Dissertation:
ACADEMIC MASTER
Domain: Letters and Foreign Languages
Specialty: Translation and Translation Studies
Prepared by: Boussalem Hana & Mahiou Ilhem

Titled:

Semantic Loss at Word Level in Quran Translation
Case of Two Translated Versions of Surat El-Baqara
(The Cow) by A.J.Arberry & A.Y.Ali

Publically defended
On: 21/05/2016
Before the jury

BELARBI Ahmed Nour Eddine       Supervisor       UKM-Ouargla
SAADOUN Farida                  President       UKM-Ouargla
BOURAHLA Dalila                Examiner       UKM-Ouargla

Academic Year: 2015 /2016
مذكرة لاستكمال متطلبات نيل شهادة ماستر في الترجمة

تخصص: ترجمة و علم الترجمة

(إنجليزي - عربي)

من إعداد: بوسالم هناء و محيو الهام

عنوان:

خسارة المعنى على مستوى الكلمة في ترجمة القرآن الكريم

ترجمة "أ. ج. أريري" و "ع. علي يوسف" لسورة البقرة

نوقشت علنا

تاريخ: 21/05/2016

 أمام اللجنة المكونة من

أ. بلعربي أحمد نور الدين

أ. سعدون فريدة

أ. بورحجة دليلة

السنة الجامعية: 2015/2016
We dedicate this modest work to our dear parents for their constant support, unconditional help, uncounted sacrifices, continuous encouragement and being patient with us since all study years, without forgetting all our brothers and sisters.

To whom will we never forget our supervisor Mr. BELARBI Ahmed Nourddine for his help.

To all the teachers at the department of English Language, especially Mrs. SAADOUN Farida and BOURAHLA Dalila.

We would like to dedicate this modest work to those who gave us their spirits and devoted their life to make us reach this position ADLAOUI Amel and BEN AISSA Redouane thank you for unconditional and never-ending love, for the support that you always give us. Thank you for everything. We do love you!

We dedicate this work also to all our dearest friends especially, Aisha, Amina, Asma, Ikram, Imene, Kaouther, Khaoula, Khouloud, Nadia, Sarah, Sihem, Soumia, Rima and Zahra,

HANA & ILHICEM
Acknowledgments

Thanks to Allah who helped us, guided us and gave us strength to accomplish this work.

First and for most we would like to express our profound and deep gratitude to our supervisor, whom we respect deeply, Mr. BELARBI Ahmed Nourddine who helped us to improve our capacities in writing and analyzing, for his countless hours of reflecting, reading, encouraging, and most of all, his enduring patience and unremitting help throughout the entire process to accomplish this humble work.

We wish to thank all the members of the board of examiners BOURAHLA Dalila and SAADOUN Farida, who accepted to examine our dissertation.

Special thanks must goes to our teacher Mrs.BOURAHLA Dalila for encouraging and supporting our path in English studies, from the beginning and till the very end.

I would like to thank Mrs. SAADOUN Farida whom if it were not for hers these years; none part of this dissertation would be fulfilled.

We would like to address special thanks to Dr. Jamel GOUI for his pieces of advice, his enthusiasm inspired us and gave the glimpse of hope that we needed in the difficult times.

We must acknowledge our teachers to whom we are deeply thankful, especially Dr. KOUDDED and Miss.YAHIAOUI

Thanks must be shown to the Head of the Department Mr. BOURAHLA Djellou and all the staff and teachers of our department, and to library assistants who were patient with us; they were wonderful whether by their attitudes toward the students, or by their devotion in work.

We would like to register our thanks to our classmates and friends for their great assistance.

Last and not least, we would like to express our deepest and profound gratitude to our parents, whom we love the most, for their support and encouragement, all along this path.

Finally, we hope this modest work will rise to meet the level of the anticipated expectations.

HANA & ILHEM
Table of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>SL</td>
<td>Source language</td>
<td>اللغة المصدر</td>
</tr>
<tr>
<td>ST</td>
<td>Source text</td>
<td>النص المصدر</td>
</tr>
<tr>
<td>TL</td>
<td>Target language</td>
<td>اللغة الهدف</td>
</tr>
<tr>
<td>TT</td>
<td>Target text</td>
<td>النص الهدف</td>
</tr>
</tbody>
</table>
## List of tables

<table>
<thead>
<tr>
<th>Table Number</th>
<th>Name</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Showing lack of equivalence in Quran Translation</td>
<td>23</td>
</tr>
<tr>
<td>2</td>
<td>showing partial loss in Quran Translation</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>Showing synonymy problems in Quran Translation</td>
<td>24</td>
</tr>
<tr>
<td>4</td>
<td>Showing Polysemous words problems in Quran Translation</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Showing culture-specific terms problems in Quran Translation</td>
<td>26</td>
</tr>
<tr>
<td>6</td>
<td>Showing Semantic Ambiguity in Quran Translation</td>
<td>27</td>
</tr>
<tr>
<td>7</td>
<td>Showing Avertable loss in Quran Translation</td>
<td>27</td>
</tr>
<tr>
<td>8</td>
<td>Showing Homonymy problems in Quran Translation</td>
<td>28</td>
</tr>
<tr>
<td>9</td>
<td>Showing Non-lexicalized Arabic terms in Quran Translation</td>
<td>29</td>
</tr>
<tr>
<td>10</td>
<td>Showing Homonymy problems in Quran Translation</td>
<td>30</td>
</tr>
<tr>
<td>11</td>
<td>Showing Complex-words problems in Quran Translation</td>
<td>30</td>
</tr>
<tr>
<td>12</td>
<td>Showing Homographs problems in Quran Translation</td>
<td>31</td>
</tr>
<tr>
<td>13</td>
<td>Showing complete loss in Quran Translation</td>
<td>32</td>
</tr>
<tr>
<td>14</td>
<td>Showing Culture-bound terms problems in Quran Translation</td>
<td>33</td>
</tr>
<tr>
<td>15</td>
<td>Showing Inevitable Loss in Quran Translation</td>
<td>33</td>
</tr>
</tbody>
</table>
Table of contents

Dedications: ............................................................................................................. V

Acknowledgments .................................................................................................. V

Table of abbreviations .......................................................................................... V

List of Tables ........................................................................................................ IV

Table of Content ................................................................................................... V

Introduction ........................................................................................................... i

Objectives of the research ................................................................................... ii

Statement of the Problem ................................................................................... ii

Research Questions ............................................................................................. ii

Hypotheses ........................................................................................................... ii

Structure of the study ........................................................................................ iii

Chapter I: The Theoretical part

1. Introduction ....................................................................................................... 1

2. The History of Quran Translation and its Importance ....................................... 1

3. Reasons for translating Quran into English ...................................................... 2

4. Difficulties in translating the Holy Quran ........................................................ 2

4.1. Linguistic problems ...................................................................................... 3

4.1.1. Stylistic Problems .................................................................................. 3

4.1.2. Syntactic Problems .............................................................................. 5

4.1.3. Semantic Problems .............................................................................. 6

4.2. Cultural problems ...................................................................................... 9
4.3. Lexical challenges ................................................................. 11

4.3.1. Referential Versatility of Qur’anic lexemes ................................. 12

5. Equivalence at word level ......................................................... 12

6. Types of loss ................................................................. 12

7. Gain in translation ................................................................. 13

8. Conclusion .............................................................................. 14

Chapter II: The Practical part

1. Introduction ............................................................................. 20

2. Methodology ........................................................................... 20

3. Corpus .................................................................................... 20

4. Identification of the selected translation ............................................. 21

4.1. Yusuf Ali translation ................................................................ 21

4.1. Background of the translator ...................................................... 21

4.2. Translation work ..................................................................... 21

4.3. Arthur John Arberry translation .................................................. 22

4.3. Background of the translator ...................................................... 22

4.4. Translation work ..................................................................... 22

4.5. Al-Zamakhchari’s Al-Kachaf ....................................................... 22

5. Conclusion ................................................................................ 34

Conclusion .................................................................................. 36

Bibliography ............................................................................. 39

الملخص العربي

Abstract

VI
Introduction

Since English and Arabic are from two different language aromas the first is (Germanic Endo-European) and the second is (Semitic). It is logical and clear to find numerous differences between the two, due to the nomenclature of each language as well as to the genuine of language and its own properties and rules. It is hard to translate any sacred text especially (the Holy Quran) in any language; this involves translators in a great challenge whereby they do their best ,yet they fail to translate it as correctly, appropriately and identically as it should be because of the various problems and difficulties which can be: linguistic, lexical or cultural.

The original version of Quran was revealed in Arabic, and as it is known that Arabic is a very rich language and words have many shades of meaning, thus many languages often require more wordiness to get the meaning across, which detracts from the beautiful simplicity of the Qur’anic message, also, the cultural specific terms and the weight of Arabic words are difficult to understand and translate, as well as the classical Arabic of the Quran requires more study and great efforts in order to fully appreciate and understand the depth of meaning.

Many scholars and translators have translated the meaning of the Noble Quran such as “Muhammad Shakir, Pickthall, Yusaf Ali and Arthur Arberry”. From Islamic point of view, the meaning of the Holy Quran cannot be translated precisely because it is revealed in Arabic. Deemed as a miracle, so it cannot be reproduced in another language correctly, and its translation will make the meaning weaker and reduces its real value, this generates Loss that has been hotly debated within the scope of translation; it is one of the most intractable issues of translation. In the present study we are going to deal with the different causes that lead to semantic loss in Quran translation.
Objectives of the research

The present research is aiming at examining semantic loss in the English translation of Surah Al-Baqara and the types of these losses and (b) identify the causes of the semantic losses. In the context of this research, the term loss refers to two senses. In the general sense, it refers to the partial or complete loss of any verbal sign (e.g., word, phrase, sentence); in its specific sense, the term refers to losses affecting the interpretation of these verbal signs on the semantic level (Al-Masri, 2009). Such losses can reduce or negatively affect the ways by which target readers understand the TT.

Statement of the problem

One of constraints that face sacred texts “the Quran in our case” translators is that some terms are Quran specific. Having no close equivalent in English, such terms can only be faithfully expressed in Arabic with the very term used in the Ayah. For example the term Haj does have its equivalence pilgrimage but it does not really express the Haj to Makka as it is known to Muslim. This research aims at checking the difficulties and problems of Quran Translation, which prevent translators during the process of translation.

Research Questions

The problem that this research tries to find an answer for is; to what extent does ambiguity at the semantic level leads to an inadequate translation?

Subsequently, the following sub-questions are raised:

- Do Culture-bound terms precipitate in the ambiguity of the intended meaning?
- What are the deficiencies that we may encounter if the Quran is translated by a non-competent translator?
Hypotheses

The following sets of working hypotheses are formulated to answer the above questions:

- Ambiguity in semantics may lead to a clumsy translation.
- Ambiguity is due to some culture-bound terms.
- The Holy Quran can only be translated by someone who masters the Arabic language and sophisticated with the Muslim Culture.

Structure of the Study

The present dissertation will be divided into two main chapters; theoretical part and practical part. The first part, (the theoretical one) deal with an overview about translation in general, and The Holy Quran translation in particular, as well as an overview about the causes and types of semantic loss. The second part, (the practical one) is devoted to the collection and analysis of data, besides; discussion and comparison of some cases (verses) of “ARBERRY” and “Yusuf Ali” translations of Surat Al-Baqara (The Cow), and its effect on the meaning of the (ST). Finally, a conclusion summarizes the research and answers the research questions by the results obtained.
Chapter one
The
Theoretical
Part
Chapter One  
Semantic Loss At Word Level In Quran Translation

1. Introduction

The glorious Quran is the central religious text of Islam that is the world's second largest religion, it was first revealed and written down for over than fourteen hundred years ago, it is the word of Allah revealed on prophet Mohammed (peace be upon him) by the angel Gabriel, it is free from contradictions or discrepancies that's why it is the only book that remains unchangeable across times, thus, it is the sacred book that all Muslims around the world believe on. The fact that the holy Quran written in Arabic is a miracle because of the specific style used, it's incredible harmony and rhythm the high complexity of terms and the level of language. All that creates a big challenge to translators in rendering its message and give the exactitude translation in different languages especially in English which made it impossible to equalize.

