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Loss and gain in translation:

A comparative study between three translations of surat *An-Naas*

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Dedication

This work is dedicated to

*To my **Mother**,*

Whose sacrifices, love, and patience made this possible.

*To my **Father**,*

Who enlightens my way, and supports me.

*To my **brothers** and **sisters**,*

For their endless support all through the progress of this work.

*To **all** those,*

Who gave me help and support I needed while working on this dissertation.

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I will always be indebted to you all.

List of symbols and abbreviations

(PBUH): Peace be upon him.

(SL): The Source Language.

(SOA): Source Oriented Approach.

(ST): The Source Text.

(TL): The Target Language.

(TOA): Target Oriented Approach.

(TT): The Target Text.

 (*) : Our translation.

(()): Arabic verses.

([]): English translated verses.

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Abstract

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Chapter I

Loss and gain in translation

Introduction

　　Every human language is a system of communication that belongs to a specific family and carries within its speakers' culture who communicate and interact through this system within a particular environment that influences their language constantly and shapes its worldview. The Finnish language, for instance, has a large number of terms for variations of snow, while Arabic is rich with words describing the camel behaviour, as for Italian and French, they contain numerous names for types of bread (Bassnett, 2005). Nida and Taber (1969) suggest that the green colour in English language suffers from its occurrence with some negative meanings such as in the following expressions "green with envy" that describes the envious, "green at the gills" for someone who looks ill and pale, and "a green worker" which is attributed to an untrained and inexperienced worker. However, in Arabic, this colour arouses very favourable reactions because of its association with spring and young age. This reality makes the sameness between different languages almost impossible.

Given the fact that that no two languages are identical; it stands to reason that there can be no absolute correspondence between languages which constitutes a difficulty for the translator who takes upon him/herself to render the meanings conceived in the (SL) text as closely as possible in the (TL) text.

　　Therefore, translators, whose important task lies in the preservation of meaning across different languages, are faced with some challenges because of the discrepancies between languages at various levels including grammatical, semantic and sociocultural considerations. Nida (1975) stressed that "all types of translation involve 1) loss of information, 2) addition of information, and/ or 3) skewing of information"(p. 27). As a matter of fact, perfect equivalence between two languages is practically impossible and each act of transferring between different languages engenders necessarily some losses and gains.

1 Loss and gain

1.1 Loss

1.1.1 The concept of loss

　　What the translators encounter when dealing with specific texts is the problem of reflecting meaning and form. In other words, the debate of exactness and similarity of (ST) and (TT) which fundamentally imposes a given type of loss whatever this type is. The notion of loss in translation was defined by Nozizwe and Ncube (2014) as " the disappearance of certain features in the (TL) text which are present in the (SL) text". (p.676).

That is to say, the discrepancies between the two linguistic systems cause some elements of the ST such as its characteristics and information contained within to vanish during the process of transferring to the TT.

As a result, the effects of the ST will not be the same, as mentioned by McGuire (2003) who defines the loss as "a situation in which terms or concepts in the (SL) text do not find their substitutes in the (TL) text" (p.31).

1.1.2 Kinds of loss

As-Safi (2011) expounds loss in a binary classification: inevitable loss versus avertable loss.

1.1.2.1 The inevitable loss occurs because of the discrepancies between the two

languages regardless of the skill and competence of the translator who cannot establish equivalence and therefore resorts to compensatory strategies.

These discrepancies have to do with the systems of person, number and gender, word order or sentence pattern, passivity or other grammatical categories in the two languages. The Arabic verb, for example, expresses the number and gender whereas it acts differently in English. For instance:

(يوسف : 51) ﴿قال ما خطبكن إذ راودتن يوسف عن نفسه قلن حاش لله ما علمنا عليه من سوء... ﴾

 [(The king) said (**to the ladies**): "What was your affair when ye did seek to seduce Joseph from his (true) self?" **The ladies** said: "Allah preserve us! No evil know we against him!"] (Yusuf Ali: 110. 51).

Yusuf Ali has resorted to a compensatory strategy through adding the following expressions: «**to the ladies**» and «**The ladies**» to make up for the information that determines the gender within the Arabic verbs: «**خطبكن**» and «**قلن** » and which are inevitably lost in the TL.

1.1.2.2 The avertable loss this kind of loss is attributed to translator's failure to find the

appropriate equivalence

(p.76). For instance, the word «أمة» is polysemous as it expresses more than one meaning. In the following verse, it refers to a religion that some people follow.

(الزخرف: 21) ﴿ بل قالوا إنا وجدنا آباءنا على أمة و إنا على آثارهم مهتدون﴾

 [Nay, but they say, "We found our fathers upon a community, and we are guided upon their traces"] (Arberry: 293. 21).

In his translation, Arberry has failed to express the intended meaning of the verse because the word أمة in this context means «religion», not «nation» as he conveyed.

Therefore, Arberry did not express the exact meaning and incurred an avertable loss in his translation. (Brakhw, 2012).

1.1.3 Causes of loss

According to Catford (1965) "Translations fails when it is impossible to build functionally relevant features of the situation into the contextual meaning of the (TL) text".(p.94)
This means that during the process of translation, the meaning can be lost because of the differences between languages, either linguistic or non-linguistic such as the cultural factors, or due to the translator's incompetence.

1.1.3.1Linguistic differences

The disparities between languages engender the linguistic loss that appears in one of the five levels: morphological, syntactic, semantic, textual, and rhetorical level.

1.1.3.1.1Morphological level

Arabic morphology is different from English one in some very basic aspects such as the inflected nouns and verbs that indicate number.
For example

يتبادلان التهاني بمناسبة نجاحهما-

- They congratulate **each other** on their success

The infix Alif «ا» in the Arabic verb« يتبادلان» indicates duality and reciprocity, it is compensated for in English by the expression: **each other**.
Another example in the surat of Yunus when Moses and Aaron supplicated against Pharaoh and his chiefs so that Allah deface the features of their wealth and send hardness to their hearts, Allah, the Almighty, replied to them: ﴾ قال قد أجيبت دعوتكما... ﴿ (89:يونس)

[Your prayer shall be answered…] (Dawood: 188. 89).

The possessive adjective «**your**» in the verse is ambiguous for the English reader asthere is no clarifying unit which determines that the addressed are two people.

Yusuf Ali compensated this morphological loss by adding a clarifying expression: [O Moses and Aaron].

[Allah said: Accepted is your prayer [O Moses and Aaron]!](Yusuf Ali:98.89).

The reason behind this is that Arabic classification system of count nouns is different from the English one: In Arabic, there are singular, dual and plural forms. Whereas the English language has a binary classification system, namely singular and plural.

1.1.3.1.2 Syntactic level

The difference between syntactic systems of both languages Arabic and English engenders losses in many aspects such as tenses and cognate objects. Firstly, lack of tenses in the (TL) would lead to loss of temporal meaning; in English there are over fourteen tenses, the most common of which are twelve: Simple tenses, perfect tenses, progressive tenses, and perfect progressive tenses in the present (4), in the past (4), and in the future(4). Most of them have no precise equivalents in Arabic which has only two tenses, the present (المضارع)and the past (الماضي).

(Ghazala, 1995, p.61).

Examples:

1-We heard the news سمعنا الأخبار

2-We **have** heard the new **قد** سمعنا الأخبار

3-We **had** heard the news **لقد** سمعنا الأخبار

Unlike English, Arabic has neither present perfect nor past perfect, therefore it compensates for the present perfect by adding (**قد**) and the past perfect (**لقد**).

(ibid)

Secondly, the absolute object المفعول المطلقwhich is a noun derived from the same verb. It signifies its type and number and serves to emphasise the action of the verb and performs a rhetorical function of musicality as well.

ـتتأثر السياحة **تأثرا** كبيرا بالأحداث الجارية في العالم.
-Tourism is greatly affected by the current events in the world.
This syntactic peculiarity of Arabic has no counterpart in English. Therefore, it is compensated for by an adverb such as **greatly** in the example above.

1.1.3.1.3 Phonological level

Each language possesses a distinctive system of patterns that make up its phonological system which can be seen clearly in poetry and puns:

A-Poem

TT	ST
Did you see that shape in the twisted trees? Behind you swiftly the figure comes softly, The spot on your skin is a shocking disease	أرأيت إلى ذاك الشبح بين الأشجار الملتويه؟ من خلفك في عجله يأتيك الشبح برويه و مرضك رهيب في طفحات جلديه

Table 1: Sample of phonological loss in poetry translation

(Ghazala, 1995, p.303)

The poem is classified among the expressive texts that give too much importance to the form through using words in appealing ways to transmit the feelings and emotions; the rhyme and rhythm are among its key components. However, in the (SL) poem for example, the rhyme «ﻫ» is lost in the (TL) poem and the aesthetic value is affected as a result.

B-Pun

ST	TT
I was arrested at the airport. Just because I was greeting my cousin Jack! All that I said was 'Hi Jack', but very loud.	تم اعتقالي في المطار. لا لشيء إلا لأني كنت ألقي التحية على ابن عمي جاك! وكل ما قلته كان سوى 'مرحبا جاك' لكن بصوت مرتفع.*

Table 2: Sample of loss in the translation of linguistic jokes

The joke above is an example of a pun that loses necessarily its funny effect when translated into another language as the arrest for merely saying in Arabic:'مرحبا جاك'is apparently without rhyme or reason. Whereas in English, joining the two syllables **hi** and **jack** gives the sound: **Hijack** that describes the use of force to take control of a vehicle or plane, the act that leads to arrest. So, the linguistic jokes cannot be translated for they lose their funny effect once transferred into another language.

1.1.3.1.4 Semantic level

Abdul-Raof (2005) discussed the problem of translating lexical items that are closely connected to the culture of the (SL) and the translator's failure to find the equivalent in the (TL)as well as the difficulty to distinguish between two lexical items that have different semantic meanings, the following example:

﴿نزل عليك الكتاب بالحق مصدقا لما يديه وأنزل التوراة و الإنجيل﴾ (آل عمران:02)

Arberry(1996) translated it as follows : [He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Gospel] (Arberry: 43.02).
 The two verbs in the verse "نزل"and " أنزل"were translated by Arberry as "sent down", but a careful consideration will confirm that "نزل"[Nazzala]means piecemeal revelation of the Holy Quran over a period of 23 years while " أنزل"[Anzala] refers to revelation of the Gospel and Torah, they were revealed at once. So, the translator did not manage to perceive the subtle difference between the two verbs.

1.1.3.1.5 Textual level

  Cohesion is considered as one of the key elements that make up the text. It can be created through some cohesive devices. Both languages Arabic and English have their specific ways of combining words, phrases and clauses. Coordination and subordination are differently dealt with in English and Arabic.
Ignoring the fact that coordinators in Arabic language sometimes equal the English subordinators in function will engender loss.

﴿نحن نقص عليك أحسن القصص بما أوحينا إليك هذا القرآن وإن كنت من قبله لمن الغافلين﴾

(يوسف:03)

[We, Ever We, narrate to you the fairest of narratives in that We have revealed to you this Qur'an, **and** decidedly before it you were indeed one of the heedless] (Ghali: 115.03).
On the first look,« و»may be interpreted as a coordinator **and** but at a closer look, a careful translator finds out that و is equivalent to the English subordinator **though.** Disregarding this fact by Ghali resulted in a cohesion loss (As-Safi, 2006).

1.1.3.1.6 Rhetorical level

Translators cannot keep the rhetorical difficulties at bay as they are very numerous in formal language notably that of the sacred texts like the Holy Quran.

e.g

(يوسف: 09) ﴿اقتلوا يوسف أو اطرحوه أرضا **يخل لكم وجه أبيكم** و تكونوا من بعده قوما صالحين﴾

[Kill you Joseph, or cast him forth into some land, that **your father's face may be free for you**, and thereafter you may be a righteous people] (Arberry :141.09).

Arberry translated the metaphor **يخل لكم وجه أبيكم** in a way that does not reflect the intended meaning to the (TL) reader because **your father's face may be free for you** is a literal translation which cannot be applied to metaphors. The metaphor means that the care and the favour of your father Jacob will be given to you after killing Joseph who received more care from his father.

1.1.3.2 Cultural differences

Nida (1964) confers equal importance to both linguistic and cultural differences between the (SL) and the (TL) and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure". (as cited in Venuti, 2000, p.130). The culture has two aspects: external and internal.

1.1.3.2.1-External aspect:

This aspect concerns the different customs and traditions in the daily activities and various forms of communications.

The following verse, for instance:

(المنافقون:04) ﴿وإذا رأيتهم تعجبك أجسامهم وإن يقولوا تسمع لقولهم كأنهم خشب مسندة﴾

was translated [And when thou seest them their figures please thee: and if they speak out givest ear unto their speech. (They are) as though they were **blocks of wood in striped cloaks**] (Pikthall: 228.4).

The Almighty Allah used the expression خشب مسندة as He addresses the Arabs who used to put planks of woods against the back wall of their houses when they are useless. This expression refers to the one who is useless in the community.

However, for the English receivers, who are not familiar with this practise, the expression **blocks of wood in striped cloaks** does not reflect the intended meaning because the cultural aspect is lost and it can be compensated for by this expression **being useless as an old rag** which is a target cultural reference. (Abdul-Raof,2004).

1.1.3.2.2-Internal aspect

As for this aspect, it is related to beliefs and values. It is worth mentioning that religious terms are culture-specific and constitute a difficulty for the translator. Therefore, he should use a loan word or a loan word plus a short explanation in order to compensate for the entailed loss and render the accurate meaning.

