

TRANSLATING SARCASM IN SOME QURANIC VERSES INTO ENGLISH: CALLING HELL AS GUIDANCE AND SHELTER

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ABSTRACT: *The present study focuses on translating the rhetorical meanings of sarcasm in the Holy Quran and the translated texts in an attempt to find a kind of compatibility between the two languages. It sheds light on the method of sarcasm in some verses of Holy Quran in an attempt to understand its purpose, meaning and clarify the differences involved in its translation into the English language. The study aims to present some conceptions of sarcasm and take them into consideration in observing the original texts for the purpose of showing whether the translators are able to properly translate the implicit meanings of sarcasm, based on Newmark's Model (1988), "semantic and communicative translation". Qualitative analysis is appropriate for the purpose of the study, as it is suited for exploring people's attitudes, opinions, beliefs, perceptions, interactions and behaviors in various settings and where the approach is interpretative and the data are presented subjectively rather than statistically. The study hypothesizes that translating sarcasm leads to some potential problems for translators; one of the conclusions obtained from this study is the diversity of translations depending on the translator's understanding of the meaning of the original text. The main findings of the study are that the translators have produced different translations depending on their understanding of the verse's meanings. In addition, in most cases, the renderings of the three translators sound inappropriate because they did not show the sarcastic function as it is in the source text (ST). So, the three translators in general, failed to express the intended ironical meaning as it is in the source text (The Holy Quran), and also could not manage to convey the sarcastic message implied.*

KEYWORDS: translation, sarcasm, Quranic verses, semantic and communicative translation.

INTRODUCTION

Sarcasm is defined as one of the considerable rhetorical devices used in literary and religious texts for criticism and to display the opposite of everything belonging to society by mocking. Since sarcasm is an element of social interaction among people, it has gained much ground in Arabic culture. Many of the most prominent Arab scholars dealt with sarcasm within their studies about different sciences of the Quran and rhetoric. Al-Jurjani (n.d) in (Asrar Al-Balagha) referred to sarcasm through his presentation of different kinds of rhetorical devices with relevance to the sciences of the Quran. He defines sarcasm as two contrary attributes where one of them is used to minimize the value of the opposite one. Interpreters have not given a one specific definition of sarcasm, but it could be deduced from their explanation of the verses in which sarcasm has been adopted. Thus, interpreters defined it using the opposites of utterances to mock and make fun of the addressee; and this is obvious in God's words like this verse below:

قال تعالى: "فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ". (آل عمران/٢١).

Then announce to them a painful torment. (Al-Hilali and Khan:1977, P.70). The word (tidings-بشارة) indicates good, but here the word has been used in bad that is, it has been used to give the opposite meaning (Al-Fara`a:1980, P.239).

Al-Masri (1964:13) states that sarcasm may not be used in a purely linguistic sense; it may be used indirectly depending on the writer's intention. Some scholars regard sarcasm as a kind of metaphor. For instance, Al-Sakkaki (1983:293) suggests that sarcasm belongs to a special kind of metaphor (sarcastic metaphor), which means substituting one of the contrary features metaphorically by the other one. According to Al-Zamakhshari (1984:398), he expresses sarcasm indirectly through interpreting some verses of the Quran with reference to its signifying of opposite meaning to its literal meaning. So, he expressed sarcasm with reversing the meaning when he interpreted this verse:

قال تعالى: "قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ". (الشعراء/٢٧).

(Pharaoh) said: Surely your messenger, who is sent to you, is mad. (Maulana Muhammad Ali:2002, P.733). In this verse, Al-Zamakhshari explained that how could they confess the revelation of the Quran into the Prophet Muhammad (PBUH) and at the same time accuse him of being mad!!! So, reversing the meaning here is for mockery purposes.

