

**Euphemism in the Qur'an: Corpus-based Linguistic Analysis and
Intratextual- and Contextual-based Translation**

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Abstract

This thesis investigates the phenomenon of euphemism in the Qur'an from corpus-based and translational perspectives. It aims to create a comprehensive corpus of euphemisms in the Qur'an through annotating and classifying all euphemistic expressions within contextual verses in the format of an Excel electronic table and in HTML format. The mechanism of the annotation and classification of Qur'anic euphemisms is based on: developing a set of linguistic guidelines, analysing each single verse in the Qur'an through using two well-known exegeses of the Qur'an and a comprehensive dictionary, revising scholarly works previously carried out by others on the concept of euphemism in the Qur'an, and consulting specialists and academics in the areas of translation, Arabic linguistics and Islamic studies. The corpus is verified through conducting an analytical review of the first Juz' of the Qur'an by two independent annotators.

The findings show that the Qur'an has a high proportion of euphemisms dealing with sensitive and unspeakable matters, and that sex and death are the most common euphemistic topics in the Qur'an. The number of euphemisms and verses with euphemism varies sharply amongst the parts and surahs of the Qur'an. The Meccan surahs, which constitute almost three quarters of the Qur'an, have 518 euphemisms in 440 verses, while the Medinan surahs, which make up the remainder of the Qur'an, have 400 euphemisms in 263 verses. The Meccan surahs have 376 verses with a single euphemism, whereas the Medinan surahs have 188 verses with a single euphemism. Thus, there is a higher possibility of finding verses with more than one euphemism in the Medinan surahs than in the Meccan surahs, which can be interpreted as a higher degree of indirectness in the Medinan surahs that reflects the historical circumstances and the subject domains of the two parts of the Qur'an.

It has been found that some euphemisms in the Qur'an extend beyond the levels of word, sentence or local context, which require a comprehensive understanding of textual coherence to be interpreted appropriately. Therefore, the thesis proposes a linguistic model focusing on the role of the contextual background, linguistic peculiarities, and intratextual and conceptual relationships of euphemism in critically evaluating six popular English translations of the Qur'an. A representative sample of euphemisms from different verses in the Qur'an annotated in the corpus, which have important intratextual and contextual aspects in their interpretations, have been analysed in detail, in light of modern translation theories including Newmark's model of translating culture-bound expressions (1988), formal and dynamic equivalence by Nida (1964a) and Nida and Taber (1969), and Skopos theory by Vermeer (1978), Vermeer and Reiss (1984) and Nord (1991, 1997).

The thesis finds that the six translators often fail to capture either/both the intended meaning or/and the euphemistic style in English. It shows that there is no single translation approach for transferring Qur'anic euphemisms into English. Literal translation, free translation and metaphorical or idiomatic translation are commonly pursued by translators, while word-for-word translation, faithful translation, semantic translation and communicative translation are rarely used. It is concluded that excessive dependence on dictionaries, exegeses or local contexts only, without paying due attention to intratextual and contextual interrelations in the Qur'an, may cause misunderstanding and misinterpretation and, hence, mistranslation and misrepresentation of euphemism. The thesis calls for testing the annotation mechanism of euphemisms adopted in this work to identify other linguistic features in the Qur'an, such as metaphor or metonymy, or to identify euphemisms in other text types.

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Abbreviations

SL	Source Language
TL	Target Language
ST	Source Text
TT	Target Text

Transliteration Symbols

IJMES TRANSLITERATION SYSTEM FOR ARABIC

Consonants

Letter	Symbol	Letter	Symbol	Letter	Symbol
ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	'	ي	y
ذ	dh	غ	gh	ة	a
ر	r	ف	f	ال	al-

Vowels

Letter	Symbol	Letter	Symbol
Long ا or آ	ā	Short -َ	a
Long و	ū	Short -ُ	u
Long ي	ī	Short -ِ	i
Diphthong وَا	au or aw	Doubled يَّ, —	iyy (final form ī)
Diphthong وَا	ai or ay	Doubled وَّ, —	uww (final form ū)

Chapter One: Introduction to the Research

1.1 Overview

The Qur'an, for Muslims, is a divine expressive text consisting of rhythmic verses and surahs which were revealed to the Prophet Muhammad. It approaches all daily-life aspects for Muslims through giving beliefs, instructions, guidelines and values. This religious book is deemed to be the main source of Islamic teachings. It has a unique discourse with stylistic shifts, rhetorical devices, intratextual relationships, figurative expressions, textual coherence and grammatical variations. Therefore, it is not surprising that significant attention has been paid to the Qur'an in the areas of Arabic linguistics, computational linguistics and translation.

In recent years, scholarly and research efforts in the field of corpus linguistics have been directed towards the Qur'an. For example, the Qur'anic Arabic Corpus is a linguistic resource offering the Arabic morphological, grammatical, syntactic and semantic annotations of huge number of Qur'anic words for researchers who intend to investigate the language of the Qur'an as well as annotated translations of the verses by different translators (Dukes and Buckwalter, 2010; Dukes and Atwell, 2012; Dukes et al., 2013; Dukes, 2018). Yet, developing corpora of some linguistic features in the Qur'an still needs more consideration and efforts. This research project makes a contribution towards creating an electronic corpus of euphemisms in the Qur'an in which all euphemistic expressions within Qur'anic verses are annotated and classified.

Translation is broadly understood as a process of transferring meanings from the source language (SL) into the target language (TL). Some linguistic differences and cultural variations between the SL and the TL exist where each language has its own style, structure and features. Translation from Arabic into English is not an easy task because of linguistic dissimilarities and culture-specific items. In particular, translating Qur'anic texts into English poses immense challenges for translators due to the unique style of the Arabic of the Qur'an. In addition, the Qur'an contains a lot of linguistic devices, such as euphemism, which are difficult for any translator.

Euphemism is the intentional substitution of offensive, unpleasant or stylistically inappropriate expressions with more agreeable or inoffensive expressions for

conveying a certain idea implicitly. Euphemism in the Qur'an deals mainly with social taboos and sensitive topics, such as sexual act, death, punishment, personal behaviours, excretion and disability. There is no corpus of euphemistic expressions in the Qur'an, so annotating Qur'anic euphemisms in an electronic corpus will fill in this gap in the literature of corpus linguistics and Qur'anic studies. Also, rendering Qur'anic euphemisms into English imposes a special difficulty since the translator needs to understand the implied meaning of euphemisms and preserve their euphemistic style at the same time. This task requires developing a comprehensive model for critically evaluating the English translation of euphemism in the Qur'an.

1.2 Purposes of the Research

The objective of the research is twofold. Firstly, it aims to develop a systematic model to create a structured corpus of euphemisms in the Qur'an by comprehensively annotating all euphemistic expressions within Qur'anic verses in an electronic tabular format, as an Excel spreadsheet and in HTML format. This corpus provides a broad classification of euphemistic topics proposed on the basis of the data in the Qur'an and adapted from scholarly attempts previously produced by others. The new classification covers most unspeakable topics and taboos in society. The research aims to produce a comprehensive corpus to become a data repository for Arab and Western researchers who intend to study the feature of euphemism in the Qur'an in particular and the content of the Qur'an in general.

Secondly, this research aims to propose and test a discourse-based model for interpreting and translating euphemism in the Qur'an. The proposed model examines four levels of euphemism. On the exegetical level, the contextual and interpretive background of euphemism and its Qur'anic verse is addressed. On the dictionary-based level, the linguistic correlation of the interior structure of euphemism with other lexical expressions is investigated. On the textual level, intratextual and contextual relationships among several verses in the Qur'an are analysed based on the fact that Qur'an is a coherent text composed of certain associated surahs with different number of verses. For Muslims, the Qur'an introduces itself as an explainer of all things and events in the Universe. Therefore, it naturally would be an interpreter or clarifier of itself when offering supplementary information in certain positions for some issues

briefly mentioned in other positions in the Qur'an. Intratextuality indicates if there is some ambiguity in the interpretation of a Qur'anic euphemism, the reader can resolve or remove the vagueness of the euphemistic meaning by referring to other verses in the Qur'an.

On the translational level, the accuracy and quality of six popular English translations of a selected sample of non-trivial euphemisms in the Qur'an, which require textual coherence for their identification or interpretation, are critically evaluated in terms of (i) the adherence of the translation choices towards the SL or the naturalness of the TL structure, (ii) the preservation or loss of euphemistic style, (iii) conveying or distorting the intended meaning of euphemism, (iv) the translation strategies adopted by translators, (v) and the euphemistic type in the source text (ST) and the target text (TT) according to Warren's classification (1992). The proposed model allows translators to gain the correct understanding of the intended meaning of euphemism in the Qur'an and, hence, produce a consistent translation. In brief, this research aims:

- To propose a systematic model for identifying euphemisms in the Qur'an which enables us to produce an electronic corpus of Qur'anic euphemistic expressions within contextual verses, and to suggest a broad classification of euphemistic topics in the Qur'an.
- To develop a comprehensive linguistic model for the critical evaluation of the interpretation and translation of euphemism in the Qur'an based on exegetical resources, linguistic analysis, intratextuality and contextuality.
- To address the strategies and techniques used in translating Qur'anic euphemisms into English.
- To investigate aspects of translation loss of euphemism in the Qur'an.

1.3 Rationale

Based on the fact that the Qur'an is the main basis of Islamic teachings, Muslims recite the Qur'an frequently. They contemplate words and meanings of the Qur'an to implement its legislations and precepts in everyday life. For Muslims, reciting the Qur'an keeps them in close touch with God since it provides solutions and responses to problems, questions or mysteries in life situations. As a Muslim, I was used to recite the Qur'an regularly. One time, I came across verse 19 in The Cave surah.

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا
(الكهف، 19).

Lit. Now send one of you with this silver coin of yours to the city, then let him see what the best food is there and bring provisions of that to you, **let him be courteous**, and let no one know about you.

This verse deals with the story of the young dwellers in the cave. It suggests that people should behave with gentleness and courtesy in communication, and show politeness and civility towards each other. The bold word **وَلْيَتَلَطَّفْ** /walyatalattf/ ‘be courteous’ calls for assimilating ethical virtues, graceful conducts and soft language to gain the respect and acceptance of others. The eight-letter word has been literally located in the middle of the Qur’an, i.e. the first 4 letters are in the first half of the Qur’an, and the last 4 letters are in the second half. This wonderful position, where the same number of letters in the Qur’an appears before and after this word, conveys a noble message for the Qur’an’s readers. Al-Hamad and Salman (2013) assert that the exact location in the very middle of the Qur’an is not merely a coincidence, but it presents a positive “image of the importance of euphemism and social decency” (p.190). This precise location has triggered my initial interests and curiosity in this topic.

I attempt to find an electronic collection of euphemistic examples in the Qur’an, but I have noted that there is no linguistic study addressing the phenomenon of euphemism from a corpus-based approach. Hence, I decided to explore how many euphemistic expressions are employed in the Qur’an. The initial analysis shows that the Qur’an is a linguistic resource rich in euphemisms. Various unpleasant issues and embarrassing topics mentioned in the Qur’an, such as sexual act, sickness, death, punishment, slavery, swearing and divorce, have been euphemised by the substitution of more acceptable expressions. People of non-Arabic speaking countries may not be able to recognise some euphemistic expressions in the Qur’an appropriately if they fully depend on the available translations of the Qur’an. The tolerance of Islam and respecting other religious communities need to be reflected and conveyed correctly for non-Muslims. Verse 159 in The Family of ‘Imran surah discloses that Muslims should be lenient and kind with others, and not be stern or fierce.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ (آل عمران، 159).

Lit. And it was by the mercy of Allah that you dealt with them gently. If you had been rough, hard-hearted, they would certainly have dispersed from around you.

I have decided to investigate the topic of euphemism in the Qur'an by producing an electronic corpus of all euphemistic expressions to be a reference for research communities in the areas of corpus linguistics, translations and Qur'anic studies, as well as for a wider community of Muslims and non-Muslims. During the process of annotating euphemisms in the Qur'an, I have noticed that there are non-trivial euphemisms which rely on textual coherence to be understood and translated successfully. That is, intratextual and contextual ties among certain verses in the Qur'an need to be analysed by translators to enable them to render euphemisms felicitously. When I completed the annotation, verification and classification of Qur'anic euphemisms in the corpus, the analysis shows that the number of non-trivial euphemisms in the Qur'an is considerable, and they belong to different euphemistic categories. It also shows that translators generally suffer from the lack of proficiency in preserving the euphemistic style and/or the intended meaning in the TT. Therefore, I develop a comprehensive linguistic model to reflect on the role of the exegetical interpretation, linguistic properties, and intratextual and contextual relationships in reproducing a consistent English translation of euphemism in the Qur'an (cf. Olimat, 2018).

1.4 Research Questions

The thesis aims to answer the following questions which stem from the proposed objectives of the research:

1. Can a systematic corpus of all cases of euphemism in the Qur'an be developed?
2. What are the strategies used by current translations of the Qur'an into English?
3. Is translation loss of euphemism in the Qur'an inevitable, and if so, is there a need for compensation?
4. What are the roles of exegetical resources, linguistic analysis, intratextuality and contextuality in interpreting and translating euphemisms in the Qur'an?

1.5 Significance of the Research

The significance of the research stems from its two main objectives to create a corpus of euphemisms in the Qur'an and proposing a linguistic model for interpreting and translating euphemisms in the Qur'an. The designed corpus provides a comprehensive annotation of all euphemistic expressions in the Qur'an. It also suggests a broad classification of Qur'anic euphemisms including most social taboos and sensitive issues, namely, death, destruction, divorce, excretion, feelings, fighting and wars, finance, health, personal bad behaviours, poverty, pregnancy and giving birth, punishment, religion, sex, slavery and swearing. The topic of personal bad behaviours includes lying, injustice, meanness, arrogance, envy, extravagance and mocking, and the topic of sex is subclassified into sexual act and bodily parts. This alternative categorisation allows researchers to find euphemistic examples in the Qur'an easily as well as having better understanding of the phenomenon of euphemism in the Qur'an. In addition, it determines the most common and less-frequent euphemistic topics in the Qur'an.

Most studies address the definition, formation, use, types and features of euphemism from a theoretical linguistic perspective, but few studies have been conducted on understanding or translating euphemism in the Qur'an in particular. As there is a scarcity of similar studies, it is hoped this research contributes significantly to enhancing the accuracy of the perception and translation of euphemism in the Qur'an by investigating the exegetical literature, linguistic attributes and textual relationships of euphemistic expressions. In more specific detail, this research is beneficial for a broad sector of translators and linguists, since:

- The corpus will be a scientific platform for researchers who intend to study the feature of euphemism in the Qur'an in particular and the language of the Qur'an in general.
- The corpus data can be also used to update existing web pages on the Qur'an with extended linguistic information about euphemisms encoded with HMTL/XML annotation, such as developed by Dukes et al. including Dukes and Buckwalter, 2010; Dukes and Atwell, 2012; Dukes et al., 2013.
- It addresses the difficulty of translating euphemisms in the Qur'an through (i) identifying euphemisms which are not obvious or emerge as euphemisms based

on intratextual or contextual ties, (ii) evaluating the relevance of the translation of euphemistic meanings relative to the purpose of translation, (iii) and suggesting optimal translation strategies and techniques.

- It evaluates current translations of the Qur'an through approaching the weakness in rendering euphemisms into English, such as the unidentified intratextual meanings of euphemism, the loss of the euphemistic style and breaking down the intended meaning of euphemism.

The research is not only useful in the areas of translation and language studies, but also in other academic areas, such as sociology and religious studies, since:

- It strengthens cross cultural communication and international dialogue between Islam and other religious communities.
- It helps in conveying an accurate picture of Islam and correct values of Muslims based on the fact that the Qur'an, which has many euphemistic expressions delivering moral messages, is the main source of Islamic teachings.

Further, this research is helpful on both of the individual and community levels in that:

- Non-academics with a general interest in Islam may learn more about the miraculous nature and the linguistic content of the Qur'an.
- Islamic and Western organisations can benefit from its findings and recommendations for their activities, events and projects.

1.6 Originality of the Research

The originality of this research comes from the fact that this is the first study to provide a systematic annotation of euphemisms in the Qur'an as a corpus. A few studies conducted previously have taken the linguistic approach to common topics of euphemism in the Qur'an. For instance, Al-Barakati (2013) investigated the translation of sex-related euphemisms in the Qur'an from a functional perspective. Other topics of Qur'anic euphemisms related to defecation, punishment, health, personal behaviours and family relations have not received due attention by translators or linguists. Studies to date have focused mainly on clear-cut euphemistic examples in the Qur'an, which makes certain Qur'anic euphemisms to be examined repeatedly by researchers. Instead, my annotation of euphemisms in the Qur'an includes all euphemistic expressions which have been identified according to the annotation criteria and covers both trivial

euphemisms which can be understood individually out of context, and non-trivial euphemisms which need to be analysed on the textual level and go beyond the word or sentence levels.

Translating euphemism in the Qur'an into English is not an easy task for translators. The inadequate recognition or translation of Qur'anic euphemisms may lead to misunderstanding and misrepresentation of the euphemistic implication in English. Thus, the critical evaluation of current translations of the Qur'an becomes an urgent need. My research proposes a comprehensive discourse-based model focusing on the role of intratextual and contextual associations among verses of the Qur'an in interpreting and translating euphemisms into English. This model also strives to shape collocational and contextual meanings for euphemisms through investigating closely related words to them on the textual level. The internal features of euphemisms are linguistically addressed by analysing and linking multiple possible interpretations and connotations potentially expressed by them. Further, the model scrutinises diverse exegetical views, relevant sciences of the Qur'an and other supplementary information on euphemisms or verses with euphemism.

While in the majority of previous studies euphemisms are implicitly treated as a clearly defined class of expression, where the euphemistic nature is transparent and stable for the intended recipients, my research also explores less clear cases when certain expressions are understood as euphemisms via textual references outside their immediate context, to other parts of the same surah or to other different surahs; the cases where the euphemistic status of an expression is realised via its dynamic interpretation in a wider context, which may be different to different recipients or translators of the Qur'an.

The methodological value of the research is that it offers a systematic method of interpretation of meanings in religious texts based on textual coherence, showing why extracting separate quotes is socially problematic. Terrorists usually resort to exploit separate parts or misquotation of religious texts in order to achieve political goals by means of violence and (pseudo-) religious extremism which rely on distorting the reality of religions. This research asserts that understanding and translating Qur'anic expressions, such as euphemisms, should consider the contextual and intratextual relationships among several verses in the Qur'an. Therefore, wider implication for the

methodology adopted in this research work would become a useful tool in the fight against fundamentalism and radicalisation. By highlighting euphemistic cases in the Qur'an, this research addresses cross-cultural communication barriers and builds bridges with other religious communities and neighbours through offering a true representation of Islamic beliefs and a socio-cultural reformation of others' views towards Muslims.

1.7 Statement of the Problem

Compared to other text types, the Qur'an has a high proportion or density of euphemisms dealing with daily events and sensitive topics, such as sex, death, sickness, divorce, personal behaviours, swearing, slavery and excretion. Euphemisms in the Qur'an as rhetorical and aesthetic devices have not been given due consideration by scholars of translation and language studies. This study comes up with an analytical investigation of euphemisms in the Qur'an from corpus-based and translational approaches.

A corpus is an electronic collection of written or spoken material. McEnery et al. (2006) define corpus linguistics as "a whole system of methods and principles of how to apply corpora in language studies and teaching/learning" (p.7). They are designed to study or describe a certain language or a specific linguistic feature within this language as expressed in corpora of real texts. Some linguistic studies dealing with grammatical, morphological, semantic and syntactic features in the Qur'an have been carried out, but to date no study has examined the feature of euphemism in the Qur'an using a corpus-based method. Also, euphemisms in the Qur'an have not yet been categorised into well-defined topics. Most of the early studies have only concerned with frequent topics such as sex and death, whereas other topics, such as slavery, family relations, swearing, personal behaviours and punishment, have been neglected. Generally, the linguistic exploration of euphemism in the Qur'an is still very modest. This shows the extent of the serious need for a systematic corpus-based analysis of euphemism in the Qur'an. My research examines euphemism as a particular linguistic feature in the Qur'an by comprehensively annotating and broadly classifying all euphemistic expressions in the format of Excel electronic tables and in HTML format.

Concepts of contextuality and intratextuality play a significant role in understanding religious texts which often have rhetorical expressions. In the Qur'an, some euphemisms can be comprehended separately regardless of context, while other euphemisms are created on the textual level for conveying intended messages implicitly. No study to date tackles the function of contextuality or intratextuality in the recognition or translation of euphemism in the Qur'an. The analysis shows that translators rely wholly on monolingual or bilingual dictionaries, they consult exegetical books only, or they rely mostly on the local context of verses with euphemism for rendering Qur'anic euphemisms into English. The whole dependence on dictionaries, exegeses or individual verses, without considering intratextual relationships among relevant verses in the Qur'an, may lead to the disruption of recognising Qur'anic expressions as euphemisms. Thus, misinterpreting and mistranslating the original meaning of euphemism may be yielded. A main goal of this research is to investigate the roles of contextuality and intratextuality in understanding euphemisms in the Qur'an, which gives the translator a much better guidance for producing a felicitous translation in English.

Based on the fact that translation is an act of transferring ideas and meanings, and not the literal rendering of single words or sentences, several problems and difficulties in translating culture-bound expressions from Arabic into English clearly exist. The varied religious and cultural background between Arabs and Westerners may result in the lack of appropriate equivalences. The sacredness of the Qur'an makes the act of translating euphemism more laborious and challenging since the translator often encounters various linguistic and cultural obstacles. This may cause the failure to capture the source meaning of Qur'anic euphemisms by the target audience. From this standpoint, the balance of information expressed in euphemism and other textual locations in the Qur'an against the purpose or strategy of translation is very significant. This allows the translator to preserve the euphemistic style and intention altogether. This research develops a linguistic model for critically evaluating current English translations of the Qur'an through analysing the textual coherence, inner form and exegetical literature of euphemism.

1.8 Scope of the Research

The purpose of the research project is twofold. Firstly, it aims to analyse the phenomenon of euphemism in the Qur'an from a corpus-based approach. Because of the shortage of similar studies, it develops a systematic model for annotating euphemistic expressions in the Qur'an in the format of Excel electronic tables and in HTML format. The annotated euphemistic data in the corpus is collected from the majority of the surahs of the Qur'an. It is not restricted to certain topics of euphemism as previous studies did. The English translation of annotated euphemisms is confined to *The Qur'an, A New Translation* (2005) by Abdel Haleem.

Secondly, the research aims to propose a discourse-based model for interpreting and translating euphemisms in the Qur'an on the textual level. It is restricted only to a pair of language, i.e. Arabic and English. A representative sample of non-trivial euphemisms from different verses in the Qur'an, which require textual coherence for their identification and interpretation, are chosen for examination. This sample is drawn from a full-text annotation for the entire population of euphemisms in the Qur'an i.e. corpus of euphemisms in the Qur'an (cf. appendix A). The investigated data in the sample covers common euphemistic domains, such as health, death, sex, destruction and punishment. The research is confined to a representative sample of six English translations of the Qur'an, namely, *The Qur'an: A New Translation* by Abdel Haleem (2005), *The Noble Qur'an: English Translation and Commentary* by Al-Hilali and Khan (1985), *The Holy Qur'an: Arabic Text, English Translation and Commentary* by Muhammad Ali (1973), *The Meaning of the Glorious Qur'an* by Pickthall (1938), *The Holy Qur'an: Arabic Text and English Translation* by Sher Ali (2004), and *The Holy Qur'an: Text, Translation and Commentary* by Yusuf Ali (1938). These translational works were produced by translators with different cultural backgrounds, different religious affiliations, different native languages, personal or professional experiences, and individual or organisational support. They are widely used in the Islamic world as well as English-speaking countries, such as UK.

1.9 Structure of the Thesis

The thesis comprises seven chapters as follows:

1.9.1 Chapter One: Introduction to the Research

The first chapter offers a linguistic overview of the research. It presents the main objectives, motivations and questions of the research. The significance, originality and scope of the research are clarified. Also, statement of the problem is defined and discussed from different perspectives. A comprehensive framework of the thesis chapters is provided.

1.9.2 Chapter Two: Literature Review

This chapter touches upon the relevant literature and the current knowledge of the phenomenon of euphemism. It is divided into three main parts. The first addresses the basic characteristics and types of text. It also highlights the main features of religious texts in general and the Qur'an in particular. The second investigates the (un)translatability of the meanings of the Qur'an, and examines problems of translating linguistic phenomena in the Qur'an into English, such as metaphor, metonymy, synonymy, puns, stylistic shift and collocation. The third is fully concerned with the phenomenon of euphemism in Arabic generally and the Qur'an particularly. It summarises previous studies and researches carried out by others on the translation and linguistic analysis of euphemism in Arabic and Qur'anic texts.

1.9.3 Chapter Three: Model of Analysis

The chapter can be divided into three main parts. The first deals theoretically with the definition of translation, the relationship between text and translation, some approaches to translation and translation evaluation, and the concept of (un)translatability. The second provides a theoretical review of the concept of euphemism from a linguistic perspective, i.e. the definition, use, features, types, formation and functions. Related linguistic phenomena, such as dysphemism, doublespeak, metaphor, metonymy, taboo and politeness, are explained through discussing their relationships with euphemism. Further, the phenomenon of euphemism in Arabic is studied touching up on recent and traditional terms for euphemism in Arabic linguistics, Arab linguists investigating euphemism and euphemistic Arabic devices. The third propose a linguistic model for interpreting and translating euphemism in the Qur'an on the textual level. It gives evidence that few translations

got the euphemistic meaning right because they considered the proposed elements of the model.

1.9.4 Chapter Four: Methodology of the Research

The fourth chapter deals with the techniques and procedures that are used in the present research to obtain reliable findings, concluding remarks and directions for future research. It is divided into two main parts: creating a corpus of euphemisms in the Qur'an, and interpreting and translating euphemisms in the Qur'an. The first develops a systematic model for a comprehensive annotation of euphemistic expressions in the Qur'an. It describes various procedures and resources used to identify euphemisms in the Qur'an. It also explains a strategy adopted to check and verify the mechanism and guidelines of annotating euphemisms in the Qur'an. It examines the process of classifying euphemisms into broad categories. The second presents an analytical approach for critically evaluating six English translations of euphemistic expressions in the Qur'an through suggesting a linguistic model for interpreting and translating euphemisms in the Qur'an based on exegetical resources, linguistic analysis, intratextuality and contextuality.

1.9.5 Chapter Five: Data Analysis

This chapter proposes a comprehensive linguistic model for interpreting and translating euphemisms in the Qur'an on the textual level. The model relies mainly on the contextual background and exegetical explanations, the dictionary-based analysis, and intratextual and contextual relationships among verses in the Qur'an. It aims to investigate how the correct understanding of textual coherence in the Qur'an, exegetic resources and linguistic peculiarities can allow the translator to identify Qur'anic expressions as euphemisms, explain their intended meanings and, hence, produce appropriate translations. A representative sample of non-trivial Qur'anic euphemisms, which require analysing textual consistency for their identification and interpretation, are examined for the purpose of evaluating and testing the suggested model. The selected euphemisms are drawn from a full-text annotation for the entire population of euphemisms in the Qur'an, i.e. corpus of euphemisms in the Qur'an (cf. appendix A).

1.9.6 Chapter Six: Discussion

The sixth chapter provides a general overview of what has been found about the electronic corpus of euphemisms in the Qur'an and the analysis of a representative selection of non-trivial euphemistic expressions. It can be divided into three main sections. The first examines the visualisation and representation of the euphemistic data in the Qur'anic corpus. The second presents statistical analysis with quantitative and qualitative discussions of the number of euphemisms and verses with euphemism, the frequency of euphemisms in verses with euphemism, and the classification of euphemistic topics. The third gives a clear outline of the key findings of the interpretation and translation of euphemisms in the Qur'an on the textual level.

1.9.7 Chapter Seven: Conclusion, Research Limitations and Future Research

The last chapter provides a comprehensive conclusion by providing detailed answers to the research questions developed in the first chapter. Limitation of the research are identified. Some significant recommendations and suggestions for future research are stated.

Chapter Two: Literature Review

2.1 Text Typology for Religious Texts

2.1.1 Overview

This research aims to investigate the roles of intratextuality and contextuality in the mechanisms of interpreting and translating euphemisms in the Qur'an, which in some cases would provide evidence for the intended meaning or a way of interpreting euphemisms. It aims to find how certain verses cited elsewhere in the Qur'an enable the translator to recognise possible interpretations of euphemism in order to maintain the euphemistic intention and style appropriately, i.e. the use of interpretation of the Qur'an with the Qur'an, in the interpretation and translation of Qur'anic euphemisms. The analysis of current English translations of Qur'an shows that most translators rely on monolingual or bilingual dictionaries or consulted exegetical resources, or they rely mostly on the local context of a single verse to understand the euphemistic meaning. This may yield misinterpretation of the intended meaning and, as a result, – mistranslation of euphemism. Therefore, the research develops a systematic model for the critical evaluation of the interpretation and translation of Qur'anic euphemisms on the textual (macro) level, not only on the word or sentence (micro) level. This part provides a linguistic background on the concepts of text and text-type. It addresses text typology for religious texts. It also evaluates distinctive features of religious texts particularly the Qur'an.

2.1.2 Theoretical Background on the Concept of Text

2.1.2.1 Definition of Text

Halliday and Hasan (1976) define text as a linguistic passage of discourse which requires a combination of textual coherence and cohesion (p.23). Martin (1992) argues that text should consider significant elements, such as a cohesive and coherent content, a textual structure, the speaker's intention and the listener's expectations (pp.488-489). Widdowson (2004) claims that text is recognised through semantic relations and co-textual cohesion among its different parts (p.64). Barbaresi (2009) defines text as a "system, whose structural, semantic and pragmatic components interact, in a synergetic or conflictual way, to achieve a certain global effect" (p.358). I argue that text is not

merely a collection of single words, small fragments or individual sentences, but also extends to be a system of semantic representations, linguistic relations, internal consistency, stylistic devices and contextual factors. Thus, the intended message is understood through evaluating the whole text with a special focus on closely textual relationships among its different portions. The Qur'an is a textual unit composed of small coherent texts, i.e. surahs with different number of verses, but few studies have been conducted on the importance of textual aspects in understanding the meanings of the Qur'an.

Text is a linguistic means of interaction and exchanging information between the writer and the reader. Elimam (2017) argues that the target reader's expectations and motivations can change and develop with time, so translators need to apply novel translation approaches to meet the reader's contemporary expectations (p.59). Nord (1997a) indicates that the text's goals can be assessed based on the writer's view and the reader's expectations. The writer's intention motivates the production of the textual message and the reader's response (Sager, 1997, p.27). The reader needs a sufficient flexibility and potential knowledge to comprehend any situational and contextual aspects in text (Blake, 1985, p.54). Kussmaul (1997) thinks that understanding any text requires analysing contextual factors including individuality, dialect, time, medium, participation, domain, status and modality (p.71). The concept of text has been investigated in other scholarly attempts by Halliday (1978), Eysenck (1983) Hasan (1985), and Halliday and Matthiessen (2004). Context plays an influential role in developing the textual meaning and the acceptance of readership. The research aims to show the importance of contextual background and intratextual meanings among relevant verses in understanding and translating Qur'anic euphemisms.

Mulcahy and Samuels (1987) indicate that the comprehension of texts can be considered as a problem-solving activity. The reader as a problem solver uses his or her own knowledge and prior experience on the topic, text types and reading strategies to evaluate the textual content and the writer's goals (p.247). McKnight and Dillon (1990) claim that the reader should be fully aware of three textual elements: function, i.e. why they read the text; content, i.e. what type of information included in the text; and structure, i.e. how they read the text (p.623). Likewise, Widdowson (2004) points out that the reader needs to analyse what the text means, i.e. topic; how the text is shaped, i.e. structure; why the text is created, i.e. purpose; and for whom the text is produced, i.e. audience. I believe that interpreting and translating Qur'anic euphemism is a

problem-solving activity, which needs to study several stylistic features in the Qur'an. As a result, paying much attention towards textual and contextual associations in the Qur'an is of central importance for translators while rendering euphemisms into English.

Hatim (2009) defines the concept of textuality as a “multifaceted phenomenon, and textual practices are as varied as the contexts they serve, subsuming a wide range of structures beyond the single sentence” (p.36). Beaugrande and Dressler (1981) suggest that the successful text should meet seven standards: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. Megrab (1997), and Hatim and Munday (2004) indicate that the seven textual criteria are more significant when translating a highly metaphoric text in Arabic, such as the Qur'an. Bakhtin (1981) divides intertextuality into two main types: the horizontal, which occurs when a group of texts is related to each other, i.e. a text is written as a response to another; and the vertical, which occurs when some textual writing conventions are employed among chains of texts. Fairclough (1992) mentions two intertextual relationships. Firstly, manifest relation indicates that various tiny texts can be employed in a main text using simple writing techniques, such as quotations marks, paraphrasing or wording. Secondly, constitutive relation indicates that stylistic methods and textual conventions are used during the process of the text writing. The concept of intertextuality has been also examined by many linguists, such as Culler (1976), Kristeva (1980), Riffaterre (1980), Buhler (1988), Birch (1989), Alfaro (1996), Hatim (2004), and Mina and Fatemeh (2012).

2.1.2.2 Text Typology: Definition and Classifications

Sacred texts have not yet been classified within any text type. As a religious text, the Qur'an can be classified as a descriptive or expressive text because it describes divine concepts, such as Heaven and Hell. It can be also classified as an informative or narrative text because it informs people real facts, and narrates historical stories and events, such as earlier prophets' life. It can be also classified as an argumentative text because it affects or evaluates Muslims' behaviours and beliefs about certain concepts, such as the purpose of existence in the World. It can be also classified as an instructive text because it directs Muslims towards doing positive practices, such as giving money to charity or poor people, or abandoning what is treated as negative deeds, such as

homosexual act. It can be also classified as an expository text because it represents sufficient knowledge and explanations of certain situations in a specific time or place. Based on that, I argue that the Qur'an is a hybrid text in which a mixture of description, information, narration, argumentation, instructions and exposition exists. The translator, therefore, should maintain all hybridity features while rendering Qur'anic texts into the TL. One wonders whether the religious text, such as the Qur'an, can be considered as an individual type in itself. I call for conducting further researches and prospective studies to fill in this literature gap.

Hatim and Mason (1990) define text type as a “conceptual framework which enables us to classify texts in terms of communication serving an overall rhetorical purpose” (p.140). According to Esser (1991), text type is a “language variation according to use as opposed to language variation according to user” (p.142). Text typology has been studied by many linguists, such as Reiss (1971; 1976; 1977), Werlich (1975), Beaugrande (1980), Beaugrande and Dressler (1981), Blake (1985), Mosenthal (1985), Neubert (1985), Mulcahy and Samuels (1987), Waller (1987), Buhler (1988), Hatim (1990), Lotfipour, (1992), Sager (1997), Trosborg (1997), Fludernik (2000), Taavitsainen, (2001), Saul (2006), Barbaresi (2009), Fatemeh and Mina (2012), and Tsiplakou and Floros (2013). Speakers can easily differentiate between political, media, economic, legal and medical texts. They can also distinguish between text genres, such as story, novel, newspaper report, market receipt, guidelines booklet, shopping list and scientific research.

Many factors have impact upon choosing the type of text by authors, such as occasion, audience, content and intention, since they aim to influence or persuade readers who will react according to their personal expectations or the text itself. (Sager, 1997). Neubert and Shreve (1992) criticise the view in traditional typologies that cannot cover essential components of texts, such as function, content and form. Approaches to text classification are divided into two models. The first focuses on context, purpose and extralinguistic parameters, while the second focuses on formal parameters and patterns of the morpho-syntactic features (Kohnen, 2001). These results have interesting implications for the area of my project on translating Qur'anic texts. While some translators have taken formalistic approach to the translation, essentially relying on the second model, the discussed research on text typology suggests that the first model may be more productive for many practical purposes, so the translation of Qur'anic texts would benefit from taking into account.

Texts can be classified into different types. Reiss (1971; 1976) suggests a tripartite classification including informative, expressive and operative texts. He (1977) develops this classification by adding a fourth type called the audiomedial text in order to provide functional effects for the three previous types, such as visual images, sound and music. Hatim (2009) criticises this model because it touches upon rhetorical aspects and functional usages of texts. Werlich (1975) identify five text types: narration, description, exposition, argumentation and instruction. Longrace (1976; 1983) proposes four types of texts: narrative, procedural, expository, and hortatory or behavioural discourse. Beaugrande (1980), and Beaugrande and Dressler (1981) develop a broad model of descriptive, narrative, argumentative, literary, poetic, scientific, didactic and conversational texts. Meyer (1985) categorises texts into five classes: collection or list-like, causation, response or problem-solution, comparison and description. Virtanen (1992) and Trosborg (1997) adopt Werlich's taxonomy (1975) when investigating the issue of texts classification.

Hatim (1984), and Hatim and Mason (1990) suggest a new paradigm of text types, namely, argumentative, expository and instructive. Adam (1992) suggests a taxonomy of text types: *récit*, description, argumentation, explication and dialogue. Smoliar and Baker (1997) identify three types of texts: descriptive, argumentative and narrative. Sadoski et al. (2000) pinpoint four text types: persuasion, exposition, literary and narrative. Barbaresi (2009) mentions four types of text: instructional, narrative, argumentative and free conversation. Moss (2008) examines similarities and differences among expository, argumentative, persuasive and procedural texts. When exploring al-Ḥadīth text, Megrab focuses on three text types: exposition, argumentation and instruction (1997). Abu Rabia (1998) claims that narrative and informative texts are easier to understand when compared with poetic or Qur'anic texts which usually have many aesthetic devices and figures of speech (p.115).

It is clear that most linguists and theorists have relied wholly or partially on Werlich's scheme (1975), in their text typologies with few modifications. It seems that most scholarly efforts of classifying texts lack a systematic approach since similar properties and functions can be found among several text types. This may pose a considerable difficulty for readers when identifying the text type because certain texts can be placed in more than one text type at the same time.

2.1.3 Religious Texts

2.1.3.1 Features of Religious Texts

Nida (1994) states that religious texts are characterised by a high-level language, spiritual values, hidden connotations beyond words and symbolic meanings. According to him, they have verbal inspiration, historical content and conservative terms (1997, p.194). Sacred texts discuss holy values and noble acts which motivate readers to perform them in the reality in accordance with social circumstances and boundaries (McAuliffe, 1996; Asad, 2003). Tomei (2013, p.200) indicates that the content of sacred texts encompasses holy words and sanctity issues. Therefore, the translator should create sufficient freedom to gain a comprehensive understanding of the nature and context of religious texts (Leiden, 2010, p.100). Speight (1993) argues that sacred speeches, such as al-Ḥadīth, are usually more epideictic, deliberative, judicial and rhetorical. Waldron (2014) points out that the religious text extends from being a historical document, static speech or prosaic content to be more dynamic and significant in the function and the social reflection (pp.210-212).

Textualists deal with the interpretation of the Qur'an through using the referential theory and linguistic approach because the language of the Qur'an has a concrete context and fixed references. Contextualists adopt the contextual trend which is motivated by social, cultural and political conditions of the text (Ayoub et al., 2007). Contextuality is of the most primary factors that stimulate translators to comprehend the sacred text in an effective way (DeCook, 2007; Waldron, 2014). Intertextuality is a linguistic aspect assisting in recognising holy texts, which often have several rhetorical devices, such as metaphor, euphemism and pleonasm (Wild, 1996; Tomei, 2013). It can be concluded that the religious text has a coherent style, cohesive content, aesthetic devices, argumentative topics and sensitive issues. Ignoring these textual features has been a problem in the interpretation and translation of euphemisms in religious texts, and it can be addressed by taking a more systematic view of these features so as to produce a felicitous translation and representation of euphemistic meanings in the TT. My research aims to investigate to what extent textual factors, contextual and intratextual signs, can contribute into analysing the phenomenon of euphemism in the Qur'an.

Kermani (1996) states that the Qur'an is not "a piece of art, not because it is something completely different from art, but because it is so artistic, it could not be

man-made art” (p.223), adding that the Qur’an had a significant influence upon Arabic culture and the movement of poetry particularly. In this context, Sinai (2011) observes that some themes in ancient Arabic poetry were similar to what is mentioned in the Qur’an, such as the Creation of the World, the deluge, God’s throne, Day of Judgement, Paradise and Hell, Noah and Moses (p.397). Many topics in Arabic poetry were also extracted from Biblical texts, Christian traditions and Jewish thoughts (pp.402-403). Adam (2003) argues that the Bible has a poetic content, thematic and rhematic layers, and dynamic-semantic functions when compared with poetic texts (pp.43-48). It can be concluded that religious books, namely, the Qur’an, the Bible, Torah and Psalms were fertile resources for ancient poets to address a range of topics figuratively. Many contemporary poets and authors still depend on religious resources in their works.

Keane (1997) considers sacred texts as quite different from everyday conversations (pp.49-50). Newby (1998) claims that sacred texts generally have a complicated content and beneficial effects upon society. Similarly, the sacred language involves an eternal worth and strength since it relies on the deep thinking, internal meanings and rational arguments (Burroughs, 2012, p.126). Frohock (2003) points out that the concept of sacredness establishes a strong relationship between humans and God since it does not merely deal with human needs, but also contributes into recognising holy expressions. It further invites religions’ followers toward the total commitment through implementing a set of noble instructions, moral behaviours and ethical performances (pp.9-12). In conclusion, religious texts have an impact upon thoughts and behaviours of individuals and society.

2.1.3.2 Features of the Qur’an as a Religious Text

For Muslims, the Qur’an is the literal word of Allah verbally revealed to the Prophet Muhammad through the Archangel Gabriel (Wahy), and has remained completely unchanged since its reception by the Prophet (Mir, 2007, p.95). It is a holy book with 114 organised chapters, i.e. surahs, composed of different number of verses, i.e. ayahs. Because the Qur’an is the central religious text of Islam, it is, for Muslims, the main source of laws, beliefs, instructions, guidance, morality and indeed life (Wild, 1996, pp.140-141; Afsaruddin, 2002, p.3; Aburaya and Abu-Raiya, 2012, p.108; Yedgina et al., 2013, p.787). It discusses various life-related themes and human functions, such as health, sex, death, inheritance, wealth, authority, divorce, poverty, oppression,

individuality, solidarity, behaviour, business interactions, emotional aspects and social rights (Hanafi, 1996, p.201). Some Qur'anic verses were revealed to the Prophet Muhammad as a clarification of certain issues while other verses were revealed as a response to events happened in the period of the Prophet Muhammad's life, i.e. أسباب النزول /*asbāb al-nuzūl*/ 'reasons of revelation'. My research touches upon the significant role of this science in understanding and translating euphemisms in the Qur'an into English.

For researchers, the Qur'an is a primary resource of classical settings, historical periods, linguistic enrichment, political events and social circumstances. It has metaphorical, expressive and lyrical features which have motivated many scholars to produce several translations, commentaries and exegeses. The Qur'an provokes people and even scientists into thinking of the presence of God, His creative power, Day of Judgement and creating the horizon (Wolfe, 1993, p.72; Achrafi, 2008, p.183; Almenoar, 2010, p.1105). The Qur'an, as a divine speech of Allah, exhibits a linguistic inimitability (*i'jjāz*) representing a high rhetorical and aesthetic superiority (Kermani, 1996, p.215; Achrafi, 2008, p.163). Inimitability, which asserts that Qur'an is the literal word of Allah rather than a human production, encourages linguists to investigate the content and structure of the Qur'an in terms of aesthetic devices, metaphorical meanings, rhetorical expressions, semantic functions and cohesive units.

Textual factors in the Qur'an play a vital role in the systematic association of synchronic and diachronic aspects. They include linguistic complexities, vivid similes, inner-Qur'anic connections and other coherent features. The Qur'an can be interpreted through the Qur'an itself alongside with the cultural knowledge of Arabia during Muhammad's lifetime (Bowering, 2001, p.144). Bobzin (1996) states that the correct understanding of Qur'anic texts may require giving attention to theological aspects (p.163). In the thesis, I propose a comprehensive model to interpret and render Qur'anic euphemisms into English relying on analysing textual relationships in the Qur'an altogether with exegetical resources and linguistic analysis.

The issue of the oral vs. written modality of the Qur'an is one of the widely discussed subjects by scholars and theologians. Nida (1994) indicates that the orality of the Qur'an has two different levels: the orality of the original revelation and the preference of hearing Qur'anic texts more than reading (p.207). Allen (1998) believes that the orality of the Qur'an imposes its permanent inspiration and impact upon listeners (pp.96-97). By contrast, Oguntola-Laguda (2010) indicates that written sacred texts are common in

Islam (p.100). Achrati (2008) considers that most attempts of learning and investigating the Qur'an have seen it as a written text (p.168).

The Qur'an has been written in Classical Arabic which plays a vital role in understanding and accepting the importance of this book. Arberry (1998) claims the Qur'an "is neither poetry nor prose but a unique fusion of both" (p.x). The Qur'an was delivered to Arab Bedouins who were renowned for their linguistic proficiency, high degree of diction and poetic speeches. Arabic language is now used by more than half a billion people over the world. It is one of the six official languages in the United Nations, and is the fifth most spoken language in the world. Nevertheless, it represents only 3% of the overall internet and computer content where its use in computerised schemes and organisations is still modest (Achrati, 2008, p.170; Muritala, 2013, pp.40-41; Mahafdah et al., 2014, pp.1865-1866). I think that understanding the language of euphemism requires sufficient knowledge of the orality and written style of the Arabic of the Qur'an

The Qur'an has a highly distinctive style, aesthetic features and rhetorical devices. When evaluating Robbin's model of sacred texts, Newby (1998) claims that Robbin demonstrates that the Qur'an is more coherent and recontextualised in style, more thematic in content, more functional in repetition and oral symmetric in culture (pp.93-100). Abdul-Raof (2007) claims that repetition in Qur'anic discourse is a stylistic feature and a context-sensitive quality created to accomplish various functions, such as memorisation, emphasis and lexical cohesion (p.101). Achrati (2008) argues that contemporary sciences have recently realised the significance of conciseness and repetition in the Qur'an in telling stories or events with noble themes in slightly different ways so as to make certain messages and values more effective on the ambiances of readers (pp.188-189). The analysis shows that repetition is one of the most significant aspects of intratextuality and contextuality in the Qur'an which enable the translator to interpret and transfer euphemisms into English successfully.

Megrab (1997) and Muritala (2013) claim that the Qur'an is a comprehensive, communicative and expressive text in which seven standards of textuality proposed by Beaugrande and Dressler (1981) have been met including cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality. McAuliffe (1996) asserts that the Qur'an contains some verses with intertextual relationships with biblical stories and scholarships. Likewise, Taha et al. (2013) find that dictionaries and religious commentaries, sometimes, are not sufficient to comprehensively understand

intended meanings and stylistic features in the Qur'an. Intertextuality, therefore, enables readers to comprehend the Qur'an successfully (p.25). In this respect, Aburaya and Abu-Raiya (2012) indicate that investigating the local context of a single verse may not offer an acceptable degree of understanding. Hence, using methodological scientific tools, examining the text totality and studying the history of commentaries of the Qur'an are very significant (p.108).

I observe that monolingual and bilingual dictionaries, exegetical books or local contexts, in some circumstances, are insufficient to interpret euphemisms in the Qur'an, which possibly yield mistranslating and misrepresenting euphemistic meanings in the TL. Therefore, I develop a comprehensive model based on intratextuality, contextuality, linguistic analysis, and exegetical resources for explaining and translating Qur'anic euphemisms. I claim that extracting separate parts or misquotation of religious texts is socially problematic because it could be exploited by fundamentalists or terrorists who distort the real image of religions. My research assumes that the whole textual associations among related verses in the Qur'an should be evaluated when interpreting and translating Qur'anic euphemisms. Wider implication for my methodology of exploring intratextual meanings and conceptual relations within the Qur'an would give a more coherent representation of its meaning and cultural value, which will become a useful tool in the fight against fundamentalism and radicalisation, which exploit religious texts for achieving political goals by means of violence and (pseudo-)religious extremism.

2.2 Translating the Qur'an

2.2.1 Overview

This part is devoted to systematically investigate the (un)translatability of the meanings of the Qur'an into English. It critically investigates certain problems and difficulties of translating linguistic phenomena in the Qur'an, such as metaphor, metonymy, homonyms, collocations, puns, stylistic shift, syntactic ambiguity, implied meaning and textual standards.

2.2.2 (Un)Translatability of the Qur'an

Historically, translating the Qur'an has been questioned and evaluated from theological, linguistic and translational perspectives. The main challenge in translating religious texts, e.g. the Qur'an, is the failure to find exact equivalent terms in the TL because of the inevitability of loss between the SL and the TL (Catford, 1965). In the light of global communication and technological advancement, I assert that translating the meanings of the Qur'an into other languages particularly English becomes possible and even inevitable. Producing accurate and comprehensible translations of the meanings of the Qur'an is a significant issue allowing Muslim and non-Muslim native speakers of other languages to understand the Qur'an and Islam correctly. Elimam (2017) emphasises that the Qur'an should be accurately translated into other languages for three main reasons. Firstly, the translation of the Qur'an can enable the overwhelming majority of Muslims, who are non-Arabic speakers, to access the meanings of the Qur'an in their particular languages. Secondly, it is also an essential requirement and response to an increasing scholarly interest in Islam and the Qur'an by non-Muslims. Thirdly, it is an indispensable effort for delivering the true image and message of Islam to other religious communities and foreign nations (p.58).

Muslims believe that the Qur'an is the literal miraculous word of Allah verbally revealed to the Prophet Muhammad through the Archangel Gabriel (Wahy), and has been preserved without any single distortion since its reception by the Prophet (Mir, 2007, p.95). Verse 9 in Al-Hijr surah explicitly states that no one will be ever able to change, corrupt or tamper with the Qur'an.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر، 9).

Lit. “Surely, We are who have sent down the Dhikr (the Qur'an) and surely, We will guard it”.

Rahman (1988) indicates that the language of the Qur'an “can never be completely satisfactorily translated into another language” (p.24). He argues that the unique style, linguistic expressions and the holy content of the Qur'an pose a difficulty for producing an adequate translation of the Qur'an. Almulla (1989) points out that the Qur'an has a unique text full of rhetorical expressions and aesthetics devices, so its rendition into foreign languages is challengeable for translators. Abdul-Raof (2001) indicates that “the beauty of the Qur'an-specific language and style surpasses man's faculty to

reproduce Qur'an in a translated form" (p.2). Al-Amri (2007) claims that the linguistic inimitability (i'jāz) of the Qur'an poses a difficulty for translators. For instance, many current English translations fail to capture the phonic element of the miraculous nature of the Qur'an. In verse 88 in Al-'isrā' surah, Allah challenges human beings and jinn to produce a book like the Qur'an.

قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (الاسراء، 88).

Lit. “Even if (all) human beings and jinn came together to produce something like this Qur'an, they would not produce anything like it, even though all of them helped each other”.

Historically, the first translation of the Qur'an occurred in the lifetime of the Prophet Muhammad for the purpose of promoting and spreading Islam when asking one of his companions, Zayd bin thābit, to learn the Syriac language in order to read and reply to Jews' letters. The first translation of the full text of the Qur'an was made during the period of the Rightly Guided Caliphs by Salmān al-Fārisy (Fatani, 2006, p.666). According to Khalaf and Yusoff (2012), the translatability of the Qur'an and the accuracy of its English translations have been recently subjected for serious and argumentative debates amongst translation theorists, linguists and theologians in scholarly meetings and sessions. This controversial discussion is due to the fact that “the difference between the Qur'an and any of its translations is ultimately the difference between God as the Author, Authority and Source on the one hand, and man as a mere translator/interpreter on the other” (Mustapha, 2001, p.202). Aldahesh (2014) illustrates that the legitimacy of the untranslatability of the Qur'an into other languages, for Muslim intellectuals and translators of the Qur'an, relies on linguistic, cultural and theological bases. According to Abdul-Raof (2005), some Muslim intellectuals believe that the:

“Quran is untranslatable since it is a linguistic miracle with transcendental meanings that cannot be captured fully by human faculty. This is why we find titles like The Meanings of the Qur'an or The Message of the Qur'an, but The Qur'an is not used as a title for translated text” (p.162).

In a similar vein, Muslim scholars assert that the word of translators, i.e. translation of the Qur'an, cannot substitute or reproduce the word of Allah, i.e. the Qur'an. Therefore, translations of the Qur'an are merely explanatory and descriptive texts of the meanings of Qur'an (Elimam, 2009; 2013; 2014; 2017). Ali (2006) states that “the

Qur'an is only the Qur'an when it is in Arabic, in its original wording as revealed to the Prophet Muhammad" (p.19). Ghali (2003) points out that "it is undoubtedly a huge task to try to translate the meanings of any religious text; and it seems a more perilous undertaking when the decision is to translate the Words of the Glorious Qur'an" (p.xi). Abdul-Raof (2001) indicates that any translated version of the Qur'an is not Qur'an, but it is a "translation of the meanings of the Qur'an" (p.13). Similarly, Turner (1997) clarifies that "a translation of Qur'an is not Qur'an and can never be" (p.xiv). Pickthall (1971) asserts that the Qur'an can never be translated into foreign languages, and what was produced is merely an equivalent text of the Qur'an for the readership. He states:

"The Qur'an cannot be translated. This is the belief of old-fashioned Sheykhhs and the view of the present writer. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, that inimitable symphony, the very sound of which move men to tears and ecstasy. It is only the attempt to present the meaning of the Qur'an – and peradventure something of the charm – in English. It can never take the place of the Qur'an in Arabic, nor it is meant to do so" (p.i).

Almulla (1989) claims that the controversial dispute over the translatability of the Qur'an is often based on theological views although there is no clear evidence that translating the meanings of the Qur'an is banned. Al-Azhar University located in Egypt, which is the most important religious university in the Islamic countries and a well-known Islamic authority over the world, has issued a permission for translating the meanings of the Qur'an provided that the translation explicitly declares that it does not substitute the Qur'an itself, but it is a merely commentary or rephrasing of the meanings of the Qur'an (Farghal and Bloushi, 2012, p.2). Many Muslim scholars still argue whether translators can produce an accurate translation of the Qur'an or not, but they agree that the Qur'an itself is untranslatable and the current translations of the Qur'an are merely exegetical or interpretive renditions to convey the message of Islam (Almasaeid, 2016).

Arberry (1998) indicates that the rhetoric and rhythm of the Qur'an are so unique, dominant and sensitive, so the translator is forced to use more repetitive expressions and synonymous words which make the translation of the Qur'an seems a poor version with ambiguous meanings of the original content. AlQinai (2012) claims that the translator of the Qur'an may encounter inevitable semantic losses because of theological, cultural and historical connotations, semantic-syntactic ambiguity, prosodic and acoustic features, rhetorical texture and culture-bound references (p.84).

The translation of religious texts, such as the Qur'an, is described by formal overloading to SL vocabularies (Nida and Reyburn, 1981, p.71). The translation of the Qur'an should be a collaborative work, rather than merely individual efforts, by a number of specialists in the areas of Islamic and Qur'anic studies, translation and linguistics (Almulla, 1989). Similarly, Abdelrazeq (2014) considers that translating the Qur'an is a highly demanding work and, thus, should not be seen as an individual task. Instead, it should be an institutionalised task entrusted to a qualified organisation. Elimam (2017, p.64) finds that nearly two-thirds of a survey respondents give preference to a translation of the Qur'an produced by a team of translators.

Muslim scholars have accepted the exegetical translation of the Qur'an since it is based on commentaries and explications of its content, whereas they have refused word-for-word translation of the Qur'an because it does not preserve the intended meanings of the Qur'an. Current translations of the Qur'an have lexical, semantic, structural, rhetorical and cultural limitations because of the failure of maintaining the holy nature of the Qur'an and the sensitivity of Qur'anic issues, and excessive dependence on source-oriented approaches (Baker,1992; Khalaf and Yusoff, 2012). Al-Jabari (2008) argues that existing renditions of the Qur'an suffer from the incomprehensibility and deficiencies, so they fail to express the original meanings in the TL. The target readers, therefore, may capture a negative or ambiguous image about Islam.

The translator remains the basic principle in translating the Qur'an. Khalaf and Yusoff (2012) numerate three influential conditions upon the translator of the Qur'an, including the personal view, the religious background and the knowledgeable competence. Nonetheless, being a Muslim or familiar with Islam is not sufficient to produce an accurate translation. The translator should also have a broad knowledge of relevant Qur'anic sciences, Arabic language, cultural differences and the TL structure. Farghal and Bloushi (2012) demonstrate that culture-bound expressions and coherence shifts in the Qur'an are problematic issues for the translator. Cultural and referential gaps between Arabic and the TL may result in mistranslation and misrepresentation, and hence misunderstanding of the original meaning by the receiving audience. Therefore, the translator may adopt paraphrase or footnote to bridge any partially or completely cultural and linguistic gaps. Almasaeid (2016) argues that the translator should devote more attention towards the intended meaning and the fidelity to the original text while translating Qur'an expressions, such as euphemisms. Al-Saidi and Rashid (2016) give evidence that the translatability of culture-bound expressions in the

Qur'an, such as euphemisms, is always possible and applicable because it relies mainly on the translator's awareness of cultural and linguistic variations. I claim that translators can produce an accurate translation of Qur'anic euphemisms in case of understanding the SL and TL structures, minimising cultural differences and using suitable translation approaches.

Nida (1994, pp.191-217) discusses certain translations of the Qur'an from a sociolinguistic perspective. According to him, Islam has traditionally disapproved of the idea of translating the Qur'an since it has been recognised as opposed to Islamic instructions. He stresses that some translations of the Qur'an are relatively limited especially that are translated by non-Muslims for scholarly purposes. In other words, the goal was not to offer translated versions of the Qur'an into foreign languages to explain or teach Islamic religion for non-Muslims, but it was to study its sacred content, rhetorical style and linguistic features. Today, various Islamic institutions and organisations throughout the world encourage translating the meanings of the Qur'an into other languages by offering financial grants, religious counselling and revision, and logistical support.

Generally, I think that we cannot say that a certain translation of the Qur'an is inaccurate since it was done by a non-Muslim. Belonging a translator to a specific religion is a contributing factor by which the quality and adequacy of the translation can be improved. I wonder if a translator, for example, is a non-native speaker of the TL, is the translation bound to be not fluent? I believe that being Muslim or non-Muslim is one of other potential factors contributing to the failure or success of the translation of the Qur'an, including native or non-native speaker of Arabic, Islamic knowledge and exegetical information, the translator's linguistic competence and skills, cultural and social gaps between Arabic and the TL, the purpose of translating the Qur'an and the target audience's requirement. I claim that linking the religious belief to the accuracy of translation has not being proven clearly rather it has been speculatively stated. Moreover, Nida does not define what it means to be a Muslim or non-Muslim, e.g. it is defined by birth, the frequency of attending religious services or the strength of religious beliefs. A child can be a Muslim by birth, but lacks sufficient scholarly information on religious matters to be a qualified translator of the Qur'an. Also, a Muslim, who has recently followed Islam, mostly does not have the required knowledge for correctly understanding and translating Islamic issues for others. I think that the

translator of the Qur'an needs a broad background of Islamic culture to produce an accurate translation of the Qur'an.

Nida adds that translators usually prefer literal translation over free translation or paraphrase since the former can preserve all the possible meanings beyond the religious text. By contrast, Elimam (2017) finds that the majority of readers tend to use translated versions of the Qur'an which have supplementary clarifications of difficult terms in the form of footnotes or glosses. I think that literal translation may maintain the sacred style of the Qur'an, but the intended meanings may be lost or misunderstood by the receiving audience. Nonetheless, I wonder to what extent literalness can be applied in religious texts, such as the Qur'an. The translator indispensably should adopt a mixture of methods for translating the meanings of the Qur'an, such as literal translation, semantic translation, idiomatic translation, communicative translation, paraphrase, footnotes, endnotes, introductory beginnings and appendices, because of the lack of target equivalences, religious differences and cultural variations.

2.2.3 Problems and Difficulties in Translating the Qur'an

This section examines the translation of the meanings of the Qur'an into English. It explores and analyses some problems and difficulties in translating linguistic phenomena in the Qur'an, such as metaphor, metonymy, homonyms, collocations, puns, stylistic shift, syntactic ambiguity, implied meaning and textual standards.

Al Aqad and Abu-Alhaj (2018) attempt to investigate potential reasons for misunderstanding the deep meaning of puns, i.e. at-Tawriyyah, in English translations of the Qur'an. According to them, translating the Qur'an is a problematic issue for translators since it has several Islamic terms with multiple connotations. They examine a selected corpus of verses with puns in two English translations of the Qur'an by Yusuf Ali (2014) and Pickthall (1993). They adopt Delabastita's model (1996) to classify puns used in the Qur'an and Delabastita's model (1993) to identify puns in the two translations. The study finds that misinterpreting the inherent connotation of puns could result in an ambiguous or inaccurate translation of the Qur'an. It also shows that the two translators only transferred the superficial meaning of Qur'anic puns, whereas a tremendous loss of semantics and rhetoric features was made (pp.1-13).

I argue that the challenge of translating Qur'anic puns is approximately similar to that of translating Qur'anic euphemisms since they both have explicit and implicit

meanings. Therefore, translators should be fully aware of internal relations and conceptual meanings within the Qur'an so as to capture the implicit meaning effectively. They should also use a number of comprehensive dictionaries in Arabic and English, consult various commentaries of the Qur'an and have a religious background in the SL and a fluency in the TL. The thesis develops a systematic model relying on contextuality, intratextuality, linguistic analysis and exegetical views for understanding and translating euphemism in the Qur'an.

Abumahfouz and Al-Shboul (2017) investigate the accuracy of English translations of the Qur'an in echoing the 'schemata' of Qur'anic terms. They define the concept of 'schemata' as a constructive process in which information from the encountered discourse together with relevant background and prior experience are used to build a mental representation or organised knowledge to enable us to predict some interpretation of the encountered discourse. They aim to examine the amount and reasons of translation loss of the culture-bound, culture-sensitive and language-bound schemata in three English translations of the Qur'an by Abdullah Ali, Pickthall, and Al-Hilali and Khan. They find that the selected translations of the Qur'an often opt for using formal or functional equivalences, concluding that translation loss is inevitable in many cases. They suggest that translators should give more clarification or use footnote to deal with this problematic issue (pp.46-61). I note that the paper considers euphemism as an influential resource of translation loss of bound-schemata in the Qur'an. The Qur'an uses many expressions with a euphemistic schema while the two English translations of the Qur'an use equivalent expressions with a relatively dysphemistic schema. Therefore, translating the full schemata of culture- and language-bound expressions in the Qur'an poses a big challenge for translators.

Jahanjouyan and Alizadeh (2016) evaluate grammatical patterns in four English translations of the Qur'an, viz., Pickthall (1930), Arberry (1955), Iranpanah (1980) and Saffarzadeh (2007). They aim to analyse the degree of misunderstanding and mistranslation of various syntactic rules in the Qur'an, such as apposition, "ما" 'mā' as a negative maker, the conditional resulting clause, prepositional phrases, coordinating conjunctions and subjects. The study shows that all translators encountered a considerable difficulty in translating the grammatical patterns. It also finds that 95% of drawbacks of the syntactic features in the four translations are attributed to textual factors (pp.685-690). I observe the scope of the study is limited to certain syntactic features in Arabic, but it provides a general view of the syntactic analysis of current

translations of the Qur'an. It reveals the influence of textual factors in translating syntactic structures in the Qur'an. The thesis investigates the significant role of textual coherence in interpreting and translating euphemisms in the Qur'an.

Al-Hilali and Khan's translation of the Qur'an (1996) has received severe criticism for the large amount of additional information inserted although parenthetical constitution is a stylistic feature in most Arabic writings on Qur'anic discourse (Abdel Haleem, 1999, p.94; Ahmed, 2004, p.40). This motivated Hawamdeh and Kadhim (2015) to examine the explicit role and linguistic cohesiveness of the parenthetical pieces by investigating the first eight verses of The Cave (الكهف) surah in al-Hilali and Khan's translation which contain 15 instances of explicitness, and 23 instances of lexical and grammatical cohesive relationships. They find that the parenthetical pieces have significant functions, such as avoiding ambiguity, improving cohesiveness, restructuring grammar and adding textual information. They suggest a modified translation of the selected corpus of Qur'anic verses to bypass the disruption of the flow of speech for the target readers (pp.161-169).

Translation is an activity involving approximation and bridging to the highest maximum between the SL and the TL, but loss is an inevitable result in the translation of the Qur'an because of its unique style and aesthetic devices, which may force translators to use explicit or supplementary information in parenthetical additions. These insertions are used for explaining a culture-specific term, paraphrasing a non-equivalent expression, transferring from implicit to explicit and avoiding ellipsis. For the target audience, parenthetical explicitness could aid in understanding the intention of Qur'anic texts. Elimam (2017) finds that three quarters of a survey respondents of English translations of the Qur'an tend to use editions with explanatory interpretations of difficult Qur'anic terms in brackets (p.63). I think that the translator may use additional information in parentheses to clarify the intended meaning of some euphemisms in the Qur'an, but this will be at the expense of sacrificing the euphemistic and rhetorical style.

Alshaje'a (2014) discusses the most serious obstacles in translating collocations in the Qur'an. He aims to evaluate certain English translations and explain techniques of translating collocations in the Qur'an through studying five verses containing verb-noun collocations. A number of dictionaries and authentic exegeses are consulted to analyse translators' pitfalls and needs. The study shows that the translator, while rendering Qur'anic collocations, should take strong considerations for (i) the nature of

lexical collocations, (ii) the role of context, (iii) cultural and religious differences between English and Arabic, and (iv) the avoidance of literal translation (pp.49-65). I notice that translating collocations poses a great hindrance for translators because of the linguistic and cultural variance among Arabic and English as well as the difficulty of maintaining the source structure of collocations. For instance, a verb-noun collocation in the Qur'an could be translated into a noun-noun collocation in English as a result of the lack of equivalences. Most parts of Alshaje'a's study including introduction, discussion, examples, conclusion and references, depend wholly on Dweik and Abu Shakra's study (2011). That is, no notable contribution has been made to fill in the literature gap in the area of translating collocations in the Qur'an.

