

Cultural and Stylistic Losses and Gains Faced in Translating the Qur'anic Arabic Words Known as *Kur'hun* كُرْهُ into English: A Comparative Study

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Abstract

The significant cultural and stylistic issues confronting the translators of the Holy Qur'an in translating the Qur'anic Arabic words known as *kur'hun* كُرْهُ into English lead to meaning gains or meaning losses - a problem that cannot be discarded or avoided. This study was undertaken to shine new light on some cultural and stylistic losses and gains encountered by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, Muhammad A.S. Abdel Haleem, and Muhammad Marmaduke Picketball when rendering these Qur'anic Arabic words into English, particularly concerning their fidelity to the original text of the Holy Qur'an. The study also examined how gains maintain an accurate translation of the Qur'anic Arabic words of *kur'hun* كُرْهُ into English and the extent to which cultural and stylistic losses play a part in meaning losses. For this reason, the researcher chose and explored five Qur'anic verses containing Qur'anic Arabic words known as *kur'hun* كُرْهُ words and their English renderings by the above-named translators. These selected verses were examined and compared to the original Qur'anic text according to Ibn Kathir's and Al-Qurtubi's exegesis to ascertain to what extent, the three translators either came up short or were very successful in translating the Qur'anic Arabic words of *kur'hun* كُرْهُ into English. Markedly, this study employed a descriptive qualitative method. The findings indicated that Abdelhaleem, Picketball, and Al-Hilali and Khan failed to convey the most authentic and most proper meaning for some Qur'anic Arabic *kur'hun* كُرْهُ words into English because they utilized word-for-word (interlinear) and literal translation. Moreover, the study also showed that there were many cultural and stylistic issues closely associated with the fidelity of the three translators' renderings in addition to the gains and losses of meaning that are intricately connected to English in the rendering of the Qur'anic Arabic words of *kur'hun* كُرْهُ into English.

Keywords: Comparative Study, Losses and Gains, Cultural and Stylistic, *Kur'hun* كُرْهُ, Holy Qur'an

INTRODUCTION

Cultural and Stylistic knowledge during the process of rendering is exceptionally important in the translation of the Holy Qur'an in general and Qur'anic Arabic words in particular and requires tireless effort by the translator to maintain and convey the cultural and stylistic facts and information from the source language text to the target language text (Abdul-Raof, 2004; Alhaj, 2015; Charef, 2019). Indeed, such cultural and stylistic renderings are purported to be one of the much more challenging facets of translation (Anari & Sanjarani, 2016; Ali, 2019; Dickins, et al., 2016; Alhaj, 2023). It comprises the rendering of grammatical structures and lexical structures as tools of conveying culture, in which the translator bears in mind not only the consistency of sense (Fónagy, 2001; Closs, 1965) but also seeks higher standards of content, form, context and cultural and stylistic perspective.

This research paper examined the cultural and stylistic gains and losses occurring in the translation of Qur'anic Arabic words known as *kur'hun* كُرْهُ into English in the renderings of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A.S. Abdel Haleem (2004), and Muhammad Marmaduke Picketball (2001/1930). The researcher reviewed the translation strategies employed by them during the rendering process to discern how the utilized translation strategies caused cultural and stylistic losses or gains in translating the Qur'anic Arabic words known as *kur'hun* كُرْهُ into English. The researcher suggested the underlying arguments.

First, cultural and stylistic losses may primarily result from ignoring the textuality or figure of speech of the original text. Excluding or changing the symbolism of the original wording is specifically problematic and awkward in literary translation in general and in the translation of the Holy Quran in particular and will lead to a rendering that is improper and disproportionate to the original text and may confuse the target receptor as well.

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Second, the researcher contended that cultural losses are losses on the metaphorical level of the original word (Dancygier & Sweetser, 2014; Pike 1954); therefore, they need some arduous effort put in by the translator to sustain these metaphorical levels and seize the cultural significance and social implications conveyed by the producer of the original text (Venuti, 2018; Pike 1954; Allen & Bernofsky, 2013). Hence, in cultural terms, the rendered product would be more appropriate if the translator undertakes a cultural immersion and in-depth understanding of the text to be rendered (Al-Jabari, 2008; Joubert, 2004). Finally, cultural losses are context-aware; typically, they are rare losses and so are characterized by the target receptor.

Up until now, a small number of research papers have tackled the aspect of grammatical, cultural, lexical, and stylistic difficulties encountered in rendering some verses of the Holy Quran into English (e.g., Abdelkarim & Alhaj, 2023; Qassem, 2022; Abdelaal & Rashid, 2016; Abdullah, 2010; Ilyas, 1981). Furthermore, studies have also been carried out on morphosyntactic facets. For example, Alhaj & Abdelkarim (2022) were concerned with the morphosyntactic challenges met by translators in rendering the longest Qur'anic words into English. Nevertheless, these investigations did not painstakingly probe the various cultural and stylistic losses and gains in the translation of the Holy Quran in general and Qur'anic Arabic words known as kur'hun كُرْهُن into English in particular. Moreover, they did not either explore the extent these cultural and stylistic losses play a part in concerning the loss in the meaning transferred; that is, the cultural and stylistic losses in the rendering process of the Holy Quran cause entire meaning losses or partial meaning loss.

