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Faculty of arts**

Department of English language and translation studies

**EVALUATING THE TRANSLATION
OF EUPHEMISM IN THE HOLY QURAN FROM ARABIC TO ENGLISH**

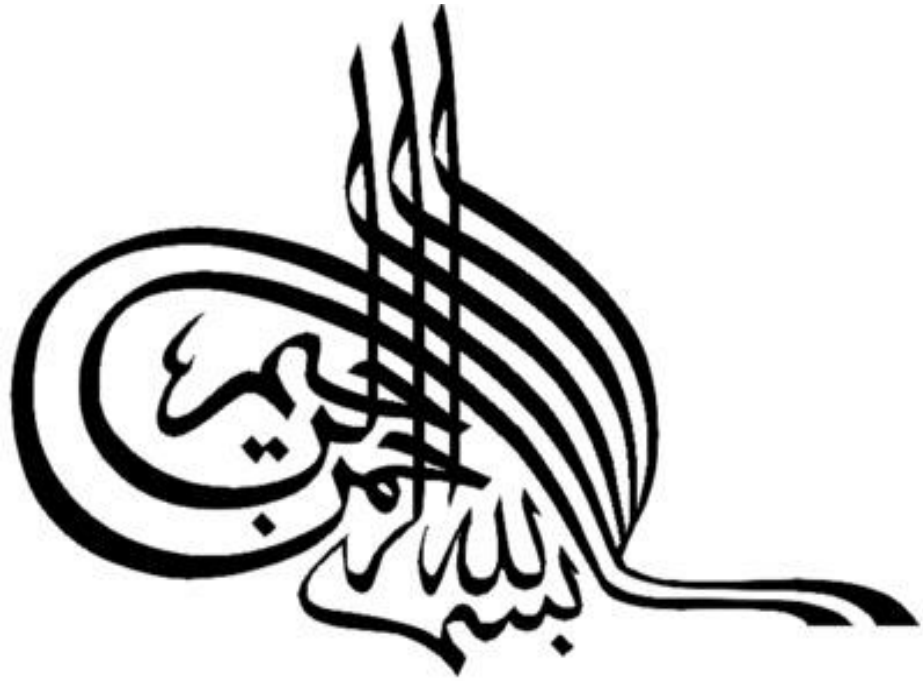
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**Dissertation submitted to the University of Sebha in partial requirements for the
Degree of Bachelor of Arts in applied translation studies**

March 2022



In the Name of Allah the most Merciful the most
Compassionat

Abstract

Translating the meaning of the holy Quran' eupemist words considered problematic issu in translation. That is due to the fact that trnslators have to present the meaning of the verses as well as to keep it euphemized.

The general aim of the current study is to evaluate the translations of the euphemist words in the Holy Quran in translating them from Arabic to English with reference to four different translations of the Quran: Abdullah Yusuf Ali (1934) Mohammed M.Pickhall(1997), Mohammed Muhsin Khan and Mhammed Taqi Al-Din Al-Hilali(1996), and Muhammad Asad (1980). Accordingly, this research was desgined to answer the question that states: Do the translators translate the euphemist words in the holy Quran appropriately?

The current study reveals that Hilali and Khan's Quranic euphemism translation was the most accurate translation among the four targeted translations. That is due to the fact that Hilali and Khan could ,similtenuosly, give the meaning of the terms/words as well as euphemize them.

Acknowledgment

First of all, we would like to thank the **Almighty Allah** who enabled us to complete this research, inspired us and enjoy us with good health, wellness and determination. Thanks due to our parents who spear no means of effort in helping us during our long academic study. We extend our sincere thanks and appreciation to **Dr. Alarabi Abdelsalam Almagrabi** who was pleased to provide every possible means of assistance and support.

Dedication

To our parents

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Chapter on:
Introduction

Chapter one: Introductio

1.1 Introduction:

Euphemisms are words or phrases used in place of words or phrases considered harsh or unpleasant. They can be used to refer to death, illness, disability, and other situations where one might not want to use the word or phrase that is being alluded to. In linguistics, euphemism is a language phenomenon whereby certain words are used instead of other, less desirable ones. It is often used to avoid offense when discussing topics such as death and disease.

The Holy Quran is written in Arabic and contains many euphemisms for death and other unpleasant topics. Moreover, The holy Quran has been translated into many languages, and each translation has its own set of euphemisms. However, The use of euphemisms in the Holy Quran, while being an essential part of the translation process, also brings difficulties in translating it. Translators face many challenges when translating these phrases into other languages, especially if they are not native speakers. One challenge translators face is finding a way to translate euphemistic words without an appropriate equivalent in the language they are translating into. Thus, this study investigates whether the translators translated the euphemistic expressions in the Holy Quran appropriately or not and the strategies they follow when translating.

1.2. Aim of research:

The current study aims to evaluate the translations of the euphemist words in the holy Quran from Arabic to English. Additionally, it aims to investigate the strategies that used by translators in translating the euphemism words in five versions of the translation of holy Quran from Arabic to English.

1.3. Objectives of research

The objective of any study is to state what the researchers expects to achieve by the study. The general objectives of the current study are:

1. Evaluating the translations of the euphemism words in the holy Quran.
2. Based on Findings of the study, the researchers will suggest some recommendations that may help translators to translate the euphemist words appropriately. In addition to

that, the current study will recommend the best strategies that can be used by translators in translating euphemist words.

1.4. Research problem

A research problem is defined as a statement about an area of concern, a condition to be improved, a difficulty to be eliminated or troubling question that exists in literature, in theory, or in practice that points to need for meaningful understanding and deliberate investigation .

According to our experience we noticed that some qur'anic verses that contains euphemistic words or phrases were not translated appropriately. Accordingly, this research is an attempt to shed light on this issue. Additionally, it attempts to gain meaningful knowledge of the strategies used to translate euphemist words in the translation of the holy Quran.

1.5. Importance of the current research

This study is significant for the following reasons:

1. Literature shows that many uncovered gaps in this type of research and there are only few researcher have investigated the translation of euphemism in the holy Quran;
2. The current study is one of few studies investigating the translation of euphemism in the holy Quran;
3. The current study is the first and only study submitted to the University of Sebha, the translation of euphemism in the holy Quran;
4. The review of literature shows that the current study is the first and only study investigating the translation of euphemism in the holy Quran in Libya;

1.6. Research Question.

This study was designed to answer the following questions:

Q1. Do the translators translate the euphemism words in the holy Quran appropriately?

1.7. Research outline

This research has been organized into five chapters. The first chapter is this introduction. The second chapter is literature review. The third chapter discusses the methodology as

well as methods used to collect and analyze data as well as it exposes to the sampling technique implemented in the current study. The forth chapter deals with data analysis and discussion. The final chapter is the conclusion.

Chapter two

Literature Review

Chapter Two: Literature Review

2.1. Introduction

The current study, as mentioned above, aims to evaluate the translations of the euphemist words in the holy Quran from Arabic to English. The general objectives of the current study are:

1. Evaluating the translations of the euphemism words in the holy Quran. Based on Findings of the study, the researchers will suggest some recommendations that may help translators to translate the euphemist words appropriately.

This study was designed to answer the following questions:

Q1. Do the translators translate the euphemism words in the holy Quran appropriately?

This chapter introduces

2.2. A Brief History of Translation Studies

The major twist in translation studies emerged due to the outbreak of the First and the Second World War. People, especially connected with army and government, were interested in knowing enemies' plans. Some schools devoted to translation were established to train soldiers in understanding foreign languages, both written and spoken. However, the need for translating enemy texts lasted till the invention of coded messages. Decrypted texts had nothing in common with proper texts written in a particular language.

Over the last three decades serious attempts were made to create a translation theory which would have included all answers connected with the human language. As Korzeniowska and Kuhiwczak (2006:28) have stated, all previous translation theories were based chiefly on structuralist linguistics. The theories aimed not to present a detailed description of the translation phenomena but to provide scholars with sentence structure rules. The 1970s and early 80s brought a breakthrough in understanding the language universals, which in turn influenced perceiving translation as a tool helpful in understanding language. These major changes occurred due to the work of Wilhelm von Humboldt and the introduction of the Sapir-Whorf hypothesis. Refreshing for the understanding of the language though it was, Sapir's famous statement, quoted in Korzeniowska and Kuhiwczak (*ibid*), "no two languages are ever

sufficiently similar to be considered as representing the same social reality" gave straightforward answer that the translated text (i.e. target text; henceforth: TT) will on no account match with the source text (henceforth: ST). Sapir's statement led to neglecting translation and, simultaneously, to raising scholars' interest in linguistic studies.

