

## Pragmatic Analysis of the Translation and Discourse of Surat-Al-Fatiha: A Gracian Approach

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### ABSTRACT

The Study in hands is inspired to study the language of the Holy Quran and its translation to understand the meanings that have been incorporated in the translation of the original text. The researcher took the translation of Jhon Arthur Arberry as a sample for the analysis. It also tries to identify the pragmatic meaning that is lost in the translation. The research adopts a qualitative approach in the analysis of data and discusses different elements under the given methodology. The Study utilizes “pragmatic discourse analysis” and takes Grice’s cooperative principles as a tool for the analysis of source text and target text. The application of the principles has made it easy to draw the connection between the verses of the chapter and their translations. It is observed that the source text is following the principles in totality and no violation or flouting has been observed. Nonetheless, the translation renders the loss of meaning and falls short to convey the meaning as efficiently as the source text of the Holy book. The research also validates that the study of context is necessary for the understanding of implicature.

**Keywords:** *Discourse; Grice Principles; Holy Quran; Pragmatics; Translation*

### Background

#### Communication of the Holy Quran

Allah has descended many scriptures upon different prophets in various times according to the needs of people. The Holy Quran is one of them. This is the most elevated book of all time. This is a book pregnant with meanings and everything it embodies is distinguished. The verses, the meanings, aisthe way of communication of this book are extraordinary. It communicates everything related to human need. The scripture not only teaches spirituality but also manners of regulating human behavior within a

society. By the time the Quran was descended, Arabic oration was at the apex. Their poets were famous for eloquence and verbosity. But this book has outclassed all of them. The Quran is regarded as the finest example of oration and discourse, and until the end of the universe no pieces of literature would complete it. The Holy book is matchless in the techniques it uses and in the method of communication. The objective of Quran is to communicate the message of Allah to the pagan people of Arab specifically and to the whole universe generally, to bring them out of darkness. As Allah says “this Quran will guide towards that which is most upright. It promises to believers who do virtuous deeds a rich reward and threatens those who deny the life to come with a painful punishment” (17:9-10). The goal was achieved successfully since the way of communication is apt to the minds of people. An effective way of communication is to develop arguments in a logical way. The Quran gives the best examples of logic and reasons. The presentation of arguments in the Quran is based on reasons and for the above human way of communication. It says a lot in a limited set of words. All the facts prove that this is a miracle. It is the book of wisdom, and it uses various terms such as (Dhikr) “the remembrance” (Umm al-kitab) “the mother book” (Hikmah) “the wisdom” to show its standard.

### **Revelation Or “Al-Wahi”**

Mankind had been sent to this universe with some specific purposes and objectives. Their creation in this world is not purposeless. The purpose is very clearly explained by Allah in the Quran. It says that “He (Allah) has created life and death to test, who amongst you is the performer of good deeds” (67:2). But the question is how a person would know what is good and what is bad. Although Allah has given mankind sources to distinguish between good and bad that are named as five senses. However, they are not enough in the identification of the boundaries of Allah. Allah has given another source of knowledge for humans to know the will of Allah. That is called “Al-Wahi’ or revelation. A man can pass the examination only if he knows the boundaries that have been set for him by Allah. It is the knowledge of revelation that can lead him to the right path and could provide assistance to pass the exam. The Holy Quran is one of the books descended on the Holy Prophet Muhammad (PBUH) through revelation called ‘Al-Wahi’ in Arabic.

Quran is divided into 114 chapters called Surhs and they are further divided into two major parts: Makki surahs (chapters) and Madni surahs (chapters). Surah al Fatiha is the opening chapter of Quran, and it is the Makki surah according to the above-mentioned division. Though all the chapters of the Quran carry foremost importance, this Surah holds a unique place in the Quran. Its uniqueness can be traced from this verse of the Quran where Allah says, “And indeed, we have bestowed upon the seven of the often-repeated [verse] and this sublime Quran” (15:87). The seven repeated verses are an indication towards al-Fatiha since it consists of seven verses only. And its separate indication shows that it is a unique surah for some of its qualities.

