

Problems of Translating Tawriya (pun) in Some Glorious Qur'anic Texts into English

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Abstract:

This paper sheds light on an Arabic rhetorical phenomenon called At-Tawriya (pun) which is predominantly manifested in some literary and religious texts. It occurs when a speaker uses an expression with two meanings one of which is the surface, obvious, straightforward meaning called *المورى به* *Almuwarra bihi* which comes first to the addressee's mind, though it is not intended by the speaker; the other is the deep underlying one called *المورى عنه* *Almuwarra 'anhu*, and although it is intended by the addresser, it does not cross the addressee's mind. At-Tawriya makes the addressee think that the surface straightforward meaning is the intended meaning since it first evokes in his/her mind and consequently s/he misunderstands the deep underlying meaning which is the one intended by the speaker. The study aims at (1) exploring the nature and causes behind using At-Tawriya. (2) pointing out some problems a translator may face when rendering Qur'anic verses (ayahs) including such a phenomenon into English. The study hypothesizes that unawareness on the part of the translators of the punning nature of some Qur'anic texts may lead them to misunderstanding of the underlying intended meaning and therefore producing literal and inaccurate renderings. The study comes out with the conclusion that At-Tawriya is not as clear cut as other rhetorical devices to be easily recognized by translators for its intended meaning is always covered by the unintended one. Hence, it is considered a problematic area for translators especially when the surface unintended meaning is supported by a contextual evidence.

مشكلات ترجمة التورية في بعض النصوص القرآنية الكريمة إلى اللغة الانكليزية

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ملخص البحث:

يُعنى هذا البحث بدراسة التورية وهي أداة بلاغية لا تخلو منها الكتابات الأدبية ولا النصوص الدينية وتعني أن يُذكَرَ للفظَة معنيان قريب وبعيد، فيُقصدُ البعيدُ ويُورَى عنه بالقرب. تهدف الدراسة الى كشف طبيعة هذه الظاهرة مع ذكر الأسباب الموضوعية والفنية الداعية لاستخدامها. تم اختيار ستة نصوص قرآنية تمثل هذه الظاهرة مع ثمان ترجمات لها، والقيام بتحليلها وتحديد بعض الصعوبات التي يواجهها المترجم في ترجمته وهكذا نصوص، تفترض الدراسة أن عدم إلمام المترجمين بوجود مثل هذه الظاهرة في بعض آيات القرآن الكريم، قد تؤدي إلى ظهور ترجمات غير دقيقة، لا تعكس المعنى المقصود في الآيات الكريمة. وقد توصلت الدراسة إلى نتيجة مفادها أن التورية ليس من السهل تمييزها كالأدوات البلاغية الأخرى بسبب طبيعتها في إخفاء المعنى المقصود بإظهار غيره. ومن الجدير ذكره، أن الدراسة اعتمدت بعض آراء المفسرين وأهل الدين في ذلك.

1. Introduction

At-Tawriya is a rhetorical device; it is considered one of the various types of Al-Badī'ul Ma'nawīyy (semantic embellishment) or Al-Muhassinātul Ma'nawīyya (the beautifying semantic features) which, in turn, belong to 'IlmulBadī' (embellishment) or Al-Muhassinātul Badī'iyya (the beautifying rhetorical features). Al-Badī' is morphologically derived from the verb بَدَعَ which means to originate in an unprecedented way (Matlūb and Al-Basīr, 1999:411). It rhetorically refers to the discipline by which the linguistic features that give discourse elegance and acceptability are appreciated by the reader / hearer (Abdul-Raof, 2006:239). Embellishment involves linguistic and stylistic mechanisms which aim at beautifying and ornamenting Arabic discourse (ibid:240). An effective experienced communicator is keen to employ various modes of embellishment in his/her discourse to achieve a beautiful and sublime style in order to influence the text receiver (ibid). One of these modes is At-Tawriya which is a verbal noun morphologically derived from the verb وَرَى *warra* which means to cover or to hide; it is said *warral khabar* (hid the news) if somebody concealed it and showed another one (Fyud,2008: 143). It is rhetorically defined as stating an expression which has two meanings one of which is the surface straightforward meaning that

