

Euphemism in the Holy Qur'an
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Key Word : euphemism , speech Improvement , good speech

Keys to Arabic Sounds

Arabic Vowels :

- [u] as in [ʔabu] 'father'
- [uu] as in [ʔabuuka] 'your father'
- [a] as in [darasa] 'studied'
- [aa] as in [qaama] 'stood up'
- [i] as in [fiʕl] 'verb'
- [ii] as in [latiif] 'nice'

Arabic Diphthongs

- [aw] as in [qawm] 'people'
- [ay] as in [bayt] 'house'

Arabic Consonants

- [ʔ] as in [ʔal-] 'the'
- [b] as in [baab] 'door'
- [t] as in [tal] 'hill'
- [θ] as in [θawra] 'revolution'
- [j] as in [jad] 'grandfather'
- [ḥ] as in [ḥub] 'love'
- [x] as in [xawf] 'fear'
- [d] as in [dars] 'lesson'
- [ḏ] as in [ḏahab] 'gold'
- [r] as in [riif] 'countryside'
- [z] as in [zahra] 'flower'
- [s] as in [sayf] 'sword'
- [s] as in [siʕr] 'poetry'
- [š] as in [šabr] 'patience'
- [ḏ] as in [ḏahara] 'appeared'
- [ʔ] as in [ʔaalib] 'student'
- [ɖ] as in [ɖamiir] 'pronoun'
- [ʕ] as in [ʕadl] 'justice'

[ǧ] as in [ǧarb] 'west'
 [f] as in [fan] 'art'
 [q] as in [qalb] 'heart'
 [k] as in [kaʔs] 'cup'
 [l] as in [law] 'if '
 [m] as in [majd] 'glory'
 [n] as in [naʃr] 'victory'
 [h] as in [haam] 'important'
 [w] as in [waqt] 'time'
 [y] as in [yad] 'hand'

Abstract

One of the salient phenomena by which Arabic is characterized is "euphemisation". It is of paramount importance in that it characterizes lofty, well – refined language communities. The reason for this, however, is that 'euphemisation' is regarded as an optimal means that facilitates communication. Besides, it renders exchange of thoughts smooth and suave. In fact, this trend to smooth over offensive words and expressions is inevitable both for the individual in particular and the whole community in general.

This research touches upon this phenomenon in the holy Qur'an wherein we view certain euphemisms interspersed in verses, especially with particular reference to sensitive areas.

Through these verses, we come to know the fact that God Almighty willed it that expressions such as [rafaθ] , [ʔIfdaaʔ], [mubaasarah], [taqarrub], [mulaamasah], etc .take the place of the [nikaah]-related expressions which are down-to-earth, explicit and risqué . Sexual harassment, for instance, is superseded by the euphemism [raawada] so as to de-fuse the vulgarity inherent therein .

1. Introduction : *It is axiomatic that languages in general are influenced by the cultures , customs , traditions and tenets inherent in the languages spoken by other linguistic communities . Every act of evolution in any of those aspects can have its reverberations on the mode of expression in this or that language .This , however , among other factors , militate to give language the status of being the epitome of the linguistic community . As a matter of fact , the more the culture and needs of community expand , the more elevated and sublime its language becomes in order for it to meet these needs .*

As for Arabic , it is regarded as a salient instance of such elevation and refinement . Moreover , its precision of expression can enable one to be specific and to the point in the expression of the sense sought after . It also spares language users the effort to resort to digression and circumlocution . This intrinsic quality of Arabic has always been the major bottomline factor for so many language users to fall thrall to its fascination . In this respect , IbnKhalidoun (d.H. 1460:546) states "the flair that the Arabs naturally excel in is the most outstanding and clearest of all other flairs particularly in the expression of the purport intended" . In support , IbnFaris (d.H.395:16) opines that Arabic is the best and most extensive of all languages , and he ascribes this excellence to the fact that God Almighty has chosen it over all other languages to be the sole communicative means wielded by the noblest of His messengers for the propagation of the divine message of Islam . It is the language of the holy scripture , the Qur'an . This conviction is corroborated by numerous Arab philologists including Al-Ṣoyouṭi and others . Arabic is a language that is characterized by being easily and circuitously manipulated to introduce words and expressions that replace offensive and vile words that might weigh down on one's hearing . By the replacement , we actually mean substituting inoffensive , sweet-sounding words for offensive , disparaging words . Arabs , in general , usually resort to using pleasant words and expressions so as to smooth over abusive and pride-piquing ones out of decency , courtesy and politeness .

Latinos , on the other hand , almost behave in contradiction to this well-established trend in Arabic . They , for instance , are accustomed to blatantly using words indicative of the genitalia and other offensive aspects of everyday life-style . Conversely , the Arabs are endowed with the knack of being competent and tactful euphemists . Therefore , they constantly search for the most inoffensive , agreeable nomenclatures to label and gloss over indecent and tactless aspects and acts . As for the Arabs , they believe firmly that anyone who has an inclination to use offensive words well deserve to be looked upon as shameless and audacious . In a nutshell , a person who is branded as "one who is a dysphemist is viewed as clumsy and therefore devoid of any skill to be euphemist ," (Al-Tha'alibid.H. 436:75) . Moreover , Al-Jorjanie (d.H. 471:5) states that "not only do the utterances need to be euphemized , but also their actions" ; so the Arabs have spared

no effort to devise a word or a term that would render offensive words and actions inoffensive . On account of all that has been presented , the Arabs , therefore , can be described as companionable , complaisant and considerate .

1.1 Euphemism in the Lexicon : التلطف [Attalattuf] , i.e. euphemism is defined in the lexicon under the entry لطف [latufa] . In this respect, Ibn .Faris (d.H. 395:347) believes that this trilateral verb has a sense pertaining to الترقيق [ʔattaraffuq] , i.e. softening and mollifying . In Al-Azhari's [ʔattahḏiib] , i.e. refinement , it is narrated that A'mru has said : [ʔallatiif] , i.e. a bland one means one who conveys to you that which you love to have in a softening or mild manner . He adds that a mild and mellifluous statement is that which is characterized by being circuitous and insinuating .