This chapter will be consisting of six main titles. The first is the history of the holy Quran and its importance, the second is Reasons for translating Quran into English. The third one is: the causes of semantic loss in Quran translation followed by three main titles: Linguistic, lexical and Cultural problems in Quran translation, the first one consists of three subtitles which are: syntactic, stylistic and semantic problems, the fourth title is Types of loss, followed by equivalence at word level and the last one is entitled Gain in translation. This chapter will be concluding with the information that paves the road for the next one.

2. The History of Quran Translation and its Importance

The history of the holy Quran translation back to the early 08 the century where( Salman the Persian) did translate the meaning of Surat Al Fathiha into the Persian language, it was the first translation of Quran, then the Quran translation widely spread and it was translated into different languages over history, first to Persian language then to European language such as: Latin and German, later on to modern European language like Castilian, Italian, Dutch and French also into Spanish there are four complete translations in modern Spanish.

The first English language translation was made by (Alescander Ross) in 1649 and it was a non direct translation based on a French version by (Sieur du Ryer) while the first direct translation was in 1734 by (George sale) who produced a translation of the meaning of Quran direct from Arabic into English. The Glorious Quran has been translated into many languages since translation play a major role in spreading Islam all over the world, it is true that Allah
Chapter One  Semantic Loss At Word Level In Quran Translation

revealed the holy Quran in Arabic but it's message is for all nations and all cultures, it is a universal religion and the prophet Mohammed (Peace be upon him) was sent as a messenger to all mankind as Allah said:

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِلْعَالَمِينَ " الأنياب " (107)

"It was only as a mercy that we sent you to all people"

Also it is important to translate the holy Quran because of the need to spread the message of Islam to non Arabic communities’ especially after 11 September events to show and clarify the true identity of Muslims and Islam. From another point of view, many eminent scholars believe that it is obligatory "Wajib" to translate it, among them: (Ibn Bukhary). This is why the translations of Quran to different languages are very important, necessary and required.

3. Reasons for translating Quran into English

The Holy Quran is the noble book revealed by Allah to our prophet Mohammed (peace be upon him) the messenger of the whole world, regardless of language, color, race ......etc. With the rapid growth of Islam around the world and people who are interested in Islam but cannot understand the Arabic language, a need of translating the Glorious Quran into many languages became a necessity as it became an important contribution to all humans, especially translating it into English since it is the international language and the most used nowadays, also the great deal of mass media in English give the chance to the translation of Quran to be widely spread all over the world than any other translations into other languages.

4. Difficulties in translating the Holy Quran

Many translators failed in translating the intended meaning of the Holy Quran into many languages especially in English in our case, they always face various problems which lead to the untranslatability and a loss acquired at all levels, this because it is a miracle that Quran was revealed in Arabic and the main reason of failure is the harmony, rhetoric and its astonishing rhythm that all translators failed in endeavoring to reproduce a translation that can reflect all these elements, they may success in the interpretation of meaning but never in giving the exactitude intended meaning and form. These problems that lead to semantic loss in Quran translation may fall into three broad types: lexical problems, linguistic and cultural
Chapter One  Semantic Loss At Word Level In Quran Translation

ones.

4.1. Linguistic problems

Translation aims at conveying a message from a source language into the target language with respecting the intended meaning of the ST, but since no two different languages are identical neither in form nor in meaning, in addition to the nomenclature and the specific characteristics of each one, the process of translating is often accompanied by different linguistic problems; stylistic, syntactic, semantic and lexical.

4.1.1. Stylistic Problems

Stylistic is an adjective relating to style (1843), its original back to the mid 19th century, suggested by a German stylistisch (Etymology Dictionary). Style is a part of meaning which may cause problems for translators that may affect the meaning strongly, formality and informality is a problem concerns grammar and words, in 1962 (Joos) as mentioned in Gazallah’s (2008). Suggested a formality scale of the English language consisting of five degrees as follows:

- Frozen Formal
- Formal
- Informal
- Colloquial
- Vulgar or Slang

As mostly loss is inevitable, it is expected stylistically translating texts such as: the holy Quran which is inimitable, as it is known the holy Quran is a blend of rhetorical rhymed prose and a lyrical structure particularly adaptable for oral recitation, rhyme is generally maintained in Quran, in this case a rhetorical device that is rhyme causes a big challenge for translators because they find it difficult to render, we take as an example the translation of the verses n°(52) and (53) of Surat Al-Baqara (the Cow) here the translator failed in keeping the rhyme while translating:

35ثُمَّ عَفَوْنَا عَلَيْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلاكُمْ تَهْتَدُونَ
36وَ أَذَّنَ مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلاكُمْ تَهْتَدُونَ

“Even then we did forgive you there was a chance for you to be grateful 53. And remember
we gave Moses the scripture and the criterion (between right and wrong): there was a chance for you to be guided aright”. (Yusuf Ali).

Another challenge that translators face in translating the Holy Quran is the metaphor which is a word or phrase for one thing that is used to refer to another thing in order to show or suggest that they are similar (Merriam Webster dictionary), metaphor is used a lot in the sacred text of Quran for example in the verses number 16, 22 and 24 of Surat El-Baqara (the cow), where the metaphoric terms leads to a semantic ambiguity so the translator did not reach the meant meaning of the Ayah for example in the ayah (16), (Yusuf Ali) translates the term (اشتروا (to bartered):

"أولئك الذين اشتروا الضلالاً بالهدى فما ربحت تجارتهم وما كانوا مهتدين (16)"

"These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction”.

Also in the Ayah number (22) he translates the term (فراشا) (couch):

"الذي جعل الأرض فراشا وسماء بناء"

"Who has made the earth your couch, and the heavens your canopy.”

In the Ayah(24) He translate the term (وقودها) (fuel):

"فإن لم تفعلوا ولا تفعلوا فأثروا النار التي وقودها الناس والجحارة أعدت لكلفرين (24)"

"But i ye cannot-and of a surety ye cannot-then fear the fire whose fuel is men and stones,-which is prepared those who reject faith”.

4.1.2. Syntactic Problems

The term syntactic is an adjective, from Modern Latin (syntacticus) and derived from the Greek term "syntaktikous" "a joining together, a joining in order, from ‘syntassein’ "put in order" it refers to the syntactic rules of language (etymology dictionary). The differences among languages cause many syntactic problems while translating, the number of this problems may increase or decrease according to the degree of relatedness between the (ST) and the (TT), the more related the two languages are, the less syntactic problems occur, as in
the case of English and German because they belong to the same family (indo-European), whereas English and Arabic belong to two different families (Hebrew) and (Indo-European) in this case syntactic problems are more to be likely encountered. The major syntactic problems that translators usually meet are tenses, condition and word order.

In case of tenses, the differences between the two languages leads to a clumsy translation, for example there is a single present tense in Arabic, as compared to English which has the simple and continuous forms, as Arabic does not make a distinction between actions completed in the past with and without connection to the present and here the translators may failed in capturing the exact tense while translating tenses literally, so translators need to shift in order to render the meant meaning to the target audience and this may result semantic loss. Also condition is another problematic syntax area where loss in translation can be detected, in English language there are four kinds, which are: real, probable, improbable and impossible, the conditional particle.

If and unless do not play any role in determining any of the above kind, but the verb tense or form in both the main clause and the subordinate clause did. In fact, the complex sentence many not contain any particle where an auxiliary verbal were, had or the modal should introduces the dependent clause, whereas in Arabic there are only two main kinds which are read and impossible both are determined by conditional practical in (إن) “idhaa” (إذا) and law (لو) the first two articles in Arabic denote the first two kinds in English, and require prefixing the main verb with “taam”. In the holy Quran only “inn” and “law” are used for explicit condition while “idhaan” is a, temporal practical, equivalent to “when” the two following examples are translation of a Quranic Aya from Surat El-Baqara (The Cow). Where the translators employed the verb forms indicating impossible condition which semantically contradicts the second part of it: Ayah (20)

"وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (165)

"Had God willed, he would have taken away then hearing and their sight. Truly God is powerful over everything" (John Arberry).

"And if Allah willed, he could take away their faculty of hearing and seeing, for Allah hath power over all things" (Yusuf Ali).
4.1.3. Semantic Problems

The term semantics refers to the science of meaning in language \textbf{(1893)}, from French \textbf{(semantique)} \textbf{(1883)}, \textbf{(semasiology)} from German \textbf{(1947)} \textbf{(Etymology dictionary)} it is derived from the ancient Greek term "\textit{semantikos}" means "\textit{Significant}" , it refers to the study of meaning in which the human expression can be understood through language . The relation between signifiers such as: signs symbols, words and phrases and their denotation, sometimes we may face meson denoting idea used in daily language, in this case it is necessary to rely on connotation. So semantic is the study of meaning at word, phrase, sentence levels and larger units of discourse in our study we are dealing with semantics only at word level.

Semantic problems are very common and most encountered by translators because of the lack of equivalence in the \textbf{(TL)}, especially in cultural and religious domains, also because of the complexity of some terms especially in the text of the \textbf{Glorious Quran}, in addition to the use of connotative meaning that leads to the misunderstanding of the adequate meaning meant and the purpose or the skopos behind using it. So in this case the translator must be aware of the Muslim Culture and master the Arabic language to render the exact meaning. The following examples explain more the problems mentioned before:

The term \textbf{(الغيب)} is one of the semantically complex words because translating it into English cannot give the appropriate meaning, the term was translated into \textbf{(the unseen)} but \textbf{(الغيب)} in Arabic is all what we cannot understand by the mind and what we cannot see know or predict such as: The Angels, heaven hell.....etc also what future hide for us , while the unseen in English refers to the Abstract which is all what we cannot see , in this case the translated term covers only a part of the meant meaning in the source text . In addition to

Many other complex words in the text of the \textbf{Holy Quran} which are related only to the Islamic field, and translated them can never convey the essence of the message and the adequate intended meaning of the source text; for example the word \textbf{(الصيام)} in the Ayah \textbf{(183)} of Surat Al-Baqara \textbf{(The Cow)} , was translated to fasting in both translations of \textbf{(Yusuf Ali} and Arthur Arberry) :

> "\'\textit{يا أيها الذين آمنوا كُتِبَ عَلَيْكُمُ الصَّيْامُ} كَمَا كُتِبَ عَلَيْهِمْ مِنْ قِبَلِنَا}\textbf{ (183)}"

"O ye who believe! fasting is prescribed to you as iy was prescribed to those before you , that ye may( learn ) self- restraint". \textbf{(Yusuf Ali)}
"O believers, prescribed for you is the fast, even as it was prescribed for those before you—haply you will be good fearing". (Arberry)

But the term fasting in English means abstain from all or some kinds of food or drink, whereas the term (al sawm) in Arabic refers to breaking the fast from sunset to sundown for one a period of one months during each year, with following the conditions set by “el charaa” "الشرع", such as: to not doing forbidden things which are set in Quran or (sunna) "السنة", also to be close to God, also the term (el wodoo) "الوضوء" was translated to ablution, but ablution in English means the act of washing oneself whereas the term (el wodoo) in Arabic refers to the act of washing specific members in a specific time (before the prayer), with the intention and respecting what keep (الوضوء) sain.

