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Abstract
The present paper attempts to evaluate three translations of euphemistic expressions in Surat Al-Baqarah in the Glorious Qur'an. The choice of the three translations is based on the criteria of popularity, as well as linguistic and religious backgrounds. Euphemisms in this Surah deal with touchy topics related to marital relationship, disbelief and deviation from the right path. The study has found that there are twelve euphemistic expressions in nine Ayahs.

As for translation, the study has concluded that translators differ in rendering the euphemisms into English. Three translation strategies are generally used, paraphrase, literal translation, and couplet, with paraphrase being the most frequent one. Not all translations have been equally successful in rendering the euphemistic expressions in this Surah; rather accuracy of rendition is placed on different levels. At times all the translations failed to capture the appropriate interpretation of a euphemism and have therefore came up with erroneous rendition. In one instance all the translators failed to give an equivalent that can capture all the meaning nuances of the Qur'anic euphemism.

Key words: Glorious Qur'an, Surat Al-Baqarah, euphemism, paraphrase, literal translation, couplet.
طأئف التعبير والترجمة: دراسة في ثلاث ترجمات للتعبير
اللفظية في سورة البقرة

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1. Introduction

Euphemisms constitute an integral part of every language to talk about aspects which would otherwise be face threatening. Burchfield (1985:29) maintains that "a language without euphemisms would be a defective instrument of communication". However, as every language is set in a particular culture, it follows that every language forms euphemisms in a way that does not always coincide with another language. In this regard, Allan and Burridge (1991:8) write "Sure, there are cultural differences with respect to the
use of euphemism, but they are differences in degree rather than differences in kind". This entails that rendering euphemisms from one language into another poses serious problems which translators have to deal with and provide remedial suggestions.

It is highly noticeable that religious texts in general, and the Glorious Qur'an in particular, abound in euphemistic use as such texts are intended to regulate people's life in different life walks. Any misinterpretation of such expressions leads to serious consequences of giving a distorted image of the intended meaning. The matter becomes even more serious when it comes to translation, where, in addition to misinterpretation, conflict between form and meaning obtains. In this respect, Shaker (2007:142) says "The translator's options get extremely limited in authoritative texts, e.g.: religious texts which, generally, maintain an emotive style of address".

The present paper attempts to carry out an assessment of three translations of euphemistic expressions in Surat Al-Baqarah, the longest surah in the Glorious Qur'an which carries teachings to Muslims in sensitive topics which necessitate the use of euphemisms. This surah has been chosen for the purpose of this study because, according to the available literature, no study has been devoted to specify its euphemisms and the way they are dealt with in translation. Some of this surah's euphemisms are handled in scattered studies, and rendered by translators other than those chosen in this study. The translations chosen are those of Pickthall (1930), Arberry (1955), and Hilali & Khan (1996). This choice is based on the fact that these are among the most well-known translations. For the purpose of interpretation, Ibn Katheer (1996) is adopted, as he is one of the most famous interpreters.
of the Glorious Quran. Moreover, he is a famous historian who consults trustworthy exegeses.

In brief, this paper attempts to answer the following questions:
1. What are the Euphemisms in Surat Al-Baqarah?
2. What strategies are used in translating these euphemisms?
3. To what extent have these translators succeeded in rendering euphemisms into English?

### 2.1 Euphemism: Definition and Types

Hudson (2000: 261) defines euphemism as "the extension of ordinary words and phrases to express unpleasant or embarrassing ideas. The indirectness of form is felt to diminish the unpleasantness of the meaning. The words so extended are called euphemism, and some examples are ... pre-owned, and pass away".

Allan and Burridge (1991:14) outlines thirteen devices used to realize euphemism; metaphor, idiom, circumlocution, acronym and abbreviation, general for specific, hyperbole, litotes, technical jargon, denial, euphemistic dysphemism, metonymy, synecdoche, and associative engineering.

Rawson (1998:492) classifies euphemisms into positive and negative. Positive euphemisms tend to express solidarity with the addressee or the referent, such as ساعي instead of فراش. Negative euphemisms are used to avoid the loss of face, such as دخل محدود to replace فقر.

