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Translating Euphemism Related to Marital Sex in the Noble Quran

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ABSTRACT

This research surveys the English translations of euphemistic terms for marital sexual intercourse in the Noble Quran, with a focus on how translators deal with the Quran's rhetorical modesty and moral sensitivity. Euphemism is adopted in the Noble Quran to handle sensitive issues such as death, marital relations, bodily functions, disabilities, and socio-political topics. Intimate marital relations, in particular, are phrased so politely as to serve numerous purposes, including protection and mutual comfort, taking into consideration the purity and respect of both parties, especially women. Drawing on nine separate verses that employ metaphorical and indirect language to refer to lawful sexual activity within marriage, the study compares a corpus of twenty English translations selected for their theological, linguistic, and stylistic diversity. Each translation was examined through close comparative analysis, corroborated by English lexical resources (Collins and Merriam-Webster dictionaries) to determine semantic proximity to the SL euphemisms. Drawing on the findings, the study proposes a five-strategy model — literal translation, substitution, generalization, explication, and addition — for categorizing the various translational strategies. The findings reveal a considerable disparity in the rendering of euphemisms, indicating varied priorities among translators for fidelity, clarity, and cultural acceptability. This study makes important contributions to Quranic translation studies, euphemism research, and intercultural pragmatics.

Keywords: Culture; Euphemism; Marriage; Quran Translation; Sex

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1. Introduction

The Noble Quran, Islam's religious text, is revered not only for its religious teachings but also for its eloquent and multilayered linguistic composition. Rooted in the Arabic language of the 7th century, the Quran employs a wide range of rhetorical and stylistic devices, among which euphemism serves as an effective means of addressing socially and morally sensitive topics. Euphemism, broadly understood as the substitution of a mild, indirect, or vague term for one thought to be harsh, blunt, or offensive ^[1], is a central device in the Quran's discussion of such topics as death, punishment, bodily functions, and, most of all, marital sexual relations. These, although inherent to the moral and legal codes of Islamic discourse, are uniformly addressed with an air of modesty, refinement, and respect.

Among the most linguistically and culturally sensitive dimensions of Quranic style are the euphemistic allusions to conjugal intimacy. The Quran does not represent sexual acts in explicit or vulgar form; rather, it employs metaphor, ellipsis, pronouns, and other rhetorical devices to convey meaning without compromising the tone of divine decorum. Such phrases as "they are a garment for you, and you are a garment for them" (Surat Al-Baqarah 2:187) or "approach them from where Allah has ordained for you" (2:222), illustrate this refined style. Such phrases, easily understood within the context of Arabic rhetoric and Islamic ethics, present enormous difficulties when rendered into other languages, particularly into English, a language and culture with alternate norms of modesty, euphemism, and religious expression.

Translation is not just a linguistic process but an intensely interpretive one that entails making decisions on semantic precision, cultural parallelism, and theological suitability. In translating Quranic euphemisms that refer to marital sex into English, translators have to choose whether to maintain the euphemistic tenor of the original text, clarify the meaning for the target readership, or achieve a middle ground between the two. Each option has implications: retaining the euphemism can result in obscurity or confusion among readers unfamiliar with Islamic discourse, whereas clarifying the meaning risks infringing on the decorum envisioned by the original text. This becomes even more acute considering the Quran's sacred character, where each word

is regarded as divinely inspired and hence invested with authority and meaning.

The English translations of the Quran, compiled by scholars from diverse linguistic, cultural, and ideological backgrounds, attest to a range of approaches to this issue. Translators exhibit varying levels of literalness, explicitation, and cultural adaptation in addressing euphemistic material. Some prefer to retain the Quran's original metaphors and figurative language, whereas others strive to render the intended meaning more explicit to contemporary readers, especially non-Muslims or readers inexperienced in Islamic marital ethics. These translation approaches, in their effort to promote understanding, can unintentionally influence the theological, stylistic, or ethical overtones of the original message.

The present study explores a gap in the literature on renditions of euphemisms in the Noble Quran. Many of these translations seem to fail to consistently combining accuracy and modesty with contextual meaning. The main objective is to survey to what extent the translations of the Noble Quran maintain the impact of the rhetorical subtlety and special modesty of the original in English text. This study is expected to offer a detailed analysis of strategies for translating such a sensitive topic, highlighting how cultural values may be negotiated and transformed. By building such a corpus of stylistic diversity, the study should provide a robust comparative analysis based on a systematic framework.

1.1. Culture and Translation

Translation is far more than a linguistic operation; it is a profoundly cultural act that involves the negotiation of meaning between different worldviews, values, and communicative norms. This is particularly true when translating religious texts, which are embedded in complex theological, ethical, and cultural matrices. In the case of the Noble Quran, cultural sensitivity becomes paramount, as the Arabic source text reflects not only the linguistic conventions of Classical Arabic but also the moral and social values of early Islamic society. Among these values is the principle of *hayā* (modesty or decency), which governs how topics related to bodily functions, sexuality, and intimacy are articulated. As such, Quranic language often encodes these topics through euphemism, metaphor, and indirection, all

of which serve to convey meaning while maintaining reverence and decorum.

When rendering these culturally specific euphemisms into English—a language shaped by distinct historical, moral, and discursive traditions—translators face a series of intercultural challenges. These include differences in how modesty is conceptualized, how direct or indirect references to sexuality are received, and what constitutes acceptable religious or literary expression in the target culture. For instance, what is considered respectful and modest in Quranic Arabic may be opaque or ambiguous to readers unfamiliar with Islamic discourse. Conversely, overly explicit renderings may violate the tone of the sacred text and alienate Muslim readers who expect a translation to mirror the Quran’s rhetorical dignity.

The interaction between source culture and target culture thus becomes a decisive factor in translation strategy. Translators must constantly make choices about whether to preserve the source culture’s norms (foreignization) or to adapt the text to the expectations and conventions of the target audience (domestication). In the context of Quranic euphemisms, foreignization might involve retaining metaphorical or elliptical structures that reflect the original Arabic, while domestication might favor more explicit or explanatory renderings to aid comprehension. Both approaches carry risks: foreignization may hinder understanding or mislead non-Arabic readers, while domestication may strip the text of its spiritual and stylistic subtlety.