Abdelrazeq (2014) scrutinises the translation of homonymy in the Qur'an into English. She aims to evaluate the accuracy of English translations of Qur'an by Ali, Pickthall, Arberry, and Al-Hilali and Khan. She also aims to measure the degree of the interpretation similarity in the four translations to four renowned exegeses, namely, Ibn Kathīr, Al-Ṭabarī, Al-Suyūṭī and Al-Ṣābūnī. Sixteen examples of homonymy from different verses in the Qur'an are chosen for examination. The study indicates that the four translators fail to capture the homonymous sense in the repeated words. Footnotes and parentheses are used to a great degree by Ali, and Al-Hilali and Khan to provide either an additional clarification or a meaning explanation. The study emphasises that the translator should resort to authentic exegeses to find accurate interpretations (pp.1-104).

I observe that Abdelrazeq measures the accuracy of translations based on the translator's competence to convey the intended meaning of homonymy regardless of maintaining or distorting the source structure. She prefers to use an additional explanation or paraphrase over literal translation although the former may not conserve the Arabic style of the Qur'an. On the basis of this analysis, I state that literal translation can be an effective approach to preserve the original structure of the Qur'an, but it may not always transfer the intended meaning into English. In consequence, I claim that the combination of literal translation and short footnotes or parenthetical information could be a productive technique for translating Qur'anic phenomena, such as homonymy and euphemism, appropriately.

Elewa (2014) studies translating the religious text on different linguistic levels. He aims to propose a model for rendering the sacred text through the interaction of the phonological, morphological, lexical, syntactic and semantic aspects. The model

suggests that the use of certain phonological devices including alliteration, assonance and rhyme scheme should not be at the expense of other linguistic or cultural features in the ST. At the morphological level, it suggests employing expressions with modern usages instead of old-fashioned expressions with archaic meanings. In order to solve lexical problems, it indicates that translators should adopt Newmark's (1988) procedures of translating culture-specific items and consult specialised dictionaries. Regarding the syntactic difficulty, it suggests several linguistic methods, such as capitalisation, vocatives, imperatives, subjunctives, combining noun and adjective, and using plural or neutral gender terms. For the semantic hinderance, it points out that translators should apply content-oriented or reader-oriented approaches rather than form-oriented approaches. The model concludes that translators should signify understanding of the religious text faithfully to convey the real image and messages of religions to others foreign communities (pp.25-33).

The translator's main duty is to bridge linguistic patterns and cultural gaps as much as possible between the SL and the TL. Elewa's model merely involves some theoretical suggestions rather than practical procedures for translating religious texts, i.e. a description of certain methods for translating religious texts based entirely on previous works. Also, the model suffers from a shortage of illustrative examples to test the research hypotheses. Elewa states that using modern terms could assist in avoiding the morphological difficulty when translating religious texts. In my point of view, translators should adapt meanings of the translated text to cope with the new trends of the world, but, at the same time, they should adhere to the intended meaning of the original text. The thesis evaluates the intended meaning of euphemisms in the Qur'an according to contemporary views without adding or omitting parts which may affect the original euphemistic message.

Muritala (2013) analyses some instances of Qur'anic verses with references to the syntactical and textual standards of Arabic. He attempts to discover similarities and differences between traditional and modern approaches of the Arabic structure. He examines the classical role of inflection, structural order, particles, morphological form and conformity in Arabic, and critically elaborates various linguistic devices in Arabic, such as references, substitution, ellipsis, conjunction, etc. The study shows analytical insights into the textual standards of Arabic: cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality. It also shows some religious and linguistic requirements of the textual analysis in the Qur'an (pp.40-49).

This study presents a comprehensive linguistic explanation of textual concepts and syntactic rules in the Arabic of the Qur'an. The textual standards can assist in designing a model for translating euphemism in the Qur'an. In spite of the lack of Qur'anic examples, the qualitative analysis of classical and contemporary features in Arabic is very significant. The synthesis of traditional and modern structures will pave the way for educational reformations in Arabic producing correct understanding of the meanings and messages of the Qur'an. My PhD project is a scholarly attempt to reform and develop previous efforts in the area of translating euphemism in the Qur'an.

Taha et al. (2013) conducted a study on recognising the implied meaning of certain words in the Qur'an through intertextuality-oriented approach. The study aims to show the role of intertextuality as an applicable technique in understanding the intention of Qur'anic verses. It also aims to design a model for understanding the lexical meaning of Qur'anic words through using exegetical interpretations, contextual information and linguistic knowledge. The researchers choose two synonymous words in the Qur'an الجبال 'al-jibāl' and الرواسي al-rawāsī', which both mean *mountains* in English, and analyse them according to three factors: denotation and connotation in dictionaries, possible interpretations in exegetical resources and other context-related explanations in the Qur'an. They find that the failure of conveying the intended meaning of some expressions in current translations of the Qur'an results from excessive dependence on either the dictionary information or expositors' commentaries. They conclude that intertextuality could be capable of and self-reliant in serving the implied meaning of Qur'anic words (pp.15-27).

I claim that euphemistic expressions are twofold: the direct surface meaning and the intended deep meaning. The translator's role is to transfer the latter into the TL in a euphemistic way. I suggest that intratextual meanings and conceptual relations among certain verses in the Qur'an can allow translators to avoid partial misquotations or short extracts when explaining the interpretation of Qur'anic euphemisms. The thesis aims to create a systematic model showing the role of textual coherence in interpreting and translating the implicit meaning of euphemism in the Qur'an.

Ali et al. (2012) revise lexical, syntactic and semantic difficulties in translating the Qur'an into English. The main lexical problem is the lack of English equivalences for some Islamic terms, such as تقوى /taqwā/ 'piety' and زكاة /zakāh/ 'one of the Five Pillars of Islam which is a religious tax or payment made annually under Islamic law on certain kinds of properties and used for charitable purposes'. Syntactically, the stylistic shift of

the verb form is troublesome for translators. On the semantic level, some linguistic devices in the Qur'an, such as metaphor, metonymy, ellipsis and polysemy, pose a difficulty in translation. These translation obstacles are due to the uniqueness of rhetorical features and the figurative style of the Qur'an, so translators should bypass literal translation and use communicative translation. In addition, they should use SL and TL dictionaries as well as consulting various commentaries of the Qur'an to obtain the appropriate meaning in the TT (pp.588-590).

I suggest a systematic model in which translation difficulties and strategies of Qur'anic euphemisms are evaluated on the textual level not on the word or sentence levels. Literal translation may work effectively in keeping the source structure of the Qur'an in the TT, but the intended meaning may be sacrificed. As a consequence, I suggest that translators should use an additional procedure, such as footnote, endnote, paraphrase, explication, annotation or parenthetical information. However, the absolute dependence on dictionaries-based information and the discrepancy of exegetical resources in interpreting Qur'anic verses may misrepresent the intention of euphemistic terms. One wonders to what extent the translator can depend on dictionaries and commentaries, regardless of textual relationships in the Qur'an.

Dastjerdi and Jamshidian (2011) investigate problematic areas and effective strategies in transferring the rhetorical meaning of puns in two translations of the Qur'an by Arberry (1998) and Pickthall (2001). The study finds that Arberry and Pickthall adopt many methods in rendering Qur'anic puns into English, such as literal translation, zero translation, pun to pun equivalence and pun to non-pun equivalence, but pun to non-pun equivalence is the most frequent method employed by them. Other rhetorical devices, such as rhyming, alliteration, sound-based paronymy, have been used by Arberry and Pickthall if puns meanings or their aesthetic values are lost (pp.133-141).

The translator should capture the form and content of linguistic devices in the Qur'an. Like puns, euphemism is a rhetorical device in language that requires much attention on the translation level. Current English translations of the Qur'an adopt similar methods in rendering euphemisms, such as euphemism to euphemism, euphemism to non-euphemism, literal translation and free translation. The euphemistic functions or/and the implied meanings of Qur'anic expressions have been lost in some instances. As a result, other translation techniques, such as annotation, additional clarification in brackets, paraphrase or footnote, have been applied in order to

compensate the missing meaning or/and style. This thesis attempts to address the weakness of six English translations of Qur'anic euphemisms as well as suggesting helpful strategies for enhancing the translation quality.

Dweik and Abu Shakra (2011) study some incongruities of translating collocations in religious texts, namely, the Qur'an, al-Ḥadīth and the Bible. 35 MA translation students were asked to render 45 contextual sentences with collocational constituents. The study finds that cultural gaps play a strong role in showing linguistic disparities between Arabic and English which make lexical and semantic collocations challengeable for translators. The students' lexical errors stem from the lack of collocational knowledge and the difference of collocational meanings. Areas of the students' semantic obstacles are attributed to the failure of (i) identifying unusual combinations of certain words forming collocations, (ii) understanding the stylistic and rhetorical functions of collocations (iii) and recognising the intended meaning of collocations. The study recommends that translators should devote more attention to the religious connotation and the context of lexical collocations, and that they should avoid literal translation which often depends on bilingual dictionaries (pp.5-34). The scope of Dweik and Abu Shakra's study (2011) is confined to the lexical and semantic problems in translating religious collocations. Euphemism is strongly linked with collocation since some euphemistic implications are created by using collocational expressions. Thus, the act of translating euphemisms requires understanding collocational patterns in both the SL and the TL.

Dweik and Abu Shakra (2010) evaluate certain strategies adopted by MA translation students in rendering lexical and semantic collocations in religious texts including the Qur'an, al-Ḥadīth and the Bible. The study aims to find effective techniques to eliminate the difficulty of translating religious collocations. It indicates that the respondents use different methods in translating collocations, namely, synonymy, generalisation, paraphrasing, deletion and literal translation. The majority of respondents adopt synonymous words for translating lexical collocations in the Qur'an and the Bible, while they apply literal translation for rendering semantic collocations in the same texts. Deletion emerges as the most obvious strategy in translating both lexical and semantic collocations in al-Ḥadīth. The study concludes that translators can use footnotes to help the target audience recognise the collocational meaning and structure.

The study deals with only two types of collocations in religious texts: lexical and semantic. The selected sample of 35 MA translation students is not broadly

representative. For these reasons, the results cannot be generalised upon the translation of religious collocations. I annotate some Qur'anic collocations, which were examined by Dweik and Abu Shakra, as euphemistic expressions in the corpus of euphemisms in the Qur'an, such as: *وابيضت عيناه* 'and his eyes whitened', and *واشتعل الرأس شيبا* 'and my head was shining with grey hair'. Therefore, some strategies adopted for translating collocations should be tested to explore their applicability on euphemism.

Al-Ali and Al-Zoubi (2009) examine syntactic ambiguity in the Qur'an according to pausing rules in Arabic. The study aims to figure out the translator's competence in rendering Qur'anic verses containing more than one possible pausing. It discusses four main resources of structural ambiguity in the Qur'an: pronominal reference, prepositional phrase attachment, adjunct attachment and coordinating conjunction. They argue that some constituents in the Qur'an could be syntactically connected in multiple ways which, in turn, lead to different translations or interpretations based on the position of pausing. The study finds that most translators focus only on one meaning, while other potential meanings have been ignored. It suggests that translators should consult exegetical works so as to comprehend all the possible meanings which are derived from different pauses within a Qur'anic verse. It recommends that translators can add a footnote or an exegetical brief within the TT to qualify other probable meanings of syntactic pauses (pp.227-241).

The phenomenon of euphemism relies usually on ambiguity to avoid talking about offensive topics openly. Thus, translators are required to draw more attention upon the obscure aspect of euphemistic expressions. However, misplacing pausing devices may yield misunderstanding or misquoting Qur'anic texts, and hence misrepresenting the intended message in the translated version. In the thesis, I deal with interpreting and translating Qur'anic euphemisms on the textual level, and go beyond the word or sentence levels, through analysing conceptual relations and intratextual meanings among related verses in the Qur'an. This will become a useful tool in the fight against fundamentalism and radicalisation who opt for exploiting short extracts or misquotations in religious texts for achieving political roles.

El-Hadary (2008) conducted an analytical study of English translations of the Qur'an through evaluating the impact of two concepts in Arabic, namely, *نظم* /*nazm*/ 'order system', and *علم البلاغة* /*ilm al-balāghah*/ 'the science of rhetoric', upon the degree of equivalence in English. The study finds that translating the Qur'an into English still constitutes a major difficulty for translators. I think that the issue of equivalence is a

problematic area for translators when rendering Qur'anic expressions generally and euphemistic expressions particularly. The thesis addresses the difficulty of finding English equivalences for euphemisms in the Qur'an in light of modern translation theories, such as dynamic and formal equivalence by Nida (1964a) and Nida and Taber (1969), Skopos theory by Reiss and Vermeer (1984) and Nord (1991a; 1997b); and translation procedures of culture-bound expressions by Newmark (1988).

Al-Kharabsheh and Al-Azzam (2008) conducted study on translating the invisible meaning in the Qur'an. It aims to semantically and lexically analyse some Qur'anic items that have two meanings: the common or surface meaning (visible) and the intended or deep meaning (invisible). Accordingly, invisibility is an inimitable linguistic phenomenon in the Qur'an. Thus, it is highly prone to misunderstanding and misrepresentation in the translated text. They introduce two views about translating religious texts, namely, translation-resistance and inevitable loss in translation. They point out that translators should have language proficiency in the SL and TL structures and profound knowledge of the complexities of Arabic and the Qur'an. They find that all translations of the selected verses with invisible meanings are either partially or totally distorted. In consequence, the target reader can address the unrecognised meaning through considering relevant philological and theological text-in-contexts and consulting worthy exegeses (pp.1-18).

Translating invisible meanings in the Qur'an is not an easy task even for professional translators who may produce an unsatisfactory translated text for readers. Most euphemistic expressions in the Qur'an have two meanings: the outer meaning (visible) and the inner meaning (invisible). Translators of the Qur'an may struggle with capturing the invisible meaning of euphemisms. I claim that the textual meaning and contextual information in the Qur'an play a significant role in recognising and translating the invisible aspect of euphemisms. In addition, the translator should make use some exegetic commentaries for the sake of avoiding the loss or distortion of invisible connotations of Qur'anic euphemisms.

Abdul-Raof (2007) investigates the phenomenon of stylistic shift in the Qur'an. He claims that stylistic shift in languages usually occurs on the micro level, i.e. morpheme, word and sentence, and on the macro level, i.e. text and context. He examines syntactic, phonetic, semantic, pragmatic, repetition, ungrammaticality, co-textual and contextual factors, which may affect in stylistic shift with reference to Qur'anic verses. The study uses several Qur'anic examples to illustrate the importance of the leitmotif of stylistic

shift in the Qur'an, such as communicative functions, conceptual sequentiality, intertextual connectivity, coreferential system, ellipsis, synonymy, substitution, componential verities, sarcasm and irony, assimilation, onomatopoeia, stylistic symmetry, grammatical compatibility, morphological co-text, tense shift, word order, collocational pattern, conjunction, textual progression, rebuttal and substantiation, specification, grammatical incongruity, variation and concordance, cause-effect relationships, anaphoric reference and assonance. It finds that co-textual factors may aid in establishing stylistic symmetry on the grammatical, semantic and phonetic levels (pp.79-111). I note that Abdul-Raof does not address the mechanism or difficulty of translating stylistic shift in the Qur'an into English. Hence, this topic could be a starting point for future research.

Chebbo (2006) finds that the linguistic and cultural boundaries, the rhetorical style, the textual features and the orality of Arabic are serious challenges in translating religious texts, such as the Qur'an and al-Ḥadīth. Thus, she suggests that translators should give due attention towards the role of intertextuality not only on the textual level, but also on the stylistic, rhetorical and cultural levels (pp.1-116). Swanson and Heisig (2005) claim that the difficulty of finding one-to-one correspondences in the TL is due to cultural gaps, linguistic intricacies, contextual nuances and historical variation of religious discourses. They deny that there is only one correct translation for religious texts, arguing that any religious text has more than one possible translation, but some translations could be more accurate than other translations. They declare that translators should be fully aware of previous works, the role of context, the literal meaning and the stylistic structure in the SL and the TL, the historical development of expressions, the audience's varied requirements and the use of footnotes for more explanations (pp.115-122).

The historical development of expressions, which is examined by Swanson and Heisig, is a distinctive feature of euphemism in English and Arabic. For instance, euphemising *bathroom* in English develops in different historical periods, i.e. lavatory, toilet, water closet, WC, restroom and lady's room. Its Arabic correspondence حمام /ḥammām/ 'bathroom' is historically euphemised as الخارج /al-khārij/ 'the outside', المرافق /al-marāfiq/ 'facilities', مكان الوضوء /makān al-wuḍū' / 'ablution place', بيت الراحة /bayt al-rāḥah/ 'restroom', and السفارة /al-safārah/ 'embassy'. I claim that the use of euphemisms develops according to the time, place, society, situation and speakers. What is considered as a euphemism at a certain period, in a certain situation, by a certain

group of people or/and in a certain society is not necessary to be a euphemism at another period, in another situation, by another group of people or/and in another society. The acceptance of euphemism is affected by the development of language, the linguistic competence and cultural knowledge of speakers and the frequent use of expressions. Based on that, I assert that the audience's varied expectations play a crucial role in the linguistic behaviour and the social reception of euphemism.

2.3 Linguistic Analysis and Translation of Euphemism in Arabic and the Qur'an

2.3.1 Overview

This part touches upon the concept and use of euphemism in Arabic from a linguistic perspective. It also analyses certain problems and difficulties in translating euphemisms from/into Arabic. It further evaluates some translation strategies adopted for rendering euphemisms from/into Arabic. It suggests problem-solving translation approaches through revising research to date. It is divided into two main sections: linguistic analysis and translation of euphemism from/into Arabic, and linguistic analysis and translation of euphemism in the Qur'an into English.

2.3.2 Linguistic Analysis and Translation of Euphemism from/into Arabic

Al-Khasawneh (2018) conducted an intercultural study on euphemistic strategies used in Saudi Arabic and American English. He distributes a questionnaire to a selected sample of 145 college students, i.e. 78 Saudis including 40 males and 38 females, and 67 Americans including 38 males and 29 females. The respondents were asked to give appropriate responses to three conversational situations touching up three tabooed topics, namely, bodily functions, lying and death. The study finds that the respondents adopted different strategies including deletion, synonyms, metaphor, understatement, part-for-whole, overstatement and jargons. Saudis frequently used part-for-whole, understatement and general-for-specific, while Americans frequently used taboo words, general-for-specific and synonyms. Like Rabab'ah and Al-Qarni (2012), the study reveals that there is no relationship between the choice of euphemistic devices and gender. It also shows that Saudi Arabic seems more euphemistic than American English due to cultural values and religious beliefs. It concludes that language users should be

more aware of euphemistic methods in order to establish an effective communication (pp.217-225).

I notice that Al-Khasawneh has entirely adopted Rabab'ah and Al-Qarni's questionnaire (2012). Instead of that, he should design a new questionnaire for two main reasons. Firstly, he has conducted his study in 2018 whereas Rabab'ah and Al-Qarni conducted their study in 2012. Euphemistic language of Saudis has certainly developed over a seven-year period. Al-Azzam et al. (2017) assert that euphemistic language and behaviours of Saudis have recently developed as a result of economic growth, educational reformation, interfaith dialogue, global interaction and openness, and intercultural communication. Secondly, American culture widely varies from British culture, so the informants' responses to the taboo situations will be different. Another significant issue is that the size of the selected sample of Saudi participants is not equal to Americans, and the number of male respondents is not equal to female ones either in the whole sample or in each nationality. This provokes me into an argument that there was no equal chance for region or gender to participate in the study which may reveal potential sources of bias in data collection, data analysis and findings. This makes me wonder whether the surprising finding, which shows no relationship between euphemism and gender, requires more revision and reconsideration.

Al-Azzam et al. (2017) explore the use of euphemism in Saudi Arabic from semantic, pragmatic and sociolinguistic perspectives. The study aims to help the target readers understand how Saudi social and cultural pressures can generate certain euphemistic expressions. It analyses common euphemistic examples extracted from various themes in Saudi culture. It shows that social and cultural factors play a vital role in the expression of Saudi euphemisms. It also indicates that the use of euphemistic expressions and linguistic behaviours by Saudis have recently changed because of economic development, educational reform, interfaith dialogue, global interaction and openness, and cross-cultural communication (pp.64-68). Based on the investigated data in Al-Azzam et al.'s study, I find that Saudis often refer to religion-based euphemisms to deal with embarrassing topics, such as death, sickness and human descriptions. This agree completely with ElShiekh (2013) who indicates that speakers usually refer to euphemisms involving religious sentiments or Qur'anic items to release themselves from bearing responsibility.

Anber and Swear (2016) address sociocultural differences in the Arabic translation of popular English euphemisms related to death, sex, body parts and bodily functions.

They evaluate Syrian and Iraqi Arabic translations of the English novel ‘*A Grain of Wheat*’ by Ngũgĩ wa Thiong'o according to Leppihalme's (1997) and Unseth's (2006) translation theories. The study reveals that both translations frequently applied omission and literal strategies, resulting in misrepresentation of the original euphemistic connotations in Arabic. They tended, in some cases, to render the intended meaning into Arabic at the expense of the euphemistic style in English. The Syrian text seems more accurate than the Iraqi one despite of adopting similar translation strategies. The study concludes that the translator's competence in handling sociocultural differences and choosing appropriate strategies is an essential element for translating euphemisms accurately (pp.123-135). I observe that this paper focuses on translation approaches applied for rendering English euphemisms into Arabic more than the influence of social and cultural differences upon finding Arabic equivalences for English euphemisms.

Al-Adwan (2015) addresses the employment of euphemism in subtitling English audiovisual material into Arabic, with reference to the American sitcom, *Friends*. The paper aims to evaluate subtitlers' choices in translating English offensive expressions into Arabic based on Brown and Levinson's theory of politeness (1987) in particular, and face-threatening acts and redressive strategies in general. It also aims to examine the applicability of a modified model, relying on two existing models created by Williams (1975) and Warren (1992), in audiovisual translation of euphemism. It finds that Williams and Warren's classes of euphemism have not accounted for all the selected euphemistic examples of the Arabic subtitling of *Friends*. Therefore, two further euphemistic categories are suggested, namely, semantic misrepresentation and omission. It shows that the proposed model efficiently addresses euphemistic strategies used by Arab subtitlers for distasteful topics including sex, death, disease and bodily functions (pp.6-19). This paper is largely based on the findings of Al-Adwan's PhD thesis (2009) at the University of Manchester. Omission is a common linguistic device widely used by speakers when dealing with taboos in everyday life. Therefore, I assert that it should be classified as a euphemistic strategy in audiovisual translation, and it should be followed by supplementary information to clarify the intended meaning for the target audience.

Abbas (2015) conducted an analytical study on translation strategies used by Arab translators in rendering cultural- and religious-laden English texts into Arabic. She aims to examine socio-cultural factors, such as religious beliefs, ideological references, social authorities, cultural values and political attitudes, which burden the translation of

taboo, euphemism and censorship. She further aims to evaluate the translation agent's authority which has been exercised on translators. To achieve these goals, she analysed the Arabic translation of Dan Brown's *Inferno*. The study points out that the *Inferno*'s translator resorted to attenuation and elimination methods to avoid stating taboo words directly, such as naming body parts, sexual-related references, alcoholic drinks, swearwords and religious expressions. It concludes that the complexity of taboo translation stems from conflicting ideologies between the translator and the writer on the one hand, and the TT and the ST, on the other hand (pp.1-80).

The existence of taboos is one of the main motives for generating euphemistic expressions; and the challenge of translation becomes more difficult the greater the cultural differences between the SL and the TL. In other words, some conventional expressions in a certain language could be taboos in another language. Abbas completely agrees with Al-Husseini (2007) who asserts that the professional translator usually opts for embracing censorship or euphemistic strategies in dealing with unmentionable topics. The Qur'an employs many euphemistic terms when tackling sensitive topics, such as death and sex, which pose a problematic issue for translators because of social and religious differences between Arabic and English.

Shehab et al. (2014) investigate cultural-gap-related problems in translating contextualised Arabic euphemism into English. It aims to examine the role of context in determining the appropriate strategy of translating Arabic euphemism into English. It looks into English translations of 10 euphemistic expressions in five Arabic literary works by the Egyptian novelist and Nobel Prize winner, Najīb Maḥfūz. It shows that context has a great influence on the use, degree and translation of euphemism. The majority of translators fail to capture the intended meaning of the selected euphemisms as a result of the negligence or misunderstanding of context-related information. Hence, they should devote extra attention upon the euphemistic context for conveying the implicit meaning and preserving the contextualised style of euphemism. They may also use further procedures with literal translation, such as text note, endnote, footnote, punctuation and italicisation, in order to produce a comprehensible translation of euphemism (pp.189-198).

The study of Shehab et al. (2014) is an attempt to bridge cultural and social gaps between Arabic and English through discussing the importance of context in translating Arabic euphemisms into English and reshaping their implicit connotations for the target readers. I emphasise that decontextualisation is one of the major mistakes committed

by translators leading to misunderstanding the source euphemistic message, and, hence, mistranslating euphemism in the TL. One of the integral research areas in the thesis is to explore the influence of contextuality and intratextuality in the interpretation of euphemisms in the Qur'an. It seeks to find how Qur'anic euphemisms can be translated based on other verses cited elsewhere in the Qur'an. I argue that literal translation could be a good choice for translators if there are similarities between the SL and the TL in terms of the structure and meaning of a given euphemism.

Rababah (2014) evaluates the translatability and use of X-phemisation: euphemism, dysphemism and orthophemism in medical discourse. The study aims to determine the psycholinguistic motives, styles and frequency of using X-phemisation in medical conversations. He distributes a questionnaire to 50 practitioners in medical sector, and interviews translation specialists to identify to what extent medical euphemisms can be translated. The study finds that euphemism and orthophemism are established through indirect or acceptable expressions or concealing information, while dysphemism is expressed through direct terms and a certain language created by healthcare providers. It shows that healthcare providers adopt different euphemistic ways with patients, namely, medical terms, abbreviations, acronyms, clipped words, scientific English names, high standard Arabic and switching from Arabic into English. It also points out that translators may encounter challenges in translating X-phemism expressions, but they can address that through experienced management in translation and awareness of the ethical and legal aspects of medicine. The study concludes that healthcare providers prefer telling the truth in diplomatic ways rather than hiding it from patients (pp.229-240).

Rababah fails to reveal subtle nuances among euphemism, dysphemism and orthophemism. In brief, Allan and Burridge (2006) describe euphemism as "sweet-talking" and dysphemism as "speaking offensively" (p.29). I can describe orthophemism as straightforward speaking. He also fails to handle the translatability of these linguistic concepts since asking few translators few questions is not sufficient to claim that translating the X-phemism expressions from the SL into the TL is an easy task. On the contrary, the translatability of X-phemisation requires analysing expected difficulties, rendering practical examples, evaluating adopted strategies, proposing a systematic model and suggesting problem-solving techniques. Thus, further studies are necessarily needed to fill in this research gap in the area of translating X-phemisation in medical contexts.

ElShiekh (2013) investigates the phenomenon of euphemism in contemporary colloquial discourse in Egypt and Jordan as a means of hedging or mystification of responsibility. The study aims to examine the role of religious and ideological attitudes of people in linguistic and intellectual changes of the use of euphemism. It assumes that euphemism is consciously used for different reasons: to avoid a harsh description of a certain situation, to escape from fulfilling duties, to evade answering specific questions or to elude responsibility. He selects a sample of 40 individuals; 20 Egyptians and 20 Jordanians. From each nationality, there are 10 university students and 10 taxi drivers asked either to create an excuse for a wrong deed or to disclaim responsibility in a given situation. He relies on observation, interview, and questions and answers to identify the underlying motives of the participants' linguistic behaviour. He finds that the respondents heavily use decontextualised quotations, i.e. proverbs and Qur'anic verses, in order to free themselves from the failure or bearing any sort of blame (pp.88-99). I note that ElShiekh concerns more with the influence of the religious background of speakers in the choice of euphemistic techniques based on the fact that religious texts are abundant resources for euphemistic examples. I find that some respondents used religious comments or Qur'anic quotations supposing that religious sentiments may avoid them bearing responsibility.

Al-Shawi (2013) explores the theory and application of translating daily life euphemisms. The paper supposes that culture plays a crucial role in translating social euphemisms from the SL into the TL which poses a hindrance for translators. It aims mainly to study how Grice's Implicature Theory: Cooperative Principles and Maxims (1975), and Relevance Theory by Sperber and Wilson (1995) could be pursued to offer accurate interpretations of euphemism. It further examines linguistic manifestations and pragmatic inferences of euphemism when they are translated from English into Arabic or vice versa. It finds that the linguistic and pragmatic elements of euphemism can be evaluated by analysing the relationship between the writer or the speaker on the one hand and the reader or the listener on the other hand. It indicates that translators should always bear the stylistic and rhetorical features of euphemism in their mind. It clarifies that translating euphemism can be achieved through: (i) finding a parallel euphemism in the TL, (ii) conveying the intended meaning and preserving the euphemistic style, (iii) or conveying the intended meaning regardless of the euphemistic style (pp.123-132). I find that Al-Shawi's paper presents little explanation on the use of euphemism with few out-of-context examples, so it does not offer a notable contribution in the area

of translating euphemism, i.e. it is merely theoretical information collected from previous research efforts. It lacks the basic elements of research, such as hypothesis, methodology and novelty. In brief, the paper content does not reflect the title “Translating Euphemisms: Theory and Application”.

Khanfar (2012) examines the typology and formation of euphemism in Standard and colloquial Arabic, with focus on Iraqi Arabic. The definition, etymology, motives and types of euphemism as well as its strong association with other linguistic phenomena, such as taboo, doublespeak and dysphemism, are explained. He illustrates the linguistic formation and classification of a number of Iraqi Arabic euphemisms. He relies widely on the Qur’an to show how Arabic language adheres to the euphemistic style in daily sensitive issues. He finds that euphemism has a culture-bound value which poses a challenge for translators because of non-equivalent vocabularies. He concludes that the semantic dimension has a great influence in creating euphemisms in Arabic more than the phonological, syntactic or morphological dimension (pp.1-34).

Khanfar addresses a research topic which has not received much attention by linguists or translation theorists, i.e. euphemisms in colloquial Arabic. Farghal (1995) and Al-Azzeh (2009) partially investigate the phenomenon of euphemism in colloquial Jordanian Arabic. Speakers use euphemisms broadly in spoken conversations, spontaneous events and social circumstances. Thus, colloquial euphemisms should be subjected to in-depth analysis to fill in this literature gap. Khanfar focuses more on the semantics of euphemism in Arabic, whereas the phonological, morphological, pragmatic and syntactic aspects of euphemism still need more research.

Gomaa and Shi (2012) compare the nature of euphemistic death expressions in Egyptian Arabic and Chinese. The data was collected through interviews and questionnaires with 40 informants from each nationality; 20 female and 20 male. They bear several variables in their mind including gender, social class, age and education. The study shows that Chinese speakers have a larger number of death euphemisms than Egyptians, reflected in an abundance of euphemism dictionaries in China and their shortage in Arabic. Both Egyptian and Chinese respondents have structurally used euphemised metonymy and conceptual metaphor with death cases. In accordance with Al-Azzeh (2009), gender plays a significant role in the choice of euphemistic expressions, i.e. females have the tendency to use more euphemised expressions than males. This disagrees with what is stated by Rabab’ah and Al-Qarni (2012) and Al-Khasawneh (2018) that there is no difference between male and females in the choice

of euphemisms. Finally, they conclude that the linguistic and cultural similarities and differences of euphemistic strategies among Egyptian and Chinese speakers have a significant effect on translating, textbook writing and teaching Chinese or Arabic as a second language. This finding endorses what is declared by Farghal (1995) and Rabab'ah and Al-Qarni (2012) (pp.1-16).

Rabab'ah and Al-Qarni (2012) evaluate the employment of euphemistic strategies in Saudi Arabic and British English. They aim to identify the similarities and differences in using euphemism among Saudi and British speakers in three taboo topics, viz., death, lying and bodily functions. They choose 150 Saudi and 150 British university students to determine the impact of three variables in applying euphemistic techniques, namely, the level of formality, gender and topic. Saudi respondents resorted to different euphemistic methods including part-for-whole, overstatement, understatement, deletion, learned words and jargons, metaphor and general-for-specific, while British respondents employed understatement, deletion, learned words and jargons, metaphor and general-for-specific. The study points out that Saudi and British students may use taboos while approaching death and lying, but hardly ever for bodily functions. The selection of euphemism does not appear to be affected by the respondents' gender. This contradicts with what is claimed by Al-Azzeh (2009), and Gomaa and Shi (2012) that women prefer using euphemism more than men for dealing with offensive topics. Euphemistic language is heavily influenced by cultural values, religious beliefs, and the social life-style. In agreement with Farghal (1995), Qi (2010), Pour (2010), Gomaa and Shi (2012), and Xiaoling et al. (2012), Rabab'ah and Al-Qarni propound that second language learners should be fully aware of euphemism because of its significance for cross-cultural communication (pp.730–743).

I claim that Rabab'ah and Al-Qarni's study is a contrastive analysis of euphemistic techniques between Arabic and English. Based on the findings, Saudi Arabic seems to be more euphemistic than British English. This agrees with what is found by Al-Husseini (2007). Nevertheless, one of the most surprising findings, that disagrees with the majority of previous studies, is that the choice of euphemistic strategies is not influenced by sex. This means that females and males may use similar linguistic devices when dealing with taboo topics. Therefore, I call for further research to test such an unexpected result.

Thawabteh (2012) addresses the translatability of Arabic amelioration and pejoration in English subtitling. He aims to explore the nature of euphemism and dysphemism from technical and translation perspectives. He analyses 14 euphemistic and dysphemistic expressions from a screen translation of the Egyptian film *Ramadan fawq il-burkān*, ‘Ramadan atop the Volcano’ by ART Network. The paper finds that the difficulty of translating euphemisms or dysphemisms are due to cultural disparities or technical issues in subtitling. It illustrates that the subtitler may resort to one of these translation strategies: (i) eliminating SL euphemistic or dysphemistic expressions in the TL; (ii) preserving SL euphemistic or dysphemistic expressions by formal-based translation; (iii) and adding euphemistic or dysphemistic expressions in the TL. It demonstrates that euphemism and dysphemism in the film have different forms, namely, figurative expressions including litotes, hyperboles, synecdoche and metonymy, remodelling, omission and circumlocution (pp.145-156). I notice that there is a scarcity of similar studies on translating euphemism in subtitling. Further studies are required to fill in this research gap in the area of translation. Thawabteh’s study is not only useful for translators, interpreters or subtitlers, but also for film-makers as it judges the accuracy of euphemism and dysphemism in audiovisual translation.

Al-Kharabsheh (2011) examines the conceptualisation and translation of euphemistic metaphorical expressions in Arabic death discourse. He aims to identify problems of translating Arabic obituaries according to the Conceptual Metaphor Theory by Lakoff and Johnson (1980). He chooses a corpus consisting of 450 obituaries from three Jordanian newspapers. The study states that the translation problems are attributed to cultural and religious differences among Arabic and English. Further, it indicates that 1740 (89.1%) metaphorical euphemisms are employed to designate death. By contrast, only 213 (10.9%) euphemistic substitutes including metonymy, generic terms and legal terms are detected to label dying events (pp.19–48). Al-Kharabsheh discusses the tremendous use of metaphor as a primary source for euphemising death in Arabic culture and particularly Jordanian society. In the Qur’an, metaphor is a common linguistic device of euphemism used to soften or avoid unpleasant topics, so an entire section in the thesis is allocated to explain the strong relationship between metaphor and euphemism (cf. 3.2.6.3).

Al-Qadi (2009) makes a sociolinguistic comparison of euphemism in English and Arabic. He assumes that euphemism has not been given a lot of academic attention by

sociolinguists since it approaches culturally and socially sensitive topics. He states that English and Arabic are geographically, linguistically and culturally different. The study finds that English and Arabic have three shared rhetorical forms of euphemism: metonymy, synecdoche and circumlocution. It is also found that both languages borrow from other languages for euphemising taboo areas. It shows that metonymy is the most dominant method of euphemism in English and Arabic. I find that metonymy is a predominant approach of euphemism in the Qur'an. It illustrates that the degree of politeness of Arabic euphemisms is higher than English euphemisms. This finding supports what is stated by Al-Husseini (2007), and Rabab'ah and Al-Qarni (2012). Al-Qadi agrees with Farghal (1995), Pour (2010), Qi (2010), and Shi and Sheng (2011) that euphemisms are beneficial for textbook writers, teachers, learners for non-native languages.

Al-Azzeh (2009) investigates the variation of the use and degree of euphemism among Jordanian Arabic speakers through analysing common euphemistic expressions for dealing with taboo language. She measures the effect of social variables including age, gender and dialect upon the employment of euphemisms by distributing a questionnaire to 300 Jordanians. The study shows that Jordanians adopt a great number of euphemisms in most aspects of daily life. It points out that dialect, age and gender have an influential effect on the choice and use of euphemisms in Jordan, e.g. some euphemistic expressions are exclusive to a certain group of people or a specific regional area; old people tend to use more euphemisms than young individuals; and females opt for more euphemistic expressions than males. It is found that death and mental sickness are the most euphemised topics in Jordanian society. Al-Azzeh recommends conducting further research on euphemism in the Qur'an, al-Ḥadīth, medicine, TV films and Arabic novels (pp.1-156). My thesis comes in response to many researchers, such as Al-Azzeh, who have recently called for investigating the phenomenon of euphemism in the Qur'an. I observe that Al-Azzeh agrees with Gomaa and Shi (2012) that women are in favour of using euphemism more than men, while she disagrees with Rabab'ah and Al-Qarni (2012) and Al-Khasawneh (2018) who claim that the choice of euphemism do not seem to be affected by gender.

Abdalla (2009) conducted her MA dissertation on the challenges and strategies of translating political euphemisms related to Islam and Arabs from English into Arabic. The thesis aims to discover motives, uses and context of euphemism in English political

speeches as well as appropriate procedures for translating them into Arabic. She argues that the translation of euphemism requires a functional shift from traditional linguistic approaches to ideological, cultural and intercultural ones. She supposes that meta-linguistic differences, i.e. culture, time, social factors, religion and ideology, shape translating, interpreting and reacting to euphemism. The mechanism of translating political euphemism shows the need to consider translation as an intercultural human activity. She finds that the loss of euphemistic meanings of political terms may occur when the meta-linguistic factors are not taken into the translator's consideration. Thus, the translator should understand the underlying meaning beyond euphemism in the SL to find an appropriate equivalence in the TL. Using one or more of the following enhances the translation of euphemism: literal translation, dynamic/functional translation, cultural translation, substitutive translation, explication, paraphrasing, lexicalisation, omission, annotation, inverted commas, footnotes, borrowing, using general terms or less emotive terms, and neologisms. (pp.1-88).

I believe that translating euphemism requires a profound understanding of social, linguistic, intercultural and ideological elements, the SL structure and the target audience's expectations. Moreover, the fidelity and accountability to the ST and the TT should be achieved by translators. My thesis measures to what extent cultural dissimilarities between Arabic and English can affect the translation of euphemism in the Qur'an. The analysis shows that the lack of English equivalences and the discrepancy of the euphemising degree are main causes of the deficiency of English translations of Qur'anic euphemisms.

Al-Adwan (2009) investigates euphemising in audiovisual English translation (subtitling) into Arabic, with reference to the American television sitcom, *Friends*. Eleven episodes of its 10th season were chosen for examination. He proposes a politeness-oriented model based on two existing models of euphemism by Williams (1975) and Warren (1992), and on Brown and Levinson's politeness theory (1987). He finds that Williams and Warren's models do not fully account for all euphemistic examples of sensitive themes in Arabic subtitles of *Friends*. Consequently, he introduces two new euphemistic devices, namely semantic misrepresentation and omission. Sex is viewed as a complex and discomfoting topic in Arabic. Thus, five euphemistic methods including widening, implication, semantic misrepresentation, metonyms and omission are applied by subtitlers to save the target Arab viewers' face when discussing sexual relations, sexual orientation, bodily parts and sex-related

activities or items. He finds that context allows Arab viewers to comprehend the euphemised references appropriately (pp.1-243).

The amount of investigated data is restricted to the comic genre. More research is needed to develop and test the proposed model in other areas. In my research project, I create a comprehensive linguistic model to annotate all euphemistic examples in the Qur'an as well as classifying them into broad topics; namely, death, destruction, divorce, excretion, feelings, fighting and wars, finance, health, personal behaviours, poverty, pregnancy and giving birth, punishment, religion, sex, slavery and swearing. Additionally, I design a systematic text-based model to examine the role of intratextuality and contextuality in interpreting and translating euphemism in the Qur'an.

Al-Husseini (2007) conducted a contrastive study on the nature and use of euphemism in Arabic and English. Like Altaie (2010), he provides a theoretical linguistic framework on the phenomenon of euphemism in Arabic and English, i.e. definition, formation, functions, types and its associations with other linguistic phenomena, such as dysphemism, doublespeak and taboo. He claims that the concept of euphemism in English is called *kināyah* 'metonymy' in Arabic. He finds that euphemising is a distinguishable feature of the rhetorical style and eloquence of Arabic. He indicates that the existence of taboo areas is a strong motive for producing euphemisms in both Arabic and English. He argues that euphemism in Arabic or English has a close link with indirect speech acts because both rely basically on opposition-oriented approaches, i.e. both are used to say something, but actually to mean another thing. Because of cultural variations, some topics could be taboo in Arabic, but they are acceptable in English. He concludes that Arabic seems more comprehensive than English with euphemising since euphemism in Arabic can be used for other linguistic functions, such as to beautify speech, to understand better, to attract the listener's attention and to exaggerate certain matters (pp.326-346).

I notice that Al-Husseini consults many examples from the Qur'an to support his claims and attitudes toward the phenomenon of euphemism in Arabic. This supports two main findings in the thesis that the Qur'an is a rich resource of euphemistic expressions dealing with different sensitive issues, such as sex, death, excretion, divorce, punishment, slavery, swearing and personal behaviours, and that euphemism in the Qur'an is characterised by rhetorical and metaphorical connotations. In directions

for future research section, I call for investigating which type of speech acts can be performed by euphemisms in religious texts, such as Qur'an.

Farghal (1995) explores the pragmatic value of Arabic euphemisms within contextual conversations, with focus on Modern Standard Arabic and Jordanian colloquial Arabic. He points out that the choice of euphemism is contextually influenced by the speaker-addressee relation on the one hand, and the level of formality on the other hand. The study reveals that Arabic speakers use various devices for euphemising, namely, figurative expressions, circumlocutions, remodelling and antonyms. It indicates that euphemistic techniques are useful sources to acquire communicative competence in the second language learning/teaching (pp.366-378). I note that the selected euphemistic examples have social importance, so they offer new insights for a better understanding of the pragmatic level of euphemism in Arabic and colloquial Jordanian dialects in particular. I suggest investigating the phenomenon of euphemism in other Arabic dialects.

Farghal (1993a) investigates the translatability of Arabic death terms into English through proposing a theory-based model with reference to the formal, functional and ideational equivalences. He finds that the degree of translatability of the conceptual, observational and religious death-related terms is relatively high in spite of referential and linguistic diversities. On the other hand, some death terms are difficult to translate, so the translator may use footnote and paraphrase to avoid translation loss. He concludes that the translator should be not only bi-lingual but also bi-cultural to have access to cultural differences among the SL and the TL (pp.15-29). I argue that death is an unspeakable topic among most of the world's cultures and societies, so speakers unconsciously use more euphemistic and metaphorical terms to talk about it appropriately. Most death terms in Arabic have religious roots and euphemistic connotations. For instance, Jordanians tend to use Islamic or Christian terms in condolences and obituaries. I find that the topic of death in the Qur'an is euphemised with 169 acceptable expressions.

Farghal (1993c) addresses the semantics and pragmatics of death-related euphemism and dysphemism in Arabic. He argues that death terms in Arabic have certain attributes: (i) figurative euphemistic meaning, i.e. انتقل الى رحمة الله 'transferred to God's mercy', (ii) a little dysphemistic meaning, i.e. فطرز 'popped off or croaked', (iii) and Allah is the ultimate agent of death, i.e. توفاه الله 'God passed him away'. He claims that death-related euphemisms in Arabic have religious representations: (i) the beginning of new life, i.e.

انتقل الى جنات الخلد 'he transferred to the paradise of eternity', (ii) an act of choice by God, i.e. اختاره الله الى جواره 'God chose him for His neighbourhood', (iii) a predestined happening, i.e. دنا أجله 'his appointed time came', (iv) a meeting with God, i.e. لاقى ربه 'he met his Lord', (v) a response to a call, i.e. لبي نداء ربه 'he responded to God's call'; (vi) and a burning in Hell, i.e. انحرق 'he got burnt'. He concludes that Islamic beliefs play an influential role in acquiring the metaphorical meaning of death-related euphemism and dysphemism (pp.15-26). I claim that most Arabic euphemistic expressions, which are widely used in condolences and obituaries, carry religious connotations. Speakers often refer to such appropriate expressions based on the fact that religion have a considerable influence upon the listener.

This section deals the linguistic evaluation and translation of euphemism from/into Arabic. The next section investigates the phenomenon of euphemism in the Qur'an from a linguistic perspective. It also tackles the difficulty and mechanism of translating Qur'anic euphemistic expression into English.

2.3.3 Linguistic Analysis and Translation of Euphemism in the Qur'an

Alqahtani (2018) investigates the accuracy of translating euphemism in the Qur'an through evaluating the degree of faithfulness to the ST. He aims to verify how an inappropriate translation approach or misunderstanding Qur'anic texts may deviate the target audience from the original meaning. He examines a selected sample of euphemisms in five English translations of the Qur'an based on a qualitative text-based approach and semi-structured interviews with translators. The study finds that there is no single approach for encountering the difficulty of transferring Qur'anic euphemisms into English. This finding is similar to what is found by Mohammed (2006), Al-Dulaimi and Aubed (2012), Almasaeid (2016) and Ghaeb (2016). It also shows that the loss of euphemistic meaning is inevitable in translating some Qur'anic expressions because of their culture-bound structures and implications. In this context, Elimam stresses that the form and content in the Qur'an is a problematic issue for translators, so that splitting them apart in translation results in an inevitable loss of meaning (2009; 2013). I state that translating euphemism in the Qur'an is not merely a linguistic transfer, but it is also a cultural transfer. I attempt to reveal how cultural variations between Arabic and English may affect the perception of the source meaning of euphemisms in the Qur'an.

Therefore, translators of the Qur'an should have deep insights into cultural hindrances of translating euphemisms.

Almasaeid (2016, pp.1-94) examines cultural and lexical problems of translating euphemism in the Qur'an into English through adopting a theoretical framework including Grice theory of Implicature, Politeness theory, Skopos theory and Newmark's approaches. He analyses 31 euphemistic examples representing 10 sensitive themes in five translations of the Qur'an by Asad, Bewley, Hilali and Khan, Irving and Itani. The study shows that rendering Qur'anic euphemisms into English poses a difficulty for translators, so they may transfer them by non-euphemistic translations. It also reveals that literalness is the most dominant method used by the five translators, whereas semantic and idiomatic methods are employed in few instances. This finding agrees partially with Albarakati (2014) who states that literal and semantic translations are vastly pursued, while idiomatic and free translations are rarely adopted for transferring euphemisms. Almasaeid concludes that translators can use several translation procedures for rendering Qur'anic euphemisms, such as literal equivalence, cultural equivalence, descriptive equivalence, paraphrasing, explanation, commentary, footnote and couplet. This supports what is found by Mohammed (2006) and Al-Dulaimi and Aubed (2012) which indicates that there is no single approach for translating Qur'anic euphemisms into English.

Ghaeb (2016) examines the difficulty of translating euphemism in The Cow (البقرة) surah through evaluating three popular translations of 12 euphemistic expressions representing sensitive topics, i.e. marital relationship, disbelief and deviation from the right path. The study finds that translators differ in the mechanism of translating euphemism in The Cow surah into English according to the applied strategies. This supports what is found by Mohammed (2006), Al-Dulaimi and Aubed (2012) and Almasaeid (2016) that there is no definite method for translating Qur'anic euphemisms into English. It also finds that the three translators used literal translation and couplet, but paraphrase was the most common procedure for rendering Qur'anic euphemisms. It also indicates they failed to capture the appropriate interpretation in some euphemistic cases (pp.273-297).

I emphasise that the scope of Ghaeb's study is relatively limited since it tackles clear-cut euphemisms in few verses from one surah in the Qur'an on the word level. By contrast, I investigate the translation of euphemism in the Qur'an beyond the word, sentence or local context levels, but on the textual level. I analyse the influential role of

intratextuality and contextuality in translating a sample of non-trivial euphemisms in the Qur'an, which require textual coherence for their identification and interpretation. Another significant issue is that Ghaeb claims that The Cow was chosen for examination because no study has been conducted to handle the feature of euphemism in this surah. Nevertheless, Noghai (1995) examines the translatability of euphemism in The Cow surah into English based on Nida's formal equivalence approach (1964a, 1969) and Grice's theory of Conversational Implicature (1975).

Al-Saidi and Rashid (2016, pp.81-89) evaluate the concept of (un)translatability of the Qur'an, with reference to culture-bound euphemisms. They analyse 10 Qur'anic euphemisms in four English translations according to Nida's Functional Equivalence (1993; 2001). They also use exegetical books of the Qur'an to understand the SL intention so as to avoid any biased interpretation. The study shows that euphemisms in the Qur'an can be translated accurately, and that the notion of untranslatability is no more valid and merely a false theorisation. This interesting finding asserts that the translation of euphemism is a translator-reliant task which hinges on the translator's individual skills and competence. Thus, the translator can produce a felicitous translation of euphemism even between ultimately different languages or cultures, i.e. English and Arabic.

Abdul Fattah (2014) conducted a linguistic study on problems of translating euphemism and dysphemism in the Qur'an. He discusses various translation theories and concepts, including domestication and foreignisation, Skopos theory, functional approach and (un)translatability. The study tackles the topic of illegal sexual relationships in the Qur'an, i.e. adultery, sodomy and lesbianism. It finds that bridging linguistic and cultural gaps between Arabic and English needs a systematic model for overcoming challenges of translating culture-sensitive expressions, i.e. euphemism and dysphemism. I believe that translation in this globalised world has no longer been considered a process of transfer between two languages, but a process of mediation and approximation between two cultures.

Albarakati (2014) evaluates translation strategies of euphemism in the Qur'an into English. The paper aims to design a linguistic model for translating Qur'anic euphemisms into English based on the fact that the Qur'an is full of rhetorical, idiomatic and culture-specific vocabularies. A collected sample of Qur'anic euphemisms in five English translations are analysed. The paper finds that part-for-the-whole and metonymy are the most common strategies in the translation of Qur'anic euphemisms.

It shows that literal translation is commonly applied by the translators though it does not work in reproducing the euphemistic meaning in most instances. The translator should endeavour to render euphemisms as accurately as possible to elude misunderstanding and misrepresentation. It suggests that the correct understanding of the SL euphemistic message is a central element for creating an accurate TT. In accordance with Al-Dulaimi and Aubeid (2012), it concludes that translating Qur'anic euphemisms could be accompanied with an exegetical explanation to uncover the SL euphemistic intention (pp.146-150).

This paper which is largely based on the findings of Al-Barakati's PhD thesis (2013) at the University of Leeds, does not tackle the mechanism of reproducing an accurate translation of the original meaning and style of euphemism in the Qur'an. Instead, it concerns more with some translation methods applied by translators. The study is limited range in that its analysis is restricted only to three clear-cut sex-related euphemisms from the Qur'an. By contrast, my thesis designs a comprehensive model to critically evaluate cultural discrepancies, linguistic challenges, translation methods and problem-solving suggestions for translating euphemism in the Qur'an on the textual level.

Al-Barakati (2013) produced his PhD thesis at the University of Leeds on translating sex-related euphemisms in the Qur'an into English, with emphasis on Nord's version of Skopos (1997, 2006) together with equivalence and response-oriented theories by Nida (1964a) and Newmark (1981). The thesis aims to investigate the strategies and procedures used by translators for rendering Qur'anic euphemisms into English, and to show linguistic and cultural differences of euphemism between Arabic and English, arguing that the difficulty of translating Qur'anic euphemisms can be attributed to culture-specific gaps and changing the euphemistic implications gradually. He analyses 43 Qur'anic sex-related euphemisms in three English translations of the Qur'an. He also uses questionnaire and interviews to measure the target readers' perception of the translation of Qur'anic euphemisms. The study finds that the three translations have a strong adherence toward the SL structure although they embrace TL-oriented norms. It points out that Arabic and English fluctuate in euphemising sex topic. It illustrates that literal and semantic translations are vastly pursued, while idiomatic and free translations are rarely used for transferring euphemistic instances. It concludes that evaluating the quality of translations of the Qur'an is a highly multifaceted task. Therefore, further

scholarly efforts supported by international organisations should be made to design a comprehensive translation model of the Qur'an (pp.1-238).

Al-Barakati's dependence on the functional approach is a clear indication that he mainly focuses on the purpose of translation, and neglects other criteria. I think that the balance between the content, i.e. purpose, and the structure, i.e. form, could be a successful way to achieve an accurate translation of culture-bound expressions, such as euphemisms. I observe that the scope of the thesis is limited to a common topic of euphemism, i.e. sex. By contrast, my thesis touches up all euphemistic topics in the Qur'an. I find that he evaluates contemporary translations: Saheeh-International (1997), Abdel Haleem (2005), and Bewley (2005). Former translations of the Qur'an, such as Arrbery, AL-Hilali and Khan, and Pickthall, should be investigated as well since assessing old and modern translations of the Qur'an will enable us to measure the development and quality of translations. My thesis analyses six common English translations of the Qur'an in different historical periods. Al-Barakati examines the mechanism of translating Qur'anic euphemisms on the word or sentence levels while my thesis tackles this problematic issue on the textual level through highlighting the significant roles of intratextual meanings and internal relations in the Qur'an in interpreting and translating euphemisms. The selected euphemistic examples, which have been subjected for examination by Al-Barakati, are extracted from a limited number of surahs in the first 12 parts in the Qur'an although the Qur'an has 114 surahs distributed in thirty parts. The investigated sample of euphemistic expressions should be representative for the majority of the parts of the Qur'an.

Al-Hamad and Salman (2013) produce a qualitative investigation into the translatability of euphemism in the Qur'an. The main purpose is to examine incongruities in translating Qur'anic euphemistic expressions into English. They firstly chose 23 euphemistic examples from different surahs in the Qur'an and classified them into certain topics: sex, genitals, women, excretion, sickness and disabilities, death and divorce. Then, they analyse the euphemistic expressions in four translations by Ali, Al-Hilali and Khan, Pickthall and Arberry. The study shows that translating Qur'anic euphemisms into English is more complicated as a result of linguistic and cultural diversity, different metaphorical styles and varied connotations of vocabularies. It concludes that translators often sacrifice euphemism for the sake of conveying meanings directly, so they should bear in mind the intended meaning, the euphemistic style, and the cultural and linguistic differences (pp.190-214).

I emphasise that studying euphemism across different languages and cultures plays a pivotal role in facilitating intercultural communication. This is one of the main contributions of my research. From this standpoint, my thesis comes to evaluate the difficulty of translating euphemism in the Qur'an as well as tackling the strategies and techniques that are adopted by translators. It also offers helpful suggestions for improving the translation of the Qur'an in general and the translation of euphemism in particular. By using modern corpus-based methods, tools and technologies, my research aims to create an electronic corpus involving all euphemistic items and topics in the Qur'an.

Al-Dulaimi and Aubed (2012) conducted research on the accuracy of translating euphemism in the Qur'an, with reference to the original context and interpretive views. They attempt to offer a contrastive analysis of the concept of euphemism in Arabic and English. They assume that euphemism as an aesthetic device has not received due attention by translators because of the sacred nature and metaphorical language of the Qur'an. A selected corpus of Qur'anic euphemisms extracted from five verses are examined in three English translations by Ali (1989), Al-Hilali and Khan (1996), Pikhall (1999). Exegetical resources are used to evaluate the accuracy of the three translations by identifying the source intention of euphemism. The study finds that all translations failed to capture either/both the euphemistic style or/and the intended meaning. Hence, it suggests that the translator should apply additional techniques, such as explication, paraphrase and annotation, to convey possible interpretations of Qur'anic euphemisms (pp.432-448). I notice that translators generally suffer from the lack of proficiency in preserving the euphemistic style and/or the intended meaning in the TT. This is one of the main motivations to examine the identification, classification and translation of euphemism in the Qur'an.

Abdel Haleem (2011) examines the phenomenon of euphemism in the Qur'an taking marital relations as a case study. He elucidates the importance of context in the perception of Qur'anic euphemisms through explaining the effect of (i) extracting a certain part of a verse from its contextual situation, (ii) keeping a certain part of a verse from its social and cultural context; and (iii) the lack of the translator's knowledge of the Arabic style of the Qur'an on misinterpreting euphemistic connotations of woman's status and sex in the Qur'an. It shows how the Qur'an uses euphemism to handle intimate and sensitive issues, such as menstruation, illegal sexual practices and legitimate sexual intercourse (pp.125-131). One of the main goals of my thesis is to

evaluate the functions of contextuality and intratextuality in the Qur'an in interpreting and translating Qur'anic euphemisms through explaining how certain verses mentioned elsewhere in the Qur'an can allow the translator to comprehend the euphemistic message correctly.

Al-Omouh (2011) investigates methods and motives of euphemism in the language of the Qur'an. He theoretically explains the close connection between euphemism and the existence of taboo, and practically analyses selected Qur'anic verses with euphemism. He examines the application of decency and politeness in two sensitive areas, namely, family relations, e.g. sexual practices, and bodily functions, e.g. defecation. He finds that men and women relationship, marriage, matrimony, divorce, death and diseases are the most dominant euphemistic themes in the Qur'an (pp.143-144). I find that Al-Omouh focuses more on socially sensitive themes mentioned in the Qur'an while he neglects other tabooed topics, such as swearing, slavery, punishment and personal behaviours. In my thesis, I attempt to classify all euphemistic examples in the Qur'an into broad topics.

Altaie (2010) investigates translating euphemism in the Qur'an into English arguing that current English translations of Qur'an often seem inaccurate. Like Al-Husseini (2007), she introduces a linguistic account for the definition, types, functions and formation of euphemism in Arabic and English as well as its strong relationship with other linguistic phenomena, such as dysphemism, doublespeak and taboos. She finds that most translators failed to capture the original meaning of euphemistic examples in the Qur'an. As a result, inaccurate translations of euphemism were produced. In accordance with Mohammed (2006), she suggests that translators can resort to explication, paraphrasing and annotation to convey the functional message of euphemism. Further, she asserts that translators should have a great knowledge of other relevant religious contexts, such as al-Ḥadīth and Sīrah (pp.370-380).

Altaie analyses few clear Qur'anic euphemistic expressions on the word or sentence levels, while the corpus-based analysis of my thesis shows that there are non-trivial euphemisms in the Qur'an, which require textual coherence for their identification and interpretation. Altaie's study is restricted only to two English translations of the Qur'an, by Zidan and Pickthall. By contrast, this thesis critically evaluates six English translations of the Qur'an in different periods in the 20th and 21st centuries. Altaie focuses largely on how translators can transfer Qur'anic euphemisms into English regardless of their semantic methods in the ST (the Qur'an) and the TT (English). This

thesis touches upon the semantic categories of euphemism in the Qur'an and the six English translations of the Qur'an according to Warren's model (1992).

Mohammed (2006) evaluates errors in English translations of euphemism in the Qur'an. The main goal of the study is twofold; to capture the main reasons behind the errors in translating euphemism, and to clarify to what extent the wrong translation of euphemism may distort the recognition of the intended meaning. He analyses two translations of the Qur'an, by Zidan and Pickthall to decide whether Qur'anic euphemisms are translated successfully or sacrificed at the expense of meaning. He concludes that the translation of Qur'anic euphemisms could be accompanied by paraphrase, annotation or footnote to assist the target audience in understanding their possible interpretations.

I notice that Mohammed's study does not provide a theoretical framework of euphemism. Its scope is very limited, i.e. Mohammed's findings depend on evaluating two English translations of a limited number of Qur'anic euphemisms. Mohammed does not discuss the semantic domain of euphemism in the Qur'an, but he is mainly interested in the degree of conveying the intended meaning. For these reasons, it is unwise to generalise its results to the topic of euphemism in the Qur'an. However, I agree with Mohammed that couplet could be an effective means in translating Qur'anic euphemism by using a mixture of literal translation and footnote, paraphrase or annotation. This procedure, which is suggested in Newmark's model of translating culture-bound expressions (1988), allows the translator to preserve the euphemistic style as well as allows the target audience to understand the intention of euphemism.

Noghai (1995) examines the applicability of formal equivalence to translating intrasentential euphemisms in The Cow (البقرة) surah into English based on Grice's theory of Conversational Implicature (1975). He notes that Arabic and English are so remotely related languages, so translators often refer to functional or interpretive approaches for rendering Qur'anic euphemisms. He hypothesises that literal translation does not seem a far-fetched solution for transferring Qur'anic euphemisms into English. The study finds that the functional or interpretive approaches appear to fail to produce equivalent euphemistic renditions since they suggest over-euphemistic, under-euphemistic or even dysphemistic meanings. It also shows that some translators who rely on formal equivalence produced a consistent translation reflecting the SL euphemistic connotations. It concludes that formal equivalence is not merely possible

option for translators, but it is the best approach for translating euphemism in the Qur'an into English (pp.1-90).

I argue that the translator's sole dependence on literalness, i.e. formal equivalence, may not be sufficient for producing an accurate translation of Qur'anic euphemisms. Instead of that, literal translation should be followed by other procedures, such as footnote, endnote, paraphrase, explication, annotation and marginal explanation, for the purpose of offering supplementary clarifications for the target audience. The readability and understanding of the meaning of euphemism are more significant than the adherence to the original structure if the main focus is on the purpose of translation. Translators may seek to show naturalness of the source meaning of Qur'anic euphemisms according to the target culture patterns, so they are in favour of dynamic equivalence for transferring Qur'anic euphemisms.

2.4 Conclusion

This chapter has tackled the current knowledge, substantive findings, and theoretical and methodological contributions in the area of euphemism. It aims to provide a comprehensive context and body of the relevant literature for readers. It can be divided into three parts including text typology for religious texts, the translation of the Qur'an and analysis of euphemism in Arabic and the Qur'an. Several linguistic concepts, such as text, text-type, contextuality and intratextuality, have been defined because of their significant roles in interpreting and translating sacred texts. The main standards of text, such as cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality, have been explained. Classifications and types of text have been briefly discussed. Distinctive features of religious texts have been summarised. The unique style and textual coherence of the Qur'an have been examined.

The second part touches upon the translation of the meanings of the Qur'an. The issue of (un)translatability of the Qur'an has been comprehensively evaluated. Deficiencies and shortcomings of current English translations of the Qur'an have been identified. Some obstacles in translating linguistic features in the Qur'an, such as metaphor, metonymy, homonyms, collocations, puns, stylistic shift, syntactic ambiguity, invisible meaning, equivalence and textual standards, have been investigated. The significance of producing an accurate translation of the Qur'an has been highlighted. Some recommendations to develop the quality and accuracy of the

translation of the Qur'an have been suggested. The third part has presented a detailed linguistic description of the phenomenon of euphemism in Arabic in general and the Qur'an in particular through revising research to date. Linguistic techniques and semantic classifications of euphemism in Arabic and the Qur'an have been outlined. Cultural challenges and linguistic hindrances of translating euphemism in Arabic and the Qur'an into English have been clarified in light of modern translation theories. Some problem-solving suggestions for translating euphemisms from or into Arabic have been recommended.

Chapter Three: Model of Analysis

3.1 Theoretical background on Translation

3.1.1 Overview

This part provides a theoretical background on the act of translation. It provides a detailed explanation on the development of the definition of translation and its relationship with text. Some approaches to translation and translation evaluation have been presented. The concept of (un)translatability has been evaluated from different perspectives.

3.1.2 Definition of Translation

Catford (1965) defines translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (p.20). Bell (1991) considers translation as “the transformation of a text originally in one language into an equivalent text in a different language retaining, as far as is possible, the content of the message and the formal features and functional roles of the original text” (p.xv). Both Catford and Bell pay special attention upon the concept of ‘equivalence’ in the ST and TT structures, but Bell also concerns more with the ‘functional’ roles and messages of the ST. By contrast, Nord (1991b) indicates the process of “translation is normally expected to render ‘faithfully’ all the relevant features of the source text” (p.22). This clarifies the importance of adopting an appropriate translation procedure to enable translators to faithfully transfer the original features for the target audience. According to Nord’s Skopos theory, translation is “the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanding function of the target text (translation skopos)” (p.28). This definition relies on the original version of ‘Skopos theory’ by Reiss and Vermeer (1984) which focuses mainly on the purpose and function of the TT.

Later, the definition of translation has been widened as a result of the technological and information revolution. Halliday (1992) makes a distinction between the activity of translation as a linguistic process and relationship, and the product(s) of ‘translating’, including ‘translation’ (written text) and ‘interpreting’ (spoken text). He argues that:

“In English we use the term “translation” to refer to the total process and relationship of equivalence between two languages; we then distinguish, within translation, between “translating” (written text) and “interpreting” (spoken text). So I will use the term “translation” to cover both written and spoken equivalence; and whether the equivalence is conceived of as process or as relationship” (p.15).

Halliday’s definition asserts that there is a closely strong relationship between the act of translation and the notion of text. Nevertheless, Koller (1995) still describes translation as:

“The result of a text-processing activity, by means of which a source language text is transposed into a target-language text. Between the resultant text in L2 (the target-language text) and the source text in L1 (the source-language text) there exists a relationship, which can be designated as a translational, or equivalence relation” (p.196).

