A COMPARATIVE STUDY OF PRAGMATIC LOSSES IN ENGLISH TRANSLATIONS OF THE *HOLY QUR’ĀN*

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ABSTRACT

Thesis Title: A Comparative Study of Pragmatic Losses in English Translations of the *Holy Qur'ān*

The chief objective of a translation is to convey the meanings of the source text to the target text readership. It is the transfer of the content as well as the textual mood to the possible extent. However, achieving this objective remains a crucial challenge on account of social, cultural and linguistic differences among the people of different colors, religions and geographical regions. Morphological, lexical, phonological, syntactical, stylistic, social, psychological and cultural differences among the languages result cumulatively into a broad range of pragmatic losses during the process of translation. The situation gets more intricate when it is the matter of religious literature, especially, the revealed sacred texts. In this regard, it is deemed highly significant to identify the elements of pragmatic loss in the source text and their respective manifestations in translated texts for the awareness of the translators and readers to curtail the possible distortion of the meaning enshrined in the source text. The present qualitative research aimed at investigating three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of *Sūrah al-Kahf* of the *Holy Qur'ān*. The researcher traced and analyzed the instances of pragmatic losses in these three English translations employing comparative pragmalinguistic model which has been tailored for this study. The findings reveal significant similarities as well as differences in these three translations entailing clear manifestations of pragmatic losses. These pragmatic losses occur in the forms of loss of tense, loss of texture, loss of grammatical category, loss of gender, loss of textual meaning, loss of culture-specific terms etc. Finally, certain recommendations have been made for the contemporary and future translators of the *Holy Qur'ān* in particular and other religious or non-religious Arabic texts in general.

TABLE OF CONTENTS

Chapter……………………………………………………………….Page

THESIS AND DEFENSE APPROVAL FORM……………………………………ii

CANDIDATE DECLARATION FORM…………………………………….......iii

ABSTRACT……………………………………………………………………..iv

TABLE OF CONTENTS………………………………………………………..v

LIST OF TABLES………………………………………………………........xxix

LIST OF FIGURES……………………………………………………….xxxi

LIST OF ABBREVIATIONS…………………………………………………xxxii

ACKNOWLEDGEMENT…………………………………………………….xxxiii

DEDICATION……………………………………………………………....xxxiv

1. INTRODUCTION…………………………………………………………….1

1.1 Background of the Study……………………………………………..…2

1.2 Statement of the Problem……………………………..………......7

1.3 Definitions of Key Terms……………………………………..…...9

1.3.1 Pragmatic Loss……………………………………………………...10

1.3.2 Pragmalinguistic…………………………………………………....10

1.3.3 Word-for-word translation…………………………………….........10

1.3.4 Literal Translation………………………………………..……....11

1.3.5 Running Translation with Lexical and Syntactic Expansion……....11

1.4 Significance of the Study……………………………………..…....11

1.5 Research Questions…………………………………………..……..12

1.5.1 Main Research Question…………………………………..…......13

1.5.2 Subsidiary Research Questions…………………………..……....13

1.6 Delimitation of the Study…………………………………………...13

1.7 Structure of the Thesis……………………………………………....14

2. LITERATURE REVIEW…………………………………………………..15

2.1.........What is Translation?.. 15

2.2 A Universal Appraisal of Translation Theories (Past, Present and Future)……………………………..……………………………..16

2.2.1 Philological Translation Theories……………………………......17
2.2.2 Philosophical Translation Theories……………………………........18
2.2.3 Linguistic Translation Theories…………………………………......19
2.2.4 Functional Translation Theories……………………………….........21
2.2.5 Translational Action Theory………………………………………..23
2.2.6 Skopos Theory of Translation……………………………………....24
2.2.7 Sociolinguistic Translation Theories………………………………..25
2.2.8 Aesthetic Communication Theory of Translation…………………..26
2.2.9 Relevance Theory of Translation…………………………………...28
2.2.10 Formulation of a Broad and Valid Theory of Translation…………..29
2.3 Pragmatics Strategies for Translation……………………………….34
2.3.1 Addition……………………………………………………..……34
2.3.2 Omission…………………………………………………………....35
2.3.3 Explicitation………………………………………………...…36
2.3.4 Implicitation………………………………………………..……36
2.3.5 Domestication…………………………………………………......36
2.3.6 Foreignization………………………………………………........37
2.3.7 Formality Change…………………………………………...…38
2.3.8 Speech Act Change……………………………………...……39
2.3.9 Trans-editing…………………………………………..…..40
2.4 Types of Translation…………………………………….……..41
2.4.1 Formal Equivalence Translation…………………………...…42
2.4.2 Dynamic Equivalence Translation……………………..……….42
2.4.2.1 Total Translation……………………………………...…42
2.4.2.2 Restricted Translation……………………………..……….42
2.4.2.3 Highly Literal Translation………………………………......43
2.4.2.4 Modified Literal Translation…………………………….......43
2.4.2.5 Idiomatic Translation………………………………………....43
2.4.2.6 Unduly Free Translation……………………………………....43
2.4.2.7 Word-for-word Translation…………………………….....,,44
2.4.2.8 Literal Translation………………………………………….....44
2.4.2.9 Running Translation with Lexical and Syntactic Expansion………44
2.4.2.10 Faithful Translation…………………………………………....45
2.4.2.11 Semantic Translation……………………………………………..45

2.4.2.12 Translation through Adaptation……………………………….…45
2.4.2.13 Free Translation………………………………………………..46
2.4.2.14 Communicative Translation……………………………………...46
2.5 Analytical Framework: Models of Religious Translation…………46
2.5.1 Nida's Model of Translation for the Bible…………………………46
2.5.1.1 First Stage (Analysis)………………………………………………48
2.5.1.2 Second Stage (Transfer)……………………………………………48
2.5.1.3 Third Stage (Restructuring)……………………………………....48
2.5.2 Translation Model Presented by Beekman and Callow in 1974…....50
2.5.3 The Relevance Theory of Gutt (1991) for Religious Translation…..54
2.5.4 Socio-semiotics Approach of Halliday for Religious Translation….57
2.5.5 The Model of Hatim and Mason (1990) for Religious Translation...58
2.5.6 The Approach of De Beaugrande and Dressler (1981) to Text for Religious Translation…………………….………………………....59
2.5.7 Text Linguistic Approach of Neubert and Shreve (1992) for Religious Translation……………………………………….…....................61
2.6 The Qur'ānic Translations…………………………………………..63
2.7 Significance of the English Translation of the *Holy Qur'ān*………..65
2.8 Pragmatics and Translation of the *Holy Qur'ān*……..……………..66
2.9 Pragmatic Losses and Translation…………………….………68
2.10 Pragmatic losses in English Translations of the *Holy Qur'ān*……...69
2.11 Pragmatics and Linguistics Conflation…………………………...70
2.12 Pragmalinguistics…………………………………………………...71
2.13 Pragmalinguistic Analysis of English Translations of the Holy Qur'ān…………………………….…………………………....73
2.14 Relevant Studies……………………………………………………74
2.15 Conclusion…………………………………………………………..84

3. RESEARCH METHODOLOGY……………………………………...85
3.1 Introduction………………………………………………………....85
3.2 Methodology………………………………………………………..87
3.2.1 Text of *Sūrah al-Kahf* in English Translation……………….......88
3.3 Conceptual Framework……………………………………….......91
3.4 Theoretical Framework……………………….……………….....92

3.5 Research Design……………………………………………………........94
3.5.1 Loss of Genre…………………………………………………….........95
3.5.2 Loss of Texture………………………………………………….......96
3.5.3 Loss of Textual Meaning……………………………………………...98
3.5.4 Loss of the Referential Versatility…………………………………..99
3.5.5 Loss of Culture Specific Terms………………………………..........99
3.5.6 Loss of Prevalence or *Taghlib*……………………………………..100
3.5.7 Loss of Word Order…………………………………………......101
3.5.8 Loss of Syntactic Conflict………………………………………....102
3.5.9 Loss of the Exaggerated Form……………………………….....102
3.5.10 Loss of Absolute Object or Cognate……………………………....103
3.5.11 Loss of Ellipsis…………………………………………….…...104
3.5.12 Loss of Gender……………………………………………….....104
3.5.13 Loss of Grammatical Category……………………………………104
3.5.14 Loss of Tense……………………………………………………105
3.5.15 Loss of Cohesion………………………………………………..105
3.5.16 Loss of Coherence……………………………………...….105
3.5.17 Loss of Contextual Meaning……………………………………....106
3.6 Collection of Data……………………………………………….....106
3.7 Analysis of Data…………………………………………….......107
3.7.1 Pragmalinguistic Model for the Analysis……………………….....108
3.8 Result/Findings…………………………………………………......109
3.9 Limitations of the Study…………………………………….......109

4. DATA ANALYSIS……………………………………………………...….110
4.1 Non Linguistic Context……………………………………,….112
4.2 Comparative Pragmalinguistic Analysis of Section-I~IV (V-1~31)……………………………………………………….......112
4.2.1 Model for Comparative Pragmalinguistic Analysis……………….113
4.3 Comparative Pragmalinguistic Analysis (Verse-1)…………..…....114
4.3.1 Textual Presentation……………………………………….....114
4.3.2 Elements of Pragmatic Loss in Arabic Text………………………115
4.3.3 Comparative Analysis……………………..………………….....115
4.3.4 Similarities and Differences……………………………………..117

4.3.5 Conclusion…………………………………………………….....117

4.4 Comparative Pragmalinguistic Analysis (Verse-2)……………......118

4.4.1 Textual Presentation……………………………….....……......118

4.4.2 Elements of Pragmatic Loss in Arabic Text…………………...….118

4.4.3 Comparative Analysis………………....………………...….....118

4.4.4 Similarities and Differences………………...……………......119

4.4.5 Conclusion……………………………………………………...…120

4.5 Comparative Pragmalinguistic Analysis (Verse-3 &4)…………....120

4.5.1 Textual Presentation……………………………………………....120

4.5.2 Elements of Pragmatic Loss in Arabic Text………………………120

4.5.3 Comparative Analysis……………………………………….......120

4.5.4 Similarities and Differences………………………………………121

4.5.5 Conclusion…………………………………………………………121

4.6 Comparative Pragmalinguistic Analysis (Verse-5)………………..122

4.6.1 Textual Presentation………………………………………………122

4.6.2 Elements of Pragmatic Loss in Arabic Text………………………122

4.6.3 Comparative Analysis……………………………………………..122

4.6.4 Similarities and Differences………………………………………123

4.6.5 Conclusion…………………………………..……………..123

4.7 Comparative Pragmalinguistic Analysis (Verse-6)………………..124

4.7.1 Textual Presentation………………………………………………124

4.7.2 Elements of Pragmatic Loss in Arabic Text………………………124

4.7.3 Comparative Analysis……………………………………………..124

4.7.4 Similarities and Differences………………………………………125

4.7.5 Conclusion…...……………………………………………………125

4.8 Comparative Pragmalinguistic Analysis (Verse-7)………………..126

4.8.1 Textual Presentation………………………………………………126

4.8.2 Elements of Pragmatic Loss in Arabic Text………………………126

4.8.3 Comparative Analysis……………………………………………..126

4.8.4 Similarities and Differences……………………………………....127

4.8.5 Conclusion……………………………………………………...…128

4.9 Comparative Pragmalinguistic Analysis (Verse-8)……………......128

4.9.1 Textual Presentation…………………………………………….....128

4.9.2 Elements of Pragmatic Loss in Arabic Text…………………….....128

4.9.3 Comparative Analysis……………………………………………......128
4.9.4 Similarities and Differences…………………………………….....128
4.9.5 Conclusion…………………………………………………………...129
4.10 Comparative Pragmalinguistic Analysis (Verse-9)………………..129
4.10.1 Textual Presentation…………………………………………….....129
4.10.2 Elements of Pragmatic Loss in Arabic Text…………………….....129
4.10.3 Comparative Analysis……………………………………………..129
4.10.4 Similarities and Differences………………………………………130
4.10.5 Conclusion…………………………………………………………130
4.11 Comparative Pragmalinguistic Analysis (Verse-10)………………130
4.11.1 Textual Presentation……………………………………………….130
4.11.2 Elements of Pragmatic Loss in Arabic Text………………………131
4.11.3 Comparative Analysis……………………………………………......131
4.11.4 Similarities and Differences………………………………………132
4.11.5 Conclusion…………………………………………………………132
4.12 Comparative Pragmalinguistic Analysis (Verse-11&12)…………132
4.12.1 Textual Presentation……………………………………………….133
4.12.2 Elements of Pragmatic Loss in Arabic Text………………………133
4.12.3 Comparative Analysis……………………………………………......133
4.12.4 Similarities and Differences…………………………………….....134
4.12.5 Conclusion……………………………………………………….….134
4.13 Comparative Pragmalinguistic Analysis (Verse-13)……………...135
4.13.1 Textual Presentation…………………………………………….....135
4.13.2 Elements of Pragmatic Loss in Arabic Text……………………....135
4.13.3 Comparative Analysis……………………………………………..135
4.13.4 Similarities and Differences……………………………………....136
4.13.5 Conclusion………………………………………………………...136
4.14 Comparative Pragmalinguistic Analysis (Verse-14)……………...136
4.14.1 Textual Presentation…………………………………………….....136
4.14.2 Elements of Pragmatic Loss in Arabic Text……………………....137
4.14.3 Comparative Analysis……………………………………………..137
4.14.4 Similarities and Differences…………………………………….....137
4.14.5 Conclusion……………………………………………………….....138
4.15 Comparative Pragmalinguistic Analysis (Verse-15)…………….....138

4.15.1 Textual Presentation…138
4.15.2 Elements of Pragmatic Loss in Arabic Text…138
4.15.3 Comparative Analysis…138
4.15.4 Similarities and Differences…139
4.15.5 Conclusion…139
4.16 Comparative Pragmalinguistic Analysis (Verse-16)…139
4.16.1 Textual Presentation…140
4.16.2 Elements of Pragmatic Loss in Arabic Text…140
4.16.3 Comparative Analysis…140
4.16.4 Similarities and Differences…141
4.16.5 Conclusion…141
4.17 Comparative Pragmalinguistic Analysis (Verse-17)…141
4.17.1 Textual Presentation…141
4.17.2 Elements of Pragmatic Loss in Arabic Text…141
4.17.3 Comparative Analysis…142
4.17.4 Similarities and Differences…143
4.17.5 Conclusion…144
4.18 Comparative Pragmalinguistic Analysis (Verse-18)…144
4.18.1 Textual Presentation…144
4.18.2 Elements of Pragmatic Loss in Arabic Text…144
4.18.3 Comparative Analysis…144
4.18.4 Similarities and Differences…146
4.18.5 Conclusion…146
4.19 Comparative Pragmalinguistic Analysis (Verse-19)…147
4.19.1 Textual Presentation…147
4.19.2 Elements of Pragmatic Loss in Arabic Text…147
4.19.3 Comparative Analysis…147
4.19.4 Similarities and Differences…148
4.19.5 Conclusion…148
4.20 Comparative Pragmalinguistic Analysis (Verse-20)…148
4.20.1 Textual Presentation…149
4.20.2 Elements of Pragmatic Loss in Arabic Text…149
4.20.3 Comparative Analysis…149
4.20.4 Similarities and Differences…150

4.20.5 Conclusion……………………………………………………………151

4.21 Comparative Pragmalinguistic Analysis (Verse-21)………………151

4.21.1 Textual Presentation…………………………………………………151

4.21.2 Elements of Pragmatic Loss in Arabic Text………………………151

4.21.3 Comparative Analysis……………………………………………..151

4.21.4 Similarities and Differences…………………………………………152

4.21.5 Conclusion……………………………………………………………152

4.22 Comparative Pragmalinguistic Analysis (Verse-22)………………153

4.22.1 Textual Presentation…………………………………………………153

4.22.2 Elements of Pragmatic Loss in Arabic Text………………………153

4.22.3 Comparative Analysis…………………………………………......153

4.22.4 Similarities and Differences…………………………………………154

4.22.5 Conclusion……………………………………………………………154

4.23 Comparative Pragmalinguistic Analysis (Verse-23 & 24)………...154

4.23.1 Textual Presentation…………………………………………………155

4.23.2 Elements of Pragmatic Loss in Arabic Text………………………155

4.23.3 Comparative Analysis…………………………………………......155

4.23.4 Similarities and Differences…………………………………………155

4.23.5 Conclusion……………………………………………………………156

4.24 Comparative Pragmalinguistic Analysis (Verse-25)………………156

4.24.1 Textual Presentation…………………………………………………156

4.24.2 Elements of Pragmatic Loss in Arabic Text………………………156

4.24.3 Comparative Analysis…………………………………………......156

4.24.4 Similarities and Differences…………………………………………157

4.24.5 Conclusion……………………………………………………………157

4.25 Comparative Pragmalinguistic Analysis (Verse-26)………………157

4.25.1 Textual Presentation…………………………………………………157

4.25.2 Elements of Pragmatic Loss in Arabic Text………………………157

4.25.3 Comparative Analysis…………………………………………......158

4.25.4 Similarities and Differences…………………………………………158

4.25.5 Conclusion……………………………………………………………158

4.26 Comparative Pragmalinguistic Analysis (Verse-27)………………159

4.26.1 Textual Presentation…………………………………………………159

4.26.2 Elements of Pragmatic Loss in Arabic Text………………………159

4.26.3 Comparative Analysis……………………………………………..159
4.26.4 Similarities and Differences……………………………………....160
4.26.5 Conclusion…………………………………………………….....160
4.27 Comparative Pragmalinguistic Analysis (Verse-28)……………....160
4.27.1 Textual Presentation……………………………………………....160
4.27.2 Elements of Pragmatic Loss in Arabic Text……………………....160
4.27.3 Comparative Analysis……………………………………………..160
4.27.4 Similarities and Differences………………………………………162
4.27.5 Conclusion………………………………………………………162
4.28 Comparative Pragmalinguistic Analysis (Verse-29)……………....162
4.28.1 Textual Presentation……………………………………………....162
4.28.2 Elements of Pragmatic Loss in Arabic Text……………………....162
4.28.3 Comparative Analysis……………………………………………..162
4.28.4 Similarities and Differences……………………………………....164
4.28.5 Conclusion…………………………………………………….....165
4.29 Comparative Pragmalinguistic Analysis (Verse-30)……………....165
4.29.1 Textual Presentation……………………………………………....165
4.29.2 Elements of Pragmatic Loss in Arabic Text……………………....165
4.29.3 Comparative Analysis……………………………………………..165
4.29.4 Similarities and Differences……………………………………....166
4.29.5 Conclusion…………………………………………………..….166
4.30 Comparative Pragmalinguistic Analysis (Verse-31)……………...166
4.30.1 Textual Presentation……………………………………………....166
4.30.2 Elements of Pragmatic Loss in Arabic Text……………………....167
4.30.3 Comparative Analysis……………………………………………..167
4.30.4 Similarities and Differences……………………………………....168
4.30.5 Conclusion…………………………………………………..…..169

5. COMPARATIVE PRAGMALINGUISTIC ANALYSIS OF SECTION V~VIII (VERSE 32~59)…………………………………………………170

5.1 Comparative Pragmalinguistic Analysis (Verse-32)…………..…..170
5.1.1 Textual Presentation……………………………………………....170
5.1.2 Elements of Pragmatic Loss in Arabic Text……………………....170
5.1.3 Comparative Analysis……………………………………………..170

5.1.4 Similarities and Differences……………………………………...….171
5.1.5 Conclusion…………………………………………………………....171
5.2 Comparative Pragmalinguistic Analysis (Verse-33)……………....171
5.2.1 Textual Presentation…………………………………………….....171
5.2.2 Elements of Pragmatic Loss in Arabic Text…………………….....172
5.2.3 Comparative Analysis…………………………………………......172
5.2.4 Similarities and Differences……………………………………….....172
5.2.5 Conclusion……………………………………………………...….172
5.3 Comparative Pragmalinguistic Analysis (Verse-34)……………....172
5.3.1 Textual Presentation……………………………………………….173
5.3.2 Elements of Pragmatic Loss in Arabic Text……………………….173
5.3.3 Comparative Analysis…………………………………………......173
5.3.4 Similarities and Differences……………………………………...….174
5.3.5 Conclusion……………………………………………………...….174
5.4 Comparative Pragmalinguistic Analysis (Verse-35)………….....….174
5.4.1 Textual Presentation………………………………………...…..174
5.4.2 Elements of Pragmatic Loss in Arabic Text………………...…..174
5.4.3 Comparative Analysis…………………………………………......174
5.4.4 Similarities and Differences……………………………………...…..175
5.4.5 Conclusion…………………………………………………………....175
5.5 Comparative Pragmalinguistic Analysis (Verse-36)……………..…..175
5.5.1 Textual Presentation……………………………………………….175
5.5.2 Elements of Pragmatic Loss in Arabic Text…………………….....175
5.5.3 Comparative Analysis……………………………………………..175
5.5.4 Similarities and Differences……………………………………….176
5.5.5 Conclusion……………………………………………………...….176
5.6 Comparative Pragmalinguistic Analysis (Verse-37)……………....176
5.6.1 Textual Presentation…………………………………………….....177
5.6.2 Elements of Pragmatic Loss in Arabic Text…………………….....177
5.6.3 Comparative Analysis……………………………………………..177
5.6.4 Similarities and Differences……………………………………….....177
5.6.5 Conclusion………………………………………………………..…..177
5.7 Comparative Pragmalinguistic Analysis (Verse-38)……………....178
5.7.1 Textual Presentation…………………………………………….....178

5.7.2 Elements of Pragmatic Loss in Arabic Text……………………….178
5.7.3 Comparative Analysis…………………………………………......178
5.7.4 Similarities and Differences……………………………….…...178
5.7.5 Conclusion……………………………………………………....178
5.8 Comparative Pragmalinguistic Analysis (Verse-39)……….........179
5.8.1 Textual Presentation………………………………………….....179
5.8.2 Elements of Pragmatic Loss in Arabic Text…………………..…..179
5.8.3 Comparative Analysis…………………………………………......179
5.8.4 Similarities and Differences……………………………………....179
5.8.5 Conclusion……………………………………………………..…..179
5.9 Comparative Pragmalinguistic Analysis (Verse-40)……………....179
5.9.1 Textual Presentation………………………………………….....180
5.9.2 Elements of Pragmatic Loss in Arabic Text…………………......180
5.9.3 Comparative Analysis…………………………………………......180
5.9.4 Similarities and Differences……………………………………....181
5.9.5 Conclusion……………………………………………………….181
5.10 Comparative Pragmalinguistic Analysis (Verse-41)……………….181
5.10.1 Textual Presentation………………………………………….....181
5.10.2 Elements of Pragmatic Loss in Arabic Text……………………….181
5.10.3 Comparative Analysis……………………………………………..181
5.10.4 Similarities and Differences……………………………………….182
5.10.5 Conclusion……………………………………………………....182
5.11 Comparative Pragmalinguistic Analysis (Verse-42)……………....183
5.11.1 Textual Presentation……………………………………………….183
5.11.2 Elements of Pragmatic Loss in Arabic Text……………………….183
5.11.3 Comparative Analysis…………………………………………......183
5.11.4 Similarities and Differences……………………………………….184
5.11.5 Conclusion……………………………………………………….184
5.12 Comparative Pragmalinguistic Analysis (Verse-43)……………….185
5.12.1 Textual Presentation……………………………………………….185
5.12.2 Elements of Pragmatic Loss in Arabic Text……………………….185
5.12.3 Comparative Analysis……………………………………………..185
5.12.4 Similarities and Differences……………………………………….186
5.12.5 Conclusion……………………………………………………….186

5.13 Comparative Pragmalinguistic Analysis (Verse-44)………………186
5.13.1 Textual Presentation……………………………………………….186
5.13.2 Elements of Pragmatic Loss in Arabic Text……………………….186
5.13.3 Comparative Analysis……………………………………………..186
5.13.4 Similarities and Differences……………………………………….187
5.13.5 Conclusion…………………………………………………………188
5.14 Comparative Pragmalinguistic Analysis (Verse-45)………………188
5.14.1 Textual Presentation……………………………………………….188
5.14.2 Elements of Pragmatic Loss in Arabic Text……………………….188
5.14.3 Comparative Analysis………………………………………….....188
5.14.4 Similarities and Differences……………………………………….190
5.14.5 Conclusion……………………………………………………….....190
5.15 Comparative Pragmalinguistic Analysis (Verse-46)……………....190
5.15.1 Textual Presentation……………………………………………….190
5.15.2 Elements of Pragmatic Loss in Arabic Text……………………….190
5.15.3 Comparative Analysis………………………………………….....190
5.15.4 Similarities and Differences……………………………………….191
5.15.5 Conclusion……………………………………………………….....191
5.16 Comparative Pragmalinguistic Analysis (Verse-47)………………191
5.16.1 Textual Presentation……………………………………………….191
5.16.2 Elements of Pragmatic Loss in Arabic Text……………………….191
5.16.3 Comparative Analysis………………………………………….....192
5.16.4 Similarities and Differences……………………………………….193
5.16.5 Conclusion…………………………………………………………193
5.17 Comparative Pragmalinguistic Analysis (Verse-48)………………193
5.17.1 Textual Presentation……………………………………………….193
5.17.2 Elements of Pragmatic Loss in Arabic Text……………………….193
5.17.3 Comparative Analysis………………………………………….....193
5.17.4 Similarities and Differences……………………………………….194
5.17.5 Conclusion…………………………………………………………194
5.18 Comparative Pragmalinguistic Analysis (Verse-49)……………....194
5.18.1 Textual Presentation……………………………………………….195
5.18.2 Elements of Pragmatic Loss in Arabic Text……………………….195
5.18.3 Comparative Analysis………………………………………….....195

5.18.4 Similarities and Differences……………………………………….196
5.18.5 Conclusion………………………………………………………196
5.19 Comparative Pragmalinguistic Analysis (Verse-50)………………197
5.19.1 Textual Presentation……………………………………………….197
5.19.2 Elements of Pragmatic Loss in Arabic Text……………………….197
5.19.3 Comparative Analysis……………………………………………..197
5.19.4 Similarities and Differences…………...………………………..198
5.19.5 Conclusion………………………………………………………198
5.20 Comparative Pragmalinguistic Analysis (Verse-51)……………....198
5.20.1 Textual Presentation……………………………………………….198
5.20.2 Elements of Pragmatic Loss in Arabic Text……………………….199
5.20.3 Comparative Analysis…………………………………………......199
5.20.4 Similarities and Differences……………………………………….199
5.20.5 Conclusion…………………………………………………….....199
5.21 Comparative Pragmalinguistic Analysis (Verse-52)………………199
5.21.1 Textual Presentation……………………………………………….199
5.21.2 Elements of Pragmatic Loss in Arabic Text……………………….200
5.21.3 Comparative Analysis…………………………………………......200
5.21.4 Similarities and Differences……………………………………….201
5.21.5 Conclusion………………………………………………………201
5.22 Comparative Pragmalinguistic Analysis (Verse-53)………………201
5.22.1 Textual Presentation…………………...………………………..201
5.22.2 Elements of Pragmatic Loss in Arabic Text……………………….201
5.22.3 Comparative Analysis…………………………………………......201
5.22.4 Similarities and Differences……………………………………….202
5.22.5 Conclusion………………………………………………………202
5.23 Comparative Pragmalinguistic Analysis (Verse-54)………………202
5.23.1 Textual Presentation……………………………………………….203
5.23.2 Elements of Pragmatic Loss in Arabic Text……………………….203
5.23.3 Comparative Analysis…………………………………………......203
5.23.4 Similarities and Differences……………………………………….203
5.23.5 Conclusion………………………………………………………203
5.24 Comparative Pragmalinguistic Analysis (Verse-55)………………204
5.24.1 Textual Presentation……………………………………………….204

5.24.2 Elements of Pragmatic Loss in Arabic Text………………………204
5.24.3 Comparative Analysis…………………………………………......204
5.24.4 Similarities and Differences……………………………………….205
5.24.5 Conclusion…………………………………………………………205
5.25 Comparative Pragmalinguistic Analysis (Verse-56)………………205
5.25.1 Textual Presentation……………………………………………….205
5.25.2 Elements of Pragmatic Loss in Arabic Text………………………206
5.25.3 Comparative Analysis……………………………………….......206
5.25.4 Similarities and Differences……………………………………….207
5.25.5 Conclusion…………………………………………………………207
5.26 Comparative Pragmalinguistic Analysis (Verse-57)………………207
5.26.1 Textual Presentation……………………………………………….208
5.26.2 Elements of Pragmatic Loss in Arabic Text………………………208
5.26.3 Comparative Analysis……………………………………………..208
5.26.4 Similarities and Differences……………………………………….209
5.26.5 Conclusion…………………………………………………………209
5.27 Comparative Pragmalinguistic Analysis (Verse-58)………………210
5.27.1 Textual Presentation……………………………………………….210
5.27.2 Elements of Pragmatic Loss in Arabic Text………………………210
5.27.3 Comparative Analysis……………………………………….......210
5.27.4 Similarities and Differences……………………………………….211
5.27.5 Conclusion……………………………………………………….....211
5.28 Comparative Pragmalinguistic Analysis (Verse-59)……...……….211
5.28.1 Textual Presentation……………………………………………….212
5.28.2 Elements of Pragmatic Loss in Arabic Text………………………212
5.28.3 Comparative Analysis……………………………………….......212
5.28.4 Similarities and Differences……………………………………….212
5.28.5 Conclusion…………………………………………………………212

6. COMPARATIVE PRAGMALINGUISTIC ANALYSIS OF SECTION IX~XII (VERSE 60~110)…………………………………………………......213
6.1 Comparative Pragmalinguistic Analysis (Verse-60)………………213
6.1.1 Textual Presentation……………………………………………….213
6.1.2 Elements of Pragmatic Loss in Arabic Text………………………213

6.1.3 Comparative Analysis…..…………………….………………..….213
6.1.4 Similarities and Differences……………………………………….214
6.1.5 Conclusion…………………………………………………………215
6.2 Comparative Pragmalinguistic Analysis (Verse-61)………………215
6.2.1 Textual Presentation……………………………………………….215
6.2.2 Elements of Pragmatic Loss in Arabic Text……………………….215
6.2.3 Comparative Analysis………………………………….……….215
6.2.4 Similarities and Differences……………………………………….216
6.2.5 Conclusion…………………………………………………………216
6.3 Comparative Pragmalinguistic Analysis (Verse-62)………………216
6.3.1 Textual Presentation……………………………………………….216
6.3.2 Elements of Pragmatic Loss in Arabic Text……………………….216
6.3.3 Comparative Analysis……………………………………………..217
6.3.4 Similarities and Differences……………………………………….217
6.3.5 Conclusion…………………………………………………………217
6.4 Comparative Pragmalinguistic Analysis (Verse-63)………………218
6.4.1 Textual Presentation……………………………………………….218
6.4.2 Elements of Pragmatic Loss in Arabic Text……………………….218
6.4.3 Comparative Analysis…………………..……………..…....218
6.4.4 Similarities and Differences……………………………………….218
6.4.5 Conclusion…………………………………………………………219
6.5 Comparative Pragmalinguistic Analysis (Verse-64)………………219
6.5.1 Textual Presentation……………………………………………….219
6.5.2 Elements of Pragmatic Loss in Arabic Text……………………….219
6.5.3 Comparative Analysis……………………………………….....219
6.5.4 Similarities and Differences……………………………………….220
6.5.5 Conclusion…………………………………………………………220
6.6 Comparative Pragmalinguistic Analysis (Verse-65)………………220
6.6.1 Textual Presentation……………………………………………….220
6.6.2 Elements of Pragmatic Loss in Arabic Text……………………….221
6.6.3 Comparative Analysis……………………………………….....221
6.6.4 Similarities and Differences……………………………………….221
6.6.5 Conclusion…………………………………………………………221
6.7 Comparative Pragmalinguistic Analysis (Verse-66)………………221

6.7.1 Textual Presentation……………………………………………….222
6.7.2 Elements of Pragmatic Loss in Arabic Text……………………….222
6.7.3 Comparative Analysis…………………………………………......222
6.7.4 Similarities and Differences……………………………………….223
6.7.5 Conclusion………………………………………………………….223
6.8 Comparative Pragmalinguistic Analysis (Verse-67 & 68)………...223
6.8.1 Textual Presentation……………………………………………….223
6.8.2 Elements of Pragmatic Loss in Arabic Text……………………….223
6.8.3 Comparative Analysis…………………………………………......223
6.8.4 Similarities and Differences……………………………………….224
6.8.5 Conclusion………………………………………………………….224
6.9 Comparative Pragmalinguistic Analysis (Verse-69)……………....225
6.9.1 Textual Presentation……………………………………………….225
6.9.2 Elements of Pragmatic Loss in Arabic Text……………………….225
6.9.3 Comparative Analysis……………………………………………....225
6.9.4 Similarities and Differences……………………………………….225
6.9.5 Conclusion………………………………………………………….226
6.10 Comparative Pragmalinguistic Analysis (Verse-70)………………226
6.10.1 Textual Presentation……………………………………………….226
6.10.2 Elements of Pragmatic Loss in Arabic Text……………………….226
6.10.3 Comparative Analysis……………………………………………....226
6.10.4 Similarities and Differences……………………………………….227
6.10.5 Conclusion………………………………………………………….227
6.11 Comparative Pragmalinguistic Analysis (Verse-71)………………227
6.11.1 Textual Presentation……………………………………………….227
6.11.2 Elements of Pragmatic Loss in Arabic Text……………………….228
6.11.3 Comparative Analysis……………………………………………..228
6.11.4 Similarities and Differences……………………………………….229
6.11.5 Conclusion………………………………………………………….229
6.12 Comparative Pragmalinguistic Analysis (Verse-72 & 73)……......229
6.12.1 Textual Presentation……………………………………………….229
6.12.2 Elements of Pragmatic Loss in Arabic Text……………………….230
6.12.3 Comparative Analysis……………………………………………....230
6.12.4 Similarities and Differences……………………………………….230

6.12.5 Conclusion……………………………………………………………230
6.13 Comparative Pragmalinguistic Analysis (Verse-74)……………....230
6.13.1 Textual Presentation…………………………………………………….231
6.13.2 Elements of Pragmatic Loss in Arabic Text……………………….231
6.13.3 Comparative Analysis…………………………………………………...231
6.13.4 Similarities and Differences………………………………………….231
6.13.5 Conclusion……………………………………………………………231
6.14 Comparative Pragmalinguistic Analysis (Verse-75 & 76)………...232
6.14.1 Textual Presentation…………………………………………………….232
6.14.2 Elements of Pragmatic Loss in Arabic Text……………………….232
6.14.3 Comparative Analysis………………………………………….......232
6.14.4 Similarities and Differences………………………………………….232
6.14.5 Conclusion……………………………………………………………233
6.15 Comparative Pragmalinguistic Analysis (Verse-77)………………233
6.15.1 Textual Presentation…………………………………………………….233
6.15.2 Elements of Pragmatic Loss in Arabic Text……………………….233
6.15.3 Comparative Analysis…………………………………………………..233
6.15.4 Similarities and Differences………………………………………….234
6.15.5 Conclusion……………………………………………………………234
6.16 Comparative Pragmalinguistic Analysis (Verse-78)………………234
6.16.1 Textual Presentation…………………………………………………….234
6.16.2 Elements of Pragmatic Loss in Arabic Text……………………….234
6.16.3 Comparative Analysis…………………………………………………...235
6.16.4 Similarities and Differences………………………………………….235
6.16.5 Conclusion……………………………………………………………235
6.17 Comparative Pragmalinguistic Analysis (Verse-79)………………236
6.17.1 Textual Presentation…………………………………………………….236
6.17.2 Elements of Pragmatic Loss in Arabic Text……………………….236
6.17.3 Comparative Analysis………………………………………….......236
6.17.4 Similarities and Differences………………………………………….237
6.17.5 Conclusion……………………………………………………………237
6.18 Comparative Pragmalinguistic Analysis (Verse-80)………………238
6.18.1 Textual Presentation…………………………………………………….238
6.18.2 Elements of Pragmatic Loss in Arabic Text……………………….238

6.18.3 Comparative Analysis……………………………………………......238
6.18.4 Similarities and Differences……………………………………….239
6.18.5 Conclusion………………………………………………………….239
6.19 Comparative Pragmalinguistic Analysis (Verse-81)………………239
6.19.1 Textual Presentation……………………………………………….240
6.19.2 Elements of Pragmatic Loss in Arabic Text……………………….240
6.19.3 Comparative Analysis……………………………………………......240
6.19.4 Similarities and Differences……………………………………….241
6.19.5 Conclusion………………………………………………………….241
6.20 Comparative Pragmalinguistic Analysis (Verse-82)………………241
6.20.1 Textual Presentation……………………………………………….242
6.20.2 Elements of Pragmatic Loss in Arabic Text……………………….242
6.20.3 Comparative Analysis……………………………………………...242
6.20.4 Similarities and Differences……………………………………….243
6.20.5 Conclusion………………………………………………………….243
6.21 Comparative Pragmalinguistic Analysis (Verse-83)………………243
6.21.1 Textual Presentation……………………………………………….243
6.21.2 Elements of Pragmatic Loss in Arabic Text……………………….244
6.21.3 Comparative Analysis……………………………………………..244
6.21.4 Similarities and Differences……………………………………….244
6.21.5 Conclusion………………………………………………………….244
6.22 Comparative Pragmalinguistic Analysis (Verse-84& 85)…………244
6.22.1 Textual Presentation……………………………………………….244
6.22.2 Elements of Pragmatic Loss in Arabic Text……………………….245
6.22.3 Comparative Analysis……………………………………………..245
6.22.4 Similarities and Differences……………………………………….245
6.22.5 Conclusion………………………………………………………….245
6.23 Comparative Pragmalinguistic Analysis (Verse-86)………………246
6.23.1 Textual Presentation……………………………………………….246
6.23.2 Elements of Pragmatic Loss in Arabic Text……………………….246
6.23.3 Comparative Analysis……………………………………………......246
6.23.4 Similarities and Differences……………………………………….247
6.23.5 Conclusion………………………………………………………….247
6.24 Comparative Pragmalinguistic Analysis (Verse-87)………………247

6.24.1 Textual Presentation…………………………………………………….248

6.24.2 Elements of Pragmatic Loss in Arabic Text……………………….248

6.24.3 Comparative Analysis……………………………………………......248

6.24.4 Similarities and Differences………………………………………….249

6.24.5 Conclusion……………………………………………………………249

6.25 Comparative Pragmalinguistic Analysis (Verse-88 &89)…………249

6.25.1 Textual Presentation…………………………………………………….250

6.25.2 Elements of Pragmatic Loss in Arabic Text……………………….250

6.25.3 Comparative Analysis……………………………………………......250

6.25.4 Similarities and Differences………………………………………….251

6.25.5 Conclusion……………………………………………………………251

6.26 Comparative Pragmalinguistic Analysis (Verse-90)………………251

6.26.1 Textual Presentation…………………………………………………….251

6.26.2 Elements of Pragmatic Loss in Arabic Text……………………….251

6.26.3 Comparative Analysis…………………………………………………..251

6.26.4 Similarities and Differences………………………………………….252

6.26.5 Conclusion……………………………………………………………252

6.27 Comparative Pragmalinguistic Analysis (Verse-91 & 92)……...…252

6.27.1 Textual Presentation…………………………………………………….252

6.27.2 Elements of Pragmatic Loss in Arabic Text……………………….252

6.27.3 Comparative Analysis……………………………………………......252

6.27.4 Similarities and Differences………………………………………….253

6.27.5 Conclusion……………………………………………………………254

6.28 Comparative Pragmalinguistic Analysis (Verse-93)………………254

6.28.1 Textual Presentation…………………………………………………….254

6.28.2 Elements of Pragmatic Loss in Arabic Text……………………….254

6.28.3 Comparative Analysis……………………………………………......254

6.28.4 Similarities and Differences………………………………………….255

6.28.5 Conclusion……………………………………………………………255

6.29 Comparative Pragmalinguistic Analysis (Verse-94)………………255

6.29.1 Textual Presentation…………………………………………………….255

6.29.2 Elements of Pragmatic Loss in Arabic Text……………………….256

6.29.3 Comparative Analysis…………………………………………………..256

6.29.4 Similarities and Differences………………………………………….256

6.29.5 Conclusion……………………………………………………………256
6.30 Comparative Pragmalinguistic Analysis (Verse-95)………………256
6.30.1 Textual Presentation………………………………………………….257
6.30.2 Elements of Pragmatic Loss in Arabic Text……………………….257
6.30.3 Comparative Analysis…………………………………………......257
6.30.4 Similarities and Differences……………………………………….257
6.30.5 Conclusion……………………………………………………………258
6.31 Comparative Pragmalinguistic Analysis (Verse-96)………………258
6.31.1 Textual Presentation………………………………………………….258
6.31.2 Elements of Pragmatic Loss in Arabic Text……………………….258
6.31.3 Comparative Analysis……………………………………………..258
6.31.4 Similarities and Differences……………………………………….259
6.31.5 Conclusion……………………………………………………………259
6.32 Comparative Pragmalinguistic Analysis (Verse-97)………………260
6.32.1 Textual Presentation………………………………………………….260
6.32.2 Elements of Pragmatic Loss in Arabic Text……………………….260
6.32.3 Comparative Analysis…………………………………………......260
6.32.4 Similarities and Differences……………………………………….261
6.32.5 Conclusion……………………………………………………………261
6.33 Comparative Pragmalinguistic Analysis (Verse-98)………………261
6.33.1 Textual Presentation………………………………………………….261
6.33.2 Elements of Pragmatic Loss in Arabic Text……………………….261
6.33.3 Comparative Analysis…………………………………………......262
6.33.4 Similarities and Differences……………………………………….262
6.33.5 Conclusion……………………………………………………………262
6.34 Comparative Pragmalinguistic Analysis (Verse-99)………………262
6.34.1 Textual Presentation………………………………………………….262
6.34.2 Elements of Pragmatic Loss in Arabic Text……………………….262
6.34.3 Comparative Analysis…………………………………………......263
6.34.4 Similarities and Differences……………………………………….263
6.34.5 Conclusion……………………………………………………………264
6.35 Comparative Pragmalinguistic Analysis (Verse-100 & 101)…......264
6.35.1 Textual Presentation………………………………………………….264
6.35.2 Elements of Pragmatic Loss in Arabic Text……………………….264

6.35.3 Comparative Analysis……………………………………………......264

6.35.4 Similarities and Differences……………………………………….265

6.35.5 Conclusion………………………………………………………….265

6.36 Comparative Pragmalinguistic Analysis (Verse-102)……….......266

6.36.1 Textual Presentation……………………………………………….266

6.36.2 Elements of Pragmatic Loss in Arabic Text……………………….266

6.36.3 Comparative Analysis……………………………………………......266

6.36.4 Similarities and Differences……………………………………….267

6.36.5 Conclusion………………………………………………………….267

6.37 Comparative Pragmalinguistic Analysis (Verse-103 & 104)……...267

6.37.1 Textual Presentation……………………………………………….267

6.37.2 Elements of Pragmatic Loss in Arabic Text……………………….267

6.37.3 Comparative Analysis……………………………………………..267

6.37.4 Similarities and Differences……………………………………….269

6.37.5 Conclusion………………………………………………………….269

6.38 Comparative Pragmalinguistic Analysis (Verse-105)……………..269

6.38.1 Textual Presentation……………………………………………….269

6.38.2 Elements of Pragmatic Loss in Arabic Text……………………….269

6.38.3 Comparative Analysis……………………………………………..270

6.38.4 Similarities and Differences……………………………………….271

6.38.5 Conclusion………………………………………………………….271

6.39 Comparative Pragmalinguistic Analysis (Verse-106)……………..271

6.39.1 Textual Presentation……………………………………………….271

6.39.2 Elements of Pragmatic Loss in Arabic Text……………………….271

6.39.3 Comparative Analysis……………………………………………......272

6.39.4 Similarities and Differences……………………………………….272

6.39.5 Conclusion………………………………………………………….272

6.40 Comparative Pragmalinguistic Analysis (Verse-107 & 108)……...272

6.40.1 Textual Presentation……………………………………………….272

6.40.2 Elements of Pragmatic Loss in Arabic Text……………………….272

6.40.3 Comparative Analysis……………………………………………......272

6.40.4 Similarities and Differences……………………………………….274

6.40.5 Conclusion……………………………………………………….....274

6.41 Comparative Pragmalinguistic Analysis (Verse-109)……….......274

6.41.1 Textual Presentation……………………………………………….274
6.41.2 Elements of Pragmatic Loss in Arabic Text……………………….274
6.41.3 Comparative Analysis……………………………………………..274
6.41.4 Similarities and Differences……………………………………….275
6.41.5 Conclusion…………………………………………………………275
6.42 Comparative Pragmalinguistic Analysis (Verse-110)……………..275
6.42.1 Textual Presentation……………………………………………….276
6.42.2 Elements of Pragmatic Loss in Arabic Text……………………….276
6.42.3 Comparative Analysis……………………………………….…….276
6.42.4 Similarities and Differences…………………………………….....277
6.42.5 Conclusion……………………………………………………..…...277

7. SUMMARY, FINDINGS AND RECOMMENDATIONS……………….278
7.1 Summary………………………………………………………......278
7.1.1 Executive Summary of Pragmatic Losses in Section-I……………279
7.1.2 Executive Summary of Pragmatic Losses in Section-II…………...279
7.1.3 Executive Summary of Pragmatic Losses in Section-III…………..280
7.1.4 Executive Summary of Pragmatic Losses in Section-IV…………280
7.1.5 Executive Summary of Pragmatic Losses in Section-V…………...281
7.1.6 Executive Summary of Pragmatic Losses in Section-VI…………281
7.1.7 Executive Summary of Pragmatic Losses in Section-VII…………282
7.1.8 Executive Summary of Pragmatic Losses in Section-VIII………...282
7.1.9 Executive Summary of Pragmatic Losses in Section-IX…………283
7.1.10 Executive Summary of Pragmatic Losses in Section-X……….....283
7.1.11 Executive Summary of Pragmatic Losses in Section-XI…………284
7.1.12 Executive Summary of Pragmatic Losses in Section-XII…………284
7.2 Findings of the Study……………………………………….......285
7.2.1 MPL in the English Translations of *Sūrah al-Kahf*………………..285
7.2.2 MPL in the Word-for-Word Translation of the *Sūrah al-Kahf*……286
7.2.2.1 A Comprehensive Summary of Pragmatic Losses in Word-for-Word Translation (T1)……………………………………....................286
7.2.3 MPL in the Literal Translation of *Sūrah al-Kahf*…………….……286
7.2.3.1 A Comprehensive Summary of Pragmatic Losses in the Literal Translation (T2)…………………………………………………287

7.2.4 MPL in the Running Translation with Lexical and Syntactic Expansion of *Sūrah al-Kahf*……………………………………………….287

7.2.4.1 A Comprehensive Summary of Pragmatic Losses in the Running Translation with Lexical and Syntactic Expansion (T3)…………..288

7.2.5 Similarities of MPL in Three Different English Translationsof *Sūrah al-Kahf*…………………………………………………………..…288

7.2.5.1 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losses…………………………………………….…289

7.2.6 Differences in Respect of MPL in Three Different English Translations of *Sūrah al-Kahf*………………………….....……………..…289

7.2.6.1 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losses……………………………………………..289

7.3 Suggestions for Minimizing the Pragmatic Losses………………..290

7.3.1 Loss of Texture……………………………………………………290

7.3.2 Loss of Textual Meaning…………………………………………..290

7.3.3 Loss of the Referential Versatility……………………………….....291

7.3.4 Loss of Culture-Specific Terms…………………………………...291

7.3.5 Loss of Prevalence or *Taghlib*……………………………………..291

7.3.6 Loss of Gender……………………………………………………292

7.3.7 Loss of Grammatical Category……………………………………292

7.3.8 Loss of Tense…………………………………………………….....292

7.4 Contribution of the Study…………………………………………293

7.5 Recommendations……………………………………………….....294

7.6 Research Areas for the Future Researchers………………………..296

REFERENCES………………………………………………………………..298

APPENDIX "A"…………………………………………………………….xxxii

APPENDIX "B"…………………………………………………………….xxvii

LIST OF TABLES

No **Title of The Table** **Page**

Table 1 Executive Summary of Pragmatic Losses in Section-I…….....................279

Table 2 Executive Summary of Pragmatic Losses in Section-II………………..279

Table 3 Executive Summary of Pragmatic Losses in Section-III……….........280

Table 4 Executive Summary of Pragmatic Losses in Section-IV……….........280

Table 5 Executive Summary of Pragmatic Losses in Section-V………………..281

Table 6 Executive Summary of Pragmatic Losses in Section-VI……….........281

Table 7 Executive Summary of Pragmatic Losses in Section-VII…...................282

Table 8 Executive Summary of Pragmatic Losses in Section-VIII……………..282

Table 9 Executive Summary of Pragmatic Losses in Section-IX……….........283

Table 10 Executive Summary of Pragmatic Losses in Section-X………………..283

Table 11 Executive Summary of Pragmatic Losses in Section-XI……….........284

Table 12 Executive Summary of Pragmatic Losses in Section-XII…..................284

Table 13 A Comprehensive Summary of Pragmatic Losses in Word-for-Word Translation (T1)………………………...……………………………286

Table 14 A Comprehensive Summary of Pragmatic Losses in Literal Translation (T2)……………………………………….....................................287

Table 15 A Comprehensive Summary of Pragmatic Losses in the Running Translation with Lexical and Syntactic Expansion (T3)……………….288

Table 16 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losse(Similarities)………………………………………..289

Table 17 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losses (Differences)……………………………………...289

LIST OF FIGURES

No **Title** **Page**

Figure 1. Bi-Directional Classification of Translation………………………...21

Figure 2. Mediated Communication adapted from (Nord, 2007).......................24

Figure 3. Bell’s Model (a Product of a Theory for Translation)………………..30

Figure 4. Model for Comparative Pragmalinguistic Analysis of Different Translations………………………………………………………113

LIST OF ABBREVIATIONS

CST	Culture Specific Terms
DA	Discourse Analysis
CDA	Critical Discourse Analysis
EPL	Elements of Pragmatic Loss
G	Gender
GC	Grammatical Category
MPL	Manifestations of Pragmatic Losses
MC	Morphological Choice
P	Prevalence or *Taghlib*
RV	The Referential Versatility of the Qur'ānic Words
SFG	Systemic Functional Grammar
SL	Source Language
S No	Serial Number
ST	Source Text
SAW	*salla llāhu ´alayhi wa sallam* (peace be upon him)
TA	Text Analysis
TL	Target Language
TM	Textual Meaning
TT	Translated Text/Target Text
T1	Word-for-Word Translation
T2	Literal Translation
T3	Running Translation with Lexical and Syntactic Expansion
T	Tense/Tense Potential
Tx	Texture
V	Verse
HAM	Al-Huda International, Arberry, Malik

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DEDICATION

I dedicate my PhD thesis to my mother and deceased father. May Allah Almighty bless their soul with eternal peace and comfort! Ameen!

CHAPTER 1

INTRODUCTION

Language has ever been an effective and vital source of communication. There are thousands of languages which are being spoken in our contemporary world. Every language occupies its own sphere of influence and differs from others in respect of culture (norms, traditions, values, customs etc.), style, structure (syntactical and morphological), features (segmental and supra-segmental), pragmatic considerations etc. Messages (information, correspondence, scientific/non-scientific/religious literature etc.) are translated from one language to another for conveying/spreading them to other nations/people who speak a different language.

In the process of translation, translated texts emerge with inevitable losses of genre, texture, textual meaning, culture specific terms etc. due to linguistic and pragmatic differences between source language (SL) and target language (TL). These losses are denoted as pragmatic losses. Pragmatic losses in translations may result into distortion of actual messages (Al-Amri, 2015). The linguistic elements of a source text (ST) which may result into pragmatic loss in the translated text (TT) are required to be handled carefully. In the domain of the Qur'ānic translations, these pragmatic losses may result into misrepresentation of the actual message for the target language (TL) audience (Amjad, 2013). The *Holy Qur'ān* is believed to be the Book of ultimate guidance in Islam (Nofal, 2011). The Book has been interpreted and translated into different languages of the world by Muslim as well as non-Muslim scholars although its absolute translation is not possible. It may be due to the pragmatic dimensions which differ language to language as each language has its own specific linguistic structure, background, culture etc. and functions effectively in its particular domain of social values, customs, traditions and norms (Al-Qinai, 2012).

Translation of the *Holy Qur'ān* into English carries considerable significance due to prevalent status of English as an international language. Undoubtedly, English is a medium of international business, communication and education among different nations of the world. The concept of global village further enhances importance of English as a language of science and technology in the present era. As a result, we can avail almost eighty complete English translations of the *Holy Qur'ān* produced by Muslims as well as non-Muslims scholars of the world. The translations fall under the categories of word-for-word translation, literal translation, running translation with lexical and syntactic expansion, running translation with short notes and running translation with explanatory notes etc. Readers all over the world highlight some observations regarding true representation of the message of the *Holy Qur'ān* in these translations. One of the renowned scholars of Islam, Arberry, concludes after a thorough investigation that English translators are failed to do justice to the rhetoric and artistry of the Arabic text of the *Holy Qur'ān* (Arberry, 1982).

Some scholars claim that it is not an easy task to translate the divine message into another language (Alzubi, 2013). Arabic and English are very different languages and both differ in terms of grammatical structure, syntax, phonology, morphology, orthography, cultural/social values, stylistic modes, pragmatic features etc. (Mahmoud, 2010). The differences may result into pragmatic loss in translated text (TT) of the *Holy Qur'ān*. The elements of pragmatic loss are discussed in chapter 3 comprehensively. It is well established among the translators that these pragmatic losses can be minimized but not eliminated altogether. In the present research, the researcher intends to study the pragmatic losses in three different English translations of the *Holy Qur'ān* through a comparative pragmalinguistic analysis. Consequently, certain recommendations may be suggested to contemporary and future translators which may help minimizing the pragmatic losses in Qur'ānic translations.

1.1 Background of the Study

The history of translation studies begins with the struggle of finding solutions for the issues concerning equivalency or non-equivalency between the ST and TT through different approaches. The discussion reflects contrast and contradictions of 1) word-for-word, 2) sense-for-sense, 3) form versus content, 4) formal equivalence versus dynamic equivalence, 5) syntactic and semantic versus communicative translation and 6) literal versus free translation etc. (Abdallah, 2009). The consensus prevails only on the functional facets of language. According to John Austin (1975) words and sentences not only describe reality (true or false) but also perform acts and social realities.

However, in the domain of language use, the discipline of translation studies has flourished in the perspective of language functions.

The problem of equivalency or non-equivalency becomes more serious when source text also includes meta-linguistic deliberations besides description of a reality, because, meta-linguistic considerations are referred to social, cultural and traditional values which may create problems in translation due to various differences in the SL and the TL peculiarities. The task of translators becomes more difficult when besides lexical and semantic equivalencies they need to focus on meta-linguistic aspects of texts. The theorists were aware of the incorporation of illocutionary aspect of language in translation since the beginning. However, later on most of them realized that classical approach was not ample to translation and the incorporation of lexical and semantic features would not be enough. Now, the issue for the translation theorists was to incorporate meta-linguistic aspects of languages or texts in translation.

Jackobson is one of the earlier translation theorists who advocated a systematic approach to translation studies. He tagged the translation into three classifications: 1) intra-lingual translation 2) inter-lingual translation 3) inter-semiotic translation (Jackobson, 1966). This three dimensional categorization of translation has become the basis of current debate on translation theories. Present study falls under the category of inter-lingual translation. Under this rubric, three types of translations that are 1) literal translation, 2) word-for-word translation and 3) running translation with lexical and syntactical expansion of the *Holy Qur'ān* into English have been targeted in the present research for the study of pragmatic losses.

According to Bassnett (2002) Jackobson predicted a solution to the issue of equivalency or non-equivalency in translation that has become broadly popular and acceptable among theorists of translation studies. Jackobson proclaimed that TTs might serve accurate version of ST but full equivalence through translation is not achievable by any means. The major reasons behind this discrepancy are: 1) the prevalent differences in language systems, 2) contrast in cultural norms, values, traditions and social settings of the languages involved, and 3) incompatible linguistic structures and expressions or signs in TL as compared to SL. Since the identification of meta-linguistic aspects as a major cause of non-equivalency and realization of its significance for the

TT, translation theorists have been putting their best efforts in finding ways to reach equivalency as much as possible.

Morris (1971) identified three distinctive domains: 1) syntactic, 2) semantics and 3) pragmatics in the study of signs. He defined pragmatics as the study of the relationship of linguistic signs to interpreters. Hatim (2001) defines pragmatics as the study of the *purposes* for which utterances are used by the speakers. The pragmatics movement in translation studies resulted into a number of translation theories. The main focus of the theories was to depart from a solely syntactical and semantic (linguistic) analysis, and adopt a more interpretive practical and functional approach. The interpretive functional approach takes less care of syntactical and semantic considerations of the text and emphasizes the significance of connotation and pragmatic usage in its translation.

Baker (1992) further extends that pragmatics is the study of *language in use*. It is also defined as the study of intended meaning in a particular context, not as produced by the linguistic elements in the language system but as communicated and maneuvered by speakers in a verbal or nonverbal communication subject to some explicit or implicit situation (Hatim & Mason, 1990). The translation theory has focused on illocutionary aspect of speech act and its subsequent function in the process of communication. The Functional Approach, as owned by one school of thought in translation studies, emphasizes that, it is the sole responsibility of the translator to grasp the illocutionary, intentional or functional aspect of ST and incorporate it in TT for making it comprehensible for TL audience. Being conscious of decoding the functional/intentional meaning of the ST, the translator may be in a position of making out ways for translation of the ST. It may also increase the significance of translator's visibility in the process of translation. The translator being invisible to pragmatic aspects of the ST may mislead the audience of the TT.

Munday (2001) claimed that the German linguist Koller from Pragmatic School declared the translator as a decision maker. It is mandatory for a translator to make decisions about suitable and functionally equivalent text in TL for a successful translation process. In all circumstances, the translator is required to be faithful to the ST, and meet the linguistic as well as meta-linguistic communicative needs of the audience in the TL as much as possible. An absolute equivalence is not possible. What can be expected is establishing a relatively equivalent TT that may incorporate both contemporary and historical meta-linguistic as well as pragmatic aspects of the ST.

The conflicts generated in the minds of translators in the process of producing a relatively equivalent TT are taken by De Beaugrande (2008) to a step further through a development of an innovative notion of "critical analysis of discourse via counter discourse". Through the process of translation, the translator discovers and interprets the meta-linguistic, pragmatic and conventional aspects of the ST. However, for the discovery and identification of the intended meanings, the communicative features of the actual text need to be parleyed comprehensively.

Venuti (1995) advocates a very significant differentiation of *domestication* and *foreignization* in translations. In domesticated version of translation, the role of the translator remains dormant and the source text is presented in a style that is quite frequent and popular in the target language culture. Sometimes the receptors may not be in a position to identify that TT of domesticated translation is not the original text. In foreignized version of translation, the role of translator becomes noticeable when it is confirmed by the translator that audiences of target language are familiar of the fact that TT shares a foreign origin. The audiences of TL in this case become capable of making assessment of TT as a text from 'other' culture.

In accordance with Lefevere (1992) translation is a re-writing in which a manipulative behavior is adopted for the justification of the issues relevant to culture and society. Subsequently, the register of the text is altered along with pragmatic impact. In fact, translation is a process of negotiation between ST and TT, as well as between relevant cultures, not only shifting of texts between languages. This whole process is mediated by the personality of the translator (Bassnett, 2002). In the perspective of Bassnett's concept of cultural contact between ST and TT, the enforcement of cultural values of the former on the later is quite harmful and demands the translators to be morally responsible to the audience of TL. When a text of a popular culture is translated into a comparatively less influential culture, the translators need to be cautious about ensuring balance between faithfulness to ST and cultural demands of the audience of TL.

The developments in translation studies in the perspective of a shift in language theories as well as change in the notion of meaning have been discussed briefly so far.

Almost all the translation theorists are agreed upon the notion that meanings of a text are not understood only by the lexical dimensions and semantic stuff of words but also by the pragmatic and contextual usage. In the present time, the analysis of how context, not just content, have an effect on the structure, comprehension and translation of a text, has been targeted. Current translation theories view translation as a process of transaction that includes not only the conciliation between two different linguistic compositions but also the translators as negotiators between two different cultures. For a good piece of translation, the cultural context of the source text and target text should be equally taken into consideration.

The new paradigm for translation is based upon the notions of register, coherence, cohesiveness, implicature and the cooperative principles recently developed in linguistics and pragmatics. To the scholars of Australian School, understanding of *Register* is quite significant for a complete comprehension of the text. Register is known as the combination of semantic features in accordance with the type of situation and may also be defined as an array of semantic resources usually connected with a situation or type of situation by the people of a community in the perspective of their culture (Halliday, 1978). The concept of register was further discussed by Halliday in three related dimensions of field, tenor and mode.

First ‘field’ is taken as the type of discourse, and the range of vocabulary suitable to the context as well as relevant rules of practical usage governed by the content. Linguistic choice may vary according to the role of the speakers (Baker, 1992). For example: the translation of euphemisms may be carried out in the ‘field’ of politics, religion, sex, gender, etc. All fields require a set of quite distinctive linguistic and meta-linguistic choice. Secondly, tenor covers the domain of social and cultural affiliations that are present among the participants of discourse. For example the linguistic choice and nuances are governed by the social structure and cultural setup of the participants in a formal or informal interaction. Finally, mode determines the way or manner of communication. For example, written or spoken discourse that is, lecture, essay, debate, sermon, speech etc.

Pragmatics is defined as the study of language in use and the meaning of the text are not comprehended as produced by the linguistic system but as transmitted and intended or maneuvered by senders and receivers in a communicative situation (Baker, 2006). The text needs to maintain the cohesion and coherence for being meaningful both in source language and target language. According to Baker (2006) cohesion is the innate property of the text and coherence is a feature of the reader's evaluation of the same text. Cohesion gives the surface meaning of the text through lexical, syntactical, and semantic structure of a language. Only cohesiveness is not enough for the intended aims of communicative process, it requires coherence as well. Coherence is more subjective and cohesion is more objective. It is coherence that poses big problems in the process of translation.

The above discussion clearly reflects that in the process of translation of the text from one language to another language, pragmatic losses occur due to differences in morphological, phonological or grammatical structure, pragmatic implications and socio-cultural values of the language involved. The case of pragmatic losses may become more severe when the message of the religious scriptures is translated into different languages of the world. In the translations of the *Holy Qur'ān* that is from Arabic to other languages of the world, pragmatic losses have been recognized by almost all the translators. These pragmatic losses may misrepresent the message of the ST when transferred into the TT and some times may have severe practical implications for the TL audience. It is established among the translators that pragmatic losses cannot be entirely eliminated but minimized. In the present study, the researcher intends to identify the linguistic elements in the text of the *Holy Qur'ān* which may result into pragmatic loss when translated into English. In addition to this, a comparative pragmalinguistic analysis of three different English translations would be carried out. The analysis is meant to explore linguistic manifestations, frequencies, similarities and differences of pragmatic losses in these translations for guidance of future translators in the similar domain.

1.2 Statement of the Problem

Social interaction is a highly significant aspect of our existence on this shared planet with a multiplicity of cultures and traditions. This interaction chiefly takes place through interpersonal communication. Meaningful interaction is extremely important to fill the communication gap between the peoples and the cultures. Unabridged, this gap may result in confusions, misunderstandings, stereotypes and myriad fears of *the other*. In the process of communication, language plays a pivotal role along with extra-linguistic elements (cultures, religions, traditions, customs, social values, norms etc). Generally, successful communication may take place among the speakers of a society who use the same language, and the problems causing miscommunication among the people of the same language and society may also be less noticeable as compared to the people of different societies speaking different languages.

In case of interlingual communication, when speakers/writers and listeners/readers (participants) do not share the same language, the problem of miscommunication may be severe with serious implications. In order to facilitate interlingual communication and mitigate the effects of miscommunication, translation emerged as a solution. But this solution is not absolute and has constantly been under consistent deliberations for improvement. Translators have applied various linguistic and pragmatic strategies for minimizing losses in TTs and subsequently, ensuring some improvement in translations. The desire and struggle for comparatively better translation seem incessant.

The study of linguistic features of a text along with its meta-linguistic (pragmatic) features falls in the domain of pragmalinguistics. The study of linguistic ends of pragmatics is known as pragmalinguistics and it deals with the appropriacy of encoding the pragmatic force of an utterance (Farghal & Borini, 2015). Pragmatic failure has been introduced as a kind of communication breakdown and it is referred to the lack of pragmalinguistic competence at the end of translators (Thomas, 1983). It takes place when the pragmatic force associated with a linguistic element or arrangement is systematically different from that normally assigned to it by native speakers. "The deficiency in pragmalinguistic competence usually results in communication breakdown or, at best, distortion of the original message" (Farghal and Borini, 2015 p.148).

In the process of translation, when linguistic elements of ST along with their associated pragmatic forces are not encoded appropriately in TT, they may result into pragmatic loss of various categories (culture specific terms, texture, genre, textual meaning, grammatical category, gender etc). These categories have been discussed in detail in chapter 3 of the present study. The pragmatic losses in TT with respect to SL may differ language to language. They may be directly proportional to the differences in linguistic and pragmatic features of the languages (SL and TL).

The problem becomes more severe in case of religious translations like the Qur'ānic translations. The *Holy Qur'ān*, which is primarily a speech (*Al-Kalam*) is more prone to suffer pragmatic losses in translation. It possesses its own cadence, rhythm, intonation, tone, style etc. It is quite interesting to note that one of the renowned scholars of Islam A. J. Arberry concludes after a thorough investigation that English translators fail to do justice to the rhetoric, artistry, perlocution and iconicity of the Arabic text of the *Holy Qur'ān* (Arberry, 1982). He produced his own rendering to the verses of the *Holy Qur'ān* with such a great understanding but several problems have also been reported his own translation. The study in hand particularly deals with English translations of the *Holy Qur'ān*.

There has been intense debate on the (un)translatability of the *Holy Qur'ān*. Religious scholars and translators are agreed that absolute translation of the word of Allah Almighty is not possible. The text of the *Holy Qur'ān* has its own linguistic and pragmatic implications. The pragmalinguistic competence of the human beings is limited and varies person to person. Consequently, there are certain pragmatic losses which are reported in the Qur'ānic translations. These losses may distort the actual meanings of the Holy (Al-Amri, 2015). It is also worthwhile to be mentioned here that these pragmatic losses may be minimized but not eliminated altogether.

In the present state of affairs, there is still a need to explicitly identify the linguistic elements in the text of the *Holy Qur'ān* whose renderings or translations may result into pragmatic losses. The frequency and manifestations of these pragmatic losses are mandatory to be discovered in different English translations to highlight their serious implications. The similarities and differences of these manifestations are also required to be traced and discussed in different types of English translations for the awareness of future English translators of the *Holy Qur'ān*. In this regard, the present study is meant to identify the linguistic elements of pragmatic loss in the text of *Sūrah al-Kahf* of the *Holy Qur'ān* and highlight their frequency and linguistic manifestations in three different types of English translations through comparative pragmalinguistic analysis. The similarities and differences in terms of linguistic manifestations of pragmatic losses may also be elaborated in these translations.

1.3 Definitions of Key Terms

"We can portray the total meaning potential of a word as a region in a conceptual space, and each individual interpretation as a point therein" (Croft & Cruse, 2004, p.109).

1.3.1 Pragmatic Loss

Each component in a linguistic expression (noun, pronoun, verb, adverb, adjective, preposition, conjunction, interjection etc) has its own pragmatic force in the form linguistic, specific, situated, contextual and cultural meanings (Newmark, 1991). The independent meanings of these components may sometimes differ to the situated meanings of a linguistic expression even in the same language. In the process of translation when these components are translated into their equivalents from one language (SL) to another language (TL) they may loose the pragmatic force in TT which they possess in ST. This loss of meanings is known as pragmatic loss in translation which may distort the actual meaning of the expression. It may be in the forms of loss of grammatical category, loss of gender, loss of culture specific term, loss of tense, loss of textual meaning etc. in TT with respect to ST. The pragmatic loss is referred to the pragmalinguistic competence of translators for both the languages SL as well as TL. Therefore, the pragmatic losses in various translated texts of an ST may differ translator to translator.

1.3.2 Pragmalinguistics

The term *pragmalinguistic* was used by Leech in 1983. He applied this term for the representation of “the more linguistic end of pragmatics”. It is an area of pragmatics where any language furnishes the particular or meticulous resources for transmission of specific or meticulous illocutions. These particular illocutions are named as the speech acts performed by the speaker or producer through an utterance in particular. In other words, pragmalinguistics is referred to the capability of applying apposite and accurate linguistic resources for the performance of a particular speech act. Therefore, pragmalinguistics is not concerned with what an utterance means except what the producer/speaker of an utterance means by it. Its interest rests in the intentions, aims, effects and functionalities of the use of language in particular social situations or contexts (Verschueren, 1999). The concept of pragmalinguistics is discussed in detail in chapter 2 section 2.12.

1.3.3 Word-for-word translation

In case of word-for-word translation, word order of SL is sustained and translation of words is provided at individual levels. The most familiar meanings of words are provided. Culture specific words/terms are translated into possible equivalents and context is not taken into consideration at large throughout the whole process. This scheme of translation may be applied to discover the technicalities of an SL. In terms of a difficult text, it may also be used as the first stage of translation process for choice of suitable alternatives in TL. However, in the process of *word-for-word translations*, words of ST are focused mainly. It may also be denoted as atomistic translation.

1.3.4 Literal Translation

In literal translations, syntactical structure of SL is transformed into the closest corresponding structure of TL. The words are translated individually as in word-for-word translation without their adjustment in the context. Literal translation may also be utilized as a tool in the beginning of a translation process for identification of problematic areas and difficulties to be focused and resolved. However, in the process of *literal translations*, word order or sentence structure of ST also remains under focus along with morphological items/elements.

1.3.5 Running Translation with Lexical and Syntactic Expansion

Running translation has been favored for communication of better sense of a message, but at the same time, this style lacks lexical appropriateness. In running translation, content of ST is translated eventually in TL. This translation falls in the categories of *free translation* as well as *sense for sense translation*. Translators put their best efforts to maintain actual narrative and natural flow of SL text in TT. In the process of translation, lexical items and syntactic patterns of ST which appear difficult to be translated typically in TL are expanded lexically and syntactically. This expansion is subject to the requirement (for transferring the sense of a message) as deemed appropriate by translator. However, in the process of *running translations with lexical and syntactic expansion*, the sense or content of an ST also essentially remains under focus along with its words and word order.

1.4 Significance of the Study

In our contemporary global and intercultural world people are living in different communities with different languages, religions, ideologies and value systems. They are divided into different classes and socioeconomic positions along with geographical boundaries. Their priorities and responsibilities are also different in different social and official domains. Scientific and technological development in the field of communication and transportation has successfully converted today's world into a global village. Those nations who have excelled in the field of science and technology are playing dominant role in world politics. The phenomenon of dominance in multiple (social, religious and economical etc.) segments of the societies also prevails in the form of linguistic dominance since the time immemorial. The language of dominant, powerful and advanced civilization is learnt (by) and taught to the people of other civilizations. In the present era, there are thousands of languages which are spoken by the people of the globe. However, the message/information in one language is translated into other languages to meet educational, social, professional or motivational requirements accordingly.

The *Holy Qur'ān* began to be translated into different languages of the world since the time of the Prophet Muhammad (SAW). The English translation of the *Holy Qur'ān* stands significant due to the status of English as an international language. Translation is a complex phenomenon as a whole but religious books/literatures are somewhat more complex to be truly translated or interpreted from one language to another due to contextual, intellectual and cultural differences. These differences result into some pragmatic losses, which can be minimized but not eliminated altogether. The present research is meant to identify the linguistic elements of pragmatic loss in the text of the *Holy Qur'ān* and highlight their linguistic manifestations in English translations. However, the study is expected to yield the following benefits:

(i) It may enhance the understanding of English translators for careful handling of the pragmatic aspects while translating the *Holy Qur'ān* into English.

(ii) It may work as an initiative for those who want to do further research in the domain of the Qur'ānic translations.

(iii) It may help the readers to notice the linguistic elements of pragmatic loss in the Qur'ānic text and be careful about their meanings in the TL.

(iv) The study may also add some theoretical and analytical deliberations to existing body of knowledge in the field of Qur'ānic translations/studies in particular and translation studies in general.

1.5 Research Questions

Following are the main and subsidiary research questions for the present study:

1.5.1 Main Research Question

What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of English translations of *Sūrah al-Kahf* of the *Holy Qur'ān*?

1.5.2 Subsidiary Research Questions

Following are the subsidiary questions of the study:

(i) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the word-for-word English translation of *Sūrah al-Kahf*?

(ii) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the literal English translation of *Sūrah al-Kahf*?

(iii) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the running English translation with lexical and syntactic expansion of *Sūrah al-Kahf*?

(iv) What may be the possible linguistic elements in the morphological domain of the text of *Sūrah al-Kahf* whose translations may result into pragmatic losses?

(v) What may be the possible frequencies of the pragmatic losses in the morphological domain of the three different English translations of *Sūrah al-Kahf*?

(vi) What may be the possible similarities and differences in the linguistic manifestations of pragmatic losses in the morphological domain of the three different English translations of *Sūrah al-Kahf?*

(vii) Which type of English translation of *Sūrah al-Kahf* may have comparatively less pragmatic losses in the morphological domain of their linguistic manifestations?

(viii) What may be the possible suggestions for minimizing the pragmatic losses in the morphological domain of English translations of the *Holy Qur'ān*?

1.6 Delimitation of the Study

The scope of translation and translation studies is quite vast and diversified. The present study is limited to the investigation of the linguistic manifestations of pragmatic losses in three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of *Sūrah al-*

Kahf of the *Holy Qur'ān* by three different translators. Two of them are Muslims and non-native to both Arabic and English Languages. The third one is a non-Muslim and native to English only. The study is mainly based upon the comprehensive verse by verse comparative pragmalinguistic analysis of the selected translations only. The identification of the linguistic elements of pragmatic loss is limited to the morphological structure of the text of *Sūrah al-Kahf* (a representative sample) of the *Holy Qur'ān* only. The pragmatic losses in English translations of the *Holy Qur'ān* may be studied at various levels: morphological, syntactic, semantic, textual, stylistic or rhetorical etc. The present research pertains to the study of pragmatic losses in the targeted English translations of the *Holy Qur'ān* at morphological level only.

1.7 Structure of the Thesis

Present study comprises seven chapters. In the chapter 1, the study is introduced in terms of its background, statement of the problem, significance, definition of key terms, research objectives/questions, delimitation and structure of the thesis. In the chapter 2, relevant literature is reviewed in terms of some principle considerations. Chapter 3 comprises conceptual and theoretical framework of the study, method for the research, research design, description of the data, illumination of the process of data analysis, results/findings and clarification about limitations of the study. The data analysis part of the study is huge in size; therefore, it has been presented in chapter 4, 5 & 6. Chapter 4 includes the comparative pragmalinguistic analysis of Section I~IV (verse 1~31), chapter 5 comprises Section V~VIII (verse 32~59), and chapter 6 consists of the analysis of Section IX~XII (verse 60~110). Last but not the least, chapter 7 provides the conclusion of the study in terms of its conclusive summary, illustration of the findings, suggestions for minimizing the pragmatic losses, elucidation of the contribution, formulation of the recommendations and identification of future areas of research for the researchers.

CHAPTER 2

LITERATURE REVIEW

In the previous chapter, the study has been introduced in detail especially in the perspectives of its background, statement of the problem, definitions of key terms, significance, research questions, delimitation and structure of the thesis. In this chapter, relevant literature is reviewed in detail with some principal considerations.

2.1 What is Translation?

The word translation is defined as “a process of changing something that is written or spoken into another language, or a text or work that has been changed from one language into another, or the process of changing something into a different form” (Hornby, 2007). It is also defined as “a written or spoken rendering of the meaning of a word, speech, book etc. in another language” (Thompson, 1995). Conventionally, translation is known as a change of form or surface structures from one language to another language (SL to TL). Translation is also defined as a substitution of a text of SL by corresponding text of another TL. This simple definition is also supported by Catford (1965). However, he is quite apprehensive about the grammatical structure and linguistic rules as compared to contextual and pragmatic considerations of the content/text targeted for the translation.

It is also emphasized that hundred percent similarities in ST and TT are out of question as strict ceremonial meaning of the ST can seldom be realized in the target text in the similar perspective. In reality, form of a text may be recognized as a medium of semantic implications, and these are transferred from SL to TL through a process of translation. Therefore, the reproduction of the message of the SL into TL in the closest possible equivalent both in meanings and style is known as translation (Nida, 1969). This classification reveals the semantic and stylistic equality of ST and TT as an output of translational process. This concept of translation expects similar reaction of TL reader in the reproduction of meanings.

According to Tytler (1793) as quoted in Aissi (1987) a good translation is meant to transfer the original meaning from the ST to TT with strong expectations that TL readers would react to TT like SL readers would react to SL text. Translation is mostly defined in the perspective of objectives hunted through translation. In fact, translation is not based upon the syntactical or linguistic considerations in terms of surface or indigenous meanings of a text only it also refers to universal meaning of the text under prevalent/historical/environmental circumstances in the perspectives of culture, values, traditions, customs, manners, attitudes etc. (Aissi, 1987).

Foregone in view, it may be concluded that definitions are apparently at variance from one another in certain dimensions. Translators perform the role of a mediator in the process of translation for a successful communication between SL and TL audiences. Some definitions mirror the purpose of translation and others portray the profession itself. Due to the conflict between SL and TL in terms of syntax, word order, omissions, phonology, morphology, culture etc. translation from one language to another language under inter-lingual translation process results into pragmatic losses in TT. The problem is intensified manifold in case of translation of a divine revelation. Present study is meant to identify the element of pragmatic loss in the text of the *Holy Qur'ān* along with comparative pragmalinguistic analysis of three different types of English translations (word-for-word translation, literal translation & running translation with lexical and syntactic expansion) of the *Holy Qur'ān*. The main objective of this research is to study the manifestations/dimensions of pragmatic losses in English translations of the *Holy Qur'ān*.

2.2 A Universal Appraisal of Translation Theories (Past, Present and Future)

In accordance with the claim of Newmark (1981) the scope of the translation theory is primarily to decide proper translation schemes or methods for the probable widest assortment of texts along with furnishing a set of ethics, constrained regulations, clues for text translation, criticism of translations and a milieu for the solution of relevant problems. Every theory must also be in a position to address the issues of some definite problematic texts through a critical perusal of the translation strategies implemented or recommended for the purpose. Similarly, Graham (1981) emphasizes that every ample translation theory takes for granted various prescribed or systematic investigations regarding the universal doctrines of execution. These doctrines identify an article and spell out a systematic process of research. Meticulous translation theories will definitely take account of some particular standards for realistic appraisal in the process of translation. According to the researcher, Newmark's concept of criticism of translations for the solution of relevant problems intersects with the scheme of the present study which is meant to investigate the problem of pragmatic losses in English translations of the *Holy Qur'ān*.

Nida (1976) provides an excellent review of translation theories and highlights the linguistic perspective of the theories. It is asserted that translation is a process solely based on linguistic activities. The researcher is also interested to conduct a pragmalinguistic analysis of English translations. The pragmalinguistic is defined as a more linguistic end of pragmatics. In this regard, following three categories of translations are deemed worthwhile to be discussed here:

(i) philological theories
(ii) linguistic theories
(iii) socio-linguistic theories

These categories represent a reflection of the continuation of three miscellaneous perceptions along with diverse approaches to translational ethics and measures in an empirical sense of the task. In the process of translation, special emphasis on the literary texts falls under the category of philological theories. The theories which focus on syntactical variations of the SL and TL might be regarded linguistic. On the other hand, the theories targeting the communication process in particular are denoted as sociolinguistic. Nevertheless, appended below is the detailed analysis of different types of translation theories:

2.2.1 Philological Translation Theories

Philology is the study of language in its historical and developmental perspectives. Philological theories of translation depend upon philological and conventional literary studies. These theories principally focus on syntactical evaluation of the indigenous languages in comparison to foreign languages. The special focus in this regard is marked with literary varieties and communicative social interactions beyond rhetorical and stylistic considerations. As per the claim of Nida (1976) the base of philological translations theories is undoubtedly, a philological analytical approach to literary STs. Others merely make an addition to this. Instead of focusing on form of a text, they preferably take its structures into considerations in both source and target languages in the perspective of evaluation of their equivalents. According to the researcher, mismatch between the syntactic patterns of SL and TL in terms of word order may result into pragmatic loss in translation. Nida (1976) also asserts that all kinds of stylistic characteristics and rhetorical strategies are commonly studied under Philological theories of translation.

2.2.2 Philosophical Translation Theories

Among the philosophical translation theorists, George Steiner is the most famous theorist. The significance of the functionality of human mind as a translator is predominantly highlighted by him in the perspective of psychology and intellectuality. He illuminates the importance of semantic comprehension in the process of translation and asserts that theories of translation and semantics are the same for all intentions and purposes. These are equally important in the process of transfer of knowledge from SL text to TL text. According to the researcher, the linguistic element of semantics is also significant in the Qur'ānic translations.

In the similar context, the *hermeneutic approach* in translation is also worth mentioning here. It is defined as a study or semantic analysis of oral or written text as an endeavor to detect the process of a common model of meaning (Steiner, 1975). This model named as *Hermeneutic Motion* is meant for the description of a process, especially, adopted for literary translation. In the setting of human social and linguistic interaction, Steiner divides hermeneutic motion into four stages.

The very first stage is nominated as trust or faith. It comprises of postulations or hypotheses of a translator about a text to be translated in the perspective of a sense prevailing in it. These assumptions are mandatory for extraction of true semantic sense of knowledge induced in a ST for transmission in a TT, although, this is not a conscious accomplishment in general. In the second stage, the move is controlled by the belligerence, infiltration or interpretation. Here a translator intrudes, extorts and captures the gist or essence (meaning) of an original text. In the next move, at third stage, the process of translation continues in terms of integration, incarnation or accurate application. The outcome of a translation process may bring in innovative drifts into the current pattern of target linguistic expressions and prevalent cultural scheme (traditions, customs, norms, values, ethics etc). In the last stage, the fourth and final move is featured by recompense, restoration or faithfulness. Here, at the final stage, it stands as an obligation of a translator to reinstate in a target text what could not be convalesced from a ST.

According to the researcher, philosophical translation theories highlight the significance of the background knowledge of a translator in terms of culture, social, ideological considerations of both languages SL and TL. It is highly important for the translators to control the element of subjectivity or bias in translation for the production of objective oriented translation. In order to address the issue, the researcher has selected three different translations by three different translators with different ideological and social background in the present study. It was deemed mandatory to formulate an unprejudiced opinion about pragmatic losses in English translations of the *Holy Qur'ān*.

2.2.3 Linguistic Translation Theories

A comparative study of syntactical structures of source and target texts results into progression of linguistic translation theories contrary to a comparative evaluation of literary genres and stylistic features which becomes the basis of philological theories (Nida 1976). There are two fundamental factors in the background of these theories. The foremost is relevant to function of promptly growing linguistics. That is scientific approach to study of language and concerned areas of interests: pragmatics, semiotics, anthropology (cognitive). It also includes skills of translation pedagogy and interpretation. The second factor is connected to development of interests in Machine Translation (MT). This development is the main reason behind encouraging enthusiasm for establishing systematic and methodological translation modus operandi based upon linguistic analysis along with a meticulous depiction of source and target languages (Nida, 1976).

The names of Roger Bell, Eugene Nida, and J. C. Catford are prominent among the theorists in the linguistic domain of translation. A very famous book, *A Linguistic Theory of Translation* is written by J.C. Catford. The book is translated into Arabic by As-Safi in 1983. It is clearly claimed in this book that, any theory of translation may be referred to linguistic theories on some basic terms. According to the researcher, translation is the game of languages and linguistic considerations can never be avoided in the process of translation, therefore, it is rightly claimed that any theory of translation share some basic principles with linguistic theories.

In accordance with the linguistic approach in translation, a linguistic translation is simply a matter of substitution of the linguistic components of ST with equivalents of TL components without any considerations to background or nuances of texts. This is what the researcher has experienced in the word-for-word translation of the *Holy Qur'ān*. According to Catford (1965) translation is defined as simply an exchange of textual elements of an SL by counterpart textual elements of a TL. Obviously, the concept of equivalence is considered as the greatest landmark in the domain of linguistic theories of translation. Linguistic translation is the one that may be designated as faithful translation, it includes only those components which are extracted from the ST directly without any explanation or interpretation or judicious adjustment to cultural norms, traditions, customs, values etc (Nida &Taber, 1969). In accordance with the point of view of the researcher, the same is experienced in literal translations of the *Holy Qur'ān* which may result into pragmatic loss in the Qur'ānic translations.

A three stage model of translation is propounded by Nida (1976). In accordance with the proceedings of this model, obvious/surface components of ST like grammatical, semantic and connotative elements are put to analysis as core structures of a language. These are converted to TL and can be reframed in surface components of TL. The linguistic methodological approach adopted by Nida (1976) is primarily identical to Chomsky's theoretical approach for transformational generative grammar and syntax. The bi-directional or binary categorization of translation by Newmark (1981) into communicative translation and semantic translation, also, by some means bears a resemblance to bifurcation of formal and dynamic equivalence in translation by Nida (1976).

According to Newmark (1981) communicative translation struggles for the possibility of an effect on its readers like the ones gained from the actual text, whereas, semantic translation strives to provide as much faithful and appropriate meaning of the actual text as possible through the semantic and syntactical composition or arrangement of the TL. Newmark (1981) has also presented the binary classification in the following illustration:

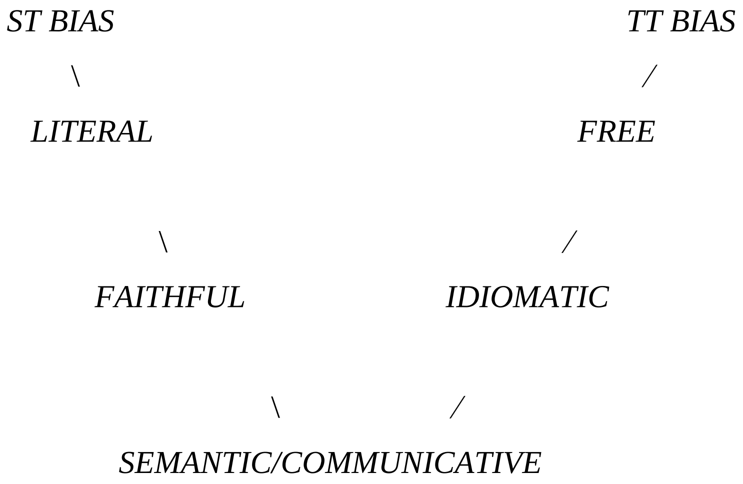

Figure 1: Bi-Directional Classification of Translation

Development in linguistics adds a positive input to the continuous process of translation. It is more beneficial for both practical and theoretical domains of translation than other theories of translation like the literary theories. Linguistic theories however, maintain a difference in terms of concentrating on surface structures and subsequent profound or deep structures. The comparative evaluation of surface-structures of the source and target languages is governed by the sophisticated patterns or regulations of related structures. The comparison in deep-structures pertains to transformational studies engaged in the pedagogy of translation. According to the researcher, abovementioned deliberations of linguistic theories not only help producing good translation but also analyzing TT with respect to ST. In the present study, the surface structure (linguistic categories) of the TT has been targeted for highlighting the manifestations of pragmatic losses with respect to the surface structure (linguistic categories) of the ST.

