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Stylistic and Cultural Problems Encountered in Translating Quranic Arabic Pun *tawriya* التورية into English: A Linguistic Contrastive Study

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Abstract. The translation is one of the most crucial and great cross-lingual and multicultural practices. One of these practices is the translation of Arabic puns into English in general and Quranic Arabic pun *tawriya* in particular which are the most vivid and sparkling parts of any tongue. Rendering Quranic Arabic pun *tawriya* into English increases many critical stylistic and cultural problems and challenges in renderings; these problems and challenges are attributable to the varying renditions of Arabic and English puns and the misunderstandings between the obvious references of a pun with obscure references, which could lead to a predetermined amount of ambiguity. This research paper assays to search stylistic and cultural problems confronted in translating Quranic Arabic pun *tawriya* التورية into English and to determine the translation procedures exerted in rendering the Quranic Arabic puns from Arabic into English. The study displayed translating the Quranic Arabic pun *tawriya* التورية into English and the equivalence of this Qur'anic Arabic pun is arduous and tricky. The results of the research paper also revealed that literal translation, zero translation, and a pun to non-pun translation are not always relevant and apt for rendering Quranic Arabic pun *tawriya* التورية into English because they have not efficiently maintained the dual meaning of the Qur'anic Arabic pun (QAP) into the Qur'an English pun (QEP).

Keywords. Arabic, cultural problems, Quranic, stylistic, pun, translating

Introduction

Sacred texts, which are usually literary works embedded profoundly in people's cultures, would be the most important challenges and very difficult tasks for translators. Rendering sacred texts in general and the Holy Quran in particular into English is a complicated problem because the English language as a target text demands to tend to the cultural heritage of the source text (Arabic language). (Sardar, 2017; Finkelstein, & Silberman, 2002; Bassnett, 2007; Mir, 1988). The Quranic culture-specific terms (QCSTS) or terms specifically related to the Quranic Arabic culture are among the most arduous renditions concerns, (Alhaj, 2022). For example, the Quranic Arabic word "sakeenah" سَكِينَةٌ and "zihar" ظَهَار are untranslatable lexemes into English because Arabic and English languages relate to two dissimilar

cultures.(Kashgary,2011;Alfaori,2017). Unrenderable culture-specific terms may happen at the term level as a result of a dearth of equivalence between Arabic and English languages for this category. This type of Unrenderable task is eluded by giving up equivalence at the term level in pursuance of non-equivalent terms to attain a reasonable extent of equivalence at the new level. (Alhaj, 2022 ;Wierzbicka,1991; Lahiri,& Plank, 2009). Culturally, Arabic and English vary markedly. Consequently, it is incorrect to presume that the transfer of present practice and the use of Arabic culture-specific terms are always welcome by language receptors (Najjar, 2012; Al-Harrasi, 2001).

The pun is a difficult use of a word or phrase which has very other meaning that is nearly interconnected, or of words with the same sound but different meanings. The pun is wordplay, in which two or more senses are uttered in one form. And one specific characteristic of a pun is that it embodies two or more diverse yet reasonable communications in one form, and the form plays a very significant role. Thus, the basic nature of a pun is two or more meanings in one form. (Davies, 2003; Tuggy,1993).

It is argued that pun tawriya التورية is one of the first kinds of paronomasia that takes place in various forms of literature and forms the basis of a common form of eloquence (Harb, 2015; Fletcher, 2021; Lanham, 2004) pun tawriya التورية depends on its impact on playing upon words that are similar or almost the same in sound but vary in a sense. This demonstrates that the aspect of wordplay is probable in any language since this language has words with more than one sense or various words with the same orthography and utterance (Vachek, 2015; Alexieva, 1997; Garrett, 2005).

This paper aspires to scrutinize stylistic and cultural problems encountered in translating Quranic Arabic pun tawriya التورية into English because it is one of the rhetorical devices not explored enough by the researchers. Moreover, there is no plethora of research on studying stylistic and cultural problems encountered in translating Quranic pun tawriya التورية into English. This enables the two researchers to investigate the phenomena of Quranic puns tawriya التورية in general and many stylistic and cultural challenges as well as several linguistic constraints faced whilst rendered into English in particular.

