

International Journal of English Language & Translation Studies

ISSN: 2308-5460



Euphemism in some Selected Prophetic Hadiths and their Translation Accuracy into English: A Stylistic Analysis

[PP: 47-57]

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ABSTRACT

The current research paper aims at exploring Euphemism in some Selected Prophetic Hadiths and their translation accuracy into English that is in five selected Hadith in the translation of Sahîh Al-Bukhâri by the translator, namely, Mohammed Mohsen Khan (1997). Translation and how the translator deals with the linguistic, cultural and stylistic difficulties in their renditions of the Prophetic Hadiths euphemistic expressions into English. This has its crucial significance in achieving a better understanding on the part of the Prophetic Hadiths translators and subsequently of English readers in general and for non-Arab Muslims in particular, where the Prophetic Hadiths euphemistic expressions are regarded. The study revealed that euphemisms are evident phenomena in the Prophetic Hadiths and that the process of translating them into English is generally problematic for the reasons such as cultural norms, and socio-cultural divergences. Also, the study has shown that different translation strategies could lead to different translated versions of the same Prophetic Hadiths euphemisms. Also, the study indicated missing the Prophetic Hadiths euphemisms gives misunderstanding and misapprehension about the spirit of Islam in general and Prophetic Hadiths in particular.

Keywords: *Prophetic Hadiths, Sahîh Al-Bukhâri, Translation Accuracy, Euphemism, Stylistic*

ARTICLE INFO	The paper received on	Reviewed on	Accepted after revisions on
	14/05/2021	13/06/2021	02/07/2021

Suggested citation:

Abdelkarim, M. & Alhaj, A. (2021). Euphemism in some Selected Prophetic Hadiths and their Translation Accuracy into English: A Stylistic Analysis. *International Journal of English Language & Translation Studies*, 9(2), 47-57.

1. Introduction

1.1 Background to the Study

The translation is certainly an implement of effective communication as it bridges the cultural gaps between any two cultures, minimizes sociolinguistic divergences between any two languages detached and removes the linguistic barriers among languages, and helps to bridge the gap between the nations. However, to attain bounteous communication between any two different linguistic codes, cultural codes and competency of the two languages are needed, both the source language (SL) and the target language (TL). In this context, the absence of such knowledge and perception would create problems and constraints in conveying the intended senses from one language to another or transferring the linguistic entities from one language into their equivalents into another language. (Abdelaal, et al.2015, Osman, 2017).

Hence, any rendition process should confirm that the target language (TL) presents the keystone of the source language (SL) by assimilating it well into the developing product to give the same results as was intended by the source language SL. One such important and consequential inspiration for the translation of Hadith- the Sayings of the Prophet Mohammed (May Peace, and Blessing be Allah be upon Him) which is regarded part and parcel of the Holy Quran, particularly for authenticated exegesis into the English language, (Khan,2008, Abdelaal, et al.2015) bearing in mind that there are many non-Arabic Muslims, hence, the requirement for scholars to render Hadith into the English language to convey the meanings of the Prophetic traditions(Ahadith)) to Muslims all over the globe is the uppermost and supreme (Mohammed, 2005 as cited in Abdelaal, at al.2015). However, for a religious text such as the Prophetic traditions



(Ahadith), which conveys the words of the Prophet, (Peace and Blessing of Allah be upon Him), which rendering them into the English language poses lots of difficulties and predicaments for translators of Ahadith. Whenever, translators of Prophetic traditions (Ahadith) come across such difficulties and predicaments of renderings, communications, and comprehension their authentic source is valid (Hadith). (Khan,2008).

1.2 Statement of the Problem

It is more difficult to render religious texts and sacred texts of Islam than non-religious sacred ones and because of the culture-specific concepts rooted in lexemes that distinguish religious and sacred renditions. This means that lexemes are constrained by culture, and their rendering from one language to another should also be included in an analysis of contextual elements rooted in the lexemes. Hence, the particular strategies that go after are also anticipating to be incompatible from general rendition because, unlike general lexical items, culturally-bound words of the source language or source text most often do not have their equivalents obtainable in the target language or the target text. Although Baker (2018) has suggested the strategy to render specific culturally-bound items, such a rendition practice is rarely carried out because of big differences and gaps between two divergent cultures as seen between the Arabic language and the English language (Dweik & Shakra, 2011). Cultural and euphemistic expressions seem to be most difficult to render by translators of Prophetic Hadiths because of many factors such as the lack of the target language culture, and the unfamiliarity with the strategies of translation used to tackle such expressions. (Alhaj et al,2019).