### **Statement of Problem**

The Quran is a book whose words are full of meanings. It is a flawless book, and no one can doubt it. But how can this meaningfulness of words and flawlessness be proved? To render all the meanings in a translation of the source text is something which falls beyond human capacity. Hervey, Higgins & Haywood, (1995), also raises the point that the translators face the challenge of “what features could most genuinely be sacrificed”. There have been attempts to investigate the loss of meaning occurring in translations of the Quran at various levels. In this regard the article of Al-Azab, & Al-Misned, (2012) has highlighted the pragmatic loss of meaning in texture, genre, cultural and religious specified terms in different verses of the Holy Quran. Similarly, Abdullah & Edris (2021) discussed the semantic and cultural gaps found in the translation of Arberry. They were more concerned with the semantic perspective and did not discuss the discourse pattern of the source text. However, none of them focused

surah Al-Fatiha which is the first chapter of the Holy Quran and is believed to be the mother of the book. This research study tries to find out if there is any pragmatic loss of meaning in Arberry's translation and to show the splendor of Quran's communication through the analysis of the discourse pattern of the very first chapter of the Holy Quran.

### **Objectives Of Research**

1. To highlight the significance of context and pragmatic loss of meaning in the translation of Arberry.
2. To understand the successful communication of the Holy Quran.

### **Significance of Research**

This research is helpful for readers to know the meanings and dimensions of the Quran. It is also helpful in enhancing their knowledge about the Holy Scripture. In future this research will be helpful for the other researchers to find a new platform for their research. It also shows the superiority of the divine language and according to Muslim scholars like (Kathir, 2003) is proving that the Holy Quran is the best guideline in every field and aspect of life. The analysis of both ST and TT will lead the scholars and translators think about the complex nature of Divine communication and the pragmatic forces behind each and every word. The translators will be compelled to not only translate the words but also follow the logical arrangement behind the verses for more accurate translations.

### **Literature Review**

To translate one language into another is always a crucial task for translators. They try to imitate the words of the selected source language into the target language as clearly as possible. But this is not an easy job. They mostly lose the meaning of whatever is conveyed in the source language. This issue of loss of meaning in the translation has been hotly debated within the scope of pragmatics and translation. Armstrong (2005) states that "energy loss is inevitable; similarly, the translators aim is to reduce translation loss" (p.46).

The pragmatic losses extinguish the pleasure of the selected translated text. The major problem is that there is often an area of conflict between both the Source Language (SL) and Target Language (TL). There is a very less pragmatic matching between the two. Translation may not create an identical TL copy of the SL text. To translate one language into another perfectly is something that falls beyond human capacity. However, translators can minimize the pragmatic gap between the two languages via different strategies. One of the strategies is "compensation." The term means accepting the loss of one element in TL and compensating by adding an element somewhere else (ibid: 46). It is a great responsibility to translate one language into another that is laid upon translators. To achieve it successfully they have been at great pains. Hervey, Higgins, & Haywood (1995) point out that the challenge to the translators is "which features can most legitimately be sacrificed" (p.25).

The translation of the Quran may comprise certain pragmatic losses. These losses may occur at different levels since the translation of the Quran is not an easy task. The loss has been represented by the researchers in the form of loss in genre, texture, cultural-specific terms, linguistic prevalence, word order, ellipses, gender, and tense. There are numerous examples of such losses in the translation of the Quran. Some of the examples can be cited in the article "Pragmatic losses of Quran translation" (Al-Azab, & Al-Misned, 2012). The Quran cannot be imitated. The Quran itself challenges the people to present any work like this. In surah al Baqara Allah says "if you have any doubt about what we have revealed to Our servant, then bring a surah similar to this, and do call your supporters other than Allah" (2:23). This is the miraculousness of the Holy Quran. Each word and sound are intended. Therefore, pragmatic loss is inevitable in the translation of Holy Quran.

Furthermore, we know that each word or each piece of speech carries specific meaning in particular conditions. To explore the meaning of those words or those pieces of speech, one needs to know about the context. In a pragmatic context it is the most important element for understanding the meaning of the reported speech. A context will tell a reader or listener what does the text means? In addition, there are a number of key aspects of context that are crucial to the production and interpretation of a text. These are the situational context, background knowledge context, and the co-textual context. The first one refers to a context: what people know about what they can see around them. The second refers to what people know about each other and the world. The last one shows what people know about what they have been saying. This is the explanation given by (Paltridge, 2012) in *Discourse Analysis*. The phenomenon of context is basically multi-layered. To analyze a text, the analyzer needs to pay attention to all kinds of context; physical, social, and mental. Without it, an analysis of text for the exploration of pragmatic meaning becomes almost impossible.

