brown and Levinson's analysis:**

The Qurānic text used bald on-record that does not attempt to minimise the threat to the hearer's face. The above analysis refers to the Arabic type of *kināyah* as a close *kināyah,* which refers to a lesser extent of politeness. This kind of politeness strategy minimises the probability of overlapping of *kināyah* with other English figures of speech, especially euphemism. Therefore, this example proves that euphemism cannot function as *kināyah,* as the primary function of euphemism is to manipulate the words to be more pleasant. However, in the above example, it does not seem to use fine words to express an intimate relationship. (See Table 4.1).

Table 4.1
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+/-	+/-	+
Achieve hyperbole	+	-	-
Achieve allusion	+	-	-
Achieve brevity	+	+	-

The table shows that *kināyah* does not achieve politeness, which is considered one of the few cases. This *kināyah* differs from the majority of *kināyah* that express intercourse, as most of them achieve politeness. Furthermore, metonymy is interfacing in two functions as outlined in the table above.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The primary function of **politeness**, as proposed in **Brown and Levinson's** framework, **is not applicable to this particular** Qurānic *kināyah*, which, unlike the other 30 instances of sexual *kināyah* in the Qurān that rely on indirect and figurative expression, is **notably direct and harsh** due to its contextual urgency and the gravity of its message to Muslims. Arberry's translation, however, renders it using an **idiomatic expression** that introduces a layer of **politeness** and indirectness **not present in the original Arabic**. This softening effect obscures the intended rhetorical force and diminishes the verse's communicative sharpness. In contrast, al-Hilali and Khan's translation opts for a literal rendering, which aligns more closely with the verse's directness **but still fails** to reflect the layered rhetorical strategies at play, particularly the secondary functions of *kināyah*, such as **hyperbole** and **allusion**. These observations highlight the challenges of capturing the multifunctional nature of Qurānic *kināyah* in translation, especially when it diverges from its typical figurative form to deliver a stark, unambiguous message.

4.3.2 Text 2

1. **ST (Sūraṯ al- Baqaraṯ:187):** "هُنَّ **لِبَاسٌ** لَكُمْ وَأَنْتُمْ **لِبَاسٌ** لَهُنَّ".
2. **Transliteration:** hunna **libāsun** lakum wa-ʾantum **libāsun** lahunna.
3. **BT: He said,** "They are clothing for you and you are clothing for them."
4. **Politeness strategies by Brown and Levinson's analysis:**

In the above analysis, the *kināyah* **لِبَاسٌ** is discussed in detail to denote that the Qurānic text uses an off-record (indirect) strategy to express the intercourse between husband and wife. The Qurānic text uses indirect or symbolic language to avoid embarrassment. Table 4.2 shows the functions generated by Arabic and English figures.

Table 4.2
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve hyperbole	+	-	-
Achieve brevity	+	+	-
Achieve mitigation	+	+	+
Achieve allegory	+	-	-
Achieve powerful meaning	+	+	-

It is made clear that the off-record (indirect) strategy increases the opportunity for the interfacing between Arabic *kināyah* and euphemism. Euphemism shares three of the five functions reflected by *kināyah*. Although it shares politeness, mitigation and eloquence, it is still feckless and incapable of covering all the functions produced by the Arabic figure of speech

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kināyah. The overlapping exists, but euphemism can be included within kināyah as it is a more formidable figure of speech. Furthermore, metonymy shares four functions with *kināyah*, which creates significant overlap between the two. This explains why, in some cases, the terms are so similar and lead to instances of interface.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **rendered only by al-Hilali and Khan's translation**. This translation successfully captures the **indirectness** and **subtlety** intended in the original text. In contrast, **Arberry's translation** employs a more **literal rendering**, which results in the **loss** of the *kināyah's* intended **figurative** and **pragmatic functions**.

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4.3.3 Text 3

1. **ST (Sūraṯ al- Baqaraṯ:187):** "كُنْتُمْ **تَخْتَانُونَ** أَنْفُسَكُمْ".
2. **Transliteration:** kuntum **takhtānūna** ʾanfusakum.
3. **BT:** what ye used **to betray yourselves**."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample includes a negative politeness strategy as it is intended to avoid offending by showing deference. This strategy involves questioning, hedging, introducing disagreements, and expressing disapproval. The sample above indicates disapproval, blame, and accusation, but in a polite way that does not scratch the hearers' shyness. This kind of politeness complicates the

interfacing between the Arabic and English figures of speech, as can be seen in Table 4.3.

Table 4.3
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve hyperbole	+	-	-
Achieve intimation	+	-	-
Achieve brevity	+	+	-

Thus, metonymy and euphemism are interfacing once more with *kināyah*, and it is clear in the first two functions: eloquence and politeness.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The primary function of **politeness**, as realised through the **negative politeness strategy** in the Qurānic *kināyah*, is **not rendered in both translations**. Neither **al-Hilali and Khan** nor **Arberry** manages to capture the indirectness or subtlety required to convey the intended **eloquence**, **politeness**, **hyperbole**, **intimation**, or **brevity**. Both translations fail to preserve the *kināyah's* figurative functions, resulting in a loss of the **negative politeness** strategy, which relies on distancing and respect. This underscores the challenge of fully translating the nuanced and indirect nature of the Qurānic discourse, especially when subtle politeness strategies are at play.

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4.3.4 Text 4

1. **ST (Sūraṯ al- Baqaraṯ:187):** "فَالْآنَ **بَاشِرُوهُنَّ** وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ".
2. **Transliteration**: Falʾāna **bāshyirūhunna** wabtaghū ma kataba Allahu lakum.
3. **BT: He said,** "So now, **do approach them** and seek that which Allah has decreed for you."
4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample includes an off-record (indirect) strategy as it applies indirect language and helps the speaker to avoid the potential of being imposing. This strategy is used often to convey something vague or distinct from the speaker's true meaning, and it depends on the hearer's understanding to have the speaker's purpose communicated. This kind of politeness opens the door for the interfacing and overlapping between all the Arabic and English figures of speech as all of them share the same function of sending messages indirectly. (See Table 4.4).

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Table 4.4
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve clarification	+	+	-

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an be seen in the table above, euphemism is interfacing once more with *kināyah*, and this is clear in the first two functions: eloquence and politeness. Furthermore, metonymy is interfacing in three functions as outlined in the table above. This overlap leads to misinterpretations and further complicates

the situation. The translators can miscomprehend the *kināyah* as metonymy or euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **rendered only by Arberry's translation**. This translation successfully captures the **indirectness** and **subtlety** intended in the original text, preserving **eloquence**, **politeness**, and **brevity**. However, **al-Hilali and Khan's translation** uses a more direct rendering, resulting in the **loss** of these functions. These findings highlight the ability of **Arberry** to better preserve the indirect, off-record strategies, while **al-Hilali and Khan** fall short in maintaining the same level of nuanced meaning.

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4.3.5 Text 5

1. **ST (Sūraṯ al- Baqaraṯ:222):** " وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى **فَاعْتَزِلُوا النِّسَاءَ** فِي الْمَحِيضِ".
2. **Transliteration**: Wa yasʿalūnaka ʿani al-maḥīḍi, qul huwa adhan, **faʿtazilū al-nisāʿa** fī al-maḥīḍi.
3. **BT:** They will ask you concerning the monthly course. Say: "It is hurt; so **stay away from the women** during the monthly course."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample entails an off-record (indirect) strategy as it applies indirect words, and it prevents the speaker from imposing upon. This strategy is often used to convey something indefinite or different from the speaker's

true meaning, and this depends on the hearer's understanding to be able to grasp what is intended by the speaker. This kind of politeness is shared by the *kināyah* and euphemism, and it releases the chances of interfacing and overlapping between them. All of them share the same function of sending messages indirectly and rely on the hearer's interpretation to convey the speaker's purpose. (See Table 4.5).

Table 4.5
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-

The table shows that English figures of speech (metonymy and euphemism) do not achieve emotive meanings and dissociative thoughts. The main overlap is in the politeness function, but *kināyah* reflects more functions. This sample refers to the fact that *kināyah* is wider and broader, and using metonymy or euphemism is considered a strange restriction of it.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is not **rendered in both translations**. Neither **al-Hilali and Khan** nor **Arberry** successfully captures the **eloquence**, **politeness**, **brevity**, or **emotive meanings** embedded

in the original text. Both translations fail to preserve the **indirectness** and **subtlety** of the Qurānic discourse, resulting in a loss of the intended **off-record strategy**. This highlights the challenges of conveying the nuanced, emotive, and figurative functions of the *kināyah* in translation.

4.3.6 Text 6

1. **ST (Sūraṯ al- Baqaraṯ:222):** "**وَلَا تَقْرَبُوهُنَّ** حَتَّى يَطْهُرْنَ".
2. **Transliteration: wa-lā taqrabūhunna** ḥattā yaṭhurna.
3. **BT: He said**, "and **do not be close and near them** till they have purified."
4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered an off-record (indirect) strategy as it uses indirect language, so the Qurānic text prevents both hearers and readers from the potential embarrassment. The Qurānic text used this strategy to avoid talking about intimate relations in particular, and it talked only about coming close to women in that period. The Qurānic text left the implicit messages to be understood by the audience through the context and the allusions. The *kināyah* and euphemism share this kind of politeness, and it increases the probability of the interfacing and overlapping between them. All of them share the same function of sending messages indirectly and rely on the hearer's interpretation to understand the speaker's intention. In addition, *kināyah* can convey more than a function. (See Table 4.6).

Table 4.6
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+

Achieve hyperbole	+	-	-
Achieve brevity	+	+	-
Achieve allusions	+	-	-

Table 4.6 above shows that *kināyah* can convey multiple functions and roles, such as hyperbole and brevity. These functions can demonstrate the fundamental differences between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **rendered only by al-Hilali and Khan's translation**. This translation successfully captures the **eloquence**, **politeness**, **hyperbole**, **brevity**, and **allusions** embedded in the original text, preserving the **indirectness** and **subtlety** intended in the Qurānic discourse. In contrast, **Arberry's translation** employs a more **literal rendering**, which results in the **loss** of these functions. These findings highlight the ability of **al-Hilali and Khan** to preserve the off-record strategy better. At the same time, **Arberry** fails to capture the full range of functions inherent in the original *kināyah*.

4.3.7 Text 7

1. **ST (Sūraṯ al- Baqaraṯ:222):** "فَإِذَا تَطَهَّرْنَ **فَأْتُوهُنَّ** مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ".
2. **Transliteration:** faʾidhā taṭahrna **faʾtūhunna** min ḥaythu ʾamarakumu Allahu.

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3. **BT: He said,** "**<u>come to them</u>** from the place that Allah commanded you."

4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered an off-record (indirect) strategy as it uses indirect language. By this, the Qurānic text prevents the hearers and readers from potential embarrassment. It is due to avoiding talking about intimate relations in particular that the Qurānic text uses this kind of strategy, and it talks only about coming to the women after the purification from the period. Thus, implicit messages are left to be understood by the audience through the context and the allusions. The *kināyah* and euphemism share this kind of politeness, and it increases the probability of the interfacing and overlapping between them. On the other hand, *kināyah* can convey more than one function, as seen in (Table 4.7).

Table 4.7
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve allusions	+	-	-

Table 4.7 shows that *kināyah* is distinguished by only one characteristic (allusions) from the other English figures of speech. This is an apparent reason for the increasing mingling between Arabic and English concepts reflected by the figures of speech. This example also demonstrates that there are no fundamental differences between *kināyah*, metonymy, and euphemism.

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5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **rendered only by Arberry's translation**. This translation successfully captures the **eloquence**, **politeness**, **brevity**, and **allusions** embedded in the original text, preserving the **indirectness** and **subtlety** intended in the Qurānic discourse. In contrast, **al-Hilali and Khan's translation** gives additional information within brackets, which results in the **loss** of these functions.

4.3.8 Text 8

1. **ST (Sūraṯ al- Baqaraṯ:223):** "**نِسَاؤُكُمْ حَرْثٌ** لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ"
2. **Transliteration: Nisaʾukum ḥarthun lakum** faʾtū ḥarthakum ʾannā shiʾtum.
3. **BT: He said,** "**Women are your planting place** come then to your planting place as you please and forward."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The overhead sample is considered an off-record (indirect) strategy as it uses indirect language (حَرْثٌ/tilth) instead of the direct words (sexual act with wives) to save the audience's faces. The use of this strategy in this context strengthens the meaning, emphasises the politeness style, and encourages the audience to use indirect words in expressing sexual matters.

   This kind of politeness is common in *kināyah* and euphemism, and it increases the chances for the interfacing between them. Nonetheless, *kināyah* can serve multiple functions and is considered more widespread and comprehensive than both metonymy and euphemism. The use of (حَرْثٌ/tilth)

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serves as a link between the literal and figurative meanings, leading to a similar use of metonymy in the English language. In this example, the Arabic figure of speech is profound, and a massive number of exegeses need to be referred to understand this figure. (See Table 4.8).

Table 4.8
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve referential	+	+	-

The table above shows that euphemism matches the Arabic figure of speech *kināyah* only in the first two functions. This is an indication that *kināyah* can produce multifunctions simultaneously. Therefore, notions expressed by the English figures of speech cannot succeed in what was produced by the Arabic figure of speech. Although *kināyah* and metonymy share three distinct functions, there is a fundamental difference between them.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **rendered only by Arberry's translation**. This translation successfully captures the **eloquence**, **politeness**, **brevity**, and **allusions** embedded in the original text, preserving

the **indirectness** and **subtlety** intended in the Qurānic discourse. In contrast, **al-Hilali and Khan's translation** employs a more **literal rendering**, which results in the **loss** of these functions. These findings highlight the ability of **Arberry** to preserve the off-record strategy better, while **al-Hilali and Khan** fail to capture the full range of functions inherent in the original *kināyah*.

4.3.9 Text 9

1. **ST (Sūraṯ al- Baqaraṯ:237):** " وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ **تَمَسُّوهُنَّ** وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ"
2. **Transliteration:** Waʾin ṭalaqtumūhunna min qabli ʾan **tamassūhunna** wa-qad faraḍṯun lahunna farīḍatan fanişfu ma faraḍtum.
3. **BT: He said,** "And if you divorce them before you **have touched them**, and you have already appointed for them a marriage- Mahr, then one-half of what you have appointed."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The aforesaid sample is complex as it combines two strategies (off-record and bald on-record strategy) to express the *kināyah*. The expression is used somewhat indirectly, but the context gives the meaning easily. As it applies the implicit language in the Qurānic text, it dodges the hearers and readers from the potential of embarrassment. Moreover, it contains a bald-on-record strategy as the whole context explains the process of a gradual procedure of how to treat a woman after divorce. The Qurānic text used the sense of touch to represent a sexual relationship indirectly, while the whole context denotes the intended meaning. This reflects how the Qurānic text enacted a law regulating marital and sexual relations between spouses in a polite manner that does not hurt or offend the public's modesty. (See Table 4.9).

Table 4.9
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
achieve symbolism	+	-	-

These politeness strategies intensify the opportunity for the overlap between Arabic *kināyah* and euphemism. Euphemism shares two of the five functions conveyed by *kināyah*. Although it generates politeness and eloquence, it is still feckless and incapable of covering all the functions produced by the Arabic figure of speech *kināyah*. The interfacing exists, but euphemism can be included within kināyah as it is a more formidable figure of speech.

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5. Rendering Figurative Functions of Qurānic Kināyah in Arberry and al-Hilali and Khan's English Translations

The primary function of politeness, as realised through the combination of **off-record** and **bald on-record politeness strategies** in the Qurānic *kināyah*, is not **rendered in both translations**. Neither **al-Hilali and Khan** nor **Arberry** successfully captures the **eloquence**, **politeness**, **brevity**, **emotive meanings**, or **symbolism** embedded in the original text. Both translations fail to preserve the **indirectness** necessary to convey the intended **figurative depth** and **symbolic richness** of the Qurānic discourse. These findings highlight the challenge of fully capturing the multifaceted nature of *kināyah* in translation, especially when it involves the interplay of different politeness strategies.

4.3.10 Text 10

1. **ST (Sūraṯ al-Nisāʾ:20): "وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ"**
2. **Transliteration:** wa-qad ʾ**afḍa baʿḍukum** ʾ**ila baʿḍin.**
3. **BT: He said,** "How can you take it back when you have reached one another sexually."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered an off-record (indirect) strategy since it applies implicit language in the Qurānic text and avoids imposing the potential of embarrassment upon the hearers and readers. The Qurānic text avoids discussing sexual relations between husband and wife openly by using allusions to mitigate the direct meaning. This kind of politeness is common in *kināyah* and euphemism, and it creates opportunities for overlap between them. The *kināyah* expression above serves as a mediator between literal and figurative meanings, leading the mind to the same use of the metonymy in the English language. The three figurative of speech (*kināyah*, euphemism, and metonymy) overlap to a great extent in this sample, which may confuse both linguists and translators. However, the enormous overlapping of *kināyah* still includes a broader range of functions. (See Table 4.10).

Table 4.10
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve hyperbole	+	-	-
Achieve emotive meanings	+	-	-

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Achieve dissociative thoughts	+	-	-
Achieve allusions	+	-	-

Table 4.10 shows that *kināyah* is characterised by only four distinctive functions: emotive meanings, dissociation, allusions and hyperbole from the other English figures of speech. This is evident in that *kināyah* can trigger multifunctions simultaneously. Therefore, notions exhibited by the English figures of speech do not consistently achieve what the Arabic figures of speech have generated. This example reveals that there is a fundamental difference between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The primary function of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is rendered only by **al-Hilali and Khan's translation**. However, although **al-Hilali and Khan** render the main function of **politeness**, they fail to render the functions of **dissociative thoughts** and **allusions**. This loss can be attributed to the linguistic and cultural differences between the English and Arabic languages. In contrast, **Arberry's translation** falls short in maintaining the full range of functions inherent in the original *kināyah*.

4.3.11 Text 11

1. **ST (Sūraṯ al-Nisāʾ:23):** "نِسَائِكُمُ اللَّاتِي **دَخَلْتُمْ** بِهِنَّ فَإِنْ لَمْ تَكُونُوا **دَخَلْتُمْ** بِهِنَّ فَلَا جُنَاحَ عَلَيْكُم"
2. **Transliteration:** nisāʾikumu allātī **dakhaltum** bihinna faʾin lam takūnu **dakhaltum** bihinna falā junāḥa ʿalaykum.

3. **BT: He said,** "your women whom **you entered in to** but if you have **not entered in to** then there is no blame on you."

4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered a bald-on-record strategy as it tries to minimise face-threatening implicitly. Frequently using such a strategy will surprise or embarrass the addressee. So this strategy is employed in contexts where the Qurānic text introduces a close *kināyah* which the native speakers can understand without a significant effort. This kind of politeness is common in *kināyah* and euphemism, and it raises the chances for the overlap between them. The strategy is, to some extent, far from euphemism and despite having huge overlaps, *kināyah* still includes a wider range of functions. (See Table 4.11).

Table 4.11
Functions by kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-

Table 4.11 shows that *kināyah* is characterised by only two distinctive functions from the English figures of speech, metonymy. This is an indication that *kināyah* can overlap with the English figures of speech, and this leads translators and linguists to confusion. This example promotes the notion that some linguistic characteristics are common and universal among nearly all human languages.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The primary function of **politeness**, as realised through the **bald on-record politeness strategy** in the Qurānic *kināyah*, is rendered only by **al-Hilali and Khan's translation**. This translation successfully captures the **eloquence**, **politeness**, **brevity**, and **emotive meanings** embedded in the original text, preserving the directness and straightforwardness intended in the Qurānic discourse. In contrast, **Arberry's translation** employs a more literal rendering, which results in the loss of these functions.

4.3.12 Text 12

1. **ST (Sūraṯ al-Nisāʾ:24):** "**فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ** فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً"
2. **Transliteration:** **famā ʾistamtaʿtum bihi minhunna** faʾatūhunna ʾujūrahunna farīḍaṯan.
3. **BT: He said,** "so whatever **you have enjoyed from them** give them their obligated wage."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The Qurānic text used the word pleasure to serve as a mediator between the literal and the intended meaning. Pleasure results from having sex, but much pleasure is the result of many kinds of things, for example, food. The audience can understand that pleasure here refers to sex from afar through the contextual text that talks about women. The pleasure associated with women is often linked to the innate need for sex. However, understanding this *kināyah* remains somewhat complicated and requires further clarification. This is a somewhat complicated *kināyah* that used indirect speech, so it belongs to the off-record (indirect) politeness strategy. Politeness is

considered one of the many functions emanating from *kināyah*. (See Table 4.12).

Table 4.12
Functions by kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve hyperbole	+	-	-

Table 4.12 above shows that *kināyah* is distinguished by three unique functions: emotive meanings, dissociation, and hyperbole from other English figures of speech. This is an indication that *kināyah* can produce multifunctions at the same time. Consequently, perceptions demonstrated by the English figures of speech do not always fulfil what *kināyah* produced. This example reveals that there is a fundamental difference between *kināyah*, metonymy, and euphemism.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The functions of **eloquence**, **politeness**, **brevity**, **emotive meanings**, **dissociation**, and **hyperbole**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, are **lost and not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. Neither translation fully captures these subtle, indirect strategies, resulting in a significant loss of the original's rhetorical and pragmatic depth. This highlights the challenges

in preserving the nuanced off-record strategy, where multiple functions of meaning are intertwined and deeply embedded in the Qurānic discourse.

4.3.13 Text 13

1. **ST (Sūraṯ al-Nisāʾ:34): "وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ"**
2. **Transliteration: Wa-hjurūhunna fī al-maḍājiʿ.**
3. **BT: He said, "desert them in their couches and do not sleep with them."**
4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered a complex nature *kināyah* as it contains two strategies. The first is an off-record (indirect) strategy, as it applies implicit language and prevents the hearers and readers from the potential embarrassment. Moreover, it also employs a bald-on-record strategy, as the context explains the process of gradual punishment as a treatment for undesirable behaviours. The Qurānic text therefore mixed between these two strategies to avoid talking about sexual relations between husband and wife directly, and at the same time gives a strong command to the husband in talking about unwanted deeds practised by the wife. The Qurānic text left the implied messages to be grasped by the audience throughout the context and the allusions. This kind of politeness is shared by both *kināyah* and euphemism, and it raises the possibilities for the interfacing and overlapping between them. In this sample, the use of "وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ" *Wa-hjurūhunna fī al-maḍājiʿ*/desert them in couches) mediates between the literal and figurative meanings, which leads the mind to the same use of the metonymy in the English language. But *kināyah* conveys more than a function, and it is considered more general and more comprehensive than metonymy and euphemism. (See Table 4.13).