The term el hadj (الحج) in the Ayah (197) of Surat El-Baqara (The Cow) was translated to pilgrimage by (Arthur Arbeery):

"الحجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِ الْحَجاَ فَلََ رَفَثَ وَلََّ فُسُوقَ وَلََّ جِدَالَ فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ ََيْرٍ يَعْلَمُُْ اللَّاُ وَتَََواَّدُوا فَإِنَّ خَيْرَ الْرَّزَادِ النَّقُوِ الَّذِينَ كَانُوا يَأْتِينَ لاَيْلَيْ أَوْلِي الأَلْبَابِ (197)"

"the pilgrimage is in months well-known; whoso undertakes the duty of pilgrimage in them shall not go in to his womenfolk: nor indulge in ungodliness and disputing in the pilgrimage whatever good you do, God knows it, and take provision; but the best provision is Godfearing so fear you me, men possessed of minds!". (Arthur Arberry)

The term pilgrimage in English refers to a journey or search of moral or spiritual significance typically is a journey to a holy place of importance to person's beliefs and faith. But, the meaning of the word (Elhadj) "الحج" in Arabic is more specific and restricted, it refers to the fifth pillar of Islam, Muslims performed once a year for those who can afford, Muslims travel to Mecca in order to perform this duty, and it has specific rituals. Some translators translate both (اليوم الآخر) (اليوم الآخر) to the last day, while normally (اليوم الآخر) should be translated to: the judgment day because in Muslim culture the last day refers only to (البعث) whereas the judgment day includes also (الحساب و العقاب).

Another obstacle that may face translators is the distinction in meaning for example the two terms (الرياح) and (الريح) seem to be the same for a translator who didn't master well both
Arabic language and Muslim culture also these two terms have only one equivalent in English which is: winds, but the term (الرياح) comes always with a positive sense that express blessing for example:

في قوله تعالى”إنا أرسلنا الرياح لواقح"

Whereas the term الريح comes always with a negative sense that express punishment for example:

في قوله تعالى”ريح صرصر عاتية"

So, they seem to have an identical meaning, but in fact there is a big distinction between the two, they have a contradicting meaning.

The lack of synonyms in English is another case that translators may face while translating, as in the Ayah (67) from Surat El-Baqara (The Cow):

وَأَذَّ قَالَ مُوسَى لِقَوْمِ إِنا اللَّاَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتاَِذُنَا هَُُوًا قَالَ أَعُوَذُ بِالَّاِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (11)

"And remember Mosses said to his people: God commands that ye sacrifice a heifer, they said makes’ thou a laughing-stock of us? he said : God save me from being an ignorant ( fool) " (Yusuf Ali, P04).

In the Ayah above, the Arabic word (بقرة)/Baqara/ in the (SL) text refers to any cow or to the extension of cow, the equivalent English term that Ali used is "Heifer" which is , in English a Hyponym of cow: it means the cow that has not yet given birth to a calf. This kind of translation is unacceptable and incorrect simply because the original text does not mean that.

4.2. Cultural problems

The two aspects that make translation complicated and indispensable are: language and culture, we translate from (SL) to (TL) to make the inter-lingual communication possible, because the differences in languages are the main reason for translation, culture is another obstacle, usually people who belong to the same linguistic society share the same culture, almost the same habits and traditions with regard to their country as social, political, cultural institutions….and so on, so they can understand each other easily, and they don’t face problems in sharing ideas and exchanging knowledge, whereas in the case of inter-lingual
communication it is a hard task, because the common knowledge is limited in this case, that endangers the degree of understanding. In such cases translation is not only a matter of transferring a message from one language to another but it also involves a transmission of another culture. Cultural differences are always one of the main causes of translation problems, particularly both languages.

Belong to a totally different background, makes the cultural translation one of the most complicated and difficult kind of translation due to the cultural expression which are highly influencing. Another important problematic should be pointed which is the case of certain expressions that can be similar in different cultures but viewed from different perspectives by people belonging to those cultures, besides to the culture bound expressions that are exclusive to certain communication and do not exist in others, here, the translators find themselves facing the problem of the lack of equivalent.

We consider the following:

The symbolic reflections of some terms in the Quran do not have the same loads and hence can never reflect the same meaning both semantically and culturally correct. The term “غمام” does reflect bounty and goodness in Arabic for the Arabs live in the desert where everything is hot and clouds refer to what may avoid this hot weather. In the English context “clouds” do refer to the opposite for they reflect what is avoided in that context for this region is known for its cool weather and hence when we see the Ayah number (56) from Surat Al-Baqara:ٍوضللنا عليهم الغمام, which was translated as “And We gave you the shade of clouds” we see it is put in a positive context in which Allah counts his bounties over the children of Israel. The word “غمام” is translated in all the Quranic versions as «clouds» which may be understood by the English reader as a punishment from God and not a bounty.

Another word is the (المن و السلوى) these two words do not faithfully reflect the same meaning when translated literally or borrowed as they are from Arabic. The Almanna wa Assalwa is not the name of the food but the attribution, it acts as a nickname or one of the many features. Food of different cultures cannot be rendered literally for it never reflect the same ingredient or the same way of dealing with and hence any try to put it as it is for the purpose of keeping sain the (ST) is a try that may hurt the reader’s point of view about that specific idea.
Chapter One     Semantic Loss At Word Level In Quran Translation

Another thing that is strongly related to the very above mentioned term is: the food that the children of Israel sought to have: "من بقلها و قثائها و فومها و عدسها و بصلها" which was translated as “its potherbs, and cucumbers, Its garlic, lentils, and onions.” By Yusuf Ali (Ayah 60 from Surat Al-Baqara). This Ayah says something about what the Children of Israel sought instead of the Almanna and Salwa granted by God. Culturally speaking, this food represents a low quality of the middle or the poor class in that time and may be all the time. However, the same items in the English culture are highly regarded and considered as a food that even the richer have in their daily meals and never be seen as a low one. This cultural problem may hinder the English reader understand the purpose behind considering it low; and hence may not understand why God described it as low and not as good as Almanna and Salwa.

These cultural elements play this crucial role in making the picture clearer and send the message as it was intended to be sent by the sender to the receiver which is in our case: the children of Israel.

The Quranic text is highly complex and very hard to translate because it is featured are rhetorical and eloquent due to the stylistic and linguistic manifestation which cause big obstacle and ambiguity to translators who are not acquainted enough with this religious discovers, they are deemed not to completely succeed in relaying the stylistic, linguistic and especially cultural aspects in the target language. From a cultural point of view, Quran addresses many Arab and Muslim acts, beliefs and customs that pose translation difficulties for non Arabic speaking translators, particularly who did not master the Arabic language and Muslim culture.

4.3. Lexical problems

Needless to say that two languages can not reflect the same meaning as does another. English as we may know does specify more than Arabic does. However, Arabic can precise more than English in other fields as it is shown below: The word “Nazzala” نزل us really ambiguous when dealt with readers in English since t means the piecemeal revelation of the Quran that took 23 years. The form denotes repetition of an action through time. In the other hand, the verb “Anzala” أنزل means to reveal the Quran at once and hence, the two forms are completely different because they denote two far types of revelations. Translators if do not put this into consideration may fall in rendering the intended meaning conveyed by the Quran and consequently an avertable loss may occur.
Chapter One  Semantic Loss At Word Level In Quran Translation

The same thing may happened when dealing with the other terms throughout the Quran, we can see that in the following e.g.: “Diya” and “Noor” that are translated as “light”. Some other terms are either culturally related or semantically complicated as in “Tayamom” and “Mawkodha”. This problem should be taken into consideration. And try to reduce to the maximum the negative effects that this loss may cause.

4.3.1. Referential versatility of Quran terms bibliography

Translators of the Quran tend always to explain the Quranic terms according to what they refer in the real world and not according to their real linguistic meaning. Several mistakes might occur in this regard. This can be fully noticed in such terms as in” Alfalq” that means splitting. Splitting may refer to two things: the day break or the splitting of fruits. Translator does not pay attention to that. So, we need as translators to distinguish between the different forms of Quranic terms as either refer to the reference in the real world or it reflects just a linguistic lexical meaning.

Equivalence at word level

The word equivalence (equi-valence) “equi” refers to sameness and “valence” to value. Equivalence defined as being equal and interchangeable in value, quantity, significant, etc. Mona Baker investigates the notion of equivalence at various levels which are; word level, grammatical level, textual level and pragmatic level, in this study, the focus will be only at the word level. (Hann) categorized equivalence relationships on the word level into five as following; one to one equivalence, one to part of one equivalence, one to many equivalence, many to one and zero equivalence. We will examine these types in the practical part through analyzing some verses of Surat Al-Baqara translated by Arberry and Yusuf Ali.

5. Types of loss

Loss occurs in any kind of translation because of linguistic, cultural and rhetorical barriers especially in dealing with highly sacred texts such as the holy Quran. We can never find the (TL) identical to the (SL), each one has its own properties and rules. Loss can be either partial or complete, so it is very common in translation especially in our case in the translation of the meaning of the holy Quran which is highly complex and full of rhythm and rhetorical
Chapter One  Semantic Loss At Word Level In Quran Translation

characteristics, as loss is varied, it is of two kinds: inevitable loss and avertable loss, both kinds can be seen on all levels: morphological, syntactic, semantic, textual and stylistic.

Inevitable loss occurs because of the divergent systems of the two languages, regardless of the competence, level or skills of the translator, it is merely due to the differences between the two languages (SL) and (TL), and it is the most encounter by translators because there is no 100% identical languages even if they refer to the same family, whereas, avertable loss depends on the translator and his/her competency, avertable loss occurs when the translator cannot establish equivalence or find the suitable translation, so it attributes to translator failure to find the appropriate equivalent regardless to the differences between the two linguistic systems.

6. Gain in Translation

Between any two languages systems we find numerous differences, as in the plethora of the Glorious Quran Translation that naturally generate loss on all levels particularly the semantic one in our case, however, gain is not always feasible but also very rare because it is a hard task for the competent translator to enrich the target text or to clarify what is ambiguous in the source text. In this case, translators have to adopt certain strategies such as; domestication, compensation, annotation and explication.

One of the main strategies used in Quran Translation is explication in which the translator creates an “equilibrium or balance between the SL aesthetic and cultural values which are acceptable or unacceptable in the TL” (ibid, p. 59) through applying approximation and compromise strategies, in order to clarify and explain the vagueness words of the source text; for instance, Ali’s Translation of the meaning of the Glorious Quran is based on commentaries at the end of each verse that consists of ambiguous terms, such as the word (الفرقان) in Surat Al-Baqara verse number (185):

"شهب رمضان الذي أزل فيه القرآن هدى للناس وبيانات من الهدي والفرقان"

“Ramadhan is the month in which was sent down the Qur’an, as a guide to mankind, also clear Signs for guidance and judgment(192) (Between right and wrong)".
In this verse Ali provided an explanation for the word (الفرقة) which is (192) Judgement (between right and wrong): Furqan = the criterion or standard by which we judge between right and wrong.

7. Conclusion

In this chapter, we realized that the history of the Holy Quran full of events, as its text is highly complex, which raised various problems to translators that lead to semantic ambiguity, such as; linguistic problems including (semantic, syntactic and stylistic), lexical problems and cultural ones, which covers semantically complex words and cultural specific terms. We conclude that, the non competency of Quran translators in both language and culture creates the above mentioned barriers.
Chapter two
The Practical Part
Chapter Two  Semantic Loss At Word Level In Quran Translation

1. Introduction

This chapter presents the practical part of the dissertation. Where an attempt to examine and investigate the concept of the Semantic Loss and its types and causes in case of the Holy Quran is held. Through analyzing and discussing the translated versions of Surat Al-Baqara by a Muslim, and non-Muslim translator. The main concern of this study will go deeply in the verses of the Surah by looking for the serious loss at the level of meaning via comparing it with the original.