In addition, research has been conducted on the discourse analysis of Chapter Hud of Quran. The research aims to find the use of Grice's cooperative principles in the chapter. It uses the maxims as the tools to explore the level of verbosity and oration of Quranic text. The research thoroughly analyzes the discourse of the chapter and applies the maxims frequently on verses. The research concludes on the note that Grice's maxims are consistently found in the chapter and the chapter can be considered as a best model of discourse (ImranTahir, 2014).

## Methods

**Research Design:** In this research Pragmatic Discourse Analysis is used as a major theoretical framework. Pragmatic Discourse Analysis (PDA) is the analysis of a discourse in which a researcher concentrates on those aspects of meaning that cannot be predicted by linguistic knowledge alone and takes into account knowledge about the physical and social world (Peccei, 1999). The research is purposive. It aims to show the manners and excellence of divine communication. For this reason, a qualitative approach has been adopted because the data is narrative and non-numerical.

**Data Collection:** The data was collected from diverse sources. The translation of Jhon Arthur Arberry is taken as the primary source. It is the text that has been analyzed for the occurrence of pragmatic loss of meaning. For secondary data, different tafaseers such as the noble Quran, Tafseer Ibn e Katir, and Tafheemul Quran are considered. Along with these, different source books of Hadith such as Bukhari and Tarmizi are also studied for the authentication of data.

**Theoretical Framework:** Theoretical framework of this research is based on Grice's (2002) co-operative principles. Grice introduced the co-operative principles in his paper "logic and conversation" in 1975. He defined these principles as under "Make your conversational contribution such as is required, at a stage at which it occurs, by the accepted purpose or direction of the talk, exchange in which you are engaged" (Paltridge, 2012).

Grice in his definition gave us the clear picture of four basics which are the essential and fundamental elements of a speech. As:

- |            |             |
|------------|-------------|
| 1- Quality | 2- Quantity |
| 2- Manner  | 4- Relation |

By quality he meant that a false statement must never be passed. Quantity shows that a conversation must be as informative as is required. Manner is used in the sense that there should be coherence within

the speech of a speaker. Relevancy is one of the necessary ingredients which allow a speaker to be related according to a specific situation.

## Results & Discussion

The analysis and interpretation of the Quran has some requirements. It can be interpreted keeping in mind four kinds of contexts. The first one is the context of the Quran itself. It means that the Quran itself interprets some of its verses. Secondly, the interpretations given by the Prophet (ﷺ) are also important sources; the explanations given by the companions of Prophet (رضي الله عنهم). And lastly the interpretations given by the Tabieen (people followed the companions of Prophet (رضي الله عنهم). In addition, the researcher is analyzing the discourse of the chapter through Grice maxims. Each and every verse is to be considered and brought under the analysis in the discussion below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Merciful, the Compassionate

The claim of the chapter is the Oneness of Allah (Tuheed) and negation of all types of assistance and association to the Almighty. It starts with Bis mil lah (Tasmiyah). The Quran consists of 114 chapters and Tasmiyah is a part of the 113 chapters. It is not added to the chapter named Al Taoba (repentance). Scholars agree that it is the part of those chapters that contain it except the one mentioned above. Tafseer ibn e Jarir narrates the reason for the revelation of Tasmiyah. He says that it is revealed since Arabs used to seek help from their Gods with the words; Bis mil Lat, Bis mil Uzza etc when they try to do something. By these words they would call their false gods and seek their help. In contrast, Allah has revealed it to teach the believers that they should seek help from Allah not from those men-made gods. It tells us that only Allah should be asked for help since it is his quality. Arberry (1955) translates the verse as “In the name of God, the Merciful, the Compassionate.” The pattern of Arabic language is such that there are alphabets carrying a meaning. They are called Harooful Maani (alphabets with meaning). The alphabet ‘B’ in the beginning of verse bears the meaning of ‘help.’ There is a reason behind the proceeding of this alphabet over the following word; it specifies the coming statement. The word Ism means ‘name’ and ‘Allah’ is the word that embodies all the meanings and features of glorification. Arberry’s translation of the word ‘Allah’ as ‘God’ is pragmatically incorrect. He has equalized the two words which are not equals in their essence. First, God is a word which has plural and feminine forms while the word Allah does not have any such forms. Second, it is very obvious that proper nouns are not translated.