In general, sarcasm is a rhetorical device used in literary and religious texts to remark that people use it to say the opposite of what is true to criticize something by mocking. So, you are saying the opposite of what you mean (verbal irony) and doing it in a particular hostile tone. Sarcasm is made of the linguistic process in the form of insinuation that uses harsh words. So, the language of sarcasm comprises words that hurt people. Cudden (1979:338), stated that sarcasm can be defined as saying one thing and meaning another. On the other hand, Haiman (1988:20) who also declared that what is remarkable to sarcasm is that it is an intended overt irony used by the speaker as a form of verbal aggression. Mc Donald (1999:486), suggests that sarcasm is an indirect form of speech utilized purposely to produce a specific effect on the listener as well as linking emotions and thoughts which are less aggressive from what is really on one's mind. An identical idea is made by Toplak and Katz (2000:88), who announce that sarcasm is used to have some effect on listeners which differs from the direct supposition of the speaker in a way that the listeners are informed of the effect intended by the speaker.

LITERATURE REVIEW

Newmark's Theory of Translation

Peter Newmark (1916-2011), was an English professor on translation at the university of Surrey. He was one of the main figures in the founding of translation studies. He defines the act of translating as transferring the meaning of a text from one language to another, taking care mainly of the functional relevant meaning. For him, theory of translation is neither theory nor science, but a huge group of knowledge. To fulfil the aims of the present study and verify its hypothesis, we adopt Newmark's Model (1988). Newmark's main contribution to the general theory of translation was the introduction of the next concepts: First, semantic translation which attempts to render, as

closely as the semantic and syntactic structures of the TL allow, the exact contextual meaning of the original; semantic translation emphasizes the loyalty to the original text. It tends to strive to reproduce the form of the original as close as TL norms will allow; furthermore, no effort is made to shift SL into a target culture context. Greater attention is paid to rendering the author's original thought-processing in TL, rather than attempting to interpret SL in a way which the translators consider more appropriate for the target setting. Second, communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. This means that in communicative translation the emphasis should be conveying the message of the original in a form which conforms to linguistic, cultural and pragmatic conventions of TL rather than mirroring the actual words of SL as close as possible without infringing the TL norms. So, when producing a communicative translation, the translator is permitted a greater freedom to interpret SL and will consequently smooth irregular of the style and remove ambiguities.

Approaches to Translation (1981) and A Textbook of Translation (1988) of Newmark have been widely used on translator training courses and combine a wealth of practical examples of linguistic theories of meaning with practical applications for translation. Newmark (1981) feels that the success of equivalent effect is illusory and that the conflict of loyalties, the gap between emphasis on source and target language, will always remain as the overriding problem in translation theory and practice (P.38). He suggests narrowing the gap by replacing the old terms within those of semantic and communicative translation. Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. While semantic translation, on the other hand, attempts to render as closely as the semantic and syntactic structures of the second language allow; the exact contextual meaning of the original. So, it is obvious that communicative translation focuses on producing an equivalent effect on the target reader. On the contrary, semantic translation remains within the original culture at the author's linguistic level". This description of communicative translation resembles Nida's dynamic equivalence in the effect it is trying to create in the TT reader, while semantic translation has similarities to Nida's formal equivalence. However, Newmark distances himself from the full principle of equivalent effect, since that effect is apparent if the text is out of the TL space and time (P.69). Newmark indicates that semantic translation differs from literal translation in that the later means word for word in its extreme version and even in its weaker form, sticks very closely to ST lexis and syntax. Importantly, as long as equivalent effect is achieved, Newmark holds literal translation to be the best approach. However, if there is a conflict between the two forms of translation (if semantic translation would result in an abnormal TT or would not secure equivalent effect in the TL) then communicative translation should be preferred. In this regard, communicative and semantic translation may well coincide in particular; where the text conveys a general rather than a culturally (temporally and spatially) bound message and where the matter is as important as the manner. So, there is no one communicative or one semantic method of translating a text, these are in fact widely overlapping bands of methods. A translation can be more or less semantic, more or less communicative, even a particular section or sentence can be treated more communicative or less semantically.

