AL-RAYAN UNIVERSITY

جـــامـــعــة الــريــان

The Pragmatic Losses in Four Selected Translations of the Imperative and Prohibitive Verses in the Holy Qur'an with Reference to Chapter Twenty-Eight: A Comparative Study

A Thesis Submitted to the Faculty of Graduate Studies at Al-Rayan University to Complete the Requirements for Obtaining a Master's Degree, in the Field of English Language and Translation

By:

Sumaia Khaled Al-Fadly

Supervisor:

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Republic of Yemen

Ministry of Higher Education

& Scientific Research

Al-Rayan University

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DEDICATION

This thesis is dedicated to the dearest person in my life, my mother.

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ABSTRACT

The Pragmatic Losses in Four Selected Translations of the Imperative and Prohibitive Verses in the Holy Qur'an with Reference to Chapter Twenty-Eight: A Comparative Study

MA. Thesis

2023

By: Sumaia Khaled Al-Fadly

Supervisor: Prof. Hassan Obeid Al-Fadly

This study aimed at investigating the pragmatic losses in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an. It employed a qualitative research design to examine the four translations by Yusuf Ali, Pickthall, Arberry and Sale of fourteen imperative and prohibitive verses which were purposefully selected from chapter twenty-eight. These selected verses with their respective four translations were examined by using a model for comparative pragmalinguistic analysis in order to highlight the manifestations of pragmatic losses as well as draw the similarities and differences between these translations. The findings revealed fourteen manifestations of pragmatic losses in the four translations, and these manifestations were namely: loss of tense, loss of grammatical category, loss of texture, loss of culture-specific terms, loss of ellipsis, loss of the referential versatility of Qur'anic words, loss of gender, loss of word order, loss of the exaggerated form, loss of absolute object or cognate, loss of textual meaning, loss of contextual meanings, loss of cohesion and loss of coherence. In addition, the findings showed significant similarities and differences in terms of the manifestations of pragmatic losses in the four translations. Finally, the study suggested some recommendations for further research to investigate the pragmatic losses in different translations of the Holy Qur'an or Hadith.

Keywords: pragmatic losses, imperative, prohibitive, chapter twenty-eight of the Holy Qur'an, comparative pragmalinguistic analysis

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LIST OF ABBREVIATIONS

Symbols	**Nomenclatures**
AO	Absolute Object
CM	Contextual Meanings
CST	Culture-Specific Terms
EF	Exaggerated Form
GC	Grammatical Category
MPL	Manifestations of Pragmatic Losses
RVQW	Referential Versatility of Qur'anic Words
SL	Source Language
ST	Source Text
SC	Syntactic Conflict
TL	Target Language
TT	Target Text/ Translated Text
TM	Textual Meaning
WO	Word Order

CHAPTER ONE

INTRODUCTION

CHAPTER ONE

INTRODUCTION

1.1 Introduction

For a long time, translation has received a considerable attention due to its importance in exchanging knowledge, arts, cultures and sciences among nations around the world. Translation is defined as "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1988, p. 5). According to Nida and Taber (1982), translation is meant to achieve the closeness in terms of meaning and style between the source language (henceforth, SL) and target language (henceforth, TL).

The linguistic distinctions across languages make it difficult to translate meaning from one language to another throughout the translation process (Jakobson, 1959). Moreover, As-Safi (2006) points out that meaning loss is inevitable when translation occurs between two different languages like Arabic and English. They are totally different at their linguistic levels such as semantic, pragmatic, syntactic, rhetoric, etc. Therefore, the loss of the intended meaning is a must in the process of translation (Hatim & Mason, 1990). Hence, pragmatic loss highly occurs in the translated texts and this loss becomes more significant in the translations of the Holy Qur'an.

The Holy Qur'an is inimitable. Questioning its untranslatability is widely argued by many scholars. According to Tibawi (1962), every translation of the Holy Qur'an proclaims its own inadequacy, for it must necessarily consist of verses which are clear in their emphasis that the Word of Allah was revealed to His Prophet Muhammad (peace be upon him) in the Arabic tongue (as cited in Ibraheem, 2018, p. 518). Furthermore, Abdul-Raof (2004) states that "the translation of the Qur'an cannot be taken as a replacement of the Arabic source regardless of the accuracy and professionalism of the rendering. The Qur'anic message will always be inflicted with inaccuracies" (p. 106).

Concerning the pragmatic loss in the Qur'anic translations, it can be highlighted through different manifestations such as texture, word order, culture-specific terms, the

referential versatility of Qur'anic words, gender, tense, textual meaning, absolute object, etc. (Al-Azab & Al-Misned, 2012). Hence, the present study aims at investigating the pragmatic losses in four selected translations of fourteen imperative and prohibitive verses selected from chapter twenty-eight in the Holy Qur'an. The four translations are by: Yusuf Ali, Pickthall, Arberry and Sale. In order to achieve the objectives of the present study, a model for comparative pragmalinguistic analysis is adopted by the researcher to highlight the manifestations of pragmatic losses (henceforth, MPL) in the four translations as well as draw a comparison between them.

1.2 Statement of the Problem

Translating the Holy Qur'an is a challenging task due to its unique genre, figurative language and polysemous words. The Qur'anic translations could not succeed in achieving accuracy at linguistic levels such as semantic, pragmatic, stylistic, rhetorical, etc. (Abdul-Raof, 2004). These linguistic levels in the translations of the Holy Qur'an are widely investigated by many researchers.

Regarding the pragmatic level, it is considered as a thorny problem. Al-Azab and Al-Misned (2012) point out that "the word of Allah cannot be imitated. Every word and sound is intended. Therefore, pragmatic loss is a must in translation" (p. 48). This loss eliminates the pleasure of the Qur'anic text and distorts its intended meanings. The pragmatic loss has been manifested in tense, gender, texture, genre, culture-specific terms, word order, textual meaning, etc. (Al-Azab & Al-Misned, 2012). Therefore, it is highly recommended by Abdullah (2017) for further research to examine the pragmatic losses in different translations of the Holy Qur'an.

More importantly, in investigating the MPL in the translations of the Holy Qur'an, previous studies (Al-Azab & Al-Misned, 2012; Abdullah, 2017; Abdullah & Asghar, 2018) have been conducted concerning surah Al-Kahf, Al-Ikhlas, and some selected examples from the Holy Qur'an. However, to the best of the researcher's knowledge, no study has been conducted to investigate the MPL in the translations of imperative and prohibitive verses in the Holy Qur'an. Therefore, this study is carried out to fill this gap in the literature.

In addition, by exploring the pragmatic losses in the Qur'anic translations, researchers who are interested in translation studies can further undertake research to

investigate such losses in different translations of the Holy Qur'an. Furthermore, future translators can pay attention to this important issue and, therefore, try to reduce this loss in translation.

1.3 Objectives of the Study

This study aims at achieving the following objectives:

1- To identify the MPL in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an.

2- To identify the similarities and differences in the MPL in the four translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an.

1.4 Research Questions

This study attempts to address the following research questions:

1- What are the MPL in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

2- What are the similarities and differences in the MPL in the four translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

1.5 Significance of the Study

This study is significant because it highlights the issue of pragmatic losses in the translations of the Holy Qur'an. Furthermore, the present study may hopefully contribute to increase the translators' awareness of the MPL in order to reduce these losses in translations and work hard to create better translations of the Holy Qur'an. In addition, it may serve as a reference for further research concerning the pragmatic losses in different translations of the Holy Qur'an.

1.6 Limitations of the Study

This study is limited to investigate the MPL in four English translations of fourteen imperative and prohibitive verses selected from chapter twenty-eight in the Holy Qur'an. Two of the translations are by Muslim translators (i.e. Yusuf Ali & Pickthall),

while the other two are by non-Muslim translators (i.e. Arberry & Sale); and all of them are non-native Arabic speakers.

Moreover, due to time concern, the study is limited to examine one imperative mood (i.e. the imperative verb on the measure of "افعل") and one prohibitive mood (i.e. the imperfect jussive verb preceded by the particle "لا"). Concerning these two moods, only fourteen verses are selected by the researcher.

1.7 Definitions of Terms

1.7.1 Pragmatics

Pragmatics is defined as "the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)" (Yule, 1996, p. 3). Pragmatics focuses on how a context affects the meaning (Yule, 1996). Leech (1983) states that "pragmatics is the study of meaning in relation to speech situations" (p. 6). Furthermore, Baker (1992) defines pragmatics as "the study of language in use" (p. 217). According to Levinson (1983), pragmatics is "the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language" (p. 9).

1.7.2 Pragmalinguistics

This term is generated by Leech (1983) who defines pragmalinguistics as "the more linguistic end of pragmatics" (p. 11).

1.7.3 Pragmatic Loss

The pragmatic meaning is represented through nouns, verbs, adjectives, adverbs, conjunctions, questions, word order, etc. (Newmark, 1991). However, this meaning has been lost when linguistic elements of the SL are replaced by other elements in the TL (Newmark, 1981). Therefore, the pragmatic loss highly occurs in the process of translation. It distorts the intended meaning of the original message. This loss has been manifested in texture, tense, gender, grammatical category, textual meaning, culture-specific terms, etc. (Al-Azab & Al-Misned, 2012).

1.7.4 Imperative

Al-Ansari (1991) defines *imperative* as a demand to perform the act (p. 84). Moreover, scholars of Islamic jurisprudence define the *imperative* as a demand of performing the act from who has the superiority (Al-Salmi, 2005, p. 216).

1.7. 5 Prohibitive

Al-Ansari (1991) defines *prohibition* as a demand to cease the act (p. 84). Moreover, scholars of Islamic jurisprudence define the *prohibition* as a demand of ceasing the act from who has the superiority (Al-Salmi, 2005, p. 270).

CHAPTER TWO

LITERATURE REVIEW

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents an overview of the theoretical background as well as the main concepts of the current study. Moreover, it gives an explanation of the pragmatic interpretation of the Holy Qur'an. In addition, it gives a brief overview of the translations of the Holy Qur'an. After that, a number of previous related studies are reviewed and finally, this chapter ends with a conceptual framework.

2.1 Theoretical Background

Nida (1976) divides the theories of translation into three different types which they are: philological theories, linguistic theories and sociolinguistic theories. He indicates that each theory has a specific focus in the process of translation. The first of which is the philological theories which underlie translating literary texts. Regarding the linguistic theories, they focus on the structural variation between the SL and TL and finally, sociolinguistic theories are concerned with the translation as a means of communication process.

Moreover, Hodges (2009) points out that the linguistic approach to translation theories includes checking the notion of meaning, equivalence, shifts and purpose and the analysis of texts to investigate the structural and functional linguistics, semantics, pragmatics, stylistics, etc. Hence, the present study concentrates on pragmatics. Therefore, it targets the linguistic theories of translation. Notable theorists such as Jakobson, Catford, Nida and Newmark have contributed to developing the linguistic theories in the field of translation.

Jakobson (1959) relates translation to the process of interpreting linguistic signs. He mentions three types of translation: Intralingual translation, Interlingual translation and Intersemiotic translation. In the process of translating the linguistic sign into another sign within the same language, this falls under the Intralingual translation. When translating this sign into another language is depicted as Interlingual translation.

Regarding the Intersemiotic translation, it is related to translate the linguistic signs into different nonlinguistic symbols.

The ordinary translation, which is meant to render the meaning from the SL into the TL, is labeled as interlingual translation by Jakobson. In this case, he indicates that there is no full equivalence between two different languages. Therefore, any comparison of two languages requires checking the linguistic theory and practice. He states that "both the practice and the theory of translation abound with intricacies, and from time to time attempts are made to sever the Gordian knot by proclaiming the dogma of untranslatability" (Jakobson, 1959, p. 115). This is due to the differences between languages in terms of their grammars and vocabularies. Nevertheless, he points out that such problematic issue can be modified by applying loan-words, loan-translations, neologisms, semantic shifts and circumlocutions. Hence, these linguistic differences between languages which pose problems in translations can be shown in the present study in terms of comparing the Qur'anic text and English translations to examine the problematic issue of pragmatic loss.

Catford (1965) confirms that linguistic theories underlie any theory of translation. He develops the linguistic theories of translation by adding the concept of analyzing the linguistic levels of languages such as grammatical, lexical, phonological and graphological. Moreover, he defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965, p. 20). In this case, he differentiates between textual equivalence and formal correspondence. Textual equivalence means applying the target text (henceforth, TT) as an equivalent to the source text (henceforth, ST). Whereas formal correspondence concerns achieving the closeness between the categories of the SL and TL.

Additionally, Catford presents the term 'translation shift' in his linguistic theory of translation where shift means any change in the formal corresponding systems between languages. He sets two types of shift: level shifts and category shifts. The shift of level means translating a component at one linguistic level in the SL into an equivalent at a different linguistic level in the TL. This shift widely occurs between grammatical and lexical levels in many different languages. A shift from grammar to lexis is given by Catford as in the English sentence: "This text is intended for ..." can be translated into

French sentence as: "Le present Manuel s'adresse a ...". Here, "This" is a deictic which translated into "Le present" (i.e. an article + a lexical adjective).

On the other hand, category shifts are considered as unbounded and rank-bound translation. It can be applied through some shifts within the ranks in the sentence itself. These shifts have four types: structure-shifts, class-shifts, unit-shifts (rank-shifts) and intra-system-shifts. Structure-shifts may happen at clause-rank shift while class-shifts are applied through shifts between parts of speech. Unit-shifts or rank-shifts are shifts between different ranks in the sentence when there are no equivalents between languages. Finally, intra-system-shifts mean applying non-corresponding equivalents between the SL and TL which involves the aforementioned class-shifts and unit-shifts (Catford, 1965).

Importantly, Catford (1965) further proposes the notion of untranslatability which "occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text" (p. 94). He sets two types of untranslatability: linguistic and cultural. Linguistic untranslatability arises from the lack of linguistic equivalent in the TL for a given SL item due to the differences between SL and TL in terms of their language systems. On the other hand, cultural untranslatability occurs when a relevant situational feature of the SL text, which has no match in the TL culture. In this case, the cultural item can be borrowed from the SL into the TL with some explanation in the footnote.

Similarly, Catford's shift approach is widely applied in different translations and the present study shows such shifts in English translations of the Qur'anic text which result into some MPL. In addition, his two types of untranslatability become more significant in terms of translating the Holy Qur'an.

A further development in which Nida (1976), points out that linguistic theories of translation are related to compare the linguistic structures of both SL and TL. Moreover, these theories are differentiated in terms of their concentration on surface structures or deep structures. However, Nida's linguistic approach to translation theory is influenced by Chomsky's transformational generative grammar theory. That is, the linguistic components of the SL are analyzed and compared to the TL components at their surface structures.

In this regard, developing such approach arises from the notion of semantics and pragmatics (Munday, 2016).

Furthermore, in the process of translation, two concepts of equivalence are proposed by Nida (1964) which they are: formal equivalence and dynamic equivalence. Formal equivalence "focuses attention on the message itself, in both form and content... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language" (p. 159). On the other hand, dynamic equivalence means "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida, 1964, p. 159).

In a similar vein, Nida (1976) points out that in the case of translating the sacred texts, both form and content are important. He states that "form and content often constitute an inseparable bond, as in the case of religious texts, in which concepts are often closely related to particular words or other verbal formulas" (p. 49). This is clear in translating the Qur'anic text. Its expressive language with special formulas and referential words relating to specific contexts will pose problems in the process of translation. Therefore, notable losses are shown in the Qur'anic translations.

Finally, Newmark (1981) states that translation theories arise from comparative linguistics which are mainly based on semantics. However, the need for connotations in translation theories is highly demanded. Therefore, pragmatics plays an important role in any translation theory. Moreover, he claims that the bias towards either SL or TL is considered as a thorny problem in translation theory and practice. He illustrates this concept as follows:

SOURCE LANGUAGE BIAS   TARGET LANGUAGE BIAS

LITERAL   FREE
        FAITHFUL   IDIOMATIC
                  SEMANIC/COMMUNICATIVE

Figure 2.1: Semantic and Communicative Translation

Source: (Newmark, 1981, p. 39)

As shown in this figure, Newmark (1981) proposes two methods of translation namely: communicative and semantic. He differentiates between them in which communicative translation seeks to create the same impact on target readers as it affected the readers of the SL. Whereas semantic translation aims at rendering the exact meaning of the SL as far as possible in the linguistic structure of the TL. With regard to translating the sacred texts, i.e. the Holy Qur'an, semantic translation is recommended by Newmark (Ashaer, 2013).

After discussing the linguistic theories and their impact on translation theory and practice, Nida's (1976) linguistic approach of analyzing and comparing the linguistic components of SL and TL at their surface structures is adopted as the theoretical framework for the current study. Hence, the linguistic elements at surface structure of the Qur'anic text are identified and analyzed with respect to the linguistic elements at surface structures of the four English translations in order to highlight the pragmatic losses. The same approach was applied by Abdullah (2017) to investigate the pragmatic losses in different translations of the Holy Qur'an.

However, William and Chesterman (2002) suggest applying a model in translation studies. They set three theoretical models: comparative model, process model and causal model. The comparative model simply refers to comparing the ST and TT. It is a product-oriented and relates somehow to the equivalences. The process model focuses on the translation as a matter of process not as a product and it concerns the hidden process of translation held by the translators.

Concerning the causal model, it is the widest one among the three models and it is used more in translation studies. The comparative and process models implicitly fall under the notion of causal model. This model refers to "why the translation looks the way it does, or what effects it causes" (William & Chesterman, 2002, p. 54). Moreover, they point out that any researcher can adopt a model found in previous works similar to his research or can develop his own model after evaluating the different models.

Therefore, in accordance with William and Chesterman's viewpoint of adopting an already found model, the researcher adopts a model for comparative pragmalinguistic analysis of different translations. This model is developed by Abdullah (2017) in which

he conducts a study investigating the pragmatic losses in different translations of the Holy Qur'an. This loss is related to the effects in the translations as stated in the notion of causal model. He further explains it through a question "what are the causes (elements of pragmatic loss) and effects (pragmatic losses) of particular Qur'anic translations but also the linguistic textual features of these translations" (Abdullah, 2017, p. 86). Hence, the researcher agrees with this model in which it permits the researchers to investigate the Qur'anic text with its different translations and present the analyzed data in a more organized way. In addition, as it highlights the linguistic elements of the ST surface structure in order to analyze and compare them with their respective TL elements. As a consequence, it falls under the rubric of Nida's (1976) linguistic approach as it has been mentioned above. This model is illustrated as follows:

TRANSLATOR	ORIGINAL TEXT WITH TRANSLATION(S)
	Original Text
1st	TT (Type-1)
2nd	TT (Type-2)
3rd	TT (Type-3)
Elements of Pragmatic Loss in the Original Text	
Comparative Analysis: Manifestations of Pragmatic Losses in the TT(s)	
Similarities	
Differences	
Conclusion	

Figure 2.2: Model for Comparative Pragmalinguistic Analysis of Different Translations

Source: (Abdullah, 2017, p. 113)

This model could be applied to investigate and compare a number of translations. Abdullah (2017) examines three different types of translations and suggests that it could be more or less than three. Moreover, as shown in the figure 2.2, the three translated texts (TT) are recognized as the three types of translations used by Abdullah (2017). However, the present study examines four translations of the Holy Qur'an and, therefore, it is added to this model.