Further, there are two distinguishing attributes of Allah; Al-Rahman and Al-Raheem. Both words are derived from the common base that is Rahmah (mercy) but there is a considerable difference between the meanings of the two. The first one refers to the common Mercy of Allah: He is merciful to all His creatures. He nourishes, cherishes, sustains, protects, and provides for all creatures and especially for humans without making the difference between believers and disbelievers. This is called general mercy. The second refers to the special mercy that is kept for the believers only. The believers are provided with Halal sustenance, knowledge of Deen, honesty, piety, and good manners in this world. And in the life hereafter they will be rewarded Paradise. This is what we can call the special mercy specified for believers only. However, Arberry’s translation of these attributives does not render what is intended in the Source text and falls short to carry the meaning. A common reader may not be able to understand the meaning implied and would feel it is redundant.

Allah has gotten as many attributive names as 99, but the reason behind putting these two names here is that they are relatable in the context of invocation. Interpreters add that there is a periphrasis of the alphabet 'B' and that is 'say.' This is so because Allah is teaching us how to invoke. So now the complete translation of the verse would be "seeking help specifically in the name of Allah, the All-Merciful, the very Merciful." We can see the logical ordering of words in the verse. A lot has been conveyed in very limited verse. The verse provides a good example of maxims of quality and manner. Whatever is conveyed is related to the context. The verse negates the association of partners with Allah in invocation. It clearly calls out that we should seek help only from Allah because He is merciful in the essence. The verse conveys the message of the oneness of Allah, which is otherwise the message of the whole Quran.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise belongs to God, the Lord of all Being,

The first verse of chapter addresses another major point. It is divided into two parts. In the first, it says "all praise belongs to Allah." Imam Ibn e Kathir narrates that Abu Jafar bin Jar'ir said it means "all Thanks are due purely to Allah alone" (Kathir 2000). It is not something simple, but a big claim which needs to be defended logically. First of all, we need to know what does the word 'Al HamdLillah' means. It is not just a word but a complete ideology. If we say all praise belongs to Allah, a question arises as to how it is possible when we as human beings praise different things on different occasions. Some people answer this question by saying that though we praise each other and different things but the authority is given by Allah. That is why all praises belong to Him. However, this answer is not up to the mark. We do not need to focus on the literal meaning of the word but to look into the context of Islamic faith. 'Hamad' does not mean all praises but the praise that is narrated by Quran, narrated by late prophets, and are narrated by the last prophet (ﷺ). So, we can say that only the above-mentioned praises belong to Allah, and nobody has any share with Him. Abdullah-ibn-e-Abbas has summarized the mentioned praises as; all the praises of Lordship belong to Allah. Other than these if anyone praise anything is allowed. But one cannot praise something in the given perspectives. Now if we look into Quranic text, we can find that the word 'Lordship' accommodates different attributes of Allah; attribute of creation, authority, and knowledge of the unknown. These are the tributes that are specified to Allah only and no one is qualified to attain these tributes. The pagan Arabs understood the meaning of this statement that is why they were not accepting it. For it was the acceptance of the rejection of their false Gods. In the Quran, there are five chapters starting with the same statement which means that the whole Quran is divided into five orations because every oration starts with Al Hamdu Lillah.

When the speaker claims something, according to Grice co-operative principles, he should provide logical information to prove that claim. The Quran provides a very good example of proving its statements through reasons. In the second part of the above verse Allah gives the reason why should He alone be praised? It is because that 'He is the Lord of the universe.' Allah is using His attributive names in reasons. As the word 'Al-Rabb' the Lord has a relation with the previous statement. Al-Rabb means the one who has full authority over His property and that is the quality of Allah only. Linguistically it means the one who has authority to lead. Arab use this word in their day-to-day conversation as 'Rabb Ad-Dar' means the master of home etc. But when it is used alone it is the attributive name of Allah. Quran explains the meaning of 'Rabb' as it says "those you and your forefathers are enemies to me. Not so the Lord of Creation, Who created me; Who gives me guidance, food and drink; Who, when I am sick, cures me; Who will cause me to die and bring me back to life hereafter; Who, I pray, will forgive

my sins on the Day of Judgment” (26:77-82). The Quranic text, here, is very much observing the Grice maxims of quantity and manner. It provides a logical reason for its claim with a single word.

