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Semantic and Communicative Losses in the English Translations of Surah Kawthar: A Comparative Study

Abstract

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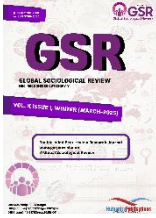


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Title

Semantic and Communicative Losses in the English Translations of Surah Kawthar: A Comparative Study

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Contents

- [Introduction](#)
- [Background of the Study](#)
- [Rational for the Study](#)
- [Research Questions](#)
- [Literature Review](#)
- [Semantic Analysis](#)
- [Pragmatic Analysis](#)
- [Semantic and Pragmatic Analysis of the Quranic Text](#)
- [Research Methodology](#)
- [Data for the Study](#)
- [First Translation by Abdullah Yusuf Ali \(2023\)](#)
- [Second Translation by Khattab \(2023\)](#)
- [Data Analysis](#)
- [Manifestations of Semantic and Pragmatic Losses](#)
- [Comparative Analysis](#)
- [Conclusion](#)
- [References](#)

Abstract

Surah Al-Kawthar is the 108th and shortest chapter of the Holy Quran. It is necessary to understand the message of the Holy Qur'an, revealed in Arabic. Scholars, both Muslim and non-Muslim, have put their efforts to translate the word of Allah Almighty into various languages. These translations may have resulted into various forms of losses. Arguably, these losses hinder the complete understanding of the true message of the Holy Qur'an invested there in. This research aims to conducting an in-depth comparative analysis of three English translations of Surah Kawthar. This is particularly crucial for a text that, in its original form, is considered a divine Speech (Kalam) or word of Allah Almighty. The study employs comparative and pragmalinguistic analysis techniques in this regard. Finally the study highlights some significant aspects of semantic and communicative losses.

Keywords: Surah Al-Kawthar, Al-Kawthar, Quran, Sematic, Pragmatic, Loss

Introduction

The Holy Quran is the last and final divine book on the face of Earth which consists of thirty *Parahs/chapters*. These chapters consist of one hundred and fourteen different *Surahs*. It is the word

of Allah Almighty as a guidance for the whole of humanity on the face of Earth. Without doubt it plays a significant role in the guidance of its followers. It carries truth, encourages truth, and defies falsehood. As Quran is in Arabic, therefore, it is a great challenge



for Muslims and non-Muslims translators, who want to communicate its semantic and pragmatic understanding (Babiker et al., [2020](#)) in real sense.

This study focuses on knowing the important issues and difficulties that may be the main hindrances in understanding the exact sense and message of the Holy Quran. The main purpose of this research is to focus on the understanding of the Quranic text through English translation. The study has targeted to dig out the semantic and pragmatic losses in the English translation of *Surah Al-Kawthar*. The researchers understand that there are complexities involved in translating the sacred text accurately into English language. Therefore, this research discusses the limitations and complexities that often result into semantic and pragmatic losses in English translations of the Holy Quran. The critical approach along with comparative pragmalinguistic analysis of three different English translations, may help understand, identify and unveil the true meaning of the *Surah*. Furthermore, it may be equally helpful for both Muslim and non-Muslim readers, who primarily aim to understand the message in true perspectives.

Background of the Study

The holy Quran is respected by Muslims as the true and divine word of Allah Almighty, and they believe that it offers guidance and wisdom for the whole of humanity on the face of Earth. Alhaj ([2022](#)) wrote in his research that the linguistic difficulties raise hindrance for Muslim and non-Muslim translators to translate and understand the true meaning of the Holy Quran. In other words it may be said that these difficulties in the form of semantic and pragmatic losses may subsequently, hinder a comprehensive understanding of the Quranic message, even in shorter chapters like Surah Al-Kawthar. This allows authors to analyze each and every word of God by conducting an in-depth analysis, as each word holds immense significance. Moreover, the Quran stands as the eternal and divine guidance from Allah to humanity. According to a research by Hassan ([2020](#)) in today's world, it's imperative for people from all walks of life to understand and grasp true meaning of

the message of Allah Almighty in the form of the Holy Quran. Research also suggests that these true meanings can be adapted in every aspect of life and can be implied towards every problem of society.

