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ترجمة أسلوب في القرآن الكريم التهكم من اللغة العربية الى اللغة الانجليزية

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DEDICATION

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List of abbreviations

- **ST** **Source Text.**
- **SL**..... **Source Language.**
- **TT**..... **Target Text**
- **TL**..... **Target Language.**

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Abstract

This research sheds lights on translating sarcasm method in the Holy Quran form Arabic into English and studying the syntactic and the semantic features of sarcasm by using the dynamic equivalence (Eugene Nida) .

On this study, we analyse various verses from different saurat from the Holy Quran using the translations of Muhsin Khan and Taki Eddine Elhillali and Yusuf Ali in the purpose of comparing and analyzing and studying the differences and the similarities in the use of sarcasm.

To complete this research, we have notice that translating sarcasm in the Holy Quran is not an easier task to render at the level of achieving the impact of the sarcastic meaning as in the Holy Quran which can be Understandable to the reader.

Key words : Sarcasm, religious texts, Holy Quran

المخلص

يلقي هذا البحث الضوء على ترجمة أسلوب التهكم في القرآن الكريم من اللغة العربية إلى اللغة الانجليزية و دراسة السمات التكتيكية الدقيقة للتهكم باستخدام التكافئ الديناميكي ليوجين نايدا و قد قمنا باقتناء هذه الدراسة من العديد من الآيات و السور المختلفة من القرآن الكريم بهدف دراسة و تحليل و مقارنة ترجمات محسن خان و تقي الدين و يوسف علي باستخدام أوجه التشابه والاختلاف للتهكم.

نلاحظ أن ترجمة أسلوب التهكم في القرآن الكريم ليست مهمة سهلة للمترجم لتحقيق مستوى تأثير المعنى الساخر ليكون مفهوما للقارئ.

الكلمات المفتاحية: أسلوب التهكم, النصوص الدينية, القرآن الكريم

Résumé

Cette recherche met en lumière la traduction du sarcasme dans le Saint

Coran, et ce de l'arabe vers l'anglais, en démontrant les caractéristiques de ce phénomène en traduction. S'en appuiera sur l'équivalence dynamique proposée par Nida.

Nous avons sélectionné de nombreux versets différents du Saint Coran pour étudier, analyser et comparer les traductions de Muhsin Khan, Taki Eddine et Yusuf Ali, nous discutons ensuite les similitudes et les différences avec attention.

Nous notons que la traduction du style du sarcasme dans le Saint Coran n'est pas une tâche facile pour le traducteur si il veut reproduire le même effet du sens sarcastique afin de rendre le même message au lecteur.

Les mots clés : Sarcasme, les textes religieux, Coran

General Introduction

Translation is considered as a means of bridging the gap between the languages and the cultures. It is a mental activity in which a meaning of a given linguistic discourse is rendered from one language to another, it is the act of transferring a message from ST to TT with believes that the process of translation has to take into consideration both the structure and meaning. The religious translation contributes on the spread and promote the reality of Islam in the western world and eliminates the ambiguity on the religious texts.

Statement of the problem

This study tries to investigate and understand the effects of the phenomena of localization on process of translating sarcasm in the Holy Quran through a comparative study verses from the Holy Quran into two different languages by three translators from different countries, for the purpose of finding differences as well as the impact of sarcasm.

Aims of the study

This study aims to translate sarcasm in the holy Quran and the difficulties that the translator faced while translating it .

Research Questions

Sarcasm is frequently used in the holy Quran in order to fulfill some rhetoric and expressive meanings.

Main question: Is it possible to translate it into English?

Sub questions:

1 - To what extent can we translate sarcasm in the holy Quran ?

2 – What are the strategies that the translator used in rendering sarcasm?

Research Hypothesis

Sarcasm exists in all languages so, we can translate it in the holy Quran.

The strategy used is the dynamic equivalence according to Nida

Research Methodology

To find a solution for the raised problems of translating sarcasm, a comparative study between two translations of the holy Quran was for (Mohammed Muhsin Khan and Taqi Dine El Hilali) and (Yusuf Ali's translation) .

The structure of the study :

The work was divided into two parts : Theoretical and practical .

The theoretical part deals with the sake of studying and explaining the theoretical details of the subject in particular and it was divided into two chapters:

1- Chapter one is about the religious translation and the difficulties while translating it .

2- Chapter two is about the notion of sarcasm, its characteristics and the difficulties during the process of translation .

The practical part : this part was divided into the analysis and the comparison between

Taqi Dine and Muhsin Khan"s translation and Youcef Ali's translation .

Chapter I

Translation of Religious Texts

Introduction

Over the years, translation was the main tool for translating messages or texts in order to facilitate the communication between people. Including these texts was the sacred texts which are considered as a pillar of a religion such as the holy Quran. Moreover, the religious texts are everything related to a religious tradition, they can be also a compilation, a discussion of beliefs and created for forming a religious community.

1. What is religious translation?

Translation of religious texts is an activity seeks to «spread Allah messages throughout all ages" and teach the basics of a religion, it is more precised than the other translations and it is also called a (scripture).(wikipedia.org)

It is a practice not different from other translations but it is not easy to deal with , it belong to the culture remote from the target readers in time and space.it is also known as scripture, which consider to be sacred of central importance to their religious traditions.(retrieveed from Definitions.net)

Religious translation is a translation based on the religious tradition, it is a quite different comparing to the other transaltions by being a compilation or discussion of beliefs, mythologies, ritual practices, commandments or laws, ethical conduct.
(retrieveed from Definitions.net)

ترجمة النصوص الدينية التي تكون اغلبها من النصوص المقدسة و قصص دينية و هي نوع من الترجمة النبوية الشريفة , و كما تكمن مهمة المترجم في نقل المصطلحات و المعاني الدينية بالشكل الصحيح للقارئ كما الاحاديث في النص و المعتقدات الدينية ما بين الحضارات و الاديان لغرض فهم النص الاصلي.

2.Features of religious translation

Translation of religious texts can be distinguished by some features, which can not be found in any other types of texts . Those features are :

2.1- Phonic aspects of religious translation

It refers to the use of sound devices to make the context easy to Receive, memorize and quote .The translator tries to do his/her best to Fulfill such as “ ” alliteration, assonance and rhythm " in the target language.

2.2- Archaic morphological features of religious translation

It refers to the use the archaic suffixes for instance : the archaic suffixes < th or eth > replace the third person of suffix like < seemeth > , < shoueth> . “ Crystal and Davy (1969) note that the suffix, this is one of the long established forms of the religious register .”

2.3- Lexical aspects of religious translation

Religious translation is characterized by its lexical items for example : “ Prophet Mohammed ” – “ Prophet Abraham ”. These items are Classified into some parts according to the islamic context :

1-Islamic terms which are totally unfamiliar to the translator e.g ‘ alkhul’ ‘divorce for payment by the wife’.

2-Islamic terms which are familiar to the translator e.g : ‘ alfat-h ’ ‘liberation’.

3- Islamic terms which are familiar to the translator e.g : almukatabah ‘liberation by virtue of an agreement with a slave’.

2.4- Parallel structures in religious translation

It means the use of word pairs that are “ Syntactically related ” to make The utterance, it is also called “ Quasisynonym ” for instance : (holy and righteous) borrowed from Larson (198;156) .

