

AN ANALYSIS OF THE TEXTUAL ADDITION IN  
PARENTHESES STRATEGY IN THE TRANSLATION OF  
A QURANIC TEXT

MOHAMMAD AMIN Y. H. AL-HAWAMDEH

FACULTY OF LANGUAGES AND LINGUISTICS  
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**MOHAMMAD AMIN Y. H. AL-HAWAMDEH**

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Name of Candidate: Mohammad Amin Y. H. Al-Hawandeh

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## ABSTRACT

In light of a set of renowned theories in translation studies, text-linguistics and language communication, this study aimed at analyzing the textual addition in parentheses (TAiP) strategy as encountered in a translation of the Quranic text into English. As a case study, this translation is titled as "*The Noble Quran: English Translation of the Meanings and Commentary*" produced by Taqi-u Din Hilali and M. Muhsin Khan (1996); it is officially approved yet highly criticized, causing controversy worldwide due to its too many parenthetical interpolations. This analysis thoroughly addressed the TAiPs in this English version of the Quran in four aspects: the functional nature of explicitation carried by the TAiPs, the TAiPs as lexically and grammatically cohesive devices of texture, the TAiPs as factors of textuality in terms of both coherence and intentionality and the comprehensibility of a TAiP-enriched text to English readers. Methodically, the study employed a relational content-analysis approach for the first three objectives. A corpus of six small-sized Makki/Madani chapters of the Quran including a total number of 442 TAiPs was selected. For the fourth objective, a survey-analysis approach was employed. A number of 73 native-English/non-Arabic speaking persons were contacted to participate in a 2-case, self-administered questionnaire.

Each aspect of this analysis was qualitatively and quantitatively presented and discussed in search of new translational norms and in an attempt towards improving such an English translation of the Quran as the Hilali-Khan one. The TAiPs were found to be: *explicitatively*, of linguistically obligatory and optional or referentially pragmatic and technical types in either filling-out or specifying manners; *cohesively*, lexical and grammatical devices of texture—in form of recurrence, reference, substitution, ellipsis and conjunction; *relationally* as factors of coherence and

intentionality—in form of reiteration, collocation, connotation, evocation and interpretation; and lastly, *communicatively*, observing or helping the TAIp-including text, to a large extent, observe the comprehensibility measures of trueness, informativeness, relevance and perspicuity. New types/subtypes of the Quranic-text-oriented TAIps—set in figures and supported by representative examples from the text and statistical accounts in form of tables and charts—were provided as much illustratively as appropriate. Eventually, an improved version of this subject English translation—in which a number of such TAIps were either included, modified or excluded—was developed.

*Keywords:* Addition; Hilali-Khan Translation of the Quran; Explication; Cohesion; Coherence and Intentionality; Communication.

Researcher,  
Mohammad Amin Hawamdeh

## ABSTRAK

Berdasarkan suatu set teori terkenal di dalam kajian terjemahan, linguistik-teks dan komunikasi bahasa, kajian ini bertujuan untuk menganalisis strategi TAIp seperti yang didapati di dalam sesuatu terjemahan teks al-Quran ke Bahasa Inggeris. Sebagai kajian kes, terjemahan ini bertajuk "*The Noble Quran: English Translation of the Meanings and Commentary*" yang dihasilkan oleh Taqi-u Din Hilali dan M. Muhsin Khan (1996); ia diluluskan secara rasmi tetapi sangat dikritik, menyebabkan kontroversi di seluruh dunia kerana mempunyai terlalu banyak interpolasi kurungan. Analisis ini memeriksa dengan teliti TAIp dalam versi Bahasa Inggeris Al-Quran dari segi empat aspek: sifat kefungsiian eksplisitasi yang dibawa oleh TAIp tersebut, TAIp sebagai alat tekstur leksikal dan tatabahasa yang padu, TAIp sebagai faktor-faktor tekstualiti dari segi kepaduan dan sifat disengajakan serta sifat boleh difahami sesuatu teks yang diperkaya oleh TAIp kepada pembaca Bahasa Inggeris. Dari segi kaedah, kajian ini menggunakan suatu pendekatan kandungan-analisis hubungan untuk tiga objektif pertama tersebut. Suatu corpus terdiri dari enam surah pendek Makkah/Madinah al-Quran mengandungi sejumlah 442 TAIp telah dipilih. Bagi objektif keempat, pendekatan tinjauan-analisis telah diguna pakai. Sejumlah 73 orang bertutur Bahasa Inggeris asli/bukan-bertutur Bahasa Arab telah dihubungi untuk mengambil bahagian di dalam soal selidik 2-kes, yang ditadbir sendiri.

Setiap aspek analisis ini telah dibentangkan secara kualitatif dan kuantitatif dan dibincangkan untuk mencari norma-norma terjemahan baru dan sebagai suatu usaha ke arah memperbaiki sesuatu terjemahan Bahasa Inggeris Al-Quran seperti oleh Hilali-Khan ini. TAIp-TAIp tersebut didapati: dari segi *eksplisitasi*, wajib dari segi linguistik dan opsyen atau pragmatik rujukan dan jenis teknikal, sama ada

dari segi cara mengisi atau menetapkan; dari segi *jeleketan*, alat-alat tekstur leksikal dan tatabahasa—dalam bentuk perulangan, rujukan, penggantian, elipsis dan kata penghubung; dari