The following table contains some samples of translated cultural elements:

ST	TT	Notes
المادة 137 من قانون الأحوال الشخصية الأردني: النساء المتزوجات بعقد صحيح و المفترقات عن أزواجهن بعد الخلوة بالطلاق أو الفسخ **عدتهن** ثلاثة أشهر إذا كن بلغن سن اليأس.	Article 137 of the Jordanian law of civil status: **Iddah** (Note 1)for those women married under a valid contract, if in menopause, and separated from their husbands by divorce or disengagement after the privacy is three months.	**(Note 1)** In Islam, **Iddah**(Arabic: **العدة**; period of waiting) is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man. It is calculated on the number of menses that a woman has. Iddah was intended to ensure that the male parent of any offspring produced after the cessation of a Nikah would be known.
تعتزم الإمارات إلزام الشركات و المؤسسات المالية الإسلامية بدفع **زكاة مالها** مع نهاية كل سنة مالية.	United Arab Emirates intends to oblige Islamic financial companies and institutions to pay **Zakat el mal**(Note 2) at the end of every fiscal year.	**(Note 2)** **Zakah** is an annual tithe on one's wealth or possessions: Also, **Zakah** is one of Islam's obligations and one of its five main pillars.

Table 3: Samples of translated cultural elements

(Dweik& Suleiman, 2013, p.58-59).

It is clear from the examples above that the translator has to resort to a remedial strategy to bridge this gap. So, he provided additional information in a footnote in order to explain in detail for the target reader the Arabic words: **Iddah** and **Zakah**.

So translating cultural elements is a complicated and a vital task due to the fact that culture is a complex collection of experiences that range from history, social structure, religion, and traditional customs to everyday practices.

1.1.3.3 Translator's incompetency

Loss can also be attributed to the failure by the translator to render the correct and accurate meaning on the grounds of lacking linguistic or extra linguistic knowledge regarding the (SL) text or the (TL) one.

This example : ﴿ فإذا فرغت فانصب﴾ (7:الانشراح) has been translated by Arberry as follows:

[So when thou art **empty**, labour] (Arberry: 367.7).﴿إِلَهِ النَّاسِ﴾

Due to the lack of understanding, Arberry has failed to render the appropriate equivalence by giving a translation out of the context.

The intended meaning of «فرغت» in the verse is: when you complete the task.

1.2 Compensation techniques to reduce loss

Compensation in translation refers to "The technique of making up for the translation loss of important (ST) features by approximating their effects in the (TT) through means other than those used in the (ST)" (Hervey & Higgins, 1992, p. 248).

Hervey and Higgins (1992) distinguished four types of compensation: compensation in kind, compensation in place, compensation by merging and compensation by splitting.

1.2.1 Compensation in kind that consists in "making up for one type of textual effect in the (ST) by another type in the (TT)"(p35).

The following example: كتبتم الرسالة يا شيخ

Is translated as: You wrote the letter **O** shaykh.

The Arabic clitic which is (the object pronoun تم)in the (ST) is lost in the (TT) and compensated by another textual effect which is in this case the vocative particle **O**.

(Newman, &Husni, 2015).

In the second example, compensation in kind is achieved in the (TT) through compensating the effect aroused by certain sound pattern in the (ST).

(ST)	(TT)
Dancing **pa**irs, **pa**inted wings	**داخلي شيء خفي**
Things I almost remember,	لكني لا أتذكر
And a song, someone sings	لحن ما، صوت شجي
Once upon a December	أغنية عن شهر ديسمبر
Someone holds me safe and w**arm**	دائما حولي وقبل النوم
Horses prance through a silver st**orm**	لكنها تبدو حقيقة اليوم
Figures dancing gracefully,	**كلما مرت بخاطري**
Across my memory	**تلهب مشاعري**

Table 4: Samples of compensation in kind

The alliteration in the first line: 'Dancing **pa**irs, **pa**inted wings' is compensated by another kind which is the rhyme between: 'شيء andخفي'.(Musleh, 2014, p.32).

1.2.2Compensation in place is to "make up for the loss of a particular effect at a certain place in (ST) by recreating this effect at a different place in (TT)" (Hervey & Higgins, 1992, p 37)

Referring back to the figure above, the rhyme between: 'warm and storm' is compensated by a rhyme between: 'بخاطري andمشاعري'that occur in another place in the (TT), namely at the end of the two last lines.

1.2.3Compensation by merging which condenses (ST) features carries over a relatively long stretch of text (say, a complex phrase) into a relatively short stretch of the (TT) (say, a single word or a simple phrase). (Hervey & Higgins, 1992, p 38)

The example for this can be found in the following sentence:

ST	TT
وكتب متناثرة على حصيرة من **القش والقصب**	Books scattered on a **straw** mat

Table 5: Sample of compensation by merging

Judging that 'straw and cane mat' is over-descriptive in English and the western reader will not attach a lot of importance to the difference between 'straw 'and 'cane'. The translator has opted for compensation by merging. The semantic loss entailed in 'a straw mat' is compensated for by avoidance of the greater loss in idiomaticity.

(Dickins, Hervey, & Higgins, 2002).

1.2.4 Compensation by splitting means that the compact ST features are spread over a longer length in the TT.

ومن التناقض الواضح أن ترى الفريق، العسكر الحاكم، الذي **يتبنى** سياسة التنمية و الإنماء والمشاريع الضخمة والمضخمة[...]

It is clearly contradictory that the ruling military, who **adopt** a policy of development and **promote** huge state projects[...]

The verb يتبنى that is single in the (ST) is split in the (TT) as it was rendered by two verbs. Firstly, «adopt» that has to do with the policy of development, and secondly «promote» that goes with the state projects (ibid).

Baker (1992) has also discussed other compensation strategies used by professional translators to deal with various types of loss such as translation by a more general word (superordinate), a more neutral/less expressive word, cultural substitution, using a loan word or loan word plus explanation, paraphrase using a related word, paraphrase using unrelated words, omission or illustration.

1.3 Gain

1.3.1 The concept of gain

Gain is a notion that relates to the situation "where the (TT) gains features not present in the (ST)" (Louise, Michael & Sandor, 2005,p.16). Sallis (2002) notes that gain "could only be a matter of expressing the meaning to a greater degree in the translation as compared with the original" (p.89). McGuire (1980) alludes to the fact that language can gain through explanations when saying "The translator can at times enrich or clarify the source language text as a direct result of the translation process. Moreover, what is often seen as lost from the source language context maybe replaced in the target language context" (p.30).Similarly, Nozizwe and Ncube (2014)affirm that "gain revolves around the enrichment of the target language"(p.672).

1.4 Some strategies to increase gain

Despite the various types of losses that can be occurring, there are a number of strategies that are likely to increase the gain.

1.4.1 Adopting a TL-oriented strategy

This strategy enables the translator to produce a natural and original piece of literary art, according to the principle: the best translation is the one that does not sound as a translation. Taking as example the following expression: Bitter-sweet.

To produce a natural translation, the translator needs to add a word here because English compound adjectives often involve some kind of addition as in this case where the head word is sweet and bitter is just a modifier. The natural translation should be: **عذب تشوبه بعض المرارة**

(Dhibani, 2011, p.16).

1.4.2 Repudiating the formal equivalence

Seeing that the formal equivalence leads to a literal and awkward translation sometimes, this strategy seeks an equivalence that is functional and dynamic in the (TL) as it creates the same effect.

ST	Formal equivalence	Dynamic equivalence
ممنوع الدخول	Forbidden is the entrance	No entry
مع السلامة	With the well-being	Goodbye

Table 6: Sample of formal and dynamic equivalence

(Bahaa-eddin, 2014, p. 14).

The formal equivalence focuses on the form and content of the message while the dynamic equivalence is based on the principle of equivalent effect. Therefore, the expressions: «No entry» and «Goodbye» are likely to create the same effect in the (TL) reader.

1.4.3 Introducing an idiom or a rhetorical device in the (TL)

This requires the translator to bring in an idiom or a rhetorical device in the (TT) for a non-existent one in the (ST).

The translation of Taha Hussein literary work entitled: «The Call of the Curlew» that is characterised by its poetic style and highly classical language, abounds with examples of idioms and metaphors that have been introduced in English.

ST	TT
وهلم نذكر تلك المأساة التي شهدناها معا وعجزنا أن ندفعها أو نصرف شرها عن تلك النفس الزكية التي **أزهقت** وعن الدم البريء الذي سفك.(دعاء الكروان:)	So that together we may evoke the tragedy to which we witnesses, which we could not prevent happening and whose evil we could not keep away from that soul which was **extinguished**, and that blood which was shed.(The Call of the Curlew)

Table 7: Sample of gain through introducing a rhetorical device in the (TL)

The translator attempted to create an equal effect for the inevitable loss in the translation of (The call of the curlew)that is marked by its poetic style by rendering the Arabic verb 'أزهقت'that means literally 'perish' or 'be dead' by **extinguished** to tell that the soul is a light or a flame and thus he achieved some gain.(As-Safi, 2006).

Conclusion

It is evident that every translation involves an aspect of loss and or gain especially when they belong to different families such as Arabic that is a Semitic language and English as an Indo-European language, and what may appear as a loss, may actually be a gain. Loss occurs because of some factors; be it linguistic or extra-linguistic, or due to the translators 'shortfalls. The linguistic factors are the result of the discrepancies of the two linguistic systems at different levels namely morphological, syntactic, semantic, textual, and rhetorical. As for the cultural factors that are more problematic are due to the absence in the (TL) culture of relevant situational features equivalent to that in the (SL) as there are no two living languages that can have the same cultures. As for the translators 'shortfalls, they are attributed to their failure to render the intended message in an equivalent manner weakening as a result the value of the (TT). However, the term translation loss suggests that translators should not agonize over the loss, but should concentrate on reducing it. On the other hand, gain can be achieved through a number of strategies such as adopting a (TL) oriented strategy, adopting a dynamic equivalence that creates the same effect in the (TT) along with adding some elements to the (ST) when they don't exist in the (TT) to reach similar information; the (TL) will be enriched, thus. Overcoming the differences between the (SL) and the (TL) remains the first priority of the translator in order to bring the closest equivalence to the (TL) reader.

Chapter II

The Holy Quran and translation

Introduction

      The Quran is the miracle of the Prophet Mohammed; during his time Arabic poetry reached its peak and composing poems was a great privilege. And as most of the Quranic verses are rhymed with exemplary harmony, the Arabs regarded them as poems. The Muslim holy book, the Qur'an, contains all necessary directions for the whole universe, and man of all time. Thus the sacred book of Islam guides believers in their social and spiritual life. Obviously, not all Muslims are Arabs. However, the translation of the Quran into various languages is unavoidable* (Motlagh, 2011). As the language of Quran is outside any literary or poetic canon and escapes any human logic and categorisation, it is not surprising that some voices were quickly raised against any effort of its translation and a faith-based resistance animated the internal debate on whether it is possible to translate the Quran or not and whether this translation is still the word of God, or it is only a paraphrase or an interpretation thereof. In attempt to investigate more the truth of this controversial subject, the present chapter sheds some light on the permissibility of translating the Quran, some difficulties which may face translators in this field; along with, the common strategies used in translating Quran.

1-Definition of the Holy Quran

The Holy Quran is considered to be the literal word of Allah revealed to His messenger Mohammed (peace be upon him) through the Angel Gabriel in order to enlighten people and leadthem out of the darkness of ignorance to the light of guidance.

Denffer (1989) defines the Quran as "The word of God (Allah), sent down upon the last prophet Mohammed, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons, both verbally and in writing. It is inimitable and unique, protected by Allah from any corruption" (p.17) (quoted in Al-Sahli, 1996, p 43).

According to Nasar (2015) the Quran "consists of 114 chapters called suras, a term mentioned several times and identified as units or chapters of the revelation. The title of each sura is derived from a name or quality discussed in the text or from the first letters or words of the sura. Muslims believe that the Prophet himself, on God's command, gave the suras their names. The opening chapter, Al-Fatihah (The Opening), is the heart of the Quran and is repeated in daily prayers and on many other occasions.

The second sura, Al-Baqarah (The Cow), is the longest and subsequent chapters are arranged according to length, with chapters becoming shorter as the text proceeds. All suras except one, Al-Tawba (Repentance), begin with the formula BismiʾLlāh al-Raḥmān al-Raḥīm ("In the Name of God, the Infinitely Good, the All Merciful"), which is the formula pious Muslims

use whenever they consecrate something. The suras are further subdivided between those that were revealed to Muhammad in Mecca and those that were revealed to him in Medina".

Muslims believe that the Holy Quran is a miracle that occurred during the time of the Prophet Mohammed (peace be upon him), and still continuous to be so on the present day and will last forever without a single distortion as stated in the Quran [We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)] (Yusuf Ali: 124. 9).

2-(Un) translatability of the Quran

The translatability of the Holy Quran has been a controversial issue among Muslim scholars. It started when the Quran was introduced to people whose mother tongue was not Arabic and when people who do not master Arabic accepted Islam. Ever since, scholars discussed this subject carefully.

2.1The concept of translatability

Translatability is defined as "the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change" (Pym & Turk, 200, p. 273).

2.2Opponents of the Quran translatability

The idea of translating the Quran was faced with great opposition by imminent Muslim scholars.

Mameri (2006) stated that it is important to note that there has always been resistance to Quranic translation by imminent theologians like Chafi'i, Ahmed Ibn Hanbel and the Imam Malek who have even gone as to declare that it would be a sin to translate it. They argue that Quran translation would push non-Arab Muslims to learn about Islam through an intermediary (translation) that contains often mistakes that can be fatal to Islam and the Quranic message*.

By the same token, (Aldahesh, 2014) cited the arguments of the scholars who oppose the Quran translation, he stated that those intellectuals who advocate the opinion that the Quran is untranslatable, argue that the main reason behind this is the issue of inimitability of the Quran (Ijaz al-quran). They ascribe the Quran untranslatability to a number of facts, which include, but are not limited to, the uniqueness of the style of the Quran, the inevitable linguistic gaps among languages due to syntactic, semantic, and pragmatic specificities, the inevitable cultural voids, the linguistic and rhetorical Quran –specific texture, and the semantically, syntactically, and stylistically motivated Quran-bound morphological forms.

