

A Comparative Study of Loss and Gain in Three English Translations of the Qur'ānic Arabic Words of *l-faḍli* (الْفَضْل): A Semantic and Cultural Perspective

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Abstract—Anyone knowledgeable about Qur'ānic Arabic words in general and the Qur'ānic Arabic words of *l-faḍli* (الْفَضْل) in particular, can easily and appropriately deduce that the Holy Qur'an denotes meaning that cannot go along with any level of fulfillment through only one translation. Thus, this paper aimed at identifying the loss and gain in the rendering of the words of *l-faḍli* (الْفَضْل) in Qur'ānic Arabic through the examination of three translations of the Holy Qur'an by Muhammad Marmaduke Pickthall (1930), Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1996), and Muhammad Abdel Haleem (2004). A qualitative descriptive paradigm was employed coupled with Baker's typology of equivalence between Arabic and English. The study showed that in the context of the loss and gain in the translation of the Qur'ānic Arabic *l-faḍli* (الْفَضْل) into English, the aforementioned translators employed various translation strategies such as balanced translation, explication, free translation, and literal translation. The study found that the Holy Qur'an in general and the Qur'ānic Arabic *l-faḍli* (الْفَضْل) in particular inevitably demand to be rendered in a historical and enlightening language environment and linguistic context for efficient communication and understanding.

Index Terms—Semantic and Cultural perspective *l-faḍli* (الْفَضْل), comparative study, loss and gain, English translations, Qur'ānic Arabic

I. INTRODUCTION

Accurate understanding and proper knowledge of the translated meaning of the Arabic words of the Holy Quran into English can manifest many covert implications that can be simply lost by the layman translator who is unfamiliar with them. The receptor of the Qur'anic message is, indeed, baffled as the rendering of the Qur'anic Arabic words has mysterious connotations and obscure implications (Bin Ali, 2015; Al-Kharabsheh, 2008).

Anyone conversant with Qur'an Arabic can readily and fittingly conclude that the Holy Qur'an signifies meaning that cannot be held to any degree of complacency by just one translation (Qudah, 2014; Malik, 1997; Awad, 2005). Already translated versions, both old and new, are clear evidence and apparent manifestation that still numerous translations, singly and/or collectively, continue to fall a considerable distance short of easily yielding the exclusive content of the Qur'anic Message, let alone ponder the double-layered meanings within its verses (Weissbort & Eysteinson, 2006; Hatim, 2014; Abdelkarim & Alhaj, 2023). Simultaneously, however, it is not that any one translation has asserted to have been seeking to attain.

Moreover, even if the work of Qur'anic rendering is so momentous concerning the cognizance of the Islamic creed, particularly for non-Arabic-speaking persons, we all must consider the fact that the Holy Qur'an is merely the Qur'an while it is in its initial Arabic vocabulary and that no rendering can replace that sacred text. The foregoing always addresses the problem of the translation difficulty of the Holy Qur'an which has also been one of the concerns tackled by the author at one time or another in this paper. Moreover, translatableness does not imply substitution.

Accurately obtaining the meaning of the Qur'anic Arabic words is not an easy task. Indeed, it is a challenging issue as the equivalents employed in English occasionally are not as appropriate or accurate as their Quranic Arabic counterpart. Nevertheless, such equivalents are used with this fact in mind and are not meant to be alternatives for the Arabic word used.

Furthermore, Arabic rhetoricians deem that Qur'anic Arabic words are the crowning point of Arabic rhetoric with their peerless expressiveness of style and accuracy of use that are gauged based on the notion of their "eloquence" or "rhetoric". Moreover, Qur'anic Arabic words are duly considered to be the greatest power in the Arabic language. This is mostly because the particularly expressive words of Arabic speakers fall far short in comparison with the Qur'anic style and mode of expression.

A small number of studies have investigated the notion of loss and gain in the translation of the Holy Qur'an from

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Arabic into English in general. However, the present study adopts a rhetoric perspective which is a new approach to research. This study was carried out to bridge the gap in the literature since there are a relatively small number of studies on the translation of the Qur'anic Arabic words from Arabic into English. Thus, this study attempted to probe the difficulty of loss and gain in the translation of the words of the Qur'anic Arabic *l-fadli* *الفضل* into English. Furthermore, this study is momentous because it is one of the first to analyze loss and gain in the translation of the Qur'anic Arabic *l-fadli* *الفضل* into English from a semantic and cultural perspective. To carry out this research, the author hinged on the Qur'an Arabic Corpus, the contents of which were gathered by respective language specialists, scholars, and authors headed by Kais Dukes at the University of Leeds. Furthermore, the contents of the corpus comprise distinguished and outstanding works in the sphere of Holy Qur'an translations.

