

Semantic Loss in Some Selected Verses of Sūrat Yā-Sīn: A Comparative Study of Three Trustworthy English Translations

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Abstract—The current study aims to explore semantic loss in three English translations of Sūrat Yā-sīn: one by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), one by Muhammad A. S. Abdel Haleem (2004), and one by Muhammad Marmaduke Pickthall (1930), and the causes of these losses. The descriptive qualitative approach is utilized due to its adequacy and convenience for examining semantic loss in the Holy Qur'an translation in general and Sūrat Yā-Sīn in particular. Moreover, the qualitative data-gathering method includes textual analysis, comparisons, and contrasts, to mention just a few. The findings of this study reveal that the exegetic and semantic rendering procedures can decrease semantic loss with the utilization of translation strategies such as footnotes, explanations, and so on. The study also shows that literal rendering is not an adequate translation procedure for conveying the semantic meaning or relational connotation of the Qur'anic Arabic abstract words in Sūrat Yā-Sīn into English and leads to semantic loss. This study concludes that the translator must decide on how to reduce semantic loss by approximating the original meaning of Qur'anic Arabic expressions or words in the Holy Qur'an in general and Sūrat Yā-Sīn in particular. The study also concludes that translators encounter the dilemma of finding equivalents to English expressions for Islamic discourse terms and must have full acquaintance with the Arabic language to be capable of fathoming Qur'anic discourse and approximating its meaning in the translated language (English).

Index Terms—semantic loss, Sūrat Yā-Sīn, comparative study, Qur'anic English translation

I. INTRODUCTION

Translating the Holy Qur'an from Arabic into alternative language choices is still a sensitive and challenging issue in Islam. Since Muslims regard the Holy Qur'an as unique and incomparable, they argue that the Arabic Qur'anic text should not be detached from its original language or written appearance, or at the very least, it is necessary that the Arabic text be right next to it (Hashemi, 2023; Fatani, 2006; Muhammad, 2017).

Some scholars argue that the illuminating words and inspirational rhetoric of the Holy Qur'an can in no way be fully and adequately rendered into any other language in general or into English in particular. They also indicate that it is impracticable to render the Holy Qur'an word for word in an equivalent form and import it into a different language because the words of the translated language may not convey the adequate nuances of meaning (Chagour & Kaouache, 2021; Yunus, 1994). In the same vein, Abdul-Raof (2001) and Ünal (2006) assert that the Holy Qur'an has specific philological, grammatical, and stylistic characteristics, which make its rendering problematic for translators. Likewise, Abdelaal (2019) and Alhaj and Alwadai (2024) state that translating sacred texts is difficult, particularly when it comes to the Holy Qur'an. The authors argue that translators of the Holy Qur'an have tried to provide faithful translations accordingly. However, because of the sanctity of the Qur'anic text, their endeavors and efforts have not been the most effective or successful.

Regarding this research, few studies have been carried out that tackle the issue of semantic loss in some ayahs (Hassanein, 2017; Abdelaal & Rashid, 2015). However, such studies have only dealt with the semantic loss in specific ayahs from different surahs. Up to the present, little is known about the semantic loss in English renditions of complete surahs of the Holy Qur'an. Therefore, there is a necessity for further study to explore semantic losses in rendering particular surahs of the Holy Qur'an. Sūrat Yā-Sīn is one such surah that has not been investigated from this angle and approach. Hence, the present study intends to investigate semantic losses in the English translation of Sūrat Yā-Sīn by

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Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930).

A. Objectives of the Study

This research aspired to examine semantic loss in the English translation of Sūrat Yā-Sīn by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930) and the forms of these losses. It also aimed to determine the causes of these detected semantic losses, identify the extent to which such semantic losses impact styles by which intended recipients perceive and discern the translated language text, and finally explore how far the three translators consider the receptor's expectations in their translation of Sūrat Yā-Sīn into English.

B. Study Questions

In compliance with the fourfold objectives of the study, the crucial questions driving it are:

1. What semantic losses and their forms are found in the English translation of Sūrat Yā-Sīn by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930)?
2. What are the reasons behind these detected partial or complete semantic losses in the English translation of Sūrat Yā-Sīn?
3. To what extent do such semantic losses impact the ways in which intended receptors understand the translated language text?
4. How much do the three translators consider the receptor's expectations in their translation of Sūrat Yā-Sīn into English?

