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ARTICLE

The English Translation of Arabic Puns in the Holy Quran

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ABSTRACT
The pun is a tricky use of a word or phrase which has very different meanings that are closely interrelated, or of words with the same sound but different meanings. The Pun is a term with a dual meaning: “close” using obvious reference, and “far” using obscure reference. The hidden is usually meant. The close meaning is the sooner that comes to the listener’s mind. However, the speaker targets at the far one yet use the close to hide it. Translating the Quran text always raises several serious challenges in translation; these challenges are due to the different translations of puns and the misinterpretations between the intended meanings of a pun with their basic concepts, which could result in a certain amount of ambiguity. The study examines the Quranic corpus and its three versions of English translations. The study utilizes the typology of Delabastita’s for horizontal puns, Nida’s techniques of dynamic and formal equivalent and Newmark’s translation methods. This research attempts to investigate the semantic meaning of puns in the Quran translation and to define the translation techniques applied in translating the Quranic puns from Arabic into English.

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Introduction

Translation background

The translation is a unique process of interaction and communication used to eradicate the obstacles between languages. Nevertheless, to achieve better contact between variant linguistic systems a full understanding of the dual language systems is necessary: the first text and the second text. The lack of that comprehension might create difficulties in rendering the expected meaning from the source to the second language; thus several losses may take place. Along these lines, the process of translation should maintain that the target language message produces the main components of the source language message by integrating it properly into the primary product to generate the same impact as proposed via the source text. According to Al Aqad, Kaur, Sapar, Kadhim, and Salleh (2017), the holy Quran mainly considered as the exceptional script of literature in the Arabic language; however, its translation has always been a problematic and debatable issue for every translator in the Islamic theology.
Interpretation is a tough mission to carry on, mainly when it deals with the rendering of sacred texts, which indicates transferring the Quran “the WORD of ‘God’ Allah” from Arabic into the speech of a human being in a different language. Translations of the Quran into all other languages are needful to interact the Divine message to Non-Muslims around the world (Omer, 2017).

Translation of the Holy Quran

The Quran is the Arabic speech (words) of Allah that considered the holy book of Islam, which descended to the Prophet Muhammad through the archangel Gabriel, who had tasked since Adam’s era as the transporter of the words of Allah as guidance to the humanity.

What is the Quran? Similarly, as with translations of the Bible, the English writers have often preferred ancient English words and structures over modern or conservative equivalents. Though Arabic, as a language and a literary tradition, was fairly carefully cutting-edge during Prophet Muhammad’s visionary movement, it was merely after the rise of Islam, with its establishing sacred writing in Arabic that the language achieved its most extreme limit of expression, and the books its utmost limit of complexity and multifaceted nature. Without a doubt, it is most likely no overstatement to express that the Holy Quran was one of the most significant components in the creation of classical and post-classical Arabic literature.

A translator of the Qur’an may feel that his predecessors’ efforts have been inadequate, but it is impossible to ignore the efforts of earlier scholars. All new translations owe a great deal to those published before. A translator may consciously calculate that he has a new, constructive approach or system for the project (Peachy, 2013, p. 50). The translators tried to reproduce the precise meaning of verses that were precise and to convey the extent of sense in those verses that had been understood in more than one way by Muslim scholars. Considerable effort was taken to avoid the tendency observed in other works to translate commentary rather than the actual text of the Qur’an (e.g., HK Translation) (Peachy, 2013, p. 52).

The translator should remain faithful to the official interpretation of the word of God. Therefore, the translator should transfer not word-for-word but use a sense-for-sense approach in translating a sensitive text.”

Translation of puns

Pun has emerged in the literature following the time of Homeor (8th century B.C.), Shaw (1905, p. 18) describes this term as “a play on words; the humorous use of a word emphasizing different meanings or applications.” However, it does not look proper to consider puns as only a humour device. According to Nash (1985, p. 137) “we take punning for a tawdry and facetious thing, one of the less profound forms of humor, but that is the prejudice of our time; a pun may be profoundly serious, or charged with pathos.”