2.2 Overview of the Main Concepts

This sub-section includes a brief overview of the pragmatic losses, the manifestations of pragmatic losses (MPL), the imperative and prohibitive in both Arabic and English languages as well as the imperative and prohibitive in the Holy Qur'an and lastly, an overview of chapter twenty-eight of the Holy Qur'an.

2.2.1 The Pragmatic Losses

Newmark (1981) states that "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language. Each exercise involves some kind of loss of meaning" (p. 7). Moreover, linguistic and cultural differences between languages, particularly Arabic and English which are totally different, lead to an inevitable meaning loss in the process of translation. This loss may occur at different levels such as phonic, prosodic, lexical, grammatical, pragmatic, etc. (Dickins et al., 2017).

Alongside the incorrespondence between languages which leads to pragmatic loss in the process of translation. Pragmatic loss may also occur due to translators' deficiency of pragmalinguistic competence (Thomas, 1983). According to Farghal and Borini (2015), this "deficiency in pragmalinguistic competence usually results in communication breakdown or, at best, distortion of the original message" (p. 148). Due to this distortion of the original message, pragmatic loss becomes a more problematic issue concerning the translations of the Holy Qur'an.

Pragmatic loss in the translations of the Holy Qur'an can be manifested in different linguistic elements (Al-Azab & Al-Misned, 2012). They present fourteen MPL according to previous works of different scholars. These manifestations are: loss of

genre, texture, textual meaning, the referential versatility of Qur'anic words, culture-specific terms, prevalence or 'taghlib', word order, syntactic conflict, exaggerated form, absolute object or cognate, ellipsis, gender, grammatical category and tense. Then, three more manifestations (i.e. loss of cohesion, coherence and contextual meanings) are added by Abdullah (2017) with respect to this issue. More details about all these manifestations are discussed below.

2.2.2 The Manifestations of Pragmatic Losses (MPL)

2.2.2.1 Loss of Genre

Genre refers to the specific features that characterized any text in terms of its style or content to be distinguished as sacred, fictional, cultural or literary (Pellat & Liu, 2010). Genre poses problems in the process of translation. Bassnett (2006) states that "the problem of genre in translation is particularly acute when a text is remote from target language readers" (p. 93). She claims that some genres are untranslatable due to their high status and history such as Arabic genre. This untranslatability is highly noticeable in the genre of the Holy Qur'an which is recognized as the genre of 'ijaz' (Jaber, 2010). It is very unique and inimitable. Therefore, translating the Holy Qur'an causes significant losses of its genre, rhetoric, style, etc. (Abdul-Raof, 2001).

2.2.2.2 Loss of Texture

Abdul-Raof (2001) states that "texture is one of the defining characteristics of a given text; it is a universal linguistic feature of written and spoken discourse" (p. 107). Moreover, Nash (1980) defines texture as "the coloring and fleshing of the text with imagery, metaphor, dominant motifs, figures of speech, powerfully evocative language, and all the resources of address and persuasion" (p. 46). According to Neubert and Shreve (1992), texture is created when linguistic components take place in well-organized sentences. Furthermore, Malmkjaer (2005) points out that cohesion and coherence hang together to form texture.

On the other hand, texture has been classified by Robbins (1996) into five different types: inner texture, intertexture, social and cultural texture, ideological texture and sacred texture. To begin with, the inner texture is related to the linguistic features of

the text. The analysis of this kind of texture is based on the words in terms of their repetition and accurate sequence to grasp the meanings and patterns of words as well as their structures and modes. Second, the intertexture refers to the impact of the outside world on the text. Such impact can be gained from historical events, customs, values, rules, etc. Third, the social and cultural texture presents some social and cultural locations, events and tendencies to capture readers' attention. Fourth, the ideological texture is related to both writers and readers in terms of their perspectives, biases, manners, predilections, etc. Fifth and last, the sacred texture gives an account of divine status and how it can be connected to the life of human beings. Moreover, it describes the God and sets the relation between him and his creation.

With regard to the process of translation, it is highly important for translators to understand the texture of any text before translating it. However, this is not an easy task. Translators should connect between texture and cohesion to facilitate the process of translation (Nash, 1980). Moreover, the Qur'anic texture is highly unique. There is no translation can reproduce its linguistic and rhetorical levels (Abdul-Raof, 2001). Therefore, in the process of translation, a notable loss of texture occurs (Al-Azab & Al-Misned, 2012).

2.2.2.3 Loss of Textual Meaning

The notion of textual meaning (henceforth, TM) is referred to the organization of any text to be recognized as a piece of writing (Eggins, 1994). It is defined as "the way in which a text is structured by varying types of linguistic resource to link the ideas being expressed and make them hang together" (Abdul-Raof, 2001, p. 14). Arabic and English have different grammatical systems where the English system has very limited variations in number, gender and verb agreement as compared to the Arabic system (Baker, 1992). Therefore, in the process of translation, it is difficult for translators to capture a textual equivalence (Smalley, 1991). This problematic issue causes a loss of TM in translated texts (Al-Azab & Al-Misned, 2012).

2.2.2.4 Loss of the Referential Versatility of Qur'anic Words

The Holy Qur'an is rich in polysemous words. Each word can hold many different meanings and dimensions. Therefore, such case is very problematic in the process of

translation (Al-Azab & Al-Misned, 2012). According to Fatani (2006) "the basic problem with the majority of translations is that translators tend to simplify the enormous problems involved in defining the exact referential and denotational meanings of complex words by restricting their range of selection to a narrow domain" (p. 661). In this context, translators' inability to capture the referential meanings of the Qur'anic words and render them into inappropriate equivalents results into a pragmatic loss in the referential versatility of Qur'anic words (henceforth, RVQW).

2.2.2.5 Loss of Culture-Specific Terms

Baker (1992) defines culture-specific terms (henceforth, CST) as "the source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief" (p. 21). Catford (1965) claims that culture is untranslatable due to the cultural differences between the SL and TL; and such differences are highly found between Arabic and English. This gap between them affects the translations at any rate (Enani, 2000a). Therefore, cultural diversity is one of the most problematic issues in translation and any rendering of cultural terms from one language into another will obviously result into losses in translation (Al-Azab & Al-Misned, 2012).

2.2.2.6 Loss of Prevalence or 'Taghlib'

The term 'taghlib' means to prevail something over the other. This occurs "when two objects are constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, or the preference given to the one over the other" (Wright, 1967, p. 187). Moreover, prevalence is a grammatical and rhetorical peculiarity of Arabic and most Arabs agreed to prevail the masculine over the feminine (Al-Shangiti, 1995, p. 238).

In a similar vein, Sibawayh (1898) points out that Arabs prefer masculine because it is easier than feminine in terms of its usage as well as the masculine is found at first, and from which the feminine is derived (p. 7). However, the reason for applying such prevalence is that masculine is the origin, while feminine is the branch in terms of their pronunciation and meaning (Al-Razi, 1999, p. 481). Regarding English language, prevalence has no match in its system. Therefore, the pragmatic function of prevalence is highly lost in translation.

2.2.2.7 Loss of Word Order

Word order (henceforth, WO) refers to the way the words are arranged in the structure of language. It can significantly alter a sentence's meaning, hence it is typically analyzed in the context of sentences. The importance of WO differs from one language to another (Liden, 2023). The WO in Arabic is a rhetorical aspect and has different pragmatic functions. These functions reflect the attitudes and intentions of the speaker or writer based on Abdul-Raof (2006). In addition to that, he emphasized that the context plays an important role to determine the specific patterns of WO such as foregrounding, backgrounding, ellipsis, cohesion, verbosity, etc.

On the other hand, WO in English "is relatively fixed. The meaning of a sentence in English.... often depends entirely on the order in which the elements are placed" (Baker, 1992, p. 110). Diversity of WO systems between languages poses significant problems in translation. The pragmatic function of a specific WO can be lost when it is translated differently from one language into another (Al-Azab & Al-Misbed, 2012).

2.2.2.8 Loss of Syntactic Conflict

Syntactic conflict (henceforth, SC) is related to Arabic system and according to Al-Azab & Al-Misned (2012), the SC "occurs when the two main verbs in the sentence share the same object" (p. 45). This issue received a little interest in the field of pragmatics and translation. Moreover, they point out that the SC is clearly shown in the Holy Qur'an and its pragmatic function is to reinforce the interpretations of the verses. However, it is not included in English system and as a result, a pragmatic loss of the SC occurs in translation.

2.2.2.9 Loss of the Exaggerated Form

Arabic grammarians state that exaggerated forms (henceforth, EF) are active participle nouns which changed into some specific forms on the purpose of exaggeration. They are derived from the triliteral verbs (Al-Thabiti, 1988) and these forms are of special linguistic feature in Arabic language and have different meanings other than the semantic one. Additionally, they are not found in English language system. Therefore, in the process of translation, a possible loss occurs due to the lack of

equivalence in English and this loss may be reduced through using some intensifiers in the TL (Al-Azab & Al-Misned, 2012).

2.2.2.10 Loss of Absolute Object or Cognate

It is defined as the verbal noun in the accusative form that used for emphasizing the meaning of its verb or signifying its type and number (Ibn Aqeel, 2011, p. 505). According to Wright (1976), this object is used for "strengthening, or for magnifying" (p. 54). Moreover, Arabic and English have different grammatical systems; and Arabic is richer in syntactic and morphological structures (Ghali, 2005). However, the absolute object (henceforth, AO) is a special syntactic feature of Arabic and has no match in English and translating it into English leads to a notable loss in the translated texts (Al-Azab & Al-Misned, 2012).

2.2.2.11 Loss of Ellipsis

Ellipsis is considered as one of cohesive ties and the meaning is to omit words/phrases and never fill it by any other items. It has three types: nominal ellipsis, verbal ellipsis and clausal ellipsis (Halliday & Hasan, 1976). Moreover, Trask (1999) defines ellipsis as "the omission from a sentence or an utterance of material which logically necessary, but which is recoverable from the context" (p. 58). According to Clark (1991), he claims that the possibility to rebuild the omitted items by the listener or reader; makes the function of ellipsis acceptable. However, Arabic construction of ellipsis differs from that of English and thus, the pragmatic function of ellipsis is lost in the process of translation (Al-Azab & Al-Misned, 2012).

2.2.2.12 Loss of Gender

Gender is defined as "the classification of nouns in two or more classes with different grammatical properties" (Trask, 1999, p. 66). Simon (1996) points out that gender relates to grammar in which it is classified by the form not the meaning. In Arabic language, gender has two specific types: masculine and feminine (Al-Yaziji, 1985). Whereas gender in English is natural rather than grammatical (i.e. man and woman) (Simon, 1996).

However, gender is categorized by different forms of nouns, pronouns, verbs and adjectives. These forms are different in Arabic and English which is considered as a

problematic issue in the process of translation (Abdul-Muttalib, 2008). Therefore, mistranslating gender from Arabic to English causes a loss of its pragmatic function (Al-Azab & Al-Misned, 2012).

2.2.2.13 Loss of Grammatical Category

Catford (1965) points out that in the process of translation, the grammatical components of the ST are rendered accordingly into grammatical equivalents in the TT. However, he sets some grammatical shifts that applied in translation such as shifting from the singular form of the SL into a plural one in the TL and vice versa. As a consequence, due to the grammatical differences between Arabic and English languages, notable losses of grammatical category (henceforth, GT) are resulted when translators employ such shifts in translation (Al-Azab & Al-Misned, 2012).

2.2.2.14 Loss of Tense

Tense is defined as "a category used in the grammatical description of verbs (along with aspect and mood), referring primarily to the way the grammar marks the time" (Crystal, 2008, p. 479). Moreover, he points out that the link between tense and time is highly investigated due to the unstable relationship between them and it may lead to a problematic issue in the process of translation.

With regard to tense in Arabic language, Ünal (2006) states that the past simple can refer to some events in the future where he gives an example from the Holy Qur'an that the Judgement Day is described through using the past tense. In this case, the past simple denotes the certainty of that future event (Mekkawy, 2022). In this respect, changing the tenses in the process of translation results in the loss of its function. In addition, a notable loss of its "pragmatic overtones and undertones" occurs (Al-Azab & Al-Misned, 2012, p. 48).

2.2.2.15 Loss of Cohesion

De Beaugrande and Dressler (1981) state that cohesion "concerns the ways in which the components of the surface text, i.e. the actual words we hear or see, are mutually connected within a sequence" (p. 3). Moreover, "the concept of cohesion is a semantic one; it refers to relations of meaning that exist within the text, and that define it as a text" (Halliday & Hasan, 1976, p. 4).

However, Vinay and Darbelnet (1958/1995) point out that translators may explain this implicit meaning within the ST into redundant expressions in the TT. This translation strategy is known as 'explicitation'. In addition, Blum-Kulla (1986) investigates explicitation in translated texts and considers this lexical redundancy as 'cohesive explicitness'. Therefore, by applying such strategy in the process of translation, a possible pragmatic loss of cohesion may occur (Abdullah, 2017).

2.2.2.16 Loss of Coherence

De Beaugrande and Dressler (1981) state that coherence "concerns the ways in which the components of the textual world, i.e., the configuration of concepts and relations which underlie the surface text, are mutually accessible and relevant" (p. 4). It relates to the logical connection between the ideas of a given text.

Moreover, according to Vinay and Darbelnet (1958/1995), they propose 'implicitation' as a translation strategy in which the translators omit some explicit elements of the ST and imply them within the context of the TT. However, applying this strategy causes problems in translation and, therefore, a pragmatic loss of coherence occurs (Abdullah, 2017).

2.2.2.17 Loss of Contextual Meanings

In general, the context is the setting in which spoken or written language occurs. It plays an important role to "decipher the actual meaning of a word in a natural language text" (Dash, 2008, p. 21). Therefore, in the process of translation, translators should understand the text according to its own context to grasp its intended meaning. However, translators' deficiency of knowledge or pragmalinguistic competence leads to a pragmatic loss of contextual meanings (henceforth, CM) in translations (Abdullah, 2017).

2.2.3 The Imperative and Prohibitive in Arabic

Arab grammarians divide the verb into three types, namely: past, present and imperative (Al-Mubarrad, 1994; Ibn Ajurrum, 2002; Ibn Aqeel, 2011). According to Aziz (1989), the imperative is used to convey orders, exhortations, entreaties, etc. It is formed by omitting the prefix of the imperfect jussive verb and replacing it by أ

(e.g. أُكتب ← يكتُب) or it can be formed in many different ways which based on the root verbs such as hollow verbs (e.g. قُل ← قال) (Aziz, 1989; Wightwick & Gaafar, 2018).

In addition, grammarians and rhetoricians divide the command in Arabic into many different styles which include: imperative, prohibition, call, interrogative, hopefulness, etc. With regard to the imperative, it has four moods. These moods are: 1) the imperative verb on the measure of (افعل), 2) the imperfect verb preceded by the particle "لـ", 3) the verbal noun that denoted the imperative verb and 4) the noun of the imperative verb. The primary meaning of imperative is obligation, while the secondary meanings are: guidance, permission, threat, gratitude, equalization, supplication, hopefulness, contempt, formation, etc. (Al-Sakaki, 1987; Al-Awsi, 1988; Salloum & Nur al-Din, 1990; Haruun, 2001; Al-Samarra'i, 2007).

On the other hand, Sibawayh (1898) indicates that prohibition is the opposite of imperative. It is formed by using the imperfect jussive verb preceded by the particle "لا" (e.g. لا تكتب) (Aziz, 1989; Wightwick & Gaafar, 2018). Moreover, Prohibition is considered as one of the command's styles in Arabic. It has only one mood which is the use of particle "لا" before the imperfect jussive verb on the measure of (لا تفعل). Its primary meaning is forbidding. Nevertheless, it can be denoted by other secondary meanings such as guidance, supplication, despairing, contempt, informing, threat, etc. (Al-Sakaki, 1987; Al-Awsi, 1988; Salloum & Nur al-Din, 1990; Haruun, 2001; Al-Samarra'i, 2007).

2.2.4 The Imperative and Prohibitive in English

Imperative in English is categorized as one of the main three grammatical moods which encompass indicative mood, imperative mood and subjunctive mood. Regarding the imperative mood, it is employed to convey an order (Kroeger, 2005). In addition, Quirk et al. (1985) divide English sentences in terms of their forms into four kinds (i.e. declarative, Interrogative, imperative and exclamative). The imperative sentence consists of: 1) verbs in their base form without a subject (e.g., Open the door), 2) verbs in their base form with a subject (e.g., You open the door, or Someone open the door) and 3) verbs in their base form preceded by the verb let and a subject (e.g., Let me open the door, or let someone open the door). They state that "the most common type is the subjectless imperative" (Quirk et al., 1985, p. 830). Moreover, Palmer (2001) expresses

the imperative through deontic modals by using the modal verb "must". In a pragmatic viewpoint, imperative can include many different illocutionary acts, such as commanding, ordering, requesting, pleading, warning, suggesting, demanding, challenging, etc. (Searle, 1969; Quirk et. al., 1985).

On the other hand, prohibition in English is denoted by negative imperative and formed by using "do not" before the base verb. It indicates to forbidding someone from doing something (Davies, 1986). Moreover, prohibition can be formed by using the negative particle "not" after the base verb (Andrew, 1966) and this form is related to old English grammar and is rarely used nowadays. However, such archaic form is used in some translations to add the flavor of old-fashioned style (Nida, 1976). In addition, Palmer (2001) relates prohibition to deontic modals which can be demonstrated by using "must not". In pragmatics, likewise imperative, prohibition has relation to illocutionary acts as it is used to direct the act of forbidding (Searle, 1969; Quirk et. al., 1985).

2.2.5 The Imperative and Prohibitive in the Holy Qur'an

The Holy Qur'an is the word of Allah Almighty and is considered as the first source of Islamic legislation which contains many rules for all Muslims. Ibn juzayy has said that Qur'anic rules consist of commands, prohibitions and jurisprudential issues (as cited in Attyyar, 2010, p. 105). Moreover, scholars of Islamic jurisprudence have defined 'taklif' (assignment) as addressing with command or prohibition (Al-Salmi, 2005, p. 68). Therefore, imperative and prohibition are of great importance according to Islamic jurists such as Al-Sarakhsi who said in the beginning of his fundament: the most deserving to start with in explanation is the command and the prohibition because most affliction is concerning them, and by knowing them, the rules are recognized as well as the lawful and unlawful are distinguished (Al-Sarakhsi, 1997, p. 11).

Scholars of Islamic jurisprudence have explored the commands and prohibitions in the Holy Qur'an and acknowledged that they are operated through many different moods. The imperative moods such as: 1) the imperative verb on the measure of (افعل), 2) the imperfect verb preceded by the particle "لـ", 3) the verbal noun that denoted the imperative verb and 4) the noun of the imperative verb. Whereas prohibitive mood is: the imperfect jussive verb preceded by the particle "لا" on the measure of (لا تفعل) (Saad, 1993; Gomaa, 1997; Al-Salmi, 2005).

