Translation of Puns in the Holly Quran

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Abstract – This study was conducted to investigate the holly Quran and its four English translations by Arberry (1991), Pickthall (1963), Shakir (1999), and Yusuf Ali (1983). The aim was to identify the translation strategies applied by different translators in rendering the Quranic puns from Arabic into English in terms of Delabastita's (1996) strategies and to determine the most frequently used strategy in each translation and also to identify what types of English puns were produced by the translators in target text according to Delabastita's (1993) typology of horizontal puns. Twenty Surahs in the holly Quran were selected randomly. The study was done on two types of the Quranic puns called "Tam[1] and Naqis[2]". First, the data were collected. Then descriptive method was used to analyze data. Finally, the frequency and percentage of strategies applied by each translator were calculated. The results indicated that the "pun to pun, pun to non-pun, pun to related rhetorical device, editorial techniques and pun to zero" strategies were applied by translators to translate the puns. In addition, "pun to non-pun" was the most frequently used strategy by all translators. Also, the "homonymic" pun was the only English pun recreated by the translators in the target text.

*Keywords***:** Quran, Pun, Strategy, Translation

1. INTRODUCTION

Islam is a worldwide religion which was sent to all humanity. Its teachings, orders, prohibitions and laws are all found in its holy book, the Quran. The holly Quran is a unique form of Arabic speech. The totality of every chapter has a special character, with its own unique form, and its unique use of literary devices.

Pun is one of the literary devices which have been frequently used in the holly Quran. The puns have brought forth a sublime reconciliation between form and content.

Several scholars (e.g., Alexieva, 1997; Delabastita, 1996; Weissbord, 1996) used the terms *wordplay* and *pun* interchangeably; however, since distinguishing between wordplays and puns is not the focus of this study, it will be assumed that puns are included in the given definition of wordplay. Shaw (1905), reminding that puns have appeared in literature since

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١. تام

٢. ناقص

the time of Homer, 8th century B.C., states that pun is the humorous use of a word emphasizing different meanings or associations. Some scholars (e.g. Delabatista, 1997; Leech, 1969; Newmark, 1988) emphasized the homonymous and polysemous nature of words used in pun or wordplay. Accorging to Newmark (1988):

> One makes a pun by using a word, or two words with the same sound (ˈpiece/ˈpeace), or a group of words with the same sound (personne alitee / personnalite) in their two possible senses. (p. 217)

He adds that the purpose of making a pun is to arouse laugher or amusement, and sometimes also to concentrate meaning.

Based on the reason that puns depend on the structural features of a language, and that different languages have different structures, it is believed that the task of translating them to be a very difficult one. The translation even will be more difficult between unrelated languages such as Arabic and English. Besides the language distinctions, the different cultural backgrounds are also big barriers to translate Arabic puns into English. Moreover, the translation of the Quranic puns will causes serious problems to the translators since the holly Quran is a unique expression of the Arabic language and nothing can match its literary form.

A brief look at the studies on pun indicated that so far very little research has been done in the field. The current study was one of the few studies that focused on the holly Quran and pun translation from Arabic into English. It was conducted to see what strategies were applied by different translators in rendering the Quranic puns into English in terms of Delabastita's (1996) strategies and to identify the most frequently used strategy by each translator and also to determine what kinds of English puns were recreated by different translators according to Delabastita's (1993) typology of horizontal puns.

It was important to make it clear that the intention of the present study was not to focus upon the amusing, tricky, and even humorous effects produced by puns. The aim was to pinpoint pun translation as a problematic area in translation studies.

2. REVIEW OF LITERATURE

2.1. Definition of Translation

There are various definitions of translation proposed by different experts. According to Nida and Taber (as cited in Shuttleworth & Cowie, 1997, p. 182) "Translating consists in reproducing in the receptor language the closest natural equivalent of the source message, first in terms of meaning and secondly in terms of style." One thing that can be pointed out from this definition is that sometimes it is not easy to choose which one should be given the most priority, the form or the content. Nida (as cited in Munday, 2001, p. 40) underlined that if equivalent effect is to be achieved "correspondence in meaning must have priority over correspondence in style." Newmark (1988), defined translation as "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (p.5).

From the definitions mentioned above, it can be concluded that translation is the transmitting of message from source language (SL) into target language (TL). Although meaning is the most important part in the transmission process, it is also important to take into consideration the style, in order to get the best translation.