Since its revelation, the Quran has been translated into various languages, aiming to facilitate this profound goal. In the modern era, English has emerged as an international lingua franca. Its role extends beyond its native speakers to multinational social interactions, cultural exchanges, and global technological dynamics. The increasing use of English by scholars, whether Arab or non-Arab, Muslim or non-Muslim, enhances the accessibility and understanding of the Quranic message across diverse global audiences.

All around the world, translators strive to translate true meanings of the holy Quran, and Muslim translators not only strive to translate it, but they also strive to get spiritual transformation. According to Al-Kuran ([2021](#)) Muslim translators' urge to understand the true essence and meanings of the text stems from the belief that the Quran is the message of Allah Almighty and its accurate understanding is crucial for spiritual transformation and adaptability to religious values. Similarly, Hassanein ([2017](#)) narrated that understanding of the semantic and pragmatic layers of the Holy Quran essentially assists in understanding the deeper spiritual and ethical implications and help ensuring that the message is accurately conveyed without losing its true meaning as much as possible.

Rshaid ([2021](#)) argued that not only Muslims, but non-Muslim translators and scholars also strive to understand the true essence of the Holy Quran. Although non-Muslims do not share the spiritual transformation factor, but they too strive to understand it using unbiased approach. Similarly, Alhaj ([2018](#)) opined that understanding semantics and pragmatics help create a more accurate and original translation, which enables large number of readers to grasp the wisdom, ethical teachings, and historical context within the text. Below is a diagram clearly differentiating semantic and pragmatic definitions of any text. This is adapted from Carlile ([2004](#)):

Table 1

	Focus	Scope / Range	Meaning of an Utterance	Domain
Semantics	Meaning	Narrows as it deals with only meaning	Context independent	Grammar
Pragmatics	Language use	Broad as it deals with aspects beyond text	Context dependent	Rhetoric

Carlile (2004) proposed a framework to analyze text using four characteristics of a pragmatic framework. The first step is syntactic capacity which requires the development of a common lexicon for transferring domain specific knowledge. The second step is semantic capacity which develops common meanings for identifying novel differences and dependencies, and translating domain-specific knowledge. The third step is pragmatic capacity which establishes common interests for making trade-offs and transforming domain specific knowledge. The fourth step supports an iterative approach where actors get better at developing an adequate common understanding by sharing and assessing each other's knowledge.

Research by Albashir (2020) illustrates that English has evolved into a most widely acceptable and understandable language of global communication. This language is now serving as a medium for international business, social interactions, and cultural exchanges. Moreover, as per Aqad et al., (2019) information technology is also one of the major factors which further accelerated the trend. Technology like Google Translator enables an individual to translate word to word meaning of Arabic language into English language and vice versa. Without any doubt through digital advancements, the Holy Quran is more accessible than ever, allowing people from different cultural backgrounds to engage with its teachings. Muslim English translators approach the translation of Quranic verses with a sense of reverence, responsibility, and linguistic precision. Abdelkarim (2023) mentioned in his study that use of technology might be usable only to convey the exact meaning of the text which may fall in the domain of semantics but there is no technology available to capture the profound essence, spirituality, and cultural context embedded within the verses. So, this demanding task involves not only linguistic

proficiency but also a deeper understanding of Islamic teachings, traditions and values. Human translators particularly navigate the intricacies of Arabic, ensuring the spiritual depth and focusing on the intended messages within the verses.