2. Methodology

In order to accomplish the whole study that we start; a critical analysis and an evaluation will be held in the coming lines on Arthur John Arberry and Abdullah Yusuf Ali translation of Surat Al-Baqara. Subsequently, some verses are investigated and compared with the (ST) and by reference to Al-Zamakhchari exegesis, in order to determine to what extent the translators failed or succeeded in rendering the Quran components. In general, the analysis focuses on the word level according to baker typology. In addition to an emphases on the way the translators deals with the Islamic, cultural and religious concepts. On that basis, we tried to be as objective as we can in our analysis of the given translations, additionally, a general comments and views will be provided about the translated versions either in matter of content or form.

1. Corpus

Surat Al-Baqarah, (The Cow) the longest surah in the Quran that contains (286) verses (Ayah), and it is the second chapter after Al Fatiha (The Opening). Its name was taken from an incidence at the time of the Prophet Musa. Surat Al-Baqqarah was revealed to our Prophet Mohamed (Peace Be upon Him) when he was at Medina. It is about the story of a Heifer that the Israelites were sacrificed. Many verses of the Surah includes warfare subjects, stories regarding Prophets, Pagan and Hypocrites, also topics comprises the theological conception such as; The Pilgrimage to Mecca, Prayers, Dept, Commerce, Marriage and Divorce...etc. this corpus will reflect the content of this dissertation by providing a full comparative study on Surat Al-Baqara translated by two different translators via analyzing and comparing the translated versions of the Surah.
Chapter Two  Semantic Loss At Word Level In Quran Translation

2. Identification of the selected translations

This overview includes the translators’ background, the translation work, and the exegeses book.

4.1. Abdullah Yusuf Ali

4.1. Background of the translator

Abdullah Yusuf Ali Muslim Scholar and famous translator in the world, who translated the “Holy Quran” into English Language. He was born in “Surat”, India on 14 April 1872 and died on 10 December 1953 in London. His education started at Wilson College, Mumbai, and years after that he got the Master Degree at the University of Cambridge. His father taught him the Arabic Language to be an Arabic-English Speaker. Abdullah Yusuf Ali was very interested in Quran and for many years he was searching and collecting data about its translation. Among the famous and best known books of Ali is “The Holy Quran: text, translation and commentary” in 1938. Many Indian and European Newspapers and journals were published a great number of his religious dissertations on Islamic History and research works on Literature, Social Justice and Archaeology…etc.

4.2. The translation work

Multiple Muslim and non-Muslim Translators all over the world have translated the sacred book of Islam “The Noble Quran” into English and many other languages. For many years, the translation of the Holy Quran by Abdullah Yusuf Ali is considered to be widely spread and most faithful rendition available in English. The superlative work of Abdullah Yusuf Ali “The Holy Quran, text, translation and commentary” was the best known, most respected English translation of the Quran and the most studied for more than half a century. Since that time, many other endeavors were spread, but most of English readers were interested in Ali’s work because of their non proficiency in comprehending and reading Quranic Arabic. The reliability and authenticity of the translation work of Abdullah Yusuf Ali enrich the readers understanding of the meaning and the perfection of the Glorious Quran.
Chapter Two  Semantic Loss At Word Level In Quran Translation

4.3. Arthur John Arberry

4.3. Background of the translator

Arthur John Arberry British orientalist and Islamic Arabic, Persian Scholar. He is a famous non-Muslim translator of the Quran into English “The Koran Interpreted” He was born at Portsmouth, on 12 May 1995 in England and he died on 02 October 1969 in Cambridge. Arberry studied Persian and Arabic at Cambridge University with R.A.Nicholson. Years ago he worked as head of the Classic Department in Cairo after his graduation. During the war Arberry occupied different posts in London because he was skillful in Linguistic. He becomes “Sir Thomas Adams Professor of Arabic”, when he returned to Pembroke in 1947.

4.4. The translation work

The work of Arthur John Arberry is considered as one of the most authoritative, readable and faithful interpretation of the Quran. He regarded as the first English translator. The great work of Arberry was published at the first time in 1955; it was the only accessible rendition of the Glorious Quran in the English verse. Arberry’s work becomes one of the standard, valuable translations of the Quran for bilingual, and non-Arabic Speaking Muslims. His translation has been reprinted many times. From the Orthodox Muslim View that the Quran cannot be translated, but only interpreted, Arberry titled his work “The Koran Interpreted”.

4.5. Al-Zamakhchari's Al-Kachaf

Al-Zamakhshari Muhammad bin Amr bin Muhammad bin Amr (467 H - 538 H). His four-volume book is (Al-Kashshaf). He is one of the well-known linguist, syntactician and a man of literature. He stresses the aesthetic values of Qur'anic discourse and provides interesting rhetorical and semantic analysis of the Qur'an. He takes this as a means to demonstrate the inimitability of the Qur'an. His exegesis avoids lengthy details; it is a linguistic type of exegesis.
Chapter Two  
Semantic Loss At Word Level In Quran Translation

This study based on the translations of Arthur John Arberry and Abdullah Yusuf Ali. We point out the following verses that establish serious loss:

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ذلك الكتاب لا ريب فيه هدى للمنتففين</td>
<td>This is the Book; in it is guidance sure, without doubt, To those who fear (26) Allah.</td>
<td>That is the Book, wherein is no doubt, a guidance to the godfearing</td>
</tr>
</tbody>
</table>

Table -1- showing lack of equivalence in Quran Translation

One of the main features of Qur'an translation; that there is no one and only accurate rendering of Certain Qur'anic expressions whose meanings are not based on exegesis, the proper choice between equivalents is a problem that often presents itself to the translator of the Qur'an. And the mentioned verse which defy meaningful correspondence and lend further support to our claim of non-equivalence among languages. The word (للمنتففين) demonstrates that each translator represents one person's understanding of the Qur'an, and each is significantly different from the others, and none is the Qur'an itself, because the term (النقوى) does not mean only to fear Allah but also because of the respect and love of Allah.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>الذين يؤمنون بالغيب ويقيمون الصلاة وهمما ركَّزَنَاهُمْ يُتقون</td>
<td>Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them(27)</td>
<td>Who believe in the Unseen, and perform the prayer, and expend of that We have provided them</td>
</tr>
</tbody>
</table>

Table -2- showing Partial loss in Quran Translation

23
Chapter Two  
Semantic Loss At Word Level In Quran Translation

The major problem encountered by the translators of the Quran is the difficulty of rendering some lexical items. One of lexical problems in translating the Holy Quran is the lack of equivalence or the absence of the equivalent of some Islamic terms. These terms have no direct counterpart in English, compelling the translator to convey them in a communicative manner. As we see here both Arberry and Ali translate the word (الْغِبَِ) as (Unseen), however the term (Unseen) is a part of (الْغِب) because this word يُوم الحساب و البعث يشمل and everything that we cannot know about it except Allah and not only the things that we cannot see, so their translation do not convey the full semantic and liturgical scope of the Quranic terms.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>الوَٰلِي ٍ جَعَلَ لَكُمُ الأَٰرَضَ  فَرُواشًا وَالسَّمَاءَ بَناءً  وَأَنْزَلَ مِنَ السَّمَاءِ مَاءٍ فَأَوْرَجَ بُّعُرٍّ لَكُمْ فَلَنَّ تَجْعَلُوا لَّاِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ</td>
<td>Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals(41) unto Allah when ye know (the truth). And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true(42).</td>
<td>who assigned to you the earth for a couch, and heaven for an edifice, and sent down out of heaven water, wherewith He brought forth fruits for your provision; so set not up compeers to God wittingly. And if you are in doubt concerning that We have sent down on Our servant, then bring a sura like it, and call your witnesses, apart from God, if you are truthful.</td>
</tr>
<tr>
<td>23</td>
<td>وَإِنَّكُنْتُمْ فِي ٍ رَيْبٍ مَا كُنْتُمْ عَلَىٍ عِبْدِنَا فَأُولِئِكُمْ بِسُوَّةٍ مِّنْ مَّلَكِهِ</td>
<td>(22) And if ye are in doubt what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true(42).</td>
<td></td>
</tr>
</tbody>
</table>

Table -3- showing synonymy problems in Quran Translation
Chapter Two  Semantic Loss At Word Level In Quran Translation

One of the problems that translators of sacred texts “Quran” may face and sometimes fail to overcome is that of Semantic Void which is caused by the inability to differentiate in meaning between synonyms, in the first verse both translators succeeded in translating the two verb words (تنزل and أنزل) as (sent down), but in the second verse only Ali rendered the exact meaning of the lexicon (تنزل) where the meaning signifies the piecemeal revelation of the Holy Quran over 23 years according to Al-Zamakhchari. Hence, in this case, Arberry did not to show the nuances between the two words because he thought that they are synonyms, by contrast they have different senses in Arabic and only the competent translator who masters the Arabic language could distinguish between the two terms.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>إنَّ الله لا يَنْهَي أن يَضِرب مثَلاً ما بَعْضًَةً فَمَا فَوْقَهَا فَأَنَّ الَّذِينَ أَمَنُوا فَيَعْلَمُونَ أَنَّ الْحَقَّ مِنْ رَبِّهِمْ وَأَنَّ الَّذِينَ كَفَرُوا فَيَقُولُ وَمَا أَرَادَ اللَّهُ بِهِ ذَٰلِكَ مَثَلٍ إِلَّا الْفَاسِقِينَ</td>
<td>Allah disdains not to use the similitude of things, Lowest (45) as well as highest.</td>
<td>God is not ashamed to strike a similitude even of a gnat, or aught above it.</td>
</tr>
</tbody>
</table>

Table - 4- showing Polysemous words Problems in Quran

Another lexical problem in the verse shown above is the polysemous expressions, The literal translation in which Areberry provided for the verb (يضرب) ”to strike” leads to a serious loss at the semantic level of the Ayah, because the term (يضرب) in the Arabic language has many senses; يضرب في الأرض, يضرب مثلا, يضرب به كثيرونهدي, and the meaning of this Ayah is as Al-Zamakhshari mentioned in his book “Al-Kashaf” In contrast, Ali’s translation was close to the meaning of the verse by giving a functional equivalent for the word (يضرب) which is” to use”.

25
Table -5- showing culture- specific terms problems in Quran Translation

The two words “الصلاة” and “الزكاة” are well known to Muslims but not to non-Muslims who do not have any previous knowledge about technical Quranic lexis. In the one hand, the word (الصلاة) expressed by Arberry and Ali as (prayer). This gives roughly the same meaning and any English reader comes across this term may get a sufficiently clear idea about it. In the other hand, the expression (الزكاة) has no equivalent in English, so it has to be transliterated and then followed by explanatory terms which have a similar meaning in the target language. For example, the translators could add the word “alms” or “charity” between brackets after the word “Zakat” which makes it very clear. In this way, the reader can establish a better knowledge of this phrase. The translations above did not reach a comprehensible meaning in the target language.