Moreover, the ideological and theological orientation of the translator or translation team often plays a crucial role in these decisions. Translators with a background in Islamic jurisprudence or traditional exegesis may prioritize fidelity to Classical interpretations, while others with a more reformist or academic background may lean toward transparency and accessibility. These cultural and ideological lenses not only shape how euphemisms are interpreted but also how they are framed in paratextual materials such as footnotes, glossaries, and prefaces, which further mediate the reader’s experience of the text.

In sum, the translation of Quranic euphemisms related to marital intimacy is deeply enmeshed in cultural negotiation. It requires not only linguistic expertise but also cultural competence and theological sensitivity. By examining how different English translations navigate these cul-

tural intricacies, this study highlights the indispensable role of culture in shaping the transmission of sacred meaning across languages. It also reveals how translation serves as a space where cultural values are not only transferred but also contested, reinterpreted, and transformed. The present study investigates how Quranic euphemistic expressions related to sex within marriage are rendered into English, comparing a large number of translations through a lexical and contextual analysis.

1.2. Euphemism

Euphemism is a linguistic and rhetorical device used to express potentially offensive, taboo, or sensitive subjects in a more indirect, polite, or socially acceptable manner. Rooted in the Greek term *euphemia*, meaning “speaking with good words,” euphemism is a universal phenomenon that reflects not only linguistic creativity but also deep cultural, social, and psychological norms. In many languages and societies, certain topics — such as death, sexuality, bodily functions, and divine judgment — are often approached with caution, reverence, or reticence. Euphemism provides speakers with a means of navigating these topics while preserving decorum and avoiding embarrassment or offense.

In Arabic, euphemism (*kināyah*) has long been recognized as a hallmark of Classical rhetoric and literary excellence. The Arabic rhetorical tradition, particularly as formalized in works of *balāghah* (eloquence), categorizes euphemism as an indirect form of expression (*tawriyah*) that conceals the intended meaning behind a metaphor, periphrasis, or culturally coded phrase. The Quran, as the pinnacle of Arabic linguistic expression, makes frequent use of euphemism — especially in relation to themes that require a heightened degree of modesty, such as marital sexual relations. This stylistic feature is not simply ornamental; it reflects broader Islamic values surrounding modesty (*hayāʾ*), decency (*iffah*), and spiritual elevation, wherein even the most intimate aspects of human life are framed within a discourse of moral and theological propriety.

Verses that deal with conjugal relations in the Quran are often characterized by metaphorical or oblique expressions. For example, the phrase “*hunna libāsun lakum wa antum libāsun lahunna*” (They are a garment for you, and you are a garment for them 2:187) uses metaphor to de-

pict the mutual closeness, protection, and intimacy between spouses. Similarly, “fa’tū hunna min haythu amarakum *Allāh*” (approach them from where Allah has ordained for you 2:222) avoids direct sexual terminology while conveying marital intimacy in accordance with divine law. These euphemistic expressions carry not only semantic meaning but also spiritual, ethical, and aesthetic values that are central to Islamic discourse.

From a translational perspective, euphemism presents a complex challenge. The translator must grapple with the tension between clarity and reverence, literalness and cultural appropriateness, and accuracy and stylistic faithfulness. Euphemisms are often deeply embedded in the source culture’s linguistic codes and moral frameworks; they may lose their effect or even cause misunderstanding when rendered literally into another language. On the other hand, explaining or unpacking a euphemism too explicitly can undermine its intended subtlety and may violate the decorum of sacred texts like the Quran.

Theoretical studies of euphemism within translation^[2] identify it as a strategy of mitigation and face-saving, often tied to sociolinguistic concepts such as politeness theory^[3] and taboo language. Through face-saving strategies, speakers tend to mitigate threats in several ways. Among these are off-record ways to hint at what is wanted indirectly, rather than directly. In the context of religious translation, however, euphemism also functions within a theological framework — it serves to uphold the sanctity of the text and the dignity of human experience. The translator must, therefore, be attuned not only to the lexical or grammatical structure of euphemistic phrases but also to their pragmatic force and symbolic resonance in the original.

1.3. Translation of Euphemism

The translation of euphemism represents one of the most delicate and complex challenges in the field of translation studies. Euphemisms are contextually and culturally grounded expressions that rely heavily on the shared knowledge, values, and sensitivities of the source language community. When translating euphemistic language, the translator must navigate multiple layers of meaning — semantic, pragmatic, cultural, and emotional—while also considering the expectations, norms, and taboos of the target language audience. This task becomes especially intricate when the

euphemisms in question emerge from sacred or canonical texts such as the Noble Quran, where the language used is not only linguistically elegant but also theologically profound and ethically restrained.

In general, euphemisms pose a unique translational dilemma: should the translator preserve the indirectness and rhetorical subtlety of the source text, or should they render the implicit meaning in a more explicit and accessible form for the target audience? The choice between these options is not merely stylistic; it is ideological and cultural. For instance, maintaining the euphemistic tone may uphold the aesthetic and moral sensibilities of the original, especially in religious discourse, but it may also risk ambiguity or misinterpretation. Conversely, explicating the euphemism may facilitate understanding, particularly for readers unfamiliar with Islamic or Arabic cultural codes, yet such a move may disrupt the dignity, modesty, or reverence intended in the original.