The intentionally new study to(a) probes the stylistic and cultural problems confronted by the translators of the Holy Quran in translating Quranic pun tawriya التورية into English and(b) identify the types of stylistic and cultural loss available in the three translations and(c) determine the causes for the identified stylistic and cultural problems and rendition losses while rendering Quranic pun tawriya التورية into English in the translation of the Holy Quran by Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali.(Alhaj, 2022; A Mahmood, 2014; Y Abdulwahid, 2012 Alhaj, & Alwadai, 2019).

The recent work specifically scrutinizes the consequential questions of the research:

QR1: To what extent do the three translators successfully render the embedded meaning of Quranic pun tawriya التورية into English

QR2: What are the stylistic and cultural problems that obstruct and hinder the translation of Quranic pun tawriya التورية into English into English?

QR3: What are the unique translation techniques and procedures utilized by the three translators in translating Quranic pun tawriya التورية into English?

Related Literature

The concept of Culture-Bound Terms

Cultural-specific items allude to those items which have no counterparts or contrasting positions in the cultural context of the target audience or language receptor, therefore giving

rise to difficulties in the rendition of their uses and implications in the source language text into the target language text. Habtoor, & Al-Qahtani, 2018). Indeed, in recent times the translator has gradually attained be seen as a cultural intercessor rather than a mere linguistic mediator. It is also correct that, in any frame of rendition, translators be inclined to practice a holistic strategy that will support either a source language-oriented approach or a target language-oriented approach. (Hatim and Mason, 1990; Barghout, 1990). Newmark (1988) asserts that loss in translation is made by unrenderable culture-specific words because of the actuality that they are immanently and exceptionally compelled to the culture interested and, therefore, are cognate with the “context of a cultural tradition”. There are many aspects to classify culture-specific items, for example, Newmark (1988) suggests five points that cultural items may spring from (1) ecology (flora, fauna, winds, etc.), (2) material culture (artifacts food clothes houses and towns, transport), (3) social culture (work and leisure), (4) organizations, customs, ideas (political, social, legal, religion or artistic), and (5) gestures and habits.

Background of (Un)translatability of Quranic culture-specific puns into English

Rendering of Quranic culture-specific terms (QCSTs) into English is regarded as one of the predicaments that translators of the Holy Quran encountered in translating the meanings of the Holy Quran into English. The role of translating cultural terms becomes more intricate and arduous when regarding Quranic pun *tawriya* التورية. This is because such Islamic terms have a specific sense in the source language and culture which do not occur in others. (Haspelmeth, 2009; Keane, W. (2008). Rendering cultural terms become more convoluted when referring to divine texts because of the susceptibility of these texts. One of the most demanding tasks for translators is the translation of the meaning of the Holy Qur'an into English. (Alturki, 2021; Haeri, 2003). The translator of Quranic culture-specific terms (QCSTs) in general and Quranic pun *tawriya* التورية in particular, is needed to be very punctilious and scrupulous since the erroneous translation of such Quranic culture-specific terms may cause a complete distortion of the meaning of the Holy Quran. (Moradi, & Sadeghi, 2014).

The concept of pun *tawriya* التورية

Rhetorically speaking, the literary term ‘pun’ also called paronomasia is used by many scholars, rhetoricians, and stylisticians to denote a figure of speech or rhetorical device in Arabic rhetoric: *tawriya* (تورية). The use of the word *tawriya* as an analogous term to ‘pun’ implies probing its sense in language and lexicon to pinpoint and elucidate the concept of punning in Arabic. This literary term both in Arabic and English language adverts to a figure of speech that is vivid in its linguistic morphosyntactic, semotactic, pragma-stylo-semantic, and lexical content. (Al-Hajjaj, & Ali, 2013; Najjar, & Kadhim, 2021).