Full meaning losses may arise out of cultural and stylistic losses while the meaning of the source language text is misinterpreted or inadequately expressed in the target language due to such cultural and stylistic losses (Alhaj & Alwadai, 2024). Partial meaning losses, on the other hand, may arise from cultural and stylistic losses when the original meaning of the source language text is transferred. Moreover, other nuances of meaning or subtle implications are lost in the target language text because of such cultural and stylistic losses.

Objectives of the Study

This research paper intends to determine the cultural and stylistic losses in the renderings of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Muhammad A.S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (2001/1930) of the Qur'anic Arabic words known as kur'hun كُرْهُن into English and their influences on producing cultural and stylistic losses. Adopting Hervey and Higgins's (1992) conception of rendering loss as inadequacy to reproduce the source language text accurately, the cultural and stylistic losses may occur at the word level because of the dearth of equivalence as signaled by Baker (2011), or because the translator failed to choose the proper equivalent. The present study focuses precisely on the below:

Identifying the cultural and stylistic losses and gains in the renderings of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, Muhammad A.S. Abdel Haleem, and Muhammad Marmaduke Pickthall) of the Qur'anic Arabic words of *kur'hun* كُرْهُن into English.

Identifying how gains sustain a proper translation of the Qur'anic Arabic words of *kur'hun* كُرْهُن into English.

Discovering the extent to which these cultural and stylistic losses play a part in partial or entire meaning losses.

Questions of the Study

In congruence with the threefold objectives of the study, the most important questions leading this study are:

What are the cultural and stylistic losses and gains found in the renderings of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, Muhammad A.S. Abdel Haleem, and Muhammad Marmaduke Pickthall of the Qur'anic Arabic words of *kur'hun* كُرْهُن into English?

How do cultural and stylistic gains sustain the proper translation of the words of *kur'hun* كُرْهُن into English from Qur'anic Arabic?

How do cultural and stylistic losses obstruct and hamper an appropriate translation of the words of *kur'hun* كُرْهُن into English from Qur'anic Arabic?

LITERATURE REVIEW

The Concept of *kur'hun* كُرْهُ in the Holy Qur'an

The trilateral root *kāf rā hā* (ك ر ه) occurs forty-one times in the Holy Quran, in eight derived forms: thirty-five ayahs comprising thirteen Meccan verses and twenty-two Medinan verses, and these verses came in twenty-one surahs from the Holy Qur'an that involve eleven Meccan surahs and eighteen Medinan surahs. Moreover, the Qur'anic Arabic words known as *kur'hun* كُرْهُ have two meanings. The first meaning is “absence of affection and gladness”. The second meaning is “suffering and weary” (Ayyash, 2015; Kermode, 2020; Razak, 2012).

Among the meanings of *kur'hun* كُرْهُ is the language of difficulty, inclemency, detestation, and hostility toward something, and some of these meanings follow the traditional meanings, as the researcher indicates that the linguistic sense is more general and inclusive than the conventional meanings, which themselves are part of the linguistic sense (Joshi, 2020; Allan, 2014; Tyler, & Evans, 2003).

Indeed, the word *kur'hun* كُرْهُ takes on different meanings in the Holy Quran based on the linguistic context; for example, it means “hateful” as in the “Warfare is ordained for you, though it is hateful unto you” (The Cow: 216). It also means “compelled” or “force” as in “He may forgive us our faults, and the magic to which you did compel us” (Taha: 73).

Principle of Gains and Losses in Translation

Catford (1965) asserts that because of the divergences in the parlance engaged in a rendering as it relates to cultural and stylistic characteristics, such hindrances and predicaments are rather ineluctable. He (1965) claims that a translator cannot attain a faithful translation because there will always be certain parts of the translated text that can be rendered without being detached from the type of formal equivalence, while other parts are simply untranslatable (Alhaj & Alwadai, 2024).

The ideas of loss and gain in rendering are two of the most important matters argued by translation scholars such as Nida (1982) who assumes that the basic precepts of translation imply that no rendering in the target text can be the comparable equivalent of the pattern in the original content (OC). All renderings have concerns such as (1) data loss, (2) quantity of information, and/or (3) misrepresentation. Moreover, Lefevere (1992) takes the view that the translating procedure is a recast action, so the expansion or omission of some terms, locutions, or clauses is inescapable. Bassnett (1980) claims that gain in rendering is the betterment or explanation of the original text in the rendering process. As-Safi (2011) affirms, stating that while loss in rendering is quite normal, gain is highly uncommon but possible.

Loss is the disappearing act of features in the translated language's text that are found in the origin language's text. Rendering loss alludes to the inadequate reproduction of the source language text in the target language text (Pym, 1992; Dizdar, 2014). Loss can also be attributed to the inadequacy of the translator to transfer a component of sense such as mode of expression, style, and culture (Venuti, 2012; Alwazna, 2014; Hatim & Mason, 2005). If the translator is not conversant with the translated language, some terms and expressions might be obliterated and therefore, loss arises.