Translation of the Holy Quran

Newmark (1988:5) suggests that translation is rendering the meaning of a text into another language in the way that the author intended the text. The word, author in the case of the Holy Quran makes a difficulty and a barrier for the translator to stop and think many times before selecting even one single word. In fact, he is dealing with a marvel which stands as is in any other language till the Judgement Day. Newmark proposes that understanding the text requires general and close reading. To grasp the intentional meaning of the Holy Quran, the translator should read the verses in the original language many times. The general reading can be achieved through reading different exegesis of the Holy Quran, critical papers and illustrative analytical essays regarding specific topics that the text tackles. Such topics are society, culture, ethics, faith, heaven, hell, etc.

The close reading, on the other hand, requires an extensive research for the use of a text inside the original text. The translator's duty here is to look for places where figurative language is used, he or she should also find out the multiple functions and additional meanings one word might indicate to. In fact, there is no single word that comes by chance in the Glorious Quran (Al-Malik:1995, P.17). According to Aziz and Lataiwish (2000:110), claimed that although translations of the Quran may be helpful, yet they are unable to attain the actual meaning of the Quran because both the message and the words expressing the message are divine. In translating such words into other words, this will make a loss in their divine value and consequently the message will lose its real meaning too. Al-Buti (2003), on the other hand, asserts that the translating of the Quranic verses presents a literal rendering which distort the implicit meanings of the verses; this can be illustrated in the example below:

قال تعالى: "وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا". (الإسراء/٢٩).

And let not your hand be tied (like a miser) to your neck, nor stretch it for forth to its almost reach (like a spendthrift), so that you become blameworthy and in serving poverty. (Al-Hilali and Khan:1977, P.372). In the above verse, the words do not indicate to the actual meaning, and as such, the translator should have a profound understanding of the Quranic and Islamic jurisprudence to translate them. Since the Quran is a unique book, it is better to convey the meanings and the message of the Quranic verses rather than focusing on the rendering of single words which may have no equivalent in the other language. In this regard, Bell (1991:207) states that to convey the meaning and the force of the message of religious text from SL into TL, the translator should have wide information on all linguistic aspects in both languages.

Purposes of Sarcasm Technique in the Holy Quran

We can divide the purposes of sarcasm in the Quran into two parts:

1. The rhetorical aspect; sarcasm is decisive in explaining meanings. Under this aspect are the following:

First; confirming & emphasizing the meaning/التأكيد و تمكين المعنى: as in this verse addressing polytheists and hypocrites.

قال تعالى: "فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ" (آل عمران/٢١).

"Then announce to them a painful torment" (Al-Hilali and Khan:1977, P.70). The word (بشارة) indicates good tidings but within a context of hardship and trouble, aiming at confirming penalty and trouble (Hussein:1999, P.153).

Second; explanation and clarification/التوضيح و التفسير:

قال تعالى: "وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا" (الزخرف/١٩).

"And they have made the angels, who are themselves servants of the All-merciful, females" (Arberry:1955, P.490). This proves their complete ignorance for they said what is beyond their knowledge. The sarcastic image in the following makes it very clear (أَشْهَدُوا خَلْفَهُمْ سَنُكَنِّبُ شَهَدَتُهُمْ) (وَيُسْتَلُونَ), none but the ignorant or short-sighted may say so (Allan:2002, P.476).

Third; warning & attracting attention/التنبيه و إثارة الاهتمام:

قال تعالى: "ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" (الدخان/٤٩).

"Taste-thou art forsooth the mighty, the honourable" (Muhammad Ali:2002, P.971). Imparting grandeur and dignity within a context of torture is stupendous and stimulates the mind to reconsider (Allan:2002, P.467).

Forth; excluding & ruling out/الاستبعاد:

قال تعالى: "وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حَجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ" (الأنفال/٣٢).