II. LITERATURE REVIEW

A. The Holy Qur'an's Translational Problems: Critical Background

When rendering the Qur'anic Arabic text into English, many dissimilarities in the language patterns and cultural backgrounds of both the Arabic and English languages can be found (Zammit, 2020; Awad, 2005). Catford (1965) classifies such rendering challenges into two types: linguistic challenges and cultural challenges. These phenomena happen when the original language (Arabic) contains an element or words that cannot be translated into the target language (English), and also because there is a lack of context and elements of culture in the original text. These are things that translators need to keep in mind.

Rendering the Holy Qur'an text into English can present serious constraints for translators due to its sacredness in addition to its linguistic uniqueness and Islamic cultural paradigms, values, and perspectives (Alvi, 2013; Howard, 2021). Additionally, this particular style causes problems for translators trying to understand the implied meaning of some Qur'anic words and expressions.

Translators of the Holy Qur'an should be knowledgeable in the meanings and deep understandings, commentaries (*tafsir*), and occasions of revelation (Azizah et al., 2022; Al-Amri, 2010). Understanding any events or situational context, as well as the reason for including these ayahs in the Holy Qur'an, can help the translator grasp their significance and transfer their explicit or implicit meanings adequately to the translated language reader or receptor by using acceptable translation procedures, methods, and strategies and avoiding "translationese", which leads to semantic loss (Abdelkarim & Alhaj, 2024; Alhaj & Alwadai, 2024).

In addition to the linguistic and cultural challenges between Arabic and English, translators of the Holy Qur'an also encounter problems resulting from the unique language characteristics of the sacred text because some of its lexical, stylistic, and structural components may have figurative meanings with which they may be unfamiliar (Al-Smadi, 2022; Al-Ananzeh, 2015).

B. Concept of Semantic Loss

There is no doubt that semantic loss is unavoidable, and the conveyance to the translator's language can only be approximated (Jumeh, 2006; Newmark, 1988; Al-Masri, 2009). Translators will continue to replicate only constrained parts of meaning as long as they do not restrict regular processes of reflection and address the words in the original language text as constituents of discourse (Pym, 1992; Baker & Saldanha, 2019).

Due to the complicated boundaries between Arabic and English, translators encounter the problem of losing meaning in the translated language's texts. Moreover, the linguistic patterns of the translated language cannot exemplify the entire meaning in the source language (Deeb, 2005; Abdul-Raof, 2004). For example, English grammar does not have a dual form of nouns or pronouns, which leads to a large gap in meaning between Arabic and English.

Words have the feasibility of extending the restrictedness of language and its coincidences; that is to say, words are not there merely to imply individuals, items, or notions; rather, they signify thoughts and raise representations. Any speaker or writer utilizes phrases as s/he experiences them, and each hearer or reader understands them in their own style.

In translation, semantic loss, cultural loss, or non-equivalence can arise from the figure of speech of the original language text. Translators occasionally do not notice a trope or other literary devices in the original text (Smith, 2006;

Dupriez, 1991). In addition, in some cases, they have challenges in noticing the figurative level, and consequently, a semantic loss in cultural translation arises (Aldebyan, 2008; Al-Hassan, 2013). This also pertains to the Holy Qur'an, whose language is more sensitive and refined than written works in English.

C. Previous Studies

Thus far, it must be noted here that a plethora of studies have been carried out to explore semantic loss in literary texts in general and the Holy Qur'an in particular. Still, there are a few scarcely known studies that have explored the phenomenon of semantic loss in English renditions of complete surahs of the Holy Qur'an. For example, Abdelaal and Rashid (2015) investigated semantic loss in Chapter 56, Sūrat Al-Wāqī' Ah ("The Event") of the Holy Qur'an. The results of the study showed recurrent incomplete and full semantic loss of interpretations, mainly because of inaccurate translations, the semantic intricacy of the lexica, and culture.

Abdelkarim and Alhaj (2023) reviewed the loss of meaning in rendering some Qur'anic implicative words. The results of their study revealed that linear rendition is not appropriate when translating connotational and euphemistical Qur'anic Arabic words into English. Abdelaal and Rashid (2016) found that the meaning losses taking place when translating grammatical features resulted in semantic losses. In whatever way, some of the identified grammatical losses created substantial semantic losses. This study suggests that the appropriate methods be used to reduce this loss in the translation.