The other source of loss takes place because of the stylistic, semantic, grammatical, philological, paralinguistic, contextual, and cultural variations between the native language (Arabic) and the translated language (English) (Al-Masri, 2004; Abulhassan, 2011; Shaheen, 1991). These language variations restrain the rendering since every spoken language has its own processes for conveying similar ideas through different methods or different procedures. Moreover, additional factors that lead to loss are paralinguistic divergences (Linell, 2004; Scott, 2010). This involves the cultural and religious differences between these languages which impede the linguistic rendering procedure (Nida, 1964; White, 1975; Seidman, 2010). It is the paralinguistic causes that become the key factor behind the inadequacy of a translator to provide an equivalence in the translated text.

Gain is a notion that concentrates on the enhancement or elucidation of the origin language text in the rendering process (Bassnett & Pym, 2017; El-dali, 2011). Also, the term “gain” relates to the betterment or clarification of the original text which allows language and the translated text to be pliant and functional in any cultural circle

(Nozizwe & Ncube, 2014; Tardzenyuy, 2016). Gain in rendering may support languages to acclimatize themselves to their speakers. Moreover, there will be opportunities for them to adapt when two dissimilar languages interface. Ultimately, they will be harmonious. Thus, the improvement of new expressions is likely to occur in any language because language itself is dynamic and vigorous. Therefore, gain is possible because of the vitality of language (Schneider, 2003, O'Neil, 2006; Risager, 2007).

In rendering, gain relies on the relevant expressional talents of the translators. Translators are always in a prevailing situation where they are exposed to the constraint of dealing with the discrepancies in meaning that languages imply (Taylor, 1998; Tymoczko, 2014; Colina, 2015). Translators ought to assess the interaction between a language and the social backgrounds in which it is utilized. Erstwhile translators proffer new expressions or ideas that can grant lucidity to the message and embellish the translated language, and the translated language will obtain something. Gain allows readers and language receptors to the presumption that a translator can occasionally produce a translated text that is significantly better than the original text by producing it explicitly and more readable, and more apprehensible to the readers and language receptors by way of illustration, by making implicit contextual components explicated. Gain will ultimately enable the text to be self-sustaining and autonomous (Vinay & Darbelnet, 2004; Venuti, 2017; Jan, 2019; Arrojo, 1997).

Translators are under an obligation to bear in mind any loss or gain in rendering text type in general and the Holy Qur'an in particular. Loss and gain can be in the syntactic, lexical, morphological, and cultural levels of a text. Some scholars asserted that loss is revealed by lexical and wording class loss. Gain is also demonstrated only in lexical class and wording class gains (Agustina, 2013; Sholikin, 2013; Tiwiynti & Retnomuati, 2017). To conclude, loss and gain are examined to make the rendition functions, reasonable, apt, easy to read, and normal to the potential readers and translated text receptors.

Previous Studies

An investigation of the related literature reveals unlimited research papers that have applied the notion of loss by Herve and Higgins (1992) in which they asserted that loss has a profound impact on this concept of translating loss that involves any losses in reproducing an original text. Plenty of studies have been carried out to examine gains and losses in renditions of the Holy Qur'an Arabic texts into English. Yet, despite all of that, to the best of the researcher's knowledge, no study has been undertaken to investigate gain and loss in the translation of some Qur'anic Arabic words known as *kur'hun* كُرْهُ into English. Hence, it is hoped that this academic work will solve this research lacuna.

Here, it is important that the researcher highlight the numerous studies that have been carried out which review the phenomena of gain and loss in translation generally and translation of the Holy Qur'anic texts particularly. For example, in their study, Alhaj & Alwadai (2024) found that in terms of the loss and gain in the translation of the Qur'anic Arabic *al-bush'ra* البُشْرَى into English, the three translators under the study applied varying rendering strategies such as reduction and omission. Moreover, the findings revealed that any loss has a considerably negative influence on the reader's awareness and understanding of the Holy Qur'an overall. Most notably, the words identified in the Qur'anic Arabic *al-bush'ra* البُشْرَى. Abdelkarim & Alhaj (2023) revealed that a literal rendition is not an adequate method to apply when rendering the Arabic Qur'anic implicative words into English. The semantic translation method may be more effective in transferring the hidden meaning of The Holy Qur'an into English.

The results of the study may contribute to a decrease in the loss of associative meaning in rendering and generated renderings that near the meaning of the Arabic Qur'anic text as a whole as well as Arabic Qur'anic connotative words specifically from both stylistic and linguistic angles. Nawaz & Arshad (2022) discovered that loss in rendering happens because of the dearth of functional equivalence necessarily obtained during the rendering process by a translator through implementing various methods and strategies of translation. On the contrary, gain in rendition is attained during clarifying the original text for conveying the implied meaning of the original wording to a translated text receptor. Abdelaal and Rashid (2016) discovered that the losses taking place when translating grammatical features resulted in lexical losses. Nevertheless, some of the recognized grammatical

losses caused crucial linguistic losses. This study suggests that appropriate translation methods be applied to reduce loss in the rendition. Tiwiynti, et al. (2017) found out that loss is more ordinary than gain. Also, gain is fulfilled mostly through the innovation of the translators when they can elucidate the culture-specific words for efficient communication. To compensate for the loss that might have happened, the translator utilizes various translation methods including rendering through borrowed words with explication, rendering through rephrasing and employing similar words, and rendering by rephrasing using irrelevant words or different words. In a nutshell, the study reveals that gain in rendition for good communication is arduous to obtain mainly when it comes to rendering culture-specific words. Agustina, (2013) uncovered that every so often, the translator lost or gained some vocabulary words, expressions, or even phrases to make the rendering acts reasonable and easy to read for both the translated text receptors and readers while making it look more ordinary in the translated language.