"And (remember) when they said: O Allah! If this (the Quran) is indeed the truth (revealed) from you, then rain down stones on us from the sky or bring on us a painful torment" (Al-Hilali and Khan:1977, P.235). Asking for torture here is not real; it is their envy that made them rule out the idea that Allah honoured this Prophet (PBUH) by revealing Quran onto him (Al-Andalusi, P.51).

Fifth; threat & intimidation/التهديد و التهويل:

قال تعالى: "فَنُزِّلَ مِنَ حَمِيمٍ" (الواقعة/٩٣).

"There shall be a hospitality of boiling water" (Arberry:1955, P.537). Making boiling water their entertainment is a huge threat of torture that is to follow (Allan:2002, P.528).

Sixth; contempt/التحقير:

قال تعالى: "أَلَمْ نَرْسُلْنَاكَ بِالْحَقِّ" (الفرقان/٤١).

"Is this he whom Allah has raised to be a Messenger?" (Maulana Muhammad Ali: 2002, P.723). The query of Quraysh's polytheists here is not real, it derogates the Prophet (Al-Zarkashi:1957, P.343).

Seventh; warning against illusion & foolishness/التنبيه على الوهم و الحمق:

قال تعالى: "أَلَمْ نُعْقِبْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ" (الرعد/١١).

"For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah" (Al-Hilali and Khan:1977, P.321). Interpreting the word (معقبات) as (guardians) indicates sarcasm referring to foolishness and illusion because these guardians cannot keep one from Allah's order (Al-Hawal:1982, P.48 & Al-Zarkashi:1957, P.343).

Eighth; censuring/التقريع:

قال تعالى: "ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" (الدخان/٤٩).

"Taste! Surely thou art the mighty, the noble" (Arberry:1955, P.498). The implied meaning here is not for honouring the tyrant; it is a sarcastic hint censuring him for the glory and dignity he claimed un-rightly (Al-Andalusi, P.300).

The general purpose of the Holy Quran represented by guidance and call to worship and obey Allah. Under the second aspect, inviting and guiding, are the following: -

First; defending the religion, the messenger of Allah (PBUH) and Muslims, and returning to the plotters their cunning. This is quite clear in many Quranic verses.

قال تعالى: "اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ" (البقرة/١٥).

"Allah will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on" (Maulana Muhammad Ali:2002, P.12).

Second; entertainment the Prophet (PBUH), comforting Muslims, and keeping their determinations. This is made clear in the Quranic verses mocking disbelievers and their false beliefs threatening them a sever torment.

قال تعالى: "وَلَقَدْ آسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ" (الأنبياء/٤١).

"And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at" (Al-Hilali and Khan:1977, P.170).

Third; disparaging and belittling the enemies of Islam. An example is the verse revealed about the chief of Quraysh and his woman carrying the wood who hurt the messenger a lot, so the Quran broke their morale and might, underestimate and despised them, and made them a butt on human being's tongues till the Day of Judgement.

قال تعالى: "تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيِّئَاتِي نَارًا ذَاتَ لَهَبٍ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ" (5-1).

"Perish the hand of Abu Lahab, and perish he! His wealth avails him not, neither what he has earned; he shall roast at a flaming fire and his wife, the carrier of the firewood, upon he neck a rope of palm-fiber" (Arberry:1955, P.603). In this verse, Allah compared her to an animal with a rope of harsh fibre rounded upon her neck, and at the same time she was a wood carrier not one of Quraysh's honourable women, as she hurt the messenger, and this irritated her and broke her spirits in Mecca (Al-Zamakhshari:1948, P.649).

Forth; refining Muslims from disgraceful moral constitutions. The Quran states some verses that urge to keep away from such bad practices. In other words, purifying the Islamic community from vices and evils.

قال تعالى: "وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ" (لقمان/١٨).

"And turn not they face away from people in contempt, nor go about in the land exultingly. Surely Allah loves no any self-conceited boaster" (Muhammad Ali:2002, P.813).

