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# *Dedications*

*I dedicate this modest work to:*

*To my dearest **parents** who gave me their spirits and devoted their life to make me reach this position, thank you for your endless love, support, and encouragement.*

*To my dear sisters: **Djahida, Akila, and Hadjira.***

*To my hero brother: **Ahmed.***

*To my dear nephews: **Akram and Oussama.***

*To my dear niece: **Sirine.***

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# *Dedications*

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## **List of Abbreviations**

**BM:** Bowel Movement.

**CA:** Cancer.

**E.g:** For Example.

**ICS:** Indian Civil Service.

**I.e:** That is.

**PLA:** Person Living Aids.

**PLWA:** Person Living With Aids.

**SL:** Source Language.

**SC:** Source Culture.

**TC:** Target Culture.

**TL:** Target Language.

**VS:** Versus

**WC:** Water Closet.

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# Introduction

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## Introduction

Translation is the process of rendering a text from source language (SL) into a target language (TL). This process helps people speaking different languages and having different cultures to communicate with each other. So, the role of the translator is to look for equivalence in the target language (TL) for the texts translated from source language (SL). In fact, the work of the translator is not easy since she/he encounters different types of problems. Therefore, it is crucial to highlight the problematic areas that may face translators. One of these problematic areas that may lead to the distortion of the message is the translation of euphemistic expressions from Arabic into English. Discussing the translatability of these expressions is very important area.

## Statement of the problem

The problem in this study is all around the translatability of Quranic euphemisms into English and the challenges encountered in this process from different perspectives such as linguistic and cultural one which are the main basis of the present study.

## Objective of the study

The main objective of the present study is to examine, through analysis and comparison, the incongruities in translating euphemistic expressions from Arabic into English focusing on the Quranic expressions.

## Research Question

The present study aims at addressing the following questions

- What are the difficulties that the translators encounter when dealing with euphemism in the Holy Quran?
- What strategies and techniques have translators of the Holy Quran adopted for translating euphemism?

## Hypothesis of the study

It is hypothesized that both languages Arabic and English neither express nor use euphemism following the same pattern since they are completely different; therefore adopting the literal translation to rendering euphemism from Arabic into English may lead to the loss of meaning

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and the rhetorical values. However, if the euphemized expressions are somehow similar in both cultures they can be, by consequence, translated literally which preserves herein their form and intended function. And the reader in English can understand the beyond meaning relying upon any of his chosen exegesis as the reader in Arabic does.

## Methodology

Investigated verses will be chosen according to the classification of euphemistic topics (sex, genitals, woman, and divorce). In fact, we will choose 10 of these expressions that are problematic to the translators of the Holy Quran. The expressions involve linguistic and cultural problems when translated into English. The data will be collected from different surahs of the Holy Quran since the main purpose of this study is to examine the incongruities in translating Quranic euphemisms into English. For analyzing and comparing the data, we will focus on the following two translations of the Holy Quran and on Al-Qurtubi Tafsir:

- The Meanings of the Holy Quran by, A. Y. Ali.
- The Koran Interpreted by, A.J. Arberry.
- Al-Qurtubi's Al-Jami Li-Ahkam Al-Quran.

The translations are selected according to the religion variables (Muslim vs. non- Muslim) and (Eastern vs. Western) of the translators so as to have a representative sample of various available translations of the Holy Quran.

## Structure of the study

This paper will be divided into three chapters: the first two chapters will be theoretical and the third one will be practical.

The first chapter will be divided into two parts. The first part will tackle the concept of euphemism in Arabic including the origin of euphemism, its definition, classifications formations, and purposes. The second part of this chapter will tackle the concept in English .The second chapter of the study will be divided into two parts. The first part will discuss the translatability of euphemism across culture. It will also discuss the possibility of translating the rhetorical expressions in literary texts. The second part will talk about loss and gain in translating literary texts; the strategies and techniques used to translate euphemisms will be discussed as well.

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The third chapter will be practical part where the corpus of the study will be introduced; the Holy Quran, the translators, the exegesis book, and the translations will be defined. After that, the analysis of the translations, strategies and techniques that the translators of the Holy Quran employed will be discussed. Finally, findings of the analysis and comparison will be presented.

# **Chapter one**

## **Euphemism in Arabic and in English**



## 1. Introduction

Through decades, people used to enrich language with many new devices and instruments such as idioms, collocations, and euphemism. In all societies and in certain situations, people may replace some words of negative connotations with more positive ones which have a good influence on the listeners.

The speakers of language also try to avoid the taboo expressions which are one of the main reasons behind the making of euphemism. Therefore it has been a topic of interest that attracts the attention of many researchers and translators. In this chapter, we will discuss the definition of euphemism followed by the scholars' analysis, the classifications, formations and purposes of euphemism in both Arabic and English.

## 2. Euphemism in Arabic

### 2.1. Definition of euphemism in Arabic

The concept of euphemism in Arabic has been an interested topic, started with the works done by ancient Arab linguists until the modern who were influenced by the western linguists. Many Arab linguists have defined euphemism as substituting a pleasant term for an offensive one; in other words, it means stating an unpleasant matter in pleasant expression.

#### 2.1.1. The ancient Arab linguists:

The ancient Arab linguists used various terms for referring to euphemism, they discussed this phenomenon and studied it under courses of Metonymy الكناية such as Al-Jirjani الجرجاني (1908), Ibn-Atheer ابن اثير (1983), Al-Qurtubi القرطبي (2003), and Az-Zarkashi الزركشي (1922). Others used some of the related terms namely, التلطف, حسن التعريض, euphemism, beauty of innuendo) used by Ibn-Queteiba ابن قتيبة (1986), the term المحسن اللفظي (verbal beautification) used by Al-Aaskari العسكري (1952). Ibn-Rashiq ابن رشيق (1972) called it التورية (equivocation), and Al-Tibi الطيبي (1977) used the concept الرمز (symbol) to refer to euphemism.

فقد درس الجرجاني (482هـ) التلطف تحت مصطلح الكناية حيث قال : " اعلم ان الاصل في الكنايات عبارة الانسان عن الافعال التي تستر عن العيون عادة من نحو قضاء الحاجة و الجماع بالفاظ تدل عليها غير موضوعة لها, تنزها عن ايرادها على جهتها, تحرزا عما وضع لاجلها".

### 2.1.2. Modern Arab linguists:

Modern Arab linguists also used certain terms for euphemism in Arabic. These efforts have been reflected in their writing on euphemism. Euphemism has many equivalences for instance: Al-Tarabulsi الطرابلسي (1981) discusses euphemism under the word التلطيف (softening), whereas Hussamaddine حسام الدين (1985) called it تحسين اللفظ (beautification of expressions). Both Al-thubeiti الثبيتي (2001) and Abu-khuder ابو خضر (2010) adopt the same term التلطف to refer to (euphemism). عمر (1998) Omar (1998) used التلطف في التعبير (euphemism) by Omar (1998). Both تلطيف العبارة (softening the expression) and التورية (equivocation) are used by Al-khuli الخولي (1982).

فقد أطلق محمد الهادي الطرابلسي (1981) مصطلح التلطيف على المحسن اللفظي و جعله نوعا من الكناية حيث قال: "التلطيف euphemism هذا النوع من الكناية يتمثل في استعمال اللفظ أو العبارة لغاية التخفيف من وطأة المعنى الموحش أو الحدث المريع. وقد يصل حتى إلى استعمال الضد للضد".

In brief, table one (01) state the terms and concepts referred to euphemism by Arab linguists:

Terms in Arabic	Meanings
الكناية	Metonymy
حسن التعريض	Beauty of innuendo
التلطف/ التلطف في التعبير	Euphemism
المحسن اللفظي	Verbal beautification
التورية	Equivocation
الرمز	Symbol
التلطيف	Softening
تحسين اللفظ	Beautification of expression
تلطيف العبارة	Softening the expression

**Table one (01) shows the terms referred to ‘euphemism’ in Arabic.**

As it has been stated earlier, the ancient Arab linguists have discussed euphemism under metonymy. Some of the modern Arab linguists’ definitions are as follows:

- *Dictionary of theoretical linguistics* by Al-Khuli الخولي (1982) defines "euphemism as the replacement of an unpleasant expression with another one which is more acceptable." (P, 88).
- Omar عمر in his discussion of linguistic change (1998) sees that "the replacement of harsher words with another one seems acceptable and the milder one is called 'euphemism.'" (P, 240).
- Ath-thubeiti الثبيتي (2001) believes that "euphemism is kindness or mildness in speech, it is the bright face of taboo, when taboo or forbidden words are replaced with mild and pleasant words to avoid any unpleasant and fearful connotation".( P,5:8).
- Al-Qadi القاضي (2009) states that "Euphemisms in Arabic have similar meaning to Arabic root "لطف" and its derivative "لطافة" which are to be kind and to mitigate horrible meanings." (P, 18).

## 2.2. Classifications of euphemism in Arabic

Euphemisms in Arabic are classified into eight (08) categories, these are as follows:

### 2.2.1. 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 حسام الدين (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 سبحانه و تعالى (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/عنهم (may Allah be pleased with him/ them). Qanbar قنبر (2011) states that "the names of Allah and his prophets are not allowed to be mentioned in bathrooms" ( P, 99:100).

### 2.2.2. 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 الدار الآخرة (transferred to the hereafter) and في جنات الخلد (in paradise).

### 2.2.3. Euphemism connected with Sex

This kind of euphemism involves three (03) main important topics, they are as follows:

#### 2.2.3.1. 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 التكاثري الذكري (male reproductive organ).

#### 2.2.3.2. 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:

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

#### 2.2.3.3. 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. بائعة الهوى أو البغي is also euphemism for the women who sells love.

### 2.2.3.4. 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 الأبناء غير الشرعيين (the illegal children) that euphemized by various names like: ابن طريق (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, أو صديق (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), يثقب اللؤلؤ (drill the pearl), يفترع البكر (deflower the girl), يطرُق منغلق (knock a close thing).