Table 4.13
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve hyperbole	+	-	-
Achieve brevity	+	+	-
Achieve referential	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociative thoughts	+	-	-
Achieve allusions	+	-	-

Table 4.13 illustrates that *kināyah* is distinguished by nearly four distinctive functions: emotive meanings, hyperbole, allusions and dissociative thoughts from the other English figures of speech. This proves that *kināyah* can stand alone with multifunctions simultaneously. Hence, perceptions manifested by the English figures of speech cannot accomplish what is produced by the Arabic figures of speech. Significantly, *kināyah* and metonymy intersect considerably, as they share almost three functions. This example demonstrates that sometimes there is no fundamental difference between *kināyah*, metonymy, and euphemism.

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5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The **complex nature of *kināyah***, which contains both **off-record (indirect) politeness strategy** and **bald on-record strategy**, is not **rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to fully render these functions, resulting in the loss of the nuanced politeness strategies that are integral to the original text. This highlights the challenges of rendering such complex, multi-layered strategies, where subtle cultural and

linguistic nuances are crucial for conveying the full intended impact of the Qurānic discourse.

4.3.14 Text 14

1. **ST (Sūraṯ al-Nisāʾ:43):** "أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ **لَامَسْتُمُ النِّسَاءَ**"
2. **Transliteration:** ʾaw jāʾa ʾaḥadun minkum mina al-ghāʾiṭi ʾaw **lāmastumum al-nnisāʾa.**
3. **BT: He said, "or some one of you came from the low ground or have touched the women."**
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered an off-record (indirect) strategy as it applies implicit language and it does not impose any potential embarrassment upon the hearers and readers. The Qurānic text aims to obviate talking about sexual relations between husband and wife openly, whilst it refers that touching can only be by hand, which represents an establishment and a preamble to the sexual act between husband and wife. The Qurānic text employs figurative language to convey hidden messages that the audience can interpret within the context and through allusions. This kind of politeness is common in the *kināyah* and euphemism, and it creates the chances of overlap between them. Nonetheless, *kināyah* carries more than a role and is deemed as more widespread and more comprehensive than the metonymy and euphemism. (See Table 4.14).

Table 4.14
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+

Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve allusions	+	-	-

Table 4.14 above shows that *kināyah* is characterised by two distinctive functions: emotive meanings and dissociative thoughts from other English figures of speech, especially euphemism. This is evident in that *kināyah* triggers multifunctions simultaneously. Therefore, notions demonstrated by the English figures of speech are not similar to the notions of the Arabic figures of speech. This example reveals that there is a basic distinction between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, which encompasses functions such as **eloquence**, **politeness**, **brevity**, **emotive meanings**, **dissociation**, and **allusions**, is **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to capture these functions, leading to a loss of the indirectness and subtlety inherent in the original text. This demonstrates the challenges of translating such complex politeness strategies, where multiple layers of meaning and nuance are difficult to convey across languages.

4.3.15 Text 15

1. **ST (Sūraṯ al-Aʿrāf:189):** "**فَلَمَّا تَغَشَّاهَا** حَمَلَتْ حَمْلًا خَفِيفًا".
2. **Transliteration: falammā taghashāhā** ḥamalat ḥamlan khafīfan.
3. **BT: He said,** "**when he covered her**, she became pregnant."

4. Politeness strategies by Brown and Levinson's analysis:

The Qurānic text in the sample above uses an off-record politeness strategy as it depends on implication. Furthermore, this strategy is very indirect and involves the breaking of conversational norms to imply a particular recommended course of action. Here, the Qurānic text is relying on the reader's ability to decipher and interpret the intended meaning, although it is indirectly suggested. The purpose of *kināyah* in the above example is to give hints about the real meaning. The above analysis refers to the Arabic type of *kināyah*, which is remote *kināyah*. Remote *kināyah* can be used to a great extent to refer to the politeness which can overlap with other English figures of speech, especially euphemism. Furthermore, from Table 4.15, we can find the functions of *kināyah* from the distinctive meaning features.

Table 4.15
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve hyperbole	+	-	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve insinuation and allusion	+	-	-

In the above table, the English figures of speech share some functions in achieving eloquence and politeness. However, at the same time, *kināyah* is broader and has more functions to do in the Qurānic text in achieving hyperbole, emotive meanings, dissociation, insinuation and allusion. The type of politeness strategy used in the sample increases the probability of interfacing and overlapping between Arabic and English figures of speech.

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5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **off-record politeness strategy** in the Qurānic *kināyah*, which encompasses functions such as **eloquence**, **politeness**, **brevity**, **hyperbole**, **emotive meanings**, **dissociation**, **insinuation and allusion**, is **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to capture these nuanced functions, resulting in a significant loss of the indirectness and subtlety intended in the original text.

4.3.16 Text 16

1. **ST (Sūraṯ al-Raḥmān:74):** "لَمْ **يَطْمِثْهُنَّ** إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ"
2. **Transliteration:** Lam **yaṭmithhunna** ʾinsun qablahum wa-lā-jan.
3. **BT: He said,** "Whom no human **has touched before**, nor Jinn."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered an off-record (indirect) strategy as it applies implicit language. The implicitness prevents any potential embarrassment from being imposed upon the hearers. The Qurānic text's mission is to obviate talking about sexual relations between husband and wife overtly. The figurative language used conveys hidden messages that the audience can comprehend throughout the situation and the allusions. This kind of politeness is common in the *kināyah* and euphemism, and it enhances the opportunities for the overlap between them. Nonetheless, *kināyah* carries more than a role and is deemed as more widespread and more comprehensive than the metonymy and euphemism. (See Table 4.16).

Table 4.16
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve hyperbole	+	-	-

Table 4.16 above shows that *kināyah* is characterised by only two distinctive functions: brevity and hyperbole from the other English figures of speech, especially euphemism. *Kināyah* triggers multifunctions simultaneously. Therefore, notions demonstrated by the English figures of speech cannot always be placed on the same level as the Arabic figures of speech. This example reveals that there is a basic distinction between *kināyah*, metonymy, and euphemism.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, which includes functions such as **eloquence**, **politeness**, **brevity**, and **hyperbole**, is **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to render these functions, resulting in a loss of the subtle indirectness and rhetorical depth that characterise the original text. This highlights the difficulty in capturing such nuanced politeness strategies in translation, where the multifaceted nature of the original discourse is challenging to preserve across languages.

4.3.17 Text 17

1. **ST (Sūraṯ al-Wāqiʿaṯ:34):** "**وَفُرُشٍ** مَرْفُوعَةٍ"
2. **Transliteration: Wa-furushin marfūʿaṯin**.
3. **BT:** And couches, raised high.
4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered an off-record (indirect) strategy as it applies implicit language and it does not impose any embarrassment upon the hearers and readers. The Qurānic text's purpose is to avoid talking about sexual relations between man and woman openly, whilst it refers to what Allah (God) has prepared for the believers in heaven. The Qurānic text employs figurative language to convey hidden messages that the audience can interpret within the context and through allusions. This kind of politeness is common in *kināyah* and euphemism. It enhances the opportunities for overlap between them. Nonetheless, *kināyah* carries more than one role and is deemed as more widespread and more comprehensive than metonymy and euphemism. In this example, the Arabic figure of speech is profound, and one needs to refer to more exegeses to understand it. (See Table 4.17).

Table 4. 17
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve allusions	+	-	-

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Table 4.17 above shows that *kināyah* is characterised by three distinctive functions: brevity, emotive meanings, and dissociative thoughts from other English figures of speech, especially euphemism. This is because *kināyah* triggers multifunctions simultaneously. Therefore, notions demonstrated by the English figures of speech could not achieve what has been achieved by the Arabic figures of speech. This example reveals that there is a basic distinction between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, which serves functions such as **eloquence**, **politeness**, **brevity**, **emotive meanings**, **dissociation**, and **allusions**, is **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to capture these functions, leading to the loss of the indirectness, subtlety, and rhetorical depth that are intrinsic to the original text. This demonstrates the challenge of conveying such complex politeness strategies in translation, where layered meanings and cultural nuances are difficult to preserve across languages.

4.3.18 Text 18

1. **ST (Sūraṯ al-Taḥrīm:6):** "امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ **كَانَتَا تَحْتَ عَبْدَيْنِ**"
2. **Transliteration:** ʾimrʾata nūḥin wa ʾimrʾata Lūṭin **kānatā taḥta ʿabdayni**.
3. **BT:** the wife of Noah, and the wife of Lot; for they **were under two of Our righteous slaves.**
4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered an off-record (indirect) strategy as it uses indirect language. Thus, the Qurānic text emphasises the avoidance of embarrassment to the audience. The Qurānic text aims to prevent talking about sexual intercourse between the prophets and their wives directly, whilst it refers indirectly to the bad relations between them. The Qurānic text employs *kināyah* to convey specific messages implicitly, thereby achieving politeness to a great extent, as the context narrates a story of two prophets and their wives who betrayed them. On the other hand, euphemism shares nearly the same function as *kināyah* above, as both of these figures aim to convey the messages politely. However, euphemism still does not match with *kināyah's* functions in other contexts. Consequently, this example increases the opportunity of overlapping between the Arabic and the English figures. From another perspective, some linguists may mistakenly equate euphemism with translational equivalence for the Arabic term *kināyah*. (See Table 4.18).

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Table 4.18
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-

Table 4.18 above shows that *kināyah* is characterised by two distinctive functions: emotive meanings and dissociative thoughts from other English figures of speech. This is made clear by the multifunctions triggered by *kināyah* simultaneously. Therefore, notions demonstrated by the English figures of speech cannot achieve what is produced by the Arabic figures of

speech. This example reveals that there is a basic distinction between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the off-record (indirect) politeness strategy in the Qurānic kināyah, which includes functions such as **eloquence**, **politeness**, **brevity**, **emotive meanings**, and **dissociation**, is **lost** and **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The translators fail to preserve these functions, resulting in the loss of the subtle indirectness and layered meanings inherent in the original text.

4.3.19 Text 19

1. **ST (Sūraṯ al- Baqaraṯ:235):** "**لَا تُوَاعِدُوهُنَّ سِرًّا**"
2. **Transliteration: "lā-tuwāʿidūhunna sirran."**
3. **BT:** "**but do not dating with women in secret."**
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered an off-record (indirect) strategy as it applies implicit language. By applying the implicitness, both hearers and readers would not feel that they are being imposed upon. The Qurānic text aims at avoiding talking about sexual relations between man and woman openly, whilst it suggests that dating in secret represents an establishment and a preamble to sexual relations between them. Thus, the figurative language leaves some notions to be hidden messages which the audience can comprehend throughout the situation and the allusions. This kind of politeness is common in the *kināyah* and euphemism, and it enhances the

opportunities for the overlap between them. Nonetheless, *kināyah* carries more than one role and is deemed as more widespread and more comprehensive than the metonymy and euphemism. (See Table 4.19).

Table 4.19
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve allusions	+	-	-

Table 4.19 above shows that kināyah is characterised by three distinctive functions: brevity, *emotive meanings, and dissociative thoughts from other English figures of speech, especially euphemism. This is because* kināyah *triggers multifunctions simultaneously, and therefore, notions demonstrated by the English figures of speech are not the same as the Arabic figures of speech. This example reveals that there is a basic distinction between kināyah*, metonymy, and euphemism.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, which encompasses functions such as **eloquence**, **politeness**, **brevity**, **emotive meanings**, **dissociation**, and **allusions**, is **lost** and **not rendered** in both **al-Hilali and Khan's** and **Arberry's translations**. The loss of the **politeness function** in both **al-Hilali and Khan's** and

Arberry's translations represents a significant failure to preserve the intended subtleties of the ***kināyah*** employed in the Qurānic discourse.

4.3.20 Text 20

1. **ST (Sūraṯ al-Māʾidaṯ:5):** "مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ **مُتَّخِذِي أَخْدَانٍ**"
2. **Transliteration:** muḥṣinīna ghayra musāfiḥīna walā **muttakhidhī ʾakhdānin**.
3. **BT: He said,** "And the desire for chastity, not obscenity, nor secret relationships with **taking girlfriends**."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The Qurānic text uses "**مُتَّخِذِي أَخْدَانٍ**" (*muttakhidhī ʾakhdānin*/taking girlfriends), which is considered a semi-polite word that refers to the illegal sexual relationship between a man and woman. The whole context supports the same idea (prohibited illegal sexual relations). The above analysis refers to the Arabic figure of speech type, which is a close *kināyah* that refers to a lesser extent of politeness. Accordingly, the Qurānic text chooses a bald-on-record strategy as it usually does not attempt to reduce the threat to the recipient's face. The usage of the Arabic figure of speech (*kināyah*) may not meet the core function of euphemism and disagrees with the metonymy usage since the Arabic expression in this sample gives the meaning directly. In contrast, metonymy uses certain words that have a relation to the intended meaning. This kind of politeness strategy decreases the possibility of overlapping of *kināyah* with other English figures of speech, particularly euphemism. (See Table 4.20).

Table 4.20
Functions by Kināyah

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Functions	*Kināyah*	Metonymy	euphemism
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-

The table above shows that *kināyah* does not reflect politeness clearly, which is considered a main function in the majority of sexual *kināyah* samples in this research. Therefore, this case is evidence that euphemism does not always function as *kināyah*, as the primary role of euphemism is to manipulate the words to be nicer (polite). However, in the above example, it gives the meaning directly.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **bald on-record politeness strategy** in the Qurānic *kināyah*, which includes functions such as **eloquence**, **politeness**, **brevity**, and **emotive meanings**, is **rendered only by Arberry's translation**. Arberry succeeds in preserving these functions by maintaining a direct yet polite tone, ensuring the original text's eloquence and brevity are conveyed effectively. In contrast, **al-Hilali and Khan's translation** does not capture these functions, resulting in a loss of the intended politeness and rhetorical subtlety. This underscores the significance of the translation choices in maintaining the politeness strategies embedded in the original Qurānic discourse.

4.3.21 Text 21

1. **ST (Sūraṯ al-Anʿām:120): "وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ"**

2. **Transliteration:** Wa-dharū **<u>zāhira al-ʾithmi wa-bāṭinahu</u>**.

3. **BT: He said,** "leave all **<u>sin</u>**, open or secret."

4. **Politeness strategies by Brown and Levinson's analysis:**

The above sample is considered an off-record (indirect) strategy as it applies indirect language. This emphasises that the Qurānic text avoids imposing embarrassment that may emerge upon the hearers and readers. The Qurānic text aims to prevent discussing illegal sexual relations openly, so insinuations are used to lessen the direct meaning. This kind of politeness is common in *kināyah* and euphemism, and it increases the degree of overlapping between them. The *kināyah* expression '**الْإِثْمِ**' acts as a mediator between the literal and figurative meanings, which leads minds to the same use of the metonymy in the English language. The three figurative of speech (*kināyah*, euphemism, and metonymy) overlap to a great extent in this sample, which may confuse linguists and translators. Despite the huge overlap, kināyah still contains a wider range of functions. (See Table 4.21).

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Table 4.21
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve Ambiguousness	+	-	-
Achieve referential	+	+	-

Table 4.21 above indicates that *kināyah* is marked by nearly two functions from the other English figure of speech. The kināyah's interface proves this and overlap with euphemism. Consequently, perceptions demonstrated by the

English figures of speech sometimes fulfil what is produced from *kināyah*. This example reveals that on some occasions, there are no certain boundaries between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **primary function** of **politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **not rendered** in either **al-Hilali and Khan's** or **Arberry's translations**. This loss affects the **eloquence**, **brevity**, **ambiguity**, and **referential meaning** that are crucial to maintaining the indirectness and subtlety of the original text. Both translations fail to capture these functions, which are essential for conveying the respectful and polite tone intended in the Qurānic discourse, particularly when addressing sensitive matters. The absence of these functions highlights the difficulty in fully preserving the Qurānic strategy of using indirectness to maintain respect and subtlety in translation.

4.3.22 Text 22

1. **ST (Sūraṯ Yūsuf:23):** "وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ اللهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ"
2. **Transliteration:** wa-ghallaqati al-abwāba wa-qālat **hayta laka** qāla mʿadha Allahi innahu rabbī aḥsana mathwāya.
3. **BT:** And she closed the doors well and said, `Now come; to have me, I am ready to receive you.' He said, How can it be possible? I seek refuge with Allâh, he alone is my lord. He has made my stay honourable.

4. **Politeness strategies by Brown and Levinson's analysis:**

The Qurānic text uses a bald-on-record strategy that does not attempt to minimise the threat to the hearer's face. The above analysis refers to a close Arabic type of *kināyah*, which refers to the extent of politeness. Although this type of *kināyah* is a form of politeness, the context still conveys the ugliness of the situation and the woman's disapproval of the planned obscenity. The Qurānic context combines many different emotions at once: sadness, happiness, disgust, condemnation, and fear. This kind of politeness reduces the possibility of intersection between *kināyah* and other English figures of speech, especially euphemism. Thus, this sample is practical evidence that euphemism cannot achieve functions produced from *kināyah*, and the main role of euphemism is to manipulate the words to be more pleasant, but, in this case, it does not. (See Table 4.22).

Table 4.22
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve hyperbole	+	-	-

Table 4.22 above reveals that *kināyah* is recognised by three distinctive functions: emotive meanings, dissociation, and hyperbole. This is a signal that *kināyah* serves a multipurpose. Accordingly, concepts expressed by the English figures of speech do not always meet what is generated from *kināyah*. This example uncovers that there is a fundamental difference between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **primary function of politeness**, as conveyed through the **bald on-record politeness strategy** in the Qurānic *kināyah*, is **successfully rendered by both Arberry and al-Hilali and Khan**. Their translations manage to preserve the **eloquence**, **brevity**, **emotive meanings**, **dissociation**, and **hyperbolic expressions** embedded in the original text.

4.3.23 Text 23

1. **ST (Sūraṯ Yūsuf:25):** "قَالَتْ مَا جَزَاءُ مَنْ **أَرَادَ بِأَهْلِكَ سُوءًا** إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"
2. **Transliteration:** qalat ma jazāʾu **man ʾarāda bi-ʾahlika sūʾan** ʾilla ʾan yusjanaʾaw ʿadhabunʾalīmun.
3. **BT: He said,** "What is the **recompense of one whose intent is evil against your people** other than being imprisoned, or sternly punished."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is an off-record (indirect) strategy as it applies implicit language in the Qurānic text. The implicitness of the language protects the hearers and readers from embarrassment that may be imposed upon them. As the purpose of the Qurānic text is to prevent talking about illegal sexual relations publicly, it uses the word '**سُوءً**' to be an illusion for adultery. Although it is related to adultery, it does not mean adultery. Therefore, the noun '**سُوءً**' acts as a mediator between the literal and the figurative meaning, resembling in its function the English figure of speech metonymy. At the same time, using the noun '**سُوءً**' instead of taboo words strongly refers to the English figure of speech euphemism. This kind of *kināyah* is common in the English language (metonymy, euphemism), and in this sample, the overlap

between them is to a great extent. However, *kināyah* reflects more than one role and it deemed as more widespread and more comprehensive than both metonymy and euphemism. (See Table 4.23).

Table 4.23
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve referential	+	+	-

Table 4.23 above reveals that English figures of speech serve as *kināyah* and generate multipurpose. Accordingly, concepts expressed by the English figures of speech can also be the same as the ones expressed by *kināyah*. This example uncovers that sometimes, there is no fundamental difference between *kināyah*, metonymy, and euphemism.

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5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **primary function of politeness**, as conveyed through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **lost and not rendered** in both **Arberry's** and **al-Hilali and Khan's** translations. The subtlety, indirectness, and cultural sensitivity embedded in the original text—especially in relation to sensitive topics—are not captured. Consequently, secondary functions such as **eloquence**, **brevity**, **emotive meanings**, **dissociation**, and **referential clarity** are also lost. This failure to

render the off-record strategy results in a significant reduction in the rhetorical depth intended in the Qurānic discourse.

4.3.24 Text 24

1. **ST (Sūraṯ al-Muʾminūn:5):** "وَالَّذِينَ هُمْ **لِفُرُوجِهِمْ حَافِظُونَ**"
2. **Transliteration**: Wa-alladhīna hum **lifurūjihim ḥāfiẓūna.**
3. **BT: He said,** "say to the believers they should lower their gaze and preserve their **sexual organs**."
4. **Politeness strategies by Brown and Levinson's analysis:**

   Th above sample is considered as a very unique *kināyah* as the word '**فرج**' is actually *kināyah* but it has become a conventional *kināyah* (lexicalized), implying the private parts in general. Therefore, *kināyah* in this regard is not considered as an indirect language but a delicate language. The Qurānic text contains bald on-record strategy as the whole context refers to the sexual relationship. This kind of politeness is shared by the *kināyah* and euphemism and it makes both figures to interface and overlap each other. (See Table 4.24).

Table 4.24
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-

Table 4.24 above shows that *kināyah* is distinguished by nearly one function: brevity from euphemism and politeness from metonymy. This is a clear indication that *kināyah* can interface and overlap with euphemism and

metonymy. Consequently, perceptions demonstrated by the English figures of speech are sometimes in line with *kināyah's*. This example reveals that in some cases, there are no clear boundaries between *kināyah*, metonymy, and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **primary function of politeness**, as realised through the **bald on-record politeness strategy** in the Qurānic *kināyah*, is **lost and not rendered** in both **Arberry's** and **al-Hilali and Khan's** translations. This significantly undermines the Qurānic *kināyah's* **communicative intent**, particularly in its role of **conveying intimate and sensitive meanings with clarity, decency, and rhetorical finesse**. It is likely that the translators either **did not fully recognise the *kināyah*** as such, or **failed to grasp its layered communicative strategies**, which led to the misrepresentation of its functions and rhetoric.

4.3.25 Text 25

1. **ST (Sūraṯ Fuṣṣilat:21):** "وَقَالُوا **لِجُلُودِهِمْ** لِمَ شَهِدتُّمْ عَلَيْنَا"
2. **Transliteration:** Wa-qālū **lijulūdihim** lima shahidtum ʿalaynā.
3. **BT: He said,** "And they will ask **their skins**, "Why did you bear witness against us?"
4. **Politeness strategies by Brown and Levinson's analysis:**

   The Qurānic text applies a very indirect language, which emphasises the avoidance of imposition of any embarrassment upon the hearers and readers. The Qurānic text's purpose is to avoid discussing illegal sexual relations

overtly. Therefore, *kināyah* in this context is considered an off-record (indirect) strategy. The Qurānic text used insinuations to avoid the direct meaning. This kind of politeness is common in *kināyah* and euphemism, and it allows for an overlap to occur between them. *Kināyah* expression above **'لِجُلُودِهِمْ'** mediates between the literal and figurative meanings, which leads the minds to the same use of the metonymy in the English language. The two figures of speech (*kināyah* and metonymy) overlap to a great extent in this sample, which may confuse linguists and translators. *Kināyah*, despite the significant overlap, still encompasses a broader range of functions. (See Table 4.25).

