CHALLENGES FACE EXEGETISTS IN RENDERING QURANIC EUPHEMISTIC EXPRESSIONS INTO ENGLISH

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ABSTRACT: *The Arab Nomads were infamous for their brutal acts against humanity in the Pre-Islamic Era, also known as the age of ignorance. The introduction of Islam and its teachings by the Prophet Muhammad, who received the Holy Qur'an in Arabic, played a significant role in the transformation of the nomads into a more civilized society during the period of Islamic dominance in the Arabian Peninsula. Arabic is considered one of the most magnificent languages due to the elegance of its words, the sophistication of its grammar, the precision of its structures, and the versatility in expressing various concepts. Despite the fact that the ancestors of the Arabs were ancient people, the Arabs themselves were driven by a strong sense of compassion that extended to all their tribes. The ideas presented were indeed remarkable. In Arabic, euphemisms are used to soften sensitive topics, a linguistic feature shared with other languages. Euphemisms allow individuals to refer to a situation indirectly through the use of figurative language. Arabic encompasses the overarching term بلاغـة (metonymy), with تلطيف (softness) being the most relevant co-hyponym. This study critically analyzes the differences and similarities in the use of euphemistic expressions between Arabic and English, shedding light on the linguistic and cultural aspects of both languages.*

KEYWORDS: Euphemism, exegesis, Arabic, English, Culture, Figures of speech, critical review.

INTRODUCTION

This paper aims to explore the challenges that translators encounter when interpreting euphemistic expressions from the Holy Qur'an into English. The study uses a qualitative approach within a theoretical framework that centers on the concept of euphemism. It then applies analytical techniques to identify and scrutinize the methods and strategies used in translating euphemisms in two English versions of the Holy Quran. The objective is to compare the diverse techniques and approaches in the interpretation of Quranic Ayahs where euphemism is employed as a linguistic device to avoid unpleasant expressions. Euphemisms are firmly deep-seated in society, social standards, and linguistic traditions. They frequently represent the values, beliefs, and sensitivities of a certain society. Therefore, when translating these euphemistic expressions, it is critical to consider the cultural background, target audience, and purpose of the text. The distinctive language and content of the Qur'an make interpretation a challenging undertaking. Some of the Quranic peculiarities may make it challenging for translators and interpreters to faithfully capture the original meaning of the text. These features consist of stylistic variances, ambiguity, metonymy, and euphemisms. Hudson (2000, p. 261) defines euphemism as "the extension of ordinary words and phrases to express unpleasant or embarrassing ideas". It is a linguistic phenomenon that exists in many languages, including English and Arabic.

Rawson (1998, p. 492) categorises euphemisms into positive and negative classifications. Positive euphemisms show support for the person being addressed, like using مدبرة منزل (home organiser) instead of خادمة (maid). Negative euphemisms are used to protect someone's dignity, such as using عامل نظافة (cleaning staff) instead of زبال (rubbish collector). This type is also called taboo of delicacy. Rawson (1998) differentiates between conscious and unconscious euphemisms. The former are words that have politer alternatives readily available, like حضرتك (sir or madam) instead of انت (you),.whereas the latter are so ingrained in convention that they are difficult to recognise as euphemisms, like the Quranic term الغائط (cometh from offices of nature) (Comes from the privy) in Ayah 4:43. وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ {if ye are ill or on a journey or one of you cometh from offices of nature.} An example of the latter is the Quranic term الغائط (cometh from offices of nature) in Ayah 4:43, which is used euphemistically because its real meaning is *low ground*.

Taboo Euphemism and taboo are inseparably linked; i.e. without taboo, euphemisms would not exist. Ayers (1988, p. 222) defines taboo as "the restriction enforced by psychological motivation and social customs." Wardhaugh (1986, p. 230) defines taboo in the following way: "taboo is one means for a society to communicate its disapproval of particular types of activity that it believes to be harmful to its members, either for supernatural reasons or because such behaviour is thought to contravene a moral code. In this respect, Ullmann (1962, p. 204-209) identifies two main types of taboos: 1. Taboo of dread, like مرض عضال to prevent the topic of سرطان (cancer) from being brought up directly, 2. Taboo of propriety, الجماع (making love) instead of العلاقة الجنسية (sexual relation),