### 2.2.3.5. 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 إنا غير مسموح لي أن افعل ذلك حاليا (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.

### 2.2.3.6. 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 يحيض ولا يبيض (tends to who neither menstruates nor hatches), فلان يحب الحملان ويبغض النعاج (so and so likes lambs and dislikes

ewes). Women are also involved in committing this sexual act, it is called السحاق (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).

#### 2.2.3.7. 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.

### 2.2.4. Euphemism connected with Health

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

#### 2.2.4.1. 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 (malignant disease), نمو (growth), and ذلك المرض (that 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.

#### 2.2.4.2. 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).

### 2.2.4.3. 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 (02)

Disability	Euphemistic expression
مشلول (Palsy)	مقعد (Disabled) or أعرج (crippled)
ابكم (Mute)	مشكلة بالنطق (Speech problem)
اطرش او اصم (Deaf)	مشاكل سمعية (Hearing impaired)
اعمى (Blind)	مشكلة بصير (sighted) as reversal, or بصيرية (visually impaired)

**Table (02) 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.

### 2.2.5. Euphemism connected with Human Body

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

### 2.2.5.1. 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 الثدي (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 أَسْت (buttock) are used to euphemize the back side of human body.

### 2.2.5.2. Body Excretions

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

سيلان الأمعاء (stomach movement), النجو (faeces), الخروج (discharge), حاجة (need), فضلات (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: الخلاء (privy), بيت الراحة (rest room), دورة المياه (water closet), مرحاض (lavatory), دبليوسي (WC), and تواليت (toilet).

### 2.2.6. 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 و الصون (owner of purity and virtuousness). The husband may also use titles to call his wife as shown below:

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

The word مطلقة (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.



### 2.2.7. 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 الزائر (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).

### 2.2.8. 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 (never tells the truth as it is), هذه قصة أو رواية (it is a story), يبالغ في القول (exaggerate in talking) .

## 2.3. Formations of Euphemism in Arabic

Euphemisms in Arabic can be expressed by adopting various ways. The ways through which euphemisms are formed include the following:

### 2.3.1. Formal changes

#### 2.3.1.1. Phonemic replacement

It is used to refer euphemistically to some taboo words. E.g: هنود (Indian) as replacement of نهود (breasts).

### 2.3.1.2. Back slang

It is a form of slang in which words are spoken and pronounced backwards. E.g: فتح

(Fatah) as replacement of حتف (death), the acronym of حركة التحرير الفلسطينية (the Palestinian Liberation Movement).

### 2.3.1.3. Loan words

They are words transferred directly from one language to another with little or no modification. E.g.: مدام is a French word (Madame) that refers to wife (الزوجة).

دبليوسي (WC) is English loan words that refer to مرحاض (lavatory).

## 2.3.2. Semantic change

These categories are wider than the formal and it may include ; Metaphor, i.e. using figurative speech in which word shows the different form of the literal meaning, e.g. الحصن ( the castle) and الغلق (the lock) are used to denote female sex organ ; Overstatement or Hyperbolic substitute, i.e. using longer expressions, e.g. ذوي الاحتياجات الخاصة (those of special need) as replacement of معوقين (handicapped people), الجزء العلوي للساق (upper part of leg) as replacement of فخذ (hip); Synonym, i.e. using terms which are similar in meaning, e.g. الليث, الضغيم, and أسامة as replacement of الأسد (lion); Reversal or Antonym, i.e. giving terms which are opposite in meaning, e.g. البصير (sighted) instead of الأعمى (blind), السليم (sound) instead of المريض (sick); Hypernymy or general for specific, i.e. using words with broad meaning constituting a category under which more specific words fall, e.g. الفاحشة is used instead of الزنا (prostitution), السحاق (lebianism), and اللواط (sodomy); Homonymy, i.e. using words having the same pronunciation and spelling but with different meaning, e.g. الرفث is used instead of المباشرة (copulation) and الكلام القبيح (bad talk).

There are other ways to form euphemisms in Arabic in which they are divided according to the number of words contained and word class.

### 2.3.3. One word Euphemism

One word euphemism is classified into nouns and adjectives.

### 2.3.3.1. Nouns

Euphemism may take the form of one word (noun), as stated in the examples below: النمو (growth) is used to refer to السرطان (cancer) euphemistically, المقعد (seat) is used to refer to the human backside

### 2.3.3.2. Adjective

الراحل (the late), الفقيد (the lost) are adjectives used as euphemisms to replace الميت (dead), مثقلة (loaded) is employed instead of حامل (pregnant).

### 2.3.4 .Two-word euphemism

Euphemism consists of two noun or noun+noun collocation ( التلازم الاسمي. مضاف و مضاف إليه ) , e.g.: طريح الفراش ( bed-ridden) is used to refer to المريض (sick).

Euphemism consists of verb and noun or verb+noun collocation ( التلازم الفعلية الاسمي الصريح ), e.g.: يوارى الثرى (burial) is used instead of الموت (death).

Euphemism consists of verb and prepositional phrase or verb + preposition collocation

( التلازم الفعلية الجري ), e.g.: يرقد بسلام (lie peacefully) is also used instead of الموت (death).

Euphemism consists of preposition and noun or preposition+ noun collocation ( التلازم الجري ), e.g.: في جنات الخلد (in paradise) is used instead of الموت (death).

### 2.3.5. More than two word Euphemism

Euphemism as a sentence form, e.g.: ذوي الدخل المحدود (those of low-income) is utilized as اسمية جملة (nominal sentence) to refer to الفقراء (the poor).

فارقت روحه الجسد (one's soul left the body) is utilized as جملة فعلية ( verbal sentence) to refer to الموت (death).

## 2.4. Purposes of Euphemisms in Arabic

The main purpose of using euphemism in Arabic is to avoid directly speaking out the unpleasant or taboo reference, and there are also several reasons behind using euphemism, some of them are listed below:

- Euphemism is used to soften or beautify the unpleasantness of reality.

- Euphemism is used to express the unmentionable matters and unspeakable things in the speech like: genitals, defecation, and some other taboo topics.
- Wahba and Al-Muhandis وهبة و المهندس (1984) stated that "Euphemism is used to replace a painful and unfortunate words or expression with a mild expression like لفظ أنفاسه الأخيرة (breath his last) instead of مات(died)." ( P, 125).
- Euphemism is used to replace unpleasant expressions that carry a fearful connotation with mild and pleasant expressions that are more acceptable.

### 3. Euphemism in English

#### 3.1. The origin of the word Euphemism in English

Etymologically, the word euphemism is derived from the Greek word "euphemismos" (euphemism) , its root is "euphemos", meaning auspicious , sounding good , coined from " eu "(well) and "pHEME "(speaking). When combined, these words mean (to speak well); using good words in nice manner.

The consize Oxford Dictionary of Linguistics 3 ed (2014).

#### 3.2. Definition of Euphemism in English

Generally, Euphemisms defined as the substitution of more pleasant words with more offensive ones. The following are examples of some dictionaries and linguists' definitions given to euphemism:

##### 3.2.1. Dictionary definitions

"A euphemism is the substitution of an agreeable or inoffensive expression for one that may offend or suggests something unpleasant ".

Merriam Webster's Dictionary (2008).

"A euphemism is a substitution of an agreeable or less offensive expression in place of one that may offend or suggest something unpleasant to the listener ".

Wikipedia, the free Encyclopedia (2008).

"Polite words or expressions that you use instead of a more direct one to avoid shocking or upsetting someone".

Longman's 3rd Edition (1995).

"The act or example of substituting a mild, indirect, or vague term for one considered harsh, blunt or offensive". Or it is "The deliberate or polite use of a pleasant word or expression to avoid the emotional implications of a plain term as in pass away or passed over for died".

Free Dictionary (2008).

### **3.2.2. Linguists' definitions**

Two prominent linguists, Allan and Burridge (1991) define euphemism as "Alternative to dispreferred expressions, and are used in order to avoid possible loss of face. The dispreferred expressions may be taboo, fearsome, distasteful or for some other reason have too many negative connotations to felicitously execute speaker's communicative intention or a given occasion" (p,14).

Fromkin, Rodman, and Hyams (2003) describe the distinctive relationship that connects euphemism to taboo by giving defining the former as " Expressions (words or phrases) used to replace taboo words or avoid unpleasant subjects ". (P, 479).

In their dictionary, Recharad et al (1992) agrees with Funk (1978) in defining euphemism, it is defined as the use of a word which is through to be less offensive or unpleasant than another word and it is a mild and agreeable expression for the disagreeable thing.

Ayto (1994), in his *dictionary of difficult words*, explains that euphemism of harsher or vulgar words is replaced by milder and preferable ones.

Aik and Hui (2009) define euphemism as "a pleasant expression for something that is not pleasant " (P, 195).

All the definitions given above concerning euphemisms do not differ very much. Euphemisms are described as the replacement of unpleasant words with more pleasant words that language speakers use in order to avoid embarrassment in certain situation, or to avoid mentioning names or words as in social and religious taboos.

### **3.3. Classifications of Euphemism in English**

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

### **3.1. 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.

#### **3.3.2. 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.

#### **3.3.3. Euphemism connected with sex**

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

##### **3.3.3.1. 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).

##### **3.3.3.2. 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 Burridge (1991).

### **3.3.3.3. Menstruation**

In some cultures, the menstruating woman is viewed as a source of danger and insult. This view is repressive to women, (Allan & Burridge, 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.

### **3.3.4. 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).

#### **3.3.4.1. 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 Burridge (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.

#### **3.3.4.2. 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 (03) shows some euphemisms given to them by Enright (2005).