In *Asas-il-Balāḡa* , i.e. the *Fundamentals of Rhetoric* by Al-Zamakhshari (d.H. 538:409) , we quote him to have proclaimed:

"Out of metaphor , one may state something saying [talattubifulaan(in)] to signify the notion that "one has swindled him/her into divulgence of covert matters" . Besides , [ʔattalattuf] , according to the *Lexicon of the holy Quranic expressions* by the Arabic-Language Academy , means "the suave procurement to obtain what one wishes to have" , as in :

1. فليأتكم برزقٍ منه وليتأطف , i.e. ... , and let him see what food is purest there and bring you a supply thereof . Let him be courteous and let no man know of you .(Surah Al-Kahf "the Cave" ; v. 20) ; Pickthall (1955:213).

This verse means : in your attempt to gain your provisions or sustenance , you need to be at ease ; besides the sense of [taraffuq] , i.e. being suave is not supposed to mean merely as such , but it should be coupled with a sort of cunning , discernment , and wit . All this ought to be kept secret , i.e. nobody should get wind of it .

1.2 Euphemism in Literature : In literature and connotational usage , [ʔa(l)talattuf] transmits the sense حُسن الكلام [ḥusnulkalaam] , i.e. good speaking , which is known in modern Western studies as "euphemism" . This Arabic term is also known as حُسن التعبير [ḥusnu(l) ttaʕbiir] , i.e. good expression , especially by Ullmann (1997 : 196) ; it is sometimes referred to as تحسين اللفظ [taḥsiin(u) llafḏ] , i.e. the improvement of speech as employed by Zeki (1985:17) . Another nomenclature is given by Mokhtar (1982:240) ; it is [ʔa(l)ttalattuf] , i.e. euphemisation

. There is still another term which alludes to the same concept ; it is لطف التعبير [luṭf(u)(l)ttafbiir] ,i.e. 'euphemistic expression' which is introduced by Al-Khouli (2004:88) .

The term [talṭiif] , i.e. euphemisation is defined by Ullmann (Ibid:196) as "an ingenious gratificational term which is manipulated so as to soften the speech and render it inoffensive or , at least , less offensive" . As for Mokhtar (Ibid:240) , this term is defined as "the substitution of an offensive word by a less offensive , or a milder or a better word" . Al-Khouli (Ibid:88) , however , defines it as "the replacement of a disagreeable expression by another agreeable and pleasing one" .

The inclination to adopt mild inoffensive words and expressions in lieu of those harsh , jarring offensive words constitutes a bright aspect in conjunction with the phenomenon of tabooism and the invectives of language . Ullmann (Ibid:196) states the fact that some neo-linguists opine that the substitution of mild inoffensive words which are devoid of any harshness and irritation on the mind of the addressee is viewed as euphemising, good speaking as well as an amelioration of both the utterance and the statement .

2. Purposes of Euphemisation : There are several purposes behind the recourse to this suave process ; they are :

2.1 Courtesy and Decency : This domain has mainly to do with aspects that necessitate the use of words and vocables that would refine the statement , particularly within the man–woman relationship . Within this domain fall all the states , actions and affairs relating to this sort of relationship . Arab euphemists , therefore , believe that it is out of courtesy and decency to euphemise for explicit , risqué and improper expressions . The euphemisation intended is not peculiar to Arabs in particular , but rather to the majority of other language users in general . In this respect , Anees (1958:142) asserts that it is recommendable and amiable that one inclines to euphemisation so as to shun the use of vile straightforward expressions that the multitudes are often averse to .

In [fiqhillaḡa] ,i.e. philology by Al-Tha'alibi (d.H. 436:367) , we find that the [nikaah]–related expressions amount to about one hundred nomenclatures ; of these , let's cite the following :

1. الفهر [ʔal-fih] ,i.e. making love to one's abigail in the presence of another one .

2. المباضعة [ʔal-mubaaḏaʕa] ,i.e. lying over one's abigail , but making love to another abigail lying over the same bed .
3. الاستبضاع [ʔal-ʔistibdaaʕ] ,i.e. (of a woman) giving herself to a man other than her husband , especially to a poet , a sturdy horseman , or a celebrity with the consent of her husband .
4. المخادنة [ʔal-muxaadana] ,i.e. (of a wife) taking , besides her husband , another man to sleep with , and this is done with the husband's consent .
5. البديل [ʔal-badal] ,i.e. (of two men) exchanging their wives in sex . All these malpractices existed in the pre-Islamic era , and have been forbidden immediately after the advent of Islam . Therefore , such malpractices have fallen into oblivion .

Furthermore , a look through [ʔal-qaamuusʔal-muḥiit] ,i.e. the all-encompassing lexicon by Al-FairouzAbadi (d.H. 817:1648) one may very possibly be amazed at the abundance of the sex-related vocables . These are so numerous that one may come to believe that there is no entry in the lexicon that is devoid of , at least , one such term or word . However , these are estimated over one thousand and two hundred ; a good number of them fall within metaphorical use . Of these euphemisms , let's mention the following :

1. نكح [nakaha] for men , as in [nakahaʔal-rajul(u)] ,i.e. The man made love .
2. كأما [kaama] for horses , as in [kaamaʔal-faras(u)] ,i.e. The stallion mated .
3. بأك [baaka] for donkeys , as in [baakaʔal-ḥimaar(u)] ,i.e. The jack-ass mated .
4. أقاع [qaaʕa] for camels , as in [qaaʕaʔal-jamalu] ,i.e. The he-camel mated .
5. نزا [nazaa] for goats , as in [nazaaʔal-tays(u)] ,i.e. The billy goat mated .
6. عاضل [ʕaaḏala] for dogs , as in [ʕaaḏalaʔal-kalbu] ,i.e. The dog mated .
7. سفد [safada] for birds , as in [sáfadaʔal-ṭaaʔir(u)] ,i.e. The he-bird mated .
8. قماط [qamaṭa] for poultry , as in [qamaṭaʔal-diik(u)] ,i.e. The rooster mated .

It is worth mentioning that euphemised words , however , could fall into platitude through the constant , on-going use as well as the broad

circulation , This , beyond any doubt , necessitates the contrivance of other euphemisms to supplant the words that have been trodden over in the never – ending progress of the treadmill .

