

A Study of Gain and Loss in the Translation of the Qur'ānic Arabic Words of Glad Tidings Known as *Al-Bush'rā* (البُشْرَى) Into English: An Islamic Professional Ethical Perspective

Ali Albashir Mohammed Alhaj

Department of English, College Sciences & Arts, (Dhahran Al-Janoub), King Khalid University, Abha, Saudi Arabia

Mesfer Ahmed. Mesfer Alwadai

College of Education, King Khalid University, Abha, Kingdom of Saudi Arabia

Abstract—The substantial lexical and cultural challenges facing the translators of the Holy Qur'ān in rendering the Qur'ānic Arabic words for glad tidings known as *al-bush'rā* (البُشْرَى) into English result in the gain or loss of meaning in translation - an issue that cannot be avoided. This study, conducted from an Islamic professional ethical perspective, examined that gain and loss through three well-known translations of the Holy Qur'ān which were sourced from The Qur'ānic Arabic Corpus, namely Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930). A qualitative descriptive design was adopted together with Hervey and Higgins's (1992) concept of loss of meaning in translation which is a critical aspect of any translation. The study found that, in terms of the loss and gain in the translation of the Qur'ānic Arabic *al-bush'rā* (البُشْرَى) into English, the aforementioned translators utilized different translation strategies such as reduction and omission. The study concludes that any loss has a significantly negative impact on the reader's understanding and interpretation of the Holy Qur'ān in general and the words found in the Qur'ānic Arabic *al-bush'rā* (البُشْرَى) in particular.

Index Terms—glad tidings, Holy Qur'ān, perspective, translation, professional ethics

I. INTRODUCTION

Rendering the Holy Qur'ān into English is one of the most challenging and complex tasks for translators as it requires them to transmit the message accurately while remaining faithful to the form and content. Any translator of the Holy Qur'ān finds it difficult to convey meaning accurately without sacrificing either form or content (Abdelaal & Rashid, 2016). Put simply, a translator of the Holy Qur'ān is rarely successful in maintaining both form and content specifically when translating Qur'ānic Arabic-specific lexica into English as it may lead to loss in translation. The issue of loss or gain in the translation of such lexica into English is due to the significant differences between Arabic and English such as the cultural inaccuracies that occur when Qur'ānic Arabic words such as *al tayamum* (التيمم) and *al e'tikad* (الاعتكاف) have no equivalents in the English language (Alhumaid, 2015; Kashgary, 2011). Hence, the process of translating Qur'ānic Arabic culture-specific words into English is more arduous because of the large discrepancies between the English and the Arabic language systems and the unavailability of an English equivalent for some Qur'ānic Arabic linguistic items. As Bassnett (1991) states, these factors may lead to losses or gains in the meaning of the items in the target language text. The English and Arabic languages are derived from different language families. That is, Arabic is a Semitic language while English is derived from the Indo-European languages. Therefore, those who are translating Arabic into English and vice versa encounter difficulties with the semantic, syntactic, stylistic and lexical features of a language. This applies, for example, to Qur'ānic Arabic culture-specific items in general and Qur'ānic Arabic glad tidings lexemes in particular. As Nida (1982) opined, because no two languages are similar either in the implications offered by equivalent symbols or in the approaches wherein such symbols are systematically arrayed in expressions and clauses, it appears reasonable that there can be no out-and-out resemblance and symmetry between tongues. Therefore, it is reasonable to postulate that the more painstaking and perfect the text content is, the more it is anticipated that there will be losses in translation. Indeed, this is evident in the many renderings of the Holy Qur'ān. Gain, on the other hand, is unusual and not always possible. It is a challenging and demanding task to obtain some gains in the translated script or target text, and a skilled translator has to apply particular translation strategies such as those found in free semantic translation, explication translation, and addition translation (As-Safi, 2006; Omer, 2017).