2.5- Phrases repetitions in religious translation

The repetition of phrases can be used many times in religious texts because it makes the text cohesive, emphasis and strength . the famous speech by Martin Luther King, Jr.:(With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.)retrieved from (archive.org)

3. Difficulties of translating the religious texts

Many translators find some obstacles during translating the religious texts, especially When they didn’t find the equivalent in the target language which put them in an ambiguous situation because the most common mistakes caused by the misunderstanding of words in the source text .So , translators must translate the meaning not the words, otherwise the meaning will be distorted.

One of the most common difficulties that faced translators when translating the religious texts is to find the equivalence that conveys the meaning that would be accepted by the target language and the target culture, the translator has to find a suitable equivalence in order to give the impact on his receptors.

For example :

و انه من الضروري أن تترسخ العقيدة في قلب المسلم و عقله

"It is required that the doctrine be indelibly established in the heart of the Muslim and deeply rooted in his mind " (Arab World English Journal) .

4. Strategies used to translate sacred texts according to Nida

Eugene Albert Nida was born in Oklahoma City, on November 11,1914. He became a Christian at a young age and he graduated from California University in 1936. Nida received his P.H.D in linguistics in 1934. He continued giving lectures in Universities in all over the world, after that Eugene Albert Nida died in Madrid, August in 2011. retrieved from.

Concept :

Many scholars searched about equivalence and its basics. nida was one of them . At the beginning he named as “ Literal and free translation “ throughout the scientific research and the development , he suggested to give them an appropriate one which is < Dynamic equivalence and Formal equivalence > .

1-Formal Equivalence

It intends to achieve the equivalence between the source language and take into consideration the form and the content in addition to the linguistic features such as (grammar and vocabulary) . After many studies nida has termed the formal equivalence to **ideational equivalence**. For example: “ **at the heart of our priorities**” translated " **على رأس أولوياتنا** " . (retrieved from Wikipedia.com)

2-Dynamic Equivalence

It is also called sense for sense translation , it seeks to transfer the meaning of the source text to the target text only. It focuses on translating the meaning more than translating the form such as translating the religious texts which is the opposite of the formal equivalence. After years nida has proposed another term which is **functional equivalence**, that means not only the function of the source text in the source culture and the function of the target0 text in the target culture but also the function can be thought of

as the property of the text. For example :” **diamonds cut diamonds**” translated to “
" لا يفل الحديد الا الحديد " (retrieved from Wikipedia.com)

Conclusion

This Chapter mainly light on translating the religious texts and its Features and the role of the translation in this specialized domain is crucial .In addition, it was obvious to some translators that dealing with this kind of specialized texts is not only to provide the equivalence in the target Language but also to simplify the information for a specific range of readers .Thus, some difficulties can obstruct the translator to reach an appropriate and an accurate translation.

Chapter 2

Sarcasm in the Holy Quran

Introduction

In this chapter we will tackle the purpose of using sarcasm in the holy Qur'an and the religious texts including its types. Moreover, researchers Maggie Toplak and Albert N. Katz made a similar statement in their article in order to explain the main characteristics that's why The role of the translator is a complicated task for producing the correct equivalence especially in those types of texts.

1. What is sarcasm?

1.1. Sarcasm etymology

Sarcasm is derived from the Greek word "sarkazein" borrowed from Middle French or late Latin 'sarcasmos'. The original sense of the Greek verb sarkazein is to guess,' tear flesh', in late Greek ' gnash the teeth, speak bitterly ' (from sarx, sark).
(Merriam-Webster/Oxford dictionary)

According to **Roger CREUZ**, sarcasm is to say things do not literally mean, and it does not require any additional context to be understood. The main purpose of using sarcasm is to insult and make fun of someone. (Irony and sarcasm Roger CREUZ).

1.2.Sarcasm in English

Sarcasm generally refers to the act of being rude with intension, it is known also as an aggressive speech or act provoking .For example : when you expect something to happen, especially after warning someone about it : " **Well ,what a surprise !.** "In all situations

sarcasm refers to scorn or mockery which means the act of using a speech in inappropriate context for a specific intention." It is also defined as a way of using expressions in reverse for the purpose of insulting someone, for example : " **Can i do something to help you ?**" he responds : " **No I am totally fine .**" In fact I don't need someone to help me. In other words it is to criticize in a humorous way for example ; when someone say something wrong and you answer him:" **very good well done!**."(Oxford Merriam-Webster.) (Irony and sarcasm Roger CREUZ) .

1.3. Sarcasm in Arabic

مفهوم التهكم

لغة : هو الاستهزاء و الاستخفاف .

اصطلاحا : هو كل ما كان ظاهره جد و باطنه مزاح اي استخدام عبارة في غير محلها أو استخدام عبارة ذميمة في قالب مدح و الهدف منه هو اثاره عيب شخص ما أو السخرية منه.

مفهوم التهكم في القرآن الكريم :

استعمل أسلوب التهكم في العديد من الآيات في القرآن الكريم و يقصد به السخرية والاستهزاء بالكفار ففي قوله تعالى " أم لهم ملك السموات و الأرض وما بينهما فليرثقوا في الأسباب " أي أنهم لا يملكون شيئا من ملك السموات و الأرض فهنا يظهر فن التهكم جليا في هذه الآية.(أحمد ذياب أحمد عنانزة كلية الدراسات العليا الجامعة الأردنية)

2.Characteristics of sarcasm

For many years researchers have investigated on sarcasm and irony as a different types of humor especially on how sarcasm works."On the uses of sarcastic irony by Maggie Toplak and Albert .N. katz " :Toplak and Katz have worked together to examine indirect criticism for two different perspectives:

- First, focus on the speech of the person who criticizes.
- Second, focus on the target's speech of that criticism.

They find out a several concepts in order to show how can be the "sarcastic irony " clarified from the receiver and the sender.

Toplak and Katz said that " the person who utters an indirect statement is perceived to be more offensive. «This statement bring out the impact on this person which can be considered as the following : ("anger-provoking, mocking and to be verbally aggressive") .They explained that the " sarcastic utterance " for the indirect statement can be incomprehensible for the receiver and perceived as more " impolite, humorous " and conveying hypocrisy. According to Toplak and Katz, the direct form of criticism has a "negative impact on both the speaker and the victim "because he considers the expressions disrespectfulness to him. Moreover, the indirect form of criticism has a less impact as a victim feels directly " the impact of sarcastic unlike the direct form which makes the irony .(Grin.com)

3. The aim of using sarcasm in General

There are three reasons to use sarcasm which are the following :

3.1. Insecurity:

It means "Confrontation" which is talking in an indirect way in order of being afraid of asking for what you want.

Example: («Mother to son who wants him to shave before visiting Grandma»).

“Wow Grandma always did love that mountain man look.”

3.2. Latent anger:

Sarcasm can be also used to express anger and affirm dominance.

Example :("Wife to Husband after he forgot to take out the trash»).

“I love our house looks and smells so clean.”

3.3. Social awkwardness:

It is another kind of insecurity but it is different which used to lighten the mood and kill silence in parties and events. (scienceofpeople.com)

4. Types of sarcasm

Sarcasm divides into seven types:

1-Self-deprecating: this kind expresses an exaggeration to the value of a person.

2-Brooding: the tone of someone's speech has "bitterness" to what he said in a polite way.

3-Deadpan: it is difficult for the listener to know whether the speaker is mocking or joking because this category is expressed "without emotion or laughter."