Translation of pun is undoubtedly a hard and particularly creative method for translators. Translators have regularly encountered the mission of having to translate untranslatable pun without minimizing the impact. This mission challenges the translator’s ability to producing innovative solutions as stated by Dagher and Ross (2004). Linguistically, puns generated many challenges in the translation of literary texts in which some researchers have deemed puns as an untranslatable piece of language.
Several scholars of translation have strived to discover a group of techniques and strategies for translating puns accurately from one text into another, the application of such methods would alleviate the challenges that the translators may encounter in rendering the literary texts or the sacred corpora.

Several translation scholars, scientists, and researchers argued on the translatability or untranslatability of translating the wordplay. Whether it is applicable to convey the rhetorical features such as semantic and pragmatic effects of the ST wordplay, into the TT wordplay with the same elements and what if no counterparts exist in the TT, that has been a point of argument for many years. The pun is the general term for various aesthetic phenomena wherein morphological characteristics of the languages are employed to generate a communicatively significant challenge of two linguistic features with relatively related forms and relatively different meanings. Wordplay usually generates linguistic dilemmas of translatability due to different languages have different cultures and different ideologies (Delabastita, 2004: 601).

**Theoretical background**

The study employed Delabatista (1996) translation strategies for wordplay (pun) which has presented the following:

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

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

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

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

5. **Pun ST = pun TT**: the translator reproduces the source-text pun and possibly its immediate environment in its original formulation, i.e. without actually translating it such as the word (Quran, Hajj and Zakat) might be used in both ST and TT alike.

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

7. **Editorial techniques**: explanatory footnotes or endnotes, comments provided in translator’s forewords, the anthological presentation of different, supposedly complementary solutions to the same source text problem, and so forth.

**Nida’s theory**

Nida (1964) distinguishes between two types of equivalence or translation, namely, formal and dynamic equivalence or translation.
Newmark’s theory
Newmark (2003, p. 45) distinguishes between eight methods of translation. Four methods are SL emphasis or oriented, which are a word-for-word translation, literal translation, faithful translation, and semantic translation. The other four methods are TL emphasis or oriented, which are adaptation translation, free translation, idiomatic translation, and communicative translation.

Review of the literature
The semantic relationship between words in dual variant languages does not match up to a one-to-one category or even one-to-many categories; besides, there is much fuzziness in the barriers between any pair of words (Bratcher & Nida, 1994). Due to these complex barriers between languages, translators encounter the difficulty of missing meanings in the target language. The linguistic system of the target language cannot generate multiple meanings in the source language as the TT. For instance, sometimes the English grammar does not have plural forms of words or expressions where plurality makes a vast contrast in essence (Abdul-Raof, 2004).

Pickthall (1931) asserts that “no non-Arab Muslims...ever had the least idea of elevating a translation of the Scripture [i.e., the Quran] in their language to the position of the English translation of the Bible among English-speaking Protestant Christians – that is to say, of substituting it for the original” (as cited in Mustapha, 2001, p. 202).

Many researchers and scholars have dedicated their works to the study of puns and translation, among those were Delabatista (1996) who takes a prominent place. He suggests nine strategies to translate puns and identifies that the value of puns lies in their goal, i.e., the pun is significant only when intended to be so (pp. 131–132). Notwithstanding, other proposed strategies for the translation of puns are more structure-focused than meaning-oriented.

“What is more, the translation of puns has always been a complicated issue, due to the double meanings of puns always had the collective influence of phonological and semantic characteristics, which hardly kept when conveyed into another language, particularly those belonging to variant systems. The opinions promoting the untranslatability of puns are not weak in the field of translation studies” (Redfern, 1984, p. 2).


Although Jakobson (1959), “claims that all cognitive experience is transferrable in any existing language, and when there was a deficiency-terminology may be competent and qualified by loanwords or loan-translations, neologisms or semantic shifts. He has to acknowledge that poetry, over which the pun reigns, by definition is untranslatable (p.238).”