Changes that occurred in the past thirty years had cast away translation from the academic discourse. However, nowadays, one can observe a growing interest in rendering texts and the thorough investigations in the multiple translation theories to provide both teachers and students with one comprehensible theory.

2.3. Methods in Translation:

Translation methods are more likely to be in a way that translators use in the translation process for their purposes. The method of translation greatly influences the translation. It means that the translation of the text is largely determined by the method of translation chosen by the translator because the purpose and the desire translator will affect the overall result of the text translation. Molina and Albir (2002) claim that the method of translation refers to the way in which a particular translation process is performed for the purpose of the translator, the global option that affects the whole text. So the method of translation greatly influences the translation. It means that the translation of the text is largely determined by the method of translation used by the translator because the purpose will affect a whole of the result in the textual translation. Newmark (1988) describes that there are eight methods of translation:

2.3.1. Word-for-word translation

The source language word translated into the target language by single word in most common meanings, which can also be out of the context. A translator uses a word-for-word translation method to easily translate from the source language into the target language. In this method, cultural word is used in translating. It back to the source language that translator used to translate a text. This method can also be used when faced with a difficult phrase. That is by doing preliminary translation (pre-translation) word for word, then reconstructed into a translation of appropriate expression.

2.3.2. Literal translation

This method is still the same as the previous method that is word for word, the matching meaning is still out of context. This method can also be used as the first step in trying a translation. The difference between word-for-word is in the grammatical construction of the source language which attempts to be converted near the grammatical construction of the target language. The source language grammatical format is translated by their nearest meaning into the target language and it must equivalents meaning. Moreover, the lexical words are translated singly, out of context.

2.3.3. Faithful translation

Translation by this method tries to form contextual meaning but still around grammatical structure in source language. This translation is trying as faithfully as possible against the target language. This is make incompatibility with the target language rules, especially the translation of cultural terms, and then the translations often feel odd. A faithful translation is to interpret the original of contextual meaning without force the grammatical structures in target language.

2.3.4. Semantic translation

This is different from faithful translation method. It focuses on the literal translation. It means do the translation in good grammatical. Moreover, this is appropriate to express the texts translation and to present every detail of contextual meaning of the source text. Semantic translation is more flexible than faithful translation. Faithful translations are odder and more bound to source language, while semantic translation is more flexible with target language. In contrast to faithful translation, semantic translation should compromising meanings from source language into the target language as long as it is within reasonable limits.

2.3.5. Adaptation

This is freest form of translation which is used for plays or comedies and poems. In poems such as like the themes, character, and plot. Moreover, culture source language that can collaborate into target language culture and the text rewritten. Translation adaptation is widely used to translate comedies, poetry, drama, short story, narrative, etc. Here is the transition of target language culture to source language and the

original text is rewritten and adapted into target language. If a poet adapts a drama script to be played, then he must retain all the characters in the original script and the plot is also maintained.

2.3.6. Free translation

Free translation is usually the meaning in target language is longer than the original text, intended to make the content or message from the text more clearly accepted to reader target language. In this method, the translation is long-winded and long-term and we can translate the text by read the text from source language and translate it by paraphrasing. Moreover, when translating the text into target language, we do not look to the form and the content of the original text.

2.3.7. Idiomatic translation

This method reproduces the original 'message' but tends to distort the nuances of meaning by choosing daily language and idiom where it does not exist in the original. Idiomatic translation uses a natural form in target language text, in accordance with its grammatical construction and lexical choices. A truly idiomatic translation does not look like a translation. The results of the translation as like the results of writing directly from native speakers. Then, a good translator will try to translate the text idiomatically.

2.3.8. Communicative translation

It is focus on readability and naturalness, communicative translation gives the chance to express the message into target language to be communicated and this method also concerned about the effectiveness of the translation language. The purpose of communicative translation to explains the message from a text to the readers until they get the point of the text. Communicative translations try to make the appropriate contextual meaning of the original in such a way that the content and language can be accepted and understood by the reader.

2.4. Theories of Translation:

According to Newmark (1981: 19), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints

for translating texts and criticizing translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts.

A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria. A good survey of the theories of translation is perhaps best furnished by E. Nida who asserts that because translation is an activity involving language, there is a sense in which all theories of translation are linguistic (1976:66-79). He classifies these theories into three main categories:

2.4.1. Philological Theories

Philological theories rely upon 'philology' as the study of language development and classical literary studies. They are mainly concerned with comparing structures in the native and foreign languages, especially the functional correspondence and the literary genres in addition to stylistics and rhetoric. Moreover, Philological theories of translating deal with the problem of the equivalence of literary texts by comparing and contrasting the S.L. and the T.L. They also focus on the literary quality, i.e. the form of the text and its stylistic features and rhetorical devices. Another major issue in philological theories of translating is the equivalence of literary genres between the S.L. and the T.L. Whether poetry should be translated as poetry or prose or whether an epic in the S.L. should be rendered as such in the T.L. was one of the main obsessions of such theories.

2.4.2. Linguistic Theories

According to Nida (1976: 69), linguistic theories of translation are based on a comparison of the Linguistic structures of the STs and TTs, rather than a comparison of literary genres and stylistic features of the philological theories. Thus, 'Linguistic Translation' (or Linguistic Approach) is a product of these theories which view translation as simply a question of replacing the linguistic units of the ST (source text) with "equivalent" TL units without reference to factors such as context or connotation. According to Nida and Taber (1969:134) it is only a linguistic translation that can be considered 'faithful', because it "is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which can be justified on this basis."

One major difference between linguistic theories of translating and philological theories of translating is that linguistic theories are descriptive rather than prescriptive. They demonstrate how people translate rather than how they should translate. According to Nida (1976): The principal differences between various linguistic theories (or semi-theories) of translation lie in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface-structure comparisons involve using more-or-less elaborate sets of rules for matching roughly corresponding structures.

2.4.3. Sociolinguistic Theories

Sociolinguistic theories of translating emerged out of the dissatisfaction with linguistic theories of translating, and the growing interest in communication. Such interest resulted from anthropologists who recognized the role of text recipients in the process of translating. These theories relate linguistic structures to a higher level where they can be viewed in terms of their function in communication. When discussing a text, the sociolinguist is concerned particularly with its author, its historical background, the circumstances involved in its production, and the history of its interpretation.

Nida and Taber (1969), have pointed out that the old focus on the form of the message in translation has shifted to the receptors, i.e. the readers. Therefore, it is the reader's response to the translated message that determines the correctness of that message. They set the average reader as the only criterion for measuring correctness in translating. Correctness, in their view, is not only the possibility of understanding the message by readers but rather the impossibility of misunderstanding it.

2.5. The Concept of Euphemism:

The word euphemism is of Greek origin where eu 'well' and phēmē 'speaking' form a compound that means 'the use of auspicious words.' Euphemisms come in handy whenever we cannot say what we mean because what we mean is verboten, offensive, or sounds jarring. Definitions of euphemism are many. The Oxford English Dictionary defines euphemism as "That figure of speech which consists in the substitution of a word or expression of comparatively favourable implication or less unpleasant associations, instead of the harsher or more offensive one that would more

precisely designate what is intended", and "An instance of this figure; a less distasteful word or phrase used as a substitute for something harsher or more offensive." Allan and Burrige (1991: 11) define euphemism as "an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offense, that of the audience, or of some third party." Cameron (1995: 73) defines euphemism as "a term used deliberately to avoid or soften the negative associations of words that deal directly with taboo subjects." Burrige (2012: 66) defines euphemisms as "sweet-sounding, or at least inoffensive, alternatives for expressions that speakers or writers prefer not to use in executing a particular communicative intention on a given occasion." Lutz (2000: 231) defines euphemism as "an inoffensive or positive word or phrase designed to avoid a harsh, unpleasant, or distasteful reality." Hughes (2006: 151) defines euphemism as "the use of deliberately indirect, conventionally imprecise, or socially 'comfortable' ways of referring to taboo, embarrassing, or unpleasant topics." Brain (1979: 83) characterizes euphemism as a verbal instrument of overcompensation that involves "a reluctance to face reality."