The rhetorical device pun is viewed by Arab stylisticians as an essential trope for its stylistic power in texts. Markedly pun has been employed as a figure of speech and played a crucial role in both verse and prose since the pre-Islamic period. It also has been much used in the Holy Quran as well as in the Prophetic tradition (Hadith) to convey specific semantic values in diverse stylistic edifices. (Burckhardt, 2009; Abdul-Raof, 2013). Al-Qazwini, (1975) defines a pun as an “utterance which has two shades of meaning one of which is immediate and the other is remote”. Modern English rhetoricians have also offered several definitions for puns that are the same, to some degree, in their contents, as already-mentioned definitions in Arabic rhetoric. Some of these definitions are extensive others miss completeness and profoundness. Pun, for example, is defined by Newmark (1988) as "using a word, or two words with the same sound (piece/ peace), or a group of words with the same sound (personne alitee / personality)

in their two possible senses, usually to arouse laughter or amusement, and sometimes also to concentrate meaning". All in all, this definition is found to be much simpler than its analogs in Arabic. The pun in Arabic rhetoric is much more limited in its extent than what we have in current stylistic studies in other languages such as English, etc. (Dastjerdi, & Jamshidian, 2011). Nevertheless, Arabic still has various kinds and subsets of puns and this trait could support rhetoricians to enhance the process of conceiving different formal definitions and rules for the puns. This matter could also affect the creation of these definitions and to look more standard and sometimes complicated.

The culture-specific puns and Translation

The obstacle of rendering culture-specific puns is made by the imbalance between the domain and language indicating itself in different methods in diverse languages. For instance, a term, which has a sort of multifarious senses in one language, may have a similar word in another with only one sense or with a divergent type of multitudinous meanings. (Alhaj, 2015; Schröter, 2005; Ibrahim, 2003; Alexieva, 1997). Newmark (1988) adverts to the rendition of puns as of "marginal importance and of irresistible interest". On the dilemma of rendering puns in poetry, he argues that "puns made by punning poets are most difficult to translate since they are limited by the meter. Often the pun simply has to be sacrificed".

To conclude many research papers have been carried out concerning pun, pun (un)translatability, pun rendition, and the translation strategies for their rendition. The two influential schools, post-structuralism, and feminism employ puns as a tool in their attempts to explicate prevailing language and ideology. Moreover, it was said the most stubborn translation problem, pun, is a key concern of post-structuralism, as well as a notable aspect of its digressive and periphrastic means " (Cuddon, 2012; Davis, 2003; Castellano Ortolá, 2021).

Previous studies

There has been superficially little research examining stylistic and cultural Problems encountered in translating Quranic Arabic pun *tawriya التورية* into English even so there is no independent research that probes this stylistic and cultural problems phenomenon of translating Quranic Arabic culture-specific puns into English. Therefore, there are limitations in their research because these researchers have been limited to translating the rhetorical purposes of puns in the Glorious Quran into English. For example, Al Aqad et al., (2017) investigate the translation of selected pun words from the Holy Quran into English. The study expounds that the chosen translators did not address the problem of rendering Quranic Arabic culture-specific puns conscientiously and precisely and they will not be able to render the supposed meaning efficaciously. Ayyad, et., al (2021) studied problems of rendering religious culture-specific terms in the Quranic texts. The study's findings expose that the translator used ten translation strategies to render Quranic culture-specific- items. These strategies are practically equivalent, cultural counterparts, annotations, explication modulation, etc. It also pinpoints that the most commonly employed strategy by the translator is the definition. Moreover, the less employed strategies are generalization and explication. Al-Hajjaj, & Ali, (2013) pursued a study on puns in Arabic rhetoric in translation. The results of the study showed that pun as an effective trope makes Quranic Arabic texts more striking and eloquent and their subject and gist more magnificent in semantical values. It is also found that Quranic Arabic puns reflect hindrance to translatability for they are mainly Quranic Arabic culture-specific terms. Al-Kharabsheh, & Houji, (2019) examined the translatability of Qur'anic puns concerning Delabastita's (2004) model of pun rendition. The study indicated that three out of nine translation techniques