In addition, the imperative and prohibition in the Holy Qur'an have primary and secondary meanings. The primary meanings of the imperative and prohibition are obligation and forbidding, respectively. Regarding the imperative secondary meanings, they can be denoted by guidance, permission, threat, gratitude, equalization, supplication, hopefulness, contempt, formation, etc. Whereas the secondary meanings of prohibition indicate guidance, supplication, despairing, contempt, informing, threat, etc. (Saad, 1993; Gomaa, 1997; Al-Salmi, 2005).

Furthermore, many various studies have investigated the imperative and prohibitive moods and their meanings in the Holy Qur'an in general and in chapter twenty-eight in particular (Al-Ansari; 1990; Musa, 2011; Aumawi & Hida, 2017; Octavia, 2017; Mazhoud, 2021). On the scope of chapter twenty-eight, previous studies (Musa, 2011; Octavia, 2017; Mazhoud, 2021) find out three imperative moods (the imperative verb on the measure of (افعل), the imperfect verb preceded by the particle "لـ" and the verbal noun that denoted the imperative verb) and the sole prohibitive mood (the imperfect jussive verb preceded by the particle "لا").

Having said that, the present study aims at investigating the pragmatic losses in the four translations of the imperative and prohibitive verses in the Holy Qur'an with reference to chapter twenty-eight. The researcher focuses only on one imperative mood (the imperative verb on the measure of "افعل") as well as the sole prohibitive mood and, therefore, she selects purposefully some verses including these two moods.

2.2.6 Chapter Twenty-Eight of the Holy Qur'an

This chapter encompasses nine surahs, namely: Al-Mujadilah, Al-Hashr, Al-Mumtahinah, Al-Saff, Al-Jumuah, Al-Munafiqun, Al-Taghabun, Al-Talaq and Al-Tahrim. All of them are Medinan surahs. A brief overview of these surahs is given as follows:

2.2.6.1. Surah Al-Mujadilah:

It consists of 22 verses and is named as Al-Mujadilah due to the mention of the story of a woman who disputes her husband (tujadiluka fi zawjiha تُجَادِلُكَ فِي زَوْجِهَا) in the first verse. Most of the intentions of this surah are: statement of the ruling of zihar, the

mention of secret conspire, commanding to make room in assemblies, statement of the merit of knowledgeable people, complaining of the hypocrites, statement of the difference between Allah's fellowships and Satan's fellowships and judging some of them to win as well as judging the others to lose (Al-Fayruzabadi, 2009, p. 456).

2.2.6.2. Surah Al-Hashr:

It consists of 24 verses and is named as Al-Hashr due to the mention of (li awwali al-hashr لِأَوَّلِ الْحَشْرِ) in the second verse. Most of the intentions of this surah are: announcement of the evacuation of Bani An-Nadheer, portion of the spoils, clarifying the situation of Al-Muhajireen and Al-Ansar, complaining of the hypocrites in the incident of Bani Quraiza, considering the ends in the Doomsday, impact of sending down of the Holy Qur'an and mention of Allah's Names and Attributes (Al-Fayruzabadi, 2009, p. 458).

2.2.6.3. Surah Al-Mumtahinah:

It consists of 13 verses and is named as Al-Mumtahinah due to the mention of (famtahinouhunn فَامْتَحِنُوهُنَّ) in one of its verses. Most of the intentions of this surah are: prohibition of befriending to the disbelievers, imitating the righteous ancestors in terms of obedience and worship, waiting for cordiality after hostility, examining the pretenders of righteousness, directing the Prophet to take the pledge of allegiance from people of virtue and avoiding it with the vicious ones (Al-Fayruzabadi, 2009, p. 460).

2.2.6.4. Surah Al-Saff:

It consists of 14 verses and is named as Al-Saff due to the mention of (saffan صَفًّا) in one of its verses. Most of the intentions of this surah are: admonishing those who say something but do not perform it, conferring honor upon the combatants and prayers, alerting on the roughness of Children of Israel, proclaiming the right religion (i.e. Islam) over all religion, statement of the bargain with Allah the Most Merciful and bringing good news of believers' triumph against disbelievers (Al-Fayruzabadi, 2009, p. 462).

2.2.6.5. Surah Al-Jumuah:

It consists of 11 verses and is named as Al-Jumuah due to the mention of (Yawm al-jumuah يَوْم الْجُمُعَةِ) in one of its verses. Most of the intentions of this surah are: the

statement of sending the Prophet (peace be upon him), scolding Jews and arguing them, urging to attend the prayer of Al-Jumuah as well as complaining of those who do not pray it and reassuring the hearts by guaranteeing the livelihood for all living beings (Al-Fayruzabadi, 2009, p. 464).

2.2.6.6 Surah Al-Munafiqun:

It consists of 11 verses and is named as Al-Munafiqun due to the mention of (itha ja'aka al-munafiqun إِذَا جَاءَكَ الْمُنَافِقُونَ) in the beginning of the surah. Most of the intentions of this surah are: censuring the hypocrites and exposing their lies, statement of honoring the believers, prohibition of forgetting to praise Allah and informing about disbelievers' remorse after death (Al-Fayruzabadi, 2009, p. 465).

2.2.6.7. Surah Al-Taghabun:

It consists of 18 verses and is named as Al-Taghabun due to the mention of (yawm al-taghabun يَوْمُ التَّغَابُنِ) in one of its verses. Most of the intentions of this surah are: statement of praise Allah by the creatures, statement of the purpose of creating all creation, informing about unbelievers' denial of the resurrection, statement of reward and punishment, informing about the enmity of family and children, commanding the believers to fear Allah as possible as they can, doubling the Righteous' reward and informing about Allah's foreknowledge for the prescience (Al-Fayruzabadi, 2009, p. 467).

2.2.6.8. Surah Al-Talaq:

It consists of 12 verses and is named as Al-Talaq due to the mention of (itha tallaqtumu al-nisaa fatalliquhunna إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ) in the first verse. Most of the intentions of this surah are: statement of the divorce in Sunna as well as the ruling of Iddat (الْعِدَّة), directing the believers to trust in Allah in all matters, clarifying women' alimony during pregnancy and suckling as well as stating the punishment of those who do not give the alimony, informing that the duty is depending on the person's capacity and stating that the Righteous will be rewarded (Al-Fayruzabadi, 2009, p. 469).

2.2.6.9 Surah Al-Tahrim:

It consists of 12 verses and is named as Al-Tahrim due to the mention of (lima tuharrimu لِمَ تُحَرِّمُ) in the beginning of the surah. Most of the intentions of this surah are: reproaching gently the Prophet (peace be upon him) about making lawful or unlawful before sending down a divine revelation, blaming the virtuous wives of the Prophet for spilling his secrets, commanding the believers to beware of the hell and guiding them to turn to Allah in sincere repentance, instructing to strive hard against the unbelievers and hypocrites, stating that the kinship is useless without faith and knowledge, clarifying that having bad relatives will not harm the honest and sincere faith and informing about the courage of Pharaoh's wife as well as the faith of Mariam the daughter of Imran (Al-Fayruzabadi, 2009, p. 471).

2.3 The Pragmatic Interpretation of the Holy Qur'an

Pragmatics is defined as "the study of language in use" (Baker, 1992, p. 217). This notion is applied in interpreting the Holy Qur'an. Hussain (2018) points out that understanding the Qur'anic text could not be achieved only through the linguistic data and Arabic norms, but through the Qur'anic use of the language. In other words, it requires the pragmatic interpretation to grasp the intended meanings of each verse. Therefore, it is necessary to add the pragmatic interpretation to the other exegeses of the Holy Qur'an (Hussain, 2018, p. 8).

In addition, rhetoric plays an important role in terms of the pragmatic interpretation of the Qur'anic text (Abdul-Raof, 2006). Each word or phrase can hold a rhetorical function that differs from verse to another based on the contexts in which they occur. However, in the process of translation, "the rhetorical language used in the Quran is an obstacle for translators, mainly, non-Arab translators. Translating the verses literally, depending on the denotative meanings of words, results in a grave loss in meaning" (Ashaer, 2013, p. 7).

2.4 Overview of the Translations of the Holy Qur'an

Zawaqa (2014) claims that the explanation of the Qur'anic text is deemed as an attempt to transform the connotations of the Quran. In this way, it is common for people

to simply see it as a translation of the meanings of the Quran (as cited in Boulaouali, 2021, p. 124). The importance of translating the meanings of the Holy Qur'an arises from the need for those non-Arab Muslims to have the Holy Qur'an in their own languages which facilitates their understanding of the Qur'anic meanings and they need it on the purpose of spreading the message of Islam for all people around the world (Al-Nabhan, 2005; Al-Dahsh, 2017).

For a long time, the Holy Qur'an has been translated into many different languages. Ihsanoglu (1986) points out that the translations of the Holy Qur'an are widely printed and found among sixty-five different languages around the world (as cited in Al-Malik, 1995, p. 2). Recently, it is revealed by King Fahd Complex for Printing the Holy Qur'an that the translations of the meanings of the Holy Qur'an are found in 77 languages especially Asian, European and African languages ("Translations of the Meanings of the Qur'an", 2023).

With regard to English translations of the Holy Qur'an, a number of well-known translations are stated chronologically as it is acknowledged that the first translation was held in 1649 by Alexander Ross with the title "The Alcoran". Then, the second translation entitled "The Koran, Commonly Called the Alcoran of Mohammed" which was carried out by George Sale in 1734 (Hosni, 1990; Al-Malik, 1995). According to Kidwai (1987), he surveys a number of English translations. In 1905, Mohammad Abdul-Hakim Khan, published his translation with the title "The Holy Qur'an". Later after several years, a translation entitled "The Meaning of the Glorious Qur'an" was conducted by Muhammad Pickthall (1930), then, came Yusuf Ali's translation which entitled "The Holy Qur'an: Translation and Commentary" (1934-38).

During the middle of the twentieth century, two translators published their translations; "The Koran Interpreted" (1955) by Arthur Arberry, and "The Koran" (1956) by N.J. Dawood. Then, in 1977, "Explanatory English Translation of the Holy Qur'an" was translated by Taqui Al-Din Al-Hilali and Muhammad Khan. Afterwards, Muhammad Asad published his translation in 1980 with the title "The Message of the Quran" (Kidwai, 1987).

After reviewing some of the well-known English translations of the Holy Qur'an, a brief overview of the four selected translations in the present study is given as follows:

To begin with, Abdullah Yusuf Ali (1870–1953) was an Indian Muslim scholar. When he was a child, he learned the Holy Qur'an and Arabic language from his father. He admired the English literature and wrote many works concerning it. He worked as a lecturer in Hindustani language and Indian Religious Manner in the university of London from 1917 to 1919. At that time, he investigated many translations of the Holy Qur'an as well as many works about the Qur'an itself. Then, in 1917, he was awarded a CBE (Al-Malik, 1995).

Regarding Ali's translation of the Holy Qur'an, he spent more than forty years in studying the Holy Qur'an and all materials which are in relation to it in order to translate the Holy Qur'an in a better way and more faithful to the original. His work of translation "The Holy Qur'an: Translation and Commentary" (1934-38) is considered as the most popular one and it is highly appreciated and widely read around the world. His mastering of both Arabic and English languages strengthened his work of translation and he tried to reproduce the aesthetic and stylistic features of the Qur'anic text that reflected in his translation. Also, he added a lot of footnotes and commentaries in his translation to help the readers understand the meanings of the Holy Qur'an. Although his work is excellent, but still full of paraphrased words in brackets alongside the translation (Kidwai, 1987; Hosni, 1990; Al-Malik, 1995; Al-Azzam, 2005).

Second, Muhammad Marmaduke Pickthall (1875–1936) was an Englishman who embraced Islam and he was a novelist and well-known as a literary man. Moreover, he was a scholar of Arabic and spent many years in the Middle East. When it comes to his translation of the Holy Qur'an, he published his work "The Meaning of the Glorious Qur'an" in 1930 and it was the first English translation by a Muslim and widely used around the world. His translation is faithful to the original meanings of the Holy Qur'an and is written in a more elegant style in English. Although his translation is literal but it does not distort the meanings of the Holy Qur'an (Kidwai, 1987; Hosni, 1990; Al-Malik, 1995; Al-Azzam, 2005).

Third, Arthur Arberry (1905-1969) was a Christian Englishman. In 1932, He worked as the Head of Department of Classics in Cairo University and, consequently, learned the Arabic literary and social customs in the Islamic Middle East. Furthermore, he worked as a professor of Arabic in the universities of London and Cambridge where he was awarded a D. Litt by the latter. He wrote many works in Arabic studies (Al-

Malik, 1995). He published his work "The Koran Interpreted" in 1955 and it is considered as the best translation by a non-Muslim translator. He spent many years in studying the Holy Qur'an and tried to be fair in rendering its meanings. Despite that, his work of translation has some mistakes and omissions (Kidwai, 1987; Hosni, 1990; Al-Malik, 1995; Al-Azzam, 2005).

Last but not the least, George Sale (1697–1736) was a Christian Englishman and was a lawyer and Orientalist scholar. Also, he published his work "The Koran, Commonly Called the Alcoran of Mohammed" in 1734. His translation was not rendered from Arabic directly which was based on the Latin version of Maracci. It was the second English translation of the Holy Qur'an and widely used. He added a detailed preliminary discourse about the Holy Qur'an in his work. His translation was famous and translated into many different languages around the world. His work of translation is full of mistakes, omissions, distortion and interpolations which is due to translate the Holy Qur'an from another language not from the original as well as he did not master Arabic language (Kidwai, 1987; Hosni, 1990; Al-Malik, 1995; Al-Azzam, 2005).

2.5 Previous Studies

Numerous studies have been carried out to investigate the different translations of the Holy Qur'an from a pragmatic perspective. A number of relevant studies have been reviewed as follows:

Al-Azab and Al-Misned (2012) conducted a study investigating the pragmatic losses in the translations of the Holy Qur'an through a linguistic approach. The researchers mentioned fourteen MPL (loss of genre, texture, textual meaning, referential versatility of Qur'anic words, culture-specific terms, prevalence or 'taghlib', word order, syntactic conflict, exaggerated form, absolute object or cognate, ellipsis, gender, grammatical category and tense) in the linguistic structure of the Holy Qur'an which based on the previous works of different scholars. The study examined the pragmatic losses in three English translations (Al-Hilali and Khan, Pickthal, and Arberry) of some examples selected from the Holy Qur'an. The researchers pointed out that there has been no translation can be a simulation of the Qur'anic text, therefore, the pragmatic loss is an indispensable in the process of translation. This loss eliminates the pleasure of the Qur'anic text and distorts its intended meanings.

Ashaer (2013) examined three English translations (Yusuf Ali, Dawood and Sale) of surah Yusuf through a semantic and pragmatic analysis. The researcher investigated the semantic and pragmatic reasons of incapability of the translators to transfer the intended meanings of the Qur'anic verses into English. The study revealed that the three translators fail to render the accurate meanings of most of the Qur'anic verses on both semantic and pragmatic levels.

This failure in translation is due to: 1) lack of understanding of the different meanings of the Qur'anic verses as well as the rhetorical devices of the Arabic language (i.e. word order, foregrounding and backgrounding, recurrence, ellipses, definiteness and indefiniteness, gender, number and tense), 2) misinterpretation of the meanings of the Arabic speech acts and how they are used in the Qur'anic verses, 3) adding some words/phrases in translation instead of maintaining the omitted parts as they are in the Qur'anic verses, 4) using domestication strategy in translating the culture-specific terms of the Holy Qur'an, 5) not referring to the exegeses of the Holy Qur'an to get a better understanding of the intended meanings of the verses, 6) applying only one translation method in translating the Qur'anic verses, 7) rendering some Qur'anic words that have complex semantic ranges into a single word, 8) translating each word separately instead of being aware of the Qur'anic text as a whole leads to lack of consistency as well as failure in referring the words to their actual referents.

El-Sayed (2013) investigated the problems of translating the embedded meanings of some of the axiomatic expressions in the Holy Qur'an on both pragmatic and semantic aspects. The researcher examined four translations (Ghalis, Abdel-Haleem, Hammad and Al-Hilali and Khan) of these expressions. The study found out that there are two problems encountering the translators in rendering the axiomatic expressions into English. These problems are: 1) lack of translators' awareness of the purpose of using the axiomatic structures in the Holy Qur'an and 2) lack of translators' knowledge of both languages and cultures as well as the exegeses of the Holy Qur'an which makes the translators fail to figure out the axiomatic structures in the Qur'anic verses. Moreover, the study highlighted the significance of understanding the axiomatic structures and studying them at semantic and pragmatic levels as well as suggesting for the further research to elaborate more linguistic levels.

Abdullah (2017) carried out a study examining the pragmatic losses in three different translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of surah Al-Kahf. The researcher developed a model using for comparative pragmalinguistic analysis to examine these translations and draw a comparison between them. He mentioned seventeen MPL (loss of genre, texture, textual meaning, referential versatility of the Qur'anic words, culture-specific terms, prevalence or 'taghlib', word order, syntactic pattern, the exaggerated form, absolute object or cognate, ellipsis, gender, grammatical category, tense, cohesion, coherence, and contextual meanings) instead of the fourteen-mentioned in a previous study by Al-Azab and Al-Misned (2012).

The study focused only on the morphological scope of surah Al-Kahf and found out eight MPL (loss of tense, grammatical category, referential versatility of Qur'anic words, culture specific terms, texture, gender, textual meaning and prevalence or taghlib) in the three translations of the surah. With regard to the comparison between the three translations, the word-for-word translation scored the least number of pragmatic losses. Moreover, the study highlighted the importance of increasing the translators' awareness of the MPL in order to improve the future translations of the Holy Qur'an. In addition, the researcher highly suggested investigating the MPL in different translations of other surahs in the Holy Qur'an.

Alhaj and Omer (2017) examined three translations (Abdel Haleem, Pickthal and Al-Hilial and Khan) of some selected euphemistic expressions in the Holy Qur'an through a comparative socio-pragmatic analysis. The study concluded that these translations fail to render the exact meaning and style of the euphemistic expressions due to the linguistic and cultural differences between Arabic and English languages. Moreover, the study recognized the importance of increasing the translators' awareness of the Qur'anic euphemistic expressions in order to transfer their accurate meaning and style into English.

Abdullah and Asghar (2018) investigated the pragmatic losses in three different translations (word-for-word translation, literal translation and running translation with lexical and syntactic expansion) of surah Al-Ikhlaṣ through a comparative pragmalinguistic analysis. The study focused only on the morphological scope of the

surah and found out six MPL (loss of tense, grammatical category, referential versatility of Qur'anic words, culture-specific terms, texture and gender) in its translations. With regard to the comparison between the three translations, the word-for-word translation scored the least number of pragmatic losses. The study concluded that the pragmatic losses in the translations of the Holy Qur'an deviated its intended meanings which deemed as a thorny problem that requires the translators to take into their consideration this important issue and work hard to reduce the pragmatic losses in their translations of the Holy Qur'an.