Jumeh (2006) found that the Holy Qur'an is an unrenderable text and posited that it could not be replicated appropriately into any foreign language. The author also found that the loss of meaning in the English-rendered versions of the Holy Qur'an is inescapable. Meanwhile, Islam (2018) found that there are some common partial semantic losses in Abdullah Yusuf Ali's rendering of the Qur'an and complete semantic losses in Arthur John Arberry's rendering. The author also found that linguistic divergence from the original text was detected as one of the main reasons for such losses. Significantly, semantic loss is unavoidable while rendering from an origin language because of the dearth of equivalence of some cultural terms in the translated language.

Al-Masri (2009) found that some translators never pay attention to stylistic devices or rhetorical terminology in realistic content. Consequently, a loss of meaning in literary rendering happens when translators face challenges grasping the figurative meaning. Boussalem and Mahiou (2016) found complete and partial loss because of the absence of mastery of the Arabic language. ElHajAhmed and El Halabi (2022) showed that there are some reasons behind semantic loss in Abdullah Yusuf Ali's and Muhammad Marmaduke Pickthall's renderings, such as culturally specific words and gaps in knowledge of Arabic figurative expressions.

III. METHODOLOGY

A. Overview

Concerning the four objectives of the study and its four questions, the descriptive qualitative approach is employed because of its appropriateness and significance for investigating semantic loss in the translation of the Holy Qur'an, and particularly focusing on Sūrat Yā-Sīn. The qualitative data comprises textual analysis, comparison, and contrasts between three authoritative translations of the English translation of Sūrat Yā-Sīn by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930), investigating the strategies utilized in the three translations contingent on the analysis of the research frameworks.

B. Data Collection

The excerpted verses used to explore the examples of semantic loss in the English translation of Sūrat Yā-Sīn are compiled from the Holy Qur'an, while their English equivalents are extracted from its Qur'anic English translation, which is rendered by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930).

C. Procedures

The procedure for collecting data for this study included three steps. First, Surah Yā-Sīn and its explanation or interpretations of its verses in the *tafseer/tafsir* books of Al-Tabari (1981) and Ibn Kathir (2002) were relied on as the required exegetic books to explore the interpretation of the premeditated verses that were found by investigation of the equivalent translation by the previously mentioned translators. After that, the researcher investigated the three renderings of Surah Yā-Sīn to comprehend the semantic meanings of the ayah and find the semantic losses, if any. In the subsequent review, comparisons and contrasts were made between the embedded sense of the Qur'anic Arabic in culturally specific expressions or word translation and the authentic meaning in the books of interpretation and some specific dictionaries for the Qur'anic verses such as Ibn Abbas' (1992) and Tafsir Ibn Kathir (1999) to check the appropriateness of religious terms and come to a determination concerning the adequacy of the rendition of Surah Yā-Sīn into English.

IV. RESULTS AND DISCUSSION

Supporting information on which this investigation is based comprises five ayahs containing semantic loss obtained from three English translations of Surah Yā-Sīn by Abdel Haleem (2004), Pickthall (1930), and Khan and Al-Hilali (1996).

A. Example One

Source Surrah: Chapter 36: Sūrat Yā-Sīn, Verse 4

ST: (4: يس) " عَلَى صِرَاطٍ مُسْتَقِيمٍ "

Target Text:

- (1) Abdel Haleem (2004): "On a straight path" (p. 281).
- (2) Khan and Al-Hilali (1996): "On a Straight Path (i.e., on Allah's religion of Islamic monotheism)" (p. 588).
- (3) Pickthall (1930): "On a straight path" (p. 453).

The Analysis

1. The General Intended Meaning of the Ayah

The meaning of this verse is "That you, O Muhammad, are following the perfect religion (Islamic monotheism) and the straight path, wherein there is no crookedness at all" (Tafsir ibn Kathir, Vol. 3, p. 1806).