2.6. Types of Euphemisms

2.6.1. In Arabic

Euphemisms in Arabic are classified into eight (8) categories, these are as follows:

2.6.1.1. Euphemism connected with Religion

All the topics and beliefs that related to religion should be handled carefully to avoid the misunderstanding and the misinterpretation of sacred concepts and beliefs.

Hussamaddin (1985) states "Islam teaches people to show reverence, politeness, and glorification of their God, prophets, and religious symbols and issues." (P, 39).

Before Islam, people used to worship stone idols and statues; they buried female infants alive, and ate dead animals ...ect. Islam taught them to stop doing these acts and to worship one God. In order to show glorification to the name of God, his name should be followed by the phrase *رضي الله عنه* (glory to him). Respect should be shown toward his prophet Mohammed. The prophet's name should be also followed by the expression *صلى الله عليه وسلم* (peace and blessings be upon him) when spoken, heard, or

written. The prophet companions should be respected by using the expression رضي الله عنه/عنه (may Allah be pleased with him/ them). Qanbar (2011) states that "the names of Allah and his prophets are not allowed to be mentioned in bathrooms" (P, 99:100).

2.6.1.2. Euphemism connected with Death

In Islam, death is considered as a journey from the mortal to the immortal life. Death is also euphemized so as to show sympathy with dead relatives. It is euphemized as a journey in several ways. Such as انتقل إلى دار الآخرة (transferred to the hereafter) and في جنات الخلد (in paradise).

2.6.1.3. Euphemism connected with Sex

This kind of euphemism involves three (3) main important topics, they are as follows:

2.6.1.3.1. Sexual Organs

Human sexual organ parts have many terms which are euphemized to avoid direct reference to these unmentionable organs. As a conservative societies, sexual organs have a notable importance among euphemism , for instance : Female sex organ is euphemized as : الأنثى (female), حياء المرأة (women's shame), العضو التناسلي الأنثوي (female reproductive organ), and قناة الولادة (birth canal).

Male sex organ is also euphemized by the expressions: الذكر (male) and العضو التنكاثري الذكري (male reproductive organ).

2.6.1.3.2. Sexual Act

Arab speakers' avoid mentioning the sex related matters because she/he is viewed as impolite and shameless when referring to these matters, for that reason Arabic developed more than 100 expressions for euphemizing copulation. Below are some examples which indicate act of copulation:

تغشاها (to cover her) , الإفشاء (telling one 's secret), الجماع (copulation), بلع , ملامسة (touching), مباغضة (to lovemaking), النوم (sleep with), المباشرة (copulation), (got what he desired), قضى غرضه (gains what he yearns for).

From whom the term euphemism "kindness of expression" is also used

Exhibiting his hadith on metaphor on the authority of Ibn Qutaybah, where he said: "Abban Qutaybah used metaphor as if it were a metaphor for all things." Figurative use of words, but the figurative word does not match the non-proper term, because this is a case In cases of real change, it is the replacement of a word with another opposite, which has a way of paradox (sarcasm) (euphemism)

It is with Ibn Qutayba in a chapter called Al-Maqlub (The Inverted)

The impact of this motive in the Noble Qur'an when speaking about actions Within family relationships, starting with marriage and the actions that cause embarrassment in mentioning them.

For the speaker and the receiver, so euphemism is an effective way to express the intent with a good word that deflects embarrassment and eases its impact on the listener. And the most prominent.

The topics in which the method of politeness appears in the Holy Qur'an are many however intercourse or sex is one of them:

- Intercourse:

Intercourse is considered a legitimate sexual relationship, yet it is a subject that embarrasses the individual Therefore, euphemisms and expressions abound, which are used to express it, and the Qur'anic discourse represents an effective Arab model in employing many linguistic connotations in its expression. e.g:

1 -Touching 2- Direct. 3-Initiation. 4 obfuscation 5- Access 6- marriage 7- Abandonment in beds 8- affection Etc.

2.6.1.3.3. Prostitution

Arab euphemizes prostitution because of the feeling of embarrassment while discussing it. Here are some examples of euphemistic expressions for prostitution, they are as following:

دار البغاء (house of prostitution) is euphemism that refers to the place where this evil sexual acts take place. زبائنة الهوى أو البغي also euphemism for the women who sells love.

2.6.1.3.4. Adultery and illegal children

Adultery act in Arabic is euphemized by words and expressions namely: البهتان (illegal sexual intercourse). If it is done by married person, it is الخيانة الزوجية (marriage betrayal). In the Arab society and law consider this act as crime. In some society, the woman who looks for extramarital relations is called رقيقة الحافر (she is with soft foot).

The consequences of these acts are prevented as well; one of these consequences is ابن طريق (son of street) that euphemized by various names like: الشرعيين (the illegal children) (son of street), بيض التراب (eggs of soil), and العربي الجديد (New Arabian).

Another serious consequence is virginity, according to Arab culture, as Brower (2006) describes, "Is the central value for Muslim adolescent women so that she should not be touched by men before marriage." (P, 159). In other words, the unmarried girls need to be away from any illegal sexual act, he added that words such as: صاحب خليل، (friend or boy friend) are also taboo. In Arab society, Virginity is a symbol of good repute and honor for woman and her family. Most of women who are not virgin are rarely accepted as wife. Some of the expressions given by Al-Jirjani (1908) and Al-Thaalibi (1998) to euphemize it are : بيتكرها (deflower), يثق اللؤلؤ (drill the pearl), يفتح البكر (deflower the girl), يفتح إغلاق الأختام (open seal lock), يطرق منغلق (knock a close thing).

2.6.1.3.5. Menstruation

In Islam, men are not allowed to have a sexual relation with menstruating women, but they are allowed to talk, eat, drink, sit, walk, and even sleep on the same bed with them except for making love. Al-Thaalibi (1998) provides some expression to euphemize menstruation: ضحكت (laughed). Women can tell her case indirectly by saying أنا غير مسموح لي بفعل ذلك حالياً (I am not allowed to do this rite currently) when she is not permissible to pray, fast, pilgrimage, or recite the Quran. It will be clear that she is in الدورة الشهرية (her monthly period) or she is حائض (menstruating), the latter is religious, medical, and scientific term.

2.6.1.3.6. Homosexuality

Homosexuality is prohibited and unwanted in nature and it is rarely discussed. Law does not protect the people who are accused in this act. The word لواط (sodomy) was

obtained from the name of Prophet Lot لوط who kept warning his people to stop doing this act. Al-Thaalibi uses some expression for euphemizing it such as: *يميل إلى من لا* (tends to who neither menstruates nor hatches), *فلا يحب الحملان ويبغض* (so and so likes lambs and dislikes ewes). Women are also involved in committing this sexual act, it is called *سحاق* (crushing); this word is derived from the verb *سحق* (crush) which denotes the sexual act between two women, the following expressions are used to euphemized it: *فلانة تقي الترس بالترس* (so and so guards the shield against shield), *فلانة ترقع الخرق بالخرق* (so and so patches a tearing by another one). The new expression to denote people who have sex with same gender is *المثليون* (same-sex persons).

2.6.1.3.7. Incest

Incest is considered as awful and shameful crime, and it is the most evil sexual act among people since it is committed by one's relatives. The expression *من أتى أمه* (he who makes love with his mother) is used to refer to it. The family member in this expression (mother) can be changed according to person whom the act was done with.

2.6.1.4. Euphemism connected with Health

Euphemisms for health are used to hide pains, serious diseases, disability, and insanity which are unsuitable to speak of overtly.

2.6.1.4.1. Some Serious Diseases

Patients' pains should be relieved with soft language. Using this kind of language gives psychological treatment to minimize the tension of the listener's shocking while talking about incurable maladies and disease, there are some unmentionable disease to be spoken of in the Arab society, as it is described in the following examples:

Cancer is a fearful and terrible disease, and we cannot talk about it publicly. These are some words used to refer to it: *المرض الخبيث* (growth), *نمو* (that disease), and *المرض الخبيث* (malignant disease).