Euphemisms, in general, and Prophetic Hadiths euphemisms, in particular, are by their very nature intentionally fixed expressions. Their use in the source language is conditioned by factors of culture, time, and ideology. This poses special challenges for the translator of Prophetic Hadiths since an over occupation with lexical, semantic, and syntactic equivalence and fidelity could yield the opposite result – a loss in meaning and effect. (Alhaj &Alwadai. (2019).

Hence, this research paper will try to explore the possible variabilities and inconsistencies that keep going in the rendition of euphemistic expressions of

Prophetic Hadiths texts into the English language. It also an indigenous endeavor to probe the extent to which the translators of Prophetic Hadiths are accurate and adequate in rendering the Prophetic Hadiths euphemisms into English based upon the contexts and the interpretive meaning of Prophetic Hadiths.

1.3 Research Objectives

The aims of this research paper are to

- a) analyze the stylistic and lexical problems and constraints, encountered by translators while translating the Prophetic Hadiths euphemistic expressions into English.
- b) identify the cultural and lexical constraints, problems, difficulties, and incongruities that encounter the translators of the Prophetic Hadiths when translating Prophetic Hadiths euphemistic expressions into English that the translator's face which is termed and defined semantically as a euphemism that takes place when nowadays, euphemism becomes an accepted and established practice according to the ethical considerations which embedded in using it since it is used to soften a harsh, unpleasant or distasteful reality to be more acceptable and more pleasant.
- c) examine how far the translators of the Prophetic Hadiths are accurate and adequate in rendering Hadith euphemisms based on contexts and interpretive meaning.
- d) explore the translation strategies employed by the translators of the Prophetic Hadiths to overcome cultural, lexical, and stylistic difficulties, constraints, problems, and incongruities.

1.4 Research Questions

To meet the above stated objectives, the following research questions are raised to find out-

- a) To what extent does euphemism constitutes one of the main components of translating the Prophetic Hadiths into English?
- b) Does euphemism offer one of the most effective parameters according to which both the literary competence of the translators and religious and cultural awareness of the reader of the translation of the Prophetic Hadiths are revealed and gauged?
- c) Do the translators of the Prophetic Hadiths employ the translation strategies to ensure interaction between the

translated texts and the Arabic socio-cultural contexts and compensate for the loss (if any)?

- d) What are cultural, lexical, and stylistic difficulties, constraints, problems and incongruities which the translators of the Prophetic Hadiths encounter while translating the Prophetic Hadiths euphemistic expressions into English?
- e) What are the causes of these stylistic difficulties, constraints, problems and incongruities in rendering the Prophetic Hadiths euphemistic expressions into English?

1.5 Hypotheses

The study assumes:

- a) Euphemism constitutes one of the main components of translating the Prophetic Hadiths into English.
- b) Does euphemism offer one of the most effective parameters according to which both the literary competence of the translators and religious and cultural awareness of the reader of the translation of the Prophetic Hadiths are revealed and gauged?
- c) Translators of the Prophetic Hadiths employ the translation strategies to ensure interaction between the translated texts and the Arabic socio-cultural context and compensate for the loss (if any).
- d) There are some cultural, lexical, and stylistic difficulties, constraints, problems, and incongruities which the translators of the Prophetic Hadiths encounter while translating the Prophetic Hadiths euphemistic expressions into English.
- e) There are some reasons behind the causes of these stylistic difficulties, constraints, problems and incongruities in rendering the Prophetic Hadiths euphemistic expressions into English.

2. Literature Review

2.1 The Etymology of Euphemism

The word "euphemism" was first put forward by George Blunt in the 1580s. The word "euphemism" comes from the Greek *euphēmismós* (*eu*, "good," and *phēmē*'s, "speech" or "saying,") and thus means literally "to speak with good words or in a pleasant manner.". More clarification is given by Partridge (1983, p.189) about its morphology; euphemism, euphemistic, and euphemize. The word 'euphemize' is derived from the Greek word 'euphemizing, to use expressions of good omens or to speak favorably. He adds that eu, well+a c/f of

'phanai' to speak so that derivative euphēmismos comes euphemism.