As per Abdelaal (2020) the importance of a deep understanding for both Muslim and non-Muslim translators lie in sustaining the true value of the Quranic message. Semantic understanding ensures that the word-to-word meanings and linguistic difficulties are truly conveyed, while pragmatic understanding helps to capture the contextual relevance, cultural similarities and differences, and true meanings of the verses. As per Akan (2019) it is through in-depth knowledge that the Quranic guidance can be effectively transmitted to different audiences, allowing for deep spiritual and moral influences regardless of religious beliefs.

However, there is dire need to carryout in depth analysis of the Quranic text using semantic and pragmatic techniques. According to Afrouz (2019), the Quranic text is in Arabic and it is a difficult language, also, it has spirituality and similarity in it, all these areas make it difficult to understand the core message or the exact sense of the divine text. Therefore, semantic and pragmatic details often get lost in the translation process. This gap affects the ability to convey the full depth of the Quranic message to diverse audiences, limiting the potential for a true spiritual and ethical impact. As a result, there is a need for continued research and analysis to bridge this gap. This will ensure a more accurate and comprehensive representation of the Quranic messages in translations.

Rational for the Study

The loss of translation is like the loss of energy when it is converted from one form to another. There may

be pragmatic or semantic loss in the English translations of Quranic verses by the Muslims and non-Muslim translators. Various researchers are found in the domain of Quranic studies who have conducted research on the semantic and pragmatic aspects of various chapters of the Holy Quran, however, limited studies have conducted research on semantic and pragmatic aspects of Surah Al-Kawthar (Abdelkarim, [2021](#)). Therefore, there is need to highlight the basic challenge of accurately translating and understanding the true and divine message of the Holy Quran. According to Abdullah ([2017](#)) despite the substantive translation efforts by both Muslim and non-Muslim scholars, achieving a translation that fully carries the depth and spiritual essence of the holy Book still remains a challenge. Hence, this research is an attempt to highlight this issue through comparative pragmalinguistic analysis of *Surah Al-Kawthar*.

Another research by Moravveji ([2022](#)) also mentioned that although *Surah Al-Kawthar* is the shortest Surah of the Holy Quran, still it possesses unique meanings and divine messages, and translators are unable to render its true meaning completely. English language in particular, hinders the comprehensive understanding of its true message. As per Hummadi et al., ([2020](#)) and Abdelkarim ([2023](#)) the current translations, while striving to convey the essence, often fall short in capturing the true spiritual significance and deep meanings found within the Quranic verses. Hence, this problem indicates a complete and accurate propagation of the divine guidance contained in Surah Al-Kawthar to a all over the globe, affecting the potential for a deeper spiritual and ethical influence on readers across various linguistic and cultural backgrounds. This research selects three translations of Surah Al-Kawthar, and then conducts deep analysis to understand its true essence and meanings.

Research Questions

Following is the major research question of this study:

1. What are the manifestations of semantic and communicative losses in the selected English translations of *Surah Al-Kawthar*?
2. What are the similarities and differences in the manifestations of semantic/pragmatic losses in the selected English translations of *Surah Al-Kawthar*?

Literature Review

Religious translation is always very difficult because to create equivalence between original and translated texts is always challenging. It is the responsibility of a religious text translator to convey the exact sense of the original text. This study discusses these challenges in detail. In the rapidly evolving research landscape, research is being conducted using systematic literature review (SLR) techniques, meta-analysis and other content analysis and secondary data analysis approaches. The literature review excludes those studies which are published earlier than year 2013. Moreover, this review of literature also excludes those studies which are dissertations, Wikipedia articles and other blog articles.