Hassan (2020) conducted a study to investigate the implications of lexical choices in translating the Quranic rhetoric through a pragmatic analysis. The study examined some Arabic literary devices in five English translations (Abdel-Haleem, Al-Hilali and Khan, Ali, Arberry and Asad) of some examples selected from the Holy Qur'an. It highlighted losses in the translations of these literary devices (loss of metonymy, synecdoche, non-verbal signals, allusive reference, euphemistic expression and hyperbolic form). This loss is due to the inaccurate strategies utilized by the translators to handle the Qur'anic rhetorical expressions. In addition, the translators did not refer to the Qur'anic exegeses to grasp the exact meanings of these expressions which leads to this failure in translations.

Alhaj (2020a) investigated three English translations (Abdel-Haleem, Al-Hilali and khan and Pickthal) of surah Al-Saffat through a pragma-stylo-semantic analysis. The researcher purposefully selected ten verses from this surah to identify the linguistic, cultural, stylistic and pragmatic difficulties that encounter the translators in rendering these verses into English. The study highlighted a loss in the pragma-stylo-semantic meaning of the verses which caused by the lack of equivalence as well as the inappropriate translation strategies adopted by the translators. Regarding these strategies, the literal translation is considered as the most inappropriate one which deviates the meaning at all levels.

Another study was conducted by Alhaj (2020b) to examine some pragmatic and stylistic aspects in three translations (Abdel-Haleem, Pickthall and Al-Hilali and Khan) of surah Al-Hujurat. The researcher purposefully selected eight verses from this surah to identify the pragmatic and stylistic aspects in the three translations as well as assess the

translation strategies adopted by the translators in rendering these verses into English. The study highlighted a loss in the pragmatic and stylistic aspects of the Qur'anic verses. This loss is due to the inappropriate translation strategies used by the translators, such as couplet translation, transliteration and literal translation. The researcher recommended reducing this loss by using translation in brackets or footnotes instead of applying the aforementioned three strategies in rendering the Holy Qur'an. As a result, he pointed out that it is important for the translators to refer to the exegeses of the Holy Qur'an to obtain a better understanding of the verses.

Alhaj and Abdelkarim (2022) investigated the pragmalinguistic problems in translating some satirical expressions of surah Al-Masad. The researchers examined three translations (Abdel-Haleem, Al-Hilai and Khan and Pickthall) of two selected verses including satirical expressions. They intended to identify the pragmalinguistic problems faced by the translators in transferring these expressions into English as well as figure out the translation strategies used by the three translators. The study highlighted some pragmalinguistic problems in translating the satirical expressions which distorted the intended meanings of these expressions. This pragmatic loss is due to the misunderstanding of the contexts of the Qur'anic verses as well as the cultural and social elements. Moreover, the study referred to the translation strategies used by the three translators, such as literal translation, addition translation and semantic translation. In addition, the researchers recommended some translation strategies, such as footnotes and transliteration in order to reduce the pragmatic, semantic and rhetorical losses in the translations of the Holy Qur'an.

After reviewing the relevant previous studies, it is revealed that the issue of investigating the translations of the Holy Qur'an from the pragmatic perspective plays a significant role in evaluating the translations in order to improve the future translations of the Holy Qur'an. Moreover, three studies (Al-Azab & Al-Misned, 2012; Abdullah, 2017; Abdullah & Asghar, 2018) have been carried out to investigate the MPL in the translations of the Holy Qur'an concerning surah Al-Kahf, Al-Ikhlas, and some selected examples from the Holy Qur'an. The study of Al-Azab & Al-Misned (2012) involved examining the morphosyntactic scope of the selected examples. On the other hand, the two studies of Abdullah (2017) and Abdullah & Asghar (2018) examined the morphological scope of the selected surahs.

However, the present study examines the whole texts of the selected Qur'anic verses instead of restricting the analysis on a specific linguistic scope. In addition, the review of the previous studies shows that none of those studies have investigated the MPL in the translations of the imperative and prohibitive verses in Holy Qur'an. Hence, this study is conducted to investigate the MPL in the translations of the imperative and prohibitive verses in Holy Qur'an designating only to chapter twenty-eight.

2.6 Conceptual Framework

The researcher adopted a model for comparative pragmalinguistic analysis as the conceptual framework for the present study. This model was presented in the theoretical background section which falls under the rubric of Nida's (1976) linguistic approach. Furthermore, the present study aimed at investigating the pragmatic losses in four selected translations of the imperative and prohibitive verses selected from chapter twenty-eight in the Holy Qur'an. The research questions are:

1- What are the MPL in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

2- What are the similarities and differences in the MPL in the four translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

In order to answer the research questions, the researcher collected the Qur'anic verses and their respective four translations namely, Yusuf Ali, Pickthall, Arberry and Sale. Then, they were analyzed through a comparative pragmalinguistic analysis. In this case, the researcher identified the elements of pragmatic losses in the Qur'anic text and highlighted the MPL in their respective four translations. In addition, she drew the similarities and differences in terms of the MPL in these four translations.

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┌─────────────────────────────────────────────────────────────────────┐
│     The Pragmatic Losses in Four Selected Translations of the         │
│     Imperative and Prohibitive Verses in the Holy Qur'an with         │
│     Reference to Chapter Twenty-Eight:                                │
│                        A Comparative Study                            │
└─────────────────────────────────────────────────────────────────────┘
                                  │
                        ┌─────────────────┐
                        │   Primary Data  │
                        └─────────────────┘
                                  │
                   ┌──────────────────────────────┐
                   │ Selected Qur'anic Translations │
                   └──────────────────────────────┘
                                  │
        ┌───────────┬─────────────┬─────────────┬──────────────┐
   ┌─────────┐ ┌──────────┐  ┌──────────┐  ┌──────────┐
   │Yusuf Ali's│ │Pickthall's│  │ Arberry's│  │  Sale's  │
   │Translation│ │Translation│  │Translation│  │Translation│
   └─────────┘ └──────────┘  └──────────┘  └──────────┘
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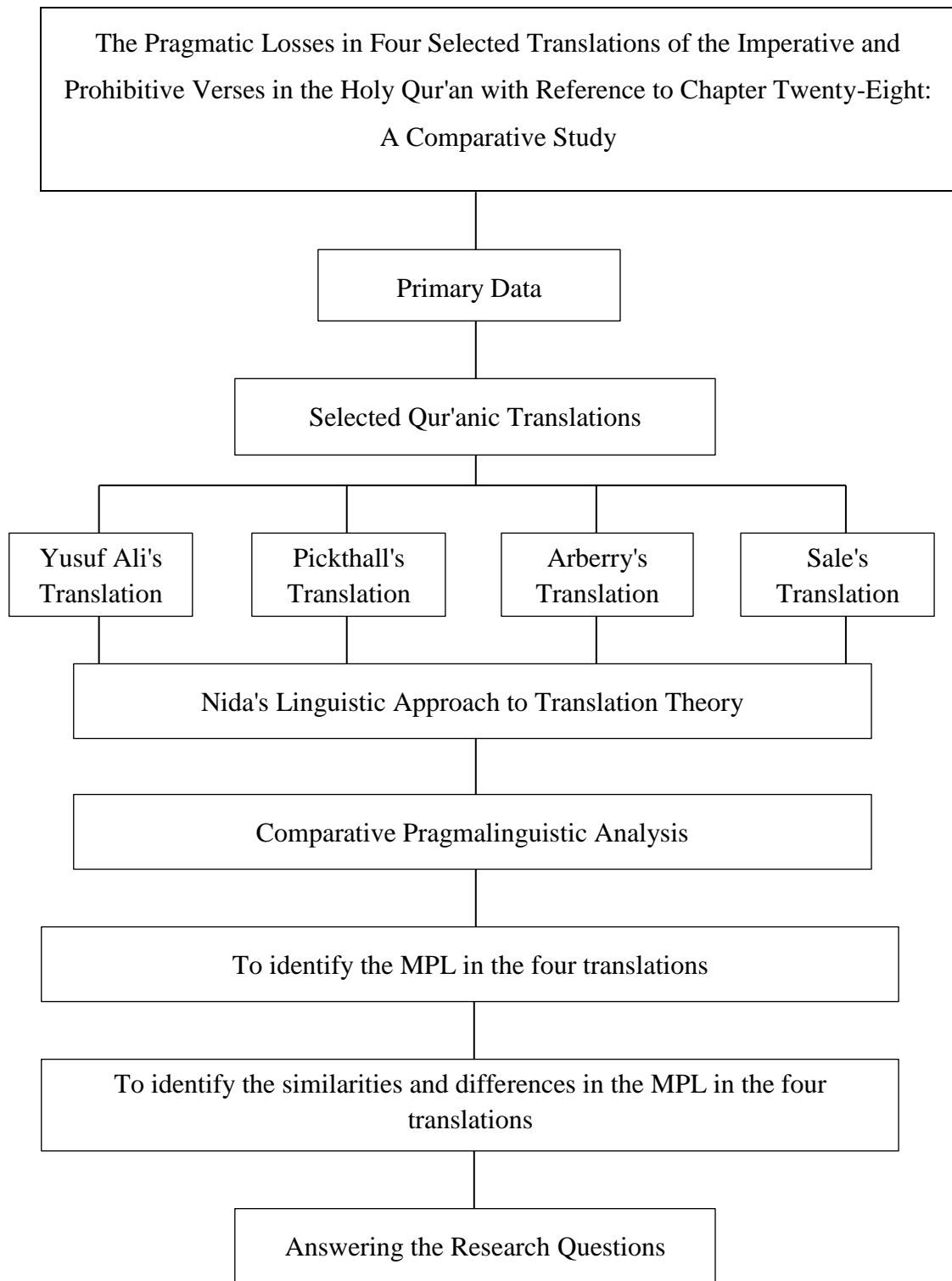
Figure 2.3: Shows the Conceptual Framework of the Present Study

CHAPTER THREE

METHODOLOGY

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology employed by the researcher in the current study. It gives an accurate description of the research design, the sample of the study, validity, data collection and data analysis.

3.1 Research Design

The present study adopted the qualitative research design. This approach is defined as "any type of research that produces findings not arrived at by statistical procedures or other means of quantification" (Strauss & Corbin, 1998, pp. 10-11). The researcher adopted this approach due to its nature which is suitable for the data of the present study (i.e. The Holy Qur'an) to be analyzed through words not numbers. According to Creswell (2014), the process of qualitative method "involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data" (p. 3).

Moreover, in the process of qualitative research, the researcher is "the main measurement device" (Miles & Huberman, 1994, p. 7). Therefore, the qualitative method was appropriate for the present study which enabled the researcher to analyze the elements of pragmatic losses in the four selected translations of the Qur'anic verses and draw a comparison between these translations.

3.2 The Sample of the Study

The sample of this study encompassed the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an. However, due to the nature of qualitative research which "typically focuses in depth on relatively small samples, even single cases, selected purposefully" (Patton, 2002, p. 230). Therefore, the researcher adopted purposeful sampling and selected the verses that include only one imperative mood (i.e.

the imperative verb on the measure of "افعل") and the one prohibitive mood (i.e. the imperfect jussive verb preceded by the particle "لا").

Purposeful sampling is applied to select a few samples in order to understand the main phenomenon (Creswell, 2012). Moreover, Shaheen et al. (2019) state that "purposeful samples are generally small in size, so their utility and credibility are questioned on the basis of their logic and purpose" (p. 28). Therefore, the researcher selected 14 verses including the two aforementioned imperative and prohibitive moods.

3.3 Validity

The data of the present study had been validated by two university professors. One of them was from Faculty of Sharia at Al-Rayan University and the other was from Department of Islamic Studies at Hadhramout University. The selected imperative and prohibitive verses were presented to the professors in order to check the accuracy of including the two selected moods (the imperative verb on the measure of "افعل" + the imperfect jussive verb preceded by the particle "لا") among these verses. They approved the selected verses in terms of containing these two moods. In addition, they pointed out that such limitations on investigating the verses including these two moods was a good choice.

3.4 Data Collection

The qualitative method employed in the present study permits the researcher to be the main tool in collecting data through examining the documents (Creswell, 2014). The data of this study were collected from the documents of English translations of the Holy Qur'an. Four translations were selected in the present study and these translations were by: Abdullah Yusuf Ali (2004), Muhammad Pickthall (1930), Arthur Arberry (1982) and George Sale (1734). The purpose of selecting these translations was to vary between them in terms of Muslim/ non-Muslim ideologies as well as to have an equal status that the four translators were non-native Arabic speakers.

Concerning the sample of the present study, the imperative and prohibitive verses include many different moods, and only one mood for each was chosen by the researcher. The selected imperative mood was (the imperative verb on the measure of "افعل"), while the prohibitive mood was (the imperfect jussive verb preceded by the

particle "צ"). Moreover, fourteen verses were purposefully selected from chapter twenty-eight including the aforementioned moods to investigate the MPL in their translations as well as draw a comparison between them. In addition, two exegeses of the Holy Qur'an were used by the researcher to investigate the interpretations of the Qur'anic verses. These exegeses were: Tafsir Ibn Kathir (2000) and Tafsir Al-Sa'di (2000).

3.5 Data Analysis

The present study aims at investigating the pragmatic losses in four translations of fourteen imperative and prohibitive verses selected from chapter twenty-eight in the Holy Qur'an as well as drawing a comparison between these translations. The data were analyzed qualitatively through applying the technique of content analysis. It is defined as "a research technique for making replicable and valid inferences for texts (or other meaningful matters) to the context of their use.... Content analysis provides new insights, increases a researcher understanding of particular phenomena, or informs practical actions" (Krippendorff, 2004, p. 18).

He further points out that the main tool in analyzing the data is through a comprehensive reading. Content analysis is in relation to the context in which the text occurs to grasp the intended meanings of the selected text. Moreover, this technique permits the researcher to check other resources in order to understand the main phenomenon in his research and, therefore, interpret the data in a more accurate way. In addition, such technique can be applied in comparing the data from different texts (Krippendorff, 2004). Hence, the procedures of data analysis are applied as follows:

1- The four selected translations by Yusuf Ali, Pickthall, Arberry and Sale were gathered from a reliable source in the internet.

2- The fourteen selected verses were extracted from chapter twenty-eight in the Holy Qur'an.

3- The interpretations of these verses were investigated in two exegeses of the Holy Qur'an: Tafsir Ibn Kathir (2000) and Tafsir Al-Sa'di (2000).

4- The pragmatic meanings of the Qur'anic verses were investigated in different rhetorical interpretations from reliable sources in the internet.

5- The examination of syntax or 'Parsing' 'I'rab' of the Qur'anic verses was checked from the website surahquran.com.

6- The Arabic and English vocabularies of the Qur'anic verses and the four translations were checked in two dictionaries: Al-Mawrid (1995), the Arabic-English dictionary as well as Longman (2011), the English-English-Arabic dictionary.

7- The data were examined through a comprehensive reading by the researcher in order to highlight the presence of pragmatic losses.

8- The main two questions of the present study were answered by using the model for comparative pragmalinguistic analysis of different translations.

9- The selected verses with their respective four translations were comparatively analyzed by identifying the elements in the Qur'anic verses and highlighting the MPL in their four translations.

10- The similarities and differences between the four translations were drawn in terms of the MPL.

Since the present study aimed at investigating the pragmatic losses in the four translations of the selected Qur'anic verses, these losses were represented in seventeen MPL. The researcher traced these MPL in the four translations to highlight their presence. The seventeen MPL are listed in the following:

1. loss of genre
2. loss of texture
3. loss of textual meaning
4. loss of the referential versatility of Qur'anic words
5. loss of culture-specific terms
6. loss of prevalence or 'taghlib'
7. loss of word order
8. loss of syntactic conflict
9. loss of the exaggerated form
10. loss of absolute object or cognate
11. loss of ellipsis
12. loss of gender

13. loss of grammatical category

14. loss of tense

15. loss of cohesion

16. loss of coherence

17. loss of contextual meanings

These MPL were mentioned and discussed in chapter two (section 2.2.2).

CHAPTER FOUR

COMPARATIVE PRAGMALINGUISTIC ANALYSIS

CHAPTER FOUR

COMPARATIVE PRAGMALINGUISTIC ANALYSIS

4.0 Introduction

This chapter provides the comparative pragmalinguistic analysis of the fourteen selected Qur'anic verses and it is presented in accordance with the constructs of the model for comparative pragmalinguistic analysis adopted in the present study. First, the textual presentation of each Qur'anic verse and its four translations is given. Second, the linguistic elements in the Qur'anic verses are identified to trace the MPL in their translations. Third, these elements and their respective four translations are comparatively analyzed. Fourth, the similarities and differences in these MPL in the four translations are drawn. Finally, a conclusion is given in terms of gathering all the MPL in the four translations of the Qur'anic verse and thus, the translations with the fewest MPL are comparatively identified. Hence, it is worth noting that any element of pragmatic loss that identified and explained in a verse and then, repeated in the other verses, it will just be identified and named the pragmatic loss without explaining.

The two main questions of the present study are:

1- What are the MPL in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

2- What are the similarities and differences in the MPL in the four translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

These questions are answered altogether through this model.

4.1 Comparative Pragmalinguistic Analysis of the First Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.1.1 Textual Presentation

The text of the first verse and its four translations are presented in the following:

Table 4.1: The Qur'anic text (Al-Mujadilah: 11) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ ﴾
Yusuf Ali	O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well- acquainted with all ye do.
Pickthall	O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.
Arberry	O believers, when it is said to you 'Make room in the assemblies', then make room, and God will make room for you; and when it is said, 'Move up', move up, and God will raise up in rank those of you who believe and have been given knowledge. And God is aware of the things you do.

Sale	O true believers, when it is said unto you, Make room in the assembly; make room: GOD will grant you ample room in paradise. And when it is said unto you, Rise up; rise up: GOD will raise those of you who believe, and those to whom knowledge is given, to superior degrees of honour; and GOD is fully apprised of that which ye do.

4.1.2 Elements of Pragmatic Loss in Arabic Text

7	6	5	4	3	2	1
ءَامَنُوا	يَرْفَعِ	ٱنشُزُوا	قِيلَ	يَفْسَحِ ٱللَّهُ	ٱلْمَجَٰلِسِ	يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا

13	12	11	10	9	8
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	خَبِيرٌ	يَرْفَعِ ٱللَّهُ ٱلَّذِينَ......دَرَجَٰتٍ	دَرَجَٰتٍ	ٱلْعِلْمَ	أُوتُوا

4.1.3 Comparative Analysis

The first element يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا is a phrase in the category of (vocative particle + pronoun + perfect verb). It is translated into **"O ye who believe"** by Ali and Pickthall, **"O believers"** by Arberry and **"O true believers"** by Sale. The past tense in Arabic is changed into present tense in English and this results into a pragmatic loss of tense in Ali and Pickthall's translations. However, the other two translations are noun and adjective plus noun. This combination of words replaced the verb in the Qur'anic verse. They change the verb into another parts of speech; and such thing distorts the content and form of the original text. Therefore, Arberry and Sale's translations lead to a pragmatic loss of GC and texture.

The second element ٱلْمَجَٰلِسِ is a plural definite noun. It is translated into **"the assemblies"** by Ali, Pickthall and Arberry and **"the assembly"** by Sale. The plural is changed into singular by Sale. Therefore, his translation results into a pragmatic loss of GC.