Several translation strategies have been identified in the literature for handling euphemism, each reflecting a different balance between fidelity to the source text and accessibility for the target audience. Literal translation involves preserving the surface structure of the euphemistic expression in the target language, although this may not always convey the intended connotations due to cultural or linguistic differences. Equivalence or substitution seeks to find a corresponding euphemism in the target language that serves a similar rhetorical or cultural function, preserving both the indirectness and tone of the original. Explicitation, on the other hand, renders the euphemism in more direct or transparent terms, which can enhance clarity but often comes at the cost of rhetorical subtlety. Another approach is paraphrasing or annotation, where the euphemistic meaning is clarified either within the main text or through footnotes, allowing for both interpretive assistance and retention of the source’s indirectness. Finally, adaptation or cultural substitution involves replacing the original euphemism with a culturally appropriate expression in the target language, thereby aligning the message with the moral or communicative norms of the target audience. Each of these strategies involves trade-offs, and the translator’s choice often depends on the genre of the text, its intended readership, and the degree of sacredness or sensitivity associated with the content.

In the case of Quranic translation, translators often find themselves walking a fine line between linguistic fidelity and interpretive responsibility. Euphemisms in the Quran, particularly those referring to marital sexual relations, are often conveyed through metaphorical or allusive language. For example, in Surah Al-Baqarah 2:223, the verse “Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish” uses an agrarian metaphor to refer to sexual relations within marriage. Translators vary in their approaches: some, like Yusuf Ali and Pickthall, retain the metaphor and allow the reader to interpret it; others, such as Saheeh International, attempt to render it more clearly while preserving some of the original imagery.

The translation of euphemism in the Quran is further complicated by the religious status of the text. Unlike literary or colloquial texts, the Quran is believed by Muslims to be the literal word of God, and as such, its language carries both divine authority and linguistic sanctity. This elevates the stakes for translators, who must not only avoid misinterpretation but also ensure that the translation does not violate the reverence due to the sacred text. Consequently, the translation of euphemistic content in the Quran is not merely an academic exercise, but also a spiritual and ethical endeavor.

Moreover, the translator’s personal, institutional, or doctrinal orientation often influences how euphemisms are handled. Conservative translators may opt for preserving the subtlety and metaphor of the Arabic original, while others might lean toward greater explicitation to enhance reader comprehension. In either case, the treatment of euphemism reveals much about the translator’s view of the target audience, their assumptions about readability and decency, and their approach to cross-cultural religious communication.

1.4. Rendering euphemism in the Noble Quran

When it comes to euphemism related to marital sex in the Noble Quran, there are 9 expressions, some of which are mentioned more than once. They are found in contexts associated with different topics like marriage, fasting, abstinence, sanctity, women’s menstruation and a human’s relationship with Allah. They mainly revolve around verbs like ‘touch’, ‘come’, ‘enter’ and ‘approach’.

Euphemism, as discussed earlier, is a highly culture-laden tool. Therefore, it is necessary to identify them in the first place before exploring the appropriate translation strategies. To this end, a good translator needs to learn about the exegesis of the Noble Quran and Islamic culture in relation to both marriage and sex. Islam highlights marriage as a foundation to establish the family institution. It has several aims, including the fulfillment of natural emotional and sexual desires, and the creation of good parents and, thus, good children, in order to produce a society committed to faith and morality. Thus, sex outside marriage — or fornication — is considered one of the major sins.

This topic is tackled in various contexts of the Noble Quran. Euphemism is believed to safeguard the sexual process within marriage and its participants, especially women, from any negative connotation. For some ^[4], shift from the unacceptable terms to pleasant ones carries an emotional purpose. It would instill compassion in the hearts of husbands towards women, so that they would remember their special relationship with their wives, care for them and show fairness to them in case of any dispute. Euphemisms in the Noble Quran are found in so many different contexts. Sex is the most common, tackled in relation to health, swearing, death, excretion, finance, divorce, personal behaviour, slavery, and pregnancy.

Culture-specific items require definition when no synonym or equivalent is found ^[5]. Footnotes can also be opted for if the definition does not reflect the intended meaning. When it comes to rendering the Noble Quran, some argue that, in addition to the holiness of the message, it is necessary to focus on its communicative value ^[6]. In other words, in the case of a referential gap, a translation should not operate in a vacuum. The expressions in question consist of a euphemistic and an intended meaning, which are sometimes unrelated. If the translator does not recognize this relation, a literal translation is expected to give a negative image of the Noble Quran to the TT audience ^[7]. Hence, it has been found that a paraphrase from exegesis references needs to be added to the translation.

Existing translations of the Noble Quran adopt 3 strategies: ST-oriented, TT-oriented, and compromise ^[8]. The first attempts to provide a literal equivalent, the second offers a collocation or common expression, and the third keeps the original form while adding an explanation. How-

ever, the third is less common, as it is said to hamper the fluidity of the TT. The choice of approach to choose largely depends on the TT readership. In other words, if the reader is educated and interested in Qur'anic culture, the first approach applies. If the reader focuses on the content, then the second may be the most appropriate. If the reader wishes to learn about both the Qur'anic style and content, the third approach works.

Rendering euphemisms in the Noble Quran is more demanding than in any other genre. The reason is that it has "more connotative meanings, and therefore the universality of terms does not prevail" ^[9]. The translator is supposed to look for the closest or best equivalent in the TL to reflect the same image, taking into consideration that many Arabic constructions contain shades of meaning that may not be directly found in the TL.

A detailed study shows that a straightforward rendition of these expressions yields meaningless phrases due to the lack of correspondence between the two languages. Upon interviewing professional translators, the researcher concludes that euphemism is a culture-specific phenomenon. Therefore, a translator needs to be aware of the Noble Quran exegesis, the reasons for revelation, and aspects of Arab history. It is argued that both the intended meaning and the effect of these expressions should be maintained. Nevertheless, most renditions fall short of combining accuracy and fluency. Upon investigating five selected translations, it is found that they enjoy neither consistent nor conscious strategies. At times, they do not pay attention to the contextual meaning. In sum, a translator here is required to have "a comprehensive knowledge of the religious, rhetorical, and cultural background" ^[10].