Few studies have examined the concept of gain and loss in the translation of the Holy Qur'ān into English in general. However, the current study adopts an Islamic professional ethical perspective which is a new research approach. This study was conducted to address the gap in the literature since there are relatively few studies on the translation of

Qur'ānic culture-specific items from Arabic into English. Consequently, this study was undertaken to investigate the issue of gain and loss in the translation of the words of Qur'ānic Arabic glad tidings. Moreover, this study is significant because it is one of the first to explore gain and loss found in the translation of Qur'ānic glad tidings into English from an Islamic professional ethical perspective. To conduct this investigation, the researchers drew on the Qur'ān Arabic Corpus, the contents of which were collected by several language specialists and researchers led by Kais Dukes at the University of Leeds. Moreover, the contents of the corpus contain prominent works in the field of Holy Qur'ān translations.

II. OBJECTIVES OF THE STUDY

This investigation has three main aims. The first aim is to determine gain and loss in the translation of the words of glad tidings in Qur'ānic Arabic by studying three versions of the Noble Qur'ān by Muhammad Marmaduke Pickthall (1930), Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1996), and Muhammad Abdel Haleem (2004). The second aim is to comprehensively investigate various common factors and reasons for the losses and gains in the translation of the Qur'ānic Arabic glad tidings into English. Finally, the third aim is to examine the Qur'ānic Arabic text and compare it to the English renditions to identify the linguistic, stylistic and cultural differences between the Qur'ānic Arabic texts and the translated English text which result in gains or losses in translation.

The current research applies Hervey and Higgins's (1992) concept of loss in which they assert that "loss is a crucial result of this notion of rendering loss in that it contains any losses to reproduce a source text precisely, even if this implies losing qualities in the target text or including them" (p. 26). Consequently, what may be regarded as gain by other translation academics, theoreticians, scholars and experts is not considered in the research.

Research Questions

Consistent with the three objectives of the study, the main research questions driving this study are:

- What are the gains and losses in the translation into English of the words of glad tidings from Qur'ānic Arabic by Abdel Haleem, Al-Hilali and Khan, and Pickthall?
- How do gains support an appropriate translation of the words of glad tidings into English from Qur'ānic Arabic?
- How do losses impede an adequate translation of the words of glad tidings into English from Qur'ānic Arabic?

III. LITERATURE REVIEW

A. *Concept of Gain and Loss in Translation*

Catford (1965) claims that, due to the dissimilarities between languages involved in a translation, in terms of linguistic, cultural and/or stylistic features, such obstacles and dilemmas are quite unavoidable. He (1965) also asserts that a translator cannot achieve an accurate translation because there will always be some parts of the text that can be rendered without being disassociated from the nature of formal equivalence while other items are unrenderable. The notions of loss and gain in translation are two of the most crucial issues debated by translation scholars. Nida (1982) posits that the key concepts of translation mean that no translation in the target language can be the approximate equivalent of the paradigm in the source language (SL). In other words, all translations have issues such as (1) loss of information, (2) amount of data, and/or (3) distortion of information. Moreover, Lefevre (1992) considers the translation process as a rewriting action, so the addition or deletion of some words, phrases or sentences is unavoidable. Bassnett (1980) describes gain in translation as the enhancement or explanation of the source text in the translation process. As-Safi (2011) affirms that, while loss in translation is increasingly common, gain is increasingly uncommon but still possible.

Losses and gains in translation are inevitable given the asymmetries between languages, cultures, and ideologies (Demir, 2011; Bassnett, 2002; Podkalicka, 2007). According to As-Safi (2011), two types of losses might occur during the rendering process. One of them is inevitable loss and the other one is avoidable loss. Further, he suggests that inevitable loss takes place because of the divergent systems of the two languages regardless of the skill and competence of the translator who cannot create equivalence and therefore relies on compensatory procedures. On the other hand, an avoidable loss is caused by the translator's failure to find an appropriate equivalence.

B. *Previous Studies*

An examination of the relevant literature reveals that very few studies have applied the concept of loss of Hervey and Higgins (1992) in which they claim that loss is a pivotal result of this notion of rendering loss that includes any losses to simulate a source text. Numerous studies have been conducted to examine gains and losses in translations of Qur'ānic texts into English. However, to date, and the best of the current researchers' knowledge, no study has been carried out to explore gain and loss in the translation of some Qur'ānic Arabic words of glad tidings into English. Hence, it is expected that this study will address this research gap.