The third element يَفْسَحِ ٱللَّهُ is a third person imperfect verb plus a proper noun. It is translated into **"(ample) room will Allah provide"** by Ali, **"Allah will make way"** by Pickthall, **"God will make room"** by Arberry and **"God will grant you ample room in paradise"** by Sale. The present tense in Arabic is rendered into future tense in English. In Arabic, the present tense can denote to future event such as in this verse the connotations refer to the present life and the hereafter. This function of using the present tense in Arabic is lost in the four translations. Therefore, these translations result into a pragmatic loss of tense. Moreover, the Arabic verb is rendered into a collection of words by Ali and Sale which results into a pragmatic loss of texture. In addition, the proper noun ٱللَّهُ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale. The word **God** is not the appropriate translation of (ٱللَّهِ); the word Allah means the one and only creator of the universe as well as there is no *illah* but Allah. In addition, the word Allah is non-gendered and has no plural unlike the word God which has a female gender (Goddess) and plural (Gods). Therefore, Arberry and Sale's translations result into a pragmatic loss of CST.

The fourth element قِيلَ is translated into **"ye are told"** by Ali, **"it is said"** by Pickthall and Arberry and **"it is said unto you"** by Sale. The ellipted item (لَكُمْ) in the Arabic text is not omitted in Ali and Sale's translations. They do not keep the same use and effect of ellipsis. Thus, these two translations result into a pragmatic loss of ellipsis.

The fifth element ٱنشُزُوا۟ is an imperative verb suffixed by a masculine plural pronoun. It is translated into **"rise up"** by Ali and Sale, **"come up higher"** by Pickthall and **"move up"** by Arberry. The Arabic word is translated differently in English. Such thing shows the versatility of the Qur'anic words. Therefore, these translations result into a pragmatic loss of RVQW.

The sixth element يَرْفَع is a third person imperfect verb. It is translated into **"will rise up"** by Ali and Arberry, **"will exalt"** by Pickthall and **"will raise"** by Sale. The present tense in Arabic is rendered into future tense in English and, therefore, these translations result into a pragmatic loss of tense.

The seventh element ءَامَنُوا۟ is a perfect verb suffixed by a masculine plural pronoun. It is translated into **"believe"** by the four translators. The past tense is changed into present in English which results into a pragmatic loss of tense.

The eighth element أُوتُواْ is a passive past tense suffixed by a masculine plural pronoun. It is translated into **"have been granted"** by Ali, **"have"** by Pickthall, **"have been given"** by Arberry and **"is given"** by Sale. The passive state of the verb in Arabic is absent in Pickthall's translation which results into a pragmatic loss of tense.

The ninth element ٱلْعِلْمَ is a singular definite noun. It is translated into **"(mystic) Knowledge"** by Ali and **"knowledge"** by the other three translators. The word ٱلْعِلْمَ in the Holy Qur'an has multiple meanings and, in this verse, it means the Islamic sciences. The translation **knowledge** is a general concept and Ali's translation seems appropriate by adding the word **mystic**. Therefore, the three translations by Pickthall, Arberry and Sale result into a pragmatic loss of RVQW.

The tenth element دَرَجَٰتٍ is a feminine plural noun. It is translated into **"(suitable) ranks (and degrees)"** by Ali, **"high ranks"** by Pickthall, **"in rank"** by Arberry and **"superior degrees of honour"** by Sale. The single word is rendered into phrases. Therefore, these translations lead to a pragmatic loss of GC and texture.

The eleventh element is يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ. The WO of this phrase is changed in the four translations. It is translated into **"Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge"** by Ali, **"Allah will exalt those who believe among you, and those who have knowledge, to high ranks"** by Pickthall, **"God will raise up in rank those of you who believe and have been given knowledge"** by Arberry and **"GOD will raise those of you who believe, and those to whom knowledge is given, to superior degrees of honour"** by Sale. The function of a specific WO is to emphasize on something, as in this verse, the emphasis is on those special people who have faith and science and rising their ranks in heaven comes as a reward for them. This WO is kept in Pickthall and Sale's translations. However, changing the original WO in Ali and Arberry's translations leads to lose its function and, therefore, their translations result into a pragmatic loss of WO and texture.

The twelfth element خَبِيرٌ is a proper noun in the exaggerated form. It is translated into **"well-acquainted"** by Ali, **"Informed"** by Pickthall, **"aware"** by Arberry and **"fully apprised"** by Sale. The Arabic proper noun is not translated into a noun in English. Therefore, the four translations result into a pragmatic loss of GC and texture.

Moreover, the function of the EF is compensated in Ali and Sale's translations by using the intensifier **well** and **fully**, respectively. However, the other two translations by Pickthall and Arberry lead to a pragmatic loss of the EF.

The last element وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ is a phrase which is translated into **"And Allah is well-acquainted with all ye do"** by Ali, **"Allah is Informed of what ye do"** by Pickthall, **"And God is aware of the things you do"** by Arberry, **"and GOD is fully apprised of that which ye do"** by Sale. However, in the Holy Qur'an, there are two phrases: وَٱللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ and وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ . The WO for each depends on the contexts in which they occur. When the context is related to the deeds of human beings, the deed precedes the knowledge, and when the context is related to Allah's knowledge for the prescience, the knowledge precedes the deeds (Al-Samarrai, 2003). The four translations fail to render the pragmatic and rhetorical functions of the WO in this Qur'anic phrase when they change its order. Therefore, these translations result into a pragmatic loss of WO and texture.

4.1.4 Similarities and Differences

The four translations are similar in terms of the MPL of tense in translating (يَفْسَحِ) , (ٱللَّهُ), (يَرْفَعِ), (ءَامَنُوا), RVQW in translating (ٱنشُزُوا), GC and texture in translating (خَبِيرٌ) and (دَرَجَٰتٍ) and WO and texture in translating (وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ). Another similarity is found in terms of the pragmatic loss of RVQW in translating (ٱلْعِلْمَ) by Pickthall, Arberry and Sale. Moreover, Arberry and Sale's translations are similar in the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا) and CST in translating (ٱللَّهُ).

Concerning Ali and Sale's translations, they show similarity in terms of the pragmatic loss of GC and texture in translating (يَفْسَحِ ٱللَّهُ) and ellipsis in translating (قِيلَ). In addition, a similarity in the pragmatic loss of tense is found in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا) by Ali and Pickthall. Furthermore, Ali and Arberry's translations are similar in the pragmatic loss of WO and texture in translating (يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ أُوتُوا ٱلْعِلْمَ دَرَجَٰتٍ). The last similarity is found in terms of the EF in Pickthall and Arberry's translations of (خَبِيرٌ). With regard to the differences, Sale's translation differs from the others in terms of the pragmatic loss of GC in translating (ٱلْمَجَٰلِسِ). In addition, Pickthall's translation differs in terms of the pragmatic loss of tense in translating (أُوتُوا).

4.1.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, CST, ellipsis, RVQW, WO and EF. Furthermore, the comparison between these translations reveals that Ali's translation has fewer pragmatic losses as compared to the other three translations. Then, both Pickthall and Sale's translations have fewer pragmatic losses than Arberry's translation.

4.2 Comparative Pragmalinguistic Analysis of the Second Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.2.1 Textual Presentation

The text of the second verse and its four translations are presented in the following:

Table 4.2: The Qur'anic text (Al-Hashr: 18) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝ ﴾
Yusuf Ali	O ye who believe! Fear Allah, and let every soul look to what (provision) it has sent forth for the morrow. Yea, fear Allah. for Allah is well-acquainted with (all) that ye do.
Pickthall	O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do.

Arberry	O believers, fear God. Let every soul consider what it has forwarded for the morrow. And fear God; God is aware of the things you do.
Sale	O true believers, fear GOD; and let a soul look what it sendeth before for the morrow: and fear GOD, for GOD is well acquainted with that which ye do.

4.2.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
خَبِيرٌ	لِغَدٍۖ	قَدَّمَتْ	لْتَنظُرْ نَفْسٌ	ٱتَّقُوا۟ ٱللَّهَ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

4.2.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ is translated into **"O ye who believe"** by Ali and Pickthall which leads to a pragmatic loss of tense. On the other hand, it is translated into **"O believers"** by Arberry and **"O true believers"** by Sale which results into a pragmatic loss of GC and texture.

The second element ٱتَّقُوا۟ ٱللَّهَ is an imperative verb suffixed by a masculine plural pronoun and followed by a proper noun. It is translated into **"Fear Allah"** by Ali, **"Observe your duty to Allah"** by Pickthall and **"fear God"** by Arberry and Sale. These translations render some aspects of Al-Taqwa (التَّقْوَى); the versatility of this expression causes problems for translators. However, the full meaning of Al-Taqwa is compensated by Ali when he adds a footnote to explicate this term. Thus, the other three translations lead to a pragmatic loss of RVQW. Moreover, Pickthall's translation of the verb into (verb + pronoun and noun) results into a pragmatic loss of texture. In addition, the word ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The third element لَتَنظُرْ نَفْسٌ is an imperfect verb prefixed by the imperative particle and followed by a singular indefinite noun. It is translated into **"let every soul look"** by Ali and Pickthall, **"let every soul consider"** by Arberry and **"let a soul look"** by Sale. The translation **look** does not demonstrate the meaning of لَتَنظُرْ in this verse. The meaning of لَتَنظُرْ is to consider. The literal translation for the Arabic word leads to lose its meaning. Therefore, the translations by Ali, Pickthall and Sale result into a pragmatic loss of TM.

The fourth element قَدَّمَتْ is a perfect verb suffixed by a feminine pronoun. It is translated into **"has sent"** by Ali, **"sendeth"** by Pickthall and Sale and **"has forwarded"** by Arberry. The past tense in Arabic is rendered into present tense and present perfect in English. This results into a pragmatic loss of tense in the four translations. Moreover, the femininity of this verb is absent in the four translations which results into a pragmatic loss of gender. In addition, the word قَدَّمَتْ means to prepare for; and in this verse, this preparation includes human's deeds, whether they are good or bad, for the hereafter. However, the translations **send** and **forward** do not refer to the meaning of قَدَّمَتْ in the Qur'anic text. Consequently, the four translations result into a pragmatic loss of RVQW.

The fifth element لِغَد is a genitive indefinite noun prefixed by a preposition. It is translated into **"for the morrow"** by the four translators. The pragmatic function of using the word غَد in the indefinite state is to denote that the *Day of the Resurrection* is unknown. However, using the definite noun in these translations does not express this function. Therefore, the four translations result into a pragmatic loss of texture.

The last element خَبِيرٌ is a proper noun in the exaggerated form. It is translated into **"well acquainted"** by Ali and Sale, **"Informed"** by Pickthall and **"aware"** by Arberry. The Arabic proper noun is not translated into a noun in English. Therefore, these translations result into a pragmatic loss of GC and texture. In addition, Pickthall and Arberry's translations show a pragmatic loss of the EF.

4.2.4 Similarities and Differences

The four translations of this verse show similarities in the MPL rather than differences. Therefore, the similarities are worth mentioning here. The four translations

are similar in terms of the MPL of tense, gender and RVQW in translating (قَدَّمَتْ), texture in translating (لِغَدٍّ) and GC and texture in translating (خَبِيرُ). Another similarity is explicated in terms of the pragmatic loss of RVQW in translating (ٱتَّقُواْ ٱللَّهَ) by Pickthall, Arberry and Sale. In addition, the translations by Ali, Pickthall and Sale demonstrate a similarity in the pragmatic loss of TM in translating (لْتَنظُرْ نَفْسٌ).

Furthermore, Arberry and Sale's translations are similar in terms of the pragmatic loss of GC and texture in translating (يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُواْ) as well as the pragmatic loss of CST in translating (ٱللَّهَ). Concerning Ali and Pickthall's translations, they share a similarity in the pragmatic loss of tense in translating (يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُواْ). The last similarity is shown in terms of the pragmatic loss of the EF in Pickthall and Arberry's translations of (خَبِيرُ).

4.2.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, RVQW, CST, TM, gender and EF. Furthermore, the comparison between these translations reveals that Ali's translation has fewer pragmatic losses as compared to the other three translations. Then, the three remaining translations are equal in terms of the MPL.

4.3 Comparative Pragmalinguistic Analysis of the Third Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.3.1 Textual Presentation

The text of the third verse and its four translations are presented in the following:

Table 4.3: The Qur'anic text (Al-Hashr: 19) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS

	﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَٰهُمْ أَنفُسَهُمْ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ۝ ﴾
Yusuf Ali	And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!
Pickthall	And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.
Arberry	Be not as those who forgot God, and so He caused them to forget their souls; those -- they are the ungodly.
Sale	And be not as those who have forgotten GOD, and whom he hath caused to forget their own souls: these are the wicked doers.

4.3.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
ٱلْفَٰسِقُونَ	ٱللَّهَ	نَسُوا۟

4.3.3 Comparative Analysis

The first element نَسُوا۟ is a perfect verb suffixed by a masculine plural pronoun. It is translated into **"forgot"** by Ali, Pickthall and Arberry, whereas Sale translates it into

"have forgotten". The past tense in Arabic is rendered into present perfect in English by Sale. Therefore, his translation results into a pragmatic loss of tense.

The second element ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which leads to a pragmatic loss of CST in Arberry and Sale's translations.

The last element ٱلۡفَٰسِقُونَ is a masculine plural noun. It is translated into **"the rebellious transgressors"** (adjective + noun) by Ali, **"the evil-doers"** (compound noun) by Pickthall, **"the ungodly"** (adjective) by Arberry and **"the wicked doers"** (adjective + noun) by Sale. The Arabic noun is rendered into adjectives and nouns in English. In addition, the versatility of the Qur'anic word is shown in the four different translations of this word. Therefore, the four translations result into a pragmatic loss of GC and RVQW.

4.3.4 Similarities and Differences

The four translations are similar in terms of the MPL of GC and RVQW in translating (ٱلۡفَٰسِقُونَ). Another similarity is found in terms of the pragmatic loss of CST in Arberry and Sale's translations of (ٱللَّه). Whereas the only difference is shown in the pragmatic loss of tense in Sale's translation of (نَسُوٱْ).

4.3.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, CST, GC and RVQW. Furthermore, the comparison between these translations reveals that both Ali and Pickthall's translations have fewer pragmatic losses as compared to the other two translations. Then, Arberry's translation shows fewer pragmatic losses than Sale's translation.

4.4 Comparative Pragmalinguistic Analysis of the Fourth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.4.1 Textual Presentation

The text of the fourth verse and its four translations are presented in the following:

Table 4.4: The Qur'anic text (Al-Mumtahinah: 13) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِمۡ قَدۡ يَئِسُواْ مِنَ ٱلۡأٓخِرَةِ كَمَا يَئِسَ ٱلۡكُفَّارُ مِنۡ أَصۡحَٰبِ ٱلۡقُبُورِ ۝ ﴾
Yusuf Ali	O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.
Pickthall	O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.
Arberry	O believers, take not for friends a people against whom God is wrathful, and who have despaired of the world to come, even as the unbelievers have despaired of the inhabitants of the tombs.
Sale	O true believers, enter not into friendship with a people against whom GOD is incensed; they despair of the life to come, as the infidels despair of the resurrection of those who dwell in the graves.

4.4.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
أَصْحَٰبِ ٱلْقُبُورِ	يَئِسَ	ٱلْءَاخِرَةِ	يَئِسُوا۟	غَضِبَ ٱللَّهُ عَلَيْهِمْ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

4.4.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. However, it is translated into **"O believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element غَضِبَ ٱللَّهُ عَلَيْهِمْ is a phrase comprises a perfect verb + proper noun + prepositional phrase. It is translated into **"on whom is the Wrath of Allah"** by Ali, **"whom Allah is wroth"** by Pickthall, **"whom God is wrathful"** by Arberry and **"whom God is incensed"** by Sale. The verb in Arabic is rendered into a noun by Ali and adjectives by the other three translators. This change results into a pragmatic loss of GC and texture. Moreover, the word ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The third element يَئِسُوا۟ is a perfect verb suffixed by a masculine plural pronoun. It is translated into **"they are already in despair"** by Ali, **"have despaired"** by Pickthall and Arberry and **"despair"** by Sale. Ali's translation renders the verb into a phrase which leads to a pragmatic loss of GC and texture. However, the other three translations render the past tense in Arabic into present tense and present perfect in English. Such change results into a pragmatic loss of tense in these three translations.

The fourth element ٱلْءَاخِرَةِ is a feminine singular definite noun. It is translated into **"the Hereafter"** by Ali and Pickthall, **"the world to come"** by Arberry and **"the life to come"** by Sale. The Arabic feminine noun is rendered into non-gendered nouns in English. Therefore, these translations result into a pragmatic loss of gender. Moreover,

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this noun is rendered into phrases by Arberry and Sale which results into a pragmatic loss of GC and texture.

The fifth element يَئِسَ is a third person perfect verb. It is translated into **"are in despair"** by Ali, **"despair"** by Pickthall and Sale and **"have despaired"** by Arberry. Ali's translation renders the verb into a phrase which results into a pragmatic loss of GC and texture. However, the other three translations render the past tense in Arabic into present tense and present perfect in English. Such change leads to a pragmatic loss of tense in these three translations.

The last element أَصْحَٰبِ ٱلْقُبُورِ comprises two genitive nouns which is translated into **"those (buried) in graves"** by Ali, **"who are in the graves"** by Pickthall, **"the inhabitants of the tombs"** by Arberry and **"those who dwell in the graves"** by Sale. In the Holy Qur'an, the word أَصْحَٰبِ has multi-dimensional meanings; one of which is the inhabitants of somewhere. Arberry succeeds to transfer this meaning in his translation. However, the other three translations differently render it into English. Moreover, the Arabic noun is rendered into verbs. Therefore, the three translations result into a pragmatic loss of RVQW, GC and texture.

4.4.4 Similarities and Differences

The four translations are similar in terms of the MPL of GC and texture in translating (غَضِبَ ٱللَّهُ عَلَيْهِمْ) and gender in translating (ٱلْأَخِرَةِ). Another similarity is found in the three translations by Pickthall, Arberry and Sale in terms of the pragmatic loss of tense in translating (يَئِسَ and يَيْـَٔسُوٓاْ). Moreover, the translations by Ali, Pickthall and Sale demonstrate a similarity in the pragmatic loss of RVQW, GC and texture in translating (أَصْحَٰبِ ٱلْقُبُورِ). Concerning Arberry and Sale's translations, they are similar in the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ) and (ٱلْأَخِرَةِ) as well as the pragmatic loss of CST in translating (ٱللَّهُ). The last similarity is shown in terms of the pragmatic loss of tense in Ali and Pickthall's translations of (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ). With regard to the differences, Ali's translation differs from the others in terms of the pragmatic loss of GC and texture in translating (يَئِسَ and يَيْـَٔسُوٓاْ).

4.4.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, CST, gender and RVQW. Furthermore, the comparison between these translations reveals that both Ali and Pickthall's translations have fewer pragmatic losses as compared to the other two translations. Concerning the two remaining translations, Arberry's translation has fewer pragmatic losses than Sale's translation.