Doctors are also added the word *حميد* (benign) to the word *سرطان* (cancer). As cancer, AIDS is dealt in same way. It expressed by using its English loan word or by the translated expression *نقص المناعة المكتسبة* (Acquired Immune-Deficiency Syndrome). The English name is more used than the Arabic full name.

2.6.1.4.2. Sickness

Taboos related to sickness encourage people to create mild and soft expressions to avoid mentioning that to the ill person. The patient's discomforts and symptoms should be euphemized as well. One of the strategies that Arab used is the replacement of literal meaning by using its opposite. For instance: بصير (sighted) referred to أعمى (blind), سليم (sound or healthy) referred to مريض (sick).

Another helpful strategy that is used to talk about illnesses euphemistically is the medical jargon. These are some examples: ليس على ما يرام (not that well), في وضع غير طبيعي (in abnormal situation), and طريح الفراش (bed-ridden).

2.6.1.4.3. Disabilities

In our daily life, there are some people who suffer from different disabilities, which are either physical or mental. The expression ذوي الاحتياجات الخاصة (persons of special needs) is used euphemistically to call those people. Abu-Khuder (2010) presents some expressions referred to people who are under this category. As in table (1)

Disability	Euphemistic expression
مشلول (Palsy)	أعرج (crippled)، أو مقعد (Disabled)
أبكم (Mute)	مشكلة بالنطق (Speech problem)
أطرش أو أصم (Deaf)	مشاكل سمعية (Hearing impaired)
أعمى (Blind)	مشكلة بصرية (visually impaired) ، بصير (sighted) as reversal

Table (1) two shows euphemisms for disability in Arabic.

Mental disabilities are also euphemized in order to avoid hurting the disabled feelings and their families, for instance the expression صعوبات التعلم (learning disabilities) is used to denote those who have psychological and educational problems.

Expressions like: عريض القفا (with wide head back) , and عريض الوسادة (with wide pillow) are used to denote the idiot and insane persons.

2.6.5. Euphemism connected with Human Body

Some human body parts and excretions are expressed indirectly. Arab culture euphemizes some body parts.

2.6.5.1. Body parts

Taboo related to these parts are different from one gender to another. Unlike male body parts, the female are more tabooed. General for specific and hyperbolic substitutes are methods used to mention these parts, for instance: words like نهد (breast), صدر (chest), and ما فوق البطن (above stomach) are, as general for specific, utilized to refer to صدر (breast). The word فخذ (hip) is replaced by using the hyperbolic substitute الجزء العلوي للساق (upper part of leg) when it refers to women.

Expressions like: الجزء الخلفي (backside), الخلفية (back), ردف (rump), مقعد (seat), عجز (posterior), and أعد (buttock) are used to euphemize the back side of human body.

2.6.1.5 Body Excretions

To make the human excretions including urination and defecation mentionable, these expressions should be replaced by using euphemisms like:

فضلات (need), حاجة, الخروج (discharge), النجوس (faeces), سيلان الأمعاء (stomach movement), سيلان الأمعاء (wastes). الحدث الأصغر (minor dirt) and الحدث الأكبر (major dirt) are religious terms used to speak of human excretions. The place, where these wastes are discharged, are also replaced by another expression, these are some names given to denote these places: ديليوسي (lavatory), مرحاض (water closet), دورة المياه (rest room), بيت الراحة (privy), الخلاء (WC), and تواليت (toilet).

2.6.1.6. Euphemism connected with Women

There is some reason why woman is euphemized in Arabic language; one of the reasons is the sensitivity of topic related to women which attempt to describe her in all conditions. Another reason is the language itself which has rich vocabulary referred only to women. These are some euphemistic words that denote امرأة (woman) in Arabic: الحرث (tilling), البيت (home). If she is not married, she is referred to as: كريمة (honorable) and صاحبة العفة والصون (owner of purity and virtuousness). The husband may also use titles to call his wife as shown below:

الأهل (the family) , البيت (house), أهل البيت (householders), أم فلان (mother of so and so).

The word مطلق (divorced) is given to end the marriage relation between man and women; it is not a taboo word, but it carries a bad connotation especially when it referred to women in order to euphemize these connotations, the educated people use the word انفصال (separation) to replace it.

2.6.1.7. Euphemism connected with Poverty and Business

It is well known that poverty and richness are interchangeable. It is expected that rich people help those of low-income ذوي الدخل المحدود. Poor people should be also called without mentioning their situation. Here are some titles given to denote this class of people: السائل (beggar), متعفف (modest), محتاج (needy), and زائر (visitor).

In business field, transactions and deals require people who follow the legal and administrative procedures: these people are called وسطاء and تجار (mediators and tradesmen) not سماسرة (jobbers) which carries a bad connotations.

Words like, هدية (gift), إكرامية (honorarium) are used to refer to رشوة (bribery) by those staffers who accept it. Banks gives loans for people who want to start business. From people point of view, these loans are considered as forbidden such as: الربا (usury) which is taboo in Islam. It is euphemized by banks as فائدة (interest) or تسهيلات (facilitation) or أجور إدارية (administrative charges). Some crafts and jobs are named differently in order to respect individuals" dignity, for example: the word شغالة (working lady) is replaced by خادمة (maid), while زبال (garbage man) is replaced by عامل نظافة (sanitation engineer).

2.6.1.8. Euphemism connected with lying

Being accusable with telling lies is dishonorable and gives bad reputation. These are some euphemistic expressions to euphemize the word الكذب (lying): كلام لا يثق به (unreliable talk), لا يقول الحقيقة كما هي (never tells the truth as it is), هذه قصة أو رواية (it is a story), يبالغ في القول (exaggerate in talking) .

2.6.2. In English

Euphemisms in English are classified into different categories. These are some categories.

2.6.2.1. Euphemism connected with Religion

Originally, euphemism, according to Bryant (1948), was a religious term used to warn worshippers to use only the appropriate terms when they are in temple.

In terms of religion, it is impermissible to mention the name of God in vain. For that reason, English has developed many euphemistic expressions for the sacred name. To show respect to the divine name, God is called: the Majesty, The Holy One, The Strong One, The Rock, The Heaven or The Stone.

2.6.2.2. Euphemism connected with Death

Death is a symbol of ending a journey which people pass through. In all societies, death is one of the taboos that people do not refer to or talk of it directly. That is why there exist many euphemisms for that topic. According to Allan (1991) the subject of death is taboo because people have always been scared of dying. For him, the fear is caused by worries of losing relatives or close friends, people are feared what will follow after death. These are some euphemistic expressions for death taken from Allan and Burridge (1991), and Gabay (2005):

Bite the dust, breath one's last , casket, early departed, kick the bucket , pass away, remains, journey's end , big D, memorial house, room of mediation, one-way trip.

2.6.2.3. Euphemism connected with sex

Under this type of euphemism, sexual acts and sexual organs should be examined below.

2.6.2.3.1. Sexual Acts

From religious point of view, having sex is sinful and prohibited act, as in Christian religion; therefore it should be invisible. Terms for copulation in English are viewed as taboos. Hence, English has developed many euphemistic expressions to refer to sexual acts and relations. The following expressions are some of them:

Act of love, bed time business, have sexual intercourse with, have union with, sleep together, match with. See Gura (2005).

2.6.2.3.2. Sexual Organs

In all societies, it is forbidden to name certain sexual parts directly because they are deemed taboos and offensive words. For instance; there are 1200 expressions to refer to female sex organs 'vagina ' and 1000 ones refer to male sex organ ' penis '. This huge number of synonym helps people talk of sex organs easily with others. See Allan and Burrige (1991).

2.6.2.3.3. Menstruation

In some cultures, the menstruating woman is viewed as a source of danger and insult. This view is repressive to women, (Allan & Burrige, 1991). The following expressions are used to help people talk of period easily : be sick, come around, come on, unwell, domestic affairs, female physiology, female hygiene, have a visitor, monthly blues, stomach cramp, under the weather, have stomachache, it is my time, women's things, it is the wrong time of the month.