Despite of the rapid development in the profession of translation, Koller still attempts to maintain a kind of ‘equivalence’ relationship between the ST and TT. House (2001) considers translation as a “representation” or “reproduction” of an original text produced in another language (p.247). To summarise, translation can be defined as an act of transferring ideas and meanings, and not the literal rendering of single words or sentences, from the source language (SL) into the target language (TL). Equivalence, text’s message and audience remain central elements in the translator’s consideration while rendering a certain text into another language. Newmark (1988) stresses that “texts must be written in a language that is immediately comprehensible to the readership” (pp.41-42).

The translator cannot exactly reproduce an equivalent text in the TL of the original text in the SL because of unavoidable linguistic variations, semantic nuances, cultural differences and social norms. The modification in the TT can be observed stylistically, morphologically, syntactically, structurally and pragmatically. Bassnett (1997) states that the “translated text will never be the same as the source text” (p.88). Similarly, Sager (1997) indicates that the new converted text is usually evaluated in terms of the accuracy, fidelity and appropriateness (p.25). I think that the translated text may be accepted in a certain society, period or place, and it may be refused and even denied in another society, period or place.

Reiss (1976) indicates that identifying the text type is an indispensable procedure for using an appropriate translation method so as to accurately transfer the original information into the TL. Sager (1997) claims that the text type is closely linked with

the writer's intention and the adopted translation approach (p.38). By contrast, Ellingworth (1997) points out that the text type is related more to the SL situation which is often different from the TL situation culturally and historically (p.199). Izquierdo (2000) argues that recognising text typology plays an undeniable role in enhancing the translator's performance (p.290). From this standpoint, the text type should be taken into the translators' account to enable them to measure the translatability of the ST and to adopt a productive translation technique. The analysis of Qur'anic texts allows the translator to find a suitable translation strategy and to decide to what extent the meanings of the Qur'an can be rendered.

However, House (1997, 2006) considers re-contextualisation a vital element in the process of translation. She argues that:

“translation is an act of performance, of language use, and it may well be conceptualized as a process of recontextualization, because in translating, stretches of language are not only given a new shape in a new language, but are also taken out of their earlier, original context and placed in a new context, with different values assigned to communicative conventions, genres, readers' expectation, norms, etc.” (House, 2006, p.342).

House's view indicates that the textual factors are significant in the act of translating specifically sacred texts. This thesis attempts to address the roles of contextual background, intratextual meanings and conceptual relations among several verses in the Qur'an in interpreting and translating euphemisms.

3.1.3 Approaches to Translation and Translation Evaluation

In this section, I attempt to provide a brief review about modern translation approaches developed by well-known linguists and theorists. The theoretical concept of equivalence in translation by Vinay and Darbelnet (1958/1995), Jakobson (1959), Nida (1964a), and Nida and Taber (1969) is explained. To what extent the notion of equivalence is appropriate for critically evaluating translations of euphemism in the Qur'an is investigated in some circumstances. In addition, Skopos theory by Reiss and Vermeer (1984), and Nord (1991a; 1997b) is analysed to explore if it can provide a suitable context for a more detailed examination of translating certain euphemisms in the Qur'an. Translation approaches and procedures of culture-bound expressions by Newmark (1988) are explained in a detailed way.

3.1.3.1 Concept of Equivalence

The notion of equivalence is generally associated with linguistic and cultural aspects between the SL and the TL. It can be examined on the word, sentence and textual levels. Translators attempt to maintain the original meaning and grammatical structure, but they attempt more to reproduce a natural and comprehensible text for the target audience through choosing the closest equivalent vocabularies. The most common problem in current English translations of the Qur'an is the failure of finding appropriate correspondences for euphemisms, which may yield misunderstanding and misrepresentation of the source euphemistic intention by the target readers, because of their culture-bound values. A detailed discussion of the notion of equivalence according to modern translation theories is presented for the purpose of testing its applicability and efficiency in translating euphemism in the Qur'an.

Vinay and Darbelnet propose a linguistic model including seven translation procedures, namely, borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation. According to them, equivalence is a translation procedure in which the same situation is replicated as in the original text, but different words are used. It is adopted to maintain the stylistic structure of the original in the TT, and it is recommended to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds (Vinay and Darbelnet, 1958/1995; Kenny, 1998; Munday, 2001). Baker (1998) defines the concept of equivalence as "the relationship between a ST and a TT that allows the TT to be considered as a translation of the ST in the first place" (p.77). It seems clear that the translator may struggle in identifying an TL equivalence with the same source features. Nonetheless, the activity of translation remains a possible task between different languages through referring to other procedures, such as paraphrasing or footnotes.

Jakobson (1959) points out that there are three types of translation, including intralingual translation, i.e. rewording or paraphrasing within the same language, interlingual translation, i.e. rewording or paraphrasing between different languages, and intersemiotic, i.e. rewording or paraphrasing between sign systems. According to him, no full equivalence exists between two words in two different languages, i.e. interlingual translation (Jakobson, 1959, p.114). Jakobson does not claim that translation is an impossible activity, but he asserts that the difference of the SL and TL structures and vocabularies is due to the fact that languages differ from one another to

a greater or lesser degree. It is evident that there are some similarities between Vinay and Darbelnet's model and Jakobson's approach, which consider translation as a possible procedure between the SL and the TL despite of some cultural variations and linguistic limitations. They also stress on the importance of the translator's role when encountering an obstacle of finding a TL equivalence. That is, the translator has the freedom of adopting other appropriate translation procedures to produce a much more comprehensive rendition of the SL message in the TL (Leonardi, 2000; Panou, 2013).

Nida suggests two translation approaches: formal equivalence and dynamic equivalence. Formal equivalence is a translation procedure in which the original message in terms of form and content is maintained. In this type of translation, the translator has a strict adherence and fidelity to the lexical details and grammatical structure of the ST attempting to reproduce formal aspects, such as syntactic components, the consistency in word usage and the original context (Nida, 1964a; Nida and Taber, 1969). Nida (1964a) indicates that "it might be supposed that such translations are categorically ruled out. To the contrary, they are often perfectly valid translations of certain types of messages for certain types of audiences" (p.166). He emphasises if a formal equivalence in the TL has not conveyed the source meaning accurately, the translator "must therefore usually supplement such translations with marginal notes, not only to explain some of the formal features which could not adequately represented, but also to make intelligible some of the formal equivalents employed" (p.166). By this approach, the TT reader can "understand as much as he can of the customs, manner of thought, and means of expression" of the ST (Nida, 1964b, p.129). Nida and Taber (1982) use formal correspondence rather than formal equivalence in the second edition of *The Theory and Practice of Translation, with Special Reference to Bible Translating*. Based on this terminology modification, the translator should find a TL item wherever possible to represent the closest equivalence of a SL item as much as possible.

Nida and Taber (1969) point out that dynamic equivalence attempts to reproduce the closest natural equivalence of the SL message in the TL (p.12). This procedure has an orientation toward showing the naturalness of SL expressions in the TL. It also focuses on "the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language" (p.68). Nida (1964b) maintains that dynamic equivalence "tries to relate the receptor to modes of behaviour relevant within the context of his own culture" (p.129). The translator

draws more attention upon the receptor's response through identifying the closest, natural and equivalent term in the TL so as to minimise the foreignness of the SL. Nida (1964a) claims that "in such a translation the focus of attention is directed, not so much toward the source message, as toward the receptor response" (p.166). It seems clear that dynamic equivalence aims to link the receptor to similar acts within the target culture, rather than recognising cultural patterns of the SL context. Thus, the natural rendition must fit the target language and culture, the message context and the target audience (Nida and Taber, 1969, p.167).

Dynamic equivalence is the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors" (Nida and Taber, 1969, p.200). Based on that, dynamic equivalence can be defined as a translation approach in which the translator pursues to transfer the meaning of a SL text in a way with the same effect on the target readers. Nida (1964a) claims that dynamic correspondence is a more productive translation technique since it goes beyond traditional communication of exchanging information (p.25). Nida and Taber (1982) assert that "formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard" (p.201). Fawcett (1997) considers that the employment of formal correspondence may produce a TT which cannot be easily understood by the target readers. To conclude, formal correspondence may produce a TT similar to the ST in both form and content, while dynamic correspondence transfers the original message in the TL as naturally as possible.

Nida's formal and dynamic equivalences are still considered guiding principles and bases in the area of translation studies. Munday (2001) asserts that Nida is credited for introducing a receptor-based orientation to the act of translating (p.42). Nonetheless, Nida's theory has received heavy critiques by the proponents of function-based theories. Broeck (1978) expresses a considerable doubt to the capability of evaluating the degree or influence of equivalence arguing that no text can have the same impact or provoke the same influence in two different cultures in different periods of time (p.40). Lefevere (1993, p.7) claims that the concept of equivalence can be only assessed on the word level. Gentzler allocates an entire chapter in *Contemporary Translation Theories* (2001) to attack Nida's use of the word 'science' of translation, and to express his sceptical thought on the scientific quality of translation procedures. He also criticises

Nida for using dynamic equivalence for religious purposes arguing that Nida attempts to proselytise readers to endorse the ideas of Protestant Christianity (Panou, 2013, pp.2-3). In spite of this severe criticism, Nida's view establishes a systematic and analytical scheme in the literature of translation paving the way for next generations of linguists and translation theorists.

3.1.3.2 Skopos Theory

The mechanism of translating euphemism in general and in the Qur'an in particular often depends on the reproduction of the source intention in the TL. The translator is a new text producer, so the main message of euphemism should be represented in the TL as much as possible. The choice of translation strategy of euphemism should meet the target audience's expectations. Since euphemism is a culture-specific item, a descriptive explanation of Skopos theory, which focuses more on cultural aspects in the TL, is provided. Because Skopos theorises purpose-based translation, this part shows the significance of this theory in fulfilling the purpose of the translation of euphemistic examples in the Qur'an.

Skopos theory has been introduced in the late 1970s by the German linguist Vermeer as a response to linguistic-based approaches of translation suggested by Vinay and Darbelnet (1958/1995), Jakobson (1959), Nida (1964a), and Nida and Taber (1969). It is also a response to Catford's structural approach which was introduced in his book *A Linguistic Theory of Translation* (1965) in which he proposes the concept of textual equivalence and two types of 'shift', i.e. shift of level and category shift. Skopos theory has been then integrated in 1984 with Reiss's equivalence-based text typological approach (Schaffner, 1998, p.235; Leonardi, 2000; Nord, 2012, p.27). The collaboration between Reiss and Vermeer has been made to meet the rapid requirements and development of the profession of translation. It has been a turning point from linguistic and formal theories of translation to investigating the target culture and recipients as essential elements in the act of translation.

Vermeer uses the Greek word 'Skopos', which literally means *purpose, target or goal*, as a technical term indicating that translation is a goal-based activity (de Leon, 2008, p.1). According to Vermeer, Skopos theory involves four related concepts, namely, *function, aim, purpose* and *intention*. It considers translation as a communicative activity in which the purpose is the central element. It touches upon the

contextual and cultural features and the translator's intention. This functional theory suggests that the translator should adopt an appropriate translation strategy in order to vividly convey the SL message into the TL (Vermeer, 2000; Baker and Saldanha, 2011).

According to Schaffner (1998), Skopos theory involves two main principles; firstly, translation is an act of creating a functionally appropriate TT based on an existing ST through 'dethroning' the ST- and equivalence-oriented approaches, and secondly, the relationship between the TT and the SL is constrained according to the purpose of translation. It is different from equivalence-based approaches which mainly stress on the SL structure, the SL impact upon recipients and the author's message. Instead of that, it suggests that the potential purpose of the TT is largely determined by the intended recipients and their cultural background. It also deals with the ST as an offer of information created by a producer to recipients. Thus, translation is a secondary process of offering information to certain recipients of a certain culture in a certain language, i.e. the target language and culture, about specific information originally offered in another language within another culture, i.e. the source language and culture (p.236). Nord (2012) argues that this theory seriously takes the target culture, culture-specificity, and the translating and interpreting profession into its consideration.

Skopos theory has been harshly criticised by translation theorists and linguists who consider linguistic-based features and equivalence-based approaches are the most significant aspects in the text reception and production. Their critique focuses mainly on the definition of translation and the attitude toward the ST (Schaffner, 1998, p.237; Trisnawati, 2014, p.247). Nord (2012, p.27) indicates that Skopos theory has received a severe critique since it goes beyond the bounds of translation traditions and making "the contours of translation, as the object of study ... steadily vaguer and more difficult to survey" (Koller, 1995, p.193). Baker and Saldanha (2011) claim that it focuses mainly on the functional aspect, while lexical, syntactic, structural and stylistic aspects are disregarded. This theory has also received a heavy criticism since it is less applicable to literary and religious texts that often rely on an expressive language, unique style and rhetorical expressions. Therefore, the translator may not have the potential for producing an equivalent version of a poetic or religious text (Nord, 1997b; Schaffner, 1998; Green, 2012; Trisnawati, 2014). Schaffner (1998, p.237) points out that Newmark (1991, p.106) severely criticises three qualities in Skopos theory, namely, the oversimplification that is inherent in functionalism, the more focus on the purpose regardless of the richness of meaning, and the detriment of the ST authority.

To conclude, Skopos theory represents a significant shift from predominantly linguistic- and equivalence-oriented translation approaches to a more functionally and socio-culturally oriented translation approach in which the activity of translation mainly focuses on extra-linguistic and textual factors (Schaffner, 1998, p.235; Sunwoo, 2007, p.2; de Leon, 2008, p.1; Nord, 2012, p.34). It is considered a convert to communication theory, text linguistics, text theory and reception theories (Baker, 2001, p.235). Almasaeid (2016) claims that it has become a reference point for translation theorists and linguists who treat translation as an act of cultural transfer (p.14). It can be concluded that even though Skopos theory evaluates the cultural aspects of the SL and the TL, it concerns more with the target culture. It has been a new turn in the area of translation studies in that it maintains the concept of equivalence between the SL and the TL, but on the textual level and according to the intended recipients' needs in the target culture and the purpose of translation.

3.1.3.3 Newmark's Translation Model

Newmark's theory of translation suggests two main methods: semantic and communicative. According to Newmark (1981), semantic translation "attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original" (p.39), while communicative translation "attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original" (p.39). It can be concluded that the first is a ST-oriented approach, whereas the second is a TT-oriented approach. Because the endless argument has been whether to translate the spirit or the letter, the sense or the words, the message or the form, the matter or the manner, Newmark (1988, pp.45-47) creates a comprehensive model in which eight translation methods have been proposed:

1. Word-for-word translation: it aims to maintain the original word-order through rendering the most common meanings of the SL words individually, out of context. It is mainly used either to understand the mechanics of a SL or to explain a difficult ST as a pre-translation activity.
2. Literal translation: it attempts to transfer the SL grammatical constructions to their closest TL equivalences, but the lexical words are translated separately, regardless of context.

3. Faithful translation: it pursues to reproduce the accurate contextual meaning of the ST according to the TL grammatical constraints through showing a complete loyalty to the goal and the text-realisation of the original writer. It also preserves the degree of grammatical and lexical deviation of cultural words from SL norms.
4. Semantic translation: It involves three distinctive features. Firstly, it concerns more with the aesthetic devices in the SL. Secondly, it transfers the SL culture-bound expressions by culturally neutral or functional terms rather than cultural equivalences. Thirdly, it offers a limited concession to the readership based on the translator's flexibility and spontaneous understanding of the ST.
5. Adaptation: it is highly used by dramatists or poets for translating plays, comedies and poems. It maintains the original themes, characters and plots while the source culture and text are converted within the TL culture constraints.
6. Free translation: it reproduces the matter without the manner or the content without the form through paraphrasing the ST.
7. Idiomatic translation: it converts the source message using more colloquial and idiomatic expressions in the TL which may distort nuances of meaning.
8. Communicative translation: it reproduces the exact contextual meaning of the ST in an appropriate way by which both content and language are readily acceptable and comprehensible to the readership.

Newmark (1988, pp.81-91) argues that these translation methods can be applied for whole texts. The translator may encounter problematic issues related to single sentences or smaller units, such as utterances, phrases and idiomatic expressions. Therefore, he suggests several translation procedures for compensating any loss of meaning or for clarifying unrecognised information in the TT, including:

1. Transference, loan word, transcription or transliteration: it relies on the conversion of the orthography of a SL word to a TL text.
2. Naturalisation: it adapts a SL word in accordance with the standard pronunciation and morphology of the TL.
3. Cultural equivalent: it is an approximate technique through which a culture-specific word in the SL is converted by a TL cultural word.
4. Functional equivalent: it is a componential analysis and deculturalisation of a SL cultural word by using a culture-free or neutral word in the TL.

5. Descriptive equivalent: it considers descriptive explanation as an essential element in translation
6. Synonym: it is a near TL equivalence to a SL word used if there is no precise one-to-one TL equivalence to a less important SL word, e.g. adjectives or adverbs.
7. Through-translation: it is a literal translation of common collocations, names and acronyms of international organisations, and the components of compounds.
8. Shift or transposition: it makes a change in the SL structure in the TT, e.g. a singular to a plural, a verb to a noun, a noun group to a noun, adjective position, a neutral adjective instead of a subject, and other grammatical changes required when specific SL structures do not exist in the TL.
9. Modulation: it reproduces the original message in the TT in conformity with the TL norms because of the different views and attitudes of the SL and the TL towards a certain issue.
10. Recognised translation: it is an official or a generally accepted translation of institutional terms.
11. Translation label: it is a provisional translation made in inverted commas for a new institutional term
12. Compensation: it is practised in case of metaphorical meaning, sound-effect or pragmatic effect in one part of a sentence is lost. The loss is compensated in another part of the sentence, or in a contiguous sentence.
13. Componential analysis: it is the splitting up of a lexical unit into its sense components. It transfers a SL word to a closest TL equivalence using one-to-two, one-to-three or one-to-four. It may add other sense components to a TL word to make a closer approximation of the meaning between the SL and the TL.
14. Reduction and expansion: they are imprecise procedures spontaneously applied by the translator in some cases that require different kinds of shift.
15. Paraphrase: it is a clarification or explanation of the meaning of a certain part of a given ST having important implications and omissions.
16. Couplets, triplets or quadruplets: it combines two, three or four of translation procedures for dealing with a single problematic issue.

17. Notes, additions or glosses: it provides supplementary information for the readership to understand a SL and TL cultural difference, a technical topic or a linguistic usage of a certain word.

I can conclude that although there are some similarities among these translation procedures, the translator can rely on some of them to fill in lexical gaps and loss of meanings resulted from transferring culture-specific items in the SL into the TL.

3.1.4 The Notion of (Un)translatability

Untranslatability is one of the most debatable issues in the areas of applied linguistics and translation studies. The notion of untranslatability has been, at first, proposed by Catford (1965) who suggested two main types. Linguistic untranslatability involves the difference of semantic, structural, lexical and morphological features between the SL and the TL. If the translator fails to find a formal TL equivalence, the SL text or item is untranslatable. Cultural untranslatability is associated with cultural and social difficulties between the source culture and the target culture. If the translator fails to address the original situational and cultural features in the TL, the SL text or item is untranslatable (pp.94-99). Catford indicates that cultural untranslatability is “less ‘absolute’ than linguistic untranslatability” (p.99), but Bassnett (2002) considers that linguistic untranslatability is straightforward when compared with cultural untranslatability, which is more problematic for translators (p.39). It can be concluded that untranslatability, according to Catford, is a translational failure or impossibility of finding a linguistic or cultural correspondence in the TL for functionally formal or cultural features in the SL (pp.99-101).

Catford’s translation approach, which focuses mainly on the concepts of equivalence and untranslatability, has received a severe criticism. Snell-Hornby (1988) states that the process of translation does not involve only linguistic features, but also deals with textual, cultural and situational elements (pp.19-20). Newmark (1988) and Bell (1991) point out that Catford’s approach of translation entirely underestimates the functional equivalence that is based on the contextual and textual values. Similarly, Bassnett (2002) argues that the dynamic features of language and culture have not been sufficiently taken in Catford’s consideration (p.40). John (2011) indicates that Catford’s view of untranslatability is merely a myth. Likewise, Al-Saidi and Rashid (2016) disapprove of Catford’s concept of full equivalence, which is the core of

untranslatability, since it does not exist in the TL. They describe untranslatability as a narrow view and a false theorisation because cross-cultural communication and technological revolution have contributed to bridging linguistic and cultural gaps between varied languages (p.89).

Hattem and Munday (2004) define translatability as “a relative notion that has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages” (p.15). Blum-Kulka (2004) claims that the professional translator should have “a better understanding of what translation can and cannot do, or, in other words, to better understand the true limits of translatability” (p.297). Pym and Turk (2001) regard translatability as “the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change” (p.273). Pedro (1999, pp.552-553) demonstrates that genre have an influence upon the extent of translating texts in that certain types of text are more translatable than other texts. He classifies texts according to the degree of translatability into four groups:

1. Exclusively source-language oriented texts: relatively untranslatable.
2. Mainly source-language oriented texts, e.g. literary texts: partially translatable.
3. Both source-language and target-language oriented texts, e.g. texts written for specific purposes: optimum translatability.
4. Mainly or solely target-language oriented texts, e.g. propaganda: optimum translatability.

To summarise, I note that most scholars who have suggested the notion of translatability have focused simultaneously on the concepts of loss and equivalence. Chesterman (1997) states “if translation is defined in terms of equivalence, and since equivalence is unattainable, translation must be impossible” (p.10). In this vein, Bassnett (1997) asserts that the “translated text will never be the same as the source text” (p.88). I believe that translation is an approximation and bridging of linguistic and cultural gaps between the SL and the TL. Thus, the translator’s competence and skills play an important role in the representation and reproduction of the original information in the TT.

3.2 Euphemism as a Linguistic Phenomenon

3.2.1 Overview

The purpose of this part is to provide a concise definition and explanatory background of euphemism from a linguistic perspective. It aims to analyse the main functions, types and features of euphemism as a metaphoric resource in language. It proposes to establish a borderline between euphemism and other linguistic phenomena, such as dysphemism, doublespeak, metaphor and metonymy. It also presents a descriptive analysis and a historical account of the development of euphemism in Arabic. The phenomenon of euphemism in other languages, such as English, Chinese and Persian, is briefly discussed. This chapter represents a solid theoretical base for the practical experiment of annotating euphemisms in the Qur'an.

Linguistic communication is the transfer of information between human beings via a certain form of linguistic encoding in a stimulus-response situation. The process of exchanging information includes essential elements: the speaker, the listener, a purpose and a channel (Cruse, 2011, p.5). Communication aims to tell something, express an idea, convey a message or persuade someone about a specific subject in an appropriate way. The concepts of politeness and impoliteness in communication received much attention and are active areas of research in linguistic pragmatics (Watts et al., 2005; Culpeper, 2011). Politeness and impoliteness are important resources which enable speakers to engage with a range of socially sensitive concepts and unspeakable topics, such as taboo, tactfulness, decency, personal dignity, appropriate linguistic register, rudeness, etc., which require the use of certain types of metaphor and metonymy. Euphemism is one of the metaphoric and metonymic resources which allow users to engage and gracefully address socially sensitive issues.

The graciousness and politeness carried out by speakers in linguistic communication mitigate possible face losses or threats acting toward the listener or the audience (Mills, 2003). Speakers often have the tendency to adopt an acceptable way of contact, specifically about forbidden, delicate or obscene matters. They would like to stay within the established social boundaries and requirement through intentionally substituting offensive, unpleasant or stylistically inappropriate expressions with more agreeable or inoffensive expressions for conveying a specific meaning implicitly, i.e. euphemism. Qi (2010) states that politeness is a desirable social goal pursued by speakers in linguistic communication, so euphemistic expressions are generated and developed

permanently (p.138). The employment of euphemisms implies deliberately avoiding or replacing unpleasant expressions to prevent undesirable effects on thoughts, emotions or actions of the speaker or the listener (Austin, 1962; Searle and Vandervecken, 1985).

According to Burchfield (1985), the word ‘euphemism’ has Greek roots where it was used to mean the good omen or interpretation of a bad word. It was first mentioned in English in a book written by Thomas Blount in 1656, *Glossographia* and then emerged in various fields, such as sex, politics, death, race and war (pp.13-15). Burchfield argues that any “language without euphemisms would be a defective instrument of communication” (1985, p.29). Similarly, Rawson claims that “euphemisms are embedded so deeply in our language that few of us, even those who pride themselves on being plain spoken, ever get through a day without using them” (1981, p.3). I assert that euphemism is a dominant phenomenon developed in all languages and cultures, and it becomes a linguistic device commonly used by speakers in several social occasions for achieving certain purposes. Traditionally, the phenomenon of euphemism has been studied within philosophical or theoretical linguistic framework using introspective methods which appeal to the intuition of speakers. However, more recent developments in corpus linguistics point out to the importance of the systematic analysis of linguistic material, such as large corpora, which rely on the analysis of representative datasets. One of the main goals of this research is to investigate the phenomenon of euphemism in the Qur’an from a corpus-based perspective.

3.2.2 Definition of Euphemism

Euphemism has been extensively studied by scholars and linguists producing different definitions. The majority of euphemism definitions focus mainly on how the positive meaning of a certain expression can address and neutralise the negative sense of another expression. Some researchers examine the lexical, metaphorical, pragmatic and communicative aspects of euphemism while others investigate the psychological influence of using euphemisms in linguistic communication (Partridge, 1933; Rawson, 1981; Hudson, 2000; Stockwell, 2002; Qi, 2010; Al-Kharabsheh, 2011; McGloin, 2014). Noble (1982) revises the historical development of euphemism on the cultural level. Euphemism is examined as a linguistic response to the existence of taboo words in societies and cultures (Fromkin and Rodman, 1993; Gao, 2013).

As observed in Holder (2008), euphemism suggests the use of a mild, vague or periphrastic expression as a substitute for blunt precision or disagreeable truth. Brown and Levinson (1987) regard euphemism as an effective strategy of politeness often employed by interlocutors to maintain their face. Similarly, Allan and Burridge (1991) indicate that speakers resort to euphemism to reduce threat to the addressee's face and to protect and possibly enhance their own face. They state that euphemism is usually used as "an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own or, by giving offense, that of the audience, or of some third party" (p.11). Allan and Burridge are obviously concerned with the listener's reaction and sensibility more than the speaker's approach. By contrast, McGlone and Batchelor (2003) find that communicators have the tendency "to use euphemism more for self-presentational purposes than out of concern for their addressee's sensibilities" (p.251).

Euphemism is a conceptual process of a prohibited truth in certain contexts established to reduce the reality of a forbidden matter through using a linguistic device, such as lexical substitution, phonetic alteration, morphological modification, inversion, combination, verbal modulation or textual description (Gomez, 2009, p.738). From a cognitive perspective, euphemistic expressions are used to name things without calling up their mental picture, i.e. the reality and nature of things are not distorted in the minds of speakers (Mihas, 2005). Williams (1975) illustrates the essence of euphemism as a kind of linguistic control and refinement since it is specifically directed towards finding appropriate words for socially unspeakable topics. By contrast, Taylor (1987) describes euphemism as "the masking of true meaning beneath palatable phrase" (p.600). Some speakers rely on euphemistic expressions to make untrue statements in certain cases. Fernandez (2006b) considers euphemism as a form of verbal behaviour administered by conventions of politeness and face concern. Wilmsen (2010, p.243) states that euphemism is conventionally used to soften sad events like death even though some circumstances do not require such utterances because they could be understood directly without any ambiguity.

Samoskaite (2011) enumerates distinctive characteristics of euphemism, including universality, localisation and development. Universality indicates that euphemism exists in all languages and cultures, and is commonly accepted by most people. Williams (1975, p.198) points out that "euphemism is such a pervasive human phenomenon" adopted by language users when talking about prohibited matters. According to Brown and Levinson (1987), euphemism is "a universal feature of

language usage” (p.216). Abbot also indicates that the wide use of euphemism constitutes a linguistic universal phenomenon (2010, p.51). Euphemism is a longstanding linguistic tradition heavily used in most societies to meet communicative needs, such as respect and politeness (Alkire, 2002; Anber and Swear, 2016). English speakers, for example, are used to substitute ‘pass away’ and ‘restroom’ instead of ‘die’ and ‘toilet’ respectively, and Arabic speakers are used to substitute توفى ‘pass away’ and بيت الراحة ‘restroom’ instead of مات ‘die’ and حمام ‘toilet’ respectively. The existence of euphemism in the majority of languages enables speakers to express embarrassing ideas easily while avoiding offensive words.

Secondly, localisation indicates that there are customary, cultural and historical variations in using euphemisms according to regional and/or social factors. Guo (2010) finds that the Chinese and western speakers are varied in the use of euphemistic expressions because of the dissimilarities of geographical and economic factors. Al-Azzam et al. (2017) indicate that euphemism may differ among languages because of the influence of beliefs, customs, traditions, and religions based on the fact that language is a reflection and record of the cultural history of people (p.65). I think that some sensitive or taboo themes, which require the use of euphemisms in a certain community, could be neutral or acceptable in another community. Thirdly, development indicates that the euphemistic meaning of words develops consistently according to social and cultural changes (Samoskaite, 2011, pp.9-10). I argue that some linguistic expressions could be considered as euphemisms in a certain period, but they could be considered as dysphemisms later. Euphemisms may lose their positive meanings and become derogatory expressions due to the frequent uses and social changes.

To conclude, despite the fact that scholars’ definitions differ, they all reflect one feature, i.e. some ideas and acts in certain situations cannot be expressed explicitly. The definition of euphemism has been widened and became more detailed. Euphemism can be defined as the use of more appropriate or polite words in place of offensive or impolite words to freely discuss a forbidden issue in a roundabout way. Many innocuous or indirect expressions in the Qur’an are used as alternative euphemistic substitutions with positive connotations for avoiding negative expressions associated with embarrassing or harsh topics, such as disability, sex, excretion and death.

3.2.3 Types of Euphemism

Euphemism can be classified into two groups based on the historical development of motivation; firstly, unconscious euphemisms which were developed long ago, and are now used unconsciously without any intention for deceiving. For instance, the word *cemetery* has Greek roots meaning *dormitory* or *sleeping place*, but it is now used as a euphemism for *graveyard*. Secondly, conscious euphemisms which are widely employed and may force the audience to think deeply of the intended meaning. For instance, when a woman says she is going to *powder her nose*, she actually means *going to the toilet*. She purposefully uses a tactful expression for the sake of delivering a certain meaning implicitly (Qi, 2010, p.136; Samoskaite, 2011, p.13). This division is parallel to the classification of metaphors: ‘dead’ and ‘living’. Dead metaphor is “understood directly without such attention being given to the primary meaning of the words” (Beekman and Callow, 1974, p.131). It is a cliched expression which has become a part of the normal language where the original motivation and metaphoric power for its usage have been reduced (Fields, 1981; Pitcher, 2013). By contrast, living metaphor “is understood by a native speaker only after some attention has been given to the primary meaning of the words being used metaphorically” (Beekman and Callow, 1974, p.131). It is a new expression made for the purpose of illustrating a particular occasion, and thus originally capable of being understood immediately (Fields, 1981; Pitcher, 2013).

Qi (2010) considers that euphemism could be categorised into two classes; firstly, nonce euphemism which is limited to certain occasions. For example, the expression *police action* was used as an alternative to *aggression* in the Vietnam War. Secondly, sustained euphemism which is produced in a certain period, then revised, reused and approved in various communities. The euphemistic expressions *to pass away*, *to depart*, and *to go beyond*, for instance, are widely used instead of *to die* in most societies (p.136). Chamizo Dominguez and Sanchez Benedito (2000) assort three types of euphemism according to the amount of lexicalisation. Firstly, lexicalised euphemism which has the figurative meaning that is viewed as an ordinary or literal meaning. Secondly, semi-lexicalised euphemism which is created when the substitute is interrelated with the taboo because it is traditionally embodied in a conceptual forbidden domain. Thirdly, creative euphemism which results from a strong

combination of euphemism and taboo, and is only available on the phraseological level (pp.68-70).

Types of euphemism are affected by several factors, such as gender and professional status. From a social perspective, Ren and Yu (2013) state that using euphemistic methods is varied according to the profession, social status, sex and age of speakers (p.45). Euphemisms can be socially stimulated by considerations of avoiding negative associations and promoting positive connotations of certain terms strongly related to both cross-culturally forbidden beliefs and sensitive topics, such as religious issues, supernatural powers, death, sexual relations, crime, political and military speech, drugs and alcohol abuse, diseases, physical and mental disabilities, pregnancy, race, immigration and poverty (Warren, 1992; Allan and Burridge, 2006; Samoskaite, 2011; Sytnyk, 2014). Lee (2011) pinpoints two distinctive pragmatic types of euphemism. Firstly, contextual euphemism relies on a given context to understand the intended meaning. The sentence *he is no longer with us* needs to be interpreted contextually. Secondly, fixed euphemism refers to an idiomatic expression intentionally used as a substitution for a taboo term. For example, *to have my period* is an alternative for *to menstruate* (p.355).

Qi (2010, p.136) divides euphemism into two semantic types: traditional euphemism and stylistic euphemism. The first refers to the use of an indirect expression of a certain taboo in general fields, such as death, excretion, disease and sex. For instance, the phrase *to wash one's hand* is a euphemism for the taboo *to defecate*. The second refers to the use of more acceptable words or statements to consolidate the social harmony, particularly in political speeches. For instance, the term *under-developed countries* has been now replaced by the term *developing countries*. Euphemism can be categorised into several sets based on different criteria. In terms of the function of euphemism or the speaker's intention, euphemism can be divided into deception, respect, politeness and mitigation. Euphemism can be also classified into general domains, such as sex, death, health, excretion, family relations, religion, finance and politics.

The Qur'an has a high frequency of euphemisms replacing sensitive terms related to sex, divorce, death, punishment, swearing, slavery, personal behaviours, fighting, excretion and other topics. The euphemistic expressions in the Qur'an have not yet been categorised into comprehensive topics. Most of the early studies have examined common topics, such as sex and death, while other euphemistic topics in the Qur'an have not been considered. This research suggests a comprehensive classification of

euphemistic topics, namely, death, destruction, divorce, excretion, feelings, fighting and wars, finance, health, personal bad behaviours, poverty, pregnancy and giving birth, punishment, religion, sex, slavery and swearing. Personal behaviours include lying, injustice, meanness, arrogance, envy, extravagance and mocking, and sex is divided into sexual act and bodily parts. While developing the new classification, I have drawn significant attention to former scholarly attempts of the classification of euphemism, which in several important respects are insufficient, the euphemistic data in the Qur'an, and the inclusion of social taboos and unpleasant topics.

3.2.4 Formation of Euphemism

This section deals with the formation of euphemism which is a linguistic process affected by different factors, such as the contextual situation, the speaker's competence, cultural differences, linguistic changes, social traditions and regional issues. The diachronic constitution of euphemisms is governed by lexical, structural, semantic, pragmatic and historical factors. Partridge (1933, pp.96-97) indicates some conditions that may control the euphemism constitution:

- 1- The need for euphemism may stimulate producing more synonyms which result in developing the speakers' lexicon. For instance, the speaker can use *to pass away*, *to depart*, *to go beyond* and *no longer with us* as less offensive synonyms for *to die*.
- 2- The need for euphemism may make offensive words forgotten, obsolete, less-frequent or rarely used by speakers in linguistic communication, such as *mistress*.
- 3- The need for euphemism may encourage language users to depend on several linguistic methods; viz., abbreviations, such as *WC*; borrowing from other languages, such as *mot* (French) in place of *cunt*; irony, such as *she is going to make a phone call* instead of *going to the toilet*; reservation or reticence, such as *you know where to go* to mean *going to hell*; and understatement, such as *to have a glass* as a substitute for *drunk*.

Noble (1982) claims that speakers in the past relied on distorting or modifying certain words with negative implications as a euphemistic approach for suggesting

positive connotations. The earlier linguistic resources of euphemism in English were biblical translation, Shakespeare's works and restoration comedy. Various sectors of people during the 18th and 19th centuries were employed to produce euphemisms including writers, courtiers, politicians, paterfamilias, doctors, journalists, local governments and trade unions. The use of euphemisms in that period has been enriched as a result of the development of the writing genre (pp.3-7). The sociocultural development plays a powerful role in the motivation and constitution of euphemism. Linfoot-Ham (2005) suggests that the popularity of certain euphemistic forms is changed and modified over time, and these changes are most likely due to the development of discourse styles rather than the shift in inducing euphemism use. He adds that the formation of euphemism can be probably considered as a clear indication of the linguistic development of English and other languages (pp.243-244). By contrast, Neaman and Silver (1995) argue that the formation of euphemism pursues the same pattern of the development of other linguistic structures, regardless of cultural and historical settings.

Context and euphemism are correlated, i.e. euphemisms enhance the contextual meaning of negative situations, and certain contexts stimulate using euphemisms. Some euphemistic expressions need to be examined within a given context which provides speakers with extra information (Allan and Burridge, 1991; Jackova, 2010). Warren (1992) claims that context offers considerable evidences to help language users gain a deeper understanding of euphemisms which usually have ambiguous meanings (p.145). Similarly, Wang considers that euphemism and context have a strong relationship in which the context establishes possible interpretations and meaningful applications of euphemism (2013, p.157). I argue that the contextual situation should not be excluded when interpreting euphemism since the euphemistic intention cannot be evaluated out of context.

Williams (1975) states that euphemism can be shaped through five major semantic methods: borrowing, widening, semantic shifts, metaphorical transfer and phonetic distortion. Warren (1992, p133) proposes a linguistic model analysing the production of euphemism from structural and semantic perspectives. Structurally, three linguistic devices are mentioned:

- Word formation, which includes: compounding, *hand job* instead of *masturbation*; derivation, *fellatio* as a euphemism for *oral sex*; blends;

acronyms, *SNAFU* (*Situation Normal All Fucked Up*) as a military euphemism for possibly *catastrophic* events; and onomatopoeia, *bonk* as a substitute for *sexual intercourse*.

- Phonemic modification, which includes: black slang, *nob* in lieu of *bone/erect penis*; rhyming slang, *Bristols* as a substitution of *breasts*; phonemic replacement, *shoot* as an alternative for *shit*; and abbreviation, *eff* as in *eff off!* for *fuck (off)*.
- Loan words from other languages, such as French, *mot* to mean *cunt*; Latin, *faeces* to mean *excrement*; and Spanish, *cojones* to mean *testicles*.

Semantically, Warren claims that the formation of euphemism involves seven ways: particularisation, *innocent* to indicate *virginal*; implication, *loose* implies *unattached* used as a euphemism for *sexually easy/available*; metaphor, *it's a red letter day* or *the cavalry has come* to indicate *menstruation*; metonymy, *thing* to indicate *female/male sexual organs*; reversal or irony, *enviable disease* as a euphemistic term for *syphilis*; understatement or litotes, *to sleep* to indicate *to die*; and overstatement or hyperbole, *to fight to glory* as a substitute for *death*. Even though the two models by Williams and Warren address several types of euphemism, they are criticised and modified by some scholars. Al-Adwan suggests a revised model of the semantic formation of euphemism including widening, implication, metonyms, demetaphorisation, borrowing, semantic misrepresentation and omission because the two original versions of Williams and Warren's models do not fully account for certain euphemistic examples identified in Arabic subtitles (2009; 2015). I observe that two further devices of euphemism, namely, semantic misrepresentation and omission are introduced by Al-Adwan to comprehensively deal with euphemistic expressions in English-Arabic subtitling.

Linfoot-Ham (2005) evaluates Warren's model with special reference to euphemistic examples extracted from three literary texts. He finds some deficiencies in Warren's model because "some examples of euphemism given fail to fit into any of the suggested categories" (p.228). Therefore, he suggests two new categories, namely, naming and deletion to include all literary euphemistic examples. The revised version of the model introduces the category of naming, which has two sub-categories: proper nouns and geographic adjectives, under the heading of semantic innovation, and the category of deletion under the heading of phonemic modification (p.241). I notice that

both Al-Adwan (2009; 2015) and Linfoot-Ham (2005) have suggested deletion in the revised models as a semantic approach of euphemism. Farghal (1995) proposes a linguistic model examining the phenomenon of euphemism in Standard Arabic and colloquial Jordanian Arabic. He finds that Arabic speakers tend to use four linguistic devices when producing euphemisms, namely, figurative expression, circumlocution, remodelling and antonym.

Jackova (2010) states that euphemism as a figure of speech can be expressed by many linguistic devices, namely, metaphor, such as *to pass into the next world* instead of *to die*; metonymy, such as *battle* in place of *alcoholic drink*; remodelling, such as *darn* as an alternative for *damn*; hyperbole, such as *to flight to glory* in place of *to die*; understatement, such as *companion* as an alternative for *sexual partner*; synecdoche, such as *I've got a cough* without mentioning other symptoms; periphrasis; omission, such as *I need to go* as a substitute for *to go to lavatory*; and clipping, such as *nation* as an alternative for *damnation* (pp.29-30). He has divided economy-related euphemism into various forms according to the amount of words contained and the word class. They are one-word euphemism including nouns, such as *Layoff* to refer to *the act of staff reduction*, or adjectives, such as *Redundant* to mean *dismissed from a job*; two-word euphemism including adjective plus noun, such as *challenging economy*, noun plus verb or two nouns, such as *workforce reductions*; and euphemism with more than two words, such as *to face higher costs* to indicate *to pay more money* (pp.33-43).

Gomez (2009) considers that euphemism is formed as a cognitive process of conceptualisation of a prohibited truth established in discourse by using linguistic devices including lexical substitution, phonetic alteration, morphological modification, composition or inversion, syntagmatic grouping or combination, verbal or paralinguistic modulation and textual description (p.738). Qi (2010) and Bakhtiar (2012) discusses three principles in constituting euphemism: distance, relation and pleasantness. They argue that languages differ in the ways of creating euphemisms due to geographical and social variations although some similarities exist in euphemising taboo topics, such as borrowing foreign words and understatement. Zhao and Dong (2010) point out that three main features should be established in the production of euphemisms, namely, deviation, vagueness and development (pp.118-119). Wang (2013) indicates that euphemism in English can be produced on the lexical, grammatical, rhetorical and pragmatic levels (p.159).

Exploring the formation of euphemism in the Qur'an requires proposing a systematic linguistic model to fully account for all euphemistic expressions. Although the semantic classes of euphemism suggested by Warren seem more developed than Williams' categories, the analysis shows that both do not address all euphemistic expressions in the Qur'an. The scope of Fergal's model is restricted more to colloquial Arabic. Likewise, Linfoot-Ham's model is limited to a specific genre, i.e. literary text. Jackova's model does not make a major contribution to the classification of euphemism because counting the number of words, i.e. the length of euphemistic expressions, is not very informative finding. These shortcomings may restrain researchers from adopting one of these models directly without making some modification and development. It is thus necessary to design a comprehensive model to examine all euphemistic examples in the Qur'an.

3.2.5 Functions of Euphemism

The analysis shows that the Qur'an, by euphemism, establishes a comfortable linguistic medium about unspeakable topics or sensitive issues. Euphemisms in the Qur'an are used for different functions including expressing an implicit language for taboos, such as death, talking freely about unpleasant things, such as excretion, avoiding embarrassing topics, such as sexual acts or bodily parts, showing politeness such as bodily deformity, and maintaining individual's feelings, such as menstrual period. This section discusses the main functions of euphemism according to linguists, translators, terminologists, rhetoricians, sociologists and anthropologists. The euphemistic devices address the cultural heritage, personal moralities, social habits, political speeches, religious values and historical events. Partridge (1933, pp.94-96) summarises six primary reasons for using euphemism according to Carnoy's classification in *La Science du Mot*, 1927:

- 1- The desire to adapt oneself to the general sentiment suitable to a certain time, place or other circumstances, such as using modest euphemistic expressions in a particular conversation with children.
- 2- The effort to enhance the value of what one possesses or of what one gives. This reason is strongly related to exaggeration and overstatement, such as using *professor* for *teacher* and *university* for *technical school*.

- 3- The respect of, or desire to please, the person addressed. This is often related to people's profession, such as *domestic engineer* instead of *maid*. Gao (2013) argues that the employment of euphemisms may make an unpleasant job more attractive and acceptable. For instance, *janitor* is substituted by *custodian*, *sanitation engineer* replaces *garbage collector*, and *gardener* is changed into *landscape architect* (p.2313)
- 4- The need to tone down a painful evocation or to soften tragic news, such as death or sickness. For example, *to pass away*, *to leave this world* and *to expire* are alternatives for *to die*.
- 5- Social and moral taboos prohibited to be mentioned explicitly in daily life activities, such as *elevated*, *happy*, *half seas over* for *drunkenness*.
- 6- Superstitious taboos and religious prohibitions which depend much on the cultural values. They are associated with the reverence and respect of speech with gods and deities, such as *Logos* and *by golly*. Noble claims that euphemism was first used by Greeks to provide soft alternatives for sacred gods and deities. The folklore of Western Europe shows that euphemisms were produced to express social thoughts about spirits of humans, e.g. good neighbours for fairies (1982, p.1).

In response to Carnoy's classification, Partridge (1933, p.96) reduces the above six causes of using euphemism only to: fear, kindness and delicacy. Slovenko (2005) mentions three purposes of adopting euphemism: avoiding an unpleasant or painful reality, concerning for someone's sensibilities and ignoring the direct discussion of taboos (p.533). Likewise, Cobb indicates that the main goals of using euphemism are to address a negative situation, to present a person or to convey a forbidden idea in a more agreeable way (1985, p.72). Similarly, Wang (2013) points out that the essential task of euphemism is to let people establish positive interactions and harmonious relationships in society (p.160). Pan (2013) enumerates general functions of euphemism, namely, being polite, such as *senior citizen* to substitute *old*; gloss-over, such as *to make love* in place of *sexual act*; avoiding taboos, such as *to pass away* to replace *to die*; and disguising, such as *downturn* in lieu of *slump* (pp.2109-2010).

On the other hand, Enright (2004) defines euphemism as a dishonest expression aiming to conceal the true essence of a certain subject using a bypass way while the reality is disappeared. In this regard, Yu and Ren (2013, p.46) state that euphemism

basically functions either as a concealing tool focusing more on the speaker's interests and the listener's needs, or a veiling tool evaluating merely the speaker's intentions. By contrast, Chamizo Dominguez and Sanchez Benedito (2005, p.8) assert that euphemism is not only used to conceal or veil something unpleasant, but it is also used to serve other functions, including politeness or respecting, dignifying, mitigating offensive acts and naming taboos. Yu and Ren (2013, pp.47-48) mentions two key reasons for using euphemism:

- **Psychologically-based Reasons:** which have emerged as a result of taboos prevailing in contemporary societies that may threaten interlocutors' face. They include shame-based euphemisms, such as *sex or the human body*, fear-based euphemisms, such as *disease or death* or courtesy, such as *names of professional activities and social minorities*. Jackova (2010, pp.12-13) states that speakers, by euphemisms, represent themselves and signify their social images in uncomfortable situations. Similarly, Al-Kharabsheh (2011, p.20) indicates that euphemism may diminish any expected threat or concern to the addressee's face.
- **Balance between Efficiency and Expressivity in Communication:** Speakers perform euphemisms to enhance the communicative efficiency using 'speaker-oriented strategies', or they intend to gain the hearer's acceptance and understanding of their speech using 'hearer-oriented strategies'.

Miller (1999) states that language users rely on euphemism, as a roundabout method, to express offensive topics and simultaneously keeping away from embarrassment. Pavlenko (2006, p.260) considers the main goal of the use of euphemisms is to protect speakers from any undesirable emotional provocations. Hojati (2012, p.552) indicates that euphemism works as a linguistic device to soften the social impact of negative concepts. Abdul Wahid (2012) points out that there some pragmatic functions of euphemism including taboo, politeness, covering up, inducing, tactfulness and humour (pp.2-3). Similarly, Pan (2013, p.2107) assumes that euphemism is not only a linguistic phenomenon in the social interaction, but it also has pragmatic features related to politeness because "it shortens the distance between the addresser and addressee" (p.2110). Fernandez (2014) indicates that political leaders resort to euphemism as a

diplomatic plan to cope with unpleasant news as well as criticising their opponents without giving a negative impression to the public (p.5).

Euphemism is a linguistic response to deal with taboos which are common in everyday activities, human behaviour, religious issues and public conducts in most societies. Danesi (2000) illustrates that taboo refers to “any social prohibition or restriction that results from convention or tradition” (p.224). Wardhaugh (2010) defines it as follows:

“The prohibition in any society of behavior to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint. Consequently, as far as language is concerned, certain things are not to be said, or they are talked about in very roundabout ways” (p.249).

Chamizo Dominguez (2009) argues that taboos are related to the social development of a certain group of people within a particular period (p.433). Therefore, euphemism is used as a normal device to spontaneously speak about forbidden matters, i.e. people substitute an inoffensive expression in a certain situation to mitigate the expected danger or to disguise the undesirable influence of taboos (Williams, 1975; Allan and Burrige, 1991; McArthur, 1992; Trinch, 2001). According to Samoskaite, euphemism is a favourable reaction to deal with taboos, which often have negative impact on the social status of speakers and addressees (2011, p.11). The obscene or vulgar language of tabooed areas, such as bodily functions, effluvia, sexuality, diseases, death, physical and mental illness, personal relations and crime, can be removed or ,at least, reduced by euphemistic expressions (Allan and Burrige, 1991; Trinch, 2001).

Taboo is the main psychological basis of euphemism. The existence of taboo words across languages and cultures indicates that the phenomenon of euphemism emerged in the early period of human civilisation as an indication of the development of society in dealing with sexual, religious or political topics. Wałaszewska (2010) considers taboo as an essential motivation for the linguistic production of euphemisms. The choice of appropriate euphemisms and avoiding taboo words are linguistic goals developed and affected by social, cultural and psychological factors (Grygiel and Kleparski, 2007, pp.88-90; Bowers and Pleydell-Pearce, 2011, p.2; Wang, 2013, p.160). Al-Kharabsheh claims that there is a strong correlation between euphemism and taboo since euphemism is not merely a polite technique used by speakers to avoid embarrassment, but also a diplomatic way to address taboo issues in the front of listeners (2011, pp.20-21). By

contrast, Warren (1992, p.135) considers that taboo is not always an indispensable condition for creating euphemisms because using euphemisms is sometimes linked to the speaker's wish to denote a sensitive topic tactfully. To conclude, the evolution of taboos or their references remains a main cause of using euphemisms in communication.

Euphemism exist in different areas of human activities and social domains. Tayler and Ogden (2005) find that using euphemistic terms by doctors has a positive influence on the patients' beliefs toward health. Al-Khatib and Sabbah (2008) find that Jordanian university students usually resorted to shifting from Arabic to English in mobile text messages as a euphemistic way to discuss taboo and offensive topics. Samoskaite points out that some customer services in advertisements and sales activities refer to euphemisms to make linguistic communication more persuasive and convenient (2011, p.21). La Cour and Kromann (2011) argue that euphemisms in business enable corporations to communicate economically and philanthropically as well as bearing the social responsibility. Hojati (2012) states that media channels are affected by the use of euphemisms. Pan (2013) claims that euphemising could attain several teaching and learning objectives through raising questions, correcting errors and making comments (pp.2010-2111). Fernandez (2014) finds that some euphemistic methods, including understatement and litotes, play a significant role in politics (p.5). Anber and Swear (2016) note that euphemism can be found in different areas, such as movies, presidential inaugural address, political debates and newspaper articles, comedies and novels.

3.2.6 Euphemism and related linguistic phenomena

This section aims to investigate the strong relationship between euphemism and other related linguistic phenomena. It distinguishes between euphemism and dysphemism through discussing their linguistic features. How euphemism can be changed into doublespeak is examined. Metaphorisation as a fertile source for euphemistic references and a cognitive motivation for addressing unmentionable topics is addressed as well. The matter of resemblance between metonymy and euphemism is linguistically resolved. The purpose of the present section is twofold: firstly, it is an attempt to set clear-cut boundaries between euphemism and these related linguistic phenomena by identifying and describing similarities and differences among them.

Secondly, it is a theoretical basis and framework for developing a set of guidelines for annotating euphemistic expressions in the Qur'an.

3.2.6.1 Euphemism and Dysphemism

Dysphemism is defined as a negative word with offensive connotations used to contempt a neutral or euphemistic topic or directed to insult people in a certain situation for a specific reason (Allan and Burrige, 1991, p.221; 2006, pp.31-32). Similarly, McArthur (1992, p.328) defines dysphemism as “the use of a negative or disparaging expression to describe something or someone”. Allan and Burrige describe euphemism as “sweet-talking”, and dysphemism as “speaking offensively” (2006, p.29). Al-Adwan (2015, p.8) argues that interlocutors, in some circumstances, consciously resort to strong language, i.e. abusive or offensive words, to distort the public image of others, to offend the face of others or to express their frustration and dissatisfaction. Fernandez (2008) finds that the development of taboo is a provocation of the solid connection between euphemism and dysphemism. That is, speakers usually refer to euphemism as a way to avoid explicit unpleasant connotations of taboo; and to dysphemism to focus on the most derogatory qualities of taboo in order to attack the addressee or taboo itself (p.96).

Darwish (2008, p.103) claims that dysphemism is “euphemism in reverse” since euphemism is used to make inappropriate ideas sound appropriate, less offensive or neutral, while dysphemism is adopted to make positive things seem unacceptable, offensive or negative. Pandey (2011) claims that euphemism may cause dysphemistic or oppositional meanings in certain situations. Duda (2011) argues that some similarities exist in the use and features of euphemism and dysphemism (p.16). Likewise, Gomez (2009) indicates that the linguistic methods of creating euphemisms can also be used to create dysphemisms. According to him, the formation of euphemism or dysphemism is a cognitive process of conceptualising a reality in a certain context to avoid some connotations by using lexical, phonetic, morphological, compositional, verbal or textual techniques (p.738). Belikova and Abramovich consider that the structural forms of euphemism and dysphemism can be represented in single words, phrases or sentences (2013, p.1444).

It is easy to draw a distinction between euphemistic and dysphemistic terms, but there is a difficulty in establishing an apparent line in some cases. Kroll (1984, p.12)

points out “what today is a euphemism, may tomorrow be a dysphemism”. Similarly, Chamizo Dominguez and Sanchez Benedito (2005, p.7) indicate that the borderline between euphemism and dysphemism can be drawn, but it becomes more difficult and even impossible to be established in some semantic usages. Osuchowska (2010) indicates that making a distinction between euphemism and dysphemism could be difficult because the latter depends on the speakers’ requirements that should be satisfied by having clear meanings and avoiding defined words, while the former depends on detailed words needed for both encoding and decoding (p.30). Jackova (2010, p.25) observes a contradictory correlation since euphemism represents an agreeable term used instead of an inappropriate term, whereas dysphemism is an expression with derogatory connotations adopted to offend the listener or the topic itself.

To conclude, dysphemism and euphemism are strongly associated since euphemism functions to exclude dysphemistic suggestions of inappropriate words or their references. Drawing a distinction between euphemism and dysphemism requires studying the speaker’s intentions, the listener’s views and the contextual situation. This brief description of the relationship between euphemism and dysphemism helps me in developing a set of linguistic guidelines for annotating euphemisms in the Qur’an.

3.2.6.2 Euphemism and Doublespeak

The term ‘doublespeak’ was coined in English in the early 1950s. It has recently become a common and influential phenomenon in contemporary linguistics. Doublespeak implies the intention of misleading or deceiving (Mirabela, 2010, pp.127-128). Lutz (1989) argues that euphemism is an inoffensive expression with positive referential meanings used to soften unpleasant or offensive realities. When this expression is employed for deceiving, it becomes doublespeak by changing the powerless into powerful and the unreasonable into reasonable. Allan and Burridge describe doublespeak as a “deceptive euphemism” (1991, p.13). Similarly, Fernandez (2014, p.6) considers that euphemism could be easily converted into doublespeak if it is deliberately used for concealing, misleading or deceiving.

Doublespeak relies on distorting the meaning of a certain word for a specific purpose. Mirabela (2010) states that doublespeak is usually associated with governmental, political, military and commercial speeches. Euphemism and

doublespeak are held to be cultural and linguistic notions because of their effect in frequent daily events and social interactions (p.127). Doublespeak carries a big threat for society and individuals since it misrepresents social realities, promotes false communications and affects people's reactions when using contradictions or misleading words (p.132). In brief, doublespeak is a euphemistic strategy purposefully created by speakers in a given context for cheating the listener through obscuring the truth, misrepresenting facts or producing alternative interpretations of realities. This short review of the correlation between euphemism and doublespeak assists me in proposing some of linguistic guidelines for annotating euphemisms in the Qur'an.

3.2.6.3 Euphemism and Metaphor

Metaphors spread throughout languages and cultures allowing speakers to express their thoughts in a few words instead of using an amount of words (Darwish, 2008, p.99). The main goal of using metaphors is to describe an event, entity, object, concept, person, topic or feature in figurative language (Newmark, 1981; Liang and Liu, 2015). Goossens (1990) defines metaphor as a figure of speech in which an expression is used to illustrate another thing or event. Warren (1992) points out that metaphor is a linguistic device for conveying a particular meaning implicitly. Kovecses (2000, p.17) states that metaphor functions as a linguistic means to constitute social, cultural and psychological realities of everyday life. By contrast, Fernandez (2006a, p.106) argues that metaphor is not only a rhetorical expression with aesthetic values, but is also a convenient method of representing thoughts and ideas.

Lakoff and Johnson (1980) developed the Conceptual metaphor theory which indicates that metaphor is a cognitive mechanism in which one experiential domain is partially mapped onto a different domain which is constructed and perceived based on the first one. The domain that is mapped is called the *source*, and the domain that is mapped onto is called the *target*. Metaphoric expressions function for highlighting or hiding. That is, metaphor enables speakers to understand the specific feature of a certain concept in terms of another concept, but this may hide other features of the concept. According to Lakoff and Johnson, the source domain (*euphemism*) is mapped systematically to the target domain (*taboo*). Therefore, some *positive, convenient* or *appropriate* aspects of the target domain are highlighted, while the *negative, distasteful*

or *embarrassing* are hidden. In the conceptual metaphors: *death is a journey* and *death is a rest*, *journey* and *rest* domains are mapped onto the *death* domain.

Similarly, Al-Kharabsheh (2011) describes death-related metaphors as euphemistic expressions employed to address distasteful or taboo meanings. With reference to Lakoff and Johnson's theory, *death* is conceptualised as a journey in some conventional euphemisms, such as *to pass away*, *to depart* and *to be gone beyond the horizon*, i.e. they are produced based on the conceptual metaphor: *death is a journey*. Lee (2011, p.356) investigates the solid relationship between metaphor and euphemism by indicating that metaphor is a motivation with a cognitive structure for producing euphemisms verbally. The metaphorical euphemism refers to a euphemistic expression that adopts cognitive mapping of the source and target domains to signify forbidden realities pragmatically. Pfaff et al. (1997) claim that euphemisms are easier to understand if there is a conceptual match with context. According to Fernandez, many euphemisms are classified as metaphor-based terms, so understanding euphemism is normally linked with its metaphorical function. He considers that the literal perception of metaphorical euphemisms may not establish an effective communication since euphemisms are obscured to fulfil certain purposes (2008, p.105).

Metaphor is suggested as a dominant source of the production of euphemism or euphemistic references in most languages since the phenomenon of euphemism relies mostly on metaphorical connotations (Warren, 1992, pp.146-149; Al-Kharabsheh, 2011, p.21). The structure and features of metaphor and euphemism are comparable. Metaphor is widely used by interlocutors to euphemise sensitive topics in society, i.e. euphemism is a common application of metaphor to avoid unpleasant or taboo ideas. Metaphor and euphemism are closely associated devices since both aim to hide negative aspects of a certain subject through focusing on positive features and using neutral or appropriate words. The findings show that metaphor is one of the most central resources of the euphemistic data in the Qur'an, i.e. many euphemisms in the Qur'an are formed on the basis of metaphorical meanings. This review of the relationship between metaphor and euphemism assists me in suggesting linguistic criteria to identify euphemistic expressions in the Qur'an.

3.2.6.4 Euphemism and Metonymy

Metonymy is “a figure of speech in which an attribute or an aspect of an entity substitutes for the entity or in which a part substitutes for the whole” (Tymoczko, 1999, p.42). Al-Adwan (2015) claims that metonymy is a linguistic device involving general substitutions in which the whole is represented to conceal specific parts or features (p.13). Sytnyk (2014) argues that the use of metonymy is probably motivated by the speaker’s desires within a given situation. Similarly, Littlemore et al. (2016) indicate that the metonymic meaning cannot be sometimes understood individually, but it may require evaluating context-bound factors and the phraseological patterns (p.53).

Lakoff and Johnson (1980) state that “metonymic concepts allow us to conceptualize one thing by means of its relation to something else (p.35)”. Metonymy suggests a closely strong relation between two things (She, 1999, p.133). Warren (1992) lists four types of metonymic relations including casual relation, whole-part relation, locative relation and equative relation (pp.149-151). Radden and Kovecses (1999, p.21) consider that metonymy is a cognitive process whereby a certain conceptual entity is used as a linguistic access to target another related entity. Likewise, Fernandez (2014) claims that metonymy is a mental strategy adopted by language users to provoke conceptualising various aspects of human experience. It can be concluded that metonymy is not merely a figure of speech with a referential function, i.e. it refers to an object or concept by naming something closely related to that object or concept, but also is a cognitive means highly used by speakers in everyday speeches and social interactions to show the reality through using particular terms.

Warren (1992, p.133) considers that metonymy is a dominant semantic representation in languages for euphemising taboos through adopting a general object to refer to a specific attribute, such as using ‘*it*’ in place of *sex* or ‘*thing*’ to indicate *male/female sexual organs*. According to Pauwels, metonymy is employed as a euphemistic expression when it functions as an ‘avoidance strategy’ (1999, p.272). Even though euphemism and metonymy are expressive responses to rhetorical demands in linguistic communication, euphemism is usually proposed on the basis of the emotionally-based satisfaction of the negative influence of the direct description of unspeakable topics (Ren and Yu, 2013, p.48). Al-Adwan posits that a metonymic expression may be used for a euphemistic function when highlighting the whole entity to address a certain part or attribute (2015, p.13). In addition to the referential function,

metonymy serves as a linguistic technique for conveying social messages in a given situation, such as humour, irony, hyperbole, euphemism and dysphemism (Littlemore, 2015; Littlemore et al. 2016).

To conclude, metonymy is a linguistic utterance used by speakers through focusing more on the whole thing in order to describe a specific feature related to that thing. By contrast, euphemism is a linguistic expression substituted as an appropriate alternative for a socially or culturally inappropriate expression. Metonymy can function as a euphemistic resource when concentrating on the whole acceptable topic while a specific offensive aspect of that topic is concealed, i.e. metonymy is a linguistic practice for euphemising sensitive issues. This short review of the relationship between euphemism and metonymy is very beneficial in developing a set of criteria for annotating euphemisms in the Qur'an.

3.2.7 Euphemism in Arabic Linguistics

This section provides an account for the metaphorical usage and historical development of euphemism in Arabic literature. It also presents an analysis and description of the most significant works by pioneer linguists who investigated the euphemistic functions of rhetorical devices in Arabic. It aims to give evidence that the concept of euphemism was coined and developed in the Arabic tradition earlier than the European tradition. It shows that the definition, employment, history and development of some aesthetic devices in using the concept of euphemism in Arabic literature pre-dated its use in the English-speaking world. The use of euphemism in Arabic began in the 9th century and then developed and reached the golden age, but it was recognised in different names and labels. By contrast, it has been firstly mentioned in English in a book entitled '*Glossographia*' written by Thomas Blount in the 17th century (Burchfield, 1985, p.13). The section attempts to clarify the confusion of terminology adopted by Arab linguists and critics when expressing euphemistic circumstances or examples. For instance, *kināyah* is an equivalent term for *metonymy* in English, but it was commonly used as a term referring to euphemistic devices in Arabic. This overlap among associated figurative expressions is clarified.

3.2.7.1 Recent and Traditional Terms and Areas for Euphemism in Arabic Linguistics

Many modern names and labels of euphemism have been recently introduced into Arabic linguistics for addressing unmentionable or sensitive matters, including *al-talaṭṭuf fi al-ta' bīr*, *taḥsīn al-lafz*, *talṭīf al-ma' nā*, *al-kināyah al-laṭīfah* and *luṭf al-ta' bīr* (EI-Zeiny, 2009; AI-Barakati 2013). Naaman (2013) indicates that euphemism in Modern Standard Arabic is recognised as *luṭf al-ta' bīr* 'polite expression'. By contrast, AI-Barakati (2013) points out that several Arabic terms, including *kināyah*, *ta' rīd*, *talwīh*, *ramz*, 'imā' and 'ishārah, were traditionally used as rhetorical devices to serve euphemistic functions, such as hiding certain ideas and pleasing harsh words. The phenomenon of euphemism in Arabic was firstly used by al-Mubarrad (826-898) in his book, *al-Kāmil*, when he listed three major goals of using *kināyah*, including concealing intended meanings or certain details, honouring and glorification, and conveying specific messages appropriately (pp.20-21).

According to Gelder (2003), the phenomenon of euphemism developed in Arabic literature very early using different names. Abū Hilāl 'Askarī (920-1005) introduced *talaṭṭuf* 'employing subtlety' and *alma' nā l-ḥasan* 'the subtle treatment of a beautiful concept'. The concept of *taḥsīn al-qabīh wa-taqbīh al-ḥasan* 'beautifying the ugly and uglifying the beautiful' was also introduced by al-Tha' ālibī (961-1038). Ibn Rashīq (999-1063) adopted *taghāyur* or *yataḍḍāddu* 'contrariness' which means two things are opposed or contrary to each other (pp.327-328). 'Abd al-Qāhir al-Jurjānī (1009-1078) in his book, *Asrār al-Balāgha*, 'The Secrets of Eloquence' discussed *tamthīl* 'analogy-based metaphor' which suggests a humble thing acquiring high status and a superior or noble thing losing its status. Like al-Tha' ālibī, al-Jurjānī used *taḥsīn al-qabīh* concept in a poetic work when changing negative attributes into positive ones. *Tazyīn* 'adorning' or 'embellishing' and *tashwīh* 'disfiguring' or 'deformation' were also employed in Arabic poetry (pp.330-332). It is obvious that these linguistic devices and terms in Arabic function as the concept of euphemism in English. This gives evidence that Arabs used the phenomenon of euphemism in linguistic communication earlier than Europeans.