2. Semantic Loss Found in Translating *عَلَى صِرَاطٍ مُسْتَقِيمٍ* Alaa Siraatim Mustaqeem 36: Verse 4

As exemplified in Example One above, not one of the three translators (Abdel Haleem, Khan and Al-Hilali, and Pickthall) seems to understand the semantic meaning of the Qur'anic Arabic abstract word *mustaqeem*/مُسْتَقِيمٍ, and accordingly, they used the literal translation, which is a formal equivalence with a literal sense. All three translators rendered the lexeme *mustaqeem*/مُسْتَقِيمٍ into "straight," respectively. Hence, their renderings are bewildering ones, and their garbled communication certainly leads to a muddled grasp that may not be understood by the receptors and intended recipients of the translated text. The word "straight" dims the meaning of the phrase, and the phrase seems culturally incompatible with the intended meaning. Indeed, the literal rendering is not an acceptable translation procedure for translating *mustaqeem*/مُسْتَقِيمٍ into English appropriately and gives rise to semantic loss. The semantic translation strategy would likely be more appropriate to convey the nuanced or contextual meaning of the abstract Qur'anic Arabic words into English. Moreover, the exegetic rendering procedure can also decrease semantic loss with the utilization of translation strategies such as footnotes, explanations, and brackets to show and explicate the imprecise implications of the original language text (Dickins, 2010; El-Magazy, 2004; Abdalati, 2019).

B. Example Two

Source Surrah: Chapter 36: Sūrat Yā-Sīn, Verse 6

ST: (6: يس) " لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ "

Target Text:

- (1) Abdel Haleem (2004): "To warn a people whose forefathers were not warned, and so they are unaware" (p. 281).
- (2) Khan and Al-Hilali (1996): "So that you may warn a people whose forefathers were not warned, so they are heedless" (p. 588).
- (3) Pickthall (1930): "That thou mayest warn a folk whose fathers were not warned, so they are heedless" (p. 453).

The Analysis

1. The General Intended Meaning of the Ayah

The meaning of this verse is in reference to the Arabs, for there had come to them no warner before him (PBUH). Being the only one who is mentioned here does not mean that the others are excluded. Likewise, mentioning some individuals does not mean that all of the others are excluded (Tafsir ibn Kathir, Vol. 3, p. 1807).

2. Semantic Loss Found in Translating *لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ* /Fahum Ghaafiloon 36: Verse 6

As exemplified in Example Two above, Abdel Haleem rendered the Qur'anic Arabic word *ghaafiloon*/غَافِلُونَ into "unaware", which means that the individuals are guiltless as they are unaware of good and bad or of what is right and wrong. Hence, Abdel Haleem's rendering "unaware" is semotactically relevant given the contextual framework of the Qur'anic message in general and the contextual state of the verse in particular. On the other hand, Khan and Al-Hilali and Pickthall both rendered the Qur'anic Arabic word *ghaafiloon*/غَافِلُونَ into "heedless". The word "heedless" signifies that awareness is given, but the people recklessly and neglectfully did not give appropriate attention and due consideration to that. Therefore, the adjective "unaware" adopted by Abdel Haleem is more suitable than Khan and Al-Hilali's and Pickthall's rendering. Furthermore, the rendering "heedless" by Khan and Al-Hilali and Pickthall is an obscure one, and unclear communication surely gives rise to semantic loss and a loss in understanding of the intended meaning. In sum, semantic losses have taken place in Khan and Al-Hilali's and Pickthall's renderings because of their mistranslating the Qur'anic Arabic word *ghaafiloon*/غَافِلُونَ into "heedless" either because they did not check the exegetic reference books or because of their lack of proficiency in the authentic origin language (Arabic language). Hence, the aforesaid translators failed to transfer the authentic meaning of the Qur'anic Arabic word *ghaafiloon*/غَافِلُونَ into English adequately.

C. Example Three

Source Surrah: Chapter 36: Sūrat Yā-Sīn, Verse 8

ST: (8: يس) " إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ "

Target Text:

- (1) Abdel Haleem (2004): "[It is as if] We had placed [iron] collars around their necks, right up to their chins, so that their heads are forced up" (p. 281).
- (2) Khan and Al-Hilali (1996): "Verily! We have put on their necks iron collars reaching to their chins so that their heads are forced up" (p. 588).

- (3) Pickthall (1930): “Lo! We have put on their necks collars reaching unto the chins so that they are made stiff-necked” (p. 453).

The Analysis

1. *The General Intended Meaning of the Ayah*

The meaning of this verse is that Allāh, the Almighty, says: “Regarding those decreed to destruction (in the Hereafter): We (Allah) made the matter of their guidance to be like the one who has a chain around his neck and whose hands are tied together beneath his chin, all the while having his head forced up. (Hence, nothing of the road he is leading he can see) so that their heads are forced up” (Tafsir ibn Kathir, Vol. 3, p. 1807).