2.2 The Concept of Euphemism in English and Arabic

Euphemisms form a basic aspect of every language. According to Burchfield (1985, p.29) 'a language without euphemisms would be a defective instrument of communication'. Euphemism is also a necessary means of language economy. As Hudson (2000, p.261 as cited in Alhaj et al.2017) opines that:

The extensions of ordinary words and phrases to express unpleasant or embarrassing ideas. The indirectness of the meaning. The words so extended are called euphemism, and some examples are.... preword, and pass away.

There are spectra of definitions that have been given to the concepts of Euphemism, for example, Leech (1993, p. 45 as cited in Alhaj et al.2017) defines euphemism as "the practice of referring to something offensive or delicate in terms that make it sound more pleasant than it is. Cruse (2006, p.57) as cited in Mohammed,2020) defines euphemism as an expression that refers to something that people hesitate to mention lest it offends, but which lessens the offensiveness by referring indirectly in some way.

In nutshell, the earlier Arab linguists name euphemism as *s kinayah* (كناية) and *Tarid* (التعريض) (metonymy and innuendo). *lutf al-ta'bir* (لطف التعبير), *al-talatif fi al-ta'bir* (التلطف في التعبير), and *tahsin al-lafz* (تحسين اللفظ) (Alhaj et al,2020). The equivalent meaning of 'euphemism' in Arabic is given by the description "التحسين اللفظي" or "التلطيف اللغوي" "For example, 'العين كريم' is used instead of 'قضاء الحاجة' for a blind person, and 'التبول' instead of 'for urinate.(Abdallah,2009). Al-Farra' (1970, p. 316) was the first linguist who referred to euphemism and taboo when he showed ayahs from the Holy Quarn Qur'an. He gave some examples of copulation, a euphemism for the woman; of which was *الفراش* (the bed). Al-Easkari (1952/1995, p.427) used *المحسن اللفظي* (verbal beautification) to label euphemism, Ibn Al-Atheer (1983, p.51), defined clarified metonymy; these definitions and classifications indicate the importance of euphemism in language. In the eighth century, At-Tibi (1977) uses the term *الرمز* (symbol) to state euphemism as it refers to intended matter indirectly. Modern Arab linguists have tried to give certain terms for euphemism in Arabic Take, for example, Ad Dayah (1996.p.395) follows



the term assigned to euphemism by early linguists so that الكناية (metonymy) is employed here. Abu- Xuder (2010:5) employs the same term التلطف, whereas Eumer (1998, p.228) renders the terms التلطف and التعبير into English as a euphemism. Farghal (1995, p.367) describes that euphemisms are pragmatic choices by users of the language to fulfill interaction.

2.3 *The Problems Associated with Translations of the Prophetic Hadiths: An Overview*

Rendition of Hadith into English is so challenging that a translator gets exasperated when he/she angled in the constraints, difficulties, and problems of its rendition especially in the case of fugitives of speech and Euphemistic expressions in particular. Moreover, the quality of Prophetic Hadith Translation existed in its understanding and then application of its teachings in one's life. (Khan, 2008, Alhaj, 2020).

To conclude Hadith is difficult to render into English though it does not pose the same challenges as the Holy Qur'an. What is clear from the rendition of Hadith is that Hadith is mostly concerned with meanings, and expression is not a core issue as is the case of the Holy Qur'an. (Higab,1997).

2.4 *The Concept of Prophetic Hadiths*

The Holy Quran and the Sunnah are the two fundamental sources of teaching and directions for every Muslim in the Globe. The Sunnah is statements and deeds of Prophet Mohammad (May Peace and Blessing be Upon Him), as well as the acts of which he tacitly confirmed, recognized, and affirmed, as guided by Allah, The Almighty. Perhaps the most significant of these are the Prophet's statements of action, as apprehended in the authentic. Hadith (the collected statements or actions of Prophet Mohammed (May Peace and Blessing be upon him) that with the Holy Quran form the basis of Islamic Law. (Azami, 1992, Ondigo,2013).

Yussuf (2004) also supports the aforementioned concept of Hadith and points that:

Hadith is a word with several meanings such as: 'news', 'report' or 'narration', 'communication, story, and conversation: religious or secular, historical or recent' as used in various contexts in the Holy Qur'an. In his turn Fatihi(2003 as cited in Khan,2008) points out:

The Holy Quran touches upon broad general principles of Islam whereas Hadith

provides the legal minutiae of these principles.... It is Hadith and Sunnah that teach how to say the prayer, observe fasting, perform hajj and pay zakah.