have been used: the literal translation techniques, the scheming translation techniques, etc. it was found the literal translation techniques cause disproportionate rendition damage to the punning meaning. The study ends up with a proposal for interpretive techniques, which depends on explication-impelled interpreting which has a greater emancipative capacity. Al-Kaabi, (2012) carried out a study to explore the strategies for translating puns in the Holy Quran into English. The findings of the study detected how attainable the strategies suggested by Delabastita (2004) in his conceptual framework are concerning the (un)translatability of Quranic puns in the case of the Quran. A Mahmood, (2014) undertook a study on problems of rendering the Quranic Tawriya (pun) in English. The study evinced that Quranic puns are not as apparent as other tropes to be undeniably known by translators of the holy Quran for their implied senses are always concealed by the inadvertent one. Consequently, it is regarded as a challenging issue for translators of the Holy particularly when the surface unintended meaning is supported by contextual evidence. Azaryoun, & Ghabanchi, (2016) examined the translation of Quranic Arabic puns into English. The study strived to determine the translation techniques adopted by translators of the Holy Quran in rendering the Quranic Arabic puns into English relating to Delabastita's (1996) translation strategies. The findings of the study showed that the "pun tawriya to' pun tawriya, "pun tawriya to' non pun tawriya, pun tawriya to the associated to, trope, and "pun tawriya to zero" strategies were adopted by translators to render the puns. Moreover, "pun tawriya to' non-pun tawriya " was the most repeatedly employed strategy by all translators.

to sum up, this study aims to fill gaps in research on rendering the Quranic Arabic pun tawriya التورية into English by investigating stylistic and cultural predicaments that thwart and constrain the renditions of the Quranic Arabic pun tawriya التورية into English. Also, this study aims to address the disparities in translation studies by pinpointing more unique translation strategies applied by the translators of the Holy Quran in rendering the Quranic Arabic pun tawriya التورية into English.

Methods

In this study, the two researchers implemented the qualitative research method, which purports to investigate stylistic and cultural predicaments that thwart and constrain the renditions of the Quranic Arabic pun tawriya التورية into English. that is, in the three choice English translations of the meaning of the Holy Quran by Mohammed. A. S.Abdel Haleem, Mohammed,2005; M Pickthall,2001; Mohammed Khan and Mohammed Taj Al-Din Al-Hilali,1996). Likewise, the two researchers will probe the Quranic Arabic pun tawriya التورية into English.

Investigation Procedure

For the current study, the English language rendition of the meaning of the Holy Qur'an by the aforementioned translators was studied by the two researchers for investigation intention. Data compilation embodies a small number of steps: First, the selected ayahs contain the Quranic Arabic pun tawriya التورية and their Qur'anic interpretation in the Tafseer/tafsir books such as Ibn Kathir,(2009), Alt-Tabari,(1981), tafsir AlJalalayn, (2008) Tafsir al Qurtubi (AlQurtubi, 2004) was hinged on as the prime exegetic expedients to explore the interpretation of the intentional verses(ayahs) which were identified and followed by the investigating of the matching translations by the above-named translators. After that, the translations were examined to catch the meaning of the Quranic Arabic pun tawriya التورية in the intentional verses(ayahs). Finally, a comparison was made of the embedded sense of the Quranic Arabic

pun tawriya التورية in the translation and the true sense and actual meaning in the books of exegesis and the Arabic monolingual dictionaries, such as Al-Mu'jam Al-Waseet (2004) and Al-Mawrid: Kāmūs Injelīzī-‘Arabā(1969/2000), Al Balbaki (1969/2000).

Results and Discussions

The data of the interminable study consists of four Quranic ayahs comprising the Quranic Arabic pun tawriya التورية.

Example One

Source Surrah: Taa-Haa طه, verse 5

ST الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (طه:5)

Target Text:

- (1) **Abdelhaleem:** the Lord of Mercy, established on the throne (Haleem, 2005, p.196)
- (2) **Khan and Al-Hilali.** The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Khan & Al-Hilali 1996, p. 413).
- (3) **Pickthall:** The Beneficent One, Who is established on the Throne. (Pickthall, 2001, p.228).

The meaning of this ayah is, without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to the attributes of the creatures.

Stylistic and Cultural Problems in Rendering the Quranic Arabic pun word اسْتَوَى Istawa in Surrah (Taa-Haa, Verse:5).