Boussalem & Mahiou(2016) found that an entire loss and incomplete loss were identified in renderings of the Holy Qur'an because of the non-mastery of the Arabic language and the inexperience of the Muslim culture. Finally, in any Qur'an rendering, there is a shift in meaning, and we can never convey the intended meaning of the source text one hundred percent. However, this loss should be regarded as a gain from a different point of view since it proves the uniqueness of God's word

Radia & Imane (2016) showed that translators of the Holy Qur'an faced many challenges in cogitating all of the implied meanings intended in the original text for different reasons like, for instance, the paucity of the full equivalence of the linguistic elements and the dearth of equivalence of some cultural understandings in English. This study concluded that any rendering of the Holy Qur'an in English would never happen where transferring the implied meaning of the original text entirely is accomplished. Nevertheless, the loss has to be considered as a gain from different perspectives since it confirms the rarity of Allah's word. Bentboula (2023) indicated that there are some partial and complete semantic losses of meanings in the English translation of Surah AL-Waqia by John Arberry and Abdullah Yusuf Ali, mainly due to mistranslations, semantic intricacy of the lexica, and culture words.

Elhaj & El Halabi (2022) studied the influence of semantic loss in Ali's and Pickthall's renderings of culturally specific terms in Al-Nur Surah. They also examined the reasons behind this loss that relates to the inaccurate translation of the original text which can give rise to partial or complete loss. Furthermore, they also attempted to identify to what extent the two translators under the study obtained cultural congruence. The findings indicated that there are some reasons for semantic loss in both Ali's and Pickthall's renderings. The results revealed there are various reasons behind that semantic loss including culturally bound words and a lack of knowledge of Arabic allegorical phrases and figurative expressions.

Jumeh, M. S. (2006) pointed out that the Holy Qur'an is an untranslatable text and cannot be reproduced appropriately in a foreign language. In other words, meaning loss in the English-rendered versions of the Holy Qur'an is an ineluctable issue.

METHODOLOGY

An Investigative Technique

For the present investigation, the researcher chose the descriptive-analytical method. Literary evaluations, diligent probes, and in-depth searches of the renderings by the three translators under the study were implemented to determine cultural and stylistic losses and gains met in translating the Qur'anic Arabic words known as *kur'hun* • كُرْ into English. Thus, these three renderings were adopted because the translators have varied ethnic, cultural, and academic backgrounds.

Moreover, this research paper followed a corpus-based investigation because the study data were collected from the Qur'an Arabic Corpus (Qassem, 2021; Alshahrani, 2020) which encompasses the elite works of the Qur'anic English renditions of the previously mentioned translators who rendered the Qur'anic Arabic words known as *kur'hun* • كُرْ into English. Markedly, gains and losses in the English translation of *kur'hun* • كُرْ words from Qur'anic Arabic are the special consideration of this present paper. The multifarious renderings were investigated and compared by employing the descriptive analytical method to the context-based, linguistic interpretation,

explication, and interpretation of the *kur'hun* كُرْهُ words found in the Holy Qur'an.

The Contributions of Translators under the Study in the Rendering of the Holy Qur'an into English

This part of the current study shines a light on the critical background and cultural origin of every one of the above-named translators, along with the translation procedures and methods they applied which play a prominent role in identifying the hallmarks of their renderings (Neubert, 2000, Qassem, 2021; Abdelkarim & Alhaj, 2023). These three eminent translators who were chosen for the current inquiry are notable Muslim translators.

Pickthall (1930) was an English national who studied Islam. Even more, his exertions in rendering the Holy Qur'an into English are laudable and widely acknowledged. Pickthall's rendering laid the groundwork and formed the bedrock for the background of Qur'anic translations into English. His rendering is a verbatim one but is ever so convenient for the target language reader and receptor. Also, his rendering is geared toward an English-speaking audience and close to what Muslims hold to be the meaning of the Holy Qur'an.

Al-Hilali and Khan are also known as renowned Muslim translators of the Holy Qur'an into English (Wild, 2015; Jassem, 2014). They are prominent figures in the context of the English translation of the Holy Qur'an. Their rendering ranks alongside the rendition done by Pickthall and is internationally recognized as the most well-known and most often-used rendition of the holy text. Finally, AL-Hilali and Khan employed different translation strategies in their rendering including, for example, couplet, literal, and linear translation.