It is imperative to point out that numerous studies have been carried out to explore the phenomena of gain and loss in translation in general and translation of the Holy Qur'ānic in particular. For example, in their study to determine the grammatical losses in Abdel Haleem's translation of Surah Al A'araf, and the extent to which this has led to semantic losses, Abdelaal and Rashid (2016) found that the losses occurring when rendering syntactic features led to semantic

losses. However, some of the known syntactic losses produced significant semantic losses. This study proposes that relevant translation methods be employed to decrease loss in the translation.

Regarding Qur'ānic translations, in a study on loss and gain and rendering procedures, As-Safi (2012) found that losses occur on all language levels: morpho-syntactic, semotactic, socio-rhetorical, linguo-stylistic and textual. On the latter level, for example, the translator may employ exophora and utilize the compensation strategy. On the former level, the translator may adopt endophora which involves inserting into the translated text a metaphor equivalent to a non-metaphor in the text source to compensate for an unavoidable loss of an eloquent term in the source text.

Mohammed (2018) addressed the precept of loss and gain regarding the renderings of Surat An-Naas into English through the analysis of three selected translations - those of Arberry (1964), Yusuf Ali (1975), and Mahmoud Ghali (2002). The study found that the translation methods adopted by the three translators differed and the analysis indicates that the loss is exceedingly apt in rendering the Holy Qur'an and the gain is a simple endeavor to approach meaning.

Abdelkarim and Alhaj (2023) examined the loss of meaning in the translation of Qur'ānic connotative words. Findings indicated that word-for-word translation is not advisable when rendering the implicative and euphemistic words of Qur'ānic Arabic into English. The semantic translation strategy is preferable when translating the implicative or connotative expressions of the Holy Qur'an into English. This strategy is better as a means of handling this predicament that is often faced by the translators of the Holy Qur'an because of the paucity of equivalences of some implicative Qur'ānic Arabic words in the target language.

Finally, Al-Ghazalli (2012) explored the accuracy of the English translations of the Qur'ānic Arabic trilateral verb derivatives. The results of the study showed that the translator inaccurately translated the verb phrase in the Qur'ānic rendering. Moreover, the syntactic lacuna or the imprecision in choosing lexemes, made it inevitable that syntactic features would be lost.

IV. METHODOLOGY

A. Research Design

For this study, the researchers adopted the descriptive analytical approach. Critical readings, comprehensive investigations, and comprehensive searches of the translations were carried out to identify gains and losses in the translations into English of several words of glad tidings from Qur'ānic Arabic. To this end, the three translation versions by the three translators under the study were examined. These three translations were selected because the translators have diverse ethnic and cultural backgrounds. In-depth reading and analysis of the translations were conducted to determine semantic and syntactic problems and the strategies used to render them.

Furthermore, this study adopted a corpus-based approach in that the trial data were sourced from the Qur'an Arabic Corpus (Qassem, 2021) which comprises the leading works in Qur'ānic English translations by the above-mentioned translators who translated Qur'an-specific words such as *al-bush'rā* (البشرى) words (or words of glad tidings) into English. Gains and losses in the translation into English of *al-bush'rā* (البشرى) words from Qur'ānic Arabic are the particular focus of this current paper. The different renderings were examined and analyzed by applying the descriptive analytical method to the context-related, linguistic explanation, exegesis, and interpretation of the Holy Qur'an.

B. The Role of the Three Intended Translators in the History of English Translation of the Holy Qur'an

This part emits the light on the cultural and spiritual backgrounds of each of the aforesaid three translators, as well as the translation paradigm they employed which take a leading role in determining the quality of their rendering (Abdelkarim & Alhaj, 2023). These three well-known translators who were selected for the present study are renowned Islamic scholars. However, Pickthall (1930) was an English non-Muslim Islamic scholar who studied Islam. Nevertheless, his work in translating the Noble Qur'an is praiseworthy and widely recognized. Pickthall's translation established the foundation for the history of Qur'ānic translations. Pickthall's rendering is a literal one but is nevertheless acceptable for TL readers or language receptors. Pickthall's translation is meant for an English-speaking reader.

Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali are renowned translators of the Holy Qur'an (El-Zeiny, 2011; Qassem, 2021). They are prominent figures in the history of English translation of the Holy Qur'an. *The Noble Qur'an: English Translation of the Meanings and Commentary* (1996) was reviewed and revised by the Presidency of Islamic Research, IFTA, Call and Guidance, and published by the King Fahad Holy Qur'an Complex Printing Press, Kingdom of Saudi Arabia. AL-Hilali and Khan's translation ranks side-by-side with the translation produced by Marmaduke Pickthall, and, globally, is the most well-known and used translation.