comes first to the addressee's mind though it is not intended by the speaker; the other is the deep underlying one which is intended by the addresser, however, it does not cross the addressee's mind (As-Suyūtiyy, 2010:434). To put it differently, in the act of punning the speaker deliberately uses an expression with more than one meaning in a way s/he hides the intended meaning by showing the unintended one. At-Tawriya makes the addressee think that the surface conventional meaning shown by the speaker is the intended meaning for it comes first to his/her mind and consequently misunderstands the real hidden underlying meaning which is the one intended by the speaker (ibid). Different terminologies are used to refer to this rhetorical device like الأيهام (deception), التخييل (play acting), المغالطة (fallacy) and التوجيه (directing) (Az-Zarkashiyy, 2007: 700), الاحاجي والالغاز (puzzles and riddles) (Fyud, 2008: 143). At-Tawriya comprises two elements: المورى به (the surface unintended meaning used to hide the underlying intended meaning) and المورى عنه (the hidden underlying meaning intended by the speaker) (Matlūb and Al-Basīr, 1999: 428).

2. Types of At-Tawriya

According to whether a text has قرينة (contextual evidence), which coincides with either المورى به or المورى عنه, or not, At-Tawriy was classified by earlier scholars into two major types: المجردة (Bare) and المرشحة (Nominated) (cf. Al-Qazwīniyy, 1980). Then, two additional types, viz. المبينة (Clarified) and المهية (Prepared) were added by later scholars (Matlūb and Al-Basīr, 1999: 428).

i. Al-Mujarrada (Bare)

The Bare pun nominates neither the surface unintended meaning المورى به nor the underlying intended one المورى عنه since it does not imply any contextual evidence that enhances one of them or it nominates them both. An example from the Glorious Qur'an is الرَّحْمَنُ *The Beneficent One, Who is established on the Throne* {Taha:5} (Pikthall, 1965: 96). Here, الاستواء is used to mean either الاستقرار في المكان (settlement in a place) which is the surface unintended meaning or القدرة والملك (power and ownership) which is the underlying intended meaning (Az-Zamakhshariyy, 2005: 651). Moreover, there is no contextual evidence in this ayah which nominates either meaning, viz. the intended or the unintended (As-Suyūtiyy, 2010 : 434).

ii. Al-Murashaha (Nominated)

The Nominated pun involves a contextual evidence before or after المورى به whereby the surface meaning, though unintended, is supported and strengthened. This type is well manifested in this ayah {الذاريات: 47} *We have built the heaven with*

might, and We it is Who make the vast extent(thereof) {Ath-Thariyāt: 47} (Pikthall, 1965: 169). Here, أَيْدٍ may mean part of a body and although it is the surface unintended meaning, it is nominated by using the verb بَنَيْنَاهَا (We built it) which coincides with أَيْدٍ (hands). The other meaning of أَيْدٍ is القوة والقدرة (power and might) which is the underlying intended meaning (As-Suyūtiyy, 2010: 434).

iii. Al Mubayyana (Clarified)

This type of pun resembles Al-Murashaha in everything except that the contextual evidence supports المورى عنه (the underlying intended meaning) and not المورى به (the surface unintended meaning). The following two lines illustrate this type of pun:

أمولانا ضياء الدين قل لي وعش فبقاء مولانا بقائي
فلولا انت ما اغنيت شيئا وما يغني السراج بلا ضياء

O, my lord, Dhiyā'uddīn, tell me
and long live, for your life is mine
Were it not for you I gained nothing
it's no use having a lamp with no light

The pun, here, lies in using two lexical items, viz. السراج and الضياء whose respective surface meanings *lamp* and *light* are not intended by the poet. What he really intends by these two words is their underlying meanings, viz. the poet's name Srājuddīn and the name of the praised man Dhiyā'uddīn and what supports this interpretation is the mentioning of مولانا ضياء الدين *my lord, Dhiyā'uddīn* and لولا انت ما اغنيت شيئا *were it not for you I gained nothing* (Fyud, 2008: 148).

iv. Al Muhayya'a (Prepared)

For the word to be considered a prepared pun, it must either be preceded or followed by a prerequisite contextual evidence, i.e. the contextual evidence is obligatory, or the pun lies in two expressions each of which indispensably prepares the other to be pun. An example of this kind of pun is what has been narrated that Ali ibnu abi Talib (may Allah be pleased with him) said that Al Ash'ath ibnu Qays كان يحوك الشمال باليمين *was weaving the left with the right*. Here, الشمال is a plural noun of شَمْلَةٌ (cloak, mantle, toga) which is the underlying intended meaning. It may also mean the left hand, the opposite of right one, which is the surface unintended meaning. The mentioning of right after left is what prepares this kind of pun (ibid:150).