2.2 Optimism and Pessimism : *These two converse states of humankind are believed to be the most salient phenomena in languages in general and in Arabic in particular . These , however , are mainly concerned with the frailties and forts that are inextricably related to the human nature . Concepts such as death , illnesses , evils , and the like are often euphemised .*

Besides , names of certain harmful animals known to the Arabs as [ʔa(l)ssawaam] ,i.e. poisonous reptiles and venomous snakes and the like fall within optimism and pessimism and therefore need to be euphemised . This euphemisation is due to the belief that the mention of such concepts and animals conjures up panic and consternation on the part of the hearer .This , in actuality , might very possibly inflict a jarring impact on the senses which causes the hearers to recoil from such apprehensive vocables . So people endeavor to shun the use of such vocables lest they should cause pain and agony to others .

People , for instance , believe that the mere mention of "death" incurs death ; and that the mention of a "snake" would cause it to crawl out of its hole or nest and attack the caller . (Anees 74:144) . As for the vocables [ʔa(l) ddahiya] ,i.e. a man of resource , euphemists have contrived a number of nomenclatures about which Hamza-il-Aṣfahanie (d.H. 370:132) said : [ʔinnatakaaθur(a) ʔasmaaʔ(a) ʔaddawaahi mina ʔaddawaahi] ,i.e. the ever-increasing namings of the people of resource is one of the thorny problematic issues .

In a nutshell , it is out of optimism to euphemise so as to ward off any sign of pessimism that ensues as a result of the mention of ill-omen concepts , animals , and evils .

2.3 Dignification and Veneration : *These concepts are of paramount importance in that they constitute an incentive for people to fall back on the use of euphemisms . Of the states and situations worthy of euphemisation are the observance of prestige , high stature , extreme love , and the like . A good example to present hereby is the use of the vocable [ʔal-ʔab] ,i.e one's father so as to address [ʔal-ʔam] ,i.e. (one's) uncle . The same is true of the vocable [ʔal-ʔum] ,i.e. (one's) mother which is metaphorically utilized to address [ʔal-xaala] ,i.e. (one's) maternal aunt (Al-Tha'alibid.H. 436:367) .*

Moreover , the vast use of endearment–and–love–related namings account for the multinyms of [ʔal–hub] ,i.e. love , for which the Arabs have coined around 60 nomenclatures . Of these names are [ʔassaju] ,i.e. passion , etc . (Ibn–il–Qayyimd.H. 751:16) . This phenomenon of diversity can be overgeneralized to cover a vocable such as [ʔal–ʕasal] ,i.e. honey . The Arabs , however , have contrived about 80 names for it ; of which is [ʔa(l) sahd] ,i.e. wax–mixed honey . (Al–Şoyoutid.H. 1505:402) .

It is worth mentioning that the diversity and preponderance of namings as euphemisms in Arabic should not be looked down on as a drawback of the language .Rather , it is a forte to be looked up to on the part of the infinite concern of the Arabs with all that has to do with matters such as decency , courtesy , veneration , love and the like . The major purpose behind all that is to disburden the already–burdened people and to alleviate their cares and hardships .

3. Euphemistic Situations : There are two situations within which a speaker or language user tends to resort to euphemisation and euphemistic expressions ; these situations are:

3.1 Isolated Individual Incidents : The individual usage within a certain situation occurs when the speaker takes recourse to euphemising and inoffensive terms on specific occasions . This usage is normally peculiar to people of discernment , perspicacity and acumen . Arab euphemists have made reference to this kind of situation and have made attempts to tackle it under what they used to call "resorting to pun so as to smooth over untruths" . They have based their conviction of this matter on account of what is narrated by Prophet Mohammad (Pbuh) : "Verily , euphemistic expressions are to be taken recourse to with a view to rendering your statements mellifluous" . Another example of such individual situation is what is narrated about Caliph Al–Mansour who was once in the company of Al–Rabi'a in a fruit orchard . Al–Mansour asks Al–Rabi'e to tell him the name of a tree whose name he does not know . In answer to the Caliph , Al–Rabi'e says , it is called شجرة الوفاق [sajaratulwifaaq] ,i.e. tree of accord , whereas its real name is شجرة الخلاف [sajaratulxilaaf] ,i.e. tree of discord . Thus Caliph Al–Mansour's face lights up with optimism and therefore plauds Al–Rabi'e's discernment and presence of mind . (Al–Tha'alibid.H. 436:71) .Furthermore , it is narrated that Al–HasanIbnSahal has been holding several [masaawiik] ,i.e.

toothpicks in his hand when Caliph Al-Ma'moun inquires (saying) ; "what is that in your hand , O IbnSahal ?" In answer ,IbnSahal says ; [xilaafumahaasinakayaa?amiiralmu?miniin] ,i.e. that which stands in contradiction to your commendable qualities , O commander of the faithful . (Ibid:71)

3.2 Collective Situational Occasions : This type of euphemisation has to do with language as a societal phenomenon under which the individual has to experience certain psychological and emotional sentiments . These , however , mould up the speaker's mode of language usage . Therefore , the individual will have no alternative but to mimic and follow what the language dictates . Within these dictates fall concepts like courtesy , politeness , fear , augury , optimism and the like . Thus , the member of a language community could , under the afore – mentioned factors , resort to the employment of euphemistic words ,i.e. to euphemise offensive words . For instance , the Arabs in general euphemise for women using words like النعجة [ʔa(l)nnaʕja] ,i.e. a ewe , الشاة [ʔa(l)ssaat] ,i.e. a sheep , القلوص [ʔal-qaluus] ,i.e. a graceful dromedary , السرحة [ʔa(l)sarha] ,i.e. a plant on water , الحرث [ʔal-harθ] ,i.e. a tilth (or field) , العتبة [ʔal-ʕataba] ,i.e. a threshold , الفراش [ʔal-firaas] ,i.e. the bed , القارورة [ʔal-qaaruura] ,i.e. a fragile crystal, etc.(Al-Tha'alibid.H.436:50). In this regard, Al-Tha'alibi concludes that the women-related epithets are often euphemised due to the fact that such words are regarded "taboo". The case as such , the Arabs do not even dare to use the original word , or they refrain , due to courtesy and politeness from explicitly mentioning them .