Semantic Analysis

Semantic analysis focuses on word to word meaning of the text. In this approach, translator narrows down to word meaning as it deals with only literal meaning of the term. Semantic analysis approach falls under grammatical domain of textual analysis. Suleman ([2021](#)) focuses on extending Latent Semantic Analysis (LSA) to address its syntactic limitations. He looked into the understanding of text meaning and proposes an approach to overcome the syntactic blindness of LSA. The study contributes to the advancement of semantic analytical methods, particularly in the context of text comprehension. Likewise, another research done by Georgiev ([2019](#)) suggests semantic approach for analysis to understand discussion about design problem-solving in an unbiased way. The aim is to analyze the text objectively. The study explores the applicability of semantic analysis in evaluating the design problem-solving process, including the assessment of successful and unsuccessful ideas. According to Morris (1938), "Semantics is the study of the relations of signs to the objects to which the signs are applicable and pragmatics is the study of the relations of signs to interpreters" (p. 6)

Similarly, a study is done by Salloum (2020) which talks about semantic analysis theory for dynamic semantic networks built with the WordNet 3.1 literal constituents. The main objective of this method is to study those conversations that are written and meant to solve the design problems in a neutral way. Another study that is done by Kherwa (2017) indicates and proposes the use of semantic algorithms in the personality and the attitude analysis. It shows semantic analysis ability of finding relationship within various items and scales. This assists to comprehend the similarities and differences between different viewpoints and characteristic attributes.

Pragmatic Analysis

Pragmatic analysis focuses on language use and context of the text. In this approach, translator broadens the analysis beyond text. Pragmatic analysis approach is dependent on the context, and it falls under "Rhetoric" domain of textual analysis. This approach is more of contextual analysis. Hutaaruk (2020) highlights the implications of a pragmatic approach for social work research. It discusses the importance of choosing the appropriate research method and the possibilities offered by a pragmatic approach. The study emphasizes the need for a research paradigm that allows flexibility in selecting the most appropriate research methods. Another study conducted by Ramanadhan (2021) provides guidance on taking pragmatic approach to analyzing qualitative data. It discusses the strategic combination and borrowing from established qualitative approaches to meet study needs with explicit research and practice goals. The paper offers practical questions to guide the development of a pragmatic analytic approach and highlights the importance of pragmatic approaches in supporting high-quality, efficient, practice-focused research.

Research by Božek et al., (2018) indicates that pragmatic trials are used as a tool by the health sciences community to test and evaluate interventions. It emphasizes the importance of pragmatic trials in testing treatments in real-world clinical practice settings and highlights the differences between pragmatic trials and explanatory trials. The article also

refers to other studies using pragmatic clinical trial approach. Findings of another research by Younes (2020) provides practical guidance for pragmatic translational research. It discusses the need for modern study designs that incorporate the design features of pragmatic trials. This study will help those researchers who are interested in learning and implementing pragmatic experimental layout and it also highlights its advantages and restrictions.

Semantic and Pragmatic Analysis of the Quranic Text

Different studies help the readers to understand the divine message of the Holy Quran, among them is the name of Nordin (2014) who states the importance of understanding the Holy Quran and subsequently highlights that readers need to understand the Arabic language for better understanding of the Holy Quran. Likewise, another researcher, Siyavoshi (2017) claimed that in order to understand the distinctive language of the Holy Quran, a distinctive method of translation can help understand the context, culture and language of the source text.

There are different studies that talk about difficulties and challenges of translation of religious texts such as the Holy Quran. Al-Smadi (2022) mentioned different challenges and difficulties regarding the translation of the Holy Quran into English, he stresses that it is necessary to understand the culture and lingual differences between the languages such as Arabic and English. Furthermore, Charef (2019) focused the challenges of translating the Holy Quran into Chinese language, he suggested the need of understanding the language and culture of China deeply so that translation can be done faithfully and accurately.

In order to translate the religious text properly such as the Holy Quran, a number of studies are conducted by using different approaches to understand the message of the Holy Quran. Some researchers used comparative analysis approach to examine the text of the Holy Quran into English, for instance, Charef (2019) and Al-Smadi (2022), they focused the dissimilarity and differences between the source text and target text of the Holy Quran.

Additionally, some adopted semantic analysis approach as a lens to examine the interpretation of the Holy Quran, and their emphasize was upon the understanding of the contextual and cultural meanings of the source text.