2.6.2.4. Euphemism connected with Health

Euphemisms related to this field are still rich in helping the speaker to avoid unspeakable topic in life such as (serious disease, disability...ect).

2.6.2.4.1. Serious Disease

These are some examples of serious diseases that are difficult to speak of openly. Cancer is one of the most serious diseases that should be hidden. Allan and Burrige (2006) give some euphemistic expressions to indicate cancer, doctors feel reluctant to utilize the word cancer when mention it to their patients, that is why, they use "mitotic disease" and "the Big C" and "CA" instead of cancer, whereas patients refer to use "growth" and "tumor" instead of "cancer". AIDS is another serious disease that should not be mentioned directly. Because of that, it is expressed by using various abbreviations like: PWA, PLA, and PLWA (person living with AIDS). AIDS (Acquired Immune-Deficiency Syndrome) is also used to express that disease.

2.6.2.4.2. Disability

As Arab society, English has also categorized those people who suffer from physical and mental disabilities in a sensitive way in order to improve their capacities and potentials. According to the American Heritage Book of English Usage (1996), "being

too positive to call people challenged ,or differently-abled instead of "handicapped" or "disabled" that carries negative connotations" (P, 192).The insane or mad persons should be also called euphemistically, bellow are some euphemisms given for insanity or madness by Allan and Brridge (1991).

Mentally challenged, mentally deficient, cracked-brain, unbalanced, out of lunch, unhinged.

For more examples of euphemisms concerning handicapped or disabled, table three (2) shows some euphemisms given to them by Enright (2005).

Expression	Meaning
Aurally challenged	Deaf, or hard of hearing
Different sized	Fat
Optically challenged	Blind or with poor eye sight
Physically challenged	Disabled
Intellectually challenged	Stupid or of low intelligence
Mentally challenged	Suffering from a mental illness, or of low intelligence

Table (2) shows some Euphemisms for handicapped persons.

2.6.2.5. Euphemism connected with Human Body

Taboos related to human body parts and body excretions are talked in this field.

2.6.2.5.1. Body Parts

It is not allowed to cross (mention) the geography and boundaries of human body without having a visa (euphemism). Body parts like: breast, groins, and the backside that should be expressed indirectly to avoid embarrassment; they are the most sensitive human body parts. 'Breasts' or 'mammary glands' are still taboo to speak of openly; they are euphemized by using words like blossom, chest, or front. 'Buttocks'

(the backside of human body) are also called euphemistically behind, bottom, rear, seat; or end.

2.6.2.5.2. Body Excretions

Human body excretions are as Allan and Burrige (2006) describe, the source of embarrassment and confusion while expressing them, it will lead to verbal insult .like, 'urination' and 'defecation'. The former is politely called: number one, or making water in a water closet. These are some euphemistic expressions referred to urination given by Allan and Burrige (1991) and (2006): Ease yourself, pay a visit, go to bathroom, and wash your hands.

The latter is called euphemistically number two. Bellow is other euphemistic expressions referred to 'defecate' taken from Allan and Burrige (1991).

Discharge, go to bathroom, have a bowel movement or have (BM), eliminate.

Places, where all kinds of excretion; urination and defecation took place, should be euphemized too. The following examples are euphemisms given to denote these places by Gabay (2005): bathroom, comfort station, hygiene facilities, House of Commons.

2.6.2.6. Euphemism connected with Aging

Westerners dislike talking of advancing age and its weakness in spite of its inevitability. Being called as old people is not acceptable, that is why, they should be called euphemistically "senior citizen."

2.6.2.7. Euphemism connected with Business

Euphemism related to business deal with many areas as: employment and financing. English has developed many expressions referred to jobs so as to avoid insulting people who are working in low position, for instance: the euphemistic expression 'exterminating engineer' it is used to refer to 'rat catcher'. Expression like: reduction, in force, relieve, redundant, to reduce the headcount, to be selected out, to seek fresh denote the unemployment. Another area dealing with business is financial problems. Financial problems are one of the fields that deal with euphemism. Company records are referred to as financial difficulties, cash flow problem or in the red.

2.7. Previous Related Studies:

Very few research tackled the problems that encounter translators in translating religious texts. Al-Hamad and Salman (2013, p.190) explored the translatability of euphemism in the Holy Quran. They intended to probe the incongruities in rendering Quranic euphemistic expressions into English. A number of 23 examples of euphemistic expressions were cited from different surahs of the Holy Quran. The collected data were classified according to the mechanisms of lexical euphemism: substitution and deletion, and to the topics that require euphemism. Assessment of the translations depended mainly on the two criteria of meaning and euphemism. The study has revealed that euphemism is an evident phenomenon in the Holy Quran and that the process of translating it into English is generally problematic for reasons such as linguistic and cultural diversity. Finally, the researchers suggested – where necessary – more appropriate translations of these Quranic euphemisms considering the criteria of meaning and euphemism.

Abdel Haleem (2011) studied euphemism in Surat Al-Baqarah, Ayas 222- 3. His study is inspired by the remark that the way women's status is addressed in the Holy Qur'an is misinterpreted. He remarked that misinterpretation is due to decontextualizing a euphemistic expression linguistically and culturally and failing to regard the Quranic style properly.

Ghaeb (2016) carried out a study entitled "Euphemism in Translation: An Assessment of Three Translations of Euphemistic Expressions in Surat Al-Baqarah.". The study revealed. Not all translations have been equally successful in rendering the euphemistic expressions in Surat Al-Baqarah instead, the accuracy of rendition is placed on different levels. At times all the translations failed to capture the appropriate interpretation of a euphemism and have therefore come up with erroneous rendition.

Alhaj et al. (2017) investigated through analysis and comparison the incongruities and the disparities of meaning and style in translating the Quranic euphemistic expressions into English in the work of Mohammed. A.S Abdel Haleem, Mohammed. M Pickthall, and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. The study has revealed that euphemisms are evident phenomena in the Holy Quran and that

rendering them into English is generally problematic for the reasons such as linguistic and cultural diversity.

Belkif Khadra & Omari Hadjer (2017) conducted a study entitled " The Translatability of Euphemism from Arabic into English Case study " The Holy Quran"" to examine the incongruities in translating euphemistic expressions in the Holy Quran into English in the work of Abdullah Ali Yusuf and Arthur John Arberry through analysis and comparison. The material of this study consists of 10 examples of euphemistic expressions from several verses in the Holy Quran related to sex, genitals, woman, and divorce. The study tries to show that the use of euphemism in the Holy Quran is a legible phenomenon and that the process of rendering it into English is problematic due to linguistic and cultural imparity. They found out that the two translators did adopt literal translation more than any other procedure due to the strategy they opted for," Source text-based approach."

Al-Qahtani (2017) also conducted a study entitled "Investigating The Translation of Euphemism in the Quran from Arabic into English." investigated the accuracy and quality across five different translations of the Quran from Arabic into English on euphemism. The method adopted in this study used a qualitative approach starting with a text-based analysis of a broad sample of euphemistic expressions from the five selected versions of translations of the Quran. Semi-structured interviews with professional translators supported this to gauge their views and perceptions regarding the meanings of euphemism in the Quran. The key findings suggest that no single method will address all of the challenges faced by the translators of euphemisms of the Quran. Moreover, many Islamic concepts and cultural-bound items are untranslatable. Thus the loss of some meaning is inevitable. Findings revealed that straightforward and mechanical transfer of euphemisms from the Quran produces meaningless or clumsy utterances because there is no direct correspondence between Arabic and English euphemistic expressions. Therefore, translating euphemism in the Quran goes beyond mere linguistic transfer.

Harley (2020) conducted a study entitled "The Use of Euphemism in English Translation of Holy Quran by Saheeh International" aimed at identifying the types of euphemism proposed by Kaosa-Ad (Shortening; Circumlocution; Remodeling; Semantic Change; Borrowing) which were used in English Translation of Holy Qur'an

by Saheeh International in Surah Yusuf and describing the referents of each euphemism. This study was conducted by using descriptive qualitative research. The data analyzed were all verses of Surah Yusuf, consisting of 111 verses. The result showed three of five types of euphemisms used in Surah Yusuf: semantic change, borrowing, and circumlocution. There were 26 euphemistic terms and their referents in total. Specifically, 20 data were found in semantic change, 4 in borrowing, and 2 in circumlocution. The dominant type of those three types of euphemisms used was semantic change. It means that Saheeh International's translation readers have to understand and comprehend the meaning deeply. The result of the study can be used as additional material in the courses of literature, discourse, and English for Islamic Studies (EFIS) in Islamic College.