Table -6- showing semantic ambiguity in Quran Translation

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>106</td>
<td>ما نَسْخَ مِنْ آيَةٍ أَوْ نَأْتِي بََِيْرٍ مِنْهَا أَوْ مِثْلِهَا</td>
<td>None of Our revelations(107) do We abrogate or cause to be forgotten, but We substitute something better or similar:</td>
<td>And for whatever verse We abrogate or cast into oblivion, We bring a better or the like of it;</td>
</tr>
</tbody>
</table>
Chapter Two  Semantic Loss At Word Level In Quran Translation

In this example both translators have provided the inaccurate meaning (cause to be forgotten) by Ali Yusuf and (cast into oblivion) by Arberry for the Qur'anic word (نُنسيَة) (Nunsiha) while according to Al Zamakhchari exegetes the meaning is (to postpone, delay' the revelation of a Qur'anic structure). This failure in rendering the meant meaning of the Ayah leads to an ambiguity for the target reader.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>111</td>
<td>وَقَالُوا لَنْ يَدْخَلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْهَانِكُمْ إِنْ قُلْ هَاتُوا بُرْمِانِمَانِمَمَّهُمْ فَلَنْ هَانَّكُمْ تَبْذَاهُ مُنَّ وَأَمْنِيَيْنَّ إِنْ كُنْتُمْ ضَادِقِينَ</td>
<td>And they say: &quot;None shall enter Paradise unless he be a Jew or a Christian.&quot; Those are their (vain) desires. Say: &quot;Produce your proof if ye are truthful.&quot;</td>
<td>And they say: ‘None shall enter Paradise except they be Jew or Christian’ such are their fancies. say: ‘produce your proof, if you speak truly’</td>
</tr>
</tbody>
</table>

Table -7- showing avertable loss in Quran Translation

The mentioned verse contains an avertable loss which is very common and often inevitable in translation as it is a corollary of the lack of equivalence in English and Arabic, especially in the domain of culture specificity: many religious and cultural words have no equivalents in the two languages such as the term (أمانية) the plural of (أمانية). The above Ayah speaks of the Jews and Christians, who think they alone will enter Paradise, which is again, but false desires or no more than wishful thinking. By reference to Al Zamakhchari interpretation, Ali has succeeded in his translation by rendering the intended Quranic meaning that has a pejorative or derogatory sense, which is “vain” or “false desires”, however, Arberry was fare from the intended meaning and he has mistranslated this lexical term. And by that the loss is aggravated explicitly.
<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>120</td>
<td>وَلَنْ تُرْضَى عَنْكَ الْيَهُودُ وَلَا</td>
<td>Never will the Jews or the</td>
<td>Never will the Jews be</td>
</tr>
<tr>
<td></td>
<td>النَّصَارَى حَتَّى تَتَبَيَّنَ مَلَاثِمُهُمْ فَلْنَ</td>
<td>Christians be satisfied with</td>
<td>satisfied with thee,</td>
</tr>
<tr>
<td></td>
<td>إِنَّ هَدٰى اللَّهُ هُوَ الْهَدٰى وَلَنْ</td>
<td>thee unless thou follow their</td>
<td>neither the Christians,</td>
</tr>
<tr>
<td></td>
<td>یَتَابِعُ أَهْوَاء هُمْ بَعْدَ الَّذِي</td>
<td>form of religion. Say: &quot;The</td>
<td>not</td>
</tr>
<tr>
<td></td>
<td>جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنْ</td>
<td>Guidance of God. - that is</td>
<td>Till thou followest their</td>
</tr>
<tr>
<td></td>
<td>الْوَلِيِّ وَلَا نَصِيرٌ</td>
<td>the (only) Guidance.&quot;</td>
<td>religion. Say: 'God's guidance is the true guidance.'</td>
</tr>
</tbody>
</table>

Table -8- showing Homonymy problems in Quran Translation

In this Glorious verse the homonymic expression lies in the words (هَدٰى) and (الهَدٰى) Al Zamakhchari interprets (هَدٰى) as “the Guidance Allah that He sent to the prophet Muhammad” (Peace Be Upon Him). Ali and Arberrey translate (هَدٰى) similarly as “the Guidance". Depending on the above exegeses, Ali’s , and Arberry’s translations of the first word (هَدٰى) as "the guidance of God" nearly coincide with Ibn katheer’s interpretation only. On the other hand, Al Zamakhchari interprets the second Arabic word (الهَدٰى) as "true guidance". Ali translates (الهَدٰى) as “the only Guidance “but he didn’t provided any commentary to clarify why did he chose this rendition or what “the only Guidance” means .However, Arberry translates it as "true guidance". Ali didn’t succeed in rendering the second word (الهَدٰى) since he translated it as " a guidance " which differs from its interpretation in the above exegeses . However, Arberry’s translation coincides with Al Zamakhchhari’s interpretation.
Chapter Two  Semantic Loss At Word Level In Quran Translation

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>137</td>
<td>فَإِنْ أَمَنُوا بِمِثْلِ مَا آَمَنْ تُمْ بَِِ فَ قَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فِي سِبْكَةِ اللَّهِ الْعَلِيمِ الشَّمِيعِ ْلِلْعَلِيمِ</td>
<td>So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice thee as against them.</td>
<td>And if they believe in the like of that you believe in, then they are truly guided; but if they turn away, then they are clearly in schism; God will suffice you for them;</td>
</tr>
</tbody>
</table>

Table -9- showing Non-lexicalized Arabic terms in Quran Translation

Arabic terms that are not lexicalized in English may pose a big problem to the Quran Translators such as the syntactic compression of a whole syntactic structure in one single word like the word (فِسْبَكَةُ اللَّهِ الْعَلِيمِ الشَّمِيعُ الْعَلِيمِ), which can be represented by a phrase but not a single word. Yet, this paraphrase does not imply the full meaning of the word thus, an indvertible semantic loss may occur. In this case Arberry could not found the exact equivalence of this word and still the translation of Ali an approximate one.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>184</td>
<td>أَيَامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِنضًا أَوْ عَلَى سَفَرٍ فَعِداةٌ مِنْ أَيَامٍ أََُرَ وَعِلَاءِ الاذِينَ يُطِينُونَ فِدْيَةٌ طَِعَامُ مِسْكِينٍ فَمَنْ تَصُومُوا فَهُوَ يََيْرٌ لَُّوَأَنْ خَيًّا وَيَْا تَصَمَّمُوا خَيْرًا لَّكُمْ إِنْ كُنْتُمْ تَعْلَ</td>
<td>But he that will give more, of his own free will, - it is better for him. And it is better or you that ye fast, if ye only knew.</td>
<td>Yet better it is for him who volunteers good, and that you should fast is better for you, if you but know;</td>
</tr>
</tbody>
</table>

Table -10- showing Homonymy problems in Quran Translation
Chapter Two  Semantic Loss At Word Level In Quran Translation

In this Glorious verse, the homonymic expression lies in the word (خَيْرٌ). Al Zamakhchari provides different interpretations for the first Arabic word (خَيْرٌ). These interpretations are: to feed miskinain (two poor persons) or more, to feed a miskin with more than the required (fidya) ransom, and to fast with (fidya) ransom. Arberry simply use the word “good” to translate the first Arabic word. However, Ali interprets it differently and uses “give more” without providing an explanation within the text or in a commentary to clarify his choice or what he means by “give more”. For the second Arabic word (خير), Al Zamakhchari provides different interpretations as: “fasting Ramadan is better for you than eating and Fridya (ransom)” and “fasting is better than fidya (ransom)”. The aforementioned translators render (خير) as “better”. Judging by the exegeses, it is obvious that the translators did not depend on the exegeses in their translations. Thus, the translators did not render the word accurately.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>196</td>
<td>وأَيَمَّوا الْحَجَّ وَالْعُمْرَةَ للهِ</td>
<td>And complete the Hajj or Umrah (212) in the service of Allah.</td>
<td>Fulfill the Pilgrimage and the Visitation unto God</td>
</tr>
</tbody>
</table>

Table -11- showing complex terms problems in Quran Translation

This Ayah represents an example of cultural untranslatability as it is absent from the lexicon and the culture of the (TL). The word (الْحَجَّ) occurs in the Quran twice, which refers to a minor “pilgrimage” to Mecca at any time of the year and which does not count towards the fulfillment of the religious duty of “Hajj”. In other words, it is voluntary. Ali in his translation borrowed the word “Hajj” then, he provided an explanation for that term in a footnote, and however, Arberry’s translation causes a real problem to the target reader because the notion is unfamiliar in the target language. Even if this concept is paraphrased, they tend to remain obscure.
<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>201</td>
<td>وَمَنْهُمْ مِمَّنْ يَقُولُ رَبَّنَا أَنتَ بِهِ مُسْتَبْرَكٌ، فِي الدُّنْيَا حَسَنَةٌ وَفِي الْأَخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ</td>
<td>And there are men who say: &quot;Our Lord! Give us <strong>good</strong> in this world and <strong>good</strong> in the Hereafter, and defend us from the torment of the Fire!&quot;</td>
<td>And others there are who say, 'Our Lord, give to us in this world <strong>good</strong>, and <strong>good</strong> in the world to come, and guard us against the chastisement of the fire</td>
</tr>
</tbody>
</table>

Table -12- showing Homographs problems in Quran Translation

In this verse, the homonymy lies in the word (حَسَنَة) Al Zamakhchari interprets the first Arabic word (حَسَنَة) as “any good needs that humans seek for in this life such as a good health, spacious house, good wife, plenty of sustenance, … Etc. However the second Arabic word was interpreted as agree upon for the interpretation of the second Arabic word (حَسَنَة) as” **entering paradise and being free from punishment**”. In this Noble Ayah, both Ali and Arberry render both words (حَسَنَة) as “**good**” and none of them explains what is the difference between (حَسَنَة) in this life and the Hereafter. Consequently, the mentioned translators could not translate the homonymic expression in this Glorious verse.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>234</td>
<td>وَالذِينَ يَتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزَوَاجًا يَتَبَيَّنُونَ بِأَنفُسِهِنَّ أَرْبَعَةً أَشْهَرٍ وَعَشْرَةً</td>
<td>If any of you die and leave widows behind, <strong>they shall wait</strong> <strong>concerning themselves four months and ten days:</strong>(267)</td>
<td>And those of you who die, leaving wives, they <strong>shall wait</strong> by themselves for four months and ten nights</td>
</tr>
</tbody>
</table>

Table -13- showing complete loss in Quran Translation
Chapter Two  Semantic Loss At Word Level In Quran Translation

In this Ayah both translators have provided the phrase “shall wait” for the word (يَتَرِّضُنَّ). Ali with an explanation in a footnote, however, Arberry creates a confusion. Since neither the pronoun nor the verb in the English text indicate the gender, in Al-Zamakhshari exegeses book this term refers to those women whose husbands have died, because the verb (يَتَرِّضُنَّ) is in the feminine plural forms. Arabic verbs have feminine and masculine forms, as well as distinguishing between singular and plural, but English does not, the translation of Arberry here is vague and leads to a semantic ambiguity because the English reader might think that the pronoun “they” refers to those who die. They might then understand that the whole first verse talks about the men who die and not about the women whose husbands die.