In endeavoring to convey the connotative meaning of the Quranic Arabic pun word اسْتَوَى Istawa, into English. Abdelhaleem and Pickthall faced stylistic and cultural problems which embody the sense of the Holy Qur'an and the vivid and countless of its elevated and stylistic features by using the literal translation to let the language receptor catch the spellbinding and connotative meaning of the Quranic Arabic pun word اسْتَوَى Istawa, which they rendered it into "the Lord of Mercy, established on the throne" and "The Beneficent One, Who is established on the Throne." Receptively. It was identified that Abdelhaleem and Pickthall follow each other in their translations. Abdelhaleem and Pickthall failed to render the Quranic Arabic pun word اسْتَوَى Istawa into the English target text because it has been rendered by the pun to non-pun strategy. However, Hence, the beautiful effect of the Quranic Arabic pun word اسْتَوَى Istawa has been lost in their renderings. Khan and Al-Hilali have operated to render the Quranic Arabic pun word اسْتَوَى Istawa into the English target language pun "rose over (Istawa)" and used transliteration and translation between bracket strategies so they rendered it into "The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)" which communicate the connotative meaning of the Quranic Arabic pun word اسْتَوَى Istawa, and can be understood by the language receptor, hence their renditions is a faithful translation. (A Mahmood, 2014; Alhaj, & Alwadai, 2019; Alhaj, 2020).).

Khan and Hilaili are adequate in rendering the intended connotative meaning of the Quranic Arabic pun word اسْتَوَى Istawa when they render it as (rose over). Hence, their translation has a strong connotation. Unfortunately, Abdelhaleem and Pickthall's rendition of the same connotative meaning of the Quranic Arabic pun word اسْتَوَى Istawa is inaccurate because they used the literal translation and it is out of context. Hence, their translation has a weak connotation.

Table 1. The three levels of connotative implications of the Quranic Arabic pun word استَوَى Istawa

Target Text	Strong connotation	Mild connotation	Weak connotation
Tran. (1) the Lord of Mercy <u>established</u> on the throne			+
Tran. (2) The Most Beneficent (Allah) <u>Istawa</u> (<u>rose over</u>) the (Mighty) Throne (in a manner that suits His Majesty).	+		
Tran. (3) The Beneficent One, Who is <u>established</u> on the Throne			+

Example Two

Source Surrah: Yusuf يوسف, verse 5

ST قَالَوا تَاللهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (يوسف:95)

Target Text:

- (4) **Abdelhaleem**: "but [people] said, 'By God! You are still lost in that old illusion of yours!" (Haleem, 2005, p.151)
- (5) **Khan and Al-Hilali**. "They said: "By Allah! Certainly, you are in your old error." (Khan & Al-Hilali 1996, p. 316).
- (6) **Pickthall**: "Those around him) said: By Allah, lo! thou art in thine old aberration." (Pickthall, 2001, p.181).

The meaning of this ayah is their answer of them to their father, "Certainly, you are in your old error", about Ya'qub's (peace be upon him) love for Yusuf with which he is ever affected. They have uttered such severe words that they should never be uttered to their father, nor to the Prophet of Allah (Peace be upon them) (Ibn Kathir, vol,2. p.985)

Stylistic and Cultural Problems in Rendering the Quranic Arabic pun word ضَلَالِكَ ḍalālīka in Surrah (Yusuf, Verse:95).

To approach the meaning of the Quranic Arabic pun word ضَلَالِكَ ḍalālīka Khan and Al-Hilali used a faithful translation strategy to render the dual meaning (two meanings) " ضَلَالِكَ ḍalālīka" into " errors" based on Ibn Kathir's exegeses who pointed out that Ibnu Abbas states that ' ضَلَالِكَ ḍalālīka means ' ' (error) whereas Qatada says: it is "love"(Al-ssyuti, 2008; Ibn Kathir, 2002; Az-Zarkashiyy,2007). Hence, Khan and Al-Hilali's translations are appropriate and have strong connotations. Pickthall failed to convey the hidden implied meaning by translating ' ضَلَالِكَ ḍalālīka" into 'aberration' which is certainly the normal superficial unimplied meaning that comes first to the receptor's mind. Hence, his translation is inappropriate and has weak connotations. Abdelhaleem's translation reflected and showed neither obvious reference to the meaning nor obscure reference by rendering ' ضَلَالِكَ ḍalālīka" into 'an old illusion' which means a state of doubtfulness (means that although it seems true or possible, it is, in fact, false or impossible). Hence his translation is inadequate and has weak connotations.