Catford holds a more cognitive perspective of translatability, which appears to be a cline rather than a clear-cut dichotomy (1965, p. 93). Accordingly, Egan (1994, p. 2), when asked about his perspective on pun translation, declared that: “being practically untranslatable puns effectively scotch the myth of universality.”
The use of puns grew in the fiftieth and sixtieth centuries when direct and formal struggles of humour were a favourite amusement of the courtly and accomplished. Newmark (1988, p. 217) summarizes some standard rules for the translation of various sorts of puns. For instance, “puns relayed on Graeco-Latinisms with near-equivalents in the source text and target text are the easiest to be translated, particularly if they only include dissimilarity between the words literal and figurative meanings.”

**Methodology**

To attain the study objective, the researcher will analyse six examples of selected verses (Ayat) containing puns from the Holy Quran into English, and examine these Ayat based on Delabastita’s translation strategies of pun (1996) and Nida’s theory (1964) and Newmark’s theory (1988).

As mentioned before, Delabastita’s translation strategies of pun (1996), Nida’s theory and Newmark’s theory of translation will be utilized to investigate the semantic meaning of puns in the Quran translation. Also, the study will employ the three theories to define the translation techniques used in translating the Quranic puns from Arabic into English, which helps the researcher to develop and propose an appropriate procedure to render the puns in the Holy Quran into English.

The researcher identifies the pun verses based on the definition of the commentaries of *Tafsir Ibn Kathir* (759, AH) and Al-Zamakhshari (1972). Then, after selecting and reading these verses from a three English translation of the Quran, the researcher determines the double meaning of the pun words and underline them. After that, compare their senses with the two commentaries to securitize the pun meaning, whether it has sustained or else. To conclude, the findings are mapped up based on the data analysis.

**Data collection**

To achieve the study objectives, a descriptive and comparative approach is selected. This research is focusing on the Holy Quran as the source text (ST) and followed by three English translations of the Quran, namely; by Pickthall (1969), Ali (2015) and Arberry (1980) as the target texts (TT). The data of six Quranic examples had gathered from the Holy Quran as well as their counterparts from the English version of the Quran.

**Result and discussion**

In this section, the study will analyse six examples of puns words selected from the Holy Quran according to the horizontal typology of puns (Delabatista, 1996), the techniques of dynamic & formal equivalent (Nida, 1964) and Newmark’s translation methods (1998). This research attempts to investigate the semantic meaning of puns in the translation of the Holy script and to identify the translation techniques employed in rendering the pun sentences from Arabic into English in the Holy Book.
Example 1

Source: Surah “Ar-Rum”, ayah- verse 55.

ST: وَيْوَمَ نُتْقُومُ الْسَآَعَةِ يُقَسِّمُ الْمُجِرِمُونَ مَا لَبِّيَتِهِ مَا لِبَتْ سَآَعَة٥ لَّكَذَكِ لَهُمَا يُؤْفَكُانَوُن

Transliteration: Wa Yawm Taqum As-Sa’ah Yuqsim Al-Mujrimoun Ma Labithu Ghayra Saa’atin Kadhlika Kanu Yu’ufakuna

Pickthall: “And on the day when the Hour riseth the guilty will vow that they did tarry but an hour – thus were they ever deceived.”

Arberry: “Upon the day when the Hour is come, the sinners shall swear they have not tarried above an hour; so they were perverted.”

Yusuf Ali: “On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!”

Evaluation of the translation

In the following verse, the pun expression locates in the lexeme السّاعّة and السّاع.”

According to the commentary of Al-Tabari (1987, p. 37), translate السّاعّة as “Day of Resurrection,” also Al-Sabouni (204,444) translates it as “the Day of Judgment.” Whereas Picktall and Arberry translate it differently, they translated the lexeme السّاع as ‘the Hour’ through applying the capital letter H, possibly to imply that the initial lexeme “Hour” carries a different meaning from the latter one; however, they do not provide any illustration or explanation to that. Though Ali practices the same rendition “the Hour,” yet he used (of Reckoning) in brackets inside the script to elucidate that the السّاع denotes to the time of Judgment. Additionally, he furnishes a commentary in the footnote (Ali, 1934, p. 1023):

Ibn-Katlhr, 2000 (p. 292), Al-Tabari (1987, p. 37) and Al-Sabouni (2004, p. 444) interpreted the second Arabic word السّاع as “an hour” however they vary in the position that Mujrimun (the transgressors) insists that they devote only 1-h time. Ibn Katheer and Al-Sabouni illustrate that this hour spent in this word is the hour of time. However, Al-Tabari renders that they stay an hour in their graves.