Fifth; showing the hypocrite's underestimation and deception to Muslims. Allah (to whom be ascribed all perfection and majesty) has disclosed the disbeliever's public or hidden mockery.

قال تعالى: "وَإِذَا لُفُّوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيُطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ" (البقرة/٤٤).

"And when they meet those who believed, they say: We believe, but when they are alone with their Shayatin (devils, polytheists, hypocrites), they say: Truly, we are with you; verily, we were but mocking" (Al-Hilali and Khan:1977, P.5). Anyway, we confirm the most significant objectives of Quranic sarcasm are guidance, reminding, calling to Allah, reforming the society, combating vices and insipidity, and calling for high values, sound principles and right manners. In this way, the Quran has made Muslims rise above was taken mockery as just a weapon for destroying-smashing, as was the case with satire, to more exalted and deeper objectives.

METHOD OF THE STUDY

This research tackles the translating of sarcasm in the Holy Quran in Arabic as the source language (SL) and English as the target language (TL). The study is based on a qualitative research design examining the translation of sarcasm in the Holy Quran. The Holy Quran is the text we chose to be the subject of the study (the pragmatic functions of sarcasm are explained with a number of verses that have been selected from random Surahs of the Holy Quran) in addition to three chosen English translations of the same text. The three translations are: (T1) Muhammad Ali (2002), (T2) Hilali & Khan (1977) and (T3) Arberry (1955). The translations are compared first with the source text and then with each other to find out which one is the best to render the same meaning and functions as intended in the source text. The three translations are analyzed and assessed according to Newmark's Model (1988) semantic and communicative translation.

We focus on areas of success and others of failure when translating sarcasm from Arabic into English. In some cases, when the translators are unable to produce an appropriate translation, we suggest a rendition to indicate the intended ironical meaning and to convey the sarcastic message implied. Regarding the choice of examples, a number of verses that comprise sarcasm were chosen from the Glorious Quran for the purpose of the study. Under each verse, the three translations of the same verse are explained and compared.

RESULTS

The study has come up with the main findings that the translators have produced different translations depending on their understanding of the verse's meanings. Most of times, the three translators have produced communicative translation in rendering the verses of the Quran and used overindulgence of synonymous for explaining the meaning of words. Accordingly, in most cases, the renderings of the three translators sound appropriate (why) because they succeeded to convey the sarcastic function as it is in the (ST). So, the three translators in general, manage to express the intended ironical meaning as it is in the SL (The Holy Quran), and also they are able to convey the sarcastic message implied.

Table (1): Analysis of the translation of text (1)

Translators	Adopted Translation	
	Semantic	Communicative
Muhammad Ali	+	-
Hilali & Khan	+	-
Arberry	+	-

This table shows that the three translators keep to the semantic method of translation in rendering the meaning of the original text

Table (2): Analysis of the translation of text (2)

Translators	Adopted Translation	
	Semantic	Communicative
Muhammad Ali	-	+
Hilali & Khan	-	+
Arberry	-	+

This table shows that the three translators have produced communicative method of translation in rendering the meaning of the verse of the original

Table (3): Analysis of the translation of text (3)

Translators	Adopted Translation	
	Semantic	Communicative
Muhammad Ali	-	+
Hilali & Khan	-	+
Arberry	-	+

This table is similar to the previous one above showing that the translators again retain to the communicative method of translation in rendering the meaning of the original text

Table (4): The percentage of achieving semantic and communicative renditions of the selected verses

Translation Type	Frequency	Percentage
Semantic	3	%35
Communicative	6	%65
Total	9	%100

This table shows the percentage of achieving semantic and communicative renditions of the selected verses. As we see, the frequency of communicative translation is higher than semantic one. The translators tend to use a communicative method in most of their translations to render the meaning of the verses of the original.