<b>Expression</b>	<b>Meaning</b>
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 three (3) shows some Euphemisms for handicapped persons.**

### **3.3.5. Euphemism connected with Human Body**

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

#### **3.3.5.1. 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.

#### **3.3.5.2. 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.



### 3.3.6. 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”.

### 3.3.7. 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.

## 3.4. Formations of euphemism in English

There are various ways to form euphemisms in English. As Warren's perspective, she listed (1992) two main ways of creating euphemisms: formal and semantic innovations. Each way is then subcategorized as described below:

**3.4.1. Formal innovation:** there are three (03) main ways of producing formal innovation, they are:

**3.4.1.1. Word formation devices:** they include five ways (Warren, 1992), they are:

**3.4.1.1.1. Compounding:** the combining of two individually innocuous words (e.g.: 'hand job' for 'menstruation').

**3.4.1.1.2. Derivation:** the modification of a Latin term ('fellare', to suck) to form printable modern English (e.g.: 'fellatio' for 'oral sex').

**3.4.1.1.3. Blends:** Warren gives no examples to what she means by this term, or how blend is formed.

**3.4.1.1.4. Acronyms:** e.g.: 'SNAFU' ('Situation Normal All fucked up'), a military euphemism for a possibly catastrophic event.

**3.4.1.1.5. Onomatopoeia:** imitating the sound of things hitting each other (e.g.: ‘bonk’ for ‘sexual intercourse’).

**3.4.1.2. Phonemic modification:** the form of an offensive word is modified or altered, this category includes:

**3.4.1.2.1. Back slang:** reversing the words to avoid explicit mentioning (e.g.: ‘epar’ for ‘rape’).

**3.4.1.2.2. Rhyming slang:** the replacement of taboo words with rhyming words (‘Bristols’ for ‘breasts’).

**3.4.1.2.3. Phonemic replacement:** e.g.: ‘shoot’ for ‘shit’.

**3.4.1.2.4. Abbreviation:** e.g.: ‘WC’ for ‘water closet’.

**3.4.1.3. Loan or borrowing words:** the replacement of the taboo words with loan words mainly from French and Latin (e.g.: French: ‘lingerie’ for ‘women’s underwear’, and Latin: ‘faeces’ for ‘excrement’).

**3.4.2. Semantic innovation:** this kind of innovation is very wide and involves the following categories:

**3.4.2.1. Particularization:** a general term is used, which is required to be particularized within the context to make sense, e.g.: ‘satisfaction’ for ‘orgasm’ and ‘innocent’ for ‘virginal’.

**3.4.2.2. Implication:** various steps are required to grasp the intended meaning, e.g.: ‘loose’, which means ‘unattached’, which leads to the interpretation of ‘sexually available’.

**3.4.2.3. Metaphor:** metaphor is figurative means used for euphemistic substitutions, e.g.: ‘The cavalry has come’. And ‘It’s the red letter day’ for ‘menstruation’.

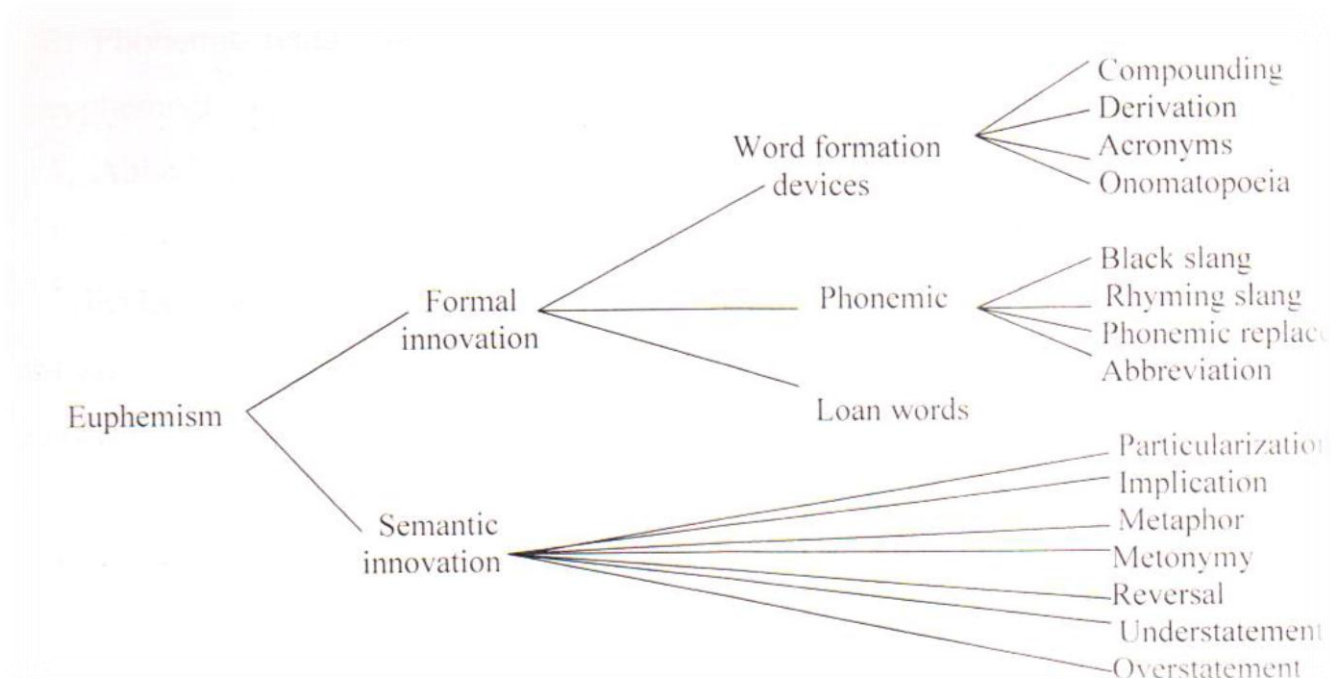
**3.4.2.4. Metonymy:** Metonymy is another case of euphemistic substitution (e.g.: ‘bottle’ for ‘alcoholic drink’).

**3.4.2.5. Reversal or irony:** it is used to enable reference to something ‘bad’ by using its opposite (e.g.: ‘blessed’ for ‘damned’).

**3.4.2.6. Understatement or litotes:** expressions like ‘sleep’ for ‘die’ and ‘not very bright’ for ‘stupid’ are examples of understatement.

**3.4.2.7. Overstatement or hyperbole:** instances like ‘fight to glory’ for ‘death’ and ‘personal assistant’ for ‘secretary’ fall into this category

The diagram below summarized Warren’s model of forming euphemism.



**Diagram (01) shows Warren’s model of forming euphemism.**

### 3.5. Purposes of Euphemism in English

Like Arabic, English has also certain purposes for using euphemism, they are the following:

- Euphemism is used to avoid embarrassment and the direct mention of social taboo.
- Euphemism is used to give more importance and higher status to certain individuals and events. E.g.: extermination engineer refer to rat catcher.
- Euphemism is used to improve the effects of consequences of certain deeds or incidents. As in, (wife-beating) ضرب الزوجات becomes (domestic violence) *عنف منزلي*.
- Euphemism is used to retain face-saving and to spare the hearer feelings of discomfiture. For instance, in the religion context, word like pass away, depart, or met his maker are used instead of die.

In this respect, Alkire (2002) also summarizes the purposes for using euphemisms as " To soften the reality of what we are communicating to a given listener or reader ". (P, 01).

Another use of euphemism is " to express what is socially difficult..... " (ibid).

### **3.6. Conclusion**

This chapter presented a brief background about euphemism that should be discussed before studying the basis of this subject; and to better understand the concept of euphemism in both languages.

Some details are offered in order to highlight the idea of euphemism; aided by clarifications, examples and definitions...ect. And euphemism is well-known as culture-specific, since the examples given earlier are specific to culture and language at the same time.

# **Chapter two**

## **Translation and Euphemism**

## 1. Introduction

In this chapter, we will talk about culture and translation, culture and euphemism and how they are connected, and then we will tackle the translatability of rhetorical expressions in literary text. The final step in this chapter is to spotlight the concepts of loss and gain in translating literary text; the strategies and techniques that are employed for translating euphemism will be tackled as well.

## 2. The Translatability of Euphemism across Culture

### 2.1. Culture and Translation

Translation is the main way of communication across cultures; it is not easy task because it poses a lot of problems for translators. One of these problems may face translator is that some words or phrases are specific in source culture (SC) and they have no equivalence or unknown in target culture (TC). Thus when we have two different languages, it will be extremely hard for translator to get a successful rendering, the reason behind this is that each language belongs to particular culture since this latter itself raises various translation problem therefore translators have to understand firstly target culture (TC) before translating source text (ST). Translation and culture are closely connected and hence without deep culture of the ST, translations will be risky, particularly in meaning which always affects by the cultural context.

Otherwise, it is very important for translators to recognize the cultural context and the intended meaning not the literal meaning, as it explained in "*The Importance of Culture in Translation*".

### 2.2. Culture and Euphemism

Members of certain societies share the same norms and traditions, but they differ in the way these social norms are perceived. What is socially acceptable in one culture cannot be acceptable in another. Concerning euphemism, the role of euphemism is to reflect the social culture, and these differences are conveyed through language. Thus, individual of a given society understand and perceive the social values and norms unequally; this is why the English speakers use certain words ignoring that these words are viewed taboos and offensive in another culture. It seems that euphemisms are as good symbols about how polite society is. The more euphemisms are used, the more polite society is, (Bryant, 1948). Additionally, euphemism is closely connected to culture. To illustrate, differences in perceiving the social norms and values can be seen in the way people speak of advancing in age.

For instance, the English people do not prefer to speak of advancing in age and dislike to call them as “old”, because the latter is associated with bad connotations, meaning of loneliness.

This attitude is quietly different in another culture, where the Arab do not feel lonely at all; and being more polite to call them "الشيخ" (old) or "الحاج" (pilgrim).