In the end of verse there is a word used ‘Alamin’ that is the plural of ‘Alam.’ It encompasses everything that Allah has created, both the worlds. The word ‘Alam’ in itself is a plural that refers to the different types of creation. Arberry’s translation ‘all being’ is very accurate since it carries the intention of the source text words. The Quran itself explains this word in chapter 26. It says, (Fir`awn (Pharaoh) said: "And what is the Lord of the `Alamin' Musa (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty") (26:23-24). The statement supports the principles of manners and relations. The following statement supports the previous statement without any doubt. Allah says that “all praise or thanks be to Allah.” Why, because He is “the Lord of the Alamin.”

الرَّحْمَنُ الرَّحِيمُ

the All-merciful, the All-compassionate,

The verse number two follows the same pattern of providing reasons for the first statement and supporting the previous verse. In this verse and the next verse Allah provides some more attributive names. That is ‘Al-Rahman’ (the All-merciful), ‘Al-Rahim’ (the All-compassionate). We have explained these words in Tasmiyah already. According to Grice one should provide only relevant information. So, these names also have a purpose. Their repetition is not purposeless. They are supporting the previous verse. The Quran is the book revealed for those who have wisdom. It appeals to the minds of people and does not talk randomly. It is already said that Allah is the creator of Alamin. Then the question arises, does He distribute whatever He has created, and how He distributes them? In the reply to this question Allah uses his attributes to affirm that yes, He does. He distributes His guerdon among the creation. The verse affirms that as He is the creator of different means of life, He is also the distributor of them. The Quran explains the word ‘Al-Rahman’ in chapter 55. That chapter is named ‘Al-Rahman’ because it explains the very word. In the beginning verses of chapter 30 graces of Allah were presented. That is why He is called ‘Al-Rahman.’ Nonetheless this Grace is divided into two different kinds by the Quran. Allah says, “My mercy encompasses all things.” This is the first kind of mercy which is general. Then in the same verse Allah explains the second kind of mercy that is “I will show my mercy to those that keep from evil, give the alms and believe in Our signs” (7:156). Thus, the relation of this verse with the previous one is that Allah is not only the creator of different things and means of life, but He is the distributor of these graces as well. That is the second reason that all praise belongs to Him alone. One should not point out that the Quran repeats the same words. Apparently, the words used are the same but the meanings they convey are different. In Tasmiyah they were used because they had a relation with invocation. And here they are used as supporting pillars for the claim made in the first verse.

مَلِكِ يَوْمِ الدِّينِ

the Master of the Day of Doom.

In the next verse another attributive name is used. Arberry’s translation of the word ‘Maalik’ as ‘Master’ is very appropriate since it carries the implicature of the source text. It means that He has the ultimate power and control of that day. He is not merely a king who has people to control others. Instead, He controls all the matters of the day on His own. However, the translation of the word ‘Ad-Deen’ as ‘day of Doom’ is misleading for it is not a reference to the day of one's death. Al-Qurashi (2000) known as Ibn e Kathir (2003) translates it as “the Owner of the Day of Recompense.” The verse is observing the

maxim of quantity, providing information about Allah. We have already noticed that He is the creator and distributor of graces. Does that mean that one should act according to his will? The verse is actually the negation of this question. It informs us that though you are bestowed with so much, but you cannot use them according to your own will. You must keep in mind the Day of Judgment. And the Owner of that day is Allah. No one has authority on that day. The attribute used is ‘Maalik’ which means Owner, Master etc. According to Quranic dialect it can be pronounced as ‘Malik,’ with low accent on L, which means the King. However, the word ‘Maalik’ has more meaning in it than ‘Malik.’ A question arises why Allah has specified His ownership to the Final Day when He is the Owner of everything. The reason is that we observe in this world that everyone claims that he is king and owner of this and that. So, Allah informs everyone here, despite their claims, that the Owner of the mentioned Day is Allah alone. Allah explains it in the other place that “Whose is the kingdom this Day Allah's, the One, the Irresistible” (40:16). This verse is again a reference to the statement made in the beginning. Allah has used 5 of His names; Allah, Al-Rabb, Al-Rahman, Al-Rahim, and Maalik to prove that All praise belongs to Him. This is called the logical way of communication. The verses are interconnected and quite clear according to the framework of Grice maxims.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee only we serve; to Thee alone we pray for succour.