DISCUSSION

After giving a suitable description of sarcasm, exploring and investigating its meaning in Arabic. Now, the focus is about the translating of sarcasm in the Holy Quran in Arabic as the source language and English as the target language. The Holy Quran is the text we chose to be the subject of the study (the pragmatic functions of sarcasm are explained with a number of verses that have

been selected from random Surahs of the Holy Quran) in addition to three chosen English translations of the same text. The three translations are: (TT1) Muhammad Ali (2002), (TT2) Hilali & Khan (1977) and (TT3) Arberry (1955). The translations are compared first with the source text and then with each other to find out which one is the best to render the same meaning and functions as intended in the source text.

The three translations are analyzed and assessed according to Newmark's Model (1988) semantic and communicative translation.

We focus on areas of success and others of failure when translating sarcasm from Arabic into English. In some cases, when the translators are unable to produce an appropriate translation, we suggest a rendition to indicate the intended ironical meaning and to convey the sarcastic message implied.

ST (1):

قال تعالى: "إِنَّ الَّذِينَ كَفَرُوا وظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا" (النساء/١٦٨-١٦٩).

TTs:

Translators	The Translations of the Aya
TT (1)	"Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path, Except the path of hell, to abide in it for long time. And that is easy to Allah (Muhammad Ali:2002, P.241)".
TT (2)	"Verily, those who disbelieve and did wrong [by concealing the truth about prophet (Muhammad صلى الله عليه وسلم) and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will he guide them to any way Except the way of Hell, to dwell therein forever; and this is ever easy from Allah (Al-Hilali & Khan: 1977, P.138-139)".
TT (3)	"Surely the unbelievers, who have done evil, God would not forgive them, neither guide them on any road but the road to Gehenna, therein dwelling forever and ever; and that for God is an easy matter (Arberry:1955, P.104)".

In this verse there is a sort of sarcasm by using words of promise in place of threat. Allah has used the word (guidance-هداية); which indicates a promise of good, as a connotation to hell. This contradicts with its original meaning, which means there is something wrong should be considered. These pagans and oppressors think that their belief and doctrine are right, and consequently the reward will be theirs for their injustice, intransigence and polytheism. This is not guidance, but it is seduction and going astray. Allah wanted to insult and contempt them, cease their greed and show their lack of insight by using a word of promise as a sarcastic metaphor. Allah says: (من دون) (الله فأهدوهم إلى صراط الجحيم); there is no reward for those pagans for taking the path to hell and Allah aimed to contempt and mock them So, when they rejected the path of guidance and followed the

ways leading to hell, Allah reminded them of the wrong path they chose and brought them a word that made them regret and sigh for their disobedience (Al-Razi:1997, P.328).

The sarcastic irony in this verse is implied in the word (هداية-guidance) which indicates a good promise as a connotation to hell! The three translators have literally used the verb (ليهديهم-guide), and the sarcastic image is not clear in their translations. The word “guide” indicates a positive meaning as in: (إهدنا الصراط المستقيم) which translate into English as (guide or show us the right way). Allah guides believers to everything good; paradise for example, but not hell!. The three translations failed to show the effective function of sarcasm, so their renditions are semantic for they could not convey the sarcastic message implied. We suggest; if the word “guide” is to be used, it should be prominent or distinguished by using capital letters, for example we can write it as “Guide!”.

ST (2):

قال تعالى: "الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَاقْتَدَرُوا بِهِ أَوْلَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوِلُهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ" (الرعد/١٨).

TTs:

Translators	The Translations of the Aya
TT (1)	"For those who respond to their Lord is good. And as for those who respond not to Him, even if they had all that is in the earth and the like there-off with it, they would certainly offer it for a ransom. As for those, theirs is an evil reckoning and their abode is hell; and evil is the resting-place (Muhammad Ali:2002, P.504)".
TT (2)	"For those who answered their Lord's call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. paradise). But those who answered not His call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad صلى الله عليه وسلم), if they had all that is in the earth together with it's like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be hell; and worst indeed is that place for rest (Al-Hilali & Khan:1977, P.323)".
TT (3)	"For those who answer their Lord, the reward most fair; and those who answer Him not-if they possessed all that is in the earth and the like if it with it, they would offer it for their ransom. Those theirs shall be the evil reckoning, and their refuge shall be Gehenna and evil cradling...(Arberry:1955, P.251)".