So, the Hadith and Sunnah (acts) are keys to the store of the Quranic knowledge. Nicholson 1966/2000) also supports the idea and says that:

It is impossible to discover the original context of the words (of revelation) actually, spoken by the Prophet (May Peace and Blessing be Upon Him), the occasion on which they were revealed, or the period to which they belong. In these circumstances, the Kor'an(sic) must be supplemented by references to our second main source of information, namely, the Tradition (Hadith).

Doi (1990) comments on the importance of Hadith towards understanding the Holy Quran: The treasure of the Prophetic Traditions (ahadith) offers valuable help in the explanation of some of the verses of the Holy Quran.

Hadith science and its various branches are the treasure trove source of early Islamic history. It eases an understanding of the legal, cultural, and religious ideas of the early centuries. The history of the origin, development. and criticism of Hadith literature is a significant and captivating subject. Its importance can be seen from the fact that it has served as a deeply capacious source of information for the history of pre – Islamic Arabia and early Islam as well as the development of Arabic literature, Islamic thought in general, and Islamic Law in particular. Hadith literature also played a pivotal role in founding a common cultural framework for the Islamic world: it carries on with to flourish effect and impact on the minds and in the lives of every Muslim universally, an influence that is very likely to keep up for the immediate future. (Ondigo, 2013).

2.5 *Previous Studies*

Very few studies tackled the problems translators encounter in translating religious texts. Tahir (2020) investigated some problems of translating English Euphemisms into Arabic. The study revealed mostly the euphemistic expressions were understood on the surface but there is an in-depth hidden related meaning behind them. Al-Hamad and Salman (2013, p.190) explored the translatability of euphemism in the Holy Quran. They intended to probe the incongruities in rendering Quranic euphemistic expressions into English. The study showed that euphemism is an evident

phenomenon in the Holy Quran. Also, it revealed that the process of rendering euphemistic expressions into English is problematic for stylistic and cultural constraints. Abdel Haleem (2011) studied euphemism in Surat Al-Baqarah, Ayas 222-3. His study is inspired by the remark that the way women's status is addressed in the Holy Qur'an is misinterpreted. He remarked that misinterpretation is due to decontextualizing a euphemistic expression linguistically and culturally, and failure to regard the Qur'anic style properly. Al-Qadi (2009) conducted a sociolinguistic comparison of euphemisms in various varieties in English and Modern Standard Arabic. The study revealed English and Arabic adopt three main rhetorical devices to realize euphemism, namely: metonymy, synecdoche, and circumlocution.

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

Alhaj et al (2017), investigating through analysis and comparison, the incongruities and the disparities of meaning and style in translating the Quranic euphemistic expressions into English in the work of Mohammed. A.S Abdel Haleem, Mohammed. M Pickthall, and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. The study has revealed that euphemisms are evident phenomena in the Holy Quran and that the process of rendering them into English is generally problematic for the reasons such as linguistic and cultural diversity.

3. Methodology

This section focuses on the qualitative method that is employed by the two researchers in collecting data of this research paper.

3.1 The Research Design

In this study, the researchers have utilized the analytical descriptive qualitative method due to the complex nature of the explored text (i.e., The Prophetic Hadith). As suggested by Creswell (1994), qualitative research is carried out when researchers seek understanding of a complex issue, and when

quantitative measurements and analyses do not seem appropriate for the research problem under investigation. (cited in Al-Haj,2020). The research paper intends to analyze the stylistic and lexical problems and constraints, encountered by translators while translating the Prophetic Hadiths euphemistic expressions into English. The study also aims to explore the translation strategies employed by the translators of the Prophetic Hadiths to tackle cultural, lexical, and stylistic difficulties, constraints, problems and incongruities.

3.2 The Data

The current research paper intends at exploring the translation of Hadiths euphemism and their translation accuracy into English as well as explaining the cultural, lexical and stylistic difficulties, constraints, problems and incongruities of translating these euphemistic expressions as fixed expressions in some translations of the meaning of the prophetic Hadiths.