Rawson (Ibid:493) also distinguishes between conscious and unconscious euphemisms. Conscious euphemisms are those with readily available, less polite, alternatives, such as جنابك instead of انت. Unconscious euphemisms are those conventionally developed that it is very hard to consider as a euphemism, such as the Qur'anic euphemism الغاضب.
2.2 Taboo
Euphemism and Taboo are entwined, for were it not for taboo, euphemisms would not have appeared. Ayers (1988:222) says that taboo is "...the restriction enforced by psychological motivation and social customs.". Adeyanju (2008:167) sees that taboo expressions are avoided "... for the purpose of face saving of the potential readers, since taboos are believed by some to violate fundamental human rights". Wardhaugh (1986:230) taboo in the following way: Taboo is one way in which a society expresses its disapproval of certain kinds of behaviour believed to be harmful to its members, either for supernatural reasons or because such behaviour is held to violate a moral code.
Ullmann (1962:204-209) suggests three categories of taboos. These are: 1. Taboo of Fear, such as هذان اٌّزع to avoid the direct mentioning of cancer, 2. Taboo of Delicacy, such as خادِت instead of the socially embarrassing خادمة, and 3. Taboo of Propriety, العلاقة الحميمة to indicate sexual intercourse.

2.3 Review of Related Literature
The topic of euphemism in general has been intensively investigated and a large amount of search is available. However, the study of euphemisms in the Glorious Qur'an suffers paucity. According to the available literature, investigating euphemism has been made during the last ten years or so.
Mohammed (2007) detected the errors committed in the English translations of four Qur'anic euphemisms, tried by Pickthall and Zaidan. Due to their significance in the Glorious Qur'an, he calls for an accurate rendition of euphemistic expressions through preserving the image as well as the meaning of the euphemism. Accordingly, he concludes that a translation that sacrifices either aspect does not reflect the
Qur'anic style which is an essential component of understanding the Qur'an.

Al-Qadi (2009) carried out a sociolinguistic comparison of euphemisms in various varieties in English and Modern Standard Arabic. Although this study is not directly related to Qur'anic euphemisms, its conclusions give important insights of euphemisms in English and Arabic in general. The main conclusions of this study are:

1. English and Arabic employ three main rhetorical devices to realize euphemism, namely: metonymy, synecdoche, and circumlocution. Farghal (1995:2) adds "remodeling" as a fourth category.

2. There are quantitative as well as qualitative differences between English and Arabic in as far as euphemisms are concerned. English euphemisms are quantitatively greater than Arabic. Qualitatively, Arabic displays a higher degree of politeness in euphemisms, and this is ascribed to the fact that English is overt while Arabic is covert.

Abdel Haleem (2011) investigated euphemism in the Qur'an with focus on marital relation manifested in Surat Al-Baqarah, Ayas 222-3. His investigation is motivated by the observation that the way women's status addressed in the Glorious Qur'an is misinterpreted. He observed that misinterpretation is due to decontextualizing a euphemistic expression linguistically and culturally, and failure to regard the Qur'anic style properly. Related to this argument, Dagut (1975:32) sees that the translatability of a SL metaphor, of which euphemism is part, depends on (1) the particular cultural experience and semantic associations exploited by it, and (2) the extent to which these can, or cannot, be reproduced non-anomally into the TL, depending on the degree of overlap in each particular case. Bassnett (1991) elaborates on that by maintaining that the translation of cultural phenomena must take into consideration
placing such phenomena within a framework of culture to be able to produce a natural translation. She, moreover, sees that the focus of translation of such phenomena should be on what the original message indicates in its culture.

Al-Hamad and Salman (2013) carried out an analytical study of 23 Qur'anic euphemisms randomly chosen. According to them, translating Qur'anic euphemisms poses certain problems due to linguistic and cultural diversity. They pointed at some inadequately translated euphemisms and attempted to suggest some alternative translations based on functional criteria.

3. Euphemisms in Surat Al-Baqarah: Methodology and Analysis
This section first sets down the methodology to be followed in the analysis of the euphemistic expressions in Surat Al-Baqarah, and then it moves to the analysis itself.