2.2. Translation of the Holly Quran

The opponents of the illegitimacy of the holly Quran translation believe that "it is legitimate to translate all verses of the Quran to the foreign tongue" Abu Hanifa (as cited in Baker & Saldanha, 2008, p. 201). Their rationale is that we live in an era in which the wider demand for translations of the Quran, among Muslims and non-muslims alike, has become far greater than at any time in the past, and thus, "Non-Muslim audience in many different parts of the world turns to the Qurʾan almost always in translation in the search for the bases of deeper mutual understanding" (Morris, 2000, p. 53).

Muslim scholars take two opposing stands regarding the translation of the holly Quran: Some accept the idea of translating it while others refuse its translation totally. In the second edition of *Routledge Encyclopedia of Translation Studies* (2009), the translatability and legitimacy of the translation of the holly Quran has been discussed. For example, it mentions that the Quran cannot be translated with the view that the book has senses which are exclusive to the Quranic Arabic. On the other hand, *the Encyclopedia* states that Al-Azhar[3] agreed on Pickthall's translating the Quran as long as his 1930 translation does not carry the title of *The Quran*, rather it should be *a translation,* or *interpretation of the meanings of the Quran.*

According to Arberry (1998) rhetoric and rhythm of the Koran are so distinctive, powerful and emotive that any translation seems to be just a poor copy of the glorious original.

2.3. Some Main Features of the Holly Quran

According to Denffer (1989), the Quran is:

> Word of God (Allah), sent down upon the last Prophet Mohammed, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons, both verbally and in writing. It is inimitable and unique, protected by Allah from any corruption. (p.17)

Many orientalists and linguists have highlighted the uniqueness and sensitiveness of the Quran as a text, making it a genre of literary beauty (Tzortzis, 1960).

As Mir (2000) states, what makes the literary repertoire of the Quran rich is its masterful use of language on the level of words and phrases. According to him the all-

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[3] . The authoritative center of Islamic studies.

pervading rhythm along with the rhymed prose creates, in many verses, a spellbinding effect for those who can read the Quran in Arabic that is impossible to reproduce.

2.4. Definition of Pun in English

According to Delabastita (1996):

> wordplay is the general name for the various textual phenomena in which structural features of the languages used are exploited in order to bring about a communicatively significant confrontation of two (or more) linguistic structures with more or less similar forms and more or less different meanings. (p. 128)

In this definition, it is stated that "the pun is based on the confrontation of linguistic forms that are formally similar, but have different meanings" (Delabastita, 1993, p. 58).

Also, in this definition, according to Sanderson (2009):

> The formal similarity is manifested in terms of spelling and pronunciation. It is therefore the confrontation of similar forms and dissimilar meanings between linguistic structures that gives rise to ambiguity. This means that ambiguity arises because words that look and/or sound the same but have different meanings are exploited in such a manner that an additional semantic layer is added to the otherwise stable relationship between signifier and signified. (p. 123)

2.5. Definition of Pun in Arabic

Pun is seen by Arab rhetoricians as a fundamental figure of speech for its rhetorical force in texts. The Arabic equivalents for the English term pun are both "Jinas I.dmar Manawi"[4] or as some call it "At-Tawriyyah[5]", and "Jinas Lafdhi Tam"[6]. Abd Ut-Tawwab (1967) defined "At-Tawriyyah"as:

> "A word which has two meanings: Adjacent with clear reference, and far with hidden reference. The latter is often intended. The faster that comes to the hearer's mind is the approximate meaning. The speaker aims at the far meaning but uses the near one to cover it". (p. 293)

According to As-Sayyid (1986), when utterances are similar in letters type, number, order, and manner of the diacritical marks, this is a case of "Jinas Lafzi Tam". As-Safadi (1987) defined "Jinas Lafdhi", "as the similar words which are pronounced the same but written differently" (p. 71).

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[4]. جناس اضمار معنوى
[5]. التّوريّة
[6]. جناس لفظى تام

2.6. Categorization of Pun in English

Several criteria can be attended to carry out a categorization of wordplay. Delabastita, (1993) applied a formal criteria and a linguistic phenomenon as basis of his classification. According to the formal criterion, a distinction can be drawn between two types of puns, namely vertical pun and horizontal pun. Delabastita asserted that different types of horizontal pun are: Homophony, homography, paronymy, and homonymy (lbid). He explained the puns as the follow:

> **Homophonic pun** is based on the exploitation of word pairs which sound alike, but are different in spelling. An example of such word pair is *tale* and *tail*.