Euphemistic expressions allow speakers to convey sensitive or taboo topics in a more indirect and polite manner. Rendering these expressions into English can be challenging due to the cultural and linguistic differences between the two languages. From a cognitive point of view, euphemisms are employed to label objects without conjuring up a mental image of them. They are primarily used to attract someone's imagination and don not give the mind a complete picture of an event or thing, nor do they fully characterize it. As a result, it might be difficult

to discern a statement's genuine intent without a comprehensive definition (Mihas, 2005). However, the Arab scholar Alaskari (1989, p. 482) who invented the term التلاطف أو التلطيف (euphemism) has little to do with the contemporary understanding of this occurrence in linguistics as he defines it "to kindly manage the pleasant meaning to make it objectionable and kindly manage the objectionable meaning to make it pleasant". It is clear from his examples that what he intends is to use a despised expression in a context where it acquires a positive connotation, or the opposite. Farghal (2005) argues that this is not the same as euphemism, which is a tactic used to euphemistically manage meaning in a courteous manner. It involves replacing the original, hated phrase with a substitute one. In this respect, (Beckman and Callow 1974, Leech 1981) have similar view about euphemism to that of Alaskari's when they describe it as the metaphorical or metonymic use of an expression in place of another expression that is disagreeable or offensive.

Directness vs. Indirectness

English is known for its directness, whereas Arabic often relies on indirectness and circumlocution. When translating euphemistic expressions, it is crucial to strike a balance between preserving the original meaning and adapting to the linguistic norms of the target language. For example, many of the strong language used by actors in British and American movies is translated into Arabic as follows: وغد (rascal), عديم الاخلاق (immoral). حقير Bastard. Indirectness is evident in taboos and sensitivities surrounding topics like death, sexuality, and bodily functions, which are considered delicate and taboo in Arab societies. Arabic euphemistic expressions are deeply influenced by Islamic and cultural norms, often emphasizing the importance of politeness, modesty, and religious sensitivities. The Holy Qur'an, being the sacred scripture of Islam, is deeply ingrained in Islamic culture and religious beliefs. As a result, it contains numerous instances of euphemistic expressions. These expressions are used to convey sensitive or profound concepts with utmost reverence and respect. However, transferring these euphemistic expressions from Arabic into English presents unique challenges for interpreters and interpreters due to the linguistic and cultural disparities between the two languages.

Euphemism in the Qur'an is primarily employed to address delicate subjects, such as honoring the sanctity of Allah and upholding the dignity of individuals and communities. This often involves the use of metonymy, metaphor, indirect language, and subtle references to convey profound spiritual ideas. To ensure accurate interpretation, it is crucial to have a comprehensive understanding of the cultural and religious context. For instance, the English sentence *he said he had committed adultery* is rendered into Arabic using metonymy and euphemism as قال انني أقمت علاقة اثمة (he said he had a sinful relation). In this translation, not only is adultery replaced with sinful relation, but the evaluative verb *committed* is also changed to the neutral Arabic verb اقام. (had/made) (Almijrab 2020:10).

Linguistic and Cultural Nuances

Euphemism is a general expression that conceals taboo words and presents them in a politer manner acceptable to non-Arab readers of the Qur'an. The Three Faiths: A Torah, a Bible, and a Qur'an, are considered masters of euphemism as religious discussions often rely heavily on euphemistic language. English and Arabic employ different euphemistic techniques due to their unique cultural and religious backgrounds. Translators/interpreters navigate these differences to ensure accurate and culturally sensitive translations. Shakespeare's Sonnet 18 begins with

the line, "Shall I compare thee to a summer's day?" and is one of the most famous works of English poetry. While the poem can be seen as a reflection on how poetry can immortalize the human experience, it is most commonly interpreted as a love poem. I find it fascinating that in all the Arabic translations I have come across, the gender-neutral pronoun *thee* is translated as *she*, even though Shakespeare is referring to a young man in his sonnet. This serves as a clear example of how translators, influenced by religious and cultural pressures, euphemistically altered the neutral pronoun to a feminine one. This highlights the fundamental idea of linguistic determinism proposed in the Sapir-Whorf hypothesis, which suggests that language shapes our perception of the world and that speakers of different languages may perceive the world differently based on their language.

The impact of language on our perception of the world is most evident in the realm of vocabulary. It would be incorrect to assert that English speakers are incapable of distinguishing or recognizing the distinctions between a male camel, a female camel, and a young camel simply because the English language employs a single term, *camel*, to encompass all three. In contrast, Arabic boasts over a thousand distinct words for camel, allowing for differentiation between جمل (he-camel), ناقة (she-camel), and حوار (baby-camel). Similarly, it would be inaccurate to suggest that Arabic speakers fail to comprehend the four distinct climatic temperatures in English: cold, hot, cool, and warm. Arabic may only offer three terms, حار (hot) or ساخن (also meaning hot), بارد (cold/cool), and دافئ/فاتر (warm), but this does not hinder their understanding. It is evident that language can indeed influence our thoughts and worldview, but it cannot entirely shape them, as the strong version of Whorfianism claims.