3.1 Corpus and Methodology
The theoretical data in this paper is collected from the vast literature available on the topic. As for the analysis, three translations have been chosen for the purpose of this study; these are: Pickthall's *The Meaning of the Glorious Quran* (1930), Arberry's *The Koran Interpreted* (1955), and Hilali and Khan's *Translating the Meanings of the Noble Koran* (1417 H, corresponding to 1996). These three translations are chosen for the following reasons:
1. These translations, for the researcher's knowledge, are widely consulted.
2. They cover a wide range of time as they are made in relatively remote times (1930, 1955, and 1996 respectively) which indicates that new findings in translation theory are supposedly utilized.
3. The translators of these works are of different religious, linguistic, and cultural backgrounds; aspects of direct impact on interpretation and translation. The citation and analysis of translation is made on chronological consideration. Every Ayah in Surat Al-Baqarah that contains a euphemism is written in full for the purpose of contextualization which is of great importance in the process of analysis. Then the euphemisms targeted are tabulated together with their translations for easy reference. Every Ayah, together with its three translations, is given a separate subsection.

3.2 Analysis
3.2.1 Ayah (7)

خَ خَ خَى اللَّهُى خَلخَ ى قُهُلهُ وبِ بِ مْى خَ خَلخَ ى خَمْ بِ بِ مْى

Pickthall
Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

Arberry
God has set a seal on their hearts and on their hearing, and on their eyes is a covering, and there awaits them a mighty chastisement.

Hilali & Khan
Allah has set a seal on their hearts and on their hearing (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

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<tr>
<th>SL Euphemism</th>
<th>TL Texts</th>
<th>Method of Translation</th>
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| خَ خَ خَى اللَّهُى خَلخَ ى قُهُلهُ وبِ بِ مْى خَ خَلخَ ى خَمْ بِ بِ مْى | 1. hath sealed their hearing and their hearts …
2. has set a seal on their hearts and on their hearing.…
3. has set a seal on their hearts and on their hearing (i.e. they are closed from accepting Allah's Guidance)… | 1. literal
2. literal
3. couplet |
The Qur'anic euphemistic expression ختم is usually used in its literal sense in the field of manufacturing in which a product is sealed either to authenticate the name of the producer or to prevent adding a similar substance to the quantity already kept in. It is used here to indicate that disbelievers' hearts and ears (organs of feeling and hearing) are closed so that the right (Allah's revelation) cannot find its way to them. It is euphemistic in the sense that otherwise, more direct words that can be used in this context (lard-hearted and deaf) would be more face-threatening. Pickthall and Arberry opt for literal translation "...the conveyance of denotative meaning of phrases and sentences in a text from one language to another" (Farghal and Shunnaq, 1999:13) leaving the reader to infer what the right is as it is done with Arabic speakers. Hilali & Khan, on the other hand, use couplet (a translation method that combines two procedures to deal with a single problem "literal translation + explanation") (see Newmark, 1988b:91) to directly tell the reader what these senses are closed to. All translation methods have successfully rendered this euphemism, with Hilali & Khan combining their translation with an explanatory note, telling the reader directly about the intended meaning of the text at hand.

3.2.2 Ayah (10)

في قلوبهم فرض فزادهم الله فرضًا ولهم عذاب أليم بما كانوا يكذبون

Pickthall
In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

Arberry
In their hearts is a sickness, and God has increased their sickness, and there awaits them a painful chastisement for that they have cried lies.
Hilali & Khan

in their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

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<tr>
<th>SL Euphemism</th>
<th>TL Texts</th>
<th>Method of Translation</th>
</tr>
</thead>
</table>
| مرض | 1. a disease  
2. a sickness  
3. a disease (of doubt and hypocrisy) | 1. literal  
2. literal  
3. couplet |

The expression مرض is a general term used to describe any abnormal condition in a body organ or in behavior. It is thus a hypernym used to cover a wide variety of hyponyms. It is euphemistic in the sense that the general, rather than the specific, is used. Rhetorically it is a synecdoche used in whole-to-part relation. Pickthall and Arberry prefer literal translation so that TL readers are informed just like SL readers. However, SL readers are further informed about the exact meaning of the word through exegesis, as Muslims are constantly advised to depend on the explanation of Qur'anic Ayahs for a better understanding, an opportunity not usually available to TL readers. Proceeding from this stand, Hilali & Khan resort to couplet method adding the exact meaning intended, namely doubt (see Ibn Katheer, 1996). The translators also varied in choosing the equivalent of مرض between sickness "more specific" and disease "more general". One can conclude that sickness is more suitable as the SL euphemism contextually hints at something more specific.
3.2.3 Ayah (80)

