
| RESEARCH ARTICLE

The Translation of Polysemous Qur'anic Terms with Figurative Senses

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| ABSTRACT

Qur'anic terms are very important for understanding the meaning of the Qur'an. These terms are highly specific, i.e., bound to the place and time of the revelation of the text. Some of these terms are polysemous that have more than a sense. Understanding Qur'an-bound terms that are polysemous with figurative senses depends on understanding the context, and this can be particularly complex when translating cultural elements between two different cultures. This paper examines the translation of Qur'an-bound terms with figurative senses, which encounter problematic issues when translated into English. Twelve translations of six figurative terms of *sūrat an-Nisā'* were chosen for this study to investigate the figurative components based on the adopted model of Dickins (2005) and how the translators and what method translators employ to render these terms. The comparative analysis shows that in the translation of polysemous Qur'an-bound terms, where figurative meaning is intended in context, translators who opted for the basic-sense failed to convey the ST sense in context. While those who opted for using explanation, the figurative sense managed to some extent to convey their senses. This signifies that the translators were aware of both the contextual meaning and figurative components – although they could not render a similar figurative image in TT.

| KEYWORDS

Qur'an, Qur'an-bound terms, polysemy, figurative sense, figurative components, translation, culture

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1. Introduction

The Quran is a sea of rhetoric that contains more rhetorical aspects than any other Arabic discourse (Abdul-Raof, 2003:19). The Qur'an has numerous terms with figurative senses (polysemous terms with secondary senses having a relationship of a number of specific kinds to the primary sense). According to Dickins (2017:74), in some examples of polysemy, one meaning of the word is primary (basic), while another, or others, are non-primary (or secondary, or non-basic, or derived). These secondary senses are those that are carried by the same word and are linked to one another, and the primary sense by a common thread of meaning (Beekman and Callow 1975:94; cf. Also Larson, 1998:109-110; Marenbon, 2001:91). In the figures of speech, the tread of meaning is associative relationships to the primary sense establish figurative senses (ibid).

This paper will look at two aspects of figurative QBTs. The first is the analysis of ST figurative senses in terms of their components, utilising Dickins' (2005) model of metaphor analysis, which may also be extended to other figures of speech such as metonymy and synecdoche (see Dickins, 2005). The second is the translation of the selected figurative Qur'an-bound terms (QBTs) between Arabic and English. The translations chosen for this study will be compared and analysed in terms of the equivalent used to render each of the selected QBTs to find out how they arrived at some equivalence in the TL will be provided. A particular question that will be addressed is whether the translator takes the figurative or non-figurative sense into account when translating and to what extent both convey the figurative sense in context.

2. Literature Review

2.1 Figurative sense as polysemous terms with a secondary sense

Figures of speech (figurative senses) are considered secondary senses of polysemous words/phrases. Dickins (2017:7) explains that in some cases of polysemy, one meaning of the word is primary (basic) while another, or others, are non-primary (or secondary, or non-basic, or derived). A word's primary meaning may be the meaning that occurs most frequently in actual usage (ibid). It may be the conceptually primary meaning (ibid:74). The term 'heart,' for example, has a conceptually basic meaning of 'heart = physical organ.' 'When used figuratively, heart = sympathy or pity'. An example of this is the expression 'you have no heart,' on the other hand, is a conceptually non-primary meaning (ibid). The most often used and conceptually primary meanings of a term will frequently overlap. However, this is not always the case. The primary sense is the meaning that may be predicted when a word is used alone, i.e., "the primary meaning or use that a word will suggest to most people when stated in isolation," whereas the secondary senses are more obviously dependent on the context in which a word is used (Larson, 1998:109). As a result, it appears that the former involves primary sense, which is relatively independent of context.

Beekman and Callow (1975:94) ;(cf. Also Larson, 1998 109-110; Marenbon, 2001:1) classify polysemous terms as follows:

- 1- The primary sense is the first meaning or usage that most people associate with a word without considering the context.
- 2- Secondary senses are those senses that the same word carries and which are related to one another, and the primary sense by sharing some thread of meaning.
- 3- Figurative senses are based on associative relations to the primary sense.

2.2 Metaphor typologies

Some prominent scholars of metaphor have contributed to this field by proposing general metaphor theories. Examples include Black (1962); Mooij (1976); the conceptual metaphor theory (CMT), which was formulated by Lakoff and Johnson (1980, [2003]); Newmark (1981, [1988]); Gibbs (1992, [2008]); Goatly (1997); Conceptual Blending Theory (CBT), which was developed by Fauconnier and Turner (1998, [2003]); and Kövecses (2010). Among these, there are three approaches that became popular in the 20th century: the substitution theory, the interaction theory, as proposed by Black (1962, [1993]), and the comparison theory, as developed for example by (Goatly, 1997).

The comparison theory of metaphor, according to Goatly (1997), involves three central notions: topic, vehicle, and grounds. "The topic is the entity referred to; the vehicle is the notion to which this entity is being compared; and the grounds are the respect in which this comparison is being made" (Dickins, 2005:230). Goatly illustrates these notions using the following from L.P. Hartley's novel *The go-between* (cited in Goatly 1997:9): *The past is another country; they do things differently there*. This means roughly that the past is *like* another country in that people do things differently there. According to Goatly's analysis, "'the past' is the topic, i.e., what the phrase 'another country' refers to. 'Another country' is the vehicle, i.e., the notion to which 'the past' is being compared. And 'they do things; differently, there are the grounds, i.e., the sense or respect in which the past can be said to be *like* another country" (ibid:231).