### **2.3. Translating the Rhetorical expression in literary texts**

In "*Aesthetics and rhetorical qualities of Allusion and Allegories*", translators of literary text encounter certain difficulties; they must take in their consideration the beauty of text, its aesthetic features and stylistic devices that may differ from source language (SL) to target language (TL) without forgetting to take into account the rhetoric as well, this latter is the core and the art of language in literary text that is hard to transfer it effectively because it has its own device in convincing the reader's sensory. Aesthetic and beauty are also two terms that frequently appear in literary text and create problems for literary translation not just in syntax, lexicon or concepts but also in other features like stylistic aspects, connotations and cultural specific items; through this broad features, the choice of translator is to decide either to keep the structural features or to preserve the aesthetic rhetorical.

## **3. Strategies and procedures in translating euphemism**

### **3.1. Loss and gain in translating literary text**

Loss and gain are two concepts used in translation when interpreters face circumstance which have no equivalent. McGuire (1980) describes Gain as "the enrichment or clarification of the source language text in the process of translation". (P.30). This clarification of some points from source language (SL) text, lead to the progress of new concepts in target language (TL) text. Nevertheless, loss on the other hand occurs more in translation especially literary text such as: poem, story, Holy Quran...ect. It is a result of the untranslatability of cultural and linguistic levels, the former level occurs due to the absence of some cultural features in target language (TL) that exist in source language (SL), the latter appears at all language levels: stylistic, rhetorical, morphological and syntactic substitute in target language (TL) for source language (SL) text.

Nida (1974) says: "...at this point, languages just do not correspond, so we must be prepared to sacrifice certain formal necessities for the sake of content." (P, 05). In brief, we can say that the art of translation is the art of loss in translating literary texts.

### **3.2. Strategies and procedures in translating Euphemism**

Many scholars (Vinay & Darblnet , Baker ...ect) proposed various procedures and techniques to be adopted when encountering problem that related to culture as in translating euphemism.

#### **3.2.1. Vinay and Darbelnet's strategies**

The two prominent scholars Vinay and Darbelnet (1977) suggested some strategies that translator may use when dealing with culture-specific items, which are as follows:

##### **3.3.2.1. Adaptation**

Vinay and Darbelnet (1977) stated that "Adaptation is used in those cases in which the type of situation being referred to by the SL message is unknown in the TC and translators create a new situation that can be described as situational equivalence". (P,52-53). In fact, it refers to element in SL culture that is replaced by another term in the TC.

##### **3.3.2.2. Equivalence**

Vinay and Darbelnet (1977) stated that "Equivalence refers to a strategy that describes different stylistic or structural methods for producing equivalent texts" (P, 52).

##### **3.3.2.3. Modulation**

Vinay and Darbelnet (1977) stated that "Modulation consists of using a phrase that is different in the SL and TL to convey the same idea" (P, 51). In other words, there are differences in the point of view, focus, thought relating to SL.

##### **3.3.2.4. Literal translation**

In Vinay and Dalbernet's words, literal translation or word by word, is a strategy which occurs when SL word or phrase is translated into TL word or phrase without worrying about style but adapting the text to the TL syntactic rules so that it sounds both correct and idiomatic.

#### **3.3.2. Hurtado's strategies**

Other strategies posed by A.A. Hurtado (1999), they are as follows:

##### **3.3.2.1. Substitution**

According to Hurtado (1999) "Linguistic-paralinguistic substitution is the translation procedure in which linguistic elements are replaced by paralinguistic elements." (P, 36).

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**3.3.2.1. Generalization**

According to Hurtado (1999), this procedure is opposite to particularization, the translator uses hyponyms or more general or neutral terms, normally for stylistic reasons, or to avoid unnecessary repetitions or ambiguity.

**3.3.2.2. Particularization**

Particularization is in opposition to generalization, it refers to the procedure in which the translator uses in the TL hyponyms or more precise or concrete terms.

It is important in this context to mention some studies that have based only on the specific translation procedures that should be adopted when dealing with cultural items including euphemisms.

As Greider's four procedures

- Making up a new word.
- Explaining the meaning of SL expression in lieu of translating it.
- Preserving the SL term intact.
- Replacing it using any term in the TL that has the same 'relevance' as the SL term.

Katharine Barnwell (1990) is also mentioning translation of euphemism in her book "*Introduction to Semantics And Translation*", she stated that:

- Sometimes a euphemism in the SL can be translated by a direct form in the TL.
- Sometimes a euphemism in the SL has to be translated by euphemism in the TL, often quite different in form but having equivalent meaning in the TL.
- Sometimes something which is referred to directly in the SL may have to be translated by a euphemism in the TL in order to avoid an expression which would be offensive in the target culture.

#### **4. Conclusion**

In this chapter, we conclude that translation is problematic when influenced by culture; we have also noticed that there is no translation without prior understanding the culture of the SL and TL. This may also affect euphemism, especially the translation that carries rhetorical expressions. However, since sameness and exactness cannot exist between two languages, loss and gain may appear during rendering. In this regard, we realize that there is more probability of loss than gain in literary text. To cross these obstacles, translator should precisely adopt certain translation strategies and techniques which can reflect an approximation to euphemisms intended meanings.

# **Chapter three**

**Practical part**

## **1. Introduction**

This chapter presents the practical part of the dissertation where an attempt to examine the incongruities in translating euphemisms in the Holy Quran is held through analyzing and comparing the translated Quranic verses by a Muslim and non-Muslim translators. First, we will present the corpus of the study that we are going to focus on it. Then, we will go deeply into our main concern, which are Quranic euphemisms.

## **2. Methodology**

In order to complete our study; the translations of Abdullah Yusuf Ali and Arthur John Arberry will be analyzed and evaluated. Consequently, some verses are investigated by reference to Al-Qurtubi exegesis, so as to determine whether the translators failed or succeed in rendering the Quran euphemisms. The analysis focuses on how the translators deal with concept relating to Islam, culture, and religion. Finally, general comments on the given translations will be offered.

Our study limits itself to the following topics under euphemism: Sex, genitals, women and divorce. The reason behind choosing these particular topics other than some others is due to the excessive amount and degree of euphemism embedded in these ones more than the other topics.

## **3. Identification of the selected translations**

This overview includes the translator's background, the translation work, and the exegesis book.

### **3.1. Abdullah Yusuf Ali**

#### **3.1.1. Background of A. Y. Ali**

Abdullah Yusuf Ali was born on April 04, 1872 and died on December 10, 1953 in London. He is a Muslim scholar who translated the Holy Quran into English language. He was sent to Bombay for his education at Wilson College. Ali went to Britain to study law at ST John College, Cambridge. He worked in the Indian Civil Service (ICS). He was appointed as assistant magistrate and collector in Saharanpur, India in 1896. After few years, he returned back to Britain and married Teresa Mary Shalders. Ali was interested in Quran and he was searching and collecting data about its translation.

### 3.1.2. Translation work

All around the world, many Muslim and non-Muslim translators have tried to translate the sacred book of Islam "*the Noble Quran*" into English and other languages. Abdullah Yusuf Ali's translation of the Holy Quran was the most popular English version. "*The meaning of the Glorious Quran : text, translation & commentary*" in 1988 was the famous most respected English translation of the Quran. Most of English readers were interested in Ali's translation work of the Glorious Quran because of its reliability and authenticity.

## 3.2. Arthur John Arberry

### 3.2.1. Background of A. J. Arberry

Arthur John Arberry was born on May 12, 1905 in Portsmouth, England and died on October 02, 1969 in Cambridge. He was a British orientalist and non-Muslim scholar who translated the Quran into English. Arberry studied Persian and Arabic with Reynold Alleyne Nicholson at Cambridge University. He worked as head of classics department at Cairo University after his graduation. During the war years, Arberry worked at different posts in London because of his skills in linguistics. In 1947, Arberry returned back to Cambridge and become "**Sir Thomas Adams Professor of Arabic**".

### 3.2.2. Translation work:

The translation of Arthur John Arberry was regarded as the first English translation of the Quran. His work was firstly published in 1955, and it was the merely available rendition of the Glorious Quran in English version. From the Orthodox view that the Quran cannot be translated, but only interpreted; he titled his work as "*The Koran Interpreted*".

## 3.3. Al-Qurtubi's Al-Jami Li-Ahkam Al-Quran

Imam Abu Abdullah Muhammad Ibn Ahmed Ibn Abu Bakr Al-Ansari Al-Qurtubi. His twenty- four volume book is "*Al-Jami Li-Ahkam Al-Quran*" which has been published by one of the best publishers in Beirut, Lebanon, 'Ar-Risala'. He was an eminent Maliki scholar who specialized in Fiqh and Hadith. Imam Al-Qurtubi was a man of great modesty. He covers all the spiritual, legal, linguistic and social aspects of the Quranic discourse and provides the explanation of verses, discussion of diacritical marks, elegance of style, scrutiny of difficult

words, composition and rhetoric and relevant narrations in his exegesis. The main purpose of his Tafsir is to deduce juristic injunctions and rulings from the Quranic verses.

#### 4. Analysis and Discussion

This analytical part investigates the incongruities in the translation of some Quranic euphemistic expressions via examining the two translations of A.Y. Ali and A. J. Arberry.

##### 4.1. Sexual Intercourse

There are many verses that regulate the sexual relationship between spouses in the Holy Quran. Obviously, euphemisms are widely used in the language of these verses in order to avoid hurting the reader's modesty, and it is the challenges and responsibility of the translator to maintain both euphemism and meaning. In the instances below, we have tried to illustrate the Quranic euphemistic expressions that related to sex and investigate the strategies employed and problems encountered in translating them into English.

###### A. فَالآنَ بَاشِرُوهُنَّ

"أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ"

###### (Al-Baqara : 187)

The euphemistic expression used in this verse is the verb "باشروهن" which is derived from the verb "باشر". The contextual meaning of "باشروهن" is to have actual sexual intercourse. (Bewley, 2003).

وبناء على تفسير القرطبي فمعنى عبارة باشروهن في هذه الآية هو كناية عن الجماع أي قد أحل لكم ما حرم عليكم وسمي الوقاع "مباشرة" لتلاصق البشريتين فيه. و في تفسير الزمخشري فالمعنى المراد من عبارة باشروهن في هذه الآية و الماخوذ من كلمة "المباشرة" هو الجماع.