The arrangement of the words in the Qur'an does convey a depth of meaning that you cannot possibly transfer into English since the same phrase in Arabic might have three or four different interpretations that are all valid. So, even though you did everything you could to properly translate it, you are still disappointed. Abdel-Haleem (2004) emphasizes that the complete impossibility of adequately conveying the meanings of the Qur'an in English or indeed in any other language. Baqer and Turner (1997) suggest that it may be easier for the English-speaking world to learn Arabic to read the Qur'an than for a single translator to bring it to the entire English-speaking world due to the difficulty in handling the Divine Text.

Arabic and English have distinct linguistic structures and vocabulary. Translating euphemistic expressions requires finding equivalent expressions or idiomatic phrases in English that capture the subtleties and reverence of the original Arabic text. In terms of sensitivity and accuracy, the Qur'an addresses delicate subjects such as death, judgment, and spiritual matters. Translating these subtle expressions requires a delicate balance between preserving cultural sensitivity and accurately conveying the intended message to an English-speaking audience. According to Hawks (2018), figurative language is typically descriptive as it involves creating mental images; however, he acknowledges that the term *imagery* can be misleading, especially when used to describe figurative language. This is because it implies that its primary appeal is visual, whereas it can appeal to various senses and is a crucial aspect of linguistics. Consider Surah 110:

إذا جاء نصر الله والفتح ورأيت الناس يدخلون في دين الله أفواجا (1) فسبح بحمد ربك واستغفره انه كان توابا (٢)

{When comes the help of God, and victory, And thou dost see, 2. The People enter God's Religion In crowds. Celebrate the Praises Of Thy Lord, and pray For His Forgiveness: For He is Oft-Returning (In Grace and Mercy).} This Surah was revealed to Prophet Muhammad in

the city of Al-Madina, in the Arabian Peninsula. The Divine Revelation occurred just a few months before the Prophet's passing during his Farewell Pilgrimage in Mecca. As indicated in the Surah, Muslims achieved victory under the leadership of Prophet Muhammad as they peacefully conquered Mecca, His homeland. While this Surah celebrates the triumph of Prophet Muhammad and His companions, it also symbolizes the completion of His mission and the end of His life (Almijrab 2020). Following the revelation of this Ayah, His companions were deeply aware of this reality, leading to profound sorrow and reflection. This is because Qur'anic communication is renowned for employing rhetoric as a means to captivate the reader/listener through the creation of vivid, clever, and lively texts.

Strategies Used in the Interpretation of Euphemisms in the Holy Qur'an

a. Paraphrasing. Paraphrasing is a common strategy employed in translating euphemisms due to the cultural and linguistic nuances inherent in these expressions. Euphemisms often rely on implicit meanings and contextual understanding, making direct translation challenging. Paraphrasing: Expressing the same meaning in different words. The Quran employs a rich and nuanced linguistic style, often utilizing euphemisms to address sensitive or delicate topics. Paraphrasing has been a common strategy used by translators to convey the intended meaning while considering cultural and linguistic sensitivities. Examples of euphemisms in the Quran and Their Paraphrasing. A clear example from Surah 44:53 ان الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ { يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ } As to the Righteous (They will be) in A position of Security. Among Gardens and Springs Dressed in fine silk And in rich brocade, They will face each other} First, Ali paraphrased the Quranic في مقام أمين as *in A position of Security* instead of the real meaning which *is in paradise* (Ibn Khatheer 1984, p.: 260) Second, Ali (2000) opts for the phrase *they will face each other* as equivalent to the Arabic Quranic term متقابلين (both spouses are facing each other). Although he succeeded superficially to convey the meaning but he failed to give the intended meaning of this Quranic term. According to Ibn Katheer (١٩٨٤, p. ٢٦٠) both of them sit on the beds and each one of them cannot turn their back to the other. Abdel Haleem (2004) gives similar interpretation of that of Ali. Other Quranic exegetists claims that متقابلين refers to paradise where people face each other and no one looks at the back of someone else's head.