4.5 Comparative Pragmalinguistic Analysis of the Fifth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.5.1 Textual Presentation

The text of the fifth verse and its four translations are presented in the following:

Table 4.5: The Qur'anic text (Al-Saff: 14) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ۝ ﴾
Yusuf Ali	O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary, to the Disciples, "Who will be my helpers to (the work of) Allah." Said the disciples, "We are Allah.s helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

Pickthall	O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.
Arberry	O believers, be you God's helpers, as Jesus, Mary's son, said to the Apostles. 'Who will be my helpers unto God?' The Apostles said, 'We will be helpers of God.' And a party of the Children of Israel believed, and a party disbelieved. So We confirmed those who believed against their enemy, and they became masters.
Sale	O true believers, be ye assistants of GOD; as Jesus the son of Mary said to the apostles, Who will be my assistants with respect to GOD? The apostles answered, We will be the assistants of GOD. So a part of the children of Israel believed, and a part believed not: but we strengthened those who believed, above their enemy; wherefore they became victorious over them.

4.5.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
مَنْ أَنصَارِيَ	لِلْحَوَارِيِّنَ	عِيسَى ٱبْنُ مَرْيَمَ	ٱللَّهِ	أَنصَارَ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ

11	10	9	8	7
ظَٰهِرِينَ	عَدُوِّهِمْ	فَأَيَّدْنَا	نَحْنُ أَنصَارُ ٱللَّهِ	قَالَ ٱلْحَوَارِيُّونَ

4.5.3 Comparative Analysis

The first element يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ is translated into **"O ye who believe"** by Ali and Pickthall which leads to a pragmatic loss of tense. On the other hand, it is translated into **"O believers"** by Arberry and **"O true believers"** by Sale which results into a pragmatic loss of GC and texture.

The second element أَنصَارَ is a proper plural noun. It is translated into **"helpers"** by Ali, Pickthall and Arberry, while Sale translates it into **"assistants"**. The proper noun is rendered into common nouns by the four translators. The noun (أَنصَارَ) is derived from the verb (نصَرَ). Al-Nusra (النُصْرَة) in Islam has strong connotations which could not be expressed enough by the translations as **helpers** or **assistants**. Moreover, the word *Ansar* is peculiar in Islamic culture and refers to the people of Madina who were named as *Al-Ansar* because they highly welcomed and supported the Prophet Muhammed (peace be upon him) and the believers when they immigrated to Madina. The four translations could not reflect this cultural noun and its connotations. Therefore, these translations result into a pragmatic loss of CST.

The third element ٱللَّهِ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The fourth element عِيسَى ٱبْنُ مَرْيَم are two proper nouns. عِيسَى is translated into **Jesus** while مَرْيَم is translated into **Mary** by the four translators. However, the noun عِيسَى is peculiar in the Holy Qur'an. Allah Almighty names him عِيسَى. This special proper noun should be borrowed from Arabic into English in the process of translation. However, the four translators substitute it with a noun in the target culture. The word **Jesus** has different connotations in their culture which are totally unacceptable in Islam. It is better to render it as Eisa and the same rendering with Mariam. In this respect, the four translations lead to a pragmatic loss of CST.

The fifth element لِلْحَوَارِيِّنَ is a genitive masculine plural proper noun. It is translated into **"disciples"** by Ali and Pickthall and **"apostles"** by Arberry and Sale. This proper noun is mentioned in the Holy Qur'an in which Allah Almighty named those true believers of his Prophet Eisa. However, in Arabic, the word حَوَارِيِّنَ is related

to people who are truly righteous and each Prophet has his own حَوَارِيٌّ as our Prophet Muhammed (peace be upon him) said. Thus, these four translations lead to a pragmatic loss of CST.

The sixth element مَنْ أَنصَارِي is an interrogative particle + noun suffixed by a possessive pronoun. It is translated into **"Who will be my helpers"** by Ali and Arberry, **"Who are my helpers"** by Pickthall and **"Who will be my assistants"** by Sale. Pickthall's translation keeps the structure close to the Arabic text. However, the translations by Ali, Arberry and Sale comprise a verb in the future tense whereas the Arabic phrase has no verb. Consequently, the three translations result into a pragmatic loss of GC and texture.

The seventh element قَالَ ٱلْحَوَارِيُّونَ is a perfect verb and plural proper noun. It is translated into **"Said the disciples"** by Ali, **"They said"** by Pickthall, **"The Apostles said"** by Arberry and **"The apostles answered"** by Sale. However, all translators render the Arabic structure accurately except Pickthall who omits the word ٱلْحَوَارِيُّونَ and substitutes it with the pronoun **they**. Such omission in Pickthall's translation results into a pragmatic loss of texture.

The eighth element نَحْنُ أَنصَارُ ٱللَّهِ is translated into **"We are Allah's helpers"** by Ali and Pickthall, **"We will be helpers of God"** by Arberry, and **"We will be the assistants of God"** by Sale. However, Arberry and Sale's translations of the Arabic structure result into a pragmatic loss of GC and texture.

The ninth element فَأَيَّدْنَا is a first person plural perfect verb which is prefixed by a resumption particle and suffixed by a subject pronoun. It is translated into **"But We gave power"** by Ali, **"Then We strengthened"** by Pickthall, **"So We confirmed"** by Arberry and **"but we strengthened"** by Sale. The Arabic word is rendered differently into English. Such thing explicates the versatility of Qur'anic words and, therefore, the four translations result into a pragmatic loss of RVQW. Moreover, in Ali's translation, the perfect verb is rendered into a perfect verb plus noun. Thus, his translation also results into a pragmatic loss of GC and texture. Concerning the resumption particle (ف), its function is to connect between phrases or sentences to achieve coherence. However, these translations (but, then and so) have different denotations as compared to this particle and, therefore, these translations lead to a pragmatic loss of texture.

The tenth element عَدُوِّهِمْ is a singular noun suffixed by masculine plural pronoun. It is translated into **"their enemies"** by Ali, **"their foe"** by Pickthall and **"their enemy"** by Arberry and Sale. The word عَدُوّ in Arabic can become singular, plural, masculine and feminine. However, this singular word is rendered into plural in Ali's translation and, therefore, his translation results into a pragmatic loss of GC.

The last element ظَٰهِرِينَ is a masculine plural noun. It is translated into **"the ones that prevailed"** by Ali, **"the uppermost"** by Pickthall, **"masters"** by Arberry and **"victorious over them"** by Sale. The single word is rendered differently into English. Thus, the four translations result into a pragmatic loss of RVQW. Moreover, Ali and Sale's translations render the Arabic noun into a combination of three and four words with different parts of speech. Consequently, their translations lead to a pragmatic loss of GC and texture. With regard to Arberry's translation, he changes the noun into an adjective and thus, his translation leads to a pragmatic loss of GC.

With regard to the whole verse, Pickthall's translation results into a pragmatic loss of coherence which is due to his rendering of قَالَ ٱلْحَوَارِيُّونَ into **"They said"**. The explicit word in Arabic text is implicitly rendered into English which affects the coherent sequence of the Qur'anic verse.

4.5.4 Similarities and Differences

The four translations are similar in terms of the MPL of CST in translating (لِلْحَوَارِيِّن) and (عِيسَى ٱبْنُ مَرْيَمَ), RVQW and texture in translating (فَأَيَّدْنَا) and (أَنصَارَ), RVQW in translating (ظَٰهِرِين). Another similarity is found in terms of the pragmatic loss of GC and texture in Arberry and Sale's translations of (نَحْنُ أَنصَارُ ٱللَّهِ) and (يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا) as well as the pragmatic loss of CST in translating (ٱللَّهِ). Moreover, the three translations by Ali, Arberry and Sale are similar in the pragmatic losses of GC and texture in translating (مَنْ أَنصَارِيٓ). Furthermore, Ali and Pickthall's translations bear similarity in terms of the pragmatic loss of tense in translating (يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا). The last similarity is found in the pragmatic losses of GC and texture in Ali and Sale's translations of (ظَٰهِرِين).

On the other hand, the four translations show some differences in terms of the MPL. First, Ali's translation differs from the others in the pragmatic loss of GC and texture in translating (فَأَيَّدْنَا) as well as the pragmatic loss of GC in translating (عَدُوِّهِمْ).

Another difference is found in the pragmatic loss of GC in Arberry's translation of
(ظَّهِرين). Finally, Pickthall's translation differs from the others in terms of the pragmatic
loss of texture in translating (قَالَ ٱلۡحَوَارِيُّونَ) as well as the pragmatic loss of coherence in
the overall translation of the Qur'anic verse.

4.5.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense,
GC, texture, CST, RVQW and coherence. Furthermore, the comparison between these
translations reveals that Pickthall's translation has fewer pragmatic losses as compared
to the other three translations. Then, the three remaining translations are equal in terms
of the MPL.

4.6 Comparative Pragmalinguistic Analysis of the Sixth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.6.1 Textual Presentation

The text of the sixth verse and its four translations are presented in the following:

Table 4.6: The Qur'anic text (Al-Jumuah: 9) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٌ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ۝ ﴾
Yusuf Ali	O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!

Pickthall	O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.
Arberry	O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance and leave trafficking aside; that is better for you, did you but know.
Sale	O true believers, when ye are called to prayer on the day of assembly, hasten to the commemoration of GOD and leave merchandising. This will be better for you, if you knew it.

4.6.2 Elements of Pragmatic Loss in Arabic Text

4	**3**	**2**	**1**
ذِكْرِ ٱللَّهِ	فَٱسْعَوْاْ	يَوْمِ ٱلْجُمُعَةِ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ

4.6.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. On the other hand, it is translated into **"O believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element يَوْمِ ٱلْجُمُعَةِ are two genitive nouns which are translated into **"Friday (the Day of Assembly)"** by Ali, **"the day of congregation"** by Pickthall and Arberry and **"the day of assembly"** by Sale. The four translations tend to explain the meaning of the day's name but do not identify which day is it except Ali's translation when he further mentions **Friday**. Also, Ali adds a footnote to explain the peculiarity of

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this day for Muslims and how it differs from the peculiar days of Jews and Christians. Therefore, Ali's translation succeeds to transfer the meaning of يَوْمِ ٱلْجُمُعَةِ in this verse. However, the other three translations result into a pragmatic loss of TM.

The third element فَٱسْعَوْاْ is an imperative verb prefixed by a conjunction and suffixed by masculine plural pronoun. It is translated into **"hasten earnestly"** by Ali, **"haste"** by Pickthall and **"hasten"** by Arberry and Sale. All translations render the Arabic verb into respective verbs in English except Ali's translation which comprises a verb plus adverb. Therefore, Ali's translation leads to a pragmatic loss of GC. Moreover, the verb ٱسْعَوْاْ has many connotations depending on the context in which it occurs. The four translators fail to render the exact meaning of ٱسْعَوْاْ in this verse and it does not mean to walk quickly as they render it, but it denotes to highly concern the prayer and do it by heart and soul. In addition, in Islam, it is prohibited to run quickly to the prayer when the call is heard. Muslims should walk to the mosque with all dignity and reverence. Therefore, the four translations lead to a pragmatic loss of RVQW.

The last element ذِكْرِ ٱللَّهِ are two genitive nouns which are translated into **"remembrance of Allah"** by Ali and Pickthall, **"God's remembrance"** by Arberry and **"commemoration of God"** by Sale. The four translations fail to render the meaning of ذِكْرِ ٱللَّهِ. It denotes to praise Allah and the prayer is the highest rank of Al-Thikr (الذِّكْرِ). Translating this word literally distorts its meaning. Thus, the four translations result into a pragmatic loss of TM. In addition, the word ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

4.6.4 Similarities and Differences

The four translations are similar in terms of the MPL of RVQW in translating (فَٱسْعَوْاْ) and TM in translating (ذِكْرِ ٱللَّهِ). Another similarity is found in terms of the pragmatic loss of TM in translating (يَوْمِ ٱلْجُمُعَةِ) by Pickthall, Arberry and Sale. Moreover, Arberry and Sale's translations bear similarity in the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ) as well as the pragmatic loss of CST in translating (ٱللَّه). In addition, Ali and Pickthall's translations are similar in the pragmatic loss of tense in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا). With regard to the differences, Ali's translation differs in terms of the pragmatic loss of GC in translating (فَٱسْعَوْاْ).

4.6.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, TM, RVQW and CST. Furthermore, the comparison between these translations reveals that Ali and Pickthall's translations equally have fewer pragmatic losses than both Arberry and Sale's translations.

4.7 Comparative Pragmalinguistic Analysis of the Seventh Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.7.1 Textual Presentation

The text of the seventh verse and its four translations are presented in the following:

Table 4.7: The Qur'anic text (Al-Jumuah: 10) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝ ﴾
Yusuf Ali	And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah. and celebrate the Praises of Allah often (and without stint): that ye may prosper.
Pickthall	And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

Arberry	Then, when the prayer is finished, scatter in the land and seek God's bounty, and remember God frequently; haply you will prosper.
Sale	And when prayer is ended, then disperse yourselves through the land as ye list, and seek gain of the liberality of GOD: and remember GOD frequently, that ye may prosper.

4.7.2 Elements of Pragmatic Loss in Arabic Text

4	3	2	1
لَعَلَّكُم تُفْلِحُونَ	ٱذْكُرُواْ ٱللَّهَ كَثِيرًا	فَٱنتَشِرُواْ فِي ٱلْأَرْضِ	قُضِيَتِ

4.7.3 Comparative Analysis

The first element قُضِيَتِ is a passive past tense suffixed by a feminine pronoun. It is translated into **"is finished"** by Ali and Arberry and **"is ended"** by Pickthall and Sale. The passive past is rendered into passive present by the four translators which results into a pragmatic loss of tense. In addition, the femininity of this verb is absent in the four translations which leads to a pragmatic loss of gender.

The second element is فَٱنتَشِرُواْ فِي ٱلْأَرْضِ. This phrase is translated into **"then may ye disperse through the land"** by Ali, **"then disperse in the land"** by Pickthall, **"scatter in the land"** by Arberry and **"then disperse yourselves through the land as ye list"** by Sale. Both Ali and Sale's translations add extra words which result into a pragmatic loss of texture. In addition, the feminine noun ٱلْأَرْضِ is rendered into a non-gendered noun in English. Therefore, the four translations lead to a pragmatic loss of gender.

The third element is ٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا. This phrase is translated into **"celebrate the Praise of Allah often (and without stint)"** by Ali, **"remember Allah much"** by Pickthall and **"remember God frequently"** by Arberry and Sale. The three translations by Pickthall, Arberry and Sale result into a pragmatic loss of TM in translating ٱذۡكُرُوا into **remember**. On the other hand, Ali tries to render the intended meaning of ٱذۡكُرُواْ ٱللَّهَ. The word **praise** is an appropriate translation. However, making this word as a noun instead of a verb like the original text leads to a pragmatic loss of GC and texture in Ali's translation. Moreover, the word ٱللَّهَ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The last element is لَعَلَّكُمۡ تُفۡلِحُونَ. This phrase is translated into **"ye may prosper"** by Ali and Sale, **"ye may be successful"** by Pickthall and **"haply you will prosper"** by Arberry. The passive present tense in Arabic is rendered into infinitive by Ali, Arberry and Sale which results into a pragmatic loss of tense. Moreover, it is rendered into a verb plus adjective by Pickthall which leads to a pragmatic loss of GC and texture. In addition, the translation **haply** by Arberry is not an appropriate equivalent for the word لَعَلَّكُمۡ and, therefore, his translation results into a pragmatic loss of TM.

4.7.4 Similarities and Differences

The four translations are similar in terms of the MPL of tense and gender in translating (قُضِيَتِ) and gender in translating (ٱلۡأَرۡضِ). Another similarity is found in the pragmatic loss of TM in translating (ٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا) by Pickthall, Arberry and Sale. Moreover, the three translations by Ali, Arberry and Sale are similar in terms of the pragmatic loss of tense in translating (لَعَلَّكُمۡ تُفۡلِحُونَ). Concerning Ali and Sale's translations, they show a similarity in the pragmatic loss of texture in translating (فَٱنتَشِرُواْ في ٱلۡأَرۡضِ). The last similarity is shown in terms of the pragmatic loss of CST in Arberry and Sale's translations of (ٱللَّهَ).

With regard to the differences, Ali's translation differs from the others in terms of the pragmatic loss of GC and texture in translating (ٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا). Another difference is found in Pickthall's translation of (لَعَلَّكُمۡ تُفۡلِحُونَ) in terms of the pragmatic loss of GC and texture. The last difference is shown in Arberry's translation of (لَعَلَّكُمۡ تُفۡلِحُونَ) in terms of the pragmatic loss of TM.

4.7.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, gender, texture, TM, CST and GC. Furthermore, the comparison between these translations reveals that Pickthall's translation has fewer pragmatic losses as compared to the other three translations. Then, Ali's translation comparatively shows fewer pragmatic losses than Arberry and Sale's translations. Concerning the two remaining translations, they are equal in terms of the MPL.

4.8 Comparative Pragmalinguistic Analysis of the Eighth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.8.1 Textual Presentation

The text of the eighth verse and its four translations are presented in the following:

Table 4.8: The Qur'anic text (Al-Munafiqun: 9) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ۝ ﴾
Yusuf Ali	O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.
Pickthall	O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

Arberry	O believers, let not your possessions neither your children divert you from God's remembrance; whoso does that, they are the losers.
Sale	O true believers, let not your riches or your children divert you from the remembrance of GOD: for whosoever doth this, they will surely be losers.

4.8.2 Elements of Pragmatic Loss in Arabic Text

5	4	3	2	1
ٱلۡخَٰسِرُونَ	يَفۡعَلۡ	ذِكۡرِ ٱللَّهِ	أَمۡوَٰلُكُمۡ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ

4.8.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. On the other hand, it is translated into **"O believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element أَمۡوَٰلُكُمۡ is a plural noun suffixed by a plural pronoun. It is translated into **"your riches"** by Ali and Sale, **"your wealth"** by Pickthall and **"your possessions"** by Arberry. The Arabic noun is rendered differently in these translations. Therefore, the four translations result into a pragmatic loss of RVQW.

The third element ذِكۡرِ ٱللَّهِ are two genitive nouns which are translated into **"remembrance of Allah"** by Ali and Pickthall, **"God's remembrance"** by Arberry and **"remembrance of God"** by Sale. These translations lead to a pragmatic loss of TM. In addition, the word ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"**

by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The fourth element يَفْعَلْ is a third person singular imperfect verb. It is translated into **"act"** by Ali, **"do"** by Pickthall, **"does"** by Arberry and **"doth"** by Sale. However, Ali and Pickthall's translations change the state of the third person verb in their translations which result into a pragmatic loss of tense.

The last element ٱلْخَٰسِرُونَ is a masculine definite plural noun. It is translated into **"the loss is their own"** by Ali, **"the losers"** by Pickthall and Arberry and **"will surely be losers"** by Sale. The Arabic noun is rendered into phrases by Ali and Sale. Therefore, their translations result into a pragmatic loss of GC and texture.