**Translations:**

Yusuf Ali	Arberry
Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now <b>associate with them</b> , and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.(p,24)	Permitted to you, upon the night of the Fast, is to go in to your wives; -- they are a vestment for you, and you are a vestment for them. God knows that you have been betraying yourselves, and has turned to you and pardoned you. So now <b>lie with them</b> , and seek what God has prescribed for you. And eat and drink, until the white thread shows clearly to you from the black thread at the dawn; then complete the Fast unto the night, and do not lie with them while you cleave to the mosques. Those are God's bounds; keep well within them. So God makes clear His signs to men; haply they will be god fearing.(p,32)

**Translations of verse (187) from Surah Al-Baqara**

Here, we notice that both translators have tried to translate euphemism in different ways. Ali has translated it euphemistically using the expression ‘**associate with them**’, while Arberry has rendered the euphemistic expression by using the expression ‘**lie with them**’ which can be understood from the context manifestly that it is about sexual intercourse. Ali tried here to lessen the degree of the meaning as it is expressed in Arabic and did not use a verb that is directly understood as it is. We can say that Ali used a verb that is closely denoting sex euphemistically while Arberry directly exposes the action without any reference to the rhetorical device used in the source text.

**B. فَلَا رَفَثٌ**

**”الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ”**

**(Al-Baqara: 197)**

This verse talks about Hajj (pilgrimage) that is performed during specific months. While performing Hajj pilgrims are prohibited from having sexual acts, evil-doing, and disputing. The euphemism used here is the word "رفث" which is defined as obscenity, and its intended meaning in this verse is actual sexual intercourse.

فقد اجمع كل من القرطبي و الزمخشري على ان المعنى المراد من عبارة "فلا رفث" هو لا جماع فيه لانه يفسد الحج او فلا فحش من الكلام, و الرفث هنا هو الجماع او الافحاش للمرأة بالكلام.

### Translations:

Yusuf Ali	Arberry
<p>For Hajj are the months well-known. If anyone undertakes that duty therein, Let there be <b>no obscenity</b>, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.(p,25)</p>	<p>The Pilgrimage is in months well-known; whoso undertakes the duty of Pilgrimage in them <b>shall not go in to his womenfolk</b> nor indulge in ungodliness and disputing in the Pilgrimage. Whatever good you do, God knows it. And take provision; but the best provision is god fearing, so fear you Me, men possessed of minds! It is no fault in you, that you should seek bounty from your Lord; but when you press on from Arafat, then remember God at the Holy Way mark, and remember Him as He has guided you, though formerly you were gone astray.(p,33)</p>

### Translations of verse (197) from Surah Al-Baqara

In the above translations, we can see that Ali has translated the euphemism 'فلا رفث' as 'no obscenity' that is literal translation which is euphemism for euphemism while Arberry has adopted the semi-euphemistic translation using the expression 'shall not go to his womenfolk' which embeds "sexual intercourse" However, Arrbery paraphrased the meaning of "rafath" by saying go to womenfolk which gives an idea of the hidden meaning. Ali achieves the level of euphemism that is partially lost in Arrbery's and hence, Ali's is the most successful translation in rendering this verse.

#### C. وَلَا تَقْرُبُوهُنَّ

"وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ"

#### (Al-Baqara : 222)

The euphemism used in this verse "ولا تقربوهن" is a negative imperative derived from the verb "قرب", meaning 'not to get close with them'. The intended meaning of the expression in this verse is to prohibit having sexual relations during the menstrual period.



اعتمادا على تفسير القرطبي و الزمخشري, فالمعنى المراد من عبارة "ولا تقربوهن" في هذه الاية الكريمة أي انه حرام على الرجل ان يقرب امراته بعد انقطاع دم الحيض حتى تطهر.

### Translations:

Yusuf Ali	Arberry
They ask thee concerning women's courses. Say: They are a hurt and pollution: So keep away from women in their courses, <b>and do not approach them</b> until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.(p,28)	They will question thee concerning the monthly course. Say: 'It is hurt; so go apart from women during the monthly course, <b>and do not approach them</b> till they are clean. When they have cleansed themselves, then come unto them as God has commanded you.' Truly, God loves those who repent, and He loves those who cleanse themselves.(p,35)

### Translations of verse (222) from Surah Al-Baqara

For this euphemism, the two translators have adopted literal translation technique and used the same word 'approach' for rendering the euphemism. Something that may not always be of help for the non-Muslim readers. Jews for instance do read in their book that women in their menstrual period should not be approached by men and the latter must spend all the day and nights outside their rooms and even not to shake hands or touch them in any way. Consequently, this reader may likely understand this direct meaning and not the other one embedded in the Quran which prohibits only having sex.

#### D. وَلَمْ يَمْسَسْنِي

"قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ"

(Al -'Imran: 47)

The expression "يمسني" which is derived from the verb "مس" which literary means 'to touch' is a euphemism used in this verse for having sex with man.

بناء على تفسير القرطبي فمعنى عبارة "يمسني" في الاية يشمل الحلال و الحرام, وتقول العادة الجارية التي اجراها الله في خلقه ان الولد لا يكون الا عن نكاح او سفاح. في حين انه ورد في تفسير الزمخشري ان المعنى المراد من كلمة "يمس" و الماخودة من كلمة اللمس عبارة عن النكاح الحلال , لانه كقوله تعالى "من قبل ان تمسوهن او لامستم النساء

**Translations:**

Yusuf Ali	Arberry
She said: "O my Lord! How shall I have a son when no man <b>hath touched me</b> ?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be, ' and it is!(p,40)	'Lord,' said Mary, 'how shall I have a son seeing no mortal <b>has touched me</b> ?' 'Even so,' God said, God creates what He will. When He decrees a thing He does but say to it "Be," and it is.(p,46)

**Translations of verse (47) from Surah Al -'Imran**

In this verse, both translators have adopted the literal translation technique to render the euphemism. It is clear in this context that here **touching** does not refer to normal physical activity but rather to sexual activity that would cause having a child. Both translators have successfully rendered the euphemism. Here the context plays a crucial role to understand it as it is.

**E. لَامَسْتُمُ النِّسَاءَ**

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْعَانِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا"

**(An-Nisa':43)**

The expression "لامستم" is also derived from the Arabic word "لمس" that is similar in meaning to 'touched' is a euphemism used to allude to sexual intercourse.

ورد في تفسير القرطبي ان المعنى المقصود من عبارة " لامستم " في هذه الاية تشمل ثلاث معاني وهي الجماع و المباشرة و الاخيرة ان يجمع الامرين جميعا. في حين فسرها الزمخشري با هل الجنازة, أي الذين جامعوا النساء و اذا لم يجدوا الماء لبعض الاسباب ' يجوز لهم التيمم للتطهر.

**Translations:**

<b>Yusuf Ali</b>	<b>Arberry</b>
O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye <b>have been in contact with</b> women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.(p,55)	O believers, draw not near to prayer when you are drunken until you know what you are saying, or defiled -- unless you are traversing a way -- until you have washed yourselves; but if you are sick, or on a journey, or if any of you comes from the privy, or you have <b>touched</b> women, and you can find no water, then have recourse to wholesome dust and wipe your faces and your hands; God is All-pardoning, All-forgiving.(p,61)

**Translations of verse (43) from Surah An-Nisa'**

The two translations show that Ali has translated the euphemism "لامستم" as 'have been in contact with' while Arberry has translated it literally as 'touched'. The expression restricts the meaning to situation in which spouses would have bodily touch. This is what was lost in the phrase 'have been in contact with' where this contact could be verbal, visual, and physical; and gained in its counterpart 'touched'. Furthermore, the word 'touch' in such a context leads to the very intended meaning and hence the literal translation is better adopted here. However, the verb 'touched' does not faithfully reflect the actual meaning expressed by 'لامستم' which means here the "touching continuously and intentionally. And hence, Arberry is the most successful in rendering the euphemism in this verse unlike Ali.

**4.2. Genitals**

The mentioning of embarrassing body organs such as genitals in the Holy Quran was avoidable, since they are concerned with one's daily life. The Holy Quran used various euphemistic expressions to refer to genitals as shown in the examples.

**A. وَجُلُودُهُمْ**

"حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ"

**(Fussilat : 20)**

According to interpreters of the Holy Quran such as Al-Qurtubi, the word "جلودهم" which literally means 'their skins' is used as euphemism to refer to human genitals in this verse.

فسر القرطبي "الجلد" في الآية الكريمة على انه كناية عن الفرج, وفسرها الزمخشري بانها شهادة الجلود بالملامسة الحرام وما اشبه ذلك وما يفضي اليهما من المحرمات و المراد من الجلود هنا الجوارح و قيل هي كناية عن الفروج.

### Translations:

Yusuf Ali	Arberry
At length, when they reach the (Fire), their hearing, their sight, and <b>their skins</b> will bear witness against them, as to (all) their deeds.(p,337)	Till when they are come to it, their hearing, their eyes and <b>their skins</b> bear witness against them concerning what they have been doing.(p,286)

### Translations of verse (20) from Surah Fussilat

From the above translations, we can notice that both Ali and Arberry have been successfully translated the euphemism through adopting literal translation technique and using the expression 'their skins' as equivalent for "جلودهم". As a result, a reader in English should rely upon one of the exegesis to better understand the intended meaning. Though expressing genital in a direct way may not cause any shame in the Western culture for they read it several times in the old and new testaments without being euphemized.

### B. قَرَارٍ مَكِينٍ

"فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ"

### (Al-Mursalat : 21)

The word "قَرَارٍ" is euphemism used in this verse to indicate the female organ that is 'mother's womb' where the fetus settles in.

فسر القرطبي القرار المكين في كتابه بالمكان الحريز و هو الرحم , في حين فسره الزمخشري على ان المعنى المراد بالقرار هو المستقر, وهو الرحم, ووصفت بالمكانة التي هي صفة المستقر فيها .