وَقَالُواِ أَنْ تَمَسْنَا النَّارِ إِلَّا أَيَّامًا مَّعْدُودَةً فَلَنْ نَخْذِلَهُمْ عَنْ عَهْدِهِمْ فَلَنْ نَخْذِلَ اللَّهُ عَهْدَهُ أَمْ تَفْوَلُونَ عَلَيْنَاهُمْ لَا تَعْلَمُونَ

Pickthall
And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?

Arberry
And they say, 'The Fire shall not touch us save a number of days.' Say: 'Have you taken with God a covenant? God will not fail in His covenant; or say you things against God of which you know nothing?'

Hilali & Khan
And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?"

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<th>SL Euphemism</th>
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<th>Method of Translation</th>
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<tbody>
<tr>
<td>تَمَسْنَا</td>
<td>1.touch us</td>
<td>1.literal</td>
</tr>
<tr>
<td></td>
<td>2.touch us</td>
<td>2.literal</td>
</tr>
<tr>
<td></td>
<td>3.touch us</td>
<td>3.literal</td>
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</tbody>
</table>

This euphemism is achieved through the application of part-to-whole relationship (rhetorically a synecdoche). In other words, burning indicates the involvement of body in fire, the beginning of which is through touching which causes the least pain. All translators have successfully rendered this euphemism through literal translation which is the most
suitable strategy as it captures the SL linguistic trait without causing damage to the intended meaning. In other words, the English touch and the Arabic تعمسنا perform the same function in their languages respectively as far as this text is concerned.

3.2.4 Ayah (158)

<table>
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<tr>
<th>SL Euphemism</th>
<th>TL Texts</th>
<th>Method of Translation</th>
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<tbody>
<tr>
<td>جناح</td>
<td>1. sin 2.fault 3.sin</td>
<td>1.paraphrase 2.paraphrase 3.paraphrase</td>
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</table>

Pickthall

Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.

Arberry

Safa and Marwa are among the waymarks of God; so whosoever makes the Pilgrimage to the House, or the Visitation, it is no fault in him to circumambulate them; and whoso volunteers good, God is All-grateful, All-knowing.

Hilali & Khan

Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower.
This expression is used to indicate deviation from the right path, as explained by Ibn Manzūr (1990, Vol.2: 430). The word جَنَاح is then used to refer to إثم (sin). The three translators opt for paraphrase as a method for rendering it "... a procedure where ST meaning is explained in the TL" (see Newmark, 1988b:91). However, Pickthall and Hilali and Khan give a better rendition through using "sin" which carries a religious overtone rather than "fault", resorted to by Arberry, which is used for general purposes. This expression is repeated in many ayahs in this surah, and is translated the same. Therefore, it is analyzed only once to avoid repetition.

3.2.5 Ayah (187)

Pickthall
It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).

Arberry
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 godfearing.

Hilali & Khan

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al-Muttaqun (the pious - see V.2:2).

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<tr>
<th>SL Euphemisms</th>
<th>TL Texts</th>
<th>Method of Translation</th>
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<tbody>
<tr>
<td>لا تباشروهن</td>
<td>1. hold intercourse 2. lie 3. have sexual relations</td>
<td>1. paraphrase 2. paraphrase 3. paraphrase</td>
</tr>
<tr>
<td>لا تباشروهن</td>
<td>1. touch them not 2. do not lie 3. Do not have sexual relations</td>
<td>1. paraphrase 2. paraphrase 3. paraphrase</td>
</tr>
</tbody>
</table>
This euphemism is mentioned twice due to its significance in the Ayah under discussion, once as an order to do and a second time as an order of not to do. In the analysis, too, it is mentioned twice as it needs some discussion due to the translators' differing interpretations. It indicates sexual intercourse through the part-to-whole relationship as any intercourse presupposes an introduction, be it made through words or gestures hinting at the process intended. The three translations rendered this euphemism through paraphrase, thus sacrificing the SL linguistic form for the sake of communicating the intended meaning (dysphemism). However, Arberry chooses a less direct expression through choosing the word lie whose secondary meaning, not the primary, captures the intended meaning in this context.