Another scholarly attempt for investigating the concept of euphemism was made by Ibn Faris (941-1004) in his book, *al-ṣāhibi*, in which *kināyah* was divided into semantic and formal. The semantic type is concerned with producing less coarse and more

acceptable words for listeners. For example, الغائط ‘deep land’ and جلودهم ‘their skins’ in verses 43 and 21 in Women (النساء) and (Verses) Made Distinct (فصلت) surahs were used as metonymic expressions referring to the place where people go to relieve themselves, i.e. toilet, and the male sexual organ respectively. These Qur’anic expressions approach taboo topics implicitly. The formal type aims to show respect and courtesy in speech by either using *kunyah*, i.e. ‘the-father-of’ format, or using a personal pronoun instead of a certain noun with syntactical and morphological changes. Teknonym or paedonymic is a common device in Arabic culture used to refer to parents through the name of their children for the purpose of estimation and politeness, which is a major reason of using euphemisms in English (Al-Barakati, 2013, pp.21-22).

Woman is a motivated area for the production of euphemisms in Arabic culture. According to Naaman, al-Tha‘ālibī clarified that Bedouin often replaces a woman’s real name with a euphemism to avoid calling her directly (2013, p.482). Al-Hamad and Salman (2013) claims women have occupied a special position in Arab communities arguing that “Arabs have long expressed their respect and appreciation of women through the use of some honorifics, instead of calling their actual names” (p.205). I find that the people in the early period of Islam and Arabs were often called by their mothers’ names, such as *ibn fulānah* ‘son of his mother’, sisters’ names, such as *akhū fulānah* ‘brother of his sister’ or daughters’ names, such as *abū fulānah* ‘father of his eldest daughter’. Al-Azzam et al. (2017) observe that Saudi men often employ euphemistic terms to refer to their wives, daughters and mothers in place of their actual names. Saudis feel proud when the euphemistic expression of their daughters’, mothers’ or relatives’ names are spoken in public. For example, King Abdul-Aziz, the first monarch of Saudi Arabia, was known *akhū Norah* ‘brother of Norah’. I have noticed that the people of most Jordanian tribes are recognised by a certain female name, such as *akhū fulānah* ‘brother of his sister’, as an expressive way of feeling proud.

By contrast, Abd-el-Jawad (1989) argues that talking about women in Arab countries implies an inferior sexual view, a sexually-biased language and a traditional image of women’s subordination to men. Jordanians, for instance, have used several terms to avoid calling women by their real names directly, including *marah* ‘woman’; *ḥurmah*, *ḥaram*, *zawjah*, *‘aqīlah* or *qarīnah* ‘wife’; *bint* ‘girl’; *ibnah* or *karīmah* ‘daughter’; *ḥarīm* ‘wives’; *niswān* ‘women’; *ukht* ‘sister’; *sayyidah* ‘Mrs’; *‘ānisah* ‘Miss’; *il-madām* ‘madam’; *ḥajjah* ‘woman who performed pilgrimage’; *il-jamā‘ah* ‘the group’; *ahl ilbayt* ‘the people of the house’; *umm il-i’yāl* ‘mother of the children’;

il'ā'ilah 'the family'; and *'umm fulān* 'mother of her eldest son'. Although the majority of these terms seem to be neutral, they have negative effects and stereotypical images upon women. Rassam (1984) claims that "women in the Arab society occupy a secondary and inferior position to that of men" (p.2). Spender (1980) indicates that there is a societal bias against women expressed and reflected in language.

Euphemism was a linguistic response to the existence of taboos in Arab societies. For example, defecation and copulation subjects were addressed by Abu al-'Abbās al-Jurjānī in his written works. Numerous taboo topics were classified by al-Tha'ālibī: *women-related themes*, such as sex-related body parts, sexual intercourse, woman's virginity and defloration, menstruation and pregnancy; *men-related themes*, such as sex-related body parts, puberty and sexual maturity, circumcision, homosexuality and pederasty, adolescence and adultery; *bodily functions*, such as discharge and effluvia, excretion, urination, puke and privy; *physical defects*, such as ugliness, blackness, leprosy, visually impaired and madness; *personal bad behaviours and attributes*, such as tediousness, parsimony and meanness, stupidity, curiousness, lying and deception, apostasy and griminess; *taboos expressed in poetries*; *despicable profession*, such as pimping, mendicity and begging; *low-class jobs*, such as tailoring, weaving and cupping; *poverty*; *sickness and disease*; *hoariness*, and *middle and old age*; *death*; *killing*; *food and drinks*; *music and singing*; *governmental and administrative issues*, such as dismissal, defeating, seizing authority, insurgency and rebellion, bribery and corruption; and *body care*, such as practices and appliances for hair cutting and removal, shaving and nail clipping (Naaman, 2013, pp.475-476). This wide classification of taboo topics is a clear indication that Arabs comprehensively used euphemistic terms in linguistic communication at a very early period.

3.2.7.2 Arab Linguists Investigating Euphemism

One of the most well-known linguists and literary critics in Arabic culture is al-Tha'ālibī (961-1038) who studied the science of Rhetoric, i.e. 'ilm al-Balāghah, in general and the phenomenon of euphemism in particular. He devoted a chapter in his book, *Fiqh al-Lughah wa 'Asrār al-'Arabiyyah*, to examine *kināyah*, which was defined as an utterance that has at least two meanings, one of them is used more frequently than the other possible meaning(s). Based on Qur'anic examples, he argues that *kināyah* has a rhetorical function, i.e. حَرْتٌ 'tilth' and نَعَشَّاهَا 'covered her' in verses 223 and 189 in

The Cow (البقرة) and The Heights (الأعراف) surahs respectively were classified as metonymic expressions for sexual act (AI-Barakati, 2013, p.23). I annotate these Qur'anic examples in the corpus as metonymic euphemisms having referential meanings for sexual practice.

Al-Tha'ālibī greatly contributed to the development of euphemism in Arabic literature by writing valuable oeuvres. He devoted an entire book of seven chapters entitled *al-Kināyah wa al-Ta'rīd* for discussing the concept of *kināyah* 'metonymy', and its similarities and differences with *ta'rīd* 'allusion' depending on illustrative quotations from the Qur'an, al-Ḥadīth, prose and poetry. This book, which was first composed in 1009 and then revised in 1016 by Abū l-'Abbās Ma'mūn, is also known as *al-Nihāyah fī Fann al-Kināyah*, *al-Nihāyah fī l-Kināyah*, and *al-Kunā*. It examines to what extent culturally and socially sensitive matters, such as women, disease, ageing, death, defect, miserliness, ugliness and low-class professions, may require rhetorical devices and polite terms (Orfali, 2009, p.286; AI-Barakati, 2013, pp.24-25). Naaman (2013) considers this book as one of the most valuable sources in Arabic, which have dealt with *kināyah* as a euphemistic device, because it does not address *kināyah* from a rhetorical perspective or present how it differs from *ta'rīd*, but its great value "lies in its thematically organized treatment of euphemisms" (p.468).

Al-Tha'ālibī also composed *Taḥsīn al-Qabīḥ wa-Taqbīḥ al-Ḥasan* 'Beautifying the Ugly and Uglifying the Beautiful' which is considered a significant anthology in Arabic literature where a heterogeneous mixture of concepts and traits were systematically addressed. A list of positive and neutral things, such as reason, intelligence, knowledge, good manner, book, erudition, hand-writing and pen, was introduced negatively; and numerous negative themes, such as bad omens, lying, sin, poverty, impudence, imprisonment, perjury, low-class professions, blindness, stupidity, miserliness, separation, boredom, black colour, gray hair, disease and death, were introduced positively. In this book which is also known as *al-Taḥsīn wa-l-Taqbīḥ*, al-Tha'ālibī provided illustrative examples from the Qur'an, al-Ḥadīth, philosophical speeches, prose and poetry (Gelder, 2003, pp.339-342; Orfali, 2009, p.292). He may understand the strong relationship between *kināyah* and euphemism when adopting the term *taḥsīn* 'beautifying' instead of *kināyah* that was widely used by him or other contemporary linguists. An entire chapter in this book entitled *Taḥsīn al-Maqābiḥ bi al-Kināyāt* 'beautifying the ugly with *kināyah* expressions' was allocated to show *kināyah* as a rhetorical device performing euphemistic functions (AI-Barakati, 2013, pp.25-26). In

Arabic dictionaries, the term *taḥsīn* implies making or representing something as beautiful or good, while the term *taqbiḥ* implies making or representing something as ugly or bad. Therefore, I believe that the concepts of euphemism and dysphemism were used and compared in Arabic literature very early.

Gelder (2003) points out that al-Tha‘ālibī explained the concept of *taḥsīn al-qabīḥ* with more illustrative examples, such as *water* instead of *urine*, and *inḥiyāz* ‘withdrawal’ as an alternative for *ḥazīma* ‘being routed’, but al-Jāḥiẓ (776-868) was the true founder of *taḥsīn* and *taqbiḥ* as a genre in his book, *Burṣān*. Euphemism was also examined by al-Jurjānī in his book, *Muntakhab*, when indicating that euphemisms may lose their force and effect and, in turn, may become taboo words. Later, two books focusing on good and bad things were composed, namely, *al-Maḥāsīn wa-l-Masāwī* ‘Good and Bad Things/Qualities’ by al-Bayhaqī (994-1066), and *al-Maḥāsīn wa-l-aḍḍād* ‘Good Things and their Opposites’ by an unknown author although it was attributed to al-Jāḥiẓ. Ibn al-Rūmī (836-896) described honey positively as a bees’ saliva, and negatively as wasps’ vomit. In *Magāmāt of al-Ḥarīrī*, the gold dinar was rebuked in two poems. Ibn Sīna (980-1037) and Ibn Rushd (1126-1198) employed the concept of *tashnī* ‘making repulsive’ in their works (pp.332-336). Describing positive things with negative attributes or vice versa indicates that Arab critics and linguists recognised euphemism and dysphemism as rhetorical resources in Arabic linguistics.

One of the most prominent Arab pioneers was Abu al-‘Abbās al-Jurjānī (???-1095) who allocated an entire chapter to study *kināyah* in the Qur’an and Islamic literature in his book, *Kināyāt al-Udabā’ wa ’Irshādāt al-Bulaghā’* ‘Metonymies of Authors and Signs of Rhetoricians’. According to him, *kināyah* has many linguistic functions, but it mainly serves as a circumlocutory way to deal with unpleasant utterances or unspeakable topics. In this chapter, a wide range of taboo subjects were examined, such as adultery, illegitimate marriage, masturbation, copulation, sexual potency and impotency, defloration and virginity, homosexuality, and relieving and body effluvia. He also presented several anecdotes including sex-related situations which require the use of metonymic euphemisms to be discussed appropriately (Al-Barakati, 2013, p.26). Abu al-‘Abbās al-Jurjānī did not only evaluate the concept of euphemism and its similarities and differences with allusion in Arabic as al-Tha‘ālibī did, but also provided more illustrations and evidences about grammatical, lexicographical and rhetorical usages of euphemism (Naaman, 2013). Ḥāzim al-Qurtājannī (1211-1284) used the

concepts of *taḥsīn* and *taqbiḥ* ‘beautification and uglification’ in different themes in poetry including religion, intellect, virtue and lust (Gelder, 2003, p.338)

3.2.7.3 Euphemistic Devices in Arabic

Abdulqāhir al-Jurjāni (1009-1078), the founder of Arabic rhetoric, defined *kināyah* as a figurative expression involving two meanings or more, one of them is commonly used to show the speaker’s desire and eloquence of expressing a sensitive issue indirectly. He indicated that the intended meaning of *kināyah* can be only understood within a given context, rather than the literal meaning of individual words (AI-Barakati, 2013, p.27). In his book, *Dalā’il al-i’jāz*, he stated that *kināyah* ‘metonymy’ and *majāz* ‘metaphor’ are similar devices having a shared feature by which speakers can convey a certain meaning implicitly and produce an effect on listeners. Nevertheless, he sub-classified *majāz* under the category of *kināyah* (Naaman, 2013).

By contrast, AI-Barakati (2013) defines *kināyah* as a “structure which has both a denotative and a connotative meaning, with the latter being the intended one. As a linguistic structure, it shares a very close and logical link with the nature of the denotatum” (p.20). It can be concluded that AI-Barakati considers the semantic link as an essential element in *kināyah* when compared with *majāz*. Naaman (2013) points out that Ibn al-Athīr’s (1160-1233) definition of *kināyah*, as an expression which can be understood from the literal or the intended meaning, is a quantum leap in the development of *kināyah* in Arabic. For example, لامستم النساء /*lāmastum al-nnisā’* / ‘you touch women’ in verse 43 in Women (النساء) surah can be possibly interpreted literally or as a metonymy for sexual intercourse. I annotate this metonymic example in the corpus of euphemisms in the Qur’an since it suggests euphemistic connotations for sexual practice. According to Warren (1992), the part-for-the-whole is a common semantic technique of euphemism. In this example, the Qur’an refers to the part, i.e. touch, to stand for the whole, i.e. sexual act, based on that fact that touching or contacting is the first step in the act of sexual intercourse between partners.

Ibn Manzūr (1233-1311) and al-Jurjānī identified *kināyah* as a ‘periphrasis’ device, which has a close link with taboos that often require euphemisms, but al-Jurjānī did not provide illustrative examples of using *kināyah* for euphemistic purposes (Naaman, 2013, pp.469-472). Ibn Fāris indicated that *kināyah* has euphemistic functions. Al-Tha’alibī in *Kitāb al-Kināyah* ‘book of metonymy’ mentioned some euphemistic

reasons of using *kināyāt* ‘metonymies’, such as conveying the intended meaning, beautifying the ugly and refining the crude. Abu al-‘Abbās al-Jurjāni pointed out that *kināyah* could be used to hide taboo topics from the public eye, such as defecation and copulation (Naaman, 2013).

Naaman (2013) considers *kināyah* a polysemous term rendering the concept of euphemism in English, but it does not have a one-to-one relationship to euphemism (p.467). according to him, *kināyah* in Arabic has similar functions to euphemism in English. Firstly, it has a lexicographical indirectness addressing taboo subjects. It also serves the function of allusion in exigent circumstances. Further, it is a way of deference and politeness through using the *kunya* format, i.e. agnomen (p.473). It was first recognised by Arab linguists as a rhetorical concept having a technical meaning at the expense of its lexicographical function of indirectness and euphemisation. They ignored its strong relationship to other rhetorical devices like *majāz* ‘metaphor’ although it was examined later. It was identified as a metonymy based on the syntagmatic relationship of contiguity, and as a metaphor based on the paradigmatic relationship of similarity. Naaman concludes that “euphemism was rendered by the Arabic *kināyah*, although *kināyah* was not always exclusively limited to this sense” (p.492).

Al-Tha‘alibī in *al-Nihāyah fī Fann al-Kināyah* allocated a chapter entitled *ḍiddu al-kināyah* ‘the opposite of metonymy’ to uglify the beautiful things (Al-Barakati, 2013, p.25). Similarly, *Faṣl fī ḍidd al-kināyah wa-ma ‘nāhu taqbīḥ al-ḥasan kamā anna ma ‘nā l-kināyah taḥsīn al-qabīḥ* ‘A Chapter on Dysphemism, and Its Meaning Is the Uglification of the Beautiful, Just as the Meaning of Euphemism Is the Beautification of the Ugly’ is a chapter devoted by al-Tha‘alibī to investigate dysphemism in Arabic. Al-Tha‘alibī did not present a detailed discussion or examples on euphemism and dysphemism, but he just studied some witticisms, jokes and narratives in which beautiful terms were used for ugly purposes and vice versa. By contrast, Ibn Sinān al-Khafājī (1032-1073) offered an insight into understanding dysphemism in Arabic through adducing some illustrative examples for the term *ḍidd ḥusn al-kināyah* ‘opposites of euphemism’ (Naaman, 2013, pp.479-480). It is obvious that *al-kināyah* or *taḥsīn al-qabīḥ* in Arabic was used as an alternative for *euphemism* in English, and *ḍidd al-kināyah* or *taqbīḥ al-ḥasan* in Arabic was used as an alternative for *dysphemism* in English. This gives evidence that Arab scholars were fully aware of the phenomena of euphemism and dysphemism on the semantic and conceptual levels.

Al-Barakati (2013) points out that the term *ta'riḍ* in Arabic stems etymologically from the verb 'arraḍa which literally means "to widen something". The relationship between the literal meaning and its aesthetic function is that speakers attempt not to use concise language or direct terms by referring to a roundabout way to avoid distorting communication, i.e. 'semantically widened' as opposite to declaration. The connotative meaning of عَرَضْتُمْ 'arraḍtum' in verse 235 in The Cow (البقرة) surah وَلَا جُنَاحَ عَلَيْكُمْ فِيَمَا (البقرة) عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ 'if you indirectly propose to marry (these) women', indicates that no blame for Muslims to make an indirect proposal of marriage to widows during their waiting term whose deceased husbands had been martyred in Jihad. In Islam, widowed women have to keep a low profile during the mourning period, i.e. four months and ten days. It is probably difficult for woman to wait such a long period, and perhaps other men think of proposing her too. Hence, this verse was revealed to the Prophet Muhammad to allow Muslims to propose marriage indirectly (p.28).

Al-Adwan (2015) and Williams (1975) agree that widening is a popular euphemistic device in Arabic and English. According to them, it is a general term used to substitute a more specific term for the sake of avoiding undesirable implications. *Ta'riḍ* has been evaluated by many Arabic rhetoricians and linguists. For instance, it was briefly studied as a linguistic style in al-Tha'ālibī's book, *al-Kināyah wa al-Ta'riḍ*, in which some functions of *ta'riḍ* were assessed with examples extracted from verbal conversations and situations containing gestures and body language (Al-Barakati, 2013, pp.28-29). This asserts that Arab scholars investigated different linguistics devices for euphemistic purposes.

Al-Zamakhshari (1074-1143) clarified that *kināyah* is an aesthetic tool involving an idiomatic expression to mean something without using common words, and *ta'riḍ* is an aesthetic tool used to mention something, but at the same time intending something else indirectly, which cannot be recognised from the literal meaning of the words themselves. He argued that both need figurative utterances to fulfil their goals, but *kināyah* relationship is highly expressed by wording whereas *ta'riḍ* is only understood through context-specific bounds. Ibn al-'Athir criticised former scholars who made confusion in the use of these two devices. He claimed that *kināyah* depends on realistic and symbolic meanings, and metaphorical language while *ta'riḍ* depends mostly on contextual relations. Both are widely used for hiding or concealing meanings, but *ta'riḍ* is more deeply hidden than *kināyah* (Al-Barakati, 2013, pp.30-31).

Al-Barakati (2013) argues that some *kināyah*- and *ta'riḍ*-related euphemisms relied on personal interests and innovations, rather than on linguistic and cultural conventions, and over time, gained a wide acceptance by users. Thus, their beauty and significance lie in the ambiguity of the double meaning that can be understood by certain speakers (p.30). The intended meaning of *kināyah* can be conveyed by the figurative language of idiomatic expressions when compared with *ta'riḍ* that requires to be deeply considered within a given context. However, both cannot be understood literally due to their implicit meanings and contextual implications (p.31). Textual factors play a vital role in recognising the intended meaning of euphemism. Therefore, this thesis investigates the roles of intratextuality and contextuality in the interpretation and translation of euphemism in the Qur'an.

Al-Barakati (2013) argues that some functions of *kināyah* and *ta'riḍ* are similar to that of euphemism in English, namely, avoiding expressions with negative connotations, fearing of death, killing and ill-omened expressions, good omens and optimism, concealing the meaning, using more attractive and pleasant expressions, criticism or disapproval, giving advice, lying and deceiving, upgrading the denotatum, hiding facts and manipulating opinions, showing respect and politeness, and dealing with taboos (pp.31-39). It can be concluded that Arabs developed several euphemistic devices for representing bad or ugly things as good or beautiful. Naaman (2013) points out that Ibn al-Athīr claimed *kināyah* and *ta'riḍ* can be found in different languages other than Arabic. This indicates that Arabs understood euphemism as a universal phenomenon in languages and cultures.

To conclude, Arab linguists made several scholarly efforts focusing on the development of rhetorical devices, such as *kināyah*, *ḍidd al-kināyah*, *majāz* and *ta'riḍ*. Scholars briefly touched upon the sociolinguistic functions of *kināyah* as euphemism, and other figurative expressions were also used to deal with taboo or offensive topics. This section addresses the history of euphemism in Arabic literature through describing various written works dealing with euphemistic purposes for using metaphorical or idiomatic expressions. It gives evidence that the concept of euphemism was employed and developed by Arab scholars earlier in spite of the fact that it was recognised in different names and labels. It further explains the confusion of terminology including *kināyah*, *majāz*, *ta'riḍ* and *ḍidd al-kināyah* which were adopted by Arab linguists and critics when expressing euphemistic circumstances. The phenomenon of euphemism in Arabic literature still needs a lot of investigation.

3.3 Developing a Linguistic Model for Interpreting and Translating Euphemism in the Qur'an

This part proposes a comprehensive linguistic model for interpreting and translating euphemism in the Qur'an. It basically relies on the significant roles of the contextual background, exegetical resources, linguistic analysis, and intratextual and contextual relationships of euphemism in the Qur'an. In this part, two Qur'anic euphemistic examples, which require textual coherence for their identification and interpretation, are chosen for testing the productivity and applicability of the proposed model in light of modern translation theories (cf. chapters 4 and 5). The model suggests that the euphemistic meaning of some Qur'anic expressions can be constituted and understood by establishing strong relations amongst relevant verses, rather than by a set of abstract meanings paired with single words or sentences. It assumes that some euphemisms in the Qur'an are difficult to define alone, but easier when in a wider context where they have appropriate references. It also suggests the shifting from understanding Qur'anic euphemism as an *individual, separated or isolated* expression to a larger unit involving exegetical views, linguistic analysis, contextual information and textual coherence. It does not rely only on investigating the euphemistic expression itself or the local context of the verse with euphemism, but also on other surrounded verses in the same surah or other verses in different surahs in the Qur'an (cf. Olimat, 2018).

Euphemism in the Qur'an sometimes cannot be understood out of context. On the contrary, it should be evaluated within a contextual situation in which inoffensive connotations are expressed. The interaction among several expressions in the verse with euphemism or other verses at large allows to recognise the intended meaning of euphemism in the Qur'an. This requires analysing exegetical resources, relevant sciences of the Qur'an, e.g. the occasion of revelation, and other supplementary information. Elimam (2017) finds that a vast majority of a survey respondents give preference translated editions of the Qur'an with additional information on the occasion of revelation and the linguistic construction of verses (p.65). Based on contextual factors, the translator can develop a sound understanding and interpretation of euphemism in the Qur'an through de-contextualising the ST and then re-contextualising it in the TL taking into account achieving faithfulness to the original text and maintaining an acceptable level of naturalness in the TT.

A set of linguistic properties and representations which extend over euphemism, i.e. 'living origin' or 'inner form', is analysed in more detail. These internal features of euphemism are examined through investigating multiple connotations potentially expressed by euphemism itself. The semantic, lexical, syntactic, thematic and stylistic correlations of the interior structure of euphemism with closely relevant expressions are contextually analysed to gain a correct understanding of the euphemistic purpose. The linguistic analysis of euphemism requires a critical evaluation of a series of features of particular words connected to euphemism by essential common features, i.e. 'family resemblance' (Leopold, 1929, Apresjan, 1992; 2000; 2002; Zinchenko, 2000). To achieve this goal, I use Almaany online dictionary (2010).

Some euphemisms in the Qur'an need to be investigated beyond the word, sentence or local context levels to the textual level. They cannot be understood individually as self-sufficient utterances since they have strongly textual associations with other expressions, phrases or verses in the Qur'an. They expand far beyond the habitual meaning based on intratextual and contextual links in the Qur'an (Halliday and Hasan, 1976; Halliday, 1978; Kristeva, 1980; Bakhtin, 1981; Birch, 1989; Worton and Still, 1990; Alfaro, 1996; Taavitsainen, 2001; Widdowson, 2004; Hatim, 2009; Mina and Fatemeh, 2012).

Intratextuality suggests that the Qur'an is one text composed of coherent surahs with different number of verses. Based on the fact that the Qur'an is the first source for interpreting Qur'anic texts or expressions, intratextuality indicates that a certain part of the euphemistic meaning is not contained within the verse with euphemism, but it has dynamic interrelations with relevant verses in the Qur'an, which allow the translator to reduce the ambiguity of the euphemistic meaning. Contextuality refers to a linguistic system or network of semantic, pragmatic, textual and referential associations of euphemism with other expressions or verses in the Qur'an. Some euphemisms in the Qur'an require to contextually analyse linguistic relationships, internal features and textual coherence among various verses in different surahs.

The implied connotations of certain Qur'anic euphemisms can be recognised based upon other verses. It also shows the importance of textual interaction and incorporation among Qur'anic verses in gaining further insights into the perception of euphemism. The Qur'an provides a unique mechanism whereby certain verses can offer

supplementary clarifications, additional information or descriptive explanations for other verses. Based on that, the intention of euphemism can be evaluated through analysing the semantic coherence and solidity of interacting verses in the Qur'an on the textual level.

The model examines the quality and accuracy of English translations of non-trivial euphemisms, which have intratextual and contextual aspects in their interpretation. The translation choices and strategies adopted by the selected translations for rendering euphemisms into English are evaluated. To what extent non-trivial euphemisms are conveyed or distorted in the selected translations is investigated. To achieve these goals, Newmark's model of translation methods and procedures of culture-bound expressions is applied (Newmark, 1988). Other translation theories are used in some circumstances, such as formal and dynamic equivalence by Nida (1964a), and Nida and Taber's (1969), and Skopos theory by Vermeer (1978), Reiss and Vermeer (1984), and Nord (1991a; 1997b).

While evaluating the selected translations of the Qur'an, I have taken into my account that not all the SL meanings and information, such as style, aesthetic values and culture-specific items, are translatable into the TL. The translator endeavours to preserve the original meaning and structure as much as possible, but some source information may be lost because of the purpose of translation, the TL norms, and the target audience's requirements. The translator may sacrifice or develop the SL structure in order to maintain a desired level of naturalness in the TL (Nida, 1964a; Nida and Taber, 1969; Reiss and Vermeer, 1984; Vermeer, 1989; Nord, 1991a; 1997b; Schaffner, 1998; Jabir, 2006). The semantic classification of euphemisms adopted in the Qur'an and the six translations is examined according to Warren's model (1992).

The analysis shows that the majority of translators have failed to capture the euphemistic meaning and style of Qur'anic expressions because they disregarded the four elements of the proposed model in their translation, while only very few translators have produced an accurate translation of euphemism in the Qur'an since they have relied on the suggested elements in their translation. The following euphemistic examples show the applicability and efficiency of the linguistic model in interpreting and translating euphemism in the Qur'an (cf. Olimat, 2018).

1-Death-related Euphemism (Q. 28:15)

Arabic Text	وَدَخَلَ الْمَدِينَةَ عَلَىٰ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنَّاخَهُ الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ.
Literal Translation	And he entered the city at a time of heedlessness from its people, and he found therein two men fighting; one of his own party and the other of his enemy. And he who was of his party asked him for help against him who was of his enemy, so Moses struck him with his fist and made an end of him . He said: this is of Satan's doing; verily, he is an enemy, a manifest misleader.
Abdel Haleem	He entered the city, unnoticed by its people, and found two men fighting: one from his own people, the other an enemy. The one from his own people cried out to him for help against the enemy. Moses struck him with his fist and killed him . He said, 'This must be Satan's work: clearly he is a misleading enemy.'
Al-Hilali and Khan	And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion -from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him . He said: "This is of Shaitan's (Satan) doing: verily, He is a plain misleading enemy."
Muhammad Ali	And he went into the city at a time of carelessness on the part of its people, so he found therein two men fighting - one being of his party and the other of his foes; and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck with his fist and killed him . He said: This is on account the devil's doing; surely he is an enemy, openly leading astray.
Pickthall	And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him . He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.
Sher Ali	And he entered the city at a time when its inhabitants were in heedlessness; and he found therein two men fighting-one of his own party, and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses smote him with his fist; and thereby caused his death . He said, 'This is of Satan's doing; he is indeed an enemy, a manifest misleader.'
Yusuf Ali	And he entered the city at a time when its people were not watching; and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him . He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"

Table 1: Six English translations of a death-related euphemistic expression in Q. 28:15:

Death is an unspeakable topic among most of the world's cultures and societies although some cultures have accepted it more than others. Allan and Burridge (1991, p.153) describe death as 'a fear-based taboo'. People often try to avoid talking about death openly because of the fear of loss. Most death-related euphemisms have religious roots, such as انتقل الى جوار ربه /intaqala ilā jiwār rabihi/ 'he went to his Lord', and انتقل الى رحمة الله تعالى /intaqala ilā raḥmat Allāh ta'ālā/ 'he transferred to the mercy of Allah'. Mofarrej and Al-Haq (2015) argue that the most important reason of using or constructing euphemisms is the religious requirement that motivates people to be more polite and decent, and strengthens solidarity in communities. Islamic beliefs and principles as well as universal moral values direct people to be kind and tolerant through using acceptable and appropriate expressions to maintain good relationships with others.

In the verse, *فَقَضَىٰ عَلَيْهِ* /fa qadā ‘alīhi/ is used as an implicit metaphoric euphemism for the act of killing. When Moses went into Egypt, he found two men fighting. One of them from his group asked for help, so Moses struck the other man, an Indigenous Egyptian, with his fist causing his death. In Arabic dictionaries, the verb *قضى* /qadā/ has various literal meanings, such as *finish* and *end*. It is commonly used as a phrasal verb with the preposition *على* ‘on’. It is strongly linked with some words to produce euphemistic collocations describing death. For instance, *قضى عمره* /qadā ‘umrahu/ ‘he has spent his life’ is usually used as an expression of sympathy and sincere condolence on the occasion of the death of a relative or close friend. Also, *قضى نحبه* /qadā ḥabahu/ ‘he has fulfilled his vow’ is mentioned as a euphemistic substitution for a martyr’s death in verse 23 in The Joint Forces surah.

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (الأحزاب، 23).

Lit. Among the believers are men who have been true to what they covenanted with Allah. Some of them **have fulfilled their vow**, and some are still waiting; and they have not changed in the least.

Intratextuality in the Qur’an indicates that some textual meaning is not contained within the verse itself that has euphemism, but is created via closely strong associations with surrounding verses in the same surah or other relevant verses in different surahs. The Qur’an is considered as one text composed of smaller coherent texts, i.e. surahs, which have different number of verses. Based on the fact that the Qur’an is the first resource for interpreting the Qur’an itself, some vagueness in the interpretation of Qur’anic euphemisms can be removed by analysing other verses cited elsewhere in the Qur’an. For instance, verse 19 in The Story surah elucidates the proposed euphemistic meaning of *فَقَضَىٰ عَلَيْهِ*.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ (القصص، 19).

Lit. And when he decided to attack the man who was an enemy to both of them, he said: “O Moses, do **you intend to kill me as you killed a soul yesterday?** you clearly intend to be a tyrant in the land, and you do not intend to be of those who do right”.

This verse helps translators perceive the euphemistic meaning of *فَقَضَىٰ عَلَيْهِ*. It illustrates that Moses found, again, the same man who was from his party fighting with another man. Here, Moses realised that his tribesman was very aggressive and offensive, so Moses rebuked him sharply. Therefore, the Israelite rebuked Moses and reminded him of his act of killing another man just the day before. Also, verse 33 in the same surah, The Story, contributes into recognising the euphemistic meaning of *فَقَضَىٰ عَلَيْهِ*. When God commanded Moses to go before Pharaoh and his nation, and present himself as a Messenger with signs, Moses was afraid that they may put him to death as a response to his previous act, i.e. killing the Egyptian man.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ (القصص، 33).

Lit. He said: “My Lord, **I killed a soul among them**, so I fear they may kill me”.

Further, the act of killing committed by Moses is euphemised in verses 14, 19 and 20 in Al-Shu‘rā’ surah by using less offensive expressions. In verse 14, *ذَنْبٌ* /dhanbun/ ‘charge/mistake’ is used by Moses as a roundabout term instead of admitting that he killed the Egyptian man. Moses rightly felt apprehensive that he would immediately be tried for the murder even before he was able to convey Allah’s message.

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ (الشعراء، 14).

Lit. **And they have a charge (of murder) against me**, so I fear they may kill me.

Verse 19 makes one rightly wonder if Pharaoh’s euphemism is less offensive than a direct expression. In fact, Pharaoh’s rather quaint utterance compels us to reconsider the whole rationale of euphemism and its putative value as a polite form of linguistic communication. From a rhetorical point of view, Pharaoh’s euphemism is far more powerful than a direct accusation of murder, i.e. a euphemistic device for a rhetorical purpose. In verse 20, Moses responded to Pharaoh’s accusation frankly admitting that he committed the crime of killing through using Pharaoh’s euphemism itself.

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ (الشعراء، 19).

Lit. **And then you did your deed, which you did.** You were of ungrateful.

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ (الشعراء، 20).

Lit. He (Moses) said: **I did it** then, when I was of the erring.

Pharaoh's own resource to euphemism when confronting Moses indicates that intratextuality is a helpful tool in Qur'anic exegesis and translation of euphemism. Arabic death-related expressions can be translated into English even though social, linguistic and referential gaps exist in some areas. Thus, different kinds of equivalence and supplementary information may be used to avoid miscommunication (Farghal, 1993a, p.27). The additional information can include footnotes, endnotes or paraphrasing. Al-kharabsheh (2011) believes that the difference between Arabic and English is that "Arabic tends to utilize more fatalistic language than English does in depicting death and dying" (p.44). Similarly, Farghal (1993b) claims that fatalism can obviously be observed in the linguistic behaviour of Arabs who frequently use fatalism-laden death terms when referring to death cases.

Based on the proposed model, understanding and rendering *فَقَضَىٰ عَلَيْهِ* into English as a euphemism will be easier for the translator. Except Yusuf Ali, all the remaining translators appear to sacrifice the euphemistic style when adopting free translation. Al-Hilali and Khan, Muhammad Ali, Pickthall and Abdel Haleem use an offensive word, i.e. kill. The euphemistic nature is also collapsed by Sher Ali when it is rendered into caused his death. Those five translators seek to express the interpretive meaning directly regardless of the euphemistic style. By contrast, Yusuf Ali translates the euphemism using idiomatic or metaphorical translation. He captures the euphemistic aspect of the SL term through employing a metaphoric expression, i.e. and made an end of him. He applies a common conceptual metaphor, 'death is the end', which is frequently used to mitigate the fear of loss. According to Lakoff and Johnson (1980), the positive, convenient or euphemistic aspect, i.e. *end*, is highlighted while the negative, distasteful or taboo aspect, i.e. *death*, is hidden. In this metaphorical schema, death is cognitively considered the final stage of life. According to Warren (1992), metaphor is one of the most popular semantic approaches for euphemising offensive acts.

2-Health-related Euphemism (Q. 12:84)

Arabic Text	وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِبيضَتْ عَيْنَاهُ مِنَ الحُزْنِ فَهُوَ كَظِيمٌ
Literal Translation	And he turned away from them, and he said: "Alas, my sorrow for Yūsuf [Joseph]," and his eyes whitened because of the grief, and he was suppressed.
Abdel Haleem	and he turned away from them, saying, 'Alas for Joseph!' His eyes went white with grief and he was filled with sorrow.
Al-Hilali and Khan	And he turned away of them and said: "Alas, my grief for Yusuf (Joseph)!" and he lost his sight because of the sorrow that he was suppressing.

Muhammad Ali	And he turned away of them, and said: O my sorrow for Joseph! And his eyes were filled (with tears) on account of the grief, and then he repressed (grief).
Pickthall	And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
Sher Ali	And he turned away from them and said: O my grief for Joseph! And his eyes became white because of grief, and he was suppressing <i>his sorrow</i> .
Yusuf Ali	And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

Table 2: Six English translations of a health-related euphemistic expression in Q. 12:84

As people may face physical challenges, disabilities and sickness which are perceived as undesirable and something that needs to be avoided, most languages and cultures have developed a system of euphemistic expressions referring to such conditions. The Qur'an addresses health-related problems by employing different semantic resources of euphemism. This verse shows that Ya'qūb (Jacob) attempted to hide his grief and sorrow that resulted from Yūsuf's loss, so Ya'qūb's eyes tended to go white and their black colour disappeared (*al-Tafsīr al-muyassar*, 2009, p.245). The identification of *وَإِيْبَضَّتْ عَيْنَاهُ* 'wa ibyaddat 'aynāhu' as a euphemism and setting it aside from other types of metaphoric and non-metaphoric expressions are problematic.

To understand the euphemistic purpose, we need to make a semantic reference to the meaning of the verb *إِيْبَضَّ* 'ibyadd' by investigating the base form and the morphological pattern of *افعل* 'af'al'. If we refer, for example, to *A Grammar of the Arabic Language* by W. Wright (2007), we find this pattern serves "to express colours and defects; these being qualities that cling very firmly to persons and things: and hence the doubling of the third radical; to show that the proper signification of both is intensiveness 'المبالغة', e.g., 'اصفر' and 'اصفار' to be yellow or 'اسود' and 'اسواد' to be black". This meaning of intensification conveyed by the morphological pattern perfectly fits the analytical context of the verse. Because of the intensity of Ya'qūb's sorrow and grief, and the tears which filled his eyes, he became blind. Whiteness, a physical sign of blindness, is the opposite of the black colour, which is *one* of healthy signs of vision. Thus, the Qur'an, by capitalising on the correlation between whiteness of cornea and blindness, uses euphemism instead of a literal or direct statement of the fact. In addition, suppression of tears may negatively affect one's sight. Ya'qūb's eyes may have become blind because of the tears abundance resulting from preventing his eyes from shedding tears.

وَإِيبَضَّتْ عَيْنَاهُ is viewed as a euphemistic alternative for blindness. This possible interpretation relies on the concept of intratextuality which involves verses 93 and 96 in Joseph surah.

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (يوسف، 93).

Lit. ‘Go with this my shirt and lay it over my father’s face, **he will become clear-sighted**. Then, bring to me your whole family.’

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (يوسف، 93).

Lit. ‘Then, when the bearer of glad tidings came, he laid it over his face, and **he returned clear-sighted**. He said: “Did I not say to you that I know from Allah what you do not know?”’

The intratextual evidence, which indicates that Ya‘qūb regained his sight after it was lost, makes the interpretation of blindness more probable. Al-Hamad and Salman (2013, p. 206) support my assumption that the expression *وَإِيبَضَّتْ عَيْنَاهُ* is a euphemism substituting blindness. According to them, the pupil, which is responsible for eyesight, and the loss of vision are both related to darkness. They have investigated this euphemism as an individual Qur’anic expression from a scientific perspective, but they have not elaborated how its intended meaning can be recognised through other associated verses in the Qur’an. This analysis presents a more adequate explanation of *وَإِيبَضَّتْ عَيْنَاهُ* as a euphemistic substitution by analysing internal textual relationships within the Qur’an. According to Warren’s model (1992), blindness is euphemised through employing a colourful metaphoric euphemism.

Muhammad Ali appears to fail to understand the implied meaning and the euphemistic message when translating it as ‘and his eyes were filled with tears’. His translation implies that Ya‘qūb’s eyes tended towards whiteness because of shedding tears. Al-Hilali and Khan break down the euphemism when adopting free translation using a direct negative expression, ‘lost his sight’. Free translation, which depends on paraphrase, seeks to reproduce the message of the original at the expense of the euphemistic style (Newmark, 1988, p. 40). By contrast, Pickthall, Yusuf Ali, Sher Ali and Abdel Haleem adopt literal translation to preserve the euphemism when translating it as And his eyes were whitened, And his eyes became white, And his eyes became white, and His eyes went white respectively. These literal translations indicate that

وَأَبْيَضَّتْ عَيْنَاهُ is a euphemistic expression for blindness. Al-Barakati (2014; 2013) points out that literal translation is vastly pursued in rendering euphemistic examples in the Qur'an into English.

To conclude, Muhammad Ali sacrifices the metaphorical euphemism, while Al-Hilali and Khan seek further to directly convey the intention at the expense of the style. Those translators may rely on individual words, single sentence or local context of the verse with euphemism. They may not realise that some euphemism in the Qur'an may require analysing semantic relations, co-textual cohesion and linguistic coherence of adjacent verses. Thus, their translations seem to be less convenient and less consistent. Pickthall, Yusuf Ali, Sher Ali and Abdel Haleem's translations appear more accurate since they depend on intratextual relations with other Qur'anic verses.

3.4 Conclusion

This chapter provides a theoretical model of the recognition and translation of euphemism in the Qur'an. It can be divided into three main sections. The first fully concerns with the definition of translation according to well-known translation theorists. The importance of taking the textual aspects in the translator's consideration has been highlighted. Certain approaches to translation and translation evaluation including formal and dynamic equivalence, Skopos theory and Newmark's model have been analysed. The notion of (un)translatability has been assessed based on the fact that the loss of the original meaning and/or the modification of the source style in the TT is inevitable in some circumstances.

The second section offers a linguistic background on the concept of euphemism. Several types, purposes and classifications of euphemism have been identified. The constitution of euphemistic expressions in different areas has been tackled. Semantic, lexical, syntactic and structural features of euphemism have been explained. The correlation of the existence of taboo and euphemism has been addressed. Other linguistic phenomena related to euphemism have been briefly elucidated. That is, the difference between euphemism and dysphemism is discussed; how euphemism could be changed into doublespeak is examined. Metaphor and metonymy as linguistic resources for euphemising sensitive topics are clarified. In addition, this section has touched upon the concept of euphemism in Arabic linguistics offering a comprehensive

account for the metaphorical usage of euphemism, the historical development of recent and traditional terms for euphemism and significant written works on the euphemistic function of rhetorical devices. It is concluded that the concept of euphemism developed in Arabic literature at a very early period even though there was a confusion of terminology adopted by Arab linguists when dealing with euphemistic examples.

The third section shows the productivity and applicability of the proposed linguistic model for understanding and translating non-trivial euphemistic examples in the Qur'an, which require textual coherence for their identification and interpretation, in light of modern translation theories. The model reveals the significant roles of the contextual background, exegetical resources, linguistic analysis, and intratextual and contextual relationships. It has been concluded that Qur'anic euphemisms can be easily defined in a wider context where they have appropriate references in other relevant verses in different surahs in the Qur'an.

Chapter Four: Methodology of the Research

4.1 Overview

This chapter deals with the techniques and procedures that are used in the present research to obtain reliable findings, concluding remarks and directions for future research. It describes different methods and guidelines of the annotation, verification and classification of euphemisms in the Qur'an. It also presents an analytical approach for critically evaluating six English translations of non-trivial euphemistic expressions in the Qur'an. The methodology is divided into two main parts: creating a corpus of euphemisms in the Qur'an, and interpreting and translating euphemisms in the Qur'an on the textual level.

4.2 Creating a Corpus of Euphemisms in the Qur'an

The first part of the research methodology proposes a systematic corpus-based model which enables us to annotate euphemisms in the Qur'an. It describes various procedures and resources used to identify euphemistic expressions in the Qur'an. It also explains a supplementary strategy adopted to check and verify the mechanism of annotating euphemisms in the Qur'an. It presents a comprehensive classification of euphemistic topics in the Qur'an. Finally, it visualises the euphemistic data in the corpus of euphemisms in the format of an Excel electronic table and in HTML format.

Crystal (1997) defines a language corpus as “a collection of linguistic data, either written texts or a transcription of recorded speech, which can be used as a starting-point of linguistic description or as a means of verifying hypotheses about language” (p.95). Richards and Schmidt (2002) describe corpus linguistics as “an approach to investigating language structure and use through the analysis of large databases of real language examples stored on computer” (p.127). A linguistic corpus is a large collection of written or spoken material stored in an electronic way, and is designed to study a certain language or a specific linguistic feature within a language as expressed in real texts. Today corpus linguistics has become a basic tool in the areas of applied linguistics research, language-related disciplines and translation studies. A few corpus-

based studies have been conducted on linguistic features in the Qur'an, but to date no study has examined the phenomenon of euphemism in the Qur'an from a corpus-based approach.

Euphemism is an important metaphoric resource in language, which has even higher load in religious and highly-metaphoric texts, such as the Qur'an. Euphemism in the Qur'an is used to suggest positive connotations for socially and culturally sensitive or unmentionable topics, such as death, sex, disabilities, divorce, fighting and slavery, but its study using individual cherry-picked examples has its limitations. This shows a serious need for a more systematic corpus-based approach, which allows scholars to see general tendencies, typical features, usage and distribution of euphemism in the Qur'an. Therefore, this PhD project examines euphemism as a particular linguistic feature in the Qur'an by creating an electronic database of identified Qur'anic euphemisms in the format of Excel electronic tables and HTML web pages.

The process of producing the corpus of euphemisms in the Qur'an goes through three stages: euphemism annotation, euphemism verification and euphemism classification.

4.2.1 Euphemism Annotation

As this research aims mainly to produce a comprehensive electronic corpus of Qur'anic euphemisms, I have endeavoured to use different methods and resources to identify all euphemistic expressions in the Qur'an. Euphemisms have been found and annotated in the majority of the surahs of the Qur'an. I have found very few surahs in the Qur'an which do not have euphemisms. The mechanism of annotating all cases of euphemism in the Qur'an relies on:

1. Developing Guidelines from a Linguistic Perspective

I produced a set of linguistic guidelines to simplify the mechanism of annotating euphemisms in the Qur'an. The definition, formation, functions, features and types of euphemism are addressed from a linguistic perspective. The differences and similarities between euphemism and other linguistic phenomena, such as dysphemism, doublespeak, metaphor, metonymy and synonym are investigated. The sacred nature, metaphorical language and textual coherence of the Qur'an are analysed. In addition, the linguistic guidelines include the perception of Qur'anic euphemisms which go

beyond the word or sentence levels to the textual level. They evaluate the significant roles of intratextual meanings and internal relations in understanding the meaning of euphemism based on the fact that the Qur'an, for Muslims, is the first source for interpreting Qur'anic expressions and texts (cf. appendix B).

I followed the linguistic guidelines while I was identifying euphemistic expressions in the Qur'an. For instance, they help me distinguish between euphemistic expressions and other figures of speech in the Qur'an, such as metaphors, metonymy, dysphemisms, etc. They also allow me to deal with a problematic issue in an appropriate way, which is how to differentiate between euphemistic expressions and synonymous expressions in the Qur'an. The identification of the main features, types and functions of euphemism in this set of guidelines enables me to find several Qur'anic euphemistic cases. The notion of intratextuality and contextuality assist me in annotating various euphemistic examples on the textual level.

2. Analysis of the Content of the Qur'an

The task of annotating euphemistic expressions in the Qur'an has been very problematic at the beginning. Therefore, I systematically analyse each single verse in the Qur'an several times with the help of exegetical resources and dictionary-based information. Two well-known exegetical books of the Qur'an have been used to identify Qur'anic verses that contain euphemism and to understand their contextual interpretations. The selected exegeses are '*Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*' by al-Ṭabarī (1984), and '*Tafsīr al-Qur'ān al-'aẓīm*' by Ibn Kathīr (1987). The choice of these exegetical commentaries is attributed to different reasons. They have gained high reputation and importance in the area of Islamic and Qur'anic studies because of their comprehensiveness and citation of multiple sources. They are also notable for their authentic narratives of the Prophet Muhammad (al-Ḥadīth), sayings of saḥābah, i.e. Muhammad's companions, and commentaries of tābi'īn, i.e. companions of Muhammad's companions. The superiority and coherence of the Qur'an, lexical and semantic connotations of Qur'anic expressions and relevant indications from Arabic culture and poetry are examined in these exegeses.

Al-Ṭabarī and Ibn Kathīr's play an influential role in the identification of euphemisms in the Qur'an. They provide possible explanations or interpretations of all verses and phrases of the Qur'an, which allows me to recognise the implied meaning of some difficult expressions and their euphemistic intentions. Methodologically, I use

these exegetical books while examining the existence of euphemism in each single verse in the Qur'an. If I encounter a contradiction or variation between al-Ṭabarī and Ibn Kathīr in explaining a certain verse in the Qur'an, which may have an effect on the process of annotating euphemisms. I often refer to additional procedures; (i) investigating the occasion in which the verse was revealed to the Prophet Muhammad, (ii) exploring the denotational and connotational meanings of the words of the verse, (iii) consulting religious people or academics (iv) using the suggested set of linguistic guidelines (v) and developing intratextual and contextual relationships among relevant verses in the Qur'an.

Several monolingual and bilingual dictionaries have been subjected to extensive investigation for choosing the most appropriate dictionary that will assist me in identifying euphemisms in the Qur'an correctly. Almaany online dictionary (2010) has been chosen for a number of reasons. Firstly, the meaning and usage of vocabularies are exemplified within contextual sentences monolingually and bilingually, i.e. Arabic-Arabic and Arabic-English. Secondly, an entire section is allocated in Almaany dictionary for evaluating the meaning, origin, translation and transliteration of all Qur'anic words. Thirdly, this dictionary provides detailed explanations of euphemism in the Qur'an according to authentic Islamic resources. I frequently refer to Almaany while annotating euphemisms in the Qur'an since some of the annotation criteria for euphemisms are dictionary-based. I also resort to this dictionary if there is an ambiguity or difficulty in comprehending the underlying meaning of Qur'anic expressions or phrases.

3. Investigating and Revising Previous Works

Many studies, papers, books and theses, conducted previously on the linguistic analysis and translation of euphemism in Arabic in general and the Qur'an in particular, have been revised and evaluated. Many Qur'anic expressions examined in these scholarly works have been annotated as euphemistic examples in the corpus of euphemisms when they have met all the required criteria for the identification of euphemism. This procedure improves the quantity of the corpus of euphemisms since it increases the number of annotated euphemisms in the corpus. It also enhances the quality of the corpus of euphemisms by understanding linguistic features and semantic

types of euphemism as well as developing a comprehensive classification of Qur'anic euphemisms into broad categories. In case there is a contradiction between the current literature and my opinion in the identification of a certain expression as a euphemism, I often depend on the two exegetical resources and commentaries of the Qur'an and Almaany online dictionary to resolve the ambiguity.

4. Consulting and Islamic scholars and Religious People

Academics and religious people with good experience in the translation, Arabic linguistics, and Islamic and Qur'anic studies have been consulted in some cases. I have contacted some specialists in the Arabic, Islamic and Middle Eastern Studies Department at the School of Languages, Cultures and Societies at the University of Leeds about features and functions of euphemism in the Qur'an. Moreover, I frequently refer to many Imams in different mosques in Leeds and Liverpool inquiring into Qur'anic and euphemistic issues. In addition, I have asked the religious people and Islamic scholars about few contradictions or differences between al-Ṭabarī and Ibn Kathīr's exegeses in the interpretation of euphemistic expressions in the Qur'an.

The Day of Judgement is cited in the Qur'an more than 300 times using several linguistic methods, such as description, naming or labelling, demonstrative expressions and circumlocution. I have wondered if I could consider Resurrection-related expressions as euphemisms instead of the direct indication of the Day of Judgement which is known as a horrible day. After face-to-face contact and digital communication with this team of specialists, I decided to exclude these expressions from the corpus of euphemisms because they are used so frequently and are so widely recognised which make them lose their semantic and aesthetic values. Therefore, the core annotation standards for being euphemism could not be met in this case.

At the beginning, I create the initial version of the corpus of euphemisms in the Qur'an, but I felt that the process of annotating Qur'anic euphemisms still needs to be revised and improved. After the mechanism of identifying euphemisms has developed and become more precisely defined, I analyse each single verse in the Qur'an several times. Therefore, some Qur'anic expressions, which have not been initially selected as euphemisms, have been annotated in the final version of the corpus of euphemisms in the Qur'an. Other Qur'anic expressions annotated as euphemisms in the initial version

have been removed from the final edition of the corpus of euphemisms in the Qur'an because they do not meet all the established criteria required to be classified as euphemisms. The development and recognition in annotating Qur'anic euphemisms are due to refining and making more precise criteria for the identification of euphemisms in the context of the Qur'an. Here are some euphemistic examples from the Qur'an that have been identified in the corpus of euphemisms in the Qur'an as a result of the development of the standards of the euphemisms identification:

- ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ (التوبة، 120).

Lit. That is because neither thirst, nor fatigue, nor **hunger** afflicts them in the way of Allah. (Repentance, 120)

In this example, the word *مَخْمَصَةٌ* /makhmasatun/ 'hunger' is defined as a euphemism depending on the dictionary-based analysis and exegetical views which show its euphemistic intention clearly. Furthermore, the concepts of intratextuality and contextuality help in gaining a deep understanding of the euphemistic meaning of *مَخْمَصَةٌ* by investigating verse 3 in The Feast (المائدة) surah.

- وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ (يونس، 22).

Lit. And they think **they are surrounded**. (Jonah, 22)

The exegetical literature and the linguistic analysis of this verse enable me to annotate *أُحِيطَ بِهِمْ* /uḥīṭa bihim/ 'they are surrounded' as a euphemistic alternative for dying. In this euphemistic case, the Qur'an adopts a circumlocutory way to vaguely deal with the taboo of death. Circumlocution is a semantic device of euphemism widely used in the Qur'an, so some modifications for the semantic classification of current linguistic models are required to account for all euphemistic examples in the Qur'an.

- إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا (يوسف، 68).

Lit. It was merely **a need** of Jacob's soul which he satisfied. (Joseph, 68).

- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَاتَّخَذْنَا مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ (الانبياء، 17)

Lit. If We had wished to take a **pastime**, We could have surely taken it from Us if We were to do (such thing). (The Prophets, 17)

In verse 68 in Joseph surah, حَاجَةً /hājatan/ ‘need’ has been annotated as a euphemistic substitute for envy through analysing intratextual meanings and contextual associations among closely relevant verses in the Qur’an. For instance, verse 9 in The Gathering (of Forces) surah gives evidence that the intended meaning of حَاجَةً is evil eye. The word لَهْوًا /lahwan/ ‘pastime’ in verse 17 in The Prophets (الأنبياء) surah has not been firstly annotated as a euphemism in the corpus. After I have read a scientific paper entitled “Tracing a Model for Euphemism Translation, a Functional Approach” by Albarakati (2014) in which لَهْوًا /lahwan/ ‘pastime’ is examined as a euphemistic alternative for getting a wife, I understand its euphemistic intention and then annotate it in the final edition of the corpus of euphemisms in the Qur’an.

On the other hand, these are some Qur’anic expressions which have been removed from the initial version of the corpus of euphemisms in the Qur’an after dynamics of developing the criteria for the identification of euphemisms have been clearly shown.

- ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ (البقرة، 2).

Lit. This is the Book, there is no **doubt** in it. (The Cow, 2)

- فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ (الأعراف، 162).

Lit. So We sent upon them a **punishment** from heaven for their wrongdoing”. (The Heights, 162)

The two Qur’anic expressions رَيْبٌ /rayba/ ‘doubt’ and رِجْزًا /rijzan/ ‘punishment’ are mentioned several times in the Qur’an. At the beginning of the annotation process, they have been identified as euphemistic alternatives for شك /shakk/ ‘doubt’ and عذاب /‘adhāb/ ‘punishment’ respectively. The linguistic analysis, which depends on denotational and connotational meanings in dictionary, shows that they are synonymous words for شك /shakk/ ‘doubt’ and عذاب /‘adhāb/ ‘punishment’ respectively. This problematic issue has been tackled in the set of linguistic guidelines through drawing a clear-cut borderline between euphemism and synonym. I consider euphemism as a linguistic device with positive connotations intentionally used to reduce offensive meanings of a certain word, while synonym as a lexical way exemplifying the linguistic ability and fluency of the speaker, i.e. it does not aim to avoid undesirable implications. The concept of intratextuality and contextuality also play vital roles in recognising the true meaning of رَيْبٌ and رِجْزًا by establishing coherent

correlations among relevant verses having the two Qur'anic expressions. When the mechanism of annotating euphemisms has been refined and developed, they are considered as synonymous words because they do not meet all the required criteria for the identification of euphemism. Hence, they have been removed from the final version of the corpus of euphemisms in the Qur'an.

4.2.2 Euphemism Verification

After completing the process of annotating euphemisms in the Qur'an, an analytical and independent review of euphemisms in the first Juz' of the Qur'an has been conducted. I have asked two Arabic-native speakers to identify euphemistic expressions in the first Juz' of the Qur'an. This Juz' is chosen for checking and verification because it is the first Juz' of the Qur'an. The two annotators have good background and research interests in the literature and translation of euphemism. The first holds a Bachelor degree in English and its Literature from Al-albays University in Jordan in 2007, and a Master degree in Translation from the Hashemite University in Jordan in 2016. His Master thesis is entitled "Cultural and Lexical Problems Encountered in Translating Qur'anic Euphemistic Expressions into English". He works as an English teacher at the Jordanian Ministry of Education for more than ten years. He published several articles in refereed journals, and authored a book entitled "Qur'anic Euphemisms: A Pragmatic and Translational Analysis". He is a member in several associations, including Jordan Teachers' Association, Jordanian Association of Translators and Applied Linguists and The American English E-Teacher Program.

The second holds a Bachelor degree in English Language and its Literature from AL-albays University in Jordan in 2006. He holds a Master degree in Translation from Yarmouk University in Jordan in 2010. His Master thesis is entitled "The translatability of Political and Military Euphemistic Terms and Expressions from English into Arabic". He also holds another Master degree in Curricula and Instructions of English Language from Al-albays University in Jordan in 2009. He worked as a full-time lecturer of Translation and English at Taibah University in Saudi Arabia for a year. He also worked as a part-time lecturer in the area of translation and linguistics at the Hashemite University in Jordan for four years. He works as an English teacher at King Abdullah II School for Excellence at the Jordanian Ministry of Education for more than

ten years. He has worked as a freelance translator and interpreter. His research interests include Arabic-English and English-Arabic translation, translation theories, discourse analysis, sociolinguistics and teaching English as a second/ foreign language.

The objective of this analytical review is twofold; firstly, to check the inter-annotator agreement of my annotation of euphemisms and the two annotators' annotation of euphemisms in the first Juz' of the Qur'an. The two annotators' performance can validate and enhance the annotation schemes and guidelines as well as exploring ambiguities or difficulties in the annotation process supported with reliable interpretations. Secondly, to guarantee that the annotation of Qur'anic euphemisms in the corpus is more objective and comprehensive through evaluating the reliability of the annotation mechanism and correcting the resulting annotations in some conditions (Artstein, 2017, pp.297-298).

Based on research ethics and confidentiality, the two annotators have been given an information sheet and a consent form (cf. appendix C) in which the mechanism and purposes of the research are explained in detail. They have been informed that their collected data will be handled confidentially, i.e. only anonymised data will be published. They have been also told that they have the right to ask for further information, take part in this study or not, and withdraw from participating if they felt stressed or unwilling to do so. To do this analytical review, I have designed a comprehensive questionnaire including an introductory page explaining the main goal of the research and the first Juz' of the Qur'an in Arabic. In addition, two pages at the end of the questionnaire are allocated to give the two annotators useful techniques and guidelines in order to recognise euphemisms in the first Juz' of the Qur'an properly (cf. appendix D). The guidelines address four areas:

First Part: Strategies to Identify Euphemisms

- Analyse each single verse in the first Juz' of the Qur'an thoroughly.
- Use notable exegetical books of the Qur'an.
- Use monolingual and bilingual dictionaries.
- Revise relevant studies, books or articles.
- Inquiring qualified people if needed.

Second Part: Linguistic Background on Euphemism

The below linguistic criteria for the identification of euphemisms are suggested for the two annotators who have broad background and greater familiarity with the phenomenon of euphemism. They touch upon the definition, function, features and forms of euphemism as well as its relationship with other linguistic phenomena.

- Euphemism is a socially acceptable word with a non-literal structure and symbolic features used in place of a negative word with an inappropriate reference or embarrassing meaning in order to communicate effectively about a sensitive, unspeakable or taboo topic and to stay within the established social boundaries.
- Euphemism functions as (i) an intentional substitution of an offensive, unpleasant or stylistically inappropriate word with a more agreeable word for conveying a specific meaning implicitly; (ii) a linguistic way to consider the listeners' feelings and maintain the speaker's approach; (iii) and a behavioural response to the existence of taboos in language.
- Euphemism involves various semantic formats, including particularisation, implication, metaphor, metonymy, reversal or irony, understatement or litotes, overstatement or hyperbole, remodelling, synecdoche, periphrasis, omission and clipping.
- Euphemism usually implies linguistic features, such as distance or deviation, relation, pleasantness and vagueness.
- Metaphorisation and metonymy are fertile resources for euphemistic references. Metaphor is a motivation with a cognitive structure addressing unspeakable topics through producing euphemisms. Metonymy is commonly used as a linguistic device for euphemising unmentionable themes.
- Euphemism is an expression with positive connotations intentionally created to reduce a negative sense of a harsh word, while synonym is a lexical way demonstrating the linguistic ability and fluency of the speaker.

Third Part: Nature of Euphemism in the Qur'an

- The Qur'an is a coherent text with a unique style and distinctive linguistic features.

- The Qur'an employs many euphemistic expressions to suggest positive implications for socially and culturally forbidden matters and sensitive subjects, such as death, sex, divorce, excretion, personal behaviours, punishment, poverty, slavery and other taboos.
- The perception of the phenomenon of euphemism in the Qur'an may extend beyond the word or sentence levels to the textual level. Based on the fact that the Qur'an is the first source for interpreting Qur'anic texts and expressions, the notions of intratextuality and contextuality play significant roles in understanding euphemisms in the Qur'an. Many themes, narratives or situations have been mentioned several times in different positions in the Qur'an, which enables translators to realise the intention of euphemisms.

Fourth Part: Euphemistic Examples from the Qur'an

I provide the two annotators with illustrative euphemistic examples from the Qur'an with literal translation to assist them in annotating euphemism in the first Juz' of the Qur'an correctly:

- وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ^ط (هود، 78).

Lit. His people came rushing towards him; they used to commit evil deeds. He said: “O my people! here are my daughters; They are purer for you”. (Hud, 78)

- وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ (النساء، 43).

Lit. And if you are ill, or on a journey, or one of you comes from the privy, or you have touched women. (Women, 43)

- قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا (مريم، 20).

Lit. She said: “How can I have a son when no man has touched me and I have not been unchaste”. (Mary, 20)

- مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ^ط (الفرقان، 20).

Lit. And We never sent before you (Muhammad) any messengers but surely, they ate food and walked in the markets. (The Differentiator, 20)

The analysis of the two annotators' identification shows a high level of agreement between my annotation of euphemisms in the first Juz' and their annotations (cf. appendix E). It gives an indication that the majority of euphemisms in the Qur'an are included in the corpus. It also gives evidence that the annotation guidelines are very clear and give somehow the annotators a nicely delineated view on the phenomenon of euphemism in the Qur'an. Table 3 illustrates a detailed comparison of my performance and the two annotator's performance in terms of annotated euphemisms, missed euphemisms, annotated euphemisms that need to be developed or removed, and Qur'anic expressions that should not be considered as euphemisms in the first Juz' of the Qur'an.

In more detail, the first Juz' of the Qur'an has 14 annotated euphemisms in the corpus. The annotators' feedback indicates that 13 euphemisms are identified by me in the corpus while only 1 euphemism is missed and should be added to the corpus. It also shows that 2 euphemistic expressions annotated in the corpus need to be developed in order to constitute a comprehensive and understandable euphemistic meaning. The development implies either separating a euphemism from other words or combining it with adjacent words. For instance, I initially annotate *فَأَخَذْتَكُمُ الصَّاعِقَةُ* with the word *الصَّاعِقَةُ* as a euphemistic alternative for death that was resulted from destruction. Based on the annotators' suggestion that *الصَّاعِقَةُ* has a negative influence upon listeners or readers, *فَأَخَذْتَكُمُ* is then annotated alone as a euphemistic expression for death. Another example of the development of euphemism is that the annotators recommend combining *وَأَلْهَمُوا فِيهَا* and *أَزْوَاجُ* with the expression *مُطَهَّرَةٌ* to create a comprehensive context approaching both topics of sexual act and excretion simultaneously. The analytical feedback demonstrates that 2 Qur'anic expressions should be removed from the initial version of the corpus of euphemisms since they do not meet all the established criteria required for being euphemisms, i.e. they suggest derogatory connotations.

Based on the annotators' observations and performance, I make supplementary procedures for enhancing the mechanism of identification of euphemisms in the Qur'an. First of all, I have made a further discussion and digital communication with both annotators about their feedback. This procedure has contributed into exploring some ambiguities of certain issues and correcting some annotated euphemistic cases in the Qur'an. Secondly, I have re-considered the concept of euphemism from a linguistic perspective through revising the existing literature. Thirdly, I have thoroughly re-

examined the coherent content, the unique style and the linguistic features of the Qur'an. Fourthly, I have made re-identification of euphemisms in the first Juz' of the Qur'an particularly and the whole of the Qur'an generally. Finally, I have relied on the two exegetical commentaries of the Qur'an and the team of religious people and academics in case there is a contradiction between their annotation and my annotation of euphemisms. As a result of these additional procedures, the quantity and quality of the final selection of euphemism in the corpus have been significantly developed.