Purposive sampling consisted of five selected Hadiths from the translation of Sahîh Al-Bukhâri by the translator-Mohammed Mohsen Khan (1997), as it is needed for the analytical descriptive qualitative method, such as this study. In this regard, the researchers carefully selected the samples that showed euphemistic expressions in these prophetic Hadiths' meaning into English. Moreover, the selected samples of prophetic Hadith are deal with issues such as the marriage, couple relationship, reprehensible moral traits, and related sensitive issues.

3.3. Analysis of the Data

The Researchers analysed the intended data by using comparative analysis, as well as by reading the original texts of prophetic Hadith focusing on euphemism in Arabic and comparing them with their English translation of Sahîh Al-Bukhâri by Mohammed Mohsen Khan (1997). Then, looking up a reliable and specialized dictionary and books explaining the meaning of Hadiths and applying the researchers' skills of translation to find out whether the dictions and meanings in the existing euphemism of Prophetic Hadith are accurate or not. The data of this research consist of five examples that were purposed fully taken from the translation of Sahîh Al-Bukhâri by Mohammed Mohsen Khan (1997).

3.4 Procedures followed

The most pivotal and significant research instrument is reading, analyzing, and comparing the translated text of selected Prophetic Hadith by the translator, namely,



Mohammed Mohsen Khan (1997). This research paper is eclectic, the translation of the meaning of Prophetic Hadith by Mohammed Mohsen Khan has been analyzed and identified as the different kinds of translation, i.e., semantic translation, communicative translation, etc. When analyzing this translation, the researchers followed the following procedures:

- a) Both researchers obtained the translation of the meaning of summarized Sahîh Al-Bukhâri(Arabic-English) by Mohammed Mohsen Khan.
- b) quoting the Arabic versions of Hadith in which euphemism under investigation occur, enumerating the euphemistic expression in both versions' Arabic and English, and then putting the translation of the same euphemistic expression into a table directly under each translation of the same translator-Mohammed Mohsen Khan.
- c) Studying each euphemistic expression in terms of the problems of meaning and textual problems based on (high/average/low) semantic and communicative methods of translation.
- d) analyzing euphemistic aspects of meaning focusing on some selected Hadiths in which euphemism appears, here the two researchers choose some examples for the context particularly in which euphemism appears.
- e) Analyzing Mohammed Mohsen Khan's translations and identifying his accuracy, effectiveness, and adequacy.
- f) Exploring translation strategies employed by the translator, Mohammed Mohsen Khan to translate the Prophetic Hadiths euphemistic expressions into English.

4. Results and Discussion

4.1 Examples of Euphemistic Expressions in the Prophetic Hadiths' Translation.

Example 1:

Source Text:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَجُزُّ لِأَمْرَأَةٍ تَسْأَلُ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا مَا قَدَّرَ لَهَا " مختصر صحيح البخاري:ص /-كتاب كتاب النكاح -الحديث رقم

Chapter: Conditions not lawful in the marriage contract Wedlock, Marriage (Nikaah) Hadith 1852 .p.1852.

Target text:

Narrated Abu Huraira رضى الله عنه. The prophet صلى الله عليه وسلم said, It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e., the other wife of her-would-be husband) to have

everything for herself, for she will take only what (Allah) has foreordained for her"(7:82-O. B)

SL euphemism	TL Texts (English)	Translation strategies
لِتَسْتَفْرِغَ صَحْفَتَهَا	to have everything for herself	Literal

Discussion

Here is the Hadith on Conditions not lawful in the marriage contract from the book of Wedlock, Marriage (Nikaah). The Prophet Mohammed (May Allah be pleased with him) instead of using the word 'divorce' directly, the Messenger of Allah used the euphemistic expression لِتَسْتَفْرِغَ صَحْفَتَهَا which means in English (to turn the plate upside down to empty it and throw what is in it/spill what it contains. (El-zeiny, 2009).

The translator, Mohammed Mohsen Khan used literal translation to render the euphemistic expression لِتَسْتَفْرِغَ صَحْفَتَهَا into (to have everything for herself) which is linguistically out of context. Hence, his rendition for the euphemistic expression لِتَسْتَفْرِغَ صَحْفَتَهَا is weak and seems inappropriate. Moreover, the translator traced the same method used in the same text. Such a technique is known as " formal equivalence".