2.2.4 Functional Translation Theories

The two decades (1970~1990) bring a change in the status of stagnant linguistic taxonomies in the domain of translation, and subsequently, functional/communicative schemes appear in Europe (Germany) for the analytical studies of translation. The theories include and realize the significance of the work already performed on the typologies of texts, functionalities of languages, theoretical considerations of the action of translation, theory of Skopos (Baker, 2005; Shuttleworth & Cowie, 2007) and model of text analysis. According to the researcher, this development in the linguistic aspect of translation stands in favor of the present study which is meant to deal with the problem of pragmatic losses in the English translations of the *Holy Qur'ān* through pragmalinguistic analysis.

The text- type theory is constructed on the idea of equality, and the notion of equivalence is a landmark in the theories of linguistics. According to the assertions of Reiss (1977) the accurate level of successful communication and accomplishment of appropriate equivalence are duly considered in the text. Word or sentence is not the appropriate level in this regard. Reiss (1977) associates different schemes of translations with functional aspects of a text in the perspective of its types. In the similar context, each text type may be characterized as informative, expressive, operative and audio-medial.

The informative type of text deals with simple and natural communications of realities like general information, true knowledge, personal opinions, etc. The information is passed on in a rational or referential linguistic dimension by focusing on the essence and subject matter of a communication. The expressive type of text symbolizes innovative masterpieces. In this case, a writer or producer utilizes artistic and visual aspects of respective language.

The operative text type carries objective of persuading an attitude in the personality of a reader in accordance with a set pattern of behavior, meant to be encouraged amongst people of a society. The audio-medial text type may also be denoted as supplementary text. It may be referred to spoken advertisements (films or visuals) which support the informative, expressive and operative text types with music, images and visuals.

According to Reiss (1977) translation schemes may be adopted specifically in accordance with text types. In case of informative text, it is to be considered significant that TT communicates the conceptual subject matter or substance of the ST as a whole. There should be nothing superfluous or redundant; however, explanation may be added in accordance with the prevailing requirement, and translation should be necessarily in a simple and natural prose. According to the researcher, this strategy of translation is also used for the running translation with lexical and syntactic expansion of the *Holy Qur'ān* (one of the translations selected for the present study). In case of an expressive text type, TT is to be equipped with imaginative and aesthetic decorum of ST for further transmission. The translation should be guided by a method of identification, and translator should stand with the point of view of ST producer.

For an operative text type, TT must be in possession of a quality of producing the intended response of ST. The readers should possibly be on the same pitch or level of understanding after due perusal of the translation. In case of audio-medial text types, a *supplementary* scheme of translation is applied, and verbal translation is supported by the music and visuals. In accordance with the claim of Munday (2001) this approach (text type) to translation enhances the horizon of its theoretical considerations and also, includes communicative aim of translation beyond lower levels of linguistic considerations.

2.2.5 Translational Action Theory

According to this theory, translation is objective-oriented. It is meant to present a product, output or outcome of communication among people of a society. This theory focuses especially on transmission of message/information through translation of ST. The process of translation as well as communication involves multiple roles and players. The most significant among these players are producer/original author of ST, the originator of the translated text/translator and TL audience (the ultimate beneficiary of the translated text).

This theory, significantly, emphasizes functional communication ability of TT for its audience in the process of translation. For example, the selection of form and genre of TT should be in accordance with functional appropriateness or cultural taste (norms, traditions, values, customs etc) of respective TL. This is the task of a translator who possesses expertise of technicalities needed in the process of translation. It is the responsibility of a translator as well to ensure optimum transfer of knowledge from one culture/society to other culture /society. In accordance with the projection of Nord (2007) a process of translation is fundamentally a purpose-oriented translational action or performance/behavior. The same is reflected in the following figure which depicts translation as a variety of culture to culture mediated communication:

BEHAVIOUR

NON-INTENTIONAL | *INTENTIONAL (=ACTION)*
BI-DIRECTIONAL (=INTERACTION) | *UNIDIRECTIONAL*
PERSON-PERSON | *PERSON-OBJECT*
COMMUNICATIVE | *NON-COMMUNICATIVE*
INTRACULTURAL | *INTERCULTURAL*
WITH A MEDIATOR | *WITHOUT A MEDIATOR*

TRANSLATIONAL ACTION

WITH ST | *WITHOUT ST*

TRANSLATING

ORAL (=INTERPRETING) | *WRITTEN*

Figure 2: Mediated Communication adapted from (Nord, 2007)

The behavior of a person living in a society may be intentional or non-intentional. Translation action is an intentional behavior. This intentional action may be bi-directional or unidirectional as a form of social interaction. The interaction whether bi-directional or unidirectional may be person to person or person to object. The person to person interaction may be communicative or non-communicative. The communicative action may be between people of same culture or between people of two different cultures. This communicative activity may be through a mediator or without mediator. When it is through a mediator, then translational action takes place. The translational action may be accomplished with/without reference to an ST. If it is referred to a particular ST then it is known as translating. The translation may be an oral or written interpretation.

2.2.6 Skopos Theory of Translation

Skopos is a Greek word and utilized in the meanings of aim, objective, purpose etc. In accordance with arguments propounded by this theory, the shape of a TT ought to be decided in view of the aim, intended to be achieved in a context of TL which may vary recipient to recipient. In this regard, the theory accentuates pragmatic and social (interactional) features of translation. As a result, it may be asserted that a translator needs to apply the most suitable translation tactics, techniques or strategies. It is mandatory to accomplish the function meant to be achieved through a TT. The application of the strategies is entirely on the disposal of an individual translator and does not necessarily require recommendation or standardization of any kind in a specific translation context. The justification in this regard falls within the scope of the production of TT for the achievement of relevant objectives (the end justifies the means).

According to the researcher, religious translations have also been influenced by Skopos theory of translation up to some extent. In case of translation of the *Holy Qur'ān*, it is agreed upon among the scholars that true translation is out of question. In the similar context, some translators have tried to translate the meanings of the Qur'ānic text. In other words, objective oriented understanding of the Qur'ānic text by a translator has been transferred to TL text for comprehension of TL audience. In this regard, pragmatic aspects of the ST are required to be handled carefully. Any sort of mishandling at surface structure level or deep structure level may result into pragmatic loss in the TT with respect to the ST.

It is further asserted that this particular awareness enhances effective applicability of various translation strategies. It also relaxes the translators from the burden of an obligatory, insignificant and literal translation. A translator has to adopt the most accurate strategy for translation in a given context; however, the feedback of recipients of TT may guide the translator for purpose-oriented translation through appropriate paraphrasing or possible re-editing if needed.

It is also worth-mentioning that the theory of Skopos is criticized due to its oversimplification. The proponents of linguistic based approaches like Newmark (1991) have raised objection on its innate functionalism, prioritization of the message over affluence of meaning as well as loss of hegemonic power of ST. According to Baker (2005) this theory is also criticized in terms of judgment by others' point of view. That is even if a translator may indeed absolutely captures the purpose of an ST, the same may on the other hand be watched as insufficient by others. This inaccuracy may be predominantly in the perspective of lexical, syntactic, or stylistic choice at minute level.

2.2.7 Sociolinguistic Translation Theories

The link among translation, communicative and information theories cannot be denied. Sociolinguistic theories venture to develop the same link along with accentuating the role of a recipient in the process of translation in particular. The linguistic structures are not absolutely neglected rather they are treated at a higher level in terms of their functionalities in the entire process of communication. In the present research, dichotomies between the SL and TL linguistic structures have been targeted in the perspective of pragmatic losses.

Elements of rhetoric along with literary components of verbal communication are included in these structures of language. For example, literary texts as well as non-literary texts may include allegory, simile, metaphor, hyperbole, satire, sarcasm, irony etc. Translators are required to display their linguistic capabilities as well as linguistic performance in the process of translation as per the conditions imposed by these theories. According to the researcher, if social and cultural expressions of SL are not truly transferred in TL expressions, especially, in word-for-word or literal translations, they may result into the pragmatic loss of culture specific terms.

2.2.8 Aesthetic Communication Theory of Translation

Literal translation is in fact a process of aesthetic communication between the receptor/reader of TL and translator. The nature of literature (source/target text) is equally important for successful communication. Obviously, there is no controversy to say or accept that TT (in case of literary translation) may be informative as well as expressive like ST. The product of literal translation functions both semantically and aesthetically. Undoubtedly, a due consideration is given to aesthetic pleasure by the producers of literary texts and this element of aesthetic communication differentiates a literary text from non-literary. In case of literal translations of the *Holy Qur'ān,* transfer of aesthetic pleasure in terms of rhythm, cadence, intonation, tone, prosody etc. is extremely difficult. However, in this regard, literal translations of the Qur'ānic text may result into pragmatic loss of genre.

Vivacious and vibrant variations in terms of stylistics are found in literary texts (both source and translated) which may deny the space for tediousness, insipidness and boredom. The suspense is increased in the mind of readers through these variations which results into maintaining their interest and sustaining their pleasure. Consequently, the text stands in possession of a well knitted composition, very eminent style and literary articulation (As-Safi, 2006). Similarly, the act of literary translation which is supposed to be preferably falling under the category of literary work is not stagnant but dynamic. Therefore, a vibrant translation under the theory of an aesthetic communication should necessarily be dynamic not static, innovative, enlightening, apposite, natural and acceptable to TL audience and literary circle. It should comply with linguistic scheme of TL, and aspire to occupy a position in TL literature like other genuine works of art (As-Safi, 1994 & 1996).

These requirements are quite demanding beside the complexity, aestheticism, hybridism and multidimensionality of literary translation. In the similar perspective, Adams (1973) claims that, literary works are comparatively easier to compose and harder to translate. In the production of an actual literary piece of work, the producer is free to choose the right words or expressions along with the right of alteration and adaptation in terms of their accuracy. While, in the translation of a literary piece of work, the expertise of adjustment or selection of probable compensation or compromises are involved.

It is however, mandatory for a translator to read each word/sentence of ST with extreme care and critical approach before its transference and final composition in TL. The change of this category and subsequent formulation is quite difficult to be experienced through literal translation. According to Nida and Reybum (1981) such effort will certainly tend to misrepresent the sense of the message invested in SL. This approach is also criticized by Lefevere as cited in Bassnett, (1996). He claims that this strategy deforms the sense and the syntax of the original text. This type of translation creates hurdles for translators, asphyxiates their ingenuity and restricts the materialization of their aptitude, intellect and competence.

According to Lefevere (1992) Dryden as one of the critic of this approach to translation states that it is similar to a dance on a rope with confined legs. It is possible for the dancer to avoid a collapse by following the instructions, but the dance would be void of elegance, charm or smartness of movements. The trend of renouncing literalism in translation has a history and it is not something new. Scholars are on the same pitch in this regard. According to Horace as quoted by Lefevere (1992) there is no compassion for word-for-word translation in our eyes. This is simply because two languages (source and target) are never alike in terms of their lexical components.

The morphological components and comportment (manner) of communication are specific to various societies and nations whereas thoughts/notions may be very much common to the comprehension of people of different nations. According to the researcher, the similar kinds of differences are noticeable in Arabic and English languages. Therefore, word-for-word translation or literal translation of the *Holy Qur'ān* into English may result into multiple problems. This study is meant to explore the pragmatic losses in the morphological domain of three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) with respect to the ST.

2.2.9 Relevance Theory of Translation

This theory of translation is related to pragmatics. It particularly deals with the usage of language in communication in terms of transference and manipulation of meanings by the participants in relevant communicative situations. In accordance with the point of view of Palumbo (2009) in very simple words, pragmatics discusses the ways a speaker conveys the intended meaning along with its interpretation(s) by the addressee(s), commonly termed as implicature. In the domain of translation, equivalence in its multiple aspects is quite dominant and discussed at large. In the perspective of pragmatics under relevance theory of translation, *implicature* may be categorized as a type of equivalence (as an important element of translation).

Sperder and Wilson are the main proponents of this theory of relevance who significantly advocate the *interpretive use of language* instead of *descriptive* (Gutt, 2000). Gutt further emphasizes that, the essential attribute of an interpretive application of language is not merely an interpretive similitude of two texts (utterances) with each other but semblance in terms of intentional meaning as well. The fact is further illuminated by Sperder and Wilson as quoted in Baker (2005). They refer it to reported speech and claim that the declarations or expressions of ‘reported speech’ which are usually used interpretively attain significance as the hearer is informed regarding the fact that someone in a particular case says something or he/she really believes something in certain particular circumstances. In this perspective it may be highlighted that Gutt endeavors for the portrayal of translation as a theory of social contact or human communication in general. This general theory of individual communication is also formed with due consideration to human ability of deduction and conjecture.

The intended meaning of an utterance may be inferred through observance of the principle of relevance which is defined as attaining utmost advantage at lowest processing cost. In addition to that, the theory of relevance ventures to bestow an overt description to the functionalities of human mind. It reflects on how the communicative or informative data is processed through the faculties of human mind and makes the communication possible among human beings. The realm of this theory is psychological/mental abilities as the texts or processes of text production are not focused here.

According to Gutt (2000) the approach of the theory of relevance is not descriptive or classificatory. Under the rubric of cause-effect correlation, it strives to comprehend the communicative complications and does not bestow a logical narrative of intricate and observable facts through a class based categorization. According to the researcher, discussion on relevance theory of translation enlightened the way to pragmalinguistic analysis opted for the present study in the perspective of pragmatic losses. The inappropriate morphological choice for translation of culture specific terms of the ST may result into the pragmatic loss of culture specific terms for the target language audience.

2.2.10 Formulation of a Broad and Valid Theory of Translation

The existence of multiple and multifaceted theories makes the task of originating an ample, germane and comprehensively applicable theory of translation more difficult. However, efforts have been continuously and cautiously put in to formulate such a competent theory based upon some reliable references in particular. Theory may be defined as an organization of general assumptions and doctrines accompanied by some empirical evidence or observation. Obviously, translation is fundamentally an empirical activity which may result into various generalizations. This activity awfully requires certain doctrines for its regulatory control throughout the process of translation.

Comparative analyses (pragmatic, lexical, syntactic, textual, stylistic, rhetorical and semantic) are carried out in source and target texts both at different levels and generalizations are formulated in light of these analyses. As soon as generalizations are universally recognized in terms of their applicability and predictability, they result into principles/laws for the activity of translation. Similarly, Graham (1981) claims that every significant translation theory presupposes a systematic investigation of general rules and regulations which describe and govern the scheme of study. In addition to that, a meticulous theory of translation would also incorporate a realistic/practical modus-operandi for appraisal.

Shuttleworth and Cowie (2007) claim that according to Reiss and Vermeer, all theories including translation theory must include the declaration of its origin, the depiction of its objective, and a record/inventory of rules, principles or regulations. In the same vein, Newmark (1981) asserts that the most important objective of a translation theory is to establish apposite translation schemes along with provision of set of doctrines, constrained regulations, and guidelines for translations of texts as well as critical evaluation of existing translations. It correlates with the general definition of theory: a proclamation of a common/universal law, supported by logical argument and substantiated by evidence that is meant to elucidate a specific reality, occurrence, phenomenon or fact.

In accordance with the point of view of Bell (1991) a theory is meant to explicate phenomena (event, occurrence, fact et.) and acuity of scheme and order understood or gained about some phenomenon through observations. The theory is further explained in the light of these observations. The explication of a theory in the perspective of data collected through observations show the way to a model (Bell, 1991:24) and the same is produced in the following:

PHENOMENA
↓
observed and collected
in the form of
↓
Data
↓
whose cohesive character
is explained by
↓
THEORY
↓
which is transmitted
in the form of a
↓
Model

Figure 3: Bell’s Model (a Product of a Theory for Translation)

According to Bell (1991) a theory is required to be in possession of four significant features: 1) *empiricism*: it is the testability of a theory and it needs to be verifiable or demonstrable; 2) *determinism*: it reflects the predictability of a theory and it must be able to direct or predict something about a phenomenon; 3) *parsimony*: it elucidates the significant characteristics of a theory to be simple and economic; 4) *generality*: it indicates the generalize-ability of a theory and it must be comprehensive enough for general comprehension.

According to Holms as quoted in (Bell (1991) a complete translation theory should have room for numerous essentials which make the explication and prediction of the entire events possible in the process of translation. Furthermore, it should also have a space for translation itself as a subsequent product of this process beside segregation and elimination of every incident beyond its domain or scope. Bell also visualizes the process and product in three different translation theories instead of one as appended below:

(i) Under consideration of translation as a process, Bell envisages a theory of translation in the perspective of translating activity as a process. This theory emphasizes the perusal of information in terms of its processing. The theory depends a lot on psycholinguistics and psychology. It focuses on encompassing the elements of insight, perception, the ability of recollection that is memory and encoding and deciphering of messages.

(ii) Under consideration of translation as a product, Bell envisions translation theory in the perspective of translation as a product in terms of translated texts. It may be proclaimed as a theory of translated texts. The theory would demand not only syntactic, lexical or semantic analysis but also requires due consideration to stylistics, discourse analysis (DA) and latest development in text and text analysis.

(iii) Under consideration of translation as a combination of process and product, the theory of translation would necessitate the incorporated and integrated study in dual perspective that is both process and product. This type of universal and wide-ranging theory is, most probably, the long-standing objective for vibrant field of translation studies.

According to As-Safi (1996) translation is referred as a tri-phase activity. The difficult and complex nature of translation demands the tri-phase modus operandi for analysis and discussion of the product. In fact, an indispensable third element is added to the third type of translation theory (process and product), despite the fact that essential segments or components are not distinctively detached from each other. The first phase activity may be denoted as decoding. Here, thematic and stylistic analysis of the original (source) text is carried out for a meticulous comprehension along with stylistic appraisal and appreciation. This phase demands three distinctive but interlinked tasks performed by the translator (reader, critic and interpreter).

Nida (1964) has suggested a relevant test of precision and accuracy. In accordance with his *cloze-technique,* a text with blanks (for example every fifth or seventh word of the text is omitted) is furnished for the reader and he/she is put to a test of prediction or guess of suitable words for the blanks in the text. Here the ability of prediction (predictability) is considered as directly proportional to the ability of comprehension (comprehensibility). Accurate and easier predictability results into appropriate and easier comprehension.

The practice of decoding leads to the practice of *trans-coding* in the second phase. Subsequent to the acquaintance and comprehension of the translator with the original (source) text, the process of discovery and documentation of the equivalents in the TL (language of translated text) begins for all elements recognized in the first phase. Equivalency (hundred percent) between source and TLs is out of question, it may be almost always *approximate* (Catford, 1965). The equivalency between SL and TL is determined by the interchangeability of the elements in a particular state of affairs.

According to De Beaugrande (1978) the concept of words being only tags attached or referred to genuine things was perceived at the time of Plato and relates to the notion of signs of De Saussure. It is basically the synonymous relationship between two languages which derives the equivalence at lexical level. It reflects a quite simplified analysis of translation. In accordance with this view, translation is a process of substitution of tags with due consultation of available relevant resources/sources. It causes word-for-word, discomfited or literal transmission or transfer.

This view of translation does not meet the consent of all scholars of the field. The same is questioned in the recent times by considerable renowned linguists and distinguished translators, chiefly, on the basis of accurate synonymy and morphological properties. The interchangeability between two different contexts is not easily possible in terms of linguistic elements of abstract nature including extremely sensitive language and culture specific items. Subsequently, it is not effortlessly, possible for a translator to provide answer to all tribulations concerning equivalence on immediate basis even with extensive consultation of available sources. In case of non-availability of corresponding terms (allegory, metaphor, parable or simile etc.), the translator is bound to opt for some analogous expression having more or less the identical result as compared to the actual one. If the assignment of grammatical synchronization in terms of accurate structures is completed, the outcome that is translation (product) subsequent to this interchangeability or exchangeability may be perfect but stilted, that is somewhat supplementary to annotation or commentary and inferior to a piece of literature.

In the third phase which is the last and final phase as well, recoding of the message (transmitted or transferred from SL to TL lexical/morphological patterns) in the TL is carried out in accordance with its literary norms and linguistic principles to make it truthful in terms of its meaning and aesthetic pleasure like the original one. Justification for the translation of a work of art (literature) may be furnished if the TT is comparable to the actual one in terms of its position in the target literature along with its semblance with the original in all aspects.

The point of view of Adams (1973) is also identical in this regard: an appropriate literary rendering in translation communicates the complete elements of the original along with its order and structure. Otherwise, the translator does not succeed to transfer the literary elements and felicity of the actual text. This quite frail, hitherto, intricate balance increases the dilemma of the literary translator. The *recreation* of the source or actual text must not cause translation as an imitation only or creatively and aesthetically an embroidered *edition*.

Above and beyond the proficiency of the translator in literature and rhetoric, the approach must be extremely diplomatic and diverse. The schemes of translation for example, distinctively portrayed by Dryden in the preamble of his translation of Ovid's Epistles (1680): *meta-phrase* also known as *word-for-word* translation may restrict the translator to the ST, while *paraphrase* also known as *sense-for-sense* translation detaches the translator from the original or ST. Consequently, the point of view of Adams (1973) appears accurate whereby he claims that piece of literatures are comparatively difficult to translate than original composition. In case of original composition the test or competence lies with the selection of precisely exact words along with an option of adjustment and adaptation as reckoned apposite, while the skill of translation pertains to the selection amongst feasibly available compromises.

2.3 Pragmatics Strategies for Translation

The application of pragmatics in the process of translation in general is nothing else except beneficial and advantageous to capture the contextual and actual meanings of ST. Pragmatics is not identical to syntax and semantics in terms of its approach and deliberations. In accordance with the point of view of Bell (1991 & 1993) pragmatics is one pace away from or in other words one step beyond semantics and syntax in terms of its domain. It includes aims, strategies and characteristic features of the text in terms of *situationality*, *acceptability* and *intentionality*. The peculiarities of pragmatics in this regard, also include the stance of the speaker (text producer), attitude of receptor, contextual relevance as well as functional applicability of the text. The researcher believes that development of understanding on pragmatic strategies helps the readers and the researchers to understand or carry out the pragmalinguistic analysis of translations in a comparatively better way. In the perspective of pragmatics, following strategies are most commonly applied in translations:

(i) Addition
(ii) Omission
(iii) Explicitation
(iv) Implicitation
(v) Domestication
(vi) Foreignization
(vii) Formality Change
(viii) Speech Act Change
(ix) Trans-editing

2.3.1 Addition

The addition of something to something original disturbs the balance of actual and natural combination but at the same time new combination may fit in a context other than the context of original one. It is worthwhile to be mentioned here that TT with additions in terms of contents, substance or linguistic elements over-translates an ST most of the time. This addition may lead to critically bad influence like de-shaping or disturbing the rhythms and consequently resulting into diminution of the intelligibility of intended message. Nevertheless, Eco (2003) claims that, at times, with the intention of staying away from a possible loss, a translator may articulate something more than original text.

Still, Eco (2003) warns that addition must be circumvented because it may cause the loss of essentials or create vagueness in an original text. Eco further added that a translator should by no means endeavor to create some sort of improvement in an original text especially in terms of literary form or content. The unpleasant style of an original text, its awkwardness, or casual repetitions, this all should be honored by translators. The researcher believes that addition in the TT is possible if it facilitates the comprehension of the actual message for TL audience without damaging or distorting the original message/text.

2.3.2 Omission

Omission in a TT with respect to ST would definitely be the choice of someone (translator) in accordance with his/her judgment about the information to be conveyed to TL audience. It may result into distortion of the originality of an actual piece of information. This is one of the reasons, which, makes the omission generally unwanted in translation. There may be different possible reasons for omission in the translation: 1) omission takes place in a TT when content of an ST is deliberately or unintentionally obliterated by a translator, and it may be due to bowdlerization/censorship, standardization, or wish of the translator to remove unnecessary and irrelevant components for bringing improvement in the original text, 2) at times, omission is also exercised while some qualities in SL texts cannot be maintained in TL texts.

The researcher believes that omission may be made possible if it does not harm the actual message/source text for TL audience in some cases but in translations of religious literature, especially, the revelations, it must be avoided. The ultimate objective of the omission in translation should be facilitating the comprehension of actual message for TL audience.

2.3.3 Explicitation

Vinary and Darbelnet (1958) are the first ones who bring out or reveal the approach of ‘explicitation’ in the process of translation. It is depicted as a method of including certain contents or information in the text of the TL which is not explicitly presented in the SL text. This information is driven from the contextual and situational background (Vinary & Darbelnet, 2000). It may be defined as a method of giving explicit expression to some information in a TT that is implicitly invested in an original text of an SL.

According to the researcher it may be interpreted as a technique of addition in translation in terms of linguistic elements or explanatory substance. The main objective of explicitation must be facilitating the TL audience for understanding the actual message of the original text. A similar type of English translation of the *Holy Qur’ān* “running translation with lexical and syntactic expansion” is included in the present study.

2.3.4 Implicitation

The technique of implicitation in the process of translation is often discussed in contrast with the method of explicitation. Reversing the procedure of the explicitation, according to Vinay and Darbelnet (1958 & 1995) the process of implicitation permits a translator to predict, determine or define the context or situation in the TL under definite comprehensive conditions explicitly discussed or mentioned in the original text in its (source) language. Implicitation is also considered as a technique similar to omission, which mostly results into losses in translation.

According to the researcher, the importance of this technique increases manifold when source and target languages differ entirely in terms of their lexical, morphological and syntactical structure along with differences in culture and social values. Same is the case of Arabic and English, two different languages being spoken in two different continents and associated with entirely different social and cultural values. The technique of implicitation in English translation of an Arabic text may result into pragmatic loss like the loss of tense.

2.3.5 Domestication

The phenomenon of domestication in the process of translation is explored by Venuti (1995). He is also the inventor of the term ‘domestication’. His deliberations on an issue of invisibility in translation may result into an exploration of the phenomenon. He claims domestication as a strategy for translation. In accordance with the point of view of Venuti (1995) the strategy of translation has dual aspects, one is known as domestication and other one is famous as foreignization. He further claims that the tendency of domestication is found dominant in the translational culture of Anglo-Americans.

He does not welcome this strategy of translation and declares it as poor translation strategy because it includes the reduction of a foreign text in the perspective of indigenous (racial and cultural) values of a TL. However, Eco (2003) points out that domestication may be interpreted as an issue between SL text and TL text: whether the audiences of a translation have to comprehend the TT in linguistic and cultural universe of the ST or the target text after its transformation to target culture and linguistic world.

The strategy of domestication is applied in target culture-oriented or receptor's culture-oriented translation. It is worthwhile to be noted that in some cases of translation, domestication becomes inevitable. A quite interesting example has been produced by Eco (2003) in this regard: *mon petit chou* is an expression in French which is translated as *sweetheart* in English. This translation is based on the application of domestication. In the second option, if French expression is translated without domestication in style of literal translation, the same will result *my little cabbage*, which seems discourteous and offensive in English. According to the researcher, domestication in the translations of the texts with universal approach like the *Holy Qur'ān* may result into limitation of the approach in TT.

2.3.6 Foreignization

The foreignization as a strategy of translation is discussed in contrast with the domestication. Venuti (1998) says that it is the most wanted and highly enviable strategy of translation. It involves the selection of a foreign (source) text and formulation of a strategy of translation according to some values and principles which do not exist in the dominant culture of the TL. Eco (2003) takes foreignization as a strategy in translation like the concept of defamiliarization. It is used as a tool by a successful translator for convincing the audience to recognize the expressed aim or objective highlighted in a non-familiar background for better comprehension of the actual message. In this regard, the researcher owns the point of view that the strategy of foreignization works well in interpretations of religious literature, and religious scholars use it for better comprehension of target language audience.

2.3.7 Formality Change

The formality is another type of strategy which is used in the process of translation. According to Heylighen and Dewaele (1999) the formality, can be perceived at two basic levels which categorize the formality into two types. One is recognized in terms of surface meaning and known as surface formality; the other one is identified among the deep meanings of a text and denoted as deep formality. The characteristic features of surface formality occupy relevance in form and conventions of a text for their own sake. The cases of surface formality can be traced in occasionally celebrated social situations such as purely social or religiously motivated rituals and ceremonies. In contrast to surface formality, a strategy of deep formality is meant to circumvent vagueness and uncertainty through control of contextual dependency and elimination of ambiguity of expressions or linguistic complexity. For clarification of an expression and removal of an ambiguity, translators need to define contextual elements unequivocally and accurately.

According to Heylighen and Dewaele (1999) the notion of deep formality may be illustrated through the following comparison between two expressions:

(i) He’ll visit her Friday.

(ii) Abdurrahman will visit Khadija next Friday on November 25, 2016.

In this case both expressions contain the same information; first expression is profoundly or highly bound or dependent to context. The reader who does not have enough information about the background of the expression will feel it incomprehensible and vague; while the second expression is full of information, overt and specific. The second expression may be considered as a formalized portrayal or depiction of first expression. After discussing the term formality in terms of its definition, ‘formality change’ as a strategy for translation may be perceived as the change of formality (surface or deep formality) in the TT throughout translational process.

In case of deep formality change, deictic morphological components of time, person and place are regularly and mostly substituted by those elements which are not context dependent. According to Heylighen and Dewaele (1999) essential allusions, hypotheses, postulations and situated knowledge which remain implicit in an unceremonious and casual expression are given explicit expression with same meaning. According to the researcher, this strategy is highly enviable in literary translations especially for sublime pieces of literature. It is also feasible for interpretations of religious literature.

2.3.8 Speech Act Change

The basic concepts of locutionary, illocutionary and perlocutionary acts are referred to Austin (1962). These terms are now commonly used in pragmatics for the study of speech acts. Among these three speech acts, locutionary is the simplest one in accordance with the point of view of Austin. The surface meanings of an expression are described under locutionary act in a translational process. The same may be illustrated with an example: the statement or expression *it is raining* executes the act of locution that simply tells the truth which means that it is raining.

The second act known as the act of illocution, in contrast, passes on to what is intended to be communicated or performed in the act of producing an expression or utterance. It may also be explicated through exemplification: in the community of Christians, in a wedding ceremony, after certain rituals are performed, the priest says, *I now pronounce you man and wife.* Here, the priest declares marriage of a couple and announces them as husband and wife. According to the point of view of Bach and Harnish (1979) there are four most important kinds of the act of illocution. These categories are known as 1) Constatives (asserting, claiming, proclaiming etc.) 2) Directives (counseling, reprimanding, inquiring etc.), 3) Commissives (approving, assuring, inviting etc.) and 4) Acknowledgments (regretting, condoling, applauding etc.)

The third act is known as an act of perlocution. This speech act has certain impact on the ideology of a receiver as soon as an utterance is produced by a speaker. The subsequent impact may be intended or not intended by the speaker. The effect of the perlocutionary acts may be convincing, compelling, frightening, terrorizing, abusing, and subsequently influencing the audience to perform or become conscious of something, etc. The strategy of speech act change in a process of translation may be exercised by changing a speech act in a text of an SL by another speech act of a TL. According to the researcher, change of speech act may result into pragmatic loss of grammatical category or tense in case of translation from Arabic to English language.

2.3.9 Trans-editing

The strategy of trans-editing involves two deliberations in a process of translation on the part of translators. It includes translation as well as editing. Trans-editing is a composite term and it is applied to represent efforts put in a sphere of texts which are used in realistic social interaction. The phenomenon may be exemplified by a news item. In case of news item, both processes (editing and translating) are accomplished with equal significance, and are interlinked on the basis of a very close pragmatic relationship. In accordance with the point of view of Hatim (2001) trans-editing may also be termed as re-writing in the perspective of a meta-linguistic process which is used for interpretation, manipulation and alteration of texts for the achievement of multiple ideological objectives.

Generally, activities of trans-editing are performed when a translator apprehends that some supplementary explication may be needed for the comprehension of a text in terms of its intended meanings. Gutierrez (2006) also states that translational strategy of trans-editing is mostly used for literature of children and news reporting on daily basis. That is, in the process of trans-editing, a translator will seek advice from editors in terms of relevance of a text for audience.

According to Chesterman (2000) the most commonly used strategies of re-writing involves addition or deletion of some information to facilitate the audience, restructuring a sequence of presentation, regulation of a center of concentration, elimination of extra lexical or morphological components which create confusion, production of coherent connections, correction of actual mistakes and improvement of awkwardness or inaptness of style, etc.

Gutierrez (2006) produces an example in Bolivia, *El Alto* (this term in Spanish refers to a city situated in the vicinity of La Paz). Nevertheless, this term is frequently translated by the strategy of trans-editing as somewhat like *a sprawling working-class city near La Paz* in English. The additional information has been provided in the TL text to facilitate the TL audience. According to the researcher, people exercise the strategy of trans-editing even being unconscious of the phenomenon in their routine life at large, especially, in the management at offices, directorates and headquarters.

2.4 Types of Translations

There are different types of translations which may be referred to different research objectives. Nevertheless, translation may be discussed under two main approaches. According to one approach the author of ST (foreign author) should be represented to readers as someone among them (indigenous). The readers should be made to feel as they are reading something written by their own indigenous author not the foreign. The second approach does not indigenize foreign text and leave it to readers to realize what is not domestic and adapt themselves to its state of affairs, idiosyncrasies, and language usage.

According to Catford (1965) translation can be categorized into three distinctive types: word-for-word translation, literal translation and free translation. These three translations may be clustered into two types: *restricted* translation (free translation) and *total* translation (word-for-word translation or literal translation). Word-for-word translation and literal translation may be taken as two names of the same thing for the reason that these are source-oriented or faithful to the SL. The third one known as free translation is considered more target-oriented as compared to the first two. The categorization of Larson (1998) divides translation into two types: *literal* translation and *idiomatic* translation. Both Catford and Larson take literal translation as form-based translation that significantly involves all characteristics and features of formal equivalence. The second one idiomatic translation is considered as semantic-oriented or meaning-based translation. This translation does not appear as a translation and it involves or possesses all characteristics and features of dynamic equivalence.

In accordance with his initial understanding on the subject, Newmark (1988) depicted various seventeen types of translations. Later on in (1995) he condensed them into eight types finally determining the difference of translations in dual perspective of communication and semantics. He claims that communicative translation emphasizes comprehension of readers especially of indistinguishable meanings or points portrayed in a text of an SL. He further asserts that semantic translation emphasizes meanings of a message under a purview of accurate context of an original text as appropriately as possible. Newmark finally comes to the verdict that translations all and sundry are supposed to be up to some extent social and individual, communicative and semantic. Present study is particularly related to the Qur'ānic translations; therefore, the researcher is specifically concerned with translation procedures and processes which are adopted for the translation of the text of the *Holy Qur'ān*.

According to Nida (1964) there are basically two different types of translations. The same are discussed in the following:

2.4.1 Formal Equivalence Translation

This kind of translation is ST oriented and does not focus much on TL text in terms of content and form both. This technique is utilized to divulge ST up to extreme possible level.

2.4.2 Dynamic Equivalence Translation

In accordance with general principles of translation, freedom is accorded for recreation of an ST in the similar degree as much as possible within linguistic limitations. Same has been focused and aimed by dynamic equivalence. Translators have a strong tendency of incorporating elements of attitude, performance and actions in the perspective of indigenous civilization. Under a scheme of dynamic equivalence, translation, alternation and modification of an ST are permitted to make it compatible with the linguistic structure and ethnic traditions/manners of a TL by preserving the original message of an ST.

According to the classification of Catford (1965) translation may be divided into two different kinds: total translation and restricted translation. They are further discussed in the following:

2.4.3 Total Translation

In the process of this translation, the element of replacement is quite prominent. The grammatical and vocabulary items of an SL are replaced with equivalents of a TL. This phenomenon of replacement also demands the change in terms of phonological elements: phonological elements of an SL are replaced by (non-equivalents) TL phonological elements.

2.4.4 Restricted Translation

In the process of this translation, the element of replacement is quite dormant. The replacement is constrained to any one level. It is the replacement of text-oriented elements of an SL with equivalent text-oriented elements of a TL. It can be simplified by further portraying that the activity of translation is only performed at one of the grammatical, graphological (graphology is the study of handwriting especially as an indicator of writer's character or disposition), lexical or phonological levels.

The categorization of the Beekman and Callow (1974) puts translation into four distinguishable kinds: highly literal translation, modified literal translation, idiomatic translation and unduly free translation. These are discussed in the following:

2.4.5 Highly Literal Translation

This kind of translation is produced solely in accordance with the traditions of an SL. It is meant to work like the original text. It replicates the linguistic characteristics of an SL, and an extremely high level of constancy and steadfastness is observed in this case.

2.4.6 Modified Literal Translation

In the process of modified literal translation, preference is designated to SL, and TL is adapted to create a room for the SL. In case of digression or violation of this sole principle, meanings of an SL text are endangered. Therefore, utmost efforts are put in by translators to preserve the actual meaning of SL text in TT through modified literal translation. Sometimes, translators digress in terms of grammatical or lexical modification for reinstatement of the meanings.

2.4.7 Idiomatic Translation

In the idiomatic type of translation, the translator is mostly found to be inclined toward *free imitations* in maximum cases. This practice has undoubtedly, resulted into loss of characters and promotion of manners in the translation. Subsequently, translation becomes more mannered, extra-ordinary emphasis is put on meanings of an ST, and ordinary grammatical and lexical forms of a TL are used for realization of meanings of ST.

2.4.8 Unduly Free Translation

In case of unduly free translation wide variation in terms of style is observed. But this extensive disparity in style does not have much effect on the content of a translation. The content is accurately maintained. In accordance with the claim of Larson (1998) unduly free translation can be classified in two main categories: 1) literal translation and 2) idiomatic translation. Literal translation is famous as a translation that is solely based upon the form of SL and utmost efforts are put by the translators to pursue the form of an SL, whereas idiomatic translation is known as meaning-based translation. Here, utmost efforts are put in by translators to communicate the content/meaning of an SL text in a usual syntactical and grammatical structure of a TL.

There is difference of opinion among scholars regarding classification of translations and same is being reflected here. According to Newmark (1995) there are eight kinds of translations. They are depicted in the following one by one:

2.4.9 Word-for-word Translation

In case of word-for-word translation, the word order of an SL is sustained and translation of words is provided at individual levels. The most familiar meanings of words are provided. The cultural words are rendered literal translation and context is not taken into consideration at large throughout the whole process. This scheme of translation may be applied to discover the technicalities of an SL. In terms of a difficult text, it may also be used as a first stage of a translation for suitable alternatives in a TL. This type of translation has been selected for pragmalinguistic analysis in the present study. The definition of word-for-word translation is also provided in chapter 1 in section 1.3.3.

2.4.10 Literal Translation

In literal translations, the syntactical structure of an SL is transformed into the closest corresponding structure of a TL. The words are translated individually as in word-for-word translation without their adjustment in the context. Literal translation is frequently utilized as a tool in the beginning of a translation process for identification of problematic areas and difficulties to be focused and resolved. This type of translation has been selected for pragmalinguistic analysis in the present study. The definition of literal translation is also provided in chapter 1 in section 1.3.4.

2.4.11 Running Translation with Lexical and Syntactic Expansion

In running translation, the content of an ST is translated like a continuous event in a TL. Translators put their best efforts to maintain the actual narrative and natural flow of an SL text in a TT. In the process of translation, lexical items and syntactic patterns of an ST which appear difficult to be translated in a TL are expanded lexically and syntactically in a TT. This type of translation has also been selected for the pragmalinguistic analysis in the present study. The definition of running translation with lexical and syntactic expansion is also provided in chapter 1 in section 1.3.5.

2.4.12 Faithful Translation

In the process of faithful translation efforts are made to replicate the exact/appropriate (contextual) meaning of an ST along with providing accurate solution to the difficulties and limitations of TL syntactical and grammatical formations. Culture specific words of an SL text are transferred to a TT. The level of abnormality of syntax and morphological elements is preserved in the translation. This all is meant to be realistic and truthful to the aims and objectives of a writer of an SL text.

2.4.13 Semantic Translation

This translation is comparatively more responsive or sensitive to the principles and ethnic values of the style of an ST and it is the only difference which it possesses with respect to faithful translation. Efforts are put together to make the meanings as accurate as possible in the translation in accordance with appropriateness of the context to avoid poetic rhythm, banter or replication. Culture specific words, which are not much significant, may be ignored for equivalents required to be provided otherwise. Those terms which are culturally impartial/neutral or practical/functional are used as an alternative to compensate the loss of cultural words. In case of semantic translation, a translator is found to be sympathetic with an ST, however, contrary to a faithful translation, the translator is not hundred percent faithful to the ST in semantic translation

2.4.14 Translation through Adaptation

This type is chiefly and preferably used for translations of poetry and plays. Translators have got maximum freedom in case of adaptation. It may be referred as a conversion of the culture of an SL into the culture of a TL. This conversion takes place through a process of rewriting a text in TL but plots or subplots, themes and characters are not changed. They are maintained and retained in a TT as originally found or discovered in an ST.

2.4.15 Free Translation

A TT produced through the process of free translation is denoted as remodeled text. It comparatively focuses more on objectives, meant to achieve through translation. It possesses the content of an ST instead of the form in originality. In other words, originality of the content is deemed more significant than the originality of the syntactical structure or genre of an ST.

2.4.16 Communicative Translation

The existence of strong and close relationship between original and translated texts cannot be denied. This may be defined as a relation between dialect and standard language. On the basis of this argument, recreation, reproduction or replication is considered to be successful to some extent. The approach of communicative translation is not conventional. A totally eccentric terminology is approved for this translation. This approach is strictly followed which results into a firm regulation. Subsequently, it becomes possible to grasp the actual force of communication of an ST. Contextual meanings are appropriately focused to ensure the acceptance/comprehension of content and language by TL audience. This simplified version of classification of translation helps to understand the variant/multidimensional aspects of a translation.

2.5 Analytical Framework: Models of Religious Translation

Multiple types of theoretical models are found in the field of translation studies. They are meant to overcome the difficulties and solve the issues pertaining to the process of translation. Indubitably, these models play a vital role for improvement of translations in various dimensions through their distinctive strategies. These models are categorized in accordance with their particular directions/aspects of emphasis (formal/cultural aspect of translation, or textual aspect of meaning etc). Some of these models of religious translations are discussed in the following:

2.5.1 Nida's Model of Translation for the Bible

Nida (1964) provides a translation model "Towards a Science of Translating". This model contributes significantly for Biblical translations in particular and religious translations in general. It is based upon a scientific/methodical approach which proves to be the most important turning point in the field of translation studies. Smith (2007) claims that under the provision of current communicative strategies and principles, two basic and primary postulations are referred to Nida:

(i) ”Any message can be communicated to any audience in any language provided that the most effective form of expression is found.”

(ii) “Humans share a core of universal experience which makes such communication possible.”

Following the most up-to-date development in linguistics in the filed of translation studies, literal translation is ignored in favor of idiomatic translation for the Bible. Rieu and Phillips (1954) present the theory of *equivalent effect*. In light of this principle, Nida (1964) emphasizes the significance of *dynamic equivalence* in the translation of Bible.

As the concept of equivalence is concerned, in accordance with Nida (1964) there are two types of translational equivalence (formal and dynamic). In case of formal equivalence, focus is maintained on form and content of a message, whereas in dynamic equivalence, the translator is least concerned with harmonizing the message of TL with SL. Here, the focus is maintained on the dynamic relationship. According to Nida (1964) a translation with dynamic equivalence in focus results in an absolute genuineness of expression, and in this case, reader or audience does not require familiarity with culture, norms, traditions and social values of SL to understand TT.

According to Nida (1964) TL elements may be replaced by the translator to avoid obscurity/anonymity and make implicit ideas explicit for enhancing the comprehension of audience. It may result into a state of redundancy in the TT but helps the receptor in the process of comprehension. Nida further explains that in this case, TL information is not harmonized with the message of SL by the translator, and efforts are made to create a contextual relationship between the attitude of TL audience and their culture. For clarification of the concept of dynamic equivalence in translation, we may refer to a well known translation of a phrase of the Bible by Nida. The phrase is *Lamb of God*. It has been translated with dynamic equivalence into a language known as Eskimo. The translation reads *seal of God* and it is meant for those who do not know the meanings of lamb. On the same pattern *pig-herder* is replaced with *shepherd* and it is meant for those who do not understand the meaning of *sheep* (Nida & Reyburn, 1981).

According to Nida (1969) and Taber (1982) to meet the sole aim of translation, high level of reaction in terms of equivalence is deemed necessary. They also recognize that this reaction or response may not be similar to the actual text, and consequently state that every context is not fit to be treated with dynamic equivalence. Shuttleworth and Cowie (2007) claim that merely, those elements, which are found implicit in terms of linguistic expressions in an ST are delineated explicitly and any supplementary information in a certain context is not exposed, although, sometimes, it may be deemed essential for a novel receptor. Nida and Taber (1969) classify the process of translation into three stages and they call it a three-stage-process. These stages are known as the stage of analysis, stage of transfer and stage of restructuring. Same are discussed in the following:

2.5.1.1 First Stage (Analysis)

In accordance with Nida's concept of analysis in the translational process, core/key sentences of an ST are put to analysis at very first stage known as the stage of analysis. These sentences define the fundamental syntactical components of the main structure of a language and play a pivotal role to enlighten the apparent configuration of the text (Nida & Taber, 1969).

2.5.1.2 Second Stage (Transfer)

According to Doty (2007) the second stage known as transfer stage, is related to modification or adjustment which is deemed inevitable in a translation governed by dynamic equivalence. Certain decisions are necessarily made at this stage. These decisions include the selection of a suitable translator, control of the sentimental and emotional influence of the translation, and adjustments in terms of grammatical elements, idioms and proverbs.

2.5.1.3 Third Stage (Restructuring)

Restructuring is known as third stage of the process of translation. This stage governs the substance which is shifted from an SL to a TL. The substance finalized to be shifted to a TL is modified and adjusted in accordance with linguistic demands of the TT to ensure its acceptance to TL audience. Due consideration is rendered to linguistic dynamics like register, dialects, styles, and structure of relevant discourse.

The appropriateness and accuracy of a translation is determined in accordance with its impact or influence on the audience of TL in comparison with the impact of the actual text on its audience. For a complete and successful translation, a translator needs to explore multiple dimensions of a source or original context. These contextual aspects are required to be translated and modified in a TT as per demands. In accordance with the observation and experience of Nida and Taber (1969/1982) context owns considerable significance in the process of translation. It is to be consistently maintained and followed. Verbal consistency stands inferior to contextual consistency in a competent process of translation. Morphological translation may concentrate upon words only without due consideration to context.

Nevertheless, the ideal state in translation is difficult to be achieved. This is the reason that Nida recognizes and accepts the fact that it is not all the time possible to produce such a TT which can affect its audience like the source or original text. Nida (1964) further explains that the overall effect of a TT can be rationally and sensibly close to the actual one (ST), but it can never be identical. Nida and Reyburn (1981) invent a new term *functional* equivalence to replace *dynamic* equivalence. It is created to circumvent the misconception and false reading of the term by other researchers. While furnishing the justification for their shift of paradigm, they narrate that the exchange of the phrase *functional* equivalence is not intended to propose something basically dissimilar from what is previously meant by *dynamic* equivalence.

According to them, regrettably, the term or phrase of dynamic equivalence is misinterpreted commonly. It is being taken as something which may have unusual effect as well as attraction for TL audiences. They particularly refer to a few translators of the Bible who gravely dishonor the rule of dynamic equivalence. De Waard and Nida (1986) believe that the application of the new term (functional equivalence) provides a competent understanding for elaborating the contextual meanings of communication in the process of translation to stay away from confusion and misinterpretation.

According to (al-Sowaidi, 2011) the model (functional or dynamic) used by Nida for the translation of Bible is equally significant for the Qur’ānic translation. It is because this model solely concentrates on the contextual as well as communicative impacts in the process of translation. The truth is undoubtedly acknowledged that the impact, influence or consequences of TT on the target audience can never be similar to the impact of original text on source audience. It is more than true in case of revealed knowledge as there is nothing absolute to challenge the Divine impact. Instead of exaggeration and artificial make up it would be quite supportive if revelations or words of Allah Almighty (God) are translated in a very simple, realistic and straightforwardly intelligible way. Religious translations can never be bound to a meticulous/specific model or particular/rigid approach. It is a matter of pick and chose from available range of methods, models or theoretical or empirical approaches in accordance with the demands and suitability of a religious text/translation.

2.5.2 Translation Model by Beekman and Callow (1974)

Faithfulness is highly esteemed in the field of translation. The translator is bound to sway either to the TL audience or SL audience in terms of his/her faithfulness or fidelity. The inclination of a translator in this regard determines future of the translation as well as its subsequent impact. The case of fidelity becomes more serious in religious translations. The task of addressing concerns regarding fidelity was taken up by Beekman and Callow (1974). The emphasis of fidelity is not merely meaning-oriented, it is equally important for linguistic characteristics of the form of a text. They categorize translation as a faithful translation if the sense/meanings and dynamics of the original text are transferred in it. Both of them have the opinion that for a faithful translation, it is mandatory for a translator to know the meanings of an ST as appropriately as possible.

To be precise, a TT based upon a realistic and faithful translation may be expected to communicate the same message to the target audience as the actual/ST carries or communicates to the source audience. Simultaneously, a faithful translation may utilize the syntactical and grammatical composition of the original text in very natural way, and it may be easily comprehensible to the receptors and readers of the translation. According to the Beekman and Callow (1974) the following two significant queries are required to be responded in this regard:

(i) Is faithful translation capable of conveying the similar meaning as the actual one?

(i) Are the meanings conveyed as evidently and as naturally as the actual one?

Religious scriptures have also been translated by Beekman and Callow (1974). They exercise faithfulness especially, in two dimensions/categories in their translation. Firstly they pay attention to exegetic loyalty or faithfulness. It is known as faithfulness to the meanings of the original text. Here efforts are made to retain and transmit actual meanings of an ST to target audience. In this case, a translator must be in a position (in terms of his/her capabilities) to illuminate or explain the ST for preservation of original like meanings in the translation. According to Toussaint (1966) as quoted in (Beekman & Callow, 1974) *exegesis* may be explicated as the study of the Bible in a critical and significant perspective in accordance with the principles of hermeneutics in pursuance of the instantaneous interpretation of the text on urgent and immediate basis.

There is another aspect of faithfulness. It is faithfulness to chronological reference in the perspective of meanings of a source or actual text. For example, Christianity is profoundly embedded in the past; therefore, the historical aspect of information/text/discourse must be handled vigilantly and a sort of misrepresentation or alteration should be avoided. The approach of the Beekman and Callow (1974) is quite different in the perspective of fidelity to historical reference. They are not in the favor of transformation or resettling of chronological plot or description into a scenario of TL setting.

It is worthwhile to state that historical reference is not significantly appropriate for the Christianity only; it has same importance for the Islam as well. Beekman and Callow own the point of view that historical elements of an ST like substance, sites, people, living things other than the human beings or human beings themselves, traditions, ideas, faith or social behavior or attitude etc. are supposed to be transferred from an ST to a TT by such a strategy that the similar message may be conveyed by a TT as by an actual report or ST.

Beekman and Callow (1974) further claim that translators of a religious discourse must not underestimate the dogmatic faithfulness. They also elaborate with reference to the Bible that it is full of orders, illustrative photographs, allegories as well as semblances. All of these contain instructive and dogmatic tasks and functionalities which are deemed necessary for translation. It is also worth mentioning here that at times, strain among two kinds of faithfulness (didactic and historical) cannot be circumvented. For example, a few of the elements of culture possess both aspects of fidelity.

In this particular situation if efforts are made to be truthful to the functionalities of both categories of fidelity in translation, it would be definitely at the loss of dynamics of the original text. This situation would be problematic for the translator. If less popular and unusual elements or items are preserved in the illustrative pictures, the didactic fidelity will be compromised and subsequently, instructive perspective would be unintelligible. Alternatively, if popular and usual elements of the TL are exchanged, the TL culture may reflect fake representation of the social and cultural background of the SL.

There is another kind of faithfulness that is deemed significant to be taken into consideration for translation of scriptures and that is nothing but dynamic fidelity. According to Beekman and Callow (1974) dynamic fidelity supports the purity, originality or genuineness of syntax of a TT. It may also help to understand the translated information easily. Therefore, in view of the recommendations of Beekman and Callow (1974), for translation of religious scriptures, the priority should be given to exegetic and historical fidelity over the consequences or effects of translation on different categories of audiences.

In the translation of the *Holy Qur'ān*, approaches of faithfulness like historical fidelity and didactic fidelity may be generally applied. In accordance with the argument of Beekman and Callow (1974) difference prevails among the languages in terms of their morphological patterns and syntactical compositions beside common notions. Consequently, complete harmony among languages is out of question and the phenomenon of equivalence may be handled and incorporated at literal and non-literal level according to the demands of TT in a good quality translation.

As much as synonymy is concerned, there may be numerous synonyms in an SL whereas in comparison to this, a TL may be in possession of similar, less, extra or even nil amounts of synonyms. For example the words like *offend, evil, bad, lawlessness, unrighteousness* and *trespass* may be utilized as synonyms for the word *sin* in certain cases of contextual analogies (Beekman and Callow, 1974). These possibilities and options for the translation of *sin*, direct an understanding that if there is only one option available in TL to translate or express the notion of sin, a translator is compelled to use it in rest of the situations accordingly.

In the other case, where the translator has multiple options, especially, in the form of near synonyms, the consultation of some reliable sources seems mandatory along with verification of meaning. Linguistic constituents, known as generic components, are associated with the element of meaning known to all members in a social context and the linguistic constituents distinguished as specific components are segregated as characteristic elements tagged with the persons of a society individually not collectively.

There are certain other situations or cases where subsidiary or additional semantic elements should also be taken into consideration. In some specific domains and situations, the application of synonymy put a challenge to translators, especially, where translators are bound to use more than one synonym collectively. These linguistic constituents are usually utilized in Arabic language for explication, emphasis as well as stylistic applications. Beekman and Callow (1974) state that doublet needs to be translated in terms of its meanings religiously though the structure is compromised. In reality, a doublet structure may be used in translation merely in those particular situations where it is used in the original text. For example, in a situation falling around both categories of doublets (generic-specific), the translators have both options: 1) opting for either terms or 2) the one which is contextually appropriate.

The approach of Beekman and Callow is based on Nida’s model (formal vs. dynamic equivalence) to a greater extent as discussed in advance. However, it develops a good understanding for pragmalinguistic analysis of the Qur’ānic translations. The aspect of faithfulness or fidelity cannot be overlooked in translations of the *Holy Qur’ān*. In case of religious text, the translator is bound to stay accurate and truthful to the components of history, social traditions and customs even though explanations and interpretations are also required and they may impede the genuineness of the translation. Whatsoever the efforts may be invested in a translation, it is agreed upon that a TT can never have an impact on TL audience like an ST have on SL audience. In the process of the Qur’ānic translation, an exegetic translation is the one which may not be circumvented.

2.5.3 The Relevance Theory of Gutt (1991) for Religious Translation

A person speaks to produce an utterance or generates a discourse when he intends to convey some information to others. The properties of a text or discourse in terms of linguistic components make it possible for receptors to deduce implicit and explicit objective of the sender or addresser and subsequently, develop some meaningful conjecture or intellectual guess. Here, Sperber and Wilson’s (1986) theory of relevance stands worthwhile to be mentioned. It is chiefly concerned with the explanation of a phenomenon of communication. It talks about the criticalities of a successful communication and explicates contextual semantic acquisition of linguistic terminologies and structures. In view of this relevance theory, text does not define the co-text or the context (Fawcett, 1997). The understanding of a receptor depends upon a cluster of postulations developed in the mind about the world in the perspective of his/her knowledge or experience. The domain of perception for a receiver in the perspective of received message has the potential in abundance, consisting of enormously all things pertaining to human senses and intelligence. Here, definition assigned to a context may state that it is a notion of cognitive perception which falls somewhere within the boundaries of cognitive situation engaged in the analysis and translation of a text.

According to the perception of Gutt (1991) this theory makes the most wanted structure available for the comprehension of a translation. In accordance with code model of communication, the process of communication involves programming (encoding) and deciphering (decoding) of information. The intelligence and basic principle behind the relevance theory is based upon the hypothesis that if encoding and decoding of information is the core strategy for communication then, each piece of information is possible to be transferred to any addressee. The approach of Gutt for translation raises an objection to the approaches of Nida (1964); Nida and Taber (1969) and Beekman and Callow (1974).

The approaches of these scholars are meaning–oriented. Considerate deliberations are not paid to context–oriented communication. Under relevance theory of translation, efforts are made by the translators for the creation of a triumphant and glorious translation which is equipped with the characteristics of communicating the context-bound or context-driven propositions or intended meanings of an ST to the audience of TL. It is worthwhile to mention here, that, the concept of relevance is based upon ranking/gradation which results into amalgamation of two dimensions. One is relevant to influences of context and second refers to efforts put in the process of translation. According to Zhou (2004) as quoted in Zhonggang (2006) the classification of relevance falls within four aspects 1) optimal relevance 2) strong relevance, 3) weak relevance and 4) irrelevance.

Translators are especially fascinated by three indispensable and essential differences in the theory of relevance. Firstly, it is the semblance in terms of description and interpretation (descriptive versus interpretive resemblance). According to Gutt (1991) if a translation is relevant to the ST in certain cases it falls in the category of interpretive semblance. In other case, if a translation is free and autonomous, and readers do not feel that it is the translation of something original, then, it falls under the category of descriptive resemblance.

The second significant contradiction in the theory of relevance is known in terms of communicative situations. This dichotomy is configured as primary communication and secondary communication. There are three factors which are involved in the process of supporting a listener or receptor to comprehend the message intended by a sender or addressor. According to Fawcett (1997) these factors include the discourse of an addressor, the utilization of appropriate contemplations in accordance with the accuracy of context, and the ability to extract functionally apposite deduction from the material gained through former two factors. When audiences of a TT do not successfully capture the contemplations or hypotheses speculated by the sender, then, second communicative situation occurs. The second situation very commonly develops when the literature of two distant cultures is translated into their respective languages.

The same situation occurs between Arabic and English. Pursuing the desire to discriminate among the translations, Gutt (1991) brings in two kinds of translations: 1) when a translator owns the freedom to explicate or sum up, and 2) when a translator is bound to remain fixed to the clear contents of an actual text. In case of direct translation, efforts are put in at their level best by translators to ensure fidelity to the substance and structure of an ST. For the accomplishment of this objective, the information perceivable in the context of intentions of an original text is emphatically utilized.

As the distinctions in terms of linguistics are concerned, Gutt (1991) highlights that the distribution of tangible characteristics of linguistic elements does not matter considerably for the attainment of interpretive resemblance. It searches for the possibility of explicating the extra conceptual communicative signs made available by an original text. The point of view of Shuttleworth and Cowie (2007) reflects that, the concept of context in its originality is very important. It is because, translation is sighted in the perspective of contextual communication, incentive and elucidation or analysis, and the same is endorsed by Gutt (1991) as well.

The target audiences own the liability of accommodating variations and modifications in current scenario. This scheme of translation is utilized by those translators who are not preferably in favor of descriptive incorporation in a TT. They take help or compensate it by using annotations, end-notes and providing vocabulary items in parentheses. This practice results into a TT which is easily comprehensible.

In other case, the speculation behind indirect translation is that, the entire and complete semantic transformation cannot take place in the presence of contextual gulf. This is the reason that in indirect translations, translators do not stand convinced to translate the entire semantic shades and postulations of an ST. They merely concentrate upon related and compulsory propositions in accordance with the needs of TL audience. As per the description of Fawcett (1997) the indirect translation is quite accommodating in the perspective of sensibility of context, and introduces a novel notion with respect to old perception of translation. It encompasses a range of various different categories of translated texts.

In case of the Qur’ānic translation, with clear and unambiguous contextual considerations, the sacred activity of translation becomes quite trouble-free. For a successful communication or verbal interaction, context is quite significant and it needs to be as clear as possible. There are many tools (vocabulary items in the form of glossaries, footnotes, prefaces/introductions to books etc.) that are utilized to bridge contextual gap. It makes the readers acquainted with the genuine and original context. This model of translation does not encourage the local/target adjustments (domestications) in terms of culture contrary to Nida’s model of functional equivalence and Beekman and Callow’s model of idiomatic translation. At the same time, it also highlights the urgent requirement of receptors’ or readers’ social and cultural awareness for comprehension of the message as and when needed.

2.5.4 Socio-semiotics Approach of Halliday for Religious Translation

The socio-semiotic approach of Halliday is also famous as Systemic Functional Grammar (SFG). The approach is generally acknowledged as a communal approach. It takes language as a source of meaning-making in the culture-oriented development. In accordance with the theory of SFG, language comprises numerous layers. These are basically layers of context. These layers involve situational context, cultural context, and context of discourse, lexicon, morphology, syntax and phonology.

An extra-linguistic echelon of a text refers to its context, and informative substance is discovered in its linguistic expressions. The term semantics may be defined as a resource for meanings in translation studies. It is an important component of linguistics. The semantics echelon works as a doorway to a system of linguistics. It provides us an opportunity to perform meaningful utterances and dialogues. This performance is driven through the application of semantic stratagems (tricks). The strategies make people capable of reproducing or replicating something about the world through a conversion of conjectures into meanings. It may be termed as the semantic considerations for furnishing meanings to various objective-oriented observations. Semantics plays a role of a medium (interface) between extra-linguistic and linguistic systems.

In view of the fact that meanings are interpreted as a store, reserve or source, it may be determined as a practical, metaphorical or communication-oriented phenomenon instead of something ceremonial or idealistic. It may also be portrayed in two different styles in semantics, multi-functional and textual. It does not merely take the assumptions, contemplations or propositions into consideration. It is further emphasized that text or discourse instead of words or sentences performs a pivotal role in successful communication. The term lexicogrammar may be recognized as a resource that provides words for expression of meanings. And in addition to this, lexicogrammar is a source for expressing and realizing the accuracy of expression in syntactical arrangement of lexicon, grammatical items and morphological components.

According to Matthiessen (1995) lexicogrammar involves lexicon (vocabulary items and grammatical components) in an integrated system. Lexicon is interpreted as a very critical ingredient of grammar. The main components of grammar are syntax and morphology, and they are indistinctively part of same strata. In accordance with the claim of Halliday (1994) the uniqueness of meanings is interpreted vide three layers of meanings and same are mentioned as meta-functions in SFG. The meta-functions which are referred in SFG are segregated as *textual*, *interpersonal* and *ideational*. The empirical experience which is gained through activities in respective social fields is represented through ideational meaning. Communication always takes place on the basis of nature of relationship between addressers and addressees because; the personal attitude of an individual stands quite significant in a social interaction. This sort of relationship is represented through interpersonal meanings.

All meta-functions (ideational, interpersonal or textual) are realized through their respective/specific systems in a process of communication. The textual meta-function is experienced through a theme, the ideational meta-function is understood through transitivity, and interpersonal meta-function is comprehended all the way through a mood. The situational aspect of linguistic register is also quite significant to be mentioned here.

These above mentioned meta-functions are also associated to three situational facets of register known as *mode, tenor* and *field* correspondingly. In a few words, it is finally summarized that SFG emphasizes the correlation among the communal structure, text and context. Language may be defined as a system of signs which perform social functions in certain social contexts. Linguistic structures and grammatical principles are means which help in comprehension or realization of meanings. Nevertheless, Halliday's socio-semiotic approach is extensively applied in translation studies.

2.5.5 The Model of Hatim and Mason's (1990) for Religious Translation

Halliday's model of linguistic is admired and supported by Hatim and Mason for translation studies, and special tributes in this regard are paid in their famous contributions for translation studies (Hatim & Mason, 1997 & 1990). They claim that translation is a practice of communication or transfer of information from an SL to a TL which takes place in a social context. They talk about three autonomous and self-sufficient contextual dynamics or factors in their model of 1990, and also claim that meanings are accomplished through the interaction and mutual relationship of these factors. The factors are named as semiotic, pragmatic and communicative dimensions in the domain of translational communication.

The linguistic or language disparity falls within a domain of communicative dimensions. A framework is formulated by Hatim and Mason (1990) for the elucidation of language/linguistic disparity which deals with interactional proportions of use and user. The diversities, which are related to user, encompass idiolects and geological (environmental), chronological (temporal) as wells as communal usual (standard) dialects. The disparity of use is denoted as register. This variation encompasses variables of discourse (field, mode and tenor). The second significant proposition is pragmatics which principally relates to the intentions incorporated in a text.

The objective of pragmatics dimension is to discover the equivalence or uniformity of contents in intentions and propositions along with force of illocution. Pragmatics dimension includes the factors like speech acts presented by Austin (1962) and referred by Searle (1969) along with implicatures of the maxims of Grice. The third one, mentioned as semiotic dimension is related to the perusal of signs. The signs are classified under this dimension in terms of discourse, type of text and literary variety (genre). This dimension deals with elements of semiotic context as well. These semiotic components include intertextuality, allusion and interdiscursivity.

2.5.6 The Approach of De Beaugrande and Dressler’s (1981) to Texts for Religious Translations

Text as an important element of communication is also focused by De Beaugrande and Dressler (1980 & 1981). They are successful for developing a theory of the science of text at their own. Their efforts result in identification of a text as an integrated meaningful whole instead of a simple thread or string of isolated or irrelevant collection of morphemes (words) and collection of words (sentences). They present a significant piece of literature on text: *Introduction to Text Linguistics* (1981). In accordance with their claim, a text needs to fulfill certain criteria to be considered as a text. They name these conditions as seven standards of textuality which are: “1) cohesion, 2) coherence, 3) intentionality, 4) acceptability, 5) informativity, 6) situationality and 7) intertextuality.”

The textuality of a text is mainly based upon characteristics of communication or communicative features it possesses. Both of them are convinced that above mentioned seven standards of a text result into a possibility of text analysis. Cohesion as well as coherence, two standards or theoretical codes are solely text-oriented. There are two perceptions which are referred to cohesion: 1) the chronological relationship of connectivity among the components like words, phrases, clauses and sentences and 2) the same may also be accomplished through a bond within textual extensions in case of texts of a wide range and multiple varieties of contents. According to De Beaugrande and Dressler (1981) these perceptions are closely related. Each episode and incidence is quite active and influential in making a contact (in any case) with a number of other episodes or events. The postulation owns and explicates the central part of the notion of cohesion.

The notion of coherence contrary to the concept of cohesion mentioned earlier encompasses what is present like an abstract phenomenon away from the surface of a text. In other words, coherence finds out hidden meanings of thoughts and ideas present in ideological world of a text. In accordance with the point of view of De Beaugrande and Dressler (1981) the debate about coherence may be continued and followed from appropriate psychosomatic and idealistic perspectives. It is further narrated that coherence crosses the textual peripheries. It happens, because, by definition, it is linked to cognitive phase of texts by means of ideas and associations. In addition to this, coherence is associated with such means by which elements of the world of text (arrangement of concepts and associative affairs which remain dormant to the surface of a text) are semantically interlinked with each other. Concept is actually a pattern of cognitive content or informative substance that may be collected or stimulated in certain level of harmony, concord or mental consistency in the form of knowledge.

According to De Beaugrande and Dressler (1981) concepts, links and relations among concepts emerge collectively in the world of a text. Each link owns some label or description of the concepts in terms of some connectivity to them. Producer of a text is connected to it in terms of intentionality invested in it, and simultaneously governed by his/her attitude in the process of a text analysis, whereas the addressee of the text is connected to it in a relationship which is governed by its acceptability. The intentionality dominantly involves the attitude of a text producer. It is therefore, recommended that in the process of a text analysis, the arrangement of cohesive and coherent devices is also required to be referred to the intensions of a producer along with investigation of the collaboration of cohesive and coherent entities.

The researcher agrees with the point of view that a linguistic arrangement should be presented and welcomed in a textual format, and should also be utilized in similar format in interaction-based communication. In the interaction-oriented or social activity-based communication, some sort of commotion and disorder in terms of coherence and cohesion is readily tolerated and sole objective of communication is pursued accordingly. The process of text creation at the end of a producer and its subsequent acceptance at the end of a receiver in the perspective of discourse action-based functionalities in accordance with intended aspirations, objectives and plans are also taken into account in the process of text analysis.

De Beaugrande and Dressler (1981) rightly believe that acceptability of a text includes the attitude of a receiver for interpretation of coherence and cohesion in the arrangement of the text to ensure some kind of relationship between the receiver and the text for acquisition of information. The approach of acceptability may be influenced by various social and communicative factors. The factors may include type of the text, background of the text in terms of culture or social setting and intended aims of the text at both ends (sender and receiver).

According to De Beaugrande and Dressler (981) the concept of informativity is related to novelty of text proceedings, innovativeness, familiarity or strangeness of the message, whereas situationality is related to elements that address the relevance of a textual world with its contextual world for which the substance of a text is actually intended. Among the seven standards, the last one is intertextuality. It is based on textual assumptions which are contemplated in the perspective of other texts deemed relevant within the context for delivery of complete meanings. The researcher also believes that it is a main factor to determine the type of a text in accordance with prospects of linguistic performances as a whole (De Beaugrande, 1980).

2.5.7 Text Linguistic Approach of Neubert and Shreve (1992) for Religious Translation

Text linguistic approach of Neubert and Shreve is basically an addition to the growth and progress of a linguistic model which emphasizes two basic levels of a text (the lexical and sentential level). This model is different from the linguistic model. It has a vast idea of textual meaning and it is based on a comparatively better pragmatic and rationalistic invention or configuration of the concept of translation equivalence or uniformity. In accordance with the claim of Neubert and Shreve (1992) it locates the equivalence at the level of text, instead of words/lexicon and sentences.

They claim that translation is originated at the level of text in the approach of linguistics that discovers the assimilation and amalgamation of secluded and remotely situated words and sentences. It invalidates the concept that meanings are constrained at the level of lexicon and sentences in their independent and isolated positions. In addition to this, they claim that all types of translations are basically texts, and the procedure of translation principally starts at the level of a text, called the textual process. They furnish their point of view in respect of all models of translation. What they sketch out has some relevance to the theory of integration or integrated theory. Furthermore, it is worthy to be mentioned here that text linguistics highlights the significance of the integrity of ideas, and also represents the text as a system of communication which is not similar to a secluded or predetermined variety of language in its manifestations.

According to Neubert and Shreve (1992) the concept of the text linguistics confirms that, the process of translation is actually referred to pragmatically motivated functionalities of an ST. This notion of the model of translation rightly directs the debate to the concern or problem of equivalence in translation, and at the same time, supports the idea of equivalence in terms of communication.

According to the concept of text linguistics, a translation process includes the worth and significance of an ST in terms of communication and these communicative values are shifted into a translation subsequently. As per the argument, this term is concerned with contextualization of lexicon (words) and semantic evaluation (meanings) of the text in the perspective of communication. The seven textuality standards as discussed earlier have also been discussed by Neubert and Shreve (1992) in detail. This is one of the universal strategies that help produce feasible, achievable, realistic and truthful translation.

The review of all the translation models for religious translations in particular which are based on distinctive hypotheses and assumptions in this section is not intended by the researcher for application of these all in terms of their insights in the theoretical framework of the present study. In accordance with the point of view of the researcher this sort of application which includes all the assumptions of these models would be merely irrational and infeasible. Nevertheless, the researcher will prefer an eclectic or multidimensional approach which consists of a set of procedures that may serve to deal with the difficulties involved in translating elements of pragmatic loss in *Sūrah al-Kahf* of the Qur’ān into English. This approach may also be fruitful in the pragmalinguistic analysis of the translations of the *Holy Qur’ān*.

2.6 The Qur’ānic Translations

It is undoubtedly not unprecedented to acknowledge that the guidance for humanity, the Holy Book of Allah Almighty, the *Holy Qur’ān,* is the primary source of all intellectual/religious interpretations and social studies regarding the religion of Islam. The revelation of the *Holy Qur’ān* is proven to be a decisive moment in the history of mankind. In accordance with the belief of Muslim community, the *Holy Qur’ān* has been revealed for the guidance of the whole of humanity since the time of its revelation to the Day of Judgment (doom’s day). The true understanding of the Holy Book (divine wisdom) provides solutions to the problems of humanity.

A number of studies are conducted on multiple aspects of the *Holy Qur’ān,* but due to its nobility and universality of concepts, human wisdom in general fails to target its themes and messages from an unconstrained and unrestricted point of view. After 1950s, people became more interested in translation and it is now one of the most important subjects of common interest in current state of affairs of the global village when social distances and linguistic differences are being minimized. According to the claim of Robins (1964) on the subject, translation is not focused merely as an art, but a novel discipline as well. It is studied in the domain of linguistics, semantics, a study of discourse or text styles (stylistics) and contrastive linguistics.

The researcher is faithfully convinced that people of the world must be presented with some accurate, appropriate and truthful translations of the most important pieces of literature available all over the world especially those which are meant and claimed for the guidance of the whole of humanity. The teachings of the religion of Islam especially in the form of the *Holy Qur’ān* stand most significant in this regard. The revelation of the *Holy Qur’ān* is being acknowledged for almost last fourteen hundred years and since then its teachings are being followed and learnt. The Qur’ān is one of the most translated books/messages in the world today. The activity of translation starts since the time of its revelation and continues with periodically increasing passion (zeal and zest) for various aims and objectives, and undoubtedly, will continue in the future till the end of this world.

The meanings of the text of the *Holy Qur'ān* are already translated into different languages (major or minor) of the world including English. Ihsanoglu (1986) as quoted in (al-Malik, 1995) narrates that the Qur'ānic translations in printed forms are found in 65 various languages of the world. He claims that there are five hundred and fifty one (551) complete translations in printed form, whereas, the number of partial works and collections is comparatively high, that is eight hundred and eighty three (883). The translations which contain the complete text of the *Holy Qur'ān* have been printed for eight hundred and twenty nine (829) times, whereas, partial translations are printed for four hundred and nine (409) times. Beside these efforts put in by different Muslim and non-Muslim scholars, El-Sheikh (1990) asserts that there are two basic reasons due to which the objective-oriented and unbiased translations of the *Holy Qur'ān* could not be made available for the people who do not know the Arabic language and the assignment of producing a precise and perfect translation of the *Holy Qur'ān* to the non-Arabic world is still pending.

The very first reason behind above stated unfinished task may be referred to stylistic nature of the *Holy Qur'ān* as it is well-known in terms of its literary merits. This literary poetic style, results into loss of accurate and appropriate meanings in the translations. In other words, with a greater amount of literary values in the possession of an original piece of work, the loss of meanings in its translation is also expected to be more. It is not difficult to accept in general that imitation or replication of something unusual and unique is quite impossible. Therefore, any translation of magnificent works of literature, particularly the *Holy Qur'ān*, is by nature restricted to something more than equivalence of the original and 100% equivalence is absolutely out of question in this regard.

The Muslim and some of the non-Muslim translators believe that the Qur'ān is the word of Allah Almighty; therefore, they remain under constant fear of going astray (off beam) of the actual meanings in the process of translation. Same is reported as second reason behind inaccurate and incomplete translation of the *Holy Qur'ān*. Under this fear, the translators remain inclined, accentuated and focused to lexical accuracy instead of concentrating upon communicative values of the source or original text. These translators cannot be successful in replication of magnificence of literary style of the *Holy Qur'ān*. It is also worthwhile to mention here that a number of them do not call their translations as "translations". They call them as *interpretations* of the text or *translations of the meanings* of the Qur’ānic text, as perhaps translations are by and large related to something different from the meanings of the text.

Under these circumstances, it must be acknowledged that translations of the Qur’ānic text in terms of its meanings are meant to seek a substitute of the text of the *Holy Qur’ān*. Nevertheless, it seems merely a venture or struggle for communicating the message of Allah to speakers of other languages by conveying or reassigning the meanings of the Qur’ānic text to other means of verbal communication prevalent in the world. In spite of these tribulations and issues, the Qur’ānic translation into various other languages of the world is the responsibility of the Muslims of the world for propagation of the message of Allah Almighty to the whole of humanity. In this context present study is meant to probe the problem of pragmatic losses in the three different types of English translations of the *Holy Qur’ān*.

2.7 Significance of the English Translation of the *Holy Qur’ān*

In the present world, globalization is on the rise and its various aspects are quite easily noticeable in terms of world trade, international communication and inexhaustible surge of texts through electronic media. Same state of affairs of the contemporary world has been depicted by Malmkjær and Windle (2011). In accordance with the point of view of Bassnett (2011) the characteristic elements of globalization might also be recognized as the incident of migration at mass level which is concurrently going on in various regions of the world today. It may be attributed to the apprehension of climate change (global warming) or inquisitiveness/curiosity for identification of faiths/convictions in other societies. In the present scenario of global world, characterized by plurality, assortment and culture-oriented social interaction, the scope and functionalities of translation are restructured and reformed quite appreciably and intelligently. Now the translation is no more recognized as merely a correspondence or transaction between two languages. According to Cronin (2003) nowadays, translation is being considered as the field of study that strives to attain arbitration (negotiation) among various languages and cultures.

Two languages of two different and distant regions, Arabic and English are quite different in terms their linguistic and cultural notions. It is also worth mentioning that both languages are descendents of two different language families. According to Pereltsvaig (2012) Standard Arabic or the Qur’ānic Arabic is the descendent of South

Central Semitic languages. These languages are almost seventy in number and utilized by almost four hundred and sixty seven (467) million inhabitants of the Middle East, various parts of North Africa and the Horn of Africa. Beside Modern Standard Arabic, these languages include Arabic Spoken Varieties, Modern Hebrew and Samaritan as members of their family.

In contrast to Arabic, English is famous as one of the West-Germanic languages (German, Dutch and Frisian) and they all are initially members of the Indo-European languages family (Pereltsvaig, 2012). In the perspective of this linguistic and cultural remoteness existing between Arabic and English, Faiq (2004) claims that misinterpretations, confusions and misconceptions are merely not due to linguistic incongruities in isolation, they have their cultural dimensions too. Faiq further claims that ambiguities commonly take place in meticulous social formations, specific historical facts, and established standards of communicative/linguistic productions. The similar difficulties are faced in subsequent reception. According to the researcher, this all may be attributed to the involvement of the cultural and ideological ingredients in the linguistic expressions.

Translation of the *Holy Qur'ān* into English is considerably significant due to the prevalent status of English as international lingua franca. Undoubtedly, English is the medium of international business, communication and education among different nations of the world. The concept of global village all over the world further strengthens the importance of English in the present era as the language of modern knowledge (science and technology). Therefore, English may be recognized as an important contemporary medium for preaching of the Qur'ānic message all over the world.

2.8 Pragmatics and Translation of the *Holy Qur'ān*

According to Levinson (1983) as quoted in Abdullah (2015):

> Pragmatics is the scientific study of the relation between the structure of a semiotic system (notably language) and its usage in context, and along with semantics, forms part of the general theory of meaning. Inside the theory of meaning, pragmatics particularly deals with inherent meanings, presumptions and contextual interpretations: the method in which syntactical features of linguistic expressions operate on the background of presumption and inferences.

Generally pragmatics deals with the contextual and intentional meanings of a text. For the pragmatic analysis of a text, speech acts (locution, illocution and perlocution), the force of illocution used for an expression, application of cooperative principles in the perspective of Grice’s maxims, the violations of these principles and implicatures are traced and contextually analyzed. Mishandling of these aspects or elements creates considerable problems in translation and subsequently results into the misinterpretation of a text. This issue becomes more serious when it results into loss of meaning. It may take place when translation is rendered between two culturally and syntactically dissimilar languages like Arabic and English.

The application of pragmatic strategies in translations of the text of the *Holy Qur’ān* is quite significant and demanding, because, the Qur’ānic text is quite rich in terms of scientific and historical facts, natural logics, context-oriented deliberations, intention-oriented meanings and considerable other pragmatic elements. The language of the *Holy Qur’ān* is standard or classical Arabic. This version of the language is not being strictly followed in Arab countries or elsewhere nowadays. However, the language of the *Holy Qur’ān* is a living language being spoken and understood in the Arabic world in general and among Muslims all over the world in particular. A very significant example may be furnished from the English translation of *surat* “Yusuf”. The story of Hazrat Yusuf is a historical fact. This story is also found in Hebrew and Christian religious scriptures. There is no doubt that the story is revealed in the both religions but it differs from the story of the *Holy Qur’ān* in terms of the episodes and affairs of the story along with personality of Hazrat Yusuf. The problem of context, belief and background knowledge can be observed or witnessed in various translations.

The Christian translators use the Biblical name *Joseph* throughout their translations. Woogen (2012) conducted a study on four translations of the Qur’ān in Hebrew and found the use of *Joseph* instead of *Yusuf* in each translation. It is also confirmed by Woogen that the story of Joseph in the Bible is different from the story of Yusuf narrated in the Qur’ān. It is further claimed by her that Yusuf mentioned in the *Holy Qur’ān* is referred as a prophet whereas the personality narrated in the Genesis is a highly esteemed noble man rather than the Prophet. The story of Genesis is a historical tale up to great extent, whereas, the story of the Qur’ān focuses on the ethical and religious features of the character of Yusuf.

A very significant point to be noted here is that, simply with the change of name in the Qur’ānic translation (*Joseph* instead of *Yusuf)* may result in creating or switching to the narrative of the Biblical personality as depicted in the scriptures instead of the personality depicted in the Qur’ānic text. This whole phenomenon falls under the pragmatic strategy of domestication identified or named by Venuti (1995) and the same is denied in the Qur’ānic translation because it results into loss of actual meaning of the ST in the perspective of its culture. The same problem persists in other names like “Abraham”, “Isaac”, “Jacob” and God instead of Allah. It is therefore, concluded that pragmatic considerations are highly significant in the translation of the *Holy Qur’ān*. All pragmatic elements are required to be treated religiously in the true spirit of the Qur’ānic text; otherwise, they may result into pragmatic losses.

2.9 Pragmatic Losses and Translations

When it is accepted as a general rule that two identical languages do not exist in the world, and languages differ in terms of their lexical, morphological, syntactical and cultural elements, then it becomes easy to move toward the problem of loss and gain in translations through application of multiple strategies (Bassnett, 1991) as quoted in (Agustina, 2013). The problem of loss of information or distortion of message may not be taken very seriously in case of general communication among the people of a society where multilingual speakers are dominantly residing. But the issue of loss becomes more serious when it is related to religious literature which defines the faith or rituals of a community.

Nida (1964) contributes a considerable amount of literature regarding the troubles of losses in translation. The difficulties faced by translators in the process of translating notions, terms, ideas or concepts from an original SL text that do not have their counterparts in the TL have been focused in particular. It is however, generalized that the general (generic) disparities in the source and target language systems may obviously result into pragmatic loss in translations at all levels.

2.10 Pragmatic Losses in English Translations of the *Holy Qur’ān*

There has been a hot contest of argumentations on the issue of pragmatic losses in the perspective of translation and pragmatics. This problem is reported as one of the most stubborn concerns or problems of the translation process or product. When the textual message of one language is transferred into the text of another language, pragmatic loss becomes predictable or inevitable like the loss of energy when one form of energy is converted into another form of energy that is electrical to mechanical or vice versa. In this scenario of pragmatic loss, the responsibility of the diminution and attenuation of these losses is placed on the shoulders of the translators and this conscientiousness falls among the primary aims and objectives of a translation. It is because, the pragmatic losses may quench or distort the contentment and gratification of an ST and subsequently, we may avail merely fractional and incomplete appreciation of meaning instead of complete and absolute understanding.

The basic quandary is that two languages can never be identical. There is always an area of disagreement and inconsistency between them (SL and TL). Absolute harmony between an SL and a TL in terms of pragmatic elements or aspects is not possible and the process of translation can never be so successful to produce a TT similar or identical to an ST because absolutely complete or ideal translation does not fall within the limits of translators' capability as human beings.

Multiple pragmatic strategies (addition, deletion, domestication, foreignization, compensation etc.) are applied to gain maximum equivalence between source and target texts. The strategy of compensation is frequently applied, whereby the loss of one pragmatic element in a TT is accepted for balancing it through addition of another pragmatic element somewhere else. The responsibility of compensation is not easy to be shouldered by translators, because, it is a quite serious and demanding task. To be very specific, the actual challenge to translators is to decide the pragmatic elements or features in particular which may be lost or sacrificed from the original text in the process of translation through the most reasonable and legitimate strategy (Dickins, Hervey & Higgins, 2002). Losses in terms of various shades of meaning are donated as a tariff in translation process. In the context of such serious linguistic issues which exist in abundance in the process of translation, translators are required to be extra vigilant, accurate and careful. Various manifestations of pragmatic losses in English translations of the *Holy Qur'ān* will be discussed in some detail in the next chapter.

2.11 Pragmatics and Linguistics Conflation

Text analysis (TA), discourse analysis (DA), critical discourse analysis (CDA) or translation is not merely governed by linguistics. These are multidisciplinary or trans-disciplinary tasks which demand multi-dimensional approach. In each case, language is the basic component; therefore, language per se cannot survive in isolation. Culture and society own language as their essential and fundamental component or part which is required to be taken into consideration in the process of any linguistic analysis, interpretation or translation. In case of discourse specially, the analysis may be authorized in psychological, semiotic and historical perspectives as it may not be possible to describe the meaning finitely (Mišíková, 2007). In the process of producing fairly accurate or approximate meanings in connection with the intended meanings of a speaker/sender, linguistic expertise or linguistic symbolism may be supported by pragmatic considerations. Pragmatics, by it origin, may fall in the domain of economics. In the context of linguistic studies, it owns somewhat different meanings. Here, it may be defined as a study of the relationship or connectivity among various linguistic manifestations and their relevant users. It offers its best contribution when it develops better understanding of a text in accordance with the meaning of a speaker, intended in a meticulous context (Mišíková, 2007).

