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Abstract

In this article devoted to the terms loss and gain, we have adopted Taha Abdelrhman's approach. Taha distinguishes between the divine speech and the human speech, thus according to Taha, the terms used in the translation of human speech are inappropriate for the translation of the Quran; for the loss in translating, the human speech is a gain in the target language (TL henceforth). The loss, in this sense, is not a loss in its broader sense; it is a loss but rather sooner turns into gain as it seeks to achieve the replication of the source text (ST henceforth) while the loss in translating the Quran is a loss without a gain for which the TL cannot compensate. The TL can but transfer some of the meanings in an incentive language that urges the reader to go back to the Quranic source text to complete what the translation failed to communicate.

Keywords: Loss, Gain, Translation, Divine Speech, Human Speech.

اعتمادنا في مناقشة مفهومي (الخسارة والكسب) على تصور المفكر والفيلسوف طه عبد الرحمن الذي ميز بين القول التقاليد (الكلام الإلهي) والقول الخفيف (الكلام البشري). إن المفاهيم المترجمة التي تحكم القول الخفيف ليست بالضرورة مصالحة للكلام الإلهي، فاستكاف الخسائر في ترجمة القول الخفيف في اشتغال ربح في لغة الهدف. إن الخسائر المترجمة في لغة الهدف ليست خسارة حقيقية بل هي خسارة مؤقتة تحول إلى ربح في لغة الهدف مستغارة ومتمسكة بالتمسك، أما الخسائر المترجمة في لغة الهدف فهي خسارة حقيقية مصالحة، لا تقدر بلغة الهدف على تعويضها، وأقصى ما تقدر عليه هو إخفاء بعض معانيه في لغة الهدف كخسائر اللغوي الخفيف التي يرجع إلى القرآن لتدارك ما فاتته منه في لغة الهدف.

الكلمات المفتاحية: خسارة - ربح - ترجمة - الكلام الإلهي - الكلام البشري.

Introduction
The particularity of the Quran's miraculousness made it unique in its language, style, rhetoric and structure. This miraculousness made it possible for humans to produce an equal version. The particularity of the Quran calls for a translation theory and a specialized translator as well.

In this perspective, we have adopted Taha's point of view to distinguish distinction between the divine speech (the Holy Quran) and the human speech. According to Taha, the Quran is Allah's terms applied to human language cannot be applied to the divine speech.

Translation Theory and Quran Translation

One may be better off without the ST while reading translated human speech, but this cannot be true when it comes to reading the translation of the holy Quran. One may do without referring to the ST when reading a B-2000 novel, but reading the translated meaning of the holy Quran only will never ever satisfy the reader.

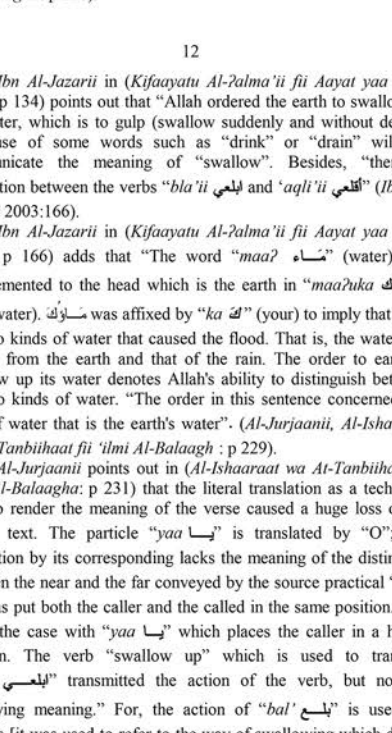
Consequently, we have to reconsider the relevance and efficiency of applying the translation terms in describing the process of the holy Quran translation. Let's take Nida's equivalence theory (1969) as an example; Nida aims at creating the same effect on the second reader as the original text has created on the original reader. This theory, however, cannot constitute a cognitive and strategic framework for the translator who aims to render the meanings of the holy Quran. It may be fruitful for rendering the human speech where the translator can possibly achieve a replication of what he is translating. So, it shall constitute a paradigm for his translation's quality. We shall provide an excerpt from Ernest Hemingway's novel "The Old Man and the Sea".