3. The Essence of At-Tawriya

West (1975:151) considers ambiguity "a barrier to clear communication" in that it impedes "the clean transmission of a pre-existing, self-sufficient unequivocal meaning" (Attrige, 1988: 140, cited in Al-Kawwaz, n.d: 29). However, it is the essence of punning since it gives rise to more than one interpretation and this exactly what punning necessitates. Men of letters in general and poets in particular are fond of using intentional ambiguity in their writings which puzzles the readers and prompts them to think twice in order to make sense of what they have read. Hence, the casual misunderstanding is replaced by deliberate provocation, by which words are challenged to present their utmost complexity of meaning which can be developed into a subtle literary device to provide a rich source for puns (Al-Kawwaz, 2002: 31). Though ambiguity occurs at any level of language, pun is characterized by lexical ambiguity which arises from either homonymy or polysemy. The former means lexemes which happen to have the same sound and written form but different unrelated meanings (Jackson, 1988:4; Su, 1994: 32) whereas the latter refers to "a single lexeme with two or more interrelated meanings or better meaning variants" (L?bner, 2002: 44). This ambiguous nature of linguistic items is confirmed by Larson (1984: 100) who argues that "it is a characteristic of words that a single lexical item may have several meanings other than that which most readily comes to mind". In Arabic, both polysemy and homonymy are referred to by the term *مشترك لفظي Mushtarak lafdhi* whether its meanings are related, unrelated or even opposite to each other (cf. Umar, 1985: 158-9).

4. The Rhetorical Value of At-Tawriya

Besides giving the text elegance and acceptability, At-Tawriya is used to achieve certain aesthetic values the most important of which are presented by Fued (2008: 151):

- i. The underlying intended meaning is presented beautifully at the back of the surface unintended one in a way, as it were, that resembles the face of a pretty charming woman seen from behind a veil.
- ii. At-Tawriy has a great effect on the addressee the moment he realizes the underlying intended meaning after being misled by the surface unintended one.
- iii. At-Tawriya enables the speaker to hide whatever he fears to declare or to evade answering a question directly without being accused of telling a lie. For example, when Abu Bakr (may Allah be pleased with him) on his way to Madina accompanied by the prophet (P.B.U.H), was asked by

someone about the identity of his companion (the prophet). He did not want to reveal the real identity of the prophet. So, he said "هاد يهدينني" (a guide showing me the way). He meant the way to Allah.

iv. It shows the speaker's competence of playing on words to serve a certain goal.

5. The Pragmatics of Pun

Pragmatics is concerned with the study of speaker meaning, i.e. what people mean by their (illocutionary force / pragmatic function) rather than what their utterances mean (propositional content / semantic meaning). It is also concerned with the study of contextual meaning, i.e. "how speakers select and organize what they want to say in accordance with who they are talking to, where, when, and under what circumstances". Besides, it is concerned with how more gets communicated than is said, i.e. how great deal of what is unsaid is recognized as part of what is communicated (cf. Yule, 1996: 3). On the basis of this three-fold definition of pragmatics, the study of speech acts, conversational implicature and inference is going to be touched upon.

5.1. Speech Acts of Pun

Speech acts can be defined as actions performed via utterances. They consist of three related acts: *locutions*, the acts of saying something containing a proposition; *illocutions*, what is done in saying something, i.e. the force or intention behind the words; *perlocutions*, what is done by saying something, i.e. the effect of illocution on the hearer (cf. Verschueren, 1999: 22-23). These acts are classified by Searle (1979) into five types (ibid:24):

- a. Assertives: expressing a belief, and committing the speaker to the truth of what is asserted.
- b. Directives: expressing a wish, and counting as an attempt to get the hearer to do something.
- c. Commissives: expressing an intention, and counting as commitment for the speaker to engage in a future course of action.
- d. Expressives: expressing a variety of psychological states, and counting as expressions of a psychological state.
- e. Declarations: bringing about a change in reality.

Generally speaking, most of puns are of either expressive function, especially in poetry, whereby the speaker reflects his psychological state and expresses his feeling, or of assertive function by which the speaker states what he believes to be the case or not.