Khan used the communicative translation method which hits a low degree of translational coincidences with the interpretation in his renderings. The translator used the communicative translation method also stated directly the reason lied behind the woman's asking for divorce, yet he ignored the image completely. This has resulted in dropping an important aspect of the Hadith euphemistic expression. (El-zeiny,2009)

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
TL Texts (English)						
to have everything for herself.						+
لِتَسْتَفْرِغَ صَحْفَتَهَا						

The proper procedure here would not be to give a close target language equivalent, because there is no target language of a euphemistic word that matches the source language connotation. Hence, his translation is a literal translation and has a weak connotation.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Literal translation			+

To sum up, the translator's renditions suffer from some weaknesses, which affect its readability and comprehensibility. Take, for example, the translator did not render some expression such as رضى الله عنه (May

Allah be pleased with him) and (صلى الله عليه) (May Peace and Blessing be Upon Him). These weaknesses result in a peculiar style. One problem with the translations of this category is Khan's poor knowledge of the Arabic language.

Example 2:

Source Text:

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ نَزَلَتْ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أَكَلَ مِنْهَا، وَوَجَدْتُ شَجْرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتُ تُرْتَعُ بِعَيْرِكَ قَالَ " فِي الَّذِي لَمْ يُرْتَعِ مِنْهَا ". تَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْزَوْجْ بِكَرًا غَيْرَهَا.

كتاب النكاح - الحديث رقم 1831

Chapter: To marry virgins. Wedlock, Marriage (Nikaah)

Hadith 1831 page 887

Target text:

Narrated 'Aisha رضي الله عنها: I said," O Allah's Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would let your camel graze?" He said," (I will let my camel graze) of the one of which nothing has been eaten before,"(The sub-narrator added: 'Aisha meant that Allah's Messenger (صلى الله عليه) had not married a virgin besides herself. (7:14-O. B).

SL euphemism	TL Texts (English)	Translation strategies
أرأيت لو نزلت واديا وفيه شجرة قد أكل منها، ووجدت شجرا لم يؤكل منها، في أيها كنت ترتع بعيرك	Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would let your camel graze?"	Semantic

Discussion

In the aforementioned Hadith, the tree is a euphemistic lexeme that connotes a previously married woman (thayyib). However, the second tree a euphemistic lexeme connotes not previously married woman (bikr) (Ibn Hajar, 2000, Elzeiny,2009). The camel is a euphemistic lexeme that connotes' man's organ or masculinity, or former husband. Grazing is also a euphemistic lexeme that connotes the wedlock act.

The translator, Mohammed Mohsen Khan used the semantic translation strategies which aim at rendering the euphemistic meanings (The camel, (man's organ or masculinity) has eaten previously married, or the previous marriage act itself.)(, the tree(a woman.), and producing for its readers the closet effect that of the source text(ST).

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
TL Texts (English)	High	Average	Low	High	Average	Low
Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would let your camel graze?"	+					

Therefore, his renditions for euphemism in the Hadith is more accurate, hence his renditions for the Prophetic Hadith euphemistic expressions (أرأيت لو نزلت واديا) وفيه شجرة قد أكل منها، ووجدت شجرا لم يؤكل منها، في أيها كنت ترتع بعيرك) have strong connotation.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Semantic translation	+		

To sum up, the translator Mohammed Mohsen Khan triumphed in reproducing the equivalent Prophetic Hadith euphemisms (The camel, (man's organ or masculinity) has eaten previously married, or the previous marriage act itself.) (the tree, a woman.), by using the same elements of the tree image and (not) eating from it. (Ibn Hajar,2000, Elzeiny,2009).

Example 3:

Source Text:

عَنْ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مُرَّةٌ فَلْيُرْاجِعْهَا ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهَرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدَ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ قِتْلِكَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ " .

The book of Divorce.

Hadith 1872, page 907.

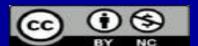
Target text:

Narrated Abdullah Bin Omer رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allah's Messenger صلى الله عليه وسلم Omer Bin Al-Khattb asked Allah's Messenger صلى الله عليه وسلم about that. Allah's Messenger said:" Order him (your son) to take her back, and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her, he can divorce before **having sexual intercourse** with her; and that is the 'Idda(prescribed period) which Allah has fixed for the women meant to be divorced ". [7:178-O. B].

SL euphemism	TL Texts (English)	Translation strategies
قَبْلَ أَنْ يَمَسَّ	Having sexual intercourse	Couplet

Discussion

To approach the meaning of a euphemistic word(يَمَسَّ) in this Hadith the



translator Mohammed Mohsen Khan used the communicative method which hits a high degree of translational coincidences with the interpretation.