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>268</td>
<td>الشَّيْطَانُ يَعِدُكُمُ الْفَقْيَةَ وَيَأْمُرُكُمُ بِالْفَحْشَاءَ</td>
<td>The Evil one threatens you with poverty and bids you to conduct unseemly.</td>
<td>Satan promises you poverty, and bids you unto indecency;</td>
</tr>
</tbody>
</table>

Table -14- showing Culture-bound terms problems in Quran Translation

The translation of some Qur'anic expressions may lose its value and the above verse is an example of semantic ambiguity due to the cultural-bound terms. In this verse the key word is (الفحشاء) which merits for appropriate translation in English. Arberry have opted the word (indecency) and Ali the word (unseemly), this word occurs 24 times in the Qur’an, including its other deriveties: (الفواحة, فاحشة) this word means (indecency) at all places except in this verse where it means (niggardly) according to Al Aamakhchari exegeses; here both translators did not get the exact meaning of the word (الفحشاء).
Chapter Two  
Semantic Loss At Word Level In Quran Translation

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>The Original Verse In Arabic</th>
<th>Abdullah Yusuf Ali Translation</th>
<th>Arthur Arberry Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>275</td>
<td>َلا يَكُلُون الْرِّبَّا لا يَقُومُون إِلَّا كَمَا يَقُومُ الْذِّي يَتَخْطِبُهُ الشَّيْطَانُ مِنَ المَسَّ</td>
<td>Those who devour usury(324) will not stand except as stand one whom the Evil one by his touch Hath driven to madness(325).</td>
<td>Those who devour usury shall not rise again except as he rises, whom Satan of the touch prostrates;</td>
</tr>
</tbody>
</table>

Table -15- showing inevitable loss in Quran Translation

Here a clear case in point, in which loss is mostly inevitable, Where literal rendition into English may not only cause unintelligibility but also a semantic ambiguity in the target text as it can be conspicuously demonstrated in the translation of the verb (يأكل) that has been rendered literally as (devour) by both Ali and Arberry. Instead of translating the metaphor its ground should be rendered," takes or practices Reba" as Al-Zamakhshari interpreted it in his exegeses book. Here both translators were far from the meaning of the verb (يأكل).

3. Conclusion

Through this chapter, we tried all along the study to maintain for the idea of the ambiguity that leads to semantic loss in the translation of the Holy Quran; The aforesaid discussions, analyses and comparisons about the recommended translated verses of Surat Al-Baqara, those rendered by Abdullah Yusuf Ali and John Arthur Arberry, we come with the conclusion that the literal translation that Arberry based on, leads to an ambiguity in meaning and made the verses unreadable, the same for Ali’s translation, that leads to a partial loss and in some verses to a complete one.
Conclusion
Conclusion

A translation problem by definition is any difficulty that may affect the process of translation, and call translators to halt translating in order to check, recheck, use dictionaries, exegeses books and rewrite, to provide a successful translation. Translators encounter many obstacles while translating sacred texts, especially “The Noble Quran “; which may be linguistic, lexical and cultural ones. The main focus in this study is the investigation of semantic loss at word level in translating the meaning of the Holy Quran in surat Al-Baqara.

Accordingly, the loss in Quran is more serious than in any other types of texts because these texts are the reflection of the (TL) living institution. As result the translators tend to sacrifice some of these aspects, as they do not accord with the living institution of (TL). And due to these measures both language and culture; explicit, implicit, partial or complete loss would occur. Generally, Loss in translation refers to any absence of the (ST) linguistics and extra linguistic elements in the (TT) which can be tackled on its both deep and surface structure. Namely, the loss in the (TT) surface structure refers to the morphological, grammatical, syntactic, stylistic, rhetorical and semantic lost elements. While the deep structure loss refers to the loss of the implicit characteristics of the (ST) that could not be produced in (TT).

This research has revealed that semantic loss in the English translations of Surah Al-Baqara exists, through the data analyses revealed; this loss occurs either completely or partially. Complete losses are the losses that change both form and meaning or give an opposite one. However, partial losses are those losses in which the message of the (ST) is partially conveyed. In relation to this research losses occur due to mistranslating of the verses of Surat Al-Baqara, in Arberry’s case, he has not read thoroughly through the exegesis books and because of lack of mastery of the authentic (SL) in addition to the use of literal translation. On the other hand, Yusuf Ali is a non-Arab Muslim, so he tends sometimes to select words that are not accurate or equivalent in meaning though sometimes the equivalents exist.

From the examination, discussion and comparison of the verses under study, we get that Ali’s translation sometimes shows partial loss of meaning; while, Arberry’s translation shows complete loss of meaning. In addition, both translators sometimes select words that are improper in their semantic fields. Such inaccuracy of selected vocabulary leads to a shift
Conclusion

in meaning which occurs in any kind of translation especially The Quran, where we can never convey one hundred per cent the intended meaning of the (ST).

However, and opposing all the mentioned, loss and gain may be confusing of course because they plays on two words that are too different and oppose each other. However, when we talk about losses in the translation of the semantic values of some of the verses in the Holy Quran, we are here to put the accent on the unique style proper to the Quran as the sacred book of Allah. Loss in any translation is inevitable and no one whoever can avoid it since the translator deals with a unique style with a unique combination with a non-human touch. As we have observed relying upon the practical analysis of the different forms and categories of loss when rendering Allah's words into English, it is always a question of compensation and never of similitude.

The loss that translators encounter at many levels in particular when dealing with the meaning of the Quran proves what the very Quran is untranslatable when it comes to the linguistic and the non linguistic items. Allah challenged the Arabs to stimulate such Quran and try to have an identical form of one or more Surates. Every language enjoys its own and particular forms, and hence a loss is inevitable. Such loss though hinders translators to reach equivalence at different levels, shows how languages are independent entities that differ in terms of views, logic and the ways words within are combined. Consequently, translators constantly consider the differences, but have no fear upon finding various forms of loss at the levels they are working on.

The language of the Quran makes translators argue upon which level may be lost? And which one should be preserved? However, the loss and gain in this regard are not really considered as loss or gain. Dealing with such a text shows clearly that certain written or spoken materials are just transferred, reflected in the mirror of other culture for communicative reason and that the rhetoric loads they contain in their (ST) are not primordial in the (TT) for such a beauty can reveal itself only in its entourage.
Bibliography
English References


**Arabic References**

القرآن الكريم برواية حفص عن عاصم

أبي القاسم جاد الله - محمود بن عمر الزمخشري الخوارزمي: الكشف عن حقائق التنزيل وعوون الأقواف في وجه التأويل. -198. دار الفكر

أبي القاسم محمود بن عمر الزمخشري: أساس البلاغة، تحقيق / عبد الرحيم محمود - دار المعرفة للطباعة والنشر. 1420 ه / بيروت، لبنان.

الإمام الغزالي: كتاب الأربعين في أصول الدين - دار الجيل / بيروت.

الإمام الفخر الرازي: التفسير الكبير.2. دار الكتب العلمية / طهران.
Webography


Michael, K.T. (Eds.). Lexical Ambiguity Resolution, California: Morgan Kaufmann Publishers (Online), available:

ملخص المذكرة
خسارة المعنى على مستوى الكلمة في ترجمة القرآن الكريم
مقدمة

إن لمن المعقول أن نجد اختلافات جمة بين اللغتين: العربية والإنجليزية كونهما تنتميان إلى أرومتين مختلفة.

فالعربية، فاللغة العربية السامية في حين أن الإنجليزية لغة جرمانية، بالإضافة إلى خصائص وقواعد كل لغة من الصعب جداً ترجمة النصوص المقدسة خاصة القرآن الكريم. هذا ما يدخل المترجمين في دوامة وحد عظيم بين بنادق قصري جهدهم، لكن رغم ذلك لا يمكننا من ترجمته بشكل صحيح، ملائم ومماثل، ويعود هذا إلى عدة أسباب وصعوبات:

لغوية، دلالية وثقافية:

نلت الناسمة الأصلية للقرآن الكريم باللغة العربية، وكم هو شائع و معروف؛ اللغة العربية لغة ثرية جداً و تزرع كلماتها بمعان متعددة، وبالتالي غالباً ما تتطلب العديد من اللغات الأخرى إطلاعاً أكثر للوصول إلى المعنى المراد إيصاله، ومن شأن هذا أن ينقص من جمال بساطة رسالة القرآن الكريم، كما أنه من الصعب جداً فهم وترجمة الكلمات ذات الطابع الثقافي وزن كلمات اللغة العربية، ولذا فإن العربية الكلاسيكية للقرآن تتطلب مزيداً من الدراسة وذهل جهود كبيرة بغية تقدير وفهم عمق معنى الرسالة.

قام العديد من العلماء والمترجمين بترجمة معاني القرآن الكريم، من بينهم: "محمد شكر، بيكتال، علي يوسف و آرثر أريبري". من وجهة نظر بعض علماء الدين، لا يمكن ترجمة معاني القرآن بدقة لأنه نزل باللغة العربية وهذا في حد ذاته يعتبر معجزة، حيث لا يمكن ترجمة جوهره بشكل تام، فترجمته تنقص المعنى و تقلل من قيمته الحقيقية، مما يولد خسارة في المعنى، و هذا من الأمور التي كثير حولها الجدل و النقاش حيث تعد واحدة من أكثر القضايا تعمداً في هذا المجال من خلال متكررنا، سوف نتوجه إلى مناقشة وتحليل مختلف الأسباب التي تؤدي إلى خسارة المعنى في القرآن الكريم.

الهدف الأساسي من هذه الدراسة هو تسليط الضوء على خسارة المعنى و أنواعها وأسبابها من خلال الترجمة الإنجليزية لسورة البقرة "ليوسف علي و أريبري". كما نعلم أن الخسارة تحمل معنيين: في المعنى
العام هي كل خسارة جزئية أو كلية للرموز الشفوية (الكلمة شبه جملة). أما في معناها الخاص فهي تدل على أي خسارة يمكن أن تؤثر على تفسير هذه الرموز الشفوية على المستوى الدلالي (الصري 2009). يمكن لهذه الخسارة أن تقلل أو تؤثر سلبا على طريقة فهم مثلك النص الهدف للنص الأصلي.

من بين العوائق التي تواجهها مترجموا النصوص المقدسة (القرآن الكريم) كون أن بعض المصطلحات في القرآن الكريم ذات خصوصية دينية و التي يصعب إيجاد المكافئ المناسب لها في اللغة الإنجليزية بحيث يكون التعبير عنها بأمانة فقط من خلال المصطلح المعبر عنه في الآية باللغة العربية، و مثال ذلك مصطلح الحج الذي يقابله في اللغة الإنجليزية مصطلح "Pilgrimage" لكنه لا يعبر تماما عن الحج لمكة المكرمة كما هو معروف لدى المسلمين. نريد من خلال هذه الدراسة أن نعرض أهم الصعوبات والمشاكل التي تواجهها مترجم القرآن أثناء عملية الترجمة.

كما تهدف هذه الدراسة للبحث عن إجابة لإشكالية الغموض و إلى أي مدى قد تؤدي خسارة المعنى إلى ترجمة غير كفيلة. من خلال هذا و ذلك تم طرح عديد التساؤلات التي نبحث لها عن إجابة حول هذا الموضوع الحساس منها:

- هل تساهم المصطلحات ذات الخصوصية الثقافية في غموض المعنى المراد ترجمته.
- ما هي المخاطر التي يمكن أن نواجهها إذا ترجم القرآن الكريم من قبل مترجم غير كفؤ.

قمنا بوضع الفرضيات التالية للإجابة على الأسئلة أعلاه

- يؤدي الغموض على المستوى الدلالي إلى ترجمة سيئة.
- سبب هذا الغموض يعود إلى المصطلحات ذات الخصوصية الثقافية.
- لا يمكن ترجمة القرآن إلا من قبل مترجم يتقن كل من اللغة العربية و الثقافة الإسلامية.
تبنت المذكرة هنا المنهج الوصفي النوعي أثناء القيام بعملية الدراسة والتحقيق، وهو ما يناسب مع هذا النوع من الترجمات، الذي يكشف سلبياته وإيجابياته. حاولنا في هذا البحث العمل بمعظم النظرات والتطبيقات الفعلية على ترجمتين للقرآن الكريم، الأولى هي لترجمة وفكر مسلم يدعى "أبي"، والثانية هي لعالم مسلم يدعى "يوسف علي" تحت عنوان The Koran Interpreted و The Meaning of the Glorious Quran Text, Translation & Commentary.