Source Text:
" He looked across the sea and knew how alone he was and how long. But he could see the prisms in the deep dark water and the line stretching ahead and the strange undulation of the calm. The clouds were building up now for the trade wind and he looked ahead and saw a flight of white ducks etching themselves against the sky over the water, then blurring, then etching again and he knew no man was ever alone on the sea."

Target Text:
"نظير الشبح إلى البحر، فوجد نفسه وحيداً في مظلمة حالكه لا يرى من خلفها إلا مواشير الضوء المنعكس على السماء القاتم، والحبل المترامس الأطراف، وموجات الصمت الغربية. تجتمعت السحب أيقظاً بهيب السريح التجارية، ونظر العجوز أمامه فرأى سرباً من البط البري يبحث سوائق على مصفحة المياه ويرقاه، ثم سرعان ما يمتوي الماء ليختفي بعيداً، خفيفة، فيمتوي المياه ثانية، ويرك الشبح له لم يعد وحيداً في عزلة له هو وليس مسرح من الأحداث."

The dynamic equivalence is achievable in translating human speech, but it is impossible when rendering the holy Quran. ZAHID (1999) suggested "the incentive equivalence theory" as a theory that complies with the translation of the holy Quran. Thus, the translation can be an incentive to come back to the original text. Unlike what we advanced in the case of "The Old Man and the Sea" where the dynamic equivalence can be achieved, the dynamic equivalence in the case of the holy Quran will not be achieved unless we go back to the original text.

The theory of translation (Nida 1964, Nord 1991, Fawcet 1997 and Bassi 2000) has incited the translator to be both bilingual and bicultural, but these requirements are not enough for a Quran translator who should also acquire knowledge of the Islamic Shari'a to delve into the deep secrets of the holy Quran. Not only is the Quran translator required to master the language of the holy Quran and its culture but the Islamic Shari'a. The latter is a vital area of knowledge leading to an exhaustive understanding of the holy Quran. The following figure illustrates these requirements:



Loss and Gain

Sandor (1992:21) defines loss as follows: We shall still attribute translation loss to the incomplete replication of the ST in the TT. The translation loss is inevitable in the process of translation due to the loss of cultural features of the ST. This notion of translation loss should not bother the translator who should in the contrary direct and monitor it.

Dickens (2002:1) defines loss as "an incomplete copy of the ST in the TT". Translation loss is not a loss in its broader sense. It is a loss that can soon be turned easily into gain in the TT. Bassnet (1996:30) claims that "the approach of the notions of loss and gain in translation is related to the impossibility of replication between two languages. Discussing the notions of loss and gain has taken

too much time and energy from scholars during the process of rendering texts. This is another sign that reflects the crisis of the translation field, for, we tend to neglect what the target language gains from the source language. The translator clarifies and facilitates the ST for the target reader. Furthermore, what is lost in the process of translation can be compensated in the target language."

These forms of gain vary according to languages and differ according to their differences. Sandor (1992:23) presents a spectrum of gain that can benefit from translation like conciseness, elegance, clarity and poetic style. He summarizes: "all the forms of gain are instances of loss in the target language" (2002:22).

According to Sandor (1992:23), "the translator opts more for gain than loss. Equivalence is the zero degree in translation. Gain is a PLUS while Loss is a MINCE to the source text."

But How to Avoid Loss in Translation?

Sandor (1992:21) claims that "we should avoid the radical attempt to achieve replication. He suggests trying in a rational manner to undermine the differences between the TL and the SL. That is, focusing on what a translator can keep from the source text at the expense of what he can guarantee in the TT".

The consequence of favoring one side of the equation that is achieving replication as a strategic goal makes the translator on the same distance of loss and gain. That is a loss in the ST and a gain in the TT. While choosing to undermine the differences between the SL and the TL, the translator, according to Sandor (1992:20), enters a non-finite pathway. That is why "some translators keep translating the same text without being satisfied". The translation, then, becomes a mere explanation of the ST.

Can We Talk about Loss and Gain in The Holy Quran?