II. OBJECTIVES OF THE STUDY

This exploration has three principal objectives. The following milestones are particularly advanced:

1. To identify loss and gain in the translation of the words of *l-fadli* *الفضل* in Qur'anic Arabic by examining three versions of the Holy Qur'an translated from Arabic into English by Muhammad Marmaduke Pickthall (1930), Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1996), and Muhammad Abdel Haleem (2004).
2. To explore the extent to which this loss and gain play a part in the partial or complete semantic loss or semantic gain.
3. To find out the upshot of utilizing appropriate translation strategies in tackling these concerns to decrease the translation losses when translating the Qur'anic Arabic *l-fadli* *الفضل* into English.

The recent study employs Baker's typology of equivalence between Arabic and English. This theory has been selected because it comprehensively examines the issue of inequivalence at varying levels, particularly at the vocabulary level. Furthermore, it crystallizes the issues of the equivalence between English and Arabic.

Research Questions

In harmony with the three principal objectives of the study, the leading research questions driving this exploration are:

- What are the losses and gains in the translation of the words of *l-fadli* *الفضل* from Qur'anic Arabic into English by Abdel Haleem, Al-Hilali and Khan, and Pickthall?
- What are the losses and gains in the translation of the words of *l-fadli* *الفضل* from Qur'anic Arabic into English from semantic and cultural perspectives?
- What is the upshot of utilizing appropriate translation strategies to tackle these concerns to decrease the translation losses when translating Qur'anic Arabic *l-fadli* *الفضل* into English?

III. LITERATURE REVIEW

A. Concept of Loss and Gain in Translation

It is a startling fact that, regardless of the unavoidability of translation loss, this often confirms an impediment in the mode of discourse. Yet, it is inadequate to convey the Holy Qur'an without an individual tooled with what it takes to translate its Islamic spiritual message into the target language and do it justice. Respectful of the translation of the Holy Qur'an, translators have faced many arduous challenges because the Qur'anic text is vivid, allusive, versatile, subtle, and sublime. Additionally, a sacred text is profoundly embedded into a social ethnicity, faith, and creeds. The challenges of rendering the Holy Qur'an into English occur when a translator is needed to translate its rhetoric, oratory, and eloquent meaning correctly and appropriately (Jumeh, 2006; Abdelkarim & Alhaj, 2023). As stated by several scholars of the Arabic language, the Arabic Qur'anic is strikingly rich and has distinctive expressions and ingenious language. Furthermore, Cragg (1988) went so far as to assert that because of the loss of its meaning, the Holy Qur'an in its translation is no longer the Qur'an.

One other thing that can be stated here with surety is the unavoidability of loss in translation. If one of the Arabic Qur'anic words is equivalent to another in English, its vicinity in the equivalent sentence may not be the same as. All in all, meaning is difficult and precarious because what any word refers can potentially resolved accurately (Gentzler, 2017; Trotter, 2000).

About translation loss, Hervey and Higgins (1992) argued that that loss is a momentous result of this conception of translation loss that comprises any losses to imitate a text of source language. When this is kept in mind, all illusions about perfect similarity in rendering will lose much, if not all, of their intensity. What the translator must do then is try to decrease or reduce translation loss (Venuti, 2017; Pym, 1992; Katan, 2018).

Loss of translation is not translation loss, but a loss in the rendering mechanism. It is a loss of textual impact. Furthermore, because these impacts cannot be gauged quantitatively, none of them can the loss. Hence, while intending to decrease it, the translator cannot understand how much more to be done (Dickins et al., 2016; Cutter, 2005).

According to As-Safi (2011), two sets of losses might take place during the translating process. One of them is inescapable loss and the other one is evitable loss. Moreover, he indicates that unavoidable loss happens due to the contrasting systems of the two tongues despite the proficiency and expertise of the translator who cannot produce equivalence and, therefore, depends on a plethora of methods. On the contrary, an evitable loss is activated by the translator's failure to find an appropriate equivalence. In the same vein, Catford (1965) alleges that a translator cannot

attain an appropriate translation because there will always be some parts of the text that can be translated without being detached from the nature of strict equivalence while other items are untranslatable. To conclude the concepts of loss and gain in translation are two of the most crucial problems argued by translation intellectuals, experts, and scholars.

B. Previous Studies

Plenty of studies have been carried out to gauge loss and gain in translations into English. Despite that, thus far, and to the best of the author's knowledge, very few studies have been conducted to analyze loss and gain in the translation of the Holy Qur'an. Up to now, no standalone analysis review probed the losses and gains in the translation of the Qur'anic Arabic words of *l-fadli* الْفَضْلِي into English. Consequently, it is envisaged that this study will fill this research void.