> **Homographic pun** indicates two expressions, spelt the same way and creating graphemic ambiguity. In orthography it is the way of using a distinctive character to represent each sound. A word of the same spelling as another but derived from a different root and having a different meaning (e.g., *to wind* and *the wind*; *to present* and *a present* or *bow* (the front part of a ship), *bow* (to bend), and *bow* (a decorative knot)).

> **Paronymic pun** exploits words that have slight differences in both spelling and pronunciation. An example of such a word pair is *adding in Salt/insult to injury.*

> **Homonymic pun** is comprised of words that are identical both in spelling and pronunciation. The words have different meaning, though. An example is the word *bear*, which can be a verb (to carry) or a noun (the animal). (p. 110)

> **Syntactic pun** is constituted by a statement which can be analyzed syntactically in at least two different ways.

> **Morphological pun** is composed by words which can be related to other words by means of morphological devices such as derivation or compounding. (p. 111)

2.7. Categorization of Pun in Arabic

Some important Arabic puns from As-Safadi's (1987) point of view were presented below, According to him, puns in Arabic language are divided into "Lafdhi"[7] and "Manawi"[8] and their subcategories. "Jinas Lafdhi" is divided into the subcategories which are as follows:

- **"Tam"[9]** : In this kind of pun, the words are exactly of the same forms and spellings, but of different meanings. The examples are السّاعة,السّاعة (i.e. Judgment Day) and (i.e. time). Being of the same characteristics, homonymy is this pun's counterpart in English

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[7]. لفظى
[8].معنوى
[9].تام

- **"Naqis"**[10] : The term is used when the two similar words are different in the number of letters, i.e. extra letters are added to one of the two words. These extra letters can be in the beginning, middle, or at the end like البحر/البر. The addition of the extra letters to the beginning of one of the two words makes another kind of pun called "مطرّف" like مساق and ساق. On the other hand, if this addition occurs at the end of one of the two words, it would be called "مذيّل" The instances are مدار and مدارج

- **"Lahiq"**[11] : In this kind of pun, the similar words are different not only in one Letter in each word but also in their place of articulation like هُمَزَة.and لُمَزَة

- **"Muharaf"**[12] : As As-Safadi stated, in this kind of pun, the difference of the similar words arises from the difference in the diacritics of the two words like البَرد and.البُرد

- **"Musahaf"**[13] : The two similar words are different in dots above or below the letters يحسنون and يحسبون /ب/ b/ and /ن/ /n/. (pp. 15-18)

2.8. Translation of Pun

According to Delabastita (2004), whether serious or comical, wordplay creates linguistic problems of translatability because different languages have different meaning-form distributions. Delabastita (1996) also believed that puns due to the combination of the subject-oriented (reference) and the self-oriented (self-reference) mode of language from which puns lend their individuality, present special problems to translators. Furthermore, he noted that a structural and typological dissimilarity of source and target language increases the linguistic untranslatability of puns (lbid). Alexieva (1997) argued that:

> The difficulty of translating puns is caused by the asymmetry between world and language manifesting itself in different ways in different languages. For example, a word which has a set of multiple meanings in one language may have a corresponding word in another with only one meaning or with a different set of multiple meanings. (p.137)

Hervey & Higgins (1992) stated:

> The challenge to the translator is thus not to eliminate translation loss altogether, but reduce it by deciding which of the relevant features in the ST is most important to preserve, and which can most legitimately be sacrificed in preserving them. (p.68)

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¹⁰.ناقص
¹¹. لاحق
¹².محرّف
¹³. مصحّف

Translation can also be thought of as a decision-making process (Levy, 1967). According to Delabastita (1997):

> Translators will always have to make decisions weighing 'loss' against 'gain' and pondering the pros and cons of some 'sacrifice' or other. Thus the choice of one strategy over the other will continuously have certain implications on general understanding of the text and effect transmitted to target readers, which in turn depend on the effectiveness of the strategy used and creativity of the translator. (p. 56)

As Weissbrod (1996) stated there are always subjective features relevant, including the translator's talent, proficiency, and willingness to spend time finding solutions in the face of hard-to- translate wordplays. Delabastita (1996) has presented the following translation strategies for wordplay:

1. Pun to pun: the source text pun is translated by a target language pun, which may be more or less different from the original wordplay in terms of formal structure, semantic structure, or lexical function.

2. Pun to non-pun: the pun is rendered by a non-punning phrase which may salvage both senses of wordplay but in a non-punning conjunction, or select one of the senses at the cost of suppressing the other; of course, it may also occur that both components of the pun are translated beyond recognition.