The evidence here is: (مأواهم جهنم و بنس المهاد), and in other verse (مأواكم النار هي مولاكم و بنس المصير); so, in these two verses, there is an image of sarcasm by using words of good promise in place of threat. The word (مأوى) means home or shelter where one can find rest, tranquility, strength, kindness, and tenderness. Allah says that the hell is the disbeliever's shelter, where they find fire that burns their skins and tear their hearts and fill them with fear and panic. The word has been metaphorically used to indicate irony and sarcasm (Ibn Ashour:1984, P.389). In this verse, the word (مأوى) has been used sarcastically. It means the place where one can find rest and which refers to (الجنة)=(paradise) not (جهنم)=(hell). It is a word of good promise which has been used in place of threatening. Muhammad Ali has used the word (abode), Al-Hilali & Khan have used (their dwelling place), and Arberry has used (their refuge). The three translators have succeeded in choosing the suitable equivalent, and consequently their renditions are more communicative.

ST (3):

قال تعالى: "أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا" (الكهف/١٠٢).

TTs:

Translators	The Translations of the Aya
TT (1)	"Do those who disbelieve think that they can take My servants to be friends besides Me? Surely, we have prepared hell as an entertainment for the disbelievers (Muhammad Ali:2002, P.611)".
TT (2)	"Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, Isa (Jesus), Son of Maryam (Mary)] as Auliya (lords, gods, protectors) besides Me? Verity, we have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah _ Islamic Monotheism) (Al-Hilali & Khan:1977, P.400)".
TT (3)	"What, do the unbelievers reckon that they may take My servants as friends, apart from Me? We have prepared Gehenna for the unbeliever's hospitality (Arberry:1955, P.304)".

Sarcasm in this verse is by using words of glad tidings in place of threat. Allah has described the hell with all the torture and Zaqqum as a home or shelter! It is just a metaphor; it is unreasonable that Allah promises unbelievers good hospitality. Ibn Ashour says that it is a sarcastic metaphor to call torture in hell as home; as if Allah has promised unbelievers something to entertain when they go to hell, which is only mocker for their miscalculations (Al-Qasimy:1994, P.13).

More sarcasm is in this verse (فنزل من حميم) (for him is entertainment of boiling water). If boiling water was the first thing they get, what next, they get after they settle down in hell! Allah disregards their minds for when He mentions home or shelter; He misleads them that they will have a home of hospitality and honoring, but soon this will vanish and they get disappointed to find a home different from their homes in the world; it is a day of boiling water and poisonous food (Al-Khafaji:1997, P.398). The three translators have successfully expressed the image of sarcasm. Ali used the word "hell" for (جهنم) and "entertainment" for (نزلا), but he had better if he had stressed the two words by putting them in capital letter in order to give a hint to the reader that there is an irony here as did Hilali & Khan "Hell", and Arberry "Gehenna". So, we think that the three translators have tried their best to produce an effective rendition for this Aya. We would recommend this rendition: [We have prepared Hell for the Unbelievers for (their) Entertainment].

CONCLUSION

The present study revealed that translating sarcasm in the Quran needs to transfer its intentional meaning and its exact sarcastic function as it is in the ST to preserve the effect created by sarcasm. This matter is not an easy mission because the Quran is a divine book related to Allah and it is hard to be submitted to alterations made by human interference. Consequently, misunderstanding of sarcastic expression that may cause mistranslating of sarcasm. As well as, footnotes are also needed in some cases to enable the reader to understand the verses.

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