It is all-important to highlight again that very few studies have been carried out that analyze the phenomena of loss and gain in the translation of the Holy Qur'an in general and loss and gain in the translation of the Qur'anic Arabic words in particular. For example, in their study to determine the meaning of loss in the translation of Arabic Qur'anic connotative words into English, Abdelkarim and Alhaj (2023) found that a verbatim translation is not the apt translation procedure to employ while rendering the Arabic Qur'anic implicative expressions into English. They posited that the cultural translation strategy may be more effective in transferring the Arabic Qur'anic implications into English. Moreover, they also addressed this phenomenon that is frequently encountered in the translation of the Arabic Qur'anic connotative words where there is a paucity of equivalence of some associative meaning of words in the target language (English).

Abdelaal and Rashid (2016) found that the losses taking place when translating grammatical features caused semantic loss, some of them quite significant losses. This study suggests that appropriate methods be utilized to reduce loss in translation.

Alhaj and Alwadai (2024) found that, regarding the loss and gain in the rendition of the Qur'anic Arabic *al-bush'rā* into English, the translators adopted several translation methods such as reduction rendering and omission rendering. The study concludes that any loss has a considerably negative effect on the receptor's awareness and rendition of the Holy Qur'an in general and the words identified in the Qur'anic Arabic *al-bush'rā* in particular.

Mohammed (2018) found that the translation methods used by Arberry (1964), Yusuf Ali (1975), and Mahmoud Ghali (2002) in translating Surat An-Naas into English were diverse, and the analysis demonstrates that the loss is remarkably relevant in translating the Holy Qur'an and the gain is a less challenging objective to draw close to meaning.

Jumeh (2006) explored several dimensions of ten English renderings of the Holy Qur'an. The researcher examined the Arabic Qur'anic original verse text and the translated text into English to identify the loss in meaning of the latter. The study showed that meaning loss in the translation of the Holy Qur'an into English is inevitable.

Omer (2017) found losses happening in rendering syntactic aspects such as sentence arrangement and pronoun reference shifting, and in rendering rhetoric aspects such as figurative words. These recurrent syntactic losses generally led to partial lexical loss of the implied meaning of analogies because of stylistic, grammatical, and cultural complications.

Baker (1992) asserted that the source language word may convey an idea that is unfamiliar in the target language. It may pertain to religious faith, sacred faith, or cultural custom. Baker relates that this causes a dilemma in translation because such conceptions are very particular to the source language readers but when being rendered and received by the target language receptors, translation loss is unavoidable.

Al-Marazig (2018) explored chief types of translation losses, especially semantic and cultural losses. The study revealed that semantic loss in rendering is connected with the translator's not knowing the implied meaning or associative meaning of specific source language lexemes. Furthermore, the author relates the cultural loss in rendering to the cultural heterogeneity of the source language and target language in which cultural-specific lexemes are not comprehended by the translators or the source language lexemes have no equivalents in the target language; therefore, they confuse the translators and lead to translation loss.

Ahmed (2016) explored loss and gain in three different translations of the farewell sermon of the Messenger of Allah (PBUH) on Friday the 9th of Dhu al-Hijjah, 10 A.H in the Uranah Valley near Mount Arafat. The study showed that two translators (Diab and Faizer) achieved success to a large degree in translating the farewell sermon because they were faithful to the criteria that regulate scholarly rendering. The third translator (Abdullah) committed serious loss because she did not stick to the restrictions that limited the approach of translating such a text.

To conclude, no previous investigation probed loss and gain in the translation of the Quranic Arabic words known as *l-fadli* الْفَضْلِي into English from a semantic rhetoric perspective; hence, it is hoped that this study will help address the research gap and bridge the literature gaps in the translation studies.

IV. METHODOLOGY

A. Research Design

The author applied a qualitative descriptive paradigm for the present study. This program is suitable for this study because it attempts to successfully describe a phenomenon. It also centers on a keen understanding of a phenomenon. In addition, Baker's typology is adopted to determine the semantic and cultural losses in the translation of the words of *l-*

fadli الْفَضْل from Qur'anic Arabic into English by Abdel Haleem, Al-Hilali, and Khan, and Pickthall. Moreover, the qualitative descriptive paradigm corresponds to the investigation of the current issue. Close readings, careful examinations, and in-depth searches of the translations were conducted to identify loss and gain in the translations of various words of *l-fadli* الْفَضْل from Qur'anic Arabic into English. As a way of doing so, the three translations by the three translators under the study were analyzed. These three renderings were chosen because the translators have varied cultural experiences. Analytical and investigative reading of the translations were implemented to ascertain the loss and gain in the translations of various words of *l-fadli* الْفَضْل from Qur'anic Arabic into English by Abdel Haleem, Al-Hilali and Khan, and Pickthall.

