

## Loss and Gain in Translation:

### A Comparative Study between Three Translations

#### of Surat “An-Naas”

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#### المخلص

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: آربييري (1964)، ويوسف علي (1975)، ومحمودغالي (2002). يبنى 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. تشير نتائج الدراسة 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.

#### Abstract

The present study 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 study 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, a comparative study between the three versions of Surat “An-Naas” is adopted. The results of the study reveal that the methods followed by the translators vary, and the analysis shows that the loss is highly expected in the translation of the holy Quran and the gain is a mere attempt to approximate meaning.

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

#### Introduction

The Quran is the Holy book that contains the exact words of Allah, it was sent down to the Prophet Mohammed – peace be upon him – to spread it to the whole humanity. Through history, the Quran has been translated into numerous languages such as

English. As a result, there are many English translations for the same book. This is due to the importance of the message of the Holy Quran whose language is characterised by its unique linguistic architecture, rhetorical beauty and prototypical texture.

The discrepancies that exist between Arabic and English stand as obstacles in the process of conveying the intended meaning notably when translating sacred texts.

### **The objectives of the study**

This study aims to:

- Determine the types of losses and gains occurred in the three translations.
- Find out the strategies that can be adopted to overcome the inevitable loss.
- Analyse the impact of loss and gain on the meaning in the translated versions.
- Measure at what extent the losses in the translation of the Holy Quran are inevitable and at what extent gains are feasible.

### **The research questions**

The research aims at answering the following question:

Is it possible to create an identical copy of the meanings of Holy Quran that neither loses one of the elements of the (ST) nor betrays it through the extra values that may have been added and how can we reflect the prosodic features of the phoneme /س/ repeated in each verse of the Surat?

Subsequently, the following sub-questions are raised:

What are the areas of loss and gain that can be found in three translations?

Do the loss and gain in the three translations compromise the meaning of the Surat?

What are the strategies that should be used to compensate for the inevitable loss?

To what extent are losses in translation of the Holy Quran inevitable and how far gains are feasible?

### **Hypotheses**

It is hypothesised that

An inevitable loss must occur when translating the Quranic text in many areas: structural, semantic, cultural and rhetoric.

The meanings of the holy Quran are governed by some strict contexts and hence the meaning meant to be conveyed is never identical

There are a lot of procedures can be adapted mainly the compensation, explanation and footnoting techniques are the most reliable.

The loss in the Holy Quran is not negative; it rather shows the unique style of Allah's words. The gained aspects may only transfer meaning.

### **1. Loss and gain in translation**

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.

#### **1.1.The concept of loss**

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.

#### **1.2.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).

### **2.Corpus analysis**

Surat “An-Naas” consists of six verses. It was revealed after Surat“Al-Falaq” in Mecca.

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.

An analytical comparative study will be applied on the examples extracted from the three versions to assess 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 his whisper],-
الَّذِي يُوسْوِسُ 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.

**The three translated versions of SuratAn-Naas**

## 2.1.The aspects of loss in (TT)'s

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

### 2.1.1 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 implicitness 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 word وسواس waswas 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.

### 2.1.2 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(1990) 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:

#### 2.1.2.1. 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.

#### 2.1.2.2. The verb “أعوذ”

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

ST	TT
أَعُوذُ	-Seek refuge - Take refuge

### 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.

#### 2.1.3. 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 hyperbolic form "الخناس"

The word "الخناس" is defined in Al-Waseet (2003) 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 (2004) 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: **الْوَسْوَاسِ الْخَنَّاسِ** (شَرٌّ مِنْ)

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

#### 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 the one 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.

#### 2.1.4. 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 Quranicspecific 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 over the universe Authority lasts forever	Authority upon birth Authority over his kingdom Authority ends upon death

#### 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 (2003), 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 + fairsound

#### 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.

### 2.1.5. 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 - أعود-صدور»

**First**, the term “أعود”, 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 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.

## 2.2. 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)

### 2.2.1. 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:

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/.

### 2.2.2. 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 <b>Lord</b> and <b>Cherisher</b> of Mankind,)
(مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)	(From the evil of the <b>constantly</b> linking whisperer,)

### Samples of gained feature through the addition technique

Through applying the technique of addition as the above example shows, Yusuf Ali avoidsthe partial loss by adding to “Lord” the word “Cherisher”. Thus, he produces the adequateequivalence 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 form 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).

### 2.2.3. 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 “صدر” 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 (Source Language Oriented) 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 to 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 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 (Target Language Oriented) 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**

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.

These results lead us to a number of conclusions:

-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.

-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 should 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.

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