Abdel Haleem's (2004) rendering of the Holy Qur'an in English is considered to be the clearest English rendition, positioning him as the more elite translator of the three chosen (Toorawa, 2011; Einboden, 2009). The grandeur of Abdel Haleem's work has been widely recognized by academic intellectuals as the best rendition to have been written in 21st-century English making the translated Qur'anic text comprehensible and easy to understand while holding its eloquence, intensity, and stylistic grandeur. Abdel Haleem applied free translation and correct translation processes that attained lucid, coherent, and readable translation that was a considerable success, thereby exceeding its predecessors.

Data Collecting Techniques

For investigating the cultural and stylistic gains and losses encountered in rendering into the English sundry Qur'anic Arabic words known as *kur'hun* كُرْهُ, the English renditions of the implications of the Holy Qur'an by the above-stated translators were compiled by the researcher. Also, some Qur'anic verses (ayahs) comprising the lexeme *kur'hun* كُرْهُ and their Qur'anic exegeses – for example, Ibn Kathir (2009), Alt-Tabari (1981), and Tafsir al Qurtubi (2004) – were chosen as the leading exegetical and explanative materials exploited in probing the exegesis of the translated ayah. These Qur'anic verses (ayahs) were identified by studying the translations of the ayahs concerning Qur'anic Arabic words of *kur'hun* كُرْهُ by the translators. Then, the translations were investigated to identify the exact words utilized to render Qur'anic Arabic words of *kur'hun* كُرْهُ into English.

In conclusion, implicit and explicit meanings of the Qur'anic Arabic words of *kur'hun* كُرْهُ in the translations were compared with the exact or correct meaning of the same *kur'hun* كُرْهُ words as perceived and conceived by the Qur'anic commentators along with a few Arabic bilingual and monolingual dictionaries and English monolingual dictionaries.

RESULTS & DISCUSSION

The study data on which this investigation was predicated are taken from five verses that include the Qur'anic Arabic words of *kur'hun* كُرْهُ extracted from three renderings of the Holy Qur'an by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, Muhammad A.S. Abdel Haleem, and Muhammad Marmaduke Pickthall.

Example One

Source Surah: Chapter 20: Sūrat Tā Hā (Ta Ha), Verse 73

ST: (73:طه) ﴿إِنَّا آمَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَابْقَى﴾

Target Text:

Abdelhaleem: “We believe in our Lord, [hoping] He may forgive us our sins and the sorcery that you forced us to practice—” (Abdel Haleem, 2004, p. 199).

Khan and Al-Hilali: “Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us” (Al-Hilali & Khan, 1996, p. 420).

Pickthall: “Lo! We believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us” (Pickthall, 1930, p. 231).

The Analysis

The General Intended Meaning of the Ayah

"Verily! We have believed in our Lord that He may forgive our faults" meaning we (the magicians) invoke Allah to pardon the sins that we committed; chiefly, our practice of magic to which you compelled us so that you may defy therewith it the sign of Allāh and the extraordinariness of His Prophet (Ibn Kathir, Vol. 2, p. 1290).

Cultural and Stylistic Gains and Losses in Translation into English of the Qur’anic Arabic Word أَكْرَهْتَنَا/akrahtanā in Chapter 20: Sūrat Tā Hā (Ta Ha), Verse 73

The holy texts in general and the Holy Qur'an specifically should be rendered in a clear language. This is because the objective behind rendering such texts is to bring opportunities for non-Arabic speakers everywhere to obtain and grasp their belief systems, devotional practices, and religious cultures properly. If they are rendered in a complex language that uses ambiguous expressions, complex structures, and remarkably stylistic devices, the translated text receptor is unlikely to understand them entirely. The impact on the clarity of the language employed in rendering the Holy Qur'an in general and the Qur'anic Arabic words, in particular, is often unwanted. For example, in Surah 20: 73, the accusative particle and first-person plural object pronoun إِنَّا /innā has been dropped by Abdelhaleem which influences the grammatical context of the verse/text. The adverb “verily”, has been used aptly with extreme prudence in relevant context by Khan and Al-Hilali. Moreover, even Pickthall used the exclamation “Lo!” instead unlike Abdelhaleem who ignored it completely, therefore impacting the intensity of the verse.

Khan Al-Hilali and Pickthall rendered the Qur'anic Arabic word أَكْرَهْتَنَا/akrahtanā in Sūrat 20:73 into “forced us”, “compel us” and “force us”, respectively. Khan and Al-Hilali's renderings of the word أَكْرَهْتَنَا/akrahtanā into “compel us” portend that they promote the anticipations of the translated text receptor concerning adherence and consistency of the verse/text. With relevance to the three renderings of Abdelhaleem, Khan and Al-Hilali, and Pickthall of Sūrat 20:73, the meaning is clear even after the omission of the accusative particle and first-person plural object pronoun إِنَّا /innā by Abdelhaleem. Moreover, the three English verbs “forced us”, “compel us” and “force us”, respectively, are synonymous and have the same meanings and convey the relevant meaning of the Qur'anic Arabic word أَكْرَهْتَنَا/akrahtanā into English.