This type of metaphor theory will be adopted by the extended Dickins' (2005) revised metaphor typology to simile, metonymy, and synecdoche. This section focuses on the translation theories of metaphor in relation to other tropes. The focus will be only on the metaphor theories based on Newmark's, Lakoff's and Johnson's, and Dickins'. This is because the use of metaphor received great attention from rhetoricians and translation theorists, as considered by Newmark and agreed with others that metaphor is the most problematic and challenging issue in translation tropes. The elements of this model allow for a comprehensive analysis which is helpful in understanding the nature of the figurative senses of QBTs in *sūrat an-Nisā'*. Furthermore, this model can be used to analyse metonymy and synecdoche, as demonstrated by Dickins (2005). Applying it to metonymy and synecdochal QBTs in the surah may be appropriate for the analysis. The next section will provide a brief summary of the revised model by Dickins (2005), followed by the application of this model to six figurative Qur'an-bound terms and their translations.

2.2.1 Extending Dickins' (2005) revised metaphor typology to simile, metonymy and synecdoche

The major dimensions suggested by Dickins (2005:265-266) in the full model can be divided into figurative-specific and non-figurative-specific.

(a) Figurative-specific dimensions

1. Topic, vehicle, sense/grounds, and the suggested non-basic likeness relationship between topic and vehicle (to establish the basic notion of metaphor)

These are discrete categories. This dimension is more generally figurative rather than simply metaphorical (Dickins, 2005). Thus, the topic, vehicle, sense/grounds model may be applied to some figures of speech, such as metonymy, where the relationship is one of contiguity rather than likeness, as in metaphor; and the grounds may clarify what sort of contiguity relationship is operative in the context.

II. Lexicalisation vs. non-lexicalisation

These are discrete categories (but with fuzzy boundaries, particularly between non-lexicalised metaphors and non-metaphors). This dimension serves as a basis for differentiating between grounds and sense. Like dimension 1, dimension 2 is figurative-specific, not just metaphor-specific. That is to say, any figure of speech (metaphor, synecdoche, metonymy, etc.) may be lexicalised or non-lexicalised.

III. Schematicity (the extent to which metaphors can be fitted into metaphoric schemata): non-schematic → highly schematic continuum

Schematicity applies to both lexicalised and non-lexicalised metaphors and, more importantly, to non-lexicalised ones (Dickins 2005:266). Schematicity is not a discrete type; it is a continuum ranging from non-schematic to extremely schematic: Different schemata may be more or less strongly present in various languages (ibid).

(b) Non-figurative-specific dimensions

IV. Reflected meaning and the degree of the prominence of vehicle, as a function of general conceptual hierarchies: weakly reflected → strongly reflected continuum

According to Dickins (2005: ibid), reflected meaning is technically figurative-specific rather than metaphor-specific but is more apparent in metaphor than in other figures of speech. With respect to reflected meaning, physical objects are universally likely to be seen as more conceptually basic than behavioural patterns or psychological states (ibid).

V. Perceived recency of metaphor: non-recent → very recent continuum

This dimension, according to Dickins (ibid:266), is somewhat dubious; it recognises that metaphor may be more or less recent (or perceived as more or less recent), i.e., recency is a continuum rather than a matter of discrete categories (ibid).

VI. Technicality vs. non-technicality; non-technical → highly technical continuum

Regardless of the metaphorical character of a word, metaphors expressing technical terms will almost probably need to be translated by the corresponding TL technical terms (ibid). Technicality, like schematicity, reflected meaning, and recency, is a matter of degree (a continuum). Such continua may be intrinsically focalised; if not, they are extrinsically focalisable, i.e., fuzzy (ibid:267).

2.3 The translation of figurative senses in the Qur'an

The Qur'an can be viewed as a literary text with its own culture-specific features. This culture-specific language includes symbols, metaphors, and words, revealed as a challenge to the people of *Quraysh* in *Hijaz* for their pride in their brilliance in composing poetry in their own language (Saeed, 2008:12). A number of exegetical works have studied the rhetorical devices used in the Qur'an that are linked to cultural and historical circumstances. As previously established, such works propose varied but nearly identical classifications of figures of speech in the Qur'an as approaches to analysing them.

Figurative senses are considered untranslatable elements in general and the Qur'an in specific. This is due to the cultural specificity of the use of these indirect ways of use. Therefore, when translated to a different language that is linguistically and culturally distinct, translation becomes a challenging task for the translator partly since, in many cases, at least, it requires a precise transfer of SL cultural features. According to Abdul-Raof (2001:25), figurative senses in the Qur'an often have culturally bound overtones, such that "neither a semantic nor a communicative translation will be able to convey the emotive Qur'anic meaning." He (ibid:26) adds that a translation cannot ensure that the TL reader will get the meaning assuming that the TL reader is unfamiliar with such culturally particular concepts.

In the subsequent sections, six figures of speech from *sūrat an-Nisā'* will be analysed in terms of their components (topic, vehicle, ground/sense), followed by an analysis of the translation equivalents used by the chosen translators to render these QBTs.