4. Metaphorized Euphemism : Euphemisms are normally metaphorized and therefore need to be geared in such a way as to perform their euphemistic functions in the best possible way . Within these metaphorized euphemisms , one may view two processes that militate to convey the mollification sense according to Ibn-Faris (d.H. 395:439) :

4.1 Substitution : The Arabs substitute for certain euphemism-requiring concepts ,i.e. they replace offensive words and vocables by other inoffensive ones so as to render them into mellifluous mild words that would have non-jarring , sweet effect on one's ears . This substitution is of two types :

4.1.1 Word-for-word metaphorized euphemism : It is axiomatic that the Arabs resort to such a type of euphemisation so as to gloss over the explicit direct mention of certain concepts. This , however , involves , the use of a novel different word to supercede the original one . Such a metaphorized euphemism can be exemplified in the following Quranicverse :

1. **وقالوا لجلودهم : لم شهدتم علينا** They will say to their skins : why bear ye witness against us ? (Surah :Fusilat "They are Expounded" v.21) (Pickthall : 1955:341) .

This verse indicates that the word [jiluud] ,i.e. skins is being used within this context as a metaphor for the abominations perpetrated by man . So , one can evidently view the fact that the mention of the word "skins" mainly aims at euphemising the vicious abominations which God Al-Mighty willed it that they should be lightened up for humankind on the Doomsday .

To corroborate what is stated above , let's adduce another Quranic exemplar :

2. **ولكن لاتواعدوهنّ سراً إلا أن تقولوا قولاً معروفاً** But do not make a secretcontact with them except in terms Honourable (Surah Al-Baqara "The Cow" ; v.235") . Notice that [sirraa] ,i.e. 'secretly' or 'in secret' is being utilized to cover an offensive-sounding act with a sexual connotation such as to "have sex with" , or to "copulate with" , etc . Thus it appears obvious that "secretly" serves as a mild metaphorized word wielded so as to smooth over words like "having sex" , "coitus" , "adultery" and the like .

Moreover , Arab euphemists take recourse to metaphorically euphemised words to substitute for the words directly naming :

a- woman : Arabs , out of uplifting the status of woman , tend to euphemise (the word) "woman" by utilizing euphemistic words such as:

1. **النعجة** [ʔannaʕja] ,i.e. a ewe
2. **الشاة** [ʔassaʔat] ,i.e. a sheep
3. **القلوص** [ʔalqaluus] ,i.e. a graceful , fine , young she-camel
4. **السرحة** [ʔassarha] ,i.e. a plant that grows and floats on the surface of water
5. **الفراش** [ʔal-firaas] ,i.e. a bed
6. **العتبة** [ʔal-ʕataba] ,i.e. a threshold

7. القارورة [ʔal-qaaruura] ,i.e. a (fragile) porcelain or crystal artefact .

8. These metaphorically euphemised namings are almost confined to the Arabs of old as these euphemisms derive from their milieu . Of these , [ʔal-qaaruura] is still in actual use nowadays , and this euphemism occurs is a precept by Prophet Mohammad (Pbuh) :

بالقوارير رفا [rifqanbilqawaariir] ,i.e. Be lenient in dealing with ʔalqawaariir (=women) .

Therefore [ʔal-qawaariir] is a beautiful euphemism in favour of the women status ,i.e. women are fair sex that need to be gently and delicately treated .

b. Love : The phenomenon of euphemisation has , in actuality resulted into an abundance of synonyms or near-synonyms . This , however , can be traced back in the history of the Arabs , particularly with vocables related to a concept such as "love" . Therefore "love" comes to be referred to or hinted at with an abundance of multonyms .

The abundance of such nomenclatures in the speech of Arabs accounts for their transparency , courtesy and considerateness . They are so sensitive to love-related vocables that they tend to devise non-ending namings out of euphemisation and constant admiration of this human and humane aspect of human-life .However , there is a certain view worthy of investigation ; it is that of regarding such namings as an aspect of synonymy rather than euphemisms .

Of the quips of healers and doctors is their use of the word [ʔa(l)taʕaaluj] ,i.e. cure as a euphemism for [ʔal-qayʔ] ,i.e. vomiting . 'Circumcision' is another aspect that is prone to euphemisation on the part of the Arabs . In this regard , they supplant the word [Xitaan] by [ṭuhr] or [ṭuhuur] ,i.e. purity or purification ; thus , they euphemise for the cutting off of the prepuce of one's penis , which is euphemistically referred to as "member" .

4.1.2 Sentence-for-word metaphorized Euphemism :

Euphemists occasionally take recourse to the use of a whole statement so as to smooth over the already risqué , down-to-earth , explicit direct nomenclature . The unmentionables that they tend to euphemise include the genitalia – related namings ,i.e. the mention of the private parts . An instance of such type of euphemism is this incident : once and all of a sudden , a daughter of an Arab desert bedouin gave out a

shrill scream . To this scream , her father hurried over to her inquiring about what had befallen her . In answer to her father's inquiry , she said :

1. [*ladaġaniṣaqrabḥayḥulaayadaṣu Ḥa(l)rraaqi Ḥanfah*] ,i.e. *I was scorpion–stung wherein a curing apothecary would not dare to approach (=touch) .*

Though this instance , we view that instead of the explicit mention of the private part wherein she was stung , she maneuvered into a statement (a whole sentence) so that the vulgarity of such a mention is taken out or de–fused .

Furthermore , there is a tendency pursued by Arab euphemists to euphemise for the man who gets married , and is to have intimacy with his bride . To smooth over such a marriage–consummation event , the Arabs proclaim the following :

2. [*banaafulaanunṣalaa Ḥahlih(i)*] ,i.e. *He (has) pitched a canopy over his bride .*

Therefore , any man who desires to consummate his marriage is euphemistically pointed to as "a canopy–pitcher" .