2.8. Summary

To sum up, this chapter presented a brief background about translation and euphemism. The main issue that discussed in the current chapter is the phenomenon of euphemism in the holly Quran. The researchers did their best to evaluate the pervious research in order to finding out the best methods can be used in conducting a reliable methods that meat the aims of the study. For the porpuse of the current study, the re searchers, for the reasons mentioned in the methodology chapter, targeted four Quranic translators

Chapter Three

Methodology

Chapter Three: Methodology

3.1 Introduction:

The current study, as mentioned above, aims to evaluate the translations of the euphemist words in the holy Quran from Arabic to English. The general objectives of the current study are: Evaluating the translations of the euphemism words in the holy Quran. Based on Findings of the study, the researchers will suggest some recommendations that may help translators to translate the euphemist words appropriately.

This study was designed to answer the following questions:

Q1. Do the translators translate the euphemism words in the holy Quran appropriately?

This chapter designed to discuss three sub-sections:

1. Research design.
2. Material used in the study.
3. Procedures of the study.
4. A brief description of the data analysis procedures.

3.1. research design

To serve the aim of the present study, the main data (verses) have been quoted from the Holy Quran. ALA-MAUDUDI's and IBN-KATHIR's explanation of these euphemistic expressions is compared with the English translations of Yusuf Ali, M. Asad, Al-Hilali and Pickthall. The study clarifies which translation ignores

euphemism and which does not. The study shows also who translates euphemistic

expressions honestly and who sacrifices euphemisms at the expense of meaning. We are only focused on one type of euphemism which is about sex (sexual intercourse).

We will be Assessing the translations of euphemism words in the Holy Quran. In addition, Based on the study's findings, the researchers will make some recommendations to help translators properly translate euphemist words. Furthermore, the current study will identify the best tactics for translators to utilize when translating euphemist phrases.

The researchers used descriptive qualitative methods. The text analysis design was to find euphemistic expressions in English translation of the Holy Quran. In order to assess and analyze it.

3.3 Materials used.

3.3.1 Primary sources.

For the purpose of the current study, the researchers targeted four Quranic translations. The targeted Quranic translations are:

(i) Abdullah Yusuf Ali (1934)

(ii) Mohammed M. Pickhall (1997) (a native English speaker),

(iii) Mohammed Muhsin Khan and Mhammed Taqi Al-Din Al-Hilali (1996), and

(iv) Muhammad Asad (1980)

3.3.2 Secondary sources.

To serve the aims of the present study, the main data (verses) have been quoted from the Holy Quran. ALA-MAUDUDI's and IBN-KATHIR's explanation of these euphemistic expressions.

4. Procedure.

The current research aims at describing, analyzing and evaluating the methods and procedures of the translated Quranic verses of the Holy Quran. Particularly, The current study seeks to assess translations of euphemistic words in the Holy Quran from Arabic to English. It also tries to study the strategies utilized by translators in translating euphemistic words in five versions of the Holy Quran translation from Arabic to English. The most vital and crucial research instrument is reading, analyzing and comparing the translated text of selected Surah by the four different translators. This study is an eclectic, four translations of the meaning of the Holy Qur'an have been analyzed and identified as the different kinds of translation, i.e. semantic translation, communicative translation etc.

5. Data analysis.

When analyzing the three translations, the researcher followed the following procedures:

- a. Quoting the Arabic versions of Quranic verses in which euphemistic expressions under investigation occur, enumerating euphemistic expressions in both versions Arabic and English ,and then putting the four translations of the same verse into a table directly under each one of the four translators.
- b. Studying euphemistic expressions in terms of the problems of meaning and textual problems based on ALA-MAUDUDI's and IBN-KATHIR's explanation of these euphemistic expressions.
- c. Analyzing euphemistic expressions aspects of meaning focusing on some selected verses in which euphemistic expressions appear in the Holy Quran.
- d. the researcher chooses some examples for the context particularly in which either euphemistic expressions appear.
- e. Analyzing Yusif, M.Asad, Pickthall, Khan and Hilali's translations and identifying their accuracy, effectiveness, and then giving comments on the four translations.

Chapter four
Analyses and Discussion

Chapter four: Analyses and Discussion

3.1 Introduction:

The current study, as mentioned above, aims to evaluate the translations of the euphemist words in the holy Quran from Arabic to English. The general objectives of the current study is to evaluating the translations of the euphemism words in the holy Quran. Based on Findings of the study, the researchers will suggest some recommendations that may help translators to translate the euphemist words appropriately.

This study was designed to answer the following questions:

Q1. Do the translators translate the euphemism words in the holy Quran appropriately?

This chapter presents the analysis and the research findings and discussion that investigates the incongruities in the translation of some Quranic euphemisms through the examination of four different translations.

3.2. The analyses and discussion

The current section is allocated for the analyse discussion of the data. The data was according the topic.

Topic : Sex (sexual intercourse) :

Several Quran verses were selected by researchers for the analysis of the collected data. The selected verses contains euphemisms. Data analysis was performed using a comprehensive table showing SL text, TL text, and method types. In addition, the analysis of the data devoted itself to euphemism and the way each selected translator uses them. However, due to current research limitations, not all verses have been analyzed in this task. Finally, if there is an effective expression that matches the religious interpretation, it will be selected as the proposed expression. Otherwise, a new rendering will be suggested.

Examples of euphemistic expressions in the Holy Quran Translation

1- " al-Baqarah: Verse187"

(فَالآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ

fa-l-'āna bāshirūhunna wa-btaghū mā kataba llāhu lakum wa-kulū wa-shrabū ḥattā yatabayyana lakumu l-khayṭu l-'abyaḍu mina l-khayṭi l-'aswadi mina l-fajr

M. Pickthall 's Translation: (T1)

Translation	Strategy
{ hold intercourse with them }	Faithful

[Yousif Ali's](#)'s Translation: (T2)

Translation	Strategy
{ now associate with them }	Literal

[M. Asad's](#) Translation: (T3)

Translation	Strategy
{ you may lie with them skin to skin }	Semantic

Dr' Al-Hilali and Khan's Translation: (T4)

Translation	Strategy
{ have sexual relations with them }	Communicative

Table 1

Discussions

The meaning of this verse is: Permitted to you, on the night of the fasts, is to approach to your wives. They are your garments and ye are their garments. According to a narration by Bara' ibn 'Azib radhiAllahu 'anhu appearing in Saheeh AlBukhari, in the early days when the fasts of Ramadan were made obligatory, the permission to eat, drink and have marital intimacy was subjected to the condition that one does not sleep after breaking the fast. So, as the practice was, a post-iftar nap rendered all these conveniences unlawful.

Analysis:

The euphemistic expression implies the sexual intercourse between husband and wife as you can see in table 1, Pickthall (T1) used a faithful method while Yousif Ali(T2) literal, M. Asad (T3) semantic, and Dr. Al-Hilali and Khan's(T4)communicative.

For us, we believe the best translation is by Pickthall (T1) who was direct and onto the point however, it loses its euphemistic original nature.