3. Methodology

The aim of this study is to analyse the Qur'anic polysemous terms with figurative senses and their translations. A representative sample of figurative senses which have a secondary meaning in the selected *sūrah*, such as metonymy, and synecdoche, will be analysed in terms of their derivation and cultural meaning from Arabic Dictionaries specialised in the Qur'an. Several types of mainstream and non-stream exegeses – linguistic, historical, rationalistic, and independent:

1- Al-Jāmi' li-ahkām al-Qur'an, al-Qurṭubī, 2006.

2- Tafsīr al-Manār, Riḍā, 1947.

3- Tafsīr Aṣ-Ṣa-srāwī, aṣ-Ṣaṣrāwī, 1991.

- 4- At-Tafsīr al-Kabīr wa Mafātīḥ al-Ġaib, ar-Rāzī, 1981.
- 5-Al-Kaššāf, az-Zamahšarī, 2009.
- 6- Aysar at-Tafāsīr likalām al-Ṣaliyyi al-Kabīr, al-Jazā'irī, 1990.
- 7- Qāmūs al-Qur'an: Iṣlāḥ al-Wujūh wa an-NaḌā'r fī al-Qur'an al-Karīm, Ad-Damġānī, 1983.
- 8- Al-Mufradāt fī Ġarīb al-Qur'an, Al-Aṣḫahānī, 1961.

The chosen figurative QBTs will then be analysed using Dickins' (2005) typology of metaphor analysis. This is applied to other tropes, which are metonymy and synecdoche, as they can be analysed similarly in terms of components and lexicalization or non-lexicalization, as well as the reflected meaning. Then, the translations will be analysed and compared to the original figurative QBT. A particular question that will be addressed is whether the translator takes the non-figurative sense into account when translating. The selected works have also been produced by translators from divergent backgrounds, including native Arabic speakers and non-Arabic native speakers, Muslims and non-Muslims. The selected works were produced over a long period, extending from 1734 by Sale to the most recent one in 2020 by al-Amri. The translations are also different in terms of the translator's purpose. Five English translations of the meaning of the Holy Quran will be studied: (1) The Koran by George Sale, 1734; (2) The Koran by N.J. Dawood, 1956; (3) The Quran: A New Interpretation by Collin Turner, 1997 ; (4) The Noble Qur'an: A New Rendering of its Meaning in English by Abdulhaq & Aisha Bewley, 2005; (5) The Grand Qur'an: the First Third by Waleed Bleyhesh al-Amri, 2020.

The translations of Sale, Turner, and the Bewleys are by native English-speakers who share the same cultural background but are different in terms of the purpose as well as the time they produced their translations. Sale shares an interest in producing a translation of the Qur'an supported by Christian missionaries to show that the words of the Qur'an are merely derived from Judeo-Christianity teachings (Mohammed, 2005). While Turner's translation is a work of non-Muslims, who studies the Qur'an. The Bewleys are an American married couple who converted to Islam and procedure a translation of the Qur'an for those Muslims who do not speak Arabic. Dawood's translation, on the other hand, might be regarded as a typical orientalist translation – though he himself was a native Arabic speaker from Baghdad – and has been controversial among Muslims. His religion was Judaism, and his translation contains inaccuracies that some have claimed are intentional mistakes (Kidwai, 2005:163). Finally, it is very important to include al-Amri's translation as the most recent unfinished translation of the Qur'an. Moreover, it is the first translation conducted by a Saudi national specialised in translation studies. This mixture of native and non-native speakers allows us to see the difference between native and non-native translations.

4. Data analysis

4.1 Figurative QBT 1 *fāḥiṣāh* in [Q. 4:15]

The term فاحشة (*fāḥiṣāh*) comes from the trilateral root فحش (*f-h-š*) with the general sense of 'obscenity,' generally referring to a socially unacceptable speech or act. Three forms deriving from the root of فحش *f-h-š* are found in the Qur'an: فاحشة (*fāḥiṣāh*), فحشاء (sg., *fāḥṣā*), and its plural form فواحش (*fawāḥṣ*) (al-Aṣḫahānī, 1961:374) The word *fāḥiṣāh* in the Qur'an is metonymic. The reason for calling the act of *zinā fāḥiṣāh*, according to Ibn ʿāṣūr (1984:270); ar-Rāzī (1981:238), is that this act is inappropriate and considered the most shameful vice. The term *fāḥiṣāh* in Arabic primarily refers to an ugly or immoral statement or act. Its metonymic figurative sense in the Qur'an, according to exegetical references, refers, as already noted, to the act of *zinā*.

QBT <i>fāḥiṣāh</i>	ST analysis
Basic sense	Obscenity: to be excessive, immoderate, or beyond measure; to be foul, to be obscene, to act in an indecent way, to be shameless
Other senses, including the figurative sense	Secondary senses: use obscene language; immoral act, indecency Figurative sense: <i>zinā</i> (committing adultery/ fornication).
How metonymy is analysed in terms of topic, vehicle, and ground	Topic: those who commit <i>zinā</i> Vehicle: <i>fāḥiṣāh</i> Ground: <i>zinā</i> is 'contiguous' to <i>fāḥiṣāh</i> , in that it is a type of (hyponym of) <i>fāḥiṣāh</i> .
How reflected meaning is operative	The term <i>fāḥiṣāh</i> in Arabic generally refers to an ugly or immoral statement or act. Its specific sense in the Qur'an, according to exegetical references, is 'metonymic,' referring to the act of <i>zinā</i> .

Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired, or active	Sleeping

Table 1: Analysis of figurative components of QBT *fāḥiṣah*

The primary meaning of *fāḥiṣah* (vehicle) is obscenity; however, in this verse, it is used as the topic of this metonymy to express 'committing *zinā*'. The term *fāḥiṣah* in Arabic generally refers to an ugly or immoral statement or act. Its specific sense in the Qur'an, according to exegetical references, is 'metonymic,' referring to the act of *zinā*. *Fāḥiṣah*, in this case, has a contiguous relation to *zinā* as the latter is a hyponym for the former. This QBT is a lexicalised metonym. It can be considered inactive: a sleeping metonymy that is not completely overlooked as a metonymy, and the primary meaning may still be in use and may be evoked by the metonymic sense to some extent.

4.2 The Translation of *fāḥiṣah* in [Q. 4:15]

Translator	TT word/phrase
Sale	whoredom <i>A footnote in Sale's translation:</i> either adultery or fornication
Dawood	a lewd act
Turner	act like whores
the Bewleys	vice
al-Amri	depravity <i>A footnote in al-Amri's translation:</i> al-Fāḥiṣah, vice: alluded to here is adultery/fornication.

Table 2: The translation of QBT *fāḥiṣah*

In the translation of *fāḥiṣah*, some translators rendered the term using its basic-sense. The others preferred to render *fāḥiṣah* using its intended figurative (metonymic) meaning, using non-figurative renditions with different words or phrases, except for Turner, who clarified through an explanation, translating al-*fāḥiṣah* as 'act like whores', which is similar to the rendition 'whoredom'. Sale translated *fāḥiṣah* with a single word as 'whoredom' and added a footnote to clarify his choice of the word 'whoredom', explaining this is 'either adultery or fornication'. Thus it encompasses all the above notions, which the Qur'an relates explicitly to the notion of *zinā*. Dawood translated it as a 'lewd act,' emphasizing what is meant as an act rather than a statement. Thus, it refers to the basic-sense rather than the intended figurative meaning. Like Dawood, the Bewleys and Amri rendered the term *fāḥiṣah*, giving a general sense of the word: 'vice' and 'depravity,' respectively. Like those who translated *fāḥiṣah* as 'lewdness', their rendition is rather generic. To compensate for the loss in rendering *fāḥiṣah* by its basic sense, al-Amri inserted footnotes to define this Qur'anic concept in this context as adultery/fornication.

4.3 Figurative QBT 2 عنت (*ṣanat*) in [Q. 4:25]

The term عنت *ṣanat*, in its absolute basic non-metaphorical sense, refers to the breaking of a bone again after healing (az-Zamaḥṣarī, 1998, p. 680). *Ṣanat*, in its basic non-physical sense, also means hardship, difficulty, or burden. Ibn-al-Jawzī (2002, pp. 273-274) states that *ṣanat* has five interpretations according to the Qur'an exegetes: i. committing *zinā* (metonymic), ii. doom, iii. suffering from loving slave girls such that one is forced to commit adultery, iv. the sin involved in committing *zinā* and v. the burden of a *ḥadd* (punishment) associated with committing adultery.

QBT	ST analysis
Basic sense	Hardship
Other senses, including the figurative sense	1. Breaking of bone again after healing 2. Doom 3. Suffering from loving slave girls such that one is forced to commit <i>zinā</i> , 4. The burden of a <i>ḥadd</i> (punishment) associated with committing <i>zinā</i> 5. Figurative sense: Committing <i>zinā</i> 6. Figurative sense: The sin involved in committing <i>zinā</i>
How metonymy is analysed in terms of topic, vehicle and grounds	Topic: Committing of <i>zinā</i> Vehicle: <i>ṣanat</i> 'hardship, difficulty, or burden'

	Ground: Committing of <i>zinā</i> is 'contiguous' to <i>ṣanat</i> 'hardship, difficulty, or burden', because committing of <i>zinā</i> leads to <i>ṣanat</i> in this life and the hereafter.
How reflected meaning is operative	Committing of <i>zinā</i> leads to suffering in this life and the hereafter.
Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired or active	tired.

Table 3: Analysis of figurative components of QBT *ṣanat*

The primary meaning of *ṣanat* (vehicle) is hardship; however, in this verse, it is used as the topic of this metonymy to express 'committing *zinā*'. *ṣanat*, committing of *zinā*, leads to suffering in this life and the hereafter. Its specific sense in the Qur'an, according to exegetical references, is metonymic, referring to the act of *zinā*. This QBT is a lexicalised metonymy. It can be considered tired metonymy as the metonymical sense is more likely to elicit the primary sense here than in the case of sleeping metonymy.

4.4 The translation of *ṣanat* in [Q. 4:25]

Translator	TT word/phrase
Sale	to sin by marrying free women
Dawood	to commit sin
Turner	they may avoid celibacy, for if men remain unmarried, they are prone to nervous complaints and psychological illnesses. However, if you free male believers do not marry, it is better for you that you practice restraint (in matters sexual).
The Bewleys	committing fornication.
Al-Amri	Distress <i>Footnotes in al-Amri's translation:</i> al- <i>anat</i> is extreme hardship and distress due to restraining one's self from fulfilling sexual needs.