The researcher has already explained above that according to a narration Allah says half of this surah is Mine and the rest is of My worshiper. Till this point it belongs to Him and from now onward we will further explain. The very next verse is divided into two halves, according to the narration. The verse says, “Thee only we serve; to Thee alone we succor.” Arberry’s translation of the word ‘Naabodo’ as ‘serve’ is not implying the meaning rendered by source text. The word actually means worship since Allah does not need the serving of human beings. The verse is related to the first statement which is a Belief of Islamic faith. When a person accepts a particular faith, especially in Islam, he has to act according to rules of that faith, having faith alone is not acceptable. It gives us the conclusion of all that which is said previously. The verse tells us that we should worship Allah alone. Worship in linguistic terminology means subdued or paved, but in religion it represents the utmost love, humility, and fear. It is divided into three main types: worship of heart, worship of physique, and worship of money. The three are further divided by interpreters which is a long list. Seeking help from Allah is also a kind of worship but it is explained alone. Someone might object that the maxim of quantity is flouted. However, this objection is wrong since we have already mentioned that the purpose of Quranic teachings is to negate all kinds of association of partners with Allah. It cannot be called redundancy. Invocation is discussed alone despite it also comes under worship just to stop people seeking help from false gods. Because it is the sphere where people associate partners with Allah more than any other sphere. Furthermore, we can observe that the object of the action is stated before the doer of act; Thee. The merit of this is that it specifies Allah in worship and in invocation and negates all other entities. It is also an indication that one cannot do anything without the help of Allah let it be worship.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

the path of those whom Thou hast blessed, not of those against whom Thou art

The last three verses are based on invocation. Allah is teaching His worshipers how to seek and what to seek. The relation of these verses with the previous ones is that when a person accepts that all praise belongs to Allah and all kinds of worship and especially worship of invocation is for Allah, so it becomes a specific Deen or a Way. Now, one needs to be adherent to that which he accepts. It also shows that when a person recites till verse number four, he comes closer to Allah in that very moment. Allah says My worshiper let me teach you how to invoke. He teaches us to ask Him that which is the most precious, straight path. The literal meaning of the verse is “guide us to the strait path.” Allah is realizing us the importance of adherence to the straight path. He did not teach us to seek worldly things or paradise because He is implying that adherence to the strait path till the end of life is the most precious thing. Why it is precious because if someone adheres to the strait path, it ultimately will lead him to paradise. One can earn worldly means as well as the graces in the life hereafter.

The Quran follows a unique style of proposing different claims and then defending them through vivid reasons. The verses observe the maxims of quantity, relation, and manner. The word it uses is ‘Ihdina’ means ‘Guide us. The guidance has different levels and could be achieved through different means, through senses, through wisdom, from the signs in the universe, from the heavenly books and messengers. They are all means of guidance. But there is another level, which is adherence that cannot be achieved from the list above. The Quran explains that it is only Allah who makes one adhere to the faith. It says, “You (O prophet) cannot guide whom you love, but it is Allah who guides whom He will” (28:56). The ultimate guidance is the one which takes a person to his destination, and it is only the quality of Allah. This is also the reply to the question that if someone accepts verse one to four, isn’t he already on the right track? The verse informs us that it is not the last achievement, for one may get off track. To remain adherent to the track till the end one needs the help of Allah. Here the meaning of ‘Ihdina’ is enable us or adhere us to the straight path. The word ‘As-Sirat Al-Mustaqim’ is used for straight path. In Arabic language there are some other words such as ‘Sabeel or Tareeq,’ which are also used for path. Then why Quran has chosen As-Sirat here. The reason is that they mean a simple path without any limitations. However As-Sirat is a straight path that has boundaries and is leading to a specific destination. It is making everything clear according to the maxim of manner. It is reference to Deen that bears large numbers of rules and regulations upon Muslims delimiting their sphere of action.