Tibawi (1962) is one of the eminent Muslim scholars who strongly opposes any attempt to translate the Quran into another language. He argues that "Arabic is abundant in metaphor s, and no language could rival it in this sense". In addition to that, he states "It is unanimous that it is virtually impossible to translate Arabic into any language, still less to translate the Arabic of the Quran"(p. 17-18). In the same vein, Hussein Abdul-Raof (2001), a recent Muslim Quran translation scholar, stresses the untranslatability of the Quran for various reasons. He uses "shifting" or reference switching to illustrate the fact that the Quranic discourse is marked by numerous syntactic, semantic, rhetorical, and cultural features that are distinct from other types of Arabic discourse. According to him, as long as these features are untranslatable, so the Qur'anis untranslatable.

2.3 Advocates of the Quran translatability

On the other hand, there are a number of scholars who are of the opinion that translating the meanings of the Quran is possible and preferable. They agree that only the Arabic version of the Quran is the original and that the Quran is the word of Allah, which is unique and miraculously inimitable text and reproducing the attractiveness and beauty of the Quran-specific rhetoric is beyond man's faculty.

Due to this fact, only a crude approximation of its language, meaning, and style is possible. Moreover, the existing translations, no matter how accurate they are, must not be thought as substitutions of the original Arabic version. It is the reason why a great deal of Quran-specific properties is lost in translation.

Ennedawi (1996) argues that translating the meanings of the Quran helps the Muslim who is not acquainted with Arabic language to understand its teachings, prophets and previous nations stories in addition to things that Allah orders to be done and others to be avoided.

In addition to that, there are hundreds of Quran translations done by Orientalists where they added whatever they want of false facts in the name of translation and ascribed them to the Quran. If the Muslims abstain from introducing the alternative translation that reflects the correct Islam, this means that they are satisfied with the Orientalists versions and there is no need to produce new versions.*

Sheikh Abou Isshak (1926) pointed out that the translation of Quran which is based on explaining the verses and clarifying its judgements is undoubtedly permissible and possible, and even obligatory since the Prophet Mohammed – peace be upon him – was sent to all humanity. *

Eventually, "this issue of Quran translatability was resolved when religious bodies, such as Al-Azhar (Egypt), gave permission for translating the Holy Quran provided that Quran

translators explicitly state that their translations are not replacements of the ST and that they are merely rephrasings based on the agreed upon meaning of the original".(Farghal & Bloushi, 2012, p.2).

2.4Some translations of the Holy Quran into English

Work on translating the Holy Quran has been carried out by Muslims and non-Muslims into many languages such as English which has been the most important of all these other languages.

Discussing the significance of the English versions of the meanings of the Holy Quran,

Al-Jabari (2008) mentions that "The importance of English translations has recently become greater than ever. This is because of the growing non-Arab Muslim communities in English-speaking countries, as well as greater academic interest in Islam. Moreover, the 9-11 terror attack and the continuous talk in the media about so-called Muslim terrorism, has inspired large numbers of native speakers of English to obtain and read different translations of this Book in order to understand Quranic teaching and the Muslim mentality" (p.1).

Ennedawi (1417) talks about a number of English translations of the Holy Quran. Among the non-Muslim translators he mentions are Alexander Ross (1664-1718), George Sale (1743), J.M. Rodwell (1886),E.H. Palmer (1880), Whery (1894), Richard Bell (1937), Arberry (1955) and N.J. Dawood (1956). On the other hand, Muslim translators include M. Marmaduke Pickthall (1930),Abdullah Yusuf Ali (1935), Muhammad Assad and Ahmed Ali.

2.5Main difficulties in translating the Holy Quran from Arabic into English

The translation act is already complex but it is even more so when it comes to the Quranic text as it was revealed in an Arabic that is a Quranic-specific language. The main reasons behind that are the large structural and cultural difference existing between Arabic and English. Therefore, the Quran translators face linguistic and metalinguistic discrepancies that harden their task. The following are some examples containing various types of these difficulties.

2.5.1Linguistic difficulties

As translation is a process of constant search for the closest equivalence of the (SL) message in the (TL), it is often accompanied by many linguistic problems that are the result of differences in both linguistic systems.

2.5.1.1-Lexical problems

The Holy Quran contains some lexical items that are pregnant with religious charges, which in turn create a difficulty in rendering them into another language because they have neither a direct counterpart nor another word of similar function in the (TL), for instance:

The translated terms in the following table are taken from the Holy Quran.

SL	TL
تيمم	**Tayammum**: To strike your hands on the earth and pass the palm of each hand on the back of the other and then blow off the dust from them and pass-rub-them on your face. It is a kind of ablution that is adopted when someone is spiritually unclean and there is no water.
موقوذة	**Mawquudah:** Any animal that receives a violent blow, is left to die, and then eaten without being slaughtered according to Islamic law.
كظيم	**Kazhim:** To fall into silent melancholy; to be filled with grief but not to complain to anyone except to your lord.

Table1: Samples of lexical problems in the translation of Quran

(Abdelwali, 2007).

To render the above mentioned terms: تيمم – موقوذة – كظيم,into the (TL), the translator had to provide more explanations in order to demonstrate the detailed meanings contained in the word.

Catford (1965) states that in case the lexical substitutes are unavailable in the (TL), equivalence is not achieved at all.

2.5.1.2- Syntactic problems

Sadiq (2010) points out that "the many differences between Arabic and English cause various syntactic problems when translating the Holy Quran to English. Tense is an obvious syntactic problem that translators usually encounter in translating the Holy Quran. Tense means the 'grammatical realisation of location in time'and how location in time can be expressed in language"(p. 20).

Translating the tense from Arabic into English is one of the stumbling blocks that pose

a big problem in the face of translators in some cases. One example of that is the past tense in Arabic which can signify a future reference such as in the following verse:

(ST)	**(TT)**
﴾و**عرضنا** جهنم يومئذ للكافرين عرضا﴿ (البقرة: 100)	[On that day we **shall present** Hell to the disbelievers, plain to view] (Pickthall: 125.100)

Table 2: Sample of syntactic problems in the translation of Quran

Despite the fact that the Judgment Day will come in the future, the Arabic verse above used the past tense, Ünal (2006) explains the use of this tense in such context by mentioning that "the simple past tense in Arabic is also used to give the meaning that a future event will doubtlessly take place " (p.24).

There is a kind of emphasis that the action will happen in the future. The pragmatic overtones and undertones have been lost in translation. The use of the past tense in Arabic signifies this fact, but the use of the past tense in English is a different story. Here is the dilemma. There is a kind of clash or conflict between the (SL) and the (TL). This defies translators.(Al-Azab & Al-Misned, 2012).

2.5.1.3-Metaphor

Cambridge dictionary (2011) defines the metaphor as"an expression which describes a person or object in a literary way by referring to something that is considered to have similar characteristics to the person or object you are trying to describe".

Translating metaphors is one of the area that constitute a challenge for translators notably the those who translate the Quran because of the heavy responsibility the shoulder to render the exact meaning, Ereksoussi (2014) points out that"Metaphor translation has always been a problematic translation area because it demands the transfer of different meanings, some of which are cultural and may not have ready equivalents in the (TL). This problem gains in momentum and reaches its height when translating sacred texts since faithfulness to the Speaker, here, would highly restrict the translator's choices" (p. 51).

Considering the following example:

(ST)	(TT)
﴿وترى الأرض هامدة فإذا أنزلنا عليها الماء اهتزت وربت وأنبتت من كل زوج بهيج﴾ (الحج:5)	[Thou seest the earth **barren and lifeless**, but whenwe pour down rain on it, it is **stirred (to life)**, it **swells** and it puts forth every kind of beautiful growth in pairs]. (Yusuf Ali: 164.5).

Table 3: Sample of metaphor translation

The trembling of the earth after a long quiescence is compared to an animal that calms down after moving. Here, the Almighty Allah borrows some features from an animal to describe what happens to the earth after it rain. In this case, the literal translation cannot convey the exact meaning of the verse to the audience. To show how the earth (stirred and swells) these features for animals, we need to use communicative translation or paraphrasing to convey the intended meaning, the features, and the context of the verse. (Brakhw, 2012, p. 588- 589).

2.5.1.4- Ellipsis

Trask (1999) defines ellipsis as "the omission from a sentence or an utterance of material which logically necessary, but which is recoverable from the context" (p.58). The ellipsis serves to achieve cohesion and coherence in the text.

Similarly, Clark (1991) points out that "ellipsis is possible only so long as what is missing is reconstructable by the listener" (p.227).

However, the problem arises when translating between English and Arabic as the latter permits such a construction, but English does not in such a case which harden the task for the Quran translators.

Taking, for instance, the following verse from the surat of Rad (Thunder):

(ST)	(TT)	
	Pickthall	**Arberry**
﴿ولو أن قرآنا سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى بل لله الأمر جميعا﴾(الرعد:31)	[Had it been possible for a Quran to cause the mountains to move or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so)].(106.31)	[If only a Koran whereby the mountains were set in motion, or the earth were cleft, or the dead were spoken to-nay, but God's is the affair altogether] (151.31)

Table 4: Samples of ellipsis problem in the translation of Quran

From a close consideration of the meanings, it can be concluded that the result depending upon the condition is ellipted.Arberry's translation is unintelligible and inaccessible to the English reader though it is faithful to the (ST). As for Pickthall, he resorted to make up for the ellipted part to meet the norm and to disambiguate the meaning. But there is a loss of the pragmatic meaning. (Al-Azab & Al-Misned, 2012).

2.5.1.5-Metonymy

Arab rhetoricians define metonymy as "a word used to refer to a meaning other than its literal meaning. Such substitution is conditioned by the existence of a contiguity relation between the literal and figurative meanings and the existence of an implicit or explicit clue that indicates that the literal meaning is not intended" (Al-Salem, 2008, p.7).

So, it is worth mentioning that there is a large amount of metonymies in the Holy Quran which does not use them merely to substitute words but to achieve a specific aim out of that.

For instance

(ST)	(TT)
﴿وأرسلنا **السماء** عليهم مدرارا﴾ (الأنعام:07)	[And how we loosed **heaven** upon them in torrents] (Arberry : 83.07).

Table 5: Sample of a loss in the translation of metonymy

The word "السماء" (the sky) is used when the intended meaning is "rain". The substitution is probably made to evoke an initial image of the great sky being sent down to those people. Thisis an exaggeration that serves as an indication (in addition to the word مدرارا) of the heaviness of the rain, and it shows how blessed those people were, yet they were destroyed because they disbelieved in Allah. It is obvious that the literal meaning of this sentence is not intended, for the sky has never been sent down on people. Therefore, the recipient's mind is expected to drift to the object that descends from the sky, usually as a blessing, which is rain.

By rendering the word **"السماء"**(the sky) that has been used to refer to (rain), and which serves to indicate the heaviness of rain by the word**"heaven"**, Arberry failed to produce a metonymy in the (TL), and rendered it, rather, by a metaphor despite the fact that the metonymy is quite understood.

(ibd).

2.5.1.6- Polysemy

Polysemy is one of the semantic and linguistic features that characterise the Holy Quran. Kalakattawi (2005) defines polysemy as a phenomenon in which a word has several different meanings that are closely related to each other. (p.4)

For example, the word: «أمة/ Ummah» has nine polysemic meanings. The following examples show some of them.

ST	TT	Meaning
﴿وقال الذي نجا منهما واذكر بعد أمة أنا أنبئكم بتأويله فأرسلون﴾(يوسف: 45)	[But the man who had been released, one of the two (who had been in prison) and who now bethought him after (**so long) a space of time,** said: 'I will tell you the truth of its interpretation: send ye me. (therefore)']. (Yusuf Ali: 115. 45).	Means a period of time.
﴿إن ابراهيم كان أمة قانتا لله حنيفا ولم يك من المشركين﴾ (النحل:120)	[Abraham was **indeed a model**, devoutly obedient toAllah, (and) true in Faith, and he joined not godswith Allah]. (Yusuf Ali: 135.120.)	Means the one who leads people, teaches and guides the believers to the right path in their religion and life.
﴿بل قالوا إنا وجدنا آباءنا على أمة و إنا على آثارهم مهتدون﴾ (الزخرف:21)	[Nay! They say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."](Yusuf Ali: 252. 21).	Means the religion that some people follow.

Table 6: Sample of polysemy in the Holy Quran

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For this reason, the translator should be aware to the phenomenon of polysemy in the Holy Quran in order to avoid mistakes and translate the exact meaning contained in the verses for the target readers.(Brakhw, 2012).

2.5.2 Metalinguistic difficulties

The dissimilarities that go beyond the (SL) and the (TL) such the cultural aspects are important factors that make the translation task hard for Quran translators because each culture has a collection of experiences that include history, social structure, religion, traditional customs and daily practices. The translation studies theorists stress that this problem becomes particularly difficult when dealing with religious terms.

For example:

(ST)	(TT)
﴿إذ دخلوا عليه فقالوا سلاما قال سلام قوم منكرون﴾ (الذاريات : 25).	[Behold, they entered his (Abraham) presence, and said 'Peace!' He said 'Peace!' (and thought) 'These seem unusual people.'] (Yusuf Ali : 269. 25).

Table 7: Sample of cultural loss

Abdul-Raof (2005) mentions that this verse contains two nouns: سلاما(peace), which is in the accusative case, and سلام (peace), which is in the nominative case. The Arabs greet others with the expression «Peace be upon you»as part of their culture, and the other's reply is «And peace be upon you, too». However, the word «peace» seems alien when translated into English and shows cultural foreignness owing to literal translation. Abdul-Raof agrees with Dickins, Hervey and Higgin (2002) when they suggest that the cultural transposition (domestication) approach should be adopted in cases like these and that "a good translation for the word peace is Hello"(p.29).

Despite the fact that Abdul-Raof adopts the transposition approach, he thinks that this solution does not respect the status of the Quranic text and violates the register of the (SL). For him, the failure lies in the grammatical nominative case on the second noun سلاما «peace» that cannot be accommodated by the (TL) expression «peace». The reason behind that is because the second noun «peace» is more courteous than the first one. Therefore, the two (SL) expressions are different and reflect cultural overtones relating to Islamic culture.(Al-Jabiri, 2008).