Table 4.25
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve referential	+	+	-

Table 4.25 above suggests that *kināyah* is marked by one function from the other English figures of speech. Notably, *kināyah* and metonymy overlap to a great extent because they share nearly three functions. This is a clear signal that *kināyah* can interface and overlap with metonymy. Accordingly, notions conveyed by the English figures of speech sometimes are in line with the notions conveyed by *kināyah*. This example reveals that in specific contexts, there are no clear distinctions between *kināyah*, metonymy, and euphemism.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **primary function of politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **not conveyed or rendered** in either **Arberry's** or **al-Hilali and Khan's** translations. The **indirectness and refined tone** embedded in the original Arabic text are lost, resulting in the failure to preserve essential rhetorical functions such as **eloquence**, **brevity**, **politeness**, and **referential clarity**. This loss diminishes the communicative effectiveness of the *kināyah*, especially as it was divinely intended to express intimate meanings in a **dignified, subtle, and culturally appropriate manner**. The translators' inability to capture these layered functions may stem from a **lack of recognition or misinterpretation of the *kināyah*** as a deliberate and strategic linguistic device rooted in the Arabic rhetorical tradition.

4.3.26 Text 26

1. **ST (Sūraṯ al-Aʿrāf:80):** "وَلُوطاً إِذْ قَالَ لِقَوْمِهِ **أَتَأْتُونَ الْفَاحِشَةَ**"
2. **Transliteration:** Wa-Lūṭan ʾidh qāla liqawmihi ʾ**ataʾtūna al-fāḥishata**.
3. **BT: He said,** "And Lot, who said to his nation: Do you **commit such obscenity**?"
4. **Politeness strategies by Brown and Levinson's analysis:**

   As the aforementioned example applies indirect language, it is thus deemed an off-record (indirect) strategy that prevents the hearers and readers from experiencing awkwardness. The Qurānic text's purpose is to avoid explicitly arguing against homosexual acts. Hence, the explicit meaning is lessened. This kind of politeness is popular in *kināyah* and euphemism, and it heightens the degree of overlap between them. The *kināyah* expression above used **'الفَاحِشَة'** as a mediator between the literal and figurative meanings, which

leads both hearers and readers to the same use of the metonymy in the English language. (See Table 26).

Table 4.26
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve emotive meanings	+	-	-
Achieve referential	+	+	-

The three figures of speech (*kināyah*, euphemism, and metonymy) overlap to a great extent in this sample, which may confuse linguists and translators. Although the enormous overlapping, the *kināyah* still contains a wider range of functions.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **primary function of politeness**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, is **not rendered by either Arberry or al-Hilali and Khan**. This failure results in the loss of crucial rhetorical and pragmatic functions such as **eloquence**, **emotive meanings**, and **referential clarity**, all of which are intricately embedded in the original Arabic discourse. Such a loss suggests that the translators may have either **overlooked the *kināyah*** or **failed to fully grasp its nuanced function** within the socio-cultural and linguistic context of the Qurān.

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4.3.27 Text 27

1. **ST (Sūraṯ al-Aʿrāf:81):** "**إِنَّكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً** مِّنْ دُونِ النِّسآءِ بَلْ أَنْتُم قَوْمٌ مُّسْرِفُونَ"
2. **Transliteration**: **ʾInnakum lataʾtūna al-rijāla shahwaṯan** min dūni al-nnisāʾi bal ʾantum qawmun musrifūna.
3. **BT: He said**, "Most surely **you come to males in lust besides females**; oh you.
4. **Politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered a bald-on-record strategy as it minimises face-threatening implicitly. Frequently using such a strategy will surprise or embarrass the addressee. So this strategy is employed in contexts where the Qurānic text introduces a close or direct *kināyah* which the native speakers can understand without effort. This kind of politeness is common in *kināyah*, and it reduces the chances of having an overlap between *kināyah* and euphemism. Bald on-record strategy is, to some extent, far from euphemism as the former contains nearly direct words. Using such nearly direct lexical items to express sodomy is to expose the ugliness and disapproval of the act. (See Table 4.27).

Table 4.27
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-

Table 4.27 above shows that euphemism shares the same functions as *kināyah* for the first two distinctive features only. This is further evidence that

kināyah, on some occasions, overlaps with the English figures of speech, but in other cases, it does not. Consequently, *kināyah* is a unique Arabic figure of speech that lacks a clear equivalent in English.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **primary functions of eloquence and politeness**, as realised through the **bald on-record politeness strategy** in the Qurānic *kināyah*, are **rendered only by Arberry's translation**. His version manages to preserve the indirectness and rhetorical sophistication inherent in the original text. However, the **secondary functions**, particularly **emotive meanings** and **dissociation**, are **not conveyed**. This failure can be attributed to the **complex and layered nature** of these functions, which are deeply rooted in the **Arabic linguistic and cultural system**. Their subtleties present a significant challenge in translation, often leading to a reduction in the overall communicative and rhetorical power of the *kināyah.*

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4.3.28 Text 28

1. **ST (Sūraṯ al-Ḥijr:68):** "قَالَ إِنَّ هَؤُلاَءِ ضَيْفِيْ **فَلاَ تَفْضَحُونِ**"
2. **Transliteration:** qāla ʿina hāʾulāʾi ḍayfī **falā tafḍaḥūn**.
3. **BT: He said,** "These are my guests, **so do not expose me**."
4. **politeness strategies by Brown and Levinson's analysis:**

   The above sample is considered a negative politeness strategy as this strategy presumes that the speaker will be imposing a high potential for awkwardness or embarrassment upon the hearers and readers. The Qurānic text's purpose is to avoid talking about homosexual intercourse (sodomy) between men and

men, as the mere mention of the idea of homosexuality leads to its spread and presents it as a natural phenomenon in society. Accordingly, the Qurānic text is careful in proposing it and uses negative politeness to refer to it at its lowest levels so that the hearers and readers could understand with the least harm. The Qurānic text also employs figurative language to convey hidden messages that the audience can discern throughout the situation and its allusions. This kind of politeness is common in *kināyah* and euphemism, and it creates an overlap between them. Nonetheless, *kināyah* carries more than one role and is deemed as more widespread and more comprehensive than the metonymy and euphemism. In this example, the Arabic figure of speech is very deep, and it needs to refer to more exegeses to be understood. (See Table 4. 28).

Table 4.28
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-
Achieve dissociation	+	-	-
Achieve allusions	+	-	-

Table 4.28 above shows that the English figure of speech matches the Arabic figure of speech *kināyah* only in the first two functions. This proves that *kināyah* triggers multifunctions simultaneously. Therefore, notions demonstrated by the English figures of speech cannot achieve what is achieved by the Arabic figure of speech. This example reveals that there is a fundamental distinction between *kināyah*, metonymy and euphemism.

5. **Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations**

   The analysis reveals that the **primary functions of eloquence and politeness**, as realised through the **negative politeness strategy** in the Qurānic *kināyah*, are **lost and not rendered** in either Arberry's or al-Hilali and Khan's translations. This results in the **loss of critical rhetorical features**, including **brevity, emotive meanings, dissociation, and allusions**. This shortcoming may stem from the translators' **lack of recognition of the *kināyah* structure** or from the **inherent difficulty of rendering culturally nuanced indirectness** into English.

4.3.29 Text 29

1. **ST (Sūraṯ al-Shuʿarāʾ:160):** "**أَتَأْتُونَ الذُّكْرَانَ** مِنَ العَالَمِيْنَ"
2. **Transliteration**: **ʾAtaʾtūna al-dhukrāna** mena al-ʿālamīn.
3. **BT: He said,** "What, do **you come to the males** of the world."
4. **Politeness strategies by Brown and Levinson's analysis:**

   The sample directly above is an off-record (indirect) strategy as it applies indirect language where the indirectness of the language prevents any imposition of embarrassment upon the hearers and readers. The Qurānic text uses the word '**الذُّكْرَانَ**' as an illusion for sodomy, as its purpose is to deny such an act. Therefore, the collocation "**أَتَأْتُونَ الذُّكْرَانَ**" plays as a manipulation of the taboo words to present acceptable words for the hearers and readers, which resembles in its function the English figure of speech euphemism. This kind of *kināyah* is common in the English language and in this sample, the interface between them is in great extent. However, *kināyah* reflects more

than one role and is deemed as more widespread and more comprehensive than the metonymy and euphemism. (See Table 4.29).

Table 4.29
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-

Table 4.29 above shows that English figures of speech serve as *kināyah* and generate multipurposes. Accordingly, concepts expressed by the English figures of speech sometimes may meet what is meant by *kināyah*. This example uncovers that there are sometimes no essential distinctions between *kināyah*, metonymy, and euphemism.

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5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that the **primary functions of eloquence, politeness, and brevity**, as realised through the **off-record (indirect) politeness strategy** in the Qurānic *kināyah*, are successfully **rendered by both Arberry and al-Hilali and Khan**. Their translations manage to preserve the indirect and respectful tone embedded in the original text. However, the **function of emotive meanings is not rendered** in either translation. This absence weakens the emotional depth of the *kināyah*. It reflects the **difficulty in capturing affective subtleties across languages**, particularly when dealing

with culturally embedded expressions like those found in the Qurānic discourse.

4.3.30 Text 30

1. **ST (Sūraṯ al-Qamar:37):** "**وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ**"
2. **Transliteration**: wa-laqad **rāwadūhu ʿan ḍayfihi.**
3. **BT: He said,** "and even **demanded that he give up his guests**."
4. **Politeness strategies by Brown and Levinson's analysis:**

This sample is considered an off-record (indirect) strategy as it uses indirect language, and it gives the Qurānic text the chance to avoid any potential embarrassment being imposed upon the hearers and readers. The Qurānic text's purpose is to avoid discussing sodomy overtly, so the text uses allusions to lessen the direct meaning. This kind of politeness is quite common in *kināyah* and euphemism, and it occasions the overlapping between them. The *kināyah* expression above '**rawadūhu**' acts as a mediator between the literal and figurative meanings, which leads hearers' and readers' attentions to the same use of the metonymy in the English language. The three figures of speech (*kināyah*, euphemism, and metonymy) overlap to a great extent in this sample, which may confuse linguists and translators. (See Table 4.30).

Table 4.30
Functions by Kināyah

Functions	***Kināyah***	**Metonymy**	**euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve brevity	+	+	-
Achieve emotive meanings	+	-	-

Achieve dissociation	+	-	-
Achieve hyperbole	+	-	-
Achieve referential	+	+	-
Achieve allusions	+	-	-

Table 4.30 above shows that the three figures of speech share some functions, but *kināyah* still contains a broader range of functions. This sample shows that the three figures are in line with each other in some situations, but they differ in others. Euphemism is considered a tiny part of *kināyah*; meanwhile, metonymy shares three functions with *kināyah* but differs in five distinct functions.

5. Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

The analysis reveals that Arberry's translation partially renders the off-record (indirect) politeness strategy in the Qurānic *kināyah*. While his version successfully captures the **eloquence, politeness, and brevity** of the original text, it **fails to convey the emotive meanings and dissociative dimensions** inherent in the Qurānic discourse. The absence of these key rhetorical and psychological functions may stem from a **limited recognition of the figurative depth of *kināyah*** or the inherent **linguistic and cultural differences between Arabic and English**. Arabic's expressive richness and layered meanings pose significant challenges for translators, particularly when conveying the **intensity and subtlety** of such deeply embedded rhetorical devices.

4.4 Translational Strategies and Procedures in Rendering *Kināyah* of Intimate Relationships in Qurānic Discourse into English

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In the third phase, the study focused on analysing the strategies and procedures employed by the two predominant English translations, Arthur Arberry's and al-Hilali and Khan's, in rendering *kināyah* in the Holy Qurān into English. This involved a detailed examination of the linguistic choices and the translation strategies each translator used to capture both the literal and figurative meanings of *kināyah*. Additionally, the study identified areas where the translations fell short in preserving the whole meaning and functions of *kināyah*. Suggestions were then made to improve these translations, particularly in cases where the subtleties or cultural connotations of the original text were not fully conveyed. These suggestions focused on enhancing the clarity and accuracy of the translations while maintaining the figurative richness and politeness inherent in the original Arabic expressions.

Finally, a comparative analysis will be conducted between the two translations to evaluate their respective strengths and weaknesses. This comparison aimed to highlight the effectiveness of each approach in rendering the core meanings and figurative functions of *kināyah*. By doing so, the study sought to identify which translation best preserved the essence of the original Arabic *kināyah* and whether one strategy was more successful than the other in communicating the intended meaning to English-speaking readers.

4.4.1 Text 1

1. **ST (Sūraṯ al- Baqaraṯ:187):** "أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ **الرَّفَثُ** إِلَى نِسَائِكُم"
2. **Transliteration:** Uḥilla lakum lailaṯa al-ṣiyāmi **al-rafathu** ilā nisāʾikum.
3. **BT: He said,** "It has been made permissible for you the night preceding fasting to **go to your wives**."

4. **Arthur Arberry:** “Permitted to you, upon the night of the Fast, is to **go in to** your wives.”
5. **Al-Hilali & Khan:** “It is made lawful for you **to have sexual relations** with your wives on the night of as Saum (the fasts).”
6. **Strategies and procedures in translating *kināyah* into the English language:**

   In translating the Qurānic expression "**الرَّفَثُ**" (*ar-rafathu*), Arthur Arberry adopts an **idiomatic translation strategy**, aiming to capture the figurative meaning of the term. Arberry's translation prioritises a sense-for-sense approach, where the focus is on conveying the general meaning of the Qurānic text while maintaining fluency and literary elegance in the target language. This approach allows for a more culturally familiar and euphemistic rendering, which helps preserve the nuance and subtleties of the original Arabic expression. However, this method may sacrifice some of the precision found in the source text in favour of readability and style.

   On the other hand, al-Hilali and Khan utilise a **literal translation strategy**, offering a direct rendering of "**الرَّفَثُ**" as “**have sexual relations**.” This word-for-word approach emphasises lexical equivalence, ensuring that the translation reflects the exact meaning of the source text. While this method provides clarity and transparency, it may not fully capture the figurative and rhetorical depth inherent in the original Arabic. The literal translation prioritises precision over stylistic subtlety, resulting in a more straightforward and unambiguous rendering of the term, but at the cost of the original expression’s cultural and poetic richness.

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4.4.2 Text 2

1. **ST (Sūraṯ al- Baqaraṯ:187):** "هُنَّ **لِبَاسٌ** لَكُمْ وَأَنْتُمْ **لِبَاسٌ** لَهُنَّ"
2. **Transliteration:** hunna **libāsun** lakum wa-ʾantum **libāsun** lahunna.
3. **BT: He said,** "They are clothing for you and you are clothing for them."
4. **Arthur Arberry:** "they are a **vestment** for you, and you are a vestment for them.
5. **Al-Hilali & Khan:** "They are **libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her**, for you and you are the same for them."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   In translating *kināyah* expressions like "**لِبَاسٌ**" (*libāsun*), Arthur Arberry adopts a **literal translation strategy**, rendering the term as "**vestment**." While this translation is accurate in its literal sense, it fails to convey the figurative language of Qurānic discourse. By focusing only on the literal meaning, Arberry's translation misses the emotional depth and relational nuance that the original Arabic *kināyah* expresses. The term "*libāsun*" in its figurative sense refers to the role of the spouse as a source of comfort, intimacy, and closeness, which is far more than just a formal garment. As such, Arberry's **literal translation** does not reflect the full richness of the *kināyah* and may not effectively communicate the intended meaning to English-speaking audiences. A potential improvement for his translation could involve the use of idiomatic English expressions that have a similar connotation to the figurative meaning of the original Arabic. Phrases like **"go unto" or "lie with them**," common in Biblical translations, would more

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closely align with the intimate, sexual connotation that the term *libāsun* carries in its original context, preserving both the emotional and figurative weight of the expression.

In contrast, al-Hilali and Khan use a more expansive method, combining **transliteration with an explanatory** phrase in parentheses: "**body cover, or screen, or Sakan, i.e., you enjoy the pleasure**." This approach goes beyond the literal meaning, providing both the direct translation and the figurative explanation to help readers understand the broader significance of the term. By doing so, they ensure that the figurative function of *libāsun* is communicated. However, the inclusion of the explanation can be seen as a deviation from the poetic flow of the original text.

4.4.3 Text 3

1. **ST (Sūraṯ al- Baqaraṯ:187):** "كُنْتُمْ **تَخْتَانُونَ** أَنْفُسَكُمْ"
2. **Transliteration**: kuntum **takhtānūna** ʾanfusakum.
3. **BT**: what ye used **to betray yourselves**."
4. **Arthur Arberry:** "that you used **to deceive yourselves**."
5. **Al-Hilali & Khan:** "you used **to deceive** yourselves."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's translation of the word **تَخْتَانُونَ** (*takhtānūna*) as "**deceive**" is a clear example of a **literal translation procedure**. While this translation is accurate in its literal sense, it fails to convey the figurative meaning of the original Arabic expression. By choosing "**deceive**," Arberry focuses on the literal sense of the word, assuming that the broader context will guide readers

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toward understanding its figurative connotations. However, this strategy can be risky, as it may fail to fully communicate the depth of the figurative meaning embedded in the *kināyah*.

Similarly, al-Hilali and Khan adopt the same **literal translation strategy** by rendering **تَخْتَانُونَ** as "to **deceive**." Like Arberry, their translation captures the literal sense of the word but does not effectively convey the figurative meaning that is central to the original Arabic. In this case, the use of a literal translation fails to communicate the more subtle reference to intimacy and trust between married partners. To improve upon these translations, a strategy that incorporates the figurative nuance of the original expression would be more effective. For example, using a culturally appropriate idiomatic expression in English, such as "**betray the trust**". This would offer a richer and more accurate understanding of the figurative nuances to the target audience.

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4.4.4 Text 4

1. **ST (Sūraṯ al- Baqaraṯ:187):** "فَالْآنَ **بَاشِرُوهُنَّ** وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ"
2. **Transliteration:** Falʾāna **bāshyirūhunna** wabtaghū ma kataba Allahu lakum.
3. **BT: He said,** "So now, **do approach them** and seek that which Allah has decreed for you."
4. **Arthur Arberry:** "So now **lie with them**, and seek what God has prescribed for you.
5. **Al-Hilali & Khan:** "So now **have sexual relations with them** and seek that which Allah has ordained for you."

6. **Strategies and procedures in translating *kināyah* into the English language:**

As for Arberry's translation, it is clear that he is consistent in rendering *kināyah* expressions that refer to sexual intercourse. In this case, Arberry correctly uses the **idiomatic translation strategy** by choosing the figurative English expression "**lie with them**," which also appears in some English Biblical translations. The phrase "lie with them" is fully communicable to English readers, as it carries both literal and figurative meanings, much like the Arabic *kināyah* it translates.

On the other hand, al-Hilali and Khan opt for a **word-for-word translation strategy**, rendering **بَاشِرُوهُنَّ** as "**have sexual relations with them**." While this translation conveys the literal meaning, it fails to capture the full depth of the *kināyah* expression. By using the explicit term "**sexual**," the translators directly present the intended meaning of intercourse. However, they neglect the subtle functions of *kināyah* that are rooted in the figurative use of language. The choice of "**sexual relations**" is clear and precise in terms of the act itself. However, it misses the more nuanced, culturally embedded connotation that Arberry's "lie with them" successfully conveys. As noted earlier, there are idiomatic expressions in English that can communicate the sense of intercourse without directly using the word "sex." By bypassing idiomatic expressions, al-Hilali and Khan miss an opportunity to preserve the figurative aspect of the *kināyah* and the cultural richness embedded in the original Arabic. Their translation is more explicit and less reflective of the figurative elegance that the *kināyah* expression in the Qurān embodies.

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4.4.5 Text 5

1. **ST (Sūraṯ al- Baqaraṯ:222):** " وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى **فَاعْتَزِلُوا النِّسَاءَ** فِي الْمَحِيضِ"
2. **Transliteration:** Wa yasʿalūnaka ʿani al-maḥīḍi, qul huwa adhan, **faʿtazilū al-nisāʿa** fī al-maḥīḍi.
3. **BT:** They will ask you concerning the monthly course. Say: ´It is hurt; **so stay away from the women** during the monthly course."
4. **Arthur Arberry:** "They will question thee concerning the monthly course. Say: ´It is hurt; **so go apart from women** during the monthly course."
5. **Al-Hilali & Khan:** "They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband **to have a sexual intercourse** with his wife while she is having her menses) therefore **keep away from women** during menses."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry employs **a word-for-word translation strategy** when rendering the *kināyah* expression referring to sexual intercourse. Specifically, Arberry translates **فَاعْتَزِلُوا النِّسَاءَ** as "**go apart from women**." However, this translation is not fully communicable to English readers, as *kināyah* typically carries both literal and figurative meanings. The phrase "**go apart from women**" may lead English readers to misunderstand the intended message, interpreting it as suggesting a complete avoidance of women during their menses, rather than specifically refraining from intercourse. Thus, Arberry's use of a word-for-word translation results in a vague interpretation that may not effectively convey the full scope of the Qurānic message.

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Al-Hilali and Khan, on the other hand, adopt a more **literal translation strategy**, suggesting "**keep away from women**" for **فَاعْتَزِلُوا النِّسَاءَ**. It appears the translators recognise the potential for misinterpretation and address this by adding an explanatory note in brackets: "**to have sexual intercourse with his wife while she is having her menses**." While this additional explanation clarifies the intended meaning, it still risks losing the beauty of the figurative language. A more effective strategy would involve using an idiomatic phrase like "**do not lie with them**" or "**do not have relations with them**," which would maintain both the literal and figurative meanings.

4.4.6 Text 6

1. **ST (Sūraṯ al- Baqaraṯ:222):** "**وَلَا تَقْرَبُوهُنَّ** حَتَّى يَطْهُرْنَ"
2. **Transliteration**: **wa-lā taqrabūhunna** ḥattā yaṭhurna.
3. **BT: He said,** "and **do not be close and near them** till they have purified."
4. **Arthur Arberry:** "**do not approach them** till they are clean."
5. **Al-Hilali & Khan:** "and **go not unto them** till they have purified."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry uses a **word-for-word translation strategy** with "**do not approach**" for **لَا تَقْرَبُوهُنَّ**, which accurately conveys the literal meaning but fails to capture the figurative sense of refraining from sexual intercourse. This approach risks confusion, as it could mislead readers into thinking that a man must avoid proximity to a woman during her entire menstrual period. A more effective strategy would involve using an idiomatic phrase like "**do not lie with them**" or "**do not have relations with them**," which would maintain both the literal and figurative meanings.

In contrast, al-Hilali and Khan adopt an **idiomatic translation strategy** with "**go not unto them**," effectively preserving the figurative meaning of sexual intercourse, as this phrase is commonly used in biblical texts to refer to such acts. Their translation is more successful because it balances both the literal and figurative nuances, conveying the intended message without ambiguity. Comparing the two, al-Hilali and Khan's translation is superior in terms of clarity and preserving the beauty of the *kināyah*, while Arberry's word-for-word approach could lead to misinterpretation. Thus, Arberry's translation could be improved by incorporating idiomatic expressions that capture the figurative meaning more effectively.