**Translations:**

Yusuf Ali	Arberry
The which We placed in a <b>place of rest</b> , firmly fixed,(p,431)	that We laid within a <b>sure lodging</b> .(p,353)

**Translations of verse (21) from Surah Al-Mursalat**

The above translated verse show that both Ali and Arberry have successfully rendered the euphemism "قرار" by using the expression 'place of rest' and 'sure lodging' that achieve the level of euphemism as the original word does. And hence, any attempt to understand this word should be through an exegesis.

**4.3. Women:**

In the Arab society woman has a very special status. She is as equal as man in rights in learning, working, and expressing...ect. Additionally, Arabs have used some honorifics in order to respect and appreciate her. The use of "كريمته" (his dignified) to address one's daughter and the use of "اهل" as reference to wife, which is very prevalent in the Arab societies, are good examples. The Holy Quran also shows more respect and appreciation as illustrated below.

**A. أَهْلِكَ/ahlika/**

"وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ"

**(Al-'Imran: 121)**

In his interpretation of the Holy Quran, Al-Qurtubi maintained that this verse describes the departure of the Prophet Muhammad (peace be upon him) from Aisha's home. Therefore, the word "اهلك" (your family) is a euphemism used to refer to Aisha and to avoid the direct reference of her name and the word 'wife'.

اجمع كل من القرطبي و الزمخشري في تفاسيرهم على ان معنى عبارة " واذ غدوت من اهلك" في الاية الكريمة أي خروج و مغادرة الرسول(ص) لبيت عائشة (ض) متوجها لاحد للقتال.

**Translations:**

Yusuf Ali	Arberry
Remember that morning Thou didst leave <b>Thy household</b> (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things.(p,45)	When thou wentest forth at dawn from <b>thy people</b> to lodge the believers in their pitches for the battle -- God is All-hearing, All-knowing.(p,51)

**Translations of verse (121) from Surah Al-'Imran**

The two translators Ali and Arberry have used the general expressions 'household' and 'people', that refer to family including wife, to render the euphemism. However, Ali used a restricted term that may directly mean 'wife' and Arberry used a more general term to refer to 'wife' Thus, we conclude that the euphemism was achieved in both translations.

**4.4. Divorce:**

As a matter of fact, divorce is tough for everyone because of its negative effect on individuals and society. The following examples show how divorce was euphemized in the Holy Quran.

**A. تَسْرِيحٌ**

"الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ"

**(Al-Baqara: 229)**

Divorce was euphemized in the Quran as "تسريح" moving from an offensive word "الطلاق" to a soft one that carries meaning of freedom.

ورد في تفسير القرطبي على ان كلمة "تسريح" في هذه الآية هو وقوع البيونة بالثنتين عند انقضاء العدة، وعلى ان المقصد من الآية بيان عدد الطلاق الموجب للتحريم، ونسخ ما كان جائزا من ايقاع الطلاق بلا عدد محصور. اما في تفسير الزمخشري فمعنى "تسريح باحسان" اى لا يراجعها حتى بالعدة، او لا يراجعها مراجعة يريد بها تطويل المدة عليها و ضرارها.

**Translations:**

Yusuf Ali	Arberry
<p>A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or <b>separate</b> with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah. So do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).(p,29)</p>	<p>Divorce is twice; then honorable retention or <b>setting free</b> kindly. It is not lawful for you to take of what you have given them unless the couple fear they may not maintain God's bounds; if you fear they may not maintain God's bounds, it is no fault in them for her to redeem herself. Those are God's bounds; do not transgress them. Whosoever transgresses the bounds of God -- those are the evildoers.(p,36)</p>

**Translations of verse (229) from Surah Al-Baqara**

From the above, we conclude that Arberry have succeeded in translating the euphemism through using the expression 'set free' as equivalent for "تسريح" and by which the euphemism was gotten. While Ali have translated it into 'separate' which is not as harsher as divorce, but it does not actually achieve the euphemism compared to Arberry's translation since he paraphrased the word and loses the rhetoric device and hence, Ali has failed in rendering the effect of euphemism in this verse.

**B. فَارِقُوهُنَّ**

"فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ  
ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا"

**(Al-Talaq: 02)**

Interpreters of the Holy Quran like Al-Qurtubi mentioned that the expression "فارقوهن" is used as explicit reference to divorce since it includes parting from one another. This explicitly in expressing divorce is a factor to create euphemism that reduces the bad effect of the first word.

فمعنى "فارقوهن" في تفسير القرطبي، أي اتركوهن حتى تنقضي عدتهن فيملكن أنفسهن. وفسرها الزمخشري في كتابه بأنها ترك الرجعة و المفارقة.

### Translations:

Yusuf Ali	Arberry
Thus when they fulfill their term appointed, either take them back on equitable terms or <b>part with them</b> on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He(ever) prepares a way out.(p,406)	Then, when they have reached their term, retain them honorably, or <b>part from them</b> honorably. And call in to witness two men of equity from among yourselves; and perform the witnessing to God Himself. By this then is admonished whosoever believes in God and the Last Day. And whosoever fears God, He will appoint for him a way out, and He will provide for him from whence he never reckoned.(p,337)

### Translations of verse (02) from Surah Al-Talaq

From the translations, we notice that the two translators have literally translated the euphemism by utilizing the word ‘**part**’ but with two different prepositions ‘with’ by Ali and ‘from’ by Arberry as equivalent where both meaning and euphemism were not lost.

## 5. Conclusion

Throughout this chapter, we have attempted all along the study to analyze and compare the selected sample of translations for the Quranic euphemistic expressions. Based on the aforesaid analysis and comparison of the translated verses of the Quran those rendered by Abdullah Yusuf Ali and Arthur John Arberry, we come with the conclusion that the most adopted procedure to render the euphemism is literal translation that was valid in cases and invalid in other cases. Semantic and euphemistic translations were rarely adopted for translating some instances.



# **Conclusion**

### Conclusion

Relying upon practical part and after the analysis and the comparison we have done, we can answer our research questions that set at the beginning as follows:

- What are the difficulties that the translator encounter when dealing with euphemism in the Holy Quran?
  - ✓ Euphemistic expressions are culturally-related and hence, most of the difficulties the translators may face when dealing with such a case are deeply connected to the different cultural aspects (social, religious...ect).
- What strategies and techniques have translators of the Holy Quran adopted for translating euphemism?
  - ✓ The most used strategy by the two translators ( A.Y. Ali and A.J. Arberry) in our chosen corpus is the literal one due to the nature of sacred text that required the text to be-oriented translation.

We have already hypothesized that both languages Arabic and English neither express nor use euphemism following the same pattern since they are completely different; therefore adopting the literal translation to rendering euphemism from Arabic into English may lead to the loss of meaning and the rhetorical values. However, if the euphemized expressions are somehow similar in both cultures they can be, by consequence, translated literally which preserves herein their form and intended function. And the reader in English can understand the beyond meaning relying upon any of his chosen exegesis as the reader in Arabic does.

After the analysis of the selected euphemistic expressions in both versions, we can validate our above-mentioned hypothesis as correct.

Since both translators stick to the source text and adopted an approach that preserve more the aesthetic values of the text to be translated. So through this dissertation the research attained these results:

- Arabic tends to use much euphemism than English.
- Most of the euphemistic expressions in Arabic are connected to either taboo context or impolite expressions.
- English expresses euphemism in lessen way than Arabic does.

## Conclusion

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- Euphemism in the Quran cannot be understood without reference to exegesis books that is why the two translators proffered adopting literal translation as a strategy that maintain to the same function of this rhetoric device.
- Arberry sometimes uses literal translation that makes the function of euphemism lost its value; other cases, he successfully renders as it is intended.
- Yusuf Ali sometimes does not opt for literal translation and use more or less general term that substitutes the euphemized words.
- Arberry does not pay much attention to the context in which a word is found in, he translated 'لمس' by 'touch' and 'لامس' using the same word 'touched' . In the other hand, Ali distinguished between them as we have already seen.
- It is clear that both translators do not see euphemism as rhetoric device that is why they did not seek to reach the literary function in their translations since their overall aim was to reflect the intended meaning.

## Conclusion

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### **Recommendations and suggestions for further studies**

This study took an initial step in examining the translations of euphemisms in the Holy Quran. It will be valuable to duplicate this study in the future, keeping in mind the following recommendations:

- Future research can be conducted to complete the current investigation, exploring the other euphemized topics in the Holy Quran.
- A further study can investigate the translation of euphemisms according to the regions varieties in the Algerian society.
- Future research can examine the translation of tabooed words in American movies into Arabic in T.V screen.(Subtitling)
- More research can explore the translation of euphemism in the other sacred books like the Bible, or the Torah with a comparison to the Quran.

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بعنوان

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أمام اللجنة المكونة من

جامعة قاصدي مرباح ورقلة

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# ملخص المذكرة

قابلية ترجمة عبارات التلطف من العربية إلى الانكليزية

القرآن الكريم "تمودجا"

## مقدمة:

تتأثر اللغات بحضارات الأمم ونظمها، و تقاليدها، و عقائدها، واتجاهاتها النفسية و الثقافية و غيرها من شؤون الحياة الاجتماعية، وكل تغير يطرأ على احد هذه النواحي يعكس صدها في أداة التعبير وهي اللغة ، لذلك تعد اللغات اصدق سجل لتاريخ الشعوب. فكلما اتسعت حضارة الأمة، وكثرت حاجاتها، و رقي تفكيرها... نهضت لغتها و سمت أساليبها وتعددت فيها فنون القول، ( اللغة والمجتمع ص135).

واللغة العربية هي اصدق شاهد على ما نقول فقد عدت في مقدمة اللغات الراقية و أميز لغات العالم لما وصلت إليه من تهذيب في ألفاظها و سمو في أساليبها، و دقة في تراكيبيها، و مرونة في التعبير عن حاجاتها.