Table 4: Translation of QBT *ṣanat*

Looking at the translation of *ṣanat*, it is clear that some translators have attempted to translate this term in its basic-sense, except the Bewleys, disregarding what is meant by it in the context of this verse as identified by the exegetes. Other translators, by contrast, translate *ṣanat* with an explanation. The translations of Dawood and Al-Amri render *ṣanat* in its basic-sense. Dawood's rendition, however, does not properly convey the sense of *ṣanat* intended in this context. While al-Amri seems to have been aware of the non-equivalence of the term in the TL. Accordingly, he adds a footnote that gives the relevant literal sense of *ṣanat*. Sale has somewhat misinterpreted *ṣanat* as 'the sin of marrying free women,' while the Bewleys render it more precisely as 'committing fornication', making the TT refer to an act by adding the word 'committing' before the word 'fornication'. Turner renders *ṣanat* by using an explanation to clarify its meaning. He supplies a very long explanation and factual information that the reader is likely to find unnecessary about the physical harm a man may suffer if he does not marry.

4.5 Figurative QBT 3 حدود (*ḥudūd*) in [Q. 4:13]

The term حدود (*ḥudūd*) (sg. حد ḥadd) in its basic non-figurative sense indicates the boundary between two things as well as the end of an extreme that prevents two from mixing (aš-Šaḥrāwī, 1991:2037; al-Jazā'irī, 1990:447). The word *ḥudūd* occurs in the Qur'an in a plural form which is polysemous. The primary sense is 'borderline' or 'limit', while the secondary sense is metaphorical 'penalty in Islamic law' (an-Nisābūrī, 1996:371; az-Zamaḥṣārī, 2009:226). In *sūrat an-Nisā'*, it refers to the limits which Allah has set out concerning the *aḥkām*, whether in inheritance ordinances, as in the preceding verse [Q. 4:11-12], or in other ordinances that people should adhere to and not disobey (an-Nisābūrī, 1996:371; az-Zamaḥṣārī, 2009:226). *Hudūd*, in this sense, is abstract (belonging to the legal realm rather than the physical), and therefore metaphorical of *ḥudūd* in this context does not refer to basic physical sense.

QBT <i>ḥudūd</i>	ST analysis
Basic sense	Borderline or limit
Other senses, including the figurative sense	Secondary senses: 1. An imaginary border or line that surrounds a country which no-one can cross.

	2. Figurative sense: <i>aḥkām</i> or regulations.
How the metaphor is analysed in terms of topic, vehicle, and grounds	Topic: Allah's laws Vehicle: <i>ḥudūd</i> Ground: Allah's laws as the 'borderline' between <i>ḥalāl</i> and <i>ḥarām</i> are like a physical border in that they mark a distinction between two different categories.
How reflected meaning is operative	The relationship between the basic sense of <i>حد</i> 'borderline or limit' and the secondary sense of <i>حد</i> is figurative, with <i>حد</i> in the Islamic sense being a metaphor related to <i>حد</i> in the basic sense.
Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired, or active	Sleeping

Table 5: Analysis of figurative components of QBT *ḥudūd*

The primary meaning of *ḥudūd* (vehicle) is 'borderline' or 'limit'. However, in this verse, it is used as the topic of this metaphorically used to express 'Allah's laws'. The relationship between the basic sense of *ḥadd* 'borderline or limit' and the secondary sense of *ḥadd* is figurative, with *ḥadd* in the Islamic sense being a metaphor related to *ḥadd* in the basic sense. The QBT *ḥudūd* in Arabic is used to describe Allah's laws as the 'borderline' between *ḥalāl* and *ḥarām*. These are like a physical border in that they mark a distinction between two different categories. This QBT is a lexicalised metaphor as it is related to linguistic and cultural conventions. It can be considered as a sleeping metaphor that is not completely overlooked as a metaphor, and the primary meaning may still be in use and may be evoked by the metaphorical sense to some extent.

4.6 The translation of *ḥudūd* in [Q. 4:13]

Translator	TT word/phrase
Sale	statutes
Dawood	bounds set by
Turner	limits set by
The Bewleys	limits
Al-Amri	the boundaries

Table 6: The translation of QBT *ḥudūd*

In the translation of *ḥudūd*, Sale has rendered *ḥudūd* statutes. This reflects the non-basic sense translation of the QBT *ḥudūd*. The Oxford Dictionary Online defines a statute as "a decree or command made by a sovereign, ruler, or ruling body," He directly relates to law, and the word *ḥudūd* refers to the *aḥkām* and Allah's rules in the Qur'an. Dawood, the Bewleys, Turner, and al-Amri translated this QBT by its basic-sense, using 'bounds set by', 'limits,' 'limits set by', and 'the boundaries,' respectively'. It might be thought that translating this figurative sense of the term by its primary sense cannot convey the intended meaning. However, there are some significant complexities here.

4.7 Figurative QBT 4 فتيل (*fatīl*) in [Q. 4:49]

The term فتيل (*fatīl*) is derived from the trilateral root فتل (f-t-l), having the sense of 'twisting'; (al-Aṣfahānī, 1970:371). *Fatīl* has two senses; the basic sense is the seed's thread [inside a date stone or seed]. However, it is used by extension in the Qur'an in a non-basic sense (i.e., figurative sense) to refer to anything extremely small such as the dirt which looks like a thread that is extracted by rubbing fingers together (Aṣ-Ṣaḥrāwī, 1991:2309). It is also used to minimise the importance of a thing (al-Aṣfahānī, 1970:371; Aṣ-Ṣrāwī, 1991:2309; Riḍā, 1947:152).