4.4.7 Text 7

1. **ST (Sūraṯ al- Baqaraṯ:222):** "فَإِذَا تَطَهَّرْنَ **فَأْتُوهُنَّ** مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ"
2. **Transliteration:** faʾidhā taṭahrna **faʾtūhunna** min ḥaythu ʾamarakumu Allahu.
3. **BT: He said,** "**come to them** from the place that Allah command you."
4. **Arthur Arberry:** "then **come unto them** as God has commanded you."
5. **Al-Hilali & Khan:** "**then go in unto them** as Allah has ordained for you (**go in unto them in any manner as long as it is in their vagina**)."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's translation of **'فَأْتُوهُنَّ'** (*faʾtūhunna*) as **'come unto them'** demonstrates his understanding of the intended meaning, utilising the **idiomatic translation strategy** to convey both the literal and figurative meanings of the *kināyah* expression. The phrase **'come unto them'** is widely recognised as an idiomatic expression referring to sexual intercourse,

particularly in the Hebrew Scriptures, and it effectively communicates the intended meaning to English readers while preserving the politeness functions of the original text. Thus, Arberry's translation can be considered successful, as it maintains the essence and beauty of the *kināyah*. Similarly, al-Hilali and Khan apply an **idiomatic translation strategy**, rendering **'فَأْتُوهُنَّ'** as **'then go in unto them**.' While this phrase effectively conveys the intended meaning, the translators add a clarifying explanation in parentheses—'(**go in unto them in any manner as long as it is in their vagina**)'—which shifts the translation from **idiomatic to word-for-word**. This additional detail, while informative, compromises the elegance of the original expression and diminishes the beauty of the *kināyah*. Therefore, while the translation by al-Hilali and Khan successfully communicates the figurative function, the word-for-word explanation detracts from the essence of the *kināyah*.

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4.4.8 Text 8

1. **ST (Sūraṯ al- Baqaraṯ:223):** "**نِسَاؤُكُمْ حَرْثٌ** لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ"
2. **Transliteration**: **Nisaʾukum ḥarthun lakum** faʾtū ḥarthakum ʾannā shiʾtum.
3. **BT: He said,** "**Women are your planting place** come then to your planting place as you please and forward."
4. **Arthur Arberry:** "**Your women are a tillage for you**; so **come unto your tillage** as you wish."
5. **Al-Hilali & Khan:** "**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)."

6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates the phrase "**نِسَاؤُكُمْ حَرْثٌ لَكُمْ**" (*Nisaʾukum ḥarthun lakum*/Women are your planting place) as "**Your women are a tillage for you**," using a literal translation. However, Arberry also uses an **idiomatic expression** in the same verse— "**so come unto your tillage as you wish**"— which guides the audience to the intended figurative meaning while preserving the beauty and essence of the Arabic *kināyah*. This approach strikes a balance, delivering the figurative language without losing its depth.

   In contrast, al-Hilali and Khan adopt the same **literal translation strategy**, rendering "**نِسَاؤُكُمْ حَرْثٌ لَكُمْ**" as "**Your wives are a tilth for you**." They provide the literal meaning in brackets, stating "**so go to your tilth (have sexual relations**)." However, by offering the explicit clarification in brackets, they neglect the figurative meaning of the *kināyah*. This direct translation, although accurate in conveying the intended message, reduces the beauty and subtlety of the original expression. Therefore, it is recommended that translators use figurative language in the target language to preserve the elegance and depth of the *kināyah*.

4.4.9 Text 9

1. **ST (Sūraṯ al- Baqaraṯ:237)**: " وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ **تَمَسُّوهُنَّ** وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ"
2. **Transliteration**: Waʾin ṭalaqtumūhunna min qabli ʾan **tamassūhunna** wa-qad faraḍṯun lahunna farīḍatan fanišfu ma faraḍṯun.

3. **BT: He said,** "And if you divorce them before you **have touched them**, and you have already appointed for them a marriage- Mahr, then one-half of what you have appointed."
4. **Arthur Arberry:** "And if you divorce them before you **have touched them**, and you have already appointed for them a marriage-portion, then one-half of what you have appointed."
5. **Al-Hilali & Khan:** "And if you divorce them before you **have touched** (**had a sexual relation with them**), and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr)."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's translation of the word "**تَمَسُّوهُنَّ**" (*tamassūhunna*/have touched them) as "**have touched them**" seems to capture the **literal** meaning but fails to convey the intended figurative function of the *kināyah*. Although Arberry may have understood the figurative meaning, he chose to use a **literal translation strategy**, neglecting the deeper connotative or contextual meaning. A more appropriate choice might have been to employ the phrase "**go into/unto**"—an expression widely recognised in the TL for referring to sexual acts, as found in the Hebrew Scriptures. By not utilising such an expression, Arberry risks misleading the audience, as they may not fully grasp the figurative nuance behind the term. Thus, his translation falls short of communicating the full essence and beauty of the *kināyah*.

   Similarly, al-Hilali and Khan also apply a **literal translation strategy**, rendering "**تَمَسُّوهُنَّ**" as "**have touched (had a sexual relation with them)**."

Though they offer an explicit clarification in brackets, they fail to preserve the figurative nature of the original Arabic expression. While the addition of "**had a sexual relation with them**" clearly conveys the intended meaning, it strips away the subtlety and beauty of the *kināyah*. Had they used a more figurative expression, such as "**intimately**" or "**consummate**," they would have better captured the essence of the *kināyah*. The term "consummate," in particular, is a formal term that conveys the idea of completing a marriage through sexual intercourse, and it carries the figurative meaning the translators are aiming for. Therefore, despite the literal translation's clarity, it does not effectively communicate the nuance and beauty of the Arabic *kināyah*.

4.4.10 Text 10

1. **ST (Sūraṯ al-Nisāʾ:20):** "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**"
2. **Transliteration**: **wa-qad ʾafḍa baʿḍukum ʾila baʿḍin.**
3. **BT: He said**, "How can you take it back when you **have reached one another sexually**."
4. **Arthur Arberry:** "when each of you **has been privily with the other**."
5. **Al-Hilali & Khan:** "while you **have gone in unto each other."**
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's translation of "**وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ**" (*wa-qad afḍa baʿḍukum ʾila baʿḍin*/when you have reached one another sexually) as "**when each of you has been privily with the other**" employs the **semantic translation strategy**. Although Arberry grasps the figurative meaning, his choice of the word '**privily'** does not fully capture the intended context. The term, typically

associated with secrecy, may confuse the audience because ‘privy’ is also used in other contexts (e.g., referring to a toilet) in his translation. This ambiguity could detract from the intended meaning and confuse the nature of the act described. To avoid this, the translator could have used additional clarification, such as adding the term "**intimate**" or providing a parenthetical explanation. For instance, “**when each of you has been intimate privily**” would have conveyed the intended figurative meaning more clearly, without detracting from the *kināyah’s* charm and context.

On the other hand, al-Hilali and Khan use an **idiomatic translation strategy**, rendering the phrase as “**while you have gone in unto each other**.” This translation successfully preserves the figurative meaning by employing the idiomatic expression "**gone in unto**," which is widely recognised in English to refer to sexual intercourse, particularly in biblical or scriptural contexts (Allan and Burridge, 1991). Consequently, the idiomatic strategy enhances the overall quality of the translation, capturing both the meaning and the elegance of the *kināyah*.

4.4.11 Text 11

1. **ST (Sūraṯ al-Nisāʾ:23): “**نِسَائِكُمُ اللَّاتِي **دَخَلْتُمْ** بِهِنَّ فَإِنْ لَمْ تَكُونُوا **دَخَلْتُمْ** بِهِنَّ فَلَا جُنَاحَ عَلَيْكُم**”**
2. **Transliteration:** nisāʾikumu allātī **dakhaltum** bihinna faʾin lam takūnu **dakhaltum** bihinna falā junāḥa ʿalaykum.
3. **BT: He said, “**your women whom **you entered in to** but if you have **not entered in to** then there is no blame on you.**”**
4. **Arthur Arberry: “**your wives you **have been in to** -- but if you have not yet **been in to** them it is no fault in you.**”**

5. **Al-Hilali & Khan:** “your wives to whom you **have gone in** - but there is no sin on you if you **have not gone in** them (to marry their daughters).”
6. **Strategies and procedures in translating *kināyah* into the English language:**

   In translating the Qurānic *kināyah* "**دَخَلْتُمْ**" (*dakhaltum*), Arberry and al-Hilali and Khan adopt markedly different strategies with varying degrees of success in preserving the figurative and euphemistic function of the original. Arberry employs **a word-for-word strategy**, rendering the phrase as "**you have been in to**," which, despite hinting at the intended meaning, lacks idiomatic clarity in English and fails to convey the cultural subtlety of the *kināyah*. His translation is semantically suggestive but pragmatically weak, as it neither captures the euphemistic tone nor reflects a familiar expression in the target language. In contrast, al-Hilali and Khan adopt a **hybrid strategy**, combining **a word-for-word strategy with idiomatic equivalence by using the expression "have gone in," a recognised** expression in English with scriptural and cultural resonance. This approach successfully communicates the implicit meaning while maintaining the modesty and figurative elegance intended in the source text.

   Comparatively, al-Hilali and Khan's strategy proves more effective in preserving both the function and tone of the original *kināyah*, demonstrating that a careful balance between **word-for-word and idiomatic strategies** can result in a more faithful and impactful translation. To improve translations like Arberry’s, it is essential to go beyond lexical fidelity and consider the pragmatic and cultural dimensions of the figurative language. By using established expressions within the target culture—such as "**lie with**" or "**go in**

to"—translators can better capture the subtlety and aesthetic of Qurānic *kināyah*, ensuring the message resonates appropriately with the target audience while retaining its intended modesty and depth.

4.4.12 Text 12

1. **ST (Sūraṯ al-Nisāʾ:24): "فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً"**
2. **Transliteration: fama ʾistamtaʿtum bihi minhunna** faʾatūhunna ʾujūrahunna farīḍaṯan.
3. **BT: He said,** "so whatever **you have enjoyed from them** give them their obligated wage."
4. **Arthur Arberry: "**Such wives as you **enjoy thereby**, give them their wages apportionate.**"**
5. **Al-Hilali & Khan:** "so with those of whom **you have enjoyed sexual relations**, give them their Mahr as prescribed."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   In translating the Qur'anic expression **"اسْتَمْتَعْتُمْ"** (*ʾistamtaʿtum* / have enjoyed), Arberry and al-Hilali and Khan both employ **literal translation strategies**, but with different implications for the overall quality of the translation. Arberry chooses the simple verb "**enjoy**," which, according to major English dictionaries, refers to taking general pleasure or satisfaction in something, without indicating any reference to a **sexual relationship**. While Arberry likely recognised the deeper meaning of the original term, his use of a vague and general expression relies heavily on the reader's ability to interpret the intended meaning from the context. This approach results in a

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translation that lacks clarity and weakens the impact of the original message. A more effective rendering would be "**enjoy them intimately**," which preserves the original verb while pointing more clearly to the intended meaning in a way that fits naturally within the target language.

Al-Hilali and Khan, on the other hand, provide a more explicit interpretation by translating the phrase as "**have enjoyed (sexual relations)**," directly expressing the intended meaning. While this version successfully conveys the sense of the original, it does so in a way that strips the phrase of its stylistic subtlety. Their addition of "**sexual relations**" makes the translation overly direct, losing the layered nature of the original Arabic. A more balanced choice—such as "**have enjoyed them through marriage**"—could offer a more precise understanding without compromising the richness of the source expression. In both cases, the reliance on a purely literal approach limits the effectiveness of the translation, suggesting that a more thoughtful combination of clarity and sensitivity to the original function would produce a better result.

4.4.13 Text 13

1. **ST (Sūraṯ al-Nisāʾ:34):** "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**"
2. **Transliteration: Wa-hjurūhunna fī al-maḍājiʿ.**
3. **BT: He said,** "**desert them in their couches and do not sleep with them.**"
4. **Arthur Arberry: "banish them to their couches."**
5. **Al-Hilali & Khan:** "**refuse to share their beds.**"
6. **Strategies and procedures in translating *kināyah* into the English language:**

In translating the Qur'anic phrase "**وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ**" (*wa-hjurūhunna fī al-maḍājiʿ* / desert them in beds), Arberry adopts **a literal translation strategy**, rendering it as "**banish them to their couches**." While the verb "**banish**" typically connotes expulsion or complete removal, and "**couches**" may refer to beds or seating furniture, this translation introduces ambiguity and risks misrepresenting the intended message. Arberry appears to have aimed for a stylistic rendering, yet his lexical choices obscure the actual meaning and fail to convey the specific relational dynamic that the *kināyah* expresses.

Al-Hilali and Khan take a different approach, offering "**refuse to share their beds**"—a more direct and contextually accurate rendering. Their **word-for-word and Semantic translation strategies** are more successful in approximating the original message, yet the verb "**refuse**" may still leave room for varied interpretations. Unlike their usual pattern, they do not supply explanatory parentheses here, which might have clarified the relational aspect further. While their translation moves closer to capturing the intended sense, it still lacks precision. A slight adjustment—such as "**refrain from intimate relations in their beds**"—would clarify the intended meaning without veering into overt explanation.

4.4.14 Text 14

1. **ST (Sūraṯ al-Nisāʾ:43):** "**أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ**"
2. **Transliteration:** ʾaw jāʾa ʾaḥadun minkum mina al-ghāʾiṭi ʾ**aw lāmastumum al-nnisāʾa**.
3. **BT: He said,** "**or some one of you came from the low ground or have touched the women.**"

4. **Arthur Arberry: "or if any of you comes from the privy, or you have <u>touched women.</u>"**
5. **Al-Hilali & Khan:** "**or one of you comes after answering the call of nature, or <u>you have been in contact with women</u> (by sexual relations).**"
6. S**trategies and procedures in translating *kināyah* into the English language:**

   In translating the expression "**لَامَسْتُمُ النِّسَاءَ**" (*lāmastum al-nisāʾa*), Arberry renders it as "**you have touched women**," clearly applying **<u>a word-for-word translation strategy</u>**. While this translation is linguistically accurate on the surface, it falls short in capturing the figurative meaning intended by the Qurānic *kināyah*. This strategy thus fails to preserve the subtleties and layered implications of the *kināyah* and can lead to confusion or misinterpretation.

   Conversely, al-Hilali and Khan translate the same phrase as "**you have been in contact with women**," and clarify the intended meaning through a parenthetical note: (**by sexual relations**), clearly applying **<u>Literal translation + footnote strategy</u>**. Although the primary expression "**been in contact**" remains ambiguous, their inclusion of explanatory material ensures that the reader grasps the intended meaning. However, by making the hidden meaning overt, they undermine the stylistic and rhetorical function of the *kināyah* in the original Arabic. Both translations thus adopt literal approaches but fall short in different ways—Arberry through under-translation, and al-Hilali and Khan through over-clarification. A more effective rendering would find a balance, using a TL expression that subtly implies the intended meaning without stripping away the figurative delicacy of the original.

4.4.15 Text 15

1. **ST (Sūraṯ al-Aʿrāf:189):** "فَلَمَّا **تَغَشَّاهَا** حَمَلَتْ حَمْلًا خَفِيفًا".
2. **Transliteration: falammā taghashāhā** ḥamalat ḥamlan khafīfan.
3. **BT: He said, "when he covered her**, she became pregnant.**"**
4. **Arthur Arberry: when he covered her**, she bore a light burden."
5. **Hilali & Khan:** "**When he had sexual relation with her**, she became pregnant."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's translation of the word "**تغشاها**" as "**he covered her**" is vague and fails to convey the intended meaning of the Qurānic *kināyah*. Although he adopts a **semantic translation strategy**, the phrase lacks precision and does not align clearly with the context of the verse. The verb "**cover**" in English typically lacks any association with sexual relations in most standard dictionaries, except for a rare and outdated usage that appears in Merriam-Webster, where it refers to animal mating. This makes Arberry's rendition ambiguous for contemporary readers and strips the expression of its original politeness and layered nuance. As a result, the internal message of the *kināyah* is lost, and the sensitivity of the subject is not effectively communicated.

   Al-Hilali and Khan, on the other hand, render the phrase as "**he had sexual relations with her**," opting for a **literal and direct translation** that clarifies the intended meaning but neglects the stylistic elegance of the original

Arabic. Their strategy disregards the Qurānic use of figurative language and politeness, reducing the expression to a blunt statement. By overlooking a figurative equivalent that could better reflect the delicacy of the original phrase, the translators fail to capture the emotional and rhetorical depth embedded in the *kināyah*. In both cases, the translators miss the opportunity to preserve the charm, subtlety, and intended impact of the source text.

4.4.16 Text 16

1. **ST (Sūraṯ al-Raḥmān:74):** "**لَمْ يَطْمِثْهُنَّ** إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ"
2. **Transliteration: Lam yaṯmithhunna** ʾinsun qablahum wa-lā-jan.
3. **BT: He said,** "Whom no human **has touched before,** nor Jinn."
4. **Arthur Arberry: "untouched before them by any man or jinn."**
5. **Al-Hilali & Khan:** "**whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse).**"
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates "**لَمْ يَطْمِثْهُنَّ**" (*lam yaṭmithhunna*) as "**untouched**," clearly indicating his use of **a literal translation strategy** in rendering the *kināyah*. To more accurately reflect the original meaning, it is recommended that the translator add a qualifier such as "**intimately**" or "**physically**" before the word **touched** to draw the reader's attention to the more profound implications of the expression. This would have helped clarify that the phrase refers not to mere physical contact, but to a specific kind of intimate relationship.

Al-Hilali and Khan, on the other hand, use a **combination of borrowing and literal translation** by rendering the expression as "**Lam yaṭmithhunna**"—directly importing the Arabic phrase into the English text. They supplement this with a footnote that explicitly explains the intended meaning: "**opening their hymens with sexual intercourse**." While the translators succeed in clarifying the intended meaning, the use of borrowing followed by such an explicit exegetical explanation detracts from the stylistic and rhetorical function of the original *kināyah*. Their strategy transforms the translation into a more exegetical than stylistic one, eliminating the subtlety, politeness, and figurative richness embedded in the original text. Thus, the use of borrowing combined with literal explanation does not effectively communicate the essence or the beauty of the *kināyah*.

4.4.17 Text 17

1. **ST (Sūraṯ al-Wāqiʿaṯ:34):** "**وَفُرُشٍ مَرْفُوعَةٍ**"
2. **Transliteration: Wa-furushin marfūʿaṯin.**
3. **BT: And couches, raised high**.
4. **Arthur Arberry TT. (1)**: "and upraised **couches**."
5. **Al-Hilali & Khan TT (2):** And on **couches** or thrones, raised high."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates the phrase "**وَفُرُشٍ مَرْفُوعَةٍ**" (*wafurushin marfūʿaṯin* /"and on couches, raised high") as "**upraised couches**." This rendering consists of two parts: **upraised** and **couches**. The addition of the prefix up-intensifies the

sense of elevation. The *kināyah* expression in the original Arabic text is rendered literally, without addressing the deeper meaning conveyed by the figurative language. Thus, Arberry's choice reflects **a literal translation strategy**, focusing on the denotative rather than the connotative or implied figurative meaning of the phrase. It is therefore suggested that Arberry could have added a qualifier such as "**intimate**" before "**upraised couches**" to better signal the intended connotation to the reader. Ultimately, the literal rendering sacrifices the implicit message and fails to capture the aesthetic and rhetorical function of the *kināyah*, thereby diminishing its communicative effectiveness.

Al-Hilali and Khan adopt a similar **literal translation strategy**, rendering the phrase as "**And on couches or thrones, raised high**." While their addition of "**thrones**" introduces a slightly broader semantic field, the translators also overlook the figurative depth of the original expression. Given the subtle and culturally embedded nature of the *kināyah* in this verse, their rendering remains surface-level and does not convey the underlying allusion to sexual intimacy. This reflects a lack of recognition of the *kināyah* and a failure to explore its exegetical interpretations.

Both translations demonstrate a reliance on literal procedures which do not successfully transfer the figurative essence or contextual sensitivity of the *kināyah*. It is therefore recommended that translators consult classical and modern Qurānic commentaries (tafsīr) to ensure accurate interpretation and representation of figurative expressions before attempting their translation into English. Understanding the exegetical dimension of such expressions is

crucial for preserving both the semantic richness and the rhetorical elegance of the Qurānic message.

4.4.18 Text 18

1. **ST (Sūraṯ al-Taḥrīm:6): "امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ"**
2. **Transliteration:** ʾimrʾata nūḥin wa ʾimrʾata Lūṭin kānatā **taḥta ʿabdayni**.
3. **BT:** "the wife of Noah, and the wife of Lot; for they **were under two of Our righteous slaves**".
4. **Arthur Arberry TT (1):** "the wife of Noah, and the wife of Lot; for they **were under two of Our righteous servants**".
5. **Al-Hilali & Khan TT (2):** the wife of Nuh (Noah) and the wife of Lout (Lot). **They were under two of our righteous slaves**.
6. **Strategies and procedures in translating *kināyah* into the English language:**

   The phrase "**تَحْتَ عَبْدَيْنِ**" (*taḥta ʿabdayn*/"under two of Our righteous servants") is rendered by Arberry as "**they were under two of Our righteous servants**." Arberry's choice of the word servants to refer to the two prophets appears to be a **literal** yet contextually awkward translation that may distort the intended meaning. It may be more appropriate to use the word **worshippers** or devoted ones to align with the Qurānic context, which conveys righteousness, piety, and spiritual rank rather than servitude in a worldly or domestic sense. Furthermore, the phrase under two righteous servants reflects a **literal translation** of the *kināyah* without accounting for the figurative dimension, which in this context alludes to the moral and

spiritual hierarchy between the women and the righteous men. Thus, the literal translation strategy employed by Arberry fails to capture the figurative implication embedded in the Arabic *kināyah*.

Al-Hilali and Khan adopt a similar **literal translation strategy**, rendering the phrase as "**under two of Our righteous slaves**." Although in Islamic discourse the term ʿabd can carry the meaning of a devoted servant of God, the English word slave carries heavy historical and racial connotations that may hinder the intended spiritual nuance. The use of **slaves** in this translation foregrounds the literal level while obscuring the more delicate figurative and religious meanings intended by the original Arabic.

In both translations, the surface-level rendering results in the loss of the deeper connotative meaning conveyed by the *kināyah*. The translators focused on lexical equivalence without recognising the stylistic and metaphorical dimensions of the phrase. Consequently, the literal translation strategy used by both Arberry and al-Hilali and Khan does not effectively communicate the richness and rhetorical beauty of the *kināyah*. It is therefore recommended that translators engage more closely with Qurānic exegetical traditions to uncover the layered meanings of such figurative expressions before rendering them into the target language.

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4.4.19 Text 19

1. **ST (Sūraṯ al- Baqaraṯ:235): "لَا تُوَاعِدُوهُنَّ سِرًّا"**
2. **Transliteration:** "**lā-tuwāʿidūhunna sirran.**"
3. **BT:** "**but do not dating with women in secret.**"

4. **Arthur Arberry**: “but do not **make troth with them** secretly”.