وخالصة القول أن اللغة مرآة ينعكس فيها كل ما يسير عليه الناطقون بها في شؤونهم الاجتماعية العامة والخاصة بما فيها العقائد، و العادات، والتقاليد و غير ذلك مما يميز اللغة بميزة خاصة في جميع مظاهرها: في الأصوات، و المفردات أو الدلالة، و القواعد، والأساليب. فما يكون عليه الأفراد على سبيل المثال من حشمة و آداب في شؤونهم و معاملاتهم و علاقاتهم بعضهم ببعض ينعكس صدها في لغتهم مما يصبغها بصبغة خاصة.

تهدف هذه الدراسة إلى تحليل و مقارنة بعض التناقضات في ترجمة عبارات التلطف القرآنية من اللغة العربية إلى لغة الاختصاص الانكليزية، معتمدين على ترجمتي "علي يوسف و اربيري".

ومن خلال هذا تم طرح بعض التساؤلات التي نبحث لها عن إجابة حول هذا الموضوع:

- ما هي الصعوبات التي يواجهها المترجمون أثناء ترجمة عبارات التلطف في القرآن الكريم ؟
- ما هي الاستراتيجيات و التقنيات التي يعتمدها مترجمي القرآن الكريم لترجمة عبارات التلطف؟

قمنا بوضع الفرضية التالية للإجابة على الأسئلة أعلاه:

من المفترض أن نجد أن اللغة العربية تختلف تماما عن اللغة الانكليزية كونهما تنتميان إلى أرومتين مختلفتين و لذلك فان اعتماد الترجمة الحرفية لترجمة عبارات التلطف من العربية إلى الانكليزية قد يؤدي إلى خسارة المعنى و القيم البلاغية. في حين إذ كانت عبارات التلطف متشابهة نوعا ما في كلتا الثقافتين يمكن ترجمتها حرفيا الأمر الذي يؤدي إلى الحفاظ على نفس الشكل و الغرض البلاغي المقصود. و يمكن للقارئ الانكليزي فهم المعنى المراد من عبارات التلطف اعتمادا على كتب التفسير الأمر الذي يقوم به القارئ العربي.

لقد قمنا باختيار الآيات وفقا لتصنيف المواضيع الملطفة في القرآن الكريم ( الجنس, و الأعضاء التناسلية, و المرأة, و الطلاق). لقد اخترنا عشر (10) عبارات ملطفة و التي تشكل صعوبة لمترجمي القرآن الكريم. حيث تحمل هذه العبارات صعوبات لغوية و ثقافية عند ترجمتها للغة الانكليزية.

وبما أن الهدف الرئيسي من هذه الدراسة هو تحليل و مقارنة بعض التناقضات في ترجمة عبارات التلطف القرآنية , فقد قمنا بجمع البيانات من عدة سور مختلفة في القرآن الكريم. و لتحليل و مقارنة البيانات المتحصل عليها, قمنا باعتماد ترجمتين للقرآن الكريم, الأولى هي لعالم و مترجم مسلم "يوسف علي" تحت عنوان **"The Meaning of the Glorious Quran text, Translation & commentary"** و التي تعد من أشهر الترجمات للقرآن الكريم, و الثانية للمفكر و المترجم غير مسلم " اربيري" و الذي قام بترجمة القرآن الكريم تحت عنوان **"The Koran Interpreted"** و التي كانت من أوائل الترجمات.

ومن اجل الحصول على عينة نموذجية لمختلف الترجمات المتاحة للقرآن الكريم, فقد تم اختيار الترجمات وفقا للتغيرات التالية ( الدين: مسلم, غير مسلم; شرقي, غربي). كما قمنا بالاستعانة بكتب التفسير و ذلك من اجل معرفة مدى توفيق المترجمين في اختيار المكافئات التي تعطي نفس المعنى و الأثر اللغوي للنص الأصلي. ومن بين هاته الكتب اخترنا ( تفسير القرطبي) "الجامع لأحكام القرآن".

تنقسم الدراسة إلى ثلاثة (03) أقسام أساسية, قسمين نظريين و آخر تطبيقي, تطرقنا في الجانب النظري لمفهوم التلطف بشكل عام في كلتا اللغتين العربية و الانكليزية و كذا إلى إمكانية ترجمة عبارات التلطف ثم يليه الصعوبات اللغوية و الثقافية التي تؤدي في بعض الأحيان إلى خسارة المعنى و القيم البلاغية , في حين كان كل اهتمامنا منصبا في الجانب الفعلي على إثبات الفرضية و التساؤل المطروح و ذلك بتحليل مقارنة ترجمة كل من " يوسف علي و اريبيري" لبعض الآيات ثم عرض و مناقشة النتائج المتحصل عليها.

## الفصل الأول:

يطلق على مصطلح التلطف في العربية ألفاظا مختلفة, فمنها حسن التعبير, و تحسين اللفظ, و التلطف...الخ. و عرفه احمد مختار بأنه:إبدال الكلمة الحادة بكلمة اقل حدة أو أكثر قبولا ( علم الدلالة ص 240). و يعد هذا الأسلوب الوجه المشرق لظاهرة المحظورات اللغوية , حيث يرى علماء اللغة المحدثين أن استبدال الكلمات اللطيفة الخالية من أي مغزى سيء أو مخيف بكلمات المحظورات اللغوية يعد ضربا من ضروب التلطف أو حسن التعبير أو تحسين اللفظ ( دور الكلمة في اللغة ص196, و المحظورات اللغوية ص14). كما يوجد هذا النوع من الأساليب في اللغة الانكليزية المعرف بـ "Euphemisms" المشتق من المصطلح اليوناني "Euphemismos" , الذي يعني الكلام الحسن. ولقد عرف أيضا هذا الأسلوب عند الانكليز باستبدال كلمة حادة بكلمة اخف حدة. كما لاحظنا في هذا الفصل أن اللغة العربية لغة ثرية, تزخر بتنوع أساليبها في التلطف على عكس اللغة الانكليزية.

ف نجد اللاتينيون مثلا يعبرون عن العورات و الأمور المستهجنة و الأعمال الواجب سترها كالعلاقات الجنسية و غيرها من العلاقات الأخرى بعبارات صريحة على عكس العرب الذين يلتزمون أحسن الحيل و أدناها إلى الحشمة و الأدب في التعبير عن هذه الأمور و غيرها مما له آثار نفسية فتلجا إلى التلطف في الكلام , فتبلغ غرضها بأسلوب أطف و أحسن من الكشف و التصريح في حين أن العرب يعبرون عن الأفعال الواجب سترها عن العيون و التي تتأذى منها النفوس , بألفاظ تدل عليها غير موضوعة لها, و تحرزا عما وضع

لأجلها, إذ الحاجة إلى ستر أقوالهم كالحاجة إلى ستر أفعالهم فيتحرزون عن التصريح بالتعريض فيكنون عن لفظه, إكراما لأنفسهم عن التلطف به و قد كتبت اللغة العربية عن العملية الجنسية ( العلاقة بين الرجل و المرأة) بألفاظ كريمة و هي : الملامسة و الرفث و المباغضة و الجماع و الإفشاء و المباشرة و قضاء الغرض و بلوغ الإرب و النوم مع . و القران الكريم أحسن مثال على ذلك.

فاللغة العربية كاللغة الانكليزية تلجا إلى التلطف لنفس الدوافع النفسية و أن المتكلم يعمد إلى استعماله عند تعامله مع أي شيء مقدس أو الأشياء الشائنة , أو غير مقبولة لدى النفس ( دور الكلمة في اللغة ص196).

## الفصل الثاني:

نستعرض في هذا الفصل الجانب النظري الثاني للبحث حيث تمت دراسة إمكانية ترجمة عبارات التلطف بأخذ الاختلافات الثقافية بعين الاعتبار. فقد لاحظنا أن عملية الترجمة هي مهمة صعبة تخلق مشاكل مختلفة منها اللغوية و الثقافية و الأخيرة تعرقل المترجمين و تشكل حواجز تؤدي إلى خسارة المعنى, و بما أن الترجمة و الثقافة تربطهما علاقة وطيدة, فلا يمكن ترجمة النص الأصلي و الثقافة الأصل دون الإطلاع على ثقافة و لغة النص الهدف. وما يعتبر محرما في ثقافة معينة قد يعتبر مباحا في ثقافة أخرى. الأمر الذي يؤدي إلى تشويه المعنى و القيم البلاغية خاصة عند ترجمة النصوص الأدبية التي تتميز بجماليتها. و كذلك تطرقنا إلى دراسة الاستراتيجيات و الإجراءات المستوجب اعتمادها عند ترجمة عبارات التلطف كاستراتيجيات "فييني و داربيليني" Vinay & Derbelnet و "هارتادو" Hurtado و "قريدر" Greder و "بارنوال" Barnwell.



## الفصل الثالث:

نستعرض في هذا الفصل الجزء التطبيقي للبحث, حيث تمت عملية تحليل و مقارنة بعض التناقضات في ترجمة عبارات التلطف في القرآن الكريم لترجمتين إحداهما لمترجم مسلم و الأخرى لغير مسلم. وقد انصب الاهتمام في هذه الدراسة على الآيات القرآنية المتعلقة بمواضيع : (الجنس, و الأعضاء التناسلية, و المرأة, و الطلاق), كونهم مواضيع حساسة.

ولأجل إتمام ما تناولناه في الجزء النظري قمنا بتحليل و تقييم نقدي على كل من ترجمة "يوسف علي" و "اربيري" لعبارات التلطف في القرآن و مقارنتها مع النص الأصلي اعتمادا على تفسير "القرطبي" لمعرفة مدى نجاح أو فشل المترجمين في نقل فحوى و معنى النص القرآني و قيمته البلاغية. تم التركيز في عملية التحليل على كيفية تعامل المترجمين مع عبارات التلطف ذات الثقافة الإسلامية و الدينية, كما قمنا أيضا بتقديم تعليقات عامة ووجهات نظر حول الترجمتين فيما يخص المضمون و الشكل.