4-Polite sarcasm: the speaker can also delivered a polite sarcasm "when his victim realize and understand that the speaker's speech was a sarcastic one."

5-Obnoxious: this is a strict kind which hurts the listener and makes him shy and it is not funny.

6-Manic: in this type the speaker looks like he is crazy and speaks in a paranormal way.

7-Raging sarcasm: concerning this category the speaker speaks aggressively and has a "violent threats". (Literarydevices.net) (Matrix Education)

5. Sarcasm in Religious texts

Many studies have proved that sarcasm is used in the variety of everyday situations in the purpose of giving criticism, however the use of sarcasm in religious texts is not easy to transfer it to the listener in a sarcastic way. Sarcasm in religious texts tends to be incisive, mean, and can be hurtful to express the point of mocking for the intention of insulting and reducing the value of the hypocrites and the faithless.(retrieved from wikipedia.org) (compellingtruth.org) .

The use of sarcasm in religious texts was used carefully to define appoint, to warn people and confuse the ungodly. Sarcasm sometimes hurts because "The truth can be painful", but its intention was always used to show God's glory, prove that all what

the God said is true and also prove the prophet's miracles. (compellingtruth.org).

5.1. Sarcasm in the Holy Qur'an

Sarcasm is frequently used for different rhetoric and communicative purposes in the holy Qur'an.

In the holy Quran we can find some kinds of sarcasm in order to criticize

those people who disbelieves in Allah and denying for what the prophet-Mohammed said "verses, evidences". This example will explain how sarcasm is used in the holy

Quran : " And we shall say taste ye the punishment of burning "

" و نقول ذوقوا عذاب الحريق "

the book of Allah and their nescience truth that "There is no God only God." The purpose of such uses of sarcasm is to show the importance of "the true faith" and follow the right path. (researchgate.net)

6. مميزات أسلوب التهكم في القرآن الكريم

تصنف مميزات أسلوب التهكم في القرآن الكريم كالتالي:

أولا الأيجاز:

و هو صفة من صفات التهكم في القرآن الكريم فقد نزل الله سبحانه وتعالى. أي ان استعمال لفظة واحدة في أسلوب التهكم تعني أو تحمل الكثير من المعاني مما يؤدي المخاطب الى طرح الكثير من الأسئلة الباطنية.

ثانيا العفة و الطهارة :

و هو صفة من صفات التهكم في القرآن الكريم فقد نزل الله سبحانه وتعالى القرآن منزه و عفيف خال من أي نقص أو تحريف وذلك لمخاطبة كفار قريش تهكما ليكون كوسيلة للهداية و التوبة

ثالثا السمو و التعالي:

استعملت العديد من أساليب التهكم في القرآن الكريم لغرض هداية الكفار و أن هناك اله يجب التصديق به تصديقا جازما على عكس التهكم على مستوى البشر.

رابعاً تنمية العقل و زيادة حدة الذكاء:

يعتبر التهكم من أبرز أنواع الفكاهة فقد أثبت العديد من العلماء أنه هناك علاقة متينة تربط بين الفكاهة و الذكاء الغرض منها هو جعل العقل أكثر خفة و ذكاء في التعامل مع الناس.

(محمد الماغوط جامعة بابل -أحمد ذياب أحمد عنانزة كلية الدراسات العليا الجامعة الأردنية)

6. Difficulties of translating Sarcasm

Sarcasm is considered as one of the most difficult methods to deal with. Most of translators faced difficulty in understanding sarcasm technique it -self and identifying it in the source text, After that translators try to transfer it to the target meaning and should pay-attention on the meaning in order to acheive a relevant translation as possible.

It is used to express something other than and especially the opposite of literal meaning, it tends to be directed and concern the meaning it is not always easy to understand it because sarcasm thrives in ambiguous situations and that is the main issue .Thus, people tend to avoid eye contact when they are telling a sarcastic speech .Intention can be also another issue which leads the translator to understand the hidden meaning of the sarcastic speech, sometimes the translator is unable to translate a sarcastic contexts especially in religious texts or in the holy Quran .Sarcasm exists in every culture and it can differ in the same country also, some statistics in the USA say that "only 35% of Southerners enjoy sarcastic jokes, compared to 56% of Northerners . Moreover, some uses sarcasm friendly and to make fun but in others "it is a verbal expression of hostility and contempt " .Another thing that sarcasm can vary in different culture, for example UK citizens are partial for " black humor" ,Americans are known for "pranks and practical jokes ", Japan are attracted by " puns and Word ."games." (omniglot.com by piper Perry) (ص 119 كتاب الغزالي حسان عند السخرية).

Conclusion

This chapter sheds light on the use of sarcasm in the holy Qur'an, and its types. It is necessary to show that sarcasm can be used in many fields in order to make a point or mock

someone and to show its existence in different languages and different cultures. So, Sarcasm is a multicultural phenomenon. However, it is also a fact that translation is considered as the important and undeniable task when sarcasm; which allows it to take the big part when talking about sarcasm translation.

Although, translators can find it difficult to translate a sarcastic speech especially in religious texts because the translator will translate the intention and a given point.

Chapter 3

**Comparative study of two translations of
the Holy Quran**

Introduction:

This chapter focus on how to analyze a corpus in other words study the differences between translations methods and techniques and investigate the target language texts whether it is appropriate or not. Our work deals with studying the comparison between two translators from the Holy Quran. The first one was for Taki Eddine and Muhsin khan and the second one was for Yusuf Ali.

Corpus definition

This corpus used in this study is the Holy Quran which is considered as the Prophet's miracle. It is full of sarcastic situations and it is " the sacred scripture of Islam". The Holy Quran was sent by the angel Gabriel to the Prophet Mohammed in the West Arabian towns

Mecca in 610 CE. It is believed to be a "transcript of God's speech", this Holy Quran is subdivided into 114 chapters called "SAURAS" and these saurat are subdivided into verses called "AYAT". Moreover, the holy Quran was translated in over 40 languages and intended to be the substructure of the Islamic faith. (retrieved from britannica.com and bbc.com.uk)

"The Holy Qur'an (also known as The Koran) is the sacred book of Islam. It is the word of God whose truth was revealed to the Prophet Muhammad through the angel Gabriel over a period of 23 years". The first compilation was by ABOU BAKAR who is the first Caliph, after that the third caliph UTMAN recompiled it into the original dialect. (The Holy Quran by Abdullah Yusuf Ali).

The corpus

Our study is basically based on collecting a different verses from the Holy Quran, translated by Abdullah Yusuf Ali and Taki Eddine Elhillali with Mohcin Khan who studied the differences and the similarities.

Yusuf Ali's background

Abdullah Yusuf Ali is one of the most largely known British-Indian scholar. He was born on 4,1872 in Saurat-India. He is interested in writing Islamic books and translation of the Holy Quran into English. Ali made a research to gather data about Quran translation till he has successfully translating the Holy Quran. He died on the 10th of December 1953 in London.(m.a.sherif,1994).

Mohcin Khan & Taki Eddinne Elhillali

Mohammed taki-eddine Elhilali is « a salafi scholar » from Marrocco was born on 1893 Rissani Frensh. He is also work on translating the Holy Quran into English along with Mohsin Khan. Some scholars judge on Elhillali's translation leading to the distortion of the meaning of the Holy Quran. He died on June,22,1987(aged 94).Mohammed

mohsin khan was born on 1927 ;he is an “pashtun” author become famous by his English translation accompanied Mohammed Taki Eeddine Elhilali .