3-Approaches to Quran translation

The question that has been asked for a long time and still, in translation field, is whether to adopt an approach that is source-text oriented or target-text oriented; both approaches have their advocates. Confirming this fact, Massoud (2014) mentions that "the dichotomy between the two translation approaches «source-oriented» and «target-oriented» is constantly fuelling the debate in translation field"*.

In the same vein, Hatim and Mason (1990) confirm that "In any form of translation, translators tend to apply a general strategy that will favour either a SL-oriented approach, or a TL-oriented approach." (P. 223).

Like the other text types, the religious text, that very sensitive as it contains divine message, is subject to either approaches during the process of translation.

3.1 Source oriented approach (SOA)

The (SOA) «Foreignized» is related to the manner of rendering a ST in a form that reproduces the structure and form of the TT as closely as possible and that imports into the TT a number of variable linguistic and cultural elements that were native to the ST. (Al-Khawalda, 2004).

As for the translators who adopted the (SOA), Ladmiral (2010) defines them as those who are attached to the signifiers of the language, exalting the (SL) to which they grant the privilege of supremacy over the (TL).*

It is clear that the proponent of this approach are committed to maintain, in their translations, the brand of the SL in such a way that the reader feels that it is a matter of text that is not written in that language, but he has to do with a translated text given the content that it carries and the language in which it was written.

The (SOA) has marked the religious translation for a long time fearing that the translated text would not be faithful to the God's words contained in the (ST) and causes some distortions thereafter. Thus, a narrow conception of loyalty that has been able to lead to literal translation of these sacred texts. A conception that could go so far as to prohibit translation. The case in point,

St. Jerome who stated that "Bible translations must respect the exact form of the source text because God's word must not be tampered with whereas in secular texts the translator should strive to render the meaning of the source text".(Stenzl, 1983, P.6).

Similarly in the field of Quran translation, Al-Khawalda (2004) points out that when it comes to the Holy Quran translation, translators generally attempts to remain as close as possible to the text in order to reflect some features of the Quranic style in their work. Additionally, Abdelwali (2007) mentions that the majority of Quran translations into English language are

source-language oriented. They are characterised by dogged adherence to source syntax and the use of archaic language.

So, it is clear that the advocates of this strategy view translation as a copy of the ST, they believe that the process of translation should reflect the structure, tone, along with the microstructures of the ST, and it is worth mentioning that this strategy had marked the translated texts in the religious field for fear of causing a distortion in the divine message.

3.2Target oriented approach (TOA)

The (TOA) «Domesticated» is related to the manner of rendering a (ST) in a form that is as natural as possible for the reader of the (TT) and that conforms to conventional usage. In other words it is a manner of producing an idiomatic (TT) that does not sound foreign in any way.

(TOA) stresses the sense of the discourse using the appropriate resources of the (TL). It gives priority to the linguistic, stylistic, and socio-cultural expectations of the target audience, and will attempt to produce an idiomatic translation. (Translation: Basic notions).

The advocates of this (TOA) are concerned above all with some form of readability of their translation, the ideal of this approach is that it gives the illusion of a text written in the (TL).

Abdul-Raof (2005) takes issue with the idea that the literal translation of the Quranic cultural items as it "leads to cultural interference that distorts the message underpinning the (SL) text, thus impairing the volume of both informativity and intentionality of the source text" (p.172). He advances, instead, the "domestication of the (ST) expression and exegetical footnotes in order to bring the message home to the (TL) audience, increase the level of source text informativity, and maintain (SL) intentionality" (ibid).

Abdul-Raof judges that "paraphrase, through domestication, transposition or dynamic equivalence, may be the solution, but it robs the Quranic text of its distinctive religious character".(ibid).

However, the need is urgent to desert the (SOA) for the (TOA) that focuses on the target reader and enables him to understand easily the meanings of the verses as mentioned Farghal and Bloushi (2012) "…most Quran translations are source-oriented and hardly, if at all, take the need of the target audience to access the intended meanings into consideration" (p.2).

4-The three translators under study

There have been numerous Quran translations into English. The three translations under study are those of Abdullah Yusuf Ali, Arthur John Arberry and Muhammad Mahmûd Ghâlî.

4.1 Abdullah Yusuf Ali (1872 - 1953)

Abdullah Yusuf Ali was born on April 4, 1872 in Surat, India. He was educated at the University of Bombay, India, St. John's College, Cambridge, and Lincoln's Inn, London. He joined the Indian Civil Service in 1894. After serving the Government of India for about twenty years in different capacities, he retired in September 1914. He served as a lecturer of Indian language and Indian religious manners in the School of Oriental Studies at the University of London between 1917 and 1919. He was awarded CBE in 1917. He also served the government of Hyderabad as its Revenue Minister during 1921 and 1922 and the Islamia College, Lahore, as its principal between 1935 and 1937. He died on December 10, 1953.(Sherif, 1994, p.27).

Regarding Yusuf Ali's best-known work is the translation of the Holy Quran in a book entitled: The Holy Quran: Text, Translation and Commentary, begun in 1934 and published in 1938.

(Sadiq (2010) mentioned that "the most distinguishing feature of this translation is that the text and the English translation are arranged in parallel columns, with many profound footnotes as a commentary. Moreover, a summary at the beginning of each sûrâ is given, with a complete analytical index and fourteen appendixes at the end of some sûrâs in the form of scholarly essays dealing with specific themes referred to in these sûrâs" (p.6-7).

4.2 Arthur John Arberry (1905 - 1969)

Arberry was a British orientalist. Born at Portsmouth on 12 May 1905, he went to Cambridge University in 1924 with a classics scholarship and subsequently studied Persian and Arabic with R. A. Nicholson and other noted scholars. After graduation and a study year in Cairo, during which time he also visited Palestine, Lebanon, and Syria, he was appointed head of the classics department at Cairo University in 1932, but returned to London in 1934 as assistant librarian at the India Office. With the outbreak of war in 1939 he was transferred to the War Office and then to the Ministry of Information in London. It was during this period that he edited the highly successful Persian monthly journal *Rūzgār-e now* (The new age) as well as other publications in Persian and Arabic. In 1944, his war work finished, he was appointed to succeed V. M. Minorsky in the chair of Persian at the School of Oriental and African Studies, London University; two years later he transferred to the chair of Arabic. In 1947 he was

appointed to the Sir Thomas Adams professorship of Arabic at Cambridge, where he remained until his death on 2 October 1969. (Encyclopaedia Iranica).

As for his translation, it was presented in 1955, under the title*The Koran Interpreted* and was published by Oxford University Press.

Sadiq (2010) pointed out that Arberry did his utmost, in his translation, to show the rhythmic qualities of the Arabic text along with its great impact and most outstanding beauty. However, the translation came without any explanatory notes, with varied indentions of the lines.

4.3Muhammad Mahmûd Ghâlî

Muhammad Mahmûd Ghâlî was born at a small village in Damietta Governorate, Egypt, on September 23rd, 1920. He memorized the Quran at a very early age. In 1936, he joined English Department, Faculty of Arts, Fû'âd 1st University (Cairo University now). In 1940, Ghâlî graduated with a B.A. in English. From 1941 to 1955, he worked as a teacher of English at a group of different schools in Suhag, Damietta, Cairo and Aswan Governorates. In 1952, Ghâlî was sent on a scholarship to complete his studies at Exeter University, England, where he obtained a diploma in the English Language and Phonetics. He received, in 1957, an M. A. in English Linguistics after being sent on another scholarship to the University of Michigan, USA.

Upon returning to Egypt, Ghâlî was appointed as Lecturer in Teachers' College, Cairo. In 1961, Ghâlî left for Saudi Arabia to work in capacity of the Head of English Department, King Sa'ûd University, Riyad, from 1961 to 1964. Having retuned to Egypt, Ghâlî was appointed as the Head of the Department of European Languages, Faculty of the Arabic Language, Al-Azhar University in 1965. That department was the beginning of the Institute of Languages and Translation founded in 1966 and headed by Ghâlî himself.Just one year later, that institute turned into the Faculty of Languages and Translation with Ghâlî as its Dean until 1972.He travelled again to Saudi Arabia to work at King 'Abdul-'Azeez University, Jeddah, as the Head of English Department from 1972 to 1990. Then, he returned back to Egypt for just one year, after which he left for Saudi Arabia as the Consultant of the English Language, Faculty of Female Students, Jeddah. He has been living in Egypt since 1994.

Ghâlî's translation of the meanings of the Glorious Quran took three years to be completed, from 1994 to1997. His version entitled «*Towards Understanding the Ever-Glorious Qur'ân»* is considered to be a masterpiece in the field; it was published by Dâr An-Nashr Liljâmi'ât, Cairo. Until now, the translation has passed through four editions, that of 1997 and another three ones in 1998, 2003 and 2005. He incorporated the original Arabic Qur'ân along with the

translation, in every edition, due to the fact that he believes that no translation can ever substitute the Divine message. (Sadiq, 2010).

The three translators above mentioned differ in their religious background their cultural origins and their mother tongue. Yusuf Ali was an Indian Muslim but a non-native speaker of Arabic. Arberry was an English non-Muslim, while Mahmûd Ghâlî was an Egyptian Muslim Arabic speaker. These factors have an influence on the three translators and how they see and understand the Quran.

Conclusion

So finally, it can be concluded that the issue of translating the Holy Quran has been treated with much scepticism but was resolved ultimately by some religious bodies provided that these translations are not considered to be the replacements of the Quran and that they are merely rephrasings based on the agreed upon meaning. Moreover, any Quran translation is certainly possible, but this requires good knowledge of Islam, Muslims, their history, their culture and rituals. In addition to that, the translator should grasp well the meaning so that he can render the right equivalent and, of course, this cannot be accomplished only by a perfect knowledge of the both SL and TL along with culture, as mentioned previously, because despite the fact that the language of Revelation is Arabic, the very message contained in the Qur'an has a universal vocation, and is intended to be transmitted to non-Arab populations as well. However, the path of the Quran translator is not without difficulties that are likely to incur an investable loss in his translation given the fact that the Quranic text is related to a specific cultural, historical and religious background, its transfer from Arabic into other languages raises great difficulties and challenges for translators. These difficulties can be linguistic due to the special texture of the Holy Quran or metalinguistic because of the huge gap between Arabic language and English language cultures which requires the Quran translator to be aware on how culture generally functions so as to be able to comprehend the unforeseen cultural meanings formed by values and conventions. Lastly, there are two translation strategies in relation to Quran, the (SOA) and the (TOA). It is the (TOA)that suits better the religious discourse because it addresses directly the reader and tries to make the divine message accessible for him in opposition to the (SOA) which may not render well the intended meaning because of its literality.

Part two: The practical part

Chapter III

Analysis of loss and gain in the three English

translations of Surat *An-Naas*

Introduction

 This chapter is based on analysing the verses which include loss and gain in addition to the failures found in the work of the three translators Yusuf Ali, Arberry and Mahmoud Ghali. The analysis depends on exegeses of the Quran known as the books of *Tafseer* (explanations and interpretations of the Holy Quran). Beside the exegeses, Arabic and English dictionaries are also used to find out the exact meanings that words may carry and determine as a result where the loss occurs exactly and what is gained.

1.Corpus

Surat "*An-Naas*" consists of six verses. It was revealed after Surat"*Al-Falaq*" in Mecca. Its subject matter is supplementary to that of the previous Surat. The difference is that, in Surat "*Al-Falaq*", various kinds of external evil are mentioned, but in this Surat the evil of internal, hidden tempters is emphasized. This Surat commands the Prophet Mohammed-peace be upon him-, as a leader and as an example, to seek refuge with Allah from the evil of any temptations. Allah, the Almighty, used in this Surat three of His characteristics; Lordship, Ownership, and Divinity, so, He asked the humans to seek refuge with the One who has these attributes in order to rescue them from the grips of the devil who runs away and hides himself whenever Allah's name is uttered and mentioned by anyone who is seeking refuge .By invoking His divinity as the Lord and the God of Mankind who acts independently over His creation, He comes to help them and protect them against the evil of these whisperers.

1.1.Corpus analysis

An analytical comparative study will be applied on the examples extracted from the three versions to asses and measure the amount of loss and gain.

ST	TT		
	(A)Arberry	**(B)Mahmoud Ghali**	**(C)Yusuf Ali**
قُلْ أَعُوذُ بِرَبِّ النَّاسِ(1)	Say: 'I take refuge with the Lord of men,	Say, "I take refuge with The Lord of mankind,	Say: I seek refuge with the Lord and Cherisher of Mankind,
مَلِكِ النَّاسِ(2)	the King of men,	The King of mankind,	The King [or Ruler] of Mankind,
إِلَهِ النَّاسِ(3)	the God of men,	The God of mankind.	The god [or judge] of Mankind,-
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ(4)	from the evil of the slinking whisperer	From the evil of the constantly slinking whisperer,	From the mischief of the Whisperer [of Evil], who withdraws [after hiswhisper],-
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ(5)	who whispers in the breasts of men	Who whispers in the breasts of mankind,	[The same] who whispers into the hearts of Mankind,-
مِنَ الْجِنَّةِ وَالنَّاسِ(6)	of jinn and men.'	Of the jinn (creatures) and mankind."	Among Jinns and among men.

Table1: The three translated versions of Surat *An-Naas*

1.1.1. The aspects of loss in (TT)'s

The following examples present samples of the occurring loss in the three English versions:

1.1.1.2. Phonological   loss

Every human language possesses a distinctive system of patterns that make up its phonological system; this fact can be seen clearly in the language of the Holy Quran where the semantic content is intertwined with the sound.

Sound-meaning conflation is a fairly recurrent phonic/semantic feature of the Quranic diction. The interdependency of sound and meaning in the Quranic text, beginning from the level of the lexeme (isolated words) up to entire Surats (or textemes), is employed to achieve maximum effect on the psyche of the listener: [God has sent down the most perfect discourse: a Book concordant and recapitulating. At the mention of it the skins of those who fear their Lord shudder, but then their skins and hearts grow soft at the remembrance of God].(Khalidi:39.23). This feature demonstrates a level of familiarity with the inner dialectic of the Arabic tongue that cannot be captured by the foreignness of translation and translated texts. It is but one aspect of what is invariably lost in Quran translation. (Al-Amri, 2015, p.19).