The importance of pragmatics becomes more perceptible when it is discussed in comparison with syntax and semantics (other linguistic disciplines). According to Verdonk and Weber as quoted in Mišíková (2007) pragmatics models of meanings discover the meanings of a language in connection with a context of language use and users (context and text producers in the perspective of their intended meanings). In addition to this Verdonk and Weber further clarify that semantics, in contrast to pragmatics, focuses on the “meaning of the sentence as an abstract syntactic unit dissociated from a situational context” while pragmatics concentrates on the meaning of an utterance, which is the actual and concrete comprehension of a sentence in a particular context of its use (Mišíková, 2007). In other words, pragmatics is applicable to the analyses of communicative meanings in a meticulous state of affairs or particular context, while the conventional and customary approach of semantics concentrates on methodical and logical connection/relations among words, phrases, clauses and sentences only.

For a comprehensive and successful process of an appropriate and accurate decoding of a text, translators are required to be well aware of the language as well as the social and cultural milieu or background of the (source/original) text. Through a careful reading, they become proficient to infer precise signals and rebuild a text in its appropriate coherence, although it is arguable, whether, it is possible or not for the translators to transfer all layers of meanings to a TL text. Occasionally, definite shades of meanings in the perspectives of linguistic connotations and language varieties (dialects or register etc) might be overlooked, but in the process of translation, they should never be ignored (Knittlová et al, 2010). Generally, translators do modify a text in accordance with their socio-cultural experiences. Subsequently, they put their translations to a risk, and a very significant thought or notion of an ST may be lost in terms of its reputation in a TT.

2.12 Pragmalinguistics

In accordance with the point of view of Leech (1983) these are not the explanatory or descriptive requirements of linguistics that become the cause of pragmatics, rather these are the concepts or thoughts of philosophy which substantiate the idea of pragmatics. Later on, when linguists applied the pragmatic models for the analyses of the natural discourse or communication, this philosophically motivated design of pragmatics considerations enhanced their difficulties. However, pragmatics concentrates upon a domain falling within the context of extra-linguistic, socio-linguistics and semantics without any well defined demarcations between pragmatics and other disciplines (Wierzbicka, 1991).

It is worthwhile to acknowledge here that pragmatics, however, has its own inconsistencies and incongruities. For the solution of some of these discrepancies, numerous imitative terms are anticipated for the categorization of the extensive varieties of themes and issues occupied in the domain of pragmatics. After certain deliberations in this regard, Leech (1983) was inspired by the term *pragmalinguistic.* He applied this term for the representation of “the more linguistic end of pragmatics”. It is an area of pragmatics where any language furnishes the particular or meticulous resources for transmission of specific or meticulous illocutions. These particular illocutions are named as the speech acts performed by the speakers or producers through utterances especially.

In addition to pragmalinguistics, Leech (1983) introduces another term *socio-pragmatics*. It refers to sociological periphery of pragmatics. In very simple words, socio-pragmatics is the systematic approach to the study of techniques (ways) in which social situations determine the conditions (state of affairs) for language uses or linguistic applications. For study of the conditions, determined for the use of language in communication in general and omission of indigenous/more specific conditions in the similar context (language use) in particular, he uses the term *general pragmatics* in the context of *register* of pragmatics. According to Leech (1983) it may also be defined as the study of communicative actions in their social/cultural contexts and categorized into two branches: pragmalinguistics and socio-pragmatics.

In accordance with the observations by Leech (1983) the term of pragmalinguistics is applied by various scholars for the representation of *the more linguistic end of pragmatics.* In this case, structural resources of a language gain enormous significance and they govern the study of the relevant substance portrayed in the text. In contrast to these observations, the term of pragmalinguistics is also referred to the study of *the more linguistic end of pragmatics* where particularly available assets of a language, destined for the communication of illocutions, are taken into considerations by the translators. Here, illocution is defined as the speech act which is performed by an utterance, expression or statement.

According to a simplified interpretation, Pragmalinguistics is referred to the linguistic resources or resources available in a language for passing on communicative/expressive acts as well as social, interpersonal or collective meanings. These resources comprise pragmatic strategies relevant to directness, indirectness, routines and a huge collection of linguistic structures or manifestations. These linguistic forms and demonstrations own the capacity of causing intensification or attenuating intensification (softening) of communicative acts.

In accordance with another point of view which is presented by Verschueren (1999) the field of pragmatics comprises several diversified approaches. Its boundaries are not clearly defined although joined by a universal or common social, communal, cultural, cognitive or functional perspective of language in terms of communication. Under these circumstances, pragmalinguistics in other words “linguistic pragmatics, pragmatic linguistics, internal pragmatics” concentrates principally although not absolutely on the study of linguistic phenomenon (occurrences/code, rules or regulations) in terms of its multiple uses. In other words, pragmalinguistics is referred to the capability of applying apposite and accurate linguistic resources for the performance of a particular speech act. Therefore, pragmalinguistics is not concerned with what an utterance means except what the producer/speaker of an utterance means by it. Its interest rests in the intentions, aims, effects and functionalities of the use of language in particular social situations or contexts.

2.13 Pragmalinguistic Analysis of English Translations of the *Holy Qur'ān*

The *Holy Qur'ān* is the Book of revelation which is quite rich in terms of its contents, contextual/pragmatic considerations and universality of meanings. Present study aims to conduct a comparative pragmalinguistic analysis of three different types of English translations of the *Holy Qur'ān*. These translations are known as word-for-word translation, literal translation and running translation with lexical and syntactic expansion. This analysis includes the study of elements of pragmatic loss in the ST and their respective linguistic manifestation in the above referred translations. The pragmatic losses may be classified into seventeen different categories mentioned in the next chapter of research methodology in some detail.

According to various studies mentioned in the theoretical framework of the study, these seventeen manifestations of pragmatic losses may exist in the English translations of the *Holy Qur'ān* in the perspective of its overall linguistic structure (lexical, morphological, syntactical, sentential, intra-sentential, inter-sentential etc). In the present study, the elements of pragmatic loss have been identified in the text of the complete Sūrah of the *Holy Qur'ān* in terms of lexical/morphological items (lexemes) in line with the theoretical framework in the first phase. The manifestations of these elements of pragmatic loss have been highlighted in the three translations through comparative pragmalinguistic analysis in the second phase. As the study deals with morphological domain of translation, therefore, pragmalinguistic analysis may be deemed the most suitable option for highlighting the manifestations of pragmatic losses in selected translations. In the last phase of the study, similarities and differences in selected English translations have been discovered and relevant recommendation made accordingly. The researcher could not find a suitable model for comparative pragmalinguistic analysis and consequently, a comparative pragmalinguistic model was developed under the rubric of causal model of translation analysis in accordance with the demands of the present study. This model has been illustrated in chapter 4 of the present study (section-4.2.1).

2.14 Relevant Studies

The *Holy Qur'ān* is the Book of common interest for all the Muslims. People all over the world, Muslims as well as non-Muslims, started focusing on the message of the *Holy Qur'ān* in multiple dimensions since the time of its revelation. The incessant process of its translations and interpretations has attracted the linguists and researchers at large. The analysis of the Qur'ānic translations is a quite challenging task. However, various studies have been conducted in this regard as well. In order to highlight the gap for the present research, a number of studies relevant to the *Holy Qur'ān* and its translations in particular are briefly discussed in the following:

(i) A study has been conducted by al-Malik (1995) regarding secondary meanings of performative utterances in the text of the *Holy Qur'ān*. The study pertains to five Qur'ānic translations. The writer narrates that a performative utterance may become problematic when its fundamental meanings are not translated while it might be in possession of secondary meaning as well. In general, he elaborates the performative utterances in English as well as in Arabic texts. al-Malik discusses the performative utterances in the forms of vocatives, negatives, imperatives, wish and interrogatives. The writer highlights the direct as well as fundamental meanings of these different categories of performative utterances. He highlights examples in the selected English translations of the *Holy Qur'ān* where performatives have been translated in their secondary meaning instead of fundamental meanings recommended by Qur'ān exegeses. Finally, he concludes that English translations of performative utterances in their secondary meanings result into losses of their basic meanings which are deemed pertinent to access the actual meanings of performatives. This study is delimited to five English translations of five different types of performative utterances selected from the text of the *Holy Qur'ān*.

(ii) A study has been conducted by Abdul-Raof (2004) to elaborate linguistic idiosyncrasies and prototypical features in the Qur'ānic discourse that pose a big challenge for the translators. According to Abdul-Raof, there are many features like shifts in the Qur'ānic text that are strange to the linguistic norms of other languages. Various lexical and semantic voids have been highlighted in different Qur'ānic translations that cause a semantic gap. A word may have a shade of meanings in an ST which is missing in a TL. He claims that some lexical items or morphological components in Qur’ānic text are loaded with emotive overtones which may result into lexical voids in translations. He further asserts that lexical density of the Qur’ānic text may be successfully dealt through semantic disintegration and component level analysis of words.

In some cases of Qur’ānic expressions, Abdul-Raof favors transliteration to avoid the loss of their sensitive overtones. He compares the English with Arabic and highlights the problem of grammatical and morphological dichotomy between them. Arabic language possesses such morphological mechanisms which help formulate different words from the same root. It is semantically more specific than English in some cases and vice versa.

The writer discusses various examples of semantic, structural and stylistic voids and asserts that style and syntax are equally important to achieve the desired communicative objectives. The ordinary translations of stylistically loaded linguistic expressions will not achieve the desired communicative goals. Subsequent to discussion on voids, Abdul-Raof highlights a few rhetorical devices in the Arabic text (syntactic structures) of the *Holy Qur’ān* in terms of their basic definitions and intended objectives of utilizations. The writer finally concludes that marked structures prevalent in the Qur’ānic text should be maintained in the translations to meet the communicative objectives of the Holy text. Otherwise, there would a loss of meanings in the translations with respect to the ST. The study is delimited to idiosyncrasies and prototypical features in the Qur’ānic discourse and particularly, focuses on linguistic shift and lexical/semantic/structural voids. This study recommends component level analysis of words to deal with the density of the Qur’ānic text.

(iii) Another study has also been conducted by Abdul-Raof (2006) in the perspective of Pragmalinguistic forms in cross-cultural communication. This article deals with English translations of *Surah Yusuf*. The writer asserts that Muslim scholars of the *Holy Qur’ān* do not accept cultural transplantation in the translations of the *Holy Qur’ān* and also claims that domestication in translations results into cultural and textual losses. He reiterates that Qur’ānic text can be understood in its better form through Qur’ānic exegeses. He also highlights the significance of Qur’ānic exegeses for the translation of the *Holy Qur’ān*.

According to the writer, translation of the *Holy Qur'ān* is quite a difficult task because the process of translation is full of cross-cultural and pragmalinguistic limitations. This study pertains to the cross cultural problems in the translations of *Surah Yusuf* in the perspective of pragmalinguistics. The study refers to various problems of 1) stylistic shift that includes shift in morphological forms, function words and affirmation tools, 2) category shift that may comprises morphological forms, function words and affirmation tools and 3) grammatical shifts. His analysis of the pertinent examples and subsequent suggestions in this regard may help in producing comparatively better translations of *Surah Yusuf* in future.

(iv) A study has been conducted by (Khan, 2008) on "stylistic and communicative dimensions in translations of *Sūrah Yāsīn* into English". According to the writer, the Message of the *Holy Qur'ān* could not be communicated efficiently or effectively in English language throughout the world and this demanding/difficult task is required to be handled carefully. The writer feels that in case of Qur'ānic translations, amalgamation of linguistics and English translations of the *Holy Qur'ān*, is comparatively less attended area of research.

This study is based on linguistic stylistic analysis of the English translations of the *Holy Qur'ān*. The writer claims that deviation from conventional literal as well as dictionary based translations, and application of linguistic stylistic approach in translation, are comparatively better for the Qur'ānic translations. He further asserts that linguistic analysis of the translations of the *Holy Qur'ān* appears highly attractive because it may result into successful communication of the Qur'ānic message for its better comprehension through translation. Khan (2008) selected English translations of *Sūrah Yāsīn* of the *Holy Qur'ān* for linguistic stylistic analysis. According to the writer, the study will surely persuade novice researchers in the domain of comparative linguistics and Qur'ānic translations in particular.

(v) A study has been conducted by Mahmoud (2008) on English translations of *Surah An-Nas*. He selected four translations of the *Surah*. He elaborates the significance of both source and target language cultures for the translation of the *Holy Qur'ān*. He assures that predictability or consistency of the SL substance is important to be maintained in the translation while transferring the implied meanings of the ST to explicit meanings of the TT for target language audience. He claims that verses of the *Holy Qur'ān* perform actions to gain objectives of communication and these purposes may not be explicitly noticeable in the morphological components of the verse. According to the writer, in order to decide about a translation as good or bad, pragmatic coherence may be used as a benchmark or measuring tool. He elaborates available speech acts and relevant illocutionary forces in *Surah An-Nas.* The writer illustrates that the force of actions/performative force is lost in the translations of the *surah*.

He further talks about the stylistic dimensions in the text of the *Surah.* He asserts that identical information may be shared by two different utterances but they may have two different meanings due to the disparity in their style. Mahmoud advocates the form of the ST in translation because it plays a significant role to transmit emotions, feelings, impressions and attitudes in the TT along with the meanings. He has highlighted a variety of stylistic features of *Surah An-Nas* which may influence its understanding. In this regard, antithesis, repetitions and annexations are discussed in the study. He also refers to the term of *target accommodation*. This term favors the adaptation in the process of translation to facilitate target language audience but same may not be appropriate for the Qur'ānic translation. According to findings of the study, Arabic aesthetic and stylistic qualities are very important to be retained in the TT to minimize the possible losses in translation. The study is delimited to the discussion of speech acts and relevant illocutionary forces in the English translation of *Surah An-Nas.*

(vi) A comparative study has been conducted by al-Salem (2008) on five translations of the Qur'ān in the perspective of metonymy. The writer finds that the difficulty in translation varies with the quality of the ST. If the quality of the text is higher, it will be more difficult to translate it. According to the writer, it is imperative for the translators to render the meanings of text and maintain its style and spirit as much as possible. The writer defines the term (metonymy: "a figure of speech in which one word is used to stand for another which is closely associated to it") and furnishes examples from the text of the *Holy Qur'ān*. She also refers to various studies conducted on metonymy and also talks about linguistic problems faced by the translators. These problems are referred to

Abdullah (1992) in terms of diverse semantic assortment, euphemisms, problem of equivalence, dissimilar classifications and diverse tropical expressions.

The writer investigates thirty examples of metonymy in the selected translations of *surah al-Baqara* and a few other *surahs* of the *Holy Qur'ān*. al-Salem finally recommends that meanings of the text along with effects of metonymy should be maintained through literal translation as much as possible. If the translator fails to maintain it in literal translation, the words are required to be restricted to their intended meanings which may result into loss of some meaning in the TT. al-Salem favors the idea of the translation of religious or sacred text like an instructions manual which stands in favor of maintaining the form and style of the Qur'ānic text in translation. She also favors the strategy of foreignization in translation with the maintenance of form and style in the study under discussion. This study is delimited to the concept of metonymy in English translation of the *Holy Qur'ān*.

(vii) A study has been conducted by al-Jabari (2008) to find out "reasons for the possible incomprehensibility of some verses of three translations of the meaning of the *Holy Qur'ān* into English" According to the researcher, Qur'ānic English translations in terms of the meanings fall among those books that are mostly read in the world. It is quite unfortunate, that almost none of the translations transfer the actual meanings plainly into the TL. The shortcomings are very grave that result into incomprehensibility of the text in various aspects. The writer claims that there are a few components in these translations that cause serious difficulties for the readers to understand the original meaning.

According to al-Jabari, this research has been conducted to contribute for the removal of the deficiencies prevalent in the translations. The study discovers the reasons in this regard which cause difficulties for the TL reader to follow and understand the meaning of the verses highlighted/discussed. Subsequently, efforts have been put in to find out a practical method for comparatively better translation of the meaning of the *Holy Qur'ān*. The researcher finally finds out nine reasons for incomprehensibility of the meanings of the selected Qur'ānic verses in English translations and recommends eight points' criteria for the translator of the *Holy Qur'ān* for the production of a comparatively better translation.

(viii) A study has been conducted by Abu-Mahfouz (2011) on translation of nouns particularly in the translation of the *Holy Qur'ān* by Abdullah Yusuf Ali. While writing about English translation of the *Holy Qur'ān*, he highlights with reference to Arberry (1955) that any Qur'ānic translation is not a standard but inadequate replica of magnificent grandeur of the unique text. According to the writer, there are certain semantic problems in the Qur'ānic translation of Ali: 1) a hyponym has been used as an equivalent to a superordinate; 2) a superordinate has been used as an equivalent to a hyponym; 3) in the presence of an equivalent, translation has been carried out by transliteration; 4) there is unpredictability in translation, same Arabic word appearing at different places in the text has been translated with different lexical choices in English. The method of semantic analysis applied by the writer to deal with the semantic failures is quite convincing and may work as a guide for future researchers in the field. This study furnishes semantic analysis of the Arabic nouns in the English translations of the *Holy Qur'ān*.

(ix) A study has been compiled by Kidwai (2011) with the title: "translating the untranslatable, a critical guide to 60 English translations of the Qur'ān". It is highly significant study and it presents analytical reviews on each translation rendered from1649 to 2009. It helps the readers and researchers to select the suitable translations for their studies. The author has attempted to identify the ideological and sectarian affiliation, mindset, features, strengths and weaknesses of each translator/translation. Undoubtedly, this information is required by English speaking readers. Most of these reviews have been originally published in the Muslim World Book Review, the scholarly quarterly journal. It is being published by Islamic Foundation, Leicester, UK since 1985. According to the researcher, this comprehensive collection of reviews may provide significant guidance for the researchers in the domain of English translations of the *Holy Qur'ān*.

(x) A study has been conducted by Afsar and Azmat (2012) with the title: "from the word of Allah to the words of men: the Qur'ān and the poetics of translation". According to authors, Qur'ānic translation is not any easy task and their study was intended to discover the specific characteristics of different Qur'ānic translations rendered in English. In the beginning, some well-known

English translations have been briefly commented in the historical perspective. The word translation has also been discussed in some detail in terms of its contemporary views and concepts. Mainly, ten well known English translations of four selected verses of Surah Yusuf have been analyzed in the perspective of lexical, syntactical and punctuational choice materialized in these translations.

The study finally, concludes with highlighting major differences among the translators with respect to their fundamental translation approaches and ideologies. According to the findings of the study, there are numerous differences among the English translators of the *Holy Qur'ān* in terms of their lexical, syntactical and punctuation choice, which may be referred to their distinctive principal ideologies and translation approaches. This particular study may guide the researcher for comparative pragmalinguistic analysis of the linguistic manifestations of pragmatic losses in the present research up to greater extent.

(xi) A study has been conducted by al-Azab and al-Misned (2012) with the title: "pragmatic losses of Qur'an translation: a linguistic approach." As a result, they seem to propound a theory of pragmatic losses in the text of the *Holy Qur'ān*. They mention fourteen manifestations of pragmatic losses (loss of genre, texture, textual meaning, referential versatility, culture specific terms, prevalence or *taghlib*, word order, syntactic conflict, exaggerated forms, ellipses, gender, grammatical category and tense) in the overall (morphosyntactic) structure of the Qur'ānic text. Eleven manifestations of pragmatic losses are supported through selective examples from nine different *Sūrahs* :1) the Pen: verse-19 & 20, 2) the Cow: verse- 187 & 124, 3) the Cave: verse-80, 96, 99 & 100, 4) Joseph: verse-53, 5) Thunder: verse-31, 6) Women: verse-6, 7) Pilgrimage: verse-2, 8) the Bee: verse-80 and 9) the Winnower: verse-24) of the *Holy Qur'ān*, whereas, three manifestations are elaborated generally with reference to various studies conducted in the relevant field of translations. They highlight that pragmatic losses in Qur'ānic translations may evaporate the pleasure of the sacred text. This is a small study of seven pages in which the writer tries to categorize the pragmatic losses in the English translation of the *Holy Qur'ān* in perspective of overall morphosyntactic structure. This study may provide a lead for the present study.

(xii) A study has been conducted by Abbas Rasekh et al. (2012) regarding translation of Qur’ānic homonyms. They declare homonymy as a case of lexical ambiguity which causes vagueness in the TT. According to the researchers, in the process of translation, homonyms cause significant problems. It is a difficult situation when translators have to understand the intended meanings of ambiguous words which have two or more than two pragmatic interpretations and only one is to be used in the translation. The term ‘homonymy’ is defined and discussed by the writers in detail. Later on, it is compared with various translations of the *Holy Qur’ān*. Finally, the writers confirm that the task of the translators is to ensure the reproduction and retention of the intended ambiguity in the TT with respect to ST. The study is delimited to the discussion on homonyms in the English translations of the *Holy Qur’ān*.

(xiii) A study has been conducted by Ashaer (2013) on “semantic and pragmatic analysis of three English translations of *Surah Yusuf*”. The writer narrates that Muslims as well as non-Muslims who speak different languages and live in different cultures have translated the *Holy Qur’ān* in a large number. The translations in a large number raise the question why so many translations were required in the same language and why these translations are not the same. The writer replies that this is due to the language of the *Holy Qur’ān* (extremely elevated) and rhetorical/metaphorical devices of the language. The study has been conducted to find out reasons (semantic or pragmatic) due to which translators have not been capable to transfer the intended meaning of the verses into TLs.

The researcher finds that 1) the translation of the *Holy Qur’ān* depends on the semantic meanings of the text and rhetorical devices of the Arabic language (the misconception of the translators of these devices and meanings leads to losses in translation, and according to the writer, “word order, foregrounding and backgrounding, recurrence, ellipses, definiteness and indefiniteness, gender, number and tense” are included among these devices); 2) a translator must have complete knowledge of the primary and secondary meanings of the Qur’ānic text pertaining to Arabic speech acts usually carried by different grammatical or lexical components; 3) highly informative force of the Qur’ānic text is required to be maintained through explicitation of implicit or omitted parts of the text; 4) the concept of domestication in the Qur'ānic translation in terms of cultural transplantation is not accepted; 5) translators are required to refer the Qur'ān exegeses to avoid failures in the Qur'ānic translation; 6) one method, procedure or strategy is not sufficient for the translation the *Holy Qur'ān*; 7) the Qur'ānic words are highly loaded with meaning and it is not possible to transfer them into a single word expression in the TL; 8) A Qur'ānic translator is required to be consistent during the process of translation as it reflects his/her textual awareness with the ST; 9) The translation of the each part separately, creates the problem of the reference (the word not being referred to its actual referent in translation) which results into inaccurate and mistaken ideas in the TT. This study falls in the domain of semantics and pragmatics. The findings of this study may provide a lead for the comparative pragmalinguistic analysis for the study in hand.

(xiv) A study has been conducted by Hawamdeh and Kadhim (2015) on "parenthetical cohesive explicitness" with "a linguistic approach for a *modified* translation of the Qur'ānic text". After strict criticism of the Hilali and Khan's translation of the *Holy Qur'ān* due to its too many parenthetical insertions, the writers carries out this study for a linguistic realization whether such parenthesis are required for necessary cohesive explicitness in the translation or it is merely insignificant unnecessary exclamation. The first eight verses of Chapter 18 (The Cave, *Surah Al Kahf*) of the *Holy Qur'ān* have been selected as a sample for the study. A total number of fifteen examples of explicitation with parentheses have been elaborated in detail. The study discovers that they are dependent on twenty three cohesive associations in the form of grammatical or lexical relationships subsequently formulating cohesive explicitness in the translation.

The pattern of analysis applied by the researches may be used for modification of the available Qur'ānic translations. It is finally concluded by the writers that multiple procedures may be applied for the analysis of the ST to sort out suitable equivalents in TLs. In reality, translation is a highly complex sequential task, which comprises morphological substitution, grammatical reformation, and change of word-order along with application of translation strategies like omission, deletion, adaptation or addition. However, addition of some information is required for explicitation of implicit units of an SL in a cohesive method, and something is always lost or gained in the process of translation. This study specially focuses on parenthetical cohesive explicitness in the English translation of the *Holy Qur'ān* by Hilali and Khan.

(xv) A study has been conducted by (al-Ghamdi, 2015) regarding "critical and comparative evaluation of the English translations of the near-synonymous divine names in the Qur'ān". According to the writer numerous challenging quarters in the English translations of the *Holy Qur'ān* have been meticulously studied but still no significant study has been conducted for critical appraisal of the translation of the Divine Names, which cause principal difficulties for the translators in general. It may be due to the sensitivity of the Divine Names. According to the researcher, this study "critically and comparatively investigates how accurate and consistent are the English renderings of these Divine Names".

Hundreds of the root-sharing Divine Names were targeted in five eminent English translations. They were critically and comparatively analyzed. Finally it is revealed through this study that the near-synonymous Names, particularly the ones that share the roots in the selected translations, are not only distinguished but also proven fruitless in rendering them exactly and constantly. Moreover, the study also suggests that the use of translation technology solutions may also play positive role in the translation of the *Holy Qur'ān* in general, and Divine Names in particular. This study is restricted to the translation of the near-synonymous divine names present in the Qur'ānic text.

2.15 Conclusion

In the present chapter, the relevant literature has been reviewed in detail. All the important aspects and segments of the study have been elaborated. This chapter enhances the knowledge in multiple aspects of the key ideas of translation studies in connection with the research topic. The review of the literature presented here, strengthens the grip of the researcher on the research topic in particular and translation studies in general, and also remarkably helps the researcher for designing the research methodology and comparative pragmalinguistic model for analysis of pragmatic losses in the translations. It is worth mentioning that throughout the whole process of detailed literature review, the research could not find any comprehensive study explicitly relevant to pragmatic losses in the morphological domain of pragmalinguistics especially in English translations of the *Holy Qur'ān*. Translators and research scholars (Nida, 1964; Catford, 1965; Baker, 1992; Abdullah, 1992; Lambrecht, 1994; Venuti, 1995; Smalley, 1991; Enani , 2000a; Abdul-Raof, 2001; Eco, 2003; Ghali, 2005; Fatani, 2006; Bassnett, 2006; Abdul-Raof, 2006; Khan, 2008; Ashaer, 2013; al-Amri, 2015) refer to the concept of pragmatic losses or loss of meaning in translations directly or indirectly but a gap for a systematic and comprehensive research on the issue still exists. The present research is expected to fill the gap and open a new avenue for comparative pragmalinguistic analysis of translations in general and the Qur'ānic translations in particular.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter pertains to the methodology used in the study. The researcher states conceptual and theoretical framework of the study, describes the method for the research, elucidates the research design and affirms its relevance to the study, describes the data, illuminates the process of data analysis, refers to results/findings and clarifies limitations of the study in the present chapter.

3.1 Introduction

The differences between quantitative and qualitative research are well established. According to Lazaraton (2005) quantitative methods are more often used than qualitative methods in Applied Linguistics studies. The higher frequency of utilization of quantitative approach can be attributed to comparatively easier description of quantitative methods and consensus among the practitioners in terms of its principles. On the other hand, qualitative approach is not easy to be defined explicitly. In accordance with the point of view of Denzin and Lincoln (2005) qualitative approach does not own a theory, paradigm, methods or practices distinctly. Nevertheless, the application of quantitative methods is not constantly sensible, realistic or practical. Subsequently, options of descriptive methods turn out to be inevitable.

This study is an example of a qualitative methodological approach. The paradigm for the present study is chosen for its descriptive nature which conforms to its scope and nature. It is further emphasized by Dörnyei (2007) that every data set may have numerous substitutes of interpretations, and since qualitative studies use comparatively limited identical research tools and analytical schemes, eventually, it is the researcher who has to make final selection. According to the researcher, in order to examine the problems of pragmatic losses in the English translations of the *Holy Qur'ān*, the qualitative paradigm is more relevant than the quantitative one. It helped the researcher to interpret the elements of pragmatic loss in the Qur'ānic text and analyze their respective manifestations in three different English translations selected for the study. In addition, according to Miles and Huberman (1994) because the qualitative paradigm permits the researchers to be part of the research exercise and regards them to be the major measurement tools, it is therefore, quite suitable for the present study.

According to al-Sowaidi (2011) a qualitative research in translation studies may follow one or more translation models. There are three fundamental models (comparative, process and causal) that are extensively used in translation studies (William and Chesterman, 2002). In the comparative model, STs are compared with the TTs. It concentrates on the relation of equivalence between SL and TL. Generally, it is applied for production of a new translation. The process model deals with translation as a process and focuses on the thought processing of the translator in the process of translation. The causal model is applied to address the post translation scenarios.

According to William and Chesterman (2002) as quoted in al-Sowaidi, (2011) it endeavors to establish why “the translation looks the way it does, or what effects it causes.” It does not have solo-flight but integrates other models and therefore, harmonize them as per circumstances. An explicit claim is made by Chesterman (2005) in this regard where he puts the causal model in the widest category of the three, and emphasizes that without any doubt it integrates the comparative and process models, but by and large, it is remains ambiguous. In view of the above, the researcher believes that numerous approaches in translation studies are essentially causal. Important translation theories, like skopos, relevance or poly-system theories and critical cultural studies seem implicitly causal (al-Sowaidi, 2011).

It is further highlighted by al-Sowaidi that correlation among these approaches may become obvious through development of an explicit causal model of translation. This phenomenon emphasizes the significance of construction and examination of multidimensional explicit hypotheses. The present study follows the causal model of translation as it attempts to make statements about causes and effects. It responds to questions such as what may be the elements of pragmatic loss in text of the *Holy Qur’ān*. What may be their manifestations in the English translations? How do the manifestations may differ in different English translations? However, the study is not only concerned with what are the causes (elements of pragmatic loss) and effects (pragmatic losses) of particular Qur’ānic translations but also the linguistic textual features of these translations. The remaining part of this chapter includes detailed discussion on significant methodological aspects of the study.

3.2 Methodology

The study is an interdisciplinary analytical research which includes pragmatics, linguistics, and translation studies, interrelated but distinctive fields of research in applied linguistics. The scheme of a study defines the procedure to be followed by the researcher. It may include type of research, theoretical framework, conceptual framework and overall design of the study which are discussed in this chapter separately. All of these dimensions of the research have been decided in the perspective of main research question including subsidiary questions formulated for the study.

The study is descriptive one in its type and proceeds through:

(i) Selection of *Sūrah al-Kahf* as a representative sample of the *Holy Qur'ān* for the study of pragmatic losses.

(ii) Selection of three different types of English translations of *Sūrah al-Kahf* by three different translators.

(iii) Selection of a theoretical framework with seventeen dimensions of pragmatic losses referred to English translations of the *Holy Qur'ān*.

(iv) Development of the pragmalinguistic model under the rubric of the causal model of translation for analysis.

(v) Identification of the elements of pragmatic loss in the complete text of *Sūrah al-Kahf* whose English translations may result into pragmatic losses.

(vi) Investigation of the linguistic manifestations of pragmatic losses in three different English translations of *Sūrah al-Kahf* through comparative pragmalinguistic analysis.

(vii) Identification of similarities and differences in linguistic manifestations of pragmatic losses along with their frequencies in three different English translations.

(viii) Conclusions on discussions generated in comparative pragmalinguistic analysis.

(ix) Formulation of possible suggestions for minimizing the pragmatic losses in the Qur'ānic English translations particularly based on conclusions of the present study.

(x) Finalization of recommendations on the basis of comparative pragmalinguistic analysis.

The variety of data/content (three different types of English translations of the *Holy Qur'ān* by three different translators) and comparative pragmalinguistic analysis of these translations in the perspective of frequencies/similarities/differences of pragmatic losses increase the reliability and validity of research findings. The other prominent aspects of the sample are discussed under the following heading in some detail:

3.2.1 Text of *Sūrah al-Kahf* in English Translations

Sūrah al-Kahf is the eighteenth *Sūrah* of the *Holy Qur'ān*. According to Malik (1997) this is first of those *Makkan Sūrahs* "which were revealed in the third stage (from the fifth to the tenth year) of Prophethood". There are thirty *Parahs* in the *Holy Qur'ān*. *Sūrah al-Kahf* begins as the last Sūrah of *Parah* fifteen and ends in the beginning of *Parah* sixteen of the *Holy Qur'ān*. This Sūrah contains one hundred and ten verses (*A*ā*y*ā*t*) divided into twelve sections. This is neither a very big and nor a very small Sūrah of the *Holy Qur'ān*. In terms of its size and content, *Sūrah al-Kahf* may be one of the possible representative samples for the study of pragmatic losses in English translations of the *Holy Qur'ān*.

In accordance with the scope of the study which pertains to comparative pragmalinguistic analysis of the manifestations of pragmatic losses in the morphological domain of the three different types of English translations of the *Holy Qur'ān*, the researcher opted to select first three possible English translations of the *Holy Qur'ān* with a linguistic approach. Word is a complete morphological unit of a language. Therefore, the first possible English translation of the *Holy Qur'ān* may be word-for-word translation which means one word of the SL is translated as an independent linguistic unit/component/element in the TL. This type of translation of the *Holy Qur'ān* has been rendered in various languages of the world especially for the academic purposes.

The second possible option for English translation of the *Holy Qur'ān* may be literal translation which means one complete clause or sentence of the SL is translated as an independent linguistic unit in the TL. This type of translation of the *Holy Qur'ān* has been rendered in various languages of the world usually for the non Arabic readers of the *Holy Qur'ān*.

The third possible option for English translation of the *Holy Qur'ān* may be running translation with lexical and syntactic expansion which means one complete sentence of the SL is translated into TL and complicated lexical or syntactic units of the SL are expanded in accordance with the grammatical/syntactical rules of the TL as per the requirement deemed necessary by the translator. This type of translation of the *Holy Qur'ān* has also been rendered in various languages of the world usually for non Arabic readers of the *Holy Qur'ān*.

For the selection of particular translations, the researcher focused on available English translations and finally, with the consent of the supervisors, three different English translations of *Sūrah al-Kahf*: 1) literal translation by Arberry (1955), 2) running translation with lexical and syntactic expansion by Malik (2004) and 3) word-for-word translation published by Al-Huda International (2000), were selected for comparative pragmalinguistic analysis. Among literal translations, Arberry's translation stands prominent; therefore, consensus among the researcher and supervisors was easily developed regarding its selection for the study. It is the second latest English translation of the *Holy Qur'ān* by a non-Muslim. It was published in 1955. After a gap of almost half century, another English translation by a non-Muslim has been published in 2007 (Kidwai, 2011). The first English translation of the *Holy Qur'ān* was also rendered by a non-Mislim and it was published in 1649.

In case of running translation with lexical and syntactic expansion, the translation by Malik was deemed appropriate for the study in view of its wide spread popularity and scholarly stature of the translator. The consensus for its selection for the study was easily developed among the researcher and supervisors. This translation may also be the latest English translation of the *Holy Qur'ān* of its kind. Its first edition (English without Arabic) was published in 1997 in Houston, Texas, USA and second Pakistani edition (Arabic and English) was published in March, 2004.

The selection of typical word-for-word translation in English was a quite difficult task for the researcher. After thorough consultation, the researcher came to know that a word-for-word translation has been rendered by Zia-ul-Haq. The researcher had a meeting with Zia-ul-Haq and found that this particular translation was rendered by graduates of the Al-Huda International, Islamabad in collaboration with their teachers especially for the academic purposes. This was an atomistic translation. The translation was revised and corrected by Zia-ul-Haq and running translation with lexical and syntactic expansion by Malik was also added below word-for-word translation in the revised edition after due consent of the translator. However, the word-for-word translation revised and corrected by Zia-ul-Haq was selected for the present study as the latest available option of its kind. Same translation is taught to the students of the *Holy Qur'ān* at Islamic education centers of Al-Huda International all over the world. This translation has been referred as "Word for Word Translation by Al-Huda International" in the present study and instead of *Al-Huda International* the word *Al-Huad* has been used in the analysis.

As much as the translators are concerned, Arberry is a well known and internationally recognized personality among the researchers and scholars of Islam all over the world. A number of studies have been conducted on his English translation of the *Holy Qur'ān* on various aspects of religious translation internationally. Malik is also a known scholar and his English translation of the *Holy Qur'ān* is read all over the world. Zia-ul-Haq is a retired professor from NUML, Islamabad and presently working as the Vice Chancellor of a private sector university in Pakistan. Al-Huda Internatinal is a renowned non-profit, Islamic Education Institution for women of all ages and all walks of life.

Foregone in view, it is pertinent to highlight that these translations are selected solely on the basis of linguistic deliberations to meet the objectives of the study. The researcher is only concerned with the morphological/linguistic choice (opted in the translations) for comparative pragmalinguistic analysis in the perspective of manifestations of pragmatic losses. It also seems worthwhile to be mentioned here that the overall impact of the translations on their readers does not fall within the scope of the present study. Nevertheless, it is further emphasized that this study is not concerned with the religion and nationality of the translators. It is not a theological but only a comparative study of the English translations of the *Holy Qur'ān* in the morphological domain of pragmalinguistics.

3.3 Conceptual Framework

The disciplines like language and gender, applied linguistics, syntax, text analysis, discourse analysis, critical discourse analysis, pragmatics, stylistics, hermeneutics, bilingualism/multilingualism etc. are under considerations by the researchers since long time. The consistent focus of researchers on these disciplines has resulted into recognition of a new discipline denoted as *translation studies*. The discipline falls in the category of interdisciplinary, multidisciplinary or transdiscilinary subjects. For that reason, the process of translation involves considerable complexities which demand descriptive/qualitative but significantly adapted approach.

The activity of translation is socio-culturally motivated. Languages function competently in their specific social and cultural spheres. This research is based on the concept that the differences of morphology, phonology, syntax, pragmatic considerations, patterns of verbal expression (linguistic choice) etc. result into pragmatic loss if not incorporated in the translations efficiently. The problem becomes more severe in case of religious literature especially the revelations like the Holy Bible and the *Holy Qur'ān*. The researcher assumes that these pragmatic losses may be minimized if not eliminated absolutely. In this regard, in order to minimize the pragmatic losses, identification of the elements of pragmatic loss in the ST and pragmalinguistic analysis of their possible manifestations in the TL, are mandatory to be deliberated before or during the process of translation. Present research is conceptually motivated by these assumptions.

3.4 Theoretical Framework

The literature pertaining to theoretical, practical and historical deliberations on translation is quite rich (al-Masri, 2007). According to Newmark (1991) a consensus prevails among the scholars that words have unique meanings in any language beside variations in frequency, conventional usage, implications, connotations and lexical gaps with respect to the context in other languages. The literature of the twentieth century at large generally defines translation as the matching between the ST and the TT (Hart 1998). According to Bassnett (1980), Larson (1984), Pedersen (1988), and Newmark (1991), multiple labels (similarity, analogy, adequacy, invariance, congruence, correspondence, transfer, relevance, equivalence etc.) have been used to discuss or refer the concept of matching in various studies.

In addition, the process of translation was conceptualized in various and sometimes overlapping terms. In order to measure different functions of translation, Newmark (1991) used the labels of “communicative translation” and “semantic translation”. The concept of “dynamic” equivalence and “formal” equivalence in translation was introduced by” Nida (1964). The terms of “cultural” translation and “linguistic” translation were found in the study of Catford (1965). Last but not the least, the concept of “overt” translation and “covert” translation was introduced by House (1981). These concepts have been discussed in detail in the chapter of literature review.

There are different pragmatic strategies (addition, omission, explicitation, implicitation, domestication, foreignization, formality change, speech act change and Trans-editing discussed in section 2.3) which are used in the process of translation. More or less, translators operate within the domain of formal equivalence and dynamic equivalence with the variation of pragmatic strategies in the domain of religious translations. Multiple translation models are used in the domain of religious translations and the same are discussed in section 2.5.

The link between cultural or pragmatic setting and language is highly complicated because they develop together and influence each other at large. According to Bahameed (2014), both languages (Arabic and English) belong to different language families and social background. English pertains to the Indo-European family while Arabic shares its background with the Semitic family of languages. The languages also differ in terms of word orders. Arabic is synthetic language while English is analytical. English does not make use of inflectional morphemes to articulate the relationship between words like Arabic. Despite verbal and phonological distinctions, Arabic and English do not share the same geographical boundaries as well, which ultimately result into to cultural, social and pragmatic differences (Alhumaid, 2015).

The loss of some meanings in translations from one language to another language is inevitable (Bell, 1991). The problem of pragmatic losses in translations may be discussed under the rubric of pragmalinguistics (Farghal & Borini, 2015) and it exists as one of the most obdurate problem in the domain of translation studies. Pragmalinguistics is “one of the fastest growing areas in linguistics” (Esenova, 2017) and deeply rooted in the culture of a language (Rodríguez, 2017). The pragmatic loss in translation may also be referred to pragmalinguistic competence of the translator in both languages (SL as well as TL). The pragmalinguistic competence is defined as “the ability to choose and apply particular linguistic resources to convey illocution” (Wijayanto, 2016). The pragmatic loss in translation is similar to the loss of energy when it is converted from one form to another. Like a scientist, a translator’s job is to minimize this loss as much as possible to ensure the originality and purity of message in the TT up to maximum possible level. This is necessary because aesthetic pleasure and essence of the message is distorted with pragmatic losses due to the lexical, morphological, phonological, syntactic, semantic, stylistic and pragmatic clashes between the SL and the TL (Hawamdeh & Kadhim, 2015).

TT cannot be a true copy of ST even in common translations of novels, dramas, poetry etc, because identical translation is not possible by a human being, and in case of religious books the task of translation becomes more difficult. Translators apply multiple strategies to minimize the pragmatic losses. Compensation is the one which is frequently adopted and translators are entirely responsible for that. The most difficult situation in the process of translation for the translators is to decide which aspects or features of the SL or TL can be compromised the most justifiably to create a TT with minimum possible pragmatic losses.

In the processor of translation, translator is the major stakeholder. The pragmalinguistic is defined as “more linguistic end of pragmatics”. Every linguistic element is associated with a pragmatic force. In the process of translation, this pragmatic force is required to be transferred to target language audience along with linguistic rendering of the ST. It is a difficult task and demands pragmalinguistic competence at the end of translators. The pragmalinguistic competence may differ person to person among the translators with different academic, religious and social background. Moreover, translating the text of the *Holy Qur’ān* into English is not an easy task due to the fact that the translation process is loaded with pragmalinguistic as well as cross-cultural limitations (Abdul-Raof, 2006). The lack of pragmalinguistic competence at the end of translators along with cross-cultural limitations and morpho-syntactic differences among the languages may result in pragmatic losses in inter-lingual translations.

In the domain of the Qur'ānic translations, pragmatic losses are discussed with great concern. Muslim and non-Muslim translators discuss the (un)translatability of the Qur'ānic text and subsequently conclude that absolute translation of the *Holy Qur'ān* is not possible. According to the studies conducted by various scholars: Farghal and Borini (2015); Hawamdeh and Kadhim (2015); Pellat (2010); (al-Jabari (2008); Lawrence (2006); Abdul-Raof (2006, 2005 & 2001); Malmkjaer (2005); Robbins (1996); Eggins (1994); Baker (1992); Smalley (1991); Bell (1991); Nash (1980) and Halliday and Hasan (1976) interlingual translations some how or the other may result into pragmatic loss of multiple categories. Some of them are mentioned in the next section with reference to the Qur'ānic translations. The same categories provide a lead for the present research.

The identification of linguistic elements in the lexicon of *Sūrah al-Kahf* whose translations may result into pragmatic losses of various categories, subsequently, leads to the comparative pragmalinguistic analysis of the linguistic manifestations of these pragmatic losses in three different English translations selected for the study. The appropriate choice of the theoretical framework helps the researcher to remain focused and straightforwardly address the research objectives while pursuing the answers of the research questions through relevant research method in the process of analysis. The development of the comparative pragmalinguistic analysis model by the researcher in collaboration with the supervisors also, makes the research approach significantly systematic and focused. This model is illustrated in the next chapter which falls under the rubric of causal model of translation discussed in the introduction of this chapter.

3.5 Research Design

In the first phase of the study, elements of pragmatic loss have been identified in the text of *Sūrah al-Kahf* of the *Holy Qur'ān*. In the second phase a comparative pragmalinguistic analysis of three different types of English translations (literal translation, word-for-word translation and running translation with lexical and syntactic expansion) of *Sūrah al-Kahf* has been carried out to highlight the manifestations of pragmatic losses. In the third phase, similarities and differences in terms of the manifestations of pragmatic losses have been explored in these translations. Finally, conclusions have been drawn and recommendations suggested in accordance with the research findings.

The design of the study has been marked by the possible dimensions of pragmatic losses in terms of their linguistic manifestations referred in various studies as discussed in the theoretical framework above. In the context of English translations of the *Holy Qur'ān*, possible manifestations of pragmatic losses are mentioned in the following:

(i) loss of genre
(ii) loss of texture
(iii) loss of textual meaning
(iv) loss of the referential versatility of the Qur'ānic words
(v) loss of culture-specific terms
(vi) loss of prevalence or "taghlib"
(vii) loss of word order
(viii) loss of syntactic pattern
(ix) loss of the exaggerated form
(x) loss of absolute object or cognate
(xi) loss of ellipsis
(xii) loss of gender
(xiii) loss of grammatical category
(xiv) loss of tense
(xv) loss of cohesion
(xvi) loss of coherence
(xvii) loss of contextual meanings

These manifestations of pragmatic losses are discussed in detail in the following:

3.5.1 Loss of Genre

According to Hornby (2007) genre is a distinctive type or style of literature, art, film or music that can be recognized because of its particular features. The Qur'ānic genre is unique in its nature. It is an open challenge to the whole of humanity to produce a single verse like the verse of the *Holy Qur'ān*. It is beyond the capacity of human race to incorporate the magnificence of the Qur'ānic text in their discourse. Moreover, the text of the demonstration of divine intelligence cannot be compared with the literary product of human intelligence. It is peerless, unique and eternal composition of supreme literature in absolute language. It looks beyond the capacity of the translators to translate the purest and sublime genre of the *Holy Qur'ān*. Each and every translation available in the world is nothing but an endeavor to approximate the message of the Qur'ān in terms of its meanings.

The assignment of approximation is quite demanding and challenging for the translators. The sovereign and autonomous genre of the *Holy Qur'ān* fascinates and allures not only the readers but listeners as well. The Qur'ān is the unique composition and amalgamation of linguistic style, metaphorical splendor, melody and archetypal/ideal texture, and this all will be lost when It has been translated (Abdul-Raof, 2001). It is beyond the human capacity to maintain this all in the translation. In addition to this, context-orientation being the significant characteristic of the Qur'ānic genre does not fall within the scope of translation. The text of the Qur'ān in the form of verses narrates infinite reality which is not bond to any particular period of time. It is filled with multiple layers of meaning that is *miracle after miracle* and *light upon light* (Lawrence, 2006). Therefore, loss of genre in the Qur'ānic translation of any language of the world is very much predictable.

3.5.2 Loss of Texture

Texture may be defined as the qualities of a text which differentiate it from other texts as well as cause it to fall within the category of text (Halliday & Hasan, 1976). In actual terms it is the complexion and flesh of the text. The components of a texture are identified as similes, allegory, symbols, imagery, principal themes, metaphors, figures of speech and vigorously reminiscent language. These ingredients of texture prevail in the text along with all the linguistic properties of communicative tools, which make the process of communication persuasive and successful. Malmkjaer (2005) affirms that the proficient employment of cohesion and coherence with a mutual integration between them, results into a text with magnificent texture.

In the process of translation, texture stands among the intricate components with respect to its translatability. Even the utmost efforts of the translator to capture the intentions of the text producer and integrate the components of the texture of the source text in the TT may not be fruitful. Particularly, with reference to the Qur'ānic text, it is strongly proclaimed by Abdul-Raof (2001) as a reality that no TL in the world possesses the capacity of accommodating or preserving the texture of the *Holy Qur'ān*. Languages are not similar in terms of their norms, culture or social context and they create immense difficulties in the process of translation. The text of the Qur'ān being the revelation and word of Allah (guidance for all times) does not fall within the faculty or competence of the translators for absolute and complete translation.

In accordance with the classification of Robbins (1996) on the other hand, texture is categorized into four different kinds: 1) sacred texture, 2) ideological texture, 3) inner texture and 4) inter texture. The first one, as per his description, is related to the traditions of the text in terms of furnishing information regarding God (the creator of the universe) as well as defining the sphere of life in the religious perspective in particular. Under this aspect of texture, the relationship between creator (God) and creation (human beings) in terms of its various sensitive manifestations is highlighted or communicated. The second category of texture, relates to ideology. In this case the translator needs to pay attention in the background of the text that is the abstract world which forms the context. It makes it essential for the translators to focus on miscellaneous contextual aspects of the texts. Ideological texture reflects on the faith and the belief system commonly shared by the people or groups of a society. The inner texture is characterized by the linguistic features of the text. It is recognized among the patterns of replication, sequential development, depiction, narration and strategy of argumentation in the body of the text. The fourth one that is intertexture is realized through penetration into the interactive world adhered or possessed by a text.

A text contains multiple aspects (cultural, social, historical etc.) which require attention of the audience, receptors or readers. In order to achieve complete understanding of the text, the translators need to discover multi-faceted dimensions of the text or texture. But this is not an easy task (Nash, 1980). The process of translation in any case cannot result into absolute equivalence. It also means that perfect replication of texture in its various categories is not possible and there is a definite loss of texture in the translation.

3.5.3 Loss of Textual Meaning

The organization of the text plays a significant role to convey appropriate meaning in a successful process of communication. In accordance with the definition of Eggins (1994) the method involved in the organization of the text in a written message or piece of writing is referred as textual meaning. The ideas, thoughts, notions or key points of a text are arranged in a proper sequential order or systematic pattern to ensure its meaningfulness. They are sewn into a coherent whole for their integration and elimination of the possibilities of digressions and deviation. According to the deliberations of Abdul-Raof (2001) the technique used for the construction of a text through the application of various linguistic manifestations or devices for creating a link among the ideas or thoughts to be delineated and making them integral part of each other is denoted as textual meaning.

As the loss of textual meanings is concerned, it can be claimed without any doubt that TL text or TT suffers up to a greater extent. All the texts have their own peculiarities on the base of which they are distinguished from each other. The equivalence in translation in terms of textual meaning is considered out of the reach of majority of the translators (Smalley, 1991). Absolute accuracy or faultlessness in translation is simply out of question and stands far away from the limits of human intelligence. Efforts are put in by the translators to achieve approximation through a successful and competent process of translation. All areas of contradiction and disagreement create serious problems for the translators. In the particular case of Arabic and English, it is agreed upon that there are big cultural, grammatical and syntactical differences (Baker. 1992). For example Arabic language makes systematic differences in the perspective of gender, number, concord or verb agreement whereas English language does make credible differences in this regard. Therefore, when the Qur’ānic text is translated into English language, textual meanings are not perfectly incorporated in the translated text, which may result into pragmatic loss in terms of textual meaning.

3.5.4 Loss of the Referential Versatility of the Qur’ānic Words

The words of the Qur’ānic text are very rich in terms of their contextual and referential meanings. The resourcefulness, adaptability, usefulness and versatility in terms of certain references of morphological components of the Qur’ān are universally recognized as a matter of fact. The words of the Qur’ān may stand in possession of sense-components in multiple contexts. In this specific case of the Qur’ānic text, the semantic value of a word generally incorporates multifaceted notions along with diversity of semantic dimensions. The translator is not always at ease to resolve this dilemma of varieties and diversities.

The incorporation and transfer of the referential versatility of the Qur’ānic text is a big challenge for translators of the *Holy Qur’ān*. In accordance with the point of view of Fatani (2006) there is one fundamental trouble or difficulty with most of the religious translations. The trouble is that translators are found inclined toward simplification and they try to simplify the huge tribulations prevalent in the way of understanding and transferring the accurate referential and connotational meanings of multifaceted and intricate words. This simplification is ensured through restriction of the semantic range of the words to a limited and constrained realm. The translation of referential versatility in terms of exact equivalence is out of question or it may be stated as an illusion. Therefore, when the Qur’ānic text is translated into English, the Qur’ānic vocabulary in possession of the referential versatility when not translated accurately may result into pragmatic loss and this loss is termed as loss of the referential versatility of the Qur’ānic words.

3.5.5 Loss of Culture-Specific Terms

There is a hot debate on cultural specification among translators and in the field of translation studies. It is quite possible that a word, term or utterance of the source-language states such a thought, concept or idea which is not known or popular in the culture of TL. This idea or concept may be ideological or concrete. It may be referring to world of faith, traditions, values, norms prevalent in a society/community or anything else from the social life, for instance: foods, games, religious or cultural rituals etc. According to Baker (1992) these terms are often referred as culture-specific. These social or cultural terms create serious problems for the translators in the process of translation. In case of Arabic and English languages, there is an astonishing difference in this regard. It is not an easy task to translate the ideology or belief system of other religion from one language to another language faithfully. These basic dogmas, doctrines and principles which are specific to culture become the cause of differences of ideologies and beliefs among the nations.

In accordance with the point of view of Catford (1965) the untranslatability of culture-specific terms become more serious when a contextually and functionally situated characteristic of an element, device or notion in the SL text is absolutely not available in the culture of TL. In addition to this Enani (2000a) particularly argues about Arabic and English languages and highlights that the incongruity between the Arabic (source) text and English (target) text is very difficult to overcome even if the translator is the most competent and experienced. The text of the *Holy Qur'ān* is full of culture-oriented terms that restrict or limit the intelligence and expertise of the translators of the Qur'ān. Searching for the most appropriate terms in the TL for conveying the original message of the ST is one of the most challenging tasks for the translators.

3.5.6 Loss of Prevalence or *Taghlib*

In accordance with the claim of Wright (1967) when two objects of the syntactical or grammatical category are frequently linked or connected due to their natural association or disagreement, any one of the two may be formulated for dual representation, or the preference may be accorded to the one over the other. It is termed as *Taghlib*, and here one object is allowed to prevail over the other object.

The phenomenon of prevalence is not common; rather, it is specific to some languages. Pragmatic and rhetorical aims are achieved through application of this phenomenon which is based upon linguistic considerations. In Arabic text, it is used for intensification of the meanings of such a phenomenon which is well known and common. However, languages have their specific strategies for its meaningful application in the text which creates problems in the process of translation. The linguistic standards or norms of Arabic language differ from English. For translation of the Qur'ānic text into English; translators are required to be much familiar with this pragmatic device. It is because when text of the *Holy Qur'ān* is translated into English, pragmatic losses occur in terms of loss of prevalence in the translation.

3.5.7 Loss of Word Order

The arrangement of words in accordance with the grammatical principles of a language is known as a word order. Referring to word order basically means the study of the order of the grammatical components of a language in a sentence and various ways that are used for the arrangement and application of these word orders. The language of the Qur'ānic text (Arabic) differs from English in terms of the arrangement of words. The disparity of word order creates problems and makes the process of translation more difficult.

In accordance with the point of view of Abdul-Raof (2006) dissimilar arrangements of words communicate distinctive approaches, thoughts or feelings in terms of propositions along with the relevant force of illocution, and subsequently, offer the options to the reader, receptor or audience to assume various explications or interpretations accordingly. In addition to this, it is also affirmed by Devine (2006) that texts are also used as source of information in multiple domains, and the study of word order has a genuine and realistic significance to anyone who utilizes it empirically. Due to their distinctiveness and peculiarities, the pragmatic and aesthetic effects of word order cannot be translated from one language to other langrage, and at last it is lost in the translation.

According to Lambrecht (1994) in the translation of poetry, when an utterance is converted into an assertion the cadence of the verse is lost. This practice additionally gives a new stratum of meaning to the scope of the verse in its distinctive interpretations in the process of translation. According to Dik (2007) the availability of meanings in abundance does not limit comprehensions/interpretations; it creates the environment of freedom for the translators for reconstructing communicative aims of the text producers and its subsequent effects on the audience freely.

In an ideal state of translation process, cultural norms of source and target languages both are followed and message is adequately transferred from the SL to TL audience. But this is not possible in reality, deviation from social or cultural norms is permitted in certain cases unwontedly and same is the case of word order. Grammatical or syntactical norms are deviated due to contextual and pragmatic factors and it creates considerable disturbance for the translators in the process of translation. The notion of discursiveness in the perspective of functionality of the word order is a big issue for the translators. The whole issue revolves around the nucleus of pragmatics in translation.

The deliberations of Baker (1992) on the issue summarize the discussion in this regard. She states that the grammatical or syntactic structure (arrangement of words or word order) of a language enforces certain boundaries or limits on the processes used for the planning of messages in that language. The grammatical or functional components like subject, verb, and object in terms of their order or arrangement, are comparatively more rigid in some languages. The difference of word order in Arabic and English languages results into pragmatic losses in terms of loss of word order when Arabic text is translated into English.

3.5.8 Loss of Syntactic Pattern

Divergence in syntactical structures between source and target languages may create problems for the translators in the translation process. This disagreement between languages is not considered seriously in pragmatics and translation studies. Rather, the cases of syntactic inconsistencies are miscalculated. Considerable deliberations and negotiations may be collected or referred to this core element of linguistic studies. Now the question arises how the syntactic conflict takes place. It takes place when one object is shared by the two main verbs in a sentence. In case of the Qur'ānic text, it augments the understanding and explication of the verse. When text of the *Holy Qur'ān* is translated into English, this significant characteristic of Arabic (text) language is lost because this structure is not allowed in English language contrary to Arabic language. Consequently, in English translation of the *Holy Qur'ān*, we do experience pragmatic losses due to syntactic conflicts between two languages.

3.5.9 Loss of the Exaggerated Form

Arabic language is well known for its rich morphological and syntactical structure. One of the specificity in terms of peculiarities of morpho-syntactic forms is known as exaggerated form. This particular form articulates exaggeration in the text up to a greater extent. Same is effectively and efficiently applied in the Arabic text. In contrast to Arabic language, there is nothing like morphological and syntactical exaggeration in English language. Due to non-availability of this particular form, translation of the Arabic text into English becomes problematic as the possibility of equivalence is entirely denied.

This exaggerated form possesses its own contextual, structural and semantic meanings. It functions particularly, in terms of intensification and amplification of the message integrated in the body of the text. Translators may try to accommodate or compensate this loss in the TL text through application of various translation strategies. The accuracy of these strategies is governed by contextual and social needs of TL audience. The results may be materialized in the form of triumphant receipt and comprehension of the message as per the intentions of the producer as much as possible. However, this is not easily possible when the Qur'ānic text is translated into English and subsequently there are pragmatic losses of exaggerated forms in the translations of the *Holy Qur'ān*.

3.5.10 Loss of Absolute Object or Cognate

In the morphological structure of Arabic language some nouns are derived from the same verb in a sentence. These nouns are known as absolute object or cognate. This type of noun is quite significant in terms of its semantic value in the Arabic text. The noun possesses a pragmatic force which plays a significant role in the amplification of the meaning of the verb from which it is driven. In accordance with the point of view of William Wright (1967) regarding cognate, the application of absolute object is meant for intensification, or strengthening of the meaning of a verb. The use of verbs which produce absolute objects causes reduction in the use of metaphors in a text.

In the perspective of the Qur'ānic translation into English, the grammatical and syntactical specificity poses a gigantic problem in the process of translation, because, it does not have any equivalent in English language. Translators try to compensate this problem or deficiency through application of different translational strategies. Arabic language owns a quite rich structure in terms of morphology and syntax which is not translatable in English (Ghali, 2005). This non-translatability results into pragmatic losses in English translation of the *Holy Qur'ān* in the form of absolute objects or cognates.

3.5.11 Loss of Ellipsis

Coherence and cohesion play significant role to convey appropriate message to the audience. In accordance with the deliberations of Trask (1999), ellipsis functions pragmatically for the accomplishment of cohesion and coherence in the text. Ellipsis means omission in the text of the producer; it may be from a sentence or an utterance. It is considered essential, reasonable and recoverable from the context of the text.

According to the point of view of Clark (1991) ellipsis is acceptable and functional if it is recoverable by the reader or listener. The structure of a text functions quite reasonably and efficiently in Arabic language but the case is quite different in English. This is the reason when Arabic text is translated into English; the translation of original message becomes quite difficult and subsequently results into pragmatic losses of ellipsis. It may be compensated by the translators through translational strategy of addition but the taste of the original text is disturbed which may result into distortion of the meaning of the SL text in the TL text.

3.5. 12 Loss of Gender

Gender is generally defined as the classification of nouns. This categorization results into two or more than two classes of gender and they possess grammatical properties of various kinds. The problem of gender translation between two languages emerges because of their different and specific morphological and syntactical structures. Same problem is faced by those translators who translate Arabic text into English.

According to Simon (1996) the interpretation of grammatical gender reflects that nouns are segregated into different categories in accordance with their forms not meanings. He further claims that in English there is no grammatical gender but natural gender. Overall lexical devices in English language do not indicate gender in their morphological appearance that is masculine or feminine. It is reflected only in natural gender that is man and woman. Those translations which deal with the languages (source and target languages) occupied by the contradiction of gender suffer with the pragmatic losses of gender.

3.5.13 Loss of Grammatical Category

Arabic and English are entirely two different languages and same is the case of their grammatical systems. They have their own specific rules and regulation for construction of sentences in oral as well as written expressions. The difference in the syntactical mechanisms of both the languages creates problems for the translators on both sides. Sometimes it becomes compulsory for the translators to change the grammatical class of a word. For example the plural of one language (SL) is shifted to singular of another language (TL). This shift becomes obligatory to meet the norms of the TL (Catford, 1965). This kind of shift may result into losses of grammatical categories which may distort the meanings of the ST.

3.5.14 Loss of Tense

The grammatical description of verbs especially by making a reference to time is termed as a tense. The reflection of tense in Arabic and English texts is quite different. In certain areas the problem becomes more severe when Arabic text is translated into English text. For example, in Arabic grammar, the past tense can mean or suggest the activities planned to be accomplished in future. Time and tense are hotly debated in respect of their mutual association. The conclusions drawn depict that the relationship between time and tense are not appreciable up to greater extent. This grammatical contradiction between Arabic and English causes losses of tense while translating Arabic text into English.

3.5.15 Loss of Cohesion

In the process of translation, the implicit meanings of ST are exposed to the target language audience through explicitation: a pragmatic strategy of translation. The translation through this strategy may result into lexical and syntactic expansion in TT with respect to ST. According to Blum-Kulka (1986) this redundancy may be denoted as *cohesive explicitness*. Cohesion explains how the sentential components of a text are mutually linked to make it coherent (Hawamdeh, 2015). In fact, cohesion as a concept is first introduced by Halliday and Hasan (1976) in regard to how sentences are linked in a text. However, the interlingual translations carried out through a strategy of explicitation may result into the pragmatic loss of cohesion. The same may be observed in English translations of the *Holy Qur'ān*.

3.5.16 Loss of Coherence

The idea of coherence contrary to the notion of cohesion encompasses what is present like an abstract phenomenon away from the surface of the text. In other words, coherence finds out hidden meaning of thoughts and ideas present in ideological world of the text. According to De Beaugrande and Dressler (1981) the debate about coherence may be continued and followed from appropriate mental and idealistic perspectives. The pragmatic strategy of implicitation in the process of translation is often discussed in contrast with explicitation. According to Vinay and Darbelnet (1958 & 1995) the process of the implicitation authorizes the translator to predict or determine the context or situation in the TL under definite comprehensive conditions explicitly discussed or mentioned in the ST. Implicitation is also considered as a technique similar to omission, which mostly results into losses in translation. However, the interlingual translations rendered through a strategy of implicitation may result into the pragmatic loss of coherence. The same may be observed in English translations of the *Holy Qur'ān*.

3.5.17 Loss of Contextual Meanings

Translator is a major stakeholder in the process of translation. The knowledge of the translator about the text to be translated stands highly significant. Every text has its particular context. It is important for the translators to explore the contexts of source texts and transfer it accordingly to target texts for target language audience. The importance of the context in religious translations is increased manifold. However, due to limited knowledge of the translators or lack of pragmalinguistic competence, interlingual translations may result into the pragmatic loss of contextual meanings. The same may be observed in English translations of the *Holy Qur'ān*.

3.6 Collection of Data

The clarity of data to be utilized for the research is very important for its precise and comfortable collection as well as analysis. The identification and selection of data from available sources is also highly significant for a systematic and successful study in terms of its research objectives. It frames the skeleton and volume of the study and controls the prospective digressions and deviations in the study. The content of the data marked for this study has four dimensions. It includes the text of the *Holy Qur'ān* and three different English translations: 1) word-for-word translation, 2) literal translation and 3) running translation with lexical and syntactic expansion. From the complete text of the *Holy Qur'ān* which comprises one hundred and fourteen Sūrahs of various volumes, *Sūrah al-Kahf* is selected for the present study as a representative sample.

3.7 Analysis of Data

Present study is solely meant to highlight the manifestations of pragmatic losses in three different English translations of *Sūrah al-Kahf* of the *Holy Qur'ān* through comparative pragmalinguistic analysis. After a thorough perusal of the Qur'ānic text and its translations along with comprehensive review of literature on the subject, it was decided that a stage wise analysis should be preferred to facilitate the reader and make the analysis comparatively more comprehensible. In this regard, elements of pragmatic loss in the text of *Sūrah al-Kahf* were identified in the first phase of the study. In the second phase, their respective manifestations were traced in three different English translations.

In the third phase, these manifestations were analyzed in terms of their specificities. In the fourth phase, similarities and differences were deemed mandatory to be discovered, and subsequently, in the last phase, conclusions were drawn as final verdicts of the analyses. The researcher was in search of an explicit pragmalinguistic model which could be adapted in accordance with abovementioned demands of analysis of the study, but explicit model for pragmalinguistic analysis under the rubric of the causal model of translation could not be traced as depicted in introduction of this chapter. Consequently, in consultation with the supervisors, a model for comparative pragmalinguistic analysis was developed which resulted into a unique support for systematic analysis of the data. The mode has been illustrated in the next chapter (section-4.2.1).

The model illustrates the information in terms of textual presentation of the ST and translated texts followed by identification of elements of pragmatic loss in the ST and comparative analysis of their respective manifestations in three different translations. The comparative analysis has been supported by a discussion in the perspective of similarities and differences in the manifestation of pragmatic losses. Finally, the conclusion has been drawn in terms of collective representations of pragmatic losses in the translations of the Qur'ānic text along with the prevalent variance in the perspective of these losses. However, the data has been analyzed qualitatively and presented quantitatively as well within the purview of research objectives/questions. The sequence follows verse by verse descriptive analysis, section by section tabulated presentation of manifestations of pragmatic losses for comparatively easier comprehension and visual display of the basic elements of the analysis. The section by section tabulated form of data has been attached as appendix “B” to the present study.

3.7.1 Pragmalinguistic Model for the Analysis

In the pragmalinguistic model, original text may be presented with its translations. The number of translations may vary. In the present study, text of *Sūrah al-Kahf* is followed by word-for-word translation as a translated text type-1 {TT (Type-1)}, literal translation as a translated text type-2 {TT (Type-2)} and running translation with lexical and syntactic expansion as a translated text type-3 {TT (Type-3)}. The presentation of translations may continue in the similar fashion in case of more than three translations. This arrangement of texts (source and target/translated) is important to understand the cross references produced in the comparative analysis of the actual text and its three different translations. At the left side of the textual presentation, names of the translators may also be mentioned in parallel to their translations.

After the presentation of original text along with its translations, elements of pragmatic loss identified in the original text may be depicted in tabulated form. Then manifestations of pragmatic losses with respect to these elements traced in the translated texts may be comparatively analyzed. In the next phase of the model, similarities among these manifestations may be highlighted and then differences may be explored. Eventually, these deliberations may be concluded as the final segment of the comparative pragmalinguistic model. In the present study, words like significant, not significant, considerate, moderate, not considerate, considerable and substantial have also been used in the conclusion after comparative analysis and discussion on similarities and differences. These words are roughly scaled in the following for better comprehension of the conclusions:

(i) Significant/considerable/substantial means more than 70% similarities/differences in terms of lexical/grammatical choice or use of tense.

(ii) Considerate/moderate means more than 40% but less than 70% similarities or differences in terms of lexical/grammatical choice or use of tense.

(iii) Not significant/not considerate means less than 40% similarities or differences in terms of lexical/grammatical choice or use of tense.

3.8 Result/Findings

The results of the study are summarized in the last chapter. The qualitative summary is followed by a tabulated quantitative summary of the manifestations of pragmatic losses in terms of their presence in the twelve sections of *Sūrah al-Kahf*. The research findings are illustrated both qualitatively and quantitatively in the sequence of research questions. Finally, recommendations are suggested in the guidance of the research findings.

3.9 Limitations of the Study

Translation is a multidisciplinary, trans-disciplinary or interdisciplinary area of study. It includes at least two languages and requires the linguistic expertise of the translators/researchers in the similar domain. Along with linguistic specifications, language is also influenced by the cultures, religions, traditions, customs, norms, social changes, social values etc. The translators/researchers need to have sufficient knowledge of both languages for translation or translation analysis. According to the understanding of the researcher, a group of translators and researchers (possessed with classified knowledge of different domains of the languages involved) may operate comparatively better in various domains of translation and translation studies respectively. In the present research, Arabic (Qur'ānic Arabic) is involved as a source language and English as a target language. The researcher with the help of his supervisor (an expert in English language and literature) and co-supervisor (an expert in Arabic language and literature) operates only in the pragmalinguistic domain of targeted translations in the present research and does not involve in other theological or socio-pragmatic domains. It is reiterated that present study is never a theological but only a linguistic study of targeted English translations of the *Holy Qur'ān*.

CHAPTER 4

DATA ANALYSIS

In the first chapter, the study has been introduced, the second chapter has been designated for the review of relevant literature, the research methodology for the present study has been discussed in the third chapter and this chapter initiates the comparative pragmalinguistic analysis of three different translations in the perspective of research questions formulated for the study. Collection/description of data, its presentation and subsequent analysis is a quite crucial process for some experimental studies. It is significantly known as the convergence point of a systematic study where collected data is further verified. The decision is made in terms of the most relevant and irrelevant data to be included or not included as a logical reference/base for research findings. As for as the present study is concerned, selected data directly respond to the research questions (main as well as subsidiary) of the study. The research questions are reproduced below as a ready reference:

Main Research Question

What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of English translations of *Sūrah al-Kahf* of the *Holy Qur'ān*?

Subsidiary Research Questions

Following are the subsidiary questions of the study:

(i) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the word-for-word English translation of *Sūrah al-Kahf*?

(ii) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the literal English translation of *Sūrah al-Kahf*?

(iii) What may be the possible linguistic manifestations of pragmatic losses in the morphological domain of the running English translation with lexical and syntactic expansion of *Sūrah al-Kahf*?

(iv) What may be the possible linguistic elements in the morphological domain of the text of *Sūrah al-Kahf* whose translations may result into pragmatic losses?

(v) What may be the possible frequencies of the pragmatic losses in the morphological domain of the three different English translations of *Sūrah al-Kahf*?

(vi) What may be the possible similarities and differences in the linguistic manifestations of pragmatic losses in the morphological domain of the three different English translations of *Sūrah al-Kahf?*

(vii) Which type of English translation of *Sūrah al-Kahf* may have comparatively less pragmatic losses in the morphological domain of their linguistic manifestations?

(viii) What may be the possible suggestions for minimizing the pragmatic losses in the morphological domain of English translations of the *Holy Qur'ān*?

Presence of pragmatic losses in various translations of the *Holy Qur'ān* is agreed upon among the scholars (translators and linguists). The researcher realized the gap of a systematic and comprehensive research on pragmatic losses in English translation of the *Holy Qur'ān* which may lead to the process of minimizing the losses in future translations. In this regard, the present study identifies the elements of pragmatic loss in the text of *Sūrah al-Kahf* in the first phase of the research. In the second phase, three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of *Sūrah al-Kahf* have been comparatively and pragmalinguistically analyzed in response to the research questions.

The context of the text (linguistic or non linguistic) plays a significant role in the pragmalinguistic analysis of the Qur'ānic text and its translations. Contextual awareness facilitates the translators for accurate and appropriate translation of the ST. It is equally important for the readers as well. Contextual familiarization makes it possible for the reader to develop a sort of dialogue with the translator while reading and same is also true for pragmalinguistic analysis by the researcher.

4.1 Non Linguistic Context

According to Ali (2004) *Sūrahs* 17-21 commence their sacred substance with a reference to the mir’ăj, and carry on the religious or spiritual promotion in the historical perspective while discussing individual personalities instead of communities or societies as a whole (nations). *Sūrah al-Kahf* is the eighteenth *sūrah* of the *Holy Qur’ān*. This *sūrah* falls among the category of Makkan *sūrahs*. It may be named as a tutorial on the succinctness and abstraction of life. In the beginning, the narrative of religious comrades is delineated who were together in the cave and fell asleep therein for a long time by the grace of Allah Almighty. When Allah Almighty made them awake, they could not realize the exact period of their sleep, and guessed that they might have slept merely a day or less than that. It is followed by the tale of righteous/faithful and faithless men. It is communicated to the whole of humanity through the tale that Allah Almighty has rewards for the obedient, faithful and righteous people. On the other hand nonbelievers and unfaithful people are punished for their disobedience. Then the tale of a weird and wonderful teacher is narrated. The teacher exposed an entirely unusual aspect of life to Moses the Prophet of Allah Almighty.

In addition to this, there is the story of Dhu-al-Qarnayan, translated as *the two-horned one* in English language. He was bestowed with the regime of west and east as a powerful ruler of his time. A great wall of iron and copper was constructed by him to shield the oppressed against the oppressors on the demand of the victims. The allegorical depiction of these events exposes the succinctness, improbability, and conceit of worldly life along with numerous inconsistent occurrences invested in it. These difficult and hard realities of life can be comprehended only on the basis of endurance, tolerance, forbearance and completeness of knowledge. This attitude may also result into the realization of securing the spiritual/religious achievements from the invasion of evil or the kidnapping through satanic handicaps.

4.2 Comparative Pragmalinguistic Analysis of Section-I~IV (Verse-1~31)

In the process of pragmalinguistic analysis the elements of pragmatic loss will be identified in the text of *Sūrah al-Kahf* of the *Holy Qur’ān* in the first attempt. In the second attempt, comparative pragmalinguistic analysis of three different English translations (literal, word-for-word and running translation with lexical and syntactic expansion) of *Sūrah al-Kahf* will be carried out to highlight the manifestations of pragmatic losses and find out similarities as well as differences in the translations. Finally, conclusion will be drawn in view of comparative pragmalinguistic analysis.

4.2.1 Model for Comparative Pragmalinguistic Analysis

Following model has been developed by the researcher after comprehensive deliberations and consultations with the supervisors for comparative pragmalinguistic analysis and the same will be used for comparative pragmalinguistic analysis of three different English translations of *Sūrah al-Kahf* selected for the present study:

<table>
<tr><td rowspan="2">STRANSLATOR</td><td>ORIGINAL TEXT WITH TRANSLATION(S)</td></tr>
<tr><td>Original Text</td></tr>
<tr><td>1st</td><td>TT (Type-1)</td></tr>
<tr><td>2nd</td><td>TT (Type-2)</td></tr>
<tr><td>3rd</td><td>TT (Type-3)</td></tr>
<tr><td colspan="2">Elements of Pragmatic Loss in the Original Text</td></tr>
<tr><td colspan="2">Comparative Analysis: Manifestations of Pragmatic Losses in the TT(s)</td></tr>
<tr><td colspan="2">Similarities</td></tr>
<tr><td colspan="2">Differences</td></tr>
<tr><td colspan="2">Conclusion</td></tr>
</table>

Figure 4: Model for Comparative Pragmalinguistic Analysis of Different Translations

The analysis proceeds verse by verse but in some cases two or more verses have also been analyzed collectively due to their small size. According to the model, the original text of the *Holy Qur'ān* is followed by word-for-word translation, literal translation and running translation with lexical and syntactic expansion respectively. Pin the text of *Sūrah al-Kahf* are mentioned separately. Manifestations of pragmatic losses in three different translations are discussed and commented comparatively. The similarities and difference in these manifestations are also highlighted. Finally, the conclusion is drawn in the perspective of each comparative pragmalinguistic analysis independently. It is also worthy to be noted that repeated elements of pragmatic loss are discussed once only where they appear first in the Arabic text of the *Sūrah*. Moreover, transliteration of the Arabic words in the comparative analysis is just an attempt to facilitate those who cannot read the Arabic text and it should not be taken as a substitute of the original text at all.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Compassionate, the Merciful

4.3 Comparative Pragmalinguistic Analysis (Verse-1)

The following is the comparative pragmalinguistic analysis of this verse:

4.3.1 Textual Presentation

The text of the first verse of *Sūrah al-Kahf* (original text) and the relevant translated texts are presented in the following:

<table>
<tr><th>TRANSLATOR</th><th colspan="12">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td></td><td colspan="12">اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ۜ(١)</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>عِوَجًا</td><td>لَّهٗ</td><td>يَجْعَلْ</td><td>لَمْ</td><td>وَ</td><td>الْكِتٰبَ</td><td>عَبْدِهِ</td><td>عَلٰى</td><td>اَنْزَلَ</td><td>الَّذِيْٓ</td><td>لِلّٰهِ</td><td>اَلْحَمْدُ</td></tr>
<tr><td><i>any crookedness</i></td><td><i>for it</i></td><td><i>(He)
makes</i></td><td><i>did not</i></td><td><i>and</i></td><td><i>the book</i></td><td><i>His
-servant</i></td><td><i>upon</i></td><td><i>(He)
-sent down
-revealed</i></td><td><i>who</i></td><td><i>(are) for Allah</i></td><td><i>the all -praise(s)
-thank(s)</i></td></tr>
<tr><td>ARBERRY</td><td colspan="12"><i>Praise belongs to God who has sent down upon His servant the Book and has not assigned unto it any crookedness.</i></td></tr>
<tr><td>MALIK</td><td colspan="12"><i>Praise be to Allah Who has revealed the Book to His servant and did not make it complicated.</i></td></tr>
</table>

4.3.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6
اَلْحَمْدُ	لِلّٰهِ	اَنْزَلَ	عَبْدِهِ	يَجْعَلْ	عِوَجًا

4.3.3 Comparative Analysis

This analysis pertains to the first verse of *Sūrah al-Kahf*. The above mentioned morphological elements may cause pragmatic losses in the translations of Arabic text into English. The word *alhamdu* (اَلْحَمْدُ) is a nominative masculine noun. It has been translated into a common noun (*praise*) by Arberry and Malik, whereas the same noun is translated by Al-Huda into a noun phrase *(the all praise(s)/thank(s).* It seems that an attempt has been made in the word-for-word translation by Al-Huda to correspond the meaning of *alhamdu* (اَلْحَمْدُ) in English. The translation of *alhamdu* into “praise” does not correspond to the concept of Allah Almighty presented in the *Holy Qur'ān* and Islam. It does not match to the context of ST. In this regard, word-for-word translation seems comparatively better. However, these translations may result into the pragmatic loss of the grammatical category and the referential versatility of the Qur'ānic words.

The second word *Lillah* (لِلّٰہِ) is the combination of a prefixed preposition *la* and genitive proper noun. The noun is translated into *God* by Arberry and Allah by Al-Huda and Malik. The word God is not the appropriate translation of Allah in the first case. Allah is the unique name of the creator of the universe. This word is non-gendered and has no plural unlike the word god which has female gender (goddess) and plural (gods). In the second case, it is good for the Muslims but need some explanatory attribute for the non-Muslims like "the one and only creator of the universe". However, these translations may result into a pragmatic loss of culture-specific terms.

The next word *anzala* (اَنْزَلَ) is a verb in the category of third person masculine singular perfect verb and translated as *(He) sent down/revealed, Who has sent down* and *Who has revealed* in the HAM sequence that is Al-Huda, Arberry and Malik. The past tense of Arabic text is translated into past indefinite and present perfect tense of English. The first option of past indefinite tense seems reasonable in word-for-word translation. In the second option, one word expression of Arabic language is translated into three and four word expressions in the grammatical structure of present perfect tense. Nevertheless, the last two translations may result into the pragmatic loss of tense.

The next word *abdihi* (عَبْدِہ) is the combination of genitive masculine noun and pronoun (third person masculine singular possessive pronoun). The Arabic noun refers to a particular personality Prophet Muhammad (SAW). The word *abd* contextually refers to a proper noun and it has been translated as: a *servant* (common noun) which has different connotations in English. It does not reflect the intended meanings of the text as per the context. However, these translations may result into the pragmatic loss of the referential versatility of the Qur'ānic words.

The fifth element of pragmatic loss tabulated above *yajal* (يَجْعَلْ) is a verb in the category of third person masculine singular imperfect verb. In the Arabic language, the imperfect verb has the potential of adjusting itself in the present or future tense as deemed appropriate to the context. The same grammatical potential is not available in the verbs of English language. This Arabic word has been translated as *(He) makes, Who* *has assigned* and *who made* in the HAM sequence. These translations fall under the categories of present indefinite, present perfect and past indefinite respectively. Three different translations own three different tenses of English. These translations may result into the pragmatic loss of tense with respect to the original text.

The last word mentioned above among the elements of pragmatic loss *Iwajan* (عِوَجًا) is a masculine noun which has been translated as *any crookedness* by Al-Huda as well as Arberry and *complicated* by Malik. This type of noun in English is used as a subject of a verb. The crookedness in English can refer to both male and female whereas Arabic word is a masculine only. The English word is not gender specific. The Arabic word has been translated into a combination of determiner (any) and noun (crookedness) in word-for-word and literal translation. In the running translation with lexical and syntactical expansion, It has been translated into an adjective (complicated). Therefore, these translations may result into the pragmatic loss of grammatical category.

4.3.4 Similarities and Differences

It is worthwhile to be mentioned here that none of the above mentioned elements of pragmatic loss are translated by the above translators absolutely identical except *abdihi* (عَبْدِهٖ) (*His servant*). In other cases similarities are found in the literal translation and running translation with lexical and syntactic expansion in the translation of *alhamdu* (اَلْحَمْدُ) (praise), in the literal translation and word-for-word translation in the translation of *anzala* (اَنْزَلَ) (He has sent down) and *Iwajan* (عِوَجًا) (crookedness), and in word- for-word translation and running translation with lexical and syntactic expansion in the translation of word *Allah* (اللّٰهُ). The differences in the manifestations of pragmatic losses are obvious except the translation of *abdihi* (عَبْدِهٖ) (*His servant*).

4.3.5 Conclusion

The comparative pragmalinguistic analysis of the first verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse. The word-for-word translation has less pragmatic losses as compared to other translations (literal translation and running translation with lexical and syntactic expansion). Among the latter two translations, running translation with lexical and syntactic expansion is comparatively better than literal translation in the perspective of pragmatic losses. However, these translations may collectively result into pragmatic loss of culture-specific terms, textual meanings, the referential versatility of the Qur’ānic words, tense and grammatical category.

4.4 Comparative Pragmalinguistic Analysis (Verse-2)

The following is the comparative pragmalinguistic analysis of this verse:

4.4.1 Textual Presentation

The text of the second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.4.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**	**5**
قَيِّمًا	لِّيُنْذِرَ	بَأْسًا	يُبَشِّرَ	الصّٰلِحٰتِ

4.4.3 Comparative Analysis

The first word *qayyiman* (قَيِّمًا) is an adjective in the category of accusative masculine singular indefinite adjective. It has been translated as: *one completely straight/stable*, *right* and *it is straightforward* in the HAM sequence. The word *right* used by Arberry has more than one connotation in English which may cause problem to the readers of TL. The other two translators do not use the similar grammatical category in their translations. The first one uses a phrase of three words and third one uses grammatical structure of simple present for the translation of a single word. The Arabic word has been translated differently in three different translations. Therefore, these translations may result into the pragmatic loss of culture specific term and grammatical category.

The second word *liyundhira* (لِّيُنْذِرَ) is the combination of a preposition (prefixed particle of purpose) and a verb (third person masculine singular imperfect verb). It has been translated as: *so that he warns, to warn* and *so that He may warn* in the HAM sequence. In the first case, present indefinite structure is used. In the second case, infinitive structure is applied and in the third translation, a model auxiliary verb is used in the present tense structure. These translations may fall within the scope of Arabic imperfect verb but do not carry its complete potential. Therefore, they may result into the pragmatic loss of tense potential.

The next word *Basan* (بَأۡسًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *difficulty*/*punishment*, *violence* and *punishment* in the HAM sequence. In the word-for-word translation, two words are used for the translation, in the second translation, a different word is used which has different meanings and in the last translation, the morphological expression is similar to the first one. The variation in the translations reflects the differences in the comprehension of the term which may be referred to the cultural background and social context of the translators with respect to the culture of the SL or difficulty in contextualizing the Arabic word in the source text. However, these translations may result into the pragmatic loss of culture specific terms.

The word mentioned at number four *yubashira* (يُبَشِّرَ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(He) gives good news* (present indefinite: SVO), *may give good news* (present indefinite with model auxiliary: Model+V+adjective+noun) and *to give good tidings* (to infinitive) in the HAM sequence. These translations lack the potential of Arabic imperfect verb, which may be translated into present and future tense as per the contextual demands. However, these translations may result into the pragmatic loss of tense potential.

The fifth word *assalihat* (الصّٰلِحٰتِ) mentioned above is a noun in the category of accusative feminine plural active participle. It has been translated as: *deeds righteous/virtuous*, *righteous deeds* and *good deeds* in the HAM sequence. One word expression in Arabic has been translated into a noun phrase in three different English translations. Moreover, the nouns in all the translations are not gender conscious whereas Arabic word is feminine by gender. Therefore, these translations may result into the loss of gender and grammatical category with respect to the source text.

4.4.4 Similarities and Differences

The comprehensive analysis of the second verse of *Sūrah al-Kahf* reflects maximum similarities in the translations of three different types of *translations.* These similarities are found in the translations of pragmatic elements *assalihat* (الصّٰلِحٰتِ) and *yubashiru* (يُبَشِّرَ). The differences of translation are found in the translations of *qayyiman, basan and liyundhira* (قَيِّمًا, بَأۡسًا,لِّيُنۡذِرَ) which seem to reflect the variations of approach and contextual comprehension of these words among the translators.

4.4.5 Conclusion

The comparative pragmalinguistic analysis of the second verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse does not seem significant in morphological terms. They have obvious differences of tenses. However, these translations may collectively result into the pragmatic loss of culture specific terms, grammatical category, tense, gender and the referential versatility of the Qur'ānic words.