Nu	Euphemism	Annotated	Developed	Missed	Deleted
1-	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ			✓	
2-	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	✓			
3-	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	✓			
4-	يَكَاذِبُونَ يُخَفِّفُونَ أَبْصَارَهُمْ كَمَا أَضَاءَ لَهُمْ مِثْقَالَ حَبِّ خَلْتٍ إِذَا أَمَرُوا بِأَنْ يَفْعَلُوا مِنْ عِندِ اللَّهِ لَئِنْ أُنذِرُوا لَسَوْفَ يَسْتَكْبِرُونَ بِسْمِعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	✓			
5-	يَكَاذِبُونَ يُخَفِّفُونَ أَبْصَارَهُمْ كَمَا أَضَاءَ لَهُمْ مِثْقَالَ حَبِّ خَلْتٍ إِذَا أَمَرُوا بِأَنْ يَفْعَلُوا مِنْ عِندِ اللَّهِ لَئِنْ أُنذِرُوا لَسَوْفَ يَسْتَكْبِرُونَ بِسْمِعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	✓			
6-	وَيَسْتَكْبِرُونَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهَذَا مُتَسَابِهُونَ وَلَهُمْ فِيهَا أَنْهَارٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ	✓	✓		
7-	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ				✓
8-	وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ بِكَ حَتَّى نُنْزِلَ اللَّهُ جَهَنَّمَ فَاخْرُجْ الصَّاعِقَةَ وَانْتُمْ تَنْظُرُونَ	✓	✓		
9-	وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُصْبِرَ عَلَى طَعَامِ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِرُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاوُوا بِغَضَبِ اللَّهِ ذَلِكَ بِاللَّذِينَ كَانُوا يَكْفُرُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَيْدَ الَّذِينَ كَانُوا يُعْتَدُونَ	✓			
10-	قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا تُرِضُّ وَلَا تُكْرَهُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ	✓			
11-	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا تُرِضُّ وَلَا تُكْرَهُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ	✓			
12-	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْتَكْبِرُونَ				✓
13-	وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ	✓			
14-	وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسْبًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	✓			
15-	وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ	✓			
16-	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ	✓			

Table 3: A list of the annotated, developed, missed and deleted euphemisms in the first Juz' of the Qur'an.

4.2.3 Euphemism Classification

Compared with other text types, the Qur'an has a high proportion of euphemisms dealing with daily activities and sensitive issues, such as sex, divorce, disabilities, death and excretion. Euphemisms in the Qur'an have not yet been classified into systematic categories. Most of the early studies have mainly investigated common topics, such as sex and death, whereas other euphemistic subjects, such as slavery, punishment, personal behaviours, swearing and fighting, have not been given due attention. After completing the mechanisms of annotating and verifying euphemisms in the Qur'an, a broad classification of euphemistic topics is suggested.

The new classification is adopted from models previously created by others like al-Tha'ālibī cited in Naaman (2013) and Al-Hamad and Salman (2013). It is also proposed on the basis of the data in the Qur'an. This alternative classification touches upon the most common social taboos and sensitive issues. It includes death, destruction, divorce, excretion, feelings, fighting and wars, finance, health, personal bad behaviours, poverty, pregnancy and giving birth, punishment, religion, sex, slavery and swearing. Sex is divided into sexual act and bodily parts, and personal behaviours include lying, injustice, meanness, arrogance, envy, extravagance and mocking. This new categorisation prompts researchers to explore the more dominant and the less-frequent euphemistic themes in the Qur'an easily as well as acquiring a deep understanding of possible interpretations of euphemistic expressions in the Qur'an.

4.3 Interpreting and Translating Euphemisms in the Qur'an on the Textual Level

During the process of identifying euphemistic expressions in the Qur'an, I have found that there are non-trivial euphemisms which rely on textual coherence for interpretation and translation. Intratextual and contextual associations among relevant verses and surahs in the Qur'an need to be analysed by translators in order to be rendered accurately. When the annotation, verification and classification of Qur'anic euphemisms in the corpus have been completed, the analysis shows that the number of non-trivial euphemisms in the Qur'an is considerable, and they belong to different euphemistic categories. The analysis of current translations of the Qur'an reveals that

translators generally suffer from the lack of proficiency in preserving the euphemistic style and/or the intended meaning in English. Because of that, I develop a systematic model reflecting the role of the correct understanding of textual coherence among Qur'anic verses, exegetical resources, and linguistic analysis and constructions in annotating a certain expression in the Qur'an as euphemism, recognising its intended message and, as a result, reproducing an equivalent translation in English (cf. Olimat, 2018).

A representative sample of euphemistic examples from different verses in the Qur'an, which require intratextual meanings for their identification and interpretation, is chosen for examination. The sample is drawn from a full-text annotation for the entire population of euphemisms in the Qur'an, i.e. corpus of euphemisms in the Qur'an (cf. appendix A). The selected expressions cover the most dominant Qur'anic euphemistic topics, such as health, death, sex, punishment and destruction for the purpose of developing a comprehensive model for critically evaluating English translations of euphemisms in the Qur'an on the textual level. Each euphemistic expression is highlighted and presented within a contextual background in the original standard Arabic of the Qur'an. It is also provided with a literal English translation to offer an accurate perception of the euphemistic idea of the verse. The proposed model of interpreting and translating euphemisms in the Qur'an involves four elements, as follows:

1-Context of Euphemism

Context is a central concept and an influential factor in understanding and interpreting the implied meaning of words. It often provides the translator with solid information, such as the occasional situation, the SL intention and textual interpretations. Elimam (2017, p.65) indicates that a large majority of a survey respondents are in favour of English translations of the Qur'an with supplementary clarifications on the occasion of revelation and the linguistic construction of Qur'anic verses. Based on that, investigating the exegetical context of Qur'anic verses with euphemism helps the translator in gaining accurate explanations and producing a consistent translation.

To achieve this goal, two well-known exegeses of the Qur'an are used, namely, '*Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*' by al-Ṭabarī (1984), and '*Tafsīr al-Qur'ān al-aẓīm*' by Ibn Kathīr (1987). They are highly used in the field of Islamic and Qur'anic studies for their comprehensiveness and citation of multiple sources. They are also notable for authentic narratives of the Prophet Muhammad (al-Ḥadīth), the sayings of the saḥābah (Muhammad's companions) and the commentaries of the tābi'īn (companions of Muhammad's companions). The science of أسباب النزول /asbāb al-nuzūl/ 'reasons of revelation', which addresses the historical occasion in which Qur'anic verses were revealed to the Prophet Muhammad, is widely discussed in the two exegetic resources. The superiority and coherence of the Qur'an, lexical usages of Qur'anic words and relevant indications from Arabic culture and poetry are also included in these exegeses.

2. Inner Form of Euphemism

A series of linguistic peculiarities of certain words connected to euphemism by essential common features, i.e. 'family resemblance', is addressed. The euphemism's 'inner form' is investigated on the semantic, structural, lexicographical and thematic levels, which extend over the euphemism itself. Inner form refers to a main semantic feature used for nomination in a linguistic expression and also to the semantic and structural relations between components of the expression and other meaningful units in the language (Leopold, 1929; Apresjan, 1992; 2000; 2002; Zinchenko, 2000). For example, the inner form of the word 'computer' in English is its association for native speakers with the verb 'to compute', so speakers may establish relationships between their concept of a modern computer and the way how earlier computing devices have been used, which was primarily for mathematical calculations, rather than for content production, storage and communication as it is the case nowadays for the majority of users of the technology. This potential association with the earlier stage of the technological development is lost for speakers of other languages that borrowed the noun, but not the verb, i.e. this word does not have the inner form for them.

This research suggests that the inner form can be a productive tool for describing the semantic and textual properties of euphemisms. It follows from my analysis that the euphemistic meaning is created and understood by establishing systematic linguistic

relationships among relevant verses in the Qur'an, rather than just by a collection of meanings paired with single words, phrases or sentences. Understanding the source intention of a particular euphemism should shift from analysing this euphemism as an *individual, separated or isolated* expression to a larger unit involving lexical associations, textual associations and linguistic constructions within the Qur'an. This requires examining the whole verse with euphemism, the whole surah that contains the verse with euphemism, and other related verses in different surahs in the Qur'an (Leopold, 1929; Apresjan, 1992; 2000; 2002; Zinchenko, 2000).

I rely on Almaany online dictionary (2010) for several reasons. It addresses the meaning of vocabularies monolingually from Arabic to Arabic, and bilingually from Arabic to English at the same time. The usage of Arabic words and English equivalences is exemplified in various genres and texts. An entire section in this dictionary is devoted to deal with the meaning, root, origin, translation and transliteration of all Qur'anic words. Moreover, the dictionary provides possible interpretations of euphemistic expressions in the Qur'an according to authentic exegeses (Almaany online dictionary, 2010).

3. Intratextual and Contextual Relationships of Euphemism

Some texts are produced as a response to another, as a more supplementary clarification of another, or as an additional explanation of another. The notion of intratextuality suggests that the part of euphemistic meaning not contained within the verse with euphemism, but which has dynamic interrelations with other verses in the Qur'an. The whole of the Qur'an is treated as a coherent text composed of smaller associated texts, i.e. surahs with different number of verses. Based on the fact that the Qur'an is the first source for explaining itself, Qur'anic euphemistic expressions can be interpreted through understanding other verses cited elsewhere in the Qur'an. The notion of contextuality refers to extralinguistic circumstances or situations presented in certain verses in the Qur'an, which enable the reader to understand the euphemistic purpose correctly. Each verse in the Qur'an is textually surrounded with a network of strong associations evoked by the verse itself or lexical, semantic and referential signs in other positions in the Qur'an. This asserts that some euphemisms in the Qur'an cannot be understood individually as a self-sufficient utterance, but they have

intratextual meanings and contextual information among interacting verses which allow the translator to constitute the euphemistic intention in the TT appropriately (Halliday and Hasan, 1976; Halliday, 1978; Kristeva, 1980; Bakhtin, 1981; Birch, 1989; Worton and Still, 1990; Alfaro, 1996; Taavitsainen, 2001; Widdowson, 2004; Hatim, 2009; Mina and Fatemeh, 2012).

The proposed model assumes that the euphemistic purpose, in some cases, goes beyond the habitual meaning of individual words, single sentences or local contexts to the textual level. Methodologically, closely strong verses cited in different surahs in the Qur'an are identified and evaluated. Then, possible interpretations of euphemism are verified and then checked with their semantic coherence and consistency with the associated verses in the Qur'an. Thus, these interpretations are ranked by the degree of their coherence and appropriateness on the textual level. The model essentially focuses on the significant roles of the textual interaction and incorporation in the Qur'an in gaining further insights into the perception of euphemism, which allows the translator to produce a coherent translated text in the TL.

4. Evaluating English Translations of Euphemism

Six common English translations of the Qur'an are chosen for critically evaluating the quality and accuracy of the translation of Qur'anic euphemisms. They are: *The Qur'an: A New Translation* by Abdel Haleem (2005), *The Noble Qur'an: English Translation and Commentary* by Al-Hilali and Khan (1985), *The Holy Qur'an: Arabic Text, English Translation and Commentary* by Muhammad Ali (1973), *The Meaning of the Glorious Qur'an* by Pickthall (1938), *The Holy Qur'an: Arabic Text and English Translation* by Sher Ali (2004), and *The Holy Qur'an: Text, Translation and Commentary* by Yusuf Ali (1938). They are nominated for examination because they are among the most widespread translations of the Qur'an throughout the English-speaking countries. Also, they are renowned for their comprehensible English, plain language and knowledgeable annotations. In this regard, Elimam (2013) indicates that these translations are amongst the most popular English translations of the Qur'an over the world.

The translation choices and strategies adopted by the six translators for rendering the selected euphemisms into English are examined. Whether the six translations

convey or distort the euphemistic themes in English is addressed. To achieve these goals, I adopt Newmark's model (1988) in which he proposes eight translation strategies: *word-for-word translation*, *literal translation*, *faithful translation*, *semantic translation*, *adaptation*, *free translation*, *idiomatic translation* and *communicative translation*. He also suggests other translation procedures and techniques that can be used to enable the translator to reproduce an accurate translation, namely, *transference*, *naturalisation*, *cultural equivalent*, *functional equivalent*, *descriptive equivalent*, *componential analysis*, *synonymy*, *through-translation*, *shifts or transposition*, *modulation*, *recognised translation*, *compensation*, *paraphrase*, *couplets*, and *notes* (Newmark, 1988).

Vinay and Darbelnet (1958/1995) state that the translator can combine more than one approach simultaneously for the sake of producing a felicitous translation. Other modern translation theories are applied in certain circumstances of evaluating the translation of euphemism in the Qur'an, such as *formal* and *dynamic equivalence* theory by Nida (1964a), and Nida and Taber (1969); and *Skopos theory* by Vermeer (1978), Reiss and Vermeer (1984), and Nord (1991a; 1997b). The proposed model assumes that not all the SL meanings and information, such as style, connotations and figures of speech, are translatable into the TL. The translator should attempt to capture the original content and form as much as possible, but some information could be lost because of the purpose of translation, the TL norms and structure, the target audience's requirements, and other central factors. The translator, in some cases, can modify, develop or omit in the SL structure to maintain naturalness in the TL on the textual, referential and cohesive levels (Nida, 1964a; Nida and Taber, 1969; Reiss and Vermeer, 1984; Newmark, 1988; Vermeer, 1989; Jabir, 1991; 2006; Nord, 1991a; 1997b; Schaffner, 1998).

The semantic euphemistic methods adopted in the ST (the Qur'an) and the TT (the selected sample of English translations of the Qur'an) are evaluated in the proposed model according to Warren's classification (1992) which includes seven semantic categories: *particularisation*, *implication*, *metaphor*, *metonymy*, *reversal* or *irony*, *understatement* or *litotes*, and *overstatement* or *hyperbole*. These categories are tested and studied against each euphemism in the selected sample. Therefore, some

modifications and development for Warren's classifications are suggested to account for all euphemistic examples in the Qur'an.

Chapter Five: Data Analysis

5.1 Overview

This chapter develops a linguistic model for interpreting and translating euphemism in the Qur'an into English. It shows the efficiency and productivity of the proposed model, which relies on the correct understanding of the overall contextual background, exegetical views, linguistic analysis, and intratextual and contextual relationships of euphemisms in the Qur'an, in identifying certain Qur'anic expressions as euphemisms, understanding their possible interpretations and, as a result, producing felicitous translations. A representative sample of euphemistic expressions from different Qur'anic verses, which require textual coherence for their identification and interpretation, are chosen for examination, in light of modern translation theories. The selected sample is drawn from a full-text annotation for the entire population of euphemisms in the Qur'an, i.e. corpus of euphemisms in the Qur'an (cf. appendix A). The investigated data in the sample is divided according to the type of euphemism. It tackles socially and culturally interesting topics, such as death, sex, health, punishment and destruction, for the purpose of testing the applicability of the suggested model.

5.2 Testing the Applicability of the Proposed Model

This section examines the mechanism and productivity of the designed model in evaluating six English translations of the Qur'an. The selected sample of non-trivial euphemisms are represented according to the euphemistic topic. The corpus-based analysis shows that sex, death, punishment and health are vastly used in the Qur'an, so the majority of the investigated expressions covers these sensitive issues.

5.2.1 Sex-related Euphemistic Expressions (Q. 11:78)

Arabic Text	وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ.
Literal Translation	And his people came rushing towards him, and before they used to do evil deeds . He said: "O my people, here are my daughters; they are purer for you".
Abdel Haleem	commit foul deeds . He said, His people came rushing towards him; they used to They are more wholesome for you". "My people, here are my daughters.

Al-Hilali and Khan	And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy) , he said: “O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully)”.
Muhammad Ali	And his people came to him, (as if) driven on towards him, and they were used to doing of evil deeds before. He said: “O my people, these are my daughters- they are purer for you”.
Pickthall	And his people came unto him, running towards him and before then they used to commit abominations . He said: O my people! Here are my daughters! They are purer for you.
Sher Ali	And his people came running towards him, trembling with rage; and before this too they used to do evils . He said: ‘O my people, these are my daughters; They .are purer for you
Yusuf Ali	And his people came rushing towards him, and they had been long in the habit of practising abominations . He said: “O my people! Here are my daughters: they are purer for you (if ye marry)”.

Table 4: Six English translations of a sex-related euphemistic expression in Q. 11:78

This verse shows the dual function of intratextuality and contextuality in interpreting and translating sodomy-related euphemism. It discusses Lot’s conversation with his people who are described as homosexual. They came quickly with a sexual desire asking Lot about his handsome guests, i.e. angels. Therefore, Lot offers his daughters for marriage in a euphemistic way. In this verse, السينات /al-siyy’āt/ ‘evil deeds’ is a general term used to refer to a more specific concept, i.e. homosexuality. Similarly, the word سوء /suū/ ‘evil’, which has a derivational relation with السينات, is euphemistically used in verse 25 in Joseph surah when Yūsuf was accused by the wife of the Governor of Egypt that he tried to tempt her. In fact, she attempted to seduce him, but he rejected her offer. As a response, she claimed that he shows an evil intention towards her, i.e. trying to have sex with her.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا (يوسف، 25).

Lit. She said: What shall be the punishment of one **who intended evil to your wife?**

According to Warren’s classifications of semantic types of euphemism (1992), يَعْمَلُونَ السَّيِّئَاتِ /ya‘malūna al-siyy’āt/ is a metonymic euphemism used instead of practicing homosexuality. Based on the notion of intratextuality and contextuality, Lot’s story with his people has been narrated in several surahs in the Qur’an. For example, Lot’s kind offer is also expressed in verse 71 in Al-Hijr surah based on using omission device in place of making mention of sexual intercourse directly. Omission is a linguistic construction in which a certain portion of a sentence is functionally omitted or left out without losing much meaning where contextual clues can keep the sentence comprehensible for readers. However, his people rejected to marry his daughters as cited in verse 79 in Hud surah. The second part of the verse وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ addresses in

a euphemistic way the homosexual lust of Lot's people. Circumlocution, i.e. the rhetorical use of many words instead of fewer ones, makes their sexual desire vague. Zhao and Dong (2010) indicates vagueness is a main feature of euphemism (pp.119). In this context, Warren shows the importance of context, arguing that euphemisms “are vague since the interpreter can only conclude from circumstantial evidence whether they are intended or not” (1992, p.145). The two adopted euphemistic techniques, i.e. omission and circumlocution, have not been suggested in Warren's model (1992). Hence, some modifications and development are required to account for all euphemistic examples in the Qur'an.

قَالَ هَؤُلَاءِ بَنَاتِي إِن كُنْتُمْ فَاعِلِينَ (الحجر، 71).

Lit. He said: “Here are my daughters, **if you must do**”.

قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ (هود، 79).

Lit. They said: “You verily know that we have no right to your daughters, **and you verily know what we want**”.’

In Arabic, الخبائث /al-khabā'th/ ‘abominations’ and الفاحشة /al-fāhisha/, ‘obscenity/indecency’ are used as less offensive terms for describing illegal sex relationships. The word ‘abominations’ implies shameful or detestable actions with disgust or hatred, while the word ‘obscenity’ or ‘indecency’ refers to an utterance or conduct having immoral behaviour, language or image. Although these words suggest negative implications, they are more acceptable and less disgraceful for describing homosexuality. By the general-for-specific technique, the Qur'an uses semantically a general term, i.e. الْخَبَائِثُ ‘abominations/obscenities’, as a euphemistic expressions for a specific evil deed, i.e. sodomy. Al-Barakati (2013) explains that a hypernym, i.e. evil deeds, is used to refer to a hyponym, i.e. practicing homosexuality (p.157). This metonymic euphemism can be found in verse 74 in The Prophets surah.

وَلَوْطًا اتَّبَعَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْفَرِيَّةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ (الأنبياء، 74).

Lit. And Lot, We gave him judgment and knowledge, and We saved him from the town that **did obscenities**.

Likewise, the words السُّوء /al-ssuū/ ‘evil’ and الْفَحْشَاءُ /al-fahshā'/ ‘obscenity/indecency’ are used as a functional collocation in verse 24 in Joseph surah

to express adultery in a euphemistic way. By this collocational expression, the verse illustrates that God immunizes Yūsuf from committing the sin of illegal sexual relation with the wife of the Governor of Egyptian. However, Lot's story is also mentioned in many surahs in the Qur'an, such as The Poets and The Heights, which clearly indicate that Lot's people practiced their lusts on men rather than women.

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ (يوسف، 24).

Lit. Thus it was, that We might turn away from him **evil and indecency**.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ (165) وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ أَرْوَاحِكُمْ (الشعراء، 166).

Lit. Do you come (sexually to) the males of all people (165) And you leave your wives whom your Lord created for you? (166).

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (80) إِنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ (الأعراف، 81).

Lit. And Lot when he said to his people: “Do you commit the obscenity which no one in the world did before you? (80) you come to men with lust rather than women” (81).

It is evident that many verses in different positions in the Qur'an describe Lot's people as homosexuals. Intratextuality and contextuality play a crucial role in understanding the intention of the employed sodomy-related euphemisms in these verses. Hesse (1985) states that the contextual combination of semantic ties and systematic relations within a textual situation is very significant. Similarly, Wang (2013, p. 157) claims that context has a strong relationship with euphemism because it can reduce or expand the purpose and application of the euphemistic meaning. The associated verses identified in the Qur'an allow translators to render the annotated sodomy-related euphemisms into English appropriately and the target audience to perceive their intended meanings.

Translating sodomy-related terms into English is affected by the cultural heritage and social habits which have a huge impact upon accepting or practicing this behaviour. Muhammad Ali, Sher Ali and Abdel Haleem adopt literal translation when rendering يَعْمَلُونَ السَّيِّئَاتِ as doing of evil deeds, do evils and commit foul deeds respectively. These selected target expressions are similar to the source euphemism because both the SL

and TL structures rely on the same semantic formation of euphemism. That is, a general concept, i.e. السَّيِّئَاتِ ‘al-siyy’āt’ evil deeds, evils, and foul deeds, substitutes a more specific act, sodomy.

By contrast, Al-Hilali and Khan appear to fail to maintain the intended meaning of euphemism when using idiomatic translation. When they find that the intended meaning is collapsed by adopting a collocational idiomatic expression, commit crimes, they add a supplementary clarification in brackets, sodomy. This additional information may present the exact interpretation of euphemism explicitly, but the euphemistic style is sacrificed. However, Pickthall and Yusuf Ali use faithful translation when employing a common term in eastern and western communities, i.e. abominations which symbolically indicates committing a sin in general or any other detestable acts. By faithful translation, they reproduce the precise contextual meaning of euphemism within the constraints of the TL grammatical structure. This translation enables the target reader to understand the euphemistic intention and the text-realisation in the SL appropriately (Newmark, 1988, p.46).

To conclude, Muhammad Ali, Al-Hilali and Khan, Sher Ali and Abdel Haleem direct much attention to the SL structure through avoiding the taboo of sodomy, which often poses difficulty for the target audience to comprehend the correct interpretation of euphemism. Even though Pickthall and Yusuf Ali employ a common English equivalence, the cultural difference and the diverse social image towards this sexual behaviour in English and Arabic may affect understanding the euphemistic purpose. It can be concluded that the recognition of intratextual and contextual relations identified elsewhere in the Qur’an certainly assists the translator in reproducing an accurate translation of euphemism.

5.2.2 Sex-related Euphemistic Expressions (Q. 06:152)

Arabic Text	وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ.
Literal Translation	And do not approach the property of the orphan except with that (way) which is best, until he reaches his full strength .
Abdel Haleem	Stay well away from the property of orphans, except with the best [intentions], until they come of age .
Al-Hilali and Khan	And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength .
Muhammad Ali	And approach not the property of the orphan except in the best manner, until he attains his maturity .

Pickthall	And approach not the wealth of the orphan save with that which is better; till he reaches maturity.
Sher Ali	And approach not the property of the orphan, except in a way which is the best, until he attains his maturity.
Yusuf Ali	And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength.

Table 5: Six English translations of a sex-related euphemistic expression in Q. 06:152

This verse addresses the best way in which people deal with orphans in Islam. It warns Muslims not to use the orphans' possessions until they become more mature and capable of taking their own decisions. In this verse, *يَبْلُغُ أَشُدَّهُ* /Yablughu ashuddahu/ is used as an alternative euphemism for بلوغ اللحم or سن البلوغ /bulūgh al-ḥilm/ or /sin al-bulūgh/, i.e. reaching puberty. It is a period in which adolescents usually become fully-grown physically and mentally, and attain sexual maturity, i.e. wet dreams or menstruation, the biological sign of reaching the age of marriage and capability of reproduction. Consequently, the Qur'an calls for testing orphans if they are qualified mentally to take the right decision in their properties. This euphemistic usage can be also found in verse 6 in Women surah.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ (النساء، 6).

Lit. And test the orphans **until they reach the age of marriage**; then, if you find in them sound judgment, deliver to them their property.

In this verse, *بَلَغُوا النِّكَاحَ* /balaghū al-nikāḥ/ is a euphemistic substitution for sexual maturity of orphans. It is also an agreeable indication of the adolescents' capability of organism reproduction and sexual intercourse. At this stage, the mental development of orphans should be examined so as to determine to what extent they have become capable of managing their own affairs. In Arabic, *النِّكَاحَ* /al-nikāḥ/ means الزواج /al-zawāj/, i.e. marriage. The Qur'an uses *النِّكَاحَ* as an indirect substitute for sexual maturity. This sensitive idea is also euphemised in verse 34 in The Night Journey surah.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (الإسراء، 34).

Lit. And do not approach the property of the orphan except with that (way) which is best, **until he reaches his full strength**, and fulfil the covenant; surely, the covenant will be questioned about.

God reminds Muslims not to use the orphans' money, except in a good way for the purpose of improvement, until they become able to act sexually which is an evidential sign of maturity. Then, they are allowed to invest their properties and financial business.

This euphemism, which refers to the bodily and spiritual development of adolescents, is also mentioned in verse 22 in Joseph surah in which God bestows the prophecy upon Yūsuf through wisdom and knowledge when he became more developed physically and mentally.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (يوسف، 22).

Lit. And when **he reached his full strength**, We gave him judgment and knowledge, and thus We reward the doers of good.

The same euphemism is frequently used in the Qur'an including verses 82, 5, and 67 in The Cave, The Pilgrimage and The Forgiver surahs respectively. It is employed to refer to the peak of people's strength and development which is an indication of sexual practice. For example, stages of the human life cycle are mentioned in verse 67 in The Forgiver surah.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ (غافر، 67).

Lit. It is He who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child, then **to reach your full strength**, then to become old- though some among you die before- and to reach an appointed term, and you may understand.

Warren (1992, p. 145) argues that euphemism has usually an ambiguous meaning, so context is very significant in explaining and understating its possible interpretations. Context refers to a given situation or extralinguistic circumstances presented in the text itself or relevant texts which can help in constructing and explaining the intended meaning clearly. If translators depend on the contextual ties and intratextual relations amongst the identified verses in the Qur'an, they can recognise the correct interpretation of *يَبْلُغُ أَشُدَّهُ* easily. Translating Arabic sex-related terms into English is problematic for translators because of cultural and social differences towards the image of women and notion of sex. This task becomes more complicated in sacred texts such as the Qur'an. *يَبْلُغُ أَشُدَّهُ* is a metaphorical euphemism employed as a substitution for sexual maturity, i.e. puberty.

Al-Hilali and Khan and Yusuf Ali appear to fail to capture the intended meaning of the euphemism when translating it literally into he (or she) attains the age of full

strength and until he attains the age of full strength respectively. The dictionary-based analysis shows that the word ‘strength’ means the state of being physically strong and the capability to deal with difficult situations appropriately, so this formal equivalence results in the loss of other nuances of meaning, i.e. spiritual and sexual maturation. Newmark (1988) claims that literal translation can be an appropriate method only in case “the SL and TL meaning correspond, or correspond more closely than any alternative” (p.70). The same euphemism in verse 22 in Joseph (يوسف) surah is translated differently by Al-Hilali and Khan, and Yusuf Ali as “attained his full manhood”. This asserts that context play a significant role in the euphemistic meaning, the translator’s choices, and the adopted translation strategy.

Muhammad Ali, Sher Ali and Pickthall transfer the euphemistic expression semantically by using attains/reaches maturity. The word ‘maturity’ involves the state of being developed mentally and emotionally and behaving reasonably. They may recognise the euphemistic purpose of the expression, but they do not convey it metaphorically, i.e. they focus on the functional meaning regardless of its style. We find that both literal and semantic translations do not address this metaphorical euphemism precisely. Al-Barakati (2014; 2013) argues that literal and semantic translations are widely applied by translators although they do not reproduce euphemistic meanings in most cases.

By contrast, Abdel Haleem uses idiomatic translation when choosing a fixed expression i.e. ‘coming-of-age’, which is an equivalence for سن الرشد /sin al-rushd/ in Arabic. Newmark (1988, p.41) claims that idiomatic translation reproduces the original message of the ST, but it may distort nuances of meaning since the TL fixed expressions and idioms may not exist in the SL. The fixed idiomatic expression ‘coming-of-age’ is a young person’s transition from being a child to an adult at which the change nature is associated with the sexual maturity and emotional development to adulthood, especially menarche and spermarche. It also refers to the age at which someone becomes adult legally, e.g. eligible to vote. Further, it is religiously associated with spiritual responsibilities in Western and Islamic communities, such as rights and duties, and praying. It is evident that all these denotational and connotational meanings focus clearly on one aspect i.e. the capability of distinguishing right from wrong. I think that Abdel Haleem could investigate the frequent citations of يبلغ أشده in different positions

in the Qur'an and recognise the significant roles of intratextuality and contextuality which make his translation choice seem more consistent and felicitous.

5.2.3 Sex-related Euphemistic Expressions (Q. 02:197)

Arabic Text	أَلْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ.
Literal Translation	The pilgrimage is in well-known months. Whoever intends to perform the pilgrimage in these months, (he should remember that) no indecent speech , no debauchery and no disputing are in the pilgrimage.
Abdel Haleem	The pilgrimage takes place during the prescribed months. There should be no indecent speech , misbehaviour, or quarrelling for anyone undertaking the pilgrimage.
Al-Hilali and Khan	The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram, then he should not have sexual relations (with his wife) , nor commit sin, nor dispute unjustly during the Hajj.
Muhammad Ali	The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein there shall be no immodest speech , nor abusing, nor altercation in the pilgrimage.
Pickthall	The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage.
Sher Ali	The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk , nor any transgression, nor any quarreling during the Pilgrimage.
Yusuf Ali	For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity , nor wickedness, nor wrangling in the Hajj.

Table 6: Six English translations of a sex-related euphemistic expression in Q. 02:197

This verse touches upon the specific time of Ḥajj (pilgrimage) as one of the Five Pillars of Islam. For Muslims, it is a compulsory duty that must be done at least once in their lifetime through a religious journey to the holiest city, Mecca. The verse warns pilgrims to refrain from practicing prohibited actions during the pilgrimage performance, such as sexual act, lewd speech, misbehaving and quarrelling. In this verse, رَفَثٌ /rafatha/ 'indecent speech' is used as an alternative euphemism for sexual intercourse and lustful behaviours between spouses. Pilgrims are forbidden from practising all kinds of sexual relations or committing romantic acts with sexual desire, such as kissing, talking about sex, using obscene language, courtship and dalliance. Al-Barakati (2013) claims that رَفَثٌ may suggest negative connotations since it appears within a prohibitive context having offensive words, namely, فُسُوقٌ 'debauchery' and

جدال 'disputing', but it is used to talk about an unspeakable idea implicitly, i.e. sexual intercourse.

The dictionary-based analysis shows that رَفَتْ involves sexual and erotic implications. Firstly, it suggests an indecent speech or obscene language which may cause an uncontrolled sexual lust. Secondly, it represents an introductory conversation, allusion or behaviour with a sexual attraction that precedes copulation between partners, such as philandering, flirtation or cuddling. It can be concluded that the Qur'an employs رَفَتْ to refer indirectly to the actual sexual practice between a husband and wife which often starts with such sensual activities or intimate moments.

Partners often commence their sexual relationship with a set of emotionally and physically intimate acts seeking for sexual arousal, pleasure or reproduction. In the verse, the euphemistic word رَفَتْ is used to substitute the actual sexual intercourse between partners through adopting *part-for-the-whole* or *particularisation* technique. Warren (1992) suggests that speakers may focus more on an acceptable or less negative part of a certain thing to stand for the whole offensive or negative image of that thing. That is, the initial sex-related speech or conduct between a husband and wife, which usually stimulates their sexual lust, is employed as a metonymic euphemism instead of mentioning the act of sexual intercourse frankly. Constituting contextual and intratextual relationships with other relevant verses in the Qur'an helps the translator understand the intended euphemistic meaning of رَفَتْ. Verse 187 in the same surah, The Cow, indicates that رَفَتْ is a euphemistic alternative for sexual intercourse between partners

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ (البقرة، 187).

Lit. It became allowed for you at the night of fasting **to go in to your wives**. They are a garment to you and you are a garment to them. God knew that you were betraying yourselves, so He has turned to you in mercy and He pardoned you. Now be in contact (have sexual relations) with them, and seek what God has ordained for you; and eat and drink until the white thread becomes distinct from the black thread of the dawn. Then complete the fast till nightfall and do not contact them (have sexual relations) while you are devoting in mosques.

Muslims are prohibited from eating, drinking and having sexual acts with their partners while fasting during daytime. At the beginning of Islam, it was only permitted for Muslims to eat and drink, and for married partners to have sexual relations, between the time of the Maghrib and 'ishā' prayers. Because this period was very short, some Muslims transgressed this principle through having sexual relations with their partners at night. They felt sincere regret asking the Prophet Muhammad for God's forgiveness. Therefore, this verse was revealed to the Prophet Muhammad stating that the lawful time of such domestic activities is increased to include the whole night ending at the time of the Fajr prayer. The verse has other euphemistic expressions approaching Islamic instructions of having sexual relations between partners. The contextual interpretation of the verse and specifically the euphemistic phrase الرَّفَثُ إِلَىٰ نِسَائِكُمْ 'to go in to your wives' clarifies the intended meaning of the euphemism رَفَثٌ in verse 197. The textual coherence between the two Qur'anic verses allows the translator to gain a correct understanding of the metaphorical meaning of the euphemism رَفَثٌ.

Transferring sex-related terms from Arabic into English is not easy task for translators because of the difference in cultural values, social attitudes and religious beliefs. For instance, homosexuality is a culturally, socially and religiously unacceptable behaviour for Arabs, while it could be an acceptable pattern of romantic, emotional and sexual attractions in some Western communities. Recognising such variations is an essential step for producing a natural translation. We have seen that textual coherence between the two Qur'anic verses plays a vital role in understanding the euphemistic meaning of رَفَثٌ and makes 'sexual intercourse' more probable interpretation for the translator. The diversity in exegetical views and dictionary-based denotations for the euphemism رَفَثٌ may force the translator to produce an inaccurate translation.

Literal translation is adopted by Abdel Haleem, Muhammad Ali and Sher Ali in which the SL grammatical constructions are converted to their closest TL equivalences, whereas the lexical words are rendered out of context (Newmark, 1988, p.46). They translate the euphemism رَفَثٌ as indecent speech, immodest speech, and foul talk respectively. These three translations indicate that Muslims during the pilgrimage performance are banned from either using offensive language with cruel expressions or engaging in introductory conversations with partners that usually precede sexual intercourse. These translations of رَفَثٌ meet the negative connotation of other two

offensive words in the verse, namely, *debauchery* and *disputing*. Translators often rely on exegetical resources or dictionary-based analysis only without paying much attention to intratextual and contextual relationships in the Qur'an, so they may produce an inaccurate translation.

Al-Hilali and Khan apply idiomatic translation when transferring رَفَقَتْ as have sexual relations. 'Having relations' is a common idiomatic expression in English metaphorically used as a euphemistic alternative for 'sexual intercourse'. Nevertheless, the euphemistic translation choice, have relation, is explicitly accompanied together with the adjective sexual. Even though using sexual makes the meaning more comprehensible for the target audience, it reduces the euphemistic degree of the translation. Similar equivalences used frequently in English are 'sexual practice/act', 'make love' and 'copulation'. Moreover, Al-Hilali and Khan add a supplementary clarification between two brackets, (with his wife), to indicate the lawful relationship between spouses. Elimam (2017) finds that three quarters of a survey respondents prefer English translations of the Qur'an with explanatory clarifications of difficult terms in brackets (p.63). The two remaining translators, Pickthall and Yusuf Ali, render the euphemism رَفَقَتْ as lewdness and obscenity which mean الخبائث /al-khabā' th/ or الفاحشة /al-fāhisha/ in Arabic respectively. The two words are often used to euphemistically describe unlawful or prohibited sexual relations, such as illegal sexual act, adultery and homosexuality. They are commonly used in the Qur'an to express the sin of homosexuality perpetrated by Lot's people. Verses 54 and 74 in The Ants and The Prophets surahs respectively shows the euphemistic substitute of الخبائث and الفاحشة for committing sodomy-related conducts.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ (النمل، 54).

Lit. And Lot, when he said to his people: **Do you commit indecency**, while you see?

وَلَوْطًا أَنْبَأَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ (الأنبياء، 74).

Lit. And We gave Lot wisdom and knowledge, and We saved him from the town which **practised abominations**.

The two verses indicate that Lot's people disobeyed God through committing great sins and foul deeds, i.e. unlawful sexual relationships and sodomy. It is not reasonable to describe the lawful sexual relation between a husband and wife by using such

inappropriate words which are often used to euphemise shameful or evil deeds. Therefore, I claim that Pickthall and Yusuf Ali's translation choices are irrelevant because they do not fit the source euphemistic meaning. Based on intratextual, contextual, exegetical and linguistic aspects, I suggest have no relations as an appropriate translation choice for the euphemistic expression فَلَا رَفَثٌ since it has the closest meaning to the original euphemistic expression and naturalness in the TT. Moreover, the translator can add the adjective sexual as a supplementary footnote to explain the intended euphemistic meaning even though it is relatively intelligible for the target readers.

5.2.4 Sex-related Euphemistic Expression (Q. 11:69)

Arabic Text	وَلَقَدْ جَاءَتْ رُسُلْنَا إِبْرَاهِيمَ بِالْبَشِيرِ قَالُوا سَلَامًا قَالَ سَلَامًا فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ.
Literal Translation	And certainly Our messengers came to Abraham with glad tidings . They said: "Peace." He said: "Peace", and without delay he brought a roasted calf.
Abdel Haleem	To Abraham Our messengers brought good news . They said, 'Peace.' He answered, 'Peace,' and without delay he brought in a roasted calf.
Al-Hilali and Khan	And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings . They said: Salam (greetings or peace!) He answered, Salam (greetings or peace!) and he hastened to entertain them with a roasted calf.
Muhammad Ali	And certainly Our messengers came to Abraham with good news . They said: Peace! Peace! said he. And he made no delay in bringing a roasted calf.
Pickthall	And Our messengers came unto Abraham with good news . They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.
Sher Ali	And surely, Our Messengers came to Abraham with glad tidings . They said, 'We bid you peace.' He answered, 'Peace be on you,' and he was not long in bringing a roasted calf.
Yusuf Ali	There came Our messengers to Abraham with glad tidings . They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.

Table 7: Six English translations of a sex-related euphemistic expression in Q. 11:69.

This verse talks about the Prophet Ibrahim's story with a group of angels who visited him in human form. They did not reveal their identity, so Ibrahim thought they are foreign guests, and hurriedly arranged a great banquet for them. Ibrahim and Lot are cousins living close to each other. The people of Ibrahim were staying in Palestine, and the people of Lot were staying in suburbs of The Levant, Jordan, The Dead Sea. When God sent the angels to Lot's town to punish the guilty people for their abominable sin

of sexual misconduct, i.e. homosexuality, they delivered on their way good news of a son birth to Ibrahim, i.e. Isaac. Exegeses and commentaries of the Qur'an vary in interpreting the intended meaning of البُشْرَى 'glad tidings' in this verse. Some interpreters claim that البُشْرَى is the birth of Isaac who will grow up and be sent as a prophet with judgment and knowledge. According to this view, البُشْرَى can be identified as a euphemistic alternative for Isaac's birth which requires that Ibrahim should have sexual relations with his wife despite of their advanced age. Other interpreters argue that the البُشْرَى is a euphemistic substitute for the chastisement of Lot's people with showers of stones of clay for their shameful deeds. They could depend on verse 31 in The Spider.

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (العنكبوت، 31).

Lit. And when Our messengers came to Abraham with **glad tidings**, they said: we are going to destroy the people of this town, (for) its people are wrongdoers.

The dictionary-based analysis makes the interpretation of Isaac's birth more probable for البُشْرَى. In Arabic, the words بشرى /bushrā/ and بشارة /bishārah/ refer most commonly to good news which often results in happiness, cheerfulness and positive effects appearing on the receiver's face. They imply offering reward, gift or bounty to someone in recognition of service, effort or achievement. In Arabic traditions, the midwife is used to say البشيرة or البشيرة when telling a husband about his wife's delivery, so he would reward her with some money. Annunciation, which is called عيد البشارة in Arabic, is the Christian celebration of the announcement by the angel Gabriel to the Virgin Mary that she would conceive and become the mother of Jesus, i.e. conception of Christ. In dictionaries, بشر /bashar/ is a near equivalence for several words in English, including *human beings, people, men, mortals* or *mankind*. In this context, the Prophet Adam is called أبو البشر /abū al-bashar/ 'the father of all humans' since he was the first person found on the face of the earth. This literal meaning can be found in verse 47 in The Believers surah.

فَقَالُوا أَنْتُمْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (المؤمنون، 47).

Lit. And they said: "Shall we believe **in two mortals** like ourselves, and their people are our servants?"

The Arabic word بشرة /basharah/ refers to the outer skin of people. The concept of sexual intercourse has been euphemised in the Qur'an by using acceptable words, such as مباشرة mubāsharah/ or ملامسة /mulāmasah/ which suggests touching or being in contact with women. It can be concluded that the euphemistic approach of مباشرة and ملامسة is made through part-for-the-whole technique according to Warren's classification (1992) because sexual relations often start with touching or contacting the outer skin of partners. Childbirth cannot be done without sexual intercourse between partners, so the interpretation of Isaac's birth for البشرى could be more appropriate than the punishment of Lot's people. This euphemistic usage is expressed in verse 187 in The Cow surah.

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ 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 يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ (البقرة، 187).

Lit. It became allowed for you at the night of fasting to go in to your wives. They are a garment to you and you are a garment to them. God knew that you were betraying yourselves, so He has turned to you in mercy and He pardoned/forgave you. **Now be in contact (i.e. have sexual relations) with them**, and seek what God has ordained for you; and eat and drink until the white thread becomes distinct from the black thread of the dawn. Then complete the fast till nightfall **and do not contact them (i.e. have sexual relations)** while you are devoting in mosques.

The positive uses or implications of البشرى are more common in the Qur'an. This makes Isaac's birth a more logical interpretation than Lot's chastisement. For instance, the announcement of good news to the believers to enter Paradise is expressed in verses 30 and 25 in (Verses) Made Distinct and The Cow surahs respectively. In Arabic culture, البشير /al-bashīr/ refers to the person who bears good news to others. This word has derivational relations with البشرى. The positive connotation of البشير exists in verse 96 in Joseph surah. Yusuf sent someone telling his father, Jacob, that he was still alive, so Jacob returned his sight. The word المباشرات /al-mubashshirāt/, which is lexically derived from البشرى, is used in the Qur'an to mean the winds that bear heavy rains. In Middle Eastern culture, people feel happy when seeing such rainy winds because the rainfall will cause fast growth of plants. This meaning is cited in verses 46 and 57 in The Byzantines and The Heights surahs respectively.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (فصلت، 30).

Lit. As for those who say: "Our Lord is Allah.", then continue in the right way, the angels descend upon them (saying): "fear not and nor be grieved, **and receive glad tidings of the Paradise which you were promised**".

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (البقرة، 25).

Lit. And give glad tidings to those who believe and do good deeds, that for them there will be Gardens underneath which rivers flow.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا (يوسف، 96).

Lit. Then, when the bearer of glad tidings came, he cast it (the shirt) on his face, so he returned his eyesight.

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ (الروم، 46).

Lit. And among of His signs is that He sends the winds bearing glad tidings.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتْهُ لِبَدٍ لَيبَدٍ فَاَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ (الأعراف، 57).

Lit. And He it is who sends the winds as glad tidings going before His mercy; till when they bear a heavy-laden cloud (with rain), We drive it to a dead land, then We cause water to descend thereon, then We bring forth with it all kinds of fruits.

The above dictionary-based analysis of several derivational forms of البشْرِى within Qur'anic contexts gives evidence that Isaac's birth seems a more probable interpretation than the punishment of Lot's town. Now, I attempt to establish intratextual and contextual relationships among several verses in the Qur'an to clarify that the birth of Isaac is a more appropriate choice of البشْرِى than the chastisement of Lot's nation. For example, the good news of Isaac's birth is explicitly brought to Ibrahim's wife in verses 71 and 72 in Hud surah. She replied astonishingly how she could give birth although she and her husband were very old. These verses provide evidence that the birth of Isaac would be a more probable option for the translator.

فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (71) قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (72) (هود).

Lit. We gave her glad tidings (of the birth) of Isaac, and after Isaac, of Jacob (71)
She said: “Oh woe is me! **Shall I bear a child when I am an old woman and this my husband is (also) old man?** This is indeed a strange thing.”

There is another piece of intratextual evidence in Hud surah tipping the balance in favour of the possibility of Isaac’s birth. After Ibrahim recognised that the guests were angels sent by God, and received the good news of Isaac’s birth, he started to argue with the angels to stop the punishment of Lot’s town because of the ties of kinship and relatedness with Lot. Based on that, I conclude that Ibrahim was in two different situations. The first was out-control and afraid because he did not recognise the guests, and he obtained strange news. The second was the disputing with the angels concerning Lot’s nation. Thus, Ibrahim was informed about Lot’s chastisement after the announcement of the glad tidings of Isaac’s birth. This intratextual evidence can be found in verse 74.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ (هود، 74).

Lit. And when the fear went away from Abraham, and the glad tidings came to him,
he began to plead with Us for the people of Lot.

Intratextuality in the Qur’an refers to the part of textual meaning that emerges or can be understood through other related verses. The Qur’an stands to be an interpreter of itself based on the fact that the Qur’an, for Muslims, is an explainer of all things in the Universe. Thus, translators can resolve some ambiguity in a certain verse, which is employed for a specific purpose, by referring to other closely related verses. In this regard, many verses in the Qur’an touch upon Ibrahim’s situation with the angels. Verses 53 and 54, and 28 and 29 in Al-Hijr and Scattering (Winds) surahs respectively recount this story with more preference to Isaac’s birth.

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ (53) قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ (الحجر، 54).

Lit. They said: “Do not be afraid, we give you glad tidings (of the birth) of a son possessing much knowledge” (53) He said: “**Do you give me such glad tidings when old age has overtaken me?” Of what, then, is your glad tidings” (54).**

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِغُلَامٍ عَلِيمٍ (28) فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (29) (الذاريات).

Lit. He conceived a fear of them (because they did not eat). They said: “do not be afraid”. **And they gave him glad tidings (of the birth) of a son possessing much knowledge** (28) Then, his wife came forward with a loud voice, and she smote her face, and said: “a barren old woman!” (29).

The word **الْبَشْرَى** is frequently used in different surahs to express the announcement of the glad tidings of childbirth of other prophets. Verses 39 and 7 in The Family of ‘Imran and Mary surahs respectively give good news to Zachariah of the birth of a son, Yahya (John). Verse 45 in The Family of ‘Imran surah also uses the same expression, i.e. **الْبَشْرَى**, when the angels told Mary that God gives her the glad tidings of the birth of a son, Jesus.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ (ال عمران، 39).

Lit. And the angels called him while he was standing praying in the sanctuary: “**Allah gives you the glad tidings of Yahya**”.

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ (مريم، 7).

Lit. O, Zachariah, **We give the glad tidings (of the birth) of a son whose name shall be Yahya.**

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ (ال عمران، 45).

Lit. When the angels said: “O Mary, **Allah gives you the glad tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary**”.

We have observed that the euphemism **الْبَشْرَى** has been differently interpreted in exegeses of the Qur’an where it carries various implications related to sexual intercourse, giving birth and punishment. The manifold implications may make translating **الْبَشْرَى** into English more difficult. The textual analysis of several verses in the Qur’an can reduce the ambiguity of the euphemistic interpretation of **الْبَشْرَى**, which enables the translator to reproduce an accurate translation for the target audience. Therefore, analysing intratextual meanings and conceptual relations in the Qur’an is a key factor in translating the euphemistic meaning of **الْبَشْرَى** in particular and euphemisms in general.

I find that the six translations depend totally on literal translation when they transfer the euphemism **الْبَشْرَى** into English. Three of them, Al-Hilali and Khan, Sher Ali and

Yusuf Ali, use the literal equivalence glad tidings. It is a social expression often used in religious contexts pertaining to the Christmas season and in the King James Bible. The other three translators employ another literal equivalence in English, good news, which is a social expression widely used in most cultures indicating that something pleasant, fortunate or positive has just happened. The two expressions are commonly adopted in English speaking countries and are comprehensible for those who believe in other religions specifically Christianity. It can be concluded that the six translators attempt to find the closest equivalence in English by which the original euphemistic style of such a sensitive issue is maintained.

I find that the two equivalences, glad tidings and good news, could be insufficient for conveying the source essence of **الْبَشْرَى** for those who do not have a broad knowledge in the Qur'an. I have indicated that the exegetical resources and commentaries of the Qur'an differ in identifying the intended meaning of **الْبَشْرَى**. Some interpreters claimed that the good news is Isaac's birth, while others considered that it is Lot's chastisement. To avoid such inconsistent interpretations, I suggest enclosing explanatory information between brackets or in the form of a footnote, i.e. *the birth of a son*, to make the translation more comprehensible for the target audience.

5.2.5 Sex- and Death-related Euphemistic Expressions (Q. 6:98)

Arabic Text	وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا.
Literal Translation	And He it is who has produced you from a single soul, then there is a place of temporary dwelling and a depository.
Abdel Haleem	It is He who first produced you from a single soul, then gave you a place to stay [in life] and a resting place [after death].
Al-Hilali and Khan	It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins].
Muhammad Ali	And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a repository.
Pickthall	And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository.
Sher Ali	And He it is Who has produced you from a single person and there is for you a home and a lodging.
Yusuf Ali	It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure.

Table 8: Six English translations of sex- and death-related euphemistic expressions in Q. 6:98.

This verse indicates that God creates all people of a single being, and He appoints for each individual a time limit of a temporary residence and a resting place after departure, i.e. death. It has two euphemisms, i.e. مُسْتَقَرٌّ /mustaqarr/ ‘dwelling place’ and مُسْتَوْدَعٌ /mustawda/ ‘resting place’. The exegetical commentaries of the Qur’an differ in explaining the intended meaning of the two euphemisms. According to al-Ṭabarī (1984) and Ibn Kathīr (1987), مُسْتَقَرٌّ is interpreted as the mother’s womb, the father’s loins, grave, the worldly life and the core of the earth, while مُسْتَوْدَعٌ is interpreted as the father’s loins, grave, the worldly life and the Hereafter. It seems clear that there are several possibilities of the interpretation of مُسْتَقَرٌّ and مُسْتَوْدَعٌ, and these interpretations overlap to a great extent, i.e. مُسْتَوْدَعٌ is sometimes interpreted as the same as مُسْتَقَرٌّ. This great abundance of interpretations and similarities of the two euphemisms may cause misunderstanding the source meaning, and as a result, producing an inaccurate translation for the target audience.

In Arabic dictionaries, the word مُسْتَقَرٌّ has denotative meanings. It is commonly used by speakers to mean a place of residence where people live or settle, i.e. dwelling-place or abode. This dictionary-based usage can be found in verses 36 and 24 in The Cow and The Heights surahs respectively, which show that God commanded Adam and Eve to settle on the Earth for a specified period because they were tempted by Satan to disobey God with that tree in the Garden of Heavenly Eden. In addition, مُسْتَقَرٌّ can be literally understood as a resting-place for people as it appears in verses 61 and 64 in The Ants and The Forgiver surahs respectively.

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (البقرة، 36).

Lit. And We said: “Go down, some of you are enemies of others. **And for you (there is) on the earth a dwelling-place** and a provision for a time”.

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (الأعراف، 24).

Lit. He said: “Go down, some of you are enemies of others. **And for you (there is) on the earth a dwelling-place** and a provision for a time”.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا (النمل، 61).

Lit. Who made the earth a resting-place.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا (غافر، 64).

Lit. Allah it is who has made for you the earth a resting-place.

By contrast, مُسْتَوْدَعٌ in Arabic dictionaries has many different meanings. The literal meaning of مُسْتَوْدَعٌ is a place where something is stored or deposited. It has connotative meanings associated with two bodily parts related to sex and pregnancy, i.e. the mother's womb and the father's loins. Metaphorically, مُسْتَوْدَعٌ is used to mean the people's final home in the core of the earth where they are usually buried after death, i.e. grave. I note that the literal meaning as well as the metaphorical connotation of مُسْتَوْدَعٌ have been adopted by interpreters in exegeses of the Qur'an as well as by translators in current English translations of the Qur'an.

In Muslim communities, there is a religious spoken statement used by people for the way of bidding farewell and supplication for the traveller, i.e. أَسْتَوْدِعُكَ اللَّهُ دِينَكَ وَأَمَانَتَكَ, i.e. 'I entrust your religion, honesty and last deeds with God'. As a response, the traveller should reply by saying لا تَضِيعُ دَائِعَهُ اللَّهُ الَّذِي لا تَضِيعُ دَائِعَهُ اللَّهُ 'I entrust you with God whose trusts are never lost'. Both statements indicate that Muslims completely trust in God to protect travellers and residents. These statements are also used by Muslims at the end of a conversation or meeting instead of saying وِدَاعًا /wadā'an/ 'goodbye'. However, مُسْتَوْدَعٌ has a derivational relation with the word إِيدَاعٌ /īdā' / 'deposit' which is a sum of money kept in a bank account to gain interest or to increase the credit balance of the account. Thus, I can state that the literal meaning of مُسْتَوْدَعٌ 'depository' is metaphorically used as a euphemistic alternative for death based on the fact that the body of the deceased is placed in a grave or tomb in the earth.

Manfredi (2008) claims that text is usually associated with its context (p.39). The textual meaning of some expressions cannot be understood out of context in which situational, social or cultural manifestations are expressed. The intended meaning of euphemistic expressions in the Qur'an, in some cases, cannot be comprehended separately, but it interacts with relevant expressions or verses in different surahs in the Qur'an. The textual interaction of euphemism helps the translator perceive the original message of euphemism. There are intratextual aspects and conceptual relations among several verses with supplementary clarifications allowing the translator to understand and constitute possible euphemistic interpretations of مُسْتَوْدَعٌ and مُسْتَقَرٌّ. For example, verse 6 in Hud surah has the same two euphemisms exactly.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ (هود، 6).

Lit. And there is no moving creature on the earth, but its sustenance depends on Allah, and He knows its place of temporary dwelling and depositary. All is recorded in a clear Book.

The great variation in interpreting the euphemistic meaning of مُسْتَقَرٌّ in exegeses and commentaries of the Qur'an can be attributed to expositors' dependence on other verses in the Qur'an. For instance, the interpretation of مُسْتَقَرٌّ as the mother's womb can be found in verses 5, and 21 and 22 in The Pilgrimage and (Winds) Sent Forth surahs respectively, which discuss one of the developmental stages of the creation of humans. God reminds that the sperm drop, which is created from a mean fluid, is settled in a secure repository, i.e. the mother's womb, for a fixed period before bringing it out as a baby. Therefore, some expositors have claimed that the intended meaning of مُسْتَقَرٌّ is the mother's womb.

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى (الحج، 5).

Lit. And We cause what We will to remain in the wombs for an appointed term.

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (21) إِلَىٰ قَدَرٍ مَّعْلُومٍ (22) (المرسلات).

Lit. Then We placed it in a safe place (21) for an appointed term (22).

The intratextual and contextual relationships among associated verses in the Qur'an can present another possible euphemistic meaning of مُسْتَقَرٌّ dealing with death. Accordingly, مُسْتَقَرٌّ is used as an alternative substitute for grave which is a place of burial for the body of the deceased in a cemetery. This euphemistic interpretation can be recognised based on verses 29, 76 and 12 in Abraham, The Differentiator and The Resurrection surahs respectively, which point out that people will be resurrected by God after death and settled either in Paradise or Hell according to their good and evil deeds. In addition, verse 67 in Livestock surah suggests that the word مُسْتَقَرٌّ indicates that everything has a fixed time and an inevitable end, so all human beings will die and then be deposited inside the earth, i.e. grave.

جَهَنَّمَ يَصَلُّونَهَا^٥ وَيُنْسِنَ الْقَرَارُ (ابراهيم، 29).

Lit. Hell, they will burn in it, - and what an evil place to settle in!

خَالِدِينَ فِيهَا^٦ حَسُنْتَ مُسْتَقَرًّا وَمُقَامًا (الفرقان، 76).

Lit. Eternally abiding therein! **excellent it is as an abode, and as a resting-place!**

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (القيامة، 12).

Lit. With your Lord **on that Day will be the place of rest.**

لَكُلِّ نَبِيٍّ مُّسْتَقَرٌّ (الأنعام، 67).

Lit. For every prophecy there is an appointed term.

It can be concluded that intratextuality and contextuality offer various euphemistic interpretations of *مُسْتَقَرٌّ* and *مُسْتَوْدَعٌ* touching upon the topics of sex-related body parts and death, as well as an orthophemistic interpretation dealing with the Worldly life. Translation involves carrying the textual meaning from one language (SL) to another language (TL). It requires understanding the SL ideas and intentions, adopting an appropriate translation strategy, and then producing a natural text as close as possible in the TL. Translating taboo expressions poses a real challenge for translators since they should endeavour to find appropriate equivalences culturally and socially in the TL. Arabic and English vary in the representation of taboos, such as death or sex, so varied translation approaches could be applied to make Arabic sex- and death-related expressions more natural in English. The convergence and nuances of the explanation of *مُسْتَقَرٌّ* and *مُسْتَوْدَعٌ* make their translation into English more problematic, so it is not easy for the target audience to distinguish between the intended meaning of *مُسْتَقَرٌّ* and *مُسْتَوْدَعٌ*. I have found that *مُسْتَقَرٌّ* has been translated as the same as *مُسْتَوْدَعٌ* in certain English translations of the Qur'an. For example, 'resting place' is used by Muhammad Ali as an equivalence for *مُسْتَقَرٌّ*, while it is used by Abdel Haleem as an equivalence for *مُسْتَوْدَعٌ*.

Abdel Haleem resorts to free translation, which basically depends on paraphrase, to transfer the source meaning of the euphemism *مُسْتَقَرٌّ* as a place to stay. He attempts to represent a descriptive explanation of *مُسْتَقَرٌّ* with no attention to the original style or syntactic aspects. This approach is usually adopted when the translator has an extensive knowledge about the TL, and the target audience has a difficulty of understanding the ST. By contrast, Abdel Haleem transfers *مُسْتَوْدَعٌ* into English in a metaphorical way using a resting place. *Death is a rest*, i.e. الموت راحة, is a common metaphor in English and Arabic used to reduce the negative effect of the loss of a beloved one. According to Lakoff and Johnson's theory of conceptual metaphor (1980), this idiomatic

metaphorical expression suggests that death is represented in a euphemistic way in which the positive meaning, i.e. rest, is highlighted and emphasised while the negative meaning, i.e. death, is disappeared or disregarded. Abdel Haleem may notice that the intended meaning of مُسْتَقَرٌّ and مُسْتَوْدَعٌ is still obscure for the target readers, so he adds supplementary clarifications between brackets, i.e. [in life] and [after death]. He provides this additional information to meet the target readers' expectations of capturing as much relevant information as possible. It can be concluded that Abdel Haleem uses a triplet technique in which three translation procedures are implemented for dealing with a single problem, i.e. free translation, idiomatic translation and supplementary explanations (Newmark, 1988, p.91). He prioritises the intended meaning of the two Qur'anic expressions, which causes the distortion of the euphemistic style.

Al-Hilali and Khan rely on literal translation when rendering مُسْتَقَرٌّ as a place of residing and مُسْتَوْدَعٌ as a place of storage. Literal translation is insufficient for transferring the euphemistic purpose accurately, and makes the semantic nuances distorted or lost. Therefore, they provide an additional illustration through giving possible interpretations between two brackets. مُسْتَقَرٌّ is defined by two different choices of meaning (on the earth or in your mother's wombs), and مُسْتَوْدَعٌ is also reformulated by two possible meanings [in the earth (in your graves) or in your father's loins]. This illustrative explanation mainly depend on what is stated in exegeses and commentaries of the Qur'an, but it may misrepresent the rhetorical style of Qur'anic euphemisms in the TL. Elimam (2017) finds that a great majority of a survey respondents are in favour of translations of the Qur'an which provide all possible meanings of difficult terms in the Qur'an (p.63).

By contrast, Muhammad Ali uses a couplet technique in which two different translation methods are employed to render مُسْتَقَرٌّ and مُسْتَوْدَعٌ into English. Like Abdel Haleem, he adopts idiomatic translation when he transfers مُسْتَقَرٌّ as a resting-place using a common cognitive metaphor in English, i.e. *death is a rest* 'الموت راحة'. In this conceptual metaphor, the offensive term, i.e. death, is masked or hidden, while the positive effect, i.e. rest, is arisen out of the dying (Lakoff and Johnson, 1980). He reproduces the original message and assuages the negative effect of death for the target audience, but he distorts the nuances of meaning by choosing a metaphorical or idiomatic expression. Like Al-Hilali and Khan, he fully relies on literal translation when

rendering مُسْتَوْدَعٌ as repository. This translation choice breaks down both the intended meaning and the euphemistic style at the same time, which makes the euphemistic intention more complicated for the target audience.

Pickthall and Sher Ali adopt literal translation when they convert both مُسْتَقَرٌّ and مُسْتَوْدَعٌ into English. They choose a habitation and a repository and a home and a lodging respectively as literal substitutes for the two euphemisms. This approach creates the nearest translation to the original through retaining the grammatical constructions of the ST, while the source lexical words are translated separately, regardless of referential or contextual meanings. Literal translation often is appropriate for technical texts, such as scientific, political, technological or legal, but not for rhetorical, poetic, religious and highly metaphorical texts, such as the Qur'an. Literal translation sometimes works very well in certain texts, but it could reproduce an unintelligible text for the absence of the original style and rhetorical devices. The analysis shows that the translator should deeply understand the source message of euphemism, then identify the effective translation approach by which the euphemistic goal will be achieved, and finally transfer the original meaning and style of euphemism into the TL appropriately through finding the closest natural item. Thus, the English translations of مُسْتَقَرٌّ and مُسْتَوْدَعٌ produced by Pickthall and Sher Ali do not convey the original meaning and form accurately.

Yusuf Ali considers that the intended meanings of مُسْتَقَرٌّ and مُسْتَوْدَعٌ are the worldly life and grave respectively, so he paraphrases them as a place of sojourn and a place of departure respectively. For Muslims, the worldly life is conceived as a merely temporary stay, which will be certainly followed by a departure, i.e. death, to the eternal or everlasting life i.e. Hereafter. These interpretations of مُسْتَقَرٌّ and مُسْتَوْدَعٌ are cited in several exegeses and commentaries of the Qur'an. I can conclude that what is understood from the exegetical literature of the Qur'an by Yusuf Ali has been recasted by using the two pairs of expressions, i.e. a place of sojourn and a place of departure, representing مُسْتَقَرٌّ as the worldly life and مُسْتَوْدَعٌ as grave.

To conclude, some translators find that the formal equivalences in the TT do not convey the source meaning of مُسْتَقَرٌّ and مُسْتَوْدَعٌ properly, so they present supplementary information between brackets to make their translations more comprehensible for the target audience. In this respect, Elimam (2017, p.63) points out that almost two-thirds

of a survey respondents have indicated footnotes and information in brackets were useful in understanding English translations of the Qur'an, while about a quarter of readers only have found them distracting. Excessive dependence on exegeses of the Qur'an alone, which offer different views and interpretations of مُسْتَوْدَعٌ and مُسْتَقَرٌّ, or on monolingual and bilingual dictionaries only, which present several denotational and connotational meanings of مُسْتَقَرٌّ and مُسْتَوْدَعٌ out of context, without devoting much consideration to textual relationships in the Qur'an, forces the six translators to produce inaccurate translations. In brief, they appear to fail to capture both/either the intended meaning and/or the euphemistic style of مُسْتَقَرٌّ and مُسْتَوْدَعٌ in English.

5.2.6 Death-related Euphemistic Expression (Q. 55:26)

Arabic Text	كُلُّ مَنْ عَلَيْهَا فَانٍ.
Literal Translation	All that is on it (earth) will pass away
Abdel Haleem	Everyone on earth perishes .
Al-Hilali and Khan	Whatsoever is on it (the earth) will perish .
Muhammad Ali	Every one on it passes away .
Pickthall	Everyone that is thereon will pass away .
Sher Ali	All that is on it (earth) will pass away .
Yusuf Ali	All that is on earth will perish .

Table 9: Six English translations of a death-related euphemistic expression in Q. 55:26.

This short verse points out that all creatures on the earth, including human beings, jinn, animals and plants, will perish lastly. For Muslims, these creatures remain in need of the help of God, who will last and endure forever, for fulfilling their needs and necessities in this Universe. In this verse, the word فَاِنٍ /fānin/ is used as an alternative substitute for هَالِكٌ /hālik/ 'dead' or مَيِّتٌ /mayyt/ 'deceased'. In Arabic dictionaries, فَاِنٍ is the present participle of the word الْفَنَاءُ /al-fanā/ 'end', which suggests religious and cultural connotations related to death, such as الزَّوَالُ /al-zawāl/ 'demise/vanishing', الْهَلَاكُ /al-halāk/ 'perdition' or الدَّمَارُ /al-damār/ 'destruction'. For Muslims, الْحَيَاةُ الدُّنْيَا /al-ḥayāt al-ddunyā/ 'the present life/this World' is called دَارُ الْفَنَاءِ /dār al-fanā/ 'home of perishability/end', while الْآخِرَةُ /al-ākhirah/ 'Hereafter' is called دَارُ الْبَقَاءِ /dār al-baqā/ 'home of survival' or دَارُ الْخُلُودِ /dār al-khulūd/ 'home of eternity'. The dictionary-based analysis shows that الْفَنَاءُ is strongly associated with الْهَرَمُ /al-haram/ 'senescence' or الْعِجْزُ /al-'ajiz/ 'advanced age'. For instance, فَنِيَ الرَّجُلُ is a euphemistic statement in Arabic used for describing the man who is rather advanced in years and near to death. In

addition, الفناء is closely linked with the extinction of a species, family or larger group of animals or birds, i.e. becoming endangered or vanished.