The following line is of assertive function:

ارى ذنب السرحان في الافق فهل ممكن ان الغزاة تطلع

I see the wolf's tail appearing in the skyline

Is it possible for the gazelle to rise?

Here, the poet describes a daybreak pointing out that he can see the daylight in the horizon which is an indicator for the sun to rise afterwards. Thus, the conventional meaning of سرحان and غزالة is not intended. What is actually intended is the underlying meaning of them, i.e. daylight and the sun, respectively. An example of an expressive pun is the following line:

كان للمجاورة اقتسمنا فقلبي جارهم والدمع جاري

As if we shared neighborhood

Thus my heart is their neighbor and tears are mine.

In this line the poet portrays his psychological state and expresses his feeling towards whom he loves. The surface conventional meaning of جاري is 'my neighbor' which is not intended by the poet. The underlying intended meaning of جاري is 'flowing'. This use of pun has a perlocutionary effect on the hearer which differs from that when an ordinary expression is used. Pun makes the text receiver appreciate the way the text producer conveys information or expresses his / her feelings the moment he realizes the intended meaning.

5.2. Implicatures and Pun

Thomas (1995:62) states that "in conversational interaction people work on the assumption that a certain set of rules is in operation". These rules are what Grice (1975), in examining the phenomenon on implicature in conversation, termed as cooperative principles which are required for the conversation to be maintained: "make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged" (Grice, 1975: 45). Cooperative principle is elaborated into four sub-principles called maxims: quantity, quality, relation and manner (Yule, 1996: 37). Grice argues that without the assumption that the speaker is operating according to CP, there is nothing prompts someone to seek for another level of interpretation (Thomas, 1995: 62). The observation that the speaker has said something which is apparently flouting one or more of the maxims combined with that the CP is in operation sets in motion the search for an implicature (ibid: 63).

A conversational implicature is "an additional unstated meaning that has to be assumed in order to maintain the CP" (Yule, 1996: 128). In addition, implicatures are part of what is communicated and not said and can be calculated by the listeners via inferences (Levinson, 1983: 97, Yule, 1996: 36). An implicature, as Thomas (1995: 58) indicates, "is generated intentionally by the speaker and may (or may not) be understood by the hearer".

Since punning relies heavily on ambiguity which should be avoided as Grice recommends, the maxim of manner will be violated. Consequently, the maxim of relation is also violated. Combining an apparently violated maxim in the act of punning with that the CP is in operation will stimulate the text receiver to look for an implicature in order to make sense of what he hears or

reads. Hence, implicature is considered part of what is communicated and not said which the text receiver can calculate via inference

5.3. Inference and Pun

Since words themselves do not refer to anything on the one hand, and that there is no direct relationship between entities and words on the other, it becomes necessary for text receivers to infer which entity the text producer intends to identify in order to make sense of what is not explicit in an utterance (cf. Yule, 1996: 17-18). Assuming that certain information is already known by their receivers, text producers should decide how much information should be conveyed to them. This can be done by using presuppositions which are "relations between a form of expression and an implicit meaning which can be arrived at by a process of inference in a way that cannot be imagined without taking contextual information into account" (Verschueren, 1999: 30). Since the intended meaning in the case of punning is deliberately hidden and covered by the unintended one, the text receiver should infer what the text producer implies in order to make sense of what he receives. This can be done by looking for any contextual evidence and or depending on shared knowledge which help the reader to arrive at the intended meaning. The text receiver's recovery of the text producer's intended meaning is what makes the act of communication successful as Sperber and Wilson state (1986: 23, cited in Al-Kawwaz, 2002: 29).