Paraphrasing serves as a common technique utilized in translating euphemisms, mainly due to the cultural and linguistic subtleties embedded in these expressions. Euphemisms often hinge on implicit meanings and contextual comprehension, posing a challenge for direct translation. Paraphrasing involves conveying the same message using different words. The Quran showcases a sophisticated and nuanced linguistic approach, frequently incorporating euphemisms to broach sensitive or delicate subjects. Translators have frequently resorted to paraphrasing to accurately convey the intended message while taking into account cultural and linguistic sensitivities. Instances of euphemisms in the Quran and Their Paraphrasing. An explicit example from Surah 44:53 states that {the Righteous will be in a position of Security, amidst Gardens and Springs. Clad in fine silk And in rich brocade, They will face each other}. Initially, Ali interpreted في مقام أمين as in *A position of Security* instead of its true meaning, which is *paradise* (Ibn Khatheer 1984: 260). Furthermore, Ali (2000) chooses the phrase *they will face each other* to represent the Arabic Quranic term متقابلين (both spouses are facing each other). While he managed to convey the superficial meaning, he failed to capture the intended essence of this Quranic term. According to Ibn Katheer (1984, p. 260), both spouses sit on the couch and neither can turn their back to the other. Abdel Haleem offers a similar interpretation to that of Ali.

b. Widening and Metaphorical Strategies. This strategy involves substituting the offensive word with a more general term that is less offensive. It, is employed in many Ayah s in the Qur'an amongst them is 12:23: {وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ **But she** in whose house He was, sought to seduce him From his (true) self she fastened The doors, and said: "Now come, thou (dear one) !} Two euphemistic expressions appear in this Ayah: رَاوَدَتْه (she attempted to entice him) and وَقَالَتْ هَيْتَ لَك (I am all yours), which literally translates to (I am ready for making love.) This strategy is predicated on the semantic tenet that the superordinate, or more general word, is more general than its hyponym, or that is the more particular the term, is the more accurate the meaning.

In terms of metaphorical techniques, Arabic is known for its rhetorical prowess, with one such device being التضمين (implication) where two statements are made, with the second usually logically following the first. The euphemisms created through this method often carry a traditional meaning while also hinting at the intended message (Al-Adwan 2015). Take for example the Quranic verse وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ (4-6) {Make trial of orphans until they reach the age of marriage;}. Here, the term نكاح means marriage, not its original meaning of making love. This is due to الشريعة, or Islamic law, which prohibits engaging in sexual relations outside of marriage. Another excerpt from Ayah, 5:75, in the Quran addresses the story of Christ and his mother, Mary.

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ

{Christ the son of Mary was no more than an Apostle; many were the Apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how God doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth!} It highlights that they both consumed food; symbolizing their humanity and refuting the belief held by Christians that they are divine beings.

The meaning of euphemism is similar to the Arabic كناية (metonymy) which means to speak about something but you mean something different, or to use words or expression that relate to the meaning allegorically. Metonymy is defined as a figure of speech in which the name of an object or concept is replaced by a word closely related to or suggested by the original. For instance, *Crown* means king as in the power of the crown was extremely weakened. Metonymy is something referred to by a word that describes a quality or feature of that thing. It is worth noting here that it sometimes plays the role of euphemism. The English sentence: *he said he had committed adultery* is rendered into Arabic metonymically/euphemistically as علاقة اثمة قال اانني أقمت (he said he had a sinful relation). Not only adultery is changed to (sinful relation) but also the evaluative verb committed, meaning اقترف, is changed into the Arabic neutral verb أقام) had/made) (Almijrab 2020). Gibbs (1994) pays special attention to the linguistic effect of metonymy as he considers the ability to draw metonymic inferences, i.e. to infer whole from parts or parts from wholes, is one of the special characteristics of the poetics of mind. Metonymy occurs when the speaker wants to give a certain meaning but without using the relevant direct word, which is designated naturally for that intended meaning in the language. He, instead, opts for using another word that is closely related to or suggested by the original to communicate his message The Hadith, Prophet's sayings), provides an illustrative example with the Hadith (sayings of the Prophet Muhammad اليد العليا خير من اليد السفلى. A literal English translation, the upper hand is better than the lower hand, does not effectively convey the

intended meaning, which metonymically means the giving hand is better than the receiving hand. The Prophet teaches and individuals His companions to participate in acts of charity.