Abdel Haleem's (2004) translation of the Holy Qur'an is deemed to be the most accessible English-language translation, establishing him as a well-reputed translator (Hassanein, 2017; Hawamdeh, 2019). The excellence of Abdel Haleem's work has been widely acknowledged by English-speaking academics to have been written in modern language making the Qur'ānic text accessible and understandable while maintaining its rhetoric and textual richness (Hassanein, 2017; Abdelkarim & Alhaj, 2023). Moreover, Abdel Haleem utilized a free-translation technique that achieved comprehensible rendering that was a significant improvement over its predecessors.

C. Data Collection Procedures

In order to examine the gain and loss in the translation into English of several Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى), the English translations of the meaning of the Holy Qur'ān by the above-named translators were retrieved by the researchers. Moreover, verses (*ayahs*) containing Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) and their Qur'ānic commentaries in main exegetic and explanatory resources used in investigating the interpretation of the rendered *ayah*. These *verses* were determined by exploring the translations of the *ayahs* relating to Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) by the aforementioned translators. Then, the renderings were examined to identify specific words used to translate Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى). Finally, it was implied and explicated meanings of the Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) in the translations were compared with the accurate or specific meaning of these *al-bush'rā* (البُشْرَى) words according to commentaries on the Holy Qur'ān.

V. RESULTS AND DISCUSSION

The research data on which this study was based comprises four *ayahs* extracted from three translation versions of the Holy Qur'ān that include Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى).

A. Example One

Source Surah: الأعراف / *Al-A'raaf* (The Heights): Verse 57,

ST (57: الأعراف) وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ (الأعراف: 57)

Target Text:

1. **Abdelhaleem:** "It is God who sends the winds, bearing good news of His coming grace" (Abdel Haleem, 2004, p. 98).
2. **Khan and Al-Hilali:** "And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)" (Al-Hilali & Khan, 1996, p. 208).
3. **Pickthall:** "and He it is Who sendeth the winds as tidings heralding His mercy" (Pickthall, 1930, p. 126).

The Analysis

The General Intended Meaning of the Ayah

Having stated that He is the Creator of the heavens and earth, and that He is the Owner, the disposer of the affair of all things and the One Who makes things for mankind subservient, All āh guided His servants to invoke Him, because of His Being the All-Able to do all what He wills All āh , the Almighty then stated the fact that He is the Sustainer and that He, on the Day of Resurrection will bring the dead into life saying: "And it is He Who sends the winds as heralds of glad tidings. Similarly, All āh says: "And among His Signs is this, that He sends the winds as glad tidings" and His saying "going before His Mercy" means, before the rain, "Till when they have carried a heavy laden cloud" meaning, when the wind carries heavy cloud with rain to the extent that they become too heavy, close to the earth and dark in color it becomes, "We drive it to a land that is dead" meaning, to a dry barren land wherein no vegetation grows, "Then We produce every kind of fruit therewith". Similarly, "We shall raise up the dead" meaning, just as We bring life to this dead land, We shall raise up the dead on the Doomsday after they had into rotten carrion become (Ibn Kathir, Vol. 1, p. 634).

Gain and Loss in Translation into English of Qur'ānic Arabic *bush'ran* Word in Surah: الأعراف , *Al-A'raaf*, "The Heights", Verse 57.

As seen in this example, there are syntactic losses in the rendering of the implicit pronouns *wa*, *huwal*, and *he* (وَهُوَ) which refers to Allah Almighty and have been translated by Abdel Haleem into the noun "God". Abdel Haleem's rendering is redundant as he translates the pronoun in *wa*, *huwal*, and *he* (وَهُوَ) as an explicit noun. This syntactic loss might not impact the rendering of the meaning of the Qur'ānic source text, but it is not completely faithful to the Qur'ānic source text Furthermore, it also affects the aesthetic and charming aspect of the Qur'ānic Arabic text, which is authentic, accurate and non-tautological.