One paper contrasts the translations of Palmer and Abdel Haleem. It considers the former inadequate because it does not accurately reflect the intended meaning, while the latter is preferred for conveying both the euphemistic and intended meanings. The paper recommends consulting reliable exegeses and then opting for linguistic and cultural approximation ^[11]. Another study examines three translations of the Noble Quran and concludes that they primarily employ the literal translation technique. In addition, connotative meanings are said to cause complexity and difficulty of translating such expressions ^[12]. A later study examines the strategies employed in domesticating culture-related

words in the Noble Quran. While paraphrase and functional equivalence can serve to reflect the intended meaning, generalization, cultural equivalence, and modulation are only recommended if they are followed by a footnote or addition ^[13]. In another research, lexical equivalence in rendering euphemism does not achieve the impact of the original. Cross-cultural and contextual differences hinder the accurate conveyance of sex-related activities ^[14]. A different study contrasts translations of sex-related terms. It argues that the literal translation of euphemistic expressions makes the prosodic and rhetorical aspects of the Noble Quran less distinct. Therefore, the use of parentheses and footnotes are recommended ^[15].

2. Literature Review

One of the most comprehensive studies aimed at assessing the accuracy and effectiveness of euphemism translation in five well-known English versions of the Noble Quran ^[10]. Employing a qualitative, comparative textual analysis and interviews with professional translators, the study evaluated the translation of key euphemistic verses, particularly those involving marital relations and bodily references. The study found that many translators tended to obscure or dilute the euphemistic impact due to literal or overly explicit renditions. It argued that these shifts often stemmed from a lack of contextual awareness or limited sensitivity to Arabic rhetorical devices. As a result, the study recommended incorporating explanatory footnotes and more deliberate functional equivalence to bridge cultural gaps without compromising the sanctity or modesty of the original expression.

Another significant work conducted a corpus-based investigation that aimed to systematically identify and classify euphemistic expressions across the Quran and analyze their treatment in English translations ^[4]. The study utilized annotated corpora and descriptive statistics to trace euphemistic themes such as sexual relations, death, bodily functions, and divine punishment. By comparing six prominent English translations, it observed considerable variance in strategy — ranging from literal translation to paraphrasing and omission. The analysis highlighted that translators often struggled to retain the indirectness and stylistic elegance of Arabic euphemism. The study concluded that a deeper understanding of intratextual references and Quranic exe-

getical tradition is essential for producing accurate and respectful renderings.

A related study explored the challenges of rendering Quranic euphemisms related to marital intimacy and modesty, focusing on the translations by Altaie ^[16]. The aim was to identify the extent to which these translations conveyed the indirectness and moral undertones of the Arabic original. Through comparative linguistic analysis and the application of rhetorical theory, the study revealed that while Yusuf Ali employed more poetic and euphemistic equivalents, Hilali and Khan tended to adopt a more literal and explanatory approach. It was concluded that translators must strike a balance between fidelity and reader accessibility, avoiding disruptions to the stylistic harmony of the Quran.

Another notable study examined the effectiveness of euphemism translation using a contrastive approach ^[17]. The authors analyzed how euphemisms related to sexual relations and bodily functions were rendered in three prominent English versions of the Quran. Their methodology involved a close textual comparison, alongside consultation of Classical Arabic commentaries (*tafsīr*), to determine the original intent. The study found that many euphemistic expressions were either misinterpreted or stripped of their rhetorical force due to literal translation. The researchers recommended adopting explication, combined with glossing or annotation, to maintain both meaning and stylistic integrity.

More recently, a descriptive study analyzed the strategies adopted by major English translators—including Sahih International, Yusuf Ali, Pickthall, Shakir, and Arberry—specifically in the context of euphemisms related to intimacy and sexual conduct ^[18]. The study employed a comparative analytical method, focusing on selected Quranic verses (2:187, 2:223, and 23:5–6). The findings showed that translators varied significantly in their choices, with some maintaining metaphorical language while others opted for plain or clarified expressions. The study emphasized the need for strategic consistency and proposed a classification model for euphemism translation that considers cultural, theological, and rhetorical dimensions.

3. Methodology

Research Design

This study adopts a qualitative, comparative approach to examine how euphemistic expressions referring to mari-

tal sexual relations in the Noble Quran are rendered across a range of English translations. The aim is to investigate whether the translations preserve the rhetorical subtlety and modesty of the source text or shift toward more explicit renderings that may alter the tone or meaning. To achieve this, the researcher identified nine distinct verses in the Quran that include euphemistic references to sexual activity between spouses. These verses were selected for their use of culturally and rhetorically sensitive expressions such as *rafath* (sexual relations), *lamasa* (to touch), and other metaphorical language that avoids direct or vulgar reference to intercourse. Verses containing repetitive phrasing were excluded to ensure analytical diversity.

To assess the treatment of these euphemisms, a corpus of 20 English translations was examined. These translations were selected to represent a diverse range of linguistic styles, exegetical orientations, and historical contexts. The corpus includes the translations of Muhammad Abdel Haleem ^[19], Abdul Hye ^[20], Taqi al-Din al-Hilali and Muhsin Khan ^[21], Abdullah Yusuf Ali ^[22], Arthur Arberry ^[23], Muhammad Asad ^[24], Nessim Dawood ^[25], Mohammad Ghali ^[26], Thomas Irving ^[27], Talal Itani ^[28], Safi Kaskas ^[29], Wahiduddin Khan ^[30], Mustafa Khattab ^[31], Edward Palmer ^[32], Marmaduke Pickthall ^[33], John Rodwell ^[34], Saheeh International ^[35], George Sale ^[36], Muhammad Shakir ^[37], and Fadel Soliman ^[38]. These translations reflect a wide spectrum of interpretive and stylistic choices, allowing for a robust comparative analysis. The translators come from different backgrounds in terms of nationality, faith, education and generation.