3. Pun to related rhetorical device: the pun is replaced by some wordplay related rhetorical device (repetition, alliteration, rhyme, referential vagueness, irony, paradox, etc.) which also aims to recapture the effect of the source text pun.

4. Pun to zero: the portion of text containing the pun is simply omitted.

5. Pun ST= pun TT: the translator reproduces the source-text pun and possibly its immediate environment in its original formulation, i.e. without actually 'translating' it.

6. Non pun to pun: the translator introduces a pun in textual positions where the original text has no wordplay, by way of compensation to make up for source text puns lost elsewhere, or for any other reason.

7. Zero to pun: totally new textual material is added, which contains wordplay and which has no apparent precedent or justification in the source text except as a compensatory device.

8. Editorial techniques: explanatory footnotes or endnotes, comments provided in translator's forewords, the anthological presentation of different, supposedly complementary solutions to one and the same source text problem, and so forth. (p.134)

3. METHODOLOGY

3.1. Material of the Study

To achieve the purpose of the study the descriptive approach was selected. This study was focused on the Holly Quran as the source text (ST) and its four English translations by Arberry (1991), Pickthall (1963), Shakir (1999), and Yusuf Ali (1983) as target texts (TTs). The data were gathered from 20 Surahs in the holly Quran and their equivalents in the selected English translations. The aim was to find out translation strategies adopted by these four translators in rendering the Quranic puns called "Tam and Naqis" into English in terms of Delabastita's (1996) strategies and to identify the most frequently used strategy in each translation and also to see what types of English puns were created by the translators in target text based on Delabastita's (1993) typology of horizontal puns.

3.2. Procedure of Data Collection

To fulfill the aim of the study, 20 Surahs in the holly Quran were selected randomly. The selected Surahs in the original Arabic source text, the holly Quran, were read. 36 examples out of the puns under study were selected and underlined. The correctness of some examples was considered by using the commentaries of *Al-Mizan* (1374) and *Nimunih* (1374). Then, the same Surahs in the four English target texts were read to identify those parts of the texts which corresponded to the original puns and underlined them. After that, Delabastita's (1996) strategies were used as the theoretical framework in the study to identify which strategies were applied in translating each original pun by the translators. Having identified each translator's strategies, the frequency and percentage of each strategy were calculated and presented in a table to four translators to identify the most frequently used strategy by each translator. Finally, conclusions were drawn based on the data analysis.

4. DATA ANALYSIS AND DISCUSSION

In this section, 36 data out of the puns under study were gathered and analyzed according to Delabastita's (1996) strategies. Then, the frequency and percentage of each strategy were calculated. The results were presented in a table. Some more prominent examples were presented below as better illustration of the pun translation strategies. The whole examples were presented in appendix.

Example 1:

يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ في أَيْديكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ في قُلُوبِكُمْ خَيْراً يُوْتِكُمْ خَيْراً مِمَّا أُخِذَ مِنْكُمْ و يَغْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحيمٌ

[Surah Anfal (The Cattle), Verse70]

Arberry: O Prophet, say to the prisoners in your hands: If God knows of <u>any good</u> in your hearts, He will give you <u>better than</u> what has been taken from you, and He will forgive you surely God is All forgiving, All compassionate(70)

Pickthall: O Prophet! Say unto those captives who are in your hands: If Allah knows <u>any good</u> in your hearts He will give you <u>better than</u> that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful. (70)

Shakir: O Prophet! say to those of the captives who are in your hands: If Allah knows <u>anything good</u> in your hearts, He will give to you <u>better than</u> that which has been taken away from you and will forgive you And Allah is Forgiving, Merciful(70)

Yusuf Ali: O Prophet! say to those who are captives in your hands:" If Allah findeth <u>any good</u> in your hearts, He will give you something <u>better than</u> what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."(70)

According to the commentary of *Nimunih*[14] (1374) the first" خيرا" is a noun and means 'belief and the acceptance of Islam' and the second one is a comparative noun and means 'materialistic and spiritual rewards'. Therefore, pun "Tam" is in the words" خيراً-خيرا ". Neither of the translators conveyed the pun to the target text since the pun has been translated by the pun to non-pun strategy. Arberry, Pickthal, and Yusuf Ali have translated the source text pun into "any good-better than" and Skakir has translated it into "anything good-better than". All translators have conveyed only the sense of the puns into the target text. Hence, the aesthetic effect of source text pun has lost in the process of translation

Example 2:

حَتَّى إِذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ قُلْنَا احْمِلْ فيها مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ أَهْلَكَ إِلاَّ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ <u>مَنْ آمَنَ</u> وَ ما <u>آمَنَ</u> مَعَهُ إِلاَّ قَليلٌ

<div align="right">

[Surah Hud (Hud), Verse 40]

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Arberry: Until, when Our Command came, and the Oven boiled, We said, Embark in it two of every kind, and thy family except for him against whom the word has already been spoken(son and wife) and <u>whosoever</u> <u>believes</u> And there believed not with him except a few(40)

Pickthall: (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and <u>those who</u> <u>believe</u>. And but a few were they who believed with him. (40)

Shakir: Until when Our command came and water came forth from the valley, We said: Carry in it (Ark) two of all things, a pair and your own family except those against whom the word has already gone forth(son and wife)And there believed not with him but few(40)

Yusuf Ali: At length, behold! there came Our command, and the fountains of the earth gushed forth! We said:" Embark therein, of each kind two, male and female, and your family - except those against whom the Word has already gone forth, - - and <u>the Believers</u>." but only a few believed with him. (40)

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۱٤. نمونه

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In this verse the pun "Naqis" is in the words"آمن - من" and also there is a rhyme relation between them. This relation causes beauty in the form of the verse but, the translators have lost this beauty in their renderings. The first, second, and fourth translators have translated the source text pun literally and transmitted only the sense of original pun by applying the pun to non-pun strategy. The third translator has omitted that portion of the source text containing the pun. In fact, he has used the pun to zero strategy since in the target text no equivalent is found for the source text pun.

Example 3:

ظَهَرَ الْفَسادُ فِي الْبَرِّ وَ الْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

[Surah Rum (The Romans), Verse 55]

Arberry: Corruption has appeared in the <u>land</u> and <u>sea</u>, for that men's own hands have earned, that He may let them taste some part of that which they have done, that haply so they may return (41)

Pickthall: Corruption doth appear on <u>land</u> and <u>sea</u> because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return. (41)

Shakir: Corruption has appeared in the <u>land</u> and the <u>sea</u> on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return (41)

Yusuf Ali: Mischief has appeared on <u>land</u> and <u>sea</u> because of(the meed)that the hands of men have earned, that(Allah)may give them a taste of some of their deeds: in order that they may turn back(from evil).(41)

There is the pun "Naqis" in the words "بر-بحر "in this verse, but all the translators have translated the pun literally into the target text. They have applied the pun to non-pun strategy and transmitted only the meaning of pun. The words "land-sea" have been employed as the corresponding words by the translators in the target text.

Example 4:

وَ النَّجْمِ إِذا هَوى ما ضَلَّ صاحِبُكُمْ وَ ما غَوى *وَ ما يَنْطِقُ عَنِ الْهَوى

[Surah Najm (The Moon), verses 1- 3]

Arberry: By the Star when it <u>plunges</u> (1)

your comrade is not astray, neither errs (2)

nor speaks he out of <u>caprice</u>(3)

Pickthall: By the Star when it <u>set,</u> (1)

Your comrade erred not, nor is deceived ;(2)

Nor doth he speak of (his own) <u>desire</u>. (3)

Shakir: I swear by the star when it <u>goes down</u> (1)

Your companion (PM) does not err, nor does he go astray (2)

Nor does he speak out of <u>desire</u> (3)

Yusuf Ali: By the Star when it <u>goes down</u>, - - (1)

Your Companion is neither astray nor being misled. (2)

Nor does he say (aught) of (his own) <u>Desire</u>. (3)

In this example, the pun "Tam" is in the words"هوی- هوی" .   According to the commentary of *Nimunih* (1374), The first word is a verb and means 'to set' and the second word is a noun and means 'desire'. None of the translators took into account the existence of pun in these two verses since they have translated the source text pun literally and have tried to transmit only the sense of pun by applying the pun to non-pun strategy. Shakir and Yusuf Ali have selected the words "goes down- d/Desire" for source text puns. Arberry has selected the words "plunges-caprice" and Pickthall has selected the words "set-desire". Therefore, the translators have failed to transmit the aesthetic effect of source text into the target text.