6. Pun in English

Pun has generally been defined as a play on words (Gillie, 1972: 730; Shaw, 1972: 308 among many others, cited in Al Kawwaz, 2002:5). Playing upon words means "a use of a word with more than one meaning (polysemy) or of two words which sound the same in such a way that both meanings are called to mind (homonymy)" (Gillie, 1977: 523). Similarly, Manser and Turton (1987: 558 cited in Al-hajjaj and Ali, 2013: 11) define pun as "a humorous or witty use of a word which has two meanings (polysemy), both of which are simultaneously evoked, or two words which have the same or similar sound (homophony)". Pun has also been linked to the phonological, syntactic and semantic levels of language. Viewed phonologically, pun is defined as "a given constellation of sounds with one standardized set of written symbols to represent it, which bears a multiplicity of meanings" (Girsdansky, 1963:113). A semantically-based definition of pun is given by Leech (1969: 209) when he states that pun is "a foregrounded lexical ambiguity which may have its origin either in polysemy or homonymy". A pragmatic perspective to pun is presented by Tanaka (1994: 62) when he bases the definition of pun on the relevance theory as "two or more interpretations (that) are intentionally triggered by the speaker of a pun, but the hearer rejects the most accessible interpretation in search of a more acceptable interpretation". Al-hajjaj and Ali (2013: 12-13) argue that "in the

west, rhetoricians mostly concentrate on a number of phonologically-oriented rhetorical figures, which have homophonic, homographic and / or homonymic nature, and consider them major types of pun. Arab rhetoricians treat these western puns as types of paronomasia".

Data Analysis and Translation

As-Sakkākiyy (cited in Al-Qazwīniyy, 2008, 350) states that most of the Mutashābihāt (susceptible of different interpretations) in the Qur'an are due to At-Tawriya. Similarly, Az-Zamakhahariyy (cited in As-Suyūtiyy, 2010: 434) points out that nothing is more accurate and helpful in interpreting Al-Mutashābihāt in the speech of Allah and the prophet than At-Tawriya. Six Qur'anic verses representing At-Tawriya with eight translations for each have been chosen to be the data of the current study. The data are analyzed according to the consistency with Grice's relevance principle as elaborated by Sperber and Wilson (1986) in their theory of relevance according to which Tanaka (1994: 62) arrives at the dichotomy of accessibility and acceptability. He states that in pun "two or more interpretations are intentionally triggered by the speaker of a pun, but the hearer rejects the most accessible interpretations in search of a more acceptable interpretations". In this respect, it is safe to say that المورى به (the surface meaning) is considered the most accessible interpretation since it comes first to the addressee's mind whereas المورى عنه (the underlying meaning) is considered the most acceptable interpretation for it is intended by the speaker.

SL text (1)

قَالُوا تَاللّٰهِ اِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيْمِ {يوسف: 95}

(Translator.1). Al-Hilali and Khan: They said: "By Allah! Certainly, you are in your old **error**".

(Translator.2). Maulana: They said: "By Allah! thou art surely in thy old **error**".

(Translator.3). Pickthall: (Those around him) said: "By Allah, lo! thou art in thine old **aberration**".

(Translator.4). Rashad: They said, "By GOD, you are still in your old **confusion**".

(Translator.5). Sarwar: His people said, "By God, you are still making the same old **error**".

(Translator.6). Shakir: They said: "By Allah, you are most surely in your old **error**".

(Translator.7). Sher Ali: They replied, "By ALLAH, thou art assuredly still in thy old **error**".

(Translator.8). Yusuf Ali: They said: "By Allah! truly thou art in thine old **wandering mind**".

Interpretation

Pun stems from the word 'ضلال' which has two meanings: one of them is the surface unintended meaning, viz. 'going astray'; the second one is 'love' which is the underlying intended meaning. The children of Jacob use pun to hide what they mean 'love' by showing what they do not mean (Ibnu Abil Isba^c, cited in As-Suyūtiyy, 2010: 434). IbnuKathīr (1998, vol.2: 641) points out that Ibnu Abbas states that 'ضلال' means 'خطأ' (error) whereas Qatāda says it is 'love'. Al-Alūsiyy (1999, vol. 13: 69) and Az-Zamakhshariyy (2005: 530) mention that 'ضلال' means deviation from right for Jacob being excessive in his love to Josef. Similarly, Al-Mahaliyy and As-Suyūtiyy (2004:269) and As-Sābūniyy (2002, vol.2: 61) states that 'ضلال' means 'خطأ' (error) for Jacob went too far in loving Josef.

Discussion

Most of the translators (Tr.1, Tr.2, Tr.5, Tr.6, Tr.7) rendered 'ضلال' into *error* which is in conformity with what most of the commentators said. Hence, their translations are considered adequate. Yet, it would have been better if they had added 'for being excessive in your love to Josef' to fully reflect the underlying intended meaning. Tr.3 missed the underlying intended meaning by rendering 'ضلال' into *aberration* which is definitely the conventional surface unintended meaning that comes first to reader's mind. Tr.4 gave neither the underlying intended meaning nor the surface unintended one by rendering 'ضلال' into *confusion* which means *a state of uncertainty* and so did Tr.8 by rendering it into *wandering mind* which means *losing concentration*.