Furthermore, this study employed a corpus-based approach in that the study data were collected from the Qur'an Arabic Corpus which encompasses the elite works in Qur'anic English renderings by the translators who rendered Qur'an-specific words such as *l-fadli* الْفَضْل words (or words of *l-fadli* الْفَضْل *l-fadla*) into English. Loss and gain in the translation of *l-fadli* الْفَضْل words from Qur'anic Arabic into English are the special emphasis of the present paper. The three versions of renderings were reviewed and investigated by employing the descriptive analytical method to the contextually relevant, linguistic exposition, exegesis, and interpretation of the Holy Qur'an.

B. The Contributions of the Three Translators Under Study in the English Translation of the Holy Qur'an

This section casts light on the ethnic, religious, and academic histories of each one of the three translators under study, as well as the translation strategy they applied which plays a crucial role in finding out the hallmark and idiosyncrasy of their translation. These three translators who opted for the current study are well-known Islamic intellectuals.

Pickthall (1930), a most good-natured and god-fearing man, was a convert, studied Islam and became a Muslim theologian. His excellent work in rendering the Holy Qur'an into English is praiseworthy and universally known. Pickthall's rendering is frequently denounced because of the Christian style and usage of the archaic lexicon. His rendering laid the groundwork for the history of Qur'anic renditions. His translation is a verbatim one but is useful for both target language readers and receptors. Pickthall's translation is meant for an English-speaking target audience. Still, Pickthall's translation of the Holy Qur'an was categorized as the best translation, and indeed as a landmark in the history of translation.

Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1996) are eminent translators of the Holy Qur'an, Sahih al-Bukhari and the book *Al-Lulu-wal Marjan*. The Noble Qur'an is a translation of the Holy Quran and is also the most comprehensively clustered version of the Holy Qur'an in the English language. Their translated English version is easy and simple with contemporary expressions. This English translation comes along with a stamp of approval from both the University of Medina and the General Presidency of Islamic Research and Ifta in Saudi Arabia. Al-Hilali and Khan's rendering grades are analogous to the translation done by Marmaduke Pickthall and, on a global scale, is a more commonly known and widely-used translation.

M.A.S. Abdel Haleem is an Egyptian Islamic Studies Professor of at the College of Oriental and African Studies at London University and the chief editor of some International Journals of Islamic Research. Professor Abdel Haleem was well-known for his service provided to Islamic culture and literature and inter-religious awareness.

Abdel Haleem's (2004) translation of the Holy Qur'an is regarded as the most apparent English-language translation, positioning him as a well-celebrated translator among the elite translators of the Holy Qur'an. His rendering is in contemporary and legible English that gushes pleasantly and considerately. This type of language is simple to simple to understand and fathom. He always selects modern style and phrase, pattern and averts obscure language and unclear statements. His translation is an endeavor to cope with the everlasting essence of the Holy Qur'an. First published in 2004, M. A. S. Abdel Haleem's excellent English translation has been exalted because it is a faithful and perfect translation. Nowadays, Haleem's rendering is published together with the Qur'anic Arabic text, to provide readers with a better comprehension and cognizance of the word of God (Shah, 2010; Abdelaal, 2017; Abdelkarim & Alhaj, 2023).

Finally, and most importantly, the grandeur of Abdel Haleem's work has been widely recognized by English-speaking scholars, academicians, and intellectuals. Written in contemporary language, it makes the Qur'anic text approachable, convenient, and perceivable while keeping its textual richness and grandeur. Moreover, Abdel Haleem employed a faithful translation strategy that attained intelligible rendering which was a great improvement over his predecessors. Most of his precursors translated the Holy Qur'an employing the King James Bible 'Bogat' English Idioms, which had been classified as the accepted vocabulary for rendering any holy writ. Hence, his translation reveals novelty that is not present in bunch of other renderings.