In addition, Quran refers to it in different places realizing the meaning of Straight path. It says in surah Maryam, “Allah is my Lord and your Lord: serve Him, therefore. That is the right path” (19:36). It refers to Touheed. In the next place it says, “this path (Quran) of Mine is straight” (6:153). In another place Quran says, “follow Me (prophet ﷺ) this is the right path” (43:61). The combination of these three makes the straight.

Further, in the last verse, Allah is further explaining the straight path because everyone claims that his religion is right and leads to the destination, paradise. It is observing all the maxims. Its purpose is to make its message clear and to avoid all kinds of ambiguities. Even Pharaoh said, "I will lead you to the right path." Allah is making it clear by showing us the signs of straight path. Because people may say that we do not know which one is the right path and whom should we follow? He is answering the question that it is “the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray.” It again becomes ambiguous that Allah has bestowed some

kind of grace upon everyone. The solution is that here ‘Anam-Ta’ the grace does not mean all kinds of graces. It is derived from ‘Inaam’ means grace in general. The Quran explains it in Surah Ibrahim, “And if *you* should *count* the favor of *Allah*, *you* could not enumerate them” (14:34). But the grace that is discussed here refers to the grace mentioned in verse five, the grace of adherence to deen in the world and the grace of paradise in the life hereafter. Those who have achieved these graces are also discussed by the Quran. They are all the late messengers especially our prophet (ﷺ) and his companions. Their path is the right path. If someone claims that his path is right, then one need to ask him that prove it from the life of prophet (ﷺ) or his companions since Quran has called it the right path.

In addition, Allah adds further that “not of those against whom Thou art wrathful, nor of those who are astray.” It is the negation of the delusion that Allah has bestowed many people with His grace so how could one identify the right person? Allah excludes those who are not faithful. They are divided into two groups, one is called ‘Al-Maghdooob’ those who have earned anger. The other is called ‘Al-dwaal Lin’ the ones who went astray. By indicating these two Allah groups, Allah is excluding the first group. The two groups are explained further by a narration recorded in At-Tirmidi that says that prophet (ﷺ) said, “Those who have earned the anger are the Jews and those who are led astray are the Christians.” This is a kind of implicature given by the prophet (ﷺ). The Jews were obstinate and have earned the anger of Allah because they knew that it is the book of Allah, but they did not accept it, and the Christians went astray because of their ignorance. So according to context the example given is very relevant and right.

## Conclusion

The journey started from the pragmatic analysis of this chapter and analyzes Arberry’s translation to find the loss of meaning. It also owes to analyze the application of Grice cooperative principles in the chapter. From the analysis above it can be concluded that there are pragmatic losses of meaning in the translation of Arberry as could be seen in the cases of God, Rab, all-merciful, all compassionate and so on. Further, it is also concluded that the chapter completely observes the maxims. It provides a special context to make its statements clear and relevant to each other. The quality and quantity of every verse is also doubtlessly supportive. No flouting and violation are seen in the text of the chapter. The maxims are completely followed in the chapter. The research seeks to highlight the eloquence and rhetoric of the Quran in using certain words. The nature of communication is very clear and straight. The research shows that the Quranic text is clear to the degree that it leaves no objection unclear. The chain of reasons it provides is right to the extent that it can easily compel a person who reads it without any bigotry. It shows the miraculousness of the Ever-Glorious Quran. However, the words of Allah cannot be imitated. Every word and every sound are intended. Therefore, there must be pragmatic loss. Pragmatic losses play a vital role in the art and science of translation. It is a thorny problem that puts various hurdles in the face of translators of the Ever-Glorious Quran. It is something insurmountable. What a pity! The solution to this problem is linguistic compensation for the sake of approximation of meaning via pragmatics.

Finally, the research presents a new area of research for the future researchers. It is an area where less work is done, and a lot more must be done. The researchers need to explore more such areas and new dimensions. It presents that though pragmatic loss is inevitable in translation but there are ways through which we can minimize the loss. However, we cannot overcome the problem completely.

## Declarations

**Ethics Approval & Consent to Participate:** Not applicable.

**Conflict of Interests:** Not applicable.

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