5. **Al-Hilali & Khan**: “but **do not make a promise of contract with them in secret**”.

6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry adopts **a literal translation strategy**, rendering the phrase “ **لَا تُوَاعِدُوهُنَّ سِرًّا**” (*lā tuwāʿidūhunna sirran* / do not promise with them in secret) as **'do not make troth with them secretly**. 'However, the Arabic *kināyah* expression is figurative in nature, referring to secretive intimate communications or clandestine sexual overtures during the waiting period (ʿ**iddah**). Arberry’s rendering—though lexically correct—fails to account for this deeper figurative dimension. The choice of **troth** might be archaically linked to betrothal or fidelity, yet its ambiguity and outdated usage may obscure the intended meaning for a modern audience. It is thus recommended that the translator could have used a phrase such as **intimate promise** to alert readers to the connotation of covert romantic or **sexual interaction implied** in the original *kināyah*.

   Similarly, al-Hilali and Khan adopt **a literal translation strategy**, rendering the phrase as “**do not make a promise of contract with them in secret**.” While the use of promise and contract may appear more specific, it only partially captures the breadth of meanings invoked by the Arabic figure of speech. The translators appear to recognise the underlying implications and potential for misinterpretation by the target audience. Although their choice may prevent ambiguity, it ultimately leads to a loss of the *kināyah’s* aesthetic

and interpretive value. Therefore, the literal strategy employed does not succeed in conveying the linguistic beauty or the full communicative intent of the Qurānic expression.

4.4.20 Text 20

1. **ST (Sūraṯ al-Māʾidaṯ:5):** "مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ **مُتَّخِذِي أَخْدَانٍ**"
2. **Transliteration:** muḥṣinīna ghayra musāfiḥīna walā **muttakhidhī ʾakhdānin**.
3. **BT: He said,** "And the desire for chastity, not obscenity, nor secret relationships with **taking girlfriends.**"
4. **Arthur Arberry: "**in wedlock and not in licence, or as **taking lovers."**
5. **Al-Hilali & Khan:** "taking them in legal wedlock not **committing illegal sexual intercourse, nor taking them as girl-friends.**"
6. **Strategies and procedures in translating *kināyah* into English language:**

   Arberry translates the phrase "**مُتَّخِذِي أَخْدَانٍ**" (*muttakhidhī ʾakhdānin* / taking girlfriends) as "**taking lovers**." These demonstrate that the translator applies a **word-for-word translation strategy** to interpret the Arabic *kināyah*. Arberry understands the implied figurative meaning embedded in the Qurānic phrase and relies on the audience's interpretive competence to grasp the complete contextual sense—namely, the idea of an illicit sexual relationship, which is the intended meaning conveyed by the *kināyah*. Although Arberry employs a literal strategy, it nonetheless preserves the figurative function of the original Arabic. Thus, the use of **a word-for-word strategy** in this case effectively communicates the depth and subtlety of the *kināyah*. As Newmark (1981) asserts, in some instances, word-for-word or literal translation can successfully retain the figurative impact and meaning of the source text.

On the other hand, al-Hilali and Khan adopt a **literal translation strategy**, rendering the phrase as: "**not committing illegal sexual intercourse, nor taking them as girl-friends**." This approach may be seen as an overt or over-explicit translation, which diminishes the poetic and rhetorical function of the *kināyah*. Ideally, their explanatory additions—such as "**illegal sexual intercourse**"—would have been more appropriately placed in **footnotes**, preserving the integrity of the figurative expression in the main text. Consequently, while their use of literal translation conveys the core message, it falls short in reflecting the essence and beauty of the Arabic *kināyah*.

4.4.21 Text 21

1. **ST (Sūraṯ al-Anʿām:120):** "وَذَرُوا **ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**"
2. **Transliteration:** Wa-dharū **zāhira al-ʾithmi wa-bāṭinahu**.
3. **BT: He said,** "leave all **sin, open or secret**."
4. **Arthur Arberry: "**Forsake **the outward sin, and the inward."**
5. **Al-Hilali & Khan:** "Leave (O mankind, all kinds of) **sin**, **open and secret.**"
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Both Arberry and al-Hilali and Khan employ **a word-for-word translation strategy** in their rendering of the Qurānic phrase "**ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ**." Arberry translates it as "**Forsake the outward sin, and the inward**," while al-Hilali and Khan offer "**Leave all sin, open or secret**." Despite the slight variation in diction, both translations closely adhere to the surface structure of the Arabic, with minimal interpretive intervention. When comparing Arberry's

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and al-Hilali and Khan's translations, it becomes evident that although they share a common strategy, the effect they produce is somewhat different. Arberry's phrasing, "**Forsake the outward sin, and the inward**," has a more abstract and archaic tone, which may obscure meaning for TT. Al-Hilali and Khan's version, "**Leave all sin, open or secret**," is more accessible but still falls into the same literalist trap. This strategy results in a translation that lacks the necessary contextual and rhetorical depth, particularly given the nuanced implications of the original Arabic expression.

To improve the translation, a more dynamic approach that considers the interpretive context is essential. Drawing on Qurānic exegeses would allow the translator to uncover the deeper implications embedded in the text, especially those related to moral and behavioural conduct. A refined translation might read: "**Avoid all sin—whether public or intimate**," or "**Refrain from sin, whether openly or secretly committed**." Such renderings would preserve the duality expressed in the verse while also pointing to the morally significant and often concealed nature of certain sinful acts. This interpretive layer is vital for conveying not only what the text says but also what it intends to communicate.

4.4.22 Text 22

1. **ST (Sūraṯ Yūsuf:23):** "وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ اللهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ"
2. **Transliteration:** wa-ghallaqati al-abwāba wa-qālat **hayta laka** qāla mʿadha Allahi innahu rabbī aḥsana mathwāya.

3. **BT:** And she closed the doors well and said, **Now come, to have me, I am ready to receive you.'** He said, how can it be possible, I seek refuge with Allâh, he alone is my lord. He has made my stay honourable.

4. **Arthur Arberry: "'Come,' she said, 'take me**!' 'God be my refuge,' he said. 'Surely my lord has given me a goodly lodging.**"**

5. **Al-Hilali & Khan:** "**Come on, O you**". He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living a great comfort! (So I will never betray him)."

6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates the expression "**هَيْتَ لَكَ**" (*hayta laka*) as "**Come, she said, take me**," adopting **a communicative translation strategy**. This approach focuses on conveying the intended meaning behind the words rather than adhering strictly to the literal structure. By choosing the phrase "**take me**," Arberry successfully conveys the implied **sexual invitation**, which aligns well with the broader narrative context. The communicative strategy used here allows the figurative meaning to remain intact, helping the reader grasp the essence of the original Arabic without confusion. Thus, Arberry's translation preserves the rhetorical function and conveys the core meaning effectively.

   In contrast, al-Hilali and Khan apply a somewhat **free translation strategy**, rendering the phrase as "**Come on, O you**." While this is less direct than Arberry's translation, it still conveys the implied sexual connotation. The

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phrase "**Come on**" in English often carries **sexual undertones**, particularly in contexts involving persuasion or seduction. While their translation is more subtle, it is still effective in communicating the essence of the Arabic expression. When comparing the two, both translations are successful in preserving the figurative intent of the original text. Arberry's version is more explicit, while al-Hilali and Khan's is slightly more restrained, but both successfully convey the intended meaning without reducing the expression to a literal translation. The use of either communicative or free translation strategies demonstrates the importance of adapting the translation to the cultural and rhetorical context, ensuring that the deeper meaning of the original is not lost in translation.

4.4.23 Text 23

1. **ST (Sūraṯ Yūsuf:25):** "قَالَتْ مَا جَزَاءُ **مَنْ أَرَادَ بِأَهْلِكَ سُوءًا** إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"
2. **Transliteration:** qalat ma jazāʾu **man ʾarāda bi-ʾahlika sūʾan** ʾilla ʾan yusjana ʾaw ʿadhabun ʾalīmun.
3. **BT: He said,** "What is the recompense of **one whose intent is evil against your people** other than being imprisoned, or sternly punished."
4. **Arthur Arberry: "**She said, 'What is the recompense of him **who purposes evil against thy folk**, but that he should be imprisoned, or a painful chastisement?**"**
5. **Al-Hilali & Khan:** "She said: What is the recompense (punishment) for him who **intended an evil design against your wife**, except that he be put in prison or a painful torment?"
6. **Strategies and procedures in translating *kināyah* into the English language:**

Arberry translates the expression "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**" (*man ʾarāda bi-ʾahlika sūʾan*) as "**who purposes evil against thy folk**," using **a word-for-word translation strategy**. This choice suggests that the translator did not fully grasp the intended meaning of the original Arabic. By sticking closely to the literal wording, Arberry's translation misses the figurative nuances embedded in the phrase. As a result, the figurative function of *kināyah* is lost, and the translation does not effectively communicate the core message or the rhetorical richness of the original Arabic text.

Similarly, al-Hilali and Khan also employ **a word-for-word translation**, offering "**him who intended an evil design against your wife**" as their rendition of "**مَنْ أَرَادَ بِأَهْلِكَ سُوءًا**." This translation similarly overlooks the figurative meaning, as it attempts to provide a direct and overly literal interpretation of the original Arabic. By focusing on the specific term "**wife**" rather than the broader concept of "**family**" or "**people**," the translation limits the scope of the original expression. Furthermore, al-Hilali and Khan seem unaware of the *kināyah* present in the phrase, resulting in a translation that lacks the subtlety necessary to convey the true intent of the verse. Their word-for-word strategy fails to preserve the intended meaning and the nuanced rhetorical functions of the Arabic *kināyah*. A more interpretive approach, informed by exegeses, would better preserve the depth and beauty of the Arabic *kināyah*, ensuring that the translation communicates both the core message and the rhetorical charm of the Qurānic text.

4.4.24 Text 24

1. **ST (Sūraṯ al-Muʾminūn:5):** "وَالَّذِينَ **هُمْ لِفُرُوجِهِمْ حَافِظُونَ**"

2. **Transliteration:** Wa-alladhīna hum **lifurūjihim ḥāfiẓūna**.
3. **BT: He said,** "say to the believers they should lower their gaze and preserve their **sexual organs.**"
4. **Arthur Arberry: "**and guard their **private parts."**
5. **Al-Hilali & Khan:** "And those who **guard their chastity (i.e. private parts, from illegal sexual acts**)."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates the expression "**لِفُرُوجِهِمْ حَافِظُونَ**" (*lifurūjihim ḥāfiẓūn*) as "and guard their private parts," employing **a word-for-word translation strategy**. By translating the phrase overtly and directly referencing the body, Arberry reduces the expression to its surface structure, overlooking its connotative implications about moral restraint and sexual discipline. This choice erodes the subtlety and figurative beauty that *kināyah* typically carries. A more context-sensitive translation—perhaps incorporating euphemistic language like "**preserve themselves from illicit acts**" or offering interpretive guidance through footnotes—would better reflect the richness of the original Arabic.

   Similarly, al-Hilali and Khan render the phrase as "**guard their chastity (i.e., private parts, from illegal sexual acts)**," also relying on **Word-for-word translation + footnote**. While they appear more conscious of the deeper meaning, their decision to insert a direct explanation within the translation undermines the figurative nature of the *kināyah*. The inclusion of explicit terms such as "**sexual acts**" disrupts the rhetorical subtlety of the verse, making the figurative expression overly direct. Although the explanatory

parenthesis suggests an awareness of the intended meaning, embedding such clarifications in the main text compromises both the elegance and the indirect communicative function of the *kināyah*. Thus, despite their recognition of the figurative dimension, both translations—limited by their word-for-word strategies—fail to fully communicate the depth, charm, and rhetorical force of the Qurānic *kināyah*.

4.4.25 Text 25

1. **ST (Sūraṯ Fuṣṣilat:21):** "وَقَالُوا **لِجُلُودِهِمْ** لِمَ شَهِدتُّمْ عَلَيْنَا"
2. **Transliteration:** Wa-qālū **lijulūdihim** lima shahidtum ʿalaynā.
3. **BT: He said,** "And they will ask **their skins**, "Why did you bear witness against us?"
4. **Arthur Arberry: "**and they will say **to their skins**, 'Why bore you witness against us?**"**
5. **Al-Hilali & Khan:** "And they will say **to their skins**, Why do you testify against us?"
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry renders the expression "**لِجُلُودِهِمْ**" (l*ijulūdihim*) as "**to their skins**," **applying a word-for-word translation strategy** that reflects a surface-level understanding of the text. This overt and literal approach strips the expression of its deeper figurative meaning, which in Qurānic discourse often symbolises the entire human being or consciousness in the context of divine testimony. A more informed translation, grounded in exegetical insights, would reveal that "**their skins**" are not merely physical surfaces but metaphorical witnesses,

capable of bearing testimony against the self—an idea that resonates deeply with Qurānic theology and Arabic rhetorical traditions.

Likewise, al-Hilali and Khan translate the same expression as "**to their skins**," similarly adopting **a word-for-word strategy**. Although their version includes no explanatory notes or interpretive hints, it seems they did not recognise the figurative weight embedded in the expression. Their translation, like Arberry's, fails to communicate the symbolic significance of the skin as a speaking witness on the Day of Judgment—a core element of the verse's meaning. Because both translations rely on overt, literal rendering, they flatten the complexity and rhetorical resonance of the *kināyah*. A more nuanced translation approach—possibly accompanied by footnotes that draw on exegetical sources—would preserve the *kināyah's* communicative depth and poetic subtlety, allowing the target reader to appreciate both the meaning and the linguistic beauty of the original.

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4.4.26 Text 26

1. **ST (Sūraṯ al-Aʿrāf:80):** "**وَلُوطاً إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الفَاحِشَةَ**"
2. **Transliteration:** Wa-Lūṭan ʾidh qāla liqawmihi ʾ**ataʾtūna al-fāḥishata**.
3. **BT: He said,** "And Lot, who said to his nation: Do you **commit such obscenity.**"
4. **Arthur Arberry: "**And Lot, when he said to his people, 'What, do you **commit such indecency."**
5. **Al-Hilali & Khan:** "And (remember) Lūṭ (Lot), when he said to his people: "Do you **commit the worst sin.**"

6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates "**أَتَأْتُونَ الفَاحِشَةَ**" (*ʾataʾtūna al-fāḥishaṯa*/commit such obscenity) as "**commit such indecency**." Although the translator adopts **a semantic translation strategy**, his choice of the word "**indecency**" is too vague and fails to capture the specific meaning of the *kināyah*, which refers to **sodomy**. The figurative expression is weakened, and the intended Qurānic condemnation is diluted due to the translator's generalisation of the term.

   Similarly, al-Hilali and Khan use **a semantic strategy** in their rendering: "**commit the worst sin**." While they appear to grasp the implicit meaning, their phrase is culturally relative and lacks clarity. The expression "**worst sin**" does not explicitly convey the same message to a Western reader unfamiliar with the Qurānic context, thereby reducing the effectiveness of the translation. Both translations demonstrate an effort to preserve the figurative language but fail to communicate the specific referent of the *kināyah* accurately. A more effective strategy would involve maintaining the figurative style while offering explanatory notes or glosses—perhaps in footnotes—to clarify the implied meaning without sacrificing the rhetorical subtlety of the source text.

4.4.27 Text 27

1. **ST (Sūraṯ al-Aʿrāf:81):** "**إِنَّكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً** مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُم قَوْمٌ مُّسْرِفُونَ"
2. **Transliteration:** **ʾInnakum lataʾtūna al-rijāla shahwaṯan** min dūni al-nnisāʾi bal ʾantum qawmun musrifūna.

3. **BT: He said,** "Most surely **<u>you come to males in lust besides females</u>**; oh you are an extravagant people."
4. **Arthur Arberry: "**See, **<u>you approach men lustfully</u>** instead of women; no, you are a people that do exceed**."**
5. **Al-Hilali & Khan:** "Verily, **<u>you practise your lusts on men</u>** instead of women."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates "**لَتَأْتُونَ الرِّجَالَ شَهْوَةً**" (*lataʾtūna al-rijāla shahwaṯan* / come to males in lust) as "**you approach men lustfully**." Although he adopts **a word-for-word strategy**, using "**approach**" for "**تأتون**" and "**lustfully**" for "**شهوة**," the overall rendering subtly conveys the figurative meaning and preserves the function of *kināyah*. The figurative tone is maintained, allowing the connotation of a sexual act to be implied rather than explicitly stated. In this case, despite the literal approach, the figurative effect remains intact, making the translation relatively successful in communicating the rhetorical elegance of the original expression.

   In contrast, al-Hilali and Khan employ **<u>a free translation strategy</u>**, rendering the same phrase as "**you practice your lusts on men**." By using "**practice**" to denote the **sexual** act, they attempt to clarify the intended meaning. However, the phrasing comes across as awkward and fails to preserve the rhetorical subtlety of the *kināyah*. In this context, a more literal translation—such as Arberry's—would have been more effective in maintaining the Qurānic *kināyah's* indirectness and stylistic grace.

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4.4.28 Text 28

1. **ST (Sūraṯ al-Ḥijr:68): "قَالَ إِنَّ هَؤُلاَءِ ضَيْفِيْ <u>فَلاَ تَفْضَحُونِ</u>"**
2. **Transliteration:** qāla ʿina hāʾulāʾi ḍayfī **<u>falā tafḍaḥūn</u>**.
3. **BT: He said, "**These are my guests**, <u>so do not expose me</u>."**
4. **Arthur Arberry:** "These are my guests; **<u>put me not to shame</u>**."
5. **Al-Hilali & Khan:** "Lūṭ (Lot)] said: "Verily, these are my guests, **<u>so shame me not</u>**."
6. **Strategies and procedures in translating *kināyah* into English language:**

   Arberry translates the phrase "**فَلاَ تَفْضَحُونِ**" (*falā tafḍaḥūni* / do not expose me) as "**put me not to shame**." This rendering adopts **<u>a literal translation strategy</u>**, reproducing the surface meaning of the expression without capturing its deeper figurative implication. The phrase in the source text functions as a *kināyah* referring to the speaker's plea not to be dishonoured in a socially or morally humiliating way, possibly in a sexual context. However, Arberry's choice to render the phrase literally results in the loss of this subtle connotation. A more effective approach could involve semantic translation with an explanatory footnote to convey the intended meaning while preserving the stylistic nuance of the Qurānic language.

   Similarly, al-Hilali and Khan offer the literal rendition "so shame me not." Like Arberry, they follow a **<u>literal strategy</u>** and overlook the figurative depth of the expression. Their translation presents the denotative meaning, but does not indicate the underlying contextual and functional aspects of the *kināyah*. This suggests a lack of engagement with the broader exegetical tradition,

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which is essential for uncovering the implied meaning. The *kināyah* in this verse is highly context-sensitive, and both translations fail to account for that, resulting in a diminished communicative impact.

4.4.29 Text 29

1. **ST (Sūraṯ al-Shuʿarāʾ:160):** "**أَتَأْتُونَ الذُّكْرَانَ** مِنَ العَالَمِيْنَ"
2. **Transliteration:** ʾ**Ataʾtūna al-dhukrāna** mena al-ʿālamīn.
3. **BT:** He said, "What, do **you come to the males** of the world."
4. **Arthur Arberry: "**What, do you **come to male beings."**
5. **Al-Hilali & Khan:** "**Go you in to the males** of the ʻĀlamīn (mankind)."
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry's rendering of the phrase "**أَتَأْتُونَ الذُّكْرَانَ**" (*ataʾtūna al-dhukrān* / come to the males) as "**come to male beings**" demonstrates a practical grasp of the *kināyah's* intended figurative meaning. By using the phrase "**come to**," Arberry employs an **idiomatic translation strategy**, reflecting a reference to sexual intercourse. This dual-layered expression preserves the literal and figurative functions of the *kināyah*, maintaining its politeness and rhetorical subtlety. Thus, Arberry's translation is considered successful, as it retains the communicative and aesthetic values of the source text.

   Al-Hilali and Khan, on the other hand, render the phrase as "**Go you in to the males**," also applying an **idiomatic strategy**. Their use of "**go in to**" reflects an awareness of the function of the *kināyah*, as the expression is commonly recognised—especially in religious or conservative discourse—as a reference

to sexual relations (Allan and Burridge, 1991). Both translations, therefore, succeed in conveying the underlying meaning without resorting to explicit or culturally jarring expressions, allowing the target audience to access the subtle rhetorical beauty of the *kināyah*.

4.4.30 Text 30

1. **ST (Sūraṯ al-Qamar:37):** "وَلَقَدْ **رَاوَدُوهُ عَنْ ضَيْفِهِ**"
2. **Transliteration:** wa-laqad **rāwadūhu ʿan ḍayfihi**.
3. **BT: He said,** "and even **demanded that he give up his guests.**"
4. **Arthur Arberry: "**Even his **guests they had solicited of him."**
5. **Al-Hilali & Khan:** "And they indeed **sought to shame his guests (by asking to commit sodomy with them).**"
6. **Strategies and procedures in translating *kināyah* into the English language:**

   Arberry translates the phrase "**رَاوَدُوهُ عَنْ ضَيْفِهِ**" (*rāwadūhu ʿan ḍayfihi* / demanded that he give up his guests) as "**his guests they had solicited of him**."

   In this context, 'solicit' is an appropriate translation for the Arabic verb 'رَاوَد' (rawada), which connotes seduction, urging, and seeking illegal intercourse. Though '**solicit'** does not explicitly indicate **sodomy**, it seems clear that Arberry intended to convey the figurative meaning implied in the original text. By using a **communicative translation strategy**, he indirectly communicates the meaning of sodomy, depending on the audience's ability to infer it from the context. This covert approach helps preserve the connotative

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richness of the *kināyah*, allowing it to maintain its rhetorical and figurative essence.

In contrast, al-Hilali and Khan adopt a **combination of free translation and footnoting** by suggesting, "**indeed sought to shame his guests (by asking to commit sodomy with them)**" as their rendition of "**رَاوَدُوهُ عَنْ ضَيْفِهِ**." While they recognise the figurative meaning of the *kināyah*, their translation is overly literal, especially with the addition of "**by asking to commit sodomy**," which presents an overt interpretation. Though they successfully convey the intended meaning, this approach detracts from the figurative beauty and nuance of the original Arabic, as the explicit reference to sodomy undermines the subtlety of the *kināyah*. Therefore, the use of these strategies does not fully communicate the essence and elegance of the Arabic *kināyah*.

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4.5 Summary

This chapter has examined 30 *kināyah* expressions in the Holy Qurān through a structured three-step analysis. The first step explored the pragma-semantic meanings and functions of *kināyah* within their Qurānic contexts. At this stage, the identified meanings were also compared with their corresponding renditions in the English translations by Arberry, al-Hilali and Khan, in order to assess whether the original meanings were preserved or altered in the target texts. The second step investigated the broader rhetorical functions of *kināyah*, particularly in relation to politeness strategies and its interface with euphemism and metonymy. This phase likewise evaluated the extent to which these functions were maintained or lost in the translations. The final step identified the translation strategies and procedures

employed by both translators and offered suggestions for improving the accuracy and sensitivity of future renderings of *kināyah* in Qurānic translation.