In order to know the semantic and pragmatic differences, Al-Sawalha (2015) conducted a study to examine the semantic and pragmatic differences within three English Translations of sura *Yusuf*. This was a comparative analytical study and it analyzed the translations of sura *Yusuf* that was conducted by three different translators. The examination was based on semantic and pragmatic differences within the translated text and the original Arabic text. The study observed that these three translations were different from one another for their semantic and pragmatic meanings, and some translations were better than others. This study further explored that the translators have used different techniques and methodologies for translations such as literal translation, word for word translation, sense-for-sense translation etc. that influenced the accuracy of the translations.

Similarly, another study was conducted by Astari (2019) to explore the semantic and lexical challenges in translating the religious texts such as the Holy Quran into English. This study used the approach of qualitative analysis to explore the lexical and semantic problems in the process of translation of the Holy Quran into English. The study explored that free translation is more reliable than to the literal translation as literal translation sometimes changes the meanings of the original text whereas free translation conveys the exact sense of the message of the source text.

Moreover, another research was carried out by Atohmi (2022) to explore the semantic and pragmatic distinctions within the color terms in the Quran, such as, “white” and “black” and their translation into English. The study focuses on implying meanings of the colors and does not go for their literal meanings. The study examines that the color terms have different symbolic meanings in the Quranic text with respect to their translated text in English. It also explores that the translators applied various translation

methodologies and theories which influenced the accuracy of the translations.

Semantic and Pragmatic Loss in English Translations of the Holy Quran

When Quranic text is translated from Arabic into English it loses its meaning. A study conducted by Muhammad (2018) compares two translations of the Quranic texts, one is done by the Kemenerian Agama and the other is by Muhammad Thalib. The study uses comparative method to explore the differences in their meanings within the translations with respect to original text which is in Arabic. Findings reveal that both translations are different from one another in meanings. It shows that how meanings are lost during the process of translation.

Al Aqad et al. (2018) conducted a study to examine why the meanings of puns are misinterpreted when translated from Arabic to English. The study uses qualitative approach to find out the reasons behind the misunderstanding of puns that are present in the Holy Quran and they are usually misinterpreted during the translation process. The findings highlight the challenges in the process of translation in this regard. In contrast, another research by Gunawan (2022) discovers how translator’s personal doctrines and ideals change and distort the meanings of the original text and how these ideologies affect the process of translation. It suggests that translator’s personal beliefs affect the meanings of translation. The main focus of this study was to explore the translator’s ideology and how it affects the translation. For this purpose the study used qualitative analytical approach. Sorgenfrei (2021) gives practical perceptions about different challenges while translating the Quranic text from Arabic into English highlighting how meanings are changed and lost during the process of translation.

The literature review of this study discusses the semantic and pragmatic losses during the process of translation of religious texts such as the Holy Quran. This study includes different researches that look into the loss of meanings, that how meanings change and how the translators’ personal ideologies influence the translation. Researchers like, Siyavoshi (2017) and Nordin (2014) suggest that in order to understand the

Holy Quran, it is necessary to apply different methodologies. The study points out that researchers should know about the losses of meanings so that they can understand the message of the Holy Quran in a better way.

The Holy Quran is a heavenly book that is written in Arabic. Translator and researchers study this book and both Muslims and non-Muslims try to translate it into different languages. However, accuracy and faithfulness to the original text is always challenging for the translators. Semantic and pragmatic losses occur during the process of translation and it is the main hindrance in understanding the divine message properly. This research aims to fill up the research gap by conducting an in-depth semantic and pragmatic analysis of *Surah Al-Kawthar*, the shortest chapter of the Holy Quran.

Researches conducted by Al-Smadi (2022), Charef (2019) and Astari (2019) discuss the difficulties that the translators have to face either they are Muslims or non-Muslims in the process of translation. These scholars are facing this issue from all around the world and the major challenge faced by the researchers is the contextual meaning of Quranic verses.