All translators interpreted the second-word السّاع as “an hour.” Accordingly, the proper translation is the one made by Ali. As Ali subjoined ‘of Reckoning’ in brackets to imply that ‘the Hour’ probably means the Day of Judgment, yet it would have been more obvious if he had subjoined in brackets the locus where they spend the hour after the rendition of the second word. Ali uses the dynamic equivalent technique to carry out his translation and transfers the pun word from the Quran into pun in the English translation by applying the strategy of pun into pun. However, Pickthall and Arberry miss the concept of pun in this Holy verse since they translate both Arabic words as ”hour” although they capitalise its first letter.

Example 2

Source: Surah “Ghaaffir”, ayah- verse 53, 54.

ST: وَلِتُقَسِّمَ آٓيَتُكُمْ مُؤَسِّةَ الْخَذْلِ وَأُورَثْتُمُ بِيْنِي إِسْرَائِيْلِ الْكِتَابَ (53) فَذُو ذِكْرَىٰ لَوْلَايَةٌ الْأَلْبَابِ

Transliteration (Wa laqad aatainaa Moosal hudaaw wa awrasnaa Banee Israa‘eel Kitaab(53) Hudaa wa zikraa li ulil albaab(54))
Pickthall: “And We verily gave Moses the guidance, and We caused The Children of Israel to inherit the Scripture, A guide and a reminder for men of understanding”.

Arberry: “We also gave Moses the guidance, and We bequeathed upon the Children of Israel the Book for a guidance and for a reminder to men possessed of minds”.

Yusuf Ali: “We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel, – A Guide and a Message to men of Understanding”.

Evaluation of the translation

In the above verses, the pun expression falls in the word ىَدُهْلا. Ibn-Kathir (2000, p. 137) explains the initial word ىَدُهْلا in verse 53 as “the guidance and enlightenment that Allah sent Moses for, to lead his nation” (والىَدُهْلا وهو مِّبِعَشا اللَّه عَزَّ وَجَلَّ مِن الْخُزَايْر). Al-Tabari (1987, p. 49) illustrates ىَدُهْلا as “the aspect of the truth that Allah sent Moses with.” Al-Sabouni (2004, p. 98) illustrates ىَدُهْلا as “Allah grant Moses what inspired him to invite the people to the true religion, of miracles. Pickthall and Arberry interpreted the first Arabic lexeme ىَدُهْلا in verse 53 as “guidance” yet they did not show any interpretation to specify what meant by ‘guidance’. Ali used “Guidance” and wrote ” the book ‘ in parenthesis within the main text, then provided commentary in the footnote (Ali, 1934, p. 1220) to clarify his interpretation of al-Huda. Moses has given a Revelation, and it was given in heritage to the Children of Israel, to reserve it, guide their behaviour by, and hold its message aloft, but they failed in these essentials’. Thus, Ali’s translation is closely similar to the commentaries explanation of the lexeme ىَدُهْلا. Ali used the dynamic equivalent technique in rendering the pun words in the Quran and applied the strategy of a pun to pun. Accordingly, it is the most proper translation of the lexeme ىَدُهْلا. Al-Tabari (1987, p. 49) illustrates the second lexeme ىًدُه in verse 54 as ”a manifestation of the issue of their religion and the duties Allah obliged on them.” Al-Sabouni illustrates the second lexeme ىًدُه as ”a guide.”

Consequently, Pickthall and Ali translate the second lexeme ىًدُه as “a guide,” Arberry translates it as a “guidance,” and that is typical to Al-Sabouni analysis of the lexeme. Judging by the commentaries, the accurate rendition for both lexemes is the translation made by Yusuf Ali, since his interpretation is similar to exegesis interpretation. Nevertheless, it would serve better if Ali comprised Al-Tabari’s explanation for his interpretation.

Linguistically, Ali has managed to convey the rhetorical and pragmatic sense of the Arabic pun into English. Thus, the meaning of the source text has sustained in the target text after applying Nida and Reyburn (1981) dynamic equivalent techniques.