Example Two

Source Surah: Chapter 46: Sūrat Al-Aḥqāf (The Curved Sand Hills), Verse 15

ST: (15:الأحقاف) ﴿وَصَبَّأْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا طَحَمَلْتُهُ أُمُّهُ كُرْهًا وَوَضَعْتُهُ كُرْهًا﴾

Target Text:

Abdelhaleem: “His mother struggled to carry him and struggled to give birth to him” (Abdel Haleem, 2004, p.

328).

Khan and Al-Hilali: "His mother bears him with hardship, and she brings him forth with hardship" (Al-Hilali & Khan, 1996, p. 685).

Pickthall: "His mother beareth him with reluctance, and bringeth him forth with reluctance" (Pickthall, 1930, p. 359).

The Analysis

The General Intended Meaning of the Ayah

Having stated that one must admit His Oneness, worship Him with sincerity, and observe obedience to Him, Allah follows that by declaring that one must be most dutiful to his parents. Indeed, the matter is seen in many verses in the Qur'an as He in another verse: "And We have enjoined on man to be dutiful and kind to his parents, bears him with hardship"; i.e. one's mother suffers because of him (her child) such hardship such as weariness, sickness, vomiting, heaviness and distress, and other aspects of hardship and distress that the pregnant woman may suffer, and even when she gives birth to him, it is with hardship (Ibn Kathir, Vol. 4, p. 2071).

Cultural and Stylistic Gains and Losses in Translation into English of the Qur'anic Arabic Word kur'han كُرْهًا in Chapter 46: Sūrat Al-Aḥqāf (The Curved Sand Hills), Verse 15

The wide range of implications of the Qur'anic Arabic word *kur'han* كُرْهًا in Sūrat 46:15 drew Abdelhaleem and Pickthall into cultural and stylistic problems which led to translation loss. They got so lost that they were unable to choose the apt meaning, particularly when the meanings were so distant from one another and the context was religious. Additionally, Abdelhaleem and Pickthall employed a word-for-word translation (interlinear translation) which did not help them choose the most accurate translation that is most consistent with the religious context. Hence, they failed to select the most exact and adequate meaning and did not render the Qur'anic Arabic word *kur'han* كُرْهًا faithfully. On the contrary, they relied on the denotative meaning or dictionary meaning of the word *kur'han* كُرْهًا. Thus, they rendered it into "struggled" (Abdelhaleem) and "reluctance" (Pickthall). According to the Cambridge International Dictionary of English (2001), the meaning of the word "struggled" is "as in stumbled or as in labored". The meaning of the word "reluctance" is "unwillingness or disinclination to do something". The use of these two words in Surat 46:15 is very puzzling for the rendered text receptor. Consequently, sometimes word-for-word translation hinders average readers and causes translation loss.

Accuracy is one of the stylistic advantages of any good translation. To attain accuracy, any rendering should stop inconsistency. Accuracy is a surety of clarity which is the target behind rendering the Holy Qur'an in general and Qur'anic Arabic words in particular as, for example, *kur'han* كُرْهًا found in Surat 46:15. To gain accuracy, Khan and Al-Hilali used simple language in their rendering. Hence, they rendered *kur'han* كُرْهًا as "hardship" which has impressive intelligibility and can be comprehended by the average reader. The Qur'anic Arabic word *kur'han* كُرْهًا has a clear implicit meaning which was rendered by Khan and Al-Hilali as "hardship" but ignored by both Abdelhaleem and Pickthall. To conclude, Khan and Al-Hilali's rendering of the Qur'anic Arabic word *kur'han* كُرْهًا is the best of all which leaves no chance for ambiguity. Then Abdelhaleem and Pickthall's renderings seem second to that of Khan and Al-Hilali where they use a faithful translation strategy in their renderings.

Example Three

Source Surah: Chapter 2: Sūrat Al-Baqarah (The Cow), Verse 216

ST: (216: البقرة) ﴿ كَتَبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ﴾

Target Text:

Abdelhaleem: "Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you" (Abdel Haleem, 2004, p. 35).

Khan and Al-Hilali: “Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you” (Al-Hilali & Khan, 1996, p. 45).

Pickthall: “Warfare is ordained for you, though it is hateful unto you; but ye may hate a thing which is good for you” (Pickthall, 1930, p. 52).

The Analysis

The General Intended Meaning of the Ayah

(To do righteous deeds): and set forth you when Jihad is proclaimed “though you dislike it” for it is hard for you as you might be either killed or wounded, in addition to the hardship of proceeding and fighting the enemies. “It may be that you dislike a thing which is good for you” meaning that the outcome of fighting the enemies is to have the upper hand and to requisite their lands, wealth, women and offspring "and that you like a thing which is bad for you". It includes all matters as the one may like a thing which is neither good for him nor is of benefit, one of which is to refrain from fighting; however, the matter may lead to the enemies' occupation and ruling of our homeland. "Allah knows but you do not know"; that is, Allah is the All-Knowing to whom all matters are deemed, and He informed you of that in which is their righteousness in both this worldly life and that of the Hereafter. So, respond to Allah and fulfill all that He commanded, that you may be right-guided (Ibn Kathir, Vol. 1 p. 128).