Research by Al-Sawalha (2015) utilized a comparative analysis approach to analyze the English translations of *Surah Yusuf*. This research also mentioned in its recommendations that further research needs to be conducted to highlight the problem of semantic and pragmatic losses while translating other chapters of Quran. Similarly, research by Muhammad (2018) further mentioned in its future studies section that future research needs to be conducted to cover the semantic and pragmatic losses while translating the other surahs of Quran. Author further mentioned that it is essential to

comprehend the true meaning and value of Quranic verses as these are not only divine verses but also offer spiritual transformation opportunities for the scholars and readers. Al Aqad et al., (2018) further highlighted various misunderstandings in textual analysis and emphasized the use of comparative analytical approach for the analysis of the translations of the Holy Quran.

Hence on the basis of the findings of these substantive studies it may be reiterated that there is a significant gap for conducting studies in the perspective of highlighting semantic and pragmatic losses in the English translations of the Holy Quran. Therefore, this research aims to contribute in this regard by conducting a comparative analytical study of the English translations of *Surah Al-Kawthar* in order to help reduce the semantic and pragmatic losses.

Research Methodology

This study is qualitative in its nature. It is solely based on content analysis. Selected translations have been analyzed individually as well as comparatively through a comparative pragmalinguistic analytical framework (Abdullah, 2019). These three different translations have been rendered by three different translators who are renowned religious scholars as well.

Data for the Study

The primary data for this research comprises three different translations of *Surah Al-Kawthar*. The researchers have chosen *Surah Al-Kawthar* for the analysis of semantic and pragmatic loss. The following table reflects the lexical translation of *Surah Al-Kawthar* adopted from <https://corpus.quran.com/>.

Table 2

Serial No	Arabic word	Original Translation	Syntax and Morphology
1	إِنَّا PRON, ACC	Inna Indeed, We	ACC-accusative particle PRON-1 st person plural object pronoun
2	أَعْطَيْنَاكَ PRON, PRON, V	A'taynaka We have given you	V-1 st person plural (form IV) perfect verb PRON-subject pronoun

Serial No	Arabic word	Original Translation	Syntax and Morphology
			PRON- 2 nd person masculine singular object pronoun
3	الكوثر N	l-kawthara Al-Kawthar	N- accusative masculine noun
4	فصل V, REM	Fasalli So pray	REM- prefixed resumption particle V- 2 nd person masculine singular (form II) imperative verb
5	لربك PRON, N, PRON	Lirabbika To your Lord	P- prefixed preposition <i>lam</i> N- genitive masculine noun PRO- 2 nd person masculine singular possessive pronoun
6	وانحر V, CONJ	wa-in'har and sacrifice	CONJ- prefixed conjunction <i>wa</i> (and) V- 2 nd person masculine singular imperative verb
7	إن ACC	Inna indeed	ACC- accusative particle
8	شائِكَ PRON, N	Shani-aka Your enemy	N- accusative masculine active participle PRON- 2 nd person masculine singular possessive pronoun
9	هُوَ PRON	Huwa He (is)	PRON- 3 rd person masculine singular personal pronoun
10	الْأَبْتَرُ N	l-abtaru the one cut off.	N- nominative masculine noun

The study has three translation of *Surah Al-Kawthar* for its comparative analysis. These translations are mentioned in the following one by one:

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
 2. فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
 3. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

First Translation by Abdullah Yusuf Ali (2023)

1. To thee have we granted the Fount (of Abundance).
2. Therefore to thy Lord turn in Prayer and Sacrifice.
3. For he who hateth thee, he will be cut off (from Future Hope)

Second Translation by Khattab (2023)

1. Indeed, We have granted you 'O Prophet'

abundant goodness.