QBT <i>fatīl</i>	ST analysis
Basic sense	Seed's thread [inside a date stone or seed]
Other senses, including the figurative sense	Secondary senses: 1. The dirt, which looks like a thread which, is extracted by rubbing fingers together 2- Wick cord 2. Filament; burning fuse

	3. Figurative sense: least or smallest thing
How metaphor is analysed in terms of topic, vehicle, and ground	Topic: penalty Vehicle: <i>fatil</i> 'seed's thread.' Ground: The least or smallest thing is like a <i>fatil</i> 'seed's thread', in that it is as insignificant as a seed's thread.
How reflected meaning is operative	This indicates that Allah will not penalize any human being for anything for which they have not done in their life, or they will not be deprived of the ajr of any good deeds they did.
Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired, or active	Tired

Table 7: Analysis of figurative components of QBT *fatil*

The primary meaning of *fatil* (vehicle) is a seed's thread [inside a date stone or seed]; however, in this verse, it is used as the topic of this metaphorically used to express 'least or smallest thing'; the relationship is that the least or smallest thing is like a *fatil* 'seed's thread', in that it is as insignificant as a seed's thread. This indicates that Allah will not penalise any human being for anything which they have not done in their life, or they will not be deprived of the ajr of any good deeds they did. This QBT is a lexicalised metaphor as it is related to cultural conventions. It can be considered a tired metaphor as the metaphorical sense is more likely to elicit the primary sense here than in the case of a sleeping metaphor.

4.8 The translation of *fatil* in [Q. 4:49]

Translator	TT word/phrase
Sale	a hair <i>A footnote in Sale's translation:</i> The original word signifies a little skin in the cleft of a date-stone and is used to express a thing of no value.
Dawood	as much as the husk of a date stone
Turner	in the least.
The Bewleys	by so much as the smallest speck
Al-Amri	'even by the measure of ` a hair on a date seed <i>A footnote in Al-Amri's translation:</i> that is to say as much as a hair's breadth.

Table 8: The translation of QBT *fatil*

Looking at the translation of the culture-specific term *fatil*, the translators have decided to translate this QBT by explanation. Sale uses the figurative image 'a hair' to approximate the meaning of this QBT while ignoring its cultural context. He accompanies his rendition with a footnote, indicating that the term refers to something that has no value. While Dawood, the Bewleys, and Al-Amri give the TL readers a descriptive explanation of an unfamiliar element specific to Arab culture. However, they shift in their translations from the figurative sense to the non-figurative sense. Like Sale, al-Amri adds a footnote to give extra information to the reader related to date-stone parts, still referring to the basic sense of *fatil*.

4.9 Figurative QBT 5 نشوز (*nušūz*) in [Q. 4:34]

The term نشوز (*nušūz*) is derived from the root نَشَرَ (n-š-z), having the general sense of 'rise up'. The phrase أرض نشز (arḍ našiz) means 'high ground'; نَشَرَ الشَّىْ (našaz aššai) means 'the thing rose'; نَشَرَ اللِّبْنِ (našaz allaban) means 'the milk rose [i.e., fermented]' (az-Zamahšarī, 1998:271). Explaining the meaning of *nušūz*, Abdel Haleem (2015: 54) states that the verb *našaza*, from which *nušūz* is derived, means 'to become high' or 'to rise', and the same word is applied to husbands in [Q.4:128]. It applies to a situation where one partner assumes superiority over the other and behaves accordingly.

QBT <i>nušūz</i> in verse (34)	ST analysis
Basic sense	Becoming high or rising up.
Other senses, including the figurative sense	Showing disobedience to one's husband
How metaphor is analysed in terms of topic, vehicle, and grounds	Topic: Disobedience Vehicle: <i>nušūz</i> 'being high.'

	Ground: Being disobedient is like being high and elevated in that the person stands 'above' other people in both cases.
How reflected meaning is operative	It refers to a circumstance in which one partner believes he or she is superior to the other and acts accordingly.
Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired, or active	Active

Table 9: Analysis of figurative components of QBT *nušūz*

The primary meaning of *nušūz* (vehicle) is becoming high or rising up. However, in this verse, it is used metaphorically to express disobedience in [Q. 4:34]. The relationship here is being disobedient is like being high and elevated in that the person stands 'above' other people. The QBT indicates a circumstance in which one partner believes he or she is superior to the other and acts accordingly. This QBT is a lexicalised metaphor, which is non-conventional. The metaphor here is an active one that is context dependent, as the metaphorical sense can be evoked entirely through the primary sense, with no established lexical relationship between the two senses.