Example 5:

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وَ السَّماءَ رَفَعَها وَ وَضَعَ الْميزانَ٭ أَلاَّ تَطْغَوْا فِي الْميزان

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[Rahman (The Beneficient), Verse 7-8]

Arberry: and heaven He raised it up, and set the <u>Balance</u> (7)

Transgress not in the <u>Balance</u> (8)

Pickthall: And the sky He hath uplifted; and He hath set the <u>measure</u>, (7)

That ye exceed not the <u>measure</u>, (8)

 Skakir: And the heaven, He raised it high, and He made the <u>balance</u> (7)

That you may not be inordinate in respect of the <u>measure</u> (8)

Yusuf ali: And the Firmament has He raised high, and He has set up the <u>Balance</u> (of Justice), (7). In order that ye may not transgress (due) <u>balance</u>. (8)

These two verses are considered clear examples for pun "Tam" in the holly Quran. According to the commentary of *Nimunih* (1374), the words underlined have different meanings. The first one means 'law' and the second one means 'justice'. The pun has been translated by three different strategis. Arberry and Pichthall have applied the pun to related rhetorical device strategy and repeated the equivalent word. Shakir has applied the pun to non-pun strategy because he has transmitted only the sense of the source text pun into the target text and Yusuf Ali has used the pun to pun strategy and replaced the original pun with a pun in the English. The pun produced in target text is called "homonymic" pun which is the equivalent to pun called "Tam" in the source text.

Table 1: *Frequency and Percentage of Strategies Used by the Translators*

	Translators							
	Arberry		Pickthall		Shakir		Yusuf Ali	
Strategies	**F.**	**P.**	**F.**	**P.**	**F.**	**P.**	**F.**	**P.**
Pun to pun	2	5%	1	3%	1	3%	2	6%
Pun to Non-Pun	21	57%	21	58%	21	58%	25	69%
Pun to related rhetorical device	13	35%	14	39%	13	36%	9	25%
Pun to zero	0	0%	0	0%	1	3%	0	0%
Editorial techniques	1	3%	0	0%	0	0%	0	0%
Total	37	100%	36	100%	36	100%	36	100%

Having carefully studied the puns in the original Arabic source text and their corresponding in the four translations in English language, several strategies were highlighted. These strategies, as seen in the table1, were pun to pun, pun to non-pun, pun to related rhetorical device, pun to zero and editorial techniques

As the table 1 displayed, Arberry had applied the pun to pun, pun to non-pun, pun to related rhetorical device, and editorial techniques strategies in his translation. As it was clear from the table, Arberry had used the pun to non-pun strategy in 21 cases of examples and with 57 per cent. This percentage was the highest one in his translation. According to the table 1, Pickthall had applied the pun to pun, pun to non-pun and pun to related rhetorical device strategies to translate ST puns. The most frequently used strategy in his rendering was pun to non-pun, which was used 21 times and in 58 per cent of the examples of puns. Skakir, as seen clearly from the table 1, applied the pun to zero strategy in 1 example and with the percentage of 3, in addition to the pun to pun, pun to non-pun and pun to related rhetorical device strategies. As shown above in table 1, Yusuf Ali had applied the pun to pun, pun to non-pun and Pun to related rhetorical device strategies in his translation. He had translated 69% of the source text puns by applying the pun to non-pun strategy. This strategy was the most frequently used strategy in Yusuf Ali's translation. Also, this percentage was the highest one in this study and had been used in rendering 25 cases of the examples. To answer the third research question, the investigation of English puns in the translations showed that the translators reproduced only homonymic pun in the target text which is the counterpart of "Jinas Tam" in Arabic language.

The findings of the study indicated that pun to pun strategy was one of the least frequently used strategies applied in pun translation. In other words, more than half of the original puns weren't transmitted into the target text. Probably its most obvious reason is the

unique style of the holly Quran and as Girard (2007) stated it is impossible to render the relationship between the content and form in the Quran through another language. The other reason is related to Newmark's (1988) opinion that puns are:

> "Most easily translated if they are based on Graeco-Latinisms that have near-equivalents in the source and target languages, particularly if they simply contrast the material and the figurative sense of the word". (p. 217)

A possible reason could be that the great translators resorted to the pun to non-pun strategy to transfer its message rather than its form as this is the case in translating the sacred texts. Although it is very important to convey message in sacred and sensitive texts, it will be also significant to take into account style, in order to translate more adequately because pun is an important stylistic feature in the holly Quran and the rhetorical language of puns in the holly Quran makes the speech more impressive and memorable

5. CONCLUSION

On the basis of the present study, there were five different strategies for translating puns: pun to pun, pun to non-pun, pun to related rhetorical device, pun to zero, and editorial techniques.