2. So pray and sacrifice to Lord 'alone'.
3. Only the one who hates you is truly cut off 'from any goodness'.

Third Translation by Khan (2022)

1. Indeed, We have granted you, [O Muhammad], al-Kawthar.
2. So pray to your Lord and sacrifice [to Him alone].
3. Indeed, your enemy is the one cut off.

Data Analysis

The research explores and examine the pragmatic and semantic meanings in the English translations of the source or original text and carryout a comparative analysis to identify the pragmatic and semantic losses subsequently. The study focuses on their similarities

and differences as well and finally certain conclusions are drawn and presented accordingly.

The study has chosen seven elements in order to see the semantic and pragmatic losses. These are manifested in the following table:

Manifestations of Semantic and Pragmatic Losses

Table 3

7	6	5	4	3	2	1
الابتر	شائيك	وانحر	لربك	فصل	الكوثر	اعطيك

Comparative Analysis

The study investigates *Sura Al-Kawthar*, which consists of three verses. The very first word is *A'taynaka*, it is a compound word, *A'tayana*, means "We have granted" and *Ka* is the second person singular masculine pronoun. Ali (2023) translated it as, "To thee We granted", in this translation, pronoun "Ka" is translated in the beginning of the sentence, it precedes the verb and shifts the emphasis away from the addressee while changing the structure of the sentence. Here, in the translation of Ali (2023), the weight and the focus that Allah Almighty is talking to the Prophet (SAW) has become weakened. It reduces the emotional tone of the text and creates semantic loss. It also creates communicative loss because of archaic words as modern readers may not be able to relate it (*to thee*) with the Prophet (SAW). In the translations of Khattab (2023) & Khan (2022), "*We have granted you O Prophet*" and "*We have geanted you, (O Muhammad)*" respectively, meanings of the phrase, *A'taynaka*, are completely preserved. Both translations keep verb and the second person pronoun eminent which clearly shows that the Prophet (SAW) is being directly addressed.

Another word from the first verse for analysis is *Al-Kawthar*, linguistically, it is proper noun, meaning abundant, many, plenty etc. In Islamic context, it refers to the river of Paradise, it also means blessings given by Almighty Allah to Prophet Muhammad (SAW). This word (proper noun) is translated as, *Fount (of Abundance)* by Ali (2023), and *abundant goodness* by Khattab (2023). These translations may convey the sense of the word but do not suffice for the accurate meanings. Therefore, translating this way may result into semantic loss because the richness of the word and accuracy of the meanings are

compromised. Pragmatically, this may help the reader to get the general idea but it cannot convey the rich theological meanings that are connected to the term. Moreover, the translation that keeps the original word as *Al-Kawthar*, may be semantically acceptable but it may not be familiar to all English readers, Therefore, again, it carries a pragmatic loss.

The third word is *fasalli*, linguistically, it is an imperative verb which means, "So pray", "Fa", means *So*, and "Salli" means *pray*, it is an order or command to perform the prayers. The word has deep religious meanings, Ali (2023) translates it as, "Turn in prayer", it may convey the meanings but it makes the tone soft and lighten the seriousness of religious obligation. Therefore, this translation leads to a semantic loss. Pragmatically, the language of the translation is archaic and may create confusion for the modern readers. On the other hand, both Khattab (2023) and Khan's (2022) translations are the same. They are semantically closer to the actual meanings and pragmatically Khattab's "pray" and Khan's "Pray to your Lord", are vivid and these may be considered as the result of target audience centered approach in translation.

Next word for analysis is, *Lirabbika*, it is also a compound word that is made up of, *li* (preposition) and "Rabbika", (noun with a possessive pronoun) which means, "your Lord", this phrase highlights the close connection of the Prophet (SAW) to his Lord. Ali (2023) translates it as, (to thy Lord), Khattab (2023) translates it as, (to Lord alone), and Khan (2022) translates it as, (to your Lord). They reflect the reality of strong connectivity of the Prophet Muhammad (SAW) to his Lord but Ali's translation with the use of archaic word, "thy", may create confusion for the common non-native readers as they may not be

familiar with the old English, therefore, it may cause the communicative loss for the modern audience. On the other hand, Khattab's (2023) translation, "to Lord alone", omits the possessive pronoun "your", omitting the reflection of personal connection and close relationship in the translation may result into the semantic loss. However, the translation "your Lord" by Khan (2022) reflects the meanings of the original text with certain clarity, therefore, it makes the translation comparatively acceptable in both semantic and communicative perspectives.