4.10 The translation of *nušūz* in [Q. 4:34]

Translator	TT word/phrase
Sale	perverseness
Dawood	disobedience
Turner	whose obedience and loyalty you doubt whether their husbands are present or not
The Bewleys	disobedience
Al-Amri	'disdainfulness and' rebelliousness

Table 10: The translation of QBT *nušūz*

In translating *nušūz* in [Q. 4:34], most translators use neutral words or phrases in the English language. Their choice may arise from the tendency to convey a clear sense to TT readers instead of rendering the precise meaning of the concept. Dawood and the Bewleys both translate it by the word 'disobedience' to render *nušūz*. Sale uses 'perverseness'; in his translation, al-Amri uses the phrase 'disdainfulness and rebelliousness'. Turner's translation is an explanation of the term *nušūz*. Turner's translation reads, 'whose righteousness is open to question, and whose obedience and loyalty you doubt whether their husbands are present or not'. Turner can be said to convey the meaning of this term; however, this detailed explanation gives the impression that this is an exegetical explanation of the verse, not merely a translation. This may be because Turner uses Muhammad Baqir Behbudī's textual interpretation of the Qur'an in the translation and does not apparently translate directly from the original text. Turner, in fact, describes his translation as "exegetically led" (Turner 1997: xvii).

4.11 Figurative QBT 6 ملك اليمين (*mulk al-yamīn*) in [Q. 4:3]

The concept ملك اليمين (*mulk al-yamīn*), in the Qur'an, refers to slaves possessed by Muslims (al-Qurṭubī, 2006:347). This term appears 14 times in the Qur'an; in a few instances, it refers to both male and female captive slaves won from wars or purchased, as in [Q. 4:35], while in the majority of instances, it refers to female captive slaves, as in [Q. 4:25]. The Qur'an uses this synecdochic expression, whose basic (literal) sense is 'the possession of your right hand', for slaves instead of other words in Arabic such as عبید (ʿabīd, sg. ʿabd). As noted, *mulk al-yamīn* is synecdochic. Since all people are the slaves of Allah, the basic word for 'slave' ʿabd only appears in the Qur'an in the sense of 'slave (i.e., worshipper) of Allah'. Other words are used for 'slave': *fatāt*, *ḡulām*, *raqīq*, and *mulk al-yamīn*, the source of slavery in Islam being only war captives. The term *mulk al-yamī* also indicates the responsibility and special care toward slaves required of their masters (al-Aṣḡhānī, 1961:473; aš-Šaṣrāwī, 1991:2219).

QBT <i>mulk al-yamīn</i>	ST analysis
Basic sense	The possession of the right hand
Other senses, including the figurative sense	Slaves
How synecdoche is analysed in terms of topic, vehicle, and grounds	Topic: Slaves Vehicle: <i>mulk al-yamīn</i>

	Ground: Slaves are like what the right hand possesses because the right hand is a symbol of power over something or someone, and a slave-owner has power over his slaves.
How reflected meaning is operative	Given that all people are the slaves of Allah, the word <i>ʿabd</i> does not appear in the Qur'an in the sense of 'slave'. One term which is used instead is <i>mulk al-yamīn</i> . <i>Mulk al-yamīn</i> refers also as a synecdoche of 'the right hand' of the person who possesses the slaves indicating responsibility and special care which should be taken of slaves by the their masters.
Lexicalised or non-lexicalised	Lexicalised
Dead, sleeping, tired or active	Active

Table 11: Analysis of figurative components of QBT *mulk al-yamīn*

The primary meaning of *mulk al-yamīn* (vehicle) refers to the possession of the right hand. However, slaves are like what the right hand possesses because the right hand is a symbol of power over something or someone, and a slave-owner has power over his slaves. The comparison in this synecdoche comparison made is between the 'the right hand' of the person who possesses the slaves, indicating responsibility and the special care which should be taken of slaves by their masters. The synecdoche here is an active one, as the synecdochic sense can be evoked entirely through the primary sense, with no established lexical relationship between the two senses.

4.12 The translation of *mulk al-yamīn* in [Q. 4:3]

Translator	TT word/phrase
Sale	the slaves which ye shall have acquired
Dawood	slave-girls you may own
Turner	make sure that they are women you have captured in battle,
The Bewleys	those you own as slaves
Al-Amri	your right hands possess <i>Footnote in al-Amri's translation:</i> The bondswomen that you own. (Ibn Kathīr, al-Saʿdī).2- Mā malakat aymānukum are one's male and female slaves.

Table 12: The translation of QBT *mulk al-yamīn*

In the translations of *mulk al-yamīn* in [Q. 4:3], it is clear that the Qur'an translators find it difficult to find an appropriate rendition of this QBT. Sale, Dawood, and the Bewleys used: the slaves which ye shall have acquired 'slave-girls you may own' and those you own as slaves, respectively, to render the intended meaning. These translators choose similar renditions. With the exception of the Bewleys, Sale and Dawood also added after the word 'slave' an explanation 'you have acquired/own' rather than a literal sense rendition to clarify the meaning. Turner's translation is a definition to explain the intended meaning of *mulk al-yamīn*. However, the original figurative usage and its stylistic effect are lost in their translation. Al-Amri translated the terms literally: 'your right hands possess/possessed'. Since in this translation he uses footnotes in his translation, he could have at least added the phrase 'the bondswomen that you own'.

5. Summary and Discussion

According to the above analysis, the six chosen figures of speech in *sūrat an-Nisā'* are all lexicalised. QBTs 1 and 3 are sleeping figures of speech in which the primary meaning, 'obscenity' and 'limits', can still be elicited by figurative use. The topic of the metonymic QBT *fāḥiṣah* express 'committing *zinā'*. The translators rendered this QBT by using a non-figurative word/phrase in the TL. Two of the translators rendered this QBT in its most basic sense, though it is unclear whether TT readers would consider this translation metonymic. Al-Amri defined this figurative QBT with footnotes. While the topic of QBT *ḥudūd* is used metaphorically to express 'Allah's laws,' translators typically render it in its basic sense. However, when used in the Qur'an, *ḥudūd* refers only to secondary, figurative meaning, and thus they did not convey its intended meaning. Only Sale conveyed the secondary sense in his translation, which approximated the original sense to some extent.