Source Text Arabic	Type of pun	No. of Translator	Target text English	Accessible	Acceptable
ضلالك	nominated	1	error		+
		2	error		+
		3	aberration	+	
		4	confusion	-	-
		5	error		+
		6	error		+
		7	error		+
		8	Wandering mind	-	-

Table(1) the consistency of the translated pun with the principle of relevance

SL text (2)

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47: الذاريات}

(Translator.1). Al-Hilali and Khan: **With power** did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

(Translator.2). Maulana: And the heaven, We raised it high **with power**, and We are Makers of the vast extent.

(Translator.3). Pickthall: We have built the heaven **with might**, and We it is Who make the vast extent (thereof).

(Translator.4). Rashad: We constructed the sky **with our hands**, and we will continue to expand it.

(Translator.5). Sarwar: We have made the heavens **with Our own hands** and We expanded it.

(Translator.6). Shakir: And the heaven, We raised it high **with power**, and most surely We are the makers of things ample.

(Translator.7). Sher Ali: And WE have built the heavens **with Our own hands**, and, verily, WE have vast powers.

(Translator.8). Yusuf Ali: **With power** and skill did We construct the Firmament: for it is We Who create the vastness of pace.

Interpretation

Supported by mentioning **بِنَيْتَاهَا** (we built it), **أَيْدٍ**, the plural form of **يد**, means part of the body which is the surface unintended meaning. It also means **قوة** (power or might) which is the underlying intended meaning (At-Taftāzāniyy, 2007: 652). In this verse, **بِأَيْدٍ** means **بقوة** (Abu Hayyān, 2007, vol.8: 140; Al-Mahalliyy and As-Suyūtiyy, 2004: 559; Az-Zamakhshariyy, 2005: 1053; As-Sābūniyy, 2002, vol.3: 221). Similarly, Ibnu Kathir (1998, Vol. 4: 286) mentions that Ibnu [°]Abbas, Mujahid, Qatada and Ath-Thawriyy, among many others, state that **بِأَيْدٍ** means **بقوة**.

Discussion

Tr.1, Tr.2, Tr.3, Tr.6, Tr.8 managed rendering the underlying intended meaning of **بِأَيْدٍ** into *with might or with power* which goes along with what the commentators said. Tr.4, Tr.5 and Tr.7, on the other hand, gave priority to accessibility than to acceptability for they translated the conventional meaning of **بِأَيْدٍ** into *with our (own) hands* which is the surface unintended meaning.

Source Text Arabic	Type of pun	No. of Tr.	Target Text English	Accessible	Acceptable
بِأَيْدٍ	nominated	1	With power		+
		2	With power		+
		3	With might		+
		4	with our hands	+	
		5	with our own hands	+	
		6	With power		+
		7	with our own hands	+	
		8	With power		+

Table(2) the consistency of the translated pun with the principle of relevance

SL text (3)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ { الرحمن: 6 }

(Translator.1). Al-Hilali and Khan: And **the herbs (or stars)** and the trees both prostrate.

(Translator.2). Maulana: And **the herbs** and the trees adore (Him).

(Translator.3). Pickthall: **The stars** and the trees prostrate.

(Translator.4). Rashad: **The stars** and the trees prostrate.

(Translator.5). Sarwar: **The plants** and trees prostrate before Him.

(Translator.6). Shakir: And **the herbs** and the trees do prostrate (to Him).

(Translator.7). Sher Ali: And the **stemless plants** and the trees humbly submit to HIS Will.

(Translator.8). Yusuf Ali: And the **herbs** and the trees - both (alike) prostrate in adoration.

Interpretation

Being a polysemous word, 'النجم' means either a star and what supports this meaning, though unintended, is the mentioning of sun and moon in the preceding ayah or it means a stemless plant which is the underlying intended meaning (Az-Zarkashiyy, 2007: 700 and As-Suyūtiyy, 2010: 434). Az-Zamakhshariyy (2005: 652) and Al-Mahalliyy and As-Suyūtiyy (2004: 571) are of the opinion that 'النجم' is a stemless plant.