2- " al-Baqarah: Verse 223"

(يَسْأَلُكُمْ حَرْثُ لَكُمْ فَاتُوا حَرْثَكُمْ أَيْ شَيْئًا مِمَّا وَقَدِّمُوا لِأَنْفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ
الْمُؤْمِنِينَ)

nisā`ukum ḥarthun lakum fa-`tū ḥarthakum `annā shi`tum wa-qaddimū li-
`anfusikum wa-ttaqū llāha wa-`lamū `annakum mulāqūhu wa-bashshiri l-
mu`minīna

M. Pickthall 's Translation:

The word	Translation	Strategy
فَاتُوا حَرْثَكُمْ	{ so go to your tilth as ye will }	Literaral

Yousif Ali's's Translation:

Translation	Strategy
{ approach your tilth when or how ye will }	Literaral

M. Asad's Translation:

Translation	Strategy
{unto your tilth as you may desire }	Literaral

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ go to your tilth }	Literaral

Table 2

Discussions :

Your wives are your tilth; go, then, into your tilth as you wish^[241] but take heed of your ultimate future^[242] and avoid incurring the wrath of Allah. Know well that one Day you shall face Him. Announce good tidings to the believers. That is, God's purpose in the creation of women is not merely to provide men with recreation. Their mutual relationship is like that between a farmer and his tilth. A farmer approaches his field not just for the sake of pleasure, but to acquire produce. Similarly, man ought to approach the tilth of the human race with the purpose of acquiring produce, that is, offspring. What is of concern to the Law of God is not the particular mode of cultivating one's tilth, but rather that one should go only to one's tilth and not elsewhere, and that one should go there for the purpose of cultivation.

Analysis:

The euphemistic expression implies the sexual intercourse between husband and wife as you can see in table 2, Pickthall (T1) Yousif Ali(T2), M. Asad (T3), and Dr. Al-Hilali and Khan's(T4) used a literal method

For us, we believe that literal translation is not a very good idea here because it is quite confusing for readers in the target language, so we prefer the Free or communicative method to translate it so they understand that tilth is a word of deep meaning. e.g. go on with whom you make children with. Probably!

3- " al-Nisa: Verse 21"

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ ۖ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا)

wa-kayfa ta'khudhūnahū wa-qad 'afdā ba'ḍukum 'ilā ba'ḍin wa-'akhadhna minkum mīthāqan ghalīza

M. Pickthall 's Translation:

Translation	Strategy
{ after one of you hath gone in unto the other }	Literal

Yousif Ali's's Translation:

Translation	Strategy
{ when ye have gone in unto each other }	Literal

M. Asad's Translation:

Translation	Strategy
{after you have given yourselves to one another }	Literal

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ while you have gone in unto each other, }	Literal

Table 3

Discussions :

How can you take it away after each one has enjoyed the other, and they have taken a firm covenant from you? The 'firm covenant' in this verse refers to marriage. For marriage is a firm covenant of fidelity. It is only because a woman has faith in the firmness of this covenant that she entrusts herself to a man. If a man decides of his own will to break it, he has no right to withdraw the amount he offered his wife by way of bridal-due at the time of entering into that covenant.

Analysis:

The euphemistic expression implies the Sacred relationship between husband and wife as you can see in table3, Pickthall (T1) Yousif Ali(T2), M. Asad (T3), and Dr. Al-Hilali and Khan's(T4) used a literal method

For us, we believe that literal translation is a very good idea. however, M. Asad (T3) translated it in a very clear yet poetic way.

4- " al-Baqarah: Verse187"

(أَجَلٌ لَّكُمْ لَيْلَةٌ الصَّيِّمِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ)

uḥilla lakum laylata ṣ-ṣiyāmi r-rafathu 'ilā nisā'ikum hunna libāsun lakum wa-
'antum libāsun lahunna

M. Pickthall 's Translation:

Translation	Strategy
{ go in unto your wives }	Semantic

Yusif Ali's's Translation:

Translation	Strategy
{ approach to your wives. }	Faithful

M. Asad's Translation:

Translation	Strategy
{ to go in unto your wives }	Semantic

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{to have sexual relations with your wives}	Free

Table 4

Discussions :

ALA-MAUDUDI (2:187) It has been made lawful for you to go in to your wives during the night of the fast. They are your garment, and you are theirs. Allah knows that you used to betray yourselves and He mercifully relented and pardoned you. So you may now associate intimately with your wives and benefit from the enjoyment Allah has made lawful for you,¹ and eat and drink at night until you can discern the white streak of dawn against the blackness of the night;¹ then (give up all that and) complete your fasting until night sets in. Just as nothing intervenes between a person's body and his clothes, so nothing can intervene between a man and his wife; it is a relationship of inalienable intimacy.

Analysis:

The euphemistic expression implies the sexual bond between husband and wife as you can see in table 4, Pickthall (T1), and M. Asad (T3) used a semantic method while Yusif Ali(T2) used a faithful one, and Dr. Al-Hilali and Khan's(T4) used a free method for us, we believe that (T4) translation is a very good idea. It is very clear i.e.: {to have sexual relations with your wives}.

5- " A'rāf: Verse 189"

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا خَفِيًّا﴾

huwa lladhī khalaqakum min nafsīn wāḥidatin wa-ja'ala minhā zawjahā li-yaskuna 'ilayhā fa-lammā taghashshāhā ḥamalat ḥamlan khafīfan

M. Pickthall 's Translation:

Translation	Strategy
{ when he covered her }	Literal

Yusif Ali's Translation:

Translation	Strategy
{ When they are united }	Semantic

M. Asad's Translation:

Translation	Strategy
{ when he has embraced her }	Idiomatic

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ When he had sexual relation with her, }	Free

Table 5

Discussions :

IBN-KATHIR . It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered }had sexual relation with {her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allah, their Lord (saying): “If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.”. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.

Analysis:

The euphemistic expression implies the sexual intercourse between husband and wife as you can see in table 5, Pickthall (T1) used a literal method and M. Asad (T3) used a semantic method while Yusif Ali(T2) used an idiomatic one, and Dr. Al-Hilali and Khan's(T4) used a free method For us, we believe that (T4) translation is a very good idea. It is very clear however, we must appreciate (T2) for such a smart euphemistic translation.

6 - " al-Nisa: Verse 23"

(مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ)

min nisā'ikumu llātī dakhaltum bihinna fa-'in lam takūnū dakhaltum bihinna
fa-lā junāḥa 'alaykum

M. Pickthall 's Translation:

Translation	Strategy
{ unto whom ye have gone in - but if ye have not gone in unto them, }	Literal

Yusif Ali's Translation:

Translation	Strategy
{ to whom ye have gone in no prohibition if ye have not gone in; (those who have been) }	free

M. Asad's Translation:

Translation	Strategy
{ whom you have consummated your marriage; but if you have not consummated your marriage. }	Communicative

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters). }	free

Table 6

Discussions :

ALA-MAUDUDI Forbidden to you are your mothers, your daughters, your sisters, your father's sisters and your mother's sisters, your brother's daughters and your sister's daughters, your milk-mothers, your milk-sisters, the mothers of your wives, and the stepdaughters – who are your foster-children, born of your wives with whom you have consummated the marriage; but if you have not consummated the marriage with them, there will be no blame upon you (if you marry their daughters).

It is also forbidden for you to take the wives of the sons who have sprung from your loins and to take two sisters together in marriage, although what is past is past. Surely Allah is All-Forgiving, All-Compassionate.

Analysis:

The euphemistic expression implies the Sacred relationship between husband and wife as you can see in table 6, Pickthall (T1) used literal translation however, Yousif Ali(T2), and Dr. Al-Hilali and Khan's(T4) used a free method. while M. Asad (T3) used communicative method. We believe that communicative method translation is a very smart idea, That:

{ whom you have consummated your marriage; but if you have not consummated your marriage. } made it so clear and very close in meaning to the target language.

7 - " al-Nisa: Verse 34"

(وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا)

wa-hjurūhunna fī l-maḍāji‘i wa-ḍribūhunna fa-‘in ‘aṭa‘nakum fa-lā tabghū
‘alayhinna sabīlan ‘inna llāha kāna ‘aliyyan kabīra”

M. Pickthall 's Translation:

Translation	Strategy
{ admonish them and banish them to beds apart, }	Literal

Yusif Ali'ss Translation:

Translation	Strategy
{admonish them (first) (next) refuse to share their beds }	Faithful

M. Asad's Translation:

Translation	Strategy
{admonish them [first]; then leave them alone in bed. }	Faithful

Dr. Al-Hilali and Khan's Translation:

Translation	Strategy
{ admonish them (first), (next), refuse to share their beds. }	Faithful

Table 7

Discussions :

IBN-KATHIR. Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are guarded in the husband's absence what Allah orders them to guard. As to those women on whose part you see ill

conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allah is Ever Most High, Most Great..