Hassen Abbas mentions that Al-Waseet dictionary contains one hundred and seventy stem 'roots' ending in the letter/س /including thirty of them that express hiding and darkness. When the letter /س/ occurs at the end of the word, it causes the sound to get down and disappear.*.

Doctor Djamel Abd Al-Azize (2012) points out that the phoneme /س/ has the characteristic of whispering which draws clearly the nature of devil's action, who does this work with such a rapidity and movement without any sound in implicity as the phoneme / س/ gets out from its point of articulation. This fact denotes his cowardice and deceit and his inability to confront really the man who is closely connected to his God*.

The theme of the Holy Surat is seeking refuge against the devils whisperings. Therefore, it is reflected in the employment of the hissing sound /s/ that is repeated ten times in this very short Surat mostly in the rhyming verse ending so as to heighten this effect.

The phonological loss originates from the elimination of this sound as no one of the three translators has managed to echo this sound-meaning conflation because they sacrificed the sound effect for the sake of the meaning. The uncompensated original rhyme weakens the aesthetic value of the (ST) and caused the message to have less impact in the (TT).

Assamourrai makes it clear cut that another effect that is related to the syllable repetition is lost in the (TT) ; within the wordوسواسwaswas the syllable(وس) is repeated two times ; this has a value of repetition because the whisperer does not stop whispering ; it is called, linguistically, (syllable repetition due to the action repetition).*

The value of repetition cannot be produced in the target equivalent «the whisperer» that refers to the one who whispers but it is void of repetition.

Finally, as every language is distinct in its rules that define the correct mode of communication, the language of the Holy Quran has its own principles that should be cared about while reciting. In the first verse, for instance, the expression﴾ قُلْ أَعُوذُ ...﴿ should be

recited directly without any pause, while in the (TT)'s, there is a pause between the imperative verb and what comes after; this is clearly shown in the punctuation.

1.1.1.3. Morphological loss

The existing differences within the internal structures of languages are among the characteristics that make them distinctive and different from each other. Such as the case between Arabic and English.

Reima Al-Jurf states that "Arabic morphology is rich with various functional morphemes like the duality and feminine suffixes and infix morphemes which do not exist in English".(p.2).

The absence of the aforementioned features entails a morphological loss. The following examples are the case in the point for that:

1.1.1.3.1. The imperative verb "قل "

In the first verse, the imperative verb "قل " indicates the gender and the number. Upon reading only the verb, the reader can deduce that the addressee is single and male. On the other hand, the imperative verb "say" in English indicates neither the number nor the gender.

And for that an inevitable loss is presented in the (TT) due to morphological discrepancies.

1.1.1.3.2.The verb "أعوذ "

The verb"أعوذ " that is single in the (ST) is rendered by two words in the (TT).

ST	TT
أعوذ	Seek refuge - take refuge

Table 2: An example of morphological loss

According to Mona baker's equivalence typology that discusses equivalence at word level where elements of meaning which are represented in several orthographic words in one language may be represented by one orthographic word in another, and vice versa. For instance, "أعوذ "is written as one word in Arabic, is rendered in two words in English: seek refuge. This suggests that there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages.

1.1.1.3.3. The common noun " الناس "

The word "الناس " is kept the same in the Surat. However, in the three (TT)'s, the translators have rendered it differently: Arberry opted for the equivalent « men» while, Mahmoud Ghali and Yusuf Ali chose the equivalent «mankind» except in the last verse where Yusuf Ali has opted for the word «men».

Allah, the Almighty, in this last verse ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾specified two kinds of creatures who whisper: Jinns and men. Yusuf Ali should have kept the same word that he chose in the previous verses which is «mankind» because it has the value of precision through the word «kind».

It can be noticed that different equivalents have been chosen for the same word.

In conclusion, the word"الناس "in the (ST) verses does not have an overlapping equivalence.

1.1.1.3.4.The hyperbolic form "الخناس "

The word "الخناس"is defined in Al-Waseet (1972) as a hyperbolic form that is derived from the 'root' stem "خنس", its form expresses exaggeration as it refers to one of devil's qualities that is repeated frequently upon hearing Allah's name mentioned. That is to say, he escapes in state of humiliation.

Mora (2009) states that hyperbole otherwise known as exaggeration or overstatement is regarded as one of the rhetorical devices employed by language users to add extra meanings or to amplify a certain action or quality. It is also a type of "creative intensification for evaluative or affective purposes".

 The hyperbolic form occurs in forth verse as follows:

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾.

ST	TT (A)	TT(B)
The hyperbolic form	**Adverbial adjective**	**Verb**
الخناس	Slinking	Withdraw

Table 3: Samples of loss in the translated hyperbolic form

The above table contains the translations of Arberry and Yusuf Ali. Arberry uses the adverbial adjective «slinking» to imply continuity. However, he fails to convey the meaning of the hyperbolic form. While, Yusuf Ali had recourse to the verb «withdraw».

According to the definition of"الخناس "in Al-Waseet dictionary, it refers to someone who withdraws repetitively. The word "الخناس " means that the quality of slinking is inherent.

The hyperbolic form rendered by a verb and adverbial adjective implies a grammatical loss and prevent the full conveyance of the intended meaning.

1.1.1.4. Grammatical loss

Within every linguistic system, there is a grammar that contains a plethora of rules specifying how words should be formed and connected to other words in order to make sentences. In this part, the light will be shed on the prepositions in Arabic and English as they are the elements that establish the grammatical relationship that links its complement phrase to another word or phrase in the context.

In the definition of Cambridge Dictionary (2011), a preposition is "a word which is used before a noun, a noun phrase or a pronoun, connecting it to another word".

Studies show that in English, the most used prepositions are of, to, in, for, with, and on. Compared with English, the most frequent preposition in Arabic is "في"(in) (Iatcu, 2011).

	Type	Frequency
Prepositions	ب	01
	من	02
Total	**02**	**03**

Table 4: Type and frequency of prepositions used in the (ST)

	(A)		(B)		(C)	
	Type	**Frequency**	**Type**	**Frequency**	**Type**	**Frequency**
Prepositions	With	01	With	01	with	01
	Of	06	Of	06	Of	06
	From	01	From	01	from	01
					into	01
					among	02
					after	01
Total	**03**	**08**	**03**	**08**	**06**	**12**

Table 5: Types and frequencies of prepositions used in the three translators

From these findings, it can be seen that the (ST) contains a limited number of prepositions, they are: "ب"and"من" ;and the total use was three times which means that they serve three purposes. On the other side, the successive use of prepositions is very noticed in the (TT). Arberry and Mahmoud Ghali used three (03) prepositions compared to Yusuf Ali who used six(06) prepositions. Arberry and Mahmoud Ghali used prepositions eight (08) times, but Yusuf Ali due to his additions used them twelve(12) times. This shows that the prepositions in the (TT) serve so many purposes compared to the (ST).

As mentioned above, each preposition may have some specific purposes to serve. For instance, the most repeated preposition in the Surat is "of" whose purpose is to show possession such as in the following verses: the Lord **of** men, the King **of** men, the God **of** men. So, the possession has been shown in the (TT) through the of-construction.

On the other hand, the (ST) does contain prepositions, rather, there is annexation. The three wordsرب – ملك - إله : have been annexed the word الناس.

Assaboni (1990) states that the annexation in:﴿بِرَبِّ النَّاسِ﴾ ﴿مَلِكِ النَّاسِ﴾﴿إِلَهِ النَّاسِ﴾ serves to honour people and raise their rank.*

1.1.1.5. Semantic loss

Semantic loss, which refers to over-, under-, or mistranslation of a (ST), may result in partial or complete loss of meaning in the (TT). (Sabariah & Abdelaal, 2015).

Complete loss is the kind of loss that changes the meaning or gives an opposite. While, the partial loss is that loss in which the message of the ST is partially conveyed. (ibid).

Examining the three versions under study carefully, it can be seen that the versions show both partial and complete loss of meaning. Mostly, the over dominant type of loss is the partial one. To begin with the first verse, there is a partial loss for the word «رب»whose meaning has been conveyed, but not accurately.

Al-Alusi (1975) states that in this verse "رب"is used to describe the one who owns and takes care of His people issues and educates them through providing them with everything that benefits them and repelling anything that harms them.*

In the first verse, the word "رب" was rendered by the single word "Lord" in the translations of Arberry and Mahmoud Ghali.

Cambridge dictionary (2011) gives "lord" the meaning of having lot of power in a particular area or activity. A partial loss can be noticed from the two previous definitions as the English word "lord" is restricted to having power and authority, while the Arabic word"رب" bears the meaning of having authority and power in addition to the act of caretaking. Yusuf Ali managed to render it successfully by adding to the "Lord" the word "Cherisher" that refers to the one, who loves, protects and cares for someone or something.

Additionally, in the second verse, the word "ملك" is Quranic specific for it denotes the one who owns and enjoys authority while if put out of the Quranic context it reflects authority upon birth, and a ruling over a specific kingdom that end upon death.

King in the Quranic context	King out of the Quranic context
Allah is not begotten	Authority upon birth
Authority over the universe	Authority over his kingdom
Authority lasts forever	Authority ends upon death

Table 6: Differences between King in and out of the Quranic context

The target reader who has not an Islamic background may not capture the meanings that the word king bears in the Quranic context which can lead to a partial loss.

Furthermore, a partial loss has been incurred in the word "الخناس".Referring back to
Al-Waseet (1972), the word "خنس" describes the devil who escapes repetitively in state of humiliation. The meaning of escaping back in state of humiliation cannot be found in the three versions.

A) -"from the evil of the **slinking** whisperer"

B) -"From the evil of the **constantly slinking** whisperer,"

C)- "From the mischief of the Whisperer [of Evil], who **withdraws** [after his whisper],"

The three translators stopped short of noticing the full meaning of "الخناس", and rendered part of it which is the act of escape. However, the state of humiliation cannot be found in the three (TT)'s.

As for the complete loss, it can be found in the verb"يوسوس"because its meaning cannot be conveyed by the word «whisper».

ST	TT
يوسوس = Invisible + no sound	Whispers = visible + fair sound

Table 7: Sample of complete loss in the (TT)

The verb « to whisper» is defined in the Cambridge Dictionary (2011) as follow:

Whisper: verb [I or T] to speak very quietly, using the breath but not the voice, so that only the person close to you can hear you.

Comparing between the meaning of"يوسوس"in the Surat and the definition of « to whisper» that is provided by Cambridge Dictionary, a complete loss can be noticed.

The whisperer in the Surat is invisible and his sound cannot be heard. On the other hand, the verb whisper implies that the whisperer can be seen and his sound can be fairly heard.

1.1.1.6. Cultural loss

Culture is considered to be the main element that must be considered by translators notably when it comes to rendering the sacred texts as they are loaded with cultural overtones.

Being fully aware of this fact, Casagrande (1954) declares that "one does not translate language, one translates culture" (P.338). As a matter of fact, culture and translation are intrinsically linked.

So, the religious texts contain large amount of culture-bound terms which have no equivalents or different positions in target reader's cultural system, thus causing cultural loss when translated into the (TL).

Newmark (1988) maintains that translation problems caused by culture-specific words arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and, therefore, are related to the "context of a cultural tradition". (p.78).

The verses of the Holy Surat contain some culture-bound elements such as: «الوسواس - صدور - أعوذ»

First, the term "أعوذ",in the Arab culture, is associated with the name of Allah. Moreover, it is behaviour for Muslims who utter it in specific religious contexts. For instance: when they want to recite the Quran, to protect oneself against evil eye or against the devil who blows

into their hearts so as to chase him and be secured from his evil effects. However, the aforementioned meanings cannot have the same effect on be the target reader who does not feel these cultural features because he lacks them in his culture where the verb «take refuge» is used to seek protection from bad things in general such as deluges, fires and storms.

Second, the term الوسواس(the whisperer) represents a cultural image of the devil. Al-Alusi (1975) mentioned the following Hadith: Anas reported that the Prophet (peace be upon him) said: «The whisperer has a nose like a pecker of bird. If the son of Adam becomes absentminded and heedless, the whisperer puts his pecker in the hearth to whisper, but when he remembers Allah, the whisperer recoils and lurks. »*

The Hadith depicts an image for the devil who is squatting upon the hearth of the son of Adam ready to whisper into his hearth once he forgets to remember the name of Allah.

This image is considered to be part of the (SL) culture as it exists in the minds of Muslim community members, but it is lost when translated into the (TL) due to the fact that the target readers do not have similar cultural features in their culture.

Third, like the previous term, the verb"يوسوس" is linked to the devil, too. It reflects the act of the devil who entices people to commit sins and make evil very attracting to them in case they become absentminded or heedless. On the other hand, this act is cultural void in the (TL). It refers, according to Cambridge dictionary (2011), to the act of suggesting privately that something might be true.

Forth, the last cultural aspect can be found in translations of the word "صدر"

The scholar Atfayach Mohammed (1989) mentions in his exegesis that the intended meaning of the lexical item"صدر"in the verse is the heart because Allah, the Almighty, used the name of the container to refer to what is contained.

The word"صدر" in the Arabic culture is not merely used to talk about the breast; rather it can refer to the heart, too.

Both Mahmoud Ghali and Arberry have misinterpreted the connotative meaning of the word "صدر"and render it as "breast" leading, thus, to a loss of cultural aspect in the (TT).

Taking the target culture into account, Yusuf Ali translates it as hearts. This fact explains that translator should be acquainted with the specific features of the target culture to convey the meaning correctly.

1.1.2. The aspects of gain in the (TT)'s

Despite the fact that gain is very rare when it comes to translating the Holy Quran , however there are some gains in the translated versions as McGuire (1980) pointed out "what is often seen as 'lost' from the SL context may be replaced in the TL context " (p.30)

The following samples present the gained features in the (TT) and (TL)

.

1.1.2.1. Compensation in kind

Compensation in kind is one of the techniques that can be adopted to mitigate the loss of (ST) important features.