C. Data Gathering Procedures

To probe the phenomena of loss and gain in the translation of various Qur'anic Arabic words *l-fadli* الْفَضْل into English from semantic and cultural perspectives, certain translations by the aforementioned translators were gathered by the author. Furthermore, *ayahs* enclosing Qur'anic Arabic words *l-fadla* الْفَضْل and the Qur'anic Arabic interpretations (Tafsir) of their exegesis in the main books of Tafsir were used in examining the interpretation of the translation *ayah*. These *ayahs* were indicated by analyzing the translations of the *ayahs* regarding Qur'anic Arabic words *l-fadli* الْفَضْل by the translators under the study. Next, the renderings were studied to determine the special word utilized to render Qur'anic Arabic words *l-fadli* الْفَضْل. Finally, the translated meanings of the Qur'anic Arabic words of *l-fadli* الْفَضْل in the

renderings were compared with the exact interpretation of these *l-fadli* الْفَضْلُ words as reported by the exegeses of the Holy Qur'an such as Al-Tabari (1981), Al-Qurtubi (1999), and Ibn Kathir (2009).

V. RESULTS AND DISCUSSION

The analytical information upon which this study was built is composed five verses collected out of three translated Qur'anic versions that involve the Qur'anic Arabic words *l-fadli* الْفَضْلُ.

A. Example One

Source Surah: البقرة / Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 105.

ST: (البقرة:105) (وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

Target Text:

1. **Abdelhaleem:** "But God chooses for His grace whoever He will: His bounty has no limits" (Abdel Haleem, 2004, p. 113).
2. **Khan and Al-Hilali:** "But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty" (Al-Hilali & Khan, 1996, p. 20).
3. **Pickthall:** "But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty" (Pickthall, 1930, p. 42).

The Analysis

(a). The General Meaning of the Ayah

Allah the Almighty brings to the attention of the believers His abundant blessings among which is the ideal and inclusive ruling (statute) and universal verdict that He made a distinction between His Prophet Muhammad (PBUH) therewith.. (Ibn Kathir, Vol.1, p. 61).

(b). Loss and Gain in Translation Into English of Qur'anic Arabic *l-fadli* الْفَضْلُ Word in Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 105.

As has been seen in this first example, the renderings by Abdelhaleem, Khan and Al-Hilali, and Pickthall of the Qur'anic Arabic *l-fadli* الْفَضْلُ words in Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 105, seem faithful and attains "gain" because it was rendered into "His bounty has no limits" (Abdelhaleem); "Great Bounty" (Khan and Al-Hilali); and "infinite Bounty" (Pickthall), respectively, making their renderings better. The linguistic choice "Great Bounty" employed by Khan and Al-Hilali, is rather unique among the translated selections. Conversely, Abdelhaleem's and Pickthall's choices may be a bit confusing for the target language receptor. Khan and Al-Hilali's renderings of the Qur'anic Arabic *l-fadli* الْفَضْلُ words in this *ayah* are adequate as they attempted their best to be as close to the original unique styles of the Qur'anic Arabic *l-fadli* الْفَضْلُ word; hence, their rendering ranks the best.

As has been shown in the translation, Pickthall employed the archaic Biblical language in rendering the part of *ayah* "وَاللَّهُ يَخْتَصُّ" into "Allah chooseth" which is not appreciated by many translation scholars and is not the optimum strategy of translation because it sometimes causes a loss in the many facets of the meanings. Therefore, Holy Qur'an translators must consider all the best strategies during the translating process of the Holy Quran into English in general and Qur'anic Arabic words such as *l-fadli* الْفَضْلُ. Furthermore, they must avoid utilizing any archaic Biblical language.

As exemplified in the translation, to transfer the original meaning of Qur'anic Arabic *l-fadli* الْفَضْلُ successfully, Abdelhaleem, Khan and Al-Hilali, and Pickthall implemented an explication strategy to produce explicit rendered text that communicates the intended meaning of Qur'anic Arabic as *l-fadli* الْفَضْلُ with success. Moreover, gain can be reached by applying an explication strategy as well.

To be more precise, Pickthall is more impacted by the biblical language and style because the earliest rendered versions of the Holy Qur'an were produced by Orientalists who employed the Biblical language, words, and styles. They translated in this way to show that they were rendering a sacred book analogous to the Holy Bible.

To conclude when we draw near to the contemporary English versions, in Abdelhaleem's (2004) rendering and Khan and Al-Hilali's (1996) rendering, we discovered that those versions are less influenced by the scriptural languages.

B. Example Two

Source Surah: البقرة / Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 237,

ST: (البقرة:237) (وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ)

Target Text:

1. **Abdelhaleem:** "So do not forget to be generous towards one another" (Abdel Haleem, 2004).
2. **Khan and Al-Hilali:** "And do not forget liberality between yourselves" (Al-Hilali & Khan, 1996, p. 52).
3. **Pickthall:** "And forget not kindness among yourselves" (Pickthall, 1930, p. 55).

The Analysis

The General Meaning of the Ayah

Both the husband and the divorced wife are to remember and maintain the liberality that joins between them (Ibn Kathir, Vol.1, p. 148).