(retrieved from Wikipedia)

Analysis of verses :

Notice the following examples :

Example 01 :

" فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ "

الانشقاق : 24

| Muhsin Khan and Hilali | Abdullah Yusuf Ali |
|--|--|
| <u>"So announce to them a painful torment. "</u> | <u>"So announce to them A Penalty Grievous."</u> |

تفسير الآية :

- في تفسير ابن كثير أمر الله رسوله صل الله عليه و سلم باخبارهم بأن الله قد أعد لهم عذاب أليم.

- يوضح الطبري في قوله : فبشر المكذبين بايات الله بعذاب أليم لهم عند الله عز و جل .

These verses have repetition in the same statement " So announce to them " through the use of Sarcasm that is used in this ayat in purpose to announce disbelievers that they will have a painful torment .

In the first translation muhsin khan and Hilali translated the fragment " بعذاب أليم " into " a painful torment " which is much closer to the meaning of the original statement, which is also gives the same equivalent .

In the second translation Yusuf Ali translated the statement " بعذاب أليم " by " a penalty Grievous" that does not give the right content to the original statement because the word

"penalty" means : "a punishment for breaking a law " according to oxford dictionary,

Therefore we agree that Yusuf Ali's translation didn't give the same meaning and he failed to keep the exact equivalence because he didn't use the suitable word in his translation .Thus, Yusuf Ali loose the impact of sarcasm in this verse and we notice that he fail to transfer the cultural meaning from the Arabic culture to the English culture while Muhsin Khan and Hilali succeeded to transfer the sarcastic and the cultural meaning from Arabic into English culture and gave the right equivalence to this verse .

Looking at the two verses which has been successfully translated with a slight change in acquiring words and the most important is translating the meaning.

Example 02 :

"وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا "

الاسراء : 37

| Muhsin Khan and Hilali | Abdullah Yusuf Ali |
|--|--|
| "And walk not on the earth with conceit and arrogance. Verily, <u>you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.</u> " | "Nor walk on the earth With insolence : <u>for thou Canst not rend the earth Asunder, nor reach The mountains in height.</u> " |

تفسير الآية :

و هنا يظهر أسلوب التهكم عن طريق التعليل بالنهي أي أن قدرتك لا تفوق أن تخرق الأرض منكبرا "ولن تبلغ الجبال " أي أن الانسان خلق ضعيفا ولا يقدر على بلوغ الجبال طولا فعجا كيف يليق بك التكبر. ص:93

(أساليب التهكم في القرآن الكريم /عباس علي الأوسي)

We notice in this verse that sarcasm is used to show that people can't reach the mountains and even they can't penetrate the earth also because the human doesn't have miraculous capacity, the sarcastic situation in this verse is " **for thou Canst not rend the earth Asunder, nor reach The mountains in height.** " in the purpose to realize that (Almighty Allah) is the powerful one in this world .

In the first translation the two verbs "تخرق" and "تبلغ" translated by Yusuf Ali to "rend" and "reach" here the verb "rend" doesn't have the same equivalent to the verb "تخرق" because in the Oxford dictionary the verb rend means "to tear something apart with force or violence" but in the original statement the verb "تخرق" in this verse means breaking through the earth .

In the second translation Muhsin Khan and Elhilali translated the verb "تخرق" and they added the verb "penetrate" in order to strength the meaning because we find that the exact meaning for the verb "تخرق" is to penetrate according to the Oxford dictionary which is "to go into or through something".

Moreover, Muhsin Khan and Elhilali succeeded to transfer the meaning of sarcasm from the Arabic into English culture and respected the order of verbs by giving the suitable equivalent, Unlike Yusuf Ali who fails to give a figurative and a précised meaning and also he failed to show the impact of sarcasm in his translation according to this verse.

Example 03 :

"وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا
الَّذِي أَجَلْت لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ"

| Muhsin Khan and Hilali | Abdullah Yusuf Ali |
|---|---|
| <p>"And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." <u>He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will.</u> Certainly your Lord is All-Wise, All-Knowing. "</p> | <p>"One day will He gather them all together (and say): "O ye assembly of Jinns! much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term which Thou didst appoint for us." <u>He will say: "The fire be your dwelling-place you will dwell therein for ever except as God willeth."</u> For thy Lord is full of wisdom and knowledge."</p> |

تفسير الآية :

يعني أنهم خالدون فيها الا عند الانتقال من عذاب جهنم الى عذاب زمهرير فاستعمل هنا الاستثناء متبوع بمشيئة الله سبحانه و تعالى و يقصد بأن العذاب دائم الا بمشيئة الله تعالى لانزال رحمته فقد تهكم الله بهم و بين لهم القدرة على تعذيبهم و تهذيبهم .

ص:80

(أساليب التهكم في القرآن الكريم /عباس علي الأوسي)

The sarcasm used in this verse here " **He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will ."** which means that the fire will be their fate. God said that the punishment will be constant and has show for the disbelievers that God can torture them at any time Allah want.

In this verse Yusuf Ali used the verb " will " as a translation to the verb " شاء " which signifies to " want " or " like". Meanwhile, Muhsin Khan and Elhilali translated the verb " شاء " by " may will " here they added a modal verb in order to strength the meaning.

We notice that both translators have required a close equivalent and keep the same meaning, for the cultural equivalence they succeeded also to convey the same impact from the source verse to the target verse.

Example 04 :

"وَوَضَعْنَا عَلَىٰ كُفْرَانِكُمْ الْعَمَامَ وَانزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰى كُلَّوٓا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلٰكِن كَانُوٓا اَنْفُسَهُمْ يَظْلِمُوْنَ"

البقرة : 57

| Muhsin Khan and Hilali | Abdullah Yusuf Ali |
|---|---|
| "And We shaded you with clouds and sent down on you Al-Manna [1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). <u>And they did not wrong Us but they wronged themselves."</u> | "And We gave You the shade of clouds and sent down to you manna and quails saying: "Eat of the good things We have provided for you"; (but they rebelled); <u>to Us they did no harm but they harmed their own souls."</u> |

تفسير الآية :

و يقصد بها أن كل هذه النعم التي أنعمهم الله بها الا أنهم كفروا و نكروا بفضل الله فاستهزء الله بهم على تماديهم و نسيانهم لكل

تلك النعم . ص:90

(أساليب التهكم في القرآن الكريم /عباس علي الأوسي)

In this verse the sarcasm appear here "**And they did not wrong Us but they wronged themselves."** to show that God mock at the disbelievers because of their persistence and

forgot God's blessings .

Muhsin Khan and Ehilali translated the verb " ما ظلمونا " by " they did not wrong us " here they replaced a verb from the source text by a compound sentence in order to transfer the meaning correctly to the target language (TT). Furthermore, they translated the noun «أنفسهم" by «themselves" , in this situation they used a literal translation to keep the same load and charge.

in the second translation Yusuf Ali translated the verb " ما ظلمونا " by a phrase ; " they did no harm " here the uncountable noun " harm " it is not suitable in this context because when we look at the Oxford dictionary we find that it's exact meaning is " damage or injury that is caused by a person or an event ". In addition to this verse the noun " أنفسهم " Yusuf Ali translated it to " their own souls " here we find that this translation is transferring of the meaning and adding a noun which is " souls " because it is difficult to give the same meaning when translating the Holy Quran .