They can be identified as follows: Abdel Haleem is an Egyptian-British Muslim scholar of Islamic Studies, who produced his translation in the early 21st century. Abdul Hye is a Bengali Muslim mechanical engineer who completed his work in the same period. While al-Hilali is a Moroccan Muslim scholar of Islamic Studies, Khan is a Pakistani Muslim physician, and they collaborated to produce it in the late 20th century. Ali is an Indian Muslim barrister, who published his translation around the middle of the 20th century. Arberry is a British Christian orientalist, whose translation was published in the same period. Asad is an Austro-Hungarian Muslim journalist and diplomat, who completed his translation in the late 20th century. Dawood is an Iraqi Jewish scholar of translation and English litera-

ture, whose translation was first published in the middle of the 20th century. Ghali is an Egyptian Muslim professor of linguistics, who completed his translation in the late 20th century. Irving is an American Muslim convert and scholar of Arabic and Islamic Studies, whose work was published in the same period. Itani is an American Muslim engineer. Kaskas is a Syrian-American Muslim scholar of management. Wahiduddin Khan is an Indian Muslim peace activist. Khattab is an Egyptian-Canadian Muslim scholar of Islamic Studies. These four published their translations in the early 21st century. Palmer is a British Christian orientalist and linguist, whose translation was published in the late 19th century. Pickthall is a British Muslim convert and novelist, whose translation was first published in the mid-20th century. Rodwell is a British priest and orientalist, whose work was published around the mid-19th century. *Sahih International* was published in the late 20th century by 3 American Muslim converts and translators: Aisha Bewley, Emily Assami, and Mary Kennedy. Sale was a British Christian orientalist and lawyer, whose translation was first published around the mid-18th century. Shakir is an Indian-American Muslim judge, whose translation was published in the mid-20th century. Soliman is an Egyptian Muslim electronics engineer, who published his translation in the early 21st century.

The corresponding euphemistic expressions in the target texts were identified for each of the nine selected verses. To evaluate the degree of euphemistic preservation or loss in the translations, each English phrase was analyzed semantically using two authoritative dictionaries — *Collins Dictionary* for British English and *Merriam-Webster Dictionary* for American English. This lexicographic analysis helped determine whether the chosen English terms maintained the indirectness and cultural sensitivity of the Arabic or whether they shifted toward more explicit, vague, or explanatory alternatives. Special attention was given to the connotative meanings of the TT phrases and their proximity to the concept of sexual intercourse.

Based on this comparative analysis, the researcher classified the translation strategies using a five-category model developed specifically for this study. The categories are as follows: (1) Literal Translation, where the euphemism is rendered directly into English without alteration; (2) Substitution, where a typical target-language euphe-

mism is used in place of the Arabic expression; (3) Generalization, which involves using a broader or more abstract term that downplays the sexual reference; (4) Explication, where the original euphemism is replaced with a direct and overt expression in English; and (5) Addition, where the euphemism is translated literally but supplemented with an explanatory phrase or gloss in the text or footnote.

This framework enabled a systematic categorization of each translation's approach, allowing for comparisons across translators and verses. The results of this analysis were used to explore patterns and variations in the translation of Quranic euphemism, shedding light on the translators' assumptions about audience, purpose, and cultural values. By examining how translators mediate between the Quran's rhetorical modesty and the communicative norms of English, the study contributes to broader discussions in translation studies, religious discourse, and cross-cultural communication.

4. Analysis

In the following, each of the 9 cases is provided, along with 3 examples of different renditions. As for the original context, the interpretation is drawn from 4 major exegesis references which are language-oriented, namely: Ibn Ashour ^[39], Al-Zamakhshari ^[40], Abul-Saud ^[41], and Al-Aloussi ^[42].

Ibn Ashour (died 1973) focuses on the rhetorical aspects of the Noble Quran, attempting to link the general purposes of the Sharia with the contextual analysis of verses. Al-Zamakhshari (died 1144) investigates the inimitable language of the Noble Quran in terms of rhetoric and syntax. Abul-Saud (died 1574) connects earlier scholars' rhetorical interpretations with jurisprudential issues. Al-Aloussi (died 1854) gathers and discusses several opinions to build a view based on language, creed, and jurisprudence.

A. أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ. (2:187) لَّهُنَّ عِلْمٌ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

A1. "Permitted to you, upon the night of the Fast, is to go in to your wives; -- they are a vestment for you, and you are a vestment for them. God knows that you have been betraying yourselves, and has turned to you and pardoned you." (Arberry)

A2. "It is lawful for you to have intercourse with your wives on the night of the Fast: they are garments for you

while you are garments for them. God knows how you have been deceiving yourselves, so He has relented towards you and pardoned you.” (Irving)

A3. “You are allowed on the night of the fast to *approach* your wives: they are your garment and ye are their garment. God knoweth that ye defraud yourselves therein, so He turneth unto you and forgiveth you!” (Rodwell)

The basic meaning of الرفث is enjoying talk with women, which ultimately refers to sleeping with them^[39]. It is said to indirectly indicate sexual intercourse with women, but it tends to have a negative connotation, as it was not allowed before the revelation of this verse^[40]. It means expressing what should not be said, but implies sexual intercourse^[41]. It is a metonymy to sex, since it encompasses coming close to women^[42].

This verse lies in the context of Ramadan. At the beginning of the ordainment of fasting, Muslims were not allowed to eat, drink or engage in intimate relations during the day, nor when they went to bed at night. However, Allah made it easier by allowing all such acts throughout the night. Furthermore, the verse shows the strong marital bond and how a husband and wife complement and support each other.

While the original term الرفث basically refers to using unacceptable words, A1 uses ‘go in to’, A2 ‘have intercourse’, and A3 ‘approach’. As the first and third opt for literal translation, the second employs explicitation. Interestingly, according to Merriam-Webster, too close idiomatic expressions – ‘go to bed with’ and ‘go all the way’ – refer to engagement in a sexual activity.

B. “فَالآنَ بَاشِرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ.” (2:187)

B1. “Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you.” (Asad)

B2. “So now you may *be intimate with them* and seek what Allah has prescribed for you.” (Khattab)

B3. “So now *associate with them*, and seek what God Hath ordained for you” (Yusuf Ali)

The expression بَاشِرُوهُمْ refers to having a direct relationship^[41], and the context implies the purpose of having children^[40]. The term also indicates sticking skin to skin, thereby entailing sexual intercourse^[41,42].