Loss and Gain in Translation into English of Qur'ānic Arabic l-fadli الْفَضْلِي words in Chapter 2, Sūrat l-baqarah (The Cow), Verse 237.

As has been illustrated in example two, Abdelhaleem, Khan and Al-Hilali, and Pickthall of the Qur'ānic Arabic *l-fadli* الْفَضْلِي words in Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 237 are literal translations which may confuse the reader or the target language receptor. Hence, semantic loss or meaning loss may occur. Nida (1959) remarks accordingly that literal translation translates only the strictly explicit features. Markedly, the three translators' reflections, word choices, and diction – “generous” by Abdelhaleem, “liberality” by Khan and Al-Hilali, and “kindness” by Pickthall – are receptively shaped by the original version. Moreover, this is a literal translation of the Qur'ānic Arabic *l-fadli* الْفَضْلِي word in English where the implied meaning is not retained because of the outcome of the impact of Arabic language (source language). A balanced translation strategy is required to maintain fidelity or faithfulness to the initial version and to grasp the message and the receptor's difficulties in understanding the text.

As could be seen from the given translation in the second example, to approach the meaning of the Qur'ānic Arabic as *l-fadli* الْفَضْلِي words in Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 237 in the English language, Abdelhaleem used the clearest and the most perceptible rendering of Pickthall's and Al-Hilali's. Abdelhaleem rendered the Qur'ānic Arabic *l-fadli* الْفَضْلِي word into “generous” which connotes “graciousness”, “righteousness”, “generosity”, “liberality”, and “bountifulness” hence his rendering ranks the best and gives the true meaning of the Qur'ānic Arabic *l-fadli* الْفَضْلِي word.

There is an obvious difference between Abdelhaleem's rendering and those of Pickthall and Khan and Al-Hilali because Abdelhaleem's rendering has a stronger impact than the latter three do. Nevertheless, their renderings are correct and provide the same meaning of the Qur'ānic Arabic *l-fadli* الْفَضْلِي word. However, compared to Abdelhaleem's rendering, their renderings are not quite as good as Abdelhaleem's. Perhaps Abdelhaleem's Arabic background is better than Pickthall and Khan and Al-Hilali's which enables him to convey the meaning of the Qur'ānic Arabic *l-fadli* الْفَضْلِي word without losing any of the aesthetic concepts of the Holy Quran and its artistic aesthetics.

C. Example Three

Source Surah: Chapter 4, *Sūrat l-nisāa* (The Women), Verse 175.

ST: (النساء: 175) ﴿ فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ﴾

Target Text:

1. **Abdelhaleem:** “God will admit those who believe in Him and hold fast to Him into His mercy and favor” (Abdel Haleem, 2004, p. 66).
2. **Khan and Al-Hilali:** “He will admit them to His Mercy and Grace” (Al-Hilali & Khan, 1996, p. 139).
3. **Pickthall:** “He will cause to enter into His mercy and grace” (Pickthall, 1930, p. 95).

The Analysis

(a). *The General Meaning of the Ayah*

They are those who adhered to their worshipping Allah by their entrusting Him in all their concerns or they are those who acted by the Holy Qur'an. He will admit them to His mercy and Grace i.e., He will be Merciful to them and will admit them to Paradise, and from His bounty and favor, He will multiply their bounty, and guide them to Himself by a Straight Path. i.e., an apparent way, straight and direct and up which there is neither deviation nor wickedness. This is the attribute of the believers in the life of this world and the Hereafter. For, in the worldly life, they are following what is virtuous in all their deeds and creeds, and in the Hereafter, they will be walking the Straight Path of Allāh that will direct them to the gardens of Paradise. It is narrated in the Hadith: “The Qur'ān is the Straight Path of Allāh and it is His Strongest covenant (of protection)” (Ibn Kathir, Vol.1, p. 411).

(b). *Loss and Gain in Translation Into English of Qur'ānic Arabic wafaḍlin وَفَضْلٍ Words in Chapter 4, Sūrat l-nisāa (The Women), Verse 175*

As seen in the third example, Khan and Al-Hilali's and Pickthall's renderings of the Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ word in Chapter 4, *Sūrat l-nisāa* (The Women), Verse 175 are so simple to understand. To approach the meaning of the renderings of the Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ word in English they rendered it into “Grace” (Khan and Al-Hilali); and into “grace” (Pickthall). Moreover, these two renderings take fully into account the expectations of the target language receptor. The lexis “favor” utilized by Abdelhaleem may not be absorbed by the target language receptor, losing the meaning of the implied sense of Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ word. However, Khan, Al-Hilali and Pickthall's utilization of free translation, that is “Grace” and “grace”, give the real meaning of the implied sense of the Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ word.