Khan and Al-Hilali's and Pickthall's rendering of the same implicit pronouns *wa*, *huwal*, and *he* (وَهُوَ) seem accurate and achieve syntactic gain because they translated it into "And it is He" and "He it is", respectively, making their renderings superior. Also, their lexical choices of "He" are rather unique, unlike those of Abdel Haleem. There is a syntactic loss in rendering Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs in the three translations. Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs are translated as a phrase "bearing good news", "heralds of glad tidings", and "tidings heralding", respectively. This syntactic loss in the rendering of the Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs which portray the winds as a source of rewards, and Allah Almighty's grace and kindness towards His entities. This syntactic loss results in a lack of faithfulness to the Qur'ānic Arabic source text which seems to be inevitable (Abdelalal & Rashid, 2016).

B. Example Two

Source Surah: يوسف sūrat yūsuf (Joseph): Verse 19,

ST (19: يوسف) قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۖ وَأَسْرُوهُ بَضَاعَةً ۖ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ (يوسف: 19)

Target Text:

1. **Abdelhaleem:** " "Good news!" he exclaimed. 'Here is a boy!' They hid him like a piece of merchandise— God was well aware of what they did" (Abdel Haleem, 2004, p. 147).

2. **Khan and Al-Hilali:** "He said: 'What good news! Here is a boy.' So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did" (Al-Hilali & Khan, 1996, p. 305).
3. **Pickthall:** "He said: 'Good luck! Here is a youth'. And they hid him as a treasure, and Allah was Aware of what they did" (Pickthall, 1930, p. 175).

The Analysis

The General Intended Meaning of the Ayah

Allāh the Almighty narrates what happened to Yusuf (peace be upon him) after his brothers had thrown him down the well and left him there alone for three days. Allāh sent a caravan of travelers who camped near that well. They sent their water drawer – the one responsible for fetching water – to the well. As the water drawer let his bucket down into the well, Yusuf latched on to it and the man got him out of the well. The water drawer felt pleased saying: "What good news! Here is a boy" and took Yusuf back to the caravan with him. The water drawer hid the matter of how he found Yusuf, explaining to the caravan that he had bought him from the owners of the well. Otherwise, the rest of the caravan would want to share Yusuf if they knew the truth (Ibn Kathir, Vol. 2, p. 942).

Gain and Loss in the Translation of the Words of Glad Tidings Known as *bush'ran* (بُشْرًا) Found in *Sūrat Yūsuf*, (Joseph): Verse 19 in Qur'ānic Arabic and translated into English.

The second loss in translating is found in the vocative particle "O" which was not formally substituted for "ya" by Abdelhaleem, Khan and Al-Hilali or Pickthall. The three translators omitted it in their rendering which has a dynamic communicative dimension that affects the communication and comprehension of the Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis. *Yābush'rā* (يَا بُشْرَى) was rendered as "Good news!", "What good news!" and "Good luck!" by the three translators respectively, which is a level shift (Catford, 1965) that impacts the meaning of the Qur'ānic Arabic source text. The omission of the vocative particle *ya* (يَا), ro "O", also created semantic loss and affected the intensity of the Message and faithfulness to the Qur'ānic Arabic source text and did not invite the reader to reflect. Similarly, semantic loss also made the meaning of the Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis (in the linguistic context or co-text) ambiguous. Hence, the inclusion of vocative particle *ya* (يَا) in the renderings may remove this ambiguity and convey a better sense of the meaning of the Arabic Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis. On the other hand, Example 2 shows gain in the translation of the exclamatory utterance "O"; for example, *yābush'r* (يَا بُشْرَى) is, in fact, not appreciated in contemporary English. Probably for this very reason Abdelhaleem, Khan and Al-Hilali, and Pickthall rendered it simply as "Good news!", "What good news!" and "Good luck!" The vocative particle *ya* (يَا), ro "O", is usually reduced in contemporary English and the same reduction has been made by the three translators.

C. Example Three

Source Surah: سورة آل عمران *Sūrat āl 'im'rān* (The Family of Imrān), Verse 126,

ST (126: آل عمران) "وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ"

Target Text:

1. **Abdelhaleem:** "as a message of hope for you [believers]" (Abdel Haleem, 2004, p. 128).
2. **Khan and Al-Hilali:** "Allah made it not but as a message of good news for you" (Al-Hilali & Khan, 1996, p. 91).
3. **Pickthall:** "Allah ordained this only as a message of good cheer for you" (Pickthall, 1930, p. 126).