Arabic is a Semitic language with a different grammatical structure and vocabulary compared to English. Dealing with euphemistic expressions requires finding equivalent phrases or idiomatic expressions in English that convey the same level of indirectness and politeness. Consider Ayah 2: 7. {خَتَمَ اللَّـهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ} God hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur}.The Quranic euphemistic expression ختم is usually used in its literal sense in the field of manufacturing in which a product is sealed either to authenticate the name of the producer or to prevent adding a similar substance to the quantity already kept in. It is euphemistically used here to indicate that disbelievers' hearts, eyes and ears (organs of feeling and hearing) are closed so that Allah's revelation cannot find its way to their hearts and souls.

Ali (1982) interpreted the Ayah as, فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّـهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ١٠ {In their hearts is **a disease**; and God has increased their disease and grievous is the penalty they (incur) because they are false (to themselves).} On the other hand, Arberry (1988) interprets it as, "In their hearts is a **sickness**, and God has increased their sickness, and there awaits them a painful chastisement for that they have cried lies} The difference lies in the interpretation of the Arabic noun مرض, with Ali choosing the term *disease* and Arberry opting for *sickness*. This distinction is significant as disease is a more general term that encompasses various abnormal conditions in the body or behaviour, while sickness is more specific and limited to bodily ailments. Ibn Katheer (1986) further elaborates on the interpretation of مرض as equivalent to *disease* شك ونفاق (of doubt and hypocrisy), highlighting the use of a general term to convey a specific meaning.

Consider Ayah 2: ١٨٧ احِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّـهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّـهُ لَكُمْ ۚ {Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. God knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what God hath ordained for you} Here three euphemisms are mentioned: 1. الرفث (to have intimate relation), 2. لباس (their garment: means the intimate relation between wife and husband). 3.باشروهن (make love). I would like to stretch a point here that Ali (1986) rendered these the three Quranic expressions through the strategy of paraphrase, thus sacrificing the SL linguistic form for the sake of communicating the intended meaning.

d. Dead Metaphor

A dead metaphor, also referred to as a frozen metaphor, is a figure of speech that has been utilized for such an extended period that it is no longer recognized as a metaphor by most individuals. The notion of a dead metaphor pertains to linguistics and does not necessarily detract from the importance or aesthetic appeal of these expressions within the context of the Qur'an. They continue to fulfill vital communicative and evocative roles. The Qur'an, akin to other texts, employs a variety of linguistic techniques, including metaphors. However, due to the sacred essence of the text and its significant influence on Islamic thought and culture, many of these metaphors have become deeply embedded in the Islamic worldview, thereby losing some of their original metaphorical potency and evolving into what can be termed dead metaphors. For instance, the expression نور الله (The light of Allah) is frequently found in the

Qur'an to signify divine guidance and truth. Although it initially conjured a strong image of illumination, it has transformed into a commonplace and nearly literal phrase in Islamic dialogue. Similarly, جنة الفردوس (The garden of paradise) illustrates a vision of a blissful and eternal afterlife, yet its repeated usage has rendered it a more abstract notion, diminishing its original vividness. The term نار جهنم (Hell Fire) evokes a chilling image of punishment and suffering in the afterlife, but its frequent application has somewhat muted its metaphorical resonance. Lastly, سبيل الله (The path of Allah) denotes the correct way of life according to Islamic teachings; while it once conveyed the idea of a clear and guided route, it has since become a more generalized term. It is crucial to note that these examples do not undermine the literary beauty of the Qur'an or its profound influence on its followers. These expressions still carry significant meaning and evoke strong imagery within the Islamic framework. However, from a strictly linguistic standpoint, they have undergone a transformation into dead metaphors. (for detailed information see Almijrab 2021).

3. Polysemy in the Holy Quran

Arabic language as any other language is a rich and full of the concepts that make it unique. Polysemy is based on the principle of metaphor where words can be used in new conceptual meanings. In Arabic the case that words have multiple senses are called (الاشتقاق اللفظي). Polysemy is a multiplicity of meaning which one word has different meanings. It is axiomatic to shed light on the concept of polysemy in the Holy Quran. Exegetists have to determine the extent to which they successfully captured the intended meaning within the original context. From the previous discussion, it is evident that exegetists were not fully aware of the presence of polysemy in the Quran. They mainly opted for literal translation approach in an attempt to convey the majority of the polysemic nuances. Let us consider this illustrative example in which primacy of place is assigned to the one polysemic words in the Holy Quran. The Arabic superordinate ضرب (literally meaning to beat or hit) appears in 31 instances in the Qur'an with different hyponyms that carry distinct meanings. Some examples from the Qur'an are provided.