4.5 Comparative Pragmalinguistic Analysis (Verse-3 &4)

The following is the comparative pragmalinguistic analysis of these verses:

4.5.1 Textual Presentation

The text of the third and fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.5.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
وَلَدًا	اتَّخَذَ	مَّاكِثِيْنَ

4.5.3 Comparative Analysis

The third and fourth verses of *Sūrah al-Kahf* are comparatively short. Therefore, they are analyzed together. There are four elements of pragmatic loss in the verses. The first one *makiseena* (مَّاكِثِيْنَ) is a noun in the category of accusative masculine plural active participle. It has been translated as: *(As) ones dwelling/abiding* (first being verbal noun (gerund) from "dwell" and second an adjective from "abide"), *to abide forever* (to-infinitive from the main verb "abide" followed by an adverb) and *they will enjoy forever* (future indefinite tense plural case) in the HAM sequence. It is clearly depicted through the linguistic analysis that translators are not at the same page in terms of their translations of *makiseena* (مَّاكِثِيْنَ). The accusative Arabic verb has been translated into English verbal noun/adjective, to-infinitive and future indefinite tense. However, these grammatical and pragmatic alterations may result into the pragmatic loss of texture and grammatical categories.

The second word tabulated above in elements of pragmatic loss *ittakhadha* (اتَّخَذَ) is a verb in the category of third person masculine singular perfect verb. It has been translated as: *(He) made/adopted/took*, *has taken* and *has begotten* in the HAM sequence. In the translations, past indefinite tense is used by Al-Huda in word-for-word translation and present perfect tense by Arberry and Malik in literal translation and running translation with lexical and syntactic expansion respectively. Moreover, translators are also not on the same page in terms of their morphological choice. Therefore, the last two translations may result into pragmatic loss of tense with respect to the ST.

The last word among the elements of pragmatic loss *waladan* (وَلَدًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as *a child/son* by Al-Huda and *son* by Arberry and Malik. The translators use the same vocabulary item in their translations. Contextually, this Arabic word refers to religious faiths of Christianity (Trinity/Jesus son of God) and Judaism (Uzair son of God). These concepts are mentioned explicitly in other places of the *Holy Qur'ān*. In that context, *waladan* may be translated as "begotten son". Word-for-word translation does not reflect this concept, whereas meanings of "begotten son" are found in other two translations. However, these translations (with lexical choice of "child/son" only) may result into pragmatic loss of the referential versatility of the Qur'ānic words.

4.5.4 Similarities and Differences

It is depicted in the above mentioned analysis that the translators are found on the same page in terms of the translations of *waladan* (وَلَدًا) at lexical level whereas the difference are obvious in the translations of *makiseena* (مَّاكِثِيْنَ) and *Ittakhadha* (اتَّخَذَ) in terms of grammatical and morphological choice.

4.5.5 Conclusion

The comparative pragmalinguistic analysis of the third and fourth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verses especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that English translations may result into pragmatic loss of grammatical category, referential versatility and tense.

4.6 Comparative Pragmalinguistic Analysis (Verse-5)

The following is the comparative pragmalinguistic analysis of this verse:

4.6.1 Textual Presentation

The text of the fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.6.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
كَبُرَتْ	تَخْرُجُ	عِلْمٍ	كَلِمَةً

4.6.3 Comparative Analysis

Present age is the age of science and technology. Any argument which is based on illogical and unscientific evidence is not accepted and appreciated. The fifth verse of the *Holy Qur’ān* rejects the non-existent, illogical and baseless argument of the non-believers. Here, the severity of their nonsense argument is highlighted and their attitude of believing and preaching hearsays is rebuked and rejected in totality. There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *kaburat* (كَبُرَتْ) is a verb in the category of third person feminine singular perfect verb. It has been translated as: *(it/she) was great tremendous* by Al-Huda and *a monstrous* by Arberry and Malik. The verb *kaburat* has been translated into an adjective of English by the three translators. In the first translation, a single word *kaburat* has been translated into an adjective phrase comprising four parts of speech. However, these translations may result into a pragmatic loss of grammatical category.

The next word mentioned at number two among the elements of pragmatic loss *takhruju* (تَخْرُجُ) is a verb in the category of third person feminine singular imperfect verb. It has been translated as: *it comes out* (present indefinite structure), *is issuing out* (present continuous structure) and *comes from* (present indefinite verb) in the HAM sequence. These translations fall within the translation possibilities of Arabic imperfect verb but do not carry its complete potential (as it may be translated into present and future in accordance with the contextual requirements). Moreover, the element of femininity attached to Arabic imperfect verb is also not incorporated in the translations. Therefore, they seem to result into pragmatic loss of tense potential and grammatical category.

The third word identified as an element of pragmatic loss *ilmin* (عِلْمٍ) is a noun in the category of genitive masculine indefinite noun. It has been translated as: *any knowledge* or *knowledge.* The context of the verse reflects that it is not lack of knowledge in simple words but knowledge based on true logic or scientific fact. This is one of the reasons that this Arabic word has been translated as *science* in an Arabic dictionary of *Lisaan Masry.* This type of discrepancy in translations may result into the pragmatic loss of textual meanings.

The fourth word among the elements of pragmatic loss *kalimatan* (كَلِمَةً) is a noun in the category of accusative feminine indefinite noun. It has been translated as: *(as) a word* and *word* in the given translations. The Arabic noun of feminine category has been translated into a neutral (non-gendered) category of English noun. Therefore, these translations may result into the pragmatic loss of gender.

4.6.4 Similarities and Differences

The comparative analysis of fifth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are found almost on the same page in terms of their translations of this verse. The similarities in the translations are more significant than the differences.

4.6.5 Conclusion

The comparative pragmalinguistic analysis of the fifth verse of *Sūrah al-Kahf* reflects that there is no considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translations of the verse in general. It is further depicted through this analysis that the translations of the elements of pragmatic loss into English may result into the pragmatic loss of grammatical category, tense and textual meaning.

4.7 Comparative Pragmalinguistic Analysis (Verse-6)

The following is the comparative pragmalinguistic analysis of this verse:

4.7.1 Textual Presentation

The text of the sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.7.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
فَلَعَلَّکَ	بَاخِعٌ	اٰثَارِہِمْ	اَسَفًا

4.7.3 Comparative Analysis

The sixth verse of *Sūrah al-Kahf* talks about the state of the Prophet on the disobedience of the non-believers as they refuse to follow the teachings of the *Holy Qur’ān*. This analysis pertains to the five elements of pragmatic loss mentioned above. The first element of pragmatic loss *falaallaka* (فَلَعَلَّکَ) is the combination of prefixed resumption particle *fa*, accusative particle and second person masculine singular object pronoun. It has been translated as: *then perhaps you* {a grammatical collection: adverb of time/adjective, adverb and pronoun (second person)} by Al-Huda in word-for-word translation, *yet perchance* (both adverbs) by Arberry in literal translation and *o Muhammad! you probably* {explicit call/portrayal of addressee, pronoun (second person) followed by an adverb} by Malik in running translation with lexical and syntactic expansion. It is clearly depicted through the grammatical analysis of these translations that translators are not at the same page in their translations of *falaallaka* (فَلَعَلَّکَ). The first translation seems comparatively better in terms of morphological choice. The third one seems contextually better. The second one seems neither morphologically nor contextually suitable. However, these translations seem to result into a pragmatic loss of grammatical category.

The second Arabic word identified as an element of pragmatic loss *bakhiun* (بَاخِعٌ) is a noun in the category of nominative masculine indefinite active participle. It has been translated as: *(are) one to destroy* (present infinitive), *thou wilt consume* (future indefinite) and *you will kill* (future indefinite) in the HAM sequence. The noun of *bakhiun* has not been translated into a noun in English. Rather, it has been translated into a verb phrase. The last two translators use the structure of future tense for the translation of a noun and the first one uses infinitive structure. These translations may result into the pragmatic loss of grammatical category.

The next word identified as an element of pragmatic loss *asarihim* (اٰثَارِہِمْ) is the combination of noun (in the category of genitive masculine plural noun) and pronoun (in the category of third person masculine plural possessive pronoun). It has been translated as: *their traces/footsteps, after them* and *them* in the HAM sequence. This word does not seem to be truly incorporated by Arberry and Malik in their respective translations which may result into the pragmatic loss of textual meaning.

The last word among the elements of pragmatic loss *asafan* (اَسَفًا) is a noun in the category of accusative masculine indefinite noun which has been translated as *(due to) grief, of grief* and *in grief* in the HAM sequence. A noun *asafan* has been translated into English nouns with the prefixed prepositions. In these translations, a preposition has been added to a noun which changes the grammatical category of the original text. This type of translation falls under the strategy of "addition" in the process of translation. This strategy may be favored if it helps the comprehension of the actual message for target language audience. However, it seems to result into a loss of grammatical category with respect to the source text.

4.7.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of *asafan* (اَسَفًا) whereas the differences are observed in the translations of *asarihim, bakhiun and flaallaka* (اٰثَارِہِمْ, بَاخِع, فَلَعَلَّکَ) in terms of grammatical and morphological choice.

4.7.5 Conclusion

The comparative pragmalinguistic analysis of the sixth verse of *Sūrah al-Kahf* reflects that there is substantial variation in three different English translations of the verse especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that the translations of these elements of pragmatic loss into English may result into the pragmatic loss of grammatical category and textual meaning.

4.8 Comparative Pragmalinguistic Analysis (Verse-7)

The following is the comparative pragmalinguistic analysis of this verse:

4.8.1 Textual Presentation

The text of the seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.8.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
إِنَّا	جَعَلْنَا	زِيْنَةً	الْاَرْضِ	لِنَبْلُوَهُمْ

4.8.3 Comparative Analysis

The seventh verse of *Sūrah al-Kahf* talks about the trial of the whole of humanity through multiple things of human interest created by Allah Almighty. This analysis pertains to the five elements of pragmatic loss presented above. The first element of pragmatic loss *Inna* (إِنَّا) is the combination of accusative particle and first person plural object pronoun. It has been translated as: *indeed we* by Al-Huda and *we* by Arberry and Malik. The word *Inna* is used for emphasis (intensification) in the source text whereas second and third translations do not include the element of emphasis. The translation of Al-Huda seems appropriate in this case. The other two translations may result into the pragmatic loss of textual meaning.

The second Arabic word identified as an element of pragmatic loss *jaalna* (جَعَلْنَا) is the combination of verb and pronoun in the categories of first person plural perfect verb and subject pronoun respectively. It has been translated as: *We made* (past indefinite tense), *We have appointed* (present perfect tense) and *We have decked* (present perfect tense) in the HAM sequence. Past tense in Arabic has been translated into a past indefinite tense in word-for-word translation which seems comparatively better option. In other cases, use of present perfect tense in literal translation and running translation with lexical and syntactic expansion reflect a switching from past tense of the SL to present perfect tense of the TL. This type of switching may result into the pragmatic loss of tense.

The next word identified as an element of pragmatic loss *zinatan* (زِيْنَةً) is a noun in the category of accusative feminine indefinite noun. It has been translated as: *adornment* (noun), *an adornment* (indefinite article + noun) and *all kinds of ornaments* {(adjective + common noun (plural) + preposition + common noun (plural)} in the HAM sequence. A single morphological component of the SL has been translated into a composition of two and four lexical components in the second and third TTs. The morphological choices adopted by the translators (adornment or ornaments) also do not fall under the category of feminine gender. Therefore, these linguistic choices in translations may result into the pragmatic loss of gender and grammatical category.

The fourth word tabulated above in the elements of pragmatic loss *al-ard* (الْأَرْضِ) is a noun in the category of genitive feminine noun. It has been translated as: *the earth/land and earth* in the English translations. In the SL, sentence structure is influenced by gender of the noun whereas in the TL, gender does not matter in the sentence structure. The translation of the feminine noun of the SL into a non-gendered noun of the TL may result into the pragmatic loss of gender with respect to the SL.

The last element of pragmatic loss tabulated above *linabluwahum* (لِنَبْلُوَهُمْ) is the combination of a prefixed particle of purpose, first person plural imperfect verb and third person masculine plural object pronoun. It has been translated as: *so that we test them* (present tense structure), *and that We may try* (present tense with model auxiliary) and *to test the people and to see* (to-infinitive) in the HAM sequence. This kind of rhythmic structure (morphological or syntactical) does not exist in English; however the translations may result into the pragmatic loss of texture and tense potential.

4.8.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of *al-ard* الْأَرْضِ whereas the differences are observed in the translations of *inna, jaalna, zinatan* and *linabluwahum* (اِنَّا, جَعَلْنَا, زِيْنَةً , لِنَبْلُوَهُمْ) in terms of grammatical and morphological choice.

4.8.5 Conclusion

The comparative pragmalinguistic analysis of the eighth verse of *Sūrah al-Kahf* reflects that there is considerable variation in its English translations especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that the translations of these elements into English may result into the pragmatic loss of grammatical category, textual meaning, tense, gender and texture.

4.9 Comparative Pragmalinguistic Analysis (Verse-8)

The following is the comparative pragmalinguistic analysis of this verse:

4.9.1 Textual Presentation

The text of the eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.9.2 Elements of Pragmatic Loss in Arabic Text

صَعِيْدًا

4.9.3 Comparative Analysis

The eighth verse of *Sūrah al-Kahf* refers to the end of life on the face of Earth. This analysis finds one element of pragmatic loss as presented above. This element of pragmatic loss s*aeedan* (صَعِيْدًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as *soil/plain/level, dust* and *wasteland* in the HAM sequence. It is noticeable in the translations that translators are not on the similar page in terms of their morphological or vocabulary choice. These linguistic components are not even the synonyms of each other. These types of translations may result into the pragmatic loss of textual meanings with respect to the original or ST.

4.9.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are not found on the same page in terms of their translations of *saeedan* (صَعِيْدًا). They use different morphological choice for the expressions of their respective semantic perceptions.

4.9.5 Conclusion

The comparative pragmalinguistic analysis of the eighth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the eighth verse especially in terms of the element of pragmatic loss. It is further depicted through this analysis that the translations of the element of pragmatic loss may result into the pragmatic loss of textual meanings with respect to the original text.

4.10 Comparative Pragmalinguistic Analysis (Verse-9)

The following is the comparative pragmalinguistic analysis of this verse:

4.10.1 Textual Presentation

The text of the ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.10.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
اٰيٰتِنَا	الرَّقِيْمِ	حَسِبْتَ

4.10.3. Comparative Analysis

The ninth verse of *Sūrah al-Kahf* refers to the Companions of the Cave. They are the signs of the sovereignty, command, power and eternal rule of Allah Almighty. This analysis pertains to the three elements of pragmatic loss as presented above. The first element of pragmatic loss *hasibta* (حَسِبْتَ) is the combination of verb in the category of second person masculine singular perfect verb and subject pronoun. It has been translated as: *you thought* (past indefinite tense), *dost thou think* {(present indefinite tense (interrogative)} and *do you think* {(present indefinite tense (interrogative)} in the HAM sequence. The past tense in Arabic language has been translated into the present indefinite by Arberry and Malik. However, these translations may result into the pragmatic loss of tense.

The second Arabic word identified as an element of pragmatic loss *arraqeemi* (الرَّقِيْمِ) is the combination of prefixed conjunction and genitive masculine noun. It has been translated as: *the inscription* by Al-Huda whereas Arberry and Malik adopt the same word *Er-Rakeem* and *Ar-Raqeem (this may refer to the name of their dog, or the* *tablet on which their names were inscribed or the mountain in which the cave is situated)* in their English translations (literal translation and running translation with lexical and syntactic expansion respectively). These types of words put a big challenge to translators and create problem for the TL readers in the process of understanding the actual message if not incorporated in translation appropriately. The translators are required to be extraordinary careful in these cases and may consult the appropriate sources like the authentic traditions (*Ahadith*) of the Prophet Muhammad (SAW). This type of situation may result into the pragmatic loss of texture and textual/contextual meaning.

The next word identified as an element of pragmatic loss *ayatina* (اٰيٰتِنَا) is the combination of grammatical components: genitive feminine plural noun and first person plural possessive pronoun. It has been translated as: *Our ayāt/signs* in word-for-word translation, *Our signs* in literal translation and running translation with lexical and syntactic expansion. The English word sign has multiple meanings which does not seem to correspond to the word *ayāt*. This may be the reason that some scholars like Al-Huda transliterate this word instead of translation. This type of situation may result into the pragmatic loss of textual and contextual or intended meanings.

4.10.4 Similarities and Differences

It is depicted in the above mentioned analysis that the translators are found on the same page in terms of the translations of *hasibta* and *ayatina* (حَسِبْتَ and اٰيٰتِنَا) whereas the difference is observed in the translations of *arraqeemi* (الرَّقِيْمِ) in terms of grammatical and morphological choice.

4.10.5 Conclusion

The comparative pragmalinguistic analysis of the ninth verse of *Sūrah al-Kahf* reflects that there is no considerable variation in three different English translations of the ninth verse especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that the translations of these elements into English may result into pragmatic loss of textual, contextual or intentional meanings and tense.

4.11 Comparative Pragmalinguistic Analysis (Verse-10)

The following is the comparative pragmalinguistic analysis of this verse:

4.11.1 Textual Presentation

The text of the tenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.11.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
اَوَى	الْفِتْيَةُ	رَحْمَةً	هَيِّئْ	رَشَدًا

4.11.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *awa* (اَوَى) is a verb in the category of third person masculine singular perfect verb. It has been translated as: *(he) took/refuge /shelter* by Al-Huda and *took refuge* by Arberry and Malik. The verb of Arabic language has been translated into a combination of verb and noun. These translations through the translational strategy of addition may result into the pragmatic loss of texture.

The next word mentioned at number two in the class of pragmatic elements *alfityatu* (الْفِتْيَةُ) is a noun in the category of nominative masculine plural noun. It has been translated as: *the young men, the youths* and *young men* in HAM sequence. These translations are general and not distinctive. The concepts of young men or youths may differ culture to culture. However, these translations may result into the pragmatic loss of culture specific terms and textual/contextual meaning.

The third word identified as an element of pragmatic loss *rahmatan* (رَحْمَةً) is a noun in the category of accusative feminine indefinite noun. It has been translated as: *a rahmah / mercy* or *mercy* (kindness and forgiveness shown towards someone whom you have authority over). The word “mercy” does not encompass the meanings of *rahmah* completely and it is also a non-gendered noun in English. This may be the reason that Al-Huda borrows the word in his translation. However, these translations may result into the pragmatic loss of textual meanings and gender.

The fourth word among the elements of pragmatic loss *hayyi* (هَيِّئْ) is a verb in the category of second person masculine singular imperative verb. It has been translated as: *(you) provide/furnish* (present indefinite tense structure), *furnish* (present indefinite verb) by Al-Huda and Arberry respectively. However, the same is not included distinctively *by Malik.* The omission of Arabic imperfect verb may be opted through application of the translational strategy of deletion/adaptation/implicitation. These strategies may not be suitable for the Qur’ānic translation. In addition, first and second translations may fall in the domain of imperfect verb which may be translated into present and future as per the contextual demands but they do not carry its complete potential. However, these translations as whole may result in the pragmatic losses of textual meaning and tense potential with respect to the ST.

The fifth word *rashadan* (رَشَدً) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a right direction/guidance* and *rectitude* (honesty and correct moral behavior) by Al-Huda and Arberry and implicitly incorporated in terms of guidance by Malik. The Arabic word has been translated in different perspectives. It reflects the element of subjectivity in translation. The implicit incorporation of the word *rashadan* in running translation with lexical and syntactic expansion may be adopted through the translational strategy of implicitation. However, these translations as a whole may result into the pragmatic loss of textual meaning and culture specific terms.

4.11.4 Similarities and Differences

The comparative analysis of the tenth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of the first four elements and differ in their approach to the fifth element. The similarities in the translations of the verse are more significant than the difference as a whole.

4.11.5 Conclusion

The comparative pragmalinguistic analysis of the tenth verse of *Sūrah al-Kahf* reflects that there is no considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular, and overall translation of the verse in general. It is further depicted through this analysis that these translations may result into the pragmatic loss of textual meaning, culture specific terms, tense potential, gender and texture.

4.12 Comparative Pragmalinguistic Analysis (Verse-11&12)

The following is the comparative pragmalinguistic analysis of these verses:

4.12.1 Textual Presentation

The texts of the eleventh and twelfth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.12.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
فَضَرَبْنَا	بَعَثْنٰهُمْ	الْحِزْبَيْنِ	اَحْصٰى	اَمَدًا

4.12.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the texts of the eleventh and twelfth verses. The same are presented above. The first word identified as an element of pragmatic loss *fadarabna* (فَضَرَبْنَا) is a verb in the category of first person plural perfect verb prefixed by a resumption particle and suffixed by subject pronoun. It has been translated as: *so we struck* by Al-Huda, *Then We smote* by Arberry and *So We put upon their ears a cover (put them into a deep sleep) by* Malik. The translators use the same tense but different morphological choice in their translations. The Arabic perfect verb has been translated into past indefinite tense of English. The variation in morphological choice does not seem to reflect the contextual meaning. However, these translations may result into the pragmatic loss of textual meaning.

The second word identified as an element of pragmatic loss *baasnahum* (بَعَثْنٰهُمْ) is a verb in the category of first person plural perfect verb suffixed by subject pronoun and third person masculine plural object pronoun. It has been translated as: *we raised/resurrected them, We raised them up again* and *awakened them* in the HAM sequence. The context of the verse reflects the meanings of a great miracle. The third translation seems a better option as per the context of the text. Difference in the choice of vocabulary items (raise, resurrect and awaken) may twist the meaning and result into pragmatic loss of intended/contextual meanings. The first two translations may also result into a pragmatic loss of the referential versatility of the Qur’ānic words.

The third word among the elements of pragmatic loss *alhizbayn* (الْحِزْبَيْنِ) is a noun in the category of accusative masculine dual noun. It has been translated as: *(of) the two groups/parties* and *the two parties* in the given translations. This specific Arabic one word expression of "dual noun" does not exist in English. Moreover, the one word expression has been translated into English phrases. Therefore, these translations may result into the pragmatic loss of texture and grammatical category with respect to the Qur'ānic text.

The next word identified as an element of pragmatic loss *ahsa* (اَحْصٰى) is a noun in the category of nominative masculine singular noun. It has been translated as: *was most able to count, would better calculate* and *could best tell* in the HAM sequence. The translators differ in terms of their linguistic choice as one word translation of this Arabic word may not be possible in English. They use five and three word expressions for translation of a single Arabic noun. Therefore, these translations may result into the pragmatic loss of texture of Arabic rhetoric and grammatical category.

The last word mentioned above among the elements of pragmatic loss *amadan* (اَمَدًا) is noun in the category of accusative masculine indefinite noun. It has been translated as: *(as) a time, the while* and *the length.* The translators are not on the same page in terms of their morphological choice. In addition, these vocabulary choices do not reflect identical meanings of the Arabic word in the English expressions. Therefore, these translations may result into the pragmatic loss of culture specific terms.

4.12.4 Similarities and Differences

The comparative analysis of eleventh and twelfth verses of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are not found on the same page in terms of their morphological choice for *ahsa, fadarabna* and *amadan* (اَحْصٰى, فَضَرَبْنَا and اَمَدًا). They use similar linguistic choice for the translation of الْحِزْبَيْنِ. The differences in the translations are dominant whereas the similarities are almost insignificant.

4.12.5 Conclusion

The comparative pragmalinguistic analysis of the eleventh and twelfth verses of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verses especially in terms of the morphological choice used for the translations of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further depicted through this analysis that the translations of these elements may result into the pragmatic loss of texture, grammatical category, culture specific terms, the referential versatility of the Qur'ānic words and textual meanings.

4.13 Comparative Pragmalinguistic Analysis (Verse-13)

The following is the comparative pragmalinguistic analysis of this verse:

4.13.1 Textual Presentation

The text of the thirteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.13.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
نَقُصُّ	بِالْحَقِّ	هُدًى

4.13.3 Comparative Analysis

The thirteenth verse of *Sūrah al-Kahf* refers to the true story of the Companions of the Cave in contrast to conjectures and guesses of the people before the revelation. This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *naqussu* (نَقُصُّ) is a verb in the category of first person plural imperfect verb. It has been translated as: *we relate/narrate (in parts), We will relate* and *Now We tell* in the HAM sequence. In accordance with the tense of the Arabic verb, it may be translated into present tense as translated by Al-Huda and Malik and future tense as translated by Arberry as considered grammatically and contextually appropriate by the translators. However, the choices of tense in the translations do not carry the complete potential of the imperfect verb. Consequently, these translations may result into the pragmatic loss of tense potential.

The next word identified as an element of pragmatic loss *bilhaqqi* (بِالْحَقِّ) is a genitive masculine noun prefixed by a preposition. It has been translated as: *with the haqq/truth* in word-for-word translation, *truly* in literal translation and *real* in running translation with lexical and syntactic expansion. The translators use different linguistic elements for translation but they reflect the similar understanding, however the words like "truth, true or truly" do not seem to encompass the meaning of this Arabic word which may result into the pragmatic loss of culture specific terms (connotations) and the referential versatility of the Qur'ānic words. Undoubtedly, when *haqq* is referred to the creator of the universe Allah Almighty, it seems difficult to be encompassed by the creatures in true letter and spirit.

The last word mentioned above in the elements of pragmatic loss *hudan* (ہُدًی) is a noun in the category of accusative masculine indefinite noun. It has been translated as: (in) *guidance/our guidance* in all three types of translations which do not fully incorporate the meaning of the Arabic word. It reflects an abstract relationship between Allah and His creatures (human beings). It seems quite difficult to capture it in a one word expression like guidance, however, it may be realized spiritually well. As a result, these translations may result into the pragmatic loss of culture specific terms.

4.13.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of *bilhaqqi* بِالْحَقِّ and *huda*n ہُدًی whereas the difference is observed in the translations of *naqussu* نَقُصُّ in terms of grammatical and morphological choice.

4.13.5 Conclusion

The comparative pragmalinguistic analysis of the thirteenth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of this verse especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that the translations of these elements into English may result in the pragmatic losses of culture specific terms (connotations), tense potential and the referential versatility of the Qur'ānic words.

4.14 Comparative Pragmalinguistic Analysis (Verse-14)

The following is the comparative pragmalinguistic analysis of this verse:

4.14.1 Textual Presentation

The text of the fourteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.14.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
رَبَطْنَا	اِلٰـهًا	شَطَطً

4.14.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *rabatna* (رَبَطْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *we tied/made firm, We strengthened* and *We put courage* in the HAM sequence. The translators differ in terms of their linguistic choice for the translation of this Arabic word; however they seem to be on the same page in the perspective of their understanding of the word. As a result, these translations may result into the pragmatic loss of culture specific terms.

The next word mentioned at number two in the class of elements of pragmatic loss (اِلٰـهًا) is a noun in the category of accusative masculine singular indefinite noun which has been translated as *any ilah/deity/god, god* and *deity* in the HAM sequence. Words deity and god have different connotations among English speaking community all over the word; therefore, the translations may not be the true representations of this Arabic word. As a result, these translations may also result into the pragmatic losses of textual meaning and the referential versatility of the Qur’ānic words.

The third word identified as an element of pragmatic loss *shatatan* (شَطَطً) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *an excess (a word) far from truth, outrage* and *improper* in the HAM sequence. The translators use different linguistic choices for the translation of this word which are not even synonymous to each other. This situation reflects different pragmatic connotations of the Arabic noun. In addition, the first translation comprises six or seven word expressions for the noun. However, these translations may result into the pragmatic loss of textual meaning, texture and grammatical category.

4.14.4 Similarities and Differences

The comparative analysis of the fourteenth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are not found on the same page in terms of their morphological choice for the translations of these elements. The differences in this regard are quite significant as compared to the similarities.

4.14.5 Conclusion

The comparative pragmalinguistic analysis of the fourteenth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular. It is further depicted through this analysis that the translations of the elements may result into pragmatic loss of textual meaning, texture, grammatical category, the versatility of the Qur'ānic words and culture specific terms.

4.15 Comparative Pragmalinguistic Analysis (Verse-15)

The following is the comparative pragmalinguistic analysis of this verse:

5.15.1 Textual Presentation

The text of the fifteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.15.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
بِسُلْطٰنٍ	بَيِّنٍ	افْتَرٰى

4.15.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *bisultanin* (بِسُلْطٰنٍ) is a noun in the category of genitive masculine indefinite noun prefixed by a preposition. It has been translated as: *with any authority,* *some authority* and *any proof* in the HAM sequence. The translated texts of this verse as quoted above reflect that the translations of this word may result into the pragmatic loss of culture specific terms and textual meanings. However, the third translation seems comparatively better.

The next word mentioned at number two in the class of elements of pragmatic loss *bayyin* (بَيِّنٍ) is an adjective in the category of genitive masculine singular indefinite. It has been translated as: *one clear/manifest/open, clear* and *convincing* in HAM sequence. The translators exercise different morphological choice for the translation of this Arabic word. The element of subjectivity is always prevalent in the process of comprehension of any concept or phenomenon, therefore, the proof or evidence should be based on some scientific logic. As a result, these translations may result into the pragmatic loss of textual meaning.

The last word among the elements of pragmatic loss *iftara* (افْتَرٰى) is a verb in the category of third person masculine singular perfect verb. It has been translated as: *(he) forged/fabricated* (past indefinite verb), *forges* (present indefinite verb) and *invents* (present indefinite verb) in the HAM sequence. These translations reflect the difference of morphological choice. In the second and third translations, a switching from Arabic perfect verb to English present indefinite verb is also noticeable. However, these translations may result into the pragmatic loss of tense. The first translation seems comparatively better in the use tense.

4.15.4 Similarities and Differences

The comparative analysis of fifteenth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss which are highlighted in the verse. Translators are not on the same page in terms of the translations of this verse. The differences in terms of linguistic or morphological choice are quite significant as compared to similarities with reference to the elements of pragmatic loss.

4.15.5 Conclusion

The comparative pragmalinguistic analysis of the fifteenth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further depicted through this analysis that the translations of the elements of pragmatic loss into English may result into pragmatic loss of tense, culture specific terms and textual meaning.

4.16 Comparative Pragmalinguistic Analysis (Verse-16)

The following is the comparative pragmalinguistic analysis of this verse:

4.16.1 Textual Presentation

The text of the sixteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.16.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اعْتَزَلْتُمُوهُمْ	يَنْشُرْ	يُهَيِّئْ

4.16.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *iatazaltumoohum* (اعْتَزَلْتُمُوهُمْ) is a verb in the category of second person masculine plural perfect verb suffixed by a subject pronoun and third person masculine plural object pronoun. It has been translated as: *you (all) left/withdrew (from) them* (past indefinite tense structure), *you have gone apart from them* (present perfect tense structure) and *in their mutual consultation they said* (past indefinite tense structure) in the HAM sequence. In the second translation, the past verb of Arabic has been translated into present perfect verb of English; therefore, the translation may result into the pragmatic loss of tense.

The next word mentioned at number two in the class of elements of pragmatic loss *yanshuru* (يَنْشُرْ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(consequently) (he) spreads* (present indefinite tense), *will unfold* (future indefinite verb) and *will extend* (future indefinite verb) in the HAM sequence. This element of pragmatic loss has been translated with different but synonymous linguistic choices. However, the translations may result into the pragmatic loss of tense potential of Arabic imperfect verb which may be translated into present and future as per contextual understanding of the translator.

The last element of pragmatic loss *yuhayyi* (يُهَيِّئْ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *he provides/furnishes* (present indefinite tense structure), *will furnish* (future indefinite verb) and *will facilitate* (future indefinite verb) in the HAM sequence. The imperfect verb of Arabic has the potential to be translated into present and future as per the context of the text. However, it does not have its substitute in English. Therefore, the tense options of the translators may result into the pragmatic loss of tense potential.

4.16.4 Similarities and Differences

The comparative analysis of sixteenth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. In case of the first element of pragmatic loss *iatazaltumoohum* (اعْتَزَلْتُمُوهُمْ), the translators apply different morphological choice and two translators use the similar tense (past indefinite tense). In case of the second element *yanshuru* (يَنْشُرْ) again, morphological differences are found among the translations and two translators also use the same tense (future indefinite tense). In the translations of the last element *yuhayyi* (يُهَيِّئْ), differences and similarities are observed like the second one.

4.16.5 Conclusion

The comparative pragmalinguistic analysis of the sixteenth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the linguistic choice opted for the elements of pragmatic loss in particular and overall translation in general. It is further depicted through this analysis that the translations of the elements into English may result into the pragmatic loss of tense and tense potential.

4.17 Comparative Pragmalinguistic Analysis (Verse-17)

The following is the comparative pragmalinguistic analysis of this verse:

4.17.1 Textual Presentation

The text of the seventeenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.17.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6	7	8	9
الشَّمْسَ	طَلَعَتْ	تَّزٰوَرُ	غَرَبَتْ	تَّقْرِضُهُمْ	فَجْوَةٍ	يُّضْلِلْ	وَلِيًّا	مُّرْشِدًا

4.17.3 Comparative Analysis

There are nine elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first one identified as an element of pragmatic loss *ashshamsa* (الشَّمْسَ) is a noun in the category of accusative feminine noun. It has been translated similarly as “sun” in three different translations. This Arabic noun is feminine by gender but its translation (sun) is non-gendered, therefore, the translations may result into the pragmatic loss of gender.

The second one identified as an element of pragmatic loss *talaat* (طَلَعَتْ) is a verb in the category of third person feminine singular perfect verb. It has been translated as: *(it) rose* by Al-Huda and Arberry and *rising* by Malik. Here again the pragmatic loss of gender takes place as the feminine verb of Arabic language has been translated into non-gendered English verb.

The next word mentioned at number three in the class of pragmatic elements *tazawaru* (تَّزٰوَرُ) is a verb in the category of third person feminine singular imperfect verb. It has been translated as: *(it/she) avoids (avoiding)* (present indefinite tense), *inclining* (gerund) and *declines* (present indefinite verb inflected by‘s’) in HAM sequence. These translations reflect the difference of linguistic choice and may result into the pragmatic loss of gender, tense and tense potential.

The fourth word identified as an element of pragmatic loss *gharabat* (غَرَبَتْ) is a verb in the category of third person feminine singular perfect verb. It has been translated as: *(it/she) set* (past indefinite tense structure), *it set* (past indefinite tense structure) and *it sets* (present indefinite tense structure). These translations may result into the pragmatic loss of tense in third translation, and the pragmatic loss of gender in all translations.

The fifth word among the elements of pragmatic loss *taqridhuhum* (تَقْرِضُهُمْ) is a verb in the category of third person feminine singular imperfect verb suffixed by third person masculine plural object pronoun. It has been translated as: *(it/she) cuts off from them* (present indefinite tense structure), (was) *passing them* (past continuous structure) and *passes them* (present indefinite verb) in the HAM sequence. The translators use different morphological choice and these translations may result into pragmatic loss of tense and tense potential in comparison to the original Arabic text.

The sixth word among the elements of pragmatic loss *fajwatin* (فَجْوَةٍ) is a noun in the category of genitive feminine indefinite noun. It has been translated as: *open space, broad fissure* and *an open space.* Translators differ in terms of their linguistic choice and one word expression has been translated in to phrases of two and three words which may result into the pragmatic loss of texture and grammatical category.

The seventh word in the sequence *yudhlil* (يُضْلِلْ) is verb in the category of third person masculine singular imperfect verb. It has been translated as: *(He) leads astray, He leads astray* and *He lets go astray* in the HAM sequence. The translators apply present indefinite tense in their translations. Here, again phrases of two, three and four words are opted for the translation of one word Arabic expression (verb). However, these translations may result into the pragmatic loss of tense potential and texture.

The next word mentioned at number eight *waliyyan* (وَلِيًّا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a close protecting friend*, *a protector* and *guardian*. The translators use different morphological choice. The first translator uses a phrase of four words. However, these vocabulary choices in the translations may result into the pragmatic loss of culture specific terms and grammatical category.

The last word among the elements of pragmatic loss tabulated above *murshidan* (مُرْشِدًا) is an adjective in the category of accusative masculine indefinite active participle. It has been translated as: *one to rightly direct/guide, direct* (or) and *to lead him to the Right Way* in the HAM sequence. The one word expression of Arabic adjective has been translated into one, five and seven word expressions respectively. However, the first and third translations may result into the pragmatic loss of texture and grammatical category.

4.17.4 Similarities and Differences

The comparative analysis of seventeenth verse of *Sūrah al-Kahf* illustrates that there are nine elements of pragmatic loss. Translators are found almost on the same page in terms of their translations of first and second elements of pragmatic loss as presented above, whereas differences of various dimensions are observed in remaining seven elements of pragmatic loss. The differences are quite significant as compared to similarities in three different types of translations of these elements.

4.17.5 Conclusion

The comparative pragmalinguistic analysis of the seventeenth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further depicted through this analysis that the translations of the elements of pragmatic loss into English may result into the pragmatic loss of grammatical category, tense, tense potential, texture, culture specific terms and gender.

4.18 Comparative Pragmalinguistic Analysis (Verse-18)

The following is the comparative pragmalinguistic analysis of this verse:

4.18.1 Textual Presentation

The text of the eighteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.18.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6	7	8
تَحْسَبُهُمْ	اَيْقَاظًا	رُقُوْدٌ	نُقَلِّبُهُمْ	بَاسِطٌ	ذِرَاعَيْهِ	بِالْوَصِيْدِ	لَمُلِئْتَ

4.18.3 Comparative Analysis

There are eight elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *tahsabuhum* (تَحْسَبُهُمْ) is a verb in the category of second person masculine singular imperfect verb suffixed by a third person masculine plural object pronoun. It has been translated as: *you/think/suppose them* (Present indefinite tense) by Al-Huda and *Thou wouldst have thought them* (future case of a conditional sentence with reference to past) by Arberry and *If you could see them, you might have thought them* (conditional sentence perfect case) by Malik. The imperfect verb of Arabic language has been translated into present indefinite tense and past/perfect cases of conditional sentences. These translations may result into the pragmatic loss of texture, tense and tense potential.

The next word mentioned at number two in the class of elements of pragmatic loss *aiqadhan* (اَيۡقَاظًا) is a noun in the category of accusative masculine plural indefinite noun. It has been translated as: *ones awakened* (adjective) by Al-Huda and *awake* (adjective) by Arberry and Malik. An Arabic noun has been translated into English adjectives. Therefore, these translations may result into the pragmatic loss of grammatical category. The third word referred as an element of pragmatic loss *ruqud* (رُقُوۡدٌ) is a noun in the category of nominative masculine plural indefinite noun. It has been translated as: *(are) ones asleep* {be + noun + adjective (predicate/verb phrase)}, *lay sleeping* {(verb + present participle (predicate/verb phrase)} and *asleep* (adjective) in the HAM sequence. The translations of an Arabic noun into English verb phrases and adjective may result into the pragmatic loss of texture and grammatical category with respect to the ST.

The fourth word among the elements of pragmatic loss *noqallibuhum* (نُقَلِّبُهُمۡ) is a verb in the category of first person plural imperfect verb suffixed by third person masculine plural object pronoun. It has been translated as: *we turn them (from time to time)* (present indefinite tense) by Al-Huda and *We turned them* (past indefinite tense) by Arberry and Malik. In the first translation, Arabic imperfect verb has been translated into present indefinite tense of English which falls within the scope of imperfect verb. However, it may result into the pragmatic loss of tense potential, because, English present indefinite tense does not contain the potential of Arabic imperfect verb. The other two translations, however, may result into the pragmatic loss of tense.

The fifth word among the elements of pragmatic loss *basitun* (بَاسِطٌ) is a noun in the category of nominative masculine indefinite active participle. It has been translated as: *(is/was) one stretching* (verb phrase/predicate), *stretching* (gerund/noun) and *lay stretched* (verb + compliment) in the HAM sequence. These translations may result into pragmatic loss of texture and grammatical category. The sixth word among the elements of pragmatic loss *dhraaihi* (ذِرَاعَيْهِ) is a noun in the category of nominative masculine dual noun. The concept of dual noun does not exist in English language. It has two categories only singular or plural. However, it has been translated as: *its paws/forelegs, its paws* and *his forepaws* in the HAM sequence. These translations give the meanings of a dual noun when contextualized. Consequently, they may result into the pragmatic loss of grammatical category.

The seventh word among the elements of pragmatic loss *bilwaseed* (بِالْوَصِيدِ) is a noun in the category of genitive masculine noun prefixed by a preposition. It has been translated as: *at the threshold, on the threshold* and *at the entrance* in the HAM sequence. The words “threshold” and “entrance” have different contextual meaning, therefore, these translations may result into pragmatic loss of culture specific terms and textual meanings.

The eighth word identified as an element of pragmatic loss *lamuleita* (لَمُلِئْتَ) is a verb in the category of second person masculine singular passive perfect verb prefixed by an emphatic particle. It has been translated as: *surely you (would have) been filled, have been filled with* and *would have made you*. The passive Arabic perfect verb has been translated into seven and four words English expression. Therefore, these translations may result into the pragmatic loss of texture.

4.18.4 Similarities and Differences

The comparative analysis of eighteenth verse of *Sūrah al-Kahf* illustrates that there are eight elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are quite significant as compared to similarities in three different types of translations. The similarities and difference are found in the morphological/linguistic choice and tense usage.

4.18.5 Conclusion

The comparative pragmalinguistic analysis of the eighteenth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further elaborated through this analysis that the translations of the elements of pragmatic loss into English may result into pragmatic loss of grammatical category, tense, texture, textual meaning and culture specific terms.

4.19 Comparative Pragmalinguistic Analysis (Verse-19)

The following is the comparative pragmalinguistic analysis of this verse:

4.19.1 Textual Presentation

The text of the nineteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.19.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
بِوَرِقِكُمْ	اَيُّهَا	اَزْكٰى	لْيَتَلَطَّفْ	يُشْعِرَنَّ

4.19.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *biwaraqiqum* (بِوَرِقِكُمْ) is a noun in the category of genitive masculine noun prefixed by a preposition and suffixed by a second person masculine plural possessive pronoun. It has been translated as: *with your paper money (silver coin), with this silver* and *with this silver coin* in the HAM sequence. These translations may result into the pragmatic loss of culture specific terms.

The second word identified as an element of pragmatic loss *ayyuha* (اَيُّهَا) is a noun in the category of nominative noun. It has been translated as: *which (of) it (her/them), which of them* and *who has.* The Arabic noun has been translated into an English pronoun. However, these translations may result into the pragmatic loss of grammatical category.

The third word among the elements of pragmatic loss *azka* (اَزْكٰى) is a nominative noun. It has been translated as: *(is) purest, purest* and *the purest* {superlative degree of pure (adjective)} in the HAM sequence. A nominative noun of Arabic language has been translated into a superlative degree of an English adjective. However, these translations may result into the pragmatic loss of grammatical category.

The next word mentioned at number four among the elements of pragmatic loss *liyatalattaf* (لْيَتَلَطَّفْ) is a verb in the category of third person masculine singular imperfect verb, prefixed by imperative particle. It has been translated as: *(he) should be subtle/gracious, and let him be courteous* and *let him behave with caution* in HAM sequence. Variation in the choice of morphological components reflects that these translations may result into the pragmatic loss of texture and textual meaning.

The fifth word among the elements of pragmatic loss *yushairanna* (يُشْعِرَنَّ) is a verb in the category of third person masculine singular imperfect verb, suffixed by emphatic particle. It has been translated as: *(he) perceives definitely, (let him not) apprise* and *(let him not) disclose* in HAM sequence. Once again variation in the choice of morphological components reflects that these translations may result into the pragmatic loss of texture and textual meaning.

4.19.4 Similarities and Differences

The comparative analysis of nineteenth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. The translations of these elements of pragmatic loss are not identical. The differences are quite significant as compared to similarities in three different types of translations. The differences and similarities are reflected in the morphological/linguistic choices as well as in the meanings readily comprehensible through these choices.

4.19.5 Conclusion

The comparative pragmalinguistic analysis of the nineteenth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translations of the verse in general. It is further discovered through this analysis that the translations of the elements into English may result in the pragmatic losses of grammatical category, culture specific terms, texture and textual meaning.

4.20 Comparative Pragmalinguistic Analysis (Verse-20)

The following is the comparative pragmalinguistic analysis of this verse:

4.20.1 Textual Presentation

The text of the twentieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.20.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**	**5**
يَّظْهَرُوْ	يَرْجُمُوْكُمْ	يُعِيْدُوْكُمْ	مِلَّتِهِمْ	تُفْلِحُوْٓ

4.20.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *yadhharu* (يَّظْهَرُوْ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they overcome, they get knowledge* and *they find you out* in the HAM sequence. The imperfect verb of Arabic language has been translated into present indefinite tense of English language by the translators with differences of morphological choice. The imperfect verb has the potential to be translated into present or future tense as per the demands of the context. However, these translations may result into the pragmatic loss of tense potential and texture.

The next word mentioned at number two among the elements of pragmatic loss *yargumukum* (يَرْجُمُوْكُمْ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun and second person masculine plural object pronoun. It has been translated as: *they (will) stone you (all)* by Al-Huda, and *they will stone* you by Arberry and Malik. This time, the imperfect verb of Arabic language has been translated into future indefinite tense of English language by the translators without any differences of morphological choice. These translations may also result into pragmatic loss of tense potential and texture for the reason mentioned in the preceded paragraph. In Islamic culture *rajum* is the name of an activity which is performed by the order of the judge in accordance with Islamic rulings. The above referred translations do not seem to incorporate the meanings of this phenomenon. Therefore, they may result into the pragmatic loss of culture specific terms.

The third word identified as an element of pragmatic loss *yuidukum* (يُعِيدُوكُمْ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun and second person masculine plural object pronoun. It has been translated as: *they (will) return/restore you (all), they will restore you* and *they will force you back* in the HAM sequence. The first translation seems to correspond to the potential of imperfect verb with both options of present and future translations. However, the other two translations may result into the pragmatic loss of tense potential and texture for the reasons mentioned above in the case of *yargumukum* (يَرْجُمُوكُمْ) and *yadhharu* (يَظْهَرُوا).

The fourth word among the elements of pragmatic loss *millatihim* (مِلَّتِهِمْ) is a noun in the category of genitive feminine noun suffixed by third person masculine plural possessive pronoun. It has been translated: as *their creed* by Al-Huda and Arberry and *their faith* by Malik. The element of femininity is not maintained in the translation due to the limitations of the language. The translations do not seem to incorporate the actual meaning of *millat.* However, these translations may result into the pragmatic loss of gender and culture specific terms.

The last word identified in this verse as an element of pragmatic loss *tuflihu* (تُفْلِحُوا) is a verb in the category of second person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *you (all) (will) be successful, you will prosper* and *you will attain felicity* in the HAM sequence. These translations seem to result into pragmatic loss of tense potential and texture for the reasons mentioned above in the case of *yargumukum* (يَرْجُمُوكُمْ), *yadhharu* (يَظْهَرُوا) and *yuidukum* (يُعِيدُوكُمْ). The concept of being successful differs person to person and culture to culture. However, the translations also seem to suffer the pragmatic loss of culture specific terms.

4.20.4 Similarities and Differences

The comparative analysis of twentieth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss especially in use of tenses. The translations of first, second, third and fifth elements of pragmatic loss may be referred in this regard. The differences of morphological choice are also noticeable as compared to the similarities.

4.20.5 Conclusion

The comparative pragmalinguistic analysis of the twentieth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the elements of pragmatic loss with respect to morphological choice. However, the use of tense is quite analogous. It is further highlighted that the translations of the elements may result into pragmatic loss of tense, texture, gender and culture specific terms.

4.21 Comparative Pragmalinguistic Analysis (Verse-21)

The following is the comparative pragmalinguistic analysis of this verse:

4.21.1 Textual Presentation

The text of the twenty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.21.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
اَعْثَرْنَا	السَّاعَةَ	يَتَنَازَعُوْنَ	اَمْرَہُمْ

4.21.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *aisarna* (اَعْثَرْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *We informed*, *We made them stumble* and *We did reveal secret* in the HAM sequence. The perfect verb of Arabic language has been translated into past indefinite tense of English with variation of morphological choice. However, these translations seem to result into the pragmatic losses of texture and textual meaning.

The second word among the elements of pragmatic loss *assaata* (السَّاعَةَ) is an accusative feminine noun. It has been translated as: *the Hour* by Al-Huda and Arberry and *Hour of Judgment* by Malik. The English translations do not seem to incorporate the femininity and contextual meanings of the Arabic noun. Therefore, these translations may result into the pragmatic loss of gender, culture specific terms and the referential versatility of the Qur'ānic words.

The third word identified as an element of pragmatic loss *yatanazauna* (يَتَنَازَعُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they mutually dispute* (present indefinite tense), *they were contending* (past continuous) and *they started arguing* (past indefinite) in the HAM sequence. The first translation seems to fall within the scope of Arabic imperfect verb but does carry its complete potential. The other two translations reflect a switching from Arabic imperfect verb to English past tense. However, these translations may result into the pragmatic loss of tense, tense potential and texture.

The fourth word among the elements of pragmatic loss *amrahum* (اَمْرَہُمْ) is a noun in the category of accusative masculine noun suffixed by third a person masculine plural possessive pronoun. It has been translated as: *their affairs/matters*, *their affair* and *about the companions of the cave* in the HAM sequence. Among these translations, the last one may result into the pragmatic loss of texture and grammatical category.

4.21.4 Similarities and Differences

The comparative analysis of twenty first verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. In the translations of first element, the translators use different linguistic expressions. The similarity of morphological choice is also observed in the translations of second element with a small difference. The translations of third element significantly differ in linguistic choice and use of tense. In the translations of fourth element, the translators also differ in their linguistic choice.

4.21.5 Conclusion

The comparative pragmalinguistic analysis of the twentieth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further highlighted that the translations of the elements may result into pragmatic loss of tense, tense potential, texture, gender, textual meaning, grammatical category, the referential versatility of the Qur'ānic words and culture specific terms.

4.22 Comparative Pragmalinguistic Analysis (Verse-22)

The following is the comparative pragmalinguistic analysis of this verse:

4.22.1 Textual Presentation

The text of the twenty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.22.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
بِالْغَيْبِ	مِرَآءً	ظَاهِرًا	تَسْتَفْتِ

4.22.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word mentioned above among the elements of pragmatic loss *bilghaibi* (بِالْغَيْبِ) is a noun in the category of genitive masculine noun prefixed by a preposition. It has been translated as: *with the unseen/imperceptible* (adjective) *and the Unseen* by Al-Huda and Arberry in word-for-word and literal translations respectively, whereas the same is not reflected in the translation of Malik (running translation with lexical and syntactic expansion). The omissions of words or ideas in translation are allowed under the translational strategies of deletion or implicitation. It may not be allowed in case of religious literature especially the revelations. In the first two translations, an Arabic noun has been translated into English adjective. Therefore, these translations may result into the pragmatic loss of grammatical category, texture and textual meaning.

The second word among the elements of pragmatic loss *miraa-an* (مِرَآءً) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a dispute* and *disputation* by Al-Huda and Arberry in word-for-word and literal translations respectively whereas, the same is not reflected in the translation of Malik (running translation with lexical and syntactic expansion). The omission in the third translation as discussed in the analysis of first element above may result into the pragmatic loss of textual meaning.

The next word mentioned at number three among the elements of pragmatic loss *dhahiran* (ظَاهِرًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *outward/apparent/superficial* (adjective), *outward* (adjective) and *a cursory way* (noun phrase) in HAM sequence. An Arabic noun has been translated into an English adjective and noun phrase. However, these translations may result into the pragmatic loss of grammatical category and texture.

The fourth word among the elements of pragmatic loss *tastafti* (تَسْتَفْتِ) is a verb in the category of second person masculine singular imperfect verb. It has been translated as: *(you) seek fatwah/decision/verdict* (present indefinite tense structure) by Al-Huda and *asks* (present indefinite singular verb) by Arberry and Malik. An Arabic imperfect verb has been translated into an English present verb which may fall within its scope but does not carry its complete potential to be translated into present and future as per the contextual demands. Therefore, these translations may result into the pragmatic loss of tense potential.

2.22.4 Similarities and Differences

The comparative analysis of twenty second verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Both differences and similarities in terms of morphological choice and use of tense are found in the translations of these elements of pragmatic loss. They seem almost equally significant.

4.22.5 Conclusion

The comparative pragmalinguistic analysis of the twenty second verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not quite significant. It is further explored through this analysis that the translations of the elements may result into pragmatic loss of grammatical category, texture, tense potential, the referential versatility of the Qur’ānic words and textual meaning.

4.23 Comparative Pragmalinguistic Analysis (Verse-23 & 24)

The following is the comparative pragmalinguistic analysis of these verses:

4.23.1 Textual Presentation

The texts of the twenty third and twenty fourth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.23.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
يَّهۡدِيَنِ	لِأَقۡرَبَ	رَشَدًا

4.23.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of these verses. The same are presented above. The first word identified as an element of pragmatic loss *yahdiyani* (يَّهۡدِيَنِ) is a verb in the category of third person masculine singular imperfect verb. It is suffixed by a first person singular object pronoun and translated as: *(he) guides me* (present indefinite tense), *will guide me* (predicate/verb phrase for future indefinite tense) and *shall guide me* (predicate for future indefinite tense) in HAM sequence. The potential of Arabic imperfect verb to be translated into present and future cannot be maintained in English translations. Therefore, these translations may result into pragmatic loss of tense potential and texture.

The next word mentioned at number two in the class of elements of pragmatic loss *liaqraba* (لِأَقۡرَبَ) is a noun in the category of genitive masculine singular noun prefixed by a preposition. It has been translated as: *for one nearer, nearer* and *ever closer* (all are comparative degrees of adjectives) in HAM sequence. These translations may result into the pragmatic loss of grammatical category. The third word identified as an element of pragmatic loss *rashadan* (رَشَدًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *(in) guidance*, *rectitude* and *Right Way* in the HAM sequence. These translations with different morphological choice seem to result into the pragmatic loss of the versatility of the Qur’ānic words.

4.23.4 Similarities and Differences

The comparative analysis of twenty third and twenty fourth verse of *Sūrah al-Kahf* illustrates that there is none of the elements of pragmatic loss which is highlighted in the twenty-third verse, whereas three elements are identified in the twenty-fourth verse. The differences and similarities in these translations in terms of elements of pragmatic loss as a whole are almost equally significant with respect to linguistic or morphological choice. However, in the translation of first element of pragmatic loss, difference of tense application is also obvious.

4.23.5 Conclusion

The comparative pragmalinguistic analysis of twenty third and twenty fourth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the twenty-fourth verse in terms of the elements of pragmatic loss in particular. It is further highlighted through this analysis that the translations of the elements may result into pragmatic loss of grammatical category, tense potential, texture, culture specific terms and the referential versatility of the Qur'ānic words.

4.24 Comparative Pragmalinguistic Analysis (Verse-25)

The following is the comparative pragmalinguistic analysis of this verse:

4.24.1 Textual Presentation

The text of the twenty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.24.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
مِائَةٍ	وَازْدَادُوْا

4.24.3 Comparative Analysis

The twenty fifth verse of *Sūrah al-Kahf* finally answers the query about time or duration for which the Companions of the Cave slept in the Cave. This analysis pertains to two elements of pragmatic loss as presented above. The first Arabic word identified as an element of pragmatic loss *miatin* (مِائَةٍ) is a noun in the category of genitive feminine indefinite noun. It has been translated as: *hundred* by the all three translators.

These translations may result into the pragmatic loss of gender in the English text with respect to the Arabic text.

The second word identified as an element of pragmatic loss *wazdadoo* (وَازْدَادُوْا) is a verb in the category of third person masculine plural perfect verb prefixed by a conjunction and suffixed by a subject pronoun. It has been translated as: *and they added* (past indefinite verb), *and to that they added* (past indefinite verb) and *and some add* (present indefinite verb) in the HAM sequence. The translators are found almost on the same page with small differences of linguistic choice. However, Malik's translation may result into the pragmatic loss of tense, because, it reflects the switching from Arabic perfect verb to English present indefinite verb.

4.24.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of two elements of pragmatic loss with small differences of morphological choice.

4.24.5 Conclusion

The comparative pragmalinguistic analysis of the twenty fifth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not significant. However, the similarities in terms of morphological choice are deemed more significant than differences. It is further depicted through this analysis that the translations of these elements may result into the pragmatic loss of gender and tense.

4.25 Comparative Pragmalinguistic Analysis (Verse-26)

The following is the comparative pragmalinguistic analysis of this verse:

4.25.1 Textual Presentation

The text of the twenty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.25.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اَبْصِرْ	اَسْمِعْ	حُكْمِهٖ

4.25.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *absir* (اَبْصِرْ) is a verb in the category of second person masculine singular imperative verb. It has been translated as: *how well he sees, how well He sees!* and *sharp is His sight* in the HAM sequence. One word Arabic expression has been translated into four words English expressions. These translations seem to result into pragmatic loss of texture and textual meaning.

The next word mentioned at number two in the class of pragmatic elements *asmai* (اَسْمِعْ) is a verb in the category of second person masculine singular imperative verb. It has been translated as: *how well he hears, how well He hears!,* and *keen His hearing!* in the HAM sequence. Here, again one word expression has been translated into a four word expression. These translations also seem to result into pragmatic loss of texture and textual meaning.

The third word among the elements of pragmatic loss *hukmihi* (حُكْمِهٖ) is a noun in the category of genitive masculine noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *his decision/judgment, His government* and *His command* in the HAM sequence. The variation in the translations suggests that they may result into the pragmatic loss of the versatility of the Qur'ānic words and culture specific terms.

4.25.4 Similarities and Differences

The comparative analysis of the translations of twenty sixth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. The translators are found almost on the same page in the translations of first and second elements of pragmatic loss in terms of morphological choice. However, differences of linguistic choice in case of third element of pragmatic loss are also significant.

4.25.5 Conclusion

The comparative pragmalinguistic analysis of this verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further depicted through this analysis that the translations of the elements may result in pragmatic losses of textual meaning, texture, the referential versatility of the Qur'ānic words and culture specific terms.

4.26 Comparative Pragmalinguistic Analysis (Verse-27)

The following is the comparative pragmalinguistic analysis of this verse:

4.26.1 Textual Presentation

The text of the twenty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.26.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
أُوْحِىَ	مُبَدِّلَ	مُلْتَحَدًا

4.26.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word mentioned in the class of pragmatic elements *oohiya* (أُوْحِىَ) is a verb in the category of third person masculine singular passive perfect verb. It has been translated as: *(it) was inspired/indicated* (passive structure of past indefinite tense) by Al-Huda and *has been revealed* (passive structure of present perfect tense) by Arberry and Malik. One word expression has been translated into two and three word expressions. However, these translations may result into the pragmatic loss of texture.

The second word identified as an element of pragmatic *mubaddila* (مُبَدِّلَ) is a noun in the category of accusative masculine active participle. It has been translated as: *anyone who changes, man* (who) *can change* and *is authorized to change* in the HAM sequence. An Arabic noun, a single word expression has been translated into three and four word expressions. These translations may result into the pragmatic loss of texture and grammatical category.

The third word among the elements of pragmatic loss *multahadan* (مُلْتَحَدًا) is a noun in the category of accusative masculine indefinite passive participle. It has been translated as: *any place of refuge, refuge* and *refuge to protect you from Him* in the HAM sequence. Here again an Arabic noun has been translated into one, four and six word expressions. However, these translations seem to result into the pragmatic losses of texture, grammatical category and textual meaning.

4.26.4 Similarities and Differences

The comparative analysis of twenty seventh verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. Differences and similarities in terms of linguistic choice are observed in the translations of these elements. However, the differences seem more significant than similarities in the translations of this verse.

4.26.5 Conclusion

The comparative pragmalinguistic analysis of this verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further depicted through this analysis that the translations of the elements may result in pragmatic loss of grammatical category, textual meaning, texture and culture specific terms.

4.27 Comparative Pragmalinguistic Analysis (Verse-28)

The following is the comparative pragmalinguistic analysis of this verse:

4.27.1 Textual Presentation

Text of the twenty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.27.2 Elements of Pragmatic Loss in Arabic Text

5	4	3	2	1
ذِكْرِنَا	اَغْفَلْنَا	وَجْہَہ	يُرِيْدُوْنَ	يَدْعُوْنَ

4.27.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *yadauna* (يَدْعُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they call/invoke, who call upon* and *who call on* in the HAM sequence. The Arabic imperfect verb has been translated into present indefinite tense of English which may fall within its domain but does not carry its complete potential. However, these translations may result into the pragmatic loss of tense potential.

The second word among the elements of pragmatic loss *yuridoona* (يُرِيْدُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they want/wish (wishing/wanting)* (present indefinite structure/present participle), *desiring* (present participle) and *seeking* (present participle) in the HAM sequence. However, these translations may result into the pragmatic loss of tense and tense potential as per the grammatical analysis in the parenthesis.

The third word among the elements of pragmatic loss *wajhaha* (وَجْہَہ) is an accusative masculine noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *His face/countenance, His countenance* and *His good pleasure* in the HAM sequence. The first and second translations seem to result into the pragmatic loss of culture specific terms whereas the third one seems comparatively better but it may further result into a pragmatic loss of grammatical category with respect to Arabic noun.

The fourth word identified as an element of pragmatic loss *aghfalna* (اَغْفَلْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *We made heedless/neglectful* (past indefinite tense), *We have made neglectful* (present perfect tense) and *We have permitted to neglect* (present perfect tense + to-infinitive) in the HAM sequence. The last two translations of the Arabic perfect verb seem to result into pragmatic loss of tense as per the grammatical analysis furnished in the parentheses. However, these translations may also result into pragmatic loss of texture and textual meaning.

The fifth word among the elements of pragmatic loss *dhikrina* (ذِكْرِنَا) is a noun in the category of genitive masculine verbal noun suffixed by a first person plural possessive pronoun. It has been translated as: *our dhikr/remembrance* by Al-Huda and, *Our remembrance by Arberry and Malik*. In the first translation, Arabic word has been borrowed in English along with its translation which seems a good strategy for such culture specific terms. However, the translations may result into the pragmatic loss of culture specific terms.

4.27.4 Similarities and Differences

The comparative analysis of twenty eighth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. In the translation of *yadauna* (يَدْعُوْنَ) and *dhikrina* (ذِكْرِنَا) translators are found almost on the same page in terms of their morphological/linguistic choice. The differences of tense/morphological choice are also observed in the translations of the remaining three elements of pragmatic loss, although, similarities stay dominant here as well.

4.27.5 Conclusion

In the comparative pragmalinguistic analysis of the twenty eighth verse of *Sūrah al-Kahf,* the variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general is not observed significantly. It is further discovered through this analysis that the translations of the elements may result into the pragmatic loss of tense, tense potential, grammatical category, texture, textual meaning and culture specific terms.

4.28 Comparative Pragmalinguistic Analysis (Verse-29)

The following is the comparative pragmalinguistic analysis of this verse:

4.28.1 Textual Presentation

The text of the twenty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.28.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6	7
لِلظّٰلِمِيْنَ	اَحَاطَ	سُرَادِقُهَا	يَّسْتَغِيْثُوْا	كَالْمُهْلِ	يَشْوِى	سَآءَتْ

4.28.3 Comparative Analysis

This analysis relates to seven elements of pragmatic loss as presented above. The first word identified as an element of pragmatic loss *lidhalemeena* (لِلظّٰلِمِيْنَ) is a noun in the category of genitive masculine plural active particle prefixed by a preposition. It has been translated as: *for those who do wrong/are unjust*, *for the evildoers* and *for such wrongdoers* in the HAM sequence. These translations may result into the pragmatic loss of the referential versatility of the Qur'ānic words as the contextual meanings may be suggested as "for those who do not accept *haqq*".

The second word among the elements of pragmatic loss *ahata* (اَحَاطَ) is a verb in the category of third person masculine singular perfect verb. It has been translated as: *(it) encompassed/surrounded* (past indefinite tense), *encompasses* (present indefinite verb) and *will hem them* (past indefinite tense) in the HAM sequence. The second and third translation may result into a pragmatic loss of tense as per grammatical analysis furnished in the parenthesis. The third word among the elements of pragmatic loss *suradiquha* (سُرَادِقُهَا) is a nominative masculine noun suffixed by a third person feminine singular possessive pronoun. It has been translated as: *its fences/walls, whose pavilion* and *like the walls of a tent* in the HAM sequence. The element of femininity of Arabic expression in terms of "third person feminine singular possessive pronoun" has not been incorporated in these translations. However, the variation in the translations suggests that they may result into the pragmatic loss of textual meanings, culture specific terms and gender.

The fourth word identified as an element of pragmatic loss *yastaghisoo* (يَّسْتَغِيْثُوْ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they seek succour (help)/relief*, *they call for succour* and *they cry for help* in the HAM sequence. The one word Arabic expression has been translated into four and five word English expressions. However, these translations of present indefinite tense may result into the pragmatic loss of tense potential and texture with respect to Arabic imperfect verb.

The fifth word among the elements of pragmatic loss *kalmuhl* (كَالْمُهْلِ) is a noun in the category of genitive masculine noun prefixed by a preposition. It has been translated as: *like the boiling oil residue/molten brass/metal, like molten copper* and, *as hot as molten brass* in the HAM sequence. Arabic noun *muhl* has been translated into one to five word linguistic expressions in English. These translations may result into the pragmatic loss of grammatical category, texture and culture specific terms.

The sixth word identified as an element of pragmatic loss *yashwi* (يَشْوِى) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(it) scalds* (present indefinite tense), *that shall scald* (present future indefinite tense structure) and *which will scald* (present future indefinite tense structure) in the HAM sequence. These translations may result into a pragmatic loss of tense potential with respect to Arabic imperfect verb which carries the potential to be translated into present or future as per the contextual requirements determined by translators or context of the ST.

The seventh element of pragmatic loss as presented above *saa-at* (سَآءَتْ) is verb in the category of third person feminine singular perfect verb. It has been translated as: *how bad!/evil! (it is)*, *how evil* and *what a horrible* in the HAM sequence. Arabic perfect verb has been translated into non-gendered different emphatic phrasal expressions of English. Therefore, these translations may result into the pragmatic loss of grammatical category, texture and gender.

4.28.4 Similarities and Differences

The comparative analysis of twenty ninth verse of *Sūrah al-Kahf* illustrates that there are nine elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are more significant than similarities in three different types of translations. The similarities and differences are reflected in the morphological/linguistic choice and use of tense.

4.28.5 Conclusion

The comparative pragmalinguistic analysis of the twenty ninth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further elaborated through this analysis that the translations of the elements into English may result in pragmatic losses of tense, texture, textual meaning, grammatical category, the referential versatility of Qur'ānic words and culture specific terms.

4.29 Comparative Pragmalinguistic Analysis (Verse-30)

The following is the comparative pragmalinguistic analysis of this verse:

4.29.1 Textual Presentation

The text of the thirtieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

4.29.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
نُضِيّعُ	اَجْرَ	اَحْسَنَ

4.29.3 Comparative Analysis

The thirtieth verse of *Sūrah al-Kahf* proclaims good news for the people who do righteous deeds. This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *nudiu* (نُضِيّعُ) is a verb in the category of first person plural imperfect verb. It has been translated as *We let go waste, We leave to waste* and *We waste* in the HAM sequence. These translations seem to result into the pragmatic loss of tense potential and texture with respect to imperfect verb (single word expression) which carries the potential to be translated into present or future as per the demands of the context or choice of the translator.

The second Arabic word identified as an element of pragmatic loss *ajran* (اَجْرَ) is a noun in the category of an accusative masculine noun. It has been translated as: *the wage/reward, the wage* and *the reward* in the HAM sequence. The concept of *ajran* may differ culture to culture. However, these translations seem to result into the pragmatic loss of the referential versatility of the Qur’ānic words and culture specific terms.

The next word identified as an element of pragmatic loss *ahsana* (اَحْسَنَ) is a verb in the category of third person masculine singular perfect verb. It has been translated as: *(he) did good* (past indefinite tense structure), *who does good* (present indefinite tense structure) and *who does a good* (present indefinite tense structure) in the HAM sequence. The last two translations may result into pragmatic loss of tense and texture with respect to Arabic perfect verb as highlighted in the parenthesis.

4.29.4 Similarities and Differences

It is noticeable in the above mentioned analysis that the translators are found on the same page in terms of the translations of the three elements of pragmatic loss with little differences of morphological choice. However, a difference of use of tense is also observed in the translations of third element of pragmatic loss.

4.29.5 Conclusion

The comparative pragmalinguistic analysis of the thirtieth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not significant as compared to the similarities. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of tense, tense potential, texture, the referential versatility of the Qur’ānic words and culture specific terms.

4.30 Comparative Pragmalinguistic Analysis (Verse-31)

The following is the comparative pragmalinguistic analysis of this verse:

4.30.1 Textual Presentation

The text of the thirty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

4.30.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6	7
يُحَلَّوْنَ	اَسَاوِرَ	سُنْدُسٍ	اِسْتَبْرَقٍ	مُتَّكِئِيْنَ	الْاَرَآئِکِ	حَسُنَتْ

4.30.3 Comparative Analysis

There are seven elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *yuhilloona* (يُحَلَّوْنَ) is a verb in the category of a third person masculine plural passive imperfect verb suffixed by a subject pronoun. It has been translated as: *they are adorned/be jeweled* (present indefinite passive structure), *they shall be adorned* (future indefinite passive structure) and *they will be adorned* (future indefinite passive structure) in the HAM sequence. These translations may result into the pragmatic loss of tense potential and texture with respect to Arabic imperfect verb and texture of the ST respectively. In this regard, grammatical structures of the translations are highlighted in the parentheses above.

The second word among the elements of pragmatic loss *asawira* (اَسَاوِرَ) is a noun in the category of genitive masculine plural noun. It has been translated as: *bracelets/bangles* by Al-Huda and *bracelets* by Arberry and Malik. The concept of *asawira* may differ culture to culture. Therefore, translations may result into the pragmatic loss of culture specific terms. The third word among the elements of pragmatic loss *sundusin* (سُنْدُسٍ) is a noun in the category of genitive masculine indefinite noun and it has been translated as: *fine silk*, *silk* and *fine silk* in the HAM sequence. These translations also seem to result into the pragmatic loss of culture specific terms for the reason mentioned earlier. The noun phrase “fine silk” in the first and third translations may also result into the pragmatic loss of grammatical category.

The fourth word identified as an element of pragmatic loss *istabraq* (اِسْتَبْرَق) is a noun in the category of genitive indefinite noun. It has been translated as: *brocade/thick silk* (noun/noun phrase), *brocade* and *rich brocade* (noun phrase) in the HAM sequence. One word Arabic expression has been translated into a noun phrase as depicted in parenthesis. However, these translations may result into the pragmatic loss of culture specific terms. The “noun phrases” used in the first and third translation may also result into a pragmatic loss of grammatical category.

The fifth word among the elements of pragmatic loss *muttakieena* (مُّتَّكِئِيْنَ) is a noun in the category of accusative masculine plural active participle. It has been translated as: *(as) ones reclining/who recline* (gerund/present indefinite structure), *reclining* (gerund) and, *they will recline* (future indefinite tense) in the HAM sequence. An Arabic noun has been translated into the noun phrases as highlighted in the parentheses of first and third translation. However, these translations seem to result into the pragmatic losses of culture specific terms and grammatical category.

The sixth word identified as an element of pragmatic loss *alaraaiki* (الْاَرَآئِکِ) is a noun in the category of genitive masculine plural noun. It has been translated as: *the raised couches* (plural noun phrase), *couches* (plural noun) and *soft couches* (plural noun phrase) in the HAM sequence. These translations seem to result into the pragmatic losses of culture specific terms and grammatical categories for the reasons mentioned in the case of *muttakieena* earlier.

The seventh element of pragmatic loss as presented above *hasunat* (حَسُنَتْ) is a verb in the category of third person singular perfect verb. It has been translated as: *how beautiful! (it/she) is paradise* (exclamatory expression + present simple structure), *O, how fair* (exclamatory expression) and *what a beautiful* (exclamatory expression) in the HAM sequence. One word Arabic expression has been translated into exclamatory expressions of three and five words. However, these translations seem to result into the pragmatic losses of tense and texture.

4.30.4 Similarities and Differences

The comparative analysis of thirty first verse of *Sūrah al-Kahf* illustrates that there are eight elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The similarities are quite significant as compared to differences in three different translations. The similarities and differences are reflected in the morphological/linguistic choice as well as use of tenses in these translations.

4.30.5 Conclusion

The comparative pragmalinguistic analysis of the thirty first verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse is not much significant in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further discovered through this analysis that the translations of the elements may result in pragmatic losses of tense, tense potential, texture, grammatical categories and culture specific terms.

Here ends the verse by verse comparative pragmalinguistic analysis of the first 31 verses (section I~IV) of *Sūrah al-Kahf*. Next chapter continues with the analysis from thirty second verse of the *Sūrah.*

CHAPTER 5

COMPARATIVE PRAGMALINGUISTIC ANALYSIS SECTION-V~VIII (VERSE-32~59)

In the previous chapter, comparative pragmalinguistic analysis of section-I~IV (verse-1~31) is carried out in the perspective of research questions/objectives of the study. This chapter presents the comparative pragmalinguistic analysis of section-V ~ VIII (verse-32 ~ 59) on the similar pattern.

5.1 Comparative Pragmalinguistic Analysis (Verse-32)

The following is the comparative pragmalinguistic analysis of this verse:

5.1.1 Textual Presentation

The text of the thirty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.1.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
لِأَحَدِهِمَا	جَنَّتَيْنِ	زَرْعًا

5.1.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *liahadihima* (لِأَحَدِهِمَا) is a noun in the category of genitive masculine noun prefixed by a preposition and suffixed by a third person masculine dual possessive pronoun. It has been translated as: *for one (of) them (two)* by Al-Huda and *to one of them* by Arberry and Malik. The “dual possessive pronoun” structure of Arabic language does not exist in English. However, Al-Huda attempts to correspond the meaning of *liahadihima* in his translation. The other two translations seem to result into a pragmatic loss of grammatical category.

The next word mentioned at number two in the class of elements of pragmatic loss *jannatayn* (جَنَّتَيْنِ) is a noun in the category of nominative feminine dual noun. It has been translated as: *(of) the two gardens* by Al-Huda and *two gardens* by Arberry and Malik. The Arabic dual noun and its femininity cannot be maintained in English like Arabic. However, these translation choices seem to result into the pragmatic losses of gender and grammatical categories.

The third word identified as an element of pragmatic loss *zaran* (زَرْعًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *field sown/cultivated, a sown field* and *land for cultivation* in the HAM sequence. A single word Arabic expression "noun" has been translated into two and three word expressions of English. However, these translations may result into the pragmatic loss of texture and grammatical category.

5.1.4 Similarities and Differences

The comparative analysis of thirty second verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. The translators are found almost on the same page in terms of the translation of first and second elements of pragmatic loss. The differences are obvious in case of third element of pragmatic loss.

5.1.5 Conclusion

The comparative pragmalinguistic analysis of this verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse is not significant in terms of the elements of pragmatic loss in particular and overall translations of the verse in general. It is further depicted through this analysis that the translations of the elements may result in the pragmatic losses of grammatical category, gender and texture.

5.2 Comparative Pragmalinguistic Analysis (Verse-33)

The following is the comparative pragmalinguistic analysis of this verse:

5.2.1 Textual Presentation

The text of the thirty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.2.2 Elements of Pragmatic Loss in Arabic Text

1	2
فَجَّرْنَا	نَهَرًا

5.2.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *fajjarna* (فَجَّرْنَا) is a verb in the category of first person plural perfect verb. It has been translated as: *We tore/gushed forth, We caused to gush* and *We had even caused* in the HAM sequence. The “first person plural perfect verb” of Arabic one word structure has been translated into three and four word structure. However, these translations may result into pragmatic loss of textual meaning and texture. The second word identified as an element of pragmatic loss *naharan* (نَهَرًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a river* in all three translations. The concept of *naharan* may differ culture to culture. However, these translations may result into the pragmatic loss of culture specific terms.

5.2.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of these two elements of pragmatic loss with some differences of morphological choice. The differences may be referred to the translations of the first element of pragmatic loss. However, similarities are more significant than differences in three different translations of this verse.

5.2.5 Conclusion

The comparative pragmalinguistic analysis of the thirty third verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is less significant. It is further depicted through this analysis that the translations of these elements into English may result in the pragmatic losses of texture, textual meaning and culture specific terms.

5.3 Comparative Pragmalinguistic Analysis (Verse-34)

The following is the comparative pragmalinguistic analysis of this verse:

5.3.1 Textual Presentation

The text of the thirty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.3.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
نَفَرًا	اَعَزُّ	يُحَاوِرُه

5.3.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first Arabic word identified as an element of pragmatic loss *yuhawiruhu* (يُحَاوِرُه) is a verb in the category of third person masculine singular imperfect verb suffixed by a third person masculine singular object pronoun. It has been translated as: *(he) converses/talks (to) him* (present indefinite tense) by Al-Huda, *he was conversing with him* (past continuous tense) by Arberry and Malik. In the first translation, the imperfect verb of Arabic language has been translated into present indefinite tense which does not maintain the potential of the imperfect verb and seems to result into the pragmatic loss of tense potential. In case of second and third translation, the imperfect verb has been translated into past continuous tense beyond its potential which seems to result into pragmatic loss of tense. Moreover, one word Arabic expression *yuhawiruhu* has been translated into four and five word expressions, which may result into the pragmatic loss of texture with respect to the ST.

The next word identified as an element of pragmatic loss *aazzu* (اَعَزُّ) is a noun in the category of nominative masculine noun. It has been translated as: *(am) mightier/stronger* (comparative degree of adjectives)*, am mightier in respect* and *mightier than yours* in the HAM sequence. These translations may result into a pragmatic loss of grammatical category. The one word Arabic expression has been translated into three and four word expressions in third and second translation respectively. It may also result into the pragmatic loss of texture with respect to the ST.

The third word identified as an element of pragmatic loss *nafaran* (نَفَرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(in) men/number, men* and *clan* in the HAM sequence. The variation in morphological choice suggests that these translations may result into the pragmatic loss of culture specific terms.

5.3.4 Similarities and Differences

It is depicted in the above mentioned analysis that the translators are found almost on the same page in terms of the translations of these elements of pragmatic loss with the differences of morphological choice. These differences are not as much significant as the similarities. The difference in the use of tense is also noticed in translation of Al-Huda with respect to other two translations, where these translators apply the same tense.

5.3.5 Conclusion

The comparative pragmalinguistic analysis of the thirty fourth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not much significant. It is further depicted through this analysis that the translations of these elements into English may result into pragmatic loss of tense, tense potential, texture, grammatical category and culture specific terms.

5.4 Comparative Pragmalinguistic Analysis (Verse-35)

The following is the comparative pragmalinguistic analysis of this verse:

5.4.1 Textual Presentation

The text of the thirty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.4.2 Elements of Pragmatic Loss in Arabic Text

تَبِيْدَ

5.4.3 Comparative Analysis

This analysis pertains to one element of pragmatic loss as presented above. The Arabic word identified as an element of pragmatic loss *tabeeda* (تَبِيْدَ) is a verb in the category of third person feminine singular imperfect verb. It has been translated as: *(it/she) (will) perish* by Al-Huda and *will perish* by Arberry and Malik. The first translation seems to correspond to the potential of imperfect verb being translatable into present and future as per the contextual demands. The other two translations of future indefinite tense may result into pragmatic loss of tense potential. The aspect of femininity in Arabic imperfect verb cannot be maintained in English verb structure as well. Therefore, these translations may also result into a loss of gender of imperfect verb *tabeeda* (تَبِيْدَ) with respect to the ST.

5.4.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are found on the same page in terms of the translations of the element of pragmatic loss with negligible difference of morphological choice.

5.4.5 Conclusion

The comparative pragmalinguistic analysis of the thirty fifth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially, in terms of the element of pragmatic loss is not significant. It is further depicted through this analysis that the translations of the element into English may result into the pragmatic loss of tense potential and gender based structure of Arabic verb.

5.5 Comparative Pragmalinguistic Analysis (Verse-36)

The following is the comparative pragmalinguistic analysis of this verse:

5.5.1 Textual Presentation

The text of the thirty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.5.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
قَآئِمَةً	رُّدِدْتُّ	مُنْقَلَبًا

5.5.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *qaimatan* (قَآئِمَةً) is a noun in the category of accusative feminine indefinite active participle. It has been translated as: *one that stands, is coming* and *will ever come* in the HAM sequence. The Arabic single word noun has been translated into two and three word expressions without incorporating its femininity.

Therefore, these translations may result into the pragmatic loss of gender, grammatical category and the referential versatility of the Qur'ānic words.

The second Arabic word identified as an element of pragmatic loss *radittu* (رُدِدۡتُّ) is a verb in the category of first person singular passive perfect verb suffixed by a subject pronoun. It has been translated as: *I was returned* (past indefinite passive structure) by Al-Huda, *I am returned* (present indefinite passive structure) by Arberry and Malik. The first translation by Al-Huda seems to correspond to the grammatical and textual requirements of the ST. The other two translations may result into pragmatic loss of tense.

The third word identified as an element of pragmatic loss *munqalaban* (مُنۡقَلَبًا) is a noun in the category of accusative masculine indefinite passive participle. It has been translated as: *(as) a place of turning (returning), resort* and *place* in the HAM sequence. It appears that in the first translation, morphological choice corresponds to the meanings of Arabic noun but this five word expression for the noun may result into the pragmatic loss of texture and grammatical category. The other two translations may result into the pragmatic loss of the referential versatility of the Qur'ānic words.

5.5.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss with some similarities of morphological choice. Similarities and differences are also observed in the use of tense for the translations of first element of pragmatic loss.

5.5.5 Conclusion

The comparative pragmalinguistic analysis of the thirty sixth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of tense, gender, grammatical category and the referential versatility of the Qur'ānic words.

5.6 Comparative Pragmalinguistic Analysis (Verse-37)

The following is the comparative pragmalinguistic analysis of this verse:

5.6.1 Textual Presentation

The text of the thirty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.6.2 Elements of Pragmatic Loss in Arabic Text

1	2
تُرَابٍ	نُّطْفَةٍ

5.6.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *turabin* (تُرَابٍ) is a noun in the category of genitive masculine indefinite noun. It has been translated as: *dust* by all three translators. The concept of *turabin* may differ culture to culture. However, these translations may result into the pragmatic loss of culture specific terms. The second Arabic word identified as an element of pragmatic loss *nutfatin* (نُّطْفَةٍ) is a genitive feminine indefinite noun. It has been translated as: *a sperm drop* by Al-Huda and Arberry and *a drop of semen* by Malik. One word Arabic expression “noun” has been translated into three and four word expressions without incorporation of its femininity. Therefore, these translations may result into the pragmatic loss of gender and grammatical category.

5.6.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators do not differ in the translations of these elements of pragmatic loss in terms of their morphological choice. The similarities are more significant than differences. The difference in the translations of second element of pragmatic loss is not much significant.

5.6.5 Conclusion

The comparative pragmalinguistic analysis of the thirty seventh verse of *Sūrah al-Kahf* reflects that there are almost nil variations in three different English translations especially in terms of the elements of pragmatic loss. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of gender, grammatical category and culture specific terms.

5.7 Comparative Pragmalinguistic Analysis (Verse-38)

The following is the comparative pragmalinguistic analysis of this verse:

5.7.1 Textual Presentation

The text of the thirty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.7.2 Elements of Pragmatic Loss in Arabic Text

لٰكِنَّا

5.7.3 Comparative Analysis

The only element of pragmatic loss *lakinna* (لٰكِنَّا) is a pronoun in the category of first person plural object pronoun prefixed by an accusative particle. It has been translated as: *but, but lo* and *as for myself* in word-for-word translation, literal translation and running translation with lexical and syntactic expansion respectively. The first translation includes the accusative particle only, second translation include accusative particle followed by emphatic particle. The pronoun is missing in these two translations. The third translation includes reflexive pronoun preceded by a preposition and an adverb (comparative). These translations may be the result of the application of translational strategies of addition and deletion which subsequently seem to result into pragmatic loss of texture and grammatical category.

5.7.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are not found on the same page in terms of the translations of this element of pragmatic loss. The differences are clearly explained in the comparative analysis.

5.7.5 Conclusion

The comparative pragmalinguistic analysis of the thirty eighth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations in terms of the above mentioned element of pragmatic loss. It is further depicted through this analysis that these English translations of the element may result into the pragmatic loss of texture and grammatical category with respect to the original text of the *Holy Qur’ān*.

5.8 Comparative Pragmalinguistic Analysis (Verse-39)

The following is the comparative pragmalinguistic analysis of this verse:

5.8.1 Textual Presentation

The text of the thirty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.8.2 Elements of Pragmatic Loss in Arabic Text

اَقَلَّ

5.8.3 Comparative Analysis

This analysis pertains to only one element of pragmatic loss as presented above. The word, identified as an element of pragmatic loss *aqalla* (اَقَلَّ) is a noun in the category of an accusative masculine singular noun. It has been translated as: *(am) lesser* (comparative degree of adjective less), *less* (adjective) and *poorer* (comparative degree of adjective poor) in HAM sequence. These translations may result into the pragmatic loss of grammatical category with respect to the text of the *Holy Qur’ān*.

5.8.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators are not found on the same page in terms of their morphological choice for the translations of the element of pragmatic loss. The differences are clearly highlighted in the comparative analysis.

5.8.5 Conclusion

The comparative pragmalinguistic analysis of the thirty ninth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations in terms of the above mentioned element of pragmatic loss. It is further depicted through this analysis that these English translations may result into pragmatic loss of grammatical category with respect to the ST.

5.9 Comparative Pragmalinguistic Analysis (Verse-40)

The following is the comparative pragmalinguistic analysis of this verse:

5.9.1 Textual Presentation

The text of the fortieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.9.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
يُّؤْتِيَنِ	يُرْسِلَ	فَتُصْبِحَ	زَلَقًا

5.9.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *yutiyani* (يُّؤْتِيَنِ) is a verb in the category of third person masculine singular imperfect verb suffixed by a first person singular object pronoun. It has been translated as: *(he) (will) give(s) me* (present indefinite tense/future indefinite tense), *will give me* (future indefinite tense structure) and *may give me* {present indefinite tense with model auxiliary (in the meaning of possibility)} in the HAM sequence. The first translation seems to correspond to the grammatical requirements. The tense structure of the TT seems to carry the potential of imperfect verb of the ST. However, the other two translations may result into the pragmatic loss of tense potential with respect to Arabic imperfect verb.

The second word identified as an element of pragmatic loss *yursila* (يُرْسِلَ) is a verb in the category of third person masculine singular imperfect verb prefixed by a conjunction. It has been translated as: *(he) (will) send (s), will loose* and *may send down* in the HAM sequence. These translations may also result into a pragmatic loss of tense potential for the reasons mentioned in the comparative analysis of *yutiyani* (يُّؤْتِيَنِ).