Table 2. The three levels of connotative implications of the Quranic Arabic pun ضَالِكٌ *ḍalālīka* in Surrah (Yusuf, Verse:95).

Target Text	Strong connotation	Mild connotation	Weak connotation
Tran. (1) but [people] said, 'By God! You are still lost in that <u>old illusion</u> of yours			+
Tran. (2) "They said: "By Allah! Certainly, you are in your <u>old error</u> ."	+		
Tran. (3) "Those around him) said: By Allah, lo! thou art in thine <u>old aberration</u> ."			+

Example Three

Source Surrah: الأنعام Al-An'aam, verse,26.

ST وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (الأنعام:26)

Target Text:

- (1) **Abdelhaleem:** and tell others not to listen [to the Quran], while they keep away from it. But they ruin no one but themselves, though they fail to realize this (Haleem, 2005, p.71)
- (2) **Khan and Al-Hilali.** " And they prevent others from him (from following Prophet Muhammad SAW) and they keep away from him, and (by doing so) they destroy not but their selves, yet they perceive (it) not". (Khan & Al-Hilali 1996, p. 172).
- (3) **Pickthall:** " And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not. (Pickthall, 2001, p.110).

The meaning of this ayah is: They are two opinions. The first is that there are two opinions. The first is that they prohibit people from following the truth, believing in the Messenger(PBUH), and obeying the Holy Qur'an and they keep away from him), thus they commit both of the two evil acts in a way as neither benefits themselves nor let others benefit. The other opinion said by Ibn Abbas is that it was sent down about Abu-Talib who used to keep away people from the Prophet (PBUH), lest they should harm him (PBUH).' The saying of Allah: (and they keep away from him,) i.e. to keep away from him (by doing so) they destroy not but their selves, yet they perceive (it) not" i.e. by doing that they indeed demolish none but themselves and that the harm of such an act touches none other than their selves, yet, they don't acquire the fact. (Ibn Kathir, vol.,1,p. 514)

Stylistic and Cultural Problems in Rendering the Quranic Arabic pun words *yanhawna* يَنْهَوْنَ and *wayanawna* وَيَنْأَوْنَ in surah (Al-An'aam, verse,5)

Abdelhaleem, Pickthall and Khan, and Al-Hilali used word-for-word translation to render the Quranic Arabic pun words *yanhawna* يَنْهَوْنَ and *wayanawna* وَيَنْأَوْنَ in surah (Al-An'aam, verse,5) but both obvious and obscure reference to the meaning and dual meanings of the pun is entirely lost in English text since they adopted 'pun to a non-pun strategy based on Delabastita's strategies for the translation of puns(Delabastita (1993, pp. 191-218) Moreover, the three translators have conveyed the sense of the Quranic Arabic pun words *yanhawna* يَنْهَوْنَ and *wanna* وَيَنْأَوْنَ but busted to produce the cultural value and aesthetic sense of the pun. Hence, their translations are inaccurate and have weak connotations.

Table 3. The three levels of connotative implications of the Quranic Arabic pun words *yanhawna* يَنْهَوْنَ and *waynana* وَيَنْهَوْنَ

Target Text	Strong connotation	Mild connotation	Weak connotation
Tran. (1) and <u>tell others not to listen</u> [to the Quran], while they <u>keep away</u> from it			+
Tran. (2) And they <u>prevent others from him</u> (from following Prophet Muhammad SAW) and they <u>keep away</u> from him,			+
Tran. (3) And they <u>forbid (men)</u> from it and <u>avoid it</u>			+

Example Four

Source Surrah: القيامة Al-Qiyaama, verse, 30 و 29.