In Arabic, الفناء has derivational relations with التَّفَانِي /al-tafānī/ ‘dedication’ or ‘devotion’. In Middle Eastern culture, we say in sympathy and condolence occasions قضي زهرة شبابه متفانياً في عمله to describe someone passed away after a long life filled with absolute loyalty and professional performance in fulfilling duties and purposes of work. I find that الفناء is commonly used in political, military, economic or environmental speeches delivered in international organisations, such as UNESCO and UN, when discussing different themes related to nuclear annihilation and destructive weaponry, endangered indigenous communities and extinction of animals. I can conclude that the word الفناء in the majority of contexts touches upon the concept of death in a euphemistic way. The verse كُلُّ مَنْ عَلَيْهَا فَانٍ turns Muslims’ attention to the notion of the inevitability of death. It also calls them for disregarding this worthless World, which will come to an end one day. The fact of dying, which is not refuted by anyone, is expressed in verse 78 in Women surah.

أَيُّمًا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ (النساء، 78).

Lit. Wherever you are, death will overtake you, even if you are in strong and high towers!

Hesse (1985) states the contextual meaning is composed of dynamic semantic relations within a linguistic network, and systematic relations of this network to the contextual world (p.47). According to House (2006), there is a strong correlation between the linguistic aspects (syntactic, morphological, semantic and lexical) and context where they affect each other (p.340). Therefore, context does not include only external aspects, such as situation or culture, but it extends also to involve internal linguistic elements within the text itself (p.342). Context can constitute the textual structure, meaning and representation; and context, in turn, is affected by several linguistic components in the text (Hatim, 2009, p.37; House, 2006, p.342). Intratextuality and contextuality can shape the euphemistic meaning of Qur’anic expressions through establishing strong linguistic and textual coherence with other correlated verses, which allows to expand the translator’s knowledge and understanding of euphemistic expressions. Verses 27 and 88 in The Lord of Mercy and The Story

surahs respectively make understanding and translating the euphemism فَاِنَّ into English easier and less time-consuming.

وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (الرحمن، 27).

Lit. And the Face of your Lord, full of Majesty and Honour, will (only) remain forever.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ (القصص، 88).

Lit. Everything will perish except His Face.

It is too difficult to deal with the sudden death of a loved one, so people often tend to use euphemistic expressions to soften such sad news for the sake of reducing shock and grief. Although death is unavoidable in all cultures and societies, translating death-related terms from Arabic into English is not an easy task for translators. Most translators rely basically on using euphemistic expressions to alleviate the negative effects of death upon the target audience. The six translators can be divided into two groups equally according to their English translation of the euphemism فَاِنَّ. The first group includes Abdel Haleem, Al-Hilali and Khan, and Yusuf Ali who use perish, while the second group includes Muhammad Ali, Pickthall and Sher Ali who adopt the most common euphemism for death in English, pass away.

From a semantic perspective, perish is a euphemistic word usually used to describe dying with suffering and violence or an unexpected untimely death. They choose 'perish' for a number of reasons. Firstly, it is an acceptable word with euphemistic connotations widely used in English-speaking countries. Secondly, it was frequently adopted in different Biblical scriptures, so non-Muslims can understand the implicit message of the verse. Thirdly, it is appropriate for the concept of the inevitability of death, which indicates that all creatures in this Universe will die by God's command in a fixed time. It can be concluded that those translators seek to find a dynamic equivalence with a more natural rendition but with a less literal accuracy. They also seek to make the target reader's response to the SL meaning being in a similar way of the original reader supposing that the readability of the TT is more necessary than the preservation of the SL structure (Nida, 1964a).

By contrast, the second group, who uses pass away as an equivalent euphemistic expression for فَاِنَّ, attempts to preserve the euphemistic style of the verse by adopting a formal equivalence which usually maintains the SL grammatical structure and lexical

peculiarities. Formal equivalence allows the target reader to be more familiar with the SL through analysing the original meaning possibilities (Nida, 1964a). To conclude, both translation choices, perish and pass away, can convey the euphemistic content and form of فَانِ even though the latter seems more appropriate and satisfactory.

5.2.7 Death-related Euphemistic Expression (Q. 7:73)

Arabic Text	هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ الْيَوْمِ.
Literal Translation	This she-camel of Allah is a sign for you, so leave her to graze in Allah's earth, and do not touch her with harm , lest a painful torment will seize you.
Abdel Haleem	This is God's she-camel—a sign for you— so let her graze in God's land and do not harm her in any way , or you will be struck by a painful torment.
Al-Hilali and Khan	This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm , lest a painful torment should seize you.
Muhammad Ali	This is Allah's she-camel -- a sign for you -- so leave her alone to pasture in Allah's earth, and do her no harm , lest painful chastisement overtake you.
Pickthall	This is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.
Sher Ali	This she-camel of Allah, a Sign for you. So leave her that she may feed in Allah's earth and do her no harm , lest a painful punishment seize you.
Yusuf Ali	This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm , or ye shall be seized with a grievous punishment.

Table 10: Six English translations of a death-related euphemistic expression in Q. 7:73.

This verse talks about a main event in the prophecy of Salih when calling his people, Thamud, for worshiping God and believing him as a messenger. As a response, they demanded him to bring an evidence supporting his claim of prophecy. He provided them with a she-camel created by God as a Divine miracle, and asked them to let her freely graze in pastures. He warned that they will encounter awful consequences if they touch her with any evil. The verse employs وَلَا تَمَسُّوهَا بِسُوءٍ 'do no touch her with harm' as a euphemistic alternative for the act of killing or injuring.

Thamud people were ancient Arabs inhabiting in the north-western part of Arabia which is now called Madā'in Sāliḥ or Al-Ḥijr 'the city of rocks'. Their ruins and monuments are still recognisable these days. Thamud is popularly mentioned in pre-Islamic poetries and orations, ancient inscriptions by Assyrians, and historical and geographical works by Greeks, Alexandrians and Romans. In the Qur'an, there is a

surah called Al-Ḥijr (الحجر) ‘the city of rocks’ elaborating Salih’s story with his people in further details. Salih’s relationship with Thamud is also discussed in several surahs in the Qur’an, such as The Sun and The Forgiver.

The Qur’an uses *وَلَا تَمَسُّوهَا بِسُوءٍ* as a euphemistic statement or warning by Salih to his people to avoid killing or wounding the miraculous she-camel. Structurally, a collocation of the verb *مَسَّ* /mass/ ‘touch’ and the noun *سوء* /sū’/ ‘harm’ is constituted as an inoffensive substitute for the act of killing or injuring, which often starts with physical harm. This euphemistic technique can be classified as a part-for-the-whole (particularisation) according to Warren’s model of semantic types of euphemism (1992). Euphemism is the intentional substitution of offensive or unpleasant expressions with acceptable or inoffensive ones to soften sad events, such as death. In Arabic dictionaries, the verb *مَسَّ* suggests the direct contact of the outer skin with softness and pleasantness. The Qur’an relies on this appropriate verb instead of using negative verbs with derogatory connotations, such as *قَتَلَ* /qatal/ ‘kill’ or *جَرَحَ* /jarah/ ‘injure’. In Arabic, *مَسَّ* is a synonymous verb for *لَمَسَ* /lams/ ‘contact’. This lexical usage is employed in verse 79 in That which is Coming surah to indicate the prohibition of non-purified people from touching the Qur’an.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (الواقعة، 79).

Lit. None can touch it (the Qur’an) except the purified ones.

Furthermore, the verb *مَسَّ* in Arabic is widely used to suggest a bad thing happening to someone. It is often associated with various nouns carrying negative connotations, such as *العذاب* /al-‘adhāb/ ‘torment’, *الضراء* /al-ḍarā’/ ‘hardship’ and *البأساء* /al-ba’sā’/ ‘adversity’, to form verb-noun collocations. The Qur’an employs this kind of collocation to deal with different forms of severe chastisements, such as mental or physical suffering, poverty, ailment or distress. For example, verse 49 in Livestock surah states that people will be afflicted by a heavy punishment because of their transgression. This lexical collocation is also used in verse 54 in Al-Ḥijr surah when Ibrahim was surprised to have a baby since he was advanced in years.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ (الأنعام، 49).

Lit. And as for those who reject Our signs, chastisement will touch them because they transgressed.

قَالَ أَبَسَّرْتُكُمْ نَبِيَّ عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَ (الحجر، 54).

Lit. He said: “Do you give me such glad tidings **when old age has overtaken me?**” Of what, then, is your glad tidings.

One of the main aspects of intratextuality in the Qur’an is the existence of textual relationships in the same surah that has the verse with euphemism. For example, verse 77 in The Heights surah allows the translator to realise that the intended meaning of *تَمَسُّوْهَا بِسُوءٍ* is the act of killing. In this verse, *عَقَرُوا* /‘aqarū/ ‘they hamstrung’ is euphemistically used in place of *قَتَلُوا* /qatalū/ ‘they kill’. In Arabic dictionaries, the verb *عَقَرَ* suggests making people or animals crippled or paralysed, and unable to move properly because of injuries. The verb ‘hamstrung’ has negative meanings, but it is less offensive than the verb ‘kill’. Based on that, I claim that *فَعَقَرُوا النَّاقَةَ* is also a euphemistic statement used in place of directly saying that the she-camel was killed or slaughtered.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (الأعراف، 77).

Lit. Then they hamstrung the she-camel and defied the Command of their Lord.

Intratextuality in the Qur’an also includes textual relationships with related verses in different surahs, which can remove the ambiguity of Qur’anic euphemisms. Salih’s story with Thamud is recounted in many surahs in the Qur’an. It is discussed in the following surahs with a great attention to its details: The Heights (الأعراف), Hud (هود), Al-Hijr (الحجر), The Poets (الشعراء) and (Verses) Made Distinct (فصلت). It is also mentioned in the following surahs in a less detailed way: The Night Journey (الإسراء), The Ants (النمل), Scattering (Winds) (الذاريات), The Inevitable Hour (الحاقة), Daybreak (الفجر) and The Sun (الشمس). It is briefly narrated in the following surahs: Repentance (التوبة), Abraham (إبراهيم), The Pilgrimage (الحج), The Differentiator (الفرقان), The Spider (العنكبوت), Sad (ص), The Forgiver (غافر), Qaf (ق), The Star (النجم) and The Towering Constellations (البروج). This large number of citations of Salih’s story in the Qur’an can help the translator analyse *وَلَا تَمَسُّوْهَا بِسُوءٍ* and understand its euphemistic function appropriately.

Intratextuality in the Qur’an involves an explicit restatement of a certain idea in surrounded verses, which enables the translator to elucidate obscure information. Verses 64 and 65 in Hud surah illustrate Salih’s argument with his people in more detail. Salih asked them not to hurt the she-camel and to let her graze in the earth, but

they reacted to his request by slaughtering her. Therefore, he claimed that a chastisement would overtake them in next few days.

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ (64) فَعَقَّرُوْهَا فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ (65) (هود).

Lit. “And O my people! This she-camel of Allah is a sign for you, so leave her to graze in Allah’s earth and do not **touch her with harm**, lest a near torment will seize you” (64) **But they hamstrung her**, so he said: “Enjoy yourselves in your homes for three days. This is a promise which will not be belied.”

Repetition is a rhetorical device in most languages depending on the frequent use of similar words, phrases or full sentences in several positions for a certain purpose. I observe that repetition in the Qur’an is a common linguistic aspect relying on repeating individual expressions, phrases or even entire verses in several surahs. It has main functions including clarifying a certain idea, emphasising a particular point, conveying textual meanings, providing extra information, achieving coherence and consistency, and producing more rhetorical effects. The analysis shows that repetition is a powerful tool of intratextuality which assists translators in constituting the textual meaning of euphemistic expressions in the Qur’an.

One of the obvious examples of intratextual repetition is that Salih’s argument with his nation is similarly represented in verses 156 and 157 in The Poets surah. Salih warned his people not to harm the she-camel; otherwise, they will encounter a dreadful day. Since the miraculous she-camel became problematic for them and filled them with rage, they decided to kill her off. Another aspect of the functional repetition is that the act of hamstringing the she-camel is duplicated in verse 29 and 14 in The Moon and The Sun surahs respectively. Thamud denied the prophecy of Salih, and decided to put an end to the she-camel by an arrogant person. Hamstringing does not usually cause the death of animals, but it makes them unable to survive. This indicates that the Qur’an adopts less offensive expressions when dealing with the act of killing. In addition, verse 59 in The Night Journey surah summarises Salih’s story with Thamud in a euphemistic way. The verb ظلم /zalam/ ‘treat wrongfully’ is used in the verse in lieu of قتل /qatal/ ‘kill’. Even though the verb ظلم /zalam/ has negative connotations, it seems less offensive than قتل /qatal/.

وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ عَظِيمٌ (156) فَعَقَّرُوْهَا فَأَصْبَحُوا نَادِمِينَ (157) (الشعراء).

Lit. And do not **touch her with harm**, lest the torment of a Great day will seize you (156) **But they hamstrung her**, and then they became regretful (157).

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (القمر، 29).

Lit. But they called their companion, and he took (a sword) **and hamstrung (her)**.

فَكَذَّبُوهُ فَعَقَرُوهَا (الشمس، 14).

Lit. But they denied him and they hamstrung her.

وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا^٥ (الاسراء، 59).

Lit. And We gave Thamud the she-camel as a clear sign, **but they treated her wrongfully**.

People have special linguistic, cultural, social and regional peculiarities concerned with death, but they approximately rely on euphemistic expressions when dealing with death cases since the concept of loss is not expressed explicitly in death-related euphemisms. Translating death-related euphemisms remains a problematic issue for the novice and even the professional translator. Coherence, restatement or repetition on the textual level play a vital role in understanding the euphemism *وَلَا تَمْسُوْهَا بِسُوْءٍ* which allows the translator to convey the intended meaning into English correctly.

Al-Hilali and Khan, and Pickthall totally depend on literal translation, i.e. form-based translation, when transferring *وَلَا تَمْسُوْهَا بِسُوْءٍ* into English as and touch her not with harm and and touch her not with hurt respectively. Their translations follow the SL structures and constructions using the formal equivalence in the TL as close as possible, while the lexical words are converted separately with no attention to context. This reproduces less natural or awkward phrases in English. Their translation choices rely on a common verb-noun collocation in English, i.e. touch harm/hurt, to substitute the literal meaning of the euphemism *وَلَا تَمْسُوْهَا بِسُوْءٍ*. They preserve the euphemistic style in the TT, but at the expense of the intended meaning. Therefore, the most probable interpretation of *وَلَا تَمْسُوْهَا بِسُوْءٍ*, i.e. *killing*, could not be recognised by the target audience when merely reading this collocational phrase. Consequently, a supplementary clarification should be provided in brackets or as a footnote to clarify the intention of the euphemism appropriately.

Muhammad Ali and Sher Ali translate *وَلَا تَمْسُوْهَا بِسُوْءٍ* by using a popular idiomatic expression in English, i.e. and do her no harm. Yusuf Ali also translates it by using another common idiomatic expression in English, i.e. and let her come to no harm. Idiomatic or meaning-based translation mainly focuses on reproducing the source meaning in the natural form of the TL. They attempt to present the central message of the verse, but idiomatic translation sometimes distorts the nuances of meaning when adopting culture-bound expressions or idioms, which may not exist in the SL. Using do no harm, by Muhammad Ali and Sher Ali, semantically implies the recommendation of a worthwhile action intending not to injure or kill the she-camel. It also implies that Thamud people will be blamed and punished for wrong deeds, i.e. ignoring Salih's advice and killing the she-camel. Using come to no harm, by Yusuf Ali, indicates that Salih asked his people not to experience anything evil causing harm to the miraculous she-camel. The dictionary-based analysis shows that the literal meaning of hurt or harm suggests the feeling of a sharp pain or getting injured.

Abdel Haleem relies clearly on free translation when transferring *وَلَا تَمْسُوْهَا بِسُوْءٍ* into English as and do not harm her in any way. This translation method generally gives the translator a greater latitude of using appropriate expressions in the TT as possible as can. It seeks to reproduce a comprehensible text culturally and rhetorically for the target readers rather than the fidelity to the ST. Abdel Haleem pursues to produce the main message of the verse in a natural form in the TL by paraphrasing the source text freely regardless of the original style. To conclude, some translators make more efforts for maintaining the euphemistic style of *وَلَا تَمْسُوْهَا بِسُوْءٍ*, while others prioritise the intended meaning. Nevertheless, killing the she-camel remains invisible in all the six translations. I suggest that translators provide a supplementary explanation between brackets or in the form of a footnote to permit the target audience to understand the intention of *وَلَا تَمْسُوْهَا بِسُوْءٍ* comprehensively. I also suggest that translators should refer to the part of the euphemistic meaning of *وَلَا تَمْسُوْهَا بِسُوْءٍ*, which is textually found in surrounded and relevant verses in the Qur'an, so as to reproduce the original meaning accurately. In general, translators should rely on analysing associated verses in the Qur'an when rendering similar euphemistic cases.

5.2.8 Punishment-related Euphemism Expression (Q. 7:10)

Arabic Text	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ.
Literal Translation	Is it not clear to those who inherit the earth in succession to its (former) residents that, if We will, We would afflict them for their sins.
Abdel Haleem	Is it not clear to those who inherit the land from former generations that We can punish them too for their sins if We will?
Al-Hilali and Khan	Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins.
Muhammad Ali	Is it not clear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins.
Pickthall	Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil doing) that, if We will, We can smite them for their sins.
Sher Ali	Does it not afford guidance to those who have inherited the earth in succession to its <i>former</i> inhabitants, that if We please, We can smite them for their sins
Yusuf Ali	To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins.

Table 11: Six English translations of a punishment-related euphemism expression in Q. 7:10.

This verse warns people, who have lived on the earth in the wake of its previous generations, that God would punish them on account of their faults and sins. God calls the current inhabitants for learning helpful considerations and valuable lessons from the former nations' misdeeds. The verse indirectly reminds people that they should exploit the capability of the correct thinking and observation for getting positive messages from the history and ruins of previous nations, which were punished because of their wrong deeds. In this verse, the euphemistic expression *أَصَبْنَاهُمْ* /*aṣabnāhum*/ 'afflicting them' is used as an alternative substitute for 'punishing/destroying them'.

In Arabic dictionaries, the word *أَصَبْنَاهُمْ* has syntactic and lexical implications closely related to sorrow or grieve. Syntactically, the word *مُصَاب* /*muṣāb*/ 'injured' is the object form of the verb *أَصَابَ* /*aṣāb*/ 'inflict'. The noun *إِصَابَةٌ* /*iṣābah*/ 'injury' refers to a serious physical damage or death resulted from an accident or work. In medical contexts, *إِصَابَةٌ* refers to an acute contagious disease causing death like smallpox. The statement *أَصَابَ فُلَانًا الْاِكْتِنَابُ* is usually used by Arabic speakers for describing someone suffering from a severe depression or gloom. Verse 166 in The Family of 'Imran uses a similar euphemism as an alternative substitute for injuries or death. God asserts that what Muslims have suffered in the Battle of Uḥud, i.e. killing or injuring, was by His will and knowledge to distinguish the true believers from hypocrites.

وَمَا أَصَابَكُمْ يَوْمَ التَّتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ (ال عمران، 166).

Lit. And what befell you, on the day when the two armies met, was by Allah's permission.

The verb *أصاب* is strongly associated with two negative words, i.e. *حسد* /ḥasad/ 'envy' and *خطب* /khatb/ 'problem', to constitute common semantic collocations in Arabic. Arabs say *أصابه الحسد* 'hit by an evil eye' when someone loses his money and possessions overnight. They say *أصابَ الخَطْبُ فلانًا* when a successful person encounters many heavy burdens and barriers at the same time. The noun *مصيبة* /muṣībah/ 'misfortune' is lexically derived from the verb *أصاب*. Arabic speakers use *أصابته مصيبة* when a sudden event, such as death, causes negative effects upon someone. They also say *أصابهم الدهرُ بنفوسهم وأموالهم* when a serious accident or a natural disaster unexpectedly strikes a group of people causing human or financial losses. In Arabic culture, death is described by *المصيبة العظمى* /al-muṣībah al-‘uẓmā/ 'great misfortune' for its extremely unbearable suffering and unavoidable ending. The verb *أصاب* is closely juxtaposed with the noun *مصيبة* in verse 156 in The Cow surah. This verse shows Muslims' deep conviction of no eternity in this worldly life and the inevitable return to God. It is commonly used as an appropriate euphemistic quote expressing sympathy and condolence of death. It is also used in Arabic culture to diminish sorrowful situations or to soften sad events to the absolute minimum.

الَّذِينَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (البقرة، 156).

Lit. Who, when a misfortune afflicts them, say: Surely, to Allah we belong and to Him we shall return.

Text is a systematic linguistic unit with a multiple network of intratextual meanings and contextual information. According to the proposed model, the Qur'an is treated as a coherent text composed of smaller texts, i.e. surahs with different number of verses, having intratextual meanings and internal relations. Textual coherence suggests that the implied or obscure meaning of a certain euphemism in the Qur'an can be easily understood or clarified if relevant verses in other Qur'anic surahs have been analysed. The correct interpretation of *أَصَبْنَاَهُمْ بِذُنُوبِهِمْ* can be textually recognised based on other verses in different surahs in the Qur'an. Verse 6 in Livestock surah can remove or, at least, reduce the ambiguity of the euphemistic meaning of *أَصَبْنَاَهُمْ بِذُنُوبِهِمْ*. God wonders how people have not observed that many former nations and generations with power,

strength and glory were destroyed by God because of their repulsive behaviours and misdeeds. The phrase فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ obviously clarifies the intended meaning of the euphemism أَصَابْنَاهُمْ بِذُنُوبِهِمْ.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (الأنعام، 6).

Lit. Have they not seen how many generations We destroyed before them, whom We established in the earth as We have not established you, and We sent the clouds pouring down abundant rain on them, and We made the rivers flow beneath them? **Then We destroyed them for their sins**, and created after them another generation.

In addition, verse 89 in Hud surah enables translators to perceive the euphemistic way by which the Qur'an touches upon the punishment of earlier nations and people who disbelieved in God and His prophets. Shu'aib warned his people to avoid committing sins and evil deeds since this would cause them to suffer from a similar fate of chastisement that hit the people of Noah, Hud, Salih and Lot. It seems clear that the verse uses two forms of the euphemistic verb, i.e. أُصَابَ and يُصِيبُكُمْ, beside each other to deal with the topic of punishment in an acceptable way.

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ (هود، 89).

Lit. "And O my people! do not let your opposition to me **befall upon you like what befell upon the people of Noah, or the people of Hud, or the people of Salih**, and the people of Lot are not far off from you.

Translation is the act of conveying the original intent or message from the SL into the TL. In recent years, translators rely heavily on using sophisticated tools, and technological and software applications to accomplish this task, but they still take linguistic, cultural, social and regional differences between the two languages into consideration and account. Abdel Haleem, Al-Hilali and Khan, and Yusuf Ali transfer the euphemistic expression أَصَابْنَاهُمْ بِذُنُوبِهِمْ as We can punish them too for their sins, We would have punished them for their sins and We could punish them (too) for their sins respectively. They choose an English verb with dysphemistic connotations, i.e. punish, as an equivalence for the euphemistic verb أُصَابَ.

It is clear that the three translations focus more on the purpose of translation, so they convey the intended meaning of the verse into English regardless of its euphemistic style. According to Skopos theory, the function or purpose governs the process of translation, so the translator, as a creator of a new text, should give the highest priority to producing a consistent TT through adopting an appropriate translation approach (Vermeer, 1978; Reiss and Vermeer, 1984). The dictionary-based analysis shows that the word punishment means imposing a penalty upon someone as a retribution for transgressing a legal or moral issue. In English, it is often juxtaposed with another word to form a semantic collocation with religious connotations, i.e. divine punishment. It is usually associated with words with negative meanings, such as capital punishment and corporal punishment.

Pickthall and Sher Ali translate أَصَبْنَاَهُمْ بِذُنُوبِهِمْ as We can smite them for their sins. They use smite as a dynamic equivalence in English for the euphemistic verb أَصَابَ in Arabic. They seek to convey the intended meaning of أَصَبْنَاَهُمْ بِذُنُوبِهِمْ, but they break down the euphemistic style by overtly using a verb with offensive connotations. The verb smite in dictionaries suggests a heavy or sharp attack with a firm blow causing damaging, injury or death. Similar to Abdel Haleem, Al-Hilali and Khan, and Yusuf Ali, the purpose beyond producing the TT forces Pickthall and Sher Ali to use this dysphemistic verb for the purpose of conveying the intended meaning to the target audience. Nevertheless, the euphemistic style of the verse has been wholly collapsed by this lexical choice.

By contrast, Muhammad Ali relies on literal translation when transferring أَصَبْنَاَهُمْ بِذُنُوبِهِمْ into English as We would afflict them for their sins. The verb afflict literally suggests a misfortune causing bad suffering. He attempts to follow the SL structure and information, but no attention to the TL norms has been giving. Translators usually hesitate to render the ST literally into the TL because the employment of formal equivalences often produces a poor TT. Nevertheless, it works partially in this euphemistic example since it conveys the intended euphemistic meaning. This does not mean that literal translation should be adopted to render all euphemisms in the Qur'an into English. In brief, the six translators apply different translation approaches although they all seek to deliver the source meaning of euphemism ignoring the rhetorical style.

5.2.9 Punishment-related Euphemism Expression (Q. 11:43)

Arabic Text	قَالَ لَا غَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ.
Literal Translation	He (Noah) said: "This day there is no protector from God's command but those on whom He has mercy.
Abdel Haleem	Noah said, 'Today there is no refuge from God's command , except for those on whom He has mercy'.
Al-Hilali and Khan	Nuh (Noah) said: "This day there is no saviour from the Decree of Allah except him on whom He has mercy".
Muhammad Ali	He said: There is none safe to-day from Allah's command , but he on whom He has mercy.
Pickthall	(Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy.
Sher Ali	He said, 'There is no shelter for anyone this day, from the decree of Allah , except those to whom He shows mercy'.
Yusuf Ali	Noah said: "This day nothing can save, from the command of Allah , any but those on whom He hath mercy! "

Table 12: Six English translations of a punishment-related euphemism expression in Q. 11:43.

This verse represents a short conversation between the Prophet Noah and his son about believing in God. Noah calls his son for embarking on the ship (Ark) which was made by him according to God's decree to protect the believers. Otherwise, God will befall a severe punishment upon his son and other disbelievers. The son replied that he will take refuge in a high mountain which will save him from flooding. Noah responded that none will be able to safeguard himself or others from the chastisement except those who have received God's mercy. As a result of his refusal, the son was overwhelmed in the flood and drowned as the rest of the disbelievers. In this verse, 'God's command' functions as a euphemistic substitute for God's punishment. The text-based analysis shows that the euphemistic expression **أَمْرُ اللَّهِ** is widely used in the Qur'an to bypass offensive words involving the topic of punishment.

For example, the euphemistic expression **أَمْرُ اللَّهِ** is employed nine times in Hud surah that discusses Prophets' stories with their people, such as Hud, Ibrahim, Noah, Salih, Moses and others. The frequent use of **أَمْرُ اللَّهِ** gives evidence that the Qur'an relies largely on euphemism to tackle earlier nations' punishments for disbelieving in God and His messengers. The implied meaning **أَمْرُ اللَّهِ** is God's command of *punishment*. It seems clear that a negative word with offensive meanings in this verse is avoided, i.e. *punishment*. In Hud surah, some undesirable words, which directly touch upon the topic

of punishment, are avoided to provide an acceptable context for dealing with such terrible acts. The below verses, which are extracted from Hud surah, show that no word with offensive connotations is used. The intended meaning of *أَمْرُنَا* 'Our command' in the euphemistic examples can be explained between two brackets or in the form of a footnote, i.e. *punishment*. Based on that, I claim that omission is a linguistic device heavily adopted for euphemising the topic of punishment in Hud surah in particular and the Qur'an in general. This device has not been proposed in the two well-known models of semantic classifications of euphemism by Williams (1975) and Warren (1992). This finding has been also reported by Al-Adwan (2009; 2015) when he has examined euphemism as a politeness strategy in audiovisual translation. Therefore, some modifications and development of semantic classifications of euphemism should be suggested to enable researchers to account for all the euphemistic examples in the Qur'an.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا (هود، 58).

Lit. And when Our command came to pass, We saved Hud and those who believed with him by a mercy from Us.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا (هود، 66).

Lit. So when Our command came to pass, We saved Salih and those who believed with him by a mercy from Us.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا (هود، 94).

Lit. And when Our command came to pass, We saved Shu'aib and those who believed with him by a mercy from Us.

The word *أَمْر* /amr/ 'command' denotes various literal meanings in Arabic dictionaries. It means a right decision or decree issued after a careful consideration and deep thinking. It also means an instruction or order given by someone carrying responsibility for others to do a certain duty within a fixed time. This meaning can be found in verse 64 in Mary surah when Gabriel told the Prophet Muhammad that angels do not come down without God's command.

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ ۗ (مريم، 64).

Lit. And we (angels) do not descend but by the command of your Lord.

On the other hand, the word *أمر* carries pragmatic and religious connotations used in case of hearing bad news. Muslims, for instance, attempt to soften the tragic or serious effect of an accident causing human or material loss by saying *هذا أمر الله* ‘this is God’s command’ or *لا إعتراض على أمر الله* ‘one cannot go against God’s will’. The two statements indicate that Muslims express the acceptance of anything having undesirable consequences because all events in this Universe are predetermined, and refer to God’s act. In Arabic-English dictionaries, I find that *أمر* has several meanings in English, such as order, command(ment), decree, affair, matter, decision and direction, but context determines the correct usage of these meanings.

Textual coherence, on the micro level, can be established through developing intratextual meanings or internal relations within the surah that has the verse with euphemism. This points out that identifying close relationships among some verses in Hud surah on the textual level greatly contributes into understanding the intended meaning of *أمر الله*. For example, the target audience can comprehend the euphemistic intention of *أمر الله* by analysing verse 76 in Hud surah. God sent angels to Ibrahim with good news of a son birth, Isaac. They also told him that God will overtake a severe chastisement upon Lot’s people because of their evil deed, i.e. homosexuality. Ibrahim started to argue the angels because of the ties of kinship and relatedness with Lot. They responded that he should avoid disputing since God’s command has been already issued, and an inevitable punishment is about to strike Lot’s nation. The second part of the verse, i.e. *وَأَنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ*, shows the intended meaning of *أمر ربك*.

إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (هود، 76).

Lit. Indeed, **your Lord’s command has come to pass**, and surely a chastisement is coming to them which cannot be turned back.

The frequent use of *أمر الله* in Hud surah helps in interpreting its euphemistic purpose. The second part of verse 82 in Hud surah clarifies that God commanded to turn Lot’s town upside down and showered it with lumps of devastating rocks, layer on layer. In verse 101, *أمر ربك* is used as a euphemistic alternative for God’s punishment, which was not forbidden by other gods that had been invoked by disbelievers. Similarly, this euphemistic meaning can be found in verse 33 in The Bee surah. God wonderingly asked Muhammad that people who denied your prophecy are still waiting the last moment of their lives, i.e. *death*, or God’s command, i.e. *punishment*.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ (هود، 82).

Lit. So when **Our command came to pass**, We turned it upside down, and We rained down on it stones of baked clay, one after another.

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ عِزًّا تَنْبِيءٍ (هود، 101).

Lit. And their gods which they called upon besides Allah availed them naught **when your Lord's command came to pass**; and they added to them naught but ruin.

هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ (النحل، 33).

Lit. Do they await that the angels should come to them or **your Lord's command should come to pass**?

Textual coherence, on the macro level, can be constituted through developing intratextual meanings or conceptual relations with other relevant texts by which the ambiguity of a certain idea can be resolved or, at least, reduced. This indicates that establishing textual relationships among certain verses in different surahs in the Qur'an can allow to understand euphemistic expressions successfully. Different kinds of punishments, which inflicted earlier nations when refused to believe in God, are euphemistically mentioned in the Qur'an using other appropriate words, such as *أجل* /*ajal*/ 'fixed/appointed term' and *وعد* /*wa'd*/ 'promise'. For example, verse 34 in The Heights surah uses *أجل* as a euphemistic alternative for a painful punishment causing death. God warns that people with evil deeds will be punished at a fixed time.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (الأعراف، 34).

Lit. And every nation has its appointed term; when its term comes, neither they can delay it an hour nor they can advance it.

The six translators can be divided into two groups in terms of the translation approach adopted for transferring the euphemistic expression *أمر الله* into English. The first group includes Abdel Haleem, Muhammad Ali, Pickthall and Yusuf Ali who use *command* or *commandment* as a formal equivalence for *أمر*. The dictionary-based analysis shows that both words refer to an order or task given to an inferior to do a certain duty with obedience, and have an implication related to the authority of controlling, compelling and conducting. They are not constrained to a certain type of text. They are frequently used in different religious books, such as Books of Moses,

Old Testament and translations of the Qur'an, to describe an instruction or task given by God.

The four translators mainly rely on literal translation when rendering *أمر الله* into English as God's command, Allah's command, the commandment of Allah and the command of Allah respectively. They aim to preserve the euphemistic style, while no attention is paid to the intended meaning of euphemism. I argue that translation is not merely the literal substituting of the SL words and phrases by finding formal equivalences in the TL, but also involves a careful retaining of the original content as much as possible through using flexible approaches to achieve naturalness in the TL. The translator's whole dependence on literal translation may result in distorting the euphemistic meaning or omitting basic information in the TT. Because the target reader needs to understand the intended meaning of such Qur'anic expressions, providing additional information in the form of a footnote is a productive approach for removing or, at least, reducing the ambiguity of the TT. Based on that, I suggest that the four translations of *أمر الله* should be followed by an explanatory clarification, i.e. *of punishment*.

Nida (1964a, pp.237-239) states that footnotes are employed by translators to accomplish two main functions, namely, providing supplementary information and drawing sufficient considerations or attention towards source and target discrepancies. I think that offering supplementary information can assist the target audience in gaining a deeper understanding and approximation of the SL culture, and making an accurate evaluation of the euphemistic meaning. Newmark (1988, p.91) asserts that translators should offer additional information in the form of footnotes if needed. Likewise, Leppihalme (1997, p.79) suggests adding a detailed explanation, i.e. footnote, as a useful strategy for translating linguistic illusions. He emphasises that translating key-phrase allusions may also require using an endnote, translator's note and other overt explanations not supplied in the text itself, but explicitly given as additional information (p.82). I claim that illusions and euphemisms are similar in terms of conveying a certain idea implicitly, so translators should provide an explicit clarification of the referential connotation of euphemism in some difficult circumstances. Some scholars believe that footnotes reduce the readers' concentration, and interrupt the flow of the translation of the Qur'an, but Elimam has recently found that an overwhelming majority of a survey

respondents give preference to English translations of the Qur'an with additional information in the form of footnotes (2017, p.65).

By contrast, some linguists and translators claim that this strategy is inconvenient since it produces a translation with dispersed texts and fragments. Albakry (2005, p.4) states that "footnotes ... can be rather intrusive, and therefore, their uses were minimized as much as possible". I think that combining literal translation with a footnote, endnote, translator's note, glossing or information in brackets would have a higher potential for transferring Qur'anic euphemisms into English and developing a more complete understanding of their original referential connotations. I think that this translation procedure, which is called *couplet* by Newmark (1988, p.91), plays a crucial role in the recognition and perception of the underlying meaning of euphemism. It may also assist in acknowledging the nuances of the source interpretation of euphemism and its target equivalence and, as a result, avoiding the translation loss. Translating euphemisms literally does not make sense for the target audience in many circumstances because producing a felicitous translation of the original message requires not only an understanding of linguistic or semantic features, but also a flexibility of adopting various effective translation techniques to bridge cultural and linguistic gaps between the SL and the TL.

The second group includes Al-Hilali and Khan, and Sher Ali who transfer the euphemistic expression *أمر الله* into the decree of Allah even though Al-Hilali and Khan opt for capitalising the word Decree. Religious terms related to God are usually capitalised in translation to draw the reader's attention towards their importance. The dictionary-based analysis shows that the term *decree* refers to an edict issued by a higher authority after a comprehensive judgement of expected outcomes. It is mostly used in religious or formal books, such as the Bible, Shakespearean works and court speeches. The term *decree* in English is also used as a near equivalence for *القضاء والقدر* in Arabic, which is a significant doctrine in Islam. For Muslims, believing in the divine decree, the good and the bad of it, is one of the Six Pillars of Faith (Imān). I think that Al-Hilali and Khan, and Sher Ali opt for using this translation choice because of its sacred connotations and representations.

Al-Hilali and Khan, and Sher Ali rely on idiomatic translation in which the original euphemistic message is reproduced in the TL, but some nuances of meaning have not

been captured because of the tendency towards TL idiomatic expressions. Idiomatic translation can accomplish a higher degree of adequacy in the TT when finding the closest equivalence in the TL (Newmark, 1988). By contrast, some translators attempt not to use idiomatic translation because a TL idiom or fixed expression seems a very similar or close equivalence to a SL expression, but it has a totally or partially different meaning (Baker, 1992, p.66). Translating the euphemistic expression *أمر الله* as the decree of Allah creates a semantic integrity between the ST and the TT as well as preserves its natural meaning when using a common idiomatic expression in the TT. However, I consider that whole dependence on TL idiomatic or fixed expressions for translating Qur'anic euphemisms may pose a serious challenge for the target audience for three reasons: (i) they may not exactly carry the source euphemistic meaning, (ii) they may not attain the source rhetorical and stylistic aspects of euphemism, (iii) and they may have complicated collocational patterns.

5.2.10+11 Punishment-related Euphemistic Expressions (Q. 13:6 and Q. 38:16)

Arabic Text	وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ (الرعد، 6). وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْمَنَا قَبْلَ يَوْمِ الْحِسَابِ (ص، 16).
Literal Translation	And they ask you to hasten on the evil before the good, though many precedents (prior examples of punishment) have indeed occurred before them. (Q. 13:6) And they say: "Our Lord! hasten to us our portion/share (of chastisement) before the Day of Reckoning". (Q. 38:16)
Abdel Haleem	They ask you to bring on the punishment rather than any promised rewards, though there have been many examples before them. (Q. 13:6) They say, "Our Lord! Advance us our share of punishment before the Day of Reckoning!". (Q. 38:16)
Al-Hilali and Khan	They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. (Q. 13:6) They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!". (Q. 38:16)
Muhammad Ali	And they ask thee to hasten on the evil before the good and indeed there have been exemplary punishments before them. (Q. 13:6) And they say: Our Lord, hasten on for us our portion before the day of Reckoning. (Q. 38:16)
Pickthall	And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. (Q. 13:6) They say: Our Lord! Hasten on for us our fate before the Day of Reckoning. (Q. 38:16)

Sher Ali	And they want thee to hasten on the punishment in preference to good, whereas exemplary punishments have already occurred before them. (Q. 13:6) They say, 'Our Lord, hasten to us our portion of the punishment before the Day of Reckoning.' (Q. 38:16)
Yusuf Ali	They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! (Q. 13:6) They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!" (Q. 38:16)

Table 13: Six English translations of punishment-related euphemistic expressions in Q. 13:6 and Q. 38:16.

The above two verses have two relevant euphemisms for punishment, i.e. **المُتْلَاتُ** and **قِطْنَا**. The word **المُتْلَاتُ** /al-mathulātu/ ‘precedents or prior examples’ in verse 6 in Thunder (الرعد) surah is used as a euphemistic alternative for previous punishments. Some disbelievers from Quraish tribe flouted the Prophet Muhammad by asking him to bring evil rather than good quickly although many exemplary punishments had taken place before them. They sardonically demanded not to postpone the scourge and wrath of God to the Day of Judgement. The word **قِطْنَا** /qīṭnā/ ‘our portion/share’ in verse 16 in Sad (ص) surah is used as a euphemistic substitute for a deserved chastisement of people who denied Muhammad’s prophecy. They mockingly demanded not to defer their torture until the Day of Reckoning by asking God to settle their account immediately with whatever inflicted punishment. A similar challenging demand of hastening punishment by disbelievers is mentioned in verse 32 in Battle Gains surah.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ (الأنفال، 32).

Lit. And when they said: “O Allah! if this is indeed the truth from you, **then rain down on us stones from the sky or bring on us a painful punishment.**”

In Arabic, **المُتْلَاتُ** /al-mathulātu/ is in the plural and its singular form is **مُتْلَةٌ** /mathulah/. It is often used as an alternative euphemism for **العقوبات** /al-‘uqūbāt/ ‘punishments/chastisements’. It is also used to substitute harmful physical effects resulted from a severe punishment by defacing or distorting, i.e. **تنكيل** /tankīl/ ‘wrenching’ or **تشويه** /tashwīh/ ‘deforming’. When we say in Arabic **مَثَّلَ الْقَاتِلُ فِي جَنَّةِ الضَّحِيَّةِ** ‘the murderer defaces the victim’, this means that the murderer distorts the victim’s face by cutting off his nose, maiming his ears or taking off his eyes. Based on that, **المُتْلَاتُ** is used as a euphemistic expression for cruel punishments leaving corporal traces and vestiges in the body of disbelieving people. In Arabic dictionaries, **المُتْلَاتُ** has a derivational relation with **المِثْلُ** /al-mithlu/ ‘something similar to another’, which means

an exemplary event or model happened in the past with useful lessons for the next generation. From this standpoint, I claim that *الْمَثَلَاتُ* is employed in the verse to euphemistically warn that the disbelievers will encounter similar instances and consequences of earlier nations' severe punishments because of such impudent and foolish demands of hastening evil rather than good.

The second verse uses *قِطَّنَا* /qitṭnā/ as a euphemistic substitute for *عقوبة* /'uqūbah/ 'punishment/chastisement'. In Arabic lexicons, *قِطٌّ* /qitṭ/ is a noun used to mean *نصيب* /naṣīb/ 'share' or *حصة* /ḥiṣṣah/ 'portion'. It is also used to mean *كتاب* /kitāb/ 'book' or *سِجِّل* /ssijill/ 'record'. The disbelievers sardonically asked the Prophet Muhammad to show their good and bad behaviours as well as to hasten their fate of painful punishments and promised fortune of Paradise to enjoy the Worldly life before the Hereafter. Based on the dictionary-based analysis, I can state that *قِطَّنَا* is used in the verse in a metaphorical way to indicate that people's account of punishment or good fortune will be based on their written records of evil or good deeds. God's pledge of recording each single deed, good or evil, is expressed in verses 61, and 52 and 53 in Jonah and The Moon surahs respectively.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ (يونس، 61).

Lit. (Muhammad)! In whatever affair you are (engaged), and whatever portion you recite from the Qur'an, and whatever deed you (people) do, but We are witness of you when you are engaged in it. Nothing is hidden from the Lord even the weight of an atom on the earth or in heaven, and there is nothing smaller than that or greater, **but it is recorded in a clear book.**

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ (52) وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَنْطَرٌ (53) (القمر).

Lit. And everything they have done is recorded in The Books (52) And every small and great thing is recorded (53).

From a semantic perspective, omission is adopted as a euphemistic device in the two Qur'anic verses. To discuss this in more detail, the Qur'an uses *الْمَثَلَاتُ* to suggest precedents or prior examples of punishment which inflicted previous people and nations who disbelieved in God, and *قِطَّنَا* to suggest the disbelievers' portion or share of chastisement as a result of their impudent demands of hastening punishment. It seems

clear that the Qur'an seeks to avoid negative words with offensive influence upon listeners or readers. Intratextual aspects and contextual information among Qur'anic verses should be examined to determine the implicit meaning of the two euphemisms. The two Qur'anic parts *وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ* and *عَجَلْنَا لَنَا قِطْنَا* indicate that the disbelievers asked for hastening punishment and evil rather than bringing mercy and good. This rude request can be also found in several positions in the Qur'an, such as verses 53 and 54, 50 and 51, and 1 in The Spider, Jonah and The Ways of Ascent surahs respectively. These verses clarify that some disbelievers challenged the Prophet Muhammad not to delay their punishment if he is a true messenger sent by God. The translator can understand the intended meaning of *الْمُتْلَأُ* and *قِطْنَا* based on analysing such textual relationships in the Qur'an.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (53) يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (54) (العنكبوت).

Lit. And they ask you to hasten the chastisement. And if a term had not been appointed, the chastisement would certainly have come to them, and indeed it will come upon them suddenly while they do not perceive (53) **they ask you to hasten the chastisement;** and surely Hell will encompass the disbelievers (54).

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (50) أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۗ الْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ (51) (يونس).

Lit. Say: "Do you see! **if His chastisement comes upon you by night or by day, what portion of it would the guilty wish to hasten?** (50) And when it actually comes to pass, would you then believe in it? What! (you believe) now! **And before you used to hasten it!**" (51).

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (المعارج، 1).

Lit. A questioner asked concerning the chastisement about to befall.

Butt et al. (2000) point out that the textual meaning can be shaped by and within its contexts (p.3). I find that the concept of punishment in the Qur'an is most commonly expressed by euphemistic expressions. For instance, *أمر الله* 'God's command' is a popular euphemistic example describing God's judgment of punishment. Because the disbelievers repeatedly asked the Prophet Muhammad to bring their judgment and fate of chastisement in this Worldly life, God responds that they should not clamour the

time of punishment since it has an appointed term. The euphemistic usage of أمر الله 'God's command' can be found in verse 1 in The Bee surah.

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ (النحل، 1).

Lit. God's command will inevitably come to pass, so do not ask to hasten it.

We have seen that the concepts of intratextuality and contextuality assist in recognising the euphemistic interpretation of *الْمَثَلَاتُ* and *قَطْنَا* as well as showing the diversity of euphemistic expressions for punishment and chastisement in the Qur'an. Firstly, I will start with evaluating the translation of the euphemism *الْمَثَلَاتُ*. All the translators except Abdel Haleem rely on paraphrase when adopting the same expression, i.e. exemplary punishments. They use more than one English word in a circumlocutory way to express the source euphemistic meaning of *الْمَثَلَاتُ*. They basically restate and reword the implicit meaning of *الْمَثَلَاتُ* by using a lexical form of two words aiming to achieve a greater clarity for the target audience and to maintain the original euphemistic meaning of *الْمَثَلَاتُ*.

Baker's taxonomy (1992, pp.26-42) suggests eight linguistic strategies to resolve problematic issues in translation. Two of them depend on the notion of paraphrase which embarks on modifying the meaning or structure of some source words: (i) translation by paraphrase using related words through lexicalising a source item in the TL but in different form, (ii) translation by paraphrase using unrelated words when a source item is not appropriate to be lexicalised in the TL, or when the meaning of a source item becomes more complicated in the TL. The translation choice by the five translators, i.e. exemplary punishments, conveys the source intended meaning of *الْمَثَلَاتُ* into the TL, but it breaks down the original euphemistic style of the verse because of the direct use of an offensive word, i.e. punishments. By contrast, Abdel Haleem employs the word examples as a euphemistic equivalence for *الْمَثَلَاتُ*. This translation choice is an appropriate correspondence for the Arabic word *أمثلة* /amthilah/ not *الْمَثَلَاتُ*. He attempts to preserve the euphemistic nature of the verse, but at the expense of conveying the exact meaning of *الْمَثَلَاتُ*. Since the euphemism *الْمَثَلَاتُ* is in the plural, Abdel Haleem, Al-Hilali and Khan, and Yusuf Ali add a noun marker in their translations, i.e. many.

Newmark (1988, p.91) shows extreme reluctance to consider paraphrase as a translation approach arguing that the word 'paraphrase' is often used to describe free

translation. He accepts paraphrase as an extra translation procedure just in case of the need for clarifying an obscure meaning of a certain word in the SL. On the other hand, many translators highly tend to paraphrase for a number of reasons. Firstly, they can freely render the SL ideas and messages into the TL regardless of the original structure and the literal meaning. Secondly, they can enhance the TT quality and accuracy according to the TL constraints. Thirdly, they cannot consume much time when compared with using another translation strategy or finding an appropriate equivalence in the TL. I think that literal translation with additional information in brackets or in the form of a footnote can deliver the euphemistic message of المُثَلَّاتُ successfully. In English, the word precedent means an earlier event considered as an example or guidance for subsequent similar circumstances, so it could be a near English equivalence for المُثَلَّاتُ. It should be also preceded by a quantifier, such as many or several, to show the large number of punishments inflicted upon earlier nations as the plural form of المُثَلَّاتُ suggests in the ST. Furthermore, it could be followed by a clarification in brackets or a footnote to enable the target reader to gain the correct understanding of the original meaning, i.e. 'many precedents (prior examples of punishment)'.

Here, we start evaluating the translation of the euphemism قَطَّنَا. Al-Hilali and Khan use a couplet technique for translating this euphemistic word into English. The translator, by this technique, adopts two translation procedures for dealing with a single problem and often used for rendering culture-specific expressions (Newmark, 1988, p.91). Al-Hilali and Khan firstly transliterate the euphemistic word قَطَّنَا as Qittana, and then they add an explanatory clarification between brackets (i.e. our Record of good and bad deeds so that we may see it). Al-Hilali and Khan's translation of the Qur'an has received a severe criticism by some reviewers and researchers due to the large amount of additional information for transliterated Qur'anic terms in parenthetical pieces (cf. Abdel Haleem, 1999, p.94; Ahmed, 2004, p.40; Hawamdeh and Kadhim, 2015, pp.161-169).

Elimam (2017) finds that more than half of a survey respondents are in favour of the transliteration of Qur'anic expressions rather than other kinds of translation because of the difficulty of finding equivalences in the TL (p.63). Transliteration, which is called transference or transcription, can be defined as the act of changing or reproducing SL words into the TL through approximating spelling or phonetic patterns (Newmark,

1988, p.81). Harvey argues that this method is preferably accompanied by an additional explanation or a translator's note particularly where no knowledge of the SL is expected by the target reader (2000, p.5). Al-Hilali and Khan assume that the transliteration of قَطَّنًا alone does not fully convey its euphemistic meaning into English, especially if the target reader does not have sufficient information and background of such culture-bound vocabularies in Arabic. Thus, they provide an extra explanation between brackets.

Yusuf Ali uses our sentence as a dynamic equivalence for قَطَّنًا, which lexically means a punishment assigned to guilty people for a particular offense. Even though this translation choice conveys a big part of the intended meaning of قَطَّنًا, but it distorts the euphemistic style in the TT. He basically focuses on transferring the original meaning of قَطَّنًا directly, without devoting due attention to its euphemistic style, through finding a natural equivalence which transfers the source message into the TT as close as possible. Similarly, Abdel Haleem and Sher Ali translate قَطَّنًا into English as our share of punishment and our portion of the punishment respectively. They attempt to employ the closest natural equivalence in English to the original message as precisely as possible. They also pursue to create contextual effects of what is given in Arabic upon the target audience as much as possible, and produce a translated text and language readily acceptable and comprehensible to the readership (Nida, 1964a; Newmark, 1981). By using our share or our portion alone, they found that the metaphorical euphemistic meaning of قَطَّنًا cannot be conveyed into English accurately, or it will be quite misleading to the target reader. Therefore, they provide a further explanation, i.e. of punishment, to allow the target reader to understand the intended meaning, even at the expense of the euphemistic context.

By contrast, Muhammad Ali seeks to maintain the euphemistic style of the verse based on literal translation, i.e. our portion. Although this translation choice keeps the figurative euphemistic usage, it is very difficult to be understood by the target readers who do not have a broad background of Islamic culture. Consequently, it requires a translator's note, footnote or endnote as a supplementary clarification. Pickthall uses our fate, i.e. المصير /al-maṣīr/, as an English equivalence for قَطَّنًا. This translation may convey a part of the intended meaning and keep the euphemistic style simultaneously, but it still needs an additional explanation to be a more accurate. In Arabic, المصير is a common euphemistic alternative for many taboo words with offensive connotations,

such as *death* and *scourge*. In the Qur'an, it is vastly used to suggest *the final return*, *destiny* or *destination*. For instance, verse 42 in Light surah illustrates that *المصير* is a euphemistic alternative for *death*.

وَأِلَى اللَّهِ الْمَصِيرُ (النور، 42).

Lit. and to Allah is the final return.

5.2.12 Destruction-related Euphemistic Expression (Q. 56:5)

Arabic Text	وَبُسَّتِ الْجِبَالُ بَسًّا.
Literal Translation	And the mountains will be crumbled to powder.
Abdel Haleem	And the mountains are ground to powder.
Al-Hilali and Khan	And the mountains will be powdered to dust.
Muhammad Ali	And the mountains are crumbled to pieces.
Pickthall	And the hills are ground to powder.
Sher Ali	And mountains will be scattered - a complete scattering.
Yusuf Ali	And the mountains shall be crumbled to atoms.

Table 14: Six English translations of a destruction-related euphemistic expression in Q. 56:5.

This verse clarifies some horrors of the Day of Resurrection. It describes in a euphemistic way what will happen to mountains and how they will become on that Day. The earth will be suddenly shaken with a sever shock resulting in sharp jolts, abrupt movements and horrible earthquakes. In consequence, mountains will be crumbled and scattered abroad into fine dusts of tiny particles lying on the earth's surface or carried in the air. This verse presents a euphemistic account of the destruction of mountains when the Day of Resurrection comes to pass. In Arabic, the word *بَسَّ* /bass/ suggests breaking or dividing something into tiny pieces. In Arabic culture, *بَسَّتْ مِنْهُ الْأَيَّامُ* is a euphemistic statement used for describing someone who is very advanced in years. Arabic speakers say *بُسَّتِ الْفَاكِهَةُ* when fruits become ripe and soft, and ready to eat. In Arab countries, *بَسِيَسَةٌ* /basīṣah/ is a traditional candy made from tiny atoms of flour dabbled with little water and mixed with spices, sugar, milk, and butter or oil. The dictionary-based analysis clearly shows that the word *بَسَّ* is fully associated with *division, separation, wreckage, ruins* and *weakness*.

The mountain-related horrors, which will occur on the Day of Resurrection, are cited in various surahs of the Qur'an. Textual coherence among several verses in the Qur'an

allows the translator to understand the euphemistic interpretation of *وَبُسَّتِ الْجِبَالُ بَسًّا*. Verse 14 in Enfolded surah depicts unstable conditions of the earth and mountains on the Day of Resurrection, such as violent trembles and shocked movements. Therefore, mountains will be crumbled into dunes or piles of loose sand. In addition, what will happen to the earth and mountains on the Day of Resurrection is also represented in three verses in Ta Ha surah. Mountains will be reduced to fine dust and scattered away, so the earth will be turned into an empty level plain without curve nor crease. Such related verses in the Qur'an assist the translator in comprehending the euphemistic description of the destruction of mountains on the Day of Resurrection.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا (المزمل، 14).

Lit. On the day when the earth and the mountains will quake, and the mountains will become a heap of scattered sands.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (105) فَيَذَرُهَا قَاعًا صَفْصَفًا (106) لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (107) (طه).

Lit. And they ask you (Prophet) about the mountains; Say, my Lord will blast them into scattered dust (105) And He will leave them smooth and level plain (106) wherein you will see nothing crooked or curved (107).

It is obvious that constituting textual correlations in the Qur'an removes the ambiguity of the euphemistic meaning of Qur'anic expressions. A similar account for destroying the earth and turning mountains to dust on the Day of Resurrection can be found in verses 10 and 14 in (Winds) Sent Forth and The Inevitable Hour surahs respectively.

وَإِذَا الْجِبَالُ سُفِفَتْ (المرسلات، 10).

Lit. And when the mountains are blown away as dust.

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (الحاقة، 14).

Lit. And the earth and the mountains are borne away and crushed with a single crash.

Translation is a process of transferring meanings and ideas from the SL into the TL, in which the translator may encounter different problems and challenges, such as cultural gaps, the degree of equivalence and varied source and target structures. The

translator often encounters more difficulties while rendering sacred and highly metaphorical texts, such the Qur'an, because of their unique style and distinctive features. The six translators rely on different translation methods to convey the euphemistic meaning of *وَبُسَّتِ الْجِبَالُ بَسًّا*. Muhammad Ali and Yusuf Ali adopt literal translation when rendering it as and the mountains are crumbled to pieces, and the mountains shall be crumbled to atoms respectively. They understand what the verse has actually implied by choosing crumble as a formal equivalence for *بس*. They seek to convey the intended meaning and preserve the euphemistic style of the verse at the same time.

Literal translation may work very well in some euphemistic examples, but further experiments are still required to determine the degree of literalness that can be applied to translating Qur'anic euphemisms. It is often followed by additional explanations, footnotes or information in brackets to make the TT comprehensible for the reader. The translation strategies adopted by translators are almost affected by different factors, such as the purpose of translation, the target readers' requirements, the SL style and the TL restraints. In a similar vein, Elimam (2017) stresses that recognising the target readers' knowledge of the Qur'an is a necessary step to include or not footnotes or in-text glosses in translations of the Qur'an (p.60). I think that translators can decide, based on the expected target readers' needs and background, whether to render a Qur'anic text literally through pursuing exactly the original form and meaning, or to provide supplementary information with literal translation.

Three translators, Abdel Haleem, Al-Hilali and Khan, and Pickthall, use free translation when rendering *وَبُسَّتِ الْجِبَالُ بَسًّا* as and the mountains are ground to powder, and the mountains will be powdered to dust, and the hills are ground to powder respectively. They reproduce the contextual meaning of the verse within the constraints of grammatical structures in English. They focus more on the descriptive explanation rather than the rhetorical aspect of the verse. By this technique, they render the central idea of the verse into English regardless of its Arabic euphemistic style. Sher Ali appears to fail to capture the intended meaning of the original when rendering *وَبُسَّتِ الْجِبَالُ بَسًّا* as and mountains will be scattered - a complete scattering. The main idea of the verse is that the mountains, on the Day Resurrection, will be disintegrated into very tiny pieces like dust rather than they will be widely dispersed in various random directions. The process of scattering normally occurs during or after the process of

crumbling, i.e. the first is a part or subsequent action of the latter. Hence, Sher Ali's translation requires a further revision in order to reproduce the correct meaning of the verse for the target audience. In this context, I assert that translators should first understand the ST, and then find the most appropriate translation approach, which allows them to accurately transfer the source message and structure in the TT.

5.3 Conclusion

This chapter examines a linguistic model developed for interpreting and translating euphemisms in the Qur'an. The model basically relies on evaluating four linguistic and textual aspects of euphemism: the contextual background and exegetical views of the verse with euphemism, dictionary-based analysis, intratextual and contextual relationships among correlated verses in the Qur'an, and translations choices and strategies adopted in six popular English translations of the Qur'an. The investigated sample of euphemistic data shows that the proposed model can be a productive mechanism for conducting a systematic linguistic analysis of the translation of non-trivial euphemisms, which require textual coherence for their identification and interpretation in the Qur'an.

It would be interesting to adopt this model for practically evaluating English translations of a wider range of euphemism in different genres in Arabic. It would be also interesting to test the validity of this model in the area of translating euphemism by applying it to other pairs of languages, other than English and Arabic. Therefore, we may further need to introduce new linguistic elements to strengthen the effectiveness and productivity of the model, and consequently expand its applicability to the medium of euphemism in other text types or languages. To conclude, this model suggests that the exegetical literature, dictionary-based information and textual coherence among associated verses play an influential role in the interpretation and translation of euphemisms in the Qur'an. The key findings reveal great contributions towards motivating much needed research on the phenomenon of euphemism in the Qur'an in particular and in Arabic in general.

Chapter Six: Discussion

6.1 Overview

This chapter provides a general overview of what has been found out regarding the analysis of the electronic corpus of euphemisms, and the translation of a representative sample of non-trivial euphemistic expressions in the Qur'an. It can be divided into two main sections. The first offers representation, visualisation and statistical analysis of the euphemistic data in the corpus accompanied with quantitative and qualitative evaluation. The second presents a detailed discussion of the key findings of the interpretation and translation of euphemisms on the textual level.

6.2 Corpus-based Linguistic Findings of the Research

6.2.1 Visualisation of the Euphemistic Data in the Corpus of Euphemisms in the Qur'an

This part deals with the visualisation and representation of the euphemistic data in the corpus. Different procedures and resources have been used for annotating, verifying and classifying euphemistic expressions in the Qur'an in Excel format. The electronic tabular dataset of annotated euphemisms has been divided into 30 spreadsheets according to the number of the parts of the Qur'an (cf. Olimat, 2019). Column A gives the number and order of euphemisms in each Juz' of the Qur'an. Columns B and C represent the Arabic name and English translation of the surah that has the verse with euphemism. Column D shows the number of the verse with euphemism in the surah. In column E, each annotated euphemism has been presented within an entire verse in the original standard Arabic of the Qur'an to offer a comprehensive context in which implied positive connotations of euphemism are stated.

In column F, identified euphemisms have been also highlighted in a full verse in English to allow the target reader to gain deep insights into the contextual background of the verse and the interpretation of euphemism. *The Qur'an, A New Translation* (2005) by Abdel Haleem is chosen for several reasons. He is a British academic, and a native speaker of Arabic, who has been living in the UK since 1966. He is also a lexicographer interested in classical and modern Arabic. When translating the Qur'an into English, he adopted the King James idioms which are the standard idioms for

translating religious scripture into English (Shah, 2010, p.2; Alhaj, 2015, p.75). His translation is easy to read and comprehend because of using modern words, simple structure of sentences and contemporary usage as well as avoiding archaic words and confusing phrases (Shah, 2010, p.2).

In addition, Mohammed (2005) indicates that Abdel Haleem has provided a comprehensive analysis of the context of Qur’anic verses intending to produce an accurate, clear and fluent translation. Footnotes and commentary are rarely supplied. The absence of Arabic text and the lack of footnotes and comments make his translation applicable to research and reading (p.67). AI-Barakati (2013) claims that Abdel Haleem has adopted free translation, which made him avoid unnecessary adherences to original structures or idioms. He has an academic knowledge and familiarity with the history and background of the Qur’an, different exegetical schools, and the linguistic idiosyncrasies of the ST. Consequently, he has produced a translated English text of the Qur’an with an ease and naturalness which is not available in the majority of current translations of the Qur’an (p.79). Some notes in Abdel Haleem’s translation related to identified euphemisms are also included in the same column.

Because some researchers and readers usually prefer to find euphemistic examples in the Qur’an quickly, annotated euphemisms have been also presented individually as appear in column G. Column H suggests a broad classification of euphemisms topics in the Qur’an. The last column is intentionally left for annotators or users to add comments or corrections in future. Figure 1 represents a screenshot of euphemistic examples in the corpus extracted from different parts in the Qur’an in Excel format.

A	B	C	D	E	F	G	H	I
Number	Surah Name in Arabic	Surah Name in English	Verse Number	Verse with Euphemism in Arabic	Abdel Haleem's Translation of Verse with Euphemism	Euphemistic Expression	Classification	
1	البقرة	The Cow	273	الْمُفْرَاءَ الَّذِينَ أَحْبَبُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ حَرْبًا فِي الْأَرْضِ يَحْتَسِبُهَا الْجَاهِلُ الْأَعْيَاءُ مِنَ التَّعَلُّبِ تَعْرِفُهُمْ بِسِيَاهِهِمْ لِأَتَسْأَلُونَ النَّاسَ الْإِنْفَاقًا وَمَا نَمُفِقُوا مِنْ خَيْرٍ فَرِحَ اللَّهُ بِهِ عَلَيْهِمْ	[Give] to those needy who are wholly occupied in God's way and cannot travel in the land [for trade]. The unknowing might think them rich because of their selfrestraint, but you will recognize them by their characteristic of not begging persistently . God is well aware of any good you give.	لَا تَسْأَلُونَ النَّاسَ الْإِنْفَاقًا	Poverty	
2	ال عمران	The Family of 'Imran	47	قَالَتْ رَبِّ أَلَيْسَ لِي بِوَلَدٍ وَلَمْ يَمْسَسْنِي بِشَرِّ فَال كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى الْأَمْرَ فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ	She said, 'My Lord, how can I have a son when no man has touched me ?' [The angel] said, 'This is how God creates what He will: when He has ordained something, He only says, "Be", and it is.	وَلَمْ يَمْسَسْنِي بِشَرِّ	Sex (sexual act)	
3	النساء	Women	53	أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا	Do they have any share of what He possesses? If they did they would not give away so much as the groove of a date stone .	لَا يُؤْتُونَ النَّاسَ نَقِيرًا	Personal bad behaviors (meanness)	
4	المائدة	The Feast	63	لَوْلَا بَيِّنَاتُ اللَّهِ الرَّاكِبِينَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِنَّمِ وَأَعْظِيمِ السُّخْتِ لَبِئْسَ مَا كَانُوا يَفْسُقُونَ	Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful ? How evil their deeds are!	وَأَعْظِيمِ السُّخْتِ	Finance	
5	الأنعام	Livestock	2	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ كَفَى أَجَلًا وَأَجَلًا مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ	He is the one who created you from clay and specified a term [for you] and another fixed time, a known only to Him; yet still you doubt!	كَفَى أَجَلًا	Death	

Figure 1: A screenshot of euphemistic examples extracted from different spreadsheets in the corpus of euphemisms in the Qur’an in the format of an Excel electronic table.

After that, the Excel spreadsheets of annotated euphemisms have been converted into HTML web pages in order to electronically visualise the euphemistic data on the World Wide Web for those with a research interest in the language of the Qur'an generally and the phenomenon of euphemism in the Qur'an particularly. The HTML corpus of euphemisms in the Qur'an has been uploaded on Leeds Corpus, can be accessed through <http://corpus.leeds.ac.uk/euphemismolimat/> (cf. appendix A). Because the corpus includes a comprehensive annotation and broad classification of all euphemistic expressions in the Qur'an, it can be used to update existing web pages on the Qur'an with extended linguistic information about euphemisms. This corpus can serve as a scientific platform in the area of translation, Arabic linguistics, computational linguistics, religious studies and social sciences. Figure 2 shows a screenshot of the homepage of the corpus of euphemisms in the Qur'an in HTML format. It offers a short introduction, the main aims and significance of the corpus. The visualisation and representation of euphemistic data have been made according to the thirty parts of the Qur'an. Finally, an entire section has been allocated for users to provide suggestions and comments to develop the quality and accuracy of the corpus. Figure 3 is a screenshot of annotated euphemisms in the 18th Juz' of the Qur'an.