It consists in "making up for one type of textual effect in the (ST) by another type in the (TT)"(Hervey & Higgins, 1992, p.35).

The rhyme /س/ that is a noticeable feature in the Holy Surat, occurs at the end of each verse but is lost in the (TT) and compensated by another rhyme as follows:

A) ‑ Say: 'I take refuge with the Lord of **men**, the King of **men**, the God of **men**, from the evil of the slinking whisperer who whispers in the breasts of **men** of jinn and **men**.'

B) -Say, "I take refuge with The Lord of **mankind**, The King of **mankind**, The God of **mankind**. From the evil of the constantly slinking whisperer, Who whispers in the breasts of **mankind**, Of the jinn (creatures) and **mankind**."

C) Say: I seek refuge with the Lord and Cherisher of **Mankind**, The King [or Ruler] of **Mankind**, The god [or judge] of **Mankind**,-From the mischief of the Whisperer [of Evil], who withdraws [after his whisper],-[The same] who whispers into the hearts of **Mankind**,- Among Jinns and among men.

For Arberry, the sound pattern / s/ that rhymes all the verses of the Surat was compensated by another kind of sound which is /n/. As for Yusuf Ali and Mahmoud Ghali, they compensated by the sound /d/.The two other kinds of sound /n/ and /d/ have rhymed the target versions except for Yusuf Ali who changed the rhyme of the last version from /d/ into /n/.

1.1.2.1. Addition

Addition is one of the techniques that has been suggested by Mona Baker (1992)to deal with non-equivalence; according to her, addition consists of "adding anything that is needed, such as a word, a phrase, or even a clause, in order to make the translated text appear natural, either grammatically or semantically, in the target language. This is a strategy a translator frequently resorts to when following the original pattern of information flow results in a tension between syntactic and communicative functions in the TLT". (167).

In the versions under study, some instances of addition are observed and the following is their analysis:

The first addition appears at the very beginning of Yusuf Ali's version.

ST	TT
﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾	﴾ Say: I seek refuge with the **Lord** and **Cherisher** of Mankind,﴿
﴿مِنْ شَرِّ الْوَسْوَاسِ **الْخَنَّاسِ** ﴾	﴾ From the evil of the **constantly** slinking whisperer,﴿

Table 8: Samples of gained feature through the addition technique

Through applying the technique of addition as the above example shows, Yusuf Ali avoids the partial loss by adding to "Lord" the word "Cherisher". Thus, he produces the adequate equivalence of the word "رب" which refers to the one who combines between having power and taking care. As a result, the word "Cherisher" that has been added to convey the intended meaning can be considered as gain to the (TT).

The second addition is realized in the fourth verse of Mahmoud Ghali's version.

He compensates for the loss of the hyperbolic form "الخناس"by inserting the adverb «constantly» and thus he managed to provide an acceptable translation.

By rendering this hyperbolic form successfully, Mahmoud Ghali helps in preserving the intended meaning. Because the Almighty Allah's motive behind this kind of from is expressing the multiplicity and used this form to serve this purpose. Equally, the expression constantly slinking in the (TT) performs the same function in the (ST). This successful translation could be considered as a gain to the (TT).

1.1.2.3. Using a loan word

Newmark (1988) suggested different translation procedures such as using a loan word which is related to the conversion of different alphabets, such as Arabic or Chinese into English.

As mentioned, a loan is the verbatim repetition of the word as it was found in the (ST). it is left unaltered in the (TT) as in the following example that is common between the three versions.

Hervey and Higgins (1992) state that "loan words are necessary when identification is the main concern, as in the case of proper nouns, degrees, grades etc. These are also necessary when there is no equivalence between concepts in two cultures" (p.31).

The word which has been translated with a loan in the three versions is that of " الجن "which refers to a kind of creatures that are unseen.

Eventually, by applying the loan word procedure, the three translators did not only resolve the problem of cultural untranslatability through filling the incurred gap, but also increased the (TL) vocabulary and thus, producing a form of gain into it.

After examining the three translations under study, it can be concluded that the native language of the translator along with his religion can have an influence over his translation. Arberry, who is not an Arabic native speaker, failed to render the intended meaning of the hyperbolic form " الخناس "and missed the connotative meaning of the word " صدور " that is used in the Arab culture to refer to the heart; the fact that is confirmed by some books of exegeses. His translation is (SLO) as it tries to preserve the contextual meaning of the (ST) within the syntactic structures of English.

As for his written form of the Quran translation, he does not represent the single aspect of the verses so the pauses cannot be felt in his writing because he does not start every verse with a capital letter.

Mahmoud Ghali was knowledgeable in Arabic language. He managed to render the hyperbolic form " الخناس "

His translation is very similar to that of Arberry, when he keeps the contextual meaning of the (ST) within the syntactic structures of English. So, he remains faithful the (ST), but he does his best, at the same time, to make it clear and accessible for the target reader, for this reason, he adds where he considers necessary such as in the following verse:[Of the jinn **(creatures)** and mankind].He added the word **(creatures)**to inform the English reader who is not be familiar with the word Jinn that they are another type of creatures.

Regarding his written form, it can be noticed that Mahmoud Ghali shares the same way of writing with Yusuf Ali; they start every verse with a capital letter basing on the meanings of the verses rather than sentences as if they write poetry.

As for Yusuf Ali, he was an Indian Muslim but a non-native speaker of Arabic. This fact influences to some extent his translation. For instance, he did not give the pragmatic force of the word" الخناس " he just used a normal verb withdraw, thus, he lacks the intensified meaning found in the hyperbolic form. He should have given the reader the effect of repetition expressed in the (ST) so that he/she can capture the actual meaning of the verse.

Another shortcoming can be found in his translation of the word" شر ". He rendered it using the word "mischief".

Cambridge dictionary (2011) gives "mischief" the meaning of behaviour, especially child's, which is slightly bad but is not intended to cause serious harm or damage. However, the devil intends purposefully to harm mankind.

It can be concluded from the definition that the word mischief has less connotation of wickedness.

Despite these shortcomings, Yusuf Ali was aware of the Arabic culture and his version is judged to be the plainest and the most coherent.

His translation strategy is (TLO) as it attempts to produce on its readers an effect that is similar to that obtained on the readers of the (ST). The reason behind this classification is that Yusuf Ali adopted compensation by splitting and had recourse to cohesive devices to make it as clear as possible for the target reader.

First, the compensation by splitting is the case where "ST features being spread over a longer length of TT" (Hervey, Higgins & Dickins, 1992, p.47)

Yusuf Ali expanded the meanings of each verse into longer stretches of the (TL) verses to ensure the transfer of subtle effects through using additional items to convey the intended effect of the meanings contained in the Holy Surat. Examples of these are: 'Cherisher', 'Ruler', 'Judge', and 'of Evil'.

Second, cohesion is, according to Baker (1992), "the network of lexical, grammatical and other relations which provide links between various parts of a text. These relations or ties organise and, to some extent create a text, for instance by requiring the reader to interpret words and expressions by reference to other words and expressions in the surrounding sentences and paragraphs". (p.180).

Yusuf Ali deems necessary to help the reader understand the (SL) message, he used a variety of devices for establishing cohesive links such as the conjunctions that relate sentences and clauses to each other. The case in point, the following verse: [From the mischief of the Whisperer [of Evil], who withdraws [**after** his whisper],-[**The same**] who whispers into the hearts of Mankind,-]where he used some conjunctive relations like the temporal conjunction **after** and the additive one **The same** that means in the same way.

These conjunctions "signal the way the writer wants the reader to relate what is about to be said to what has been said before". (Baker, 1992, p.190).

Conclusion

The difficulties in translating Surat "*An-Naas*" raises from both its language and the message contained within its verses. The former is related to the unique style of the Holy Quran that is marked with some stylistic and rhetorical features without which the Quran is reduced to an ordinary text. And the latter concerns the message of the Surat that contains a number of terms overloaded with culture which requires from the translator to be conscious and consider the various aspects of meanings involved. The analysis of the present practical chapter reveals that translating the Quran incurs more loss than gain. Loss in Surat "*An-Naas*", for instance, occurs at different levels: phonological, morphological, grammatical, semantic and cultural. This loss can be of two kinds: Inevitable and avertable. Firstly, the investable loss is ascribed to the existing differences between the (SL) and the (TL) at the five aforementioned levels. Secondly, the avertable loss was the result of the translator's deficiency to render the exact meaning. The resulting gain in the (TT) was mere an attempt to approximate meanings for the target reader through a number of strategies. To begin with, the compensation in kind technique that helps to mitigate the loss of the sound /s/ that rhymes all the verses of the Surat. Next, addition of some words so as to avoid the partial loss of some words that had acquired from the Quran specific meanings. Finally, the use of a loan word that serves to fill the cultural gap and causes the (TL) to gain new words.

General conclusion

This study has explored, described and analysed the cases of loss and gain occurring in the three translations of the Quran with reference to Surat "*An-Naas*" in the light of Quran exegeses, books of language and dictionaries. Loss in translation refers to any absences of the (ST) linguistics and extra-linguistic elements in the (TT) which can be occurred on its both deep and surface structure. On one hand, the loss in the (TT) surface structure refers to the morphological, grammatical, syntactic, stylistic, rhetorical and semantic features that have been lost from the (ST). On the other hand, the deep structure loss refers to the disappearance of the implicit characteristics of the (ST) so they cannot be seen in the (TT). These implicit characteristics include the effect of the intended meaning, the author's intentionality and the connotative meaning of the different expressions. As for gain, it is worth mentioning that the fact of reducing loss in the translation is considered as form of gain itself. Gain can be achieved through adding non-existed elements into the (TT) and this cannot be considered a betrayal to the original. The sacred text like the Quran is prone to more loss because it is not produced by human beings. Rather, it is a miracle that Allah defied the humans to produce even a single word that is similar to it. Gain, on the other hand, is rare and is considered to be mere an attempt to approximate the meanings for the target reader. These results lead us to a number of conclusions:

-Translating the meanings of the Holy Quran which is marked by its unique style and language implies that the translator cannot separate content and form because they interact with each other to form an integrated whole. This can be clearly seen in the Arabic text that is rhymed with the sound /s/ at the end of every verse which reflects better the theme of whispering. However, the absence of this rhyme in the (TT) resulted in phonological loss and affected both the meanings and the aesthetic value of the (ST).

-The loss occurs due to the asymmetrical differences on the surface structure of Arabic and English. The case in point: the verb " قل "when translated into the (TT), it does not determine neither the number, nor the gender. In addition that, the word " أعوذ "which cannot be rendered with a single word.

-Failures in translation of the Holy Quran are a result of translators not referring to the exegeses and dictionaries that help them to grasp the exact ideas and intentions contained in the Surat and lead them to render the exact meanings; thus they can avoid mistakes.

For example, two translations cause the hyperbolic form " الخناس "to be lost and as a result the pragmatic effect becomes absent. The reader cannot get the exact meaning found in the verse once the exaggerated form is lost.

- A major difficulty found to have faced translators is that of the Quran including words that are cultural bound and have Quranic context meanings; their semantic range is wide and cannot be translated accurately with a single word. Such cases are found in verses{01}, {04} and {05}.

-The literary rendered meaning does not transfer the genuine meaning which is the case in the translation of the word"صدر" by Arberry and Mahmoud Ghali;they translate it denotatively while Yusuf Ali managed to render it correctly when he translates the connotative meaning.

-The extra values that have been added did not distort the meaning, rather they serve to achieve equivalence and render the intended meanings.

- The more skilled the translator of the meanings of the Holy Quran is, the better will be his translation.

For the sake of solving the problems of loss that stand as obstacles due to the asymmetrical systems of both languages, two techniques have been adopted; they include addition and using loan word.

-Adopting the technique of addition allows the translator to provide explanations between brackets and inserts phrases and clauses.

-Using a loan-word such in the case of «Jinns» helps to resolve the problem of cultural untranslatability through filling the incurred gap and increase at the same time one language's vocabulary.

Recommendations

Based on the previous discussions, results and conclusions, a set of hopefully useful recommendations and suggestions are provided by the researcher for the sake of bettering the translation of the meanings of the Holy Quran.
Since the study was confined to analysing three translations of the meanings of Surat "*An-Naas*", the researcher suggests that:

-The process of the Holy Quran translation should be carried out in coordination with a team of scholars who are experts in the various branches of knowledge related to the Holy Quran who shoulder the responsibility of revising the translation to avoid as much as possible failures.
-Anyone who takes upon her/himself to translate the Quran, it is essential for her/him to be fully aware of the main characteristics of the Quranic discourse such as combining meanings

and sounds in order to achieve specific effects, the various shades of meanings a word might have through using dictionaries, books of languages and exegeses to capture the intended meanings and the context in which the verses have been revealed.

-Among the techniques that should be adopted to tackle the problem of non-equivalence: using the loan words and addition since they do not only compensate for the meaning loss, but also they contribute to better adjust the (TT) for the target audience.

-Scholars in various disciplines such as translation studies, Arabic language and disciplines in connection with the Quran should combine their efforts to conduct more researches on the translation of the meanings of the Holy Quran to come out with new theories and rules that organize this sensitive activity which deals with sacred texts so that the intended meanings of the Holy text will be rendered with less loss and as close as possible to the (ST), thus, the target reader will receive the correct ideas that reflect the right message of Islam.