Discussion

Tr.2, Tr.6, Tr.8 chose *herbs* to be the translational equivalent of النُّجْمُ. To be noted, *herb* refers to a plant with a soft stem that dies down after flowering. Hence, their choice could be adequate but not accurate. Tr.3, Tr.4 rendered the conventional meaning of النُّجْمُ into *star* which is the surface unintended meaning. In so doing, they missed the underlying intended meaning. Tr.5 used *plants* in his rendering. Plant, to be noted, is a general term referred to as superordinate in semantics which implies stem and stemless plants. Hence, plant is not enough accurate to be a translational equivalent of النُّجْمُ. Tr.1 was not decisive in his rendering since he translated النُّجْمُ into *herbs or stars*. Tr.7 seems to have managed in giving a translational equivalent which coincides with the underlying meaning of النُّجْمُ.

Source Text Arabic	Type of pun	No. of Tr.	Target Text English	Accessible	Acceptable
وَالنَّجْمُ	nominated	1	the herbs (or stars)	+	+
		2	the herbs		+
		3	the stars	+	
		4	the stars	+	
		5	the plants		+
		6	the herbs		+
		7	the stemless plants		+
		8	herbs		+

Table(3) the consistency of the translated pun with the principle of relevance

SL text (4)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا... {البقرة
 {143:

(Translator.1). Al-Hilali and Khan: Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah(legal ways)], a Wasat (**just**) (**and the best**) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you.

(Translator.2). Maulana: And thus We have made you an **exalted** nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you.

(Translator.3). Pickthall: Thus We have appointed you a **middle** nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you.

(Translator.4). Rashad: We thus made you an **impartial** community, that you may serve as witnesses among the people, and the messenger serves as a witness among you.

(Translator.5). Sarwar: We have made you (true Muslims) a **moderate** nation so that you could be an example for all people and the Prophet an example for you.

(Translator.6). Shakir: And thus We have made you a **medium (just)** nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you.

(Translator.7). Sher Ali: And thus have WE made you an **exalted** nation, that you may be guardians over the people and the Messenger of ALLAH may be a guardian over you.

(Translator.8). Yusuf Ali: Thus, have We made of you an Umma **justly balanced**, that ye might be witnesses over the nations, and the Messenger a witness over yourselves.

Interpretation

Pun arises from the word **وَسَطًا** which gives the hearer/reader the impression that what is meant is **التوسط** (a position in the middle). In fact, this is the surface unintended meaning of the word. What is intended here is the underlying meaning, viz. **خياراً عدولاً** (just and the best of all people) (As-Suyūtiyy, 2010: 434). Similarly, Az-Zamakhshariyy (2005: 100); Ibnu kathīr (1998, vol.1: 264); Al-mahaliyy and As-Suyūtiyy, (2004: 34) confirm that the meaning of **وَسَطًا** in this verse is **خياراً عدولاً**.

Discussion

Translating **وَسَطًا** into *just and the best, exalted, impartial, moderate, medium (just), exalted, and justly balanced* by Tr.1, Tr.2, Tr.4, Tr.5, Tr.6, Tr.7 and Tr.8, respectively could be considered adequate since all the translators opted for rendering the underlying intended meaning of **وَسَطًا**. Still *just and the best* (Tr.1) is undoubtedly considered the best since it expressed the two essential meanings of **وَسَطًا**. Tr.3, on the other hand, stuck himself to the surface conventional meaning of **وَسَطًا**, viz. middle.

Source Text Arabic	Type of pun	No. of Tr.	Target Text English	Accessible	Acceptable
وَسَطًا	clarified	1	just and the best		+
		2	exalted		+
		3	middle	+	
		4	impartial		+
		5	moderate		+
		6	medium (just)		+
		7	exalted		+
		8	justly balanced		+

Table(4) the consistency of the translated pun with the principle of relevance

SL text (5)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ { سبأ : 28 }

(Translator.1). Al-Hilali and Khan: And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to **all** mankind, but most of men know not.

(Translator.2). Maulana: And We have not sent thee but as a bearer of good news and as a warner to **all** mankind, but most men know not.

(Translator.3). Pickthall: And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto **all** mankind; but most of mankind know not.

(Translator.4). Rashad: We have sent you to **all** the people, a bearer of good news, as well as a warner, but most people do not know.