From the analysis, it can be mapped that the phenomenon of *kināyah* in the Qurān poses a substantial challenge to the translators due to various words in the Qurānic verses that are ambiguous and interface with other figures of speech. In this manner, if the Qurān translators are not aware of the features that assist them in grasping the deep meaning, they will not be able to render the intended meaning successfully. This study demonstrates that the translators do not have a specific approach in explaining the *kināyah* problem in the Qurān. Thus, it seems that relying upon several commentaries is a significant procedure to identify the meaning of the *kināyah* words, yet this will complicate the translators more, in light of the fact that there are numerous interpretations for one word or one case in the Qurān. Consequently, it is significant for the translator to select more than one accredited commentary and refer to them. It is through this that knowledge of how translators treat the *kināyah* in the Qurān can be gained. The knowledge will subsequently pave the way for other suggestions on how to offer solutions for such a problem. In conclusion, the outcomes and close examinations of the analyses and results will be discussed in detail in the following chapter.

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CHAPTER FIVE

DISCUSSION

5.1 Introduction

This chapter presents and summarises the findings of the study, organised into four sections corresponding to the main research questions and the overall response to them. The first three sections address the relevant data and interpret the results in relation to each research question and the study's objectives. The final section synthesises the overall response to the research questions, drawing together key insights. Throughout the chapter, the findings are situated within the context of existing literature, highlighting recurring themes, significant patterns, and notable divergences. This analysis evaluates the extent to which the outcomes of this research align with or differ from those of previous studies.

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5.2 Findings and Discussions in Relation to the First Question

The primary question of this study is, **what are the pragma-semantic meanings and functions of *kināyah* in intimate relationships within Qurānic discourse rendered in the English translations by al-Hilali and Khan and Arberry?** To answer this question, the study employs Nida's (1975) Componential Semantic Analysis theory to dissect the multifaceted aspects of *kināyah* into its fundamental constituents. This section of the research is dedicated to uncovering the diverse connotations associated with *kināyah*, aiming to discern both its superficial and profound implications to gain a comprehensive understanding of this argumentative

Arabic term. Despite utilising Componential Semantic Analysis theory to scrutinise the semantic dimensions of *kināyah*, it is recognised that this approach may fall short in fully elucidating the pragmatic contextual meaning. Consequently, the study supplements this analysis by incorporating selected interpretations—pragma-semantic analysis (exegesis-based) from the Holy Qurān, renowned for providing comprehensive descriptions of the intricate and contextually embedded meanings of *kināyah* within the Qurānic text, and lexico-semantic analysis (dictionary-based). In addition, the research also considers the interpretation of the intended meanings of *kināyah* as rendered by Arberry and al-Hilali and Khan, offering valuable insights into how key translators have understood and conveyed these nuanced expressions. The following are the results and findings reflected from the first phase:

a) Layers of Meanings Reflected from *Kināyah*

The findings of this study indicate that the nature of *kināyah* diverges from other rhetorical devices due to its multifaceted layers of meaning spanning across literal, semantic, and pragmatic dimensions. This figure of speech is characterised by a high degree of complexity, containing both overt and covert significances, thereby facilitating the conveyance of ideas and meanings across various conceptual domains. Notably, *kināyah* exhibits a capacity to elucidate the discussed scenario comprehensively, encompassing psychological, religious, and social dimensions. In essence, this study underscores the unique rhetorical essence of *kināyah*, as its cognitive and figurative underpinnings entail distinct semantic attributes that delineate a pragma-cultural framework, encompassing a spectrum of potential

interpretations of its literal sense. Table 5.1 below presents a comprehensive overview of the various distinctive features/components elicited by *kināyah*.

Table 5.1
Multifaceted Layers of Meaning Reflected by Kināyah

No. of Text	Distinctive features/components		
	Core meanings	**Implications**	**Emotive meanings**
1. Sūraṯ al-Baqaraṯ:187	- Figurative meaning - Intercourse	- Indicates disapproval - Indicates denial - Indicates ugliness - Indicates human dimension - Worship	- Humanitarian image - Psychological consideration
2. Sūraṯ al-Baqaraṯ:187	- Figurative meaning - Intercourse	- Indicates comfortable - Indicates harmony in great extent - Indicates approval	- Politeness - Humanitarian image - Love in great extent
3. Sūraṯ al-Baqaraṯ:187	- Figurative meaning - Intercourse	- Indicates disapproval - Indicates blame - Indicates accusation	- Politeness
4. Sūraṯ al-Baqaraṯ:187	- Figurative meaning - Intercourse	- Indicates urge and necessity - Indicates approval - Indicates divine order - Indicates sacredness and modesty - Indicates guarantee of the existence of human race	- Politeness - Love and compassion - Humanitarian image
5. Sūraṯ al-Baqaraṯ:222	- Figurative meaning - Intercourse	- Divine order - Divine advice - Undesirable tendency - Indicates keeping mankind's health	- Politeness
6. Sūraṯ al-Baqaraṯ:222	- Figurative meaning - Intercourse	- Indicates keeping mankind's health - Indicates prohibition	- Politeness
7. Sūraṯ al-Baqaraṯ:222	- Figurative meaning - Intercourse	- Indicates keeping mankind race - Indicates permission	- Politeness
8. Sūraṯ al-Baqaraṯ:223	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates cultural dimension - Indicates purity - Indicates keeping mankind's health	- Politeness - Humanitarian image -Psychological consideration
9. Sūraṯ al-Baqaraṯ:237	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates cultural	- Politeness - Humanitarian

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No. of Text	Distinctive features/components		
	Core meanings	**Implications**	**Emotive meanings**
		dimension	image -Psychological consideration
10. Sūraṯ al-Nisāʾ:20	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates disapproval - Indicates human dimension - Indicates keeping mankind's health -Indicates a humanitarian relationship	- Politeness - Humanitarian image - Psychological consideration - Emotional state
11. Sūraṯ al-Nisāʾ:23	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates cultural dimension - Indicates purity	- Politeness - Humanitarian image -Psychological consideration
12. Sūraṯ al-Nisāʾ:24	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates obligation - Indicates cultural dimension -Indicates a humanitarian relationship	- Politeness - Humanitarian image -Psychological consideration
13. Sūraṯ al-Nisāʾ:34	- Figurative meaning - Intercourse	- Indicates disapproval - Indicates undesirable tendency - Indicates divine advice - Indicates seriousness of the matter - Indicates consequences of disobedience - Indicates the necessity of obedience	- Politeness - Psycho-emotional punishment - Strategic way to avoid conflict
14. Sūraṯ al-Nisāʾ:43	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates human dimension - Indicates purity and cleanliness - Indicates divine order	- Politeness - Humanitarian relationship - Emotional state
15. Sūraṯ al-Aʿrāf:189	- Figurative meaning - First intercourse - Conceal	- Indicates worship - Indicates a comfortable tendency - Indicates security	- Politeness - Humanitarian relationship - Love to a great extent - Showing mercy
16. Sūraṯ al-Raḥmān:74	- Figurative meaning - Intercourse	- Indicates sublime image - Indicates felicity - Indicates purity and cleanliness - Indicates special giving	- Politeness - Humanitarian image
17. Sūraṯ al-Wāqiʿaṯ:34	- Figurative meaning - Intercourse	- Indicates chastity - Indicates purity - Indicates pleasure in	- Politeness - Humanitarian image

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No. of Text	Distinctive features/components		
	Core meanings	**Implications**	**Emotive meanings**
		heaven	- Psychological consideration
18. Sūraṯ al-Tahrīm:6	- Figurative meaning - Intercourse	- Indicates disapproval - Indicates disgrace - Indicates historical punishment - Indicates religious betrayal	- Politeness - Humanitarian image - Psychological consideration
19. Sūraṯ al-Baqaraṯ:235	- Figurative meaning - Illegal intercourse	- Indicates worship - Indicates ugliness - Indicates disapproval	- Politeness - Humanitarian image - Psychological consideration
20. Sūraṯ al-Māʾidaṯ:5	- Figurative meaning - Illegal intercourse	- Indicates disapproval - Indicates human dimension - Indicates a humanitarian relationship - Indicates keeping mankind's health	- Politeness - Humanitarian image - Psychological consideration - Emotional state
21. Sūraṯ al-Anʿām:120	- Figurative meaning - Illegal intercourse	- Indicates punishment -Indicates disobedience - Indicates shame	- Politeness -Psychological conflict
22. Sūraṯ Yūsuf:23	- Figurative meaning - Illegal intercourse	- Indicates disapproval - Indicates human dimension - Indicates a humanitarian relationship - Indicates keeping mankind's health	- Politeness - Humanitarian image - Psychological consideration - Emotional state
23. Sūraṯ Yūsuf:25	- Figurative meaning - Intercourse	- Indicates disapproval - Indicates a humanitarian relationship - Indicates denial	- Politeness - Humanitarian image - Psychological consideration - Emotional state
24. Sūraṯ al-Muʾminūn:5	- Figurative meaning - Intercourse	- Indicates worship - Indicates human dimension - Indicates chastity - Indicates purity - Indicates keeping mankind's health	- Politeness - Humanitarian image
25. Sūraṯ Fuṣṣilat:21	- Figurative meaning - Intercourse	- Indicates blame - Indicates shame - Indicates reproach	- Politeness - Feeling anxious
26. Sūraṯ al-Aʿrāf:80	- Figurative meaning - Homosexuality (sodomy)	- Indicates disapproval - Indicates denial - Indicates ugliness - Indicates human dimension - Indicates disgrace	- Politeness - Humanitarian image - Psychological consideration - Emotional state

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No. of Text	Distinctive features/components		
	Core meanings	**Implications**	**Emotive meanings**
		- Indicates keeping mankind's health	
27. Sūraṯ al-Aʿrāf:81	- Figurative meaning - Homosexuality (sodomy)	- Indicates disapproval - Indicates denial - Indicates ugliness - Indicates human dimension	- Politeness - Humanitarian image - Psychological consideration - Emotional state
28. Sūraṯ al-Ḥijr:68	- Figurative meaning - Homosexuality (sodomy)	- Indicates disapproval - Indicates disgrace -Indicates cultural dimension	- Politeness - Humanitarian image -Psychological consideration
29. Sūraṯ Al-Shuʿarāʾ:160	- Figurative meaning - Homosexuality (sodomy)	- Indicates disapproval - Indicates denial - Indicates ugliness - Indicates human dimension - Indicates keeping mankind's health	- Politeness - Humanitarian image - Psychological consideration - Emotional state
30. Sūraṯ al-Qamar:37	- Figurative meaning - Homosexuality (sodomy)	- Indicates disapproval - Indicates denial - Indicates ugliness - Indicates human dimension	- Politeness - Humanitarian image - Psychological consideration

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Table 5.1 above provides an examination of the three key components: core, implication, and emotive meanings of Qurānic *kināyah* of intimate relationships. This analysis underscores the notable complexity and richness inherent in *kināyah* as an esteemed Arabic rhetorical device, capable of conveying intricate scenarios succinctly. Notably, *kināyah* exhibits the ability to navigate diverse layers of meaning within Qurānic discourse, encompassing semantic, pragmatic, psychological, and emotional dimensions. Despite all the *kināyah* expressions in this study primarily serving as a means to convey aspects of intimate relationships, it is evident that each instance of *kināyah* exhibits unique characteristics and applications. Table 5.1 above also outlines these distinctions, highlighting the diverse usage patterns and distinctive features associated with individual cases of *kināyah*.

Evidently, at the core level, all instances of *kināyah* share a common semantic theme, figuratively denoting intercourse. However, upon closer examination of the additional distinctive components and meanings, it becomes apparent that variations exist among different manifestations of *kināyah*. This differentiation is elucidated in Table 5.1, where disparities in the interpretation and application of *kināyah* across various contexts are outlined.

At its core, *kināyah* functions by conveying indirect or literal meanings, particularly of such subjects as intercourse. However, the true complexity of *kināyah* becomes apparent when considering its implications. This aspect endows *kināyah* with a remarkable capacity to transcend mere literal interpretation, encompassing a wide array of connotations. These include notions of disapproval, prohibition, disgrace, religious betrayal, accusation, urgency and necessity, permission, blame, worship, denial, profound love, sublime imagery, exceptional harmony, assurance of the human race's existence, preservation of human well-being, cultural dimensions, purity, aversion, divine order, divine counsel, ugliness, punitive aspects, gravity of the situation, felicity, adherence to chastity, and approval.

Furthermore, the interaction between *kināyah* and its emotive connotations introduces an additional layer of complexity. By integrating such elements as politeness, humanitarian imagery, the evocation of such emotions as anxiety, psychological conflict, displays of mercy, emotional states, psycho-emotional repercussions, strategic manoeuvres to mitigate conflict, ramifications of disobedience, sanctity, modesty, and psychological considerations, *kināyah* acquires the ability to evoke a range of emotions and shape the atmosphere of a discourse or written composition. This heightened emotional resonance enhances the

communicative exchange, enabling *kināyah* to convey not only cognitive meanings but also the profound sentiments that underlie those meanings.

The discussion above shows how *kināyah's* core meanings serve as a foundation, while its implication meanings elevate its complexity by incorporating a wide range of connotations. The integration of emotive meanings further accentuates *kināyah's* ability to shape emotions and atmospheres. Together, these distinctive features underscore the unique nature of *kināyah* as a figure of speech that navigates a complex interplay of meanings and emotions to enhance the depth and impact of communication within various contextual situations.

b) The Interpretation of Intended Meanings of *Kināyah* by Arberry and al-Hilali and Khan

This part of the chapter investigates how the intended meanings of *kināyah* expressions in the Holy Qurān are interpreted and reflected in the English translations of two prominent translators: Arberry and al-Hilali and Khan. Drawing on the previously established pragma-semantic analysis, this analysis compares the meanings derived from the source text with those conveyed in the translations. The objective is to evaluate the degree to which each translator succeeds in preserving the intended semantic content of the original Qurānic expressions of *kināyah*, with particular attention to clarity, nuance, and contextual accuracy. (**See Table 4) for a detailed comparison.**

Table 5.2
A Comparative Perspective on Conveying the Intended Meanings of Qurānic Kināyah in Arberry and al-Hilali and Khan's Translations.

No. of Text	Arberry	Al-Hilali and Khan
4.1	+	+
4.2	-	+
4.3	-	-
4.4	+	+
4.5	-	+
4.6	-	+
4.7	+	+
4.8	+	+
4.9	+	+
4.10	-	+
4.11	-	+
4.12	-	+
4.13	-	-
4.14	-	+
4.15	-	+
4.16	-	+
4.17	-	-
4.18	-	-
4.19	-	+
4.20	-	+
4.21	-	-

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No. of Text	Arberry	Al-Hilali and Khan
4.22	-	+
4.23	-	-
4.24	-	+
4.25	-	-
4.26	-	-
4.27	+	-
4.28	-	-
4.29	+	+
4.30	+	+

Table 5.2 presents a clear and systematic overview of how effectively Arberry and al-Hilali and Khan translations conveyed the intended meanings of *kināyah* across thirty selected Qurānic texts, offering insight into the degree to which each translator was able to reflect the underlying meanings, semantic, and contextual nuances embedded in the original Arabic expressions. This table not only highlights the successes and shortcomings of each translator but also serves as a diagnostic tool for evaluating the broader implications of translation choices in capturing the layered and often culturally embedded meanings of Qurānic *kināyah*. (See Table 5.3).

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Table 5.3
The Translators' Performance in Conveying the Intended Meaning of the Kināyah Expressions.

Selected translations	Intended meaning conveyed
Arberry	10 33.3%
Al-Hilali and Khan	20 66.6%

Table 5.3 shows that Arberry successfully conveyed 33.3% of the intended meaning of the *kināyahs*. These findings suggest that the extent to which the implied meanings of *kināyahs* are conveyed is somewhat lacking, thereby impacting the comprehensive understanding of these *kināyahs*. Such results raise significant concerns regarding the efficacy of these translations, potentially contradicting the fundamental purpose for which these *kināyah*s were utilised. This indicates that translators encounter considerable challenges in comprehending and interpreting the elusive and controversial Arabic term *kināyah*.

Perhaps the overlapping and interfacing between *kināyah*, metonymy, euphemism, and other figures of speech significantly impact Arberry's approach to rendering the *kināyah* expressions. Arberry, being a native speaker of English, while Arabic serves as a learned and secondary language, may indeed be influenced by the chaos found in English translation studies, which is relatively high. In this regard, Naseef (2018) indicates that:

> The majority of English-Arabic-English dictionaries, if not all, translate the term 'metonymy' as kināyah and majāz mursal, and at the same time, they refer to the term 'synecdoche' as *majāz mursal*. This means that the concept of *kināyah* is still ambiguous in English (p. 4).

Consequently, *kināyah* as a vague figure of speech may have affected Arbery's ability to understand and render it.

On the contrary, Table 5.3 illustrates that al-Hilali and Khan effectively conveyed 66.6% of the intended meaning. It appears that al-Hilali and Khan possess a strong

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understanding of the Arabic figure of speech *kināyah*, particularly Hilali, who is a native speaker of the Arabic language. This understanding is reflected in the successful conveyance of 66.6% of the intended meaning. These findings may suggest that al-Hilali and Khan, supported by the Saudi Arabian government to translate the Holy Qurān, could potentially be influenced by Wahabi ideology. Wahabi ideology, characterised by an austere interpretation of Islam that emphasises a literal understanding of the Qurān, may prioritise ritual correctness over the figurative function. In this regard, Quzmar (2020) indicates that:

> Their interpretations of the Qurān include a commentary which contains some explanations of Al-Tabari, Ibn Kathīr, Al-Qurtubi, and Sahih Al-Bukhari. Al-Hilali and Khan's translation have been criticised for being highly related to the Wahhabi school, which is widely seen as very pedantic. (p. 32)

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In addition, Hawamdeh (2019) explains that the translation of the Qurān by al-Hilali and Khan is highly literal but includes an excessive number of parenthetical insertions and explanatory footnotes. Accordingly, al-Hilali and Khan's translation conveys a greater portion of the intended meanings, as it places a stronger emphasis on the literal interpretation and understanding of the *kināyah* expressions.

5.3 Findings and Discussion in Relation to the Second Question

This section addresses the second research question: **how are the functions in which *kināyah* interfaces with euphemism and metonymy, particularly in relation to politeness strategies, rendered in the English translations by al-Hilali and Khan and Arberry?** This section will address the figurative functions of Qurānic *kināyah* and examine how these functions are rendered in the English translations by Arberry and al-Hilali and Khan. See the following:

a) Figurative Functions of *Kināyah* Interfacing with Euphemism and Metonymy, and the Politeness Strategies Employed

Despite the absence of a singular theory for categorising the functions of *kināyah* expressions, this study chooses to employ Brown and Levinson's Politeness theory to categorise the functions elucidated in the initial stage of this research. The selection of Brown and Levinson's Politeness theory stems from its primary focus on the principal function inherent in intimate *kināyah*, namely politeness. Consequently, this thematic inquiry concentrates on elucidating the politeness strategies employed by the Qurānic discourse.

After investigating the politeness strategies utilised by the Qurānic text to convey the *kināyah*, the study employs Nida's (1975) concept of presence (+) and absence (-) to delineate the specific strategies employed. The following table 5.4 illustrates all politeness strategies employed by the Qurānic text and discussed in Chapter Four.

Table 5.4
Brown and Levinson's Politeness Strategies Used by the Qurānic Text

No. of Text	Off-record (indirect)	Bald on-record	Negative politeness	Positive politeness
1		+		
2	+			
3			+	
4	+			
5	+			
6	+			
7	+			
8	+			
9		+		
10	+			
11		+		
12	+			
13		+		
14	+			
15	+			
16	+			
17	+			
18	+			
19	+			
20		+		
21	+			
22		+		
23	+			
24		+		
25	+			
26	+			
27		+		
28			+	
29	+			
30	+			

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Table 5.4 above reveals that the Qurānic text predominantly relies on the off-record (indirect) politeness strategy, with nearly 20 instances observed. Additionally, the Qurānic text employs the bald on-record politeness strategy in eight cases, while the employment of the negative politeness strategy is evidenced in only two instances. Notably, there is an absence of utilisation of the positive politeness strategy, as shown in Table 5.5.

Table 5.5
Strategies Used by the Qurānic Text in Percentage

Brown & Levinson Politeness	Off-record (indirect) politeness	Bald on-record politeness	Negative politeness	Positive politeness
Kināyahs	66.7%	26.7%	6.6%	0%

According to the findings shown in Table 5.3 above, a predominant proportion of the samples, constituting 66.7%, were conveyed through the utilisation of an off-record (indirect) politeness strategy. Conversely, a lesser percentage of samples, comprising 26.7% were expressed through the employment of the bald on-record politeness strategy. Remarkably, a minimal proportion of samples, accounting for 6.6%, were conveyed through the application of a negative politeness strategy. The prevalence of the off-record (indirect) strategy can be attributed to its characteristic use of indirect language, which enables the speaker to maintain a degree of distance from potentially imposing upon the interlocutor. This strategy frequently involves conveying meanings that are somewhat ambiguous or distinct from the speaker's true intentions, thereby relying on the recipient's discernment to grasp the speaker's intended message.

Consequently, this kind of politeness raises an interface and interaction between Arabic and English figures of speech, as they both serve the common purpose of conveying messages indirectly. This politeness function is shared by both *kināyah* and euphemism, thereby facilitating potential overlaps and intersections between them. Such overlap complicates interpretations and adds layers of complexity to understanding both Arabic and English figures of speech. Both *kināyah* and euphemism share the common function of indirect message delivery, relying on the recipient's interpretation to convey the speaker's intent effectively. The underlying

reason for the overlap between *kināyah* and euphemism primarily stems from their shared function of politeness. While *kināyah* is categorised as a broad Arabic figure of speech, it simultaneously triggers multiple functions.

On the other hand, the Qurānic text utilises the bald on-record politeness strategy, which does not aim to lessen the threat to the hearer's face. These instances are identified as close *kināyah*, indicating a lesser degree of politeness. This particular politeness strategy serves to reduce the likelihood of overlap between *kināyah* and other English figures of speech, particularly euphemism. For example, sample 4.1 lacks a politeness function, contradicting the perception of euphemism, which is primarily employed to achieve politeness. Therefore, this example serves as compelling evidence that euphemism cannot function as *kināyah*, as the primary function of euphemism is to mitigate the harshness of words. In contrast, in sample 4.1, it does not appear to utilise softened language to convey the concept of intimate relationships.

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In this section, the study has meticulously identified all the functions of *kināyah* expressions employed within the Qurānic text, as extensively discussed in Chapter Four. These functions will be systematically categorised under the four politeness strategies, as illustrated in Figure 5.1.