Appendix

English- Arabic glossary

English	Arabic
Absolute object	المفعول المطلق
Accusative case	المفعول به
Alliteration	سجع
Approach	مقاربة
Avertable loss	خسارة مجتنبة
Compensation	تعويض
Compensation by merging	تعويض بالدمج
Compensation by splitting	تعويض بالتشطير
Compensation in kind	تعويض بالنوع
Compensation in place	تعويض بالمكان
Complete loss	خسارة كلية
Corpus	مدونة
Domistication	التوطين
Dynamic equivalence	التكافؤ الديناميكي
Ellipsis	الحذف
Features	ملامح
Formal equivalence	التكافؤ الشكلي
Hyperbolic form	صيغة المبالغة
Literal translation	الترجمة الحرفية
Loan word	لفظ مستعار
Metaphor	استعارة
Metonymy	كناية
Nominative case	الحالة الإسمية
Phonological loss	خسارة صوتية
Polysemy	الاشتراك اللفظي
Rhyme	القافية
Rhythm	إيقاع
Semantic loss	خسارة دلالية
Sound-meaning conflation	ترابط الصوت والمعنى
Source language	اللغة المصدر
Surat	سورة
Target language	اللغة الهدف
Transfer	نقل
Translation	ترجمة
Untranslatability	تعذر الترجمة
Verse	آية
Version	نسخة مترجمة
Worldview	رؤى العالم

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الملخص العربي

المقدمة

يعد التباين الموجود بين اللغات البشرية التي أضحت في أمس الحاجة إلى التواصل هو الباعث الحقيقي لظهور عملية الترجمة التي تهدف إلى الربط بين ثقافات الشعوب المختلفة وفكرها.

واللغة العربية هي إحدى هذه اللغات البشرية فقد اختارها الله سبحانه وتعالى وعاء لكتابه الكريم الذي أنزله على رسوله الأمين وكلفه بتبليغه للبشرية جمعاء بشتى الوسائل والطرق.

تعد مسألة ترجمة القرآن الكريم إلى غير الناطقين باللغة العربية إحدى الوسائل التبليغية فقد ظلت هذه العملية الحضارية قضية تشغل الباحثين والمختصين الذين كان همهم ولايزال هو الحصول على نص مترجم يتوفر على جميع العناصر الموجودة في النص الأصل. إلا أن هذا صعب المنال إذ أن عملية الترجمة تفرض ضياع بعض العناصر إن على مستوى الشكل أو المضمون وهو ما يصطلح عليه بالخسارة ومن جهة أخرى فإنه بمقدور المترجم إضفاء بعض الميزات الجديدة على نصه إذ يعتبر هذا أمر محمود في عرف الترجمة وهو ما يصطلح عليه بالربح.

من هذا المنطلق جاءت إشكالية الدراسة التي تسلط الضوء على إحدى المسائل التي تصاحب كل عملية ترجمية وتلفت انتباه معشر المترجمين إليها لأن مسألة الربح والخسارة قد تحدث من غير أن يكون المترجم على وعي بها.

تناولت هذه الدراسة في فصلها الأول من جزئها النظري مبدأ الربح والخسارة في دراسات الترجمة، وذلك من خلال تقديم مجموعة من التعريفات والشروح المرفقة بأمثلة موضحة ثم تطرقت بعدها إلى أهم الأسباب المؤدية إلى ظهور الخسارة والسبيل الكفيلة بالانقاص من حدتها و عن الربح والسبل المؤدية لإحداثه في النص الهدف.

تم تكريس الفصل الثاني لمسألة ترجمة النص القرآني وذلك من خلال استعراض أهم آراء المؤيدين والمعارضين على السواء و كذا أهم الصعوبات التي يمكن أن تعترض سبيل مترجمي القرآن الكريم.

تم التطرق بعدها إلى أهم مقاربتين معتمدتين في ترجمة النص القرآني و تم توضيحهما وبيان تجلياتهما، حيث قدم تعريف بسيط وموجز لكل مقاربة من أجل تقديم فكرة للقارئ ثم ختم الفصل بتقديم نبذة عن حياة المترجمين الثلاثة مع تعريف موجز عن ترجماتهم.

وأما بخصوص الفصل الثالث، فيحوي الجانب التطبيقي الذي يعد جوهر هذه الدراسة فقد انطوى أولا قبل كل شيء على تعريف بالمدونة ثم عرض الآيات التي تكبدت خسارة وتلك التي تجلى فيها الربح مع بيان أنوعهما.

أما الفصل التطبيقي فيحوي مقارنة بين النسخ الثلاث من حيث المقاربة ومدى تأثير لغة المترجم وثقافته في عملية الترجمة.

و في نهاية الدراسة، تم إدراج ملحق لبعض المصطلحات والعبارات الواردة في البحث، قسمت إلى مصطلحات باللغة الانجليزية وما يقابلها باللغة العربية وتم ترتيبها حسب الحروف الأبجدية.

ختاما تم إدراج قائمة المصادر والمراجع التي تم الاعتماد عليها في إنجاز البحث حيث صنفت باللغات الثلاث العربية والانجليزية والفرنسية وتم بالإضافة إلى ذلك إدراج بعض المجلات العلمية المتخصصة في مجال الترجمة وكذا بعض المواقع ذات الصلة.

ملخص المذكرة

يحوي النص القرآني بين طياته نظما بديعا وتركيبا بليغا و أسلوبا فريدا من نوعه يجعل من ترجمته أمرا غير يسير إذ يقف المترجم بعين بصيرة ويد قصيرة عن إنتاج نص مكافئ له بسب قدسية النص وبلاغته علاوة على مسألة التباين بين اللغات فكلها أسباب تكبد خسارة بعض العناصر الواردة في النص الأصل وتجعل هامش الربح ضئيلا ومجرد محاولة لتقريب المعنى.

من هنا دعت الحاجة إلى إيجاد نظرية تنظم مسألة الربح والخسارة في العملية الترجمية.

يعرف المنظرون المتخصصون في ميدان دراسات الترجمة الخسارة على أنها غياب إحدى عناصر النص الأصلي في النص الهدف وذلك نتيجة للاختلافات اللغوية وغير اللغوية القائمة بين اللغتين.

وتجدر الإشارة إلى أن الخسارة نوعان: خسارة مجتنبة " ممكنة الاجتناب " وأخرى غير مجتنبة. تعزى الخسارة المجتنبة إلى قلة كفاءة المترجم إما لغويا او معرفيا فتجنبها في متناول المترجم شرط توفر الكفاءة وأما الخسارة الغير مجتنبة، فتعتبر نتيجة حتمية للاختلافات القائمة بين اللغتين والتي إما أن تكتسي طابعا لغويا لسانيا أو آخر ثقافيا.

فيما يتعلق بالخسارة الغير مجتنبة التي تحصل في النص الهدف نتيجة لاختلافات لغوية، فيمكن تصنيفها إلى خسارة مورفولوجية و نحوية و فونولوجية و دلالية و نصية و كذا بلاغية وأما تلك الحاصلة بسبب الاختلافات الثقافية، فيمكن تصنيفها بدورها إلى: خسارة جزئية أو خسارة كلية . حيث يحصل في الخسارة الجزئية غياب جزئي لمكافئ معنى من المعاني الواردة في النص الأصل و تتعلق الخسارة الكلية بغياب كلي لأثر ذلك المعنى أو مكافئه.

و بهدف إيجاد حلول بديلة من شأنها أن تنقص من حدة الصدع الذي تحدثه الخسارة التي لا مناص من وقوعها، سعى بعض المنظرين من أمثال هرفي وهجينز Hervey & Higgins إلى التصدي لهذه الظاهرة وذلك من خلال اقتراح عدد من التقنيات التعويضية على سبيل التعويض بالدمج والتعويض بالتشطير والتعويض بالنوع وكذا التعويض بالمكان. فهذه التقنيات لا تتيح التعويض الكامل ولكنها تسهم في الانقاص من حدة الخسارة الحاصلة.

يطلق مصطلح الربح في دراسات الترجمة على العناصر الإضافية التي اكتسبها النص الهدف والتي لم تكن موجودة في النص الأصلي. وبهدف الحصول عليه يلجأ المترجم إلى اعتماد العديد من التقنيات نذكر منها ما يلي:

- اعتماد استراتيجية موجهة نحو اللغة الهدف يتم من خلالها إنتاج ترجمة وفق أسلوب اللغة الهدف ونمطها بحيث لا يشعر القارئ أنه أمام نص مترجم .

- التخلي عن خيار المكافئ الشكلي لأنه غالبا ما ينتج ترجمة ناقصة تفتقد إلى الجودة و اعتماد المكافئ الديناميكي الذي يسعى إلى إحداث أثر مكافئ لدى قارئ النص الهدف.

- إدخال عبارة اصطلاحية أو أداة بلاغية إلى اللغة الهدف وذلك بهدف نقل نفس المعلومة إلى القارئ والإسهام في إثراء اللغة المترجم إليها.

وبناء على ما ذكر سابقا فإن الخطاب القرآني يعد النص الذي يتكبد خسارة أكثر من الأنواع الأخرى للنصوص نظرا لطبيعته وكونه كلام الله عز وجل الذي يحتوي على سمات تعبيرية خاصة تجعله مختلفا عن غيره من النصوص ويبقى هامش الربح فيها ضئيلا.

يعرف القرآن الكريم اصطلاحا على أنه كلام الله المعجز المنزل على النبي محمد ـصلى الله عليه وسلم ـ لفظا ومعنا المكتوب في المصاحف المنقول عنه بالتواتر المتعبد بتلاوته.

انطلاقا من هذا التعريف الذي يشير إلى مكانة القرآن الكريم و كونه وحيا منزلا ومعجزا أضحت ترجمة القرآن الكريم مع مشارف القرن العشرين الميلادي مثار جدال ونقاش حاد بين أئمة المذاهب والجمعيات الدينية والهيئات الإسلامية، فتفرقوا إثره بين مؤيد للترجمة ومعارض لها.

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فالفريق الذي عارض الترجمة احتج إلى أن القرآن كلام مقدس ومن يقوم بترجمته يعد آثما لأن هذا سيدفع بالكثير من المسلمين إلى تعلم أمور دينهم لا من المصدر مباشرة وإنما من خلال وسيط يتمثل في ترجمات القرآن التي قد تحوي أخطاء وبالتالي يكون ذلك وبالا على الإسلام.

علاوة على أن مترجم القرآن الكريم لابد وأن يصطدم بصخرة الإشكال اللساني المتعلق بالمثبطات المعجمية والدلالية والتركيبية والأسلوبية المشكلة لأس الإعجاز القرآني.

أما الفريق الذي دعا إلى ترجمة القرآن الكريم فقد أقر بداية على أن النسخة العربية هي الأصل وأنها تحوي كلام الله حرفيا وما الترجمات إلا نسخ تحوي معاني القرآن. واستندوا في موقفهم إلى من مجموعة من المنطلقات منها وجود أعداد هائلة من المسلمين الذين لا يفهمون اللغة العربية فمن حقهم أن يطلعوا عليه من خلال الترجمات إضافة إلى ما يقتضيه واجب الدعوة والتبليغ أضف إلى ذلك أن الرسول ـصلى الله عليه وسلم ـ أرسل إلى الناس جميعا فالبشرية في حاجة ماسة إلى ترجمة صحيحة تنير لهم الدروب من خلال فهم كلام الله سبحانه وتعالى الذي قرر فيه أوامره ونواهيه.

وفي الأخير انبرى الأزهر الشريف ليقدم الإجابة الشافية لهذا السؤال الذي شغل العلماء في القديم والحديث وأوقعهم في معركة حامية الوطيس وفصل في هذه المسألة حيث أفتى بجواز ترجمة القرآن الكريم شريطة أن تكون ترجمة معنى أي تحمل في ثناياها المعنى الأصلي المقصود من غير أن تتقيد بالمفردات والترتيب وأن لا تكون ترجمة حرفية لأنه من المستحيل توفر مفردات تقابل بعضها البعض بين اللغات المختلفة كما أن لكل لغة ثقافتها ونظامها في القواعد والترتيب.

تعترض سبيل مترجم النص القرآني مجموعة من الصعوبات نظرا لطلاوة لفظه ومتانة أسلوبه ولطائف إشارته وغير ذلك مما هو مقرر في وجوه إعجازه.

فمن هذه الصعوبات التي تقف حجر عثرة في طريق الترجمة مسائل منها على سبيل المثال لا الحصر: غياب الترادف بين اللغات والاختلافات النحوية والبلاغية القائمة بين اللغة العربية واللغات الأخرى وكذا مسألة الاشتراك اللفظي. أضف إلى ذلك خصوصية طالما تكررت في الخطاب القرآني وهي ترابط الصوت والمعنى من اجل شحن فحوى الرسالة بشحنات دلالية وإيقاعية بغية التأثير على القارئ.

وكلها صعوبات تجعل المعنى الجميل الرائع يهتز ويفقد التركيب البلاغي للآية رونقه ويفرغ اللفظ من وقعه الجميل المؤثر.

علاوة على ذلك كله، يوجد مصدر آخر للصعوبات التي تحف ترجمة القرآن الكريم لا يقل أهمية عن العقبات اللغوية وهي الجانب الثقافي كون القرآن الكريم أنزل في بيئة معينة وخاطب قوما حسب تقاليدهم وأعرافهم وممارساتهم واستقى لهم أمثلة من واقعهم على المترجم أن يفهم ذلك كله ويأخذه بعين الاعتبار حتى يضمن سلامة نقل المعنى.

يجد المترجم نفسه أثناء ترجمة القرآن الكريم أمام مقاربتين: مقاربة موجهة نحو النص المصدر ومقاربة موجهة نحو النص الهدف.

يهدف المترجم من خلال المقاربة الموجهة نحو النص الأصل إلى إنتاج ترجمة أقرب ما تكون إلى أسلوب النص الأصل مستمدا من تراكيبه وعباراته حيث يسعى إلى تحقيق المكافئات الشكلية وهو الأمر الذي يجعل القارئ حين يقرأها يشعر بأنه أمام نص مترجم. ومن جهة أخرى، يركز المترجم من خلال اعتماده للمقاربة الموجهة نحو النص الهدف إلى نقل المعنى المقصود واضعا نصب عينيه قارئ النص الهدف ساعيا إلى إحراز نفس الأثر لديه بحيث لا يحس بأنه أمام نص مترجم.

تجدر الإشارة إلى أن المقاربة التي تم اعتمادها في الترجمات الدينية ردحا من الزمن هي المقاربة الموجهة نحو النص الأصل وذلك مخافة تحريف الكلام السماوي المقدس إلا أن هذا أنتج ترجمات أبعد ما تكون إلى الجودة.