The Analysis

The General Intended Meaning of the Ayah

"So that you might rejoice and your spirits be raised" (As-Sad'di, Vol. 4, p. 180; Ibn Kathir, Vol. 1, p. 189).

Gain and Loss in Translation into English of the Qur'ānic Arabic *bush'rā* (بُشْرَى) Word in *Sūrat āl 'im'rān* (The Family of Imrān) Verse, 126.

When rendering the Holy Qur'ān into English, a translator must be conversant with the linguistic loopholes in languages, predominantly regarding the target culture's background and especially in relation to the Qur'ānic Arabic word *bush'rā* (بُشْرَى). If appropriate translation strategies are not used, this may result in a disappointing and confusing rendering of the Qur'ānic Arabic culture-specific items in general and the Qur'ānic Arabic word, *bush'rā* (بُشْرَى), in particular.

In his translation of Verse 126, Abdelhaleem has not positioned the word "hope" appropriately, thereby affecting the message conveyed in the target language and its interpretation. However, Abdelhaleem fails to convey accurately the meaning of the Qur'ānic Arabic word *bush'rā* (بُشْرَى). The Cambridge Dictionary (2011) defines "hope" as something good that one wants to occur in the future; it does not mean "glad tidings" as does *Al-bush'ra* (البُشْرَى). On the other hand, Pickthall and Khan and Al-Hilali succeeded in rendering the same lexeme correctly by translating it into "good news for you" and "of good cheer for you", respectively. The three renderings were compared for the adequacy of translation and the extent to which the intended meaning of the Holy Qur'ān was captured. The renderings of Khan and Al-Hilali and Pickthall seem more suitable and relevant in the sense that "good news" and "good cheer" mean "glad tidings" as does *Al-bush'ra* (البُشْرَى).

To conclude, the renderings of Khan and Al-Hilali and Pickthall maintain the intensity of the Qur'anic Message and have a greater communication load compared to Abdelhaleem's rendering which lacks intensity and has morphological loss, making it confusing for the average reader.

D. Example Four

Source Surah: سورة الأنفال sūrat l-anfāl (The Spoils of War), Verse 10,
ST (10: الأنفال) " وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ "

Target Text:

1. **Abdelhaleem:** "God made this a message of hope to reassure your hearts" (Abdel Haleem, 2004, p. 10).
2. **Khan and Al-Hilali:** "Allah made it only as glad tidings, and that your hearts be at rest therewith" (Al-Hilali & Khan, 1996, p. 232).
3. **Pickthall:** "Allah appointed it only as good tidings, and that your hearts thereby might be at rest" (Pickthall, 1930, p. 139).

The Analysis

The General Intended Meaning of the Ayah

Allah made His sending down of the angels and His informing you of their descending but only as glad tidings" that your hearts be at rest therewith", or that Allah, the Almighty is the All –Able to set you victories over your enemies (without His sending down the angels (Ibn Kathir, Vol. 2, p. 718).

Gain and Loss in Translation of the Qur'ānic Arabic *bush'rā* (بُشْرَى) Word in sūrat l-anfāl (The Spoils of War), verse, 10.

As seen in Example 4, Abdelhaleem, Khan and Al-Hilali and Pickthall omitted the conjunctive (واو الاستئناف) prefixed resumption particle) in the Qur'ānic context of وَمَا جَعَلَهُ which affects the intensity of the Message in general and the meaning of and faithfulness to the Qur'ānic Arabic *bush'rā* (بُشْرَى) in particular. Hence, the three translators' renderings are semotactically inappropriate, unclear and incongruous which may distort the Message and lead to grammatical loss in the translation of the *ayah* (verse) containing the Qur'ānic Arabic *bush'rā* (بُشْرَى) because of the omission of the conjunctive و that influences the meaning to some extent, as well as other parts of the verse. Moreover, the addition of the conjunctive و gives intensity to the Message which communicates the meaning of the Qur'ānic Arabic *bush'rā* (بُشْرَى). A reader from a non-Islamic culture might not apprehend the meaning that the Qur'ānic Arabic *bush'rā* (بُشْرَى) carries in the Qur'ānic context, which may give rise to a partial loss.