Analysis:

The euphemistic expression implies that husband stop having intimate relationship with their wife as you can see in table 7, Pickthall (T1) used literal translation however, Yousif Ali(T2), M. Asad (T3) and Dr. Al-Hilali and Khan's(T4) used a faithful method. while. We believe that all the methods used above are great and acceptable to us. However, Yousif Ali(T2) {admonish them (first) (next) refuse to share their beds} this translation is comprehensible to whoever uses the source language.

{admonish them (first) (next) refuse to share their beds}

8 - " al-Rum: Verse 21"

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

wa-min 'āyātihī 'an khalaqa lakum min 'anfusikum 'azwājan li-taskunū
'ilayhā wa-ja'ala baynakum mawaddatan wa-rahmatan 'inna fī dhālika la-
'āyātin li-qawmin yatafakkarūn

M. Pickthall 's Translation:

Translation	Strategy
{ He ordained between you love and mercy }	Semantic

Yusif Ali's's Translation:

Translation	Strategy
{He has put love And mercy between your (hearts)}	Semantic

M. Asad's Translation:

Translation	Strategy
{He engenders love and tenderness between you.}	Semantic

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ He has put between you affection and mercy..}	Literal

Table 8

Discussions :

“Love” here means sexual love, which becomes the initial motive for attraction between man and woman, and then keeps them attached to each other. These two are the positive forces which the Creator has created in man to support the initial longing of his nature. That is, the Creator's perfect wisdom is such that He has not created man in one sex only but in two sexes, which are identical in humanity, which have the same basic formula of their figure and form, but the two have been created with different physical structures, different mental and psychological qualities, and different emotions and desires. This is a clear indication of the reality that One Wise Creator and One only, in the beginning made a most appropriate design of a man and a woman by His infinite Wisdom and Power and then made arrangements that

precisely in accordance with that design countless men and countless women should be born along with their separate individual qualities in the right proportion.

Analysis:

The euphemistic expression implies love between man and their wife as you can see in table 8, Pickthall (T1), Yousif Ali(T2), M. Asad (T3) used semantic translation however, Dr. Al-Hilali and Khan's(T4) used a literal method. We believe that all the methods used above are great and acceptable to us. However, love or specifically “making love” is considered in the target language as having a sexual relationship between a man and a woman while (T4) used the word “affection” which is not likely ok because it could mean in just the emotional level. So, for us, we prefer made love and have mercy between them is clearer and more direct.

9 - " al-Nur: Verse 2"

(الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ)

“z-zāniyatu wa-z-zānī fa-jlidū kulla wāḥidin minhumā mi’ata jaldatin

M. Pickthall 's Translation:

Translation	Strategy
{ The adulterer and the adulteress }	Literal

Yusif Ali'ss Translation:

Translation	Strategy
{The woman and the man Guilty of adultery or fornication }	Free

M. Asad's Translation:

Translation	Strategy
{AS FOR the adulteress and the adulterer.}	Literal

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ The woman and the man guilty of illegal sexual intercourse,	Communicative

Table 9

Discussions :

Those who fornicate – whether female or male – flog each one of them with a hundred lashes,¹ And let not tenderness for them deter you from what pertains to Allah’s religion, if you do truly believe in Allah and the Last Day¹; and let a party of believers witness their punishment. The common meaning of zina which everyone knows is sexual intercourse between a man and a woman without the legal relationship of husband and wife existing between them. There has been complete unanimity of view among all the social systems from the earliest times to this day that this act is morally wicked, religiously sinful and socially evil and objectionable, and there has been no dissenting voice except from those stray individuals who have subordinated their moral sense to their lust, or who in their misguided notions try to be original and philosophical in their approach. The universal unanimity of view in this respect is due to the fact that man by nature abhors zina. In fact, the future of human race and civilization depends on this that the relationship between the husband and wife should be built upon the basis of an enduring and everlasting bond of fidelity, which should not only be fully recognized in the social life but should also be guaranteed by the existing social structure..

Analysis:

The euphemistic expression implies sexual intercourse between a man and a woman as you can see in table 9, Pickthall (T1), Yousif Ali(T2), M. Asad (T3), and Dr. Al-Hilali and Khan's(T4) used different translation methods. However, We believe that all the methods used above are great and acceptable to us. We prefer all of them because they are direct and presumably comprehensible to the target language speaker.

10 - " al-Nur: Verse 33"

(وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنِ ارْتَدْنَ تَحْصُنًا)

wa-lā tukrihū fatayātikum 'alā l-bighā' i 'in 'aradna taḥaṣṣuna_n

M. Pickthall 's Translation:

Translation	Strategy
{ Force not your slave-girls to whoredom }	Literal

Yusif Ali's's Translation:

Translation	Strategy
{But force not your maids To prostitution }	Adaptation

M. Asad's Translation:

Translation	Strategy
{And do not, in order to gain some of the fleeting pleasures of this worldly life, coerce your[slave] maidens into whoredom, }	Free

Dr' Al-Hilali and Khan's Translation:

Translation	Strategy
{ And force not your maids to prostitution, }	Adaptation

Table 10

Discussions :

It says do not compel your slave-girls to prostitution for the sake of the benefits of worldly life the while they desire to remain chaste. And if anyone compels them to prostitution, Allah will be Most Pardoning, Much Merciful (to them) after their subjection to such compulsion.

Do not compel your handmaids to prostitution, in case they are willing to be chaste, (Literally: to be in wedlock) that you may inequitably seek the advantages of the present life; (Literally: the lowly life, i.e., the life of this world) and whoever compels them, then surely Allah, even after their being compelled, is Ever-Forgiving, Ever-Merciful.

Analysis:

The euphemistic expression implies coercing women who are not free to have sexual intercourse with strangers.as you can see in table 10, Pickthall (T1), Yousif Ali(T2), M. Asad (T3), and Dr. Al-Hilali and Khan's(T4) used different translation methods. However, We believe that all the methods used above are great and acceptable to us. We prefer all of them because they are direct and presumably comprehensible to the target language speaker. We need to point out that there is difference in the source language and the target language for the meaning of the word "البغاء"whoredom"الدعارة" and prostitution.

Chapter five:
The Conclusion

Chapter Five: the conclusion

5.1. introduction

The current study, as mentioned above, aims to evaluate the translations of the euphemist words in the holy Quran from Arabic to English. The general objectives of the current study is to evaluating the translations of the euphemism words in the holy Quran. Based on Findings of the study, the researchers will suggest some recommendations that may help translators to translate the euphemist words appropriately.

This study was designed to answer the following questions: Q1. Do the translators translate the euphemism words in the holy Quran appropriately This chapter was allocated to presented the main finding, recommendation and limitation of the study.

5.1 Summary of the findings:

In conclusion, the primary goal of every translated text is to convey the intended message of the source text to the readers of the target text. The translation of the Quran must be of high quality because any mistranslation might cause significant difficulties for the reader. To answer the main question of the research: All of the translations mentioned in the analysis above were fine, although not all of them were entirely acceptable. The translations of Quranic euphemisms by Marmadouke, Asad, and Yusif are not actually adequate. However, Hilali and Khan translations were more accurate. many constructions in Arabic contain subtle nuances of meaning that cannot be expressed in other languages. Therefore, any translation of the Quran is essentially just an explanation, interpretation or interpretation of the meaning of the source text.

5.2 Rcommendations for Future research:

In the future, more investigations into topics other than sexual intercourse should be conducted to determine whether Hillai and Khan's Quranic euphemism translations are the most appropriate. As translating Quranic words is even more difficult than translating words in other genres because of the religious genre, where the Quran has more connotations and therefore the universality of terms does not prevail. position. However, this is in contrast to scientific terms, which can be universal and therefore imply a one-to-one correspondence. Translating word meanings in Quranic texts is not very easy.

5.3. limitations of the study

The literature shows that all of the previous research has dealt with all types of the euphemist words in the translations of the holy quoran. This study deals only with one type of euphemism which is the “physical relationship between men and women”. The reason beyond that is due to the limited time of conducting the research. Additionally, the literature of the translations of euphemist words in the holy Quoran is very limited. Accordingly, it was a little bit hard mission to find out convenient sources that may enrich the literature.

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