For more precision, Muhsin Khan and Elhillali succeeded to keep the impact of sarcasm from the Arabic culture to the English culture by giving the right equivalence into the target language and using the exact meaning. Thus, Yusuf Ali failed to produce the cultural equivalent and the sarcastic context that match the meaning as well as failed to keep the same charges from the source L to the target L.

Example 05 :

"لَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ"

| Muhsin Khan and ElHillali | Abdullah Yusuf Ali |
|--|---|
| <p>"Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." <u>Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west."</u> So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers)."</p> | <p>"Hast thou not turned thy vision to one who disputed with Abraham about his Lord because God had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death." <u>Said Abraham: "but it is God that causeth the sun to rise from the East do thou then cause him to rise from the West."</u> Thus was he confounded who (in arrogance) rejected faith. Nor doth God give guidance to a people unjust."</p> |

تفسير الآية :

ففي هذه الآية يظهر أسلوب التهكم جليا لغرض الإيمان و التصديق الجازم بالله سبحانه و تعالى فتهمك الله به و ذلك

لاستحالة القيام بها. ص:103

(أساليب التهكم في القرآن الكريم /عباس علي الأوسي)

In the above verse God challenged the disbelievers if they can bring the sun from the west and the sarcastic situation appears in order to disable them.

In the first translation Yusuf Ali used the verb " cause " as an equivalence for the verb "
 " يأتى " to transfer the meaning from the source verse to the target verse but we notice that he did not used a literal translation and according to the Oxford dictionary the verb cause means; cause (

of something) the person or thing that makes something happen.

For the second translation Muhsin Khan and Elhilali translate the verb "يأتي" by the verb "brings" in this verse they use this verb as an action regard to the original verb in the source verse .

Both translators succeeded to transfer the intended meaning from the source verse to the target verse and keep the same impact of sarcasm in this verse. Also, they provided a suitable equivalent as the original verse.

Example 06 :

" أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَليِرْتَقُوا فِي الْأَسْبَابِ "

ص : 10

| Muhsin Khan and Elhilali | Abdullah Yusuf Ali |
|--|--|
| "Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! " | "Or have they the dominion Of the heavens and the earth And all between ? If so, Let them mount up With the ropes and means (To reach that end) ! " |

تفسير الآية :

أي ان كان لهم القدرة على التحكم و تسيير شؤون الكون فليصعدو و يتدبرو امورها "فليرتقوا في الاسباب " أي أنهم لا يملكون

شيئا في هذه الدنيا ولا يستطيعون ملك السموات و الارض. ص: 82

(أساليب التهكم في القرآن الكريم / عباس علي الأوسي)

In this verse God challenge the faithless, if they have the ability to control the universe affairs, sot hem get up. " فَليِرْتَقُوا فِي الْأَسْبَابِ " which means that they have nothing and they can not

own the skies and the earth.

Yusuf Ali translated the verb " يرتقوا " by " mount up " in this verse and we observe that his translation for this verb does not give the exact equivalence as the original verb in the source text, because according to Oxford dictionary it means ; to rise or to go up. In this case he used the directional equivalence .

Muhsin Khan and Elhilali translated the verb " يرتقوا " by "ascend up " here their translations for this verb is fully correct according to the context and they did not add the word " ropes " unlike Yussuf Ali did.

Meanwhile, both translators tried to convey the same impact of sarcasm into the target language but Mushin Khan and Elhilali succeeded to retain the cultural equivalent from Arabic into English as in the above verse.

Example 07 :

"وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشَبٌ مُسْتَنْدَةٌ يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ
فَأَحْذَرُ هُمْ فَبَلَّغْهُمُ اللَّهُ أَنِّي يُؤْفِكُونَ"

المنافقون : 4

| Muhsin Khan and ElHilali | Abdullah Yusuf Ali |
|---|---|
| "And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! | "When thou lookest At them, their exteriors Please thee; and when They speak, thou listenest To their words. They are As (worthless as hollow) Pieces of timber propped up, (Unable to stand on their own). They think that every Cry is against them. They are the enemies; So |

| | |
|---|---|
| How are they denying (or deviating from) the Right Path?" | beware of them. The curse of God be On them! How are they Deluded (away from the Truth)!" |
|---|---|

تفسير الآية

فيغض النظر عن اجسامهم و مظاهرهم الحسنة الا ان عقولهم فارغة و تافهة.

God Resemble Them like "خُشْبٌ مُسَنَّدَةٌ" in the purpose of underestimated, Sarcasm is used in this ayat for those faithless to feel the insult towards themselves.

In the first translation, they translated the following statement 'خُشْبٌ مُسَنَّدَةٌ' to blocks of wood which is much closer to the meaning of the original statement, they keep the form and the meaning at the same time, while Yussf Ali translation was translated into ; pieces of timber which mean ; wood was prepared for use in building and carpentry, which is also consist the same meaning as the original.

Therefore, both the translators gave a translation to the verse, but Muhsin Khan and Taqui Eddine Elhillali was successfully translated the statement, take the context into consideration, choose the exact equivalent to the verse and the most Important express the taste of sarcasm and transfer from the Arabic culture to the English culture as the original verse. Unlike Yussuf Ali did translate the verse but he fail to keep the same character (sarcasm) as the original one and he also missed in transmitting the impact of sarcasm to foreign receiver.

Example 08 :

" كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ "

ال عمران : 86

| Muhsin Khan and ElHilali | Abdullah Yusuf Ali |
|---|--|
| <p>"How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."</p> | <p>"How shall God guide those who reject faith after they accepted it and bore witness that the Apostle was true and that clear signs had come unto them? But God guides not a people unjust."</p> |

تفسير الآية :

فمن غير المعقول ان يكفر العبد بعد الايمان فهذا يسمى بالردة فقد جاء التهكم على اسلوب الاستفهام.

God impressed on the disbelievers after their belief, so God used a question to express sarcasm .

In all cases both translators have translated the aya, however Yussef Ali's translation seems prosaic and not showing any imagination to the context because according to oxford dictionary the verb 'reject' means to take a decision to not to use or do something, in the other hand, Muhsin Khan and Taqui Eddine Elhillali has used the verb "disbelieved» in its position to the source text [ST] and it is similar to the linguistic context to the original verse which give the translation strength and Parallel, and even the audience can fell the track of sarcasm. We notice that both of translators start with [how] because sarcasm comes in a question reformulation and also the sarcasm is implicit so that the reader should read to understand the idea.

Example 09 :

" مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ "

الجمعة : 5

| Muhsin Khan and ElHillali | Abdullah Yusuf Ali |
|--|---|
| "The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidence, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers)." | "The similitude of those Who were charged With the (obligations Of the) Mosaic Law, But who subsequently failed In those (obligations), is That of a donkey Which carries huge tomes (But understands them not). Evil is the similitude Of people who falsify The Signs of God : And God guides not People who do wrong." |

تفسير الآية :

فقد شبه الكفار بالحمار الذي يحمل حمولة لكن لا يفقه شيئاً عنها.

God compare the disbelievers by the monkey who hold a payload but does not know anything about it .

At first, Mohsin Khan and Elhillali have used the verb [entrust] which mean كلف to hold ettawrat, however yudduf Ali has used the verb [charged] which means [فرض] which is far from the verb to original verse and which leads to distort the meaning at all.