This study showed that among all Delabastitas'(1996) strategies, the pun to non-pun strategy was most frequently used by all translators to translate the puns from Arabic into English. In addition, based on the findings of this study a very significant number of ST puns were lost in the translation. In other words, the translators didn't recreate the original puns in the target text. Also, the pun to related rhetorical device strategy was the second highest strategy used by the translators. They used alliteration, repetition and rhyme to maintain the original aesthetic effect to some extent. In general, the pun to pun applied by Pickthall and Skakir, pun to zero applied by Shakir, and editorial techniques applied by Arberry were the least frequently used strategies in this study. The investigations demonstrated that only the homonymic pun has been reproduced by the translators in English text.

To decrease the problems in conveying the message, style, and rhetoric of the holly Quran from Arabic into other languages, it is advised that the Quran's translators acquire enough knowledge of linguistics and literature in source and target languages and related branches including Quranic sciences. Moreover, the translators must be aware of language and culture of both ST and TT to produce an adequate translation. In addition, they must refer to different commentaries which discuss all that is related to the Quranic verses semantically, pragmatically, and rhetorically. This will keep the translators away as much as possible from committing mistakes while going through the translation process and increase their translation quality.

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APPENDIX

Pun	Source Text	Surah / Verse	NO
Tam	يُؤْتِي الْحِكْمَةَ مَنْ يَشاءُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثيراً وَ ما يَذَّكَّرُ إلاَّ أُولُوا الْأَلْبابِ	Baqarah, 269	1
Naqis	أَ وَ كُلَّما عاهَدُوا عَهْداً نَبَذَهُ فَريقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لا يُؤْمِنُونَ	Baqarah,100	2
Naqis	الشَّهْرُ الْحَرامُ بِالشَّهْرِ الْحَرامِ وَ الْحُرُماتُ قِصاصٌ فَمَنِ اعْتَدى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدى عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقينَ	Baqarah, 194	3
Tam	وَ ما لَنا لا نُؤْمِنُ بِاللَّهِ وَ ما جاءَنا مِنَ الْحَقِّ وَ نَطْمَعُ أَنْ يُدْخِلَنا رَبُّنا مَعَ الْقَوْمِ الصَّالِحينَ	Maidah,84	4
Tam	ما قُلْتُ لَهُمْ إلاَّ ما أَمَرْتَني بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهيداً ما دُمْتُ فيهِمْ فَلَمَّا تَوَفَّيْتَني كُنْتَ أَنْتَ الرَّقيبَ عَلَيْهِمْ وَ أَنْتَ عَلى كُلِّ شَيْءٍ شَهيدٌ	Maidah,117	5

Naqis	وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لا تَنازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِيحُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	Anfal,46	6
Tam	يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً يُؤْتِكُمْ خَيْراً مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ	Anfal,70	7
Tam	فَلَمْ تَقْتُلُوهُمْ وَ لكِنَّ اللَّهَ قَتَلَهُمْ وَ ما رَمَيْتَ إِذْ رَمَيْتَ وَ لكِنَّ اللَّهَ رَمى وَ لِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاءً حَسَناً إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Anfal,17	8
Tam	وَ مِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذابٌ أَلِيمٌ	Baraat,61	9
Naqis	حَتَّى إِذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ قُلْنَا احْمِلْ فِيها مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ أَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ آمَنَ وَ ما آمَنَ مَعَهُ إِلَّا قَلِيلٌ	Hud, 40	10
Tam	قالَ يا قَوْمِ أَ رَأَيْتُمْ إِنْ كُنْتُ عَلى بَيِّنَةٍ مِنْ رَبِّي وَ رَزَقَنِي مِنْهُ رِزْقاً حَسَناً وَ ما أُرِيدُ أَنْ أُخالِفَكُمْ إِلى ما أَنْهاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلاحَ مَا اسْتَطَعْتُ وَ ما تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ	Hud, 88	11
Tam	قالَ يا قَوْمِ أَ رَأَيْتُمْ إِنْ كُنْتُ عَلى بَيِّنَةٍ مِنْ رَبِّي وَ رَزَقَنِي مِنْهُ رِزْقاً حَسَناً وَ ما أُرِيدُ أَنْ أُخالِفَكُمْ إِلى ما أَنْهاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلاحَ ما اسْتَطَعْتُ وَ ما تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ	Hud, 88	12
Naqis	رَبَّنَا اغْفِرْ لِي وَ لِوالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسابُ	Ibrahim, 41	13
Naqis	ثُمَّ كُلِي مِنْ كُلِّ الثَّمَراتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً يَخْرُجُ مِنْ بُطُونِها شَرابٌ مُخْتَلِفٌ أَلْوانُهُ فِيهِ شِفاءٌ لِلنَّاسِ إِنَّ فِي ذلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ	Nahl,69	14
Naqis	لَقَدْ أَحْصاهُمْ وَ عَدَّهُمْ عَدًّا إِنْ كُلُّ مَنْ فِي السَّماواتِ وَ الْأَرْضِ إِلَّا آتِي الرَّحْمنِ عَبْداً*	Marium,93-94	15
Naqis	وَ أَنْزَلْنا مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَ إِنَّا عَلى ذَهابٍ بِهِ لَقادِرُونَ	Moaminun,18	16
Naqis	وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ	Moaminun,188	17
Naqis	ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظاماً فَكَسَوْنَا الْعِظامَ لَحْماً ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ	Moaminun,14	18
Tam	مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَ ما كانَ مَعَهُ مِنْ إِلهٍ إِذاً لَذَهَبَ كُلُّ إِلهٍ بِما خَلَقَ وَ لَعَلا بَعْضُهُمْ عَلى بَعْضٍ سُبْحانَ اللَّهِ عَمَّا يَصِفُونَ	Moaminun,91	19
Tam	أَ لَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحاباً ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكاماً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشاءُ وَ يَكادُ سَنا بَرْقِهِ يَذْهَبُ بِالْأَبْصارِ يَصْرِفُهُ عَنْ مَنْ يَشاءُ*	Nur,44	20