*Cultural and Stylistic Gains and Losses in Translation into English of the Qur'anic Arabic Word *kur'hun* كُرْهُ in Chapter 2: Sūrat Al-Baqarah (The Cow), Verse 216*

One of the stylistic losses is redundancy which should be dropped in rendering into English the Holy Qur'an in general and Qur'anic Arabic words in particular so that the target language text is guided and exempted from any redundant iterations (Qassem, 2021; Heltai, 2005). On the contrary, redundancy can be protection against loss of meaning and communication breakdown through different “drawbacks” (Gillette and Wit, 1998).

In rendering the Qur'anic Arabic word *kur'hun* كُرْهُ in English it was found that each one of the three translators depicted his comprehension of the Holy Qur'an, and each is markedly different from all the rest. In this ayah, Khan and Abdelhaleem and Al-Hilali have rendered the phrases *وَهُوَ كُرْهُ لَكُمْ* into “you dislike it” and “you dislike”, respectively, whereas Pickthall has rendered it into “it is hateful unto you”. Nevertheless, Khan and Abdelhaleem and Al-Hilali's renderings lead to some confusion because they seem loose in translation, revealing the type of meaning loss. After all, the translated text receptor could understand that the word is best defined as “a feeling of aversion or disapproval, or obsolete or something that a person habitually does not like or enjoy” Hence the event word “dislike” by Khan and Abdelhaleem and Al-Hilali seems inadequate whereas the event word “hate” by Pickthall, is adequate.

Moreover, the translations of Abdelhaleem Khan and Al-Hilali here are ambiguous and cause a meaning loss of the Qur'anic Arabic word *kur'hun* كُرْهُ whereas Pickthall's rendering is clear and distinct and creates meaning gains. To conclude Abdelhaleem Khan and Al-Hilali could not find the full equivalence of the same word and Pickthall's rendering ranks the best.

Example Four

Source Surah: Chapter 3: Sūrat Āl 'Im'rān (The Family of Imrān), Verse 83

ST: (83: *أَفَعَيِّرَ دِينَ اللَّهِ يَتَّبِعُونَ وَأَلَّهُ اسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طُوعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ*) (آل عمران: 83)

Target Text:

Abdelhaleem: “Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him” (Abdelhaleem, 2004, p. 40)

Khan and Al-Hilali: “While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned” (Al-Hilali & Khan, 1996, p. 83).

Pickthall: “Submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they

will be returned” (Pickthall, 1930, p.69).

The Analysis

The General Intended Meaning of the Ayah

This is to state Allah’s dispraise and blame to whoever seeks a religion other than that of Allah, which He has stated in His Books and to worship none but Allāh Alone to Whom submitted all that in the heavens and the earth, i.e., the subdued to which He sent His Messengers themselves either willingly or unwillingly as the believer most willingly submits himself, heart and soul to Allah, while the disbeliever is submitted willingly because of his being subjected to Allah’s command, authority and His great sovereignty which none can either put back nor can he oppose (Ibn Kathir, Vol. 1, p. 32).

Gains and Losses in Translation into English of the Qur'anic Arabic Word wakarhan وَكَرَّهَا in Chapter 3: Sūrat Āl ‘Im'rān (The Family of Imrān), Verse 83

As can be observed in the example, Khan and Al-Hilali, Abdelhaleem, and Pickthall's renderings were close to the meaning of the Qur’anic Arabic word *wakarhan* وَكَرَّهَا by giving a functional equivalent which is “unwillingly”. Moreover, contingent on Ibn Kathir's exegeses, Khan and Al-Hilali, Abdelhaleem, and Pickthall have achieved success in their renditions by translating the implication of the Qur’anic Arabic word *wakarhan* وَكَرَّهَا that has a nuanced meaning which is quite accurately “by compulsion” or “against one's will”. Also, the three translators' renderings are consistent with Alt-Tabari's interpretation of the Qur’anic Arabic word *wakarhan* وَكَرَّهَا.

Gains are not always attainable but are also very scarce because it is a tough job for the professional translator to elevate the translated text. In this context, Khan and Al-Hilali, Abdelhaleem, and Pickthall have employed an explication strategy to render the Qur’anic Arabic word *wakarhan* into English.

To conclude Khan and Al-Hilali, Abdelhaleem, and Pickthall are accurate in their renderings of the Qur’anic Arabic word *wakarhan* وَكَرَّهَا into target text (English). Also, their renderings reveal translation gain since they translate the Qur’anic Arabic word *wakarhan* وَكَرَّهَا perfectly and unequivocally so that the translated text readers can appreciate what is implied by the intended word.

Example Five

Source Surah: Chapter 4: Sūrat Al-Nisāa (The Women), Verse 19

ST: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا) (النساء: 19)

Target Text:

Abdelhaleem: “You who believe, it is not lawful for you to inherit women against their will” (Abdel Haleem, 2004, p. 52).

Khan and Al-Hilali: “O you who believe! You are forbidden to inherit women against their will” (Al-Hilali & Khan, 1996, p. 109).

Pickthall: “O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen).” (Pickthall, 1930, p. 81).