By asking this question, we intend to prove that translation theory is not in all cases useful in translating the Holy Quran. That is, the theoretical strategic tools utilized in the science of translation may be useful when translating human speech, but not necessarily useful in translating the Holy Quran.

There are many ways a translator can achieve equivalence mainly through the wild desire to achieve replication between the SL and the TL. In spite of enduring loss, a good translator may compensate by a gain in the target language. This compensation allows the ST to keep its essence in a way that complies with the target language. In this perspective, the translation becomes a reading of the ST like any other readings.

But Can We Consider Quran Translation as a Reading among Many Others Reading?

Every reading of the holy Quran must abide by the grammatical, cultural and Shari'a standards. Besides, this translation must not be related to the individual who has his own vision of the world, but it must be linked to the holy Quran and its exegeses.

Achieving a replication in translating the holy Quran is beyond human capacity. The translator has to minimize the differences while translating the holy Quran. Taking into consideration the uniqueness and miraculousness of the holy Quran, the translator has to remain faithful to the source text. Faithfulness and loyalty are of a great importance in Quran translation unlike the literary texts. Besides carefully choosing the most appropriate meaning, the translator ought to master the Arabic language and 'ulum At- Tafsiir, which contribute to the facilitation of understanding the meaning of the holy Quran. The translator is required to present the Quranic meanings in an incentive but non-interactive language. For the interactive language in the case of the

holy Quran leads to the falsification of meanings; while the incentive language invite the target reader to go back to the source text in order to complete the lost meanings.

What Distinguishes Quran Translation from Other Sacred Texts Translations?

Nida (1991:33), who drew an approach on how to translate the Bible, insists that "the translator is required to present in the target language a text that is almost a replication of the source text in its meanings and style". This approach is applicable to the Bible translation, but it is next to impossible to apply it to Quranic translation. No translation can be good enough to encompass the Quranic text's meanings or emulate its style; neither in the language of revelation nor in the target language. A translator may simply try as hard as possible to render its meanings into a language that is not pregnant with the next revealed texts.

We shall next examine the extent to which the terms of Loss and Gain are adequate for Quran translation as confirmed by Nida; but they can never be fruitful in Quran translation. There is no Gain in translating the Holy Quran, there is only loss and loss. In the following verse, we shall prove that the notion of loss may not be a practical issue as it is the case in the theory of translation but rather a theoretical issue in translating the Holy Quran.

Table with 3 columns: Khalifa's Translation, Hilali Khan's Translation, Yusuf's Translation. Row 1: "It was proclaimed: 'O earth, swallow your water...'". Row 2: "And it was said: 'O earth! Swallow up your water, and thy sky...'". Row 3: "Then the word went forth: 'O earth! Swallow up thy water, and thy sky!'"

قَوْلٌ يَا أَرْضُ اقْبَلِي مَاءَكِ يَا مَاءَ اَرْضِي وَخِضْ مَاءَهُ وَصَيِّ الْمَاءَ وَاسْتَرْتِ عَلَى الْبُقْعَةِ وَقِيلَ يَا أَرْضُ اقْبَلِي مَاءَكِ يَا مَاءَ اَرْضِي وَخِضْ مَاءَهُ وَصَيِّ الْمَاءَ وَاسْتَرْتِ عَلَى الْبُقْعَةِ وَقِيلَ يَا أَرْضُ اقْبَلِي مَاءَكِ يَا مَاءَ اَرْضِي وَخِضْ مَاءَهُ وَصَيِّ الْمَاءَ وَاسْتَرْتِ عَلَى الْبُقْعَةِ وَقِيلَ يَا أَرْضُ اقْبَلِي مَاءَكِ يَا مَاءَ اَرْضِي وَخِضْ مَاءَهُ وَصَيِّ الْمَاءَ وَاسْتَرْتِ عَلَى الْبُقْعَةِ وَقِيلَ يَا أَرْضُ اقْبَلِي مَاءَكِ يَا مَاءَ اَرْضِي وَخِضْ مَاءَهُ وَصَيِّ الْمَاءَ وَاسْتَرْتِ عَلَى الْبُقْعَةِ

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