Second, Mohsin Khan and Elhillali have used the expression [a huge **burdens** of books] which means[a heavy load that is difficult to carry] according to Oxford dictionary, while yussuf Ali has used the following statement [huge **tomes**] which means [a large heavy book especially one dealing with a serious topic]. We notice that both of them have succeed to select the appropriate word .

Although ,yussuf Ali succeeded to translate the second tranche of the verse, but he failed to express the way of mocking and to transfer it from the Arabic culture to the English culture while Mohsin Khan and Elhilali made it successfully which make their translation more strong and understandable.

Example 10 :

" إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بِدَلْلَتِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ

عَزِيزًا حَكِيمًا "

النساء : 56

| Muhsin Khan and ElHilali | Abdullah Yusuf Ali |
|--|--|
| "Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise." | "Those who reject Our Signs We shall soon cast into the fire: as often as their skins are roasted through We shall change them for fresh skins that they may taste the penalty: for God is Exalted in Power Wise." |

تفسير الآية :

استعمل التهكم في هذه الآية لغرض التوبيخ و اخبارهم ان عذاب لا نهاية له في انتظارهم.

The point in this verse is to taste the pain hereafter. Even their skin grilled ,it will be trade for an ending torment.

The word [اياتنا] was translated by Yussuf Ali into signs defined by the accurate Oxford dictionary as; an action shows that something exists, which is far from the word that we have in the original verse which lead the reader to fall in the decline of meanings, on the contrary Mohsin Khan and Elhiali have borrowed the word [اياتنا] which is the best option to keep the same meaning as the original one .

In the first translation the verb [نصليهم] was translated into [burn] that is defined as; to destroy and kill somebody by fire, which is not the suitable verb to this verse , because they give an overcharge to the verb itself. In this case, the misuse of the verb can results the absence of describing and expressing the sarcasm in the verse, then the reader can feel nothing and can not understand the way of mocking as in Arabic, coz they translated the verse literally.

In the second translation, we notice that Yussuf Ali focused on translating the meaning more then the form. Rather then, he committed some mistakes makes his translation not equivalent to the original ayat. He used the words [soon &fresh] which are not exist in the source text .

We agreed that both translators have fail to produce the equivalent that match not only to keep the meaning but also the form.

Example 11 :

" قل تمتع بكفرك قليلا لنك من اصحاب النار "

الزمر : 8

Muhsin Khan and ElHilali

Abdullah Yusuf Ali

| | |
|---|---|
| Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!" | Say, “ Enjoy thy blasphemy For a little while : Verily thou art (one) Of the Companions of the Fire ! ” |
|---|---|

تفسير الآية :

تفسير ابن كثير : اي تمتع بكفرك و شركك بالله قليلا الى ان يستوفي اجلك فهذا وعد من الله (تمتع بكفرك قليلا)

اي انك من اصحاب النار خالدين فيها ابدا (انك من اصحاب النار)

The point in this Ayat is to mock on them and threat ended them for their disbelief, sounds like tell them enjoy your blasphemy and taste the pain soon.

The verb [Enjoy] have been used by Yusuf Ali to render [تمتع] which means ; to get pleasure of something , which is near to the original meaning. Thus, Mushin Khan and Elhilali have used[Take the pleasure]. Looking at Yusuf Ali's translation we notice that he used the Omission strategy of the conscience of the speech.

Both translators have respected the structure of the verse, but Muhsin Khan and Elhilali's translation is fully respected in some extant of the structure and also keeps the is sarcastic meaning as the Arabic verse and looks clear to the foreign recipient .

Example 12 :

" يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ "

القمر : 48

| Muhsin Khan and ElHilali | Abdullah Yusuf Ali |
|--|--|
| "The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" | "The Day they will be Dragged through the Fire On their faces, (they Will hear :) “ Taste ye The touch of Hell ! " |

تفسير الآية :

تفسير ابن كثير : كما كانوا في سحر وشك وتردد أورثهم ذلك النار ، وكما كانوا ضللا سحبوا فيها على وجوههم ، لا يدرون أين يذهبون.

A painful torment is waiting for them where they do not have anyplace to hide, because of their blasphemy and being ungrateful by what god has mocked them.

In the first translation, Muhsin Khan and Elhilali have produce the verb [dragged]

Which defined in accordance with Oxford dictionary as; to pull somebody and something along with efforts and difficulty, as the second translation .

We notice that Both translators are agree to use the same verb as we have in the original verse, they succeeded to translate it precisely and to express the meaning of sarcasm and its impact through the target language [the English culture].

Discussion:

This chapter gives the stylistic comparison of the translation of sarcasm method in the Holy Quran, we have choose a different verses from the Holy Quran translated by Taki Eddine Ehillali, Muhsin Khan and Yusuf Ali trying to investigate the semantic and the syntactic features and its functions. In this chapter we managed that sarcasm method is not easy to translate and also to transfer the sarcasm impact in the target language, In addition, Taki Eddine and muhsin Khan made success in translating sarcasm by using the dynamic equivalence by (Eugine Nida) Which means to translate the meaning of the verse not the form ,while yussuf ali translate it literally and fail to transfer the taste of sarcasm in the verse which leads to untranslatability.

Conclusion

This chapter seeks to translate sarcasm method from Arabic into English and to give an analytical comparison of different verses from the Holy Quran. The analysis was based on transferring sarcasm meaning in the right way from the Arabic language to the English language

which should be understandable to the foreign recipient and transferring the same impact from the Arabic culture to the English culture. The analysis has also proved the necessity of the linguistic approach to translate sarcasm from Arabic into English. Furthermore, this chapter leads us to figure out that sarcasm exists in both as well as the English and the Arabic cultures.

However it is hard to translate, because in some cases where some Arabic structures have no English equivalent in form and context, it may have the same context and the same meaning but it does not have the same impact as the original one. In other words the misunderstanding to the verse of the source text can lead to provide an equivalent that does not work neither in the meaning nor in the impact.

General conclusion

This research attempts to discuss translating sarcasm in the Holy Quran from Arabic into English and to confirm that the translation to be provided should be meaningful to the recipient but taking into consideration the recipient. The present research show the use of sarcasm in the Holy Quran in both Arabic and English language and its features provided by some Quranic verses.

Moreover, the research attempts to give a brief introduction for the historical background of the translation of the Holy Quran and its importance in spreading the message of Allah. The current study attempts to tackle the translation of sacred texts

mainly the challenges and the difficulties encountered by the translators. The use of two different translations is to compare on the linguistics features and after to compare on the form of sarcasm, if the translators succeeded in translating sarcasm from ST into TT.

A detailed illustration of Quranic verses and the use exegesis will back up the research for a better understanding of the syntactic and the semantic aspects of sarcasm in the Holy Quran before and after translation, as well as the use of two different translations to give some detailed analysis about the found and final results.

Overall, the research will surely highlight the way translation change the impact of the Quranic discourse which cause a huge change in the syntactic and semantic features of the sarcasm where consequently effect the form and content of the Quran furthermore, effect conveying the divine message.

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ملخص الدراسة

ترجمة أسلوب التهكم من اللغة العربية الى اللغة الانجليزية في القرآن الكريم

مقدمة

القران الكريم هو كلام الله المنزل على النبي محمد صلى الله عليه و سلم و المنقول الينا بالتواتر عبر الزمن فهو يتميز بالعديد من التركيبات لغرض نقل او توجيه تقنية المدح او الذم من خلال اياته ,من بينها أسلوب التهكم و هو أسلوب ذات فعالية يستعمل للسخرية من شخص ما لغرض التقليل من شأنه ,كما يستعمل في العديد من المجالات لكنه ظهر جليا و ازدهر في المجال الديني و خصوصا في القرءان الكريم بتهكم الله سبحانه و تعالى بالكفار الذين كذبوا و كفروا بايات الله سبحانه و تعالى.