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
TL Texts (English)						
Having sexual intercourse				+		

In the Hadith, the euphemistic expression is in the word "يَمَسُّ" because it is used euphemistically to connote sexual relations with ones' wives when it was prohibited. As Az-Zamakhshari (1994, vol. 1, p.284) (as cited in El-zeiny,2009., p.209) explains, it means to come into private contact with one's wife. It is rendered as "having sexual intercourse. The translator Mohammed Mohsen Khan might intentionally keep away from any misapprehension regarding the juristic ruling of the divorcee, hence he evades euphemistic expression. (El-zeiny, 2009, Alhaj et al, 2020, Ibn Hajar,2000)

Khan 's rendition is a couplet translation producing an exposed sort of euphemism by using the expression "sexual relations or having sexual intercourse ". Hence, his rendering has a mild connotation. In other words, using the words ' sexual intercourse ' in Khan's rendition, it is obvious that the translator has attempted to produce a euphemistic translation. However, studies failed to produce evidence that the phrase ' Having sexual intercourse ' can be understood as a euphemism in English. (Alhaj et al, 2020).

Method of Translation	Strong connotation	Mild connotation	Weak connotation
Couplet translation		+	

To conclude, euphemism has come to be realized not only as a matter of language but also as an important aspect of cognition. Thus, according to cognitive linguists, euphemism is not merely a figure of speech; it is also a way of thinking and conceptualizing.

Example 4:

Source Text:

عَنْ عَائِشَةَ، قَالَتْ طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ رَوْجًا غَيْرَهُ فَطَلَّقَهَا، وَكَانَتْ مَعَهُ مِثْلُ الْهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ رَوْجِي طَلَّقَنِي، وَإِنِّي تَزَوَّجْتُ رَوْجًا غَيْرَهُ فَدَخَلَ بِي، وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلَّا هَنَةً وَاحِدَةً، لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ، فَأَجَلَ لِرَوْجِي الْأَوَّلِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحْلِينَ لِرَوْجِكَ الْأَوَّلِ حَتَّى يَذُوقَ الْأَخْرَ عُسَيْلَتِكَ، وَتَذُوقِي عُسَيْلَتَهُ "

Sahih al-Bukhari 5265

Book 68, Hadith 15
Vol. 7, Book 63, Hadith 190

Target Text:

Narrated `Aisha: رضى الله عنها A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while, he divorced her. Then she came to the Prophet and said, "O Allah's Messenger (ﷺ)! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" Allah's Messenger (ﷺ) said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you.

SL euphemism	TL Texts (English)	Translation strategies
مثل الهدبة	proved to be impotent	Literal

Discussion

To approach the meaning of euphemistic expression مثل الهدبة the translator, Mohammed Khan used literal translation hence, he failed to reproduce the euphemistic expressions (مثل الهدبة) into English version as he used the dysphemistic expression " impotent which leads to lexical loss of the euphemistic expression. The use of euphemistic expression مثل الهدبة throws back the cultural standard and the sense of propriety. Here the translator, Mohammed Khan used the communicative method which hits a low degree of translational coincidence with the interpretation.

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
TL Texts (English)						
proved to be impotent						+

Abdel-Haleem is inadequate and inaccurate in rendering the intended connotative and euphemistic meaning مثل الهدبة when he renders it as(proved to be impotent). Hence, his translation has a weak connotation.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
Literal translation			+

Since the connotative meaning of the word الهدبة in Arabic (eyelashes in English) is not the same as that of an English word almost having almost the same denotative meaning, the rendered meaning neither transfers the genuine meaning nor does it match the general content of the text. The

words are English but they do not relay an obvious message. In the translation of Hadith, the inadequate and inaccurate denotative meaning, as the depiction the woman utilized implicated partial impotency, and not total one because the rendering of the euphemistic expression (الهُدْبِيَّة) in such style may be due to the absence of the equivalent expression in English.

Example 5:

Source Text:

عن عائشة، أَخْبَرَتْهُ أَنَّ امْرَأَةً رَفَاعَةَ الْفُرْظِيَّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ رَفَاعَةَ طَلَّقَنِي فَبِتُّ طَلَاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الرَّبِيعِ الْفُرْظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبِيَّةِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَعَلَّكَ تُرِيدِينَ أَنْ تُرْجِعِي إِلَى رَفَاعَةَ، لَا، حَتَّى يَدُوقَ عُسَيْلَتَكَ وَتُدُوقِي عُسَيْلَتَهُ".