بالنسبة للترجمات التي كانت محل دراسة فقد كانت من إنتاج مترجم عربي مسلم وهو محمد محمود غالي ومترجم عربي غير مسلم ويتعلق الأمر بيوسف علي وأخيرا مترجم غير عربي وغير مسلم وهو الحال بالنسبة لآرثر جون آربيري لمعرفة مدى تأثير اللغة والديانة و البيئة الثقافية بشكل عام على الترجمة.

تتمثل المدونة في سورة الناس والتي تتكون من ست آيات وتعد في عداد السور المكية وهي إحدى المعوذتين يقرأها المسلم لكي يحصن نفسه من الوسواس الخناس وذلك بأن يستعيذ بالله تعالى من الشرور الداخلية الخفية. فالمستعاذ منه هو شر واحد والاستعاذة منه جاءت بالرب والملك والاله ليدل هذا على خطورة الوسوسة المهلكة التي تكون من شياطين الانس والجن لأن المسلم إن استجاب لهذه الوساوس أردى نفسه في الدنيا والآخرة.

كما سبق وأن تقدم في الجزء النظري للدراسة فإن النص القرآني يعد عرضة للخسارة أكثر من غيره من أنواع النصوص الأخرى ولذا فقد تكبدت النسخ الثلاث خسارة بنسب متفاوتة وذلك على المستويات التالية:

ظهرت الخسارة التي مست الجوانب اللغوية على المستوى الفونولوجي، والمورفولوجي، والبنيوي، والنحوي، والأسلوبي، والبلاغي، والدلالي. وأما من الجانب الغيراللغوي، فقد كانت على المستوى الثقافي ذات الجوانب الوثيقة الصلة بالدين.

وأما فيما يخص مظاهر الربح فقد كانت حاضرة في النص الهدف. إلا أنه، ورغم حضورها، لا يمكنها بأي حال من الاحوال أن تعوض ما ضاع من التأثير الذي يمكن أن يحدثه النص الأصل أو تعيد رونق الصورة الجمالية التي احتواها النص الأصل.

دلت نتائج الدراسة على أن لغة المترجم وثقافته لهما تأثير واضح وجلي على ترجمته فقد أخفق آربيري على سبيل المثال في ترجمة المعنى الذي دلت عليه صيغة المبالغة «الخناس» لأن اللغة العربية لم تكن لغته وأغفل عن ترجمة المعنى الذي دلت عليه كلمة «الصدور» لأن العرب اعتادت على استعمال هذه الكلمة إشارة إلى القلب وهو محل الوسوسة كما تشير إلى ذلك بعض كتب التفسير. فقد كانت مقاربته موجهة نحو النص الأصل.

وأما بخصوص كتابته للنص القرآني المترجم، فلم يكن يقف عند الآيات لأنه لم يكن يفصل بينها وكذا لم يكن يبدأها بحروف استهلالية.

وأما محمود غالي فكونه عربيا جعله يقدم ترجمة صحيحة لصيغة المبالغة. لقد جاءت ترجمته مشابهة لترجمة آربيري في توجيه ترجمته نحو اللغة الأصل إلا أنه في نفس الوقت يبذل ما في وسعه أن يجعلها واضحة وفي متناول القارئ الانجليزي لذلك نجده يضيف إذا استلزم الأمر لكي يشرح للقارئ الانجليزي المعنى المقصود.

وأما بخصوص طريقته في صياغة النص المترجم فإنه يقف عند كل آية ويبدأها بحرف استهلالي كبير وذلك على خلاف آربيري.

أما بخصوص علي يوسف فقد كان يدين بدين الإسلام إلا أنه لم يكن عربيا وهذا ما أثر إلى حد ما في ترجمته فعلى سبيل المثال لم يتمكن من نقل صيغة المبالغة للقارئ بالشحنة التي احتوتها كونه استعمل مقابلها فعلا وبالتالي أغفل جانب التكرار في مسألة الخنوس، كما ترجم كلمة «شر» بكلمة أقل منها شحنة.

ورغم هذه الملاحظات فقد كان يوسف علي على أتم وعي بالثقافة العربية ونسخته تعد الأكثر وضوحا وتناسقا حيث اعتمد المقاربة الموجهة نحو النص الهدف التي تضع القارئ نصب أعينها وذلك من خلال إيراد العديد من الإضافات بين قوسين في ترجمته من أجل تحقيق هدفين هما الإيضاح وكذا ترابط وتلاحم وحدة النص.

وانطلاقا من دراسة عينات الربح والخسارة للنسخ الثلاث في القسم التطبيقي يمكن أن نخلص إلى النتائج التالية:

- ترجمة القرآن الكريم الذي يتميز بأسلوبه ولغته الفريدة يفرض على المترجم أن ينتبه إلى ظاهرة ترابط الصوت والمعنى في القرآن الكريم وهذا ما يظهر جليا في المدونة التي تتمحور حول موضوع الوسوسة حيث حوت هذه السورة الكريمة في طياتها كلمات يغلب عليها تكرار صوت السين اللائق بما هو مستتر وخفي. فحرف السن من صفاته الهمس ويقصد به الخفاء في السمع وقد تناسب وروده مع موضوع الوسوسة إلا أن غيابه في النص الهدف كبده خسارة صوتية وأثر في معناه وقيمته الجمالية.

- تعد الفوارق بين التراكيب السطحية للغتين العربية والانجليزية سببا في وقوع الخسارة. مثال ذلك: الفعل «قل» إذا ما ترجم إلى اللغة الانجليزية فيصبح غير محدد للعدد ولا للجنس. إضافة إلى ذلك، الفعل «أعوذ» لا يمكن أن يترجم بكلمة واحدة ولا بد من إضافة كلمة أخرى من أجل تحقيق التكافؤ.

- عدم الرجوع إلى كتب التفسير وقواميس اللغة المساعدة على استيعاب المعنى المقصود هي أسباب تؤدي إلى الخسارة الترجمية للخطاب القرآني.

- إحدى أهم التحديات التي تواجه مترجم القرآن الكريم هي احتواء القرآن الكريم لمصطلحات ذات شحنة ثقافية وتستقي معناها من سياق للقرآن الكريم كما هو عليه الحال في الآيتين الأولى والرابعة.

- اعتماد الحرفية في ترجمة القرآن الكريم لا يؤدي إلى ترجمة المعنى المقصود، مثال ذلك كلمة «صدر»، فقد أحدثت ترجمتا آربيري و محمود غالي خسارة ثقافية نظرا لترجمة المعنى التصريحي في حين أصاب يوسف علي لما ترجم المعنى الضمني.

- لم تحدث الإضافات التي أدخلت إلى النص الهدف تحريفا للمعنى بل أسهمت في تحقيق التكافؤ وإعادة صياغة المعنى المقصود.

- بقدر ما يكون مترجم القرآن كفئا بقدر ما ينتج ترجمة أجود وأحسن لقدرته على تجاوز الخسارة المتجنبة.

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- تم اعتماد تقنيتي الإضافة واستعمال اللفظ المستعار من أجل تفادي الخسارة التي تقف حجر عثرة بسبب الفوارق اللغوية والدينية والعقدية وهكذا فقد سمحت تقنية الإضافة بتقديم شروحات بين قوسين وأما تقنية اللفظ المستعار مثل" جن"«Jinns» لم تسهم في حل إشكال تعذر الترجمة فحسب بل أثرت في الوقت ذاته الرصيد اللغوي للغة الهدف.

التوصيات

بناء على ما تقدم من نتائج، تقترح هذه الدراسة، التي كانت مقتصرة على ثلاث نسخ من سورة الناس، مجموعة من التوصيات على النحو التالي:

- من الواجب أن يتم مشروع ترجمة القرآن الكريم بالتنسيق مع فريق من العلماء الذين لهم اضطلاع واسع بالعلوم التي لها صلة بالقرآن الكريم وذلك بهدف إنتاج ترجمات صائبة.

- على كل من أخد على نفسه مسؤولية ترجمة القرآن الكريم أن يكون ملما بخصائص الخطاب القرآني على سبيل ترابط الصوت والمعنى وأن ينتبه كذلك إلى مسألة الاشتراك اللفظي من خلال استعمال القواميس وكتب اللغة مع ضرورة الاطلاع على كتب التفاسير حتى يتمكن من الفهم الصحيح للآية و الظروف التي نزلت فيها.

- ينصح في ترجمة القرآن الكريم باعتماد تقنيتي الإضافة و استعمال لفظ مستعار كإحدى الحلول البديلة عند غياب التكافؤ لأنهما لا تعوضان الخسارة المتكبدة فحسب وإنما تسهمان في جعل النص المترجم أكثر وضوحا ودقة.

- حري بفئة ضليعة من العلماء والباحثين في المجالات التي لها صلة بترجمة القرآن الكريم أن تنسق جهودها لإجراء المزيد من البحوث بخصوص ترجمة معاني القرآن الكريم وذلك بهدف الخروج بنظريات وقواعد جديدة تنظم هذا العمل الحساس الذي يتعلق بنص مقدس حتى يترجم بأقل خسارة وبشكل أقرب إلى النص الأصل هكذا سيستقي القارئ الصورة الصحيحة عن ماهية الإسلام ورسالته.

الخاتمة

تعد الاختلافات القائمة بين اللغات البشرية مصدر التحديات التي تترصد سبيل كل مترجم يسعى إلى ترجمة مكنون الأفكار من لغة إلى أخرى متحريا في ذلك تحقيق التكافؤ ما استطاع إلى ذلك سبيلا.

إلا أن التحدي يكبر ويزداد لما يتعلق الأمر بترجمة كلام سماوي مقدس مثل القرآن الكريم لكونه معجزة بيانية تحدى بها الله تعالى أمراء البيان وفرسان الكلام أن يحاكوا نظمه البديع ويبقى واجب تبليغ الرسالة السماوية يفرض على العلماء والباحثين والمترجمين بالدرجة الاولى أن يضطلعوا بهذه المهمة الثقيلة التي تتمثل في ترجمة معاني هذا الكتاب المقدس إلى اللغات العالمية ويجتهدوا في ذلك وينتبهوا بالخصوص إلى مبدأ الربح والخسارة ويضعوه نصب أعينهم خاصة حتى ينقصوا من هامش الخسارة ويرفعوا من هامش الربح الذي مهما ازداد فإنه يبقى مجرد محاولة لتقريب المعنى إلى القارئ لأن النص القرآني يتميز بظاهرة ترابط الصوت والمعنى التي تشكل حجر عثرة في طريق المترجم الذي لا يتسنى له نقل هذه الخصائص الإيقاعية لانعدامها في اللغات الاوروبية. فهذه الظاهرة تؤدي فائدتين دلالية وإيقاعية ويعتبر هذا الإيقاع عنصرا مهما في فهم فحوى الخطاب

والتأثر به الذي يحدث عند القارئ بعد أن يدرك مدلولاته عبر الحقول الدلالية المرتكزة أساسا على الجانب الصوتي والدلالي بحيث يفرض على المترجم أن يغوص بعمق حتى يتمكن من إدراك حقيقته.

وتبقى الحاجة ماسة إلى بلوغ ترجمة موضوعية تسعى إلى نقل المعاني الحقيقية للقرآن الكريم وتحافظ في نفس الوقت على الخصائص الأسلوبية المرتبطة بدلالة الآيات و هذا لا يتأتى إلا بالعمل ضمن لجان علمية تابعة لهيئات إسلامية.

Abstract

This research seeks to highlight the principle of loss and gain with reference to the translation of the Holy Quran through the analysis of three translations of Surat *An-Naas*. The translation of the Holy Quran from Arberry (1964), Yusuf Ali (1975), and Mahmoud Ghali (2002) were selected. The research is based upon a descriptive qualitative method where the writer collects the data, matches, examines and then analyses the results through using comparative method which compares (ST) to (TT). The linguistic and extra linguistic factors behind the phenomenon of loss and gain have been examined along with suggesting some solutions on how to reduce the first and enhance the second. Subsequently in the third chapter, a comparative study between the three versions of Surat "*An-Naas*" is adopted. The methods followed by the translators aforementioned have been conducted basing on the findings of the two first chapters. The results of the study reveal that the methods followed by translators vary, and the analysis shows that the loss is highly expected in the translation of .the holy Quran and gain is a mere attempt to approximate meaning.

*Keywords***:** Loss – gain –compensation - Surat "*An-Naas*" - translation- Arabic and English- comparative study.

الملخص

يهدف هذا البحث إلى تسليط الضوء على مبدأ الربح والخسارة في ترجمة معاني القرآن الكريم من خلال دراسة ثلاث ترجمات لسورة *الناس*. الترجمات الثلاث قيد الدراسة هي لأصحابها: آربيري (1964)، و يوسف علي (1975)، ومحمود غالي(2002). يتبنى البحث المنهج الوصفي النوعي حيث يقوم الباحث بجمع المعلومات ومقابلتها ثم دراستها وتحليلها من خلال المنهج المقارن الذي يقارن اللغة الأصل واللغة الهدف. كما تمت دراسة العوامل اللسانية وغير اللسانية التي تؤدي إلى ظاهرة الربح والخسارة مع اقتراح بعض الحلول التي تمكن من إنقاص الخسارة والرفع من الربح. تم إجراء دراسة مقارنة بين الترجمات الثلاث لسورة الناس في الفصل الثالث وكذا بين المنهجية التي اتبعها المترجمون وفق نتائج الفصلين الأول والثاني. وبناء عليه فإن نتائج الدراسة تشير إلى أن المناهج التي اتبعها المترجمون تعد متباينة وأن احتمال حدوث الخسارة جد متوقع في ترجمة معاني القرآن الكريم وأن الربح ما هو إلا مجرد محاولة لتقريب المعنى للقارئ.

الكلمات المفتاحية : خسارة، ربح، تعويض، سورة الناس، ترجمة، العربية والانجليزية، دراسة مقارنة.

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<u>**بعنوان**</u>

تجليات الربح والخسارة في الترجمة

دراسة مقارنة لثلاث ترجمات لسورة الناس

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