As explained in the given rendering the use of a small “g” in the word “grace” in Pickthall's rendering is not applauded by the target language receptor and may lead to uncertainty in their language context. The use of the capital letter “G” in Khan and Al-Hilali's “Grace” maintains the semantic context and assuredly contributes to understanding and communication.

To approach the meaning of the renderings of Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ word in English, Abdelhaleem rendered it into “favor” which is not conspicuous as it required an average receptor of the target language. This is due to abundance with the formal equivalence. An important issue to allude to is that if Abdelhaleem preserves the content of the Qur'ānic Arabic *wafaḍlin* وَفَضْلٍ in this verse, there is no meaning loss with it because the content is increasingly more

relevant than form. Nida (2003) asserts that a translator who precisely gives “formal equivalence” translation is in reality not even aware of the aberrations in the seemingly exact rendering of the text. To conclude for a better understanding of this exclusive style of the Holy Quran in general and the Qur’ānic Arabic *wafaḍlin* وَفَضْلٍ in particular and other analogous things, a footnote translation strategy is needed to obviously clear it up.

D. Example Four

Source Surah: النور Chapter 24, Sūrat l-nūr (The Light), Verse 22.

ST (22:النور): ﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ﴾

Target Text:

1. **Abdelhaleem:** “Those who have been graced with bounty and plenty” (Abdel Haleem, 2004, p. 24)
2. **Khan and Al-Hilali:** “And let not those among you who are blessed with graces and wealth” (Al-Hilali & Khan, 1996, p. 469).
3. **Pickthall:** “And let not those who possess dignity and ease” (Pickthall, 1930, p. 236).

The Analysis

(a). The General Meaning of the Ayah

Allāh, the Almighty says, “And let not swear” meaning do not swear an oath (those among you who are blessed with graces)”, that is, those who have enough money to give in benevolence and to do good and be altruistic, (and wealth) or “big fortune” (to give any form of assistance) to their relatives, (the miserable ones), and those who abandoned their homes for the cause of Allāh. That is do not swear that you will not sustain the family bonds with your kin and kin who are poor or who migrated for the sake of Allah; the matter which bears witness to the highest act of kindness and generosity in the matter of maintaining the family relationship. This is why Allāh says: “Let them pardon and forgive” (Ibn Kathir, Vol.3, p. 1447).

(b). Loss and Gain in Translation Into English of Qur’ānic Arabic *l-faḍli* الْفَضْلِ Worda in Chapter 24, Sūrat l-nūr (The Light), Verse 22

As seen in the fourth example, Pickthall rendered the Qur’ānic Arabic *l-faḍli* الْفَضْلِ word into “dignity”, and though his rendering nearly succeeds, it suffered a considerable lexical semantic loss due to the adoption of the literal translation strategy in his rendering. Also, Pickthall failed to render the “emics” of Qur’ānic Arabic culture (Islamic culture) into the English language culture (non-Islamic culture). As used by Pickthall, the word “dignity” does not seem apt because “dignity” is utilized here to implicate influence which may or may not be understood by the target language receptor, but “grace”, “bounty”, “graciousness”, and “virtue” are unavoidable facts. The Cambridge Dictionary (2011) defines the word “dignity” as the state or quality of being worthy of honor or respect. It does not mean “grace”, “bounty”, “graciousness”, or “virtue” as *l-faḍli* الْفَضْلِ does. A reader from a non-Islamic culture might not catch the meaning that the Qur’ānic Arabic *l-faḍli* الْفَضْلِ bears in the Qur’ānic context which may lead to lexical semantic loss. Khan and Al-Hilali’s renderings of “grace” and “graced with bounty” (Abdelhaleem) are better renderings and more adequate as compared to the lexical selection “dignity” by Pickthall. The word “dignity” is ambiguous and does not convey the real sense of the Qur’ānic Arabic *l-faḍli* الْفَضْلِ in English whereas the words “grace” and “graced with bounty” give contextual meaning and are semotactically pertinent in the Islamic cultural context as well. To conclude, Khan and Al-Hilali’s and Abdelhaleem’s rendering of the Qur’ānic Arabic *l-faḍli* in this verse carry a higher latent sense of the meaning whereas Pickthall’s rendering bears markedly explicit loss and seems to fall below the meaning that of Khan and Al-Hilali’s and Abdelhaleem’s renderings convey.

E. Example Five

Source Surah: البقرة Chapter 2, Sūrat l-baqarah (The Cow), Verse 90.