	يُقَلِّبُ اللَّهُ اللَّيْلَ وَ النَّهارَ إِنَّ فِي ذلِكَ لَعِبْرَةً لِأُولِي الْأَبْصارِ	
Naqis	قالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنا هؤُلاءِ الَّذِينَ أَغْوَيْنا أَغْوَيْناهُمْ كَما غَوَيْنا تَبَرَّأْنا إِلَيْكَ ما كانُوا إِيَّانا يَعْبُدُونَ	Qasas,63	21
Naqis	ظَهَرَ الْفَسادُ فِي الْبَرِّ وَ الْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ	Rum,41	22
Naqis	وَ إِذا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذا أَذاقَهُمْ مِنْهُ رَحْمَةً إِذا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ	Rum,33	23
Naqis	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذلِكَ الدِّينُ الْقَيِّمُ وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ	Rum,30	24
Tam	أَ وَ لَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ما خَلَقَ اللَّهُ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما إِلاَّ بِالْحَقِّ وَ أَجَلٍ مُسَمًّى وَ إِنَّ كَثِيراً مِنَ النَّاسِ بِلِقاءِ رَبِّهِمْ لَكافِرُونَ	Rum,8	25
Tam	وَ يَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ما لَبِثُوا غَيْرَ ساعَةٍ كَذلِكَ كانُوا يُؤْفَكُونَ	Rum, 55	26
Tam	وَ إِذا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ السَّاعَةُ لا رَيْبَ فِيها قُلْتُمْ ما نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلاَّ ظَنًّا وَ ما نَحْنُ بِمُسْتَيْقِنِينَ	Jasiyah,32	27
Naqis	فَذَكِّرْ فَما أَنْتَ بِنِعْمَةِ رَبِّكَ بِكاهِنٍ وَ لا مَجْنُونٍ* أَمْ يَقُولُونَ شاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ	Tur, 29-30	28
Tam	وَ النَّجْمِ إِذا هَوى* ما ضَلَّ صاحِبُكُمْ وَ ما غَوى* وَ ما يَنْطِقُ عَنِ الْهَوى	Najm,1-2-3	29
Tam	وَ السَّماءَ رَفَعَها وَ وَضَعَ الْمِيزانَ* أَلاَّ تَطْغَوْا فِي الْمِيزانِ	Rahman,7-8	30
Tam	هَلْ جَزاءُ الْإِحْسانِ إِلاَّ الْإِحْسانُ	Rahman,60	31
Tam	وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبِينُ	Taghabun, 12	32
Naqis	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلاً ثَقِيلاً* إِنَّ ناشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلاً	Muzzammil, 6	33
Naqis	وَ الْتَفَّتِ السَّاقُ بِالسَّاقِ* إِلى رَبِّكَ يَوْمَئِذٍ الْمَساقُ	Qiyamah, 29-30	34
Naqis	وَ قِيلَ مَنْ راقٍ* وَ ظَنَّ أَنَّهُ الْفِراقُ	Qiyamah, 27-28	35
Naqis	إِلهِ النَّاسِ*مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ	Nas, 3-4	36