كما أن أسلوب التهكم لا ينحصر وجوده في اللغة العربية فقط بل في العديد من اللغات من ضمنها اللغة الانجليزية

ويختلف استخدام أسلوب التهكم في اللغة العربية عن اللغة الانجليزية بموجب ان لكل لغة خصائصها من خلال الخصائص الدلالية و النحوية اضافة الى ذلك أن اللغة العربية تستخدم معاني قد لا نجدها في اللغة الانجليزية ، وهذا هو العائق الرئيسي الذي قد يواجه المترجم أثناء ترجمته للنصوص الدينية و القرءان الكريم خاصة مما يؤدي المترجم الى الوقوع في ضلال المعاني

تهدف هذه الدراسة الى تسليط الضوء على ترجمة أسلوب التهكم في القرآن الكريم من اللغة العربية الى اللغة الانجليزية ونقل المعنى الصحيح الى اللغة المستهدفة الذي يكون مفهوما عند المتلقي الأجنبي و كذا نقل الأثر في كلتا الثقافتين من خلال الترجمة الانجليزية لعدة آيات من القرآن الكريم لتقي الدين الهلالي و محسن خان و يوسف علي.

كما تهدف الدراسة للاجابة عن اشكالية ترجمة أسلوب التهكم في القرآن الكريم و الى أي مدى يمكن ترجمته ، لذلك تم هل يمكن ترجمة أسلوب التهكم في القرآن الكريم باستعمال تقنيات يوجين نايدا ؟ طرح بعض التساؤلات حول هذه الاشكالية

ا_ الى اي مدى يمكن ترجمة اسلوب التهكم في القران الكريم ؟

ب_ هل يمكن للمترجمين نقل نفس اثر اسلوب التهكم في اللغة المستهدفة باستعمال تقنيات نايدا

Formal/ Dynamic equivalence

: للاجابة عن الاسئلة المطروحة اعلاه قمنا بوضع الفرضيات التالية

اسلوب التهكم موجود في جميع اللغات و يمكن ترجمته في القران الكريم_

الاجراء الذي تم اتخاذه من طرف يوجين نايدا هو التكافؤ الديناميكي _

Dynamic equivalence

ينقسم هذا البحث عن طرفين اساسيين الاول نظري و الاخر تطبيقي ، يضم الطرف الاول فصلين:

الفصل الاول يتضمن نظرة عامة عن الترجمة الدينية و مميزاتها وكذا صعوبة ترجمة النصوص الدينية و الاجراءات

المتخذة من طرف نايدا لترجمتها . اما الفصل الثاني يتناول أسلوب التهكم عامة و كما يفسر التهكم في القران الكريم

ومميزاته و انواعه وايضا يعالج الصعوبات التي يواجهها المترجم أثناء ترجمته للأسلوب التهكم الطرف الثاني و الذي

يتمثل في الفصل الثالث حيث تم تحليل عدة آيات من القران الكريم تتضمن أسلوب التهكم في ترجمات محسن خان و

تقي الدين الهلالي و يوسف علي و دراسة معانيها و المقارنة بينهما.وفي خاتمة هذا العمل المتواضع, حاولنا عرض

أهم النتائج المتوصل إليها فاتحين بذلك المجال لمزيد من الدراسات فهذا الموضوع الحساس جدا.

الفصل الاول : ترجمة النصوص الدينية النصوص الدينية : إن الترجمة الدينية عبارة عن مجال واسع النطاق يتطلب

ما هو أكثر من الدقة والخبرة الواسعة والمعرفة و المعرفة و المعرفة بكافة جوانبها. وتختلف الترجمات الدينية باختلاف

الأديان ترجمة النصوص الدينية عبارة عن نشاط لا يختلف كثيراً عن ترجمة نصوص أخرى تنتمي إلى ثقافة بعيدة

المستهدفين في كل ساعة في الزمان والمكان عن القراء . وهذا يعني أن أفضل نهج للترجمة متوفر ينبغي أن يكون هو

استخدام مترجمي الترجمة الدينية

مميزات الترجمة الدينية : كانت ترجمة النصوص الدينية عنصراً أساسياً في نشر الرسالة الإلهية على مدى التاريخ.

كما تم توظيفه أيضاً في التدريس الذي يحول أساسيات الدين ويعكس جمال الدين والأخلاق , كما تصنف مميزات

الترجمة الدينية كالتالي في مختلف أنحاء العالم:

الجوانب الفونية للترجمة الدينية

ملاحم المورفولوجية القديمة للترجمة الدينية

الجوانب المعجمية للترجمة الدينية

الهيكل الموازية في الترجمة الدينية

تكرار الجمل في الترجمة الدينية

صعوبات ترجمة النصوص الدينية:

معظم المترجمين يواجهون صعوبة في ترجمة النصوص الدينية و ذلك لعدم ايجاد المكافئ في اللغة المستهدفة و ربما لعدم اقتناء الترجمة الصحيحة للكلمة أو للجملة أو ربما المترجم ليست لديه المعرفة الكافية بثقافة اللغة المستهدفة مما يؤدي الى تعذر الترجمة.

التكافؤ الشكلي :

يركز التكافؤ الشكلي على الحاجة إلى إيلاء الاهتمام للشكل والمحتوى الواردين في الرسالة. ويعني ما يسمى بالتكافؤ الرسمي أن الرسالة باللغة المستهدفة ينبغي أن تكون متوافقة مع الأجزاء المختلفة في اللغة الأصلية , إن التكافؤ الشكلي يهدف إلى تحقيق التكافؤ بين النص الأصلي ونص الترجمة، ويعكس إلى حد ما السمات اللغوية مثل المفردات والقواعد اللغوية وبناء الجملة والهيكل للغة الأصلية التي لها تأثير كبير على الدقة والاستقامة.

التكافؤ الديناميكي:

أهم شيء في الترجمة هي الرسالة التي يتلقاها الجمهور ولا ينبغي فهم الرسائل المهمة في الشكل و المحتوى فحسب بل ينبغي أيضا أن تكون محل تقدير و فقط عندما يستطيع المترجم أن يذكر السمات ليس الشكل الأصلية، فإنه قادر على تحقيق "التكافؤ الديناميكي"، الذي أكد على أهمية نقل المعنى والنحوي.

الفصل الثاني:

مفهوم التهكم: : هو كل ما كان ظاهره جد و باطنه مزاح أي استخدام عبارة في غير محلها أو استخدام عبارة ذميمة في قالب مدح و الهدف منه هوائارة عيب شخص ما أو السخرية منه.

التهكم في القرآن الكريم: استعمل أسلوب التهكم في العديد من الايات في القرآن الكريم و يقصد به السخرية والاستهزاء بالكفار ففي قوله تعالى " أم لهم ملك السموات و الأرض وما بينهما فليرثقوا في الأسباب

أي أنهم لا يملكون شيئا من ملك السموات و الأرض فهنا يظهر فن التهكم جليا في هذه الآية."