The book of Divorce.

Hadith 1876, page 908

Target Text

Narrated ' Aisha رضي الله عنها: The wife of Rifa'a Al-Qurazi came to Allah 's Messenger صلى الله عليه وسلم and said, " O Allah's Messenger! Rifa'a divorced me irrevocably. After him, I married 'Abdur-Rahman bin Az-Zubair Al-Qurazi who proved to be impotent." Allah's Messenger صلى الله عليه وسلم said to her, " Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you enjoy the sexual relation (consummate your marriage) with him (Abdur-Rahman) and he with you" [7:186-O-B).

SL euphemism	TL Texts (English)	Translation strategies
لَا، حَتَّى يَدُوقَ عُسَيْلَتَكَ وَتُدُوقِي عُسَيْلَتَهُ	until you enjoy the sexual relation (consummate your marriage) with him (Abdur-Rahman) and he with you	Literal

The euphemistic expression word (عُسَيْلَتَكَ) meaning little honey(Ibn Hajar, Vol,9,639, An-Nawawi, vol.10,p.3) that has an implied meaning used to refer to the sexual relation. It is a metonym for the sweetness of sexual intercourse. The translator of the Hadith, namely, Mohammed Khan ignored the euphemistic expression which is used to reduce the direct meaning of sexual intercourse and mentioned only the interpretive meaning of (enjoy sexual relation).

To approach the meaning of euphemistic expression (عُسَيْلَتَكَ) Mohammed Khan Communicative method hits a low degree of translational coincidences with the interpretation.

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
TL Texts (English) until you enjoy the sexual relation (consummate your marriage)						+

Khan's rendition is a literal translation producing an exposed sort of euphemism by using the expression "enjoy sexual relations". Hence, his rendering has a weak connotation.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
Literal			+

In other words, using the words 'enjoy sexual relations' in Khan's rendition showed the translator of the Hadith did not succeed to reproduce the intended meaning of euphemistic expression (عُسَيْلَتَكَ) into English because of cultural divergences between Muslim culture and non-Muslim culture.

To conclude, euphemism has come to be realized not only as a matter of language but also as an important aspect of culture. Thus, according to pragma-stylistics linguists, euphemism is not merely a trope; it is also a way of thinking and explicating.

5. Conclusion

Translating euphemistic expressions in the Prophetic Hadith is even more arduous than translating euphemistic expressions in other genres because the religious genre, to which the Prophetic Hadith has more euphemistic meanings and therefore, the universality of terms does not prevail". This is however in contrast to scientific terms, which " may be universal and thus entails one-to-one correspondence". Mohammed Khan often sticks to the dictionary meaning of a given lexeme.

The Prophetic Hadith Euphemistic expressions offer one of the most effective parameters according to which both the literary competence of the translator and religious cultural awareness of the reader of the translation of the Prophetic Hadith are revealed and gauged.

The researchers conclude that a lot of the prophetic Hadiths translator's problems while translating some euphemistic expressions are attributed to the inadequate background of the contextual and socio-cultural factors. The awareness of the original meaning will certainly help the translator to find plausible relevant equivalents, which reflect the spirit of the original text and the limitations of the target language audience. The findings of the present study also prove the researchers' initial hypotheses.



5.1 Pedagogical Implication of the Study

Integrating this study, and other similar studies, into the course of Translation teaching in Arabic and English course in Sudanese and Saudi students of translation and other Arab and Muslim universities, may enhance the students' translational performance; the application of the knowledge of translational techniques and strategies to concrete texts. In other words, the teaching aim of such studies is to enable the student to translate the rebellious lexemes.

5.2 Recommendations

The translators of the Prophetic Hadith should be very competent in the two languages and the two cultures (Arabic and English) to avoid missing any fragment or component of the meaning of euphemistic expressions existing in the Prophetic Hadith.

The translators should be aware of the direct connotative shades of meaning while translating into the TT. It is difficult to transfer accurately into English every shade of meaning that is contained in the Arabic word of the Prophetic Hadith, It is for this reason that the researchers argue for the use of explanatory notes while translating the Prophetic Hadiths.

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