ST وَالتَّقَّتِ السَّاقُ بِالسَّاقِ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ 30 (القيامة 29 و 30)

Target Text:

(4) **Abdelhaleem:** when his legs are brought together, he will be driven towards your Lord on that day. (Haleem, 2005, p.399)

(5) **Khan and Al-Hilali.** " And leg will be joined with another leg (shrouded), the drive will be, on that Day, to your Lord (Allah)! (Khan & Al-Hilali 1996, p. 805).

(6) **Pickthall:** " And agony is heaped on agony; Unto thy Lord, that day will be the driving. (Pickthall, 2001, p.422).

The meaning of this ayah is: who will ascend with his soul, are they angels of mercy or are they the angels of torment? (and leg will be joined with another leg (shrouded) .This is the last day of the world that his body witness and soon it will be his first day in the Hereafter; hence, the hardship of his departing the life of the world will be joined with the hardship of merging into the hereafter. Hence, the two hardships become coherent and the two engulf those dying, except for those to whom Allâh shows his mercy. It may mean that the serious matter of one's breathing of his last Is Joined with the seriousness of his entering into the abode of the Hereafter. (Ibn Kathir, Vol.,4.p.2427)

Stylistic and Cultural Problems in Rendering the Quranic Arabic pun words

بِالسَّاقِ bil-sāqi and l-masāqu الْمَسَاقُ

Abdelhaleem and **Khan and Al-Hilali** used literal translation to communicate the dual sense of Quranic Arabic pun words بِالسَّاقِ bil-sāqi and l-masāqu الْمَسَاقُ but busted to repropagate the pun in English, fittingly their translations **came out as 'brought together', 'be joined'**. Thus, the translation pun strategy adopted by them is translating 'pun to non-pun, based on Delabastita's strategies for the translation of puns(Delabastita (1993, pp. 191-218). Hence, their translations are inadequate and have weak connotations.

Pickthall employed a pragmatic translation strategy omitting the form and using the content. Also, the pragmatic translation is mostly provisional and presumable and incompatible with denotative translation where the only presupposition is that the receptors are knowledgeable (Newmark, 1988; Emery, 2004; Álvarez, & Vidal,1996.).Moreover, **Pickthall adopted** a 'zero translation' pun strategy based on Delabastita's strategies for the translation of

puns(Delabastita (1993, pp. 191-218). Hence, his translation is adequate and has strong connotations.

Table 4: The three levels of connotative implications of the Quranic Arabic pun words
المساق bil-sāqi and l-masāqu

Target Text	Strong connotation	Mild connotation	Weak connotation
Tran. (1) when his legs are <u>brought together</u> , on that day he will be <u>driven</u> towards your Lord			+
Tran. (2) And leg will be <u>joined</u> with another leg (shrouded), <u>the drive</u> will be, on that Day, to your Lord			+
Tran. (3) And agony is heaped on <u>agony</u> ; Unto thy Lord, that day will be <u>the driving</u>	+		

Conclusion

The current study conceives to research the stylistic and cultural problems encountered in translating Quranic Arabic pun tawriya التورية into English. furthermore, the study endeavored to detect the apt translation pun strategies applied by the three translators of the Holy Quran. The findings of the research showed that the three translators applied multifarious translation pun strategies such as literal translation, and pragmatic translation based on Peter Newmark as well as zero translation, a pun to non-pun based on Delabastita's strategies for the translation of puns(Delabastita (1993, pp. 191-218) to render Quranic Arabic pun tawriya التورية into English. Nevertheless, the research paper also reported that literal translation, zero translation, and a pun to non-pun translation are not always relevant and apt for rendering Quranic Arabic pun tawriya التورية into English because they have not efficiently maintained the dual meaning of the Qur'anic Arabic pun (QAP) into the Qur'an English pun (QEP). Moreover, the research paper displayed translating the Quranic Arabic pun tawriya التورية into English and the equivalence of this Qur'anic Arabic pun is arduous and tricky. (See examples 1-4). By way of conclusion, the study proposes that better translation of the Quranic Arabic pun tawriya التورية into English should carry understandability in respect of the overall impact of the Holy Quran on the receptors or target audiences in English.

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