This statement comes in the same verse of A above. The permission is emphasized to take place in the first 20 nights of the month, so that the remaining 10 holy nights

would be dedicated to worship. While the original word بَاشِرُوهُمْ indicates direct contact, B1 uses ‘lie skin to skin’, B2 ‘be intimate’ and B3 ‘associate’. The first and second opt for substitution, and the third for generalization.

C. “وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِيهِ.” (2:222)

C1. “They ask you about menstruation. Say: ‘It is an indisposition. Keep aloof from women during their menstrual periods and *do not approach them* until they are clean again.” (Dawood)

C2. “They ask you about menstruation. Say: It is a harmful (illness), so keep away from women during menses and *don’t approach (sexual intercourse) them* till they are cleansed.” (Abdel Haleem)

C3. “They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and *go not in unto them* till they are cleansed.” (Pickthall)

The term تَقَرَّبُوهُمْ is considered a metonymy for sexual intercourse^[39], and it comes in a negative form to forbid approaching the woman’s private part^[40]. It basically means approaching, but here refers to the intimate relationship^[41,42].

In the early time of Islam, especially in Medina, Muslims used to learn a lot from the Jews who lived in the city. Among other things, men were taught to keep their distance from menstruating women, thinking that such women would be impure and whatever they touched impure. Nevertheless, the verse indicates that it is just a temporary state of harmful illness. After that state is over and a bath is taken, the intimate relationship is allowed in the right place where children are sought.

While the original term تقربوهم means to come close, C1 uses ‘approach’, C2 ‘approach’ plus explanation, and C3 ‘go in unto’. The first and third employ literal translation and the second addition. The problem with the first is that it may be misunderstood, as it used to be before the revelation of this verse – to keep a physical distance from women.

D. “نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَفَعِمُوا لِأَنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ” (2:223)

D1. “Your women are a tillage for you; so *come up to your tillage* however you decide, and place forward (good deeds) for yourselves; and be pious to Allah, and know that you will be meeting Him.” (Ghali)

D2. “Your women are cultivation for you; so *ap-*

proach your cultivation whenever you like, and send ahead for yourselves. And fear God, and know that you will meet Him.” (Itani)

D3. “Your wives are a tilth for you, so *go to your tilth* (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your own selves. And fear Allah, and know that you are to meet Him (in the Hereafter)” (Al-Hilali and Khan)

The expression فَاتُّوا حَرْثَكُمْ is a metaphor that beautifully likens women to plants [39,42]. It is a polite reference to wombs, recommended for believers to use in their daily chats [40]. It indicates coming to women, but implies having sex with them [41].

This is the next verse to that of C above. It reminds spouses to choose the right part in the intimate process so that Allah may bless them with a good offspring. Men are also urged to respect women’s desires by preparing a suitable atmosphere for the process. This case is different, as it contains two euphemisms: the verb, which refers to the act, and the aim, which refers to the private part.

While the original فاتوا حرتكم indicates coming to the place of cultivation, D1 uses ‘come up to a tillage’, D2 ‘approach a cultivation’, and D3 ‘go to a tillage’ plus an explanation. The first and second employ fairly literal translations and the third uses extensive addition.

E. لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتَرِ قَدَرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (2:236)

E1. “It is no crime in you if ye divorce your women ere you have yet touched them, or settled for them a settlement. But provide maintenance for them; the wealthy according to his power, and the straitened in circumstances according to his power, must provide, in reason — a duty this upon the kind.” (Palmer)

E2. “It shall be no crime in you if ye divorce your wives so long as ye have not *consummated the marriage*, nor settled any dowry on them. And provide what is needful for them he who is in ample circumstances according to his means, and he who is straitened, according to his means — with fairness: This is binding on those who do what is right.” (Rodwell)

E3. “No sin is committed by you^{pl} if you divorce women before having *touched them* nor appointed to

them any marriage obligation. And compensate them: the wealthy according to his means, and the poor according to his means—a compensation in accordance with what is fair, a duty upon those who excel in doing good.”(footnote: *In sexual intercourse*) (Soliman)

The word تَمَسُّوهُنَّ implies having sexual intercourse [34,39,40]. It literally means touching but euphemizes making love [42].

This is one of the verses which discuss the rules and good manners of divorce. It states that it is permissible to separate before engaging in an intimate relation, though it is not very preferable in Islam. On the one hand, if a dowry has already been set, the husband should pay the woman half the amount. Otherwise, he has to compensate her according to his financial ability.

While the original تَمَسُّوهُنَّ means touching, E1 uses ‘touch’, E2 ‘consummate the marriage’, and E3 ‘touch’ plus a footnote. The first employs literal translation, the second substitution and the third addition. Again, the problem with the first is that it could be misunderstood as mere skin contact rather than an intimate relation, which would affect the rulings on the spouses’ rights and responsibilities.

F. وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (4:21)

F1. “How can you hold it back when you have *had intercourse with each other*, and they have made a solemn agreement with you?” (Irving)

F2. “And how can ye take it, since the one of you hath *gone in unto the other*, and they have received from you a firm covenant?” (Sale)

F3. “How could you take it away after you have *been intimate with one another*, and she has received a solemn pledge from you?” (Kaskas)

The expression أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ literally means mixing with each other [39] and is linked to being allowed to reach women’s private parts [40]. It basically refers to being together [41], particularly under one blanket and euphemizing sexual intercourse [42].

This verse follows one which orders men, if they wish to divorce their wives, not to take any part of the wives’ dowries, even though it is a large amount of money. It would be considered sinful and unjust to women. One of the reasons is that men have had an intimate relation with them. In other words, Almighty Allah warns those men who think of withholding any amount of it after breaching the

privacy of these women who have placed all their trust and emotion in them.

While the original أفضى indicates reaching, F1 uses ‘have intercourse’, F2 ‘go in unto’, and F3 ‘be intimate’. The first employs explicitation, the second literal translation and the third substitution.