قمنا باختيار عشر (10) آيات قرآنية كعينة لإجراء هذه الدراسة, والسبب في اختيارنا لهذه الآيات كونهم ذو صلة بالمواضيع الحساسة السالفة الذكر و التي يستوجب تلطيفها.

ركزنا في هذا الفصل من الدراسة على الآيات التي تحوي عبارات ملطفة في كل من ترجمة "يوسف علي" و "اربيري" , نستعرض على سبيل المثال:

في قوله عزوجل في الآية(187) من سورة البقرة:

"أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ".

"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now **associate with them**, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint".( Yusuf Ali).

"Permitted to you, upon the night of the Fast, is to go in to your wives; -- they are a vestment for you, and you are a vestment for them. God knows that you have been betraying yourselves, and has turned to you and pardoned you. So now **lie with them**, and seek what God has prescribed for you. And eat and drink, until the white thread shows clearly to you from the black thread at the dawn; then complete the Fast unto the night, and do not lie with them while you cleave to the mosques. Those are God's bounds; keep well within them. So God makes clear His signs to men; haply they will be god fearing". (Arberry).

أين قام "يوسف علي" بترجمة عبارة "باشروهن" بـ "associate with them" حيث قام بتخفيف من حدة المعنى كما هو في النص الأصل في حين قام "اربيري" بترجمة العبارة بـ "lie with them" حيث تفهم جليا من السياق أنها ترتبط بالعلاقة الجنسية. ومن هنا يمكننا القول أن "يوسف علي" نجح في ترجمة العبارة من خلال استعماله فعل ملطف يدل على العلاقة الجنسية، أما "اربيري" فقد فشل في ترجمة العبارة بسبب استعماله فعل يصف العملية دون مراعاة الأسلوب البلاغي الموجود في النص الأصلي ألا وهو أسلوب التلطف.

من خلال هذا الفصل، فقد استنتجنا من خلال المناقشات و التحاليل و المقارنات المذكورة سابقا لترجمة عبارات التلطف في القرآن الكريم من قبل "يوسف علي" و "اربيري" أن الترجمة الحرفية هي الإستراتيجية الأكثر اعتمادا، و التي تؤدي إلى فقدان المعنى و القيمة البلاغية أحيانا، و قد تؤدي أيضا إلى تحقيق المعنى و الحفاظ على القيمة البلاغية في بعض المواقع.

## الخاتمة:

مشاكل الترجمة هي الصعوبات التي بإمكانها التأثير على عملية الترجمة بحيث تستدعي المترجمين بالتوقف من أجل التحقق و إعادة الفحص و الاستجداد بالقواميس و كتب التفسير لإعطاء ترجمة ناجحة. حيث تواجه هذه الصعوبات و المشاكل و التي قد تكون لغوية, و معجمية, و ثقافية مترجمي النصوص المقدسة خاصة القرآن الكريم.

قمنا في هذه الدراسة بتسليط الضوء على ترجمة عبارات التلطف في القرآن الكريم. و بناء على ذلك, و اعتمادا على المقارنة و التحليل التي أجريناها في الجانب التطبيقي يمكننا الإجابة عن تساؤلاتنا المطروحة التي وضعت في البداية, فقد توصلنا إلى أن اللغة العربية لغة غنية تستخدم أسلوب التلطف بكثرة على عكس اللغة الانكليزية, و بما أن عبارات التلطف تتعلق بالثقافة فمعظم الصعوبات التي تواجه المترجمين عند تعاملهم مع مثل هذه الحالة ترتبط بمختلف الجوانب (الثقافية و الاجتماعية و الدينية...). الأمر الذي أدى بالمترجمين "يوسف علي" و "اربيري" إلى اعتماد الترجمة الحرفية نظرا إلى طبيعة النص المقدس و الترجمة التي تعتمد على الحفاظ على النص الأصل.

وبعد تحليل عبارات التلطف المختارة في كلتا الترجمتين يمكننا إثبات صحة الفرضية المذكورة أعلاه. و بما أن كلا المترجمين التزما بالنص الأصلي و اعتمدا نهجا يحافظ على القيم الجمالية للنص الأصلي ومن خلال هذه الأطروحة حقق البحث النتائج التالية:

- تميل اللغة العربية إلى استخدام أساليب التلطف بكثرة على عكس الانكليزية.
- ترتبط معظم العبارات الملطفة في اللغة العربية إما بسياق محرم أو بعبارات غير مهذبة.
- تعبر اللغة الانكليزية عن التلطف بعبارات اقل تلطفا, مقارنة باللغة العربية.
- لا يمكن فهم عبارات التلطف في القرآن الكريم دون الرجوع إلى كتب التفسير السبب الذي دفع بالمترجمين إلى اعتماد الترجمة الحرفية كإستراتيجية للحفاظ على نفس الغرض البلاغي.

- يعتمد "اربيري" أحيانا الترجمة الحرفية التي تؤدي إلى فقدان القيمة البلاغية لعبارات التلطف, إلا انه نجح في حالات أخرى في نقل المعنى المقصود.
- لم يعتمد "يوسف علي" الترجمة الحرفية في بعض الأحيان, باستخدامه مصطلحات عامة تستبدل الكلمات الملطفة.
- لم يولي "اربيري" اهتماما كبيرا للسياق أين تتواجد الكلمة فقد ترجم "لمس" بـ "touch" و "لامس" باستخدام نفس الكلمة "touched" في حين أن "يوسف علي" ميز بينهما كما رأينا سابقا.
- من الواضح أن كلا المترجمين لا يعتبران أن التلطف من الأساليب البلاغية و لهذا السبب لم يسعوا للوصول إلى الغرض الأدبي في ترجماتهم لأن هدفهم الأساسي هو إيصال المعنى المقصود فقط.
- توصلنا من خلال هذه الدراسة إلى أن المعنى هو الشيء الوحيد القابل للنقل خاصة عند ترجمة القرآن الكريم كما ننصح بضرورة استخدام كتب تفاسير أثناء عملية نقل المعنى.

## ABSTRACT

Our purpose in this study is 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 legible phenomenon and that the process of rendering it into English is in fact problematic due to the linguistic and cultural imparity. The whole analysis passes through three chapters: the first chapter starts with a theoretical review of euphemism in Arabic and English in general. It presents the definition of euphemism, its etymology, and purposes of euphemism. Classifications and Formations are also highlighted, and then the second chapter is about euphemism and translation, the third and final chapter discusses the practical part of the study which analyses the translations of the expressions rendered by the Holy Quran translators. At the end, we 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”.

**Keywords:** Euphemism, Holy Quran, Translatability, problems of translation, literal translation.

## Résumé

Notre but dans cette étude est d'examiner les incongruités dans la traduction des expressions euphémistiques dans le Saint Coran en anglais dans l'œuvre d'Abdullah Ali Yusuf et Arthur John Arberry par l'analyse et la comparaison. Le matériel de cette étude se compose de 10 exemples d'expressions euphémistiques de plusieurs vers dans le Saint Coran. L'étude tente de montrer que l'utilisation de l'euphémisme dans le Saint Coran est un phénomène légitime et que le processus de le rendre en anglais est en fait problématique en raison de l'impartialité linguistique et culturelle. L'étude tente de montrer que l'utilisation de l'euphémisme dans le Saint Coran est un phénomène lisible et que le processus de le rendre en anglais est en fait problématique en raison de l'impartialité linguistique et culturelle. L'ensemble de l'analyse passe par trois chapitres: le premier chapitre commence par un examen théorique de l'euphémisme en arabe et en anglais en général. Il présente la définition de l'euphémisme, son étymologie, et le but derrière ce type. La formation et la classification sont également mises en évidence, puis le deuxième chapitre concerne l'euphémisme et la traduction, le troisième et dernier chapitre traite de la partie pratique de l'étude qui analyse les traductions des expressions rendues par les traducteurs du Saint Coran.

Le résultat à la fin est de découvrir les difficultés à traduire des expressions euphémistiques de l'arabe vers l'anglais à différents niveaux.

**Mots clés:** euphémisme, Coran, Traduisibilité, problèmes, traduction littéraire.

## ملخص

هدفنا من هذه الدراسة هو معرفة التناقضات في ترجمة عبارات التلطف في القرآن الكريم إلى اللغة الانكليزية من خلال التحليل و المقارنة لكل من ترجمة " يوسف علي" و "جون ارييري" , تتكون عينة هذه الدراسة من عشر(10) أمثلة عن عبارات التلطف مأخوذة من عدة آيات في القرآن الكريم والمتعلقة بمواضيع الجنس و الأعضاء التناسلية والمرأة و الطلاق. تحاول هذه الدراسة أن تبين أن استخدام التلطف في القرآن الكريم يعد ظاهرة واضحة وان عملية ترجمته إلى اللغة الانكليزية يعد في الواقع إشكالية نظرا للفروق اللغوية و الثقافية. تتم العملية التحليلية لهذا الموضوع عبر دراسة تحتوي ثلاثة فصول : يتضمن الفصل الأول مفهوم, و أصل, و أغراض التلطف كما تم تسليط الضوء على أنواع و تراكيب التلطف في كلتا اللغتين العربية و الانكليزية بشكل عام. يليه الفصل الثاني متضمنا دراسة حول الترجمة و التلطف. الفصل الثالث و الأخير الذي يتناول الجزء التطبيقي لهذه الدراسة أين يتم تحليل الترجمات المقدمة للعبارات من قبل مترجمي القرآن الكريم. و في الأخير، فقد توصلنا إلى أن الإستراتيجية الأكثر اعتمادا من قبل المترجمين مقارنة بالاستراتيجيات الأخرى هي الترجمة الحرفية نظرا لاختيار المترجمين لإستراتيجية " المقاربة التي تسعى للحفاظ على مزايا النص الأصلي"

**الكلمات المفتاحية :** التلطف ,القران الكريم , قابلية الترجمة ,مشاكل الترجمة, الترجمة الحرفية.