الغرض من استعمال التهكم:تصنف أسباب استعمال أسلوب التهكم كالتالي:

انعدام الأمان: يعني التحدث بطريقة غير مباشرة للخوف من طرح أسئلة عن ما يريد المتكلم أن يتحدث.

الغضب المستتر: ويمكن استخدام السخرية أيضاً للتعبير عن الغضب وتأكيد الهيمنة.

الارتباك الجماعي : وهو نوع آخر من انعدام الأمن ولكنه مختلف الذي يستعمل لتخفيف المزاج ويقتل الصمت الأحزاب

والأحداث.

أنواع التهكم:

السخرية الذاتية: : هذا النوع يعبر عن مبالغة في قيمة الإنسان لاحتضان الانعكاسي يعني ان لهجة المستمع تكون بطريقة مهذبة لكن باطنها وجع و مرارة جمود الوجه: : من الصعب على المستمع أن يعرف ما إذا كان المتحدث يسخر أم يمزح.

التهكم المهذب: : يمكن أن يقدم المتحدث أيضًا كلمة ساخرة مهذبة " عندما يكون ضحيته الالهانة : وهذا نوع صارم يؤذي المستمع و يهينه و يجعله يبدو خجولا.

السخرية الاجابية: في هذا النوع يبدو المتحدث وكأنه مجنون ويتحدث بطريقة جنون العظمة

السخرية المحتدمة: بالنسبة لهذا النوع المتكلم يبدو و كأنه يتكلم بطريقة عنيفة نوعا ما.

التهكم في النصوص الدينية: استخدم التهكم في النصوص الدينية لتحذير الناس و محاربة الشرك بالله , قد تكون ساخرة و مؤلمة أحيانا لكن كانت النية دوما لاثبات الحقيقة و اضهار مجد الله.

التهكم في القرآن الكريم : ان السخرية تستخدم غالباً في لغة العيون وفي القرآن الكريم يمكننا أن نجد بعض أنواع السخرية من التواص يشركون به . بايات الله من أجل انتقاد أولئك الذين يكذبون.

مميزات أسلوب التهكم في القرآن الكريم

تصنف مميزات أسلوب التهكم في القرآن الكريم كالتالي

أولا الایجاز

و هو صفة من صفات التهكم في القرآن الكريم فقد نزل الله سبحانه وتعالى

أي أن استعمال لفظة واحدة في أسلوب التهكم تعني أو تحمل الكثير من المعاني

مما يؤدي المخاطب الى طرح الكثير من الأسئلة الباطنية

ثانيا العفة و الطهارة

و هو صفة من صفات التهكم في القرآن الكريم فقد نزل الله سبحانه وتعالى القرآن منزه و عفيف خال من أي نقص أو

تحريف وذلك لمخاطبة كفار قريش تهكما ليكون كوسيلة للهداية و التوبة.

ثالثا السمو و التعالي

استعملت العديد من أساليب التهكم في القرآن الكريم لغرض هداية الكفار
و أن هناك اله يجب التصديق به تصديقا جازما على عكس التهكم على مستوى البشر

رابعاً تنمية العقل و زيادة حدة الذكاء

يعتبر التهكم من أبرز أنواع الفكاهة فقد أثبت العديد من العلماء أنه هناك علاقة متينة تربط بين الفكاهة و الذكاء الغرض
منها هو جعل العقل أكثر خفة و ذكاء في التعامل مع الناس.

صعوبات ترجمة أسلوب التهكم: معظم المترجمين يواجهون صعوبات في ترجمة أسلوب التهكم في القرآن الكريم
, بحيث تكمن هذه الصعوبات في طريقة فهم التهكم في حد ذاته , اضافة الى كيفية انتقاء المفردات التي تكون مكافئة للنص
الأصلي و كذا نقل نفس الوقع كما في آيات الله الذي يكون مفهوما عند القارئ . و أيضا قد يواجه المترجم صعوبة في
الترجمة عندما يفتر للمعرفة الكافية بالثقافة العربية و الثقافة الأجنبية.

الفصل الثالث:

نقدم في هذا الفصل التطبيقي دراسة أسلوب التهكم في القرآن الكريم من خلال مقارنة و تحليل ترجمتين لآيات من سور
مختلفة . تهدف هذه الدراسة الى مقارنة ترجمتي كل من محسن خان و تقي الدين الهلالي و يوسف علي بالنسبة للنص
الأصلي , اعتمادا على تفاسير ابن كثير و الطبري
ونستعرض من الآيات على سبيل المثال :

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

الانشقاق : 24

"So announce to them a painful torment. " Muhsin Khan and Hilali

"So announce to them A Penalty Grievous." Abdullah Yusuf Ali

هنا نلاحظ أن تقي الدين الهلالي و محسن خان نجحا في ترجمة العبارة بِعَذَابٍ أَلِيمٍ و ايجاد المكافئ في اللغة
المستهدفة بطريقة تهكمية كما في النص الأصلي , بينما يوسف علي قد ترجم الآية لكن لم يتمكن من ابراز أسلوب
التهكم مما أدى الى سوء فهمها بالنسبة للمتلقي الأجنبي.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُوفُوا مَسَّ سَقَرَ

القمر : 48

"The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you
the touch of Hell!" Muhsin Khan and Hilali.

"The Day they will be Dragged through the Fire On their faces, (they Will hear :) " Taste ye The touch of Hell ! " Abdullah Yusuf Ali.

هنا نلاحظ ان كل من المترجمين قد احترما تركيبية الاية اضافة الى ذلك فقد نجحا في انتقاء مكافئ يطابق معنى الاية و كذا وفقا في نقل التهكم كما في النص الأصلي و الذي يكون مفهوما عند المتلقي الأجنبي.

الخاتمة

يحاول هذا البحث إلى حد كبير معالجة أسلوب التهكم بالإضافة إلى خصائصه الأسلوبية باللغتين الإنجليزية والعربية

يحاول البحث الحالي إظهار استخدام أسلوب التهكم في القرآن الكريم في بعض الآيات القرآنية وترجمتها.

ومن أجل فهم أفضل لترجمة المبني للمجهول في القرآن الكريم ، تحاول الدراسة الحالية معالجة ترجمة النصوص المقدسة والتحديات والصعوبات التي يواجهها المترجمون أثناء ترجمتها بالإضافة إلى استراتيجيات ترجمة مثل هذه النصوص خاصة التكافؤ الديناميكي. بدون أن ننسى الكفاءات والمهارات اللازمة لمترجم النصوص المقدسة. كما يحاول البحث تقديم مقدمة موجزة عن الخلفية التاريخية لترجمة القرآن الكريم مع الإشارة إلى أهميتها في نشر كلمة الله.

التحليل التفصيلي للآيات القرآنية مع الاستعانة بالتفسير و استخدام ترجمتين مختلفتين سيدعم البحث من أجل فهم أفضل

لأسلوب التهكم في القرآن الكريم قبل وبعد الترجمة على النحو المبين أعلاه ومن أجل تبيان التغييرات الحاصلة أثناء

عملية الترجمة.

سوف يبرز البحث بالتأكيد طريقة تغيير الترجمة للأثر النفسي لقارئ الخطاب القرآني ، والطريقة التي تغير فيها أسلوب التهكم في القرآن الكريم والاستعاضة عنها بالبديائل الأخرى التي تسبب تغييراً هائلاً وبالتالي يتأثر شكل و محتوى القرآن وصولاً إلى التأثير في نقل فحوى الرسالة الإلهية.