G. “وَرَبَّيْكُمْ الَّتِي فِي حُجُورِكُمْ مِّنْ نَّبَايِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ يَكُنُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ (4:23)”

G1. “...your step-daughters who are in your charge, born of the wives *with whom you have lain* (it is no offence for you to marry your step-daughters if you have not consummated your marriage with their mothers).” (Dawood)

G2. “...your step-daughters under your guardianship [born] of your wives *unto whom you have gone in*. But if you have not gone in unto them, there is no sin upon you. But if you have not gone in unto them, there is no sin upon you.” (Saheeh International)

G3. “...stepdaughters in your protection and the daughters of your wives *with whom you have consummated your marriage*; but if you have not consummated your marriage then you will not be blamed [if you marry their daughters.]” (Khan)

The expression دَخَلْتُمْ بِهِنَّ euphemizes having sex ^[40], especially with the preposition لب ^[41]. The ‘entering’ refers to being together in a closed place ^[42].

This is a long verse which lists the women to whom men should not get married, including mothers, daughters, sisters, and aunts. The above case relates to a wife who has had a daughter from a previous man. Here, if the new marriage witnesses an intimate relation, the new husband is not allowed to marry her daughter; otherwise, he may.

While the original دخلتم literally means entering, G1 uses ‘lie with’, G2 ‘go in’, and G3 ‘consummate marriage’. The first and third employ substitution, and the second employs literal translation.

H. “وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَتَّبِعُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ.” (4:24) “مُسَافِحِينَ” فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

H1. “...and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you *profit by*, give them their dowries as appointed.” (Shakir)

H2. “Permitted for you are those that lie outside these limits, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not prostitution. If

you wish to *enjoy them*, then give them their dowry – a legal obligation.” (Itani)

H3. “Allah has made lawful for you those who are beyond these limits that you seek (them in marriage) by your wealth (with bridal gift) desiring chastity, not sin (commit illegal sexual intercourse). You *benefit from them (enjoy sexual relations)*, give them their bridal-due as a duty.” (Abdul Hye)

The word اسْتَمْتَعْتُمْ literally refers to extreme benefit ^[39]. It implies experiencing the joy of making love or at least being in private ^[40,42].

This verse is still part of the previous context of women to whom men should not get married. This specific part stipulates that all other women are fine to marry, provided that men seek chastity by holding a marriage contract and paying a dowry to these women. In addition, it underscores the joy to be experienced during the intimate process.

While the original استمتعتم means enjoyment, H1 uses ‘profit’, H2 ‘enjoy’, and H3 ‘benefit’ plus an explanation. The first employs generalization, the second literal translation, and the third addition.

I. “هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا. “فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ” فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ كُنَّا نَحْمِلُهَا حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ” فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ كُنَّا نَحْمِلُهَا حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ” فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ كُنَّا نَحْمِلُهَا حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ” (7:189)

I1. “He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he *covers her* she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.” (Shakir)

I2. “It is He Who has created you from a single person (Szulewski et al.), and (then) He has created from him his wife (Hawwa (Eve)), in order that he might enjoy the pleasure of living with her. When he *had sexual relation with her*, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): “If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.”” (Al-Hilali and Khan)

I3. “It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he *covers her*, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah , their Lord, “If You should give us a good [child], we will surely be among the grateful.” (footnote: *an*

allusion to sexual intercourse) (Saheeh International)

The word *تَغَشَّاهَا* euphemizes sexual intercourse ^[40,41]. The process is mainly aimed at having children ^[42].

The context sets one of the main purposes of marriage – creating a family which enjoys love, pleasure and security. As a result, the husband and wife would have an intimate relation to bless them with children who are good to their parents and pious to Almighty Allah.

While the original *تَغَشَّاهَا* indicates covering, I1 uses

‘cover’, I2 ‘have sexual relation’, and I3 ‘cover’ plus a footnote. The first employs literal translation, the second explicitation, and the third addition.

Table 1 provides all the renditions opted for by the Noble Quran translators. It shows the similarities and differences in the words and phrases selected for each case.

On the other hand, **Table 2** sets the times and percentages for the strategies employed by the Quran translators to render the 9 euphemistic expressions.

Table 1. Renditions of the Euphemistic Expressions.

	الرفث (Indecency)	باشروهن (Go Directly)	تقربوهن (Approach)	فاتوا حركتم (Come To Tilt)	تمسوهن (Touch)	أفضى (Reach)	دخلتم (Enter)	استمتعتم (Enjoy)	تغشاهَا (Cover)
Abdel Haleem	*lie with	*lie with	*approach	go to tilt	consummate marriage	lie with each other	go in to	*enjoy	lies with
Abdul Hye	approach	approach	approach	go to tilt	*touch	*go in to another	have conjugal relations with	*benefit	*covers
Al-Hilali & Khan	have sexual relations	have sexual relations	go unto	*go to tilth	*touch	go in unto	go in	*enjoy	have sexual relations
Ali	approach	associate with	approach	approach tilth	consummation	go in unto each other	go in	derive benefit	be united
Arberry	go in	lie with	approach	come unto tillage	touch	privily with the other	been in to	enjoy	cover
Asad	go in	lie with	draw near unto	go unto tilth	touch	give one-self to one another	consummate marriage	*enjoy	embrace
Dawood	lie with	lie with	approach	go into fields	marriage consummated	lie with each other	Lie with	have enjoyment	lie with
Ghali	lie with	go in	*draw near	come up to tillage	touch	go privily with the other	be into	*enjoy	*envelope
Irving	have intercourse	frequent	approach	go to cultivation	have any contact	have intercourse with each other	consummate marriage	seek enjoyment	cover
Itani	intercourse	approach	approach	approach cultivation	touch	be intimate with one another	consummate marriage	enjoy	cover
Kaskas	sex	have sex	approach	go into your fields	touch	be intimate	consummate marriage	*enjoy women	Embrace
Khan	go to	consort with	approach	go into fields	consummate marriage	be intimate	consummate marriage	consummate marriage	cover
Khattab	be intimate	be intimate	have intercourse	approach ‘consensually’	marriage consummated	enjoy each other intimately	consummate marriage	consummate marriage	be united
Palmer	commerce	go in	go near	come into tillage	Touch	go in unto the other	go in unto	enjoy	Cover
Pickthall	go in unto	hold intercourse	go in unto	go to your tilt	touch	gone in unto	go in unto	*seek content	cover
Rodwell	approach	*go in unto	approach	go in to filed	consummate marriage	Go in unto	go in to	cohabit	know
Saheeh Intl.	*go for	have relations	approach	come to place of cultivation	*touch	go in unto each other	Go in	*enjoy	*covers
Sale	go in unto	go in unto	go near	go in unto tillage	Touch	go in unto	go in unto	Receive advantage	Know
Shakir	go into	be in contact	go near	go into tilt	touch	gone in to	go in to	profit by	covers
Soliman	intercourse	approach	*approach	approach fields	*touch	be intimate	consummate marriage	enjoy	cover