As for the second occurrence لَا نُبَاشَرُوهُنَّ, it seems to have been understood by Pickthall as an order not to initiate anything related to sex, thus he chooses to use the word touch which mostly indicates the act of touching. Arberry and Hilali & Khan, on the other hand, seem to have interpreted it in the same sense they did with the first occurrence. Ibn Katheer (1996) isolates a long discussion for these two words, and after citing many trustworthy interpreters, come to side with Arberry and Hillai & Khan. Accordingly, the last two translations show a more accurate rendition of this euphemistic expression. However, paraphrase here has proved to be the most suitable translation strategy.

### 3.2.6 Ayah (222)

They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto...
them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.

Arberry
They will question thee concerning the monthly course. Say: 'It is hurt; so go apart from women during the monthly course, and do not approach them 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.

Hilali & Khan
They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

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<tr>
<th>SL Euphemisms</th>
<th>TL Texts</th>
<th>Method of Translation</th>
</tr>
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</table>
| فاغترَقوها | 1. let women alone  
2. go apart from women  
3. keep away from women | 1. literal  
2. literal  
3. literal |
| لانقتزْنوهُنُم | 1. go not in unto them  
2. do not approach them  
3. go not unto them | 1. paraphrase  
2. literal  
3. paraphrase |
| أنتَوَهُنُن | 1. go in unto them  
2. come unto them  
3. go in unto them | 1. paraphrase  
2. paraphrase  
3. paraphrase |
These three euphemistic expressions have the same referent, namely sexual intercourse. Concerning فاعترضوا it seems that the three translators went for the weaker explanation of not sharing women the same bed. Ibn Katheer (1996) gives a lengthy discussion concerning this expression indicating that Muslims first understood the expression in its literal meaning, an interpretation that degrades the status of women and their humanity which is against the Islamic teaching. However, and after citing many trustworthy exegeses he comes to the conclusion that it indicates an order not to have sex with women during menstruation, an indication which is not reflected in the three translations mentioned above. In other words, the three translations have erroneously rendered this euphemistic expression. The second expression لا تخترض فوقهن also indicates an order to stop having sexual intercourse and it is repeated with exactly the same meaning because of the significance of the matter under discussion. Pickthall and Hilali & Khan rightly opt for paraphrase strategy to give the exact intended meaning. Arberry, however, goes for literal translation which seems to supplement his misinterpretation of the first euphemism. As for the third euphemism which is an apparent permission for men to have sexual intercourse with their wives, the three translators opt for paraphrase as a strategy for rendering it, a choice which seems to be very suitable.

3.2.7 Ayah (223)

Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
Arberry
Your women are a tillage for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers.

Hilali & Khan
Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your own selves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad).

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<tr>
<th>SL Euphemism</th>
<th>TL Texts</th>
<th>Method of Translation</th>
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<tbody>
<tr>
<td>1. go to your tilth as ye will</td>
<td>1. literal</td>
<td></td>
</tr>
<tr>
<td>2. come unto your tillage</td>
<td>2. literal</td>
<td></td>
</tr>
<tr>
<td>3. go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus)</td>
<td>3. couplet</td>
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This euphemism is one of the most eloquent expressions in the Glorious Qur'an, as it says much, as explained by Hilali & Khan, in one short expression. Pickthall and Arberry go to literal translation which is not a very suitable strategy for rendering this expression, for it tells much implicit information understood by Muslims through a long time of acquaintance and heavy reliance on interpretation. Realizing the shortcoming of literal translation, Hilali & Khan go to couplet which briefly explains the intended meaning of the expression.