أولى الترجمات، والتي تقبعت تحت عنوان "The Koran Interpreted"، كانت من أوائل الترجمات للقرآن الكريم والتي نجحت إلى حد ما في نقل محتوى النص القرآني باعتبار أنه لا توجد ترجمة كاملة له. حاولنا القيام بعملية تحليل ومقارنة بعض التناقضات والاختلافات الواضحة لبعض الآيات من تنسب إلى "أبي" وهما "أبي" و "يوسف علي" لبعض الآيات من سورة البقرة.

تشتغل الدراسة إلى قسمين أساسيين. قسم نظري وآخر تطبيقي، نظرنا في الجانب النظري لنبذة عن تاريخ الترجمة بشكل عام وترجمة القرآن الكريم على وجه الخصوص وكذا أهميتها ثم نيبها الصعبات اللغوية، الدلالية، الثقافية التي تدورها تؤدي إلى الغموض وخسارة المعنى على مستوى الكلمة. في حين كان الاهتمام منصا في الجانب التطبيقي على إثبات الفرضية والأشكال المطلوبة وذلك بمقارنة وتحليل هذا الغموض وأنواع الخسارة الموجودة في ترجمة كل من (أبي و يوسف علي) لبعض الآيات من سورة البقرة وتأثيرها على معنى النص الأصلي ثم مناقشة النتائج المتحصل عليها.

الفصل الأول

القرآن الكريم هو الكلام المعجز المنزلك على سيدنا محمد عليه الصلاة وسلام بسان الملك جبريل عليه السلام، وهو الكتاب المقدس الوحيد الذي يخلو من التناقضات باعتباره الكتاب الأول الذي لم يسمه التحريف، و الذي يؤمن به المسلمون عبر العالم. قاطبة حقيقة أن القرآن الكريم كتب باللغة العربية معجزة، و
يعود هذا إلى الأسلوب الخاص الذي كتب به، كذا التناسق و الإنسجام بين آياته و إيقاع الغير المعقول الذي نلمسه في نصه إضافة إلى مستوى اللغة المستعملة في التعبير عنه و المفردات العالية التعقيد، كل هذا يشكل تحد كبير للمترجمين في تقديم فحوى رسالته و ترجمة معانيه بدقة إلى مختلف اللغات خاصة إلى الإنجليزية مما جعل من المستحيل خلق التكافؤ بين معنى النص الأصلي و ترجمته.

ينقسم هذا الفصل إلى ست عنوانين رئيسية: الأول، تاريخ ترجمة القرآن و أهميتها، العنوان الثاني: تدواعي ترجمة القرآن إلى الإنجليزية، الثالث عنوانه: أسباب خسارة المعنى في ترجمة القرآن، و الذي يتجزأ بدوره إلى ثلاث أجزاء: مشاكل نحوية، معجمية، و ثقافية، يندرج تحت الجزء الأول ثلاث عنايين فرعية مشاكل نحووية، مشاكل أسلوبية، مشاكل دلالية.

العنوان الرابع: التكافؤ على مستوى الكلمة، العنوان الخامس: أنواع الخسارة في الترجمة، العنوان السادس و الأخير: الربح في الترجمة.

من المهم جدا ترجمة القرآن الكريم، كونه نزل إلى الناس جميعا و لا يقتصر على فئة المسلمين فقط، استدلالا بقوله تعالى: "و ما أرسلناك إلا رحمة للعالمين"، تعتبر ترجمته إلى اللغة الإنجليزية في وقتنا الحالي خاصة، أمر هام و ضروري لأن الإنجليزية اليوم لغة عالمية و الأكثر فهما و شبيعا كما تراجع أهميتها إلى الدور الفعال الذي تلعبه وسائل الإعلام في نشرها و توسيع نطاقها، إضافة إلى زيادة الملحوظة في عدد المهتمين بالدين الإسلامي من مختلف الجنسيات و الديانات هذا فمن الواجب ترجمته لتمكين الناس من فهم جوهر الإسلام و التعريف بحقيقة، خاصة في ظل التشويه الذي يتطلبه مؤخرا.

يواجه المترجمون عراقيل و مشاكل مختلفة في ترجمة معاني القرآن الكريم حيث يجدون أنفسهم عاجزين على نقل المعنى المراد إياضه من النص الأصلي، مما يؤدي إلى خسارة في نقل المعنى على مستويات عدة.

يمكن تقسيم هذه الصعوبات إلى ثلاث أنواع رئيسية: صعوبات نحوية، دلالية و ثقافية.
الصعوبات اللغوية:

تهدف الترجمة إلى نقل مضمون النص الأصلي إلى النص الهدف مع اعتبار مبدأ الأمانة واحترام مضمون النص الأصلي، لكن بما أنه لا يوجد لغتين متماثلينا كلياً لا على مستوى الشكل ولا على مستوى المضمون والمعنى فإن عملية الترجمة دوماً ما تكون مصحوبة بجملة و التي تتمثل في:

1. مشاكل لغوية، تنقسم إلى:

   1.1. مشاكل نحوية: متعلقة أساساً بالإختلافات النحوية بين اللغتين كاختلاف الأزمة مثلاً نلاحظ في الإنجليزية وجود عدة أنواع لل زمن الماضي في حين يوجد زمن ماضي واحد في العربية، كذا الاختلافات الصرفية وطريقة التعبير عنها.

   1.2. مشاكل أسلوبية: تشمل الأساليب اللغوية، قواعد اللغة والاختلافات في خصائص كل لغة.

1.3. مشاكل دلائلية: وهي الأكثر شيوعاً وتشير في مجال الترجمة، حيث يؤدي عدم الفهم الصحيح للكلمات أو للمعنى الحقيقي للمراد إيادها في حالات التعبير المجازي والكتابة مثلاً إلى مشاكل عوائقية و يمكن أن تكون خطيرة وتؤدي إلى ما لا يحمد عقباه أحياناً لما تحمله من أثر سلبي، فمثلاً نلاحظ في الآية (26) من سورة البنى "إِنَّ اللَّهُ لَا يَسْتَحْيِي أَنْ يَضْرِبْ مَثَلَ مَا بَعُوضَةً فَمَا فَوْقَهَا" ترجمة أربيري لكلمة "يَضْرِبَ" إلى "strike" و يعود هذا لفهومه مصطلح ضرب بالمعنى الثاني من الضرب وهو الإعداء.

   و يوجد لهذا فهومه مصطلح ضرب بالمعنى الثاني من الضرب وهو الإعداء.

2. مشاكل دلائلية أيضاً عدم وجود المكافئ على مستوى الكلمة في النص الهدف أو تعويض المعنى بمصطلح يغطي فقط جزءاً من المعنى المقصود بينما لا ينقل الجوهر والحقيقة المراد إياذها، على سبيل المثال المصطلحات المعقدة دلاليًا ككلمة الوضوء مثلاً يقابلها في اللغة الإنجليزية "ablution" يعني غسل
الشخص لجسمه، وهذه الترجمة تغطي جزءًا صغيرًا جدًا من المعنى الصحيح لكلمة الوضوء التي تدل على غسل أعضاء معينة من الجسم في وقت محدد بنية الطهارة للصلاة مع إجتذاب نواقضه طبقًا لما ينصه الشرع.

2) مشاكل ثقافية: اختلاف الثقافات ومفاهيم الأشياء، من أبرز ما يواجه المترجمين من صعوبات، خاصة إن لم يكن المترجم على إطلاع واسع وعميق بثقافة النص الهدف، فهناك ما هو إيجابي ورمز فخر في ثقافة ما لكنه يمثل العكس تماما في ثقافة أخرى، فمثلًا مصطلح "الغمام" المقتبس من سورة البقرة (6:12) "وَفِيَّنَّا نَزَّلْنَا عَلَيْكُمْ الْفُتُوْحَاتَ وَأَنْزَلْنَا عَلَيْكُمْ الْمُرْسَالَاتَ" يعكس النعمة والخير الذي أنزله الله على بني إسرائيل، كما يحمل معنى إيجابي عموما في اللغة العربية، لكن العرب يعيشون في بيئة حارة وغامض يدل على ما يجنبهم الحر والمعاناة من وجهة نظرهم، بينما يختلف المعنى تماما في اللغة والثقافة الإنجليزية، فصطلح "clouds" يمكن أن يفهم على أنه عقبة وليس جزءا في أَتيار المعنى المقصود أو الحصول على عدة معان لمصطلح واحد يدخل المترجم في دوامة وحيرة من أمره في اختيار المعنى الملاليم والتمييز بين ما هو صحيح ومقصود خاصة للمترجم الغير متمكن من اللغة الأصل، فمثلًا كلمتي "نزل" و "أنزل" في القرآن الكريم قد تبدوان للمترجم في الوهلة الأولى أنها تحمل نفس المعنى ولكن هناك فرق واضح بين الاثنين.

أنواع الخسارة: خسارة المعنى تحدث في أي نوع من الترجمة و خاصة في ترجمة معاني القرآن الكريم، للخسارة نوعان:

- خسارة حتمية: لا تتعلق بالترجمة وكفاءته و إنما ترتبط أساسًا بالإختلافات بين اللغات، وخصائص كل لغة
- خسارة مجنبة: ترتبط أساسًا بالترجمة و تحدث غالبا عند فشله في إيجاد المكافئ الملاليم بغض النظر عن
الاختلافات اللغوية والثقافية.

من خلال هذا الفصل، نلاحظ أن تاريخ ترجمة القرآن الكريم مهم ومليء بالأحداث، كما أن نصه معقد جداً مما يخلق مشاكل متعددة لغوية، دلاليّة وثقافية تعرقل المتّرجمين وتشكل حاجز تؤدي إلى خسارة المعنى خاصة في ترجمة معاني القرآن، كما نستخلص أن سبب هذه المشاكل يعود أساساً إلى نقص كفاءة المترجم وتحكمه في كل من اللغة والثقافة الأصل.

الفصل الثاني

نستعرض في هذا الفصل الجزء التطبيقي للبحث، أيّن يتم دراسة وفحص مفهوم خسارة المعنى وأنواعه وأسبابه في ترجمة القرآن الكريم عن طريق تحليل ومناقشة ترجمتين لسورة البقرة لواحد مسلم وآخر غير مسلم. انصب الاهتمام في هذه الدراسة على الآيات التي تظهر خسارة فائدة في المعنى وذلك بمقارنتها مع النص الأصلي.

من أجل إتمام ما بدأنا في الجزء النظري سنقوم بتحليل وتقديم نقيض على كل من ترجمة (أبيِّي) و (يوسف علي) لسورة البقرة ومقارنتها مع النص الأصلي اعتمادا على تفسير الزمخشري لمعرفة مدى فشل أو نجاح المترجمين في نقل فحوى النص القرآني. ثم التركيز في عملية التحليل على مستوى الكلمة طبقاً لتصنيف "مني بك" بالإضافة إلى التركيز على كيفية تعامل المتّرجمين مع المصطلحات ذات الثقافة الإسلامية والمفاهيم الدينية. و على هذا الأساس، حاولنا أن تكون موضوعين قدر المستطاع أثناء تحليلنا للترجمة. سنقوم أيضاً بتقديم تعليقات عامة وجهات نظر حول الترجمتين فيما يخص المضمون أو الشكل.