Instead of using the traditional word "God", Khan, Al-Hilali and Pickthall use the real name "Allah" in the sūrat l-anfāl (The Spoils of War), verse, 10 which may be commended by some but disapproved by others in the English-speaking world. However, culturally, it is an appropriate means of giving intensity to the Message being conveyed and results in better comprehension of the Qur'ānic Arabic *bush'rā* (بُشْرَى) translation into English if the reader is familiar with it. On the other hand, the real name "Allah" used by Khan, Al-Hilali and Pickthall sustains the context of the Qur'ānic Arabic *bush'rā* (بُشْرَى) but may be problematic for the receptor of the target language (English).

VI. CONCLUSION

To determine the loss and gain in the translation of the Qur'ānic Arabic *bush'rā* (بُشْرَى) into English the translators whose works are examined in the study utilized different translation strategies such as reduction, in example four when the three translators dropped the conjunctive (the الواو الاستئنافية) prefixed resumption particle) in the Qur'ānic context of وَمَا جَعَلَهُ which affects the intensity of the Message, its meaning its and faithfulness to the Qur'ānic Arabic *bush'rā* (بُشْرَى) in particular, seen in the omission strategy demonstrated in Example One. The omission of the vocative particle *ya* (يَا), or "O", also produced a semantic loss, affected the intensity of the Message and faithfulness to the Qur'ānic Arabic source text, and did not prompt the reader's reflection. Also, Khan and Al-Hilali and Pickthall applied the communicative translation strategy, correctly rendering the glad tidings *Al-bush'ra* (البُشْرَى) into "good news for you" and "of good cheer for you", respectively. The three translators faced a significant cultural challenge when attempting to translate the words of the Qur'ānic Arabic glad tidings *Al-bush'ra* (البُشْرَى) into English, demonstrating the loss and gain associated with the translation process. Loss and gain are difficult to avoid in the translation. However, Arabic has more loss than gain when it is rendered into English. Conjunctions and the vocative particle are the most common loss when rendering the Qur'ānic Arabic words for glad tidings *Al-bush'ra* (البُشْرَى) into English. To conclude, loss has a significantly negative impact on the reader's understanding accurate understanding and interpretation of the Holy Qur'an in general and in the verses concerning glad tidings in particular. In fact, the more intricate the text, the more losses are expected in the translation. Gain, on the other hand, is infrequent as it is difficult to achieve mostly at the word level such as in the translation of the words of Qur'ānic Arabic Glad tidings *Al-bush'ra* (البُشْرَى).

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Formerly at Jazan University, **Ali Albashir Mohammed Alhaj** is currently a faculty member at King Khalid University in Saudi Arabia. Drs. Alhaj received his first Ph.D. in English Literature from the University of Khartoum in 2003, his second Ph.D. in Translation Studies from Omdurman Islamic University, in 2014, his third Ph.D. in Applied Linguistics from Sudan University of Science and Technology in 2018, and his fourth Ph.D. in Pure Linguistics was obtained from Bahri University. Drs. Alhaj has published 200 papers in indexed journals and 50 books, 12 of which have been translated into ten languages internationally. Drs. Alhaj received the King Khalid University Award for Scientific Research Excellence (First Rank) in 2020 AD.



Mesfer Ahmed. Mesfer Alwadai is full professor of Educational Courses Design in the Faculty of Education at King Khalid Saudi Arabia. Prof. Mesfer is an academic with 20 years' experience who is interested in designing educational courses and professional development programs for staff in educational institutions, and a designer of development and community initiatives characterized by creativity and innovation. Prof. Mesfer received his PhD from Southern Illinois University, USA, Shawwal in 1435 AH / (August 2014 AD). Currently, he is Dean of the College of Science and Arts in Dhahran Al-Janoub Governorate, a position he has held from 7/24/1436 AH –(5/14/2015 AD). Since 1436 AH, he has been a member of the Council of King Khalid University (senate). Prof. Mesfer was a part-time consultant for the Asir Region Development Authority and is a certified professional trainer for range of well-known local, regional and institutions organizations. Prof. Mesfer has published numerous papers in indexed international journals.