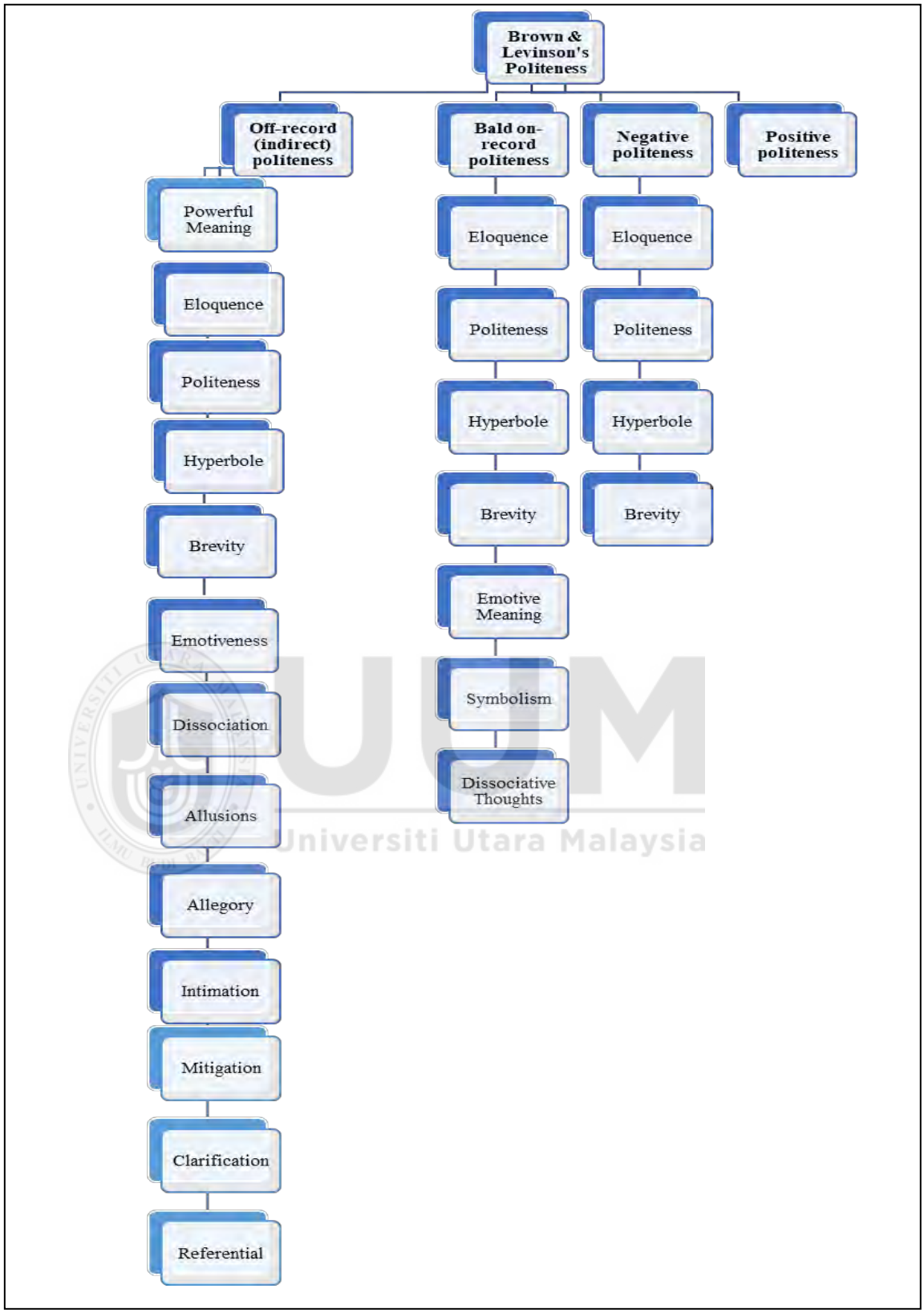

Figure 5.1 The Categorisation of *Kināyah* Functions Under the Four Politeness Strategies

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After thoroughly exploring and categorising the functions of *kināyahs* in Chapter Four, the subsequent table presents all the functions derived from the 30 samples analysed in this study. Utilising Nida's (1975) framework, which encompasses the notions of presence (+), neutral (/+), and absence (-), the table elucidates the overlap between various figures of speech. Furthermore, it conducts a comparative analysis of the functions of *kināyah* with those of such English figures of speech as metonymy and euphemism, as outlined in Table 5.6.

Table 5.6
Kināyah Functions with A Comparison into Metonymy and Euphemism

Functions	***Kināyah***	**Metonymy**	**Euphemism**
Achieve eloquence	+	+	+
Achieve politeness	+	+/-	+
Achieve powerful meaning	+	+	-
Achieve clarification	+	+	-
Achieve brevity	+	+	-
Achieve mitigation	+	+	+
Achieve hyperbole	+	-	-
Achieve emotiveness	+	-	-
Achieve dissociation	+	-	-
Achieve symbolism	+	-	-
Achieve allusions	+	-	-
Achieve allegory	+	-	-
Achieve intimation	+	-	-
Achieve referential	+	+	-

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Table 5.6 above illustrates that *kināyah* is characterised by seven distinct functions: emotive meanings, dissociation, intimation, allegory, allusions, symbolism, and hyperbole, diverging from the English figures of speech, namely metonymy and euphemism. This observation underscores the notion that *kināyah* has the capacity to evoke and activate multiple functions simultaneously. While euphemism shares certain aspects such as politeness, eloquence, and mitigation, it remains inadequate and incapable of encompassing all the functions inherent in the Arabic figure of speech *kināyah*. Hence, the characteristics manifested by English figures of speech do not consistently achieve what is generated from the Arabic figure of speech. Despite the existence of overlapping, euphemism may be encompassed within *kināyah*, as *kināyah* represents a broader and more potent figure of speech, as depicted in Figure 5.2.

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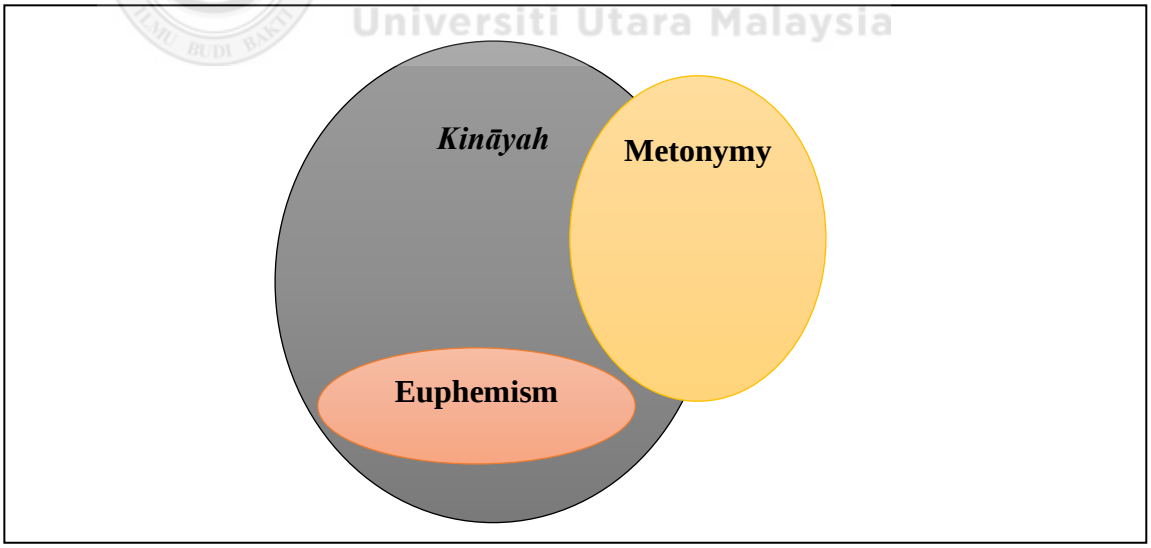

Figure 5.2 The Complex Relationship Between *Kināyah,* Metonymy, and Euphemism

Figure 5.2 above illustrates that *kināyah* can convey multiple functions and roles, thus highlighting the fundamental distinctions between *kināyah*, metonymy, and

euphemism. Additionally, it indicates that euphemism functions as a subset encompassed within *kināyah*, whereas metonymy shares numerous connections with *kināyah* across various functions, including eloquence, clarification, conveying powerful meanings, mitigation, brevity, and referential function.

What sets metonymy apart from other figures of speech is its distinct definition and referential function. Interestingly, *kināyah*, an uncommon Arabic figure of speech, shares these two key attributes with metonymy along with other significant functions. The resemblance between them is noteworthy, indicating a substantial overlap in their characteristics and functions. This suggests a deeper similarity in their linguistic roles and potential applications. Although there are similarities between *kināyah* and metonymy, *kināyah* encompasses a broader range of functions that differentiate it from metonymy.

The findings from this study present a contradiction to the assertions made by (Naseef, 2018). While Naseef suggests that *kināyah* and metonymy are entirely distinct figures of speech, the current study indicates that they share the primary definition and some concepts, while possessing different classifications and functions. This study elucidates the rationale behind the interfacing between *kināyah* and metonymy, which stems from their closely aligned definitions.

b) Rendering Figurative Functions of Qurānic *Kināyah* in Arberry and al-Hilali and Khan's English Translations

This section will assess whether the translators effectively convey the figurative functions of Qurānic *kināyah* in their English renditions, focusing on how Arberry and al-Hilali and Khan capture its subtle nuances. For further details. (See Table 5.7).

Table 5.7
A Comparative Perspective on Conveying the Figurative Functions of Qurānic Kināyah in Arberry and al-Hilali and Khan's Translations

Selected translations	Figurative function conveyed
Arberry	9 30%
Al-Hilali and Khan	6 20%

The data presented in Table 5.7 reveal a noteworthy difference in how Arberry and al-Hilali and Khan convey the figurative functions of *kināyah* in their respective translations of the Qurān. Arberry conveys the figurative functions in 9 out of 30 instances (30%), while al-Hilali and Khan only convey them in 6 cases (20%). This difference is significant, considering that the figurative functions of *kināyah*, such as indirectness, metaphor, hyperbole, and allusion, are central to the Qurān's rhetorical and pedagogical strategies.

Arberry's relatively higher success rate in conveying the figurative functions of *kināyah* can be attributed to his literary and interpretive approach. As a scholar of English literature, Arberry often leaned towards a more nuanced, metaphorical translation style. His background, coupled with a focus on conveying the artistic and figurative elements of the Arabic text, allowed him to capture the subtle layers of meaning embedded in *kināyah* expressions. However, his translations may still fall

short in some instances, as his non-native proficiency in Arabic and his English-centric interpretive framework sometimes led him to prioritise stylistic elegance over strict fidelity to the original context.

In contrast, al-Hilali and Khan's lower success rate (six out of 30, or 20%) in conveying the figurative functions is reflective of their more literal, doctrinally focused translation approach. As native Arabic speakers with strong ties to Islamic tradition, their priority was to ensure clarity and doctrinal accuracy, which sometimes resulted in a more straightforward translation of *kināyah*. While this approach made their translations more accessible and doctrinally precise, it came at the expense of capturing the figurative richness of the expressions. Their translations tended to favour clarity over the indirect meanings that characterise *kināyah*, and as a result, the figurative aspects of the original text were often lost or diluted.

The contrast in their success rates can be viewed as a reflection of the divergent translation philosophies and cultural contexts from which each translator operated. Arberry, with his literary and academic background, sought to preserve the aesthetic and metaphorical depth of the Arabic text, while al-Hilali and Khan, with their strong Islamic and Arabic cultural grounding, prioritised doctrinal clarity and literal translation. This comparison highlights the challenges inherent in translating the multi-dimensional nature of *kināyah*, a device that is not only linguistically complex but also culturally and contextually charged.

Ultimately, the findings in Table 5.7 underscore how differing translation philosophies, cultural orientations, and linguistic backgrounds can influence the degree to which figurative functions of *kināyah* are successfully conveyed in

English, raising essential considerations about the limitations of translation in capturing the full range of functions of *kināyah* in the Qurān.

5.4 Findings and Discussion in Relation to the Third Question

This section analyses the translational strategies and procedures employed by Arthur Arberry and al-Hilali and Khan in rendering the Qurānic term *kināyah* into the English version. Table 5.8 below illustrates the extent to which the selected translators have translated *kināyah* expressions and how effectively they have conveyed the intended meanings and figurative functions, as elucidated by the commentaries referred to.

Table 5.8
The Strategies and Procedures Employed by the Translators to Convey Kināyah Senses

No. of Text	Arberry	Al-Hilali and Khan
4.1	Idiomatic translation	Literal translation
4.2	Literal translation	Borrowing + explanation in parentheses
4.3	Literal translation	Literal translation
4.4	Idiomatic translation	Literal translation
4.5	Word-for-word translation	Literal translation
4.6	Word-for-word translation	Idiomatic translation
4.7	Idiomatic translation	Idiomatic translation
4.8	Idiomatic translation	Literal translation
4.9	Literal translation	Literal translation
4.10	Semantic translation	Idiomatic translation
4.11	Word-for-word translation	Word-for-word translation
4.12	Literal translation	Literal translation
4.13	Literal translation	Semantic translation
4.14	Word-for-word translation	Literal translation + footnote
4.15	Semantic translation	Literal translation
4.16	Literal translation	Borrowing translation + footnote

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No. of Text	Arberry	Al-Hilali and Khan
4.17	Literal translation	Literal translation
4.18	Literal translation	Literal translation
4.19	Literal translation	Literal translation
4.20	Word-for-word translation	Literal translation
4.21	Word-for-word translation	Word-for-word translation
4.22	Communicative translation	Free translation
4.23	Word-for-word translation	Word-for-word translation
4.24	Word-for-word translation	Word-for-word translation + footnote
4.25	Word-for-word translation	Word-for-word translation
4.26	Semantic translation	Semantic translation
4.27	Word-for-word translation	Free translation
4.28	Literal translation	Literal translation
4.29	Idiomatic translation	Idiomatic translation
4.30	Communicative translation	Free translation strategy + footnote

Table 5.8 above elucidates the manner in which the two translators conveyed 30 ambiguous senses of *kināyah* expressions found in the Holy Qurān. Additionally, the table clarifies the strategies and procedures adopted by both translations to render these ambiguous senses. Table 5.9 below demonstrates these strategies and procedures in numbers and percentages.

Table 5.9
The Strategies and Procedures Adopted by the Translators in Conveying the Senses of the Kināyah Expressions in Numbers and Percentage

Translators	Literal and Word-for-word translation	Idiomatic and Semantic translation	Borrowing translation + footnote	Free translation	Communicative translation
Arberry	20 66.7%	8 26.6%	0 0%	0 0%	2 6.6%
Al-Hilali and Khan	19 63.4%	6 20%	2 6.6%	3 10%	0 0%

According to Table 5.9 above, the majority of the samples were translated using literal and word-for-word translation strategies and procedures. Arberry employed these techniques in 66.7% of the samples, while al-Hilali and Khan utilised them in 63.4% of the samples. Arberry did not employ borrowing translation, transliteration, free translation, or footnote strategies. However, al-Hilali and Khan were the only translators who employed these techniques. Arberry employed idiomatic and semantic translation strategies in 26.6% of the samples, whereas al-Hilali and Khan employed them in 20% of the samples. Additionally, Arberry was the sole translator to use the communicative translation strategy, translating 6.6% of the samples using this strategy.

The findings of the study regarding the 30 *kināyah* expressions suggest that the selected translators did not adhere to a specific method or strategy for translating these expressions. While Arberry translated 20 samples out of 30 using literal and word-for-word translation strategies, only three of these effectively conveyed the intended figurative function. Similarly, al-Hilali and Khan employed the same strategies to translate 19 samples, but only 11 of them successfully conveyed the intended meaning and figurative function. This illustrates that while literal and word-for-word translation strategies are employed, they may not always effectively convey the intended meaning and figurative function. These findings are consistent with what Newmark (1988) stated: that using a literal translation strategy can at times be beneficial and accurate in conveying the true meaning intended in the source text.

Furthermore, Arberry employed idiomatic and semantic translation strategies in translating eight samples, successfully conveying the intended meaning in five of them. In contrast, al-Hilali and Khan utilised idiomatic and semantic translation

strategies for five samples, effectively conveying the intended meaning in all instances. These findings suggest that idiomatic and semantic translation strategies may be regarded as a successful approach to some extent in rendering *kināyah* expressions.

The study's findings assert that although hypernyms and hyponyms can sometimes resolve the challenge of non-translatability of certain Qurānic *kināyah* into English, there remains a significant divergence in core nuances between the texts, posing a substantial challenge for translators. Despite the comprehensive semantic analysis frequently employed for *kināyah*, it primarily serves an aesthetic purpose and maintains an associative meaning linked to the root word, rather than constituting a central aspect of its core meaning. This divergence exists and persists across languages, cultures, and individual perspectives.

The findings underscore that achieving absolute translatability is virtually unattainable, especially when dealing with equivalence between such inherently distinct languages as Arabic and English. In this context, Shuttleworth and Cowie (1997) contend that:

> exactness in translation is possible only in rare and trivial cases; the concept of translatability thus needs to be evaluated concerning each specific translation instance as a concrete act of performance', and it should be aligned with the text type of the source text (ST), the translation's purpose, and the translator's guiding translation principles (p. 180).

Nevertheless, several strategies and procedures exist to partially retain the intended meaning and figurative functions in certain cases. For instance:

1. Adopting idiomatic translation
2. Implementing communicative translation approaches
3. Applying semantic translation techniques

However, these strategies still prove inadequate for effectively rendering the intricate Arabic figure of speech *kināyah*.

5.5 Response to the Research Questions

The analysis of the 30 ambiguous *kināyah* expressions in the Holy Qurān, along with the findings, contributes to answering the research questions of this study as follows:

1. **What are the pragma-semantic meanings and functions of *kināyah* in intimate relationships within Qurānic discourse rendered in the English translations by al-Hilali and Khan and Arberry?**

The exhaustive examination of 30 Qurānic examples of *kināyah* expressions, encompassing core, implication, and emotive meanings, elucidates the complicated nature of this rhetorical device and illuminates its nuanced interplay with other figures of speech such as metonymy and euphemism. The analysis reveals the following points:

a. While *kināyah* bears certain resemblances to these figures, it exhibits unique layers of connotations, implications, and emotive resonances that distinguish

it. This intricate dynamic demonstrates how *kināyah* not only interacts with metonymy and euphemism but also transcends their boundaries, forming a multifaceted framework for conveying diverse meanings and emotions within the Qurānic context.

b. The multifaceted nature of *kināyah* is underscored by its capacity to create an encompassing atmosphere within the Qurānic context and to provide richly descriptive insights into specific situations.

c. While metonymy and euphemism can convey indirect meanings, *kināyah* goes further by embedding layers of implication and emotive resonance that are uniquely Arabic. Its depth of connotation and its ability to evoke emotions and perceptions, all while maintaining a connection to the original linguistic context, make it an exceptional vehicle for Qurānic discourse.

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d. The richness of meaning inherent in *kināyah*, along with its deep roots in Arabic culture and language, makes it difficult to equate directly with English figures of speech. The controversy surrounding its translation stems from the recognition that the depth and complexity of *kināyah* cannot be easily conveyed through a single English term. In essence, the controversy stems from the recognition of *kināyah*'s distinctiveness and the difficulty in finding an equivalent counterpart in the English figurative speech system.

e. The numerous indications and implications identified in these instances vividly illustrate the remarkable versatility of *kināyah*, enabling it to convey both a concept and its opposite skillfully. This intrinsic duality traverses a

broad spectrum of scenarios, where *kināyah* skilfully navigates seemingly paradoxical ideas embracing such dissonant themes as approval and disapproval, the juxtaposition of ugliness and sublime imagery, the interplay between punishment and reward, and even the delicate balance between honour and disgrace.

f. This linguistic phenomenon serves as a testament to *kināyah*'s unparalleled prowess, seamlessly summarising intricate notions within a solitary expression. Its finesse lies in the intricate interplay of connotations, deeply resonating with its audience.

g. Lastly, the nuanced nature of *kināyah* enables it to navigate through various lexico-semantic and pragma-semantic meanings, prompting contemplation and introspection. This exploration reveals the intricate depths that language can incorporate into its structure. Essentially, *kināyah* acts as a canvas upon which the complicated threads of human thought and emotion are intricately intertwined, providing a captivating insight into the limitless potential of linguistic creativity.

h. Arberry conveyed only 33.3% of the intended meanings of *kināyah*. His translations seem to struggle with capturing the full range of implied and emotive nuances inherent in the *kināyah* expressions, potentially due to the complexities of rendering culturally embedded Arabic rhetorical devices into English.

i. Al-Hilali and Khan were more successful, conveying 66.6% of the intended meanings. Their greater success is likely due to their more profound understanding of Arabic, as native speakers, which allowed them to grasp the subtle meanings of *kināyah* better.

j. The study indicates that the *kināyah* expressions in the Qurān are culturally and linguistically embedded, making it challenging to translate them accurately into English. The ambiguity surrounding *kināyah* as a rhetorical device, especially its overlap with other figures of speech like metonymy and euphemism, complicates the task of conveying its full range of meanings. This is especially true for Arberry's translation, which faces difficulties in rendering the multiple layers of implication and emotion inherent in the *kināyah* expressions. Conversely, al-Hilali and Khan's translation, while more successful in capturing these layers, faces criticism for its literalism and ideological bias, which may limit the expressive richness of *kināyah*.

2. How are the functions in which *kināyah* interfaces with euphemism and metonymy, particularly in relation to politeness strategies, rendered in the English translations by al-Hilali and Khan and Arberry?

By delving into the preceding analysis of the roles of *kināyah*, euphemism, and metonymy, it becomes evident that the underlying causes for the overlap are directly responsible for the complexities that linguists face in comprehending these figures of speech. Hence, the functions that precipitate this convergence are distinctly apparent.

The subsequent paragraph presents a distilled overview of these functions and causes, elucidating the intricate turmoil within the realm of translation and the perplexity that ensnares linguists as they navigate these Arabic and English rhetorical devices.

When considering the second question, a plethora of functions coalesce, generating a complex intersection between the two languages. This intersection frequently causes linguists and translators to conflate *kināyah* with euphemism, adding to the confusion. The following points illustrate the functions and rationales underlying this intersection:

a. Achieve politeness
b. Achieve eloquence
c. Achieve mitigation

The functions above, namely politeness, eloquence, and mitigation, form the principal contributors to the ongoing confusion within the domain of translation studies.

Conversely, metonymy not only shares certain functions but also closely aligns with parallel definitions and concepts, fostering a misperception among linguists that metonymy serves as the true corollary to the Arabic *kināyah*. The following points illustrate the functions and rationales underlying this intersection:

a. Achieve eloquence
b. Achieve powerful meaning
c. Achieve mitigation

d. Achieve clarification

e. Achieve referential function

f. Achieve brevity

g. Shared conceptual notions and definitions

These functions and rationales contribute to the misconception that metonymy serves as the natural translation equivalent for *kināyah*. Another factor contributing to this convergence is the extensive historical focus on *kināyah* spanning several centuries, indicating its substantial scope as a rhetorical device. There is an urgent need in this era to delve deeply and comprehensively into the study of *kināyah,* categorising its similar functions, as this could potentially lead to the emergence of new linguistic terms that are narrower in meaning than the broader concept of *kināyah*.