4.8.4 Similarities and Differences

The four translations of this verse show similarities in the MPL rather than differences. Therefore, the similarities are worth mentioning here. The four translations are similar in terms of the MPL of RVQW in translating (أَمْوَٰلُكُمْ) and TM in translating (ذِكْرِ ٱللَّهِ). Another similarity is found in Arberry and Sale's translations in relation to the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟) as well as the pragmatic loss of CST in translating (ٱللَّهِ). Moreover, Ali and Pickthall's translations are similar in the pragmatic loss of tense in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟) and (يَفْعَلْ). The last similarity is shown in terms of the pragmatic loss of GC and texture in Ali and Sale's translations of (ٱلْخَٰسِرُونَ).

4.8.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of the MPL of tense, GC, texture, RVQW, TM and CST. Furthermore, the comparison between these translations reveals that Pickthall and Arberry's translations equally have fewer pragmatic losses than both Ali and Sale's translations.

4.9 Comparative Pragmalinguistic Analysis of the Ninth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.9.1 Textual Presentation

The text of the ninth verse and its four translations are presented in the following:

Table 4.9: The Qur'anic text (Al-Taghabun: 8) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٌ ۝ ﴾
Yusuf Ali	Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is well acquainted with all that ye do.
Pickthall	So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.
Arberry	Therefore believe in God and His Messenger, and in the Light which We have sent down. And God is aware of the things you do.
Sale	Wherefore believe in GOD and his apostle, and the light which we have sent down: for GOD is well acquainted with that which ye do.

4.9.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِير	خَبِيرّ	أَنزَلۡنَا	ٱلنُّور	رَسُولِهَ	بِٱللَّهِ

4.9.3 Comparative Analysis

The first element بِٱللَّهِ is translated into **"in Allah"** by Ali and Pickthall and **"in God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The second element رَسُولِهَ is a genitive masculine singular proper noun and suffixed by a pronoun. It is translated into **"His Messenger"** by Ali, Pickthall and Arberry, and **"his apostle"** by Sale. The English translations can hold different denotations other than the (Rasool) of Allah. In addition, there is a variation in these translations for the one Qur'anic word. Therefore, the four translations result into a pragmatic loss of CST and RVQW.

The third element ٱلنُّور is a genitive singular definite noun. It is translated into **"the Light"** (singular definite noun) by the four translators. All translators render the word literally despite its intended meaning in the context of this verse. They seem to keep the textual word as it is in the original text. However, it does not reflect the intended meaning of (ٱلنُّور) in this verse which demonstrates the Qur'an. Therefore, the four translations result into a pragmatic loss of CM.

The fourth element أَنزَلۡنَا is a first person plural perfect verb and suffixed by a subject pronoun. It is translated into **"We have revealed"** by Pickthall and **"We have sent down"** by the other three translators. The past tense in the Arabic text is rendered into the present perfect tense in English by all translators. Therefore, these translations result into a pragmatic loss of tense.

The fifth element خَبِير is a proper noun in the exaggerated form. It is translated into **"well acquainted"** by Ali and Sale, **"Informed"** by Pickthall and **"aware"** by Arberry. The Arabic proper noun is not translated into a noun in English. Therefore, these translations lead to a pragmatic loss of GC and texture. In addition, Pickthall and Arberry's translations result into a pragmatic loss of the EF.

The last element is وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِير. It is translated into **"And Allah is well acquainted with all that ye do"** by Ali, **"And Allah is Informed of what ye do"** by Pickthall, **"And God is aware of the things you do"** by Arberry and **"for God is well acquainted with that which ye do"** by Sale. The WO of this phrase is changed in the four translations which leads to a pragmatic loss of WO and texture.

4.9.4 Similarities and Differences

The four translations of this verse show similarities in the MPL rather than differences. Therefore, the similarities are worth mentioning here. The four translations are similar in terms of the MPL of CST and RVQW in translating (رَسُولِةِ), CM in translating (ٱلنُّور), tense in translating (أَنزَلْنَا), GC and texture in translating (خَبِير) and WO and texture in translating (وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِير). Another similarity is found in terms of the pragmatic loss of CST in Arberry and Sale's translations of (بِٱللَّهِ and ٱللَّه). Moreover, the two translations by Pickthall and Arberry are similar in terms of the pragmatic loss of EF in translating (خَبِير).

4.9.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of CST, RVQW, CM, tense, texture, GC, EF and WO. Furthermore, the comparison between these translations reveals that Ali's translation has fewer pragmatic losses as compared to the other three translations. Concerning the remaining translations, both translations by Pickthall and Sale equally show fewer pragmatic losses than Arberry's translation.

4.10 Comparative Pragmalinguistic Analysis of the Tenth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.10.1 Textual Presentation

The text of the tenth verse and its four translations are presented in the following:

Table 4.10: The Qur'anic text (Al-Taghabun: 14) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝ ﴾
Yusuf Ali	O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.
Pickthall	O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.
Arberry	O believers, among your wives and children there is an enemy to you; so beware of them. But if you pardon, and overlook, and if you forgive, surely God is All-forgiving, All- compassionate.
Sale	O true believers, verily of your wives and your children ye have an enemy: wherefore beware of them. But if ye pass over their offences, and pardon, and forgive them; GOD is likewise inclined to forgive, and merciful.

4.10.2 Elements of Pragmatic Loss in Arabic Text

5	4	3	2	1
غَفُورٌ رَّحِيمٌ	ٱللَّه	تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ	عَدُوًّا لَّكُم	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ

4.10.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. On the other hand, it is translated into **"Believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element عَدُوًّا لَّكُم is a singular indefinite noun plus a prepositional phrase. It is translated into **"enemies to yourselves"** by Ali, **"enemies for you"** by Pickthall, **"an enemy to you"** by Arberry and **"ye have an enemy"** by Sale. The singular noun عَدُوًّا is rendered into a plural noun by Ali and Pickthall which results into a pragmatic loss of GC. Moreover, the prepositional phrase لَّكُم is rendered into a phrase that contains a verb by Sale. Such change leads to a pragmatic loss of GC and texture.

The third element is تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ. This phrase is translated into **"ye forgive and overlook, and cover up (their faults)"** by Ali, **"ye efface and overlook and forgive"** by Pickthall, **"you pardon, and overlook, and if you forgive"** by Arberry and **"ye pass over their offences, and pardon, and forgive them"** by Sale. The differences between these three words are rendered correctly into English by Ali. However, the diversity in the other three translations shows the versatility of the Qur'anic words. Therefore, these translations lead to a pragmatic loss of RVQW.

The fourth element ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The last element غَفُورٌ رَّحِيمٌ are two proper nouns in the exaggerated form. They are translated into **"Oft-Forgiving, Most Merciful"** by Ali, **"Forgiving, Merciful"** by

Pickthall, **"All-forgiving, All-compassionate"** by Arberry and **"inclined to forgive, and merciful"** by Sale. The Arabic nouns are rendered differently into English which leads to a pragmatic loss of RVQW. Moreover, the nouns are rendered into adjectives by Ali, Pickthall and Arberry and a verb plus adjective by Sale. Therefore, these translations result into a pragmatic loss of GC and texture. Concerning the rendering of the exaggerated form, it is compensated in Ali and Arberry's translations by using the intensifiers (oft, most and all). However, Pickthall and Sale's translations lead to a pragmatic loss of the EF.

4.10.4 Similarities and Differences

The four translations are similar in terms of the MPL of RVQW, GC and texture in translating (غَفُورٌ رَّحِيمٌ). Another similarity is shown in the translations by Pickthall, Arberry and Sale in terms of the pragmatic loss of RVQW in translating (تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُوا). Moreover, Arberry and Sale's translations are similar in the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ) as well as the pragmatic loss of CST in translating (ٱللَّه).

Regarding the translations by Ali and Pickthall, they show a similarity in the pragmatic loss of tense in translating (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ) and GC in translating (عَدُوًّا لَّكُمْ). The last similarity is found in terms of the pragmatic loss of the EF in Pickthall and Sale's translations of (غَفُورٌ رَّحِيمٌ). With regard to the differences, Sale's translation differs from the others in terms of the pragmatic loss of GC and texture in translating (لَّكُمْ).

4.10.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, RVQW, CST and EF. Furthermore, the comparison between these translations reveals that Ali's translation has fewer pragmatic losses as compared to the other three translations. Then, both Pickthall and Arberry's translations have fewer pragmatic losses than Sale's translation.

4.11 Comparative Pragmalinguistic Analysis of the Eleventh Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.11.1 Textual Presentation

The text of the eleventh verse and its four translations are presented in the following:

Table 4.11: The Qur'anic text (Al-Talaq: 10) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ٱلَّذِينَ ءَامَنُوا۟ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴾ ۝
Yusuf Ali	Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message -.
Pickthall	Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder.
Arberry	God prepared for them a terrible chastisement. So fear God, O men possessed of minds! Believers, God has sent down to you, for a remembrance.
Sale	GOD hath prepared for them a severe punishment: wherefore fear GOD, O ye who are endued with understanding. True believers, now hath GOD sent down unto you an admonition.

4.11.2 Elements of Pragmatic Loss in Arabic Text

7	6	5	4	3	2	1
ذِكۡرًا	أَنزَلَ	ءَامَنُوٓاْ	أُوْلِي ٱلۡأَلۡبَٰبِ	فَٱتَّقُواْ ٱللَّهَ	ٱللَّهُ	أَعَدَّ

4.11.3 Comparative Analysis

The first element أَعَدَّ is a third person singular perfect verb. It is translated into **"has prepared"** by Ali, **"hath prepared"** by Pickthall and Sale and **"prepared"** by Arberry. The past tense in Arabic is rendered into present perfect in English by Ali, Pickthall and Sale. Therefore, the three translations result into a pragmatic loss of tense.

The second element ٱللَّهُ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The third element فَٱتَّقُواْ ٱللَّهَ is an imperative verb prefixed by a conjunction and suffixed by a masculine plural pronoun and followed by a proper noun. It is translated into **"Therefore fear Allah"** by Ali, **"so keep your duty to Allah"** by Pickthall, **"so fear God"** by Arberry and **"wherefore fear God"** by Sale. These translations render some aspects of Al-Taqwa (ٱلتَّقۡوَىٰ). Therefore, the four translations result into a pragmatic loss of RVQW. Moreover, Pickthall's translation of the verb into (verb + pronoun and noun) results into a pragmatic loss of texture. In addition, Arberry and Sale's translations of ٱللَّهَ into **"God"** lead to a pragmatic loss of CST.

The fourth element أُوْلِي ٱلۡأَلۡبَٰبِ are two genitive nouns which are translated into **"men of understanding"** by Ali and Pickthall, **"men possessed of minds"** by Arberry and **"are endued with understanding"** by Sale. The expression أُوْلِي ٱلۡأَلۡبَٰبِ in the Holy Qur'an holds multiple meanings and the four translations render some of them. Therefore, these translations result into a pragmatic loss of RVQW. In addition, Arberry and Sale add verbs to render this expression and, therefore, their translations result into a pragmatic loss of texture.

The fifth element ءَامَنُوٓا۟ is a perfect verb suffixed by a masculine plural pronoun. It is translated into **"have believed"** by Ali, **"believe"** by Pickthall, **"Believers"** by Arberry and **"True believers"** by Sale. The past tense in Arabic is rendered into present perfect and present tense by Ali and Pickthall, respectively. Therefore, their translations result into a pragmatic loss of tense. On the other hand, Arberry and Sale change the verb into noun or adjective plus noun which leads to a pragmatic loss of GC and texture in their translations.

The sixth element أَنزَلَ is a third person singular perfect verb. It is translated into **"hath sent down"** by Ali, Pickthall and Sale and **"has sent down"** by Arberry. The four translations render the past tense into present perfect. Therefore, these translations result into a pragmatic loss of tense.

The last element ذِكْرًا is a singular indefinite noun. It is translated into **"a Message"** by Ali, **"a reminder"** by Pickthall, **"a remembrance"** by Arberry and **"an admonition"** by Sale. The Arabic noun is rendered differently in the four translations which results into a pragmatic loss of RVQW.

With regard to the whole verse, Ali's translation clarifies in brackets that the punishment will be in the hereafter. This meaning is implied in the verse. However, such explicitation of the meaning results into a pragmatic loss of cohesion.

4.11.4 Similarities and Differences

The four translations are similar in terms of the MPL of RVQW in translating (فَٱتَّقُوا۟ ٱللَّهَ), (أُو۟لِي ٱلْأَلْبَٰبِ) and (ذِكْرًا) as well as the pragmatic loss of tense in translating (أَنزَلَ). Another similarity is found in terms of the pragmatic loss of tense in translating (أَعَدَّ) by Ali, Pickthall and Sale. Moreover, Arberry and Sale's translations are similar in terms of the MPL of CST in translating (ٱللَّهَ), GC and texture in translating (ءَامَنُوٓا۟) and texture in translating (أُو۟لِي ٱلْأَلْبَٰبِ).

In addition, Ali and Pickthall's translations show a similarity in terms of the pragmatic loss of tense in translating (ءَامَنُوٓا۟). On the other hand, the differences in the MPL are shown in terms of texture in Pickthall's translation of (فَٱتَّقُوا۟ ٱللَّهَ). Furthermore, Ali's translation differs from the others in the pragmatic loss of cohesion concerning the whole verse.

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4.11.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, CST, GC, RVQW, texture and cohesion. Furthermore, the comparison between these translations reveals that the three translations by Ali, Pickthall and Arberry equally have fewer pragmatic losses than Sale's translation.

4.12 Comparative Pragmalinguistic Analysis of the Twelfth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.12.1 Textual Presentation

The text of the twelfth verse and its four translations are presented in the following:

Table 4.12: The Qur'anic text (Al-Tahrim: 6) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ ﴾
Yusuf Ali	O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

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Pickthall	O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.
Arberry	Believers, guard yourselves and your families against a Fire whose fuel is men and stones, and over which are harsh, terrible angels who disobey not God in what He commands them and do what they are commanded.
Sale	O true believers, save your souls, and those of your families, from the fire whose fuel is men and stones, over which are set angels fierce and terrible; who disobey not GOD in what he hath commanded them, but perform what they are commanded.

4.12.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ	غِلَاظٌ شِدَادٌ	عَلَيْهَا	وَقُودُهَا	نَارًا	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

4.12.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. On the other hand, it is translated into **"Believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element نَارًا is a feminine singular indefinite noun. It is translated into **"a fire"** by Ali, Pickthall and Arberry and **"the fire"** by Sale. The Arabic feminine noun is rendered into a masculine noun in English. Therefore, these translations result into a pragmatic loss of gender. Furthermore, the use of the word نَارًا in the indefinite state serves a rhetorical function of bringing up the topic of magnification. However, using the definite noun in Sale's translation does not express this function and, therefore, his translation results into a pragmatic loss of texture.

The third element وَقُودُهَا is a singular noun suffixed by a feminine pronoun. It is translated into **"whose fuel"** by Ali, Arberry and Sale and **"whereof the fuel"** by Pickthall. The translation **fuel** does not express the meaning of وَقُودُهَا in the Qur'anic text. Therefore, these translations result into a pragmatic loss of TM. Moreover, the femininity of the Arabic word is absent in the four translations which leads to a pragmatic loss of gender. In addition, the word وَقُودُهَا describes the word نَارًا and follows it in the indefinite state. However, Pickthall uses the definite noun in his translation which results into a pragmatic loss of texture.

The fourth element عَلَيْهَا is a prepositional phrase. It is translated into **"over which are"** by Ali and Arberry and **"over which are set"** by Pickthall and Sale. The feminine pronoun in Arabic has no match in English which results into a pragmatic loss of gender in the four translations. Moreover, Pickthall and Sale add the verb **set** in their translations and such addition results into a pragmatic loss of texture.

The fifth element غِلَاظٌ شِدَادٌ are two adjectives which are translated into **"stern (and) severe"** by Ali, **"strong, severe"** by Pickthall, **"harsh, terrible"** by Arberry and **"fierce and terrible"** by Sale. The diversity in the four translations for these two adjectives results into a pragmatic loss of RVQW. Moreover, the adjectives غِلَاظٌ شِدَادٌ have no conjunction separating them which rhetorically denotes that these two adjectives are identical and, therefore, the conjunction (and) is not permitted. However, Ali and Sale add the conjunction **"and"** to their translations which result into a pragmatic loss of texture.

The last element is لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ . It is translated into **"who flinch not (from executing) the Commands they receive from Allah"** by Ali, **"who resist not Allah in**

that which He commandeth them" by Pickthall, **"who disobey not God in what He commands them"** by Arberry and **"who disobey not God in what he hath commanded them"** by Sale. The WO is changed in Ali's translation. He backgrounds the word Allah. However, the main focus in the original text is on **Allah** and this function is lost in Ali's translation. Therefore, his translation leads to a pragmatic loss of WO and texture. In addition, he changes the parts of speech of the verb أَمَرَهُمْ into the noun **commands** which results into a pragmatic loss of GC and texture. With regard to the other three translations, they change the past tense of the verb أَمَرَهُمْ into present simple **commandeth/ commands** and present perfect **hath commanded**. Therefore, these translations result into a pragmatic loss of tense. Moreover, the word ٱللَّهَ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

4.12.4 Similarities and Differences

The four translations are similar in terms of the MPL of RVQW in translating (وَقُودُهَا), gender in translating (نَارًا), (وَقُودُهَا) and (عَلَيْهَا) and TM in translating (غِلَاظٌ شِدَادٌ). Another similarity is found in the pragmatic loss of tense in translating (لَا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ) by Pickthall, Arberry and Sale. Moreover, Arberry and Sale's translations are similar in terms of the pragmatic loss of GC and texture in translating (يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٱ) and CST in translating (ٱللَّهَ). Concerning Ali and Pickthall's translations, they show a similarity in terms of the pragmatic loss of tense in translating (يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٱ). In addition, Pickthall and Sale's translations are similar in the pragmatic loss of texture in translating (عَلَيْهَا). The last similarity is shown in Ali and Sale's translations in terms of the pragmatic loss of texture in translating (غِلَاظٌ شِدَادٌ).

With regard to the differences, Sale's translation differs from the others in terms of the pragmatic loss of texture in translating (نَارًا). Moreover, Pickthall's translation is different in the pragmatic loss of texture in translating (وَقُودُهَا). The last difference is found in Ali's translation in terms of the pragmatic loss of WO, GC and texture in translating (لَا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ).

4.12.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, RVQW, gender, TM, WO and CST. Furthermore, the comparison between these translations reveals that both Ali and Arberry's translations have fewer pragmatic losses as compared to the other two translations. Then, Pickthall's translation has fewer pragmatic losses than Sale's translation.
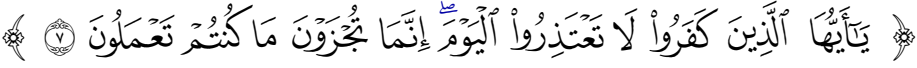
4.13 Comparative Pragmalinguistic Analysis of the Thirteenth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.13.1 Textual Presentation

The text of the thirteenth verse and its four translations are presented in the following:

Table 4.13: The Qur'anic text (Al-Tahrim: 7) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝ ﴾
Yusuf Ali	(They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"
Pickthall	(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.