(Translator.5). Sarwar: We have sent you as a bearer of glad news and a warner to the **whole** of mankind, but most people do not know.

(Translator.6). Shakir: And We have not sent you but to **all** the men as a bearer of good news and as a warner, but most men do not know.

(Translator.7). Sher Ali: And WE have not sent thee but as a bearer of glad tidings and a Warner for **all** mankind, but most men know not.

(Translator.8). Yusuf Ali: We have not sent thee but as a **universal** (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.

Interpretation

As-Suyūtiyy (2010: 435) points out that IbnuHajar Al^casqalāniyy states that pun lies in the word 'كافة' which has the surface meaning of جميع (all) whereas its underlying intended meaning is مانع *preventer* who prevents people from infidelity and from committing sins and the تاء is suffixed to كاف for intensiveness. كافة, he adds, cannot be considered an emphatic word to its head للناس unless it follows it. Similarly, Ibūhayyān (2007, vol. 7: 268) and Al-alūsiyy (1999, vol. 22: 432) state that كافة is a present participle functioning as a circumstantial accusative of the object of ارسلناك which means a preventer of people from infidelity and committing sins.

Discussion

It is evident that all the translators comprehended only the surface meaning of the word كافة but not its underlying meaning. This may be attributed to the subtlety of the underlying meaning of the Arabic word كافة and its position in the word order of the verse.

SLT Arabic	Type of pun	No. of Tr.	TLT English	Accessible	Acceptable
كافة	bare	1	all	+	
		2	all	+	
		3	all	+	
		4	all	+	
		5	whole	+	
		6	all	+	
		7	all	+	
		8	universal	+	

Table(5) the consistency of the translated pun with the principle of relevance

SL text (6)

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ { الغاشية : 8 }

(Translator.1). Al-Hilali and Khan: (Other) faces, that Day, will be **joyful**.

(Translator.2). Maulana: Faces on that day will be **happy**.

(Translator.3). Pickthall: In that day other faces will be **calm**.

(Translator.4). Rashad: Other faces on that day will be **full of joy**.

(Translator.5). Sarwar: However, on that day the faces of other people will be **happy**.

(Translator.6). Shakir: (Other) faces on that day shall be **happy**,

(Translator.7). Sher Ali: And some faces on that day will be **joyful**.

(Translator.8). Yusuf Ali: (Other) faces that Day will be **joyful**.

Interpretation

Upon hearing the word 'نَاعِمَةٌ', the hearer is likely to misunderstand its underlying intended meaning, viz. 'في نعمة وكرامة' (full of grace), and thinks that it is derived from 'نعومة' (softness) (Az-Zarkashiyy, 2007: 700). 'نَاعِمَةٌ' also means graceful, joyful, beautiful and cheerful (As-Sabuniyy, 2002, vol.3: 489).

Discussion

Rendering 'نَاعِمَةٌ' into *joyful* (Tr.1, Tr.7, Tr.8); *happy* (Tr.2, Tr.5, Tr.6); *full of joy* (Tr.4) and *calm* (Tr.3) could be considered adequate since the word 'نَاعِمَةٌ' entails all these meanings and other similar meanings as well. Hence, it could be said that all the translators managed in giving one or more of the underlying meanings of the Arabic word 'نَاعِمَةٌ'.

Source Text Arabic	Type of pun	No. of Tr.	Target Text English	Accessible	Acceptable
نَاعِمَةٌ	Clarified	1	joyful		+
		2	happy		+
		3	calm		+
		4	full of joy		+
		5	happy		+
		6	happy		+
		7	joyful		+
		8	joyful		+

Table(6) the consistency of the translated pun with the principle of relevance

Conclusions

The following are the main conclusions the study comes out with:

1. At-Tawriya is not as clear cut as other rhetorical devices for it hides its intended meaning by showing another.
2. At-tawriya is of a polysemous nature of a special kind referred to as *mushtaraklafdhi* for it gives rise to two interpretations, often unrelated.
3. Ambiguity plays an important role in constructing pun.
4. At-tawriya is an evident case of violating one or another of Grice's maxims.

5. Context of situation and shared knowledge are very helpful in prompting a text receiver to infer what is intended and not apparently said by the text producer.
6. The difficulty of translating At-Tawriya stems from making its intended meaning less accessible but more acceptable than the unintended one.

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