QBTs 2 and 4 have been classified as tired figures of speech in which the primary meaning 'hardships' and 'a seed's thread [inside a date stone or seed]' can be evoked to some extent more than the sleeping one. The topic of metonymic QBT *ṣanat* signifies 'committing zina', though the majority of translators use a form meaning roughly 'committing sins' as an equivalent in the TL that carries no cultural association in the TL in the translation of QBT 2 *ṣanat*. Al-Amri translates this QBT according to its basic sense. Although the basic sense of *ṣanat* is one of its senses, the metonymic sense is culture-specific and figurative, particularly in the Qur'an. The topic of QBT *fatīl* signifies a metaphorical sense 'least or smallest thing.' Different renditions of QBT *fatīl* demonstrate that most translators have translated the figurative QBT by explaining the non-figurative meaning, which to some extent approximates the basic sense of the original.

The QBTs 5 *nuṣūz* and 6 *mulk al-yamīn* are active figures of speech where the primary meaning 'becoming high' and 'the right hand possessed' are evoked entirely by the figurative with no semantic relationship. The topic of *nuṣūz* expresses 'superiority and disobedience'. Translators prefer to render the QBT meaning by non-figurative equivalents, which causes a loss of its figurative meaning in every case. While the topic of *mulk al-yamīn* refers to 'slaves' since the right hand is a symbol of power over something or someone, and a slave-owner has power over his slaves. The translations of this QBT show that translators differ significantly in their translation choices. Some of these renditions fail to convey the synecdochic meaning of Qur'anic expressions. Some translators have combined the literal sense of *mulk al-yamīn* with an explanation or footnote to explain its meaning because the basic sense rendition would appear ambiguous to the TT reader. It is also worth noting that the expression *mulk al-yamīn* conveys a sense of solidarity and familial relationship. When translated as "the possession of the right hand," it loses these characteristics and is unlikely to be understood as referring to slaves without further explanation.

To sum up, the figurative expressions are very culturally specific, bound to the religious and cultural background of Arab culture where the Qur'an was revealed. This makes translation difficult because these figurative senses have no equivalent images in English. The figurative senses chosen in this paper were mostly converted to non-figurative equivalents in English by explanation or word/word equivalent relaying the topic of the figurative sense. The translators broadened the meaning by adding more words, and they altered the form of the original Arabic figurative QBT. When the topic of the figurative senses could not be rendered when translating the primary sense, they used basic-sense literal translation procedures, as some translators did. Sale, Turner, and al-Amri decided to translate the figurative QBTs using non-figurative equivalents and explanations. Sale and Turner preferred to demonstrate meaning and content over basic-sense form, whereas al-Amri primarily combines explanation and literal translation. They have attempted to present the figurative senses in a way that English readers can understand while maintaining the aesthetic aspects that are lost in the translation. This indicates that the translators are aware of both the contextual meaning and the figurative components, even if they are unable to communicate the meaning in the TT. This is due to the fact that the figurative meaning of Qur'anic concepts is based on the fact that they have a set of secondary meanings that are distinct from their basic (primary) meanings. Nonetheless, the extra component in a figurative sense is an extended meaning, which is frequently arbitrary and culturally and linguistically specific. However, translators have been able to render supplementary information related to the figurative meaning of the QBTs in some cases to compensate for any loss.

6. Conclusion

This paper has considered the analysis of some polysemous QBTs in *sūrat an-Nisā'* that have figurative secondary senses and their translations into English. It aimed to analyse polysemous Qur'an-bound terms with figurative senses in terms of their figurative components. The analysis of these figurative senses was based on Dickins' (2005) metaphor analysis model, which may also be extended to other figures of speech such as metonymy and synecdoche. According to the results of the ST analysis, the selected figurative senses are all lexicalised figures of speech. The primary meaning may still be in use and may be evoked to some extent by the metaphorical sense through the relationship between the topic and the vehicle, except for two figures whose type is active and can be evoked entirely through the primary sense, with no established lexical relationship between the two senses. Considering the result of the translation of these figurative QBTs, it has been found that translators rendered figurative QBTs with non-figurative equivalents, and some have accompanied explanations or word/word equivalents relaying the topic of the figurative sense. The translators broadened the meaning by adding more words, and they altered the form of the original Arabic figurative. Choosing a non-figurative translation accompanied by an explanation signifies that the translators are aware of both the contextual meaning and metaphorical components – although their renditions cause a loss in conveying the aesthetic figurative language.

This study contributes to the field of metaphor and translation by adopting Dickins' (2005) revised model on figures of speech analysis, which is revised and modified from two of the most significant typologies (Lakoff and Johnson, 2003; Newmark, 1988). This research also contributes to a better understanding of Qur'anic cultural terminology with figurative meanings. Due to space constraints, this study focuses solely on six figures of speech and five translators. More research is needed to investigate this further by applying the model used in this paper to more figures of speech. It is also recommended to use translation approaches for metaphor translation.

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