3.2.8 Ayah (229)
Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.
This euphemism is used to avoid the socially-embarrassing, and unpleasant associations of the, theme of divorce. Although it is acceptable in Islamic regulations, Muslims are advised to make it the last resort as it causes much harm to the familial unity, and consequently to that of the community at large. The word تصرف, moreover, carries the nuances of rest for both sides, husband and wife, from an unpleasant situation. The three translations opt for paraphrase strategy for rendering this euphemism, which seems to be the most suitable one. However, the three translations seem to decline in choosing the appropriate equivalent needed here. The word release is usually used in the field of law to indicate freeing a prisoner, and this undermines the woman's status in the marital relationship. Moreover, the word release attaches the trait of freedom, and consequently rest, to women only, whereas it is meant here to be attached to both parties, men and women. Accordingly, separate would be a better choice as it satisfies the meaning nuances mentioned.

3.2.9 Ayah (236)

La jannah ʿalaikum ʿin ṭelqanum al-nasaa ʿalayhim taswooʿun o ʿan tawzzaw la hen fiyishtayn wa taswooʿun ʿalay malees ʿaad ʿalay al-mutawakkilin.

Pickthall

If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety.
And forget not kindness among yourselves. Allah is Seer of what ye do.

Arberry
There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any marriage-portion for them; yet make provision for them, the affluent man according to his means, and according to his means the needy man, honourably -- an obligation on the good-doers.

Hilali & Khan
There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

<table>
<thead>
<tr>
<th>SL Euphemism</th>
<th>SL Texts</th>
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<tr>
<td>تُستَعْفَى</td>
<td>1.touched</td>
<td>1.literal</td>
</tr>
<tr>
<td></td>
<td>2.touched</td>
<td>2.literal</td>
</tr>
<tr>
<td></td>
<td>3.touched (had sexual relation)</td>
<td>3.couplet</td>
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</table>

This euphemism refers to the consummation of marriage through indicating the necessary beginning for such consummation (synecdoche). The first two translations opted for literal translation which does not guarantee communicating the intended meaning of the expression. To get rid of such obscurities, the third translation preferred couplet whereby the SL image is preserved, and at the same time conveying the exact meaning intended here.
4. Conclusion

The present study has revealed that there are twelve euphemistic expressions in Surat Al-Baqarah, used in nine verses. One euphemism جناح is used in other verses with the same meaning, and the same translational strategy is used for rendering it into English; so it was discussed only once, namely at its first occurrence. It has also been shown that euphemisms constitute a thorny area in that the proper understanding of such expressions require a careful analysis through consulting reliable exegeses. In fact, Arab Muslims and in spite of their cultural and linguistic backgrounds which help them in a better understanding of such expressions have come to understand them through consulting exegeses, let alone non-Arab Muslims who are the main target of translating the Glorious Qur'an.

As for translation, it has been concluded that no one method is always suitable for rendering them into English. In sum, three methods have been used; paraphrase, literal translation, and couplet. Pickthall used paraphrase and literal translation equally, six times each. Arberry used literal translation method in seven instances, and paraphrase in five. Hilali & Khan used literal translation two times, paraphrase six times, and couplet four times. The total shows that paraphrase in the commonest method among the three translations. The study has also shown that literal translation is the least reliable method in the majority of instances. This leads us to conclude that Hilali & Khan's translation is the most adequate one, since they opted least for literal translation. This can attributed to the following reasons:
1. This translation is late in that it came after the first two translations. This entails that these translators benefited from identifying the shortcomings of the other translations. Moreover, they seem to have also benefited from the developments of translation theory, especially in finding new strategies of translation. This explains their introduction of *couplet* which the study has shown to be a suitable method in the euphemisms it is used for.

2. Their religious, cultural, and linguistic backgrounds (Muslims with Arabic as mother tongue) seem to have helped them in understanding the intended meaning of the euphemisms at hand, and consequently in choosing the proper translation method, thus avoiding the inconveniences in this respect. Finally, the study has shown that at times all translators failed to grasp the intended meaning of the euphemism at hand, as with فاعزلوا when they resorted to the less probable interpretation of not to share wives the same bed during menstruation. They, moreover, failed to deal with the meaning nuances of تسریح, thus rendering it in a way that declined to capture all pragmatic aspects of this euphemism.
5. References.

المصادر العربية.

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