ST: (90:البقرة): ﴿أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

Target Text:

1. **Abdelhaleem:** “God should send His bounty to any of His servants” (Abdel Haleem, 2004, p. 91).
2. **Khan and Al-Hilali:** “Allah should reveal of His Grace unto whom He will of His slaves.” (Al-Hilali & Khan, 1996, p. 17).
3. **Pickthall:** “Allah should reveal of His bounty unto whom He will of His slaves.” (Pickthall, 1930, p. 41).

The Analysis

(a). The General Meaning of the Ayah

Allāh, the Almighty says, “How awful is that for which they have put on sale themselves and thereunto they dealt with through neither helping nor supporting him or having faith in his Message (Islām)! This was certainly due to their wrongdoing, ill will, and their enviousness that Allāh should reveal of His grace unto whom He wills of His slaves.” This is the worst of resentment and hatred; so, they have befittingly drawn on themselves anger (wrath) upon anger.

(b). Loss and Gain in Translation Into English of Qur’ānic Arabic *l-faḍli* الْفَضْلِ Worda in Chapter 2, Sūrat l-baqarah (The Cow), Verse 90

As seen in the fifth example, Abdelhaleem's, Khan and Al-Hilali's, and Pickthall's rendering of Qur'ānic Arabic *l-faḍli* الْفَضْلِي words in Chapter 2, *Sūrat l-baqarah* (The Cow), Verse 90 seems accurate and preserves the cultural context concerning the expectations of target readers who are anticipated to seek for some unique potentiality of covert and undeniably context-embedded interpretations. This is what Bailey (1996) calls, "reading between the lines" (p. 152). Moreover, the renderings "His bounty" (Abdelhaleem); "His Grace" (Khan and Al-Hilali); and "His bounty" (Pickthall) for the Qur'ānic Arabic *l-faḍli* الْفَضْلِي in this verse give a greater sense of implied meaning and are apt in their semantic context.

As seen also in this example, Abdelhaleem's, Khan's and Al-Hilali's, and Pickthall's renderings are more explicit and easier to read for the intended readers. The three translators rendered in the target language (English) the connotative meaning of Qur'ānic Arabic *l-faḍli* الْفَضْلِي which generated less dependent target text considering the situation and the cultural context. This variation of gain is predicated on the assumption that the translator can make an "unexpressed situational element expressed" (Vinay & Darbelnet, 1995; Hezbri, 2014).

As can be observed in this example, in contrast to the conventional word "God" Khan and Al-Hilali and Pickthall utilized the true name "Allah" when rendering the verse which may be commended by some and argued against by others in English-speaking circle. Though, syntagmatically it is highly relevant and may give rise to wider understanding, reduce losses, and produce a good translation of Quranic translation in general and the Qur'ānic Arabic *l-faḍli* الْفَضْلِي in particular.

Last but not least, the Holy Qur'ān in general and the Qur'ānic Arabic *l-faḍli* الْفَضْلِي in particular demand to be rendered in a historically enlightening language environment and linguistic context for efficient communication and understanding.

VI. CONCLUSION

This recent study is concerned with loss and gain in the English translations of various words of *l-faḍli* الْفَضْلِي from the Qur'ānic Arabic that occurs in the translation of Abdelhaleem, Khan, and Al-Hilali, and Pickthall. It aimed to explore the extent to which this loss and gain play a part in the partial or complete semantic loss and cultural loss. This study indicated that some of the translation strategies employed by the above-listed translators led to translation loss and produced an aberration of the meaning aimed at in the Qur'ānic Arabic *l-faḍli* الْفَضْلِي, and so brought forth a translation that was unreasonable to the source text (Arabic) and target texts (English) alike. One of these translation strategies that lead to translation loss is a literal translation strategy. On the contrary, some of the translation strategies applied by the same translators led to semantic gain and cultural gain such as the balanced translation strategy, the explication strategy, and the free translation strategy. Moreover, these translation strategies guide the translators in making sound decisions to produce the best performing and most accurate and fascinating rendering. It is recommended that since the divergences between the source text (Arabic) and the target text (English) or vice versa are a reality that cannot be modified, the translation paradigms must be considered closely to make options and displacements to bridge the linguistic and the cultural gaps between the two and deal with their discrepancies. Similarly, in the matter of the loss and gain phenomenon, the translator should be supported and helped in finding the comprehensive picture of the language instead of sticking to the ambiguous discrete words that will cause speculation about the source language (SL) either on the semantic or the concordant level, thus generating an obscure text or producing translationese. Moreover, understanding of the phenom of loss and gain in translation should be established among translators in general and the translators of the Holy Qur'an in particular who, besides commanding bilingual proficiency, must also have specific skills together with bicultural knowledge.

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