The third word among the elements of pragmatic loss *fatusbiha* (فَتُصْبِحَ) is a verb in the category of a third person feminine singular imperfect verb prefixed by a resumption particle. It has been translated as: *consequently (it/she) becomes, so that in the morning it will be* and *turning it into* in the HAM sequence. These translations of the imperfect verb *fatusbiha* when contextualized in their respective translations neither carry the tense potential of imperfect verb nor incorporate its femininity. Therefore, they seem to result into the pragmatic losses of gender and tense potential.

5.9.4 Similarities and Differences

The comparative analysis of the fortieth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are quite significant as compared to similarities in terms of morphological/linguistic choice. The differences of tense application are also observed in the translations of these three elements of pragmatic loss.

5.9.5 Conclusion

The comparative pragmalinguistic analysis of the fortieth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further elaborated through this analysis that the translations of the elements of pragmatic loss into English may result into pragmatic loss of gender, texture and tense potential.

5.10 Comparative Pragmalinguistic Analysis (Verse-41)

The following is the comparative pragmalinguistic analysis of this verse:

5.10.1 Textual Presentation

The text of the forty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.10.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
غَوْرًا	تَسْتَطِيْعَ	طَلَبًا

5.10.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *ghauran* (غَوْرًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *deep*/sunk*, will be sunk* *into the earth* and *may dry out* in the HAM sequence. The variation of morphological choice in these translations suggests that they may result into pragmatic loss of culture specific terms. In addition, the last two translations reflect that one word Arabic expression has been corresponded to three and six word expressions of English. However, these translations may also result into the pragmatic loss of grammatical category.

The second Arabic word identified as an element of pragmatic loss *tastatia* (تَسْتَطِيْعَ) is a verb in the category of second person masculine singular imperfect verb. It has been translated as: *you are (will be) able* (present/future simple tense structure), *thou wilt be able* (future simple tense structure) and *you may be able* (may as model auxiliary in the meaning of possibility) in the HAM sequence. The imperfect verb in Arabic has the potential of being translated into present and future under contextual deliberations. However, these translations fall within the scope of Arabic imperfect verb but may result into the pragmatic loss of tense potential as well.

The last word identified as an element of pragmatic loss *talaban* (طَلَبًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *seeking/demanding, seek it out* and *find it* in the HAM sequence. One word Arabic expression has been translated into one word, two and three word expressions. However, second and third translation may result into the pragmatic loss of grammatical category.

5.10.4 Similarities and Differences

The comparative analysis of the forty first verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. The translations of the first and third element of pragmatic loss differ significantly with respect to linguist choice. However, in case of second element of pragmatic loss, similarities in terms tense and morphological choice are much significant.

5.10.5 Conclusion

The comparative pragmalinguistic analysis of the forty first verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is significantly noted. It is further depicted through this analysis that the translations of these elements into English may result into pragmatic loss of tense, tense potential, grammatical category and culture specific terms.

5.11 Comparative Pragmalinguistic Analysis (Verse-42)

The following is the comparative pragmalinguistic analysis of this verse:

5.11.1 Textual Presentation

The text of the forty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.11.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
أُحِيْطَ	يُقَلِّبُ	كَفَّيْهِ	خَاوِيَةٌ

5.11.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *uheeta* (أُحِيْطَ) is a verb in the category of a third person masculine singular passive perfect verb. It has been translated as: *(it) encompassed/surrounded, was encompassed* and *was destroyed* in the HAM sequence. The first translation reflects the structure of past indefinite tense whereas other two translations reflect the structure of passive past indefinite tense. The first translation for “passive imperfect verb” of the ST may result into the pragmatic loss of the referential versatility of the Qur’ānic words and voice of the tense. The semantic variation in these translations suggests that they may also result into pragmatic loss of culture specific terms.

The next word mentioned at number two among the elements of pragmatic loss *yuqallibu* (يُقَلِّبُ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(he) turns/twists, he was wringing* and *he wrung* in the HAM sequence. The first translation of Arabic imperfect verb into English present indefinite tense falls within the domain of the imperfect verb but turns out into a pragmatic loss of its tense potential. The second translation in the structure of past continuous tense and third translation in the structure of past indefinite tense may result into the pragmatic loss of complete tense.

The third word identified as an element of pragmatic loss *kaffayhi* (كَفَّيْهِ) is a noun in the category of nominative masculine dual noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *his (two) palms* by Al-Huda, *his hands* by Arberry and Malik. The grammatical category of dual object does not exist in English grammar. Al-Huda seems to correspond to this concept in his word-for-word translation. However, these translations may result into the pragmatic loss of grammatical category and culture specific terms.

The next word mentioned at number four among the elements of pragmatic loss *khawiyatun* (خَاوِيَةٌ) is a noun in the category of nominative feminine indefinite active participle. It has been translated as: *(is) one fallen down, was fallen down* and *tumbled down* in the HAM sequence. One word grammatical Arabic expression has been translated into two, three and four words English grammatical expressions without incorporating the femininity of the noun. Therefore, these translations may also result into the pragmatic loss of texture, gender and grammatical category.

5.11.4 Similarities and Differences

The comparative analysis of the forty second verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. The translations of *uheeta* (أُحِيْطَ), *kaffayhi* (كَفَّيْهِ) and *khawiyatun* (خَاوِيَةٌ) reflect that similarities are more significant than differences in terms of linguistic choice and use of tense. However, translators considerably differ in the translations of *yuqallibu* (يُقَلِّبُ) in their morphological choice.

5.11.5 Conclusion

The comparative pragmalinguistic analysis of the forty second verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of gender, grammatical category, tense, tense potential, texture, culture specific terms, the referential versatility of the Qur'ānic words and textual meaning.

5.12 Comparative Pragmalinguistic Analysis (Verse-43)

The following is the comparative pragmalinguistic analysis of this verse:

5.12.1 Textual Presentation

The text of the forty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.12.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
فِئَةٌ	يَّنْصُرُوْنَهٗ	مُنْتَصِرً

5.12.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *fiatun* (فِئَةٌ) is a noun in the category of a nominative feminine indefinite noun. It has been translated as: *any group, host* and *anyone* in the HAM sequence. The element of femininity is not incorporated in these translations which may result into the pragmatic loss of gender. The variation in these translations suggests that they may also result into the pragmatic loss of the referential versatility of the Qur’ānic words.

The second Arabic word identified as an element of pragmatic loss *yansuroonahu* (يَّنْصُرُوْنَهٗ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun and third person masculine singular object pronoun. It has been translated as: *they help him* by Al-Huda*, to help him* by Arberry and Malik. The Arabic imperfect verb has been translated into present indefinite tense in the word-for-word translation, whereas the same has been translated into to-infinitive structure in the second and third translations. The first translation may fall within the scope of Arabic imperfect verb but it does not possess its complete potential. The other two translations reflect a sort of switching from Arabic imperfect verb to English to-infinitive structure. However, these translations may result into the pragmatic loss of tense or tense potential.

The last word identified as an element of pragmatic loss *muntasiran* (مُنْتَصِرًا) is a noun in the category of an accusative masculine indefinite active participle. It has been translated as: *one to help/avenge (himself), help*(ful) and *he himself avert that* *catastrophe* in the HAM sequence. An Arabic one word grammatical expression (noun) has been translated into one, four and five word expressions. However, these translations may result into the pragmatic loss of texture and grammatical category with respect to the ST.

5.12.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of first and third elements. However, similarities are found in the translations of second element of pragmatic loss. Similarities and differences are reflected in the form of morphological choice and use of tense.

5.12.5 Conclusion

The comparative pragmalinguistic analysis of the forty third verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result into pragmatic loss of tense, gender, the referential versatility of the Qur'ānic words and grammatical category.

5.13 Comparative Pragmalinguistic Analysis (Verse-44)

The following is the comparative pragmalinguistic analysis of this verse:

5.13.1 Textual Presentation

The text of the forty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.13.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
ہُنَالِکَ	الْوَلَايَةُ	ثَوَابًا	عُقْبًا

5.13.3 Comparative Analysis

This analysis pertains to four elements of pragmatic loss in the text of this verse as presented above. The first element of pragmatic loss *hunalika* (ہُنَالِکَ) is an adverb in the category of a time adverb. It has been translated as: *it was there/then, there over* and *it was then* in the HAM sequence. One word Arabic expression when translated into more than one word expressions may result into the pragmatic loss of grammatical category and texture.

The second Arabic word identified as an element of pragmatic loss *alwilayatun* (الْوَلَايَةُ) is a noun in the category of nominative feminine noun. It has been translated as: *all/the power authority, protection* and *real protection* in the HAM sequence. Arabic noun is feminine by gender, whereas its translations in English are non-gendered. In addition to this, one word expression has been translated into two and three word expressions in the first and third translations. The vocabulary items used to incorporate the meaning of *alwilayatun* do not seem to suffice the purpose. Therefore, these translations may result into the pragmatic loss of culture specific terms, gender and grammatical category.

The third word identified as an element of pragmatic loss *sawaban* (ثَوَابًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *(in) reward, rewarding* and *reward* in the HAM sequence. The concept of *sawaban*, which is referred to Allah Almighty, does seem to be incorporated in the translations. Therefore, these translations may result into the pragmatic loss of culture specific terms. The last word identified as an element of pragmatic loss *uqban* (عُقْبًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *in outcome/end result/consequence, the issue* and *requital* in the HAM sequence. The concept of *uqban* may differ culture to culture. The variation of morphological choice suggests that these translations may result into a pragmatic loss of culture specific terms.

5.13.4 Similarities and Differences

It is depicted in the above mentioned analysis that the translations of *hunalika*, *alwilayatun* and *uqban* significantly differ in their morphological choice, whereas similarities of linguistic choice may be noted in the translations of *sawaban.* However, the differences are comparatively more significant than the similarities in the translations of this verse.

5.13.5 Conclusion

The comparative pragmalinguistic analysis of the forty fourth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic loss of texture, grammatical category, the referential versatility of the Qur'ānic words and loss of culture specific terms.

5.14 Comparative Pragmalinguistic Analysis (Verse-45)

The following is the comparative pragmalinguistic analysis of this verse:

5.14.1 Textual Presentation

The text of the forty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.14.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
فَاخْتَلَطَ	فَاَصْبَحَ	هَشِيمًا	تَذْرُوهُ	مُّقْتَدِرًا

5.14.3 Comparative Analysis

There are six elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *fakhtalata* (فَاخْتَلَطَ) is a verb in the category of third person masculine singular perfect verb prefixed by a resumption particle *fa*. It has been translated as: *them it mixed/mingled*, *and mingle* and *that flourishes* in the HAM sequence. The first translation of Arabic perfect verb into past indefinite structure of English seems to suffice the grammatical demands of the ST. The structure of the second and third translations may be referred to present indefinite tense. However, the last two translations may result into the pragmatic loss of tense.

The next word mentioned at number two among the elements of pragmatic loss *fasbaha* (فَاَصْبَحَ) is a verb in the category of third person masculine singular perfect verb prefixed by a resumption particle *fa*. It has been translated as: *then (it) became* (past indefinite structure), *and in the morning it is* (present simple structure) and *but afterwards* *turns into* (present indefinite structure) in the HAM sequence. Here again, the first translation seems to fulfill the grammatical requirement of the ST but other two translations may result into the pragmatic loss of tense. An Arabic imperfect verb with a prefix has been translated into three and four word expressions which may result into the pragmatic loss of texture with respect to ST. In addition, the variation of morphological choice also seems to suggest that these translations may result into the pragmatic loss of culture specific terms as well.

The third word identified as an element of pragmatic loss *hashiman* (هَشِيمًا) is a noun in the category of an accusative masculine singular indefinite noun. It has been translated as: *dry stubble/broken pieces, straw* and *dry stubble* in the HAM sequence. The variations of morphological choice along with their meanings suggest that these translations may result into the pragmatic loss of culture specific terms. The fourth word among the elements of pragmatic loss *tadruhu* (تَذْرُوهُ) is a verb in the category of third person feminine singular imperfect verb suffixed by a third person masculine singular object pronoun. It has been translated as: *(it/she) scatters it, scatter* and *which is blown away* in the HAM sequence. The translations of Arabic imperfect verb into present indefinite/simple verb seem to fall within the scope of the imperfect verb but they do not carry its complete potential. Therefore, these translations may result into the pragmatic loss of tense potential. Moreover, the element of femininity attached to Arabic imperfect verb is not transferred to English translations due to grammatical limitations of the latter. It may also result into a pragmatic loss of gender. In addition, the third translation may also result into a pragmatic loss of texture as the one word Arabic expression has been translated into the four word English expression.

The last word among the elements of pragmatic loss *muqtadiran* (مُّقْتَدِرًا) is a noun in the category of an accusative masculine indefinite active participle. It has been translated as: *one all able/powerful/omnipotent, omnipotent* and *the One Who has power* in the HAM sequence. The first two translations seem to fulfill the grammatical and semantic demands of the ST. However, the third translation does not seem to suffice these requirements and may result into the pragmatic loss of grammatical category (one word Arabic noun has been translated into a five word English expression and the conceptual connotation of universal power seems missing as well).

5.14.4 Similarities and Differences

The comparative analysis of the forty fifth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are more significant as compared to similarities in three different types of translations. The similarities are reflected in the morphological/linguistic choice and the use of tense.

5.14.5 Conclusion

The comparative pragmalinguistic analysis of the forty fifth verse of *Sūrah al-Kahf* reflects that there is quite significant variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of gender, grammatical category, tense, tense potential, texture and culture specific terms.

5.15 Comparative Pragmalinguistic Analysis (Verse-46)

The following is the comparative pragmalinguistic analysis of this verse:

5.15.1 Textual Presentation

The text of the forty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.15.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
الْبَنُوْنَ	الْبٰقِيٰتُ

5.15.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *albanoona* (الْبَنُوْنَ) is a noun in the category of a nominative masculine plural noun prefixed by a conjunction. It has been translated as: *the children, sons* and *children* in the HAM sequence. The second translation does not seem to suffice the contextual meaning; however, it may result into the pragmatic loss of textual meanings.

The second Arabic word identified as an element of pragmatic loss *albaqiyat* (الْبٰقِيٰتُ) is a noun in the category of genitive feminine plural active participle. It has been translated as: *the ones that remain, the abiding things* and *last forever* in the HAM sequence. Here, one word expression, an Arabic noun has been translated into two to four word expressions without incorporating the element of gender attached to the noun. The linguistic choices for these translations are also required to reflect the specificity of Qur'ānic term which does not seem to be incorporated in English expressions. However, these translations may result into the pragmatic loss of culture specific terms, gender and grammatical category.

5.15.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss. However, some similarities of morphological choice are also noticeable.

5.15.5 Conclusion

The comparative pragmalinguistic analysis of the forty sixth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant as compared to the similarities. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of gender, grammatical category, culture specific terms and textual meaning.

5.16 Comparative Pragmalinguistic Analysis (Verse-47)

The following is the comparative pragmalinguistic analysis of this verse:

5.16.1 Textual Presentation

The text of the forty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

5.16.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
نُسَيِّرُ	بَارِزَةً	حَشَرْنٰهُمْ

5.16.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *nusayyiru* (نُسَيِّرُ) is a verb in the category of first person plural imperfect verb. It has been translated as: *We set in motion/make to move* {(present indefinite tense/present indefinite (to-infinitive case)}, *We shall set in motion* (future indefinite tense) and *We will set in motion* (future indefinite tense) in the HAM sequence. These translations fall within the domain of Arabic imperfect verb, which may be translated into present and future tense as per the contextual demands or understanding of the translator. Moreover, the Arabic one word expression of a grammatical category (imperfect verb) has been translated into four or five word expressions in English. As a result, these translations may result into the pragmatic loss of tense potential and texture.

The second Arabic word identified as an element of pragmatic loss *barizatan* (بَارِزَةً) is a noun in the category of an accusative feminine indefinite active participle. It has been translated as: *as (one) leveled plain, coming forth* and *a barren waste* in the HAM sequence. The variation among the morphological choices suggests that the translations may result into the pragmatic loss of culture specific terms and textual meaning. In addition, one word Arabic expression, a noun has been translated into two to four word expressions without incorporating the aspect of its femininity. Therefore, these translations may further result into pragmatic loss of gender and grammatical category.

The third word identified as an element of pragmatic loss *hasharnahum* (حَشَرْنٰهُمْ) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun and a third person masculine plural object pronoun. It has been translated as: *We gathered them* (past indefinite tense), *We muster them* (present indefinite tense) and *We shall assemble mankind all together* (present indefinite tense) in the HAM sequence. In this case, the word-for-word translation seems to meet the grammatical requirement of the Arabic perfect verb. However, second and third translation as highlighted above do not reflect the use of perfect verb and one word Arabic expression has been translated into six word expression in the last translation. As a result, these translations may result into the pragmatic loss of tense and texture.

5.16.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss in their morphological choice and use of tense. However, some similarities are also found in the translation of first element of pragmatic loss in terms of linguistic choice and use of tense.

5.16.5 Conclusion

The comparative pragmalinguistic analysis of the forty seventh verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of tense, tense potential, texture, gender, textual meaning, grammatical categories and culture specific terms.

5.17 Comparative Pragmalinguistic Analysis (Verse-48)

The following is the comparative pragmalinguistic analysis of this verse:

5.17.1 Textual Presentation

The text of the forty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.17.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
عُرِضُوْا	جِئْتُمُوْنَا	مَّوْعِدًا

5.17.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *uridoo* (عُرِضُوْا) is a verb in the category of a third person masculine plural passive perfect verb suffixed by a subject pronoun. It has been translated as: *they are presented* (present indefinite passive structure), *they shall be presented* (future indefinite passive structure) and *they all will be brought* (future indefinite passive structure) in the HAM sequence. The first translation seems to meet the grammatical requirement of the Arabic passive perfect verb. The other two translations of future indefinite passive structures for the same Arabic verb reflect a switching from perfect to future. However, these translations seem to result into the pragmatic loss of tense. In addition, one word expression of Arabic passive perfect verb has been translated into three to five word expressions which may result into the pragmatic loss of texture.

The second Arabic word identified as an element of pragmatic loss *jaitumoona* (جِئْتُمُوْنَا) is a verb in the category of a second person masculine plural perfect verb suffixed by a subject pronoun and first plural object pronoun. It has been translated as: *you (all) came (to) us* (present indefinite tense), *'You have come to Us* (present perfect tense) and *you have returned to Us* (present perfect tense) in the HAM sequence. These translations of Arabic perfect verb into English present tense and one word Arabic expression to five word expressions seem to result into the pragmatic losses of tense and texture.

The last word identified as an element of pragmatic loss *moidan* (مَّوْعِدًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *appointed (promised) time, a tryst* and *promise of meeting* in the HAM sequence. The translation of an Arabic noun into English phrases in first and third translations seem to result into the pragmatic losses of texture and grammatical category.

5.17.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss in their use of tense and choice of morphological components. However, some similarities are also noticed in this regard in the translations of these elements.

5.17.5 Conclusion

The comparative pragmalinguistic analysis of the forty eight verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements of pragmatic loss into English may result in pragmatic losses of texture, grammatical category and tense.

5.18 Comparative Pragmalinguistic Analysis (Verse-49)

The following is the comparative pragmalinguistic analysis of this verse:

5.18.1 Textual Presentation

The text of the forty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.18.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
وُضِعَ	الْمُجْرِمِيْنَ	مُشْفِقِيْنَ	اَحْصٰهَا

5.18.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *wudia* (وُضِعَ) is a verb in the category of a third person masculine singular passive perfect verb. It has been translated as: *(it) was put/placed* (past indefinite passive structure), *shall be set in place* (future indefinite passive structure) and *will be placed before them* (future indefinite passive structure) in the HAM sequence. The word-for-word translation seems to correspond to the perfect structure of the ST; however, second and third translations seem to reflect a switching from passive perfect verb of the ST to passive future tense of the TL. Moreover, the one word Arabic expression has also been translated into three to five word English expressions. As a result, these translations may result into the pragmatic loss of tense, the referential versatility and texture.

The next word mentioned at number two among the elements of pragmatic loss *almujrimeena* (الْمُجْرِمِيْنَ) is a noun in the category of an accusative masculine plural active participle. It has been translated as: *those who are guilty/criminals* by Al-Huda and *the sinners* by Arberry and Malik. The first translation reflects the use of four English words for a noun of Arabic text. The other two translations seem grammatically proportionate. However, the word-for-word translation may result into the pragmatic loss of texture and grammatical category.

The third word identified as an element of pragmatic loss *mushfiqeena* (مُشْفِقِيْنَ) is a noun in the category of an accusative masculine plural active participle. It has been translated as: *(as) ones fearing, fearful* and *in great terror* in the HAM sequence. The first and third translations reflect the use of English phrases for one word Arabic expression and the second translation seems to correspond the Arabic grammatical term. However, first and third translations may result into pragmatic loss of texture and grammatical category.

The last word among the elements of pragmatic loss *ahsahuma* (اَحْصٰىهَا) is a verb in the category of a third person masculine singular perfect verb suffixed by a third person feminine singular object pronoun. It has been translated as: *(it) counted/computed it (her)* (past indefinite passive structure), *all is noted down!* (present indefinite passive structure) and *it has numbered it (present perfect tense)* in the HAM sequence. The first translation seems to correspond to the grammatical and contextual demands of the source text. The other two translations reflect a switching from Arabic passive perfect verb to present indefinite passive and present perfect passive tenses of English without incorporating the element of its femininity. Therefore, these translations may result into the pragmatic loss of tense and gender.

5.18.4 Similarities and Differences

The comparative analysis of the forty ninth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. The Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are quite significant as compared to similarities in three different types of translations. The similarities and differences are reflected in the morphological/linguistic/tense choices as well as the meanings readily comprehensible through these choices.

5.18.5 Conclusion

The comparative pragmalinguistic analysis of the forty ninth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, gender, tense, texture, culture specific terms and the referential versatility of the Qur’ānic words.

5.19 Comparative Pragmalinguistic Analysis (Verse-50)

Following is the comparative pragmalinguistic analysis of this verse:

5.19.1 Textual Presentation

Text of the fiftieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.19.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
اسْجُدُوْا	ذُرِّيَّتَہ	اَوْلِيَآءَ	بَدَلًا

5.19.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. These are presented above. The first word identified as an element of pragmatic loss *usjudoo* (اسْجُدُوْا) is a verb in the category of a second person masculine plural imperative verb suffixed by a subject pronoun. It has been translated as: *(you all) do sajdah/prostrate, bow yourselves* and *Prostrate yourself* in the HAM sequence. The concept of Arabic word *sajdah* may differ religion to religion and culture to culture. In case of the translations presented here, a pragmatic loss of culture specific terms may be noticed.

The second word identified as an element of pragmatic loss *dhurriyyatan* (ذُرِّيَّتَہ) is a noun in the category of an accusative feminine noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *his progeny/offspring, his seed* and *his children* in the HAM sequence. The aspect of femininity of an Arabic noun is not incorporated in these translations which may result into the pragmatic loss of gender. Moreover, variation of morphological choice in the translations also suggests that they may result into another pragmatic loss of textual meaning with respect to the ST.

The third word among the elements of pragmatic loss *auliyaa* (اَوْلِيَآءَ) is a noun in the category of an accusative masculine plural noun. It has been translated as: *guardians/close protecting friends, friends* and *protectors* in the HAM sequence. The concept of *auliyaa* may differ culture to culture. However, here, once again, the variation of morphological choice in the translations suggests that they may result into the pragmatic loss of culture specific terms with respect to the ST.

The last element of pragmatic loss *badalan* (بَدَلًا) is an adjective in the category of accusative masculine singular indefinite adjective. It has been translated as: *(in) exchange*, *exchange* and *substitute* in the HAM sequence. The words exchange and substitute are usually used as verbs and nouns, therefore, these translations may result into the pragmatic loss of grammatical category.

5.19.4 Similarities and Differences

The comparative analysis of fiftieth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. In the translations of first two elements of pragmatic loss, the differences are more significant than the similarities. However, in the translations of the last two elements, similarities are more significant than differences. The similarities and difference are reflected in the morphological/linguistic choices as well as the meanings readily comprehensible through these choices.

5.19.5 Conclusion

The comparative pragmalinguistic analysis of the fiftieth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss in particular and overall translation of the verse in general. It is further highlighted through this analysis that the translations of the elements into English may result into pragmatic loss of gender, texture, grammatical category, textual meaning and culture specific terms.

5.20 Comparative Pragmalinguistic Analysis (Verse-51)

The following is the comparative pragmalinguistic analysis of this verse:

5.20.1 Textual Presentation

The text of the fifty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.20.2 Elements of Pragmatic Loss in Arabic Text

الْمُضِلِّيْنَ

5.20.3 Comparative Analysis

This analysis pertains to one element of pragmatic loss as presented above. The first element of pragmatic loss *almudilleena* (الْمُضِلِّيْنَ) is a noun in the category of a genitive masculine plural active participle. It has been translated as: *(of) those who lead astray, who lead others astray* and *who lead mankind astray* in the HAM sequence. The grammatical expression of one word plural noun of Arabic language has been translated into four and five words English expressions. Therefore, these translations may result into the pragmatic loss of grammatical category and texture.

5.20.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators do not differ significantly in the translations of the element of pragmatic loss in terms of morphological/linguistic choice. The similarities are more significant than the differences.

5.20.5 Conclusion

The comparative pragmalinguistic analysis of the fifty first verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the element of pragmatic loss is not significant. It is further depicted through this analysis that the translations of the element into English may result into pragmatic loss of texture and grammatical category.

5.21 Comparative Pragmalinguistic Analysis (Verse-52)

The following is the comparative pragmalinguistic analysis of this verse:

5.21.1 Textual Presentation

The text of the fifty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.21.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
زَعَمْتُمْ	يَسْتَجِيْبُوْا	مَّوْبِقًا

5.21.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *za-amtum* (زَعَمْتُمْ) is a verb in the category of a second person masculine plural perfect verb suffixed by a subject pronoun. It has been translated as: *you (all) claimed/asserted with assumption, you asserted* and *you thought* in the HAM sequence. The first translation reflects the use of five word expression for an Arabic one word expression of *za-amtum* (زَعَمْتُمْ). However, this translation may result into the pragmatic loss of texture and grammatical category.

The second Arabic word identified as an element of pragmatic loss *yastajeeboo* (يَسْتَجِيْبُوْا) is a verb in the category of a third person masculine plural imperfect verb and suffixed by a subject pronoun. It has been translated as: *they positively/respond/answer* (present indefinite tense), *they will answer them* (future indefinite tense) and *they will receive answer* (future indefinite tense) in the HAM sequence. The Arabic imperfect verb has the potential to be translated into present and future in accordance with contextual demands of ST. These translations fall within the domain of Arabic imperfect verb but do not carry its complete potential. Therefore, they may result into the pragmatic loss of tense potential and texture.

The third word identified as an element of pragmatic loss *maubiqan* (مَّوْبِقًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a barrier/place of destruction, a gulf* and *animosity* in the HAM sequence. The variation among the morphological choices in the translations suggests that they may result into the pragmatic loss of culture specific terms. The option of three word expression in the first translation may also result into the pragmatic losses of texture and grammatical category.

5.21.4 Similarities and Differences

The comparative pragmalinguistic analysis of the fifty second verse of *Sūrah al-Kahf* pertains to three elements of pragmatic loss. It is elaborated in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss. However, the similarities of morphological choice are also noticeable.

5.21.5 Conclusion

The comparative pragmalinguistic analysis of the fifty second verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is more significant. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of texture, grammatical category and tense potential.

5.22 Comparative Pragmalinguistic Analysis (Verse-53)

Following is the comparative pragmalinguistic analysis of this verse:

5.22.1 Textual Presentation

Text of the fifty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.22.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
فَظَنُّوْٓا	مُّوَاقِعُوْهَا	مَصْرِفًا

5.22.3 Comparative Analysis

This analysis pertains to three elements of pragmatic loss as presented above. The first element of pragmatic loss *fadhannoo* (فَظَنُّوْٓا) is a verb in the category of a third person masculine plural perfect verb prefixed by a conjunction *fa* (*and*) and suffixed by a subject pronoun. It has been translated as: *when they thought* (past indefinite structure), *they think* (present indefinite tense) and *they realize* (present indefinite tense) in the HAM sequence. The third and fourth translations reflect a switching from Arabic perfect verb to English present indefinite tense. These translations may result into the pragmatic loss of tense.

The second word identified as an element of pragmatic loss *muwaqiuha* (مُّوَاقِعُوْهَا) is a noun in the category of a nominative masculine plural active participle suffixed by a third person feminine singular possessive pronoun. It has been translated as: *(are) ones to fall (in) it (her), about to fall into it* and *are going to fall into it* in the HAM sequence. The first translation seems to correspond to the grammatical demands of Arabic expression in terms of femininity of *muwaqiuha* but the same is not incorporated in second and third translation. In addition, an Arabic noun suffixed with a pronoun has been translated into five to seven word expressions. However, these translations seem to result into pragmatic loss of gender, texture and grammatical category.

The third word identified as an element of pragmatic loss *masrifan* (مَصْرِفًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *any escape, place to escape* and *escape* in the HAM sequence. The first and second translations reflect the use of two and three word expressions respectively for the translation of the Arabic noun *masrifan.* However, these translations may result into the pragmatic loss of grammatical category.

5.22.4 Similarities and Differences

The comparative pragmalinguistic analysis of the fifty third verse of *Sūrah al-Kahf* reflects that there are three elements of pragmatic loss. The translations of these elements do not differ significantly. The similarities of morphological choice are significantly greater than the differences. However, similarities and differences in the use of tense are also noticeable in the translations of first element of pragmatic loss.

5.22.5 Conclusion

The comparative pragmalinguistic analysis of the fifty third verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not quite significant. It is further depicted through this analysis that the translations of these elements into English may result in pragmatic losses of texture, gender, tense, and grammatical category.

5.23 Comparative Pragmalinguistic Analysis (Verse-54)

The following is the comparative pragmalinguistic analysis of this verse:

5.23.1 Textual Presentation

The text of the fifty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.23.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
صَرَّفْنَا	جَدَلًا

4.23.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *sarrafna* (صَرَّفْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *We presented in different ways, We turned about* and *We gave* in the HAM sequence. These translations reflect the use of two to five word expressions for an Arabic plural perfect verb. However, these translations may result into the pragmatic loss of grammatical category and texture.

The second word identified as an element of pragmatic loss *jadalan* (جَدَلًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(in) quarrel/dispute* (noun), *disputatious* (adjective) and *contentious* (adjective) in the HAM sequence. The noun of Arabic grammatical expression has been translated into an adjective in second and third translations. These translations may result into the pragmatic loss of grammatical category.

5.23.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss in terms of linguistic and morphological choice.

5.23.5 Conclusion

The comparative pragmalinguistic analysis of the fifty four verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result into pragmatic loss of texture and grammatical category.

5.24 Comparative Pragmalinguistic Analysis (Verse-55)

The following is the comparative pragmalinguistic analysis of this verse:

5.24.1 Textual Presentation

The text of the fifty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.24.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
الْهُدٰى	سُنَّةُ	الْاَوَّلِيْنَ	الْعَذَابُ

4.24.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *alhuda* (الْهُدٰى) is a noun in the category of a genitive masculine noun. It has been translated as: *the guidance* by Al-Huda and Arberry and *Guidance* by Malik. The word *guidance* does not seem to correspond to the complete meanings of *alhuda* in these translations; however, they may result into the pragmatic loss of culture specific terms.

The next word mentioned at number two among the elements of pragmatic loss *sunnatan* (سُنَّةُ) is a noun in the category of a nominative feminine singular noun. It has been translated as: *way, wont and fate* in the HAM sequence. The variation among these translations suggests that they may result into the pragmatic loss of culture specific terms. The element of femininity of the Arabic noun is also not incorporated in the translations which may also result into the pragmatic loss of gender.

The third word identified as an element of pragmatic loss *alawwaleena* (الْاَوَّلِيْنَ) is a noun in the category of a genitive masculine plural noun. It has been translated as: *(of) the first ones, the ancients* and *former peoples* in the HAM sequence. The variation among these translations suggests that they may result into the pragmatic loss of culture specific terms. The first and third translation reflect the use of noun phrases for the translation of one word Arabic expression which may result into the pragmatic loss of grammatical category.

The fourth word among the elements of pragmatic loss *aladhab* (الْعَذَابُ) is a nominative masculine noun. It has been translated as: *the torment/punishment, the chastisement* and *the scourge* in the HAM sequence. The variation among these translations suggests that they may result into the pragmatic loss of culture specific terms.

5.24.4 Similarities and Differences

The comparative analysis of the fifty fifth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The differences are quite significant as compared to similarities in three different types of translations. It is further emphasized that these difference and similarities are referred to morphological/linguistic choices exercised in the translations.

5.24.5 Conclusion

The comparative pragmalinguistic analysis of the fifty fifth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements into English may result into the pragmatic loss of gender, grammatical category and culture specific terms.

5.25 Comparative Pragmalinguistic Analysis (Verse-56)

The following is the comparative pragmalinguistic analysis of this verse:

5.25.1 Textual Presentation

The text of the fifty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.25.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
الْمُرْسَلِيْنَ	مُبَشِّرِيْنَ	مُنْذِرِيْنَ	يُجَادِلُ	أُنْذِرُوْا

5.25.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. Same are presented above. The first word identified as an element of pragmatic loss *almursaleena* (الْمُرْسَلِيْنَ) is a noun in the category of accusative masculine plural passive participle. It has been translated as: those *who are sent/messengers, the Envoys* and *the Rasools* in the HAM sequence. The variation of morphological choice in these translations seems to suggest that they may result into the pragmatic loss of the referential versatility of the Qur'ānic words and culture specific terms. It may be the reason for which Malik borrows the word "Rasools" in his English translation from Arabic.

The next word mentioned at number two among the elements of pragmatic loss *mubashireena* (مُبَشِّرِيْنَ) is a noun in the category of accusative masculine plural active participle. It has been translated as: *(as) ones bearers of good news, good tidings to bear* and *to proclaim good news* in the HAM sequence. In these translations, one word Arabic expression of plural noun has been translated into four and six word English expressions. Therefore, the translations may result into the pragmatic loss of grammatical category and texture.

The third word identified as an element of pragmatic loss *mundhireena* (مُنْذِرِيْنَ) is a noun in the category of accusative masculine plural active participle. It has been translated as: *(as) ones warners, warning* and *to give warnings* in the HAM sequence. Here, once again first and third translations may result into the pragmatic loss of grammatical category and texture. The second translation may also result into the pragmatic loss of textual meaning.

The fourth word among the elements of pragmatic loss *yujadilu* (يُجَادِلُ) is a verb in the category of a third person masculine singular imperfect verb. It has been translated as: *(he) disputes/quarrels* (present indefinite verb), *dispute* and *seek* in the HAM sequence. The word "seek" does not seem to correspond to the meanings of *yujadilu.*

However, it seems that the expression of this word is not incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. The translations of Arabic imperfect verb into English present indefinite verb may fall within the domain of the imperfect verb but it does not carry its complete potential. Consequently, these translations may result into the pragmatic loss of tense potential and the referential versatility of the Qur'ānic words.

The next word mentioned at number five among the elements of pragmatic loss *unziroo* (أُنْذِرُوْا) is a verb in the category of a third person masculine plural passive perfect verb suffixed by a subject pronoun. It has been translated as: *they were warned of* (past indefinite passive structure), *they are warned of* (present indefinite passive structure) and *My warnings* (first person possessive pronoun and Gerund) in the HAM sequence. The second translation seems to result into the pragmatic loss of tense. However, the third translation seems to result into the pragmatic losses of grammatical category, texture and textual meanings.

5.25.4 Similarities and Differences

The comparative analysis of the fifty sixth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are not found on the same page in terms of their translations of these elements of pragmatic loss. The differences are quite significant as compared to similarities in three different types of translations. The similarities and differences are reflected in the morphological/linguistic choice and use of tense in the translations.

5.25.5 Conclusion

The comparative pragmalinguistic analysis of the fifty sixth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into pragmatic loss of grammatical category, tense, tense potential, texture, culture specific terms, the referential versatility of the Qur'ānic words and textual meaning.

5.26 Comparative Pragmalinguistic Analysis (Verse-57)

The following is the comparative pragmalinguistic analysis of this verse:

5.26.1 Textual Presentation

The text of the fifty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.26.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5	6
فَاَعْرَضَ	نَسِىَ	قَدَّمَتْ	اَكِنَّةً	وَقْرًا	تَدْعُهُمْ

5.26.3 Comparative Analysis

There are six elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *fa-araza* (فَاَعْرَضَ) is a verb in the category of a third person masculine singular perfect verb prefixed by a resumption particle *fa*. It has been translated as: *then (he) turned away* (past indefinite structure) by Al-Huda *and turns away* (present indefinite structure) by Arberry and Malik. The third and fourth translations reflect a switching from Arabic perfect verb to English present indefinite tense. Moreover, one word Arabic expression (verb) has been translated into a phrasal verb in English. Therefore, these translations may result into the pragmatic loss of tense and grammatical category.

The second word identified as an element of pragmatic loss *nasiya* (نَسِىَ) is a verb in the category of a third person masculine singular perfect verb. It has been translated as: *(he) forgot* by Al-Huda and *forgets* by Arberry and Malik. The last two translations may result into the pragmatic loss of tense for the reason of tense switching mentioned in the preceded paragraph.

The third word among the elements of pragmatic loss *qaddamta* (قَدَّمَتْ) is a verb in the category of a third person feminine singular perfect verb. It has been translated as: *(it/she) forwarded/sent ahead, have forwarded* and *have done* in the HAM sequence. The last two translations may result into the pragmatic loss of tense for tense switching from Arabic perfect verb to present perfect tense. The aspect of femininity of Arabic perfect verb has also not been incorporated in these translations. The translation of Al-Huda, however, seems to correspond to the aspect of femininity. Subsequently, these translations may result into the pragmatic loss of gender as well.

The next word mentioned at number four among the elements of pragmatic loss *akinnatan* (أَكِنَّةً) is a noun in the category of an accusative feminine indefinite noun. It has been translated as: *veils/curtains* by Al-Huda and *veils* by Arberry and Malik. The aspect of gender has not been incorporated in these translations. The meanings of the morphological choices may also differ culture to culture. Therefore, these translations may result into the pragmatic loss gender and culture specific terms.

The next word mentioned at number five among the elements of pragmatic loss *waqran* (وَقْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *a heaviness/hollowness/burden, heaviness* and *hard* (adverb/adjective) in the HAM sequence. The morphological choices in these translations seem to result into the pragmatic loss of culture specific terms. Moreover, the last translation with the vocabulary choice of "hard" may also result into the pragmatic loss of grammatical category.

The next word mentioned at number six among the elements of pragmatic loss *taduhum* (تَدْعُهُمْ) is a verb in the category of a second person masculine singular imperfect verb suffixed by a third person masculine plural object pronoun. It has been translated as: *(you) call them, thou callest them* and *call them* in the HAM sequence. These translations may fall within the domain of Arabic imperfect verb but do not carry its complete potential, therefore, seem to result into the pragmatic loss of tense**.**

5.26.4 Similarities and Differences

The comparative analysis of the fifty seventh verse of *Sūrah al-Kahf* illustrates that there are six elements of pragmatic loss. The translations of the elements are significantly similar with respect to morphological/linguistic choice, use of tense and meanings readily comprehensible through lexical components. However, the differences are also noticeable in the similar context.

5.26.5 Conclusion

The comparative pragmalinguistic analysis of the fifty seventh verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further highlighted through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, tense, tense potential, texture, culture specific terms and gender.

5.27 Comparative Pragmalinguistic Analysis (Verse-58)

The following is the comparative pragmalinguistic analysis of this verse:

5.27.1 Textual Presentation

The text of the fifty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.27.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
الْغَفُوْرُ	الرَّحْمَةِ	يُؤَاخِذُهُمْ	مَوْئِلًا

5.27.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *alghafoor* (الْغَفُوْرُ) is an adjective in the category of a nominative masculine singular adjective. It has been translated as: *(alone is) the all forgiving, the all-forgiving* and *Most Forgiving* in the HAM sequence. One word Arabic grammatical expression has been translated into two, three and five word expressions with variations of qualifiers/modifiers of a verbal noun “forgiving”. These translations may result into the pragmatic loss of grammatical category, texture and culture specific terms.

The next word mentioned at number two among the elements of pragmatic loss *arrahmati* (الرَّحْمَةِ) is a noun in the category of a genitive feminine noun. It has been translated as: *(of) rahma/mercy, mercy, mercy* in the HAM sequence. The word “mercy” used by all translators, does not seem to correspond to the meanings of Arabic *arrahma.* It may be the same reason for which *rahma* has been borrowed in word-for-word translation as an optional. However, these translations may result into the pragmatic loss of gender and culture specific terms.

The third word identified as an element of pragmatic loss *yuaakhidhuhum* (يُؤَاخِذُهُمْ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(he) catches/seizes them* (present indefinite tense), *He should* *take them to task* (model auxiliary verb structure in the meaning of an obligation) and (*Had it been His Will) to seize them* (to-infinitive verb preceded by passive tense structure) in the HAM sequence. The imperfect verb in Arabic has the potential to be translated into present and future as per the contextual requirements. However, these translations may result into the pragmatic loss of tense, tense potential and texture.

The next word mentioned at number four among the elements of pragmatic loss *mauilan* (مَوْئِلًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *any place of return/refuge, escape* and *any refuge* in the HAM sequence. One word Arabic expression has been translated into two and four words English expressions in first and third translations. However, these translations may result into the pragmatic loss of texture and grammatical category.

5.27.4 Similarities and Differences

The comparative analysis of the fifty eighth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The similarities are quite significant as compared to differences in three different translations. The similarities and differences are reflected in the morphological/linguistic choice, use of tense and meanings readily comprehensible through linguistic components.

5.27.5 Conclusion

The comparative pragmalinguistic analysis of the fifty eighth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further highlighted through this analysis that the translations of the elements into English may result into pragmatic loss of gender, grammatical category, texture, tense, tense potential and culture specific terms.

5.28 Comparative Pragmalinguistic Analysis (Verse-59)

The following is the comparative pragmalinguistic analysis of this verse:

5.28.1 Textual Presentation

The text of the fifty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

5.28.2 Elements of Pragmatic Loss in Arabic Text

الْقُرٰٓى

5.28.3 Comparative Analysis

This analysis pertains to one element of pragmatic loss as presented above. The element of pragmatic loss *alqura* (الْقُرٰٓى) is a noun in the category of a nominative plural noun. It has been translated as: *the town/dwellings*, *cities* and *nations* in the HAM sequence. The variation of vocabulary choice among these translations suggests that they may result into the pragmatic loss of culture specific terms.

5.28.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ in their translations of the element of pragmatic loss in terms of morphological choice.

5.28.5 Conclusion

The comparative pragmalinguistic analysis of the fifty ninth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the element of pragmatic loss is noticeable. It is further depicted through this analysis that the translations of the element into English may result in pragmatic loss of culture specific terms with respect to the ST.

Here ends the verse by verse comparative pragmalinguistic analysis of fifty ninth verse of *Sūrah al-Kahf*. Next chapter continues with the analysis from sixtieth verse of the *Sūrah.*

CHAPTER 6

COMPARATIVE PRAGMALINGUISTIC ANALYSIS SECTION-IX~XII (VERSE-60~110)

In the previous chapter, comparative pragmalinguistic analysis of section-V~VIII (verse-32~59) has been carried out in the perspective of research questions/objectives of the study. This chapter presents the comparative pragmalinguistic analysis of section-IX~XII (verse-60~110) on the similar pattern.

6.1 Comparative Pragmalinguistic Analysis (Verse-60)

The following is the comparative pragmalinguistic analysis of this verse:

6.1.1 Textual Presentation

The text of the sixtieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.1.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**	**5**
لِفَتٰىهُ	اَبْرَحُ	مَجْمَعَ	الْبَحْرَيْنِ	حُقُبًا

6.1.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *lifatahu* (لِفَتٰىهُ) is a noun in the category genitive masculine noun prefixed by a preposition *lām* and suffixed by a third person masculine singular possessive pronoun. It has been translated as: *to his youth, his page* and *his young servant* in the HAM sequence. The variation among the morphological choices in the translations suggests that they may result into the pragmatic loss of culture specific terms. The third translation reflects the use of the English noun phrase for the Arabic noun which may result into the pragmatic loss of grammatical category.

The next word mentioned at number two among the elements of pragmatic loss *abrahu* (أَبْرَحُ) is a verb in the category of first person singular imperfect verb. It has been translated as: *(will) leave* (present indefinite/future indefinite verb) by Al-Huda and *I will give up* (future indefinite verb) by Arberry and Malik. The linguistic choice opted in the word-for-word translation seem to correspond to the complete potential of imperfect verb to be translated into present and future as per the contextual demands. However, the other two translations may result into the pragmatic loss of tense potential.

The third word among the elements of pragmatic loss *majma-a* (مَجْمَعَ) is a noun in the category of an accusative masculine noun. It has been translated as: *junction/place of meeting, meeting* and *an appointed place* in the HAM sequence. One word Arabic expression “noun” has been translated into a noun phrase in the first and third translations. However, these translations may result into the pragmatic loss of grammatical category and texture.

The next word mentioned at number four among the elements of pragmatic loss *albahrayn* (الْبَحْرَيْنِ) is a noun in the category of genitive masculine dual noun. It has been translated as: *(of) the two seas, of the two seas* and *of the two rivers*. One word grammatical term has been translated into four words phrases in all translation, because the concept of dual noun does not prevail in English grammatical terminology. However, these translations may result into the pragmatic loss of grammatical category and texture.

The last word mentioned among the elements of pragmatic loss *huquban* (حُقُبًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *long periods*, *many years* and *ages*. The variation among the morphological choices in these translations suggests that they may result into the pragmatic loss of culture specific terms. Moreover, the first and second translations contain the English noun phrases for the Arabic noun which may result into the pragmatic loss of grammatical category.

6.1.4 Similarities and Differences

The comparative analysis of the sixtieth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. In the translations of *lifatahu* (لِفَتٰىهُ) and *albahrayn* (الْبَحْرَيْنِ), translators are found almost on the same page. However, in case of other three elements, translations differ significantly. As a whole, differences are more significant than similarities in three different translations of the elements. The similarities and differences are reflected in the morphological/linguistic choice, use of tense and meanings readily comprehensible through morphological components.

6.1.5 Conclusion

The comparative pragmalinguistic analysis of the sixtieth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, tense potential, texture and culture specific terms.

6.2 Comparative Pragmalinguistic Analysis (Verse-61)

The following is the comparative pragmalinguistic analysis of this verse:

6.2.1 Textual Presentation

The text of the sixty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.2.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
حُوْتَهُمَا	سَرَبًا

6.2.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *hootahuma* (حُوْتَهُمَا) is a noun in the category of an accusative masculine noun suffixed by a third person masculine dual possessive pronoun. It has been translated as: *fish (of) them (two), their fish* and *the fish they were carrying* in the HAM sequence. In the first translation, the element of dual possessive pronoun seems to be incorporated in the TT. The other translations do not seem to include the same as per the reflections of the linguist choices. The last translation presents the English expression of five words for the Arabic noun with a suffix of third person masculine dual possessive pronoun. However, these translations may result into the pragmatic loss of grammatical category and texture with respect to the ST.

The second word identified as an element of pragmatic loss *saraban* (سَرَبًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *burrowing/tunneling*, *burrowing* and *disappeared* in the HAM sequence. The variation among the morphological choices of these translations seems to suggest that they may result into the pragmatic loss of culture specific terms and the referential versatility of the Qur'ānic words.

6.2.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators do not differ significantly in the translations of these elements of pragmatic loss in terms of linguistic and morphological choice. The differences are less but quite noticeable.

6.2.5 Conclusion

The comparative pragmalinguistic analysis of the sixty one verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not quite significant. It is further depicted through this analysis that the translations of these elements into English result in pragmatic losses in the forms of texture, grammatical category, the referential versatility of the Qur'ānic words and culture specific terms.

6.3 Comparative Pragmalinguistic Analysis (Verse-62)

The following is the comparative pragmalinguistic analysis of this verse:

6.3.1 Textual Presentation

The text of the sixty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.3.2 Elements of Pragmatic Loss in Arabic Text

1	2
جَاوَزَا	لَقِيْنَا

6.3.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *jawaza* (جَاوَزَا) is a verb in the category of third person masculine dual perfect verb suffixed by a subject pronoun. It has been translated as: *they (two) crossed, they had passed over* and *they had passed on some distance* in the HAM sequence. The translators use past indefinite and past perfect tense for the translation of the Arabic perfect verb. The specificity of dual verb does not seem to be incorporated in these translations except the first one. The one word grammatical Arabic expression has been translated into four and six word expressions in the last two translations. Therefore, these translations may result into the pragmatic loss of texture and grammatical category.

The second Arabic word identified as an element of pragmatic loss *laqina* (لَقِيْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *we met* (past indefinite tense), and *we have encountered* (present perfect tense) by Al-Huda and Arberry and same is not incorporated by Malik in his running translation with lexical and syntactic expansion explicitly. The use of tense in the second translation reflects a switching from perfect verb to present perfect verb. It may not be able to distort the meaning at large but seems to result into the pragmatic loss of tense with respect to the ST. In addition, the omission of explicit integration of the Arabic perfect verb in the third translation may result into the pragmatic loss of textual meanings as well.

6.3.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators differ significantly in the translations of these elements of pragmatic loss in terms of linguistic and morphological choice. The differences of use of tense may also be noticed along with similarities of vocabulary items.

6.3.5 Conclusion

The comparative pragmalinguistic analysis of the sixty second verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is quite significant. It is further depicted through this analysis that the translations of these elements into English may result into the pragmatic loss of tense, texture, textual meanings and grammatical category.

6.4 Comparative Pragmalinguistic Analysis (Verse-63)

The following is the comparative pragmalinguistic analysis of this verse:

6.4.1 Textual Presentation

The text of the sixty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.4.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
الصَّخْرَةِ	اَنْسٰنِيْهُ

6.4.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *assakharati* (الصَّخْرَةِ) is a noun in the category of a genitive feminine noun. It has been translated as: *the rock* by Al-Huda and Arberry and *that rock* by Malik. These translations use non-gendered English words for Arabic gendered noun. However, they may result into the pragmatic loss of gender.

The second word identified as an element of pragmatic loss *ansanihu* (اَنْسٰنِيْهُ) is a verb in the category of third person masculine singular perfect verb suffixed by a first person singular first object pronoun and a third person masculine singular second object pronoun. It has been translated as: *(he) made me forget it* by all three translators. These translations seem to correspond to the morphological and semantic demands of the ST but may result into pragmatic loss of grammatical category. The one word expression of Arabic perfect verb has been translated into an English expression of two verbs.

6.4.4 Similarities and Differences

The comparative analysis of the sixty third verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The differences are not significant in three different types of translations as compared to similarities.

6.4.5 Conclusion

The comparative pragmalinguistic analysis of the sixty third verse of *Sūrah al-Kahf* reflects that there is no significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into pragmatic loss of texture, grammatical category and gender.

6.5 Comparative Pragmalinguistic Analysis (Verse-64)

The following is the comparative pragmalinguistic analysis of this verse:

6.5.1 Textual Presentation

The text of the sixty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.5.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
نَبْغِ	فَارْتَدَّا	اٰثَارِہِمَا

6.5.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *nabghi* (نَبْغِ) is a verb in the category of first person plural imperfect verb. It has been translated as: *we seek* (present indefinite structure), *we were seeking* (past continuous structure) and *we were looking for* (past continuous structure) in the HAM sequence. The word-for-word translation reflects present indefinite structure which seems to fall within the scope of the Arabic imperfect verb but it does not carry its complete potential. The other two translations of the past indefinite structure reflect a switching from the Arabic imperfect verb. However, these translations may result into the pragmatic loss of tense and tense potential.

The next word mentioned at number two among the elements of pragmatic loss *fartadda* (فَارْتَدَّا) is a verb in the category of a third person masculine dual perfect verb prefixed by a resumption particle and suffixed by subject pronoun. It has been translated as: *then they (two) returned*, *and so they returned* and *so they went back* in the HAM sequence. The first translation seems to correspond to the meanings of dual perfect verb but the same is not incorporated in the last two translations. However, these translations may result into the pragmatic loss of grammatical category.

The third word identified as an element of pragmatic loss *asarihima* (اٰثَارِہِمَا) is a noun in the category of a genitive masculine plural noun suffixed by a third person masculine dual possessive pronoun. It has been translated as: *their traces/footsteps, their tracks* and *their footsteps* in the HAM sequence. These translations do not incorporate the aspect of dual possessive pronoun (a suffix to Arabic noun) explicitly. However, they may result into the pragmatic loss of grammatical category.

6.5.4 Similarities and Differences

The comparative analysis of the sixty fourth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The differences are not quite significant as compared to similarities in three different types of translations.

6.5.5 Conclusion

The comparative pragmalinguistic analysis of the sixty fourth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements into English may result into pragmatic loss of grammatical category, tense and tense potential.

6.6 Comparative Pragmalinguistic Analysis (Verse-65)

The following is the comparative pragmalinguistic analysis of this verse:

6.6.1 Textual Presentation

The text of the sixty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.6.2 Elements of Pragmatic Loss in Arabic Text

1	2
عَبْدًا	عِلْمًا

6.6.3 Comparative Analysis

This analysis pertains to two elements of pragmatic loss as presented above. The first element of pragmatic loss *abadan* (عَبْدًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *a servant/worshipper*, *one of Our servants* and *one of Our servants (Khizr)* in the HAM sequence. The last two translations reflect four word English expressions of the Arabic noun (of one word expression). However, these translations may result into the pragmatic loss of grammatical category and texture. The second Arabic word identified as an element of pragmatic loss *ilman* (عِلْمًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a special knowledge*, *knowledge* and *special knowledge* in the HAM sequence. Here again first and third translation may result into the pragmatic loss of grammatical category and texture for the reasons mentioned above.

6.6.4 Similarities and Differences

It is depicted in the above mentioned analysis that translators do not differ significantly in the translations of these elements of pragmatic loss especially in terms of linguistic and morphological choice. However, the similarities are more significant than differences.

6.6.5 Conclusion

The comparative pragmalinguistic analysis of the sixty fifth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations especially in terms of the elements of pragmatic loss is not quite significant. It is further depicted through this analysis that the translations of these elements into English may result in the pragmatic losses of grammatical category and texture with respect to the ST.

6.7 Comparative Pragmalinguistic Analysis (Verse-66)

The following is the comparative pragmalinguistic analysis of this verse:

6.7.1 Textual Presentation

The text of the sixty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.7.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اَتَّبِعُکَ	تُعَلِّمَنِ	عُلِّمْتَ

6.7.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *attabiuka* (اَتَّبِعُکَ) is a verb in the category of first person singular imperfect verb suffixed by a second person masculine singular object pronoun. It has been translated as: *I follow you* (present indefinite tense)*, I shall follow thee* (future indefinite tense) and *I follow you* (present indefinite tense) in the HAM sequence. Arabic imperfect verb has the potential to be translated into present and future as per contextual demands. These translations seem to fall within the scope of Arabic imperfect verb but they do not carry its complete potential. However, they may result into the pragmatic loss of tense potential.

The next word mentioned at number two among the elements of pragmatic loss *tuallimana* (تُعَلِّمَنِ) is a verb in the category of second person masculine singular imperfect verb suffixed by a first person singular object pronoun. It has been translated as: *you teach me* (present indefinite tense)*, thou teachest me* (present indefinite tense) and *you may teach me* (present indefinite tense with model auxiliary in the meanings of possibility) in the HAM sequence. These translations also seem to result into the pragmatic loss of tense potential for the reasons mentioned in the preceded paragraph.

The third word identified as an element of pragmatic loss *ullimta* (عُلِّمْتَ) is a verb in the category of second person masculine singular passive perfect verb subject pronoun. It has been translated as: *you were taught* (past indefinite passive structure), *thou hast been taught* (present perfect passive structure) and *you have been taught* (present perfect passive structure) in the HAM sequence. One word expression of the

Arabic passive perfect verb has been translated into three and four words English expressions. Therefore, these translations may result into the pragmatic loss of texture.

6.7.4 Similarities and Differences

The comparative analysis of the sixty sixth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The differences are not quite significant as compared to similarities in three different types of translations. The differences and similarities may be referred to linguistic components and use of tense in the translations

6.7.5 Conclusion

The comparative pragmalinguistic analysis of the sixty sixth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not significant. It is further discovered through this analysis that the translations of the elements into English may result into the pragmatic loss of tense potential and texture.

6.8 Comparative Pragmalinguistic Analysis (Verse-67 & 68)

The following is the comparative pragmalinguistic analysis of these verses:

6.8.1 Textual Presentation

The texts of the sixty seventh and sixty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.8.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
صَبْرًا	تُحِطْ	خُبْرًا

6.8.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of these verses. The same are presented above. The first word identified as an element of pragmatic loss *sabran* (صَبْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(to) bear with sabar/patiently, to bear with patiently* and *to bear with* in the HAM sequence. One word Arabic expression has been translated into three and four word expressions in English. This pattern of translation suggests that these translations may result into the pragmatic loss of grammatical category and culture specific terms.

The second word identified as an element of pragmatic loss *tuhit* (تُحِطْ) is a verb in the category of second person masculine singular imperfect verb. It has been translated as: *you encompass* (present indefinite structure), *thou encompassed* (past indefinite structure) by Al-Huda and Arberry respectively and the same has not been incorporated by Malik in his running translation with lexical and syntactic expansion explicitly. The first translation seems to fall within the domain of imperfect verb but it does not seem to carry its complete potential. The second translation reflects the switching from Arabic imperfect verb to English past indefinite tense. The omission of the explicit meanings of the Arabic verb in the Qur'ānic translations may create problem for understanding the complete textual meanings. Therefore, these translations may result into the pragmatic loss of tense, tense potential and textual meanings with respect to ST.

The third word among the elements of pragmatic loss *khubran* (خُبْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(as) an expert* by Al-Huda, *knowledge* by Arberry and Malik. The first translation seems to result into a pragmatic loss of textual meaning due to the linguistic choice.

6.8.4 Similarities and Differences

The comparative analysis of the sixty seventh and eighth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. However, the differences of morphological choice and tense application are also noticeable. As a whole similarities are more significant than differences in these translations.

6.8.5 Conclusion

The comparative pragmalinguistic analysis of the sixty seventh and eighth verse of *Sūrah al-Kahf* reflects that there is no significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further explored through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, textual meanings, tense, tense potential and culture specific terms.

6.9 Comparative Pragmalinguistic Analysis (Verse-69)

The following is the comparative pragmalinguistic analysis of this verse:

6.9.1 Textual Presentation

The text of the sixty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.9.2 Elements of Pragmatic Loss in Arabic Text

1	2
اَعْصِىَ	اَمْرًا

6.9.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *aisee* (اَعْصِىَ) is a verb in the category of first person singular imperfect verb. It has been translated as: *I disobey/rebel* (present indefinite structure), *I shall rebel rebel* (future indefinite structure) and *I shall disobey rebel* (future indefinite structure) in the HAM sequence. The Arabic imperfect verb has the potential to be translated into present and future tense as per contextual demands. These translations fall within the scope of Arabic imperfect verb but do not carry its complete potential. Therefore, they may result into the pragmatic loss of tense potential.

The second word among the elements of pragmatic loss *amran* (اَمْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(in) any matter/affair*, *in any way* and *in anything* in the HAM sequence. One word Arabic noun has been translated into two and three word expressions. Therefore, these translations may result into the pragmatic loss of grammatical category.

6.9.4 Similarities and Differences

The comparative analysis of the sixty ninth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. Translators differ significantly in terms of their translations of these elements of pragmatic loss with respect to morphological choice. Besides morphological similarities and difference, these translations also reflect similarities and differences in the use of tense.

6.9.5 Conclusion

The comparative pragmalinguistic analysis of the sixty ninth verse of *Sūrah al-Kahf* reflects that there is no significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, tense and tense potential.

6.10 Comparative Pragmalinguistic Analysis (Verse-70)

The following is the comparative pragmalinguistic analysis of this verse:

6.10.1 Textual Presentation

The text of the seventieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.10.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اتَّبَعْتَنِىْ	تَسْـَٔلْنِىْ	ذِكْرًا

6.10.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *attabaitani* (اتَّبَعْتَنِىْ) is a verb in the category of second person masculine singular perfect verb suffixed by a subject pronoun and first person singular object pronoun. It has been translated as: *you followed me* (past indefinite tense), *thou followest me* (present indefinite tense) and *you want to follow me* (present indefinite to-infinitive structure) in the HAM sequence. The last two translations use present indefinite structure of three and four words for the translation Arabic singular perfect verb. However, these translations may result into the pragmatic loss of tense and texture.

The next word mentioned at number two among the elements of pragmatic loss *tasalni* (تَسْـَٔلْنِىْ) is a verb in the category of second person masculine singular imperfect verb suffixed by a first person singular object pronoun. It has been translated as: *(you)* *question!/ask! me*, *question me* and *do question me* in the HAM sequence. These translations fall within the domain of Arabic imperfect verb but do not carry its whole potential. Therefore, they may result into a loss of tense potential.

The third word among the elements of pragmatic loss *dhikran* (ذِكْرًا) is a noun in the category of an accusative masculine indefinite verbal noun and it has been translated as: *a mentioning* (gerund) and *the mention* (verb/noun) by Al-Huda and Arberry respectively and the same has not been incorporated in his running translation with lexical and syntactic expansion by Malik. The morphological choices of first two translations suggest that these translations may result into the pragmatic loss of culture specific terms. The omission of the explicit meanings of *dhikran* in the TTs may also result into the pragmatic losses of textual meanings and texture.

6.10.4 Similarities and Differences

The comparative analysis of the seventieth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The similarities are more significant than differences which are referred to morphological choice and use of tenses in these translations.

6.10.5 Conclusion

The comparative pragmalinguistic analysis of the seventieth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not significant. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of textual meanings, tense potential, tense and texture.

6.11 Comparative Pragmalinguistic Analysis (Verse-71)

The following is the comparative pragmalinguistic analysis of this verse:

6.11.1 Textual Presentation

The text of the seventy first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.11.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
فَانْطَلَقَا	رَكِبَا	السَّفِينَةِ	خَرَقَهَا	اِمْرًا

6.11.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *fantalqa* (فَانْطَلَقَا) is a verb in the category of third person masculine dual perfect verb prefixed by a resumption particle and suffixed by a subject pronoun. It has been translated as: *so they (two) proceeded, so they departed* and *so they set forth* in the HAM sequence. The Arabic dual perfect verb cannot be truly translated in English because the category of the verb does not exist in English. Therefore, these translations may result into the pragmatic loss of grammatical category.

The next word mentioned at number two among the elements of pragmatic loss *rakiba* (رَكِبَا) is a verb in the category of third person masculine dual perfect verb suffixed by a subject pronoun. It has been translated as: *they (two) embarked* by Al-Huda and *they embarked* by Arberry and Malik. These translations may also result into the pragmatic loss of grammatical category for the reason mentioned earlier. The third word identified as an element of pragmatic loss *assafinati* (السَّفِينَةِ) is a noun in the category of genitive feminine noun. It has been translated as: *the ship/boat, the ship* and *a boat* in the HAM sequence. These translations do not carry the element of femininity of Arabic noun. Therefore, they may result into the pragmatic loss of gender and culture specific terms because the concept of *assafina* may be different to different cultures.

The fourth word among the elements of pragmatic loss *kharaqaha* (خَرَقَهَا) is a verb in the category of a third person masculine singular perfect verb suffixed by a third person feminine singular object pronoun. It has been translated as: *(he) perforated/made a hole in (in) it, he made a hole in it* and *Khizr made a hole in it* in the HAM sequence. The Arabic perfect verb *kharaqaha* has been translated into six word expression in English without maintaining the femininity of its suffixed pronoun. Therefore, these translations may result into the pragmatic loss of texture and gender of the pronoun with respect to the original text.

The next word mentioned at number fifth among the elements of pragmatic loss *imran* (اِمْرًا) is an adjective in the category of an accusative masculine singular indefinite adjective. It has been translated as: *grievous/bad/evil, a grievous thing* and *a weird thing* in the HAM sequence. The word-for-word translation seems to correspond to the grammatical and semantic requirements of Arabic adjective but the other two translations contain noun phrases for the similar adjective. Therefore, these two translations may result into the pragmatic loss of grammatical categories with respect to the ST.

6.11.4 Similarities and Differences

The comparative analysis of the seventy first verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are not found on the same page in terms of the translations of the second, third and fourth element of pragmatic loss. The differences are significantly observed in the translations of first and fifth element of pragmatic loss. The similarities and differences are noticed in the morphological/linguistic choice and tense application exercised for the translation of these elements.

6.11.5 Conclusion

The comparative pragmalinguistic analysis of the seventy first verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements of pragmatic loss into English may result into the pragmatic loss of grammatical category, texture, gender and culture specific terms.

6.12 Comparative Pragmalinguistic Analysis (Verse-72 & 73)

The following is the comparative pragmalinguistic analysis of these verses:

6.12.1 Textual Presentation

The text of the seventy second and third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.12.2 Elements of Pragmatic Loss in Arabic Text

عُسْرًا

6.12.3 Comparative Analysis

This comparative analysis pertains to the one element of pragmatic loss identified in the seventy third verse of *Sūrah al-Kahf.* The element is tabulated above. The element of pragmatic loss *usran* (عُسْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(in) difficulty* (preposition + noun) and *too difficult* (adverb + adjective) by Al-Huda and Arberry and the same has not been incorporated by Malik in his running translation with lexical and syntactic expansion explicitly. The translation of the Arabic "noun" into "phrase" in case of the first and second translations may result into the pragmatic loss of grammatical category. The omission of the same in the third translation may result into the pragmatic loss of texture and textual meanings.

6.12.4 Similarities and Differences

The comparative analysis of the seventy second and third verses of *Sūrah al-Kahf* illustrates that there is only one element of pragmatic which is highlighted in the seventy third verse of the *Sūrah*. The first two translations differ with each other with respect to choice of vocabulary items whereas the translation of the same word is not incorporated in the third one (running translation with lexical and syntactic expansion).

6.12.5 Conclusion

The comparative pragmalinguistic analysis of the seventy second and third verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the element of pragmatic loss. It is further highlighted through this analysis that the translations of the element of pragmatic loss into English may result into the pragmatic loss of texture and grammatical category with respect to the ST.

6.13 Comparative Pragmalinguistic Analysis (Verse-74)

Following is the comparative pragmalinguistic analysis of this verse:

6.13.1 Textual Presentation

Text of the seventy fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.13.2 Elements of Pragmatic Loss in Arabic Text

1	2
زَكِيَّةً	نُّكْرًا

6.13.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *zikiyyatan* (زَكِيَّةً) is a noun in the category of an accusative feminine indefinite noun. It has been translated as: *one innocent/pure* by Al-Huda and *innocent* by Arberry and Malik. The first translation of Arabic noun into an English phrase may result into the pragmatic loss of grammatical category. These translations as a whole do not incorporate the aspect of femininity attached with the noun of the ST. However, these translations may also result into the pragmatic loss of gender with respect to the ST.

The second word identified as an element of pragmatic loss *nukran* (نُّكْرًا) is an adjective in the category of an accusative masculine singular indefinite adjective. It has been translated as: *hateful,* by Al-Huda and *horrible* by Arberry and Malik. The concept of *nukran* may differ culture to culture. Therefore, these translations may result into the pragmatic loss of culture specific terms.

6.13.4 Similarities and Differences

The comparative analysis of the seventy fourth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. In the translation of the first element of pragmatic loss, translators use almost same linguistic choice in their translations. In case of the second element, the morphological choice of Aberry and Malik are identical but different to Al-Huda.

6.13.5 Conclusion

The comparative pragmalinguistic analysis of the seventy fourth verse of *Sūrah al-Kahf* reflects that there is no significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements into English may result into pragmatic loss of grammatical category, gender and culture specific terms.

6.14 Comparative Pragmalinguistic Analysis (Verse-75 & 76)

The following is the comparative pragmalinguistic analysis of these verses:

6.14.1 Textual Presentation

The text of the seventy fifth and seventy sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.14.2 Elements of Pragmatic Loss in Arabic Text

بَلَغْتَ

6.14.3 Comparative Analysis

There is one element of pragmatic loss in translations of seventy-sixth verse which is added to the list of elements of pragmatic loss highlighted in the text of *Sūrah al-Kahf*. No element of pragmatic loss is referred to seventy fifth verse of the *Sūrah*. The element is tabulated above. The element of pragmatic loss *balaghta* (بَلَغْتَ) is a verb in the category of second person masculine singular perfect verb suffixed by a subject pronoun. It has been translated as: *you reached* (past indefinite), *thou hast experienced* (present perfect tense) and *you will have* (future simple tense structure) in the HAM sequence. The first translation seems to correspond to the grammatical and contextual demands of the ST. The second translation reflects that the perfect verb of the ST has been translated into the present perfect tense of the TL which seems to result into pragmatic loss of tense. In case of third translation, the perfect verb has been translated into future simple tense of the TL which may result into the pragmatic loss of tense as well.

6.14.4 Similarities and Differences

The comparative analysis of the seventy fifth and seventy sixth verse of *Sūrah al-Kahf* illustrates that there is only one element of pragmatic loss. Translators differ significantly in their translations of the element of pragmatic loss with respect to morphological choice and use of tense for the respective translations.

6.14.5 Conclusion

The comparative pragmalinguistic analysis of the seventy fifth and seventy sixth verse of *Sūrah al-Kahf* reflects that there are significant variations in three different English translations of the verse seventy sixth of the *Sūrah.* These differences are observed in the translations of the element of pragmatic loss highlighted in the analysis. It is further explored through the analysis that the translations of the element may result into the pragmatic loss of tense.

6.15 Comparative Pragmalinguistic Analysis (Verse-77)

The following is the comparative pragmalinguistic analysis of this verse:

6.15.1 Textual Presentation

The text of the seventy seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.15.2 Elements of Pragmatic Loss in Arabic Text

1	2
يُّضَيِّفُوۡهُمَا	يَّنۡقَضَّ

6.15.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *yodayyifuhuma* (يُّضَيِّفُوۡهُمَا) is a verb in the category of third person masculine plural imperfect verb, suffixed by a subject pronoun and a third person dual object pronoun. It has been translated as: *they take as guests them (two), they receive them hospitably* and *they receive them as their guests* in the HAM sequence. The present indefinite tense is applied by three translators for the translation of Arabic imperfect verb as per the contextual demands of the ST. However, the element of “dual object pronoun” is not incorporated in the translation due to the grammatical limitations of the English linguistic structures. In the first translation Al-Huda adds “two” to suffice this limitation of English. As a result, these translations may result into the pragmatic loss of tense, texture and grammatical category.

The second word identified as an element of pragmatic loss *yanqadda* (يَّنۡقَضَّ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(it) falls, about to tumble down* and *on the point of falling down* in the HAM sequence. Here, again present indefinite tense is applied by the three translators for the reason mentioned earlier. These translations may fall within the domain of imperfect verb but do not carry its whole potential. Moreover, one word Arabic expression has been translated into two, four and six word expressions in the three translations respectively. As a result, these expressions may result into the pragmatic loss of tense potential and texture with respect to the ST.

6.15.4 Similarities and Differences

The comparative analysis of the seventy seventh verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. Translators use the similar tense for the translations of these elements. However, differences in terms of morphological choice are also observed along with similarities in the translations of the elements of pragmatic loss.

6.15.5 Conclusion

The comparative pragmalinguistic analysis of the seventy seventh verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further depicted through this analysis that the translations of the elements into English may result into the pragmatic loss of tense and texture.

6.16 Comparative Pragmalinguistic Analysis (Verse-78)

The following is the comparative pragmalinguistic analysis of this verse:

6.16.1 Textual Presentation

The text of the seventy eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.16.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
تَسْتَطِعۡ	بِتَأۡوِيلِ

6.16.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *tastatia* (تَسْتَطِعْ) is a verb in the category of second person masculine singular imperfect verb. It has been translated as: *you are able/capable* (present simple structure), *thou couldst bear* (past indefinite structure with second form of model auxiliary) and *you could bear* (same as the previous) in the HAM sequence. The first translation falls within the potential of imperfect verb but seems to lose its complete potential. The other two translations of the past indefinite structure may result into the pragmatic loss of tense because they reflect a switching from Arabic imperfect verb.

The second word identified as an element of pragmatic loss *bitaweel* (بِتَأْوِيْلِ) is a noun in the category of genitive masculine verbal noun prefixed by the preposition *bi*. It has been translated as: *with interpretation, the interpretation* by Al-Huda and Arberry and the same has not been incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. The concept of *taweel* may be different culture to culture. However, the first two translations of the Arabic noun *taweel* seem to result into the pragmatic loss of culture specific term. The third translation which implicitly includes the meaning of the noun also seems to result into the pragmatic loss of textual meanings. It is therefore, reiterated that the translational strategies of implicitation and deletion which result into omission in translations, may not be suitable for the translation of Qur'ānic text.

6.16.4 Similarities and Differences

The comparative analysis of the seventy eighth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. In the translations of first element, Al-Huda differs with other two translators in terms of morphological choice and use of tense who are found identical in this regard. In case of the translations of second element, third translation differs with the first two which are found almost identical in the choice of linguistic components.

6.16.5 Conclusion

The comparative pragmalinguistic analysis of the seventy eighth verse of *Sūrah al-Kahf* reflects that there is not much significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of culture specific terms, tense, tense potential and textual meaning.

6.17 Comparative Pragmalinguistic Analysis (Verse-79)

The following is the comparative pragmalinguistic analysis of this verse:

6.17.1 Textual Presentation

The text of the seventy ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.17.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
لِمَسٰكِيْنَ	اَعِيْبَهَا	مَّلِكٌ	غَصْبًا

6.17.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *limasakeena* (لِمَسٰكِيْنَ) is a noun in the category of a genitive masculine plural noun prefixed by a preposition *lām*. It has been translated as: *for ones poor/needy, to certain poor men* and *to some poor* in the HAM sequence. An Arabic noun with prefixed *lām* (one word expression) has been translated into one, three and four word expressions. However, these translations may result into the pragmatic loss of grammatical category.

The next word mentioned at number two among the elements of pragmatic loss *aaibaha* (اَعِيْبَهَا) is a verb in the category of first person singular imperfect verb suffixed by a third person feminine singular object pronoun. It has been translated as: *I make defective it (her)* (present indefinite tense structure), *I desired to damage it* (past indefinite structure with to-infinitive) and *I intended to damage it* (past indefinite structure with to-infinitive) in the HAM sequence. The first translation that is word-for-word translation falls within the potential domain of Arabic imperfect verb but does carry its complete potential, therefore it may result into the pragmatic loss of tense potential. The other two translations of the imperfect verb into past tense of English may result into the pragmatic loss of tense because of the difference of tense in the ST and the TT. The element of “third person feminine singular object pronoun” a suffix to the Arabic noun is also not incorporated in these translations. Therefore, they may also result into a pragmatic loss of gender. Moreover, Arabic verb with a pronoun (one word grammatical expression has been translated into five word English expressions, which may result into the pragmatic loss of texture with respect to the ST.

The third word among the elements of pragmatic loss *malikun* (مَّلِكٌ) is a noun in the category of nominative masculine singular indefinite noun. It has been translated as: *a king* by all three translators. The characteristics of the *malikun* (مَّلِكٌ) narrated in the Qur’ānic text do not seem to be fitting to a king in general (robbing a boat from a worker). Therefore, these translations seem to result into a loss of culture specific terms.

The next word mentioned at number four among the elements of pragmatic loss *ghasaban* (غَصْبًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a snatching/seizing/taking by force, by brutal force* and *by force* in the HAM sequence. An Arabic noun of one word expression has been translated into an English phrase of two and three words. However, these translations may result into the pragmatic loss of grammatical category.

6.17.4 Similarities and Differences

The comparative analysis of the seventy ninth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. In the translations of *limasakeena* (لِمَسٰكِيْنَ), *malikun* (مَّلِكٌ) and *ghasaban* (غَصْبًا), similarities of morphological choices are significantly noted along with some differences. In case of remaining element of pragmatic loss *aaibaha* (اَعِيْبَهَا), differences of linguistic choice and tense application are also observed. However, second and third transitions of *aaibaha* reflect similarity in the use of tense as well.

6.17.5 Conclusion

The comparative pragmalinguistic analysis of the seventy ninth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss in the forms of culture specific terms, grammatical category, tense, tense potential and gender.

6.18 Comparative Pragmalinguistic Analysis (Verse-80)

The following is the comparative pragmalinguistic analysis of this verse:

6.18.1 Textual Presentation

The text of the eightieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.18.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اَبَوٰهُ	يُّرْهِقَهُمَا	طُغْيَانًا

6.18.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *abawahu* (أَبَوٰهُ) is a noun in the category nominative masculine dual noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *his parents* by the three translators. The Arabic word *abawa* means the father and the mother both. But due to the concept/principle of prevalence or *Taghlib*, it is explicitly referred to father only. However, the translations of the same into parents which does not refer to one only, may result into the pragmatic loss of prevalence or *Taghlib*.

The next word mentioned at number two among the elements of pragmatic loss *yurhiqahuma* (يُّرْهِقَهُمَا) is a verb in the category of a third person masculine singular imperfect verb, suffixed by a third person dual object pronoun. It has been translated as: *(he) oppresses/exhausts them (two), he would impose on them* and *he would grieve them* in the HAM sequence. In the first translation of Arabic imperfect verb, present indefinite tense of English has been used. The translation falls within the domain of imperfect verb but it does not carry its whole potential (translatable into present and future), therefore, it may result into the pragmatic loss of tense potential. In the other two translations, past form of will is used by Arberry and Malik. When you write about past events, you can use would to indicate something that was in the future at that point in time but is not necessarily in the future right now. However these translations may result into the pragmatic loss of tense potential or complete tense with respect to imperfect verb of the ST. Moreover, the element of "third person dual object pronoun" a suffix to Arabic imperfect verb has not been incorporated in the translations as well. It may also result into the pragmatic loss of grammatical category in translated texts with respect to the ST.

The third word identified as an element of pragmatic loss *tughyanan* (طُغْيَانًا) is a noun in the category of an accusative masculine indefinite verbal noun. It has been translated as: *(due to) obstinate rebellion*, *insolence* and *rebellion* in the HAM sequence. In the first translation, one word Arabic expression has been translated into almost three word expression which may result into the pragmatic loss of grammatical category. However, the variations of morphological choice in these translations suggest that these translations may result into the pragmatic loss of culture specific terms.

6.18.4 Similarities and Differences

The comparative analysis of the eightieth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. In the translations of first element of pragmatic loss, translators are found identically on the same page. In the translations of the second element of pragmatic loss, the translators differ significantly in terms of their morphological choice. However, a difference in use of tense is also noted between the first and other two translations. In case of third element of pragmatic loss, similarities and differences of the morphological/linguistic choice are also considerably noticeable.

6.18.5 Conclusion

The comparative pragmalinguistic analysis of the eightieth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further noted through this analysis that the translations of the elements into English may result into the pragmatic loss of grammatical category, tense, tense potential, texture, culture specific terms and prevalence or *Taghlib*.

6.19 Comparative Pragmalinguistic Analysis (Verse-81)

The following is the comparative pragmalinguistic analysis of this verse:

6.19.1 Textual Presentation

The text of the eighty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.19.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
يُبْدِلَهُمَا	زَكٰوةً	اَقْرَبَ	رُحْمًا

6.19.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *yubdilahuma* (يُبْدِلَهُمَا) is a verb in the category of third person masculine singular imperfect verb suffixed by a third person dual object pronoun. It has been translated as: *(he) exchanges (for) them (two)* (present indefinite tense structure), *give to them in exchange* (predicate for present indefinite tense structure) and *should grant them another in his place* (model auxiliary structure (optional) futuristic) in the HAM sequence. The option of dual object pronoun does not prevail in English. However, these translations of imperfect verb may result into the pragmatic loss of dual object pronoun and tense potential as per the linguistic analysis furnished in the parentheses. Moreover, the Arabic grammatical expression of imperfect verb with a suffix of a dual object pronoun (*yubdilahuma*) has been translated into five to seven word English expressions which may also result into pragmatic loss of texture with respect to ST.

The next word mentioned at number two among the elements of pragmatic loss *zakatan* (زَكٰوةً) is a noun in the category of an accusative feminine indefinite noun. It has been translated as: *(in) purity* (noun) by Al-Huda and Arberry and *righteous* (adjective) by Malik. The femininity of the Arabic noun is not translatable into English. Therefore, these translations may result into the pragmatic loss of gender and culture specific terms. The pragmatic loss of grammatical category is referred to the third translation only.

The third word identified as an element of pragmatic loss *aqraba* (اَقْرَبَ) is a noun in the category of an accusative masculine singular noun. It has been translated as: *nearer* (comparative adjective) by Al-Huda and Arberry and *better* (comparative adjective) by Malik. These translations of an Arabic noun may result into the pragmatic loss of grammatical category.

The fourth word among the elements of pragmatic loss *ruhman* (رُحْمًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *(in) mercy, in tenderness* and *in affection* in the HAM sequence. An Arabic noun has been translated into an English phrase. However, the morphological variation in the translations of *ruhman* suggests that they may result into the pragmatic loss of grammatical category and culture specific terms.

6.19.4 Similarities and Differences

The comparative analysis of the eighty first verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. The differences of the morphological/linguistic choice are significantly found in the translations of *yubdilahuma* (يُّبْدِلَهُمَا) and *ruhman* (رُحْمًا), whereas considerable similarities are also observed in the translations of *zakatan* (زَكٰوةً) and *aqraba* (اَقْرَبَ). The similarities in the use of tense are noted in the first and second translation of the first element of pragmatic loss and some differences of morphological choice are also found in the translations of second and third elements of pragmatic loss.

6.19.5 Conclusion

The comparative pragmalinguistic analysis of the eighty first verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements of pragmatic loss into English may result into the pragmatic loss in the forms of grammatical category, culture specific terms, tense, gender and texture.

6.20 Comparative Pragmalinguistic Analysis (Verse-82)

The following is the comparative pragmalinguistic analysis of this verse:

6.20.1 Textual Presentation

The text of the eighty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.20.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**	**5**
لِغُلٰمَيْنِ	يَتِيْمَيْنِ	كَنْزٌ	اَشُدَّهُمَا	يَسْتَخْرِجَا

6.20.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *lighulamayn* (لِغُلٰمَيْنِ) is a noun in the category of a genitive masculine dual noun prefixed by a preposition *lām*. It has been translated as: *for two boys/teenagers, two lads* and *two boys* in the HAM sequence. The concept of *ghulam* may be different culture to culture and the concept of dual noun also does not prevail in the English language. However, the translations seem to result into pragmatic loss of grammatical category and culture specific terms.

The next word mentioned at number two among the elements of pragmatic loss *yatimayin* (يَتِيْمَيْنِ) is an adjective in the category of nominative masculine dual adjective. It has been translated as: *two orphans* by all the three translators. The concept of dual adjective also does not exist in the English language. However, these translations may result into the pragmatic loss of grammatical category. The next word mentioned at number three among the elements of pragmatic loss *kanzun* (كَنْزٌ) is a noun in the category of a nominative masculine indefinite noun. It has been translated as: a *treasure* by all three translators. These translations reflect the similarity of morphological choice and seem to result into a pragmatic loss of culture specific terms because the concept of treasure may differ culture to culture.

The fourth word among the elements of pragmatic loss *ashuddahuma* (اَشُدَّهُمَا) is a noun in the category of an accusative masculine noun suffixed by a third person masculine dual possessive pronoun. It has been translated as: *their full maturity/strength, their age* and *their maturity* in the HAM sequence. The dual possessive pronoun of Arabic language has no identical substitute in English language.

The concept of maturity may also differ culture to culture. Therefore, these translations may result into the pragmatic loss of grammatical category and culture specific terms.

The next word mentioned at number five among the elements of pragmatic loss *yastakhrija* (يَسْتَخْرِجَا) is a verb in the category of a third person masculine dual imperfect verb suffixed by a subject pronoun. It has been translated as: *they (two) take out/extract, they bring forth* and *they take out* in the HAM sequence. The concept of dual verb does not prevail in English. The Arabic dual imperfect verb has been translated into present indefinite tense (plural case) of English. These translations do not carry the potential of imperfect verb to be translated into present or future. However, they may result into the pragmatic loss of tense potential and grammatical category.

6.20.4 Similarities and Differences

The comparative analysis of the eighty second verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. Translators are not found on the same page in terms of the translations of these elements of pragmatic loss. The morphological differences are observed in three different types of English translations of *yastakhrija* (يَسْتَخْرِجَا), *ashuddahuma* (اَشُدَّهُمَا) and *lighulamayn* (لِغُلٰمَيْنِ). The translations of remaining two elements are found absolutely identical.

6.20.5 Conclusion

The comparative pragmalinguistic analysis of the eighty second verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements of pragmatic loss into English may result into pragmatic loss of grammatical category, tense potential and culture specific terms.

6.21 Comparative Pragmalinguistic Analysis (Verse-83)

The following is the comparative pragmalinguistic analysis of this verse:

6.21.1 Textual Presentation

` The text of the eighty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.21.2 Elements of Pragmatic Loss in Arabic Text

يَسْـَٔلُوْنَکَ

6.21.3 Comparative Analysis

There is only one element of pragmatic loss which is highlighted in the text of this verse. The same is tabulated above. The word identified as an element of pragmatic loss *yasalunaka* (يَسْـَٔلُوْنَکَ) is a verb in the category of a third person masculine plural imperfect verb suffixed by a subject pronoun and second person masculine singular object pronoun. It has been translated as: *they ask/question you* (present indefinite tense)*, they will question thee* (present future tense) and *they ask you* (present indefinite tense) in the HAM sequence. These translations of Arabic imperfect verb may result into the pragmatic loss of texture and tense potential as they do not possess the complete potential of imperfect verb to be translated into present and future as per contextual demands of the ST or considerations of the translators. The tenses of the translations are explicitly mentioned in parentheses.

6.21.4 Similarities and Differences

The comparative analysis of the eighty third verse of *Sūrah al-Kahf* illustrates that there is only one element of pragmatic loss. Translators are found almost on the same page in terms of the translations of this element of pragmatic loss along with some differences of morphological choice.

6.21.5 Conclusion

The comparative pragmalinguistic analysis of the eighty third verse of *Sūrah al-Kahf* reflects that there is no significant variation in three different English translations of the verse in terms of the element of pragmatic loss. It is further elaborated through this analysis that the translations of the element may result into the pragmatic loss of texture and tense potential.