Corpus of Euphemisms in the Qur'an
Sameer Olimat

Corpus of euphemisms in the Qur'an is a PhD research project at the School of Languages, Cultures and Societies at the University of Leeds carried out by Sameer Olimat. It offers a comprehensive annotation and classification of all euphemistic expressions within a contextual background in the original Standard Arabic of the Qur'an and Abdel Haleem's English translation of the Qur'an (2005). The corpus is a data repository and scientific platform for research communities and academic institutions with general interests in the areas of Arabic linguistics, computational linguistics, corpus linguistics, translation studies, and Islamic studies since it provides fresh insights into the phenomenon of euphemism in the Qur'an in particular and the language of the Qur'an in general.

List of Euphemisms in the Qur'an:

Juz' 1	Juz' 2	Juz' 3	Juz' 4	Juz' 5	Juz' 6	Juz' 7	Juz' 8	Juz' 9	Juz' 10
Juz' 11	Juz' 12	Juz' 13	Juz' 14	Juz' 15	Juz' 16	Juz' 17	Juz' 18	Juz' 19	Juz' 20
Juz' 21	Juz' 22	Juz' 23	Juz' 24	Juz' 25	Juz' 26	Juz' 27	Juz' 28	Juz' 29	Juz' 30

[Feedback](#)

Figure 2: A screenshot of the homepage of the corpus of euphemisms in the Qur'an in HTML format.

Juz' 18						
Number	Surah Name in Arabic	Surah Name in English	Verse Number	Verse with Euphemism in Arabic	Abdel Haleem's Translation of Verse with Euphemism	Euphemistic Expression Classification
1	التوحيات	The Believers	5	وَالَّذِينَ هُمْ يُغْوِيهِمْ يَخِطُّونَ	who guard their chastity	Sex (sexual act)
2	التوحيات	The Believers	6	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ	except with their spouses or their slaves* — with these they are not to blame, *Cl. 4: 25.	Slavery
3	التوحيات	The Believers	7	لَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ مَخْرَجًا مِمَّنَّ الْمَأْوِينَ	but anyone who seeks more than this is exceeding the limits—	Sex (sexual act)
4	التوحيات	The Believers	13	لَمَّا جَعَلْنَا مِصْرَ قَوْمٍ مَّكِينٍ	then We placed him as a drop of fluid in a safe place,	1- Sex (sexual act) 2- Sex (body parts)
5	التوحيات	The Believers	14	لَمَّا جَعَلْنَا اللَّحْمَ فِئْتَةً فَالْتَمَسْنَا لَهَا لُحْمًا فَجَعَلْنَا خَلْقًا	then We made that drop into a clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and We clothed those bones with flesh, and later We made him into other formsc—glory be to God, the best of creators!—	Sex (sexual act)
6	التوحيات	The Believers	27	وَلَمَّا جَاءَ الْوَعْدَ بِالْحَيْكَةِ يَنْبِئُهُمْ فَأُولَٰئِكَ جَاءَهُمْ مِنَ التَّوْحِيدِ فَاسْتَجَابَ فِيهَا مِنْ كُلِّ صَوْغَةٍ لَشَيْءٍ وَاقْتَدَىٰ إِلَّا	and so We revealed to him: 'Build the Ark under Our watchful eye and according to Our revelation. When Our command comes and water gushes up out of the earth, take pairs of every species on board, and your family, except for those on whom the sentence has already been passed— do not plead with me for the evildoers: they will be drowned—	1- Punishment (sexual act) 2- Punishment
7	التوحيات	The Believers	33	وَالَّذِينَ كَفَرُوا فِي الْآخِرَةِ وَالَّذِينَ كَفَرُوا فِي الْأُولَىٰ مَا عَمَّا إِلَّا بَشَرٌ مِّثْلُكُمْ بِأَقْبَلِ مِمَّا نَشْرَبُونَ	But the leading disbelievers among his people, who denied the Meeting in the Hereafter, to whom We had granted ease and plenty in this life, said, 'He is just a mortal like you— he eats what you eat and drinks what you drink—	Excretion

Figure 3: A screenshot of annotated euphemisms in the 18th Juz' in HTML format.

6.2.2 Statistical Analysis of Euphemistic Data in the Corpus of Euphemisms in the Qur'an

This section comes up with a qualitative and quantitative discussion based on significant figures and percentages of the analysis of euphemistic data in the corpus. I use *GraphPad Prism 6* software to analyse, graph and represent the raw data in the corpus. The choice of Prism software refers to a number of reasons. It combines scientific graphing, understandable statistics and data organisation. Therefore, research communities worldwide, including academics and graduate students, rely largely on it to simplify the process of data analysis, statistics and graphing. Prism is used much more broadly by scholars of social disciplines. By one click on Prism only, the research data graphs can be plotted in different formats, they can be designed in the same shape and size, or they can be exported directly to Word or PowerPoint (cf. Olimat, 2019).

The euphemistic data in the corpus has been scrutinised from different dimensions. The number of euphemisms and verses with euphemism in the thirty parts of the Qur'an, the surahs of the Qur'an, and the Meccan and the Medinan surahs has been investigated. The frequency of euphemism in verses with euphemism in the thirty parts of the Qur'an, the Meccan surahs and the Medinan surahs has been studied. The classification of euphemism in the Qur'an, the Meccan surahs and the Medinan surahs has been addressed. The cross-over among euphemistic topics has been also examined.

The phenomenon of euphemism and development of linguistic behaviour in the Meccan and the Medinan surahs have been made (cf. Olimat, 2019).

6.2.2.1 The Number of Euphemisms and Verses with Euphemism in the Qur'an

6.2.2.1.1 The Thirty Parts of the Qur'an

Figure 4 compares the number of euphemisms and verses with euphemism in the thirty parts of the Qur'an. It shows that the 12th, 18th, 2nd, 5th, and 22nd parts have the highest number of euphemisms in the Qur'an. They contain 57, 57, 56, 47, and 43 euphemisms respectively. The 12th, 18th, 29th, 2nd and 27th parts have the highest number of verses with euphemism. They include 36, 36, 35, 31 and 30 verses with euphemism respectively. These parts discuss historical narratives in Islam and unspeakable topics in daily life which require a high proportion of euphemistic expressions.

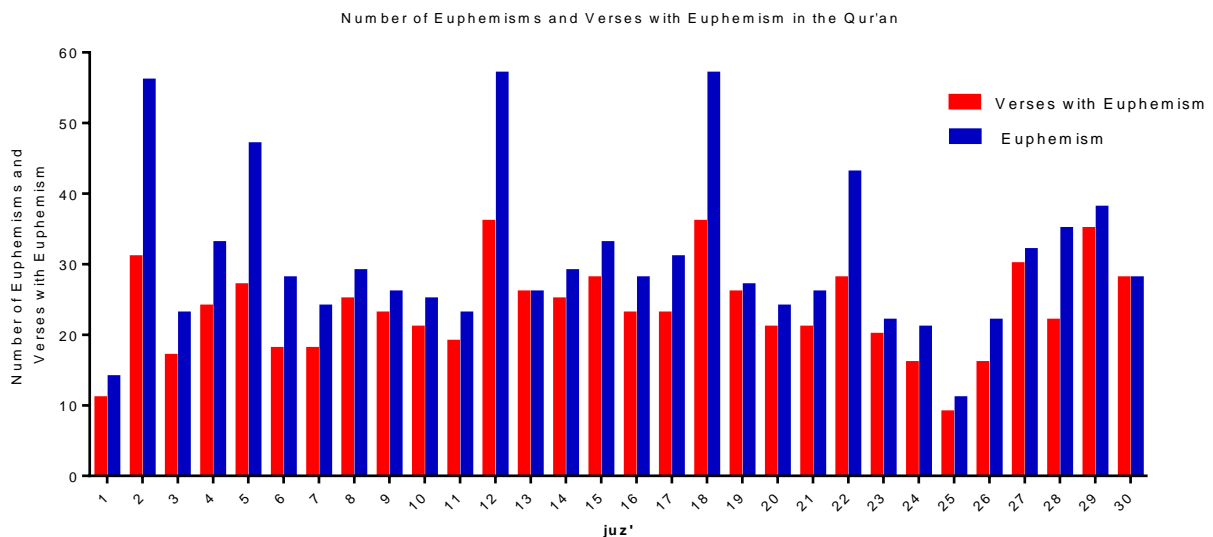


Figure 4: The number of euphemisms and verses with euphemism in the thirty parts of the Qur'an.

In more detail, the 12th part has Joseph (يوسف) surah which includes many sex-related euphemisms addressing Yusuf's story with the wife of the Governor of Egypt. The 18th part has Light (النور) surah that traces the story of accusation of adultery levied against the Prophet Muhammad's wife, Aisha. The 2nd and 5th parts include large portions of The Cow (البقرة) and Women (النساء) surahs respectively which mainly focus on important and argumentative issues in Islam, such as the pilgrimage rules, family relationships, women's rights, sexual act and divorce. The 22nd part includes The Joint Forces (الأحزاب) surah that investigates sensitive matters related to sex, divorce and

slavery, and The Creator (فاطر) surah that deals with topics of death and punishment. Similarly, the 27th part examines taboo and offensive subjects, such as death, sex and punishment. The 29th part has a large number of surahs and verses in the Qur'an, i.e. 11 surahs with 431 verses. Thus, there is a higher possibility of annotating many euphemisms in such a huge part.

By contrast, the 25th and 1st parts have the lowest number of euphemisms and the lowest number of verses with euphemism in the Qur'an. They include 11 and 14 euphemisms and 9 and 11 verses with euphemism respectively. The 24th, 26th and 3rd parts contain only 16, 16 and 17 verses with euphemism, but they have 21, 22 and 23 euphemisms respectively. This indicates that they have some verses involving more than one euphemism. Because these Qur'anic parts touch upon general topics, such as consultation, Resurrection, coherence of the Qur'an, Prophet Muhammad's life, and names and attributes of God, they do not use a plenty of euphemistic expressions. The number of euphemisms in the remaining parts of the Qur'an ranges between 23 and 38, while the number of verses with euphemism ranges between 18 and 28.

6.2.2.1.2 The Surahs of the Qur'an

It has been found that there are 918 euphemistic expressions mentioned in 703 verses from the majority of the surahs of the Qur'an. The number of euphemisms of the surahs of the Qur'an varies according to the length, topic and type surah. The Qur'anic surahs, which consist of a large number of verses, have a higher possibility to include many euphemisms. For instance, The Cow (البقرة), which is the longest surah in the Qur'an with 286 verses, has the highest number of euphemisms with 80 examples. Women (النساء), which is a long surah in the Qur'an with 176 verses, includes 67 euphemisms.

By contrast, some short surahs in the Qur'an do not have any euphemistic expression due to their lowest number of short verses. They include Solid Lines (الصف) , The Day of Congregation (الجمعة), The Crashing Blow (القارعة), The Backbiter (الهمزة), Relief (الشرح), Clear Evidence (البيينة), The Opening (الفاتحة), The Disbelievers (الكافرون), People (الناس), The Night of Glory (القدر), The Elephant (الفيل), Palm Fibre (المسد), Quraysh (قريش), Purity (of Faith) (الإخلاص), The Declining Day (العصر), Abundance (الكوثر) and Help (النصر) which have 14, 11, 11, 9, 8, 8, 7, 6, 6, 5, 5, 5, 4, 4,

3, 3 and 3 verses respectively. In addition, there are many short surahs in the Qur'an with few euphemistic expressions. For example, The Hypocrites (المنافقون), The Charging Steeds (العاديات), The Earthquake (الزلزلة), Striving for More (التكاثر), Common Kindnesses (الماعون), and Daybreak (الفلق), which consist of 11, 11, 8, 8, 7, and 5 verses respectively, have only one euphemism for each. There are also other short surahs in the Qur'an with only two or three euphemisms.

The surah's main topic is a key factor in the number of euphemisms. For example, the number of euphemisms in Light (النور) and The Heights (الأعراف) surahs is equal with 38 expressions for each even though the former has only 64 verses, while the latter occupies the third longest surah in the Qur'an with 206 verses. Light (النور) surah has a larger number of euphemisms than The Family of 'Imran (ال عمران) surah, that has only 28 euphemisms, despite the fact that the latter is the fourth longest surahs in the Qur'an with 200 verses. This is because Light (النور) surah basically tackles an unspeakable topic related to sex, i.e. adultery.

By contrast, certain surahs in the Qur'an do not have any euphemism although they have a large number of verses. They include Smoke (الدخان), Those who Give Short Measure (المطففين), The Jinn (الجن), The Overwhelming Event (الغاشية), The Towering Constellations (البروج) and The Clinging Form (العلق) which have 59, 36, 28, 26, 22 and 19 verses respectively. There are also some surahs in the Qur'an with only one euphemism even though they have a large number of verses. They include The Announcement (النبأ), Kneeling (الجاتية), Control (الملك), Ripped Apart (الانشقاق), The Night (الليل), Torn Apart (الانفطار), The Most High (الأعلى), Mutual Neglect (التغابن), The Night-Comer (الطارق) and The Sun (الشمس) that have 40, 37, 30, 25, 21, 19, 19, 18, 17 and 15 verses respectively. These surahs address general themes which do not require using many euphemisms, such as faith, Day of Judgement, Paradise and Hell, and universal phenomena.

The third factor, which has a huge influence on the number of euphemisms in the surahs of the Qur'an, is the classification of surahs: the Meccan and the Medinan. Figure 5 shows that the Meccan surahs have only 518 euphemisms found in 440 verses although they nearly comprise three quarters of the Qur'an. This is because the Meccan surahs consider general subjects which do not need a lot of euphemisms, such as

Muhammad’s prophecy, earlier nations and prophets, believing in God, the Day of Judgement, and Paradise and Hell. Abdel Haleem (2005) states that:

“In the Meccan period, the Qur’an was concerned mainly with the basic beliefs in Islam—the unity of God as evidenced by His ‘signs’ (*ayat*), the prophethood of Muhammad, and the Resurrection and Final Judgement—and these themes are reiterated again and again for emphasis and to reinforce Qur’anic teachings. These issues were especially pertinent to the Meccans.....[and] refers to earlier prophets (many of them also mentioned in the Bible, for instance Noah, Abraham, Jacob, Joseph, Moses, and Jesus), in order both to reassure the Prophet and his followers that they will be saved, and to warn their opponents that they will be punished.” (pp.xvii-xviii).

On the other hand, the Medinan surahs, which are about a quarter of the Qur’an only, have 400 euphemisms mentioned in 263 verses. The Medinan surahs concern with controversial or sensitive issues in Muslims’ life, such as social relationships, family system, sex, divorce, inheritance and the act of legislation. Abdel Haleem (2005) argues that:

“In the Medinan suras, by which time the Muslims were no longer the persecuted minority but an established community with the Prophet as its leader, the Qur’an begins to introduce laws to govern the Muslim community with regard to marriage, commerce and finance, international relations, war and peace” (p.xviii).

Number of Euphemisms and Verses with Euphemism in the the Meccan and the Medinan Surahs

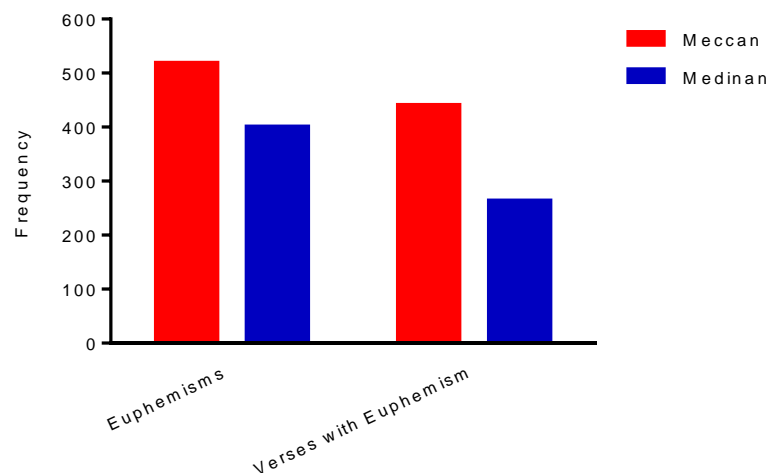


Figure 5: The number of euphemisms and verses with euphemism in the Meccan and the Medinan surahs.

6.2.2.1.3 The Meccan and the Medinan Surahs

The Qur'an has 114 surahs consisting of 6236 verses, and can be classified into two main types: the Meccan and the Medinan. This section illustrates in detail the great variation in the number of euphemisms in the Meccan and the Medinan surahs. The Meccan surahs were chronologically revealed to the Prophet Muhammad in Mecca before the migration (Hijra) with his companions to Medina. They are composed of 86 surahs with 4613 verses. Table 2 shows that the Meccan surahs have only 518 euphemisms in 440 verses although they comprise about three quarters of the Qur'an. This approximately makes up 56% of the total number of euphemisms and then 63% of the total number of verses with euphemism. This indicates that the relative frequency of finding a euphemism in each single verse in the Meccan surahs is 0.112%. After a thorough examination, I find that the Meccan surahs approach neutral or general matters which do not require numerous euphemisms, such as the prophethood of Muhammad and other earlier messengers, previous people and nations, believing in God and His signs, the Resurrection, Final Judgement, and Paradise and Hell.

By contrast, the Medinan surahs were revealed to the Prophet Muhammad in Medina after the migration with his companions to Medina. They include 28 surahs with 1623 verses. Table 2 indicates that the Medinan surahs, which are about a quarter of the Qur'an only, have 400 euphemisms in 263 verses. This nearly constitutes 44% of the total number of euphemisms and then 37% of the total number of verses with euphemism. This shows that the relative frequency or probability of annotating a euphemism in a single Medinan verse is 0.246%. The analysis of the Medinan surahs suggests that they tackle significant and sensitive issues governing the Muslim community, such as ways to worship God, commercial relations among people, family system, marriage, sexual intercourse, divorce, inheritance and the act of legislation. It is thus necessary to use more socially agreeable and inoffensive expressions when dealing with such topics to avoid any possible threat or loss of face for readers or listeners.

The table also shows that the Meccan surahs have only 64 verses with more than one euphemism with a total of 142 euphemistic expressions, while the Medinan surahs have 75 verses with more than one euphemism with a total of 212 euphemistic expressions. Based on the content analysis of the two types, I find that the Meccan surahs have concise utterances, and short and clear verses, which may not involve an

abundance of euphemisms in the same verse. By contrast, the Medinan surahs are composed of long verses which may have more than one euphemistic expression in the same verse. Appendix F shows the number of verses, euphemisms and verses with euphemism, and other important information in the surahs of the Qur'an.

Comparison	Meccan Surahs	Medinan Surahs	Total
Number of Surahs	86	28	114
Number of Verses	4613	1623	6236
Number of Euphemism	518	400	918
Number of Verses with Euphemism	440	263	703
Number of Verses with More than One Euphemism	64 verses with 142 euphemisms	75 verses with 212 euphemisms	139 verses with 354 euphemisms

Table 15: A comparison of the Meccan and the Medinan surahs in terms of the number of euphemisms, verses with euphemism, and verses with more than one euphemism

6.2.2.2 The Frequency of Euphemisms in Verses with Euphemism in the Qur'an

6.2.2.2.1 The Thirty Parts of the Qur'an

Figure 6 shows that the horizontal X-axis represents the number of euphemisms per verse (one, two or more), and the vertical Y-axis represents the number of such verses with the given number of euphemisms. Of 703 verses with euphemism in the Qur'an, the frequency of verses with one euphemism takes place 564 times. This means that about 80% of verses with euphemism in the Qur'an have only one euphemistic expression. The figure indicates that 95 verses in the Qur'an have two euphemistic expressions. Verses with three euphemisms are found 32 times in the Qur'an. Verses with more than three euphemisms are rarely found in the Qur'an. For example, there are only five verses with four euphemisms. The case of five or six euphemisms in a single verse is only found twice each in the Qur'an. The case of seven, nine or ten euphemisms in the same verse occurs once each in the Qur'an. No verses with eight euphemisms have been found in the Qur'an. It can be concluded that the Qur'an have 5533 verses with no euphemism which is about 89% of the total number of verses in the Qur'an. Appendix G illustrates the frequency of euphemisms in verses with euphemism in the thirty parts of the Qur'an.

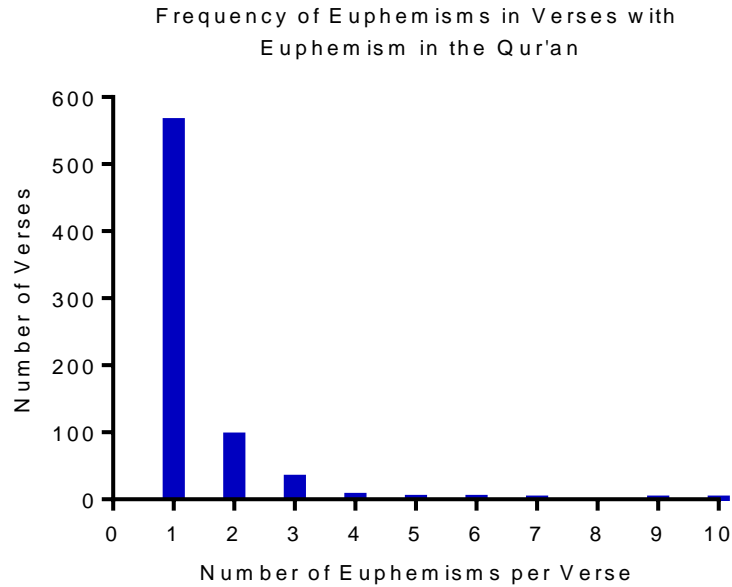


Figure 6: The frequency of euphemisms in verses with euphemism in the Qur'an.

6.2.2.2.2 The Meccan Surahs

Figure 7 illustrates the frequency of euphemisms in verses with euphemism in the Meccan surahs by investigating the number of verses that contain the given number of euphemisms from one to ten. It shows that 376 verses in the Meccan surahs have one euphemism which makes up 85% of the total number of verses with euphemism in the Meccan surahs and 67% of the total number of verses with one euphemism in the Qur'an. However, 52 verses in the Meccan surahs have two euphemisms which comprises about 12% of the total number of verses with euphemism in the Meccan surahs and 55% of the total number of verses with two euphemisms in the Qur'an. The figure also illustrates that the case of three euphemisms in a single verse occurs 11 times in the Meccan surahs, while the case of five euphemisms in a single verse occurs only once in the Meccan surahs. By contrast, verses with four, six, seven, eight, nine or ten euphemisms are not attested in the Meccan surahs. It can be concluded that the Meccan surahs have 4173 verses with no euphemism, which constitutes about 90% of the total number of verses in the Meccan Surahs, which is near to the percentage of verses with no euphemism in the Qur'an.

Frequency of Euphemisms in Verses with Euphemism in the Meccan Surahs

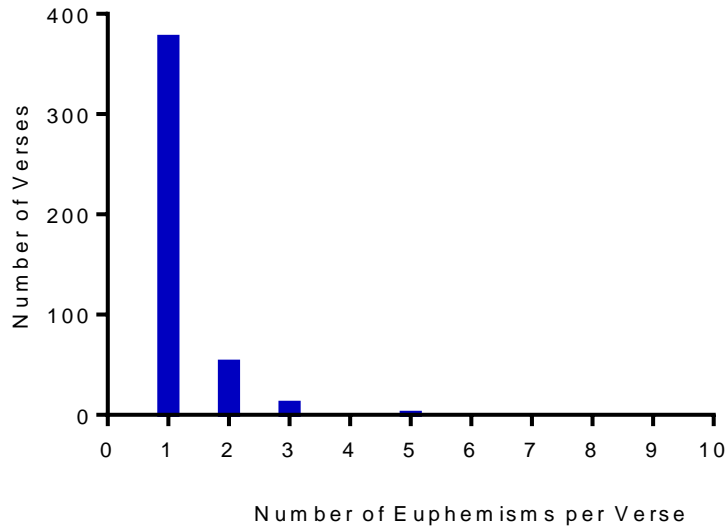


Figure 7: The frequency of euphemisms in verses with euphemism in the Meccan surahs.

6.2.2.2.3 The Medinan Surahs

Figure 8 shows the frequency of euphemisms in verses with euphemism in the Medinan surahs by analysing the number of verses that contain the given number of euphemisms from one to ten. It points out that 188 verses in the Medinan surahs have one euphemism which is almost equal to 71% of the total number of verses with euphemism in the Medinan surahs and 33% of the total number of verses with one euphemism in the Qur'an. The number of verses with two euphemisms in the Medinan surahs is approximately twice as many verses with three euphemisms as in the Medinan surahs. The case of four euphemisms in a single verse is only found 5 times in the Medinan surahs. The case of five, seven, nine and ten euphemisms in a single verse occurs only once each in the Medinan surahs. The case of six euphemisms in the same verse is attested twice in the Medinan surahs. Even though the frequency of four, six, seven, nine or ten euphemisms in a single verse is rarely found in the Medinan surahs, they comprise 100% of the total number of verses with these given numbers of euphemisms in the Qur'an. Like the Meccan surahs, the case of a verse with eight euphemisms is not attested in the Medinan surahs. It can be concluded that the Medinan surahs have 1360 verses with no euphemism, which constitutes about 84% of the total number of verses in the Medinan Surahs.

Frequency of Euphemisms in Verses with Euphemism in the Medinan Surahs

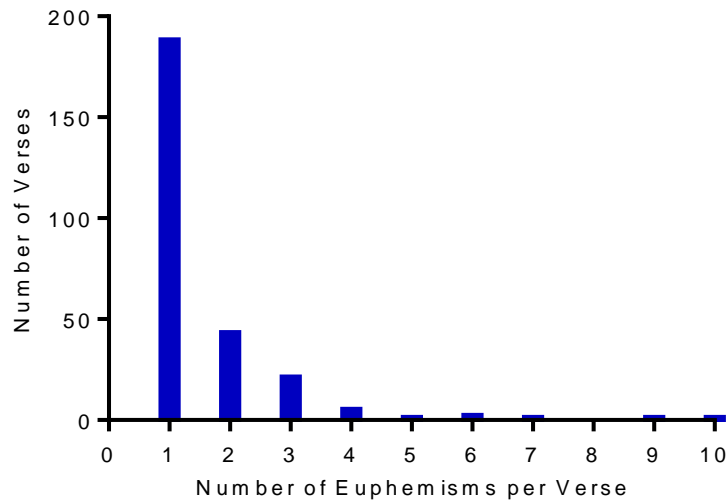


Figure 8: The frequency of euphemisms in verses with euphemism in the Medinan surahs.

6.2.2.2.4 A Comparison between the Meccan and the Medinan Surahs

Figure 9 compares the frequency of euphemisms in verses with euphemism between the Meccan and the Medinan surahs through investigating the number of verses which have the given number of euphemisms from one to ten. The number of verses with one euphemism in the Meccan surahs is exactly double that in the Medinan surahs. There are 376 and 188 verses with one euphemism in the Meccan and the Medinan surahs respectively. The high density of verses with one euphemism in the Meccan surahs is due to the fact that the Meccan surahs are composed of concise, clear and short verses. This asserts that there is a lower possibility of finding verses with more than one euphemism in the Meccan surahs when compared with the Medinan surahs. A single euphemism in each verse remains the most frequent case in both the Meccan and the Medinan surahs.

The Meccan surahs have slightly more verses with two euphemisms than the Medinan surahs. Verses with three euphemisms in the Medinan surahs are more popular than the Meccan surahs. Roughly two-thirds of verses with three euphemisms in the Qur'an are found in the Medinan surahs. There are five verses with four euphemisms in the Medinan surahs, but none in the Meccan surahs. A single verse with five euphemisms is found only once in the Meccan surahs and only once in the Medinan surahs too. Verses with six euphemisms are found only twice in the Medinan surahs,

but none in the Meccan surahs. The case of seven, nine or ten euphemisms in the same verse occurs once each in the Medinan surahs, but none in the Meccan surahs. It can be concluded that verses with more than two euphemisms are popular in the Medinan surahs than the Meccan surahs because the former often are composed of long verses which may require many euphemistic expressions. However, no verses with eight euphemisms have been attested either in the Meccan surahs or the Medinan surahs.

Frequency of Euphemisms in Verses With Euphemism in the Meccan and the Medinan Surahs

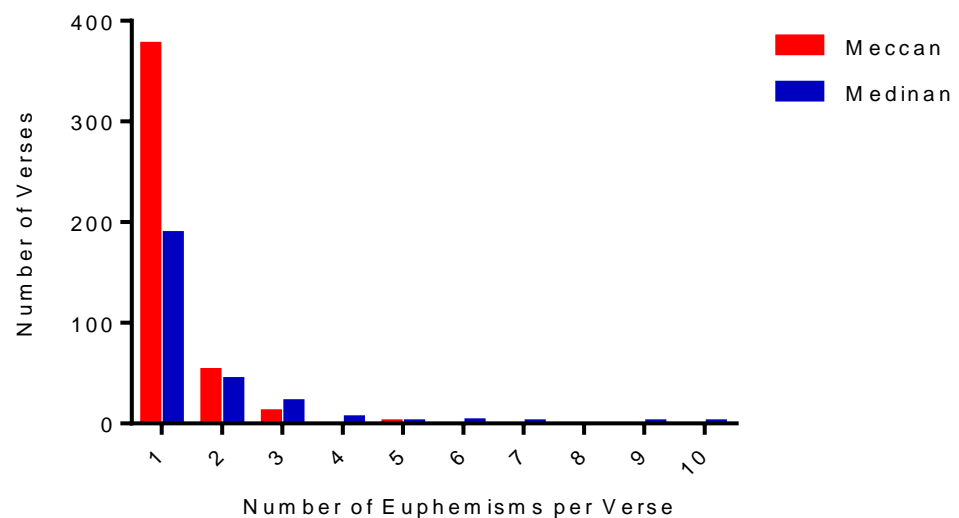


Figure 9: The frequency of euphemisms in verses with euphemism in the Meccan and the Medinan surahs.

6.2.2.3 The Classification of Euphemistic Topics in the Qur'an

Euphemisms in the corpus have been classified into broad categories proposed on the basis of the date in the Qur'an and scholarly efforts produced by others. The developed classification covers most sensitive and unspeakable topics in society. It includes death, destruction, divorce, excretion, feelings, fighting and wars, finance, health, personal bad behaviours, poverty, pregnancy and giving birth, punishment, religion, sex, slavery and swearing. Two topics are further divided into more specific sub-classes. Sex is sub-divided into sexual act and bodily parts, and personal bad behaviours include lying, injustice, meanness, arrogance, envy, extravagance and mocking. This section deals with the classification of euphemisms in the Qur'an, the Meccan surahs and the Medinan surahs. It also provides a contrastive analysis of the

euphemistic categories in the Meccan and the Medinan surahs. Finally, it explains the issue of the cross-over among euphemistic topics.

6.2.2.3.1 The Whole of the Qur'an

Figure 10 shows the classification of annotated euphemisms in the Qur'an. It shows that sex and death are the most common euphemistic topics in the Qur'an with 243 and 169 expressions respectively. The abundance of sex- or death-related euphemisms in the Qur'an refers to their sensitive status in Arab culture. The Qur'an has 76 health-related euphemisms representing different aspects of sickness and disability, such as visually and hearing impairment, mental illness and physical handicap. This shows the civility and respect of Islam towards people who suffer from such problematic conditions. The Qur'an uses 60 euphemisms to deal with the topic of punishment in order to avoid negative effects or threats upon readers or listeners. They address World and Hereafter punishments of previous nations whose people refused to believe in God and His prophets. The topic of poverty in the Qur'an is tackled in 43 euphemistic cases which enable Muslims to deal with poor people appropriately.

By contrast, feelings, swearing, divorce, pregnancy and giving birth, excretion and finance are the lowest frequent euphemistic topics in the Qur'an with 3, 3, 10, 14, 16 and 19 expressions respectively. They are rarely discussed in the Qur'an, and sometimes they overlap with other offensive subjects. The remaining euphemistic topics range from 25 to 32 expressions. One of the surprising findings in the classification process is the intersection among euphemistic topics. There are 121 euphemistic cases addressing two or more offensive topics at the same time. The most common cross-over has been found between the topic of punishment and the topic of death. An entire section in this chapter is allocated to discuss the issue of cross-over among Qur'anic euphemisms (cf. 6.2.2.3.5).

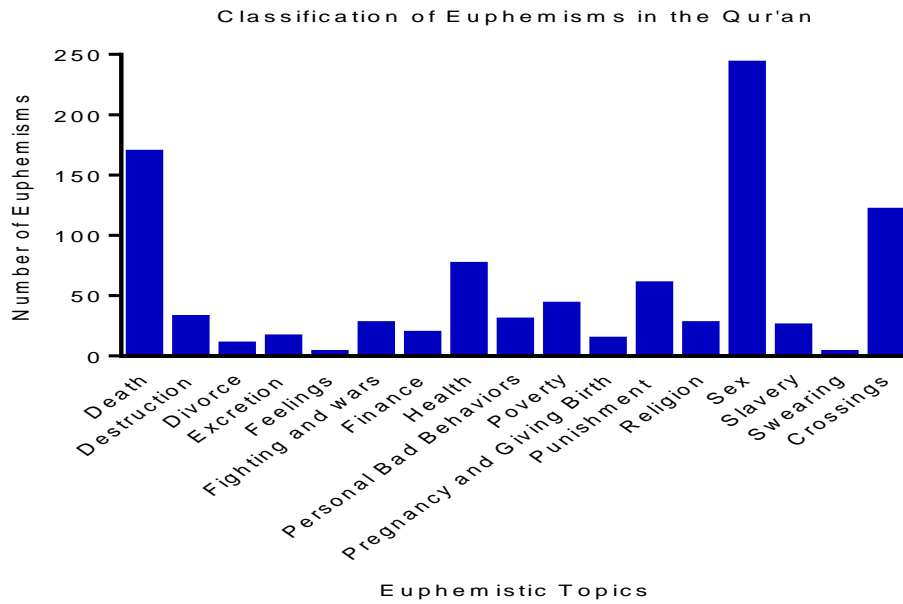


Figure 10: The classification of euphemisms in the Qur'an

6.2.2.3.2 The Meccan Surahs

Figure 11 presents significant information related to the process of categorising euphemistic topics in the Meccan surahs. It shows that death and sex are the most common euphemistic topics in the Meccan surahs with 115 and 113 euphemisms respectively. This finding completely agrees with the distribution of euphemistic topics in the Qur'an (cf. 6.2.2.3.1). The Heights, Joseph and Mary are Meccan surahs in which many euphemisms dealing with sexual intercourse, bodily parts, adultery and death are used. I think that a principle purpose of using several euphemisms in such offensive and unmentionable topics is to preclude possible social barriers, such as the sensitivity of sex and the fear of loss. Health and punishment have a large number of euphemisms in the Meccan surahs with 51 and 47 examples respectively.

By contrast, swearing and feelings are the lowest popular euphemistic topics in the Meccan surahs, with only 1 and 3 euphemisms respectively. Excretion, fighting and wars, and slavery are rarely evaluated in the Meccan surahs with only 4 euphemisms for each. The topic of pregnancy and giving birth in the Meccan surahs has been examined with only 7 euphemisms even though it could require mentioning private parts of the body. An interesting finding is that no divorce-related euphemism has been found in the Meccan surahs. This is because of the fact that The Cow (البقرة), Women (النساء), The Joint Forces (الأحزاب) and Divorce (الطلاق) surahs, which deal with

women's status and rights in Islam, were revealed in Medina after the Prophet Muhammad's migration. 80 cases of cross-over among euphemistic topics are attested in the Meccan surahs. This gives evidence that the intersection between two or more euphemistic topics is a predominant feature in the Meccan surahs particularly.

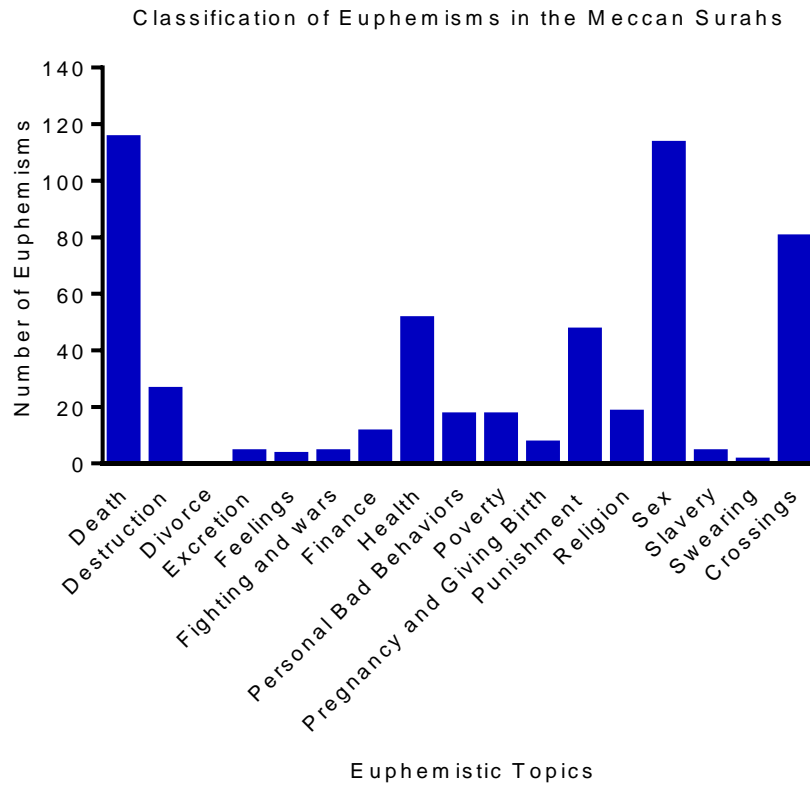


Figure 11: The classification of euphemisms in the Meccan surahs.

6.2.2.3.3 The Medinan Surahs

Figure 12 tackles the classification of annotated euphemisms in the Medinan surahs into broad categories, with focus on the highest and lowest euphemistic topics. It shows that sex is the most popular euphemistic type in the Medinan surahs, with 130 euphemisms. Four Medinan surahs, namely, The Cow, Women, Light and The Joint Forces, which have 24, 33, 25 and 14 sex-related euphemisms respectively, constitute almost three quarters of the total number of sex-related euphemisms in the Medinan surahs. The Cow (البقرة), which is the longest surah in the Qur'an, involves sensitive issues related to sex and family system. Women (النساء), which is of the longest surahs in the Qur'an with 176 verses, handles significant issues in the Muslim's life, such as social affairs, wife-husband relationships and sexual intercourse. Light (النور) surah

narrates the story of accusation of adultery levied against the Prophet Muhammad's wife, Aisha. The Joint Forces (الأحزاب) touches upon legislative and regulatory matters associated with the notion of sex, such as the veil (hijāb), family relationships and the deterrent punishment for the act of adultery.

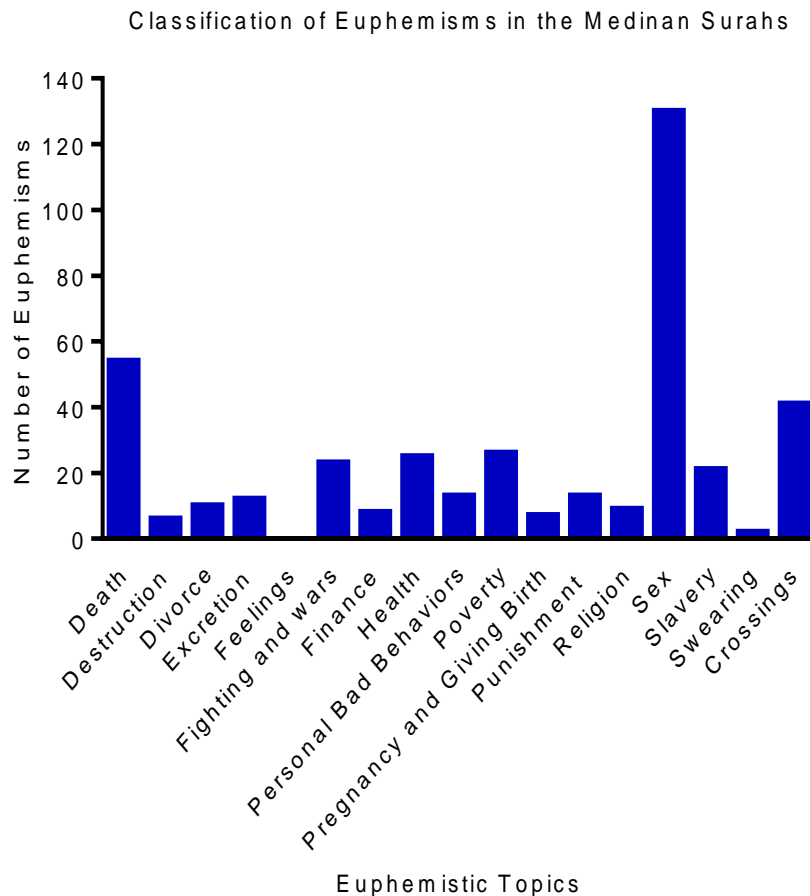


Figure 12: The classification of euphemisms in the Medinan surahs.

Death remains hardly the go-to-topic of linguistic communication with people in most societies and cultures. It occupies the second rank in the Medinan surahs with 54 euphemisms. Topics of poverty, health, fighting and wars, and slavery use 26, 25, 23 and 21 euphemisms respectively to alleviate expected offensive or embarrassing connotations. By contrast, I have not found any euphemistic expression in the Medinan surahs dealing with the topic of feelings. Swearing is one of the lowest common euphemistic topics in the Medinan surahs, with only 2 euphemisms. The residual topics in the Medinan surahs vary from 6 to 13 euphemisms since they are rarely discussed not only in the Medinan surahs, but also in the Qur'an. The Medinan surahs have 41 euphemisms engaging in two or more offensive topics.

6.2.2.3.4 A Comparison between the Meccan and the Medinan Surahs

Figure 13 represents a contrastive analysis of the distribution of euphemistic topics in the Meccan and the Medinan surahs, which allows us to gain fresh insights into the phenomenon of euphemism and the development of linguistic behaviour before and after the Prophet Muhammad's migration. Sex and death have the biggest number of euphemistic expressions in the Meccan and the Medinan surahs. Employing many sex- and death-related euphemisms in the Qur'an permits Muslims to use these expressions for dealing with sex and death in social situations. Death-related euphemisms are more popular in the Meccan surahs than the Medinan surahs, while sex-related euphemisms are more popular in the Medinan surahs than the Meccan surahs. The topic of health in the Meccan surahs has approximately twice as many euphemisms as in the Medinan surahs. Three quarter of the total number of euphemisms dealing with punishment in the Qur'an are mentioned in the Meccan surahs. The cross-over between two or more topics in the Meccan surahs is nearly double that in the Medinan surahs.

The figure also shows that the Meccan surahs have about four times more destruction-related euphemisms than the Medinan surahs, while the Medinan surahs have exactly three times more excretion-related euphemisms than the Meccan surahs. The Meccan surahs use slightly more personal behaviour- and finance-related euphemisms than the Medinan surahs, but the Medinan surahs use slightly more poverty-related euphemisms than the Meccan surahs. The number of euphemisms which tackle the topic of pregnancy and giving birth is equal in the Meccan surahs and the Medinan surahs, with 7 expressions for each. Although divorce-related euphemisms are very few in the Qur'an, all of them have been found in the Medinan surahs. This is because The Cow (البقرة), Women (النساء), The Joint Forces (الأحزاب) and Divorce (الطلاق) surahs, which examine divorce-related affairs, were revealed to the Prophet Muhammad in Medina.

Even though feeling-related euphemisms have been merely attested 3 times in the Qur'an, all of them have been found in the Meccan surahs. One of the interesting findings is that most euphemisms that touch upon slavery and fighting are identified in the Medinan surahs. This is because most Qur'anic verses, which call for fighting enemies and releasing slaves, were revealed to the Prophet Muhammad in Medina after the Islamic state had developed and became very strong. The number of euphemisms relating to religion in the Meccan surahs is double that in the Medinan surahs.

Euphemisms dealing with the matter of swearing in the Qur'an are mentioned three times, once in the Meccan surahs and twice in the Medinan surahs.

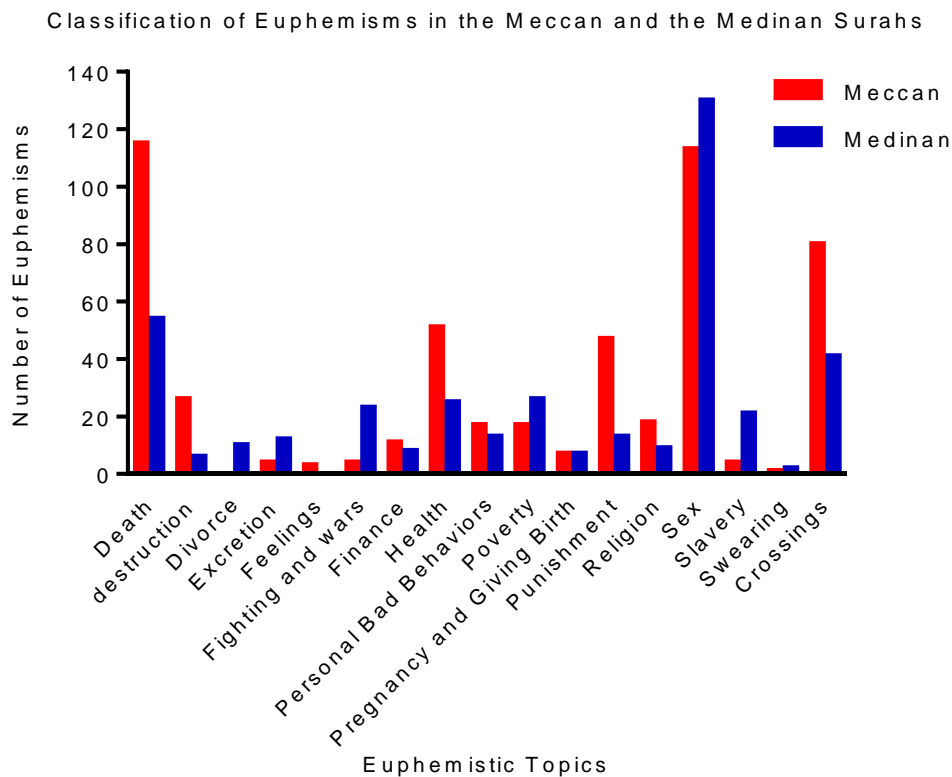


Figure 13: The classification of euphemisms in the Meccan and the Medinan surahs.

6.2.2.3.5 Cross-over among Euphemistic Topics

Cross-over among euphemistic topics is a distinctive feature in the phenomenon of euphemism in the Qur'an where a single euphemistic expression can cover two or more offensive topics at the same time. This gives evidence that the Qur'an has a unique style and a coherent language. It also shows that euphemisms in the Qur'an have patterns of interaction and reciprocal effects upon each other. This asserts that euphemism in the Qur'an is not merely a self-contained set of individual words, but it is a systematic unit established by strongly close relationships among its linguistic portions.

Of 121 cases in the Qur'an, 118 euphemistic expressions overlap two offensive topics. The most frequent cross-over in the Qur'an combines topics of punishment and death in 59 cases, which is nearly half of the total number of the euphemistic intersections in the Qur'an. Euphemising punishment- and death-related expressions at the same time is attributed to the frequent narration of cruel and destructive tortures,

that caused the death of earlier people as a result of disbelieving in God and His messengers. The cross-over between death and health topics comes second with 12 times. The cross-over between sex and excretion topics comes third with 10 times. The cross-over between topics of sex and health has been attested in 6 positions in the Qur'an. The cross-over between the topics of death and fighting, sex and health, and sex and death occurs 4 times for each in the Qur'an.

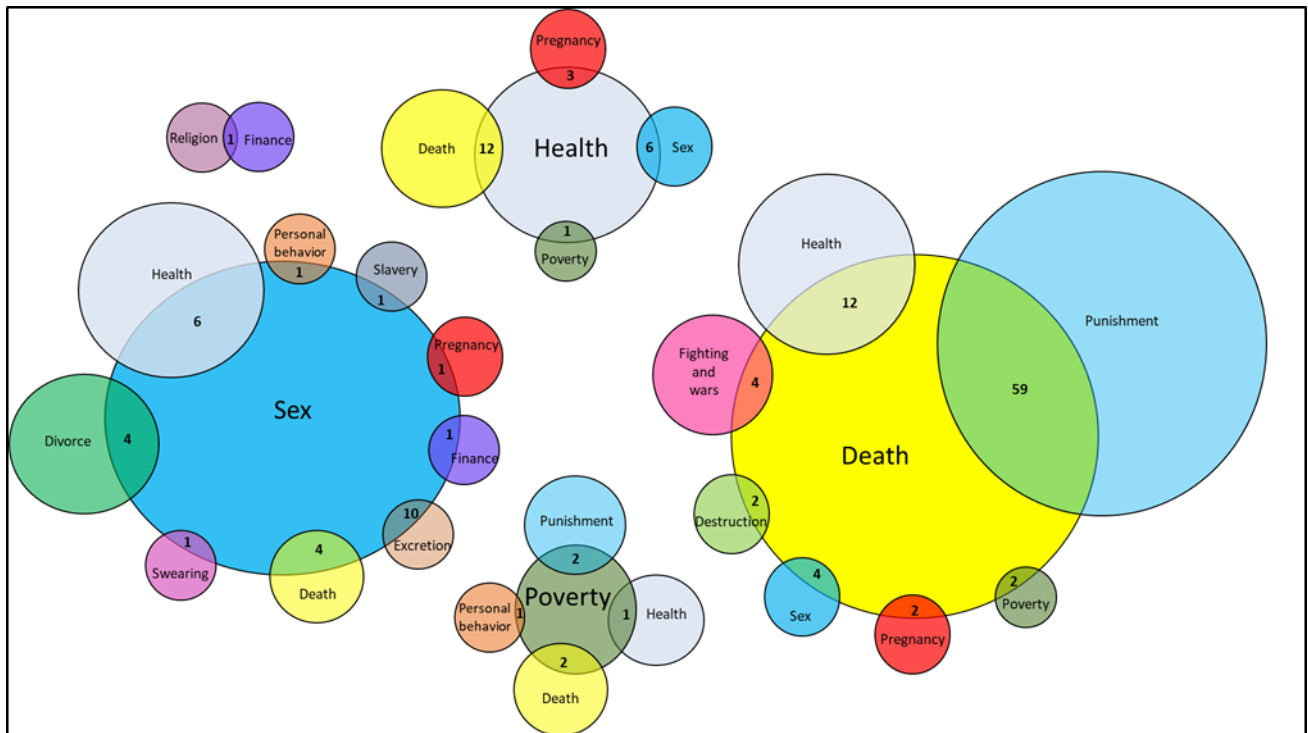


Figure 14: Cross-over among euphemistic topics.

The cross-over between pregnancy and giving birth, and health topics has been found in 3 places in the Qur'an. The cross-over between death and destruction, death and poverty, death and pregnancy and giving birth, and punishment and poverty has been attested twice for each in the Qur'an. This indicates that death-related euphemisms predominately go across other topics in the Qur'an. The cross-over between more than two euphemistic topics has been rarely found in the Qur'an. Topics of health, death and poverty cross over each other twice. Another interesting finding is that a cross-over case between two sub-classes of sex, namely, sexual act and bodily parts, has been attested in Qur'an. I find that certain offensive topics in the Qur'an do not overlap with each other, such as health and destruction, finance and divorce, excretion and pregnancy

and giving birth, and death and religion because they are not closely associated with each other.

6.3 Interpretation- and Translation-based Findings of the Research

This part presents a general discussion of what has been found out regarding the translation of a representative selection of euphemistic expressions in six popular English translations of the Qur'an. A comprehensive linguistic model developed for investigating the exegetical context of verses with euphemism, denotational and connotational meanings of euphemism, and intratextual meanings and internal relations of euphemism among Qur'anic verses in light of modern translation methods including Newmark's model for translating culture-bound expressions (1988), formal and dynamic equivalence by Nida (1964a) and Nida and Taber (1969), and Skopos theory by Vermeer (1978), Reiss and Vermeer (1984) and Nord (1991a; 1997b). The proposed model shows its productivity and efficiency in the interpretation and translation of non-trivial euphemisms, which require textual coherence for their identification and interpretation in the Qur'an. It also gives evidence that the inaccurate translation of euphemisms in the Qur'an leads to misinterpretation and misrepresentation of euphemistic implications by the target audience. Producing an accurate translation of euphemism of the Qur'an requires that the translator should deeply understand the original euphemistic message, identify the most appropriate translation approach, and finally transfer the source meaning and style of euphemism through finding the most appropriate equivalence in English.

The critical evaluation of the selected sample of current English translations of the Qur'an indicates that the translation of euphemism in the Qur'an is a complicated process in which the translator should render invisible meanings as well as maintain the euphemistic style in English. In this context, the sacredness and the highly metaphoric content of the Qur'an, the difficulty of finding close equivalences in English, and linguistic, cultural and social gaps between Arabic and English have made translating Qur'anic euphemistic expressions more laborious and challenging for translators. The majority of translators have almost failed to convey either/both the intended meaning or/and preserve the euphemistic nature, which may cause the failure to capture or, at least, the disruption of the original message by the target audience.

It has been found that most of translators have merely used monolingual or bilingual dictionaries, they have consulted exegetical books only, or they have relied mostly on local contexts when transferring Qur'anic euphemisms into English. Excessive dependence on dictionaries, exegeses or local contexts, without paying due attention towards textual coherence in the Qur'an, has created unintelligible English text that has resulted from the misinterpretation and mistranslation of the source euphemistic intention and style. Developing intratextual meanings and contextual relationships among associated verses in the Qur'an plays a vital role in the mechanisms of understanding and translating euphemisms into English, and, hence, enhancing the quality and accuracy of English translations of the Qur'an.

The analysis of the selected sample of euphemisms shows that there is no single translation approach for transferring Qur'anic euphemisms into English. Literal translation, free translation and idiomatic translation have been commonly pursued by the six translators, while word for word translation, faithful translation, semantic translation and communicative translation have been rarely used. This finding partially agrees with what has been found by Al-Barakati (2013) that literal translation is vastly pursued for rendering Qur'anic euphemisms, but also it partially contradicts with what has been found by him that free translation and idiomatic translation are used in few euphemistic instances. I claim that Al-Barakati examines the most sensitive topic in the Qur'an and Arabic culture, i.e. sex, so literal rendition has been given preference by translators more than free and idiomatic renditions.

Literal translation of euphemisms in the Qur'an converts the SL constructions to their closest equivalences in English, while the lexical details of euphemisms have been translated separately, out of context. This approach has allowed translators to make a strict adherence and fidelity to the SL structure and implications. Translating euphemisms literally has made the euphemistic intention in many euphemistic examples more complicated for the target audience since it has reproduced a meaningless or incomprehensible English text with less natural and awkward phrases as a result of omitting basic euphemistic information, and the semantic nuances of euphemisms have been distorted in English. Therefore, some translators, such as Al-Hilali and Khan, have adopted supplementary procedures including paraphrase, endnotes, footnotes, information in brackets and capitalisation. However, literal translation works well in few euphemistic examples in the Qur'an especially when there

are similarities between Arabic and English in terms of the euphemistic topic. In such cases, it would be a productive approach for maintaining the original structure and syntactic aspects correctly, and offering a more comprehensive understanding of the source connotations.

Literal translation seems a far-fetched solution for reproducing the contextual meaning of euphemistic instances in the Qur'an for the target readers because Arabic and English are so remotely related languages. Translating Qur'anic euphemisms is not merely the literal substitution and recognition of linguistic features of Arabic expressions by finding appropriate equivalences in English, but also it requires a considerable retaining of the original content of euphemism as much as possible through using flexible translation methods to bridge cultural and linguistic gaps between Arabic and English, which allows to achieve a coherent and consistent translated text. I claim that using literal translation with providing additional information in the form of a footnote, endnote, translator's note, glossing or brackets would have a higher potential for transferring Qur'anic euphemisms into English and developing a more complete understanding of the original referential connotations of euphemism. This dual technique can remove or, at least, reduce the ambiguity of euphemistic purpose in English, and can also assist in acknowledging the nuances of the source interpretation of euphemism and its target equivalence and, as a result, avoiding translation loss of meanings.

Some translators have basically adopted free translation which has given them a greater latitude of modifications and developments in the ST aiming to reproduce a fluent text culturally and rhetorically according to the English constraints and norms. This approach has reproduced the implied meaning of euphemism in English through providing a descriptive explanation or paraphrase of the original message regardless of the euphemistic style or syntactic aspects. I claim that translators have used this method for several reasons. Firstly, they need to recast or clarify an obscure meaning of a certain euphemism. They intend to create a comprehensible text with broad information as a response to the requirements of the target readers who often have a difficulty of understanding euphemistic expressions. Thirdly, it is a less time-consuming method when compared with other translation approaches.

Idiomatic translation has created the original meaning of euphemisms in the Qur'an in a natural form in English focusing on the central message, while the semantic nuances of euphemisms have been highly sacrificed because of the tendency towards metaphorical culture-bound expressions, which do not exist in Arabic or have totally or partially different meanings. It has accomplished a higher degree of the accuracy and quality in the translation of some euphemistic cases especially if the closest appropriate equivalence in English has been found. I consider that whole dependence on English idioms or fixed expressions for translating Qur'anic euphemisms may pose a serious problem for the target readers for a number of reasons. Firstly, idiomatic translation may not exactly carry the source euphemistic meaning. Secondly, it may not attain the rhetorical or aesthetic aspects of euphemism. Thirdly, it may have complicated collocational patterns.

It has been found that some translators have used formal equivalence of euphemism in the Qur'an intending to maintain the euphemistic meaning and structure as close as possible. Therefore, they have made a strict adherence to the lexical elements and the grammatical constructions of the Qur'an. Even though the employment of formal equivalences of Qur'anic euphemism has allowed the target readers to be more familiar with all meaning possibilities, it has usually produced a poor translated text with awkward phrases. Nonetheless, it has been found that formal equivalence works partially in few euphemistic examples where the intended meaning has been expressed in English very well. This does not mean that formal equivalences should be adopted to render all Qur'anic euphemisms into English.

On the other hand, some translators have used dynamic equivalence seeking to reproduce the closest natural representations of Qur'anic euphemisms in English, so their considerations have been directed towards conveying the source meaning of euphemisms in a way that enables the target audience to respond according to their own culture. It seems clear that those translators have eschewed unnecessary adherences to the original structure of euphemistic expressions in the Qur'an believing that the readability of the translated text is more significant than the maintenance of the source grammatical structure. Similarly, Skopos could be a productive approach for translating euphemistic expressions in the Qur'an into English in some circumstances. Firstly, the main goal of the translation is to convey the euphemistic content and message, rather than retaining the original syntactic aspects and lexical elements, since Skopos theory

considers translation as a purpose-based process. Secondly, the translator aims to create a functionally comprehensible English text for readership. Thirdly, the main focus is on cultural and contextual aspects in English and the target recipients' requirements.

The critical evaluation of the six English translations of the Qur'an indicates that Warren's model (1992) of semantic classifications of euphemism is insufficient to classify all euphemistic expressions in the Qur'an. For instance, the Qur'an uses circumlocution, which is a linguistic construction based on employing many words instead of fewer ones, as a euphemistic technique to deal with sensitive issues appropriately. The Qur'an also adopts omission, which is the act of omitting or leaving out nonessential details or information in a certain sentence without losing much meaning where contextual situation makes the main message comprehensible for readers, as a linguistic device to tackle offensive topics vaguely. Because of such linguistic techniques, the target readers could require a greater clarity and restatement of the implicit intention of Qur'anic euphemisms in the translated text. The two euphemistic techniques have not been suggested in Warren's semantic model of euphemism. Thus, some modifications and developments for the model are required to account for all annotated euphemistic examples in the Qur'an.

It has been concluded that the Qur'an has a coherent linguistic text with a multiple network of intratextual meanings and contextual information. The Qur'an stands to be an interpreter of itself where it sometimes clarifies an ambiguous idea in a certain verse by referring to other verses cited elsewhere in the Qur'an. The notion of intratextuality in the Qur'an indicates that the part of textual meaning emerges or can be understood through other related verses. This suggests that some euphemisms in the Qur'an can be comprehended via closely strong associations with surrounding verses in the same surah or other relevant verses in different surahs. The notion of contextuality refers to extralinguistic circumstances or situations presented in certain verses in the Qur'an, which enable the translator to understand the euphemistic purpose correctly. Each verse in the Qur'an is textually surrounded with a set of cultural, contextual, lexical, semantic and referential signs evoked by the verse itself or other verses in the Qur'an.

The notions of intratextuality and contextuality can shape the euphemistic meaning of certain expressions in the Qur'an through constituting textual coherence among correlated verses, which allows to expand the translator's knowledge and understanding

of euphemistic intentions efficiently. There are two types of textual coherence or internal relations of euphemism in the Qur'an. On the micro level, some euphemisms can be understood through analysing intratextual meanings or contextual relationships among relevant verses within the same surah that has the verse with euphemism. On the macro level, some euphemisms can be understood through developing intratextual aspects or conceptual relations among so strongly related verses in different surahs in the Qur'an. Based on that, the implied or obscure meaning of a certain euphemism in the Qur'an can be easily resolved or clarified if the correct understanding of certain verses in the Qur'an have been developed.

It has been found that the intratextual and contextual aspects in the Qur'an often rely on the explicit restatement of a sensitive or offensive topic in different Qur'anic positions, which enables the translator to elucidate vague intentions of certain euphemistic expressions. In addition, repetition is a main linguistic resource of intratextuality and contextuality in the Qur'an which essentially depends on the frequent use of similar words, phrases or even entire verses in several Qur'anic surahs for certain purposes, such as clarifying a certain idea, emphasising a particular point, conveying textual meanings, providing extra information, achieving coherence and consistency, and producing more rhetorical effects. The analysis shows that repetition is a powerful tool assisting translators in understanding the underlying meaning of euphemistic expressions in the Qur'an on the textual level.

6.4 Conclusion

This chapter outlines and discuss what has been found regarding the thorough evaluation of the electronic corpus of euphemisms and the translation of a representative sample of certain euphemisms in the Qur'an. This chapter can be divided into three main sections. The first comes up the representation and visualisation for the euphemistic data in the corpus of euphemisms in the Qur'an. The second provides quantitative and qualitative analysis of the most significant euphemistic aspects in the HTML corpus, such as the number of euphemisms and verses with euphemism, the frequency of euphemisms in verses with euphemism, the classification of euphemisms, and cross-over among euphemistic topics. It also explores the phenomenon of euphemism and the development of linguistic behaviour in the Meccan and the

Medinan surahs. The third offers a critical review of the interpretation and translation of euphemism in current English translation of the Qur'an on the textual level. It illustrates the most common translation challenges and approaches adopted by translators for rendering non-trivial euphemisms, which require textual coherence for their identification and interpretation. The analysis shows the significant roles of intratextuality and contextuality in reproducing the euphemistic intention and style in the translated text.

Chapter Seven: Conclusion, Research Limitations and Future Research

7.1 Overview

The final chapter of the thesis introduces a general conclusion of the research. It presents the most significant findings and concluding remarks through providing detailed answers to the research questions developed in the first chapter. It also identifies the limitations of the research. Further, it explores implications and suggestions for future research in the areas of linguistics and translation studies.

The research, the first of its kind in the areas of the translation and corpus-based linguistics of the Qur'an, is a linguistic reformation in understanding the phenomenon of euphemism in the Qur'an. As far as I am aware, no systematic study offering a corpus-based annotation of euphemisms in the Qur'an exists. In addition, no study to date tackles the role of textual coherence in the interpretation or translation of euphemisms in the Qur'an. This research does not only address trivial euphemisms in the Qur'an which can be understood individually regardless of context, but also non-trivial euphemisms which go beyond the word or sentence levels, and need to be analysed on the textual level. It seeks find out how a certain euphemism can be explained and rendered based on other verses cited elsewhere in the Qur'an. This research will be a useful platform in different academic areas, such as translation, corpus-based linguistics, Arabic linguistics, Islamic studies and social sciences, by offering recent findings and interesting suggestions for institutions and researchers intending to investigate the feature of euphemism in the Qur'an particularly and the content of the Qur'an generally.

The synthesis of traditional resources, such as exegeses and dictionaries, and contextual and intratextual aspects in the Qur'an provides a socio-cultural reformation of others' attitudes towards Islam and Muslims. Extracting separate parts or misquotation of religious texts is socially problematic because it could be exploited by fundamentalists or terrorist. This research assumes that the correct understanding of euphemism in the Qur'an on the textual level, through giving much attention to strongly contextual and intratextual relations among Qur'anic verses, would help the target

audience gain a tolerant image of Islam. The wider implication for this methodology of exploring textual relationships in the Qur'an would give a more coherent representation of its meaning and cultural value, which will become a useful tool in the fight against fundamentalism and radicalisation, which exploit religious texts for achieving political goals by means of violence and (pseudo) religious extremism. The research stimulates cross-cultural communication and dialogue between Islam and other religious communities by giving a faithful representation and a true message of Islam.

7.2 Conclusion

This part provides the main conclusions of the research through presenting detailed answers to the main questions identified in the first chapter of the thesis, which attempt to achieve the primary objectives of the research.

1. Can a systematic corpus of all cases of euphemism in the Qur'an be developed?

To answer this question, the research had to look firstly into the content of the Qur'an, authentic exegeses of the Qur'an, related literature of the phenomenon of euphemism in Arabic and the Qur'an, and theoretical review of corpus linguistics (cf. chapters two and three). The initial examination indicates that the Qur'an is a highly metaphoric resource of euphemistic expressions dealing with socially and culturally offensive topics. It also indicates that the majority of current studies have clear limitations since they relied on investigating individual cherry-picked examples. This shows an urgent need for a more systematic corpus-based approach, which allows researchers to understand general tendencies, typical features, usage and distribution of euphemism in the Qur'an, through creating an electronic database of all cases of euphemism.