The last word from the second verse is, "Wanhar", it is an imperative verb in Arabic language and it reflects the religious practice of sacrificing the animals in general and at different specific occasions. In the linguistic perspective, it is a command for the Muslims from their Lord Allah Almighty, and in Arabic language it has religious and deep cultural meanings rather than just sacrifice. All three mentioned translations, Ali (2023) translates it as, *and sacrifice*, Khattab (2023) as, *and sacrifice to your Lord alone* and Khan (2022) translates it as, *and sacrifice (to Him alone)*. They all use the word *sacrifice*. All of them translated it as, *sacrifice* but semantically it is not accurate because they are unable to convey the exact meanings of the word *sacrifice*, that is religious slaughter occasionally ceremonial as well on the surface level and at the deeper level it may include the generic sense of donation time, wealth and soul in the way of Allah Almighty to seek His pleasure. In the communicative perspective Ali's translation is not that much clear as the other two because it has maintained its traditional or formal style whereas, Khattab (2023) and Khan (2022) include explanations that are useful for the readers to understand its deep meanings up to certain extent. As the word has deep religious and cultural meanings therefore careful addition in the parenthesis may help the readers specially the non-Muslims and non-practicing Muslims. Subsequently it may help minimizing the communicative loss as well.

"Shaniaka", is another compound noun. The noun is suffixed by the second person possessive pronoun, and its actual meanings are, "your hater", "your enemy" and the "one who hates you". This word has strong emotional appeal and meanings. Ali (2023)

translates it as, "he who hateh thee", which causes communicative loss because the old English may be difficult to understand for the modern readers as mentioned earlier as well. Khattab (2023) translates it as, "Only the one who hates you" although it makes the translation easy and clear but it alters the focus through lexical expansion (use of word only), subsequently resulting into a communicative loss. Khan (2022) translates it as "your enemy", which is easier to understand but may not be addressing the specific context to a common reader, therefore, resulting into a sort of communicative loss.

The lost word is, "abtar", in Arabic language it means, "cut off". The word has deep cultural and religious meanings. Ali (2023) translates it as, "he will be cut off." Although better translation but it may cause some semantic loss because it is unable to elaborate the nature or kind of cutting off. The translation is too simple and general. Khattab (2023) says, "from any goodness", which is pragmatically better because it helps modern audience to understand the phrase but semantically it refers to the strategy of lexical expansion or addition. Lastly, Khan (2022) adds, "the one cut off", although it is direct and straightforward but creates pragmatic loss as it fails to fully interpret the emotional, religious and cultural tone of the original word, "abtar".

Conclusion

Translation is like the conversion of energy from one form to another. The loss of energy is inevitable in the process of conversion. Similarly, loss of some semantic and linguistic properties of the source text is always there in the translation. Loss in both the cases may be minimized but can never be eliminated (Abdullah, 2017). In the light of above discussion, it may be concluded that all three translations have some semantic and communicative losses, sometime meanings are simplified in the target language for target audience and do not adjust in the context of the source text, subsequently, disturbing the seriousness/significance of the situation as well as message. In some cases the message is partially conveyed. It may be due to omission strategies in the translation process or otherwise. The incomplete

message because of any reason may result into confusions, vagueness and ambiguities. The issue becomes more serious when it is a matter of religious translation. Therefore, it may be emphasized that

religious translations should be loyal to the source text and difficult terms or concepts should be explained through footnotes or commentaries.

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