ضرب {They were covered with humiliation and misery;} وضربت عليهم الذلة والمسكنة 2-61 (covered)

ضرب (move) {cannot move about in the land.} لا يستطيعون ضربا في الارض 273 :2

ضرب (to set an example) {Sees thou not how God sets forth a parable?} الم تر كيف ضرب الله مثلا 24: 4

ضرب (draw a veil) {Then We drew (a veil) Over their ears, for a number Of years, in the Cave, (So that they heard not)} فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ألقينا عليهم النوم. 11 :18

ضرب (to put up (build)). {So a wall Will be put up betwixt them, With a gate therein. Within it will be Mercy} فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ 13: 57

ضرب (to open a dry path) {strike A dry path for them Through the sea, without fear Of being overtaken (by Pharaoh) And without (any other) fear} فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ 77 ٢٠

ضرب (to protect) {Thereof; that they should Draw their veils over Their bosoms} ليقين بقناعهن وَلْيَضْرِبْنَ بِخُمُرِهِنَّ على جُيُوبِهِنَّ 31 24

The above mentioned examples have paved the way for reconsidering the real meaning of the lexeme ضرب beat) in the following Quranic Ayah:

٤-٣٤ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّـهَ كَانَ عَلِيًّا كَبِيرا } As to those women on whose part ye fear disloyalty and ill-conduct admonish them (first) (next) refuse to share their beds (and last) **beat them (lightly)**; but if they return to obedience seek not against them means (of annoyance): for God is Most High Great (above you all)}.(Ali 1986). The English translation of the final part of the above Ayah clearly indicates that Yusuf Ali, the translator, chooses to interpret واضربوهن as (beat them (lightly) as an equivalent. However, this interpretation lacks logical coherence, as there is no connection between beating and the adverb "lightly." This is because the term *beat* is a hypernym and/or superordinate that encompasses various hyponyms such as *slap* and *smack*. Semantically speaking the more general the word (hypernym)the more general the meaning and the more specific the word (hyponym) the more specific the meaning.

In simpler terms, the term ضرب (to beat) is polysemous, meaning it has multiple meanings. It is not solely limited to beating or hitting. Logically, if we examine the aforementioned Ayah from Surat Anissa (4:34), which states, "seek no means (of annoyance) against them," it contradicts the idea of beating as it orders Muslims to be fair to women. How can husbands be fair to their wives while simultaneously beating them? Therefore, some contemporary scholars interpret the act of beating in the previous Ayah as احتواء (embracement) instead of beating, suggesting that it signifies showing affection towards one's wife. The latter part of the Ayah, "but if they return to obedience, seek not against them means (of annoyance): for God is Highest Great (above you all)," further supports the notion that spouses can only reconcile and come to good terms if the husband embraces his wife and demonstrates affection and care.

CONCLUDING REMARKS

1. Based on the going before data, there has been a shift in the interpretation of the Holy Quran, transitioning from a focus on devotion and literal interpretation to a more contemporary and forward-looking approach. The Qur'an is accepted to be appropriate to all times and places, and with this in mind, it is critical to consider certain focuses when interpreting Quranic Ayahs from Arabic to other languages.

2. Receiving indirect expressions to suit the social setting of the target dialect is of most extreme significance. In arrange to keep up the intended meaning, this may include changing the wording, substituting with an informal state, or conditioning down the directness.

3. In circumstances where a direct interpretation is not attainable or may lead to misconception or indeed offense, Quranic exegetists can give informative references or translator's notes to clarify the expecting meaning and social significance of indirect dialect. It is fundamental for them to discover English expressions that pass on comparable societal standards and sensitivities, guaranteeing social comparability through careful think about and understanding of the indirect expressions in the target language.

4. When a strict interpretation is not conceivable, exegetists can adjust the articulation whereas still protecting the intended meaning to adjust with the social setting of the target dialect. Moreover, counting translator's notes or informative commentaries can offer assistance explain the social pertinence of the indirect term.

5. Accomplishing a precise interpretation depends on comprehending the setting in which the indirect expression is utilised. exegetists ought to consider the speaker's purposeful, the relationship between the speaker and the group of onlookers, and the touchy nature of the subject matter being discussed.

6. Domestication includes adjusting the interpretation to follow to the particular etymological and social measures of the target group of audience. To precisely pass on the indirect nature of the unique Quranic Arabic word, exegetists ought to take into account territorial varieties and colloquial expressions. In rough terms, code word is the propensity of alluding to something delicate or precarious in ways that make it sound, more wonderful or getting to be than it really is.

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