To metaphorically euphemise for a blood–curdling aspect of life ,i.e. "death" . Arabs are accustomed to utilizing full sentences to supercede the one word "death" ; notice :

1. [*ḤistaḤarallaahubih(i)*] ,i.e. *Of all , God has chosen him to be in His close proximity .*
2. [*aṣḤadahullaahubijiwaarih(i)*] ,i.e. *God (has) made him overjoyed by being brought nigh to Him .*
3. [*naqalahullaahuḤilaadaar–i–riḍwaanih(i)*] ,i.e. *God (has) moved him to His Abode of Pleasure .*
4. [*Ḥixtaarahullaah*] ,i.e. *Of all others , God has chosen him .*
5. *Besides , Al–Jorjanie (d.H. 471:5) states that , for death , the Arabs are endowed with the flair of metaphorical euphemisation . In this respect , he puts forward metaphorically–euphemised sentences like :*
6. [*laḥiqafullaan(un) billaṭiiflxabiir*] ,i.e. *He (has) joined the clement , the All–Aware One .*
7. [*laṣaqafullaan(un) Ḥiṣbiṣah(u)*] ,i.e. *He (has) licked his finger .*
8. [*ḤistawfaaḤukulah(u)*] ,i.e. *He (has) consumed all his provision .*
9. [*ḤiṣfarratḤannaamiluh(u)*] ,i.e. *His fingertips (have) turned pale*

10. [maḍaalisabiilih(i)] ,i.e. He has gone his way .

11. [duḥiyafa-ajaab] ,i.e. He was summoned (by God) and he accepted .

[qadaanaḥbah(u)] ,i.e. He (has) fulfilled his vow .

Notice that [naḥb] means [naḍr] ,i.e. vow .

The process of euphemisation is often resorted to by Arab euphemists due to the fact that they , by nature , forebode augury of a concept like death . This accounts for the numerous novel expressions devised to render the offensive words inoffensive noticed the following sentence :

12. [rakibafulaan(un) ḥal-ḥagar ḥal-ḥasqar] ,i.e. He (has) mounted the chestnut glaze-headed steed .

Another euphemistic aspect worthy of mentioning is what is called [ḥal - maḥara] ,i.e. the overtone [ḥallaah(u) ḥakbar] formula which is exclaimed by moslem Arabs . This is done so as to formally declare the demise of a caliph , a sultan , a ruler , a monarch or king . This custom is actually tantamount to [ḥa(l)naḥi] ,i.e. obituary , which is hair-raising and blood-curdling . To Arabs , such an outcry has to do with carnal creepers , of which "death" is one .

4.2 Antonymy : Other metaphorized euphemisms adopted by Arab euphemists are those that are relevant to some human deformities and ugliness . In this regard , the Arabs tend to antonymize the word that indicates a physical defect out of politeness and in the hope that the one with impairment would convalesce sooner rather than later . Such antonymous words are exemplified below :

1. الأعمى [ḥal-ḥamaa] ,i.e. one who is blind is euphemised as البصير [ḥal-baḥiir] ,i.e. a one who is a good seer .

2. الاعور [ḥal-ḥawar] ,i.e. one-eyed man which is euphemised as الممتع [ḥal-mumattaḥ] ,i.e. a one who is a good seer with one eye.

3. البخيل [ḥal-baxiil] ,i.e. a miser , which is euphemised for by المقتصد [ḥal-muqtaḥid] ,i.e. one who is economical .

4. المسافرون [ḥal-musaafiruun] ,i.e. those on a journey is often replaced with قافلة [qaafila] ,i.e. a caravan in the hope that they return sound and safe .

5. المهلكة [ḥal-mahlaka] ,i.e. perdition (=a desert) , which is often euphemised by المفازة [ḥal-mafaaza] ,i.e. prosperity in the hope

that those on a journey across the desert would weather it through successfully .

6. اللدغ [ʔal-ladiiǧ] ,i.e. one bitten by a snake which is supplanted by an antonymous metaphorized euphemism ; it is السليم [ʔa(l)ssaliim] ,i.e. one who is sound and healthy .
7. العطشان [ʔal-ʕaʕsaan] ,i.e. one who is thirsty is euphemised for by an opposite epithet الناهل [ʔa(l)nnaahil] ,i.e. one who has drunk his fill .

4.3 Sound Mutation : The embarrassment that arise due to the mention or utterance of offensive words and vocables prompts euphemists to mutate certain sounds within a word . This intentional metathesis aims at rendering offensive words inoffensive with no semantic impairment as some neo-linguists opine . (Findries d.H. 1380:280) .

This tendency towards sound mutation and the resultant sound-mutated word might very possibly cause one to think that what is only a slip of the tongue . This slip of the tongue ensues as a result of rapid slur-over which , in fact , is deliberately contrived so as to mollify the vulgarity of the explicit risqué vocable(s) . This type of metathesis , however , can be clearly viewed in man-woman relationship and all the matters related thereof . In particular , this approach is employed when the sex-act comes into focus . To exemplify this aspect of euphemisation , some euphemists cite mutation-involving sex-related words in statements like these :

1. [bakkaʔa(l)rrajhlu l marʔat(a)] ,i.e. The man penetrated the woman .
2. [hakkaʔa(l)rrajhlu l marʔata] ,i.e. The man performed vaginal penetration on the woman .
3. [ʔafazahaa] ,i.e. He took a ride on her .
4. [ʔaʕasahaa] ,i.e. He rammed her .
5. [taxazahaa] ,i.e. He picked her .
6. [ʕasalahaa] ,i.e. He sweetened her with honey / He honey her .
7. [ǧasalahaa] ,i.e. He washed her up .
8. [faḥajahaa] ,i.e. He did it between her thighs .
9. [faxajahaa] ,i.e. He did it between her thighs .

All these expressions are , in actuality , euphemisms for [nakaḥa] ,i.e. "He had sex with her / a woman" .

(Ibn-il-Sikkeetd.H. 244:62)

Furthermore , in lexicons and in books on metathesis , we find numerous words which have undergone sound mutation . Of such words are those suggestive of human frailties and ugliness as illustrated in below :

1. [rajulunḥazawwar] ,i.e. a weak man .
2. [rajulunḥazawwar] ,i.e. a weak man .
3. [rajulunḥaballaq] ,i.e. an ugly-looking man .
4. [rajulunḥaballaq] ,i.e. an ugly-looking man .
5. [rajulnqanḥar] ,i.e. a small – size(d) man .
6. [rajulnkanḥar] ,i.e. a small – size(d) man .