To achieve this goal, I have used several procedures and resources: developing a set of linguistic guidelines, analysing each single verse in the Qur'an through using two well-known commentaries of the Qur'an and a comprehensive dictionary, revising scholarly works previously carried out by others on the concept of euphemism in the Qur'an, and consulting religious people and academics in the areas of translation,

Arabic linguistics and Islamic studies. I have encountered some challenges throughout the mechanism of identifying euphemisms in the Qur'an, such as the variety of connotational and denotational meanings in dictionaries and the discrepancy and contradiction in exegetical resources of the Qur'an. Therefore, I have resorted to supplementary procedures. For example, I have checked and verified the reliability and objectivity of the annotation scheme and guidelines of euphemisms through conducting an analytical review of the first Juz' of the Qur'an by two independent annotators. In addition, I have made a face-to-face contact and digital communication with a team of specialists (cf. 4.2).

The content analysis of the final selection of euphemisms in the Qur'anic corpus shows that a comprehensive annotation of all euphemistic expressions in the Qur'an has been systematically developed. It also points out that a broad classification of euphemistic topics in the Qur'an has been suggested (cf. 6.2). In addition to clear-cut euphemisms which have been previously investigated by the overwhelming majority of scholars, it has been found that there is a considerable number of non-trivial euphemisms, which require textual coherence for their interpretation and translation. However, the euphemistic data in the Qur'anic corpus can be developed on the linguistic level through studying the structural, syntactic and semantic aspects of annotated euphemisms. The translation of annotated euphemisms in the corpus can be also evaluated through investigating several current translations of the Qur'an.

2. What are the strategies used by current translations of the Qur'an into English?

The second question addresses the translation methods adopted for rendering euphemistic expressions in the Qur'an into English. The findings show that there is no single translation approach for transferring Qur'anic euphemisms into English. Literal translation, free translation and idiomatic translation have been vastly used in euphemistic instances, whereas word for word translation, faithful translation, semantic translation and communicative translation have been employed in few euphemistic examples. Some translators, such as Al-Hilali and Khan, have used additional translation procedures, such as endnote, footnote, information in brackets, paraphrase or capitalisation when they felt that the TT did not reflect the original intention of

euphemism accurately. The choice of translation method of Qur'anic euphemism is affected by influential factors, such as the purpose of translation, the degree of the sensitivity of euphemism, the SL semantic technique of euphemism, the target audience's requirements, religious differences and cultural variations between Arabic and English towards the euphemistic topic.

The analysis indicates that current translations of the Qur'an appear to fail to reproduce equivalent renditions of euphemisms because of the deficiency in selecting the translation strategy. As a result, they have suggested over-euphemistic, under-euphemistic or even dysphemistic connotations, which may make the euphemistic intention complicated for the target readers who often have no sufficient knowledge and information in Islam and Arabic culture. Producing an accurate translation of euphemism in the Qur'an requires three consecutive procedures. First of all, the translator should deeply recognise the purpose of using euphemistic expression in the Qur'an. Secondly, the translator should select the most appropriate translation approach by which the intended meaning and the euphemistic style of Qur'anic expressions can be conveyed in English. In addition, the translator should consider the source context of euphemism and the target culture constrains in order to find the closest natural equivalent term in English as much as possible.

3. Is translation loss of euphemism in the Qur'an inevitable, and if so, is there a need for compensation?

The third question wonders whether translation loss of euphemism is inevitable in the English text of the Qur'an. The investigated selection of euphemistic data shows that translation loss is unavoidable in most euphemistic examples in the Qur'an for several reasons. Because the Qur'an has a unique style and a coherence text full of rhetorical expressions such as euphemism, it is not easy for translators to retain the feature of euphemism in current English translations of the Qur'an. The degree of equivalence is one of the most common obstacles for translators while rendering Qur'anic euphemisms into English. I argue that the acceptance and degree of euphemism differ amongst languages, cultures and communities although euphemism is a universal phenomenon. I claim that what is accepted as euphemism in Arabic is not necessary to be so in English. A certain topic could be unspeakable or taboo in Arabic,

which requires the use of euphemistic expressions to be discussed appropriately, while the same topic could be acceptable or, at least, neutral in English. Based on that, some euphemisms in the Qur'an are more translatable than other euphemisms because they have shared information or similar attitudes between Arabic and English. As a consequence, translators should have deep insights into cultural incongruities, linguistic barriers, metaphorical intricacies, semantic nuances and varied connotations of vocabularies, which are major sources for different kinds of meaning loss and translation errors of euphemism perpetrated in current English translations of the Qur'an.

It has been found that there are two kinds of translation loss of euphemism in the Qur'an. The first is related to translation loss of the intended meaning of euphemism. Some translators appear fail to capture the source euphemistic meaning when rendering Qur'anic euphemisms into English. Misrepresentation and mistranslation of euphemism in English translations of the Qur'an have been yielded which may allow the target readers to misunderstand the source function of euphemism in a given context. The second is related to translation loss of the original style of euphemism in English translations of the Qur'an. Elimam stresses that the rendition of the content and form in the Qur'an is a problematic issue for translators, so that splitting them apart in translation results in an inevitable loss of meaning (2009; 2013).

It has been noted that some translators have referred to additional procedures when transferring euphemisms into English, such as endnote, translator's note, footnote, glossing, explication, paraphrasing, annotation, exegetical brief, or information in brackets. This technique has been adopted in current English translations of the Qur'an due to several reasons. Firstly, the English translation has not reflected the metaphoric meaning of euphemism for the target audience because of omitting basic information. Secondly, the euphemistic nature of Qur'anic expression has not been retained in the English translation due to distorting the SL euphemistic implication. Thirdly, there is an urgent need for explicit or overt explanations in the English translation because it is expected that the target readers suffer from a lack of knowledge of the original context of euphemisms as a result of varied cultural and religious background. Fourthly, it would have a higher potential for establishing a more complete understanding of referential connotations of euphemism. To use this approach, the translator should have a great knowledge of other relevant religious contexts, such as al-Ḥadīth and Sīrah, in

order to qualify the English text with invisible meanings of euphemism, to compensate partially or totally meaning loss in the English text, or to enhance the English text because of distorting the euphemistic style.

According to Bassnett (1997) the “translated text will never be the same as the source text” (p.88). Snell-Hornby (1988) states that the act of translation does not involve only linguistic features, but also touches upon textual and cultural elements (pp.19-20). I believe that translation, nowadays, has no longer been considered a process of transfer between two languages, but a process of approximation, mediation and bridging between two cultures. It is not an impossible activity, but there are unavoidable cultural and linguistic differences between the SL and TL to a greater or lesser degree. Thus, translation loss of meaning is inevitable in some euphemisms in the Qur’an because of their culture- and linguistic-bound implications. I argue that the translation of euphemism in the Qur’an is a translator-reliant task which relies mainly on the translator’s competence and individual skills that greatly contribute to the accurate reproduction of the source meaning and style in the TT. In brief, translating euphemisms in the Qur’an into English remains a possible task by using appropriate translation methods and filling in linguistic and cultural gaps in case of translation loss on the meaning or style levels.

4. What are the roles of exegetical resources, linguistic analysis, intratextuality and contextuality in interpreting and translating euphemisms in the Qur’an?

The fourth question explores the significant roles of exegetical resources, linguistic analysis, intratextuality and contextuality in the interpretation, verification and translation of non-trivial euphemisms in the Qur’an into English on the textual level. Exegeses and commentaries of the Qur’an provide the translator with broad information and multiple resources of interpretive meanings of euphemism. They present a detailed account for the historical context of verses with euphemism by analysing the reasons of revelation and authentic narratives of the Prophet Muhammad, Muhammad’s companions, and companions of Muhammad’s companions. They address the superiority and textual coherence of the content of the Qur’an. Based on that, the

translator can understand the euphemistic message of euphemism, and hence, reproduce a felicitous translation for the target audience to a great extent.

The linguistic analysis of the inner form of euphemism describes the interior structure of semantic, structural, lexicographical, thematic and textual components in the Qur'an and other meaningful units in the language. It provides a comprehensive examination of linguistic peculiarities of certain words connected to euphemism by essential common features, i.e. 'family resemblance'. The dictionary-based information does not only offer denotational meanings of euphemistic expressions in the Qur'an, i.e. abstract meanings of individual words or phrases, but also connotational meanings of euphemistic expressions through constituting a linguistic system of contextual associations among relevant verses in the Qur'an. It explores the usage and interpretation of euphemism in the context of the Qur'an based on analysing the use of other related expressions in different genres assuming that some euphemisms in the Qur'an are difficult to be understood alone, but easier when in a wider context where they have appropriate references.

Intratextuality provides an opportunity to comprehend the textual part of the euphemistic meaning which is not contained within the verse with euphemism, but has dynamic interrelations with other verses by repeating or restating a sensitive topic or situation in different positions in the Qur'an in a more comprehensive way. Contextuality offers extralinguistic circumstances cited elsewhere in certain verses in the Qur'an. Developing intratextual and contextual relationships among surrounded verses in the same surah that has the verse with euphemism or correlated verses in different surahs in the Qur'an permits the translator to identify the discrepancy in the interpretation of euphemisms in exegeses of the Qur'an and the varied connotations and denotations in dictionaries. This allows translators to produce a consistent and comprehensible English translation of non-trivial euphemisms for the target audience which extend beyond the habitual meaning of individual words, single sentences or local contexts of verses to the textual level. The synthesis of traditional resources, i.e. exegeses and dictionaries, and contextual and intratextual aspects in the Qur'an shows a significant role in gaining further insights into the perception of euphemism on the textual level and, thus, reproducing an accurate, natural and equivalent translation in English.

7.3 Limitations of the Research

I strive to minimise the scope of the research limitations, but there are inevitable kinds of difficulties and problems, which may slightly deviate any research from the ideal track. I suppose that limitations are a part of my research since no research is beyond limitations. They could be an inspiration and guidance for future research as they offer remarkable insights and opportunities to explore new challenges in certain areas, and they disclose where new scholarly efforts should be made. This section identifies constraints throughout the research process, such as application to practice, interpretation and generalisability of findings, and unanticipated challenges.

I may have no sufficient knowledge and information in controversial issues in Islam, which could restrict the mechanism of annotating certain euphemisms in the Qur'an. To avoid that, I resort to different resources and procedures, such as using exegetical books, using monolingual and bilingual dictionaries, consulting academics and religious people, developing linguistic guidelines, revising the existing literature, and checking and verifying by other annotators. The sensitivity of the research idea represents a limitation because it deals with unspeakable topics in a sacred text. I have not felt comfortable while describing some disagreeable or embarrassing issues. The exploratory nature and explanation of offensive topics may be biased according to what is socially and culturally acceptable in some cases. The Classical Arabic of the Qur'an is different from Modern Standard Arabic, so some findings cannot be generalised to euphemism in other genres. Hence, we need to test the proposed models and some findings if they are applicable to euphemism in other text types.

The research has not restricted itself to a certain theme of euphemism in the Qur'an, such as sex or death as previous studies did. It examines all euphemistic topics in the Qur'an. This broad objective of thematic investigation may require further research so as to make a detailed study on how all sensitive and unspeakable topics are dealt with in the Qur'an. As a PhD researcher, I have a deadline to turn in my research work. Time also has not allowed me to carry out structural, morphological, syntactic and semantic analysis of euphemisms in the corpus. I wonder whether the research findings might have been different if I have more time. I use an analytical review of euphemisms in the first part of the Qur'an by two annotators to check and verify the scheme and

guidelines of annotating euphemisms in the Qur'an. I cannot be sure whether conducting an analytical review of euphemisms by more annotators in more parts in the Qur'an could have changed the verification of the process of annotating euphemisms in the Qur'an.

The research limits itself to the examination of linguistic, cultural and stylistic problems in translating euphemisms in the Qur'an. To overcome the hindrance of evaluating the translation of euphemism in the Qur'an, I apply modern theoretical approaches and theories developed by well-known figures in the areas of translation and linguistics, such as Newmark, Vinay, Darbelnet, Nida, Taber, Vermeer, Reiss and Nord. Developing a theoretically and practically model for assessing the quality and accuracy of euphemism in current English translations of the Qur'an is a highly perilous task, and it would require further scholarly efforts made by a team of specialists. A representative selection of non-trivial euphemisms representing several taboo topics from different surahs in the Qur'an is chosen for examination. I wonder whether basing my research in a larger sample size of euphemisms could have generated different finding. The research critically evaluates six popular English translations of the Qur'an produced by translators with different cultural backgrounds, different religious affiliations, different native languages, personal or professional experiences, and individual or organisational supports. I wonder whether different results could have gained had using a different sample of English translations of the Qur'an.

7.4 Directions for Future Research

This part touches upon potential areas and directions for future research, which generally arise out of the research limitations previously identified in this chapter. For example, I call for building upon particular findings or unresolved (fully) matters, which I did not anticipate throughout the research process. I also propose future research ideas to address certain limitations of the research. Furthermore, I recommend conducting similar researches in different settings through examining the developed models adopted in this work in a new context.

1. Literal translation works well in few euphemistic examples in the Qur'an, but we still need further experiments to identify the degree of literalness that can be applied to

translating euphemisms, and to check if literal translation is appropriate for other rhetorical, poetic, religious or highly metaphorical texts.

2. While annotating euphemisms in the Qur'an, I have encountered a complicated problem related to how to differentiate between euphemisms and synonyms. For instance, readers of the Qur'an wonder whether they consider ريب /rayb/ 'doubt' as a euphemism or synonym for شك /shakk/ 'doubt'. I claim that synonym is a lexical construction exemplifying the linguistic ability of speakers by using a certain word or phrase which has an identical or near-identical meaning to another word or phrase. By contrast, euphemism is a linguistic device relying on intentionally substituting an appropriate expression with positive connotations in place of an offensive expression. The first aims to show the speaker's fluency and eloquence in linguistic communication, whereas the latter attempts to avoid undesirable effects of an unmentionable topic by using a similar expression but with more agreeable or neutral connotations.

The Qur'an is full of euphemistic and synonymous expressions. The variety of connotational and denotational meanings in dictionaries and the wide discrepancy in exegeses and commentaries of the Qur'an make one wonder whether readers of the Qur'an can distinguish between euphemisms and synonyms, or they locate euphemisms within the area of synonym based on the fact that euphemism is a synonym for a negative word. I claim that euphemisms and synonyms are different, but somehow correlated, i.e. euphemism is a strong motivation to produce synonyms. This indicates if we produce euphemisms, we will have more synonyms in a given context. Euphemism can function as a near synonym, but with positive implications, to an offensive word. For instance, *make love* is frequently used as a synonym with neutral or acceptable connotations for *sexual intercourse*. Now, *pass away* is broadly used as a synonymous expression, rather than as an alternative substitution, for *die*.

Scholarly efforts have partially investigated the correlation of euphemism and synonym by Cobb (1985), Allen and Burrige (1991), Allan (2007), Gomez, (2009), Murphy (2010), Bowers and Pleydell-Pearce (2011) and Samoskaite (2011). The issue of understanding and translating synonymous expressions in the Qur'an has been examined to a limited extent (cf. AlQinai, 2012 and Hassan 2014). There is a research gap in the existing literature about the capability of distinguishing between euphemism

and synonym in the Qur'an. For this reason, I suggest developing a theoretical and practical basis tackling the correlation of euphemism and synonym to enable readers of the Qur'an to draw a borderline between them. Future research should also examine how context, in which euphemism and synonym are used, can affect their distinctive implications and subtle nuances in the Qur'an. Finally, a diagnostic test should be designed to identify how certain expressions in the Qur'an can be classified as synonyms or euphemisms.

3. I suggest testing the annotation mechanism and guidelines of euphemisms adopted in this research work to identify euphemisms in other text types, such as the Bible, al-Ḥadīth and literary text, or to identify other linguistic features in the Qur'an, such as metaphor or metonymy. I also suggest examining the applicability of the translation model proposed in this research work to critically evaluate the translation of euphemism in other text types, such as the Bible, al-Ḥadīth and literary text, or the translation of other linguistic features in the Qur'an, such as metaphor or metonymy.

4. While annotating euphemisms in the corpus, I have noticed that some euphemisms are repeated several times in different positions in the Qur'an, such as *أجل* /*ajal*/ 'fixed term', *الأجداث* /*al-ajdāth*/ 'grave', *الشهوات* /*al-shshahawāt*/ 'sexual lust', and *لامستم* /*lāmastum*/ 'you touched'. I recommend conducting a corpus-based study for identifying such Qur'anic euphemisms, how many times they are used, where they are exactly located, why they are widely adopted, and how their positive connotations could be changed according to contexts in which they are employed. Moreover, I have found that some Qur'anic expressions are used as euphemisms in certain contexts, and are not in other contexts. For this reason, I suggest proposing a linguistic model for evaluating how contextual factors in the Qur'an can make a certain expression carry or remove its euphemistic meaning.

5. I have noticed that annotated euphemisms in the corpus have different linguistic formats. They can be analysed according to their structural length, such as single-word euphemism, two-word euphemism, and multi-word euphemism. They can be also analysed according to their word class, such as verb, noun, adjective, adverb, verb plus noun, noun plus noun, adjective plus noun and sentence. Additionally, they can be analysed according to their semantic types, such as particularisation (particular-for-whole), implication, metaphor, metonymy (general-for-specific), reversal (irony),

understatement (litotes), overstatement (hyperbole), omission and circumlocution. Therefore, I suggest developing a comprehensive linguistic model for analysing the euphemistic data in the corpus structurally, morphologically and semantically.

6. I have noticed that the Qur'an adopts a distinctive euphemistic approach relying on mentioning a certain place instead of an undesirable action or event, i.e. part and part metonymic relationship. For example, الغائط /al-ghā'it/ 'deep land' is used in the Qur'an to indicate the act of defecating. Also, الأجداث /al-ajdāth/ and القبور /al-qubūr/ 'graves' are commonly used in the Qur'an to mean the event of death. I suggest pursuing this interesting finding in a thorough way by gathering and examining a representative selection of Qur'anic euphemisms which illustrate the replacement of a certain place instead of an unpleasant action or event.

7. I have noted that euphemism has similarities with indirect speech act at some level. Both are performed by speakers in specific situations for certain purposes based on the indirect way of employed expressions. The verbal production of euphemisms is a natural response to the existence of taboos in society where the direct literal meaning is neglected to reflect another meaning for the sake of addressing restricted subjects, such as sex and death. Euphemism functions as a rhetorical strategy with a non-literal structure in the linguistic system allowing speakers to communicate indirectly about forbidden realities. By contrast, indirect speech acts are standardised units or ways in linguistic communication normally used by speakers in various situations for certain goals.

According to Austin's theory, speech performs three acts: locutionary, illocutionary and perlocutionary. A locutionary act is the actual performance of saying something and its visible meaning or reference. An illocutionary act is the pragmatic force or intention behind uttering something explicitly, such as promising, offering, inviting, commanding, congratulating, greeting or nominating. A perlocutionary act is the actual effect of saying something upon the listener's thought, emotion or physical action, such as persuading, scaring or inspiring (Austin, 1962; He, 1997). A few researches studied the similarity of the function of euphemism and speech act. Euphemism may function in a similar way to specific types of speech act wherein euphemism is usually derived from a conscious or unconscious motivation to protect interlocutors from embarrassment or to address a distasteful topic appropriately by avoiding direct

expressions with negative connotations (Holtgraves, 1986; McGlone and Batchelor, 2003; Allan and Burridge, 2006; McCallum and McGlone, 2011).

Al-Husseini (2007) claims that euphemism in Arabic and English has a close link with indirect speech act because both rely on an opposition-oriented approach, i.e. saying something verbally, but indicating another thing actually. Zhao and Dong (2010) argue that euphemisms in politics perform illocutionary acts when they are used for changing or concealing the truth, and perlocutionary acts when they are used to shape the public's views and attitudes about certain events in the world (pp.119-120). I think that euphemism does not perform a specific type of speech acts when compared to dysphemism, which often performs the speech act of insulting. On the contrary, euphemisms can perform the speech act of pleasing, softening, understanding, naturalising, legalising, disguising or shifting. Future research is needed to identify which type of speech acts can be performed by euphemisms in religious texts, such as the Qur'an.

8. I have found that the sacred or religious text, such as the Qur'an, has not yet been classified within any type of texts. This has made me wonder whether it can be considered as an individual type itself. The Qur'an, for example, can be located within expressive texts because it describes divine concepts, e.g. Heaven and Hell. It can be also located within narrative texts because it informs people historical events and stories, e.g. earlier prophets' life. It can be also located within argumentative texts because it affects Muslims' responses and beliefs about certain events or concepts, e.g. the purpose of the existence in this Universe. It can be also located within instructive texts because it directs Muslims towards doing positive practices, e.g. giving charities to poor people, or abandoning what is treated as negative deeds, e.g. homosexual act. It can be also located within expository texts because it presents sufficient explanations of situations at a specific time or place. For these reasons, I assert that the Qur'an is a hybrid text in which a mixture of description, information, narration, argumentation, instructions and exposition exists. Thus, the act of translating a Qur'anic text is laborious because the translator should maintain all its hybridity features. I call for conducting prospective studies to fill in this literature gap.

9. The Qur'an is an abundant resource for metaphorical and rhetorical expressions such as euphemism. Therefore, Arabic speakers usually opt for using euphemisms with

Qur'anic phrases in social occasions supposing that religion is a useful tool for releasing themselves from responsibility or embarrassment. This interesting finding has not been evaluated in a comprehensive way. ElShiekh (2013) investigates the influence of the religious background of speakers in the choice of euphemisms. The employment of Qur'anic quotes for suggesting euphemistic connotations should be investigated in light of contemporary usages and impacts of Qur'anic discourse in the modern world.

10. Frequency is an influential factor in personal and social discourse. Decreasing target domain words' frequency will function as a resource for their stylistic and connotative properties. By contrast, target domain words will lose their stylistic effects if they are widely used. When speakers produce more euphemisms, they may make negative words forgotten, obsolete or less-frequent in linguistic communication. This idea could be a starting point for research in future.

11. Many scholars indicate that the existence of the Arabic text of the Qur'an and footnotes may affect the readers' concentration and the flow of the translation. Mohammed (2005) points out that Abdel Haleem has intended to produce an accurate, clear and flow translation, so *The Qur'an, A New Translation* (2005) does not have the Arabic text, and footnotes and commentary are rarely used (p.67). Elimam (2017) has recently found that an overwhelming majority of a survey's respondents are in favour of English translations of the Qur'an with both Arabic and English texts, and with additional explanations of difficult terms in the form of footnotes. He has also found that almost two-thirds of the respondents have indicated that footnotes and information in brackets were useful in understanding translations of the Qur'an, while about a quarter only found them distracting. Hence, Abdel Haleem's translation could not be the first option for readers because it does not have the Arabic text of the Qur'an, and rarely provides additional clarifications (pp.62-65). I think that further research is still needed to clarify this argumentative issue.

12. Because euphemism is a universal phenomenon, studying it across different languages and cultures can play an influential role in facilitating intercultural communication. The phenomenon of euphemism in the Qur'an gives evidence that Islam counts on basic principles, such as peace, stability, balance, respect and social justice. This research can provide researchers from different disciplines with fresh

insights to overcome cultural barriers and build bridges between the Islamic community and other religious communities. This idea should be researched in a detailed way.

13. The Day of Judgement is mentioned more than 300 times in the Qur'an through using several linguistic methods, such as description, naming or labelling, demonstrative expressions and circumlocution. I have wondered if I can consider Resurrection-related expressions as euphemisms instead of the direct mention of the Day of Judgement, which is known as a horrible day. After face-to-face contact and digital communication with a team of academics and religious people, I decided not to annotate these expressions as euphemisms because they are used so widely, which makes them lose their euphemistic and stylistic meanings. In future, I intend to create an electronic corpus of Resurrection-related expressions in the Qur'an with a linguistic analysis of their semantic formats.

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Appendix A: Corpus of Euphemisms in the Qur'an

This appendix is the corpus of euphemisms in the Qur'an which can be accessed on Leeds Corpus through <http://corpus.leeds.ac.uk/euphemismolimat/>.

Appendix B: Linguistic Guidelines for Annotating Euphemisms in the Qur'an

Definition of Euphemism

Euphemism is a socially acceptable word with positive implications used instead of an offensive word with inappropriate references or embarrassing meanings in order to communicate implicitly about a sensitive, unspeakable or taboo topic as well as to stay within established social boundaries.

Functions of Euphemism

Euphemism functions as (i) an intentional substitution of an offensive, unpleasant or stylistically negative expression with a more agreeable expression for conveying a specific meaning indirectly, (ii) a way to consider the listeners' feelings and the speaker's approach simultaneously, (iii) and a natural response to the existence of taboos in society.

Semantic Types of Euphemism

Euphemism involves several semantic formats, such as particularisation, implication, metaphor, metonymy, reversal or irony, understatement or litotes, overstatement or hyperbole, remodelling, synecdoche, periphrasis, omission and clipping.

Features of Euphemism

Euphemism has some distinctive features, such as distance or deviation, relation, pleasantness and vagueness.

Euphemism and Other Linguistic Phenomena

Metaphorisation and metonymy are fertile resources for euphemistic references. Metaphor is a conceptual motivation with a linguistic structure addressing inappropriate topics through producing euphemism. Metonymy is commonly devoted as a linguistic way for euphemising unmentionable themes.

Euphemism in the Qur'an

The Qur'an is a coherent text with a unique style, aesthetic features and rhetorical expressions. It employs many euphemisms to promote positive connotations for certain terms with offensive suggestions related to death, destruction, divorce, excretion,

feelings, fighting and wars, finance, health, personal bad behaviours including lying, injustice, meanness, arrogance, envy, extravagance and mocking, poverty, pregnancy and giving birth, punishment, religion, sex including sexual act and bodily parts, slavery and swearing. However, the perception of euphemisms in the Qur'an could extend beyond the word or sentence levels to the textual level. Many topics and narratives are commonly cited in different positions in the Qur'an. That is, intratextuality and contextuality play a significant role in understanding and interpreting Qur'anic euphemisms. Here are some illustrative euphemistic examples from the Qur'an with their literal translations:

1- وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۗ (هود، 78).

Lit. His people came rushing towards him; they used to commit evil deeds. He said: “O my people! here are my daughters; They are purer for you”. (Hud, 78)

2- وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ (النساء، 43).

Lit. And if you are ill, or on a journey, or one of you comes from the privy, or you have touched women. (Women, 43)

3- قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَعْثًا (مريم، 20).

Lit. She said: “How can I have a son when no man has touched me and I have not been unchaste”. (Mary, 20)

4- مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ (الفرقان، 20).

Lit. And We never sent before you (Muhammad) any messengers but surely, they ate food and walked in the markets. (The Differentiator, 20)

Appendix C: Information Sheet and a Consent Form

Information Sheet and Consent Form

Dear respondent,

You are being invited to take part in a research project titled “**Euphemism in the Qur’an: Corpus-based Linguistic Analysis and Intratextual- and Contextual-based Translation**”. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

This research is being conducted by **Sameer Naser Olimat** from **the University of Leeds**. The research aims to create a corpus of euphemism in the Qur’an by annotating all Qur’anic euphemistic expressions in the format of an Excel electronic table and in HTML format. It also aims to classify the annotated euphemisms into new categories adapted from classifications previously produced by others and proposed on the basis of Qur’anic data. Further, it attempts to explore the role of intratextuality and contextuality in identifying, understanding and interpreting euphemisms in the Qur’an. Two Arabic-native speakers with good background and research interests in the literature and translation of euphemism in the Qur’an will be asked to annotate euphemisms in the first part (Juz’) in the Qur’an. This Juz’ is chosen for checking and verification because it is the first Juz’ in the Qur’an. The purpose of this procedure is twofold: to check the inter-annotator agreement of the euphemism annotation in the first Juz’ with the two annotators’ annotation, and to guarantee that the annotation of euphemisms in the corpus is more objective and comprehensive. Both annotators will be given written techniques and guidelines to support them in recognising and annotating euphemisms in the first Juz’ of the Qur’an properly. The guidelines address four areas: strategies to annotate euphemisms, linguistic background on euphemism, nature of euphemism in the Qur’an, and euphemistic examples from the Qur’an. This analytical review will allow us to find out how many Qur’anic euphemisms in the first Juz’ have been covered and missed, and how many Qur’anic euphemisms need to be excluded and developed.

You will be involved in the research project once for about 30 minutes at maximum. You need to annotate euphemisms while you read the first Juz’ in the Qur’an. Whilst there are few benefits for those people participating in the research project, it is hoped that this work will fill in the literature gap in the areas of translation and Arabic linguistics. To the best of my ability, all the information that we collect about you and during the course of the research will remain strictly confidential, and only anonymised data will be published. You will not be able to be identified in any reports or publications. It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information letter to keep and will be asked to sign another copy as a consent form. Your participation is entirely voluntary and you may withdraw at any time without affecting any benefits that you are entitled to. You do not

have to answer any questions you do not want to and you do not have to give a reason. We believe there are no known risks associated with this research.

Dear respondent,

Please, add your initials next to the statement if you agree

I confirm that I have read and understood the information sheet dated [dd/mm/yy] explaining the above research project and I have had the opportunity to ask questions about the project.	
I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason or without any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline by contacting the researcher.	
I give permission for the researcher to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the report or reports that result from the research. I understand that my responses will be kept strictly confidential.	
I agree for the data collected from me to be stored and used in any relevant future researches in an anonymised form.	
I understand that other genuine researchers will have access to this data and may use my responses in publications, reports, web pages and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	
I understand that relevant sections of the data collected during the study may be looked at by individuals from the University of Leeds or from regulatory authorities where it is relevant to my taking part in this research. I give permission for these individuals to have access to my records.	
I agree to take part in the above research project and will inform the lead researcher should my contact details change.	

Name of participant	
Participant's signature	
Date	
Name of the researcher	
Signature	
Date	

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Appendix D: A Questionnaire Designed for Annotating Euphemisms in the First Juz' of the Qur'an by Two Annotators

Euphemism in the Qur'an: Corpus-based Linguistic Analysis and Intratextual- and Contextual-based Translation

Dear respondent,

This research project aims to create a corpus of euphemisms in the Qur'an in the format of an Excel electronic table and in HTML format by annotating all Qur'anic euphemistic expressions within a contextual background. It also aims to classify the annotated euphemisms into new categories adapted from classifications previously produced by others, and proposed on the basis of the euphemistic data in the Qur'an. Further, it attempts to explore the role of intratextuality and contextuality in identifying, understanding and interpreting euphemisms in the Qur'an.

Methodologically, I annotate all euphemisms in the Qur'an, which consists of thirty parts (Ajzā') manually and then classify them into broad topics. An analytical independent review and verification of the annotated euphemisms in the first (part) Juz' in the Qur'an will be conducted by two Arabic-native speakers with good background and research interests in the literature and translation of euphemism in the Qur'an. They will be asked to annotate euphemisms in the first Juz' in the Qur'an. This Juz' is chosen for checking and verification because it is the first Juz' in the Qur'an. The purpose of this procedure is twofold; to check the inter-annotator agreement of the euphemism annotation in the first Juz' with the two annotators' annotation, and to guarantee that the euphemism annotation in the corpus is more objective and comprehensive. Both annotators will be given useful techniques and guidelines addressing four areas, including strategies to annotate euphemisms, linguistic background on euphemism, nature of euphemism in the Qur'an, and euphemistic examples from the Qur'an; to assist them in recognising and annotating euphemisms in the first Juz' of the Qur'an correctly. This analytical review will allow us to find out how many Qur'anic euphemisms in the first Juz' have been covered and missed, and how many Qur'anic euphemisms need to be removed and developed.

Please read the Qur'anic text, the first Juz' of the Qur'an in Arabic, carefully and then annotate all euphemistic expressions by underlying them. Helpful techniques and guidelines are available in the last two pages.

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فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50) وَإِذْ وَاغْتَابَ مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (51) ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (52) وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (53) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَانْقَلِبُوا إِلَىٰ أَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (54) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْتُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ (55) ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ (56) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى كُلَّوَا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (57) وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَتْرِيذِ الْمُحْسِنِينَ (58) فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (59) وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُغْتَبِينَ (60) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ قَادِحٍ لَنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ آتَيْنِيذِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ مِنْ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61) إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (63) ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (64) وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَلَقْنَا لَهُمْ كُوفُوا قِرْدَةً خَاسِئِينَ (65) فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (66) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَتَّخِبُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالُوا عُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (67) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ (68) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوثُهَا تَسُرُّ النَّاطِرِينَ (69) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ (70) قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْأَنْ جَنَّتْ بِالْحَقِّ فَنَذَبُوهَا وَمَا كَادُوا يَفْعَلُونَ (71) وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ (72) فَلَقْنَا صِرْبُوهَ بِبَعْضِهَا كَذَلِكَ يُخِيي اللَّهُ الْمُؤْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْلَمُونَ (73) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لِمَا يُتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لِمَا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لِمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74) أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (75) وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُخَاجِرْكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (76) أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (77) وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُونَ (78) قَوْلِيلِ الَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَوْلِيلِ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (79) وَقَالُوا لَنْ نَسْمَأَ النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (80) بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (81) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (82) وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِمَّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ (83) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوُونَ (84) ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِيكُمْ أَسَارَىٰ نَفَادُهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتُكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا جُزْءٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85) أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفَتْ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (86) وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (87) وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (88) وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (89) بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًا أَنْ يَنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (90) وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمُنُ بِمَا أَنْزَلَ عَلَيْنَا وَيُكْفَرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ (91) وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (92) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (93) قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَمَتَمَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (94) وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (95) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزْجَرِجِهِ مِنْ

العذاب أن يعمر الله بصبر بما يعملون (96) فل من كان عدوا لجبريل فإنه نزل على قلبك بإذن الله مصدقا لما بين يديه وهديا وبشرى للمؤمنين (97) من كان عدوا لله وملائكته ورسله وجبريل وميكال فإن الله عدو للكافرين (98) ولقد أنزلنا إليك آيات بيّنات وما يكفر بها إلا الفاسقون (99) أولمّا عاهدوا عهدا نبذة فريق منهم بل أكثرهم لا يؤمنون (100) ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم كأنهم لا يعلمون (101) واتبعوا ما تتلو الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر وما أنزل على الملكين ببابل هاروت وماروت وما يعلمان من أحد حتى يقولوا إننا نحن فننشق فلنا تكفر فيتعلمون منهما ما يفرقون به بين المرء وزوجه وما هم بضارين به من أحد إلا بإذن الله ويتعلمون ما يضرهم ولا ينفعهم ولقد علموا لمن اشتراه ما له في الآخرة من خلاق ولبئس ما شروا به أنفسهم لو كانوا يعلمون (102) ولو أنهم آمنوا واتقوا لمتوبه من عند الله خير لو كانوا يعلمون (103) يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرونا واسمعوا وللكافرين عذاب أليم (104) ما يؤد الذين كفروا من أهل الكتاب ولا المشركين أن ينزل عليكم من خير من ربكم والله يختص برحمته من يشاء والله ذو الفضل العظيم (105) ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها ألم تعلم أن الله على كل شيء قدير (106) ألم تعلم أن الله له ملك السموات والأرض وما لكم من دون الله من ولي ولا نصير (107) أم تريدون أن تسألوا رسولكم كما سئل موسى من قبل ومن يتبدل الكفر بالإيمان فقد ضل سواء السبيل (108) ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفارا حسدا من عند أنفسهم من بعد ما تبين لهم الحق فأغفوا واصفحوا حتى يأتي الله بأمره إن الله على كل شيء قدير (109) وأقيموا الصلاة وآتوا الزكاة وما تقدموا لأنفسكم من خير تجدوه عند الله إن الله بما تعملون بصير (110) وقالوا لن يدخل الجنة إلا من كان هودا أو نصارى تلك أمانيهم قل هاتوا برهانكم إن كنتم صادقين (111) بل من أسلم وجهه لله وهو محسن فله أجره عند ربه ولا خوف عليهم ولا هم يحزنون (112) وقالت اليهود لئست النصراني على شيء وقالت النصراني لئست اليهود على شيء وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون (113) ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه وسعى في خرابها أولئك ما كان لهم أن يدخلوها إلا خائفين لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم (114) والله المشرق والمغرب فأينما تولوا فثم وجه الله إن الله واسع عليم (115) وقالوا اتخذ الله ولدا سبحانه بل له ما في السموات والأرض كل له قانتون (116) بديع السموات والأرض وإذا قضى أمرا فإنما يقول له كن فيكون (117) وقال الذين لا يعلمون لولا يكلمنا الله أو تأتينا آية كذلك قال الذين من قبلهم مثل قولهم تشابهت فلانهم قد بينا الآيات لقوم يوقنون (118) إنا أرسلناك بالحق بشيرا ونذيرا ولا تسأل عن أصحاب الجحيم (119) ولن ترضى عنك اليهود ولا النصراني حتى تتبع ملتهم قل إن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير (120) الذين أتيناهم بالكتاب يتلونه حق تلاوته أولئك يؤمنون به ومن يكفر به فأولئك هم الخاسرون (121) يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فصّلْتُكم على العالمين (122) واتقوا يوما لا تجزي نفس نفسا شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولا هم ينصرون (123) وإذ ابتلى إبراهيم ربه بكلمات فاتمتهن قال إني جاعلك للناس إماما قال ومن ذريتي قال لا ينال عهدي الظالمين (124) وإذ جعلنا النبت مثابة للناس وأمنا واتخذوا من مقام إبراهيم مصلى وعهدنا إلى إبراهيم وإسماعيل أن طهرا ببني لإسرائيل والعاقبين والرُكع السجود (125) وإذ قال إبراهيم رب اجعل هذا بلدا آمنا وارزق أهله من الثمرات من آمن منهم بالله واليوم الآخر قال ومن كفر فأمتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير (126) وإذ يرفع إبراهيم القواعد من البيت وإسماعيل ربنا تقبل منا إنك أنت السميع العليم (127) ربنا واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك وأرنا مناسكنا وثب علينا إنك أنت التواب الرحيم (128) ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتك ويعلمهم الكتاب والحكمة ويرزقهم إنك أنت العزيز الحكيم (129) ومن يرعب عن ملة إبراهيم إلا من سفه نفسه ولقد اصطفينا في الدنيا وإنه في الآخرة لمن الصالحين (130) إذ قال له ربه أسلم قال أسلمت لرب العالمين (131) ووصى بها إبراهيم بنبيه ويعقوب يا بني إن الله اصطفى لك الدين فلا تموتن إلا وأنتم مسلمون (132) أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيي ما تعبدون من بعدي قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلهنا واحدا ونحن له مسلمون (133) تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسألون عما كانوا يعملون (134) وقالوا كونوا هودا أو نصارى تهتدوا قل بل ملة إبراهيم حنيفا وما كان من المشركين (135) قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وما أوتي موسى وعيسى وما أوتي النبيون من ربهم لا نفرق بين أحد منهم ونحن له مسلمون (136) فإن آمنوا بمثل ما آمنتم به فقد اهتدوا وإن تولوا فإنما هم في شقاق فسيفكهم الله وهو السميع العليم (137) صبغة الله ومن أحسن من الله صبغة ونحن له عابدون (138) قل أتخافوننا في الله وهو ربنا وربكم ولنا أعمالنا ولكم أعمالكم ونحن له مخلصون (139) أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودا أو نصارى قل أأنتم أعلم أم الله ومن أظلم ممن كتم شهادة عنده من الله وما الله بغافل عما تعملون (140) تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسألون عما كانوا يعملون (141).

Helpful Techniques and Guidelines

Please read the following techniques and guidelines to help you annotate euphemisms in the first Juz' of the Qur'an:

First Part: Strategies to Annotate Euphemisms

- Read and analyse the first Juz' of the Qur'an thoroughly.
- Use notable exegetical books and commentaries of the Qur'an.
- Use monolingual and/or bilingual dictionaries.
- Revise relevant studies, books and articles.
- Ask qualified people for advice, if needed.

Second Part: Linguistic Background on Euphemism

The linguistic framework covers the definition, function, characteristics and forms of euphemism and its association with other linguistic phenomena.

- Euphemism is a socially acceptable word used to in place of a negative word having offensive meanings for the sake of talking about a sensitive, unspeakable or taboo topic indirectly and staying within established social boundaries.
- Euphemism functions as (i) an intentional substitution of a negative, unpleasant or stylistically inappropriate word with a more agreeable word for conveying a specific meaning implicitly; (ii) a linguistic device to maintain the listeners' feelings and the speaker's approach without distortion; (iii) and a social response to the existence of taboos in languages.
- Euphemism involves various semantic formats including particularisation, implication, metaphor, metonymy, reversal or irony, understatement or litotes, overstatement or hyperbole, remodelling, synecdoche, periphrasis, omission and clipping.
- Euphemism has some features, such as distance or deviation, relation, pleasantness and vagueness.
- Metaphorisation and metonymy are fertile resources for euphemistic references. Metaphor is a linguistic motivation with a cognitive structure addressing

unsuitable topics through producing euphemisms, and metonymy is commonly devoted as a linguistic device for euphemising unmentionable themes.

Third Part: Nature of Euphemism in the Qur'an

- The Qur'an is a sacred text with distinctive linguistic features.
- The Qur'an employs many euphemisms to suggest positive connotations for readers or listeners.
- The perception of Qur'anic euphemisms could extend beyond the word or sentence levels to the textual level. Many topics and stories are repeatedly cited in different positions in the Qur'an, i.e. intratextuality and contextuality play a significant role in understanding and interpreting euphemisms in the Qur'an.

Fourth Part: Euphemistic Examples from the Qur'an

Some illustrative euphemistic examples from the Qur'an with their literal translations:

- وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ (هود، 78).

Lit. His people came rushing towards him; they used to commit evil deeds. He said: “O my people! here are my daughters; They are purer for you”. (Hud, 78)

- وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ (النساء، 43).

Lit. And if you are ill, or on a journey, or one of you comes from the privy, or you have touched women. (Women, 43)

- قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا (مريم، 20).

Lit. She said, “How can I have a son when no man has touched me and I have not been unchaste”. (Mary, 20)

- مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ (الفرقان، 20).

Lit. And We never sent before you (Muhammad) any messengers but surely, they ate food and walked in the markets. (The Differentiator, 20)

على الخاشعين (45) الذين يظنون أنهم ملائق ربهم وأنهم إليه راجعون (46) يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فضلتكم على العالمين (47) واتقوا يوماً لا تجزي نفس عن نفس شيئاً ولا يقبل منها شفاعةً ولا يؤخذ منها عدلٌ ولا هم ينصرون (48) وإذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستخون نساءكم وفي ذلك بلاءٌ لمن ربكم عظيم (49) وإذ فرقنا بكم البحر فأنجيناكم وأغرقنا آل فرعون وأنتم تنظرون (50) وإذ واعدنا موسى أربعين ليلةً ثم اتخذتم العجل من بعده وأنتم ظالمون (51) ثم عفونا عنكم من بعد ذلك لعلكم تشكرون (52) وإذ أتينا موسى الكتاب والفرقان لعلكم تهتدون (53) وإذ قال موسى لقومه يا قوم إنكم ظلمتم أنفسكم باتخاذكم العجل فتوبوا إلى بارئكم فاقتلوا أنفسكم ذليلاً ما ظلمونا ولكن كانوا أنفسهم يظلمون (54) وإذ قلنا ادخلوا هذه القرية فكلوا مما فيها حيث شئتم رغداً وادخلوا الباب سجداً وقولوا حطةً نغفر لكم خطيאתكم وسنزيدهم المحسنين (55) فبدل الذين ظلموا قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا رجزاً من السماء بما كانوا يفسقون (56) وإذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عيناً قد علم كل أناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا في الأرض مفسدين (57) وإذ قلنا يا موسى لن نصبر على طعامٍ واحدٍ فادع لنا ربك فخرج لنا ما تنبت الأرض من بقلها وقثائها وفومها وعدسها وبصلها قال أتستبدلون الذي هو أدنى بالذي هو خير اهبطوا مصراً فإن لكم ما سألتم وضربت عليهم الذلة والمسكنة وباءوا بغضب من الله ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون (58) إن الذين آمنوا والذين هادوا والصابئين من آمن بالله واليوم الآخر وعمل صالحاً فلهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون (59) وإذ أخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما أتيناكم به بقوة واذكروا ما فيه لعلكم تتقون (60) ثم توليتم من بعد ذلك فلو لا فضل الله عليكم ورحمته لكنتم من الخاسرين (61) ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردةً خاسئين (62) فجعلناهم نكالا لما بين يديها وما خلفها وموعظةً للمتقين (63) وإذ قال موسى لقومه إن الله يأمركم أن تبخروا بقرةً قالوا أنتخذنا هزواً قال أعود بالله أن أكون من الجاهلين (64) قالوا ادع لنا ربك يبين لنا ما هي قال إنه يقول إنها بقرةٌ لا فارصٌ ولا بكرٌ عوان بين ذلك فافعلوا ما تؤمرون (65) قالوا ادع لنا ربك يبين لنا ما لوئها قال إنه يقول إنها بقرةٌ فاقع لوئها تسر الناظرين (66) قالوا ادع لنا ربك يبين لنا ما هي إن البقر تشابه علينا وإنا إن شاء الله لمهتدون (67) قال إنه يقول إنها بقرةٌ لا ذلولٌ تثير الأرض ولا تسقي الحرث مسلمةٌ لا شيةٌ فيها قالوا الآن جنت بالحق فدبحوها وما كادوا يفعلون (68) وإذ قلنا لمن كفرنا منكم من الله فاعلموا أن الله محرجٌ ما كنتم تكفرون (69) فقلنا اضربوه ببعضها كذلك يحيي الله الموتى ويرى بكم آياته لعلكم تعقلون (70) ثم فسدت قلوبكم من بعد ذلك فهي كالحجارة أو أشد قسوةً وإن من الحجارة لما يتججر منه الأنهار وإن من الماء لما يهبط من خشية الله وما الله بغافل عما تعملون (71) أفقتضون أن يؤمروا لكم وقد كان فريقٌ منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون (72) وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلا بعضهم إلى بعض قالوا أتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون (73) أولاً يعلمون أن الله يعلم ما يسرون وما يعلنون (74) ومنهم أميون لا يعلمون الكتاب إلا أمانى وإن هم إلا يظنون (75) فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمناً قليلاً فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون (76) وقالوا لن نمنن النار إلا أياماً معدودةً فلن اتخذنم عند الله عهداً فلن يخلف الله عهداً أم نقولون على الله ما لا تعلمون (77) بلى من كسب سيئته وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون (78) والذين آمنوا وعملوا الصالحات أولئك أصحاب الجنة هم فيها خالدون (79) وإذ أخذنا ميثاق بني إسرائيل لا تعبدون إلا الله وبالوالدين إحساناً وذي القربى واليتامى والمساكين وقولوا للناس حسناً وأقيموا الصلاة وآتوا الزكاة ثم توليتم إلا قليلاً منكم وأنتم معرضون (80) وإذ أخذنا ميثاقكم لا تسفحون دماءكم ولا تخرجون أنفسكم من دياركم ثم أفررتكم وأنتم تشهدون (81) ثم أنتم هؤلاء تقتلون أنفسكم وتخرجون فريقاً منكم من ديارهم تظاهرون عليهم بالإثم والعدوان وإن يأتوكم أسارى فتادوهم وهو محرمٌ عليكم إخراجهم أفؤمنون ببعض الكتاب وتكفرون ببعض فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب وما الله بغافل عما تعملون (82) أولئك الذين اشتروا الحياة الدنيا بالآخرة فلا يخفف عنهم العذاب ولا هم ينصرون (83) ولقد أتينا موسى الكتاب وفتحنا من بعده بالرسل وأتينا عيسى ابن مريم بالبينات وأيدناه بروح القدس أفكلما جاءكم رسولٌ بما لا تهوى أنفسكم استكبرتم ففريقاً كذبتم وفريقاً تقتلون (84) وقالوا قلوبنا غلفت بل لعنهم الله بكفرهم فقليلاً ما يؤمنون (85) ولما جاءهم كتاب من عند الله مصدقٌ لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين (86) بسماً اشتروا به أنفسهم أن يكفروا بما أنزل الله بغياً أن ينزل الله من فضله على من يشاء من عباده فباءوا بغضب على غضبٍ وللكافرين عذابٌ مهيبٌ (87) وإذا قيل لهم آمنوا بما أنزل الله قالوا لو لم ينزل علينا الكتاب وكفرون بما وراءه وهو الحق مصدقاً لما معهم قل فلم تقتلون أنبياء الله من قبل إن كنتم مؤمنين (88) ولقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعده وأنتم ظالمون (89) وإذ

أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بَعْوَةً وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (93) قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (94) وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (95) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْخَرَجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (96) قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97) مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (98) وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (99) أَوْكَلِمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (100) وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (101) وَاتَّبِعُوا مَا نَتَلُو الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لِمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (102) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمِعُوا لِلْكَافِرِينَ عَذَابَ آلِيمٍ (104) مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (105) مَا نَسْتَعِجُ مِنْ آيَةٍ أَوْ نُنسِئَهَا نَاتٍ بَخِيرٍ مِنْهَا أَوْ مِثْلَهَا لَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (106) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (107) أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلْتَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (108) وَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَدُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (109) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (110) وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111) بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112) وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (113) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (114) وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115) وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهٌ قَانِتُونَ (116) بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (117) وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (119) وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنَّ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (120) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (121) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (122) وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ (123) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْبَغُ عَهْدِي الظَّالِمِينَ (124) وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنَا وَانجَدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (125) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (126) وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (127) رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (128) رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129) وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (130) إِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ قَالَ اسْلُتْ لِرَبِّ الْعَالَمِينَ (131) وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ (132) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ آلِهَةً نَحْنُ نَعْبُدُ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهِهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (133) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (134) وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ خَنيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (135) قُولُوا أَمْنَا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136) فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (137) صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (138) قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (139) أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَلَمْ يَكُنْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (140) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (141)

Annotator B

سورة الفاتحة

(1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

سورة البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5) إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (6) حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (7) وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8) يَخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10) وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (11) أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ (12) وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ (13) وَإِذَا لُقُوا بِالدِّينِ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلُوا بِآلِهِمْ فِي شِبَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (14) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (15) أُولَئِكَ الَّذِينَ اسْتَنَزَلُوا الصَّلَاةَ بِالْهَدَىٰ فَمَا رِيحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16) مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (17) صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْرِفُونَ (18) أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كَمَا أَضَاءَ لَهُمْ مَشْرًا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (20) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21) الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22) وَإِن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ (23) فَإِن لَّمْ تَفْعَلُوا وَلَئِن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي أُفْوِدْنَا النَّاسَ وَالْحِجَارَةَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (24) وَيَسِّرْ اللَّهُ لِكُلِّ شَيْءٍ سُبُلًا وَلَهُمْ فِيهَا رِزْقًا فَجَاءَتْ تَجْرِي مِّن تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُّزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأَنُوءَا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَرْوَاحٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25) إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَّا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (26) الَّذِينَ يُنْفِقُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (27) كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أُمُوتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28) هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (29) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34) وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (36) فَتَلَقَىٰ آدَمَ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37) قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَلَمَّا بَأْتَيْنَكُمْ مَنِيَّ هَدَىٰ فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي وَأِيَّايَ فَارْهَبُونَ (40) وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَئِكَ الْكَافِرِينَ وَلَا تَسْتَبْرُوا بِآيَاتِنَا إِنَّمَا قِيلَادٌ وَإِيَّايَ فَاتَّقُونَ (41) وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ أَفَلَا تَعْلَمُونَ (42) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43) أَنَا مُرُونَ النَّاسَ بِالْبِرِّ وَتَتَّقُوا أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (44) وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

(47) وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُعْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (48) وَإِذْ نَجَّبْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (49) وَإِذْ قَرَّبْنَا بِلْحِمِهِمُ الْبَيْتَ الْأَيْمَنَ وَالْأَيْمَنَ لِلْضَرْبِ فَانْحَبْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50) وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (51) ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (52) وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (53) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (54) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْتُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ (55) ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ (56) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى كُلَّاءٍ مِنَ طِبْيَاتٍ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (57) وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَتْرِيذُ الْمُحْسِنِينَ (58) فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (59) وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَضْبًا فَذُقُوا كُلُّ آبٍ يُسْقَىٰ مِنْ مَشْرِبَتِهِمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (60) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَلْبَلِهَا فِئَاتِيهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِيهَا قَالَ اتَّبِعْتُمُ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مَصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَصُرِّبْتُ عَلَيْهِمُ الذَّلَّةَ وَالْمَسْكَنَةَ وَبَاغَاوَا بَعْضُكُمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يُكْفَرُونَ بآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61) إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (63) ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ قَوْلًا فَضَلَّ اللَّهُ عَلَيْكُمْ وَرَحِمْتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (64) وَلَقَدْ عَلَّمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَلَمَّا لَمَسُوا نَوْمًا يَجْرُؤُونَ فَكُلُوا مِنْهَا لَيْسَ فِيهَا مِنْكُمْ شَيْءٌ فَمَكَّنَّا لَهُمُ الْبَقْرَةَ فَمَا أَكَلُوا إِلَّا مِنْهَا وَهِيَ غَيْرُ ذِي عِجْلٍ وَأَنْتُمْ مُنكَرُونَ (65) فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (66) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُذْبَحُوا بَقْرَةً قَالُوا أَتُذْبَحْنَاهَا هَذَا قَالُوا بَلَىٰ بِاللَّهِ أَنْ كُونُوا مِنَ الْجَاهِلِينَ (67) قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ (68) قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُنَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لَوْثُهَا تُسَرُّ النَّاطِرِينَ (69) قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقْرَ شَتَابَةٌ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ (70) قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْفِي الْحَرَثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتُ بِالْحَقِّ فَدَبَّحُوها وَمَا كَادُوا يَفْعَلُونَ (71) وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ (72) فَلَمَّا اضْرَبُوهُ بِعِضِّهَا كَذَلِكَ يُخَيِّبُ اللَّهُ الْمُؤْمِنِينَ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (73) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُهَا فَيَخْرُجُ مِنْهَا الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74) أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (75) وَإِذْ لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعُضُوبِهِمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (76) أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (77) وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ (78) قَوْلٌ لِلَّذِينَ يُكْتَبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرْوَا بِهِ ثَمَنًا قَلِيلًا قَوْلٌ لَهُمْ مِمَّا كَتَبْتُ بَأَيْدِيهِمْ وَيَوَّلَّيْتُمْ لَهُمْ مِمَّا يَكْسِبُونَ (79) وَقَالُوا لَنْ تَمَسَنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (80) بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (81) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (82) وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِمَّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ (83) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشَاهِدُونَ (84) ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتُكْفَرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا جُزَاءٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85) أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفَتْ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (86) وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ النَّبِيَّاتِ وَآيَدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيبًا تَقْتُلُونَ (87) وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (88) وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلٍ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ (89) يَسْمَعُوا شَرًّا مِنْ نَفْسِهِمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بَعْضَ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (90) وَإِذْ قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَنُكْفِرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلٍ إِنْ كُنْتُمْ مُؤْمِنِينَ (91) وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (92) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمِ اللَّهِ يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

(93) قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (94) وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (95) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضَخِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (96) قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97) مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيْلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (98) وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (99) أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (100) وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (101) وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مَلِكٍ سَلِيمَانَ وَمَا كَفَرَ سَلِيمَانُ وَلَكِنَّ الشَّيَاطِينُ كَفَرُوا يُعْلَمُونَ النَّاسَ السَّحَرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَرَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (102) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (104) مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (105) مَا تَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (106) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (107) أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلْتَ يُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (108) وَكَثِيرٌ مِنَ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَدُوا وَاصْنَعُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (109) وَأَقْبِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (110) وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111) بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112) وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (113) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (114) وَاللَّهُ الْمَشْرِقِيُّ وَالْمَغْرِبِيُّ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115) وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَائِمُونَ (116) بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (117) وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (119) وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (120) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (121) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَتَىٰ فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (122) وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ (123) وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَلِ عَهْدِي الظَّالِمِينَ (124) وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنَا وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَافِينَ وَالرُّكَّعِ السُّجُودِ (125) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِغُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (126) وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (127) رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَآرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ (128) رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129) وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ (130) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (131) وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُونَنَّ إِلَّا وَاتَّبَعْتُمْ مِلَّةَ مُسْلِمُونَ (132) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (133) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (134) وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةٌ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (135) قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136) فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (137) صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (138) فَلَنْ نَحْجَاكُوتُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (139) أَمْ يَقُولُونَ إِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (140) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (141)

Appendix F: The classification of the Meccan and the Medinan Surahs of the Qur'an with Number of Verses, Euphemisms, Verses with Euphemisms, and Verses with More than One Euphemism

Number	Surah	Type	Number of Verses	Number of Euphemisms	Number of Verses with Euphemism	Number of Verses with more than one Euphemism
1	The Opening	Meccan	7	0	0	0
2	The Cow	Medinan	286	80	49	18 (49)
3	The Family of 'Imran	Medinan	200	28	24	3 (7)
4	Women	Medinan	176	67	39	11 (39)
5	The Feast	Medinan	120	36	24	7 (19)
6	Livestock	Meccan	165	25	20	5 (10)
7	The Heights	Meccan	206	38	33	5 (10)
8	Battle Gains	Medinan	75	13	11	2 (4)
9	Repentance	Medinan	129	23	19	3 (7)
10	Jonah	Meccan	109	16	13	3 (6)
11	Hud	Meccan	123	33	22	9 (20)
12	Joseph	Meccan	111	38	28	6 (16)
13	Thunder	Medinan	43	8	8	0
14	Abraham	Meccan	52	6	6	0
15	Al-Hijr	Meccan	99	12	11	1 (2)
16	The Bee	Meccan	128	17	14	3 (6)
17	The Night Journey	Meccan	111	21	17	4 (8)
18	The Cave	Meccan	110	16	15	1 (2)
19	Mary	Meccan	98	13	8	4 (9)
20	Ta Ha	Meccan	135	11	11	0
21	The Prophets	Meccan	112	13	13	0
22	The Pilgrimage	Medinan	78	18	10	3 (11)
23	The Believers	Meccan	118	16	13	3 (6)
24	Light	Medinan	64	38	20	8 (26)
25	The Differentiator	Meccan	77	8	7	1 (2)
26	The Poets	Meccan	227	14	14	0
27	The Ants	Meccan	93	13	13	0
28	The Story	Meccan	88	8	8	0
29	The Spider	Meccan	69	13	10	3 (6)
30	The Byzantines	Meccan	60	8	6	1 (3)
31	Luqman	Meccan	34	4	3	1 (2)
32	Bowing down in Worship	Meccan	30	5	5	0
33	The Joint Forces	Medinan	73	30	17	8 (21)
34	Sheba	Meccan	54	4	4	0
35	The Creator	Meccan	45	15	11	2 (6)
36	Ya Sin	Meccan	83	10	10	0
37	Ranged in Rows	Meccan	182	6	5	1 (2)
38	Sad	Meccan	88	5	5	0
39	The Throngs	Meccan	75	5	4	1 (2)

40	The Forgiver	Meccan	85	11	6	2 (7)
41	(Verses) Made Distinct	Meccan	54	8	8	0
42	Consultation	Meccan	53	4	4	0
43	Ornaments of Gold	Meccan	89	3	3	0
44	Smoke	Meccan	59	0	0	0
45	Kneeling	Meccan	37	3	1	1 (3)
46	The Sand Dunes	Meccan	35	3	2	1 (2)
47	Muhammad	Medinan	38	7	6	1 (2)
48	Triumph	Medinan	29	4	2	2 (4)
49	The Private Rooms	Medinan	18	2	2	0
50	Qaf	Meccan	45	2	2	0
51	Scattering (Winds)	Meccan	60	8	6	2 (4)
52	The Mountain	Meccan	49	2	2	0
53	The Star	Meccan	62	5	5	0
54	The Moon	Meccan	55	6	5	1 (2)
55	The Lord of Mercy	Medinan	78	5	4	1 (2)
56	That which is Coming	Meccan	96	8	8	0
57	Iron	Medinan	29	2	2	0
58	The Dispute	Medinan	22	3	2	1 (2)
59	The Gathering (of Forces)	Medinan	24	6	4	1 (3)
60	Women Tested	Medinan	13	7	4	2 (5)
61	Solid Lines	Medinan	14	0	0	0
62	The Day of Congregation	Medinan	11	0	0	0
63	The Hypocrites	Medinan	11	1	1	0
64	Mutual Neglect	Medinan	18	1	1	0
65	Divorce	Medinan	12	12	6	3 (9)
66	Prohibition	Medinan	12	5	4	1 (2)
67	Control	Meccan	30	1	1	0
68	The Pen	Meccan	52	5	5	0
69	The Inevitable Hour	Meccan	52	6	5	1 (2)
70	The Ways of Ascent	Meccan	44	9	8	1 (2)
71	Noah	Meccan	28	2	1	1 (2)
72	The Jinn	Meccan	28	0	0	0
73	Enfolded	Meccan	20	2	2	0
74	Wrapped in his Cloak	Meccan	56	3	3	0
75	The Resurrection	Meccan	40	4	4	0
76	Man	Medinan	31	3	3	0
77	(Winds) Sent Forth	Meccan	50	3	3	0
78	The Announcement	Meccan	40	1	1	0
79	The Forceful Chargers	Meccan	46	3	3	0
80	He Frowned	Meccan	42	2	2	0
81	Shrouded in Darkness	Meccan	29	2	2	0
82	Torn Apart	Meccan	19	1	1	0
83	Those who Give Short Measure	Meccan	36	0	0	0
84	Ripped Apart	Meccan	25	1	1	0
85	The Towering Constellations	Meccan	22	0	0	0
86	The Night-Comer	Meccan	17	1	1	0
87	The Most High	Meccan	19	1	1	0

88	The Overwhelming Event	Meccan	26	0	0	0
89	Daybreak	Meccan	30	2	2	0
90	The City	Meccan	20	3	3	0
91	The Sun	Meccan	15	1	1	0
92	The Night	Meccan	21	1	1	0
93	The Morning Brightness	Meccan	11	2	2	0
94	Relief	Meccan	8	0	0	0
95	The Fig	Meccan	8	2	2	0
96	The Clinging Form	Meccan	19	0	0	0
97	The Night of Glory	Meccan	5	0	0	0
98	Clear Evidence	Medinan	8	0	0	0
99	The Earthquake	Medinan	8	1	1	0
100	The Charging Steeds	Meccan	11	1	1	0
101	The Crashing Blow	Meccan	11	0	0	0
102	Striving for More	Meccan	8	1	1	0
103	The Declining Day	Meccan	3	0	0	0
104	The Backbiter	Meccan	9	0	0	0
105	The Elephant	Meccan	5	0	0	0
106	Quraysh	Meccan	4	0	0	0
107	Common Kindnesses	Meccan	7	1	1	0
108	Abundance	Meccan	3	0	0	0
109	The Disbelievers	Meccan	6	0	0	0
110	Help	Medinan	3	0	0	0
111	Palm Fibre	Meccan	5	0	0	0
112	Purity (of Faith)	Meccan	4	0	0	0
113	Daybreak	Meccan	5	1	1	0
114	People	Meccan	6	0	0	0
Surahs of the Qur'an		114	6236	918	703	139 (354)
The Medinan Surahs		28	1623	400	263	75 (212)
Percentage of the Medinan Data		24.6%	26%	43.6%	37.4%	54.00% (59.9%)
The Meccan Surahs		86	4613	518	440	64 (142)
Percentage of the Meccan Data		75.4%	74%	56.4%	62.6%	46.00% (40.1%)

Appendix G: The Frequency of Euphemisms in Verses with Euphemism in the Thirty Parts of the Qur'an

Juz' Nu	One Euphemism	Two Euphemisms	Three Euphemisms	Four Euphemisms	Five Euphemisms	Six Euphemisms	Seven euphemisms	Eight euphemisms	Nine euphemisms	Ten euphemisms	Verses Total	Euphemism Total
1	9	1	1	0	0	0	0	0	0	0	11	14
2	17	9	2	2	0	0	1	0	0	0	31	56
3	13	2	2	0	0	0	0	0	0	0	17	23
4	18	4	1	1	0	0	0	0	0	0	24	33
5	21	2	2	0	0	1	0	0	0	1	27	47
6	13	2	2	0	1	0	0	0	0	0	18	28
7	12	6	0	0	0	0	0	0	0	0	18	24
8	21	4	0	0	0	0	0	0	0	0	25	29
9	20	3	0	0	0	0	0	0	0	0	23	26
10	18	2	1	0	0	0	0	0	0	0	21	25
11	15	4	0	0	0	0	0	0	0	0	19	23
12	21	9	6	0	0	0	0	0	0	0	36	57
13	26	0	0	0	0	0	0	0	0	0	26	26
14	21	4	0	0	0	0	0	0	0	0	25	29
15	23	5	0	0	0	0	0	0	0	0	28	33
16	19	3	1	0	0	0	0	0	0	0	23	28
17	20	1	1	0	0	1	0	0	0	0	23	31
18	25	7	3	0	0	0	0	0	1	0	36	57
19	25	1	0	0	0	0	0	0	0	0	26	27
20	18	3	0	0	0	0	0	0	0	0	21	24
21	17	3	1	0	0	0	0	0	0	0	21	26
22	20	2	5	1	0	0	0	0	0	0	28	43
23	18	2	0	0	0	0	0	0	0	0	20	22
24	14	1	0	0	1	0	0	0	0	0	16	21
25	8	0	1	0	0	0	0	0	0	0	9	11
26	10	6	0	0	0	0	0	0	0	0	16	22
27	28	2	0	0	0	0	0	0	0	0	30	32
28	14	4	3	1	0	0	0	0	0	0	22	35
29	32	3	0	0	0	0	0	0	0	0	35	38
30	28	0	0	0	0	0	0	0	0	0	28	28
Total	564	95	32	5	2	2	1	0	1	1	703	918
Total	564	190	96	20	10	12	7	0	9	10	918	-----