Example 3

Source: Surah “Al-Baqara”, ayah- verse 275.

ST: الَّذِينَ يَكَذِّبُونَ الْرِّبَةَ لَا يَقْوُمُونَ إِلَّا مَنْ يَقْوُمُ الْعَدُوَّ الَّذِي يَسِيرُ بَيْنَ الْمَسْتَطِيحِ الشَّرِيعَةَ مِنَ الْمَسْئُولِينَ

Transliteration (Allatheena ya/kuloona arribala yaqoomoona illa kama yaqoomu allathee yatakhabbatuahu ashshaytanu mina almassi)

Pickthall: “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch”.

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Arberry: “Those who devour usury shall not rise again except as he rises, whom Satan of the touch prostrates”.

Yusuf Ali: “Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness”.

**Evaluation of the translation**

In the above verse, the Quran affirms punishment of those who practice usury. The verse clearly states that whoever takes the interest “usury” will be revived in the hereafter in a state of insanity, like those who beat up by a devil (Al-Tabari, 2003, vol. 3, p. 121). The lexeme يَأْكُولُونَ/ya/kuloona/([they] are eating) is used while the intended meaning is “practice.”

According to commentaries, Allah does not prohibit only taking usury but also ban eating food, and everything bought with the interest money “usury.”

Nevertheless, regarding the act of taking in the TT is equivalent to a verb “eating,” which is common in the Arabic culture, it is used certainly used when the meaning involves taking illegal money, for instance, it is common to say in Arabic “اللَّهُ الَّذِي الْجَلْدُ” (eating the orphan’s money) or “اللَّهُ الَّذِي الْحَرَام” (eating forbidden money).

The usage of this verb probably because what has eaten cannot be restored, while what has taken can be restored. Furthermore, the lexeme ﺍِﻟْذِي اِلْكَلْأَي/akeel/eat” denotes an action that fulfills animal, basic needs whereas the verb ”take” does not. That makes the act of taking interest sound more malicious. All translators, use the formal equivalent techniques in rendering the pun words in the Quran. Arberry, Pichthall and Ali have applied the strategy of pun into Editorial techniques employing a structure that includes a verb of eating with usury.

Linguistically, all translators have not managed to convey the rhetorical and pragmatic sense of the Arabic pun into English. Thus, the meaning of the source text has not sustained in the target text after applying Nida and Reyburn (1981) formal equivalent techniques.

Accordingly, they affirm the influence of paying the attention the concept of taking with greed. This structure is relatively clear in the English language. As all the verbs eating in the English language, used, i.e., devour, chew and swallow, can be used metaphorically besides literally, although in several different contexts.

Besides, the correct translation should be (Those who consume interest (Riba)) through borrowing the Arabic term Riba with explaining it in the footnote, as stated in (Al-ZamakhsharI, 1972).

**Example 4**

Source: Surah “Ta Ha”, ayah- verse 5.

ST: ﺍِﻟْرَّحْمَٰنُ عَلَى الْعَرْشِ إِسْتَوَى:

**Transcription:** al Rahman ala al Arish istawa

**Pickthall:** The Beneficent One, Who is established on the Throne.

**Arberry:** the All-compassionate sat Himself upon the Throne; to Him belongs.

**Yusuf Ali:** (God) Most Gracious is firmly established on the throne (of authority).
Evaluation of the translation

According to the commentary of zamakhshari (2003), the underlined pun is “يوتسا” which is a verb which has two meanings, first (sitting) which is immediate and the non-intended meaning and second (power of authority) which is the remote and intended meaning.

Neither Pickthall nor Arberry managed to convey the ST message into the target text since applying the formal translation techniques according to Nida’s theory and seem to be too general compared to the verse context. Hence, referring to Delabastita’s strategies the underlined ST pun has been translated by pun to non-pun strategy. However, based on Al-Zamakhshari (1972) descriptions of the underlined word (Istawa) Ali has managed to convey the message successfully from the source text pun into the target text pun “firmly established (of authority)”. The type of pun in this example is Tawriyyah Mujaradah (stripped-off pun) due to it is being devoid from any lexical requirements of the punned with and punned to. The first two translators Pichthall and Arberry used the literal translation method according to Newmark’s theory, whereas Ali has used the semantic translation method to convey the meaning and represent the remote and intended meaning.