The Analysis

The General Intended Meaning of the Ayah

This verse was revealed about Kabishah Ibnt Maā'n whose husband Qais Ibn Al-Aslat died, and then his son dealt with her harshly. Therefore, she came to the Messenger of Allāh and said: "O Allāh's Messenger! I have neither inherited my husband nor have I been left to get married." So, this verse was revealed: “And You should not treat them with harshness”, meaning you must not deal with women harshly so that they may give all or a part of the dowry (bridal money) they were given or forfeit one of her rights through coercion and oppression

(Ibn Kathir, Vol. 1, p. 308)

Cultural and Stylistic Gains and Losses in Translation into English of the Qur'anic Arabic Word karhan كَرِهًا in Chapter 4: Sūrat Al-Nisāa (The Women), Verse 19.

One of the key characteristics of the Holy Qur'anic rendering is that there is no one precise translation of a Qur'anic Arabic word; for example, the word *karhan* كَرِهًا in Surat 4:19 of whose implications are not predicated on exegesis, the proper option between equivalences is a challenge that often happens and falls into the lap of the translator of the Holy Qur'an.

The main challenge met by the translators in rendering the Holy Qur'an lies in the lexical difficulties of translating some words and expressions such as Qur'anic Arabic words. One of the existing difficulties in rendering such words and expressions is the lack of equivalence or the scarcity of equivalents to some Qur'anic Arabic words. These Qur'anic Arabic words have no straightforward counterparts in English, thereby forcing the translator to transfer them in linear translation or word-for-word translation.

As can be observed in example five, the rendering above denotes that Khan and Al-Hilali and Abdelhaleem employed linear translation or word-for-word translation which tries to produce for the receptor of the translated English text the analogous influence that it had on the translators who endeavored to catch the vast implication of Qur'anic Arabic word *karhan* كَرِهًا. It was found out that Khan and Al-Hilali and Abdelhaleem translated the phrase into "against their will" which is unacceptable to the rendered text receptor. Contextually speaking, Khan and Al-Hilali and Abdelhaleem's renderings of "against their will" seem to be unrelated and there is a significant difference between the implication of the two phrases in Arabic and English. In Arabic, *karhan* كَرِهًا means *ijbaran*/إجبار, and in English means "by force" or "forcibly". On the other hand, Pickthall understood the implications between the two words in Arabic and English hence he rendered it into "forcibly" which is a distinctive pattern for possibly paramount communication and a better grasp of the text. Presumptively, Pickthall used this style to sustain the context concerning the expectations of the reader of the message in the translated language. Pickthall's rendering of the Qur'anic Arabic word *karhan* كَرِهًا carries a better conceivable understanding of the meaning of the intended text.

CONCLUSION

This new study concerns the cultural and stylistic losses and gains faced by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, Muhammad A.S. Abdel Haleem, and Muhammad Marmaduke Pickthall in translating the Qur'anic Arabic words known as *kur'hun* كُرْهُ into English. Additionally, this research work was conducted to bring to light how gains maintain an accurate translation of the Qur'anic Arabic words of *kur'hun* كُرْهُ as well as the extent to which these cultural and stylistic losses partake in entire or partial meaning losses. The researcher concluded that the Holy Qur'an most importantly should be translated into an explicit and understandable language considering that the goal and vision behind translating such religious texts in general and The Holy Quran in particular is to allow non-Arabic speakers in Islamic states to perfectly understand their doctrines, divine cultures, and spiritual traditions. If they are translated into complicated words and intricate language, applying esoteric expressions, and enigmatic structures, the rendered text receptor will find it difficult to comprehend them thoroughly.

It was found that the four translators under the study - Khan and Al-Hilali, Abdelhaleem, and Pickthall - utilized a word-for-word translation (interlinear translation) which failed them in choosing the accurate use that conforms with the faith-based context. Hence, they failed to convey the most accurate and appropriate meanings for some Qur'anic Arabic words known as *kur'hun* كُرْهُ into English. It is assumed that rendering the implied meaning of the Qur'anic Arabic words known as *kur'hun* كُرْهُ into English should be reviewed as a notion on a scope that extends across a span from gain to loss. Furthermore, in a few cases, gain is obtainable but scarcely ever happens because it is a daunting task for the accomplished translator to enrich the rendered text.

STUDY IMPLICATION

In conformity with the foregoing results, this study indicates that for outstanding global communication of the Qur'anic Message in general, and the Qur'anic Arabic words known as *kur'hun* كُرْهُ in particular, it is advised that

the message should ideally be rendered in the appropriate vocabulary in English which will lead to better communication and understanding all over the world. Moreover, the translator of the Holy Qur'an in general and the Qur'anic Arabic words known as *kur'hun* كُرْهُ specifically should adopt a communicative translation which is especially suitable both in the original text and translated text as well. The “communicative translation” suggests where the form is reoriented and rearranged employing different grammatical and linguistic elements that maintain the true meaning of the Qur'anic message.

RECOMMENDATIONS FOR FURTHER STUDIES

Further studies are crucial to identifying more losses and gains when rendering other Qur'anic Arabic words into English. This study recommends that losses and gains be carefully studied in forthcoming research predicated on the Skopos theory which utilizes the leading principle of a targeted effort and conscious endeavor that identifies a translation paradigm and its strategies.

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