6.22 Comparative Pragmalinguistic Analysis (Verse-84& 85)

The following is the comparative pragmalinguistic analysis of these verses:

6.22.1 Textual Presentation

The text of the eighty fourth and eighty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.22.2 Elements of Pragmatic Loss in Arabic Text

1	2
مَكَّنَّا	سَبَبًا

6.22.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of eighty fourth verse of the *Sūrah*. The same are presented above. No element of pragmatic loss is referred to eighty fifth verse of the *Sūrah.* The first word identified as an element of pragmatic loss *makkanna* (مَكَّنَّا) is a verb in the category of a first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *we gave power/strength/influence* by Al-Huda, *established* by Arberry and Malik. The word-for-word translation seems to correspond to the meanings of the Arabic word. However, the choice of vocabulary items suggests that these translations may result into the pragmatic loss of culture specific terms.

The second word identified as an element of pragmatic loss *sababan* (سَبَبًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *a means, a way* and *ways and means* in the HAM sequence. The last translation seems contextually meaningful but it may result into the pragmatic loss of grammatical category. However, the morphological choice of these translations may result into the pragmatic loss of the referential versatility of the Qur’ānic words.

6.22.4 Similarities and Differences

The comparative analysis of the eighty fourth and eighty fifth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. Translators are not found identically on the same page in terms of the translations of these elements of pragmatic loss as a whole. The first element of pragmatic loss has been translated identically in second and third translation. Moreover, the morphological differences are also noticed in the translations of the second element of pragmatic loss.

6.22.5 Conclusion

The comparative pragmalinguistic analysis of the eighty fourth and eighty fifth verse of *Sūrah al-Kahf* reflects that there is not much significant variation in three different English translations of the verse eighty four in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements may result into the pragmatic loss of culture specific terms and the referential versatility of the Qur’ānic words.

6.23 Comparative Pragmalinguistic Analysis (Verse-86)

The following is the comparative pragmalinguistic analysis of this verse:

6.23.1 Textual Presentation

The text of the eighty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.23.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
وَجَدَهَا	تَغْرُبُ	حَمِئَةٍ	حُسْنًا

6.23.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word mentioned at number one among the elements of pragmatic loss *wajadaha* (وَجَدَهَا) is a verb in the category of a third person masculine singular perfect verb suffixed by a third person feminine singular object pronoun. It has been translated as: *he found it* by Al-Huda and Arberry and *he noted it* by Malik. The component of “third person feminine singular object pronoun” cannot be incorporated in the English translation. However, these translations may result into a pragmatic loss of gender in this respect.

The next word mentioned at number two among the elements of pragmatic loss *taghrubu* (تَغْرُبُ) is a verb in the category of third person feminine singular imperfect verb. It has been translated as: *it sets/setting* (present indefinite structure/present participle), *setting* (present participle) and *it was setting* (past continuous tense) in the HAM sequence. The femininity of the Arabic verb cannot be incorporated in English due to the grammatical limitations of English structure. The word-for-word and literal translations may result into a pragmatic loss of tense/verb potential because they do not carry the potential of Arabic imperfect verb. In the third translation, imperfect verb of the ST has been translated into past continuous tense of the TL which may result into the pragmatic loss of tense. As a whole, these translations may result into a loss of gender as well.

The third word identified as an element of pragmatic loss *hamiatin* (حَمِئَةٍ) is an adjective in the category of genitive feminine singular indefinite adjective. It has been translated as: *hot muddy, a muddy* and *a mucky* in the HAM sequence. The femininity of the adjective is last in English translations. However, these translations may result into pragmatic loss of grammatical category in first one and gender in all.

The next word mentioned at number four among the elements of pragmatic loss *husnan* (حُسْنًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *kindness/goodness/beauty, a way of kindness* and *kindness by force* in the HAM sequence. The word-for-word translation seems contextually and grammatically right but other two translations seem to result into the pragmatic loss of grammatical category and texture because one word Arabic expression has been translated into three/four word English expression. Moreover, the concept of *husnan* may differ culture to culture and also result into pragmatic loss of culture specific terms.

6.23.4 Similarities and Differences

The comparative analysis of the translations of eighty sixth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are found almost on the same page in terms of the translations of these elements of pragmatic loss. The similarities are more significant than differences. The similarities and differences are reflected in the forms of morphological/linguistic choice and use of tense in these translations.

6.23.5 Conclusion

The comparative pragmalinguistic analysis of the eighty sixth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further discovered through this analysis that the translations of the elements into English may result into the pragmatic loss of texture, culture specific terms, grammatical category and gender.

6.24 Comparative Pragmalinguistic Analysis (Verse-87)

The following is the comparative pragmalinguistic analysis of this verse:

6.24.1 Textual Presentation

The text of the eighty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.24.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
يُرَدُّ	فَيُعَذِّبُهُۥ	عَذَابًا

6.24.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word mentioned among the elements of pragmatic loss *Yuraddu* (يُرَدُّ) is a verb in the category of third person masculine singular passive imperfect verb. It has been translated as: *(he) is (will be) returned* (present indefinite/future indefinite passive structure), *he shall be returned* (future indefinite passive structure) and *will he return* (future indefinite tense structure) in the HAM sequence. The word-for-word translation seems contextually appropriate as it contains the potential of imperfect verb. The other two translations may result into the pragmatic loss of tense potential because they do not carry the potential of Arabic imperfect verb. Moreover, Arabic one word grammatical expression has been translated into three to five word expressions which may result into the pragmatic loss of texture.

The second word mentioned above *fayuadhibuhu* (فَيُعَذِّبُهُۥ) is a verb in the category of third person masculine singular imperfect verb prefixed by a conjunction *fa* and suffixed by a third person masculine singular object pronoun. It has been translated as: *then (He) (will) punish him* (present indefinite/future indefinite tense)*, and He shall chastise him* (future indefinite tense) and *and* (will) *be punished by him* (future indefinite passive structure) in the HAM sequence. The first translation seems contextually suitable as it contains the potential of imperfect verb. The second translation seems to result into a pragmatic loss of tense potential because it does not carry the potential of Arabic imperfect verb. The third translation seems to result into the pragmatic loss of voice as well as tense potential because active voice has been translated into passive voice and passive structure of future indefinite tense does not carry the potential of Arabic imperfect verb.

The third word identified as an element of pragmatic loss *adhaban* (عَذَابًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a torment/punishment, chastisement* by Al-Huda and Arberry and the same has not been incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. The omission of an idea or meanings of a word in the translation is considered suitable in some circumstances in the translational strategies of deletion and implicitation. However it may not be suitable for the translations of the *Holy Qur'ān*. As a result, these translations may result into the pragmatic loss of textual meaning and texture in case of third translation. The variation of morphological choice in first and second translations suggests that the concept of *adhaban* may be different in different cultures. However, these translations may result into the pragmatic loss of culture specific terms.

6.24.4 Similarities and Differences

The comparative analysis of the eighty seventh verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Difference in terms of morphological choice and use of tense are observed in the translations of these elements. The similarities are significantly observed in the translations of first and second element in terms of morphological choice and use of tense. The differences are also significantly observed in the translations of third element of pragmatic loss. However, the differences and similarities are almost equally significant in these translations.

6.24.5 Conclusion

The comparative pragmalinguistic analysis of the eighty seventh verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of tense, texture and culture specific terms.

6.25 Comparative Pragmalinguistic Analysis (Verse-88 &89)

The following is the comparative pragmalinguistic analysis of these verses:

6.25.1 Textual Presentation

The texts of the eighty eighth and eighty ninth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.25.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
جَزَآءَ	الْحُسْنٰى	يُسْرًا

6.25.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of eighty eighth verse of the *Sūrah* and no element of pragmatic loss is referred to eighty-ninth verse. The same are presented above. The first word identified as an element of pragmatic loss *jazaa-a* (جَزَآءَ) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *a reward/recompense, as recompense the reward* and *reward* in the HAM sequence. The first and third translations seem suitable to the context in terms of grammatical category and meanings of the Arabic noun, whereas, the third translation reflects the use of four word expression for one word Arabic expression. However, the second translation seems to result into the pragmatic loss of grammatical category. It is further emphasized that the concept of *jazaa* may differ culture to culture; therefore, these translations may result into the pragmatic loss of culture specific terms as well.

The next word mentioned at number two among the elements of pragmatic loss *alhusnaa* (الْحُسْنٰى) is an adjective in the category of nominative feminine singular adjective. It has been translated as: *(of) the best*, *most fair* and *a good* in the HAM sequence. These translations seem to result into the pragmatic loss of gender (as the English translations do not reflect the gender of the adjective) and culture specific terms (as the variation of the morphological choice suggests). The third word identified as an element of pragmatic loss *yusran* (يُسْرًا) is a noun in the category of an accusative masculine indefinite noun. It has been translated as: *easy* (adjective) by Al-Huda and Malik and *easiness* (noun) by Arberry. The first and second translations seem to result into the pragmatic loss of grammatical category.

6.25.4 Similarities and Differences

The comparative analysis of the eighty eighth and eighty ninth verses of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. The similarities are reflected in the morphological/linguistic choices exercised in the translations of *jazaa-a* (جَزَآءً) and *yusran* (يُسْرًا) and differences in this regard are found in the translations of *alhusnaa* (الْحُسْنٰى).

6.25.5 Conclusion

The comparative pragmalinguistic analysis of the eighty eighth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements may result into pragmatic loss of grammatical category, culture specific terms and gender.

6.26 Comparative Pragmalinguistic Analysis (Verse-90)

The following is the comparative pragmalinguistic analysis of this verse:

6.26.1 Textual Presentation

The text of the ninetieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.26.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
سِتْرًا	دُوْنِهَا	مَطْلِعَ

6.26.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *matlia* (مَطْلِعَ) is a noun in the category of accusative masculine noun. It has been translated as: *rising place* (noun phrase) by Al-Huda and *the rising* (gerund) by Arberry and Malik. The translations of an Arabic noun into an English "noun phrase" and "gerund" may result into the pragmatic loss of grammatical category and the referential versatility of the Qur'ānic words.

The second word identified as an element of pragmatic loss *dooniha* (دُوْنِہَا) is a noun in the category of genitive noun suffixed by a third person feminine singular possessive pronoun. It has been translated as: *besides (of) it (her)* by Al-Huda and the same is not incorporated explicitly by Arberry and Malik in their literal translation and running translation with lexical and syntactic expansion respectively. The word-for-word translation of the Arabic expression seems suitable grammatically, semantically and contextually but it does not reflect the gender of Arabic noun. However, the omission in other two translations may result into the pragmatic loss of texture and textual meanings. The third word among the elements of pragmatic loss *sitran* (سِتْرًا) is a noun in the category of accusative masculine indefinite noun and it has been translated as: *a shelter, any veil* (noun phrase) and *any shelter* (noun phrase) in the HAM sequence. The second and third translations may result into pragmatic loss of grammatical category as per the linguistic analysis furnished in parentheses.

6.26.4 Similarities and Differences

The comparative analysis of the ninetieth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. The differences of morphological choice are found in the translations of *sitran* (سِتْرًا), whereas similarities in this regard are found in the translations of *matlia* (مَطْلِعَ). The omission is also noted in the literal translation and running translation with lexical and syntactic expansion with respect to *dooniha* (دُوْنِہَا).

6.26.5 Conclusion

The comparative pragmalinguistic analysis of the ninetieth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements may result into the pragmatic loss of the referential versatility of the Qur'ānic words, texture, gender and grammatical category.

6.27 Comparative Pragmalinguistic Analysis (Verse-91 & 92)

The following is the comparative pragmalinguistic analysis of these verses:

6.27.1 Textual Presentation

The text of the ninety first and ninety second verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.27.2 Elements of Pragmatic Loss in Arabic Text

1	2
اَحَطْنَا	لَدَيْهِ

6.27.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of verse ninety one. No element of pragmatic loss is referred to verse ninety two. The elements of pragmatic loss are presented above. The first word identified as an element of pragmatic loss *ahatna* (اَحَطْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *We encompassed (knew), We encompassed* and *We had full knowledge* in the HAM sequence. These translations in past indefinite and simple past tense for Arabic perfect verb seem to correspond to the meanings *ahatna*. However, the third translation seems to result into the pragmatic loss of texture and textual meaning with respect to the ST.

The next word mentioned at number two among the elements of pragmatic loss *ladayhi* (لَدَيْهِ) is a verb in the category of location verb suffixed by a third person masculine singular possessive pronoun. It has been translated as: *(is) near (of) him* (be + adjective + preposition + object pronoun), *with him* (preposition + object pronoun) and *before him* (preposition + object pronoun) in the HAM sequence. The Arabic word *ladayhi* of the category of a verb has been translated into an adjective and preposition as analyzed in the parentheses. Therefore, these translations may result into the pragmatic loss of grammatical category.

6.27.4 Similarities and Differences

The comparative analysis of the ninety first and ninety second verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. In the translation of first element of pragmatic loss, translators use the same tense but differ in the use of morphological choice up to some extent. In the translation of second element, they use different linguistic choices for the translation of Arabic verb *ladayhi*.

6.27.5 Conclusion

The comparative pragmalinguistic analysis of the ninety first verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further elaborated through this analysis that the translations of the elements may result into the pragmatic loss of texture, textual meaning and grammatical category.

6.28 Comparative Pragmalinguistic Analysis (Verse-93)

The following is the comparative pragmalinguistic analysis of this verse:

6.28.1 Textual Presentation

The text of the ninety third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.28.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
السَّدَّيْنِ	يَكَادُوْنَ	يَفْقَهُوْنَ

6.28.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *assadayn* (السَّدَّيْنِ) is a noun in the category of nominative masculine dual noun. It has been translated as: *the two barriers* by Al-Huda and Arberry, and *two mountains* by Malik. The concept of dual noun does not prevail in English. The concept of *assadayn* may be different in different cultures. Therefore, these translations may result into the pragmatic loss of grammatical category and culture specific terms.

The next word mentioned at number two among the elements of pragmatic loss *yakadoona* (يَكَادُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they are near (almost)* (present indefinite tense), *scarcely able* (adverb +adjective) and *could hardly* (model auxiliary + adverb) in the HAM sequence. These translations of Arabic imperfect verb do not carry its potential to be translated into present and future as per contextual demands. However, in case of first translation and second/third translation, the pragmatic losses of tense potential and tense respectively seem to take place with respect to the ST.

The third word identified as an element of pragmatic loss *yafqahoona* (يَفْقَهُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they understand/comprehend, they understand* and *who understand* in the HAM sequence. The translations of Arabic imperfect verb into present indefinite tense of English in this case may result into the pragmatic loss of tense potential because they fall within the domain of imperfect verb but do not carry its complete potential to be translated into present and future as per contextual demands.

6.28.4 Similarities and Differences

The comparative analysis of the ninety third verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. In the translations of first and third element, translators do not differ significantly but in the translations of second element they differ significantly in the use of linguistic choice. The similarities in the form of morphological choice are also observed in these translations.

6.28.5 Conclusion

The comparative pragmalinguistic analysis of the ninety third verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements may result into the pragmatic loss of tense, grammatical category and culture specific terms.

6.29 Comparative Pragmalinguistic Analysis (Verse-94)

The following is the comparative pragmalinguistic analysis of this verse:

6.29.1 Textual Presentation

The texts of the ninety fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.29.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
مُفْسِدُوْنَ	خَرْجًا

6.29.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *mufsidoona* (مُفْسِدُوْنَ) is a noun in the category of nominative masculine plural active participle. It has been translated as: *(are) ones who do corruption/mischief, are doing corruption* and *ravage* (the damage caused by disease, time, war etc.) in the HAM sequence. One word grammatical Arabic expression has been translated into one, three and five word English expressions. However, these translations may result into the pragmatic loss of grammatical category, texture and textual meaning with respect to the ST.

The second word identified as an element of pragmatic loss *kharajan* (خَرْجًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *any tax/tribute* (something given or done as an expression of esteem) by Al-Huda and *a tribute* (payment by one nation for protection by another) by Arberry and Malik. The word “tribute” in English has multiple culture specific meanings; therefore, these translations may result into the pragmatic loss of culture specific terms.

6.29.4 Similarities and Differences

The comparative analysis of the ninety fourth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. In the translations of first element, differences based on morphological choice are observed whereas, in case of second element, translators are found almost identical.

6.29.5 Conclusion

The comparative pragmalinguistic analysis of the ninety fourth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further discovered through this analysis that the translations of these elements may result into pragmatic loss of grammatical category, texture, textual meaning and culture specific terms.

6.30 Comparative Pragmalinguistic Analysis (Verse-95)

The following is the comparative pragmalinguistic analysis of this verse:

6.30.1 Textual Presentation

The text of the ninety fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.30.2 Elements of Pragmatic Loss in Arabic Text

1	**2**
بِقُوَّةٍ	رَدْمًا

6.30.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *biqawwatin* (بِقُوَّةٍ) is a noun in the category of genitive feminine indefinite noun prefixed by *a* preposition *bi.* It has been translated as: *with strength/power* (preposition + noun)*, forcefully* (adverb) and *with worker-force* (preposition + noun). These translations of an Arabic feminine noun may result into the pragmatic loss of gender and grammatical category.

The second word identified as an element of pragmatic loss *radman* (رَدْمًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *a-filled bank/fortified barrier/rampart, a rampart* and *barrier* in the HAM sequence. The variation of morphological choice in these translations suggests the concept of *radman* may be different in different cultures. However, these translations seem to result into a pragmatic loss of culture specific terms.

6.30.4 Similarities and Differences

The comparative analysis of the ninety fifth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. The translations of first element reflect morphological differences, whereas, the translations of the second element are quite similar.

6.30.5 Conclusion

The comparative pragmalinguistic analysis of the ninety fifth verse of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verse in terms of the elements of pragmatic loss. Additionally, it is further highlighted through this analysis that the translations of these elements may result into pragmatic loss of grammatical category, gender and culture specific terms.

6.31 Comparative Pragmalinguistic Analysis (Verse-96)

The following is the comparative pragmalinguistic analysis of this verse:

6.31.1 Textual Presentation

The texts of the ninety sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.31.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4	5
زُبَرَ	الصَّدَفَيْنِ	انْفُخُوْا	أُفْرِغْ	قِطْرًا

6.31.3 Comparative Analysis

There are five elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *zubara* (زُبَرَ) is a noun in the category of accusative masculine plural noun. It has been translated as: *sheets/blocks, ingots* and *panels* in the HAM sequence. The variation among the linguistic choice seems to suggest that the concept of *zubara* may be different in different cultures and societies. Therefore, these translations may result into the pragmatic loss of culture specific terms.

The second word identified as an element of pragmatic loss *assadafayn* (الصَّدَفَيْنِ) is a noun in the category of nominative masculine dual noun. It has been translated as: *the two sides (cliffs) of mountain, the two cliffs* and *the two mountains* in the HAM sequence. These translations seem to result into the pragmatic loss of grammatical category because dual noun does not fall in the domain of English grammar. The translation of one word expression of Arabic grammar into three or six word English expressions may also result into the pragmatic loss of texture with respect to the ST.

The third word identified as an element of pragmatic loss *unfukhoo* (انْفُخُوْا) is a verb in the category of second person masculine plural imperative verb suffixed by a subject pronoun. It has been translated as: *(you all) blow!, Blow!* and *Ply your bellows* in the HAM sequence. The second and third translations do not reflect the concept of masculine plural imperative verb. In addition, the third translation also reflects the use of three word expression for one word Arabic imperative verb. However, these translations seem to result into a pragmatic loss of texture and textual meanings.

The fourth word identified as an element of pragmatic loss *ufrigh* (أُفْرِغْ) is a verb in the category of first person singular imperfect verb. It has been translated as: *(consequently) I (will) pour* (future indefinite tense), *I may pour* and (present indefinite structure with model auxiliary) *to pour over* (to-infinitive) in the HAM sequence. These translations may fall within the domain of Arabic imperfect verb but do not carry its complete potential. Therefore, they may result into the pragmatic loss of tense or tense potential. The sixth word identified as an element of pragmatic loss *Qitran* (قِطْرًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *molten/metal/brass/copper* by Al-Huda, *molten brass* Arberry and Malik. The variation among the morphological choice suggests that these translations may result into the pragmatic loss of culture specific terms.

6.31.4 Similarities and Differences

The comparative analysis of the ninety sixth verse of *Sūrah al-Kahf* illustrates that there are five elements of pragmatic loss. In the translations of these elements, translators are not found almost on the same page in terms of morphological choice. However, few differences may also be noticed in terms morphological choice and use of tense.

6.31.5 Conclusion

The comparative pragmalinguistic analysis of the ninety sixth verse of *Sūrah al-Kahf* reflects that the variation is not much significant in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements may result into pragmatic loss of tense, tense potential, texture, culture specific terms, grammatical category and textual meaning.

6.32 Comparative Pragmalinguistic Analysis (Verse-97)

The following is the comparative pragmalinguistic analysis of this verse:

6.32.1 Textual Presentation

The text of the ninety seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.32.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
اسْطَاعُوۡٓا	يَّظۡهَرُوۡه	نَقۡبًا

6.32.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *asta-auoo* (اسْطَاعُوۡٓا) is a verb in the category of third person masculine plural perfect verb suffixed by a subject pronoun. It has been translated as: *they could/were able* and *they were able* by Al-Huda and Arberry respectively, and the same is not incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. The omission of concepts or words in the TT with respect to the ST is exercised through application of the strategy of deletion or implicitation in the process of translation. However, it may not be recommended for the translation of the Qur’ānic text because this type of translation may result into the pragmatic loss of textual meaning. Moreover, the first and second translation may also result into a pragmatic loss of texture with respect to the ST.

The next word mentioned at number two among the elements of pragmatic loss *yadhharoohu* (يَّظۡهَرُوۡه) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun and third person masculine singular object pronoun. It has been translated as: *they overcome (scale) It* (present indefinite tense), *to scale it* (to-infinitive) and (they) *scale it* (predicate) in the HAM sequence. These translations of Arabic imperfect verb may fall within its domain but do not carry its complete potential (as it may be translated into present or future in accordance with contextual requirements). Therefore, the translations may result into the pragmatic loss of tense potential.

The third word identified as an element of pragmatic loss *naqban* (نَقْبًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *to dig a hole/opening* (to-infinitive), *pierce it* (verb phrase) and *to dig through it* (to-infinitive) in the HAM sequence. The noun of the Arabic language has been translated into an English verb phrase and to-infinitive structure. However, these translations seem to result into a pragmatic loss of grammatical category.

6.32.4 Similarities and Differences

The comparative analysis of the ninety seventh verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. In the translations of first and second element, translators are found almost on the same page with respect to morphological choice. However, similarities in this regard are also noticeable in the translations of third element of pragmatic loss.

6.32.5 Conclusion

The comparative pragmalinguistic analysis of the ninety seventh verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not quite significant. It is further explored through this analysis that the translations of the elements may result into the pragmatic loss of tense, tense potential, grammatical category and textual meaning.

6.33 Comparative Pragmalinguistic Analysis (Verse-98)

The following is the comparative pragmalinguistic analysis of this verse:

6.33.1 Textual Presentation

The text of the ninety eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.33.2 Elements of Pragmatic Loss in Arabic Text

دَكَّآءَ

6.33.3 Comparative Analysis

There is one element of pragmatic loss which is highlighted in the text of this verse. The same is presented above. The word identified as an element of pragmatic loss *dakkka-a* (دَكَّآءَ) is a noun in the category of accusative masculine noun. It has been translated as: *one crushed/levelled/demolished/crumbled*, *powder* and *level to the ground* in the HAM sequence. The variation among the vocabulary choices seems to reflect that these translations may result into the pragmatic loss of texture, grammatical category and culture specific terms.

6.33.4 Similarities and Differences

The comparative analysis of the ninety eighth verse of *Sūrah al-Kahf* illustrates that there is one element of pragmatic loss. Translators are not found on the same page in terms of the translations of the element of pragmatic loss. However, explicit difference of morphological choice is noted in these translations.

6.33.5 Conclusion

The comparative pragmalinguistic analysis of the ninety eighth verse of *Sūrah al-Kahf* reflects that there is significant variation in the three different English translations of the verse in terms of the element of pragmatic loss. It is further observed through this analysis that the translations of the element may result into pragmatic loss of texture, culture specific terms and grammatical category.

6.34 Comparative Pragmalinguistic Analysis (Verse-99)

The following is the comparative pragmalinguistic analysis of this verse:

6.34.1 Textual Presentation

The text of the ninety ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.34.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**
يَمُوْجُ	الصُّوْرِ	فَجَمَعْنٰهُمْ

6.34.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *yamuju* (يَّمُوْجُ) is a verb in the category of third person masculine singular imperfect verb. It has been translated as: *(he) (will be) surfing like waves, surging on* and *surge like waves* in the HAM sequence. The translations of Arabic imperfect verb *yamuju* may fall within its scope but do not reflect its complete potential. In addition one word Arabic expression has been translated into more than one word expressions of future indefinite tense, phrasal verb and verb phrase in first, second and third translations respectively. However, these translations may result into the pragmatic loss of texture, tense and tense potential.

The next word mentioned at number two among the elements of pragmatic loss *assowri* (الصُّوْرِ) is a noun in the category of genitive masculine noun. It has been translated as: *the sur/horn/trumpet* by Al-Huda and *the Trumpet* by Arberry and Malik. The actual meanings of *assowri* may not be incorporated in these translations therefore; they seem to result into the pragmatic loss of culture specific terms.

The third word identified as an element of pragmatic loss *fajamanahum* (فَجَمَعْنٰهُمْ) is a verb in the category of first person plural perfect verb prefixed by a resumption particle and suffixed by **a** subject pronoun and third person masculine plural object pronoun. It translated as: *then we (shall) gather them, and We shall gather them* and *and We shall assemble the mankind* in the HAM sequence. The Arabic imperfect verb has the potential to be translated into present and future as per the contextual demands of the ST or comprehension of the translators. Al-Huda seems to correspond to the potential of imperfect verb in his word-for-word translation. However, the other two translations may result into the pragmatic loss of tense potential with respect of the ST.

6.34.4 Similarities and Differences

The comparative analysis of the ninety ninth verse of *Sūrah al-Kahf* illustrates that there are three elements of pragmatic loss. Translators are found on the same page in terms of morphological choice and use of tense in the translations of first, second and third element of pragmatic loss. However, the differences are not much significant.

6.34.5 Conclusion

The comparative pragmalinguistic analysis of the ninety ninth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the elements of pragmatic loss is not significant. It is further determined through this analysis that the translations of the elements may result into the pragmatic loss of tense potential and culture specific terms.

6.35 Comparative Pragmalinguistic Analysis (Verse-100 & 101)

The following is the comparative pragmalinguistic analysis of these verses:

6.35.1 Textual Presentation

The texts of the hundredth and one hundred and first verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.35.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
عَرَضْنَا	يَوْمَئِذٍ	ذِكْرِىٓ	سَمْعا

6.35.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of these verses. The same are presented above. The first word identified as an element of pragmatic loss *aradna* (عَرَضْنَا) is a verb in the category of first person plural perfect verb suffixed by a subject pronoun. It has been translated as: *We presented* (past indefinite tense)*, We shall present* (future indefinite tense) and *We shall spread* (future indefinite tense) *in the HAM* sequence. The first translation seems right as much as the use of tense is concerned. The other two translations reflect a switching from past to future with respect to the ST. Therefore, they may result into the pragmatic loss of tense.

The second word identified as an element of pragmatic loss *yaumaidhin* (يَوْمَئِذٍ) is an adverb in the category of time adverb. It has been translated as: *that day* by Al-Huda and Arberry and the same is not incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. The omission of words or expressions in the TT falls under the translation strategy of deletion, implicitation, adaptation or omission. The same may not be suitable for the translations of revelations like the *Holy*

Qur'ān. In addition, an Arabic adverb has been translated into an English noun phrase in the first and second translation. However, these translations may result into the pragmatic loss of textual meaning, grammatical category and texture in the TT with respect to the ST.

The third word identified as an element of pragmatic loss *dhikri* (ذِكْرِىٓ) is a noun in the category of genitive masculine verbal noun suffixed by a first person singular possessive pronoun. It has been translated as: *My dhikr/reminder, My remembrance* and *My admonition*. The different morphological choices of the translators for the Arabic word *dhikr* reflect that it has culture specific interpretations. Therefore, these translations may result into the pragmatic loss of culture specific terms.

The fourth word identified as an element of pragmatic loss *sam-an* (سَمْعًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *hear/listen* (verb)*, to hear* (to-infinitive) by Al-Huda and Arberry and the same is not incorporated explicitly by Malik in his running translation with lexical and syntactic expansion. An Arabic word of the category of noun has been translated into an English verb. The omission of the same word in the translation may fall under the translational strategies of deletion, omission or implicitation applied in the process of translation. However, it may not be suitable for the translation of the Qur'ānic text. As a result, these translations may upshot into pragmatic losses of grammatical category, texture and textual meanings.

6.35.4 Similarities and Differences

The comparative analysis of the hundredth and one hundred and first verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. The differences are found in the morphological choice opted by the translators and similarities may be traced in the use of tense.

6.35.5 Conclusion

The comparative pragmalinguistic analysis of the hundredth (100) and one hundred and first (101) verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of tense, culture specific terms, grammatical category and textual meaning.

6.36 Comparative Pragmalinguistic Analysis (Verse-102)

The following is the comparative pragmalinguistic analysis of this verse:

6.36.1 Textual Presentation

The text of the one hundred and second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.36.2 Elements of Pragmatic Loss in Arabic Text

1	2
اَفَحَسِبَ	نُزُلًا

6.36.3 Comparative Analysis

There are two elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *afahasiba* (أَفَحَسِبَ) is a verb in the category of third person masculine singular perfect verb prefixed by a supplemental particle *fa* and interrogative *alif*. It has been translated as: *did? then (he) thought* (past indefinite interrogative tense)*, What, do* (they) *reckon?*(present indefinite interrogative) and *Do (they) think?*(present indefinite interrogative) in the HAM sequence. The word-for-word translation with the tense structure of past indefinite seems harmonious to the ST. However, the other two translations may result into the pragmatic loss of tense.

The second word identified as an element of pragmatic loss *nuzulan* (نُزُلًا) is a noun in the category of accusative indefinite noun. It has been translated as: *(as) hospitality/entertainment, hospitality* and *the entertainment* in the HAM sequence. The concepts of hospitality and entertainment may differ in different cultures in terms of taste and nature. Its magnificence is always referred to the status and generosity of the personality who offers it. However, these translations may result into the pragmatic loss of culture specific terms.

6.36.4 Similarities and Differences

The comparative analysis of the one hundred and second verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. The Translators do not considerably differ in terms of their morphological choice. However, the differences and similarities in the choices of tense are also observed in the translations of first element of pragmatic loss.

6.36.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred and second verse of *Sūrah al-Kahf* reflects that variation in three different English translations of the verse in terms of the elements of pragmatic loss is not much significant. It is further discovered through this analysis that the translations of the elements into English may result into the pragmatic loss of tense, texture and culture specific terms.

6.37 Comparative Pragmalinguistic Analysis (Verse-103 & 104)

The following is the comparative pragmalinguistic analysis of these verses:

6.37.1 Textual Presentation

The texts of the one hundred and third (103) and one hundred and fourth (104) verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.37.2 Elements of Pragmatic Loss in Arabic Text

1	2	3	4
نُنَبِّئُكُمْ	بِالْاَخْسَرِيْنَ	يُحْسِنُوْنَ	صُنْعًا

6.37.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the texts of these verses. The same are presented above. The first word identified as an element of pragmatic loss *nunabbiukum* (نُنَبِّئُكُمْ) is a verb in the category of first person plural imperfect verb suffixed by a second person masculine plural object pronoun. It has been translated as: *we inform you (all*) (present indefinite tense, *We shall tell you* (future indefinite tense) and *we should tell you* (model verb structure) in the HAM sequence. The tense potential of the Arabic imperfect verb (to be translated into present and future verb as per contextual demands) is lost in these translations. It is the same tense potential of the Arabic imperfect verb which results into three different tense structures in three different translations in this particular case. Therefore, it may be concluded that these translations may result into a pragmatic loss of tense potential.

The next word mentioned at number two among the elements of pragmatic loss *bilakhsareena* (بِالْأَخْسَرِيْنَ) is a noun in the category of genitive masculine plural noun prefixed by a preposition *bi*. It has been translated as: *of/with the greatest losers, the greatest losers* and *the worst kind of losers* in the HAM sequence. The one word expression of *akhsareen* has been translated into noun phrases comprising four, three and five word expressions (noun phrases) in the HAM sequence. Therefore, these types of translation may result into the pragmatic loss of texture and grammatical category.

The third word identified as an element of pragmatic loss *yuhsinoona* (يُحْسِنُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they do ihsan/utmost good* (present indefinite tense), *they are working good deeds* (present continuous tense) and *they were doing good deeds* (past continuous tense). The imperfect verb has the potential to be translated into present and future tense as per the requirements of the context. In this respect, first two translations seem fine as much as choice of tense is concerned, although, they may result into the pragmatic loss of tense potential with respect to the ST. However, the tense of third translation that is past continuous tense may result into a total loss of imperfect verb. Moreover, one word expression suffixed by a subject pronoun in Arabic language is also translated into three and five word expressions in English. It is therefore, concluded that these translations may result into the pragmatic loss of tense, tense potential and texture.

The fourth word identified as an element of pragmatic loss *sunan* (صُنْعًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *(as) work (craft)* by Al-Huda and the same is not incorporated explicitly by Arberry and Malik in their literal translation and running translation with lexical and syntactic expansion respectively. In the translational strategies of deletion, implicitation, omission or adaptation, some linguistic components are not explicitly included in the translation. This strategy may not be suitable in the translations of the Qur'ānic text. However, it may be observed in referred translations which may result into the pragmatic loss of texture and textual meanings.

6.37.4 Similarities and Differences

The comparative analysis of the one hundred and third (103) and one hundred and fourth (104) verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. In the translation of first element, differences in the choice of morphological components and tenses are deemed significant. The translations of the second element of pragmatic loss reflect insignificant differences of morphological choice. In case of third element, the differences of tense are more significant than morphological choice. The second and third translations of the fourth element are identical and the first one is different.

6.37.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred third (103) and one hundred fourth (104) verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements into English may result into the pragmatic loss of tense, tense potential, texture, culture specific terms, grammatical category and textual meaning.

6.38 Comparative Pragmalinguistic Analysis (Verse-105)

The following is the comparative pragmalinguistic analysis of this verse:

6.38.1 Textual Presentation

The text of the one hundred and fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.38.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
لِقَآئِهٖ	فَحَبِطَتْ	نُقِيْمُ	الْقِيٰمَةِ

6.38.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *liqaai* (لِقَآئِهِ) is a noun in the category of genitive masculine verbal noun suffixed by a third person masculine singular possessive pronoun. It has been translated as: *his meeting, the encounter with Him* and *and the fact that they will meet Him for accountability of their deeds in the Hereafter* in the HAM sequence. The verbal noun has been translated into gerund "meeting", noun "encounter" and long expression of future indefinite tense. The third translation seems to clarify the meanings through a translation strategy of explicitation but it may also result into pragmatic loss of texture, the referential versatility of the Qur'ānic words and grammatical category with respect to the ST.

The next word mentioned at number two among the elements of pragmatic loss *fahabitat* (فَحَبِطَتْ) is a verb in the category of third person feminine singular perfect verb prefixed by a resumption particle. It has been translated as: *so (it/she) was wasted* (past indefinite tense passive structure), *have failed* (present perfect tense) and *will become null* (future indefinite tense) in the HAM sequence. The first translation in past tense of English for perfect verb of Arabic seems convincing morphologically and semantically whereas, the other two translations may result into the pragmatic loss of tense. Moreover, word *habitat* is a feminine by gender and its translations into English are non-gendered. Therefore, these translations may also result into a pragmatic loss of gender with respect to the ST.

The third word highlighted as an element of pragmatic loss *nuqayyimu* (نُقِيمُ) is a verb in the category of first person plural imperfect verb. It has been translated as: *we (shall) establish, We shall assign* and *will carry*. The word-for-word translation seems to correspond to the imperfect verb (which may be translated into present and future as per contextual demands). However, other two translators use future indefinite tense in their translations with differences of morphological choice. The choice of tense seems appropriate with respect to context of the text but tense potential of Arabic imperfect verb is lost in the last two English translations. Therefore, these translations may result into the pragmatic loss of tense potential with respect to imperfect verb.

The fourth word identified as an element of pragmatic loss *alqiyamati* (الْقِيٰمَةِ) is a noun in the category of genitive feminine noun. It has been translated as: *(of) the qiyamah/standing (before Allah), (Day of) Resurrection* and (*Day of) Judgment*. The translators have used different prominent morphological choices in their translations for *qiyamat* and all the choices seem meaningful as per the context of the text. However, the concept of *qiyamat* has different interpretations in different cultures and religions. Moreover, the femininity of the word *qiyamat* is also not reflected in these translations due to the limitation of English linguistic choices. As a result, these translations may result into the pragmatic loss of gender and culture specific terms with respect to the ST.

6.38.4 Similarities and Differences

The comparative analysis of the one hundred and fifth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. The Translators significantly, use different morphological choice for the translations of these elements and similarities in this regard are totally insignificant. However, in terms of semantic interpretations of the elements of pragmatic loss, they seem to be on the same page.

6.38.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred and fifth verse of *Sūrah al-Kahf* reflects that there is significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further highlighted through this analysis that the translations of the elements into English may result into the pragmatic loss of tense, texture, gender and culture specific terms.

6.39 Comparative Pragmalinguistic Analysis (Verse-106)

The following is the comparative pragmalinguistic analysis of this verse:

6.39.1 Textual Presentation

The text of the one hundred and sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.39.2 Elements of Pragmatic Loss in Arabic Text

هُزُوًا

6.39.3 Comparative Analysis

There is one element of pragmatic loss which is highlighted in the text of this verse. This element of pragmatic loss *huzuwan* (هُزُوًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *(as) mockery, in mockery* and *as a joke*. The concept of sarcasm, ridicules, mockery criticism etc. has some cultural limitations and boundaries. Therefore, these translations may result into the pragmatic loss of culture specific terms.

6.39.4 Similarities and Differences

The comparative analysis of the one hundred and sixth verse of *Sūrah al-Kahf* illustrates that there is one element of pragmatic loss. The translations are not identical with respect to element of pragmatic loss. The first two translations are similar in use of morphological choice and the third one is different.

6.39.5 Conclusion

Comparative pragmalinguistic analysis of the one hundred and sixth verse of *Sūrah al-Kahf* reflects that the variation in three different English translations of the verse in terms of the element of pragmatic loss is not much significant. It is further elaborated through this analysis that the translations of the element may result into the pragmatic loss of culture specific terms.

6.40 Comparative Pragmalinguistic Analysis (Verse-107 & 108)

The following is the comparative pragmalinguistic analysis of these verses:

6.40.1 Textual Presentation

The texts of the one hundred seventh and eighth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.40.2 Elements of Pragmatic Loss in Arabic Text

1	**2**	**3**	**4**
الْفِرْدَوْسِ	خٰلِدِيْنَ	يَبْغُوْنَ	حِوَلًا

6.40.3 Comparative Analysis

There are four elements of pragmatic loss which are highlighted in the text of these verses. The same are presented above. The first word identified as an element of pragmatic loss *alfirdaus* (الْفِرْدَوْسِ) is a noun in the category of genitive proper noun. It has been translated as: *(of) the Firdaws/paradise* by Al-Huda and *Paradise* by Arberry and Malik. The borrowing of *Firdaws* in English as considered by Al-Huda in word-for-word translation seems suitable. Instead of translation of a proper noun in the ST, its borrowing in the TT seems convincing and logical. The word *Firdaws* is used for the specific type of paradise in Islamic religious context. Its translation into a common word "paradise" may result into the pragmatic loss of culture specific terms and the referential versatility of the Qur'ānic words (a special reward for the righteous people from Allah Almighty).

The next word mentioned at number two among the elements of pragmatic loss *khalideena* (خٰلِدِيْنَ) is a noun in the category of accusative masculine plural active participle. It has been translated as: *as (ones who dwell/abide eternally* (present indefinite tense)*, to dwell forever* (to-infinitive) and *to live forever* (to-infinitive) in the HAM sequence. An Arabic plural noun of the category of active participle has been translated into an expression of present indefinite structure comprising five words of different morphological categories and infinitive structure comprising three words of different grammatical categories. As a result, these translations may result into the pragmatic loss of grammatical category and texture with respect to the ST.

The third word identified as an element of pragmatic loss *yabghoona* (يَبْغُوْنَ) is a verb in the category of third person masculine plural imperfect verb suffixed by a subject pronoun. It has been translated as: *they (will) seek* (future indefinite tense or present indefinite tense: optional case)*,* (they) *desiring* (it seems to be present continuous) and (they) *desire* (it seems to be present indefinite) in the HAM sequence. The imperfect verb of Arabic language has the potential to be translated into present or future. The translation by Al-Huda seems to correspond to the potential of imperfect verb. The other two translations, however, result into a pragmatic loss of tense potential.

The fourth word identified as an element of pragmatic loss *hiwalan* (حِوَلًا) is a noun in the category of accusative masculine indefinite noun. It has been translated as: *any shifting/departing/removal* (determiner + gerund/noun) *removal* (noun) and *to go anywhere else* (to-infinitive + adverb of place +adjective) in the HAM sequence. In the second translation, Arberry uses English noun "removal" that is a noun for a noun, although, it does not seem to appropriate the actual/contextual meaning. The other translators try to correspond to the meanings by use of different phrases in their translations for single Arabic word. However, these translations may result into the pragmatic loss of grammatical category and texture.

6.40.4 Similarities and Differences

The comparative analysis of the one hundred seventh and eighth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are not found identically on the same page in terms of the translations of these elements of pragmatic loss. However, differences are greater that the similarities.

6.40.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred seventh and eighth verses of *Sūrah al-Kahf* reflects that there is considerable variation in three different English translations of the verses in terms of the elements of pragmatic loss. It is further discovered through this analysis that the translations of the elements may result into pragmatic loss of culture specific terms, tense, texture, the referential versatility of the Qur'ānic words and grammatical category.

6.41 Comparative Pragmalinguistic Analysis (Verse-109)

The following is the comparative pragmalinguistic analysis of this verse:

6.41.1 Textual Presentation

The texts of the one hundred and ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix "A".

6.41.2 Elements of Pragmatic Loss in Arabic Text

1	2
لِّكَلِمَٰتِ	تَنْفَدَ

6.41.3 Comparative Analysis

The first word mentioned among the elements of pragmatic loss *likalimatin* (لِّكَلِمَٰتِ) is a noun in the category of genitive feminine plural noun prefixed by a preposition *lām*. It has been translated as: *for words, for the Words* and *the words* in the HAM sequence. The option of "words" for the translation of *kalimat* seems unsuitable for the contextual meanings of the verse and the same has been used in three different translations by three different translators. The Arabic word *kalimat* is feminine by gender, whereas, the English noun used for its translation is non-gendered. Therefore, these translations may result into the pragmatic loss of gender and culture specific terms.

The second word identified as an element of pragmatic loss *tanfada* (تَنْفَدَ) is a verb in the category of third person feminine singular imperfect verb. It has been translated as: *(it) exhausts/comes to an end* (present indefinite tense), *are spent* (present indefinite tense passive structure) and *are finished* (present indefinite tense passive structure) in the HAM sequence. The imperfect verb in Arabic has the potential to be translated into present or future tense. When it is translated in present or future, this potential is lost. Moreover, the imperfect verb *tanfada* is particularly a structure for third person feminine, whereas, these gender based characteristic features are not available in the morphological manifestations of English. Therefore, these translations may result into the pragmatic loss of gender, texture and tense.

6.41.4 Similarities and Differences

The comparative analysis of the one hundred and ninth verse of *Sūrah al-Kahf* illustrates that there are two elements of pragmatic loss. The translations of the first element are almost similar with some difference of use of preposition and article whereas, the translations of the second element are totally different in terms of morphological choice. In the second case, the use of tense is also non-identical.

6.41.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred and ninth verse of *Sūrah al-Kahf* reflects that there is considerate variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements may result into pragmatic loss of tense, gender and culture specific terms.

6.42 Comparative Pragmalinguistic Analysis (Verse-110)

The following is the comparative pragmalinguistic analysis of this verse:

6.42.1 Textual Presentation

The texts of the one hundred and tenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in Appendix “A”.

6.42.2 Elements of Pragmatic Loss in Arabic Text

1	2	3
يُوْحٰٓى	يَرْجُوْا	بِعِبَادَةِ

6.42.3 Comparative Analysis

There are three elements of pragmatic loss which are highlighted in the text of this verse. The same are presented above. The first word identified as an element of pragmatic loss *yuha* (يُوْحٰٓى) is a verb in the category of third person masculine singular passive imperfect verb. It has been translated as: *(it) is inspired/indicated/revealed, it is revealed* and *the revelation is sent* in the HAM sequence. These translations fall under passive structure of present indefinite tense, whereas, the passive imperfect verb in Arabic has the potential to be translated into present passive structure and future passive structure. The translations of *yuha* (يُوْحٰٓى) may result into the pragmatic loss of tense and texture subsequently.

The second word identified as an element of pragmatic loss *yarjoo* (يَرْجُوْا) is a verb in the category of third person masculine singular imperfect verb, which has been translated as *(he) hopes, who hopes* and *whoever hopes* in the HAM sequence. These translations may result into the pragmatic loss of tense for the reasons already mentioned above in the case of *yuha* (يُوْحٰٓى). The fifth word identified as an element of pragmatic loss *bi-ibadati* (بِعِبَادَةِ) is a noun in the category of genitive feminine noun prefixed by the preposition *bi*. It has been translated as: *in/with worship/service/obedience, with service* and *in the worship* in the HAM sequence. The word “worship” used by Al-Huda and Malik for the translation of *ibadat* seems to make some sense in the contextual meanings of the verse. Word “obedience” used by Al-Huda in this regard also seems to make some sense in the context but the word “service” used by Arberry and Al-Huda in literal and word-for-word translations respectively does not seem contextually and semantically suitable option for the translation of *ibadat*. Moreover, all the nouns used for the translation of Arabic word *ibadat* (a feminine noun) are non-gendered. Therefore, these translations may result into the pragmatic loss of gender in general and the referential versatility of the Qur'ānic words in particular (literal translation and word-for-word).

6.42.4 Similarities and Differences

The comparative analysis of the one hundred and tenth verse of *Sūrah al-Kahf* illustrates that there are four elements of pragmatic loss. Translators are not found indistinguishably on the same page in terms of the translations of these elements of pragmatic loss. The differences and similarities are quite obvious.

6.42.5 Conclusion

The comparative pragmalinguistic analysis of the one hundred and tenth verse of *Sūrah al-Kahf* reflects that there is not much significant variation in three different English translations of the verse in terms of the elements of pragmatic loss. It is further elaborated through this analysis that the translations of the elements may result into the pragmatic loss of tense, texture, culture specific terms, gender and the referential versatility of the Qur'ānic words.

Here ends the verse by verse comparative pragmalinguistic analysis of the three different types of translations of *Sūrah al-Kahf*. It is descriptive analysis which highlights the elements of pragmatic loss in the Qur'ānic text, identifies their respective manifestations in the selected translations, sorts out the similarities and differences in the translations and finally confirms the categories of pragmatic loss in these translations in accordance with the model specially formulated for the comparative pragmalinguistic analysis of the study. The verse by verse descriptive analysis is also tabulated (section by section) for visual and comparatively easier comprehensibility of the data. The same is attached as appendix "A" to the present study.

CHAPTER 7

SUMMARY, FINDINGS AND RECOMMENDATIONS

After thorough analysis of the pragmatic losses in the texts of three different English translations known as word-for-word translation, literal translation and running translation with lexical and syntactic expansion in chapter 4, 5 & 6, this chapter is now dedicated for the conclusive summary of the study, illustration of the findings, elucidation of the contribution of the study, formulation of the recommendations and identification of research areas in the similar domain for the future researchers.

7.1 Summary

Presence of pragmatic losses in various translations of the *Holy Qur'ān* is agreed upon among the translators and linguists. Present study identified the linguistic elements in the text of the *Holy Qur'ān* (*Sūrah al-Kahf*) which may result into various categories of pragmatic loss in translations in the first phase of the research. In the second phase, three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of the *Holy Qur'ān* (*Sūrah al-Kahf*) were comparatively and pragmalinguistically analyzed in the perspective of linguistic manifestations of these pragmatic losses in response to the research questions/objectives. Finally, in the third phase, similarities and differences in terms of morphological choice, tense, grammatical category, textual meanings etc. were highlighted among the translations with respect to manifestations of the pragmatic losses. The verse by verse descriptive analysis has been converted into the section by section tabulated data/analysis as each section works as a complete unit of the plot depicted in the *Surah*. It reflects the findings with respect to elements of pragmatic loss in the Qur'ānic text (*Sūrah al-Kahf*) and their respective linguistic manifestations along with similarities/differences in three different English translations. The section wise tabulated analysis is attached as an Appendix "B" to the present study. In order to make it more comprehensible, it has been further converted into section by section conclusive/executive summaries in this chapter. These summaries provide quantitative analysis of the linguistic manifestations of pragmatic losses in three different English translations. However, for better comprehension of the conclusive data, the abbreviations mentioned at page # xxx are mandatory to be referred and taken into considerations. The section by section conclusive/executive summaries are appended below:

7.1.1 Executive Summary of the Pragmatic Losses in Section-I

Table 1

Frequency of Pragmatic Losses

S N	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	11	05	04	04	04	06	06	40
2	**T2**	11	06	09	06	06	10	06	54
3	**T3**	12	05	07	06	05	11	06	52

The executive summary of pragmatic losses in Section-I concludes that these translations are similar in the manifestations of pragmatic losses in respect of *grammatical category*, *the referential versatility of the Qur'ānic words* and *gender*. T2 and T3 are also similar in respect of the use of *texture*, *textual meaning* and *culture specific terms*, whereas they differ with T1 in this regard. The difference in respect of *tense* is also significant in these translations (T1, T2 & T3).

7.1.2 Executive Summary of the Pragmatic Losses in Section-II

Table 2

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	04	02	07	04	05	04	04	30
2	**T2**	01	02	09	02	05	04	04	27
3	**T3**	02	02	08	03	05	04	04	28

The executive summary of pragmatic losses in Section-II concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *the referential versatility of the Qur'ānic words*, *culture specific terms*, *textual meaning* and *gender*. However, the differences are also noticeable in respect of *grammatical category*, *tense* and *texture* in these translations (T1, T2 & T3).

7.1.3 Executive Summary of the Pragmatic Losses in Section-III

Table 3

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	08	01	05	12	06	05	02	39
2	**T2**	08	01	08	08	06	05	02	38
3	**T3**	07	01	08	11	06	08	02	43

The executive summary of pragmatic losses in the Section-III concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *the referential versatility of the Qur'ānic words*, *gender* and *culture specific terms*. T1 and T2 are also found identical in respect of *textual meaning* and *grammatical category* whereas they differ with T3 in this regard. In addition, T2 and T3 also have the absolute similarity in respect of *grammatical category* but differ with T1 in this regard as well. However, the difference in respect of *texture* is also noticeable in these translations (T1, T2 & T3).

7.1.4 Executive Summary of the Pragmatic Losses in Section-IV

Table 4

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	05	04	10	13	**11**	06	02	51
2	**T2**	04	04	11	13	**11**	04	02	49
3	**T3**	09	04	12	13	11	05	02	56

The executive summary of pragmatic losses in Section-IV concludes that all three translations are absolutely similar in the manifestations of pragmatic losses in respect of *the referential versatility of the Qur'ānic words*, *texture*, *culture specific terms* and *gender*. However, the differences are also noticeable in respect of the pragmatic losses of *grammatical category, tense* and *textual meaning*.

7.1.5 Executive Summary of the Pragmatic Losses in Section-V

Table 5

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	13	04	09	08	09	01	06	50
2	**T2**	13	03	09	07	09	01	06	48
3	**T3**	14	03	09	09	09	01	07	52

The executive summary of pragmatic losses in Section-V concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *tense*, *culture specific terms* and *textual meaning*. T1 and T2 are also identical in respect of *grammatical category* and *gender* but differ in this regard with T3. In addition, T2 and T3 are identical in respect of *the referential versatility of the Qur'ānic words* but differ with T1 in this regard. However, the difference is also noticeable in respect of *texture* in these translations (T1, T2 & T3).

7.1.6 Executive Summary of the Pragmatic Losses in Section-VI

Table 6

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	05	01	03	06	05	-	04	24
2	**T2**	04	02	09	05	06	02	04	32
3	**T3**	05	-	09	09	05	-	04	32

The executive summary of pragmatic losses in Section-VI concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *gender*. T1 and T3 are identical in respect of *grammatical category* and *culture specific terms* but differ with T2 in this regard. T2 and T3 are identical in respect of *tense* but also differ with T1. The other differences in these translations in terms of *the versatility of the Qur'ānic words*, *texture*, and *textual meaning* are also significant.

7.1.7 Executive Summary of the Pragmatic Losses in Section-VII

Table 7

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	06	-	01	04	04	-	01	16
2	**T2**	03	-	02	03	04	-	02	14
3	**T3**	03	-	02	03	04	-	02	14

The executive summary of pragmatic losses in Section-VII concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *the referential versatility of the Qur'ānic words*, *culture specific terms* and *textual meaning*. However, T2 and T3 are also found identical in respect of *grammatical category, tense, texture* and *gender* but differ with T1 as well.

7.1.8 Executive Summary of the Pragmatic Losses in Section-VIII

Table 8

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	06	01	03	05	10	01	03	29
2	**T2**	06	01	07	06	10	-	04	34
3	**T3**	08	01	07	06	09	01	01	33

The executive summary of pragmatic losses in Section-VIII concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of the *referential versatility of the Qur'ānic words*. T1 and T2 are found identical in respect of *grammatical category* and *culture specific terms* but also differ with T3 in this regard. T2 and T3 are found identical in respect of *tense* and *texture* but differ with T1 as well. In addition, T1 and T3 have the absolute similarity in respect of *textual meaning* but differ with T2 as well in this regard. Moreover, the difference of the pragmatic loss of *gender* is also noticeable in these translations (T1, T2 & T3).

7.1.9 Executive Summary of the Pragmatic Losses in Section-IX

Table 9

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	08	-	07	05	05	01	01	27
2	**T2**	10	-	08	04	05	01	01	29
3	**T3**	12	01	08	08	04	03	01	37

The executive summary of pragmatic losses in Section-IX concludes that all three translations are absolutely similar in the manifestations of pragmatic losses in respect of *gender*. T1 and T2 are also absolutely similar in respect of *culture specific terms*, *the referential versatility of the Qur'ānic words* and *textual meaning* but differ with T3. T2 and T3 are also found identical in respect of *tense* but differ with T1. Moreover, the differences of *grammatical category* and *texture* are also significant in T1, T2 and T3.

7.1.10 Executive Summary of the Pragmatic Losses in Section-X

Table 10

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	p	Total
1	**T1**	11	-	07	03	11	-	04	01	37
2	**T2**	16	-	08	04	10	-	04	01	43
3	**T3**	16	-	08	05	09	02	05	01	46

The executive summary of pragmatic losses in Section-X concludes that all three translations are absolutely similar in the manifestations of pragmatic losses in respect of the *prevalence or taghlib*. T1 and T2 are also absolutely similar in respect of *gender* and *textual meaning* while they differ with T3 in this regard as well. T2 and T3 are found identical in respect of *grammatical categories* and *tense* but also differ with T1. The other differences are noticeable in respect of *texture* and *culture specific terms* in T1, T2 and T3.

7.1.11 Executive Summary of the Pragmatic Losses in Section-XI

Table 11

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	11	02	07	05	12	01	05	43
2	**T2**	12	03	11	07	13	02	05	53
3	**T3**	10	02	11	11	12	07	05	58

The executive summary of pragmatic losses in Section-XI concludes that these translations are absolutely similar in respect of the pragmatic losses of *gender*. T1 and T3 are found identical in respect of *culture specific terms* and *the referential versatility of the Qur'ānic words* whereas they differ with T2 in this regard. T2 and T3 are also found absolutely similar in respect of *tense* but differ with T1. The other differences are noticeable in respect of *grammatical category, texture* and *textual meaning*.

7.1.12 Executive Summary of the Pragmatic Losses in Section-XII

Table 12

Frequency of Pragmatic Losses

S No	Translation	GC	RV	T	Tx	CST	TM	G	Total
1	**T1**	03	02	06	04	04	01	04	24
2	**T2**	02	03	09	06	05	01	04	30
3	**T3**	03	01	09	07	05	01	05	31

The executive summary of pragmatic losses in Section-XII concludes that these translations are absolutely similar in the manifestations of pragmatic losses in respect of *textual meaning*. T1 and T2 are also absolutely similar in respect of *gender* whereas they differ with T3 in the same category of pragmatic loss. T2 and T3 are found identical in respect of *culture specific terms* but differ with T1 in this regard. In addition, T1 and T3 are found absolutely similar in respect of *grammatical category* but differ with T2 in this regard. However, the other differences are noticeable in respect of *the referential versatility of the Qur'ānic words* and *texture*.

7.2 Findings of the Study

It is imperative to highlight that the findings of the research are restricted to the morphological domain of pragmalinguistics only. The findings are mentioned in the following:

7.2.1 MPL in the English Translations of *Sūrah al-Kahf*

The present research was mainly designed to study prevalent linguistic manifestations of pragmatic losses in the English translations of *Sūrah al-Kahf* of the *Holy Qur'ān*. The text of this *Sūrah* comprises one thousand five hundred and eighty three words (1583) in total. The study highlights three hundred and twenty six (326) morphological elements of pragmatic loss in the complete Arabic text of the *Sūrah* distinctively. The elements are calculated only once: if one element occurs more than one times in the Arabic text, it is calculated only once. The total number of the morphological elements reflects that it is a matter of serious concern for the translators of the *Holy Qur'ān*. The pragmalinguistic analysis of three different English translations based on morphological items reveals that these elements of pragmatic loss (326) may result into the following categories of linguistic manifestations of pragmatic losses particularly in the text of *Sūrah al-Kahf*:

(i) loss of the referential versatility of the Qur'ānic words
(ii) loss of grammatical category
(iii) loss of culture specific terms
(iv) loss of tense
(v) loss of texture
(vi) loss of textual meaning
(vii) loss of gender
(viii) loss of prevalence or *taghlib*

This study highlights eight categories of *manifestations/elements of pragmatic loss* (MPL) in its purely morphological pragmalinguistic analysis of *Sūrah al-Kahf* in particular. There are almost seventeen categories of elements of pragmatic loss which may be referred to the overall (morpho-syntactic, intra-sentential, inter-sentential, morphological etc.) pragmalinguistic aspect/context of the *Holy Qur'ān* as discussed in section-3.5. However, remaining nine elements of pragmatic loss do not fall within the scope of this study.

7.2.2 MPL in the Word-for-Word Translation of *Sūrah al-Kahf*

In case of word-for-word English translation, four hundred and ten (410) manifestations of pragmatic losses are highlighted. These are more than the total number of elements of pragmatic loss identified in the text of *Sūrah al-Kahf*. The most significant pragmatic losses found in this type of translation are the losses of *grammatical category* (91), *culture specific terms* (86), *texture* (73) and *tense* (69). Other significant pragmatic losses are *gender* (42), *textual meaning* (26) and *the referential versatility of the Qur'ānic words* (22). The pragmatic losses of *prevalence or taghlib* (01) seem quite negligible in word-for-word translation. The case of pragmatic losses in word-for-word translation is summarized quantitatively in the following:

7.2.2.1 A Comprehensive Summary of Pragmatic Losses in Word-for-Word Translation (T1)

Table 13

Frequency of Pragmatic Losses in T1

S No	**Section**	**Frequency of Pragmatic Losses**								**Total**
		GC	**RV**	**T**	**Tx**	**CST**	**TM**	**G**	**P**	
1	**I**	11	05	04	04	04	06	06	-	**40**
2	**II**	04	02	07	04	05	04	04	-	**30**
3	**III**	08	01	05	12	06	05	02	-	**39**
4	**IV**	05	04	10	13	11	06	02	-	**51**
5	**V**	13	04	09	08	09	01	06	-	**50**
6	**VI**	05	01	03	06	05	-	04	-	**24**
7	**VII**	06	-	01	04	04	-	01	-	**16**
8	**VIII**	06	01	03	05	10	01	03	-	**29**
9	**IX**	08	-	07	05	05	01	01	-	**27**
10	**X**	11	-	07	03	11	-	04	01	**37**
11	**XI**	11	02	07	05	12	01	05	-	**43**
12	**XII**	03	02	06	04	04	01	04	-	**24**
Total		**91**	**22**	**69**	**73**	**86**	**26**	**42**	**01**	**410**

7.2.3 MPL in the Literal Translation of *Sūrah al-Kahf*

In case of literal English translation, four hundred and fifty one (451) manifestations of pragmatic losses are highlighted. These are more than the total number of elements of pragmatic loss identified in the text of *Sūrah al-Kahf* (326), which reflects that some elements of pragmatic loss may result into more than one type of manifestations of pragmatic losses in the translation. The most significant pragmatic losses found in this type of translation are the losses of *tense* (100), *culture specific terms* (90), *grammatical category* (90) and *texture* (71). Other significant pragmatic losses are *gender* (44), *textual meaning* (30) and *the referential versatility of the Qur'ānic words* (25). The pragmatic losses in the form of *prevalence or taghlib* (01) do not seem quite significant in the literal translation. The case of pragmatic losses in literal translation is summarized quantitatively in the following:

7.2.3.1 A Comprehensive Summary of Pragmatic Losses in the Literal Translation (T2)

Table 14

Frequency of Pragmatic Losses in T2

S No	**Section**	**Frequency of Pragmatic Losses**								**Total**
		GC	**RV**	**T**	**Tx**	**CST**	**TM**	**G**	**P**	
1	**I**	11	06	09	06	06	10	06	-	**54**
2	**II**	01	02	09	02	05	04	04	-	**27**
3	**III**	08	01	08	08	06	05	02	-	**38**
4	**IV**	04	04	11	13	11	04	02	-	**49**
5	**V**	13	03	09	07	09	01	06	-	**48**
6	**VI**	04	02	09	05	06	02	04	-	**32**
7	**VII**	03	-	02	03	04	-	02	-	**14**
8	**VIII**	06	01	07	06	10	-	04	-	**34**
9	**IX**	10	-	08	04	05	01	01	-	**29**
10	**X**	16	-	08	04	10	-	04	01	**43**
11	**XI**	12	03	11	07	13	02	05	-	**53**
12	**XII**	02	03	09	06	05	01	04	-	**30**
Total		**90**	**25**	**100**	**71**	**90**	**30**	**44**	**01**	**451**

7.2.4 MPL in the Running Translation with Lexical and Syntactic Expansion of *Sūrah al-Kahf*

In case of running English translation with lexical and syntactic expansion, four hundred and eighty two (482) manifestations of pragmatic losses are highlighted. These are more than the total number of elements of pragmatic loss identified in the text of *Sūrah al-Kahf*, which reflects that some elements of pragmatic loss may have more than one type of manifestations of pragmatic losses in the translation. The most significant pragmatic losses found in this type of translation are the losses of *grammatical category* (101), *texture* (91), *tense* (98), *culture specific terms* (84). Other significant pragmatic losses are *gender* (44), *textual meaning* (43) and *the referential versatility of the Qur'ānic words* (20). The pragmatic losses in the form of *prevalence or taghlib* (01) do not seem significant in running translation with lexical and syntactic expansion. The case of pragmatic losses in running translation with lexical and syntactic expansion is also summarized quantitatively in the following:

7.2.4.1 A Comprehensive Summary of Pragmatic Losses in the Running Translation with Lexical and Syntactic Expansion (T3)

Table 15

Frequency of Pragmatic Losses in T3

S No	**Section**	**Frequency of Pragmatic Losses**								**Total**
		GC	**RV**	**T**	**Tx**	**CST**	**TM**	**G**	**P**	
1	**I**	12	05	07	06	05	11	06	-	**52**
2	**II**	02	02	08	03	05	04	04	-	**28**
3	**III**	07	01	08	11	06	08	02	-	**43**
4	**IV**	09	04	12	13	11	05	02	-	**56**
5	**V**	14	03	09	09	09	01	07	-	**52**
6	**VI**	05	-	09	09	05	-	04	-	**32**
7	**VII**	03	-	02	03	04	-	02	-	**14**
8	**VIII**	08	01	07	06	09	01	01	-	**33**
9	**IX**	12	01	08	08	04	03	01	-	**37**
10	**X**	16	-	08	05	09	02	05	01	**46**
11	**XI**	10	02	11	11	12	07	05	-	**58**
12	**XII**	03	01	09	07	05	01	05	-	**31**
Total		**101**	**20**	**98**	**91**	**84**	**43**	**44**	**01**	**482**

7.2.5 Similarities of MPL in Three Different English Translations of *Sūrah al-Kahf*

The detailed verse by verse comparative pragmalinguistic analysis in chapters 4, 5 & 6, section wise tabulated presentation of MPL attached as Appendix "B" and comprehensive summaries regarding MPL in three different translations presented distinctively earlier in this chapter, clearly reflect that there are significant similarities among these translations in terms of MPL. These similarities are found in the morphological choice for the translations and forms of pragmatic losses of *grammatical categories*, *gender*, *the referential versatility of the Qur'ānic words*, *texture* and *the prevalence or taghlib*. The similarities of pragmatic losses are further highlighted in the following quantitatively:

7.2.5.1 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losses

Comparative Summary of MPL (Similarities)

S No	Translation	Frequency of Pragmatic Losses								Total
		GC	RV	T	Tx	CST	TM	G	P	
1	**T1**	**91**	**22**	69	**73**	**86**	26	**42**	**01**	410
2	**T2**	**90**	**25**	100	**71**	90	30	**44**	**01**	451
3	**T3**	101	**20**	98	91	**84**	43	**44**	**01**	482

Note: Similarities are highlighted.

7.2.6 Differences in Respect of MPL in Three Different English Translations of *Sūrah al-Kahf*

The comprehensive comparative pragmalinguistic analysis in chapters 4, 5 & 6, section wise quantitative presentation of MPL in three different types of translations attached as Appendix "B" and quantitative summaries regarding MPL in these translations mentioned earlier distinctively, also, clearly reflect that there are significant differences among these three different type of translations in terms of MPL. These differences are found in the morphological choice and forms of pragmatic losses of *grammatical category*, *culture specifics terms*, *tense*, *texture* and *textual meanings*. The differences of pragmatic losses are further highlighted in the following quantitatively:

7.2.6.1 Comparative Summary of Translations in Respect of Manifestations of Pragmatic Losses

Table 17

Comparative Summary of MPL (Differences)

S No	Translation	Frequency of Pragmatic Losses								Total
		GC	RV	T	Tx	CST	TM	G	P	
1	**T1**	**91**	22	**69**	**73**	**86**	**26**	42	01	410
2	**T2**	**90**	25	**100**	**71**	**90**	**30**	44	01	451
3	**T3**	**101**	20	**98**	**91**	**84**	**43**	44	01	482

Note: Differences are highlighted.

7.3 Suggestions for Minimizing the Pragmatic Losses

It is pertinent to highlight that no final verdict can be given for minimizing the pragmatic losses altogether. Each pragmatic loss is a complete phenomenon and requires comprehensive study/studies in the source and target language in the field of contrastive linguistics to reach some suitable possibilities for minimizing the relevant pragmatic loss in the translations. However, some possibilities in this regard, have been suggested in the following in the domain of morphological choice only in view of the comparative pragmalinguistic analysis conducted for the presents study:

7.3.1 Loss of Texture

A texture incorporates multiple linguistic and extra-linguistic aspects. It has been discussed in detail in section 3.5.2. It has been observed through comparative pragmalinguistic analysis of the translations that one word expression of the Qur'ānic text has been translated into one to six word expressions in English. The choice of vocabulary in this regard, may differ with respect to pragmalinguistic competence of the translators. However, the loss of texture may be minimized if one word expression in the ST is limited to one or two word expression with appropriate morphological choice in the TL. The same has been highlighted in the analysis at various places.

7.3.2 Loss of Textual Meaning

Texts are organized cohesively and coherently to convey the intended meanings by the speaker or writer. According to Eggins (1994), the method involved in the organization of the text in a written message or piece of writing is referred to textual meaning. The concept of textual meaning has been discussed in detail in section 3.5.3. In the morphological domain of translation, maintenance of formal equivalence in the translation with respect to the ST may result into minimizing the pragmatic loss of textual meaning.

The morphological choices and their arrangement in TL should not disturb the sequence of ideas, thoughts, notions or key points of the ST. The loss of textual meaning also takes place when one word expression in the ST is translated into more than one word in the TL like the loss of texture. Therefore, it may also be minimized if one word expression in the ST is restricted to one or two word expression with apposite morphological choice in the TL. The same has been highlighted in the analysis at various places as well.

7.3.3 Loss of the Referential Versatility of the Qur’ānic Words

The text of the *Holy Qur’ān* carries contextual and referential meanings in abundance. The transfer of the referential versatility of the Qur’ānic words to the TL is not an easy task for translators of the *Holy Qur’ān*. The case of the loss of the referential versatility of the Qur’ānic words has been discussed in some detail in section 3.5.4. According to Fatani (2006), it is a big trouble for the translators especially in the domain of religious translations. The trouble is that translators try to simplify the difficulties prevalent in the ST to transfer the referential and connotational meanings of key words in the TL. This simplification is ensured through restriction of the semantic range of the words to a limited and constrained realm. In order to minimize the loss of the referential versatility of the Qur’ānic words, translators should avoid over simplification and being faithful to the ST, should strive to find out the appropriate morphological choice in the TL. In case of non-availability of the suitable vocabulary choice, difficult concepts may be interpreted in the footnotes or end notes as deemed appropriate.

7.3.4 Loss of Culture-Specific Terms

The issue of culture specific terms has gone through significant debate among the translators. The phenomenon of culture specific terms has been discussed in some detail in section 3.5.5. There are high chances that a word of the SL states such a thought, concept or idea which is new to the culture of TL. In order to avoid the loss of culture specific terms in religious translations, the translators should borrow the term in TL. English language is quite popular in this regard and words from other language may be easily borrowed and adjusted in its syntactical patterns.

7.3.5 Loss of Prevalence or *Taghlib*

When two objects of the grammatical category are often linked due to their natural association, any one of the two may be formulated for dual representation, or the preference may be accorded to the one over the other (Wright, 1967). It is termed as *Taghlib*, and here, one object is allowed to prevail over the other object. The concept of prevalence or *Taghlib* has been discussed in some detail in section 3.5.6. When Arabic text is translated into English, loss of prevalence or ***Taghlib*** takes place as mentioned below:

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ

The Arabic morphological item (أَبَوٰهُ) has translated as *his parents* in the three translations. To maintain the intensification meant for pragmatic and rhetorical aims it may be translated as “his parents (**father** and mother)” which may result into minimizing the loss of prevalence or *Taghlib.*

7.3.6 Loss of Gender

An independent comprehensive study is required to be carried out in the perspective of contrastive linguistics for the treatment of Arabic gender in English as mentioned in the section 7.3. The loss of gender has been discussed in some detail in section 3.5.12. Generally, gender is defined as the classification of nouns. This categorization results into two or more than two classes of gender and they possess grammatical properties of various kinds. However, the loss of gender in English translation of the Arabic text may be minimized by a parenthetical addition of *He* or *She* as per the requirement.

7.3.7 Loss of Grammatical Category

Treatment of grammatical categories in the perspective of Arabic to and English translation also requires an independent comprehensive study. The loss of English grammatical category is discussed in some detail in section 3.5.13. However, according to the researcher, the loss of grammatical category in English translation may be minimized up to some extent through careful application of linguistic choice as reflected in the comparative pragmalinguistic analysis at various places. For example, the grammatical category of an Arabic dual noun may be translated with a *prefix two* instead of using the English plural grammatical category.

7.3.8 Loss of Tense

Tense is a highly significant phenomenon in each language. An independent comprehensive study in the field of contrastive linguistic is needed to address the problem of loss of tense in translation. In order to minimize the loss of tense or tense potential as discussed at various places in the analysis, the imperfect verb of Arabic may be translated into English by using both forms of the present and future tense of English verb and the reader may be given the freedom to choose the appropriate one as per the contextual requirements.

7.4 Contribution of the Study

Present study may be expected to contribute in the field of linguistics, contrastive linguistics, pragmalinguistics, translation and translation studies. However, some major contributions are mentioned in the following:

(i) The researcher has developed a model for comparative pragmalinguistic analysis of translations. The same may be used for comparative analysis of two or more than two translations by the future researchers.

(ii) The researcher has identified eight different categories of the elements of pragmatic loss in the morphological domain of the complete text of *Sūrah al-Kahf* of the *Holy Qur'ān*, whereas, an earlier study refers only two categories of elements of pragmatic loss in the similar domain of the *Sūrah*. However, present study has added six categories of the elements of pragmatic loss to the existing body of knowledge with respect to elements of pragmatic loss in the Arabic text of *Sūrah al-Kahf*.

(iii) The study has explored that there may be three hundred and twenty six (326) distinctive morphological elements of pragmatic loss in the complete Arabic text of *Sūrah al-Kahf*. The elements are calculated once: if one element occurs more than one times in the Arabic text, it is calculated only once.

(iv) The 326 elements of pragmatic loss in the Arabic text of *Sūrah al-Kahf may* result into 410 linguistic manifestations of pragmatic losses in the word-for-word English translation of the *Sūrah*.

(v) The 326 elements of pragmatic loss in the Arabic text of *Sūrah al-Kahf may* result into 451 linguistic manifestations of pragmatic losses in the literal English translation of the *Sūrah*.

(vi) The 326 elements of pragmatic loss in the Arabic text of *Sūrah al-Kahf may* result into 482 linguistic manifestations of pragmatic losses in the running English translation with lexical and syntactic expansion of the *Sūrah*.

(vii) It may be concluded in view of the abovementioned findings (iv to vi) that in terms of pragmatic losses in the English translations of the *Holy Qur'ān*, the word-for-word translation may be better than the literal translation and the literal translation may better than the running translation with lexical and syntactic expansion only and only in the morphological domain of English translations.

(viii) It is also highlighted in the present study that one element of pragmatic loss may result into one or more than one categories of pragmatic losses in the English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of the *Holy Qur'ān*.

(ix) It is further explored that there are significant similarities among these three different types of translations in terms of morphological choice and manifestations of pragmatic losses. However, the similarities in terms of the frequency of linguistic manifestations of pragmatic losses are found in the form of grammatical categories, gender, the referential versatility of the Qur'ānic words, texture and the prevalence or *taghlib*.

(x) The study also ensures that there are significant differences among these three different types of translations in terms of morphological choice and manifestations of pragmatic losses. However, in terms of the frequency of pragmatic losses, the differences are found in the linguistic manifestations of pragmatic losses in the forms of the grammatical category, culture specifics terms, tense, texture and textual meanings.

(xi) After a comprehensive review of literature on the subject and detailed comparative pragmalinguistic analysis of the translations of *Sūrah al-Kahf*, the researcher mentions the possibility of seventeen categories of pragmatic losses in section 3.5 instead of fourteen or less than fourteen mentioned in various studies directly or indirectly referred in section 3.4.

7.5 Recommendations

In view of comprehensive deliberations, detailed literature review, thorough comparative pragmalinguistic analysis, meticulous conclusions and pertinent findings of the present study, following recommendations are documented for the concerned linguists, scholars and translators or prospective translators of the *Holy Qur'ān*:

(i) The *Holy Qur'ān* may be an easy Book to understand at an individual level but difficult to translate (in appropriate terms) into another language especially in terms of elements of pragmatic loss.

(ii) Translation of the *Holy Qur'ān*, suitably, may not be the task of an individual. A group of experts in multiple areas (lexicology, morphology, grammar, syntax, morpho-syntactic patterns, pragmatics, stylistics, cultural/social values etc.) of both source and target languages may be made available with objective approach for better translation of the revealed knowledge.

(iii) The type of translation does not matter a lot; it is the knowledge of the translators which matters. Appropriate knowledge of the source and target languages (in terms of elements/manifestations of pragmatic losses in particular) may result into a comparatively better product.

(iv) Increase in the span of freedom of translators may increase the frequency of pragmatic losses. The translators are required to be faithful to the ST in case of the translations of the revealed knowledge.

(v) The translators must have knowledge of the elements of pragmatic loss in the source text and their respective manifestations in the forms of pragmatic losses in the existing translations.

(vi) The elements of pragmatic loss may be given primary considerations in the process of translation.

(vii) The elements of pragmatic loss and their manifestation (in prominent languages of the world) may be highlighted in the whole text of the *Holy Qur'ān*.

(viii) The elements of pragmatic loss and their manifestation in different prominent languages of the world must be taught to the students of the *Holy Qur'ān* especially the prospective Qur'ānic scholars/translators.

(ix) The elements of pragmatic loss and their manifestation (in prominent languages of the world) may also be highlighted in the Traditions (Ahadith) of the Holy Prophet (SAW). It seems significant because better understanding of the Traditions may result into better translations of the *Holy Qur'ān* as well.

(x) The components of Pragmatics may be included explicitly in the syllabus taught to Islamic Scholars all over the world to highlight the seriousness of pragmatic losses at the grassroots level.

(xi) Translators in particular must have appropriate knowledge of Pragmatics and its multiple dimensions/manifestations linguistic or non-linguistic.

(xii) The Qur’ānic Message may be translated in prevalent varieties of English language for better communication and comprehension of the message. In this regard, those elements of pragmatic loss which seem to result into the pragmatic loss of culture specific terms may be borrowed in the target language.

(xiii) Word-for-word translation may be a comparatively better option if appropriately supported by a comprehensive literal translation to minimize pragmatic losses.

(xiv) It may be ideal if SL and TL native experts sit together for a comparatively better Qur’ānic translation through a better treatment of elements of pragmatic loss.

7.6 Research Areas for the Future Researchers

The following are the suggested research areas for the future researchers:

(i) The researcher attempts to highlight the significance of the careful handling of the elements of pragmatic loss in the English translations of the *Holy Qur’ān*. *Sūrah al-Kahf* of the *Holy Qur’ān* was selected for the purpose. All possible elements of pragmatic loss in the morphological structure of the text of *Sūrah al-Kahf* of the *Holy Qur’ān* have been highlighted. The same research may also be carried out for rest of the Sūrahs of the *Holy Qur’ān*.

(ii) The researcher focused the morphological/lexical domain of the Qur’ānic text only. A research on the similar pattern may be conducted in other syntactical patterns (sentential, intra-sentential, inter-sentential, segmental and supra-segmental etc.) of the Qur’ānic text.

(iii) The researcher targets three different English translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) in the present study. Researches on the similar footings may also be accomplished in other types of available English translations of the *Holy Qur’ān*.

(i) The manifestations of pragmatic losses may differ language to language. Similar studies may be carried out in other Qur’ānic translations like Urdu, French, Hindi, Persian, Punjabi, German, Chinese etc.

(ii) It would be ideal if various groups of researchers/translators take the task of identification of elements of pragmatic loss in the complete text of the *Holy Qur'ān* and subsequently, discover their manifestations in translations of major languages of the world.

(iii) The traditions (Ahadith) of the Holy Prophet (SAW) are mandatory to be understood, translated and disseminated for appropriate understanding of the Qur'ānic message. Therefore, all Books of the traditions of the Holy Prophet (SAW) may also be targeted for identification of elements of pragmatic loss. Then manifestations of these elements of pragmatic loss may be traced in the available translations.

(iv) Similar studies may also be conducted for other significant religious books or literatures which are translated in other languages of the world.

(v) The researchers may also focus translations of non-religious literature which are translated in other languages of the world. These studies may help minimizing the communication gap among the people of different societies. It may also help understanding each other in a better way by minimizing if not eliminating the confusions and ambiguities otherwise prevalent among them due to misconceptions based on linguistic parameters.

(vi) The literary texts of the famous literary personalities which are translated into other languages for disseminating the aesthetic pleasure among the people of the world may also be focused for explicit identification of elements of pragmatic loss and their subsequent manifestations in available translations accordingly.