Example 5


ST: {السَّمَاءِ رَفَعَهَا وَوَضَعَ الْمِيزَانِ} 7 {إِلَّا مَطَاعُوُنَّ فِي الْمِيزَانِ} 8

Transcription: wa alsamaa rafa‘ha wa wadaa‘ al mizan, ala tatghaw fi al mizan

Pickthall: And the sky He hath uplifted; and He hath set the measure (7) That ye exceed not the measure (8)

Arberry: And heaven He raised it up, and set the Balance (7) Transgress not in the Balance (8)

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

Evaluation of the translation

These two verses are considered clear examples for pun “Tawriyyah al-Mubayyinah (clarifying pun)” in the Holy Quran. According to the commentary of Tafsir ibn Kathir (AH 759), the words underlined have different meanings. The first one means “law” while the second one means “justice”. The pun has been translated by three different ways, first; Arberry has applied the pun to the related rhetorical device strategy and repeated the equivalent word same as it is. Pichthall has applied the pun to a non-pun strategy due to he has interpreted the close meaning and transmitted only the sense of the source text pun into the target text thru using literal translation method according to Newmark’s theory (1988). However, Yusuf Ali has managed to convey the meaning from the source language to the target language via using pun-to-pun strategy. And replacing the original pun with a pun in the English due to he explained the type of balance between two brackets “Balance (of Justice)” and capitalised the initial letter of the first word and use a lower case for the second word to simplify the context for the reader to understand. The pun produced in the
target text is called “homonymic” pun, which is the equivalent to the pun called “Tawrriyah al-Mubayyinah” in the source text. Linguistically, Yusuf Ali managed to convey the rhetorical and pragmatic sense of the Arabic pun into English without changing the meaning through using semantic translation method based on Newmark’s theory. Thus, the meaning of the source text sustained in the target text after applying the semantic translation method.

Example 6

ST: ذوقدا فتنتَ همّ هذَا الرّجُلُي لِئنْ تَمَتَّ بِهِ تَسْتَعْجَلُونَ

Transcription: zuqo fi tnatakum haza alazi kuntum beh tasta’ajeloon

Pickthall: (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

Arberry: 'Taste your trial! This is that you were seeking to hasten.'

Yusuf Ali: “Taste ye your trial! This is what ye used to ask to be hastened!"

Evaluation of the translation

The word ﻓِتْنَةٍ (fitnah) included in the words in the semantic field of the word ﺑَاء ﺑُالتَّاء (al-bala’a). The word ﻓِتنَةٍ (fitnat) in the Holy Quran has 15 different meanings according to Ibn al-Jawzy (1987, pp. 478–80) and Abdussalam (2008, pp. 232–35), whereas, Al-Damaghany (1983, pp. 364–65) points out that it has 11 various meanings. In this theme, the study analysed the sense of ﺑَاء ﺑُالتَّاء ﺑَيْنَ ﺑَاء ﺑُالْزَم (al-harq bi al-nar – burning with fire) in verse (51:14). Some of the pun senses of the word ﻓِتْنَةٍ (fitnah) illustrated in Figure 1 below:

![Diagram of pun meaning of fitnah](image)

**Figure 1.** The pun meaning of the word ﻓِتْنَةٍ (fitna'h).
Al-Tabari (2003) mentions that the word مقتنتف (fitnatakum) in the verse (قوذ مقتنتفاوقوذ) means something that ‘torments you or bums you’. He then adds that the interpreters differed on the interpretation of the word مقتنتف (fitnatakum), where on the one hand, Mujahid (one interpreter of the Quran) indicated it to mean 'being burned' and on the other hand, Qatadat (one interpreter of the Quran) illustrated it to mean 'being tormented'. Similarly, Kathir and Le Gassick (1999) reports that according to Mujahid the verse (مقتنتفاوقوذ) means 'taste how it feels when you are burned' and other interpreters put forth that the word مقتنتف (fitnatakum) refers to 'taste how it feels when you face punishment', whereas al-Baidgwy (2000) confirms that it means 'burning in the fire'. It can be noted clearly that the meaning of the word (fitnatakum) in the verse (وقوذ مقتنتفاو) mainly refers to 'burning in fire' because most of the interpreters highlighted this meaning. The four translators conveyed the sense of the word مقتنتف (fitnatakum) in verse in the following way:

**Pickthall:** (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

**Arberry:** 'Taste your trial! This is that you were seeking to hasten.'

**Yusuf Ali:** “Taste ye your trial! This is what ye used to ask to be hastened!”

**Al-Hilali and Khan:** “Taste you your trial (burning)! This is what you used to ask to be hastened!”

**Evaluation of the translation**

Pickthall adopted word-for-word translation method in translating the verse as ‘torment’. This translation from Pickthall did not transfer all the parts of the meaning, because it did not refer to what kind of torment was that whereas most of the interpreters stated that the torment was by burning in fire. Ali and Arberry’s translation appeared as a formal translation and could not convey the message successfully from the first text into the target text. They did not specify which kind of trial they received, and their translation seems too broad compared to the context of the verse. According to Al-Tabari (1987, p. 37), the illustration of the underscored word, unfortunately, Pickthall, Ali and Arberry’s none of their translations succeeded to sustain the message from the source language into the target language. While Al-Hilali and Khan’s translation (which is not scheduled understudy in this research) is more suitable when they translated the word (fitnatakum) as ‘trial’ and used the parenthesis strategy to explain what ‘trial’ means (burning). Newmark (1988, p. 174) demonstrates that parentheses are utilised in three ways: dashes, brackets and commas (double commas or comma-full-stop). In this sample, this verse is significant to elucidate the meaning because it refers to the disbelievers being on trial in the form of burning in fire "يوم م ع دين المار يغتصرون". Therefore, both the context of the verse and referring to the commentaries are essential to infer the exact meaning of the pun word.

Consequently, the aesthetic effect of the source text pun was lost in the process of translation. However, Al-Hilali and Khan’s has successfully maintained the meaning of the ST into the TT and used dynamic equivalence, and pun ST to pun TT strategy that replaced the original ST pun with a TT pun in the English language.
Conclusion

This paper is a part of a PhD thesis on the translation of puns in the Holy Quran; thus, the study analysis partially derived from the core theory. According to the above examples and based on the commentaries description and clarification of the underlined words, Arberry and Pickthall translation is less accurate in maintaining the rhetoric and linguistic features of pun in their rendering of the Holy Quran into English. Ali provides a more proper interpretation of puns, and to some extent maintains the linguistic features of the verse. In most of the study verses, Ali succeeds in interpreting the Quranic pun into English pun, even though some of his examples need more explications in the footnote.

The findings of the study revealed that mistranslation and misapprehension in meaning occur in the translation of semantic and linguistic features due to the cultural gap and inaccuracy of selecting the proper equivalence; the Quranic language has its own lexicons that are culturally bound. Interestingly, many techniques of translation such as formal and dynamic equivalence, and several translation methods were used by the translators. However, formal equivalence technique and literal translation method are not suitable most of the time for the Quranic translation due to the drastic loss they might cause in the rhetorical and pragmatic features of the Holy script, besides creating a loss of meaning. The study confirms the need to use footnotes in Qur’an translations to deliver the necessary background information for bridging the cultural gap and ensuring the correct understanding of pun translation.

Thus, to accurately deliver the difficulties of the message conveyed in the Quran, it suggests adopting the exegetical translation – such as Ibn-Kathlr (2000, p. 137) Al-Tabari (1987, p. 37), Al-ZamakhsharI (1972) which will guide the translator in attaining the accurate meaning of the target text- to generate renderings with very less percentage of faults.

The nominated translators did not treat the problem of the pun in the Holy Quran wisely. They conveyed most of the examples of the pun words into primary sense by using literal, formal and semantic translation, and only in a few occurrences did they transfer by using rewording strategies. Furthermore, interpretation of the Holy Quran should be carried out by a team of scholars and experts in different fields of knowledge in Quranic science, Hadith, Sunnah, and an acquaintance of several exegeses of Quran and should be natives of Arabic, and fluent in the English language as well.

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