Arberry	O you unbelievers, do not excuse yourselves today; you are only being recompensed for what you were doing.
Sale	O unbelievers, excuse not yourselves this day; ye shall surely be rewarded for what ye have done.

4.13.2 Elements of Pragmatic Loss in Arabic Text

3	2	1
تَعْمَلُونَ	لَا تَعْتَذِرُواْ	يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ

4.13.3 Comparative Analysis

The first element يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ is translated into **"O ye Unbelievers"** by Ali, **"O ye who disbelieve"** by Pickthall, **"O you unbelievers"** by Arberry and **"O unbelievers"** by Sale. The three translations by Ali, Arberry and Sale render the verb in Arabic into nouns in English. Therefore, these translations result into a pragmatic loss of GC and texture. Moreover, Pickthall's translation renders the past tense into present and, therefore, his translation leads to a pragmatic loss of tense.

The second element لَا تَعْتَذِرُواْ is an imperfect jussive verb suffixed by a masculine plural pronoun and preceded by the prohibitive particle. It is translated into **"Make no excuses"** by Ali, **"Make no excuses for yourselves"** by Pickthall, **"do not excuse yourselves"** by Arberry and **"excuse not yourselves"** by Sale. The four translations render the particle and verb in Arabic into many words in English. Therefore, these translations result into a pragmatic loss of GC and texture.

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The last element تَعْمَلُونَ is an imperfect jussive verb and suffixed by a masculine plural pronoun. It is translated into **"ye did"** (past tense) by Ali, **"ye used to do"** (past tense plus infinitive) by Pickthall, **"you were doing"** (past continuous) by Arberry and **"ye have done"** (present perfect) by Sale. The present tense in Arabic is not rendered into present tense in English. Therefore, this change in tenses in the four translations results into a pragmatic loss of tense.

With regard to the whole verse, Ali and Pickthall's translations begin with a statement in brackets indicating that the saying of this verse will take place in the future (i.e. in the hereafter). They make clear what this verse's implied meaning is; and such thing leads to a pragmatic loss of cohesion.

4.13.4 Similarities and Differences

The four translations are similar in terms of the MPL of GC and texture in translating (لَا تَعْتَذِرُواْ) and tense in translating (تَعْمَلُونَ). Another similarity is found in terms of the pragmatic loss of GC and texture in translating (يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ) by Ali, Arberry and Sale. Moreover, Ali and Pickthall's translations bear a similarity in the pragmatic loss of cohesion in terms of the whole verse. On the other hand, the only difference is found in terms of the pragmatic loss of tense in translating (يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ) by Pickthall.

4.13.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of GC, texture, tense and cohesion. Furthermore, the comparison between these translations reveals that both Arberry and Sale's translations have fewer pragmatic losses as compared to the other two translations. Then, Ali and Pickthall's translations are equal in terms of the MPL.

4.14 Comparative Pragmalinguistic Analysis of the Fourteenth Verse

The comparative pragmalinguistic analysis of this verse is presented in the following:

4.14.1 Textual Presentation

The text of the fourteenth verse and its four translations are presented in the following:

Table 4.14: The Qur'anic text (Al-Tahrim: 8) with its four translations

Translator	THE QUR'ANIC TEXT WITH ENGLISH TRANSLATIONS
	﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝ ﴾
Yusuf Ali	O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."
Pickthall	O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.

Arberry	Believers, turn to God in sincere repentance; it may be that your Lord will acquit you of your evil deeds, and will admit you into gardens underneath which rivers flow. Upon the day when God will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands; and they say, 'Our Lord, perfect for us our light, and forgive us; surely Thou art powerful over everything.'
Sale	O true believers, turn unto GOD with a sincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day whereon GOD will not put to shame the prophet, or those who believe with him: their light shall run before them, and on their right hands, and they shall say, LORD, make our light perfect, and forgive us: for thou art almighty.

4.14.2 Elements of Pragmatic Loss in Arabic Text

6	5	4	3	2	1
يُكَفِّرَ	رَبُّكُمْ	عَسَىٰ	تَوْبَةً	تُوبُوٓاْ إِلَى ٱللَّهِ	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ

12	11	10	9	8	7
ٱلنَّبِيَّ	ٱللَّهُ	لَا يُخْزِي	جَنَّـٰتٍ	يُدْخِلَكُمْ	سَيِّـَٔاتِكُمْ

17	16	15	14	13
قَدِيرٌ	رَبَّنَآ	يَقُولُونَ	يَسْعَىٰ	ءَامَنُوا

4.14.3 Comparative Analysis

The first element يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ is translated into **"O ye who believe"** by Ali and Pickthall which results into a pragmatic loss of tense. On the other hand, it is translated

into **"Believers"** by Arberry and **"O true believers"** by Sale which leads to a pragmatic loss of GC and texture.

The second element تُوبُوٓا۟ إِلَى ٱللَّهِ is an imperative verb plus a proper noun. It is translated into **"Turn to Allah"** by Ali, **"Turn unto Allah"** by Pickthall, **"turn to God"** by Arberry and **"turn unto God"** by Sale. The four translations use **turn** to render the meaning of Al-Tawbah (التوبة). However, Al-Tawbah is an expressive term which could not be fully demonstrated by the word **turn**. Therefore, these translations result into a pragmatic loss of RVQW. In addition, the word ٱللَّه is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which leads to a pragmatic loss of CST in Arberry and Sale's translations.

The third element تَوْبَةً is an accusative absolute object. It is translated into **"repentance"** by the four translators. The absolute object تَوْبَةً , which is derived from the verb تُوبُوٓا۟ , has no match in English. Therefore, the four translations result into a pragmatic loss of AO.

The fourth element عَسَىٰ is a defective past verb. It is translated into **"In the hope that"** by Ali, **"It may be that"** by Pickthall and Arberry and **"peradventure"** by Sale. Ali, Pickthall, and Arberry render the Arabic verb into a phrase, and Sale renders it into an adverb. Therefore, the four translations lead to a pragmatic loss of GC and texture.

The fifth element رَبُّكُمْ is a singular proper noun suffixed by a plural pronoun. It is translated into **"your Lord"** by the four translators. This word is not an appropriate translation for (رَبْ). The word lord in English has many denotations other than *the Creator of the universe*. Therefore, these translations lead to a pragmatic loss of CST.

The sixth element يُكَفِّرَ is an imperfect verb. It is translated into **"will remove"** by Ali, **"will remit"** by Pickthall, **"will acquit"** by Arberry and **"will do away"** by Sale. This diversity in the four translations for the Arabic word results into a pragmatic loss of RVQW. In addition, each of the four translations converts the present tense into the future. However, the past and present tenses in Arabic can denote to upcoming events. Hence, the present tense in the context of this verse refers to what will occur in the hereafter. Such connotation of this tense is lost in English and, therefore, the four translations result into a pragmatic loss of tense.

The seventh element سَيِّئَاتِكُمْ is a feminine plural noun suffixed by a plural pronoun. It is translated into **"ills"** by Ali and **"evil deeds"** by the other three translators. These translations could not fully express the word (سَيِّئَات). Moreover, the Arabic feminine noun is rendered into non-gendered nouns in English. Therefore, the four translations result into a pragmatic loss of RVQW and gender. In addition, the single noun is rendered into adjective plus noun in the translations by Pickthall, Arberry and Sale which leads to a pragmatic loss of GC and texture.

The eighth element يُدْخِلَكُمْ is an imperfect verb. It is translated into **"admit you"** by Ali, **"bring you"** by Pickthall and **"will admit you"** by Arberry and Sale. The present tense is rendered into future tense by Arberry and Sale. Therefore, their translations result into a pragmatic loss of tense.

The ninth element جَنَّٰتٍ is a feminine plural noun. It is translated into **"gardens"** by the four translators. The Arabic feminine noun is rendered into a non-gendered noun in English and, therefore, these translations result into a pragmatic loss of gender.

The tenth element لَا يُخْزِي is an imperfect verb preceded by the prohibitive particle. It is translated into **"will not permit to be humiliated"** by Ali, **"will not abase"** by Pickthall, **"will not degrade"** by Arberry and **"will not put to shame"** by Sale. The word يُخْزِي has multi-dimensional meanings and such versatility is shown in the different translations of this word. In addition, the present tense in Arabic is rendered into a future tense in English. Therefore, the four translations lead to a pragmatic loss of RVQW and tense. Furthermore, Ali and Sale's translations, which include many words, result into a pragmatic loss of texture.

The eleventh element ٱللَّهِ is translated into **"Allah"** by Ali and Pickthall and **"God"** by Arberry and Sale which results into a pragmatic loss of CST in Arberry and Sale's translations.

The twelfth element ٱلنَّبِيِّ is a masculine singular proper noun. It is translated into **"the Prophet"** by the four translators. However, such translations can hold different connotations other than the (Nabi) of Allah. Therefore, these translations lead to a pragmatic loss of CST.

The thirteenth element ءَامَنُوٓا۟ is a perfect verb suffixed by a masculine plural pronoun. It is translated into **"believe"** by the four translators. They change the past tense into present and, therefore, these translations result into a pragmatic loss of tense.

The fourteenth element يَسْعَىٰ is a third person imperfect verb. It is translated into **"will run"** by Ali and Pickthall, **"running"** by Arberry and **"shall run"** by Sale. The present tense is rendered into a future tense by Ali, Pickthall and Sale, while Arberry renders it into a present continuous. Therefore, these translations lead to a pragmatic loss of tense.

The fifteenth element يَقُولُونَ is a third person imperfect verb suffixed by a masculine plural pronoun. It is translated into **"they say"** by Ali and Arberry, **"they will say"** by Pickthall and **"they shall say"** by Sale. The present tense in Arabic is rendered into a future tense in English by Pickthall and Sale and, therefore, their translations result into is a pragmatic loss of tense.

The sixteenth element رَبَّنَآ is translated into **"Our Lord"** by Ali, Pickthall and Arberry, and **"Lord"** by Sale. The four translations result into a pragmatic loss of CST.

The last element قَدِيرٌ is a proper noun in the exaggerated form. It is translated into **"hast power"** by Ali, **"Able"** by Pickthall, **"powerful"** by Arberry and **"almighty"** by Sale. Ali renders the Arabic noun into a verb plus noun, while the other three translators render it into adjectives. In addition, the function of EF is not demonstrated in the four translations. Therefore, these translations result into a pragmatic loss of GC, texture and EF.

4.14.4 Similarities and Differences

The four translations of this verse show similarities in the MPL rather than differences. Therefore, the similarities are worth mentioning here. The four translations are similar in terms of the MPL of RVQW in translating (سَيِّـَٔاتِكُمْ), (يُكَفِّرَ), (تُوبُوٓا۟ إِلَى ٱللَّهِ) and (لَا يُخْزِي), AO in translating (تَوْبَةً), GC and texture in translating (عَسَىٰ) and (قَدِيرٌ), CST in translating (يَسْعَىٰ), and (ءَامَنُوٓا۟) and (لَا يُخْزِي), (يُكَفِّرَ), tense in translating (ٱلنَّبِيَّ), (رَبُّكُمْ / رَبَّنَا), and (جَنَّٰتٍ) gender in translating (سَيِّـَٔاتِكُمْ) and (جَنَّٰتٍ) and EF in translating (قَدِيرٌ). Another similarity is found in the pragmatic loss of GC and texture in translating (سَيِّـَٔاتِكُمْ) by Pickthall, Arberry and Sale.

Moreover, Arberry and Sale's translations are similar in the pragmatic loss of GC and texture in translating (يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟), CST in translating (ٱللَّهِ) and tense in translating (يُدۡخِلَكُم). In addition, Ali and Pickthall's translations are similar in terms of the pragmatic loss of tense in translating (يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟), as well as Pickthall and Sale's translations are similar in the pragmatic loss of tense in translating (يَقُولُونَ). Finally, Ali and Sale's translations show a similarity in terms of the pragmatic loss of GC and texture in translating (لَا يُخۡزِي).

4.14.5 Conclusion

The whole MPL in the four translations of this verse are shown in terms of tense, GC, texture, RVQW, CST, AO, gender and EF. Furthermore, the comparison between these translations reveals that Ali's translation has fewer pragmatic losses as compared to the other three translations. Then, Pickthall's translation comparatively shows fewer pragmatic losses than Arberry and Sale's translations. Concerning the two remaining translations, Arberry's translation has fewer pragmatic losses than Sale's translation.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the general outcome of the conclusions in the present study. In addition, it provides some recommendations for further research.

5.1 Conclusion

The present study investigates the pragmatic losses in four translations of 14 imperative and prohibitive verses selected from chapter twenty-eight of the Holy Qur'an. It addresses the following two questions:

1- What are the MPL in four selected translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

2- What are the similarities and differences in the MPL in the four translations of the imperative and prohibitive verses in chapter twenty-eight of the Holy Qur'an?

The two questions have been answered by using the model for comparative pragmalinguistic analysis of different translations adopted in the present study.

Regarding the first question, the findings reveal that the MPL in the four translations of the selected verses are shown in terms of:

1) loss of tense

2) loss of grammatical category

3) loss of texture

4) loss of culture-specific terms

5) loss of ellipsis

6) loss of the referential versatility of Qur'anic words

7) loss of gender

8) loss of word order

9) loss of the exaggerated form

10) loss of absolute object or cognate

11) loss of textual meaning

12) loss of contextual meanings

13) loss of cohesion.

14) loss of coherence

Concerning the second question, similarities and differences in terms of the MPL in the four translations have been highlighted. However, it reveals that the similarities in these MPL between the four translations are more than the differences.

Based on these findings, the outcome conclusions can be summarized as follows:

1. Ali's translation has the fewest MPL than the other three translations by Pickthall, Arberry and Sale. Then, Pickthall's translation comes in the second place. After that, Arberry's translation has fewer MPL than Sale's translation.

2. There are notable pragmatic losses in translations due to translators' ignorance of the context of each Qur'anic verse. However, such thing requires referring to the exegeses of the Holy Qur'an to grasp the intended meanings of each expression as well as each verse depending on the contexts in which they occur.

3. It is important to comprehend the rhetorical meaning of the Qur'anic verses in addition to their contextual significance and in order to comprehend the Qur'anic text pragmatically, rhetoric is crucial (Abdul-Raof, 2006). Therefore, notable pragmatic losses occur when translators of the Holy Qur'an do not pay attention to the rhetorical functions by using some specific devices. This is shown in the four translations when they change the word order of وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ in their translations.

4. Translators' lack of pragmalinguistic competence of Arabic language results into pragmatic losses in their translations of the Holy Qur'an.

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5. In translating the Holy Qur'an, transferring the cultural terms is necessary. Replacing the cultural terms in Arabic by another cultural terms in English leads to a pragmatic loss of these specific expressions. This is shown in translating "الله" into "God" by Arberry and Sale. In addition, translating "مريم" and "عيسى" into "Jesus" and "Mary" as well as translating "الحواريين" into the "disciples" or "apostles" by the four translators. Ashaer (2013) corroborated this when she concluded that translating the cultural terminology in the Holy Qur'an using a domestication technique loses relevance. She highlights this in terms of translating "الله" into "God", "يوسف" into "Joseph" and "قميص" into "garment".

6. Literal translation of the Holy Qur'an distorts its meanings. This is found in the four translations of "ذكر الله" into "remembrance of Allah or God".

7. By implementing the compensation strategy, the pragmatic losses can be decreased. It means "accepting the loss of one element in the TT, and compensating by adding an element elsewhere" (Amstrong, 2005, p. 46). In addition, these losses can also be compensated through translation in brackets or footnotes. This is found in Ali's translation. He adds explanations in brackets and footnotes for some specific expressions. This helps to render the exact meaning such as his footnotes in translating "اتقوا الله" and "يوم الجمعة". Applying Compensation is highlighted in previous studies (Al-Azab & Al-Misned, 2012; Abdullah, 2017; Alhaj, 2020b; Alhaj & Abdelkarim, 2022) in terms of reducing the pragmatic losses in the translations of the Holy Qur'an.

5.2 Recommendations for Further Research

1. As the current study is restricted to examining the pragmatic losses in the imperative and prohibitive verse taken from chapter twenty-eight of the Holy Qur'an, more research can be conducted investigating the other imperative and prohibitive verses in this chapter or other chapters, or look into the entire surahs of the Holy Qur'an.

2. The present study investigates the issue of pragmatic losses in four translations by Ali, Pickthall, Arberry and Sale. Further research can examine these losses in other translations of the Holy Qur'an.

3. Investigating the pragmatic losses in different translations of Hadith can be researched as well.

4. Since the present study investigates the English translations of the Holy Qur'an, further research can be carried out to investigate the Qur'anic translations in other different languages.

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الملخص

الفقد التداولي في أربع ترجمات مختارة لآيات الأمر والنهي في القرآن الكريم فيما يتعلق بالجزء الثامن والعشرين: دراسة مقارنة

(رسالة ماجستير)

2023

إعداد: سمية خالد الفضلي

إشراف: أ.د حسن عبيد الفضلي

هدفت الدراسة إلى الكشف عن الفقد التداولي في أربع ترجمات مختارة لآيات الأمر والنهي في الجزء الثامن والعشرين من القرآن الكريم. وقد استخدمت الباحثة منهج البحث النوعي لدراسة ترجمات يوسف علي، وبيكتول، وأربيري، وسيل لأربع عشرة آية أمر ونهي تم اختيارها قصداً من الجزء الثامن والعشرين. حيث تم تحليل هذه الآيات مع ترجماتها الأربع باستخدام نموذج للتحليل اللغوي التداولي المُقارَن من أجل إبراز مظاهر الفقد التداولي بالإضافة إلى تحديد أوجه التشابه والاختلاف بين هذه الترجمات. وأبرزت النتائج أربعة عشر مظهراً من مظاهر الفقد التداولي في الترجمات الأربع، وهي متعلقة بالفقد في: الزمن، الفئة النحوية، التركيب، المصطلحات الثقافية، الحذف، التعددية المرجعية للكلمات القرآنية، نوع الجنس، النُظم، صيغة المبالغة، المفعول المُطلق، الدلالة النصية، الدلالة السياقية، الاتساق، والانسجام. وأيضاً أظهرت النتائج أوجه تشابه واختلاف جلية فيما يتعلق بمظاهر الفقد التداولي في هذه الترجمات. واختتمت الدراسة بعدد من التوصيات لإجراء المزيد من البحوث لدراسة الفقد التداولي في مختلف ترجمات القرآن الكريم أو الأحاديث النبوية.

الكلمات المفتاحية: الفقد التداولي، الأمر، النهي، الجزء الثامن والعشرون في القرآن الكريم، التحليل اللغوي التداولي المُقارَن

الفقد التداولي في أربع ترجمات مختارة لآيات الأمر والنهي في القرآن الكريم فيما يتعلق بالجزء الثامن والعشرين: دراسة مقارنة

رسالة مُقدمة إلى كلية الدراسات العليا بجامعة الريان لاستكمال متطلبات نيل درجة الماجستير، في تخصص اللغة الإنجليزية والترجمة

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جامعة حضرموت

1445 / 2023

AL-RAYAN UNIVERSITY

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والعشرين: دراسة مقارنة

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