قمنا باختيار سورة البقرة كعينة لإجراء هذه الدراسة باعتبارها أطول سورة في القرآن الكريم ب (286) آية. يعود سبب اختيارنا لهذه السورة كونها شاملة لجميع مواضيع وقصص الأنبياء ورسل الدين بالإضافة إلى المفاهيم الدينية التي تحملها في طياتها كالحج إلى مكة المكرمة، الصلاة، الطلاق، الزواج، أمور التجارة.
و المعالمات...الخ. ستعكس هذه العينة بدرجة كبيرة مضمون الدراسة من خلال تقديمنا لدراسة تحليلية مقارنة لكل من ترجمة "أربييري" و "يوسف علي" لهذه السورة.

حاولنا من خلال هذا الفصل أن نترتفع إلى خسارة المعنى على مستوى الكلمة في ترجمة القرآن الكريم من خلال تحليل ترجمتين لكتاب الله الأولي لباحث شهير ومترجم مسلم يدعى "يوسف علي" ترجم القرآن الكريم للغة الإنجليزية أين انتشرت على نطاق واسع وساعدت في إثراء فهم القراء لمعنى القرآن الكريم من بين أشهر كتبه "The Holy Quran : Text, Translation and Commentary". أما الترجمة الثانية فهي لمفكر بريطاني وباحث فارسي يعتبر من أبرز المترجمين الذين قاموا بترجمة القرآن الكريم لغير المسلمين للغة الإنجليزية "أربييري" يسمى بحيث أعتمدها معظم المسلمين الغير ناطقين باللغة العربية من أهم أعماله ترجمة القرآن الكريم تحت عنوان: "The Koran Interpreted".

فمنا بالاستعانة بكتب التفسير وذلك من أجل معرفة مدى توفيق المترجمين في اختيار المكافأت التي تعطي نفس المعنى والأثر اللغوي للنص الأصلي، و من بين هاته الكتب اختيرنا "الكشاف" لأنه يحرص على تأكيد القيمة الجمالية للطاب القرآني من خلال تحليله الدلالي الذي يتجنب التفاصيل المطولة بحيث يهدف لإثبات الإعجاز القرآني فتفسيره اللغوي يتنامى و هذه الدراسة.

ركزنا في هذا الفصل من البحث على الآيات التي تحوي خسارة في المعنى في كل من ترجمة (أربييري) و (يوسف علي) نستعرض منها على سبيل المثال:

في قوله عز و جل في الآية (26) من سورة البقرة:

"إن الله لا ينتظى أن يضطرب مثلًا ما يعوضه فما فوقها فأما الذين ألموا فيغفرون آنهم الحك من زدهم وأما الذين كفردوا فيقولون ماذا أرزى الله بهذا مثلًا يضلل به كثيرًا وتهدى به كثيرًا وما يضلك به إلا الفاسقين".
Allah disdains not to use the similitude of things Lowest (45) as well as highest”. (Ali Yusuf)

"God is not ashamed to strike a similitude even of a gnat, or aught above it”. (Arberry)

أين قام "أربيري" بترجمة كلمة (بَضِّرَب) حرفيًا ب (Strike) الإنجليزية وهو ما أدى إلى ترجمة خاطئة مضمونًا وسبيكة شكلًا مما يعكس عدم كفاءته وتمكنه من اللغة العربية وقواعدها. في حين استطاع "علي يوسف" نقل المعنى المقصود في النص الأصل وذالك بترجمة كلمة (بَضِّرَب) في سياقها الحالي ب (to) وهو ما جعل ترجمته أقرب لمعنى النص الأصلي.

من خلال هذا الفصل، حاولنا طوال الدراسة الحفاظ على فكرة الغموض الذي يؤدي إلى فقدان المعنى في ترجمة القرآن الكريم. أين استنتجنا من المناقشات والتحليلات والمقارنات المذكورة سابقاً لترجمة سورة البقرة من قبل "أربيري ويوسف علي" أن اعتماد الترجمة الحرفيّة في ترجمة "أربيري" أدى إلى غموض المعنى حيث جعلت معظم الآيات غير قابلة للقراءة. نفس الشيء بالنسبة لترجمة "يوسف علي" التي أظهرت فقدان جزئي للمعنى وفقدان كلي في بعض المواقع.

خاتمة

مشاكل الترجمة هي أي صعوبة بإمكانها التأثير على عملية الترجمة بحيث تستدعي المتّرجمين للتوقف من أجل التحقق وإعادة الفحص واستخدام القواميس وكتب التفسير لإعطاء ترجمة ناجحة. يواجه متّرجموا النصوص المقدسة و خاصة القرآن الكريم الكثير من العقبات والمشاكل التي قد تكون لغوية، معجمية وثقافية. قمنا في هذه الدراسة بتسليط الضوء على خسارة المعنى على مستوى الكلمة في ترجمة معاني القرآن الكريم لسورة البقرة.

وبناء على ذلك، تعد الخسارة في القرآن الكريم أكثر خطورة من أي نوع آخر من أنواع النصوص لأن هذه النصوص تعتبر انعكاساً للغة الهدف. حيث يميل المتّرجمون للتضحية ببعض جوانبه لأنها لا تتماشى.
معه، ونتيجة لهذه الإجراءات تحدث خسارة قد تكون ظاهرة أو ضمنية. جزئية كانت أم كلية في كل من اللغة والثقافة. تعرف ظاهرة الخسارة في الترجمة اصطلاحاً على أنها النقل غير النمط للنص المصدر في اللغة الهدف، و التي تكون عادة نتاج الاختلافات اللغوية وغير اللغوية بين هاتين اللغتين. أما لغويًا: فالخسارة تشير إلى غياب أحد عناصر (ن-م) في (ن-ه)، والتي يمكن تتبعها على كلا المستويين الظاهري و ضمني للنص المترجم. فالخسارة على المستوى الأول، هي الخسارة التي تمس جميع المستويات اللغوية (ن-م) والتي يمكن استظهارها في (ن-ه)، حيث أن النقطة ت تكون على المستوى المورفولوجي والфонولوجي والبنائي والتحوي وكذا على المستوى البلاغي والأسلوبي والدالالي ـ (ن-ه)، على العكس من ذلك فإن الخسارة ضمنية هي تلك الخسارة التي لا يمكن أن تتجاوز للعبان، و وحده المترجم والناقد الذي يستطيع تتبعها في نصه. اصطلاحاً هذه الخسارة تشير إلى غياب العناصر المعنوية التي كانت موجودة في (ن-م) في (ن-ه) والتي تمثل في وظيفة النص ومقصودية الكاتب والأثر المراد من النص والمعاني الدلالية التي تتضمنها بعض العبارات التي تصل اتصالاً وثيقاً باللغة المصدر.

كشفت هذه الدراسة عن وجود الخسارة الدلالية في الترجمات الإنجليزية للسورة البقرة، من خلال تحليل البيانات حيث يظهر أن هذه الخسارة تكون كلية أو جزئية. تعتبر الخسارة الكلية تلك التي تغير الشكل والمعنى أو تعطي معنى معاكساً. أما الخسارة الجزئية فهي تلك الخسارة التي يتم فيها نقل الرسالة بشكل جزئي، فيما يتعلق بهذه الدراسة تحدث الخسارة بسبب سوء الفهم لأيات سورة البقرة كما في حالة "أربي" الذي لا يسعني كتب التفسير خلال ترجمته و عدم تمكنه من اللغة الأصل بالإضافة إلى ترجمته الحرية. من جهة أخرى "يوسف علي" باعتباره مسلم لكنه ليس عربي الأصل يميل أحياناً إلى اختيار المصطلحات التي لا تتناسب مع مضمون النص والتي تجد في بعض الأحيان ما يقابلها في النص الهدف.
من خلال الفحص والمناقشة والمقارنة بين الآيات قيد الدراسة، نوصلنا إلى أن ترجمة "يوسف على"
أظهرت فقدان جزئي للمعنى في بعض المواقع. في حين أظهرت ترجمة "أربيإ" فقدان كلي لمعنى النص القرآني. وبالإضافة إلى ذلك، فشل كلا المترجمين في اختيار الكلمات خارج حقلها الدلالي. بالتالي عدم الدقة في اختيار المفردات أدى إلى تغيير في المعنى الأصلي، و الذي بدوره يظهر في كل أنواع الترجمات و بالخصوص القرآن الكريم حيث لا يمكننا أبدا نقل المعنى المقصود ترجمته في النص الأصلي مائة بالمائة.

أظهرت فقدان جزئي للمعنى في بعض المواقع. في حين أظهرت ترجمة "أربيإ" فقدان كلي لمعنى النص القرآني. وبالإضافة إلى ذلك، فشل كلا المترجمين في اختيار الكلمات خارج حقلها الدلالي. بالتالي عدم الدقة في اختيار المفردات أدى إلى تغيير في المعنى الأصلي، و الذي بدوره يظهر في كل أنواع الترجمات و بالخصوص القرآن الكريم حيث لا يمكننا أبدا نقل المعنى المقصود ترجمته في النص الأصلي مائة بالمائة.
Abstract

In any translation of the *Holy Quran*, translators find it very difficult to reflect all the meanings meant in the (ST) due to some factors such as: the lack of equivalence of some cultural bound terms in English. The present study is aiming at checking the different kinds of loss due to the semantic ambiguity when translating the *Surah of Al-Baqara* by (Arberry) and (Yusef Ali) as well as the causes of such losses. We hypothesize that ambiguity at the semantic level may lead to a clumsy translation due to *culture-bound terms*, we have also hypothesize that a translator who is not competent in both the Arabic Language and the Muslim culture can never cover all the areas and the *semantic shadows* of meant terms in the Holy Quran effectively. This study, which is *qualitative* in nature, uses a *descriptive content analysis* of the Ayah. The findings show a complete loss and partial one due to the non-mastery of the Arabic language and the unsophisticated of the Muslim Culture. Finally, in any Quran Translation there is a *shift in meaning*, and we can never convey the intended meaning of the (ST) one hundred per cent. However, this loss should be regarded as a gain from a different point of view since it proves the uniqueness of God’s word.


ملخص

يواجه المترجمون صعوبة كبيرة في نقل معاني "القرآن الكريم" ويعود ذلك لعدة أسباب كالعدم وجود المكافئ لبعض المصطلحات الثقافية في اللغة الإنجليزية. تهدف الدراسة الحالية للبحث عن خسارة المعنى و أسبابها و تحديد أسبابها في ترجمة سورة البقرة للغة الإنجليزية. افترضنا أن الغموض على مستوى المعنى يؤدي إلى ترجمة سيئة بسبب المصطلحات الثقافية المحضة كما افترضنا أن ترجمة القرآن الكريم لا يُلمّ امراضها إلا مترجم يتحكم في كل من اللغة العربية والثقافة الإسلامية. من خلال هذه الدراسة ذات الطبيعة النوعية اعتمدت على المنهج الوصفي التحليلي لمحتوى السورة من خلال ما سبق ذكره توصلنا إلى أن خسارة المعنى كانت كلية و جزئية و يرجع ذلك لنقص الكفاءة و التحكم في كل من اللغة العربية والثقافة الإسلامية. و في الأخير استنتجنا أن أي ترجمة للقرآن الكريم لا تخلو من تغيير المعنى كما لا يمكن نقل جوهر معنى النص الأصلي مائة بالمائة. إلا أن هذه الخسارة إذا نظرنا إليها من زاوية أخرى لا تعد خسارة بالمعنى النام للكلمة بل بالعكس يمكن أن تعد ربحا حيث تدل على الأسلوب المميز و الفريد لأي القرآن المعجز الذين لا يمكن أن نأتي مثلهم.

الكلمات المفتاحية: خسارة المعنى, الغموض, سورة البقرة, أربيير, يوسف علي.