2. *Semantic Loss Found in Translating فَهُمُ غَافِلُونَ. Fahum Ghaafiloon, 36: Verse 8.*

As exemplified in Example Three, the adverbs “verily” and the interjection “lo” have been employed and added adequately and evenly with great caution in respective contexts by both Khan and Al-Hilali and Pickthall, unlike Abdel Haleem, who dropped them in his rendering, which impacted the intensity of the message in general and the semantic meaning of the ayah in particular. Abdel Haleem used “It is as if” for emphasis instead of the adverbs “verily” or “lo.” In a grammatical context, the verbal phrase “put on,” which was used by Khan and Al-Hilali and Pickthall, may be misunderstood due to semantic ambiguity and meaning discrepancy, as “put on” certainly signifies to wear or garb one’s self but not to dress others. Moreover, the given renderings show that Khan Al-Hilali and Pickthall have misinterpreted the real meaning of the Qur’anic Arabic verbal phrase *Innaa ja’alnaa fee a’naaqihim/ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ* (“Indeed, We placed it on their necks”), and this is why they failed to create an accurate and appropriate rendering. Abdel Haleem’s rendering is more applicable and more adequate than that of Khan and Al-Hilali’s and Pickthall’s renderings because his rendering of the same Qur’anic Arabic verbal phrase *innaa ja’alnaa fee a’naaqihim/ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ* (“Indeed, We placed it on their necks”) is nearer to dynamic equivalence, that is “placed [iron] collars around.” This gives to some extent a better sense of the message in general and the Qur’anic Arabic verbal phrase in particular as compared to “put on,” as by Khan and Al-Hilali and Pickthall, whose translations suffered from semantic loss. To conclude, Abdel Haleem succeeded in generating an appropriate rendering that is in line with the style of converted language where he has utilized the dynamic equivalence and free translation procedures and, thus, gained the natural effect.

D. *Example Four*

Source Surrah: Chapter 36: Sūrat Yā-Sīn, Verse 37

ST: (37: بيس) "وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلَمُونَ"

Target Text:

- (1) Abdel Haleem (2004): “The night is also a sign for them: We strip the daylight from it, and – lo and behold! – they are in darkness” (p. 282).
- (2) Khan and Al-Hilali (1996): “And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness” (p. 591).
- (3) Pickthall (1950): “A token unto them is night. We strip it of the day, and lo! They are in darkness” (p. 453).

The Analysis

1. *The General Intended Meaning of the Ayah*

The meaning of this verse is that Allāh, the Almighty, says: “Amongst the signs that testify to Allah’s ability, may He be Glorified and Exalted, is His creation of the night and day, the one with its darkness and the other with its light. Allāh has caused them to follow one another so that with the approach of that one the other begins to fade away, and then the one that faded away begins to approach again and the other one fades away, and so on, as Allāh, the Glorified and the Almighty, says in this regard: ‘He brings the night as a cover over the day, seeking it rapidly.’ This is why Allāh, the Glorified and the Almighty, says here in this verse: ‘And a sign for them is the night, We withdraw therefrom the day’, meaning, We (Allāh) take it away from it, so it goes away and the night comes’. Hence, Allāh says: ‘And behold, they are in darkness’. Similarly, it is said in the Hadith: ‘When the night comes from here, and the day departs from here, and the sun has set, then the fast person should break his fast’” (Tafsir ibn Kathir, Vol. 3, p. 1809).

2. *Semantic Loss Found in Translating وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ. Wa Aayatul lahumul lailu naslakhu minhun nahaara 36: Verse 37.*

As exemplified in Example Four, the utilization of the relationship marker “and” at the outset of the ayah by Khan and Al-Hilali is merely “translationese” (primarily formal). However, Abdel Haleem’s utilization of the definite determiner “the” and Pickthall’s usage of an indefinite determiner are better translations that sustain grammatical context through an anaphoric reference. There is a phrasal expansion to the object noun “day.” That is the use of “daylight” by Abdel Haleem, where the object word “daylight” has been employed adequately from an angle that expands the meaning. Moreover, this expansion may save the receptor of the targeted text from obscurity and semantic loss. Likewise, Abdel Haleem’s rendering is praised for this expansion, but Khan and Al-Hilali and Pickthall are blamed for their decrease in lexical items such as “daylight,” which are extremely rare in Arabic oratory. Stylistically speaking, expansion is better than reduction, as the latter confounds specific artistic features of Arabic eloquence and therefore the intensity of the Qur’anic message in general and the Qur’anic Arabic verse *Wa Aayatul lahumul lailu naslakhu minhun nahaara/ وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ* in particular.