On the other hand, Arberry succeeds in conveying the figurative functions of *kināyah* in 30% of instances (nine out of 30), a comparatively higher rate than al-Hilali and Khan. His tendency to preserve indirectness and ambiguity helps maintain the politeness strategies embedded in the original Arabic. This makes his translation often more reflective of the emotive and stylistic dimensions of *kināyah*, even if sometimes at the expense of doctrinal clarity. Thus, Arberry's translations show a relatively better ability to render the *kināyah*-based euphemistic strategies used for politeness. However, occasionally his English literary background leads to reinterpretations that may drift from the Islamic exegetical tradition.

Al-Hilali and Khan convey the figurative functions of *kināyah* in only 20% of the cases (six out of 30). Their translation approach is literal, doctrinally motivated, and

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explanatory, often inserting parenthetical clarifications to ensure precise theological understanding. This results in:

a. A loss of euphemistic subtlety, as explicit renderings often override the Qurān's rhetorical softness.
b. A minimisation of figurative richness, as clarity and directness are prioritised.
c. A reduced capacity to maintain the politeness strategies embedded in the original Arabic *kināyah*, as their method tends to resolve ambiguity rather than preserve it.

Although their translation may serve well in instructional or jurisprudential contexts, it diminishes the aesthetic and rhetorical power of *kināyah* as a linguistic tool for indirect and polite expression.

3. What translational strategies and procedures did al-Hilali and Khan and Arthur Arberry employ in rendering *kināyah* related to intimate relationships in the Qurānic discourse into English?

The discussions above highlight the inadequacies in translating the concept of *kināyah*, particularly within the framework of Islamic rules that regulate sexual conduct in Islam and govern intimate relationships. These shortcomings can be attributed to several factors:

a. First, a fundamental misunderstanding and misconception of the concept of *kināyah* persists among translators, mainly due to an incomplete and superficial grasp of its deeper meanings and functions.

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b. Secondly, within translation studies, there is considerable confusion surrounding the interpretation of *kināyah*. Some translators classify it as metonymy, while others regard it as euphemism, leading to ambiguity about its exact nature and definitional boundaries.

c. Thirdly, the prevailing confusion surrounding *kināyah* poses significant challenges to translators attempting to convey its meanings and functions with precision. Translators frequently grapple with the dilemma of whether to render *kināyah* literally or to preserve its figurative nuance. This issue is particularly evident in comparative analyses of prominent translations. For instance, al-Hilali and Khan were able to capture approximately 66% of the intended meanings, likely due to their familiarity with the Arabic language and culture. In contrast, Arberry managed to convey only 33.3%. However, despite their relative success, both translations fall short in conveying the full figurative depth of *kināyah*. A closer examination reveals that al-Hilali and Khan retained only 20% of *kināyah's* figurative functions. In comparison, Arberry conveyed about 30%, underscoring the ongoing challenge of finding culturally and linguistically appropriate equivalents in English.

d. Finally, these findings underscore the challenges translators face when dealing with *kināyah*. Their uncertainty about how to retain both the literal and figurative dimensions of the term in English contributes to incomplete translations. Translators need to address this confusion and strive for accurate representations of *kināyah*'s multifaceted meanings, employing appropriate strategies to preserve its figurative richness while ensuring clarity and coherence in English translations.

Translators have employed various strategies and procedures to render *kināyah* in the Qurānic text. The selected translators applied nearly five strategies and procedures to render the *kināyah* in the Qurānic text. These are:

a. Literal and Word-for-word translation.
b. Idiomatic and Semantic translation.
c. Borrowing translation + footnote.
d. Free translation.
e. Communicative translation.

In conclusion, the translations of *kināyah* in the Qurānic context failed to capture its nuances accurately. There is a pressing need to revisit and revise these translations with a deep understanding of the nature of *kināyah*. This entails finding appropriate expressions in English that convey its beauty and profound meanings while ensuring clarity for non-Arabic speakers regarding the intimate relationship's rules implied in the Qurānic text through the use of *kināyah*.

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5.6 Summary

This chapter has provided a comprehensive exploration of the meanings and figurative functions of *kināyah*, particularly in the context of Qurānic discourse on intimate relationships. Through detailed analysis and systematic evaluation, the chapter has delineated clear boundaries for understanding *kināyah* within its authentic Arabic context and distinguished it from related figures of speech such as metonymy and euphemism. It has also examined the underlying functions that create overlaps between *kināyah* and these other devices, identifying how such intersections can lead to mistranslations. The nuanced nature of *kināyah*, which does not perfectly

correspond to English rhetorical categories, was shown to be a significant factor in these translation challenges. The comparative analysis of translations by al-Hilali and Khan and by Arthur Arberry further illustrated how differing approaches to *kināyah* influence the accuracy and clarity of Qurānic translation.

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CHAPTER SIX

CONCLUSION

6.1 Introduction

This concluding chapter synthesises the core findings and insights of the study on *kināyah* in the Holy Qurān, with a particular focus on its translation in the context of intimate relationships. It revisits the research objectives to assess how they have been addressed throughout the thesis. It provides a reflective discussion on the interpretations of *kināyah*, highlighting the complexities uncovered in the analysis. The chapter proceeds to explore the broader implications of the study for translation theory and practice, especially regarding Qurānic discourse. It then details the specific contributions made to knowledge and scholarship, demonstrating how this research fills gaps and advances understanding in the field. Acknowledging the study's limitations, this chapter also proposes directions for future research to further deepen inquiry into *kināyah* and its translation challenges. Finally, it concludes with a summary that encapsulates the overall significance and outcomes of the study.

6.2 Making Sense of *Kināyah* Interpretations: A Reflection

The exploration of *kināyah* within this study has illuminated the intricate nature of this rhetorical device, mainly as it functions in Qurānic discourse concerning intimate relationships. *Kināyah*, as revealed through the analysis, is far more than a simple figure of speech; it embodies a multifaceted rhetorical tool saturated with layers of meaning that extend beyond literal expression. This complexity challenges the translator's ability to capture its essence accurately in English, given the absence of a direct linguistic equivalent. Throughout the thesis, it has become evident that *kināyah* operates within a distinctive cultural and linguistic framework, deeply rooted in Arabic rhetoric and Islamic tradition. Its interpretations are closely tied to contextual, theological, and pragmatic nuances that demand careful consideration. This study's comparative analysis of prominent English translations has underscored the diverse ways translators attempt to render *kināyah*, ranging from euphemistic substitutions to literal paraphrases, each with its own set of implications.

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Reflecting on these findings, it is clear that *kināyah's* inherent ambiguity and multifunctionality contribute to the interpretative challenges. The overlap and intersection with figures of speech such as metonymy and euphemism often result in conceptual confusion, as demonstrated by the conflicting translation strategies. This reveals that *kināyah* resists neat categorisation within English rhetorical frameworks, thereby necessitating a more nuanced, context-sensitive approach. The reflection also brings to light the significance of preserving *kināyah's* rhetorical subtlety, as its implicitness carries not only linguistic but also ethical and theological weight. Translators must balance between maintaining the text's aesthetic qualities and ensuring doctrinal clarity. This balancing act is pivotal because the Qurānic discourse

on intimacy involves sensitive religious guidance that influences Muslim readers' understanding and practice. In sum, this study's reflective assessment of *kināyah* interpretations advocates for recognising *kināyah* as a unique rhetorical device. It encourages translators and scholars to move beyond oversimplified equivalences and engage with the device's cultural and semantic depth. Such an approach will enrich the translation of the Qurān and uphold the integrity of its message.

6.3 The Implications of the Study

The present study has several significant implications that extend across the fields of translation studies, Qurānic interpretation, and intercultural communication. By investigating the nuanced nature of *kināyah* and the challenges it poses in English translations of the Holy Qurān, this research offers both theoretical insights and practical applications that can inform future scholarship and translation practice. Theoretically, the study emphasises the need for a reconceptualisation of how non-Western rhetorical devices such as *kināyah* are understood and represented in translation. The common conflation of *kināyah* with figures like metonymy and euphemism reflects a gap in translation theory, particularly when dealing with texts that are culturally and theologically rich. This finding encourages scholars and translators to move beyond rigid Western frameworks and engage with Arabic rhetorical categories on their own terms.

Educationally, the study provides a basis for improving translator training programs, especially those focusing on religious or culturally sensitive texts. Awareness of the multi-layered nature of *kināyah* can inform curriculum design in translation studies and Islamic studies, equipping translators with better analytical tools to handle Qurānic language with greater precision and respect for its stylistic subtleties. The

study also has implications for intercultural understanding. Mistranslations of *kināyah* can lead to misinterpretation of Islamic concepts and values, particularly in the context of sensitive topics such as gender, ethics, and intimate relationships. Enhancing the accuracy and clarity of Qurānic translations can foster better cross-cultural dialogue and reduce misconceptions about the text's meanings and intentions. Building on these implications, the following section outlines the key contributions of the study and introduces the proposed procedure developed to address the challenges identified.

6.4 Contributions of the Study

This study has made significant contributions to knowledge across several dimensions. It has produced original insights by filling gaps and extending the literature within the relatively underexplored realm of translation studies, particularly regarding the translation of *kināyah* within the Holy Qurān. Furthermore, the practical implications of this research are noteworthy, as its findings enhance the body of knowledge within the field of translation studies. The current investigation presents five primary and notable contributions to the existing literature:

1. The research focuses on a crucial challenge evident in both the domain of translating the Holy Qurān and the broader scope of translation studies. It specifically addresses the dilemma stemming from the utilisation of multiple English figures of speech, including metonymy and euphemism, to represent an equivalent term for the Arabic figure of speech.

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2. The present study defines *kināyah* as a general Arabic figure of speech and as an aesthetic tool employed within the context of the Holy Qurān. It merits attention due to its elucidation of how *kināyah* is saturated with intended, figurative, and literal meanings.

3. This study establishes clear distinctions between *kināyah*, metonymy, and euphemism by elucidating their distinctive characteristics and functions. Additionally, it clarifies the underlying reasons for their intersection, outlining the common functions and attributes that complicate differentiation. This study also uncovers the genuine interplay between these figures of speech and offers guidance on discerning between them.

4. The current study illuminates the challenges linked to translating *kināyah* expressions from Arabic to English within the Holy Qurān. Significantly, the research provides a set of defined procedures aimed at addressing the intricacies of translating *kināyah* expressions in the Holy Qurān.

5. Another notable contribution is the proposal of a practical framework for translating *kināyah* in the Holy Qurān. This suggested approach aids in creating an enhanced and refined translation of *kināyah* within the Qurān, resulting in a more transparent and more precise rendition in the target language. The pivotal aspect of this study's contribution lies in introducing and developing a specific procedure that offers a viable solution for conveying the intended meaning of *kināyah* words in the Holy Qurān, while ensuring accuracy and effectiveness in translation. The recommended procedures or stages are designed to surmount the translation challenges

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posed by *kināyah* in the Holy Qurān. The study underscores that *kināyah* should be interpreted within the context of cognitive adjacency, where subtle meanings can be interpreted within a unified conceptual framework. These proposed procedures are visually represented in the diagram below.

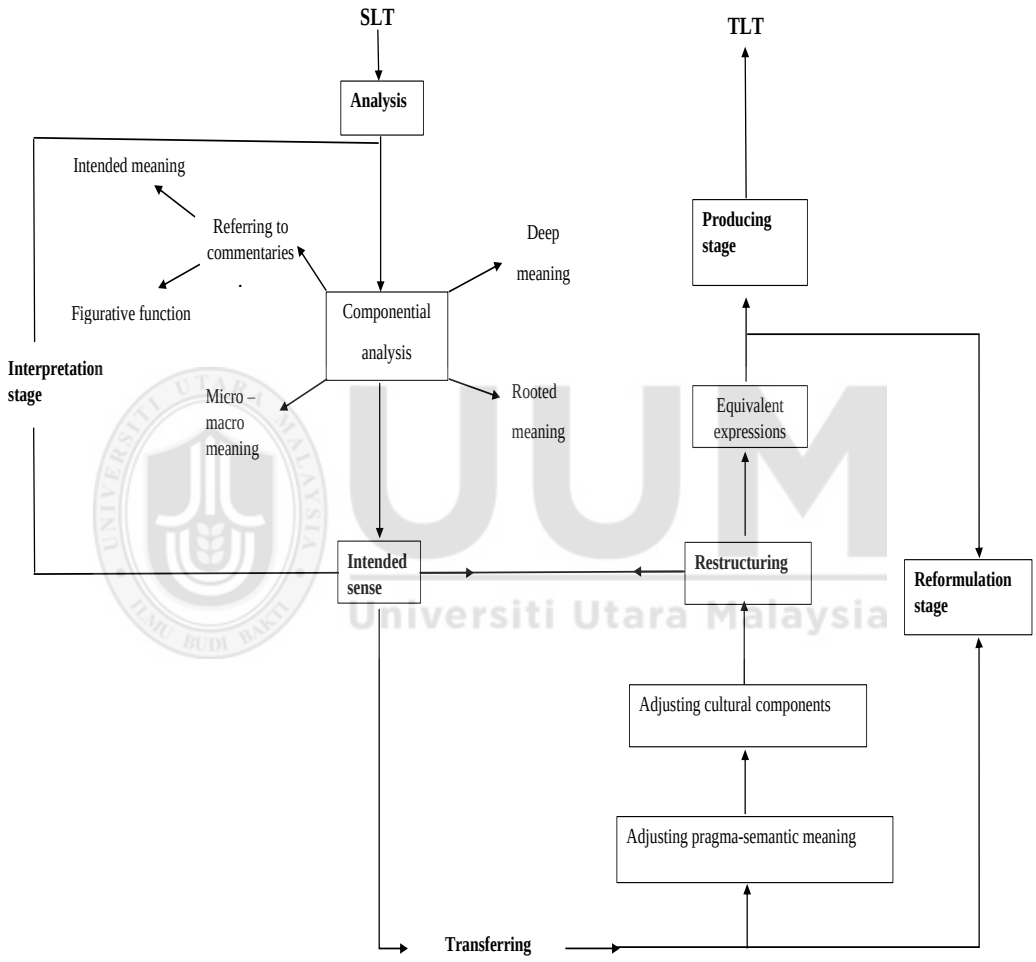

Figure 6.1 The Proposed procedure for translating *kināyah* expressions in the Holy Qurān

To address the intricacies inherent in translating *kināyah* expressions within the Holy Qurān, translators may adopt the outlined procedure. This suggested procedure involves three distinct stages in conveying the meanings embedded in *kināyah* expressions. The initial stage is the interpretive phase, a pivotal step where the

intended meanings and profound implications of *kināyah* meanings are illustrated. Here, the translator delves into the fundamental components of *kināyah*s, requiring an examination and clarification of four factors that aid in identifying intended meanings:

a. Consulting diverse interpretations or commentaries of the Qurān to facilitate comprehension of the verse's import,
b. Grasping the deep contextual significance of the pertinent verse to assist the translator in capturing the intended essence of *kināyah* expressions,
c. Understanding the macro and micro meanings of the surrounding verses to glean more profound insights into the *kināyah* expressions' significance.
d. Clarifying the rooted meanings is also essential to show the meanings of the *kināyah* expressions.

The following phase involves restructuring or rephrasing. Following the identification of the intended meaning, the translator undertakes the task of transferring meaning to the target text (TT). It is vital for the translator to adapt any pragma-semantic nuances from the original text to suit the TT. Additionally, cultural terms or elements in the original need adjustment to ensure comprehension in the TT, eliminating any potential comprehension challenges for the reader. Following this process, the translator begins crafting an equivalent expression that conveys the same meaning in the target language (TL). However, this is not the final rendition; it constitutes a preliminary translation, intended for comparison with the intended meaning elucidated in the interpretive phase. The translator establishes a connection between the restructuring process and the intended meaning of the word, ensuring the

inclusion of all meaning components in the TT. The final phase involves producing the TT. In this stage, the translator composes the text in effective and accessible ways, catering to readers of all comprehension levels.

6.5 Limitations and Future Research Studies

While this study contributes to a deeper understanding of *kināyah* in the Holy Qurān and its translation into English, it is not without limitations. First, the study focused primarily on selected *kināyah* expressions within a specific thematic domain, particularly those related to intimacy, an area rich in rhetorical nuance but not fully representative of the diverse functions of *kināyah* throughout the Qurān. Additionally, the analysis was limited to two English translations, which, while illustrative, do not reflect the full range of translation strategies employed by different translators with varying linguistic, cultural, and ideological backgrounds.

Furthermore, although the study proposes a practical framework for translating *kināyah*, it has yet to be empirically tested in real-world translation settings. As such, further evaluation is needed to assess its applicability, effectiveness, and flexibility in guiding translation practice. In light of these limitations, the following areas are recommended for future research:

1. Terminological Reevaluation: Scholars and translators are encouraged to reconsider the prevalent practice of translating *kināyah* as "metonymy" or "euphemism." Instead, it may be more appropriate to retain the Arabic term *kināyah*, or to refer to it as "Arabic metonymy" to preserve its cultural and rhetorical specificity in English-language discourse.

2. Expansion of Thematic Scope: Future studies should explore *kināyah* expressions related to diverse Qurānic themes, such as legal injunctions, eschatology, ethics, and social relations, to reveal further rhetorical patterns and translation challenges.

3. Comparative Translator Perspectives: Research could be extended to include more English translations and translators with different linguistic and cultural backgrounds. Investigating how these variables affect *kināyah* interpretation and translation can provide broader insights into translator agency and textual nuance.

4. Empirical Validation of the Proposed Framework: The translation framework introduced in this study should be tested in applied settings such as translation workshops, academic coursework, or professional practice to evaluate its practicality, clarity, and potential for improving translation fidelity.

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5. Pedagogical Applications: Insights from this study can be incorporated into translator training and Islamic studies curricula, particularly by developing modules focused on rhetorical analysis and cultural-linguistic sensitivity in translating sacred texts.

6. Figurative Distinctions in Arabic Rhetoric: Given the common confusion among *kināyah*, *majāz mursal*, and synecdoche, future research should aim to clarify the distinctions and intersections among these figures of speech in Qurānic discourse, thereby enriching both rhetorical and translational scholarship.

In conclusion, ongoing inquiry into *kināyah* its functions, interpretations, and renderings remains crucial for enhancing both theoretical and applied dimensions of translation studies, particularly in the context of sacred texts like the Holy Qurān.

6.6 Summary

This Chapter offers a reflective analysis of *kināyah* as a complex rhetorical device deeply embedded in Arabic and Islamic tradition, emphasising its multifaceted nature and the difficulties in rendering it directly into English. It highlights the interpretative challenges arising from its overlap with metonymy and euphemism, advocating for a culturally and contextually sensitive approach to translation. The chapter outlines significant implications for translation studies, including the need to move beyond conventional Western rhetorical frameworks and enhance translator training for culturally rich texts. Key contributions include clear distinctions between *kināyah* and related figures of speech, alongside the introduction of a practical three-stage procedure: interpretation, restructuring, and production to improve the accuracy and clarity of *kināyah* translations in the Qurān. Finally, it acknowledges the study's limitations and suggests avenues for future research to broaden thematic scope, incorporate more diverse translations, and empirically assess the proposed framework.

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APPENDIX A

PROFILE OF EXPERT A

Section	Details
Name	• Expert A
Current Profession	• Associate Professor
Specialization	• Applied Linguistics
Workplace	• Department of Arabic Language, Faculty of Arts – Islamic University of Gaza
Academic Qualifications	• B.A. in Arts, Department of Arabic Language and Literature – Yarmouk University, Irbid, Jordan, 1980 • M.A. in Arabic Language (Language and Grammar) – Yarmouk University, Irbid, Jordan, 1983 • Ph.D. in Applied Linguistics – University of Glasgow, Glasgow, U.K., 1990
Academic Positions	• Secondary School Teacher – Irbid, Jordan, 1983–1985 • Lecturer – Department of Arabic Language, Islamic University of Gaza, 1983–1986 • Lecturer – Glasgow College of Technology (Teaching Arabic as a Foreign Language), Glasgow, 1987–1990 • Assistant Professor – Department of Arabic Language, Islamic University of Gaza, 1990–2001 • Associate Professor – Department of Arabic Language, Islamic University of Gaza, 2001–present
Administrative Experience	• Assistant Dean, Faculty of Arts – Islamic University of Gaza, 1991–1993. • Head of the Department of Arabic Language and Literature – Islamic University of Gaza, 1998–2000 • Supervisor of Graduate Studies, Faculty of Arts – Islamic University of Gaza, 2003–present. • Chairman of the Preparatory Committee for the Conference on Literary and Linguistic Issues and Contemporary Challenges – Islamic University of Gaza, 27th–29th May 2000

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APPENDIX B

PROFILE OF EXPERT B

Name	• Expert B
Current Profession	• Associate Professor
Specialization	• Arabic language
PhD in Arts (Arabic Linguistic Studies)	• Topic: Rational Trends in Arabic Grammatical Studies • Institution: Homs University, Syria. • CGPA: 94.2% (Excellent) – 2016
Master's Degree in Arts (Arabic Linguistic Studies)	• Topic: Hadā'iq al-Daqā'iq fī Sharh 'Unmūthaj al-Zamakhsharī, Editing and Interpretation • Institution: Homs University, Syria • CGPA: 88.47% (Excellent) – 2012
Bachelor's Degree in Arts (Arabic Language and Literature)	• Institution: Homs University, Syria • CGPA: 66.63% (Good) – 2007
Expert	• Center of Arabic for Non-Arabic Speakers
Managing Editor	• ICESCO Journal of Arabic Language
Organization	• Islamic World Educational, Scientific, and Cultural Organization (ICESCO)
Head, Department of Language and Literacy	• Kulliyyah of Education, International Islamic University Malaysia (IIUM), 2020–2023
Assistant Professor, Department of Fundamental and Interdisciplinary Studies	• Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM, 2018–2020
Full-time Teacher (Administrative)	• Directorate of Education, Homs, Syria, 2011–2016
Part-time Lecturer	• Higher Institute of Languages, Homs University, Syria (2010–2016) • Faculty of Arts, Hama University, Syria (Semester 1, 2014–2015)
Part-time Teacher	• Saudi Schools in Kuala Lumpur, Malaysia (2017, 2018) • Directorate of Education, Homs, Syria (2008–2011)
Specializations	• Arabic Linguistic Studies Editing and Interpretation of Classical Arabic Texts • Teaching Arabic to Non-Native Speakers • Curriculum Development for Arabic Language Learning
Key Skills	• Arabic Language Research and

Name	• Expert B
Current Profession	• Associate Professor
Specialization	• Arabic language Analysis Academic Editing and Journal Management • Teaching and Lecturing in Arabic Linguistics • Leadership and Coordination in Academic Institutions Multilingual Communication

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