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APPENDIX “A”

TEXTUAL PRESENTATION OF *SŪRAH AL-KAHF* WITH THE ENGLISH TRANSLATIONS

Textual Presentation (Verse-2)

The text of the second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**														
	قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَ يُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ۙ﴿٢﴾														
AL-HUDA	قَيِّمًا	لِّيُنْذِرَ	بَاْسًا	شَدِيْدًا	مِّنْ	لَّدُنْهُ	وَ	يُبَشِّرَ	الْمُؤْمِنِيْنَ	يَعْمَلُوْنَ	الصّٰلِحٰتِ	اَنَّ	لَهُمْ	اَجْرًا	حَسَنًا
	one completely -straight -stable	*so that he warns*	*-difficulty -punishment*	*one severe*	*from*	*near of him*	*and*	*(he) gives good news*	*(to) those who -believe -believers*	*they do*	*deeds -righteous -virtuous*	*indeed*	*(is only) for them*	*a -wage -reward*	*one -good -best*
ARBERRY	*Right, to warn of great violence from Him, and to give good tidings unto the believers, who do righteous deeds, that theirs shall be a goodly wage.*														
MALIK	*It is straightforward so that He may warn about the terrible punishment for the unbelievers from Him and give good news to the believers who do good deeds that they shall have a goodly reward.*														

Textual Presentation (Verse-3 &4)

The text of the third and fourth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	مَّاكِثِيْنَ فِيْهِ اَبَدًا ۙ﴿٣﴾ وَّ يُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا *﴿۴﴾									
AL-HUDA	مَّاكِثِيْنَ	فِيْهِ	اَبَدًا	وَّ	يُنْذِرَ	الَّذِيْنَ	قَالُوا	اتَّخَذَ	اللّٰهُ	وَلَدًا
	(as) ones -dwelling -abiding	*in it*	*for ever*	*and*	*(he) warns*	*those who*	*they said*	*(he) -made -adopted -took*	*Allah*	*a -child -son*
ARBERRY	*Therein to abide forever, and to warn those who say, 'God has taken to Himself a son'.*									
MALIK	*Which they will enjoy forever. Further to warn those who say "Allah has begotten a son."*									

Textual Presentation (Verse-5)

The text of the fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**
	مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَا لِاٰبَآئِهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ﴿٥﴾

AL-HUDA	مَا	لَهُمْ	بِهٖ	مِنْ	عِلْمٍ	وَّ	لَا	لِاٰبَآئِهِمْ	كَبُرَتْ	
	not	*(is) for them*	*with it*	*from*	*any knowledge*	*and*	*nor*	*for their fathers -forefathers*	*(it/she) was great tremendous*	
	كَلِمَةً	تَخْرُجُ	مِنْ	اَفْوَاهِهِمْ			اِنْ	يَّقُوْلُوْنَ	اِلَّا	كَذِبًا
	(as) a word	*it comes out*	*from*	*their mouths*			*no t*	*they say*	*except*	*a lie*
ARBERRY	*They have no knowledge of it, they nor their fathers; a monstrous word it is, issuing out of their mouths; they say nothing but a lie.*									
MALIK	*They have no knowledge about it, nor did their forefathers, this is a monstrous word that comes from their mouths. They speak nothing but a lie.*									

Textual Presentation (Verse-6)

The text of the sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	فَلَعَلَّکَ بَاخِعٌ نَّفْسَکَ عَلٰٓی اٰثَارِهِمْ اِنْ لَّمْ یُؤْمِنُوْا بِهٰذَا الْحَدِیْثِ اَسَفًا ﴿٦﴾										
AL-HUDA	فَلَعَلَّکَ	بَاخِعٌ	نَّفْسَکَ	عَلٰٓی	اٰثَارِهِمْ	اِنْ	لَّمْ	یُؤْمِنُوْا	بِهٰذَا	الْحَدِیْثِ	اَسَفًا
	then perhaps you	*(are) one to destroy*	*your -self -soul*	*upon*	*their -traces -footsteps*	*if*	*did not*	*they believe*	*with this*	*the -hadith -narration*	*(due to) grief*

ARBERRY	*Yet perchance, if they believe not in this tiding, thou wilt consume thyself, following after them, of grief.*
MALIK	*O Muhammad! You probably will kill yourself in grief over them, if they do not believe in this Message (the Qur'ān).*

Textual Presentation (Verse-7)

The text of the seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ﴿٧﴾										
AL-HUDA	عَمَلًا	اَحْسَنُ	اَيُّهُمْ	لِنَبْلُوَهُمْ	لَّهَا	زِيْنَةً	الْاَرْضِ	عَلَى	مَا	جَعَلْنَا	اِنَّا
	in deeds	*(is) best*	*which of them*	*so that We test them*	*for it (her)*	*adornment*	*the -earth -land*	*(is) upon*	*what ever*	*We made*	*indeed We*
ARBERRY	*We have appointed all that is on the earth for an adornment for it, and that We may try which of them is fairest in works*										
MALIK	*We have decked the earth with all kinds of ornaments to test the people and to see which of them do the best deeds.*										

Textual Presentation (Verse-8)

The text of the eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**						
	وَ اِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ۟ ﴿۸﴾						
AL-HUDA	جُرُزًا	صَعِيْدًا	عَلَيْهَا	مَا	لَجٰعِلُوْنَ	اِنَّا	وَ
	one barren	*soil -plain -level*	*(is) upon it (her)*	*what ever*	*(are) surely ones to make*	*indeed We*	*and*
ARBERRY	*and We shall surely make all that is on it barren dust.*						
MALIK	*In the end We shall reduce all that is on it to a barren wasteland.*						

Textual Presentation (Verse-9)

The text of the ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَ الرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ﴿۹﴾										
AL-HUDA	عَجَبًا	اٰيٰتِنَا	مِنْ	كَانُوْا	الرَّقِيْمِ	وَ	الْكَهْفِ	اَصْحٰبَ	اَنَّ	حَسِبْتَ	اَمْ
	a wonder	*our -ayāt -signs*	*from*	*they were*	*the inscription*	*and*	*(of) the cave*	*companions*	*indeed*	*you thought*	*or*

ARBERRY	*Or dost thou think the Men of the Cave and Er-Rakeem were among Our signs a wonder?*
MALIK	*Do you think that the Companions of the Cave and of Ar-Raqeem (this may refer to the name of their dog, or the tablet on which their names were inscribed or the mountain in which the cave is situated) were among Our wonderful signs?*

Textual Presentation (Verse-10)

The text of the tenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا مِنْ لَّدُنْکَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ﴿١٠﴾								
AL-HUDA	اِذْ	اَوٰى	الْفِتْيَةُ	اِلَى	الْكَهْفِ	فَقَالُوْ	رَبَّنَا	اٰتِنَا	مِنْ
	when	*(he) took -refuge -shelter*	*the young men*	*to*	*the cave*	*then they said*	*(o) our -Rabb -Sustainer*	*(you) -give -grant us*	*from*
	لَّدُنْکَ	رَحْمَةً	وَّ	هَيِّئْ	لَنَا	مِنْ	اَمْرِنَا	رَشَدًا	
	near (of) You	*a -rahmah -mercy*	*and*	*(You) -provide -furnish*	*for us*	*from*	*our -affair - matter*	*a right -direction -guidance*	
ARBERRY	*When the youths took refuge in the Cave saying, 'Our lord, give us mercy from Thee, and furnish us with rectitude in our affair.'*								

MALIK	*When those young men took refuge in the cave, they said "Our Rabb! Have mercy on us from Yourself and guide us out of our ordeal."*

Textual Presentation (Verse-11&12)

The texts of the eleventh and twelfth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا ﴿١٢﴾								
AL-HUDA	فَضَرَبْنَا	عَلٰٓى	اٰذَانِهِمْ	فِى	الْكَهْفِ	سِنِيْنَ	عَدَدًا	ثُمَّ	بَعَثْنٰهُمْ
	so We struck	*upon*	*their ears*	*in*	*the cave*	*years*	*-numbered* *-counted*	*then*	*We* *-raised* *-resurrected* *them*
	لِنَعْلَمَ	اَىُّ	الْحِزْبَيْنِ	اَحْصٰى			لِمَا	لَبِثُوْٓا	اَمَدًا
	so (that) We know	*which*	*(of) the two* *-groups* *-parties*	*was most able to count*			*for what*	*they* *-stayed* *-lived*	*(as) a time*
ARBERRY	*Then We smote their ears many years in the Cave. Afterwards We raised them up again, that We might know which of the two parties would better calculate the while they had tarried.*								
MALIK	*So We put upon their ears a cover (put them into a deep sleep) for a number of years in the cave, [11] and then awakened them to find out which of the two parties (believers and nonbelievers who were arguing about the fact of life after death) could best tell the length of their stay.*								

Textual Presentation (Verse-13)

The text of the thirteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="12">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="12">نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ﴿١٣﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>نَحْنُ</td><td>نَقُصُّ</td><td>عَلَيْكَ</td><td>نَبَاَهُمْ</td><td>بِالْحَقِّ</td><td>اِنَّهُمْ</td><td>فِتْيَةٌ</td><td>اٰمَنُوْا</td><td>بِرَبِّهِمْ</td><td>وَ</td><td>زِدْنٰهُمْ</td><td>هُدًى</td></tr>
<tr><td><i>We</i></td><td><i>We -relate -narrate (in parts)</i></td><td><i>upon you</i></td><td><i>their (big) news</i></td><td><i>with the -haqq -truth</i></td><td><i>indeed they</i></td><td><i>(are) (some)-youths -young men</i></td><td><i>they believed</i></td><td><i>In / with their -Rabb -Sustainer</i></td><td><i>and</i></td><td><i>We increased them</i></td><td><i>(in) guidance</i></td></tr>
<tr><td>ARBERRY</td><td colspan="12"><i>We will relate to thee their tidings truly. They were youths who believed in their Lord, and We increased them in guidance.</i></td></tr>
<tr><td>MALIK</td><td colspan="12"><i>Now We tell you their real story. They were young men who believed in their Rabb, and on them We had bestowed Our guidance.</i></td></tr>
</table>

Textual Presentation (Verse-14)

The text of the fourteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th>THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td>وَّ رَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَاْ مِنْ دُوْنِهٖٓ
اِلٰـهًا لَّقَدْ قُلْنَآ اِذًا شَطَطًا ﴿١٣﴾</td></tr>
</table>

<table>
<tr><td rowspan="6">AL-HUDA</td><td>وَّ</td><td>رَبَطْنَا</td><td>عَلٰى</td><td>قُلُوْبِهِمْ</td><td>اِذْ</td><td>قَامُوْا</td><td>فَقَالُوْا</td></tr>
<tr><td><i>And</i></td><td><i>We -tied -made firm</i></td><td><i>upon</i></td><td><i>their hearts</i></td><td><i>when</i></td><td><i>they stood up</i></td><td><i>then they said</i></td></tr>
<tr><td>رَبُّنَا</td><td>رَبُّ</td><td>السَّمٰوٰتِ</td><td>وَ</td><td>الْاَرْضِ</td><td>لَنْ</td><td>نَّدْعُوَا</td></tr>
<tr><td><i>our -Rabb -Sustainer</i></td><td><i>(is) -Rabb -Sustainer</i></td><td><i>of the -skies -heights -heaven</i></td><td><i>and</i></td><td><i>the -earth -land</i></td><td><i>will never</i></td><td><i>we -call -invoke</i></td></tr>
<tr><td>مِنْ</td><td>دُوْنِهٖ</td><td>اِلٰـهًا</td><td>لَّقَدْ</td><td>قُلْنَا</td><td>اِذًا</td><td>شَطَطًا</td></tr>
<tr><td><i>from</i></td><td><i>besides (of) Him</i></td><td><i>any ilah -deity -god</i></td><td><i>certainly</i></td><td><i>we said</i></td><td><i>then</i></td><td><i>an excess (a word) far from truth</i></td></tr>
<tr><td>ARBERRY</td><td colspan="7"><i>And We strengthened their hearts, when they stood up and said, 'Our Lord is the Lord of the heavens and earth; we will not call upon any god, apart from Him, or then we had spoken outrage.</i></td></tr>
<tr><td>MALIK</td><td colspan="7"><i>We put courage in their hearts when they stood up and declared: “Our Rabb is the Rabb of the heavens and the earth; we shall never appeal to any other deity except Him, for if we do, we shall be saying something improper.</i></td></tr>
</table>

Textual Presentation (Verse-15)

The text of the fifteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="10">هٰٓؤُلَاۤءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ لَوْ لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ۭ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۭ﴿١٥﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>هٰٓؤُلَاۤءِ</td><td>قَوْمُنَا</td><td>اتَّخَذُوْا</td><td>مِنْ</td><td>دُوْنِهٖ</td><td>اٰلِهَةً</td><td>لَوْ</td><td>لَا</td><td>يَاْتُوْنَ</td><td>عَلَيْهِمْ</td></tr>
<tr><td><i>these</i></td><td><i>(are) our -nation -people</i></td><td><i>they -took -adopted</i></td><td><i>from</i></td><td><i>besides (of) him</i></td><td><i>any ilah -deity -god</i></td><td><i>if</i></td><td><i>Not</i></td><td><i>they -come -bring</i></td><td><i>upon them</i></td></tr>
</table>

بِسُلْطٰنٍ	بَيِّنٍ	فَمَنْ	اَظْلَمُ	مِمَّنِ	افْتَرٰى	عَلَى	اللهِ	كَذِبًا	
with any authority	*one-clear -manifest -open*	*so who*	*(is) more -wrong -unjust*	*than who*	*(he) forged fabricated*	*Upon*	*Allah*	*a lie*	
These, our people have taken to them other gods, apart from Him. Ah, if only they would bring some clear authority regarding them! But who does greater evil than he who forges against God a lie?									**ARBERRY**
These people of ours have taken for worship other gods besides Him; if they are right, why do they not bring forth any convincing proof of their divinity? Who is more wicked than the one who invents a lie about Allah?"									**MALIK**

Textual Presentation (Verse-16)

The text of the sixteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS										**TRANSLATOR**
وَ اِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللهَ فَأْوٗا ۚ اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿۱٦﴾										
وَ	اِذِ	اعْتَزَلْتُمُوْهُمْ	وَ	مَا	يَعْبُدُوْنَ	اِلَّا	اللهَ	فَأْوٗا	اِلَى	**AL-HUDA**
and	*when*	*you (all) -left -withdrew (from) them*	*and*	*whatever*	*they -worship -serve -obey*	*except*	*Allah*	*then (you) seek -refuge -shelter*	*To*	
الْكَهْفِ	يَنْشُرْ لَكُمْ	رَبُّكُمْ	مِّنْ	رَّحْمَتِهٖ	وَيُهَيِّئْ	لَكُمْ	مِّنْ	اَمْرِكُمْ	مِرْفَقًا	

	an ease	*your -affair -matter*	*from*	*for you all*	*and he -provides -furnishes*	*his -rahma -mercy*	*from*	*your -Rabb -Sustainer*	*(consequently) (He) spreads for you (all)*	*the cave*
ARBERRY	*So, when you have gone apart from them and that they serve, excepting God, take refuge in the Cave, and your Lord will unfold to you of His mercy, and will furnish – you with a gentle issue of your affair.'*									
MALIK	*Then in their mutual consultation they said: Now that we have withdrawn from them and denounced those deities whom they worship beside Allah, let us take refuge in some cave; our Rabb will extend to us His mercy and facilitate us in disposing of our affairs."*									

Textual Presentation (Verse-17)

The text of the seventeenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَ اِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَ هُمْ فِىْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِکَ مِنْ اٰيٰتِ اللهِ ؕ مَنْ يَّهْدِ اللهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿١٧﴾									
AL-HUDA	الْيَمِيْنِ	ذَاتَ	كَهْفِهِمْ	عَنْ	تَّزٰوَرُ	طَلَعَتْ	اِذَا	الشَّمْسَ	تَرٰى	وَ
	(of) the right	*side*	*their cave*	*from*	*(it/she) avoids (avoiding)*	*(it) rose*	*when*	*the sun*	*you see*	*and*
	فَجْوَةٍ	فِىْ	هُمْ	وَ	الشِّمَالِ	ذَاتَ	تَّقْرِضُهُمْ	غَرَبَتْ	اِذَا	وَ
	open space	*(are) in*	*they*	*while*	*(of) the left*	*side*	*(it / she) cuts off from them*	*(it/she) set*	*when*	*and*
	الْمُهْتَدِ	فَهُوَ	اللهُ	يَّهْدِ	مَنْ	اللهِ	اٰيٰتِ	مِنْ	ذٰلِکَ	مِّنْهُ

	from it	*that*	*(is) from*	*ayat -signs*	*(of) Allah*	*whoever*	*(he) guides*	*Allah*	*then he*	*(alone is) the one guided*
	وَ	مَنْ	يُّضْلِلْ	فَلَنْ	تَجِدَ	لَهٗ	وَلِيًّا		مُّرْشِدًا	
	and	*who ever*	*(He) leads astray*	*then will never*	*you find*	*for him*	*a close protecting friend*		*one to rightly -direct -guide*	
ARBERRY	*And thou mightiest have seen the sun, when it rose, inclining from their Cave towards the right, and, when it set, passing them by on the left, while they were in a broad fissure of the Cave. That was one of God's signs; whomsoever God guides, he is rightly guided, and whomsoever He leads astray, thou wilt not find for him a protector to direct.*									
MALIK	*If you could look at them in the cave, it would appear to you that the rising sun declines to the right from their cavern, and as it sets, passes them on the left, while they lay in an open space in between. This is from the signs of Allah. He whom Allah guides is rightly guided; but he whom He lets go astray, you will find no guardian to lead him to the Right Way.*									

Textual Presentation (Verse-18)

The text of the eighteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَ تَحْسَبُهُمْ اَيْقَاظًا وَّ هُمْ رُقُوْدٌ ۖ وَّ نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ۚ لَوِاطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّ لَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾									
AL-HUDA	وَ	تَحْسَبُهُمْ	اَيْقَاظًا	وَ	هُمْ	رُقُوْدٌ	وَ	نُقَلِّبُهُمْ	ذَاتَ	الْيَمِيْنِ
	and	*you -think -suppose them*	*ones awakened*	*while*	*they*	*(are) ones asleep*	*and*	*we turn them (from time to time)*	*side*	*(of) the right*

وَ	ذَاتَ	الشِّمَالِ	وَ	كَلْبُهُمْ	بَاسِطٌ	ذِرَاعَيْهِ	بِالْوَصِيْدِ	لَوِ	اطَّلَعْتَ	
and	*side*	*(of) the left*	*and*	*their dog*	*(is/was) one stretching*	*it's -paws-forelegs*	*at the threshold*	*if*	*you were informed*	
عَلَيْهِمْ	لَوَلَّيْتَ	مِنْهُمْ	فِرَارًا	وَ	لَمُلِئْتَ	مِنْهُمْ		رُعْبًا		
upon them	*surely you would have turned back*	*from them*	*in flight (fleeing)*	*and*	*surely you (would have) been filled*	*from them*		*(in) awe*		
Thou wouldst have thought them awake, as they lay sleeping, while We turned them 'now to the right, now to the left,' and their dog 'stretching its paws on the threshold'. Hadst thou observed them surely thou wouldst have turned thy back on them in flight, and been filled with terror of them.										**ARBERRY**
If you could see them, you might have thought them awake, though they were asleep. We turned them about to their right and left sides, while their dog lay stretched out with his forepaws at the entrance. Had you looked at them you would have certainly turned your back and their sight would have made you flee in terror.										**MALIK**

Textual Presentation (Verse-19)

The text of the nineteenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS										**TRANSLATOR**
وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ۗ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۗ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ۗ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ۗ فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ﴿١٩﴾										
وَ	كَذٰلِكَ	بَعَثْنٰهُمْ	لِيَتَسَآءَلُوْا	بَيْنَهُمْ	قَالَ	قَآئِلٌ	مِّنْهُمْ	كَمْ	لَبِثْتُمْ	**AL-HUDA**

and	-thus -likewise	we -raised -resurrected them	so (that) they ask question (one another)	between them		(he) said	-a speaker -one who says	from them	how much	you (all) stayed
قَالُوْا	لَبِثْنَا	يَوْمًا	اَوْ	بَعْضَ		يَوْمٍ	قَالُوْا	رَبُّكُم	اَعْلَمُ	بِمَا
they said	we stayed	a day or some (part)	or	some		(of) a day	they said	your -Rabb -Sustainer	(is) most knowing	with what
لَبِثْتُمْ	فَابْعَثُوْٓا	اَحَدَكُمْ	بِوَرِقِكُمْ	هٰذِه	اِلَى	الْمَدِيْنَةِ	فَلْيَنْظُرْ	اَيُّهَا	اَزْكٰى	طَعَامًا
you (all) stayed	so (you all) send	one (of) you (all)	with your paper money (silver coin)	this	to	the city	so (he) should see	which (of) it (her / them)	(is) purest	(as) food
فَلْيَأْتِكُمْ	بِرِزْقٍ	مِّنْهُ	وَ	لْيَتَلَطَّفْ	وَ	لَا	يُشْعِرَنَّ	بِكُمْ	اَحَدًا	
so (he) should! come bring! to you (all)	with -rizq -provision	from it	and	(he) should be -subtle -gracious	and	not	(he) perceives definitely	-of -with you (all)	any one	

ARBERRY

And even so We raised them up again that they might question one another. One of them said, 'How long have you tarried?' They said, 'We have tarried a day, or part of a day.' They said, 'Your Lord knows very well how long you have tarried. Now send one of you forth with this silver to the city, and let him look for which of them has purest food, and bring you provision thereof; let him be courteous, and apprise no man of you.

MALIK	*In the same miraculous way We woke them up from sleep so that they could question one another. One of them asked: “How long have you been here?” The others answered: “Maybe we have been here for a day or part of a day." Finally they concluded: “Our Rabb knows best how long we have stayed here. Anyhow let one of us go to the city with this silver coin, and let him find who has the purest food and bring us something to eat. Let him behave with caution and let him not disclose our whereabouts.*

Textual Presentation (Verse-20)

The text of the twentieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="9">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="9">اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِىْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ﴿٢٠﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>اِنَّهُمْ</td><td>اِنْ</td><td>يَّظْهَرُوْا</td><td colspan="2">عَلَيْكُمْ</td><td>يَرْجُمُوْكُمْ</td><td>اَوْ</td><td colspan="2">يُعِيْدُوْكُمْ</td></tr>
<tr><td><i>indeed they</i></td><td><i>if</i></td><td><i>they overcome</i></td><td colspan="2"><i>upon you (all)</i></td><td><i>they (will) stone you (all)</i></td><td><i>or</i></td><td colspan="2"><i>they (will) - return-restore you (all)</i></td></tr>
<tr><td>فِىْ</td><td colspan="2">مِلَّتِهِمْ</td><td>و</td><td>لَنْ</td><td colspan="2">تُفْلِحُوْٓا</td><td>اِذًا</td><td>اَبَدًا</td></tr>
<tr><td><i>in</i></td><td colspan="2"><i>their creed</i></td><td><i>and</i></td><td><i>will never</i></td><td colspan="2"><i>you (all) (will) be successful</i></td><td><i>then</i></td><td><i>ever</i></td></tr>
<tr><td>ARBERRY</td><td colspan="9"><i>'If they should get knowledge of you they will stone you, or restore you to their creed, then you will not prosper ever.'</i></td></tr>
<tr><td>MALIK</td><td colspan="9"><i>For if they find you out, they will stone you to death, or force you back into their faith and in that case you will never attain felicity."</i></td></tr>
</table>

Textual Presentation (Verse-21)

The text of the twenty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS										TRANSLATOR
وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ۗ رَبُّهُمْ اَعْلَمُ بِهِمْ ۗ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰى اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿۲۱﴾										
وَ	كَذٰلِكَ	اَعْثَرْنَا	عَلَيْهِمْ	لِيَعْلَمُوْٓا	اَنَّ	وَعْدَ	اللّٰهِ	حَقٌّ		AL-HUDA
and	*-thus -likewise*	*We informed*	*upon them*	*so (that) they know*	*indeed*	*Promise*	*(of) Allah*	*(is) -haqq -true*		
وَّ	اَنَّ	السَّاعَةَ	لَا	رَيْبَ	فِيْهَا	اِذْ	يَتَنَازَعُوْنَ			
and	*indeed*	*the hour*	*not*	*any doubt*	*(is) in*	*-when recall*	*they mutually dispute*			
بَيْنَهُمْ	اَمْرَهُمْ	فَقَالُوا	ابْنُوْا	عَلَيْهِمْ	بُنْيَانًا	رَبُّهُمْ	اَعْلَمُ	بِهِمْ	قَالَ	
between them	*their -affairs -matters*	*then they said*	*(you all) build!*	*upon them*	*a -building -construction*	*their -Rabb -Sustainer*	*(is) most knowing*	*with them*	*(he) said*	
الَّذِيْنَ	غَلَبُوْا	عَلٰى	اَمْرِهِمْ	لَنَتَّخِذَنَّ	عَلَيْهِمْ	مَّسْجِدًا				
those who	*they overpowered*	*upon*	*their -affairs -matters*	*surely we (will) definitely make*	*upon them*	*a -masjid -place of worship*				

ARBERRY	*And even so We made them stumble upon them, that they might know that God's promise is true, and that the Hour -- there is no doubt of it. When they were contending among themselves of their affair then they said, 'Build over them a building; their Lord knows of them very well.' Said those who prevailed over their affair, 'We will raise over them a place of worship.'*
MALIK	*Thus their did We reveal secret to the people so that they might know that the promise of Allah is true and that there is no doubt about the coming of the Hour of Judgment. (But what a pity that instead of considering the Hour of Judgment) they started arguing among themselves about the companions of the cave. Some said: “Erect an edifice over their remains." Their Rabb is quite aware of them. Those who finally prevailed over their matter said: “Let us erect a place of worship over them."*

Textual Presentation (Verse-22)

The text of the twenty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="10">سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَ يَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَ يَقُوْلُوْنَ سَبْعَةٌ وَّ ثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَّبِّىْٓ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۪ وَّلَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿٢٢٪﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td colspan="2">سَيَقُوْلُوْنَ</td><td>ثَلٰثَةٌ</td><td>رَّابِعُهُمْ</td><td>كَلْبُهُمْ</td><td>وَ</td><td>يَقُوْلُوْنَ</td><td>خَمْسَةٌ</td><td>سَادِسُهُمْ</td><td>كَلْبُهُمْ</td></tr>
<tr><td colspan="2"><i>will (soon) they say</i></td><td><i>three</i></td><td><i>fourth (of) them</i></td><td><i>(is) their dog</i></td><td><i>and</i></td><td><i>they say</i></td><td><i>five</i></td><td><i>sixth of them</i></td><td><i>(is) their dog</i></td></tr>
<tr><td>رَجْمًا</td><td>بِالْغَيْبِ</td><td>وَ</td><td>يَقُوْلُوْنَ</td><td>سَبْعَةٌ</td><td>وَّ</td><td>ثَامِنُهُمْ</td><td>كَلْبُهُمْ</td><td>قُلْ</td><td>رَّبِّىْٓ</td></tr>
<tr><td><i>guessing (throwing) guesses</i></td><td><i>with the -unseen -imperceptible</i></td><td><i>and</i></td><td><i>they say</i></td><td><i>seven</i></td><td><i>and</i></td><td><i>eighth (of) them</i></td><td><i>(is) their dog</i></td><td><i>(you) say</i></td><td><i>my -Rabb -Sustainer</i></td></tr>
</table>

اَعْلَمُ	بِعِدَّتِهِمْ	مَّا	يَعْلَمُهُمْ	اِلَّا	قَلِيْلٌ	فَلَا	تُمَارِ	فِيْهِمْ	اِلَّا	مِرَآءً	
(is) most knowing	with their number	not	(he) knows them	except	a very few	so do not!	(you) mutually -argue -dispute -debate	-in -about them	except	a dispute	
ظَاهِرًا			وَّ	لَا		تَسْتَفْتِ		فِيْهِمْ	مِّنْهُمْ	اَحَدًا	
-outward -apparent -superficial)			and	do not		(you) seek -fatwah -decision -verdict		in them	from them	any one	

ARBERRY	*(They will say, 'Three; and their dog was the fourth of them.' They will say, 'Five; and their dog was the sixth of them' guessing at the Unseen. They will say, 'Seven; and their dog was the eighth of them.' Say: 'My Lord knows very well their number, and none knows them, except a few.' So do not dispute with them, except in outward disputation, and ask not any of them for a pronouncement on them.*
MALIK	*Now some will soon say: "They were three and their dog was the fourth." The others will guess: "They were five and their dog was the sixth," and there are still others who will say: "They were seven and their dog was the eighth." Say: "My Rabb Alone knows their correct number. None but a few really know their correct number." Therefore, do not enter into discussion with them about their number except in a cursory way, nor ask anyone about the companions of the cave.*

Textual Presentation (Verse-23 & 24)

The texts of the twenty third and twenty fourth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**
	وَلَا تَقُوْلَنَّ لِشَاىْءٍ اِنِّىْ فَاعِلٌ ذٰلِكَ غَدًا ﴿٢٣﴾ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۫ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّىْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿٢٤﴾

<table>
<tr><td>و</td><td>لَا</td><td>تَقُوْلَنَّ</td><td>لِشَاىْءٍ</td><td>اِنِّىْ</td><td>فَاعِلٌ</td><td>ذٰلِكَ</td><td>غَدًا</td><td>اِلَّا</td><td>اَنْ</td><td rowspan="6">AL-HUDA</td></tr>
<tr><td><i>and</i></td><td><i>do not!</i></td><td><i>definitely (you all) say</i></td><td><i>for any thing</i></td><td><i>indeed i</i></td><td><i>(am) one to do</i></td><td><i>that</i></td><td><i>tomorrow</i></td><td><i>Except</i></td><td><i>that</i></td></tr>
<tr><td>يَّشَآءَ</td><td>اللهُ</td><td>و</td><td>اذْكُرْ</td><td>رَّبَّكَ</td><td>اِذَا</td><td>نَسِيْتَ</td><td>و</td><td>قُلْ</td><td>عَسٰى</td></tr>
<tr><td><i>(He) wills</i></td><td><i>Allah</i></td><td><i>and</i></td><td><i>(you) -mention! -remember!</i></td><td><i>your –Rabb Sustainer</i></td><td><i>when</i></td><td><i>you forgot</i></td><td><i>and</i></td><td><i>(you) say!</i></td><td><i>-perhaps -hopefully</i></td></tr>
<tr><td>اَنْ</td><td>يَّهْدِيَنِ</td><td colspan="3">رَبِّىْ</td><td colspan="2">لِاَقْرَبَ</td><td>مِنْ</td><td>هٰذَا</td><td>رَشَدًا</td></tr>
<tr><td><i>that</i></td><td><i>(he) guides me</i></td><td colspan="3"><i>my
-Rabb
-Sustainer</i></td><td colspan="2"><i>for one nearer</i></td><td><i>than</i></td><td><i>this</i></td><td><i>(in) guidance</i></td></tr>
<tr><td colspan="10"><i>And do not say, regarding anything, 'I am going to do that tomorrow,' but only, 'If God will'; and mention thy Lord, when thou forgettest, and say, 'It may be that my Lord will guide me unto something nearer to rectitude than this.')</i></td><td>ARBERRY</td></tr>
<tr><td colspan="10"><i>Never say of anything “I will certainly do it tomorrow” without adding: “If Allah wills!” And if you forget to say this, then call your Rabb to mind and say: “I hope that my Rabb shall guide me and bring me ever closer than this to the Right Way."</i></td><td>MALIK</td></tr>
</table>

Textual Presentation (Verse-25)

The text of the twenty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="9">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="9">وَ لَبِثُوْا فِىۡ كَهۡفِهِمۡ ثَلٰثَ مِائَةٍ سِنِيۡنَ وَازۡدَادُوۡا تِسۡعًا ﴿٢٥﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>وَ</td><td>لَبِثُوۡا</td><td>فِىۡ</td><td>كَهۡفِهِمۡ</td><td>ثَلٰثَ</td><td>مِائَةٍ</td><td>سِنِيۡنَ</td><td>وَازۡدَادُوۡا</td><td>تِسۡعًا</td></tr>
<tr><td><i>and</i></td><td><i>they stayed</i></td><td><i>in</i></td><td><i>their cave</i></td><td><i>three</i></td><td><i>(of) hundred</i></td><td><i>years</i></td><td><i>and they added</i></td><td><i>nine</i></td></tr>
<tr><td>ARBERRY</td><td colspan="9"><i>And they tarried in the Cave three hundred years, and to that they added nine more.</i></td></tr>
<tr><td>MALIK</td><td colspan="9"><i>Some say they stayed in their cave three hundred years and some add another nine.</i></td></tr>
</table>

Textual Presentation (Verse-26)

The text of the twenty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="10">قُلِ اللّٰهُ اَعۡلَمُ بِمَا لَبِثُوۡا ۚ لَهٗ غَيۡبُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اَبۡصِرۡ بِهٖ وَ اَسۡمِعۡ ؕ مَا لَهُمۡ مِّنۡ
دُوۡنِهٖ مِنۡ وَّلِىٍّ ۫ وَّلَا يُشۡرِكُ فِىۡ حُكۡمِهٖۤ اَحَدًا ﴿٢٦﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>قُلِ</td><td>اللّٰهُ</td><td>اَعۡلَمُ</td><td>بِمَا</td><td>لَبِثُوۡا</td><td>لَهٗ</td><td>غَيۡبُ</td><td>السَّمٰوٰتِ</td><td>وَ</td><td>الۡاَرۡضِ</td></tr>
<tr><td><i>(you) say!</i></td><td><i>Allah</i></td><td><i>(is) most knowing</i></td><td><i>with what</i></td><td><i>they stayed</i></td><td><i>(is only) for Him</i></td><td><i>-unseen
-imperceptible</i></td><td><i>(of) the heights
-heavens -skies</i></td><td><i>and</i></td><td><i>the
-land
-earth</i></td></tr>
</table>

اَبۡصِرۡ	بِهٖ	وَ	اَسْمِعْ	مَا	لَهُمْ	مِّنْ	دُوْنِهٖ	مِنْ	وَّلِيٍّ	
how well he sees	*(with) it*	*and*	*how well he hears*	*not*	*(is) for them*	*from*	*besides (of) him*	*from*	*any -wali -guardian -protector*	
وَّ	لَا	يُشْرِكُ		فِيْ		حُكْمِهٖ		اَحَدًا		
and	*nor*	*(he) lets to share*		*in*		*His -decision -judgment*		*any one*		

ARBERRY	*'God knows very well how long they tarried. To Him belongs the Unseen in the heavens and in the earth. How well He sees! How well He hears! They have no protector, apart from Him, and He associates in His government no one.'*
MALIK	*O Prophet, say: "Allah knows best how long they stayed; He is the One Who knows the secrets of the heavens and the earth; sharp is His sight and keen His hearing! They have no protector besides Him and He does not let anyone share in His command.*

Textual Presentation (Verse-27)

The text of the twenty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	وَاتْلُ مَآ اُوْحِیَ اِلَیْکَ مِنْ کِتَابِ رَبِّکَ ۚ لَا مُبَدِّلَ لِکَلِمٰتِهٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿٢٧﴾								
AL-HUDA	وَاتْلُ	مَا	اُوْحِیَ	اِلَیْکَ	مِنْ	کِتَابِ	رَبِّکَ	لَا	مُبَدِّلَ

	any one who changes	not	(of) your -Rabb -Sustainer	book	from	to you	(it) was -inspired -indicated	what	(you) -recite -read in sequence	
	مُلْتَحَدًا		دُوْنِهٖ			مِنْ	تَجِدَ	لَنْ	وَ	لِكَلِمٰتِهٖ
	any place of refuge		-besides -other than (of) him			from	you (will) find	will never	and	for his words
ARBERRY	*recite what has been revealed to thee of the book of thy lord; no man can change his words. apart from him, thou wilt find no refuge.*									
MALIK	*O Prophet! Recite what has been revealed to you from the Book of your Rabb: no one is authorized to change His Words and if you dare to make any change, you will find no refuge to protect you from Him.*									

Textual Presentation (Verse-28)

Text of the twenty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ۚ وَ لَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ ۚ فُرُطًا ﴿٢٨﴾									
AL-HUDA	الْعَشِيِّ	وَ	بِالْغَدٰوةِ	رَبَّهُمْ	يَدْعُوْنَ	الَّذِيْنَ	مَعَ	نَفْسَكَ	اصْبِرْ	وَ

and	(you) show -sabr! -patience -fortitude	your -soul -self	with	those who	they -call -invoke	their -Rabb -Sustainer	in/with the morning	and	the evening
يُرِيْدُوْنَ	وَجْهَهٗ	وَ	لَا	تَعْدُ	عَيْنٰكَ	عَنْهُمْ	تُرِيْدُ	زِيْنَةَ	الْحَيٰوةِ
they -want -wish (wishing / wanting)	his -face -countenance	and	should not	(it/she) -avert -turn away	your two eyes	from them	(you) wish want	adornment	(of) the life
الدُّنْيَا		وَ	لَا	تُطِعْ	مَنْ	اَغْفَلْنَا		قَلْبَهٗ	عَنْ
the -nearest -worldly		and	do not	(you) obey	who	We made -heedless -neglectful		his heart	from
ذِكْرِنَا	وَ	اتَّبَعَ	هَوٰىهُ		وَ	كَانَ	اَمْرُهٗ		فُرُطًا
Our -dhikr -remembrance	and	(he) followed	his -desire(s) -lust(s)		and	(it) was	his -affair -matter		one extremely excessive

ARBERRY

And restrain thyself with those who call upon their Lord at morning and evening, desiring His countenance, and let not thine eyes turn away from them, desiring the adornment of the present life; and obey not him whose heart We have made neglectful of Our remembrance so that he follows his own lust, and his affair has become all excess.

MALIK

Keep yourself content with those who call on their Rabb morning and evening seeking His good pleasure; and let not your eyes turn away from them desiring the attraction of Worldly Life; nor obey the one whose heart We have permitted to neglect Our remembrance, who follows his own desires and goes to extremes in the conduct of his affairs.

Textual Presentation (Verse-29)

The text of the twenty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="11">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="11">وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّ مَنْ شَآءَ فَلْيَكْفُرْ ۙ اِنَّآ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾</td></tr>
<tr><td rowspan="5">AL-HUDA</td><td>و</td><td>قُلِ</td><td>الْحَقُّ</td><td>مِنْ</td><td>رَّبِّكُمْ</td><td>فَمَنْ</td><td>شَآءَ</td><td>فَلْيُؤْمِنْ</td><td colspan="2">وَّ</td><td>مَنْ</td></tr>
<tr><td><i>and</i></td><td><i>(you) say</i></td><td><i>the -haqq -truth -reality</i></td><td><i>(is) from</i></td><td><i>your -Rabb -Sustainer</i></td><td><i>so whoever</i></td><td><i>(he) willed</i></td><td><i>then (he) should! believe</i></td><td colspan="2"><i>and</i></td><td><i>who ever</i></td></tr>
<tr><td>شَآءَ</td><td>فَلْيَكْفُرْ</td><td>اِنَّآ</td><td>اَعْتَدْنَا</td><td>لِلظّٰلِمِيْنَ</td><td>نَارًا</td><td>اَحَاطَ</td><td>بِهِمْ</td><td colspan="2">سُرَادِقُهَا</td><td>وَ</td></tr>
<tr><td><i>(he) willed</i></td><td><i>then (he) should! -disbelieve -deny -hide the truth</i></td><td><i>indeed we</i></td><td><i>we prepared</i></td><td><i>for those who -do wrong -are unjust</i></td><td><i>a fire</i></td><td><i>(it) -encompassed -surrounded</i></td><td><i>(with) them</i></td><td colspan="2"><i>its -fences -walls</i></td><td><i>and</i></td></tr>
<tr><td>اِنْ</td><td>يَّسْتَغِيْثُوْا</td><td>يُغَاثُوْا</td><td>كَالْمُهْلِ</td><td>يَشْوِى</td><td>الْوُجُوْهَ</td><td>بِئْسَ</td><td>الشَّرَابُ</td><td>و</td><td>سَآءَتْ</td><td>مُرْتَفَقًا</td></tr>
</table>

	(as) a resting place	*how -bad! -evil! (it is)*	*and*	*the drink*	*how -bad! -evil! (it is)*	*the faces*	*(it) scalds*	*like the -boiling oil residue -molten brass/metal*	*they are (will be) -succoured -(helped)-relieved*	*they seek -succour - (help) -relief*	*if*
ARBERRY	*Say: 'The truth is from your Lord; so let whosoever will believe, and let whosoever will disbelieve.' Surely We have prepared for the evildoers a fire, whose pavilion encompasses them; if they call for succour, they will be succoured with water like molten copper, that shall scald their faces -- how evil a potion, and how evil a resting-place!*										
MALIK	*O Prophet proclaim: "This is the Truth from your Rabb. Now let him who will, believe in it, and him who will, deny it." As for those who reject it, for such wrongdoers We have prepared a Fire whose flames will hem them in like the walls of a tent. When they cry for help, they will be showered with water as hot as molten brass, which will scald their faces. What a dreadful drink and what a horrible residence!*										

Textual Presentation (Verse-30)

The text of the thirtieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ﴿٣٠﴾							
AL-HUDA	لَا	اِنَّا	الصّٰلِحٰتِ	عَمِلُوا	وَ	اٰمَنُوْ	الَّذِيْنَ	اِنَّ
	not	*indeed*	*the deeds -righteous - virtuous*	*they did*	and	they believe	those who	*indeed*
	عَمَلًا		اَحْسَنَ		مَنْ		اَجْرَ	نُضِيْعُ
	(in) -work -actions -deeds		*(he) did good*		*(of) who*		*-wage -reward*	*We let go waste*

ARBERRY	*Surely those who believe, and do deeds of righteousness -- surely We leave not to waste the wage of him who does good works.*
MALIK	*As for those who believe and do good deeds, rest assured that We do not waste the reward of him who does a good work.*

Textual Presentation (Verse-31)

The text of the thirty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	اُولٰٓئِکَ لَہُمۡ جَنّٰتُ عَدۡنٍ تَجۡرِیۡ مِنۡ تَحۡتِہِمُ الۡاَنۡہٰرُ یُحَلَّوۡنَ فِیۡہَا مِنۡ اَسَاوِرَ مِنۡ ذَہَبٍ وَّ یَلۡبَسُوۡنَ ثِیَابًا خُضۡرًا مِّنۡ سُنۡدُسٍ وَّ اِسۡتَبۡرَقٍ مُّتَّکِـِٕیۡنَ فِیۡہَا عَلَی الۡاَرَآئِکِ ؕ نِعۡمَ الثَّوَابُ ؕ وَحَسُنَتۡ مُرۡتَفَقًا﴿۳۱٪﴾										
AL-HUDA	اُولٰٓئِکَ	لَہُمۡ	جَنّٰتُ		عَدۡنٍ	تَجۡرِیۡ	مِنۡ	تَحۡتِہِمُ	الۡاَنۡہٰرُ	یُحَلَّوۡنَ	فِیۡہَا
	those	*(or) for them*	*gardens*		*(of) eternity*	*(it) / she flows*	*from*	*-under* *-beneath them*	*the rivers*	*they* *-are adorned* *-be jewelled*	*in it*
	مِنۡ	اَسَاوِرَ	مِنۡ	ذَہَبٍ	وَّ	یَلۡبَسُوۡنَ	ثِیَابًا	خُضۡرًا	مِّنۡ	سُنۡدُسٍ	وَّ
	from	*-bracelets* *-bangles*	*from*	*gold*	*and*	*they (will)* *-wear* *-be dressed*	*garments*	*ones green*	*-from* *-of*	*fine silk*	*and*
	اِسۡتَبۡرَقٍ	مُّتَّکِـِٕیۡنَ	فِیۡہَا		عَلَی	الۡاَرَآئِکِ	نِعۡمَ	الثَّوَابُ	و	حَسُنَتۡ	مُرۡتَفَقًا

	(as) a resting place	*how beautiful! (it/she is paradise)*	*and*	*the -reward -recompense*	*how good! (it is)*	*the raised couches*	*upon*	*in it*	*(as) ones -reclining -who recline*	*-brocade -thick silk*
ARBERRY	*those -- theirs shall be Gardens of Eden, underneath which rivers flow; therein they shall be adorned with bracelets of gold, and they shall be robed in green garments of silk and brocade, therein reclining upon couches -- O, how excellent a reward! And O, how fair a resting-place!*									
MALIK	*They are the ones for whom there will be the Gardens of Eden, beneath which rivers flow; they will be adorned therein with bracelets of gold; they will wear green garments of fine silk and rich brocade and they will recline on soft couches. What an excellent reward and what a beautiful residence!*									

Textual Presentation (Verse-32)

The text of the thirty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ حَفَفْنٰهُمَا بِنَخْلٍ وَّ جَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾								
AL-HUDA	مِنْ	جَنَّتَيْنِ	لِاَحَدِهِمَا	جَعَلْنَا	رَجُلَيْنِ	مَثَلًا	لَهُمْ	اِضْرِبْ	و
	-from -of	*(of) the two gardens*	*for one (of) them (two)*	*We made*	*two men*	*an example*	*for them*	*(you) -strike! -put forth!*	*and*
	زَرْعًا	بَيْنَهُمَا	جَعَلْنَا	وَّ	نَخْلٍ	حَفَفْنٰهُمَا	وَّ	اَعْنَابٍ	

	field -sown -cultivated	*between them (two)*	*We made*	*and*	*with datepalms*	*We -fenced -surrounded them (two)*	*and*	*grape vines*
ARBERRY	*And strike for them a similitude: two men. To one of them We assigned two gardens of vines, and surrounded them with palm-trees, and between them We set a sown field.*							
MALIK	*O Prophet! Give them this parable. Once there were two men. To one of them We had given two gardens of grapevines surrounded with palm-trees and put between them land for cultivation.*							

Textual Presentation (Verse-33)

The text of the thirty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْئًا ۙ وَّ فَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿٣٣﴾							
AL-HUDA	مِّنْهُ	تَظْلِمْ	لَمْ	و	اُكُلَهَا	اٰتَتْ	الْجَنَّتَيْنِ	كِلْتَا
	from it	(it/she) -reduce -wrong	*did not*	*and*	its -fruit -produce	(it/she) gave	(of) the two gardens	*both*
	نَهَرًا		خِلٰلَهُمَا		فَجَّرْنَا		وَّ	شَيْئًا
	a river		*amidst them (two)*		*We -tore -gushed forth*		*and*	*any thing*
ARBERRY	*Each of the two gardens yielded its produce and failed naught in any wise; and We caused to gush amidst them a river.*							
MALIK	*Both of those gardens yielded abundant produce and did not fail to yield its best. We had even caused a river to flow between the two gardens.*							

Textual Presentation (Verse-34)

The text of the thirty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th>TRANSLATOR</th><th colspan="8">THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td></td><td colspan="8">وَّكَانَ لَہٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِہٖ وَ ہُوَ یُحَاوِرُہٗ اَنَا اَکۡثَرُ مِنۡکَ مَالًا وَّ اَعَزُّ نَفَرًا
﴿٣٤﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>ہُوَ</td><td>و</td><td>لِصَاحِبِہٖ</td><td>فَقَالَ</td><td>ثَمَرٌ</td><td>لَہٗ</td><td>كَانَ</td><td>وَّ</td></tr>
<tr><td><i>he</i></td><td><i>While</i></td><td><i>to/for his companion</i></td><td><i>so (he) said</i></td><td>fruit(s)</td><td>for him</td><td>(it) was</td><td><i>and</i></td></tr>
<tr><td>نَفَرًا</td><td>اَعَزُّ</td><td>وَ</td><td>مَالًا</td><td>مِنۡکَ</td><td>اَکۡثَرُ</td><td>اَنَا</td><td>یُحَاوِرُہٗ</td></tr>
<tr><td><i>(in)
-men
-number</i></td><td><i>(am)
-mightier
-stronger</i></td><td><i>and</i></td><td><i>(in) wealth</i></td><td><i>than you</i></td><td><i>(am) more</i></td><td><i>I</i></td><td><i>(he)- converses
-talks (to) him</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>So he had fruit; and he said to his fellow, as he was conversing with him, 'I have more abundance of wealth than thou and am mightier in respect of men.</i></td></tr>
<tr><td>MALIK</td><td colspan="8"><i>He had abundant produce, he said to his companion while conversing with him: "I am richer than you and my clan is mightier than yours."</i></td></tr>
</table>

Textual Presentation (Verse-35)

The text of the thirty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖ اَبَدًا ۙ﴿٣٥﴾							
AL-HUDA	قَالَ	لِّنَفْسِهٖ	ظَالِمٌ	هُوَ	وَ	جَنَّتَهٗ	دَخَلَ	وَ
	(he) said	*for his -soul himself*	*(is) one who is -unjust -wrong*	*he*	*while*	*his garden*	*(he) entered*	*and*
	اَبَدًا	هٰذِهٖ	تَبِيْدَ		اَنْ		اَظُنُّ	مَا
	ever	*this*	*(it/she) (will) perish*		*that*		*I -think -suppose*	*not*
ARBERRY	*And he entered his garden, wronging himself; he said, 'I do not think that this will ever perish.*							
MALIK	*When, having thus wronged his soul, he entered his garden and said: "I do not think that this garden will ever perish!*							

Textual Presentation (Verse-36)

The text of the thirty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	مَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّدِدْتُّ اِلٰى رَبِّىْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾								
AL-HUDA	اِلٰى	رُّدِدْتُّ	لَئِنْ	وَّ	قَآئِمَةً	السَّاعَةَ	اَظُنُّ	مَا	وَّ

	and	*not*	*I -think -suppose*	*the Hour*	*one that stands*	*and*	*surely if*	*I was returned*	*to*
	رَبِّیۡ		لَاَجِدَنَّ	خَيۡرًا		مِّنۡهَا		مُنۡقَلَبًا	
	my -Rabb -Sustainer		*surely I (will) definitely find*	*better*		*than it*		*(as) a place of turning (returning)*	
ARBERRY	*I do not think that the Hour is coming; and if I am indeed returned to my Lord, I shall surely find a better resort than this.'*								
MALIK	*Nor do I believe that the Hour of Judgment will ever come. Even if I am returned to my Rabb, I will surely find even a better place than this."*								

Textual Presentation (Verse-37)

The text of the thirty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗۤ اَكَفَرْتَ بِالَّذِیۡ خَلَقَکَ مِنۡ تُرَابٍ ثُمَّ مِنۡ نُّطْفَةٍ ثُمَّ سَوّٰىکَ رَجُلًا ﴿ۚ۳۷﴾								
AL-HUDA	قَالَ	لَهٗ	صَاحِبُهٗ	وَ	هُوَ	يُحَاوِرُهٗ	اَكَفَرْتَ	بِالَّذِیۡ	
	(he) said	*for him*	his companion	and	*he*	*(he) -converses -talks (to) him*	*you-denied -disbelieved -hid thetruth*	*with who*	
	خَلَقَكَ	مِنۡ	تُرَابٍ	ثُمَّ	مِنْ	نُّطْفَةٍ	ثُمَّ	سَوّٰىكَ	رَجُلًا

	a man	*(He) -shaped -perfected you*	*then*	*a sperm drop*	*from*	*then*	*dust*	*from*	*(He) created you*
ARBERRY	*Said his fellow, as he was conversing with him, 'What, disbelievest thou in Him who created thee of dust, then of a sperm-drop, then shaped thee as a man?*								
MALIK	*His companion replied while still conversing with him: "Do you disbelieve in Him Who created you from dust, from a drop of semen, and fashioned you into a perfect man?*								

Textual Presentation (Verse-38)

The text of the thirty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	لٰكِنَّا ہُوَ اللّٰہُ رَبِّیۡ وَ لَآ اُشۡرِكُ بِرَبِّیۡٓ اَحَدًا ﴿٣٨﴾								
AL-HUDA	اَحَدًا	بِرَبِّیۡٓ	اُشۡرِكُ	لَآ	وَ	رَبِّیۡ	اللّٰہُ	ہُوَ	لٰكِنَّا
	any one	*with my -Rabb -Sustainer*	*associate partners*	*not*	*and*	*(is) my -Rabb -Sustainer*	*Allah*	*He*	*but*
ARBERRY	*But lo, He is God, my Lord, and I will not associate with my Lord any one.*								
MALIK	*As for myself, Allah is the One Who is my Rabb and I do not associate anyone with Him.*								

Textual Presentation (Verse-39)

The text of the thirty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th>TRANSLATOR</th><th colspan="12">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td></td><td colspan="12">وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَکَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْکَ مَالًا وَّ وَلَدًا ﴿۳۹﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>و</td><td>لَو</td><td>لَا</td><td>اِذْ</td><td>دَخَلْتَ</td><td>جَنَّتَکَ</td><td>قُلْتَ</td><td>مَا</td><td>شَآءَ</td><td colspan="3">اللّٰهُ</td></tr>
<tr><td><i>and</i></td><td><i>why</i></td><td><i>not</i></td><td><i>when</i></td><td><i>You entered</i></td><td><i>Your garden</i></td><td><i>you said</i></td><td><i>what</i></td><td><i>(He) willed</i></td><td colspan="3"><i>Allah</i></td></tr>
<tr><td>لَا</td><td>قُوَّةَ</td><td>اِلَّا</td><td>بِاللّٰهِ</td><td>اِنْ</td><td>تَرَنِ</td><td>اَنَا</td><td>اَقَلَّ</td><td>مِنْکَ</td><td>مَالًا</td><td>و</td><td>وَلَدًا</td></tr>
<tr><td><i>not</i></td><td><i>any -power -force</i></td><td><i>except</i></td><td><i>(is) with Allah</i></td><td><i>if</i></td><td><i>you seem</i></td><td><i>definitely I</i></td><td><i>(am) lesser</i></td><td><i>than you</i></td><td><i>(in) wealth</i></td><td><i>and</i></td><td><i>in children</i></td></tr>
<tr><td>ARBERRY</td><td colspan="12"><i>Why, when thou wentest into thy garden, didst thou not say, "As God will; there is no power except in God"? If thou seest me, that I am less than thou in wealth and children.</i></td></tr>
<tr><td>MALIK</td><td colspan="12"><i>When you entered your garden why did you not say: 'It is as Allah pleased; no one has power except Allah!' Though you see me poorer than yourself in wealth and children.</i></td></tr>
</table>

Textual Presentation (Verse-40)

The text of the fortieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="8">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="8">فَعَسٰی رَبِّیٓ اَنْ یُّؤْتِیَنِ خَیْرًا مِّنْ جَنَّتِکَ وَ یُرْسِلَ عَلَیْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِیْدًا زَلَقًا ﴿٤٠﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>فَعَسٰی</td><td>رَبِّیٓ</td><td>اَنْ</td><td>یُّؤْتِیَنِ</td><td>خَیْرًا</td><td>مِّنْ</td><td>جَنَّتِکَ</td><td>وَ</td></tr>
<tr><td><i>so -may be
-hopefully
-perhaps</i></td><td><i>my -Rabb
-Sustainer</i></td><td><i>that</i></td><td><i>(He) (will) give(s) me</i></td><td><i>better</i></td><td><i>than</i></td><td><i>your garden</i></td><td><i>and</i></td></tr>
<tr><td>یُرْسِلَ</td><td>عَلَیْهَا</td><td>حُسْبَانًا</td><td>مِّنَ</td><td>السَّمَآءِ</td><td>فَتُصْبِحَ</td><td>صَعِیْدًا</td><td>زَلَقًا</td></tr>
<tr><td><i>(He) (will) send (s)</i></td><td><i>on it (her)</i></td><td><i>a -calamity
-thunderbolt</i></td><td><i>from</i></td><td><i>the
-height
-heaven
-sky</i></td><td><i>consequently (it / she) becomes</i></td><td><i>a
-plain
-dust</i></td><td><i>slope
-slippery
-barren</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>Yet it may be that my Lord will give me better than thy garden, and loose on it a thunderbolt out of heaven, so that in the morning it will be a slope of dust.</i></td></tr>
<tr><td>MALIK</td><td colspan="8"><i>Yet my Rabb may give me a garden better than yours, and may send down thunderbolts from sky upon your garden, turning it into a barren wasteland.</i></td></tr>
</table>

Textual Presentation (Verse-41)

The text of the forty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS							
	اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿٣١﴾							
AL-HUDA	اَو	يُصْبِحَ	مَآؤُهَا	غَوْرًا	فَلَنْ	تَسْتَطِيْعَ	لَه	طَلَبًا
	or	(it) becomes	its water	-deep -sunk	so will never	you are (will be) able	-to -for it	-seeking -demanding
ARBERRY	*Or in the morning the water of it will be sunk into the earth, so that thou wilt not be able to seek it out.*							
MALIK	*Or its water may dry out and you may never be able to find it.*							

Textual Presentation (Verse-42)

The text of the forty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS										
	وَاُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَهِىَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَقُوْلُ يٰلَيْتَنِىْ لَمْ اُشْرِكْ بِرَبِّىْٓ اَحَدًا ﴿٤٢﴾										
AL-HUDA	و	اُحِيْطَ	بِثَمَرِهٖ	فَاَصْبَحَ	يُقَلِّبُ	كَفَّيْهِ	عَلٰى	مَا	اَنْفَقَ	فِيْهَا	وَ
	and	*(it) -encompassed -surrounded*	*(with) its fruit*	*the (he) became*	*(he) -turns -twists*	*his (two) palms*	*on*	*what ever*	*(he) spent*	*in it*	*while*

	اَحَدًا	بِرَبِّیْ	اُشْرِكْ	لَمْ	يٰلَيْتَنِيْ	يَقُوْلُ	وَ	عُرُوْشِهَا	عَلٰى	خَاوِيَةٌ	هِيَ
	any one	*with my -Rabb -Sustainer*	*I associate*	*did not*	*would that*	*(he) -says -saying*	*and*	*its roofs*	*upon*	*(is) one fallen down*	*it (she)*
ARBERRY	*And his fruit was all encompassed, and in the morning he was wringing his hands for that he had expended upon it, and it was fallen down upon its trellises, and he was saying, 'Would I had not associated with my Lord any one!'*										
MALIK	*It so happened that all his fruit produce was destroyed and the vines tumbled down upon their trellises, so he wrung his hands with grief for all that he had spent on it. He cried: "I wish I had not associated anyone with my Rabb!"*										

Textual Presentation (Verse-43)

The text of the forty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="8">THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="8">وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>مِنْ</td><td colspan="2">يَّنْصُرُوْنَهٗ</td><td>فِئَةٌ</td><td>لَّهٗ</td><td>تَكُنْ</td><td>لَمْ</td><td>وَ</td></tr>
<tr><td><i>from</i></td><td colspan="2"><i>they help him</i></td><td><i>any group</i></td><td><i>-to
-for
him</i></td><td><i>(it / she
-be
-is</i></td><td><i>did not</i></td><td><i>And</i></td></tr>
<tr><td colspan="2">مُنْتَصِرًا</td><td>كَانَ</td><td>مَا</td><td>وَ</td><td>اللّٰهِ</td><td colspan="2">دُوْنِ</td></tr>
<tr><td colspan="2"><i>one to -help -avenge (himself)</i></td><td><i>(he) was</i></td><td><i>not</i></td><td><i>and</i></td><td><i>(of)
Allah</i></td><td colspan="2"><i>-besides
-other than</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>But there was no host to help him, apart from God, and he was helpless.</i></td></tr>
</table>

MALIK	*He was so helpless that he could neither find anyone to help him besides Allah, nor could he himself avert that catastrophe.*

Textual Presentation (Verse-44)

The text of the forty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="10">ہُنَالِکَ الْوَلَایَۃُ لِلّٰہِ الْحَقِّ ۚ ہُوَ خَیْرٌ ثَوَابًا وَّ خَیْرٌ عُقْبًا ﴿۴۴﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>ہُنَالِکَ</td><td>الْوَلَایَۃُ</td><td>لِلّٰہِ</td><td>الْحَقِّ</td><td>ہُوَ</td><td>خَیْرٌ</td><td>ثَوَابًا</td><td>وَّ</td><td>خَیْرٌ</td><td>عُقْبًا</td></tr>
<tr><td><i>it was -there -then</i></td><td><i>all/the power authority</i></td><td><i>(is) for Allah</i></td><td><i>the -haqq - true</i></td><td><i>He</i></td><td><i>(is) best</i></td><td><i>(in) reward</i></td><td><i>and</i></td><td><i>(is) best</i></td><td><i>in -outcome -end result -consequence</i></td></tr>
<tr><td>ARBERRY</td><td colspan="10"><i>There over protection belongs only to God the True; He is best rewarding, best in the issue.</i></td></tr>
<tr><td>MALIK</td><td colspan="10"><i>It was then that he realized that the real protection comes only from Allah. His is the best reward and His is the best requital.</i></td></tr>
</table>

Textual Presentation (Verse-45)

The text of the forty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللهُ عَلٰى كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

AL-HUDA

و	اضْرِبْ	لَهُمْ	مَّثَلَ	الْحَيٰوةِ	الدُّنْيَا	كَمَآءٍ	اَنْزَلْنٰهُ	مِنَ
and	(you) -strike -put forth	for them	example	(of) the life	the -nearest -worldly	like water	We sent down it	from

السَّمَآءِ	فَاخْتَلَطَ	بِهٖ	نَبَاتُ	الْاَرْضِ	فَاَصْبَحَ	هَشِيْمًا
the -sky -heaven -height	them it -mixed -mingled	with it	-plants -vegetation	(of) the -earth -land	then (it) became	-dry stubble -broken pieces

تَذْرُوْهُ	الرِّيٰحُ	و	كَانَ	اللهُ	عَلٰى	كُلِّ	شَىْءٍ	مُّقْتَدِرًا
(it / she) scatters it	the wind	and	(he) was (is)	Allah	upon	-every -all	(of) thing (s)	one all -able -powerful -omnipotent

ARBERRY	*And strike for them the similitude of the present life: it is as water that We send down out of heaven, and the plants of the earth mingle with it; and in the morning it is straw the winds scatter; and God is omnipotent over everything.*
MALIK	*O Prophet! Give them the similitude of the life of this world. It is like the vegetation of the earth that flourishes with the rain from the sky, but afterwards the same vegetation turns into dry stubble which is blown away by the winds. Allah is the One Who has power over everything.*

Textual Presentation (Verse-46)

The text of the forty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ج وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّکَ ثَوَابًا وَّ خَيْرٌ اَمَلًا ﴿٣٦﴾							
AL-HUDA	اَلْمَالُ	وَ	الْبَنُوْنَ	زِيْنَةُ	الْحَيٰوةِ	الدُّنْيَا	و	الْبٰقِيٰتُ
	the -wealth -property	*and*	*the childre*	*(are) adornm ent*	*(of) the life*	*the -nearest -worldl*	*and*	*the ones that remai*
	الصّٰلِحٰتُ	خَيْرٌ	عِنْدَ	رَبِّکَ	ثَوَابًا	وَّ	خَيْرٌ	اَمَلًا
	(deeds) the ones that are -virtuous -righteous	*(are) better*	*near*	*(of) your -Rabb -Sustainer*	*(in) reward*	*And*	*(are) better*	*in hope*
ARBERRY	*Wealth and sons are the adornment of the present world; but the abiding things, the deeds of righteousness, are better with God in reward, and better in hope.*							
MALIK	*Likewise, wealth and children are an attraction of this worldly life; yet honorable deeds that last forever are better rewarded by your Rabb and hold for you a better hope of salvation.*							

Textual Presentation (Verse-47)

The text of the forty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="7">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="7">وَ يَوْمَ نُسَيِّرُ الْجِبَالَ وَ تَرَی الْاَرْضَ بَارِزَةًۙ وَّ حَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿۴۷﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>الْاَرْضَ</td><td>تَرَی</td><td>وَ</td><td>الْجِبَالَ</td><td>نُسَيِّرُ</td><td>يَوْمَ</td><td>وَ</td></tr>
<tr><td><i>the earth</i></td><td><i>you (will) see</i></td><td><i>and</i></td><td><i>the mountains</i></td><td><i>We
-set in motion
-make to move</i></td><td><i>(on) day</i></td><td><i>and</i></td></tr>
<tr><td>اَحَدًا</td><td>مِنْهُمْ</td><td>نُغَادِرْ</td><td>فَلَمْ</td><td>حَشَرْنٰهُمْ</td><td>وَّ</td><td>بَارِزَةً</td></tr>
<tr><td><i>any one</i></td><td><i>-of
-from
them</i></td><td><i>We leave</i></td><td><i>then did not</i></td><td><i>We gathered them</i></td><td><i>and</i></td><td><i>(as) one
-levelled -plain</i></td></tr>
<tr><td>ARBERRY</td><td colspan="7"><i>And on the day We shall set the mountains in motion, and thou seest the earth coming forth, and We muster them so that We leave not so much as one of them behind.</i></td></tr>
<tr><td>MALIK</td><td colspan="7"><i>You should prepare for that Day when We will set the mountains in motion and you will see the earth as a barren waste; when We shall assemble mankind all together, leaving not even a single soul behind.</i></td></tr>
</table>

Textual Presentation (Verse-48)

The text of the forty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="9">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="9">وَ عُرِضُوْا عَلٰی رَبِّکَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا کَمَا خَلَقْنٰکُمْ اَوَّلَ مَرَّةٍۢ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَکُمْ مَّوْعِدًا ﴿۴۸﴾</td></tr>
<tr><td>AL-HUDA</td><td>خَلَقْنٰکُمْ</td><td>کَمَا</td><td>جِئْتُمُوْنَا</td><td>لَقَدْ</td><td>صَفًّا</td><td>رَبِّکَ</td><td>عَلٰی</td><td>عُرِضُوْا</td><td>وَ</td></tr>
</table>

and	*they are presented*	Upon	*their -Rabb -Sustainer*	(in) rows	*certainly*	*you (all) came (to) us*	*just -as -like*	*We created you (all)*	
اَوَّلَ		مَرَّةٍ	بَلْ	زَعَمْتُمْ	اَلَّنْ	نَّجْعَلَ	لَكُمْ	مَّوْعِدًا	
first		*(of) -turn –time*	*-nay -rather*	*you (all)-claimed -asserted with assumption*	*that will never*	*We make*	*for you (all)*	*appointed (promised) time*	
And they shall be presented before their Lord in ranks --'You have come to Us, as We created you upon the first time; nay, you asserted We should not appoint for you a tryst.'									**ARBERRY**
They all will be brought before your Rabb standing in rows and Allah will say: "Well! You see that you have returned to Us as We created you at first: even though you claimed that We had not fixed any time for the fulfillment of this promise of meeting with Us!"									**MALIK**

Textual Presentation (Verse-49)

The text of the forty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS										**TRANSLATOR**
وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَ يَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰهَا ۚ وَ وَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۗ وَ لَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿۴۹٪﴾										
و	وُضِعَ	الْكِتٰبُ	فَتَرٰى	الْمُجْرِمِيْنَ	مُشْفِقِيْنَ	مِمَّا	فِيْهِ	وَ	يَقُوْلُوْنَ	**AL-HUDA**
and	*(it) was -put -placed*	*the -book -writ*	*then you (will) see*	*those who are -guilty -criminals*	*(as) ones fearing*	*from what*	*(is) in it*	*and*	*they say*	

يٰوَيْلَتَنَا	*o woe! to us*	اَحْصٰىهَا	*(it) -counted -*
مَالِ	*what (is) for*	وَ	*and*
هٰذَا	*this*	وَجَدُوْا	*they (will) find*
الْكِتٰبِ	*the book*	مَا	*what ever*
لَا	*not*	عَمِلُوْا	*they did*
يُغَادِرُ	*it leaves behind*	حَاضِرًا	*on present*
صَغِيْرَةً	*any (thing) -small -little*	وَ	*and*
وَّ	*and*	لَا	*not*
لَا	*nor*	يَظْلِمُ	*(he) does -wrong -injustice*
كَبِيْرَةً	*any (thing) big*	رَبُّكَ	*your -Rabb -Sustainer*
اِلَّآ	*Except*	اَحَدًا	*(to) any one*
ARBERRY	*And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, and saying, 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has numbered it?' And they shall find all they wrought present, and thy Lord shall not wrong anyone.*		
MALIK	*Then the book of their deeds will be placed before them. At that time you will see the sinners in great terror because of what is recorded therein. They will say: "Woe to us! What kind of a book is this? It leaves out nothing small or large: all is noted down!" They will find all that they did recorded therein. Your Rabb will not be unjust to anyone in the least.*		

Textual Presentation (Verse-50)

Text of the fiftieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**
	وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّہٖ ؕ اَفَتَتَّخِذُوْنَہٗ وَ ذُرِّيَّتَہٗۤ اَوْلِيَآءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿۵۰﴾

AL-HUDA

و	اِذْ	قُلْنَا	لِلْمَلٰٓئِكَةِ	اسْجُدُوْا	لِاٰدَمَ	فَسَجَدُوْٓا	اِلَّآ	اِبْلِيْسَ	كَانَ
and	*when (recall)*	*We said*	*to/for the angles*	*(you all) do -sajdah -prostrate*	*for Adam*	*then they -sajdah -prostrated*	*except*	*-iblis -chief Satan*	*(he) was*
مِنَ	الْجِنِّ	فَفَسَقَ	عَنْ	اَمْرِ	رَبِّہٖ	اَفَتَتَّخِذُوْنَہٗ	وَ	ذُرِّيَّتَہٗ	اَوْلِيَآءَ
from	*the jinn*	*so (he) -transgressed -disobeyed*	*from*	*command*	*of his -Rabb -Sustainer*	*then you (all) -adopt -make him*	*and*	*his -progeny -offspring*	*-guardians -close protecting friends*
مِنْ	دُوْنِيْ	و	هُمْ	لَكُمْ	عَدُوٌّ	بِئْسَ	لِلظّٰلِمِيْنَ		بَدَلًا
from	*-other than -besides Me*	*while*	*they*	*for you (all)*	*(are) one enemy (collectively)*	*how -bad! -evil! (it is)*	*for those who -do wrong -are unjust*		*(in) exchange*

ARBERRY	*We said to the angels, 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he was one of the jinn, and committed ungodliness against his Lord's command. What, and do you take him and his seed to be your friends, apart from Me, and they an enemy to you? How evil is that exchange for the evildoers!*
MALIK	*When We said to the angels: "Prostrate yourself before Adam," all prostrated themselves except Iblis (Shaitãn), who was one of the Jinns and chose to disobey the command of his Rabb. Would you then take him and his children as your protectors rather than Me, even though they are your enemies? What a bad substitute the wrongdoers have chosen!*

Textual Presentation (Verse-51)

The text of the fifty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="9">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="9">مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَ الْاَرْضِ وَلَا خَلْقَ اَنْفُسِهِمْ ۪ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿٥١﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>لَا</td><td>وَ</td><td>الْاَرْضِ</td><td>وَ</td><td colspan="2">السَّمٰوٰتِ</td><td>خَلْقَ</td><td>اَشْهَدْتُّهُمْ</td><td>مَا</td></tr>
<tr><td><i>nor</i></td><td><i>and</i></td><td><i>the
-earth
-land</i></td><td><i>and</i></td><td colspan="2"><i>(of) the
-heights
-heavens
-skies</i></td><td><i>(in) creation</i></td><td><i>made witnesses them</i></td><td><i>not</i></td></tr>
<tr><td colspan="2">عَضُدًا</td><td>الْمُضِلِّيْنَ</td><td>مُتَّخِذَ</td><td>كُنْتُ</td><td>مَا</td><td>وَ</td><td>اَنْفُسِهِمْ</td><td>خَلْقَ</td></tr>
<tr><td colspan="2"><i>a
-helper
-supporter</i></td><td><i>(of) those who lead astray</i></td><td><i>-one who takes
-adopter</i></td><td><i>I was</i></td><td><i>not</i></td><td><i>and</i></td><td><i>(of) them -selves -souls</i></td><td><i>in creation</i></td></tr>
<tr><td>ARBERRY</td><td colspan="9"><i>I made them not witnesses of the creation of the heavens and earth, neither of the creation of themselves; I would not ever take those who lead others astray to be My supporters.</i></td></tr>
<tr><td>MALIK</td><td colspan="9"><i>I did not call them to witness the creation of the heavens and the earth, nor their own creation, nor do I take those who lead mankind astray as My supporters.</i></td></tr>
</table>

Textual Presentation (Verse-52)

The text of the fifty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS							
	وَ يَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِىَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿٥٢﴾							
AL-HUDA	و	يَوْمَ	يَقُوْلُ	نَادُوْا	شُرَكَآءِىَ	الَّذِيْنَ	زَعَمْتُمْ	فَدَعَوْهُمْ
	and	(on) day	(He) -says - (will) say	*(you all)* *-call* *-yell out*	*My* *-associates -* *partners*	*those who*	*you (all)* *-claimed* *-asserted with assumption*	*so they called them*
	فَلَمْ	يَسْتَجِيْبُوْا		لَهُمْ	و	جَعَلْنَا	بَيْنَهُمْ	مَّوْبِقًا
	then did not	*they positively* *-respond* *-answer*		*for them*	*and*	*We made*	*between them*	*a -barrier* *- place of destruction*
ARBERRY	*And on the day He shall say, 'Call on My associates whom you asserted'; and then they shall call on them, but they will not answer them, and We shall set a gulf between them.*							
MALIK	*On the Day of Judgment Allah will say to them: "Call on those whom you thought to be My partners." They will call them but will receive no answer; and We shall cause animosity between them.*							

Textual Presentation (Verse-53)

Text of the fifty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿٥٣٪﴾

AL-HUDA	و	رَا	الْمُجْرِمُوْنَ	النَّارَ	فَظَنُّوْٓا	اَنَّهُمْ	مُّوَاقِعُوْهَا	و	لَمْ	يَجِدُوْا	عَنْهَا	مَصْرِفًا
	and	*(he) saw*	*those who are -criminals -guilty*	*the (hell) fire*	*then they thought*	*indeed they*	*(are) ones to fall (in) it (her)*	*and*	*did not*	*they find*	*from it (her)*	*any escape*
ARBERRY	*Then the evildoers will see the Fire, and think that they are about to fall into it, and will find no escape from it.*											
MALIK	*The criminals will see the fire and realize that they are going to fall into it; but will find no place to escape.*											

Textual Presentation (Verse-54)

The text of the fifty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	وَلَقَدْ صَرَّفْنَا فِىْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٣﴾							
AL-HUDA	و	لَقَدْ	صَرَّفْنَا	فِىْ	هٰذَا	الْقُرْاٰنِ	لِلنَّاسِ	مِنْ
	and	*certainly*	*we presented in different ways*	*in*	*this*	*the Qur’ān*	*for the -mankind -people*	*from*
	كُلِّ	مَثَلٍ	و	كَانَ	الْاِنْسَانُ	اَكْثَرَ	شَىْءٍ	جَدَلًا
	-every -all	*(of) example*	*and*	*(he) -was -(is)*	*the human being*	*more*	*(of) thing(s)*	*(in) -quarrel -dispute*

ARBERRY	*We have indeed turned about for men in this Koran every manner of similitude; man is the most disputatious of things.*
MALIK	*We have given all kinds of examples in this The Qur’ān to make the people understand this Message, but man is exceedingly contentious.*

Textual Presentation (Verse-55)

The text of the fifty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَ يَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾										
AL-HUDA	و	مَا	مَنَعَ	النَّاسَ	اَنْ	يُّؤْمِنُوْٓا	اِذْ	جَآءَهُمُ	الْهُدٰى	و	يَسْتَغْفِرُوْا
	and	*not*	*(it/he) -stopped -prevented*	*the -people -mankind*	*that*	*they believe*	*when*	*(it) came to them*	*the guidance*	*And*	*(that) they seek forgiveness*
	رَبَّهُمْ	اِلَّآ	اَنْ	تَاْتِيَهُمْ	سُنَّةُ	الْاَوَّلِيْنَ	اَوْ	يَاْتِيَهُمُ	الْعَذَابُ	قُبُلًا	
	(from) -Rabb -Sustainer	*except*	*that*	*(it) comes (to) them*	*way*	*(of) the first ones*	*or*	*(it) comes (to) them*	*the -torment -punishment*	*(as) -confronting -facing them*	

ARBERRY	*And naught prevented men from believing when the guidance came unto them, and seeking their Lord's forgiveness, but that the wont of the ancients should come upon them, or that the chastisement should come upon them face to face.*
MALIK	*Nothing can prevent men from believing and seeking the forgiveness of their Rabb now that Guidance has come to them, unless they are waiting for the fate of former peoples to overtake them or the scourge to be brought to them face to face.*

Textual Presentation (Verse-56)

The text of the fifty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**											
	وَ مَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَ يُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَ اتَّخَذُوْٓا اٰيٰتِىْ وَ مَآ اُنْذِرُوْا بُزُوًا ﴿٥٦﴾											
AL-HUDA	و	مَا	نُرْسِلُ	الْمُرْسَلِيْنَ		اِلَّا	مُبَشِّرِيْنَ	و	مُنْذِرِيْنَ	و	يُجَادِلُ	الَّذِيْنَ
	and	*not*	*We send*	*those who -are sent - Messengers*		*except*	*(as) ones bearers of good news*	*and*	*(as) ones warners*	*and*	*(he) -disputes -quarrels*	*those who*
	كَفَرُوْا	بِالْبَاطِلِ	لِيُدْحِضُوْا	بِهِ	الْحَقَّ	و	اتَّخَذُوْا	اٰيٰتِىْ	و	مَا	اُنْذِرُوْا	بُزُوًا
	they -disbelieve -deny	*with the -batil -falsehood*	*so (that) they -nullify -invalidate*	*with it*	*the -haqq -truth-reality*	*and*	*they took adopted*	*My -verses -signs*	*and*	*what ever*	*they were warned of*	*(as) a -mockery -jest*

ARBERRY	*And We send not the Envoys, but good tidings to bear, and warning. Yet do the unbelievers dispute with falsehood, that they may rebut thereby the truth. They have taken My signs, and what they are warned of, in mockery.*
MALIK	*We send the Rasools only to proclaim good news and to give warnings but with false arguments the unbelievers seek to defeat the Truth, through mocking at My revelations and My warnings.*

Textual Presentation (Verse-57)

The text of the fifty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATION**									
	وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰیٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَنَسِیَ مَا قَدَّمَتْ یَدٰهُ ۜ اِنَّا جَعَلْنَا عَلٰی قُلُوْبِهِمْ اَكِنَّةً اَنْ یَّفْقَهُوْهُ وَ فِیْٓ اٰذَانِهِمْ وَقْرًا ۜ وَ اِنْ تَدْعُهُمْ اِلَی الْهُدٰی فَلَنْ یَّهْتَدُوْٓا اِذًا اَبَدًا ﴿۵۷﴾									
AL-HUDA	وَ	مَنْ	اَظْلَمُ	مِمَّنْ	ذُكِّرَ	بِاٰیٰتِ	رَبِّهٖ	فَاَعْرَضَ	عَنْهَا	وَ
	and	*who*	*(is) more -unjust -wrong*	*than who*	*(he) was reminded*	*with -ayat -verses -signs*	*(of) his -Rabb -Sustainer*	*then (he) turned away*	*from it*	*and*
	نَسِیَ		مَا	قَدَّمَتْ	یَدٰهُ	اِنَّا	جَعَلْنَا	عَلٰی	قُلُوْبِهِمْ	
	(he) forgot		*what*	*(it/she) -forwarded -sent ahead*	*(his) two hands*	*indeed we*	*we made*	*upon*	*their hearts*	
	اَكِنَّةً		اَنْ	یَّفْقَهُوْهُ	وَ	فِیْٓ	اٰذَانِهِمْ	وَقْرًا		وَ
	-veils -curtains		*-lest -that (not)*	*they understand it*	*and*	*(is) in*	*their ears*	*a -heaviness -hollowness -burden*		*and*

اِنْ	تَدْعُهُمْ	اِلَى	الْهُدٰى	فَلَنْ	يَّهْتَدُوْٓا	اِذًا	اَبَدًا	
If	*(you) call them*	*to*	*the guidance*	*then will never*	*they obtain guidance*	*then*	*ever*	
And who does greater evil than he who, being reminded of the signs of his Lord, turns away from them and forgets what his hands have forwarded? Surely We have laid veils on their hearts lest they understand it, and in their ears heaviness; and though thou callest them to the guidance, yet they will not be guided ever.								**ARBERRY**
Who is more unjust than the one who, when reminded of the revelations of his Rabb, turns away from them and forgets what his own hands have done? In regards to such people, We have cast veils over their hearts, so they do not understand this The Qur'ān, and have become hard of hearing. Call them as you may towards the guidance, they will never be guided.								**MALIK**

Textual Presentation (Verse-58)

The text of the fifty eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS											**TRANSLATOR**
وَ رَبُّکَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ﴿٥٨﴾											
و	رَبُّکَ	الْغَفُوْرُ	ذُو	الرَّحْمَةِ	لَوْ	يُؤَاخِذُهُمْ		بِمَا	كَسَبُوْا		**AL-HUDA**
and	*you -Rabb - Sustainer*	*(alone is) the all forgiving*	*the possessor*	*(of) -rahma -mercy*	*If*	*(He) -catches -seizes them*		*because of what*	*they earned*		
لَعَجَّلَ	لَهُمُ	الْعَذَابَ	بَلْ	لَّهُمْ	مَّوْعِدٌ	لَّنْ	يَّجِدُوْا	مِنْ	دُوْنِهٖ	مَوْئِلًا	

	surely he hastened	*for them*	*the -torment -punishment*	*-nay rather*	*(is) for them*	*appointed (promised) time*	*will never*	*they find*	*from*	*-besides -other than (of) it*	*any place of -return -refuge*
ARBERRY	*But thy Lord is the All-forgiving, full of mercy. If He should take them to task for that they have earned, He would hasten for them the chastisement; but they have a tryst, from which they will find no escape.*										
MALIK	*Your Rabb is Most Forgiving, the Lord of Mercy. Had it been His Will to seize them for their sins, He would have hastened their punishment, but for that there is an appointed time, after which they will not find any refuge.*										

Textual Presentation (Verse-59)

The text of the fifty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَ تِلْکَ الْقُرٰٓی اَہْلَکْنٰہُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَہْلِکِہِمْ مَّوْعِدًا ﴿٥٩٪﴾									
AL-HUDA	و	تِلْکَ	الْقُرٰٓی	اَہْلَکْنٰہُمْ	لَمَّا	ظَلَمُوْا	وَ	جَعَلْنَا	لِمَہْلِکِہِمْ	مَّوْعِدًا
	and	*those*	*the -town -dwellings*	*We destroyed them*	*when*	*they did - wrong - injustice*	*and*	*We made*	*for their destruction*	*an appointed (promised) time*
ARBERRY	*And those cities, We destroyed them when they did evil, and appointed for their destruction a tryst.*									

MALIK	*All those nations whom We destroyed for their wrongdoings were given respite and an appointed time for their destruction.*

Textual Presentation (Verse-60)

The text of the sixtieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="14">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="14">وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا ﴿٦٠﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>حُقُبًا</td><td>اَمْضِىَ</td><td>اَوْ</td><td>الْبَحْرَيْنِ</td><td>مَجْمَعَ</td><td>اَبْلُغَ</td><td>حَتّٰى</td><td>اَبْرَحُ</td><td>لَآ</td><td>لِفَتٰىهُ</td><td>مُوْسٰى</td><td>قَالَ</td><td>اِذْ</td><td>وَ</td></tr>
<tr><td><i>long periods</i></td><td><i>i send pass</i></td><td><i>or</i></td><td><i>(of) the two seas</i></td><td><i>-junction -place of meeting</i></td><td><i>i reach</i></td><td><i>Until</i></td><td><i>(will) leave</i></td><td><i>not</i></td><td><i>to his youth</i></td><td><i>Moses</i></td><td><i>(he) said</i></td><td><i>when</i></td><td><i>and</i></td></tr>
<tr><td>ARBERRY</td><td colspan="14"><i>And when Moses said to his page, 'I will not give up until I reach the meeting of the two seas, though I go on for many years.</i></td></tr>
<tr><td>MALIK</td><td colspan="14"><i>Now tell them about the story of Khizr to whom Allah has given special knowledge. The Prophet Musa (Moses) was asked to go to him and learn from him. When Musa set out to meet him at an appointed place, he said to his young servant: “I will not give up my journey until I reach the junction of the two rivers, even if I have to spend ages in travel."</i></td></tr>
</table>

Textual Presentation (Verse-61)

The text of the sixty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُۥ فِى الْبَحْرِ سَرَبًا ﴿٦١﴾

AL-HUDA	فَلَمَّا	بَلَغَا	مَجْمَعَ	بَيْنِهِمَا	نَسِيَا	حُوتَهُمَا	فَاتَّخَذَ	سَبِيلَهُۥ	فِى	الْبَحْرِ	سَرَبًا
	then when	*they (two) reached*	*-junction -place of meeting*	*between them*	*they (two) forgo*	*fish (of) them (two)*	*then (it / he) - took -made*	*its way*	*in*	*the sea*	*-burrowing - tunneling*

ARBERRY	*Then, when they reached their meeting, they forgot their fish, and it took its way into the sea, burrowing.*
MALIK	*It so happened that when at last they reached the junction of the two rivers they forgot about the fish they were carrying, which made its way into the river, and disappeared.*

Textual Presentation (Verse-62)

The text of the sixty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾

AL-HUDA	فَلَمَّا	جَاوَزَا	قَالَ	لِفَتَىٰهُ	ءَاتِنَا	غَدَآءَنَا	لَقَدْ	لَقِينَا	مِن	سَفَرِنَا	هَٰذَا	نَصَبًا

	-fatigue -weariness	*this*	*our journey*	*from*	*we met*	*certainly*	*our meal (lunch)*	*(you) bring us*	*to his youth*	*(he) said*	*they (two) crossed*	*then when*
ARBERRY	*When they had passed over, he said to his page, 'Bring us our breakfast; indeed, we have encountered weariness from this our journey.'*											
MALIK	*When they had passed on some distance, Musa asked his young servant: "Let us have our breakfast, really we are worn out with this travelling."*											

Textual Presentation (Verse-63)

The text of the sixty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّىْ نَسِيْتُ الْحُوْتَ ۡ وَ مَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ ۖ عَجَبًا ﴿٦٣﴾										
AL-HUDA	مَآ	وَ	الْحُوْتَ	نَسِيْتُ	فَاِنِّىْ	الصَّخْرَةِ	اِلَى	اَوَيْنَآ	اِذْ	اَرَءَيْتَ	قَالَ
	Not	*and*	*the fish*	*i forgot*	*then indeed i*	*the rock*	*towards*	*we took refuge*	*when*	*did you saw*	*(he) said*
	عَجَبًا	الْبَحْرِ	فِى	سَبِيْلَهٗ	اتَّخَذَ	وَ	اَذْكُرَهٗ	اَنْ	الشَّيْطٰنُ	اِلَّا	اَنْسٰنِيْهُ

	-amazingly -marvelously -astonishingly	the sea	in	its way	(it) -made -took	and	-remember -mention it	-lest -that (not)	the -Satan –Satan	except	(he) made me forget it
ARBERRY	*He said, 'What thinkest thou? When we took refuge in the rock, then I forgot the fish -- and it was Satan himself that made me forget it so that I should not remember it -- and so it took its way into the sea in a manner marvelous.'*										
MALIK	*He replied: "You know! I forgot to tell you about the fish, which made its way miraculously into the river, when we were resting beside that rock. It was Shaitãn who made me forget to mention this incident to you."*										

Textual Presentation (Verse-64)

The text of the sixty fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**								
	قَالَ ذٰلِکَ مَا کُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓی اٰثَارِہِمَا قَصَصًا ﴿٦٤﴾								
AL-HUDA	قَصَصًا	اٰثَارِہِمَا	عَلٰٓی	فَارْتَدَّا	نَبْغِ	کُنَّا	مَا	ذٰلِکَ	قَالَ
	-retracing -following step by step	*their -traces -footsteps*	*upon*	*then they (two) returned*	*we seek*	*we were*	*(is) what*	*that*	*(he) said*
ARBERRY	*Said he, 'This is what we were seeking!' And so they returned upon their tracks, retracing them.*								
MALIK	*Musa said: "That is the place we were looking for," so they went back retracing their footsteps.*								

Textual Presentation (Verse-65)

The text of the sixty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="13">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="13">فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>عِلْمًا</td><td>لَّدُنَّا</td><td>مِنْ</td><td>عَلَّمْنٰهُ</td><td>وَ</td><td>عِنْدِنَا</td><td>مِّنْ</td><td>رَحْمَةً</td><td>اٰتَيْنٰهُ</td><td>عِبَادِنَآ</td><td>مِّنْ</td><td>عَبْدًا</td><td>فَوَجَدَا</td></tr>
<tr><td><i>a special knowledge</i></td><td><i>near (of) Us</i></td><td><i>From</i></td><td><i>We taught him</i></td><td><i>and</i></td><td><i>near (of) Us</i></td><td><i>from</i></td><td><i>a special -rahma -mercy</i></td><td><i>We gave him</i></td><td><i>Our -servants -worshippers</i></td><td><i>-from -of</i></td><td><i>a -servant -worshipper</i></td><td><i>then they (two) found</i></td></tr>
<tr><td>ARBERRY</td><td colspan="13"><i>Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge proceeding from Us.</i></td></tr>
<tr><td>MALIK</td><td colspan="13"><i>There they found one of Our servants (Khizr) whom We had blessed with special favor from Ourselves and whom We had given special knowledge of Our own.</i></td></tr>
</table>

Textual Presentation (Verse-66)

The text of the sixty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td>THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td>قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾</td></tr>
</table>

AL-HUDA	قَالَ	لَهُ	مُوسَىٰ	هَلْ	أَتَّبِعُكَ	عَلَىٰ	أَنْ	تُعَلِّمَنِ	مِمَّا	عُلِّمْتَ	رُشْدًا
	(he) said	*-to -for him*	*Moses*	*do? may?*	*I follow you*	*upon*	*that*	*you teach me*	*from what*	*you were taught*	*-rectitude -right judgment*
ARBERRY	*Moses said to him, 'Shall I follow thee so that thou teachest me, of what thou hast been taught, right judgment.'*										
MALIK	*Musa requested of him: "May I follow you so that you may teach me from that True Knowledge which you have been taught?"*										

Textual Presentation (Verse-67 & 68)

The texts of the sixty seventh and sixty eighth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**														
	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾														
AL-HUDA	قَالَ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا	وَ	كَيْفَ	تَصْبِرُ	عَلَىٰ	مَا	لَمْ	تُحِطْ	بِهِۦ	خُبْرًا
	(he) said	*indeed you*	*will never*	*you are (will be) -able -capable*	*with me*	*(to) bear -with sabar - patiently*	*and*	*how*	*you (will) bear patiently*	*Upon*	*what*	*did not*	*you encompass*	*(with) it*	*(as) an expert*

ARBERRY	*Said he, 'Assuredly thou wilt not be able to bear with me patiently. And how shouldst thou bear patiently that thou hast never encompassed in thy knowledge?'*
MALIK	*He answered: “Surely you will not be able to bear with me, for how can you have patience about that which is beyond your knowledge?”*

Textual Presentation (Verse-69)

The text of the sixty ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="11">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="11">قَالَ سَتَجِدُنِیٓ اِنْ شَآءَ اللّٰهُ صَابِرًا وَّلَآ اَعْصِیْ لَکَ اَمْرًا ﴿٦٩﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>اَمْرًا</td><td>لَکَ</td><td>اَعْصِیْ</td><td>لَآ</td><td>و</td><td>صَابِرًا</td><td>اللّٰهُ</td><td>شَآءَ</td><td>اِنْ</td><td>سَتَجِدُنِیٓ</td><td>قَالَ</td></tr>
<tr><td><i>(in) any
-matter -affair</i></td><td><i>for you</i></td><td><i>I -disobey
-rebel</i></td><td><i>Not</i></td><td><i>and</i></td><td><i>one with -sabar
-fortitude
-patience</i></td><td><i>Allah</i></td><td><i>(He) willed</i></td><td><i>if</i></td><td><i>will (soon) you
find me</i></td><td><i>(he) said</i></td></tr>
<tr><td>ARBERRY</td><td colspan="11"><i>He said, 'Yet thou shalt find me, if God will, patient; and I shall not rebel against thee in anything.'</i></td></tr>
<tr><td>MALIK</td><td colspan="11"><i>Musa said: “If Allah wills, you shall find me patient and I shall not disobey you in any way."</i></td></tr>
</table>

Textual Presentation (Verse-70)