E. *Example Five*

Source Surrah: Chapter 36: Sūrat Yā-Sīn, Verse 25.

ST: (25: يس) "إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ"

Target Text:

- (1) Abdel Haleem (2004): "I believe in your Lord, so listen to me" (p. 282).
- (2) Khan and Al-Hilali (1996): "Verily! I have believed in your Lord, so listen to me!" (p. 592).
- (3) Pickthall (1930): "Lo! I have believed in your Lord, so hear me!" (p. 454).

The Analysis

1. The General Intended Meaning of the Ayah

"Verily! I have believed in your Lord," meaning, 'He in Whom you disbelieved, so listen to me!' meaning, 'Let you listen to what I am saying.' It may be that he has been addressing the Messengers when he said: 'Verily! I have believed in your Lord, Who sent you, so listen to me!' meaning, 'So bear witness to that for me before Him'" (Tafsir ibn Kathir, Vol. 3, p. 1812).

2. Semantic Loss Found in Translating فَاسْمِعُونِ/إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ /Annee aamantu bi Rabbikum fasma'oon,36: Verse 25

As exemplified in Example Five, Pickthall rendered the Qur'anic Arabic verse *fasma'oon*/فَاسْمِعُونِ into "so hear me", which is not an apt communication leading to the semantic loss in the translated verse as the translator used the event word "hear" incompatibly in the current context because it implies to hear specific speeches or voices but without appropriate attention or proper attention. Hence, Pickthall's rendering is obscure and confusing in conveying some different connotations of the Qur'anic Arabic verse *fasma'oon*/فَاسْمِعُونِ. Abdel Haleem and Khan and Al-Hilali rendered the same expression with "so listen to me" and "so listen to me!", respectively, which conveys a deeper understanding of the Qur'anic message in general and even adds knowledge of a general receptor of the translated text in particular. The expression "listen to me" by Abdel Haleem and Khan and Al-Hilali seems better than "hear me" by Pickthall because the former means listen to what the talker is saying, that is, listen to the message that is being conveyed. Moreover, Abdel Haleem dropped the emphasizing adverbs provided in the Qur'anic Arabic verse *fasma'oon*/فَاسْمِعُونِ, which impacts the meaning of the message, thus making it confusing. Conversely, the renderings of the same expression by Khan and Al-Hilali and Pickthall are appropriate and maintain the intensity of the message, as the translations of such emphasis in English renderings like "lo" (by Pickthall) and "verily" (by Khan and Al-Hilali) are proper and acceptable to a certain extent.

V. CONCLUSION

The present study sought to shine a new light on semantic loss in the English translation of Sūrat Yā-Sīn by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A. S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930) and the causes of these losses. The translations of five ayahs (verses) from Sūrat Yā-Sīn were purposely selected, examined, and then analyzed. Various semantic losses and gains were identified in the three English translations of Sūrat Yā-Sīn. This study suggests that the translator must decide how to minimize semantic loss by approximating the primary meaning of Qur'anic expressions or words. The study also suggests that literal translation of tropes is scarcely ever gainful. Only when the translator draws a visual representation of each word can a translator subsequently endeavor to find a solution by putting the specifics of a text in focus to replicate the figurative consequences. Cultural disparities lead to semantic loss that should be devoted a great deal of attention, if the rendition is decided to achieve any form of understandability and precision. Even if the TT is semantically appropriate, cultural misinterpretations would deform the entire attempts of the translator in case he/she is not preoccupied with the cultural context where the text under rendering was produced. Cultural disparities are among the most significant problems that may cause complete ambiguity if not fully considered. To conclude, it is difficult to identify complete equivalents in translated text (English, in this case) for some of the Qur'anic Arabic words. Still, this study asserts that translators of the Holy Qur'an might need to attempt to track down items in the translated language (English) that are partially equivalent.

A. Study Implication

Together with these findings, this study shows that translators also have difficulty exploring counterparts of English expressions for Islamic linguistic terms and must have a profound knowledge of the Arabic language to be capable of grasping Qur'anic discourse and approaching its sense in the translated language (English, in this case).

B. Recommendations

Further investigations are important to explore semantic loss in other surahs of the Holy Qur'an. This study recommends that semantic loss can be carefully examined in future research based on equivalence theory.

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