(Ibn-il-Tayyib-325)

To these , other instances of such sound mutation for the purpose of euphemisation can be added ; notice :

7. [ʕasbah] ,i.e. a lean , haggard man .
8. [ʕasamah] ,i.e. a lean , haggard man .
9. [qaḥbah] ,i.e. a woman stricken in years or a hag .
10. [qaḥmah] ,i.e. a woman stricken in years or a hag .
11. [rajulunbuḥtur] ,i.e. a short , stodgy man .
12. [rajulunbuḥtur] ,i.e. a short , stodgy man .
13. [mawtuḥduʔaaf] ,i.e. inevitable forced death .
14. [mawtuḥduʕaaf] ,i.e. inevitable forced death .
15. [mawtuḥzuʔaaf] ,i.e. inevitable forced death .
16. [ʔal-jalah] ,i.e. hair thinning on top .
17. [ʔal-jalah] ,i.e. hair thinning on top .
18. [ʔaymun] ,i.e. a serpent or a snake .
19. [ʔaynun] ,i.e. a serpent or a snake .

(Ibn-ill-Sikkeetd.H 244:77)

5. Euphemisms in the holy Qur'an : Some verses extracted from the glorious Qur'an contain euphemisms . Of which , let's mention :

1- **لا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ (أَوْ تَقَضُوا لَهُنَّ فَرِيضَةً) -** It is no sin for you if ye divorce women while yet ye have not touched them , ... (Ch : Al-Baqara "the Cow" ; verse No. 236)

Pickthall (1955:55)

Notice that the word [tamasuuhun(a)] ,i.e. "touch them" is euphemistically manipulated to replace the risqué , pride-piquing expression of coitus, copulation or , having sex (with) . The mention of the word [yamass] ,i.e. "touch" is a delicate word involving the sense of gentleness , tenderness and amiable contact . So instead of saying

"It is no sin for you if you divorce women , while yet , you have not had sex with them , "which is devoid of propriety and decency , the word [tamass] ,i.e. touch is being employed to replace the explicit down-to-earth sex-related expression . This , however , is both to honour women through the use of euphemism and to give prominence to the fact that women are fair-sex humans that need to be handled with care lest they should crumble into fragments just like crockery or porcelain jars .

2. وان طلقتموهن من قبل أن تمسوهن . If ye divorce them before ye have touched them , (Ch : Al-Baqara "the Cow" ; verse No.237) Pickthall (1955:55)

The word [tamass] ,i.e. 'touch' is highly euphemistic for the sex-act or copulation . Women are highly honoured as they are as brittle and fragile crystalline objects which require gentle treatment on the part of men . The word [tamass] is a euphemism introduced to maintain the dignity of women and to elevate their status . So instead of explicitly mentioning the consummation of marriage by direct risqué expressions , a pleasant euphemism is wielded to smooth over the act of consummation the first night of marriage . Again , the explicit act of sex is being averted through a very delicate euphemism which is introduced to dampen the jarring effect of words such as copulation, coitus , or sex , etc .

3. والذي يظهرون من نساءهم ثم يعودون لما قالوا ، فتحرير رقبة من قبل أن يتماسا ذلكم والذي يظهرون من نساءهم ثم يعودون لما قالوا ، فتحرير رقبة من قبل أن يتماسا ذلكم Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said , (the penalty) in that case (is) the freeing of a slave before they touch one another .

(Ch :Al-Mojadila "She that Disputeth" ;verse No.3)

Pickthall (1955:390)

This verse is a precaution addressed to those who say to their wives , in certain contexts and under certain circumstances , that they are like mothers to them . By this , they intend to tell them that they are deserted because we know that mothers are sex-forbidden on the part of the son . But when , after their proclamation , husbands feel like going back to their wives , they are forbidden to have sexual intercourse with them unless they have manumitted a slave . The resumption of the normal sex relation is euphemistically referred to as [yatamaassaa] ,i.e. "touch each other , Again [ʔattamaas] is fitted

into the context so as to render what is offensive inoffensive . This , in fact , shows , beyond any doubt , that the holy Qur'an tends to use such lofty noble vocables .

4. *وَأَنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدُكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا* And if ye be ill or on a journey , or one of you cometh from the closet , or ye have touched women , and ye find no water , then go to high clean soil and rub your faces and your hands (therewith) . (Ch :Al-Nisa "Women" ; verse No.43) Pickthall (1955 :pp83-84)

A number of admonitions are addressed to moslems in conjunction with the performance of the prescribed [Salaat] ,i.e. prayers . These range from the ailment which may afflict a moslem , through contact with those on a journey , and those who relieve themselves and those who have sexual intercourse with their wives . All of them have to perform ablution for prayer by rubbing the faces and the hands with clean soil , only when they do not find water (for ablution) . There are two euphemisms here ; the first one is [ʔal-ǧaaʔit] ,i.e. closet . In origin , this word means a "dale" , to which , those who want to relieve themselves go so as to be out of sight ; therefore , this word has been metaphorically manipulated to refer to the act of defecation or urination . The second euphemism is [laamastum] ,i.e. "touch" which is utilized to dampen the blatant sense of the very act of sex .

5. *نِسَائِكُمْ حَرْثٌ لَكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ* Your women are a tilth for you (to cultivate) so go to your tilth as ye will ,

(Ch :Al-Baqara "the Cow" ;verse No.223) Pickthall (1955:53)

This verse contains the word [ḥarḥ] ,i.e. tilth or field which is a suave inoffensive word utilized as a pleasant euphemism to cover up the sense of "having se with" or "copulating with" one's wife . Besides , the word [ḥarḥ] suggests the productivity and legitimacy of the sacred bond of marriage . God Al-Mighty , be Glorified , collates one's wife to a field into which a farmer , the husband , may enter anytime he wishes . The wife is being compared to a field because she has some commendable common features with a field . This is due to the fact that both a wife and a field are fertile and arable and ready for cultivation in conjunction with another fact ; it is the legitimacy which is supposed to be highly observed , as a farmer is forbidden from getting into somebody else's field . He is allowed to enter his own fertile arable field which is productive due to its fertility . We can

come up with the (established) fact that both a wife and a field are equally tantamount to the process of legitimate cultivation and harvest . Women's stature as wives is elevated and highlighted and the wedlock altogether is endowed with sanctity and purity .