The text of the seventieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td>TRANSLATOR</td><td colspan="12">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td></td><td colspan="12">قَالَ فَاِنِ اتَّبَعْتَنِیْ فَلَا تَسْـَٔلْنِیْ عَنْ شَیْءٍ حَتّٰۤی اُحْدِثَ لَکَ مِنْهُ ذِکْرًا ﴿٧٠﴾</td></tr>
<tr><td rowspan="2">AL-HUDA</td><td>ذِكْرًا</td><td>مِنْهُ</td><td>لَكَ</td><td>أُحْدِثَ</td><td>حَتّٰى</td><td>شَيْءٍ</td><td>عَنْ</td><td>تَسْأَلْنِي</td><td>فَلَا</td><td>اتَّبَعْتَنِي</td><td>فَإِنِ</td><td>قَالَ</td></tr>
<tr><td><i>a mentioning</i></td><td><i>-of
-from it</i></td><td><i>for it</i></td><td><i>I narrate</i></td><td><i>until</i></td><td><i>any thing</i></td><td><i>about</i></td><td><i>(you)
-question!
-ask! me</i></td><td><i>then do not!</i></td><td><i>you followed me</i></td><td><i>then if</i></td><td><i>(he) said</i></td></tr>
<tr><td>ARBERRY</td><td colspan="12"><i>Said he, 'Then if thou followest me, question me not on anything until I myself introduce the mention of it to thee.'</i></td></tr>
<tr><td>MALIK</td><td colspan="12"><i>He said: “If you want to follow me, then do not question me about anything until I tell you about it myself."</i></td></tr>
</table>

Textual Presentation (Verse-71)

The text of the seventy first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td>TRANSLATOR</td><td colspan="15">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td></td><td colspan="15">فَانْطَلَقَا ٚ حَتّٰۤی اِذَا رَکِبَا فِی السَّفِیْنَةِ خَرَقَهَا ؕ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَیْـًٔا اِمْرًا ﴿٧١﴾</td></tr>
<tr><td>AL-HUDA</td><td>اِمْرًا</td><td>شَيْئًا</td><td>جِئْتَ</td><td>لَقَدْ</td><td>أَهْلَهَا</td><td>لِتُغْرِقَ</td><td>أَخَرَقْتَهَا</td><td>قَالَ</td><td>خَرَقَهَا</td><td>السَّفِينَةِ</td><td>فِي</td><td>رَكِبَا</td><td>إِذَا</td><td>حَتّٰى</td><td>فَانْطَلَقَا</td></tr>
</table>

	-grievous -bad -evil	(with) a thing	you came	certainly	its people	so (that) you drown	did? you -perforated -made a hole in	(he) said	(he) -perforated -made a hole in (in) it	the -ship -boat	in	they (two) embarked	When	until	so they (two) proceeded
ARBERRY	*So they departed; until, when they embarked upon the ship, he made a hole in it. He said, 'What, hast thou made a hole in it so as to drown its passengers? Thou hast indeed done a grievous thing.'*														
MALIK	*So they set forth, but when they embarked in a boat to cross the river, Khizr made a hole in it. Musa cried out: "Did you make a hole in it to drown its passengers? You have done a weird thing!"*														

Textual Presentation (Verse-72 & 73)

The text of the seventy second and third verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	قَالَ اَلَمْ اَقُلْ اِنَّکَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿۷۲﴾ قَالَ لَا تُؤَاخِذْنِىْ بِمَا نَسِيْتُ وَ لَا تُرْبِقْنِىْ مِنْ اَمْرِىْ عُسْرًا ﴿۷۳﴾									
AL-HUDA	قَالَ	صَبْرًا	مَعِىَ	تَسْتَطِيْعَ		لَنْ	اِنَّکَ	اَقُلْ	اَلَمْ	قَالَ
	(he) said	*(to) bear -with sabr - patiently*	*with me*	*you are (will be) -able -capable*		*will never*	*indeed you*	*I say (said)*	*did? not*	*(he) said*
	عُسْرًا	اَمْرِىْ	مِنْ	تُرْبِقْنِىْ	لَا	و	نَسِيْتُ	بِمَا	تُؤَاخِذْنِىْ	لَا

	(in) difficulty	*my -matter -affair*	*-from -of*	*(you) -take over -burden me*	*do not!*	*and*	*I forgot*	*because of what*	*you -seize -make accountable! me*	*do not!*
ARBERRY	*Said he, 'Did I not say that thou couldst never bear with me patiently?' He said, 'Do not take me to task that I forgot, neither constrains me to do a thing too difficult.'*									
MALIK	*He said: "Didn't I say that you would not manage to have patience with me?"[72] Musa said: "Pardon my forgetfulness, do not be angry with me on account of this mistake."*									

Textual Presentation (Verse-74)

Text of the seventy fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	فَانْطَلَقَا ۟ حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾							
AL-HUDA	اَقَتَلْتَ	قَالَ	فَقَتَلَهٗ	غُلٰمًا	لَقِيَا	اِذَا	حَتّٰٓى	فَانْطَلَقَا
	did? you killed	*(he) said*	*then (he) killed him*	*a -boy -teenager*	*they (two) met*	*when*	*until*	*so they (two) proceeded*
	نُّكْرًا	شَيْـًٔا	جِئْتَ	لَقَدْ	نَفْسٍ	بِغَيْرِ	زَكِيَّةًۢ	نَفْسًا
	hateful	*(with) a thing*	*you came (brought)*	*certainly*	*a soul*	*with out (without)*	*One -innocent -pure*	*a soul (person)*

ARBERRY	*So they departed; until, when they met a lad, he slew him. He said, 'What, hast thou slain a soul innocent, and that not to retaliate for a soul slain? Thou hast indeed done a horrible thing.'*
MALIK	*So they journeyed on until they met a boy, and Khizr slew him. Musa said: "You have killed an innocent person though he had killed nobody. Surely you have done a horrible deed!"*

Textual Presentation (Verse-75 & 76)

The text of the seventy fifth and seventy sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**										
	قَالَ اَلَمْ اَقُلْ لَّکَ اِنَّکَ لَنْ تَسْتَطِیْعَ مَعِیَ صَبْرًا ﴿٧٥﴾ قَالَ اِنْ سَاَلْتُکَ عَنْ شَیْءٍۭ بَعْدَهَا فَلَا تُصٰحِبْنِیْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّیْ عُذْرًا ﴿٧٦﴾										
AL-HUDA	قَالَ	اَلَمْ	اَقُلْ	لَّکَ	اِنَّکَ	لَنْ	تَسْتَطِیْعَ	مَعِیَ	صَبْرًا	قَالَ	اِنْ
	(he) said	*did? not*	*I say*	*to you*	*indeed you*	*will never*	*you are (will be)-able -capable*	*with me*	*endure with -sabr -patience -gratitude*	*(he) said*	*if*
	سَاَلْتُکَ	عَنْ	شَیْءٍۭ	بَعْدَهَا	فَلَا	تُصٰحِبْنِیْ	قَدْ	بَلَغْتَ	مِنْ	لَّدُنِّیْ	عُذْرًا

	I -ask -question you	*About*	*any thing*	*after (of) it (her)*	*then do not!*	*(you) keep company with me*	*in fact*	*you reached*	*From*	*near (of) me*	*an excuse*
ARBERRY	*Said he, 'Did I not say that thou couldst never bear with me patiently?' He said, 'If I question thee on anything after this, then keep me company no more; thou hast already experienced excuse sufficient on my part.'*										
MALIK	*Khizr said: "Did I not tell you that you will not be able to bear with me?" Musa replied: "If ever I ask you about anything after this, you may not keep me in your company; for then I should deserve it because you will have an excuse in my case.*										

Textual Presentation (Verse-77)

The text of the seventy seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**											
	فَانْطَلَقَا ۚ حَتّٰۤى اِذَاۤ اَتَيَاۤ اَهْلَ قَرْيَةِ ِاسْتَطْعَمَاۤ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۚ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ﴿۷۷﴾											
AL-HUDA	فَانْطَلَقَا	حَتّٰى	اِذَا	اَتَيَا	اَهْلَ	قَرْيَةِ	اسْتَطْعَمَا	اَهْلَهَا	فَاَبَوْا	اَنْ	يُّضَيِّفُوْهُمَا	فَوَجَدَا
	so they (two) proceeded	*until*	*when*	*they (two) came*	*-people -dweller*	*(of) a town*	*they (two) sought food*	*its (her) people*	*then they refused*	*that*	*they take as guests them (two)*	*then they (two) found*
	فِيْهَا	جِدَارًا	يُّرِيْدُ	اَنْ	يَّنْقَضَّ	فَاَقَامَهٗ	قَالَ	لَوْ	شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	اَجْرًا

	a -wage -payment	*upon it*	*surely you took*	*you willed*	*if*	*(he) said*	*so (he) made to stand it*	*(it) falls*	*that*	*(it) wanted*	*a wall*	*in it (her)*
ARBERRY	*So they departed; until, when they reached the people of a city, they asked the people for food, but they refused to receive them hospitably. There they found a wall about to tumble down, and so he set it up. He said, 'If thou hadst wished, thou couldst have taken a wage for that.'*											
MALIK	*They travelled on until they came to the people of a town. They asked them for some food, but they refused to receive them as their guests. There they found a wall on the point of falling down, so he restored it. Musa said: "If you wanted you could have demanded some payment for it!"*											

Textual Presentation (Verse-78)

The text of the seventy eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**												
	قَالَ هٰذَا فِرَاقُ بَيْنِى وَ بَيْنِکَ ۚ سَأُنَبِّئُکَ بِتَأْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿۷۸﴾												
AL-HUDA	صَبْرًا	عَلَيْهِ	تَسْتَطِعْ	لَمْ	مَا	بِتَأْوِيْلِ	سَأُنَبِّئُکَ	بَيْنِکَ	وَ	بَيْنِى	فِرَاقُ	هٰذَا	قَالَ
	endure with -sabr -patience – fortitude	*upon it*	*you are -able -capable*	*did not*	*(of) what*	*with interpretation*	*(will soon) inform you*	*between you*	*and*	*between me*	*(is) a -parting -separating*	*this*	*(he)said*
ARBERRY	*Said he, 'This is the parting between me and thee. Now I will tell thee the interpretation of that thou couldst not bear patiently.*												

MALIK	*Khizr replied: "That's it, this is the parting between you and me. But first I will explain to you those acts of mine which you could not bear to watch with patience.*

Textual Presentation (Verse-79)

The text of the seventy ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="10">THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="10">اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿۷۹﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>اَمَّا</td><td>السَّفِيْنَةُ</td><td colspan="2">فَكَانَتْ</td><td>لِمَسٰكِيْنَ</td><td colspan="2">يَعْمَلُوْنَ</td><td>فِى</td><td>الْبَحْرِ</td><td>فَاَرَدْتُّ</td></tr>
<tr><td><i>as for</i></td><td><i>the
-boat
-ship</i></td><td colspan="2">so
(it/she)
was</td><td><i>for ones
-poor -</i></td><td colspan="2"><i>they do work</i></td><td><i>in</i></td><td><i>the sea</i></td><td><i>so I
-wanted -
wished</i></td></tr>
<tr><td>اَنْ</td><td>اَعِيْبَهَا</td><td>و</td><td>كَانَ</td><td>وَرَآءَهُمْ</td><td>مَّلِكٌ</td><td>يَّاْخُذُ</td><td>كُلَّ</td><td>سَفِيْنَةٍ</td><td>غَصْبًا</td></tr>
<tr><td><i>that</i></td><td><i>I make defective it
(her)</i></td><td><i>and</i></td><td><i>(he)
was</i></td><td><i>behind (of) them</i></td><td><i>a king</i></td><td><i>(he) -takes
-seizes
-(seizing)</i></td><td><i>Every</i></td><td><i>(of)
-boat
-ship</i></td><td><i>a -snatching
-seizing
-taking by force</i></td></tr>
<tr><td>ARBERRY</td><td colspan="10"><i>As for the ship, it belonged to certain poor men, who toiled upon the sea; and I desired to damage it, for behind them there was a king who was seizing every ship by brutal force.</i></td></tr>
<tr><td>MALIK</td><td colspan="10"><i>As for the boat, it belonged to some poor fishermen who toiled on the river. I intended to damage it because in their rear there was a king who was seizing every boat by force.</i></td></tr>
</table>

Textual Presentation (Verse-80)

The text of the eightieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**											
	وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ﴿٨٠﴾											
AL-HUDA	و	اَمَّا	الْغُلٰمُ	فَكَانَ	اَبَوٰهُ	مُؤْمِنَيْنِ	فَخَشِيْنَآ	اَنْ	يُّرْهِقَهُمَا	طُغْيَانًا	و	كُفْرًا
	and	*as for*	*the -boy -teenager*	*so (he) was*	*his parents*	*two who -believed truly -were believers*	*so we feared*	*-lest -that not*	*(he) -opresses -exhausts them (two)*	*(due to) obstinate rebellion*	*and*	*(due to) -disbelief -denial*
ARBERRY	*As for the lad, his parents were believers; and we were afraid he would impose on them insolence and unbelief.*											
MALIK	*As for the youth, his parents are true believers, and we feared lest he would grieve them with his rebellion and unbelief.*											

Textual Presentation (Verse-81)

The text of the eighty first verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**
	فَاَرَدْنَآ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّ اَقْرَبَ رُحْمًا ﴿٨١﴾

<table>
<tr><td rowspan="2">AL-HUDA</td><td>فَارَدْنَآ</td><td>اَنْ</td><td>يُّبْدِلَهُمَا</td><td>رَبُّهُمَا</td><td>خَيْرًا</td><td>مِّنْهُ</td><td>زَكٰوةً</td><td>وَّ</td><td>اَقْرَبَ</td><td>رُحْمًا</td></tr>
<tr><td><i>so we -wished -intended</i></td><td><i>that</i></td><td><i>(He) exchanges (for) them (two)</i></td><td><i>their -Rabb -Lord</i></td><td><i>better</i></td><td><i>than him</i></td><td><i>(in) purity</i></td><td><i>and</i></td><td><i>nearer</i></td><td><i>(in) mercy</i></td></tr>
<tr><td>ARBERRY</td><td colspan="10"><i>So we desired that their Lord should give to them in exchange one better than he in purity, and nearer in tenderness.</i></td></tr>
<tr><td>MALIK</td><td colspan="10"><i>It was our wish that our Rabb should grant them another in his place, a son more righteous and better in affection.</i></td></tr>
</table>

Textual Presentation (Verse-82)

The text of the eighty second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="10">وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِى الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ اَبُوْهُمَا
صَالِحًا ۚ فَارَادَ رَبُّکَ اَنْ يَّبْلُغَآ اَشُدَّهُمَا وَ يَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّکَ ۚ وَمَا
فَعَلْتُهٗ عَنْ اَمْرِىْ ؕ ذٰلِکَ تَاْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْهِ صَبْرًا ﴿٨٢﴾</td></tr>
<tr><td rowspan="3">AL-HUDA</td><td>وَ</td><td>اَمَّا</td><td>الْجِدَارُ</td><td>فَكَانَ</td><td>لِغُلٰمَيْنِ</td><td>يَتِيْمَيْنِ</td><td>فِى</td><td>الْمَدِيْنَةِ</td><td>وَ</td><td>كَانَ</td></tr>
<tr><td><i>and</i></td><td><i>as for</i></td><td><i>the wall</i></td><td><i>so (it) was</i></td><td><i>for two -boys -teenagers</i></td><td><i>two orphans</i></td><td><i>In</i></td><td><i>the city</i></td><td><i>And</i></td><td><i>(it) was</i></td></tr>
<tr><td>تَحْتَهٗ</td><td>كَنْزٌ</td><td>لَّهُمَا</td><td>وَ</td><td>كَانَ</td><td>اَبُوْهُمَا</td><td>صَالِحًا</td><td>فَارَادَ</td><td>رَبُّکَ</td><td>اَنْ</td></tr>
</table>

-under -beneath	*a treasure*	*for them (two)*	*and*	*(he) was*	*their father*	*one -salih -righteous virtuous*	*so he -wanted -intended*	*your -Rabb -Lord*	*That*	
يَبْلُغَآ	اَشُدَّهُمَا	وَ	يَسْتَخْرِجَا	كَنْزَهُمَا	رَحْمَةً	مِّنْ	رَّبِّکَ	وَ	مَا	
they (two) reach	*their full -maturity -strength*	*and*	*they (two) -take out -extract*	*their treasure*	*(due to) a complete - rahma -mercy*	*From*	*your -Rabb -Lord*	*and*	*Not*	
فَعَلْتُهٗ	عَنْ	اَمْرِیْ	ذٰلِکَ	تَاْوِيْلُ	مَا	لَمْ	تَسْطِعْ	عَّلَيْهِ	صَبْرًا	
I did it	*-from -due to*	*my -order -command*	*that*	*(is) interpretation*	*(of) what*	*did not*	*you are -able -capable*	*upon it*	*endure with -sabr -patience –fortitude*	

ARBERRY	*As for the wall, it belonged to two orphan lads in the city, and under it was a treasure belonging to them. Their father was a righteous man; and thy Lord desired that they should come of age and then bring forth their treasure as a mercy from thy Lord. I did it not of my own bidding. This is the interpretation of that thou couldst not bear patiently.'*
MALIK	*As for the wall, it belonged to two orphan boys in the city and beneath it their treasure was buried. Since their father was a righteous man, your Rabb desired that these children should attain their maturity and take out their treasure. All this was done as a mercy from your Rabb. What I did was not done by my own will. That is the interpretation of those actions which you could not bear to watch with patience."*

Textual Presentation (Verse-83)

The text of the eighty third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَ يَسْـَٔلُوْنَكَ عَنْ ذِی الْقَرْنَيْنِ ؕ قُلْ سَاَتْلُوْ عَلَيْكُمْ مِّنْهُ ذِكْرًا ﴿٨٣ؕ﴾									
AL-HUDA	ذِكْرًا	مِّنْهُ	عَلَيْكُمْ	سَاَتْلُوْ	قُلْ	الْقَرْنَيْنِ	ذِی	عَنْ	يَسْـَٔلُوْنَكَ	وَ
	a remembrance	*-of* *-from* *it*	*upon you (all)*	*will (soon)* *I recite* *(in sequence)*	*(you)* *say*	*(of) the two* *-horns* *-centuries*	*possessor*	*about*	*they -ask* *-question you*	*and*
ARBERRY	*They will question thee concerning Dhool Karnain. Say: 'I will recite to you a mention of him.*									
MALIK	*O Muhammad, they ask you about Zul-Qarnain. Say "I will recite to you some of his story.*									

Textual Presentation (Verse-84& 85)

The text of the eighty fourth and eighty fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**												
	اِنَّا مَكَّنَّا لَہٗ فِی الْاَرْضِ وَاٰتَیْنٰہُ مِنْ كُلِّ شَیْءٍ سَبَبًا ﴿٨۴﴾ فَاَتْبَعَ سَبَبًا ﴿٨٥﴾												
AL-HUDA	سَبَبًا	فَاَتْبَعَ	سَبَبًا	شَیْءٍ	كُلِّ	مِنْ	اٰتَیْنٰہُ	و	الْاَرْضِ	فِی	لَہ	مَكَّنَّا	اِنَّا

	indeed	*We gave -power -strength -influence*	*for him*	*in*	*the earth*	*And*	*We gave him*	*from*	*-every*	*(of) thing(s)*	*a means*	*so (he) followed*	*a means*
ARBERRY	*We established him in the land, and We gave him a way to everything and he followed a way.*												
MALIK	*Indeed We established his power in the land and We gave him all kinds of ways and means So one time he followed a certain expedition towards the West and he marched on.*												

Textual Presentation (Verse-86)

The text of the eighty sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**												
	حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِىْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَ اِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ﴿٨٦﴾												
AL-HUDA	حَتّٰى	اِذَا	بَلَغَ	مَغْرِبَ	الشَّمْسِ	وَجَدَهَا	تَغْرُبُ	فِىْ	عَيْنٍ	حَمِئَةٍ	وَّ	وَجَدَ	عِنْدَهَا
	till	*when*	*(he) reached*	west setting place	(of) the sun	*(he) found it*	*(it) -sets*	*in*	*a spring*	*hot muddy*	*and*	*(he) found*	*near (of) it*
	قَوْمًا	قُلْنَا	يٰذَا الْقَرْنَيْنِ		اِمَّا	اَنْ	تُعَذِّبَ	وَ	اِمَّا	اَنْ	تَتَّخِذَ	فِيْهِمْ	حُسْنًا

	-kindness -goodness –beauty	*-in -about them*	*you -make -adopt*	*that*	*Or*	*and*	*you punish*	*that*	*either*	*o possessor of the - qarnain -two horns*	*we said*	*a -nation -people*
ARBERRY	*Until, when he reached the setting of the sun, he found it setting in a muddy spring, and he found nearby a people. We said, 'O Dhool Karnain, either thou shalt chastise them, or thou shalt take towards them a way of kindness.'*											
MALIK	*Till he reached the end of the land and the start of an ocean, where the Sun was setting, he noted that it was setting in a mucky spring and found by it a people. We said: “O Zul-Qarnain! You have the option to either punish them or to show them kindness.”*											

Textual Presentation (Verse-87)

The text of the eighty seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**												
	قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿٨٧﴾												
AL-HUDA	نُّكْرًا	عَذَابًا	فَيُعَذِّبُهٗ	رَبِّهٖ	اِلٰى	يُرَدُّ	ثُمَّ	نُعَذِّبُهٗ	فَسَوْفَ	ظَلَمَ	مَنْ	اَمَّا	قَالَ
	-disliked -unheard of	*a -torment -punishment*	*then (He) (will) punish him*	*his -Rabb -Lord*	*To*	*(he) is (will be) returned*	*then*	*we (shall) punish him*	*so -will -shortly*	*(he) did wrong*	*who*	*as for*	*(he) said*
ARBERRY	*He said, 'As for the evildoer, him we shall chastise, then he shall be returned to his Lord and He shall chastise him with a horrible chastisement.*												

MALIK	*He said: "Anyone Who will do wrong shall be punished; then will he return to his Rabb and be sternly punished by Him.*

Textual Presentation (Verse-88 &89)

The texts of the eighty eighth and eighty ninth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَ اَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءًۨ الْحُسْنٰى ۚ وَ سَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ﴿٨٨ؕ﴾ ثُمَّ اَتْبَعَ سَبَبًا ﴿٨٩﴾									
AL-HUDA	وَ	اَمَّا	مَنْ	اٰمَنَ	وَ	عَمِلَ	صَالِحًا	فَلَهٗ	جَزَآءَ	الْحُسْنٰى
	and	*as for*	*who*	*(he) believed*	*and*	*(he) did*	*(deed) -good -righteous*	*so (is) for him*	*a -reward -recompense*	*(of) the best*
	وَ	سَنَقُوْلُ	لَهٗ		مِنْ	اَمْرِنَا	يُسْرًا	ثُمَّ	اَتْبَعَ	سَبَبًا
	and	*Will (soon) We say*	*-to -for him*		*from*	*our command*	*Easy*	*then*	*he followed*	*a -means –way*
ARBERRY	*But as for him who believes, and does righteousness, he shall receive as recompense the reward most fair, and we shall speak to him, of our command, easiness.' Then he followed a way until.*									
MALIK	*As for him who believes and does good deeds, he will have a good reward and will be assigned an easy task by our command." Then he set out on another expedition towards the East and marched on.*									

Textual Presentation (Verse-90)

The text of the ninetieth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th>TRANSLATOR</th><th colspan="8">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td></td><td colspan="8">حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ﴿٩٠﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>حَتّٰٓى</td><td>اِذَا</td><td>بَلَغَ</td><td>مَطْلِعَ</td><td>الشَّمْسِ</td><td>وَجَدَهَا</td><td>تَطْلُعُ</td><td>عَلٰى</td></tr>
<tr><td>Until</td><td>when</td><td>(he) reached</td><td>rising place</td><td>(of) the sun</td><td>(he) found it (her)</td><td>(it / she) rising</td><td>Upon</td></tr>
<tr><td>قَوْمٍ</td><td>لَّمْ</td><td>نَجْعَلْ</td><td>لَّهُم</td><td>مِّنْ</td><td>دُوْنِهَا</td><td colspan="2">سِتْرًا</td></tr>
<tr><td>a -people -nation</td><td>did not</td><td>we make</td><td>for him</td><td>from</td><td>besides (of) it (her)</td><td colspan="2">a shelter</td></tr>
<tr><td>ARBERRY</td><td colspan="8">When he reached the rising of the sun, he found it rising upon a people for whom We had not appointed any veil to shade them from it.</td></tr>
<tr><td>MALIK</td><td colspan="8">till he came to the rising of the Sun, he noted it rising on a people for whom We had not provided any shelter from it (they were so backward that they did not even know how to make houses or tents for their living).</td></tr>
</table>

Textual Presentation (Verse-91 & 92)

The text of the ninety first and ninety second verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	کَذٰلِکَ ؕ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٢﴾

AL-HUDA	كَذٰلِكَ	و	قَدْ	اَحَطْنَا	بِمَا	لَدَيْهِ	خُبْرًا	ثُمَّ	اَتْبَعَ	سَبَبًا
	-thus -likewise	*and*	*in fact*	*We encompassed (knew)*	*with what ever*	*(is) near (of) him*	*(in) -news -information*	*then*	*(he) followed*	*a -means -way*
ARBERRY	*So; and We encompassed in knowledge what was with him. Then he followed a way.*									
MALIK	*He left them as they were: We had full knowledge what priority was before him. Then he set out on another expedition and marched on.*									

Textual Presentation (Verse-93)

The text of the ninety third verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ﴿٩٣﴾							
AL-HUDA	حَتّٰٓى	اِذَا	بَلَغَ	بَيْنَ	السَّدَّيْنِ	وَجَدَ	مِنْ	دُوْنِهِمَا
	until	*when*	*(he) reached*	*between*	*the two barriers*	*(he) found*	*from*	*besides (of) them (two)*
	قَوْمًا	لَّا	يَكَادُوْنَ		يَفْقَهُوْنَ		قَوْلًا	
	a -nation -people	*not*	*they are -near -almost*		*they -understand -comprehend*		*a saying*	
ARBERRY	*Until, when he reached between the two barriers, he found this side of them a people scarcely able to understand speech.*							

MALIK	*Till he reached between two mountains where he found a people who could hardly understand his language.*

Textual Presentation (Verse-94)

The texts of the ninety fourth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="11">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="11">قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْ جُوْجَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَکَ خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَ بَيْنَهُمْ سَدًّا ﴿۹۴﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>قَالُوْا</td><td colspan="2">يٰذَا الْقَرْنَيْنِ</td><td>اِنَّ</td><td>يَاْجُوْجَ</td><td>و</td><td>مَاْ جُوْجَ</td><td>مُفْسِدُوْنَ</td><td>فِى</td><td colspan="2">الْاَرْضِ</td></tr>
<tr><td><i>they said</i></td><td colspan="2"><i>o possessor (of) the -qarnain -two horns</i></td><td><i>indeed</i></td><td><i>-yajuj -gog</i></td><td><i>and</i></td><td><i>-majuj -magog</i></td><td><i>(are) ones who do -corruption -mischief</i></td><td><i>in</i></td><td colspan="2"><i>the earth</i></td></tr>
<tr><td>فَهَلْ</td><td>نَجْعَلُ</td><td>لَکَ</td><td>خَرْجًا</td><td>عَلٰٓى</td><td>اَنْ</td><td>تَجْعَلَ</td><td>بَيْنَنَا</td><td>وَ</td><td>بَيْنَهُمْ</td><td>سَدًّا</td></tr>
<tr><td><i>so do? shall?</i></td><td><i>we make</i></td><td><i>for you</i></td><td><i>any -tax -tribute</i></td><td><i>Upon</i></td><td><i>that</i></td><td><i>you make</i></td><td><i>between us</i></td><td><i>and</i></td><td><i>between them</i></td><td><i>a barrier</i></td></tr>
<tr><td>ARBERRY</td><td colspan="11"><i>They said, 'O Dhool Karnain, behold, Gog and Magog are doing corruption in the earth; so shall we assign to thee a tribute, against thy setting up a barrier between us and between them?'</i></td></tr>
<tr><td>MALIK</td><td colspan="11"><i>They requested: “O Zul-Qarnain! People of Gog and Magog ravage this land; should we pay you tribute in order for you to build a wall-barrier between us and them?”</i></td></tr>
</table>

Textual Presentation (Verse-95)

The text of the ninety fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="8">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="8">قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>قَالَ</td><td>مَا</td><td>مَكَّنِّيْ</td><td>فِيْهِ</td><td>رَبِّيْ</td><td>خَيْرٌ</td><td>فَاَعِيْنُوْنِيْ</td><td>بِقُوَّةٍ</td></tr>
<tr><td>(he) said</td><td>what ever</td><td>(he) established with power & influence me</td><td>in it</td><td>my -Rabb -Sustainer</td><td>(is) better</td><td>so (you all) help! me</td><td>with -strength –power</td></tr>
<tr><td colspan="2">اَجْعَلْ</td><td>بَيْنَكُمْ</td><td>وَ</td><td colspan="2">بَيْنَهُمْ</td><td colspan="2">رَدْمًا</td></tr>
<tr><td colspan="2">(consequently) (shall) make</td><td>between you (all)</td><td>and</td><td colspan="2">between them</td><td colspan="2">a -filled bank -fortified barrier -rampart</td></tr>
<tr><td>ARBERRY</td><td colspan="8">He said, 'That wherein my Lord has established me is better; so aid me forcefully, and I will set up a rampart between you and between them.</td></tr>
<tr><td>MALIK</td><td colspan="8">Zul-Qarnain said: “That which my Rabb has granted me is more than enough, just help me with worker-force and I will erect a fortified barrier between you and them.</td></tr>
</table>

Textual Presentation (Verse-96)

The texts of the ninety sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th>TRANSLATOR</th><th colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td></td><td colspan="10">اٰتُوْنِیْ زُبَرَ الْحَدِیْدِ ؕ حَتّٰی اِذَا سَاوٰی بَیْنَ الصَّدَفَیْنِ قَالَ انْفُخُوْا ؕ حَتّٰی اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِیْۤ اُفْرِغْ عَلَیْهِ قِطْرًا ﴿ؕ٩٦﴾</td></tr>
<tr><td>AL-HUDA</td><td>اٰتُوْنِیْ</td><td>زُبَرَ</td><td>الْحَدِیْدِ</td><td>حَتّٰی</td><td>اِذَا</td><td>سَاوٰی</td><td>بَیْنَ</td><td>الصَّدَفَیْنِ</td><td>قَالَ</td><td>انْفُخُوْ</td></tr>
<tr><td></td><td>(you all) give! me</td><td>-sheets -blocks</td><td>(of) the iron</td><td>Till</td><td>when</td><td>(he) leveled</td><td>Between</td><td>the two sides (cliffs) of mountain</td><td>he (said)</td><td>(you all) blow!</td></tr>
<tr><td></td><td>حَتّٰی</td><td>اِذَا</td><td colspan="2">جَعَلَهٗ</td><td>نَارًا</td><td>قَالَ</td><td>اٰتُوْنِیْ</td><td>اُفْرِغْ</td><td>عَلَیْهِ</td><td>قِطْرًا</td></tr>
<tr><td></td><td>until</td><td>when</td><td colspan="2">(he) made it</td><td>a fire</td><td>(he) said</td><td>(you all) give! me</td><td>(consequently) I (will) pour</td><td>upon it</td><td>molten -metal -brass -copper</td></tr>
<tr><td>ARBERRY</td><td colspan="10"><i>Bring me ingots of iron!' Until, when he had made all level between the two cliffs, he said, 'Blow!' Until, when he had made it a fire, he said, 'Bring me, that I may pour molten brass on it.'</i></td></tr>
<tr><td>MALIK</td><td colspan="10"><i>Bring me panels of iron.” Finally when he had dammed up the space between the two mountains, he said: “Ply your bellows.” They did so until the iron wall became red hot, then he said: “Bring me some molten brass to pour over it."</i></td></tr>
</table>

Textual Presentation (Verse-97)

The text of the ninety seventh verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS
	فَمَا اسْطَاعُوْۤا اَنْ یَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ﴿٩٧﴾

AL-HUDA	فَمَا	اسْطَاعُوٓا	اَنْ	يَّظْهَرُوْهُ	و	مَا	اسْتَطَاعُوْا	لَه	نَقْبًا
	so not	*They -could -were able*	*Th at*	*they overcome (scale)it*	*and*	*not*	*they were -able -capable*	*for it*	*to dig a -hole -opening*
ARBERRY	*So they were unable either to scale it or pierce it.*								
MALIK	*This became such a barrier that Gog and Magog* could not scale it or to dig through it.								

Textual Presentation (Verse-98)

The text of the ninety eighth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**							
	قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّىْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّىْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّىْ حَقًّا ﴿۹۸﴾							
AL-HUDA	قَالَ	هٰذَا	رَحْمَةٌ	مِّنْ	رَّبِّىْ	فَاِذَا	جَآءَ	وَعْدُ
	(he) said	*This*	*(is) a -rahmah -mercy*	*from*	*my -Rabb -Sustainer*	*then when*	*(it) came*	*promise*
	رَبِّىْ	جَعَلَهٗ	دَكَّآءَ	و	كَانَ	وَعْدُ	رَبِّىْ	حَقًّا
	my -Rabb -Sustainer	*(he) made*	*one -crushed -levelled -demolished -crumbled*	*and*	*it was (is)*	*promise*	*(of my -Rabb -Sustainer)*	*-haqq -true*

ARBERRY	*He said, 'This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it into powder; and my Lord's promise is ever true.'*
MALIK	*He said: "This is a blessing from my Rabb. But you should know that when the promise of my Rabb shall come to pass, He will level it to the ground, for the promise of my Rabb is ever true."*

Textual Presentation (Verse-99)

The text of the ninety ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="8">THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="8">وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِىْ بَعْضٍ وَّ نُفِخَ فِى الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿٩٩﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>وَّ</td><td>بَعْضٍ</td><td>فِىْ</td><td>يَّمُوْجُ</td><td>يَوْمَئِذٍ</td><td>بَعْضَهُمْ</td><td>تَرَكْنَا</td><td>وَ</td></tr>
<tr><td><i>and</i></td><td><i>some (of others)</i></td><td><i>In</i></td><td><i>(he) (will be) surfing like waves</i></td><td><i>that day</i></td><td><i>some (of) them</i></td><td><i>We left</i></td><td><i>and</i></td></tr>
<tr><td colspan="2">جَمْعًا</td><td colspan="2">فَجَمَعْنٰهُمْ</td><td colspan="2">الصُّوْرِ</td><td>فِى</td><td>نُفِخَ</td></tr>
<tr><td colspan="2"><i>all (together)</i></td><td colspan="2"><i>then We (shall) gather them</i></td><td colspan="2"><i>the -sur -horn –trumpet</i></td><td><i>in</i></td><td><i>(it) was blown</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>Upon that day We shall leave them surging on one another, and the Trumpet shall be blown, and We shall gather them together.</i></td></tr>
<tr><td>MALIK</td><td colspan="8"><i>On that Day We shall let the people loose to surge like waves on one another. The trumpet will be blown and We shall assemble the mankind all together.</i></td></tr>
</table>

Textual Presentation (Verse-100 & 101)

The texts of the hundredth and one hundred and first verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	وَّ عَرَضۡنَا جَہَنَّمَ یَوۡمَئِذٍ لِّلۡكٰفِرِیۡنَ عَرۡضًا ۙ﴿۱۰۰﴾ الَّذِیۡنَ كَانَتۡ اَعۡیُنُہُمۡ فِیۡ غِطَـآءٍ عَنۡ ذِكۡرِیۡ وَكَانُوۡا لَا یَسۡتَطِیۡعُوۡنَ سَمۡعًا ﴿۱۰۱﴾									
AL-HUDA	فِیۡ	اَعۡیُنُہُمۡ	كَانَتۡ	الَّذِیۡنَ	عَرۡضًا	لِّلۡكٰفِرِیۡنَ	یَوۡمَئِذٍ	جَہَنَّمَ	عَرَضۡنَا	وَّ
	in	*their eyes*	*(it / she) was*	*those who*	*a definite presentation*	*for those who -disbelieve -deny*	*that day*	*hell*	*We presented*	*and*
	سَمۡعًا	یَسۡتَطِیۡعُوۡنَ		لَا	كَانُوۡا	وَ	ذِكۡرِیۡ		عَنۡ	غِطَـآءٍ
	-hear -listen	*they are -capable -able (to)*		*Not*	*they were*	*And*	*My -dhikr -reminder*		*from*	*a -veil -cover*
ARBERRY	*And upon that day We shall present Gehenna to the unbelievers whose eyes were covered against My remembrance, and they were not able to hear.*									
MALIK	*We shall spread Hell out on display before the unbelievers, who had turned a blind eye to My admonition and a deaf ear to My warning.*									

Textual Presentation (Verse-102)

The text of the one hundred and second verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="8">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="8">اَفَحَسِبَ الَّذِيۡنَ كَفَرُوۡۤا اَنۡ يَّتَّخِذُوۡا عِبَادِىۡ مِنۡ دُوۡنِىۡۤ اَوۡلِيَآءَ ؕ اِنَّاۤ اَعۡتَدۡنَا جَهَنَّمَ لِلۡكٰفِرِيۡنَ نُزُلًا ﴿١٠٢﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>اَفَحَسِبَ</td><td>الَّذِيۡنَ</td><td>كَفَرُوۡۤا</td><td>اَنۡ</td><td>يَّتَّخِذُوۡا</td><td>عِبَادِىۡ</td><td>مِنۡ</td><td>دُوۡنِىۡۤ</td></tr>
<tr><td><i>did? then (he) thought</i></td><td><i>those who</i></td><td><i>they
-disbelieved -denied
-hid the truth</i></td><td><i>that</i></td><td><i>they
(will)
-adopt
-take</i></td><td><i>-servants
-worshippers
(of) Mine</i></td><td><i>from</i></td><td><i>-other than
-besides
(of) me</i></td></tr>
<tr><td>اَوۡلِيَآءَ</td><td>اِنَّاۤ</td><td>اَعۡتَدۡنَا</td><td>جَهَنَّمَ</td><td colspan="2">لِلۡكٰفِرِيۡنَ</td><td colspan="2">نُزُلًا</td></tr>
<tr><td><i>(as) close
protecting
friends</i></td><td><i>indeed We</i></td><td><i>We prepared</i></td><td><i>hell</i></td><td colspan="2"><i>for those who
-disbelieve
-deny</i></td><td colspan="2"><i>(as)
-hospitality
-entertainment</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>What, do the unbelievers reckon that they may take My servants as friends, apart from Me? We have prepared Gehenna for the unbelievers' hospitality.</i></td></tr>
<tr><td>MALIK</td><td colspan="8"><i>Do the unbelievers think that they can take my servants as protectors, to save themselves from Hell, instead of Me? Certainly We have prepared Hell for the entertainment of such unbelievers.</i></td></tr>
</table>

Textual Presentation (Verse-103 & 104)

The texts of the one hundred and third (103) and one hundred and fourth (104) verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><td rowspan="2">TRANSLATOR</td><td colspan="10">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</td></tr>
<tr><td colspan="10">قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ﴿١٠٣﴾ؕ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ هُمْ
يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>قُلْ</td><td>هَلْ</td><td>نُنَبِّئُكُمْ</td><td>بِالْاَخْسَرِيْنَ</td><td>اَعْمَالًا</td><td>اَلَّذِيْنَ</td><td>ضَلَّ</td><td>سَعْيُهُمْ</td><td>فِى</td><td>الْحَيٰوةِ</td></tr>
<tr><td><i>(you) say!</i></td><td><i>should? do?</i></td><td><i>we inform you (all)</i></td><td><i>-of-with the greatest losers</i></td><td><i>(in)
deeds</i></td><td><i>those
who</i></td><td><i>(it) was
lost</i></td><td><i>their -efforts
-striving -endeavors</i></td><td><i>in</i></td><td><i>the life</i></td></tr>
<tr><td colspan="2">الدُّنْيَا</td><td>وَ</td><td>هُمْ</td><td>يَحْسَبُوْنَ</td><td>اَنَّهُمْ</td><td colspan="2">يُحْسِنُوْنَ</td><td colspan="2">صُنْعًا</td></tr>
<tr><td colspan="2"><i>the
-nearest
-worldly</i></td><td><i>And</i></td><td><i>they</i></td><td><i>they
-think
-reckon</i></td><td><i>indeed
they</i></td><td colspan="2"><i>they do
-ihsan
-utmost good</i></td><td colspan="2"><i>(as) work
(craft)</i></td></tr>
<tr><td>ARBERRY</td><td colspan="10"><i>Say: 'Shall We tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life, while they think that they are working good deeds.</i></td></tr>
<tr><td>MALIK</td><td colspan="10"><i>Muhammad tell them: “Should we tell you the worst kind of losers relating to their deeds? Those whose all efforts in this worldly life had gone astray from the Right Way, but all along they were under the delusion that they were doing good deeds;</i></td></tr>
</table>

Textual Presentation (Verse-105)

The text of the one hundred and fifth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th colspan="8">THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td colspan="8">اُولٰٓئِکَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿١٠٥﴾</td></tr>
<tr><td rowspan="4">AL-HUDA</td><td>اُولٰٓئِکَ</td><td>الَّذِيْنَ</td><td>كَفَرُوْا</td><td>بِاٰيٰتِ</td><td>رَبِّهِمْ</td><td>و</td><td>لِقَآئِهٖ</td><td>فَحَبِطَتْ</td></tr>
<tr><td><i>those</i></td><td><i>(are) those who</i></td><td>they
-denied
-disbelieved</td><td><i>with
-ayāt
-signs
-verses</i></td><td><i>(of) their
-Rabb
-Sustainer</i></td><td><i>and</i></td><td><i>his meeting</i></td><td><i>so (it/she) was wasted</i></td></tr>
<tr><td>اَعْمَالُهُمْ</td><td>فَلَا</td><td>نُقِيْمُ</td><td>لَهُمْ</td><td>يَوْمَ</td><td colspan="2">الْقِيٰمَةِ</td><td>وَزْنًا</td></tr>
<tr><td><i>their deeds</i></td><td><i>so not</i></td><td><i>we (shall) establish</i></td><td><i>for them</i></td><td><i>(on) day</i></td><td colspan="2"><i>(of) the -qiyamah
-standing (before Allah)</i></td><td><i>any weightage</i></td></tr>
<tr><td>ARBERRY</td><td colspan="8"><i>Those are they that disbelieve in the signs of their Lord and the encounter with Him; their works have failed, and on the Day of Resurrection We shall not assign to them any weight.</i></td></tr>
<tr><td>MALIK</td><td colspan="8"><i>They are the ones who are disregarding the revelations of their Rabb and the fact that they will meet Him for accountability of their deeds in the Hereafter, so their deeds will become null and will not carry any weight on the Day of Judgment.</i></td></tr>
</table>

Textual Presentation (Verse-106)

The text of the one hundred and sixth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

<table>
<tr><th rowspan="2">TRANSLATOR</th><th>THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS</th></tr>
<tr><td>ذٰلِکَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَ اتَّخَذُوْٓا اٰيٰتِىْ وَ رُسُلِىْ هُزُوًا ﴿١٠٦﴾</td></tr>
</table>

AL-HUDA	ذٰلِكَ	جَزَآؤُهُمْ	جَهَنَّمُ	بِمَا	كَفَرُوْا	وَ	اتَّخَذُوْٓا	اٰيٰتِىْ	و	رُسُلِىْ	هُزُوًا
	that	*(is) their -recompense -reward*	*hell*	*because of that*	*they -disbelieved -denied -hid the truth*	*and*	*they -made -adopted -took*	*My -ayāt -signs -verses*	*and*	*My messengers*	*(as) mockery*
ARBERRY	*That is their recompense -- Gehenna for that they were unbelievers and took My signs and My messengers in mockery.*										
MALIK	*Thus the reward of such people will be Hell; because they had no faith and because they took My revelations and My Rasools as a joke.*										

Textual Presentation (Verse-107 & 108)

The texts of the one hundred seventh and eighth verses of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR’ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿١٠٨﴾									
AL-HUDA	اِنَّ	الَّذِيْنَ	اٰمَنُوْا	وَ	عَمِلُوا	الصّٰلِحٰتِ	كَانَتْ	لَهُمْ	جَنّٰتُ	الْفِرْدَوْسِ
	indeed	*those who*	*they believed*	*and*	*they did*	*the (deeds) -righteous -good*	*(it/she) was*	*for them*	*gardens*	*(of) the -Firdaws -Paradise*
	نُزُلًا	خٰلِدِيْنَ		فِيْهَا	لَا	يَبْغُوْنَ		عَنْهَا	حِوَلًا	

	any -shifting -departing -removal	*from (it/her)*	*they (will) seek*	*not*	*in it (her / them)*	*(as) ones who dwell / abide eternally*	*(as) hospitality*
ARBERRY	*But those who believe, and do deeds of righteousness - the Gardens of Paradise shall be their hospitality, therein to dwell forever, desiring no removal out of them.'*						
MALIK	*However, those who believe and do good deeds, they will be entertained with the Gardens of Paradise to live therein forever and they will never desire to go anywhere else.*						

Textual Presentation (Verse-109)

The texts of the one hundred and ninth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**									
	قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّىۡ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّىۡ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ﴿۱۰۹﴾									
AL-HUDA	قَبْلَ	الْبَحْرُ	لَنَفِدَ	رَبِّىۡ	لِّكَلِمٰتِ	مِدَادًا	الْبَحْرُ	كَانَ	لَّوْ	قُلْ
	Before	*the sea*	*surely (it) (would be) -exhausted -used up*	*(of) my -Rabb -Sustainer*	*for words*	*Ink*	*the sea*	*(it) was*	*if*	*(you) say!*
	مَدَدًا	بِمِثْلِهٖ	جِئْنَا	لَوْ	وَ	رَبِّىۡ	كَلِمٰتُ	تَنْفَدَ		اَنْ

	(in) -help –aid	*with like (of) it*	*we came brough*	*even if*	*and*	*(of) my -Rabb -Sustainer*	*words*	*(it) -exhausts -comes to an end*	*(of)that*
ARBERRY	*Say: 'If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord are spent, though We brought replenishment the like of it.'*								
MALIK	*O Muhammad tell them: "If the ocean were ink with which to write the words of my Rabb, the ocean would surely be consumed before the words of my Rabb are finished, even if We brought similar quantity of ink to replenish it.*								

Textual Presentation (Verse-110)

The texts of the one hundred and tenth verse of *Sūrah al-Kahf* (original text) and relevant translated texts are presented in the following:

TRANSLATOR	**THE QUR'ĀNIC TEXT WITH ENGLISH TRANSLATIONS**
	قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿١١٠﴾٪

AL-HUDA	اِلٰهٌ	اِلٰـهُكُمْ	اَنَّمَآ	اِلَيَّ	يُوْحٰٓى	مِّثْلُكُمْ	بَشَرٌ	اَنَا	اِنَّمَآ	قُلْ
	(is) an -Ilah –Deity	*your -Ilah-Deity*	*indeed (not but)*	*to me*	*(it) is -inspired -indicated -revealed*	*like (of) you (all)*	*(am) a -man -human*	I	*indeed (not but)*	*(you) say!*

	فَلْيَعْمَلْ	رَبِّهٖ	لِقَآءَ	يَرْجُوْا	كَانَ	فَمَنْ	وَّاحِدٌ
	then he should do	*(of) his -Rabb -Lord*	*(for) a meeting*	*(he) hopes*	*(he) was*	*so who ever*	*one*

	أَحَدًا	رَبِّهِ	بِعِبَادَةِ	يُشْرِكْ	لَا	وَ	صَالِحًا	عَمَلًا
	any one	*(of) his -Rabb -Lord*	*in / with -worship* *-service -obedience*	*(he)* *-do shirk* *-associate partners* *(with Allah)*	*not should!*	*and*	*a -salih -good* *-righteous*	*a deed*
ARBERRY	*Say: 'I am only a mortal the like of you; it is revealed to me that your God is One God. So let him, who hopes for the encounter with his Lord, work righteousness, and not associate with his Lord's service anyone.*							
MALIK	*O Muhammad, tell them: "I am but a human being like you; the revelation is sent to me to declare that your God is One God; therefore, whoever hopes to meet his Rabb, let him do good deeds and join no other deity in the worship of his Rabb."*							

APPENDIX “B”

MANIFESTATIONS OF PRAGMATIC LOSSES IN THE ENGLISH TRANSLATIONS
(A TABULATED PRESENTATION)

The detailed descriptive pragmalinguistic analysis (verse by verse) of the selected translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) is carried out in chapter 4. The findings of the complete analysis are abulated below (section by section) for its comprehensive visual display:

MPL in the Translations of Section-I (verses 1~ 12) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-I of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
1	1	اَلْحَمْدُ	GC & RV	GC & RV	GC & RV	T2 & T3 (MC)	T1 differs in meanings to other two
2		لِلّٰهِ	-	CST	-	T1 & T3 (MC)	T2 MC differs with other two
3		اَنْزَلَ	-	T	T	T2 & T3 (Tense)	T2 & T3 differs in MC and T1 differs in tense with other two
4		عَبْدِهِ	RV	RV	RV	MC	-
5		يَجْعَلْ	T	T	T	-	T1, T2 & T3 tenses differ with each other
6		عِوَجًا	GC	GC	GC	T1 & T2 (MC)	T3 differs in MC with other two
7	2	قَيِّمًا	GC & CST	CST	GC & CST	-	MC
8		لِّيُنْذِرَ	T	T	T	MC	-
9		بَاْسًا	CST	CST	CST	-	MC
10		يُبَشِّرَ	RV	RV	RV	-	MC
11		الصّٰلِحٰتِ	GC & G	GC & G	GC & G	Meaning	MC
12	3	مَّاكِثِيْنَ	GC	GC & Tx	GC & Tx	MC	Tense & MC

13	4	اتَّخَذَ	-	T	T	T2 & T3 (Tense)	MC
14		وَلَدًا	RV	RV	RV	MC	-
15	5	كَبُرَتْ	GC	GC	GC	T2 & T3 (MC)	T1 differ with T2 & T3 in MC
16		تَخْرُجُ	T & G	T & G	T & G	Tense	MC
17		عِلْمٍ	TM	TM	TM	MC	-
18		كَلِمَةً	G	G	G	MC	-
19	6	فَلَعَلَّكَ	GC	GC	GC	-	MC
20		بَاخِعٌ	GC	GC	GC	-	MC
21		اٰثَارِهِمْ	-	TM	TM	-	MC
22		اَسَفًا	GC	GC	GC	MC	Use of preposition
23	7	اِنَّا	-	TM	TM	T2 & T3 (MC)	T1 differs with T2 & T3 in MC
24		جَعَلْنَا	-	T	T	T2 & T3 (Tense)	MC
25		زِيْنَةً	G	G	G + GC	T1 & T2 (MC)	T3 differs with T1 & T2 in MC
26		الْاَرْضِ	G	G	G	MC	-
27		لِنَبْلُوَهُمْ	Tx	Tx	Tx	Meaning	MC
28	8	صَعِيْدًا	TM	TM	TM	-	MC
29	9	حَسِبْتَ	-	T	T	T2 & T3 (Tense)	T1 differs with T2 & T3 in tense
30		الرَّقِيْمِ	TM	-	Tx	T2 &T3 (MC)	T1 differs with T2 &T3 (MC) where as T3 includes explanatory notes as well
31		اٰيٰتِنَا	TM	TM	TM	MC	-
32	10	اَوَى	Tx	Tx	Tx	MC	-
33		الْفِتْيَةُ	CST & TM	CST & TM	CST & TM	T1 & T3 (MC)	T 2 differs with T1 & T3 in MC
34		رَحْمَةً	TM & G	TM & G	TM & G	MC	T1 *(Rahmah)* also differs with T2 &T3 (MC)
35		هَيِّئْ	T	T	TM	T1 & T2 (MC)	not distinctively included in T3
36		رَشَدًا	CST & TM	CST & TM	CST & TM	-	MC
37	11	فَضَرَبْنَا	TM	TM	TM	Tense	MC
38	12	بَعَثْنٰهُمْ	RV & TM	RV & TM	RV & TM	Tense	MC
39		الْحِزْبَيْنِ	Tx & GC	Tx & GC	Tx & GC	MC	T1 differs with T2 & T3 in MC
40		اَحْصٰى	Tx & GC	Tx & GC	Tx & GC	Tense	MC
41		اَمَدًا	CST	CST	CST	Meaning	MC

MPL in the Translations of Section-II (verses 13~17) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-II of *Sūrah al-Kahf* :

S No	**V**	**EPL**	**MPL in T1**	**MPL in T2**	**MPL in T3**	**Similarities**	**Differences**
42	13	نَقُصُّ	T	T	T	T1 & T3 in Tense	T2 differs with T1 & T3 in Tense
43		بِالْحَقِّ	CST & RV	CST & RV	CST & RV	-	MC
44		ہُدًی	CST	CST	CST	MC	-
45	14	رَبَطْنَا	CST	CST	CST	Meaning	MC
46		اِلٰـہًا	TM & RV	TM & RV	TM & RV	MC	T2 differs with T3 in MC
47		شَطَطًا	TM, Tx & GC	TM	TM	-	MC
48	15	بِسُلْطٰنٍۭ	TM & CST	TM & CST	TM & CST	T1 & T2 (Noun)	MC other than noun (T1 & T2) & T3 (Noun)
49		بَيِّنٍ	TM	TM	TM	T1 & T2 (MC)	MC
50		افْتَرٰی	-	T	T	T2 & T3 (Tense)	MC
51	16	اعْتَزَلْتُمُوْہُمْ	-	T	-	T1 & T3 (Tense)	MC
52		يَنْشُرْ	T	T	T	T2 & T3 (Tense)	MC & T1 differs with T2 & T3 in the use of tense.
53		يُہَيِّئْ	T	T	T	T2 & T3 in the use of tense.	T2 differs with T1 & T3 in the use of tense.
54	17	الشَّمْسَ	G	G	G	MC	-
55		طَلَعَتْ	G	G	G	MC	T3 differs with T1 & T2 in GC
56		تَّزٰوَرُ	T & G	T & G	T & G	T	MC
57		غَرَبَتْ	T & G	T & G	T & G	T1 & T2 in the use of tense	T3 differs with T2 & T3 in the use of tense
58		تَّقْرِضُہُمْ	T	T	T	T	MC
59		فَجْوَةٍ	Tx & GC	Tx & GC	Tx & GC	-	MC
60		يُّضْلِلْ	T & Tx	T & Tx	T & Tx	T	T3 differs with T1 & T2 in the use of verb
61		وَلِيًّا	CST & GC	CST	CST	-	MC
62		مُّرْشِدًا	Tx & GC		Tx & GC	Meaning	MC

MPL in the Translations of Section-III (verses 18~22) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-III of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
63	18	تَحْسَبُهُمْ	T & Tx	T & Tx	T & Tx	T2 & T3 (Tense)	MC & T1 differs with T2 & T3 in the use of Tense
64		اَيْقَاظًا	GC	GC	GC	GC & T2 & T3 (MC)	T1 differs with T2 & T3 in MC
65		رُقُوْدٌ	Tx & GC	Tx & GC	GC	T1 & T3 MC	T2 differs with T1 & T3 in MC
66		نُقَلِّبُهُمْ	T	T	T	MC	T1 differs with T2 & T3 in the use of Tense
67		بَاسِطٌ	Tx & GC	Tx & GC	Tx & GC	MC	T3 differs with T1 & T2 in the choice of GC
68		ذِرَاعَيْهِ	GC	GC	GC	MC	Meanings
69		بِالْوَصِيْدِ	CST & TM	CST & TM	CST & TM	T1 & T2 (MC)	Use of preposition & T3 differs with T1 and T2 (MC)
70		لَمُلِئْتَ	Tx & TM	Tx & TM	Tx & TM	T1 & T2 (Tense)	T3 differs with T1 and T2 (Tense)
71	19	بِوَرِقِكُمْ	CST	CST	CST	T1 & T3 (Currency)	T2 differs with T1 & T3 in meaning
72		اَيُّهَا	GC	GC	GC	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
73		اَزْكٰى	GC	GC	GC	MC	-
74		لْيَتَلَطَّفْ	TM & Tx	TM & Tx	TM & Tx	-	MC
75		يُشْعِرَنَّ	TM & Tx	TM & Tx	TM & Tx	T	MC
76	20	يَّظْهَرُوْ	T & Tx	T & Tx	T & Tx	T	MC
77		يَرْجُمُوْكُمْ	Tx & CST	T, Tx & CST	T, Tx & CST	T	MC
78		يُعِيْدُوْكُمْ	Tx	T & Tx	T & Tx	T	T3 differs with T1 & T2 in tense & MC
79		مِلَّتِهِمْ	G & CST	G & CST	G & CST	T1 & T2 (MC)	T3 differs with T1 and T2 (MC)
80		تُفْلِحُوْٓ	CST & Tx	T, CST & Tx	T, CST & Tx	T	MC
81	21	اَعْثَرْنَا	TM & Tx	TM & Tx	TM & Tx	T	MC
82		السَّاعَةَ	CST, G & RV	CST, G & RV	CST, G & RV	MC	T3 also differs with T1 and T2 (MC)
83		يَتَنَازَعُوْنَ	T & Tx	T & Tx	T & Tx	-	T
84		اَمْرَهُمْ	-	-	TM & Tx	T1 & T2 (MC)	T3 also differs with T1 and T2 (MC)

85	22	بِالْغَيْبِ	GC	GC	Tx & TM	MC	The same is not reflected in T3 and T1 also differs with T2
86		مِرَآءً	-	-	TM	T1 & T2 (MC)	The same is not reflected in T3
87		ظَاهِرًا	GC	GC	GC & Tx	T1 & T2 (MC)	MC
88		تَسْتَفْتِ	T	T	T	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC)

MPL in the Translations of Section-IV (verses 23~31) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-IV of *Sūrah al-Kahf* :

S No	**V**	**EPL**	**MPL in T1**	**MPL in T2**	**MPL in T3**	**Similarities**	**Differences**
89	24	يَّهْدِيَنِ	T & Tx	T & Tx	T & Tx	T2 & T3 (Tense)	T1 differs with T2 & T3 in the use of Tense
90		لِاَقْرَبَ	GC	GC	GC	GC as well as T1 & T2 (MC)	MC (T1 & T2 also differs in MC)
91		رَشَدًا	RV	RV	RV	-	MC
92	25	مِائَةٍ	G	G	G	MC	-
93		وَازْدَادُوْا	-	-	T	T1 & T2 (Tense)	T3 differs with T1 & T2 (Tense)
94	26	اَبْصِرْ	Tx & TM	Tx & TM	Tx & TM	T	T3 differs with T1 & T2 (MC)
95		اَسْمِعْ	T, Tx & TM	T, Tx & TM	T, Tx & TM	T	T3 differs with T1 & T2 (MC)
96		حُكْمِهٖ	RV & CST	RV & CST	RV & CST	-	MC
97	27	اُوْحِیَ	TM	Tx	Tx	T (passive voice)	T1 also differs with T2 & T3 (MC)
98		مُبَدِّلَ	Tx & GC	Tx & GC	Tx & GC	MC (change)	Difference of MC as well
99		مُلْتَحَدًا	Tx, GC & TM	-	Tx, GC & TM	MC (change)	Difference of MC as well
100	28	يَدْعُوْنَ	T	T	T	T	MC
101		يُرِيْدُوْنَ	T	T	T	T	MC
102		وَجْهَهٗ	CST	CST	GC & CST	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
103		اَغْفَلْنَا	Tx & TM	Tx & TM	Tx & TM	T2 & T3 (Tense)	T1 also differs with T2 & T3 (Tense)
104		ذِكْرِنَا	CST	CST	CST	MC	T1 also differs with T2 & T3 (Tense)
105	29	لِلظّٰلِمِيْنَ	RV	RV	RV	-	MC
106		اَحَاطَ	T	T	T	T1 & T2 (MC)	T

107		سُرَادِقُہَا	G, TM & CST	G, TM & CST	G, TM & CST	T1 &T3 (the word ‘*walls*’ only)	MC
108		يَّسْتَغِيْثُوْا	T & Tx	T & Tx	T & Tx	T & the word ‘*succour*’ only in T1 &T2	MC
109		كَالْمُہْلِ	GC, Tx & CST	GC, Tx & CST	GC, Tx & CST	The word ‘*molten*’ in all and ‘*brass*’ in T1 & T3	MC
110		يَشْوِى	T	T	T	T2 & T3 (Tense)	T1 differs with T2 & T3 in the use of tense
111		سَآءَتْ	Tx & GC	Tx & GC	Tx & GC	T1 & T2 (MC)	MC
112	30	نُضِيْعُ	T & Tx	T & Tx	T	T & MC	Syntax
113		اَجْرَ	RV & CST	RV & CST	RV & CST	MC	T2 also differs with T3
114		اَحْسَنَ	Tx	T & Tx	T & Tx	T2 & T3 (Tense)	T1 differs with T2 & T3 in the use of tense
115	31	يُحَلَّوْنَ	T & Tx	T & Tx	T & Tx	MC as well as Tense in T2 & T3	T1 differs with T2 & T3 in the use of tense & MC as well
116		اَسَاوِرَ	CST	CST	CST	MC	T1 also differs with T2 & T3 (MC)
117		سُنْدُسٍ	CST & GC	CST	CST & GC	MC	T2 also differs with T1 & T3 (meaning)
118		اِسْتَبْرَقٍ	CST & GC	CST	CST & GC	MC	T2 also differs with T1 & T3 (meaning)
119		مُّتَّكِئِيْنَ	CST & GC	CST	CST & GC	MC	T2 also differs with T1 & T3 (MC)
120		الْاَرَآئِكِ	CST	CST	CST	MC	T2 also differs with T1 & T3 (meaning)
121		حَسُنَتْ	T & Tx	T & Tx	T & Tx	The word ‘*beautiful*’ in T1 & T3	MC

MPL in the Translations of Section-V (Verses 32~44) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-V of *Sūrah al-Kahf* :

S No	**V**	**EPL**	**MPL in T1**	**MPL in T2**	**MPL in T3**	**Similarities**	**Differences**
122	32	لِاَحَدِہِمَا	_	GC	GC	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC)
123		جَنَّتَيْنِ	GC & G	GC & G	GC & G	MC	T1 also differs with T2 & T3 (MC)
124		زَرْعًا	Tx & GC	Tx & GC	Tx & GC	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
125	33	فَجَّرْنَا	Tx & TM	Tx & TM	Tx & TM	T1 & T2 (Tense)	MC as well as T3 differs with T1 & T2 (Tense)
126		نَہَرًا	CST	CST	CST	MC	-
127	34	يُحَاوِرُہ	T & Tx	T & Tx	T & Tx	T2 & T3 (Tense)	T1 also differs with T2 & T3 (MC)

128		اَعَزُّ	GC & Tx	GC & Tx	GC & Tx	MC (mightier)	MC
129		نَفَرًا	CST	CST	CST	T1 & T2 (MC)	T3 differs with T1 & T2 (MC) and T1 also differs with T2
130	35	تَبِيْدَ	T	T & G	T & G	MC & T	T1 also differs with T2 & T3 (MC)
131	36	قَآئِمَةً	G, GC & RV	G, GC & RV	G, GC & RV	-	MC
132		رُّدِدْتُّ	-	T	T	T2 & T3 (Tense & MC)	T1 differs with T2 & T3 (Tense)
133		مُنْقَلَبًا	Tx, GC & RV	RV	RV	T1 & T3 (MC)	T1 also differs with T2 & T3 (MC)
134	37	تُرَابٍ	CST	CST	CST	MC	-
135		نُّطْفَةٍ	G & GC	G & GC	G & GC	MC	-
136	38	لٰكِنَّا	GC	GC	Tx & GC	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
137	39	اَقَلَّ	GC	GC	GC	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
138	40	يُّؤْتِيَنِ	T	T	T	T1 & T2 (Tense)	T3 differs with T1 & T2 (Tense)
139		يُّرْسِلَ	T	T	T	T2 & T3 (Tense)	MC & T1 also differs with T2 & T3 (Tense)
140		فَتُصْبِحَ	T	T & Tx	T, Tx & G	-	MC & T
141	41	غَوْرًا	CST & GC	CST & GC	CST & GC	The word '*sunk*' in T1 & T2	MC
142		تَسْتَطِيْعَ	T	T	T	T1 & T2 (Tense)	T3 differs with T1 & T2 (Tense)
143		طَلَبًا	-	GC	GC	The word '*seeking*' in T1 & '*seek*' in T2	MC
144	42	اُحِيْطَ	T, CST & RV	CST	CST	T2 & T3 (Tense)	T1 differs with T2 & T3 (Tense) and T3 differs with T1 & T2 (MC)
145		يُقَلِّبُ	T	T	T	-	T
146		كَفَّيْهِ	GC & CST	GC & CST	GC & CST	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC)
147		خَاوِيَةٌ	Tx, G & GC	Tx, G & GC	Tx, G & GC	T1 & T2 (MC) & Syntax	T3 differs with T1 & T2 (MC)
148	43	فِئَةٌ	G & RV	G & RV	G & RV	-	MC
149		يَّنْصُرُوْنَہ	T	T	T	T2 & T3 (Tense)	MC and T1 differs with T2 & T3 (Tense)
150		مُنْتَصِرً	Tx & GC	GC	Tx & GC	Reflexive pronoun in T1 & T3	MC
151	44	ہُنَالِکَ	Tx	Tx	Tx	T1 & T3 (MC)	T2 differs with T1 & T3 (MC), and T1 also differs with T3
152		الْوَلَايَةُ	GC, G & CST	G & CST	GC, G & CST	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC)

153		ثَوَابًا	CST	CST	CST	T2 differs with T1 & T3 (GC)	MC
154		عُقْبًا	CST	CST	CST	-	MC

MPL in the Translations of Section-VI (verses 45~49) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-VI of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
155	45	فَاخْتَلَطَ	-	T	T	T2 & T3 (Tense)	T1 differ with T2 & T3 (Tense)
156		فَاَصْبَحَ	CST	T, Tx & CST	T, Tx & CST	T2 & T3 (Tense)	MC and T1 differ with T2 & T3 (Tense)
157		هَشِيْمًا	CST	CST	CST	-	MC
158		تَذْرُوْهُ	T & G	T & G	T, G & Tx	T1 & T2 (Tense) & MC	T3 differs with T1 & T2 (Tense & MC)
159		مُّقْتَدِرًا	GC	GC	GC	T1 & T2 (MC)	MC T1 also differs with T2 (MC)
160	46	الْبَنُوْنَ	-	TM	-	T1 & T3 (MC)	T2 differs with T1 & T3 (MC)
161		الْبٰقِيٰتُ	G, GC & CST	G, GC & CST	G, GC & CST	-	MC
162	47	نُسَيِّرُ	T & Tx	T & Tx	T & Tx	T & MC	T1 also differs with T2 & T3 (Tense & MC)
163		بَارِزَةً	G, GC & CST	G, GC, TM & CST	G, GC & CST	-	MC
164		حَشَرْنٰهُمْ	-	T	T & Tx	-	T & MC
165	48	عُرِضُوْا	Tx	T & Tx	T & Tx	T2 & T3 (Tense)	T1 differs with T2 & T3 (Tense) & T3 differs with T1 & T2 (MC)
166		جِئْتُمُوْنَا	T & Tx	T & Tx	T & Tx	T2 & T3 (Tense)	T1 differs with T2 & T3 (Tense) & T3 differs with T1 & T2 (MC)
167		مَّوْعِدًا	Tx & GC	RV	Tx & GC	-	MC
168	49	وُضِعَ	RV & Tx	RV, T & Tx	T & Tx	T2 & T3 (Tense) and the word ‘*place*’ in all	MC and T1 differs with T2 & T3 (Tense)
169		الْمُجْرِمِيْنَ	GC & CST	CST	CST	T2 & T3 (MC)	T1 differs with T2 & T3 (MC)
170		مُشْفِقِيْنَ	GC & Tx	GC	Tx & GC	The word ‘*fear*’ in T1 and T2	MC
171		اَحْصٰىهَا	G	T & G	T & G	Meaning	MC

MPL in the Translations of Section-VII (verses 50~53) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-VII of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
172	50	اسْجُدُوْا	CST	CST	CST	The word '*prostrate*' in T1 & T3	MC
173		ذُرِّيَّتَه	G & CST	G & CST	G & CST	-	MC
174		اَوْلِيَآءَ	CST	CST	CST	MC	T1,T2 & T3 also differs in the use of MC
175		بَدَلًا	GC	GC	GC	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
176	51	الْمُضِلِّيْنَ	GC & Tx	GC & Tx	GC & Tx	MC	T3 also differs with T1 & T2 (MC)
177	52	زَعَمْتُمْ	Tx & GC	-	-	T1 & T2 (MC)	T3 differs with T1 & T3 (MC) and T1 also differs with T2 (MC)
178		يَسْتَجِيْبُوْا	T	T & Tx	T & Tx	T2 & T3 (Tense)	T1 differs with T2 & T3 (Tense)
179		مَّوْبِقًا	Tx, GC & CST	CST	CST	-	MC
180	53	فَظَنُّوْٓا	-	T	T	T2 & T3 (Tense)	T3 differs with T1 & T2 (MC) and T1 differs with T2 & T3 (Tense)
181		مُّوَاقِعُوْهَا	Tx & GC	G, Tx & GC	G, Tx & GC	Meaning	Syntax
182		مَصْرِفًا	GC	GC	-	MC	Meaning

MPL in the Translations of Section-VIII (verses 54~59) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-VIII of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
183	54	صَرَّفْنَا	Tx & GC	Tx & GC	-	T	MC
184		جَدَلًا	-	GC	GC	-	MC
185	55	الْهُدٰى	CST	CST	CST	MC	-
186		سُنَّةُ	G & CST	G & CST	G & CST	-	MC
187		الْاَوَّلِيْنَ	GC & CST	CST	GC & CST	-	MC
189		الْعَذَابُ	CST	CST	CST	-	MC
190	56	الْمُرْسَلِيْنَ	RV & CST	RV & CST	-	-	MC
191		مُبَشِّرِيْنَ	Tx & GC	Tx & GC	Tx & GC	The word '*good*' in all &	MC & Syntax

						news in T1 & T3	
192		مُنْذِرِيْنَ	TM	GC & Tx	GC & Tx	MC	GC
193		يُجَادِلُ	T	T	T & RV	T and T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
194		اُنْذِرُوْا	Tx	T & Tx	T, TM & Tx	MC	T and Syntax
195	57	فَاَعْرَضَ	GC	T & GC	T & GC	MC and T2 & T3 (T)	T1 also differs with T2 & T3 (MC & T)
196		نَسِیَ	-	T	T	MC and T2 & T3 (T)	T1 also differs with T2 & T3 (T)
197		قَدَّمَتْ	_	G & T	G & T	The word '*forwarded*' in T1 & T2 and tense of T2 & T3	MC. T1 also differs with T2 & T3 in the use of tense.
198		اَكِنَّةً	G & CST	G & CST	G & CST	MC	T1 also differs with T2 & T3 (MC)
199		وَقْرًا	CST	CST	GC, CST	T1 & T2 (MC)	T3 differs with T1 &T2 (MC) and T1 also differs with T2 (MC)
200		تَدْعُهُمْ	T	T	T	MC	T3 differs with T1 & T2 (pronoun)
201	58	الْغَفُوْرُ	GC, Tx & CST	GC, Tx & CST	GC, Tx & CST	MC	T1 & T3 also differs with T2
202		الرَّحْمَةِ	G & CST	G & CST	G & CST	MC	T1 also differs with T2 & T3
203		يُؤَاخِذُهُمْ	T & Tx	T & Tx	T & Tx	T1 & T3 (MC)	MC (T1 also differs with T3)
204		مَوْئِلًا	Tx & GC	-	Tx & GC	T1 & T3 (MC)	MC as T1 also differs with T3 in MC
205	59	الْقُرٰٓى	CST	CST	CST	-	MC

MPL in the Translations of Section-IX (verses 60~70) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-IX of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
206	60	لِفَتٰىهُ	CST	CST	CST & GC	-	MC
207		اَبْرَحُ	-	T	T	T	T1 differs with T2 & T3
208		مَجْمَعَ	GC & Tx	-	GC & Tx	-	MC
209		الْبَحْرَيْنِ	Tx & GC	Tx & GC	Tx & GC	T1 & T2 (MC)	T3 differs with T1 & T2 in MC
210		حُقُبًا	GC & CST	GC & CST	CST	-	MC
211	61	حُوْتَهُمَا		GC	GC & Tx	The word *'fish'* in all	MC
213		سَرَبًا	CST	CST	CST & RV	T1 & T2 (MC)	MC (T1 also differs with T2)

214	62	جَاوَزَا	Tx	Tx & GC	Tx & GC	The word ‘passed’ in T2 & T3	MC
215		لَقِيْنَا	T	T	TM	-	MC
216	63	الصَّخْرَةِ	G	G	G	MC	T3 differs with T1 & T2 (pronoun)
217		اَنْسٰنِيْہُ	GC	GC	GC	MC	-
218	64	نَبْغِ	T	T	T	T2 & T3 (T) and the word ‘*seek*’ in T1 & T2	MC and T1 also differs with T2 & T3 (T)
219		فَارْتَدَّا	-	GC	GC	T and T1 & T2 (MC)	MC (T1 also differs with T2 in MC)
220		اٰثَارِہِمَا	GC	GC	GC	T1 & T3 (MC)	T2 differs with T1 & T3 (MC)
221	65	عَبْدًا	-	GC & Tx	GC & Tx	The word ‘*servant*’ in all translations	MC
222		عِلْمًا	GC & Tx	-	GC & Tx	MC	T2 also differs with T1 & T3
223	66	اَتَّبِعُکَ	T	T	T	T	-
224		تُعَلِّمَنِ	T	T	T	MC	T3 differs with T1 & T2
225		عُلِّمْتَ	Tx	Tx	Tx	T2 & T3 (T &MC)	T1 differs with T2 & T3 (T)
226	67	صَبْرًا	GC & CST	GC & CST	GC & CST	T1 & T2 (MC)	T3 differs with T1 & T2 (MC) and T1 also differs with T2 in MC.
227	68	تُحِطْ	T	T & TM	T & TM	T1 & T2 (MC)	T1 also differs with T2 in the use of tense and The same has not been incorporated in T3.
228		خُبْرًا	TM	-	-	T2 & T3 (MC)	T1 differs with T2 & T3 (MC).
229	69	اَعْصِیْ	T	T	T	T2 & T3 (T)	T1 also differs with T2 & T3 in the use of tense.
230		اَمْرًا	GC	GC	GC	-	MC
231	70	اتَّبَعْتَنِیْ	-	T	T & Tx	T1 & T2 (T & MC)	T3 differs with T1 & T2 in MC
232		تَسْـَٔلْنِیْ	T	T	T	MC	T1 differs with T2 & T3 (MC) and the syntax of T3 also differs with T1 & T2
233		ذِکْرًا	CST	CST	Tx & TM	MC	The same has not been incorporated in T3

MPL in the Translations of Section-X (verses 71~82) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-X of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
234	71	فَانْطَلَقَا	GC	GC	GC	T as well as resumption particle and pronoun in all.	MC
235		رَكِبَا	GC	GC	GC	T as well as T2 & T3 (MC)	T1 differs with T2 & T3.
236		السَّفِيْنَةِ	G & CST	G & CST	G & CST	G & MC	T2 also differs with T3 (MC).
237		خَرَقَہَا	G & Tx	G & Tx	G & Tx	T, G & MC	T1 also differs with T2 & T3 (MC) and the subject of T3 differs with T1 & T2 as well.
238		اِمْرًا	-	GC	GC	The word '*grievous*' in T1 & T3 and '*thing*' in T2 & T3.	MC
239	73	عُسْرًا	-	GC	Tx & TM	T1 & T2 (MC)	T1 and T2 also differ in MC and this word has not been incorporated in T3 as well.
240	74	زَكِيَّةً	G & GC	G & GC	G & GC	G & MC	T1 also differs with T2 & T3 (MC)
241		نُّكْرًا	CST	CST	CST	T2 & T3 (MC)	T1 differs with T2 & T3 (MC)
242	76	بَلَغْتَ	-	T	T	-	T & MC
243	77	يُّضَيِّفُوْہُمَا	GC, T & Tx	GC, T & Tx	GC, T & Tx	T3 has linguistic elements similar to T1 & T2.	T2 differs with T1 & T3 (MC).
244		يَّنْقَضَّ	T	T & Tx	T & Tx	Use of word '*fall'* in T1 & T3.	Syntax & MC
245	78	تَسْتَطِعْ	T	T	T	T2 & T3 (T & MC)	T1 differs with T2 & T3 in the use of Tense and MC
246		بِتَاْ وِيْلِ	CST	CST	TM	T1 & T2 (MC)	The same has not been incorporated in T3.
247	79	لِمَسٰكِيْنَ	GC	GC	GC	The word '*poor*' in all.	MC
248		اَعِيْبَہَا	T & G	T & G	T & G	T2 & T3 (T & MC)	T1 differs with T2 & T3 in MC & T. T2 also differs with T3 in MC
249		مَّلِكٌ	CST	CST	CST	MC	-
250		غَصْبًا	GC	GC	GC	The word '*force*' in all.	MC
251	80	اَبَوٰہُ	P	P	P	MC	-
252		يُّرْہِقَہُمَا	T & GC	T & GC	T & GC	T2 & T3 (T)	T1 differs with T2 & T3 in MC and T. T2

							also differs with T3 in MC.
253		طُغْيَانًا	CST & GC	CST	CST	T1 & T3 (MC)	T2 differs with T1 & T3 and T1 also differs with T3.
254	81	يُّبْدِلَهُمَا	T, Tx & GC	T , Tx & GC	T , Tx & GC	T1 & T2 (syntax & the word '*exchange*')	MC, and T3 differs in syntax with T1 & T2 as well.
255		زَكٰوةً	G & CST	G & CST	G, GC & CST	T1 & T2 (MC)	T3 differs with T1 & T2 in MC.
256		اَقْرَبَ	GC	GC	GC	T1 & T2 (MC)	T3 differs with T1 & T2 in MC.
257		رُحْمًا	GC & CST	GC & CST	GC & CST	-	MC
258	82	لِغُلٰمَيْنِ	GC & CST	GC & CST	GC & CST	T1 & T3 (MC)	T2 differs with T1 & T3. T1 also differs with T3.
259		يَتِيْمَيْنِ	GC	GC	GC	MC	-
260		كَنْزٌ	CST	CST	CST	MC	-
261		اَشُدَّهُمَا	GC & CST	GC & CST	GC & CST	T1 & T3 (MC)	T2 differs with T1 & T3 (MC). T1 also differs with T3 in MC.
262		يَسْتَخْرِجَا	T & GC	T & GC	T & GC	T1 & T3 (MC)	T2 differs with T1 & T3 (MC). T1 also differs with T3 in MC.

MPL in the Translations of Section-XI (Verses 83~101) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-XI of *Sūrah al-Kahf* :

S No	**V**	**EPL**	**MPL in T1**	**MPL in T2**	**MPL in T3**	**Similarities**	**Differences**
263	83	يَسْـَٔلُوْنَکَ	T	T	T	MC and T1 & T3 (T)	T2 differs with T1 & T3 (T). T2 also differs with T3 in MC.
264	84	مَكَّنَّا	CST	CST	CST	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC).
265	85	سَبَبًا	RV	RV	GC	MC	T1 also differs with T2 in MC.
266	86	وَجَدَهَا	G	G	G	T2 & T3 (MC)	T1 also differs with T2 & T3 (MC).
267		تَغْرُبُ	T & G	T & G	T & G	T1 & T2 (MC and the word '*setting*') in T3.	T3 differs with T1 & T2 in the use of tense.
268		حَمِئَةٍ	GC & G	G	G	T1 & T2 (MC).	T3 differs with T1 & T2 (MC). T1 also differs with T2 in complete MC.

269		حُسْنًا	CST	GC, Tx & CST	GC, Tx & CST	The word ‘*kindness*’ in all.	MC
270	87	يُرَدُّ	Tx	T & Tx	T & Tx	MC: the word return in all three translations	The syntax of T3 differs with T1 & T2.
271		فَيُعَذِّبُہ	-	T	T	T and the word ‘*punish*’ in T1 & T3.	MC. The syntax of T3 also differs with T1 & T2.
272		عَذَابًا	CST	CST	TM & Tx	-	MC. The same has not been incorporated in T3.
273	88	جَزَآءَ	CST	CST & GC	CST	MC	T2 differs with T1 & T3 in the arrangement of MCs.
274		الْحُسْنٰى	G & CST	G & CST	G & CST	T1 & T2 (both superlative degrees)	MC and theT3 also differs with T1 & T2 in the use of the degree of adjective.
275		يُسْرًا	GC	GC	-	MC	-
276	90	مَطْلِعَ	GC	RV	RV	T2 & T3 (MC)	T1 differs with T2 & T3 (MC).
278		دُوْنِہَا	G	Tx & TM	Tx & TM	The same has not been incorporated in T2 & T3.	It has not been translated in T1 only.
279		سِتْرًا	RV	RV & GC	RV & GC	The word ‘*shelter*’ in T1 & T3.	MC
280	91	اَحَطْنَا	-	-	Tx & TM	T1 & T2 (MC)	T3 differs in syntax and MC with T1 & T2. T1 also differs with T2 in MC.
281		لَدَيْہِ	GC	GC	GC	-	MC
282	93	السَّدَّيْنِ	GC & CST	GC & CST	GC & CST	T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
283		يَكَادُوْنَ	T	T	T	-	MC as well as syntax
284		يَفْقَہُوْنَ	T	T	T	The word ‘*understand*’ in all.	T1 also differs with T2 & T3. T2 differs with T3 in the use of pronoun.
285	94	مُفْسِدُوْنَ	GC & Tx	GC & Tx	GC & TM	The word ‘*corruption*’ in T1 & T2	MC
286		خَرْجًا	CST	CST	CST	MC	T1 also differs with T2 & T3 (MC)
287	95	بِقُوَّةٍ	G & GC	G & GC	G & GC	G	MC
288		رَدْمًا	CST	CST	CST	MC	T1, T2 & T3 also differ with each other in MC
289	96	زُبَرَ	CST	CST	CST	-	MC

290		الصَّدَفَيۡنِ	GC & Tx	GC & Tx	GC & Tx	MC	Meanings
291		انۡفُخُوۡا	-	TM	Tx	T1 & T2 (MC)	T3 differs with T1 & T2.
294		اُفۡرِغۡ	T	T	T	The word '*pour*' in all.	Syntax & MC
295		قِطۡرًا	CST	CST	CST	MC	T1 also differs with T2 & T3 (MC)
296	97	اسۡطَاعُوۡۤا	Tx	Tx	TM	T1 & T2 (MC)	The same has not been incorporated explicitly in T3 and T1 also differs with T2.
297		يَّظۡهَرُوۡه	T	T	T	T & MC	T1 also differs with T2 & T3 (MC)
298		نَقۡبًا	GC	GC	GC	The phrase *'to dig'* in T1 & T3	MC
299	98	دَكَّآءَ	CST	CST	Tx, GC & CST	-	MC
300	99	يَّمُوۡجُ	T & Tx	T & Tx	T & Tx	The word '*waves*' in T1 & T3 and 'surge' in T2 & T3	MC, T & Syntax.
301		الصُّوۡرِ	CST	CST	CST	MC	T1 also differs with T2 & T3.
302		فَجَمَعۡنٰهُمۡ	-	T	T	T and T1 & T2 (MC)	T3 differs with T1 & T2 (MC)
303	100	عَرَضۡنَا	-	T	T	T2 & T3 (T)	MC and T1 differs with T2 & T3 (T)
304		يَوۡمَئِذٍ	GC	GC	Tx & TM	T1 & T2 (MC)	The same has not been incorporated explicitly in T3.
305	101	ذِكۡرِىۡ	TM	CST	CST	-	MC
306		سَمۡعًا	GC	GC	Tx & TM	The word '*hear*' in T1 & T2.	MC and the same is not incorporated explicitly in T3

MPL in Translations of Section-XII (Verses 102~110) of *Sūrah al-Kahf*

The following are the manifestations of pragmatic losses of Section-XII of *Sūrah al-Kahf* :

S No	V	EPL	MPL in T1	MPL in T2	MPL in T3	Similarities	Differences
307	102	اَفَحَسِبَ	-	T	T	T2 & T3 (T)	MC & Syntax
308		نُزُلًا	CST	CST	CST	MC	T2 also differs with T3.
309	103	نُنَبِّئُكُمْ	T	T	T	T2 & T3 (MC)	T1 differs with T2 & T3 in the use of tense & MC and T2 also differs with T3 in the use of model auxiliary.
310		بِالْاَخْسَرِيْنَ	Tx & GC	Tx & GC	Tx & GC	T1 & T2 (MC)	T3 differs with T1 & T2.
311	104	يُحْسِنُوْنَ	T	T & Tx	T & Tx	The word good in all and deeds in T2 & T3	T & MC
312		صُنْعًا	TM	Tx & TM	Tx & TM	The same has not been incorporated in T2 & T3	It has been translated by T1 only.
313	105	لِقَآئِہٖ	RV	Tx & RV	GC & Tx	-	MC
314		فَحَبِطَتْ	G	G & T	G & T	G	T & MC
315		نُقِيْمُ	-	T	T	T	MC
316		الْقِيٰمَةِ	CST & G	CST & G	CST & G	G	MC
317	106	هُزُوًا	CST	CST	CST	T1 & T2 (MC)	T3 differs with T1 & T2.
318	107	الْفِرْدَوْسِ	RV	RV & CST	RV & CST	MC	T1 also differs with T2 & T3.
319	108	خٰلِدِيْنَ	GC & Tx	GC & Tx	GC & Tx	The word ‘*dwell*’ in T1 & T2 and ‘*forever’* in T2 & T3	MC
320		يَبْغُوْنَ	T	T	T	-	MC
321		حِوَلًا	GC	-	GC & Tx	T1 & T2 (MC)	T3 differs with T1 & T2 and T1 also differs with T2 in MC.
422	109	لِّكَلِمٰتِ	G & CST	G & CST	G & CST	MC	T3 differs with T1 & T2 in the use of preposition.
323		تَنْفَدَ	G, T & Tx	G & T	G & T	T2 & T3 (T)	T1 differs with T2 & T3 (T).
324	110	يُوْحٰٓى	T & Tx	T & Tx	T & Tx	T as well as T1 & T2 (MC)	T3 differs with T1 & T2 and T1 also differs with T2 in MC.
325		يَرْجُوْا	T	T	T	T	Pronoun in all.
326		بِعِبَادَةِ	G	G & RV	G & RV	MC	T2 differs with T3 and T1 also differs with T2 & T3 in MC.