*These cases contain addition, which is not mentioned in the table due to space limitations.

Table 2. Statistics of the translation strategies.

Translation/strategy	Literal translation	Substitution	Addition	Explicitation	Generalization
Abdel Haleem	2	3	4	0	0
Abdul Hye	4	1	4	0	0
Al-Hilali & Khan	3	0	3	3	0
Ali	7	1	0	0	1
Arberry	8	1	0	0	0
Asad	4	3	1	0	1
Dawood	3	6	0	0	0
Ghali	5	1	3	0	0
Irving	6	1	0	2	0
Itani	6	2	0	1	0
Kaskas	3	3	1	2	0
Khan	5	4	0	0	0
Khattab	0	7	0	1	1
Palmer	8	0	0	0	1
Pickthall	7	0	1	1	0
Rodwell	5	2	1	0	1
Saheeh	4	1	4	0	0
Sale	8	0	0	0	1
Shakir	8	0	0	0	1
Soliman	4	2	2	1	0
Total (out of 180)/ percentage	100 (55.55%)	38(21.11%)	24 (13.33%)	11(6.11%)	7(3.88%)

To sum up, the overall results for the 180 renditions show that most translators opt for the literal translation strategy, accounting for 55.55%, mostly by Ali, Arberry, Palmer, Pickthall, Sale, and Shakir. Depending on the original euphemistic term, the options vary from ‘go in(to)’, ‘approach’, and ‘touch’ to ‘cover’, among others.

As for the next strategy, substitution was employed in 21.11% of the renditions, mostly by Dawood and Khattab. As they hint at the sexual process, the following are chosen under this category: ‘lie with’, ‘consummate marriage’, ‘be intimate’, ‘cohabited’, and ‘have relations’.

Then comes addition, used in 13.33% of the renditions, mostly by Abdel Haleem, Abdul Hye and Saheeh International. Here, the words ‘sex’, ‘sexual relations’ or ‘sexual intercourse’ often follow literal translation, whether with or without brackets, or in a footnote.

The next place goes to explicitation by 6.11%. Due to their straightforward indication of the intimate process, the terms ‘intercourse’ and ‘sex’ are considered under this category when they replace the original euphemism.

Finally, generalization was opted for in 3.88% of the renditions. Based on their broader meaning than the origi-

nals, ‘commerce’, ‘profit’ and ‘be united’ — among others — are listed under this category.

5. Conclusions

Euphemisms are often employed to alleviate the direct negative impact of taboos on the receiver. Therefore, sensitive topics, like sex, are tackled carefully especially when it comes to a religious text like the Noble Quran. It is considered the word of God — miraculous and inimitable — it is expressed more politely than other Arabic texts. In the cases under scrutiny, modesty and respect for women as well as the privacy of the legal marriage relationship and the purpose of having children need to be borne in mind when rendering the source language (SL) culture.

To convey such expressions into English, the aim is to reduce any translation loss as much as possible. Although specialized descriptive studies criticize literary translation for not reflecting the eloquence of the original, the survey shows it remains the most common strategy. As is found by previous studies, non-Muslim translators tend to opt for this strategy, perhaps attempting to be faithful to the source text

(ST) words. On the other hand, Muslims translators vary in their approaches. However, none of the 20 translators consistently applies a single strategy. Both substitution and addition are believed to be much better strategies as they combine both targets: politeness and lucidity. If a substitute expression does not exist in the TL, which is often the case, addition would always be a safe and sufficient resort.

In addition, the findings are compatible with the Politeness Theory in the attempt to keep the face-saving acts when handling such a taboo subject. They stress the indirectness of the message, expected to reflect the aesthetic image of the original.

Finally, it is recommended to avoid relying solely on literal translation or generalization. It would be also better not to opt for words of old-fashioned senses, even if they sound biblical, as they do not seem to affect the modern TL audience. Furthermore, consistency could be laudable in choosing the strategy adopted in such cases. It is advisable to go for literal translation and then add a little explanation, which could take place in brackets or footnote. This way is expected to show the reader the modest Quranic choices as well as interpret the meaning for any reader who may not be able to get the specific sensitive message.

More research is required to survey and analyze the translation of other culture-specific items and rhetorical devices. Finally, the Noble Quran translators, particularly non-Muslims, are expected to possess better comprehension of the Arab-Islamic culture and dig deeper in the Noble Quran exegesis references.

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Conceptualization, M.A.A.-T.; methodology, M.A.A.-T.; software, M.A.A.-T.; validation, Z.A.; formal analysis, M.A.A.-T.; investigation, M.A.A.-T.; resources, M.A.A.-T.; data curation, M.A.A.-T.; writing—original draft preparation, M.A.A.-T.; writing—review and editing, Z.A.; visualization, M.A.A.-T.; supervision, M.A.A.-T.; project administration, M.A.A.-T.. All authors have read and agreed to the published version of the manuscript.

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The authors declare no conflict of interest.

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