6. *ولكن لاتواعدوهن سراً إلا أن تقولوا قولاً معروفاً* But plight not your troth with women except by uttering a recognized form of words. (Ch :Al-Baqara "the cow" ; verse No. 235)

Pickthall(1955:55)

The word [sirra(n)] ,i.e. in secret above which collocates with the verb [tuwaaʿid] ,i.e. plight (the troth with women ...) is a sweet – sounding euphemism ; it is used instead of mentioning the explicit declaration of matrimony or the knot of marriage , the word [sirra(n)] is introduced to supercede the otherwise explicit risqué expression . The context , here , is related to the woman who is bereft of her husband and might receive proposals for re–marriage during her four–month–and–ten–day God–ordained ostracism known as "Edda" . In the meantime , suitors are permitted to propose to her provided that they should not declare openly their proposals , neither are they allowed to tie the knot of marriage ,i.e. unless the woman on Edda covers the four–month–and–ten–day ostracism prescribed on her . The euphemism [sirra(n)] , therefore , euphemises the restraint imposed on suitors not to declare their engagement unless the period of wait completely tapers off .

7. *أحل لكم ليلة الصيام الرفث إلى نسائكم* It is made lawful for you to go unto your wives on the night of the fast . (Ch :Al-Baqara "the cow" ; verse No. 187) Pickthall (1955:49)

In this verse , the word [ʔarrafaθ] ,i.e. going in unto wives' is a euphemism for the sex–act or copulation . Instead of the explicit mention of having sex with one's wife on the night of the fast , the word [ʔarrafaθ] is used so as to gloss over the down–to–earth direct expression of copulation . The context within which the word [ʔarrafaθ] occurs necessitates a sort of mollification .This , however , is due to the devotion of votaries who are supposed to go in unto their wives only after they break their fast. Breaking one's fast does occur only at dusk time and into the night . Only then are fast–breakers allowed to have intimacy with their wives . The whole situation has to do with the ritual of fast and the admissible acts involved . The word [ʔarrafaθ] , therefore , is being used as a euphemism for "having sex

with" or "copulating with" or "having sexual intercourse with" (one's wife) , etc .

8. الحج أشهر معلومات فمن فرض فيهن الحج ، فلا رفث ولا فسوق ولا جدال في الحج .
The pilgrimage is (in) the well-known months , and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage . (Ch :Al-Baqara "the cow" ; verse No. 197) Pickthall (1955:50)

Moslems are fully aware that Hajj ,i.e. the one – in – a lifetime pilgrimage to Mecca incumbent upon every financially capable mature moslem takes place within certain appointed times . So those men who are on pilgrimage to Mecca are prohibited from having sexual intercourse with their wives . The command not to have sex with the wives is given in a mild inoffensive manner through the citation of the word [rafaθ] ,i.e. having intimacy with the wives . A moslem on Hajj is supposed to refrain from having sexual intercourse with his wife amongst other acts of misconduct such as idle talk , lewdness , backbiting , hypocrisy , gossip and the like . Again , the whole event of being on a pilgrimage to Mecca requires euphemisation . This accounts for the substitution of [rafaθ] for such blatant sex-related words and vocables as [jimaaʕ] , [nikaah] , [jins] , etc .

9. هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ They are raiment for you and ye are raiment for them .(Ch :Al-Baqara "the cow" ; verse No. 187) Pickthall (1955:49)

The word [libaas] ,i.e. raiment in this verse is a euphemism for the privacy of relationship between husband and wife . Each complements the other and acts as a protection for the other . The function of a raiment is to cover one's body or at least to cover the private parts of one's body so as to preserve one's honour and dignity . A spouse though is supposed to act as a cover and protection for each other .

10. ...ولا تباشروهنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ...and touch them not , but be at your devotions in the mosques . (Ch :Al-Baqara "the cow" ; verse No. 187) Pickthall (1955:49)

In this verse , we see that the word [tubaasiruuhun(a)] ,i.e. go in unto them is used euphemistically to mollify the mention of the actual down-to-earth explicit word which has a jarring effect on the hearer . Instead of the direct straightforward expression , the expression "go in

unto them" is used . In the verse , there is an admonition addressed to moslem husbands not to have sex with their wives , but rather they ought to be in full devotion to God Al–might performing compulsory and voluntary prayers in mosques . The context is that of worship and devotion which requires the use of mild expressions so as to dampen the explicit and risqué vocablethat , if used , would have a jarring impact on the ears of the hearers .

11. ويسئلونك عن المحيض ، قُل هو أذى فأعتزلوا النساء في المحيض ولا تقربوهن حتى يطهرن 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. (Ch :Al–Baqara "the cow" ; verse No. 222)

Pickthall (1955:53)

A moslem ought to know that a woman in menstruation should be left alone , that is , her husband should not have sexual intercourse with her . If they (=moslems) inquire of you (=Mohammad (pbuh) , about a wife when afflicted with menstruation , you have to admonish them to let them alone as menstruation is tantamount to an affliction . Husbands are allowed to go in into their wives only when they are cleansed and pure again . Notice that a mild , sweet–sounding word is used as a euphemism , it is the verb [taqrabuuhunn(a)] , which is in the negative to show the inadmissibility of copulation during menstruation . This verb introduced by the negative particle [laa] means "do not approach" them (the wives) ; so the very sex–act is replaced with a mild inoffensive verb ,i.e. [yaqrab] , "approach" .

12. وكيف تأخذونه ، وقد أفضى بعضكم إلى بعض وأخذنا منكم ميثاقاً غليظاً . How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you ?

(Ch :Al–Nisa' "Women" ; verse No. 21) Pickthall (1955:81)

This verse tackles a significant matter that has to do with the husband's commitment to the rituals of marriage . It is incumbent upon him to live up to the promise he had made to be noble and chivalrous . This means that there is a knot of matrimony being effected and a dowry is paid out to the bride , and this already – paid dowry should not be taken back in the wake of the consummation (of marriage) . This , in matter of fact , is an admonition addressed to the husband so as to act on it and never to overstep his limits . In other words , when the husband consummates the marriage , he has no right

to claim back the dowry ; now , it is the wife's portion (it is the wife's inalienable right) .

13. *...and your step daughters who are under your protection (born) of your women unto whom ye have gone in , but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)*(Ch :Al-Nisa' "Women" ; verse No. 23)

Pickthall (1955:82)

The verb [daxala] ,i.e. enter is a euphemism for the consummation of marriage by vaginal penetration (of the wife) . So the euphemism [daxala] is a mild expression made use of so as to smooth over the explicit act of sex . There is , however , nothing indecent about the word [daxala] , and this suave usage is to gloss over and dampen the vulgar expression of the sex-act of marriage consummation .

This verse is a precaution made to men who want to wed women ; it is God-forbidden that a man should marry the daughter of his wife from an ex-marriage . Rather , it is no sin for him to marry the daughter if he is not married to the mother (of that daughter) . The word [daxala] , therefore , is being introduced to gloss over the explicit expression of the very sex-act of marriage .

14. *والذين لا يشهدون الزور وإذا مروا باللغو مروا كراما* And those who will not witness vanity , but when they pass near senseless play , pass by with dignity . (Ch :Al-Forqan "the Criterion" ; verse No. 72) Pickthall (1955:263)

There is a euphemism here ; it is the word [lagu] which is used to smooth over vile acts such as senseless play , vain prattle and heresy . It is intended to honour such moslems as do not commit perjury and when they pass near senseless play , they pass by with dignity . So [lagu] , here , refers to senseless play and useless vain prate . True moslems , in other words , are supposed to be proud enough to refrain from such vile acts . A true devout moslem ought to be lofty-minded , dignity-centered , otherwise they are not optimal moslems .

15. *هو الذي خلقكم من نفس واحدة وجعل منها زوجها ليسكن إليها ، فلما تغشاها حملت حملاً خفيفاً فمرت به* He is who did create you from a single soul , and therefrom did make his mate that he might take rest in her . And when he covered her , she bore a light burden , and she passed (unnoticed) with it , ... (Ch :Al-A'raf "the Heights" ; verse No. 189) Pickthall (1955:136)

There is a mild euphemism in the verse , it is [taḡasaahaa] ,i.e. "covered her" . A fact is mentioned here ; it is God's creation of man of one soul and he created a spouse for him to take rest in . And when man covers his wife ,i.e. have sex with her , she bears a child and she passed (unnoticed) with it . The direct straightforward sex–related expression is superseded by a mild , indignity–free verb [taḡassaa] which is utilized to take the vulgarity out of the down–to–earth risqué expression . By this euphemized expression , the copulation or the sex – act is beautifully rendered and thus the expression is now amicable and delicate .

16. *قال هي راودتني عن نفسي (Joseph) said : She it was who asked of mean evil act .(Ch :Yusuf "Joseph" ; verse No.26)*

Pickthall (1955:176)

This verse includes the word (verb) [raawada] ,i.e. ask an evil act (of sex) . This is a quote from prophet Joseph (Pbuh) in defence of himself against Potiphar's wife who alleged that it was he who tried to seduce her into the act of sex . So instead of mentioning the down–to–earth sex–related expression by name , the verb [raawada] is used to smooth over such harassment . This act , however , is euphemized through the verb [raawada] ,i.e. ask (of me) an evil act (of sex) . The verb [raawada] involves the senses of harassment and seduction , but devoid of the direct mention of the very sexual harassment that Prophet Joseph (=Yusuf) had been a target on the part of Potiphar's wife.

Conclusions

Throughout this research paper , one may come up with a number of findings . These can be enumerated below :

- 1. The process of euphemisation does exist in Arabic on a large scale .*
- 2. The areas within which euphemisation operates range from sex–related vocables to death–indicative words to human ugliness and deformities .*
- 3. This phenomenon ,i.e. "euphemisation" can be traced in the speech of the Arabs , be it in the daily exchange of speech , or in the holy Qur'an .*
- 4. The Arabs tend to euphemise so as to mollify and smooth over offensive , unpleasant expressions and the ultimate goal behind that is the intention to be polite and considerate .*

5. *Euphemisation requires channels to work through such as : metaphor , antonymy , metathesis and circumlocution through extending a one–word expression into a whole–sentence statement with the intention to de–fuse the vulgar expression .*
6. *The tendency to euphemise is of a paramount importance as it reflects one's noble feelings and good intention towards other individuals in the language community .*
7. *Certain sections in the society need to be addressed mildly. Of these , let's mention the people of special needs , the women , those suffering from deformities and physical disfigurement .*

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التلطيف في القرآن الكريم
الكلمة المفتاح : تلطيف ، تحسين اللفظ ، حسن الكلام
م. يعرب محمود حميدي / كلية التربية للعلوم الانسانية / جامعة ديالى

المخلص

إن موضوعه (التلطيف) في الأساليب العربية موضوعه تثير الاهتمام لما لها من أهمية بالغة تتطلبها المجتمعات الراقية وذلك لغرض التواصل السلس الذي يستند إلى الخلق الرفيع والاحساس المرهف الذي يراعي مشاعر وأحاسيس الفرد على وجه الخصوص والمجتمع اللغوي على الوجه الأعم ؛ يتناول البحث أسلوب التلطيف في بعض آيات القرآن المجيد حيث نلاحظ إبدال الخالق العظيم كلمات ذات وقع قاس على أذن السامع بأخرى ذات وقع رخيم ولطيف لا يخدش المسامع ؛ ومن هذه الكلمات اللطيفة تلك التي تتناول العملية

الجنسية كالزواج والنكاح والدخول بالمرأة فكنى سبحانه عن النكاح بالرفث والإفشاء والمباشرة والتقرب واللامسة وكنى جلّ جلاله عن التحرش الجنسي بالمرأودة وغير ذلك . وفي كلام العرب ، وهم سادة الكياسة والتلطيف نلحظ تلكم المفردات والأقوال التي تعبر عن الغليظ من الكلم فيكنوا مثلاً عن الممارسة الجنسية بألفاظ لها وقع لطيف لا تخدش أذن السامع ويكنوا للداخل بعروسه مثلاً بـ (الباني) . وربما يكنوا بألفاظ تامة كالجملّة فيطيلوا الكلام بغية الالتفاف على ما فيه من شيء فاضح أو معيب وكذلك يلجأوا في أحيان أخرى إلى الإبدال في بعض الأصوات عمداً كي يستروا الغليظ من اللفظ ويكنوا أيضاً بألفاظ معتادة أيضاً لستر العيب أو النقص أو التشوه في المظهر والمنظر فيقولوا مثلاً ممتع للأعور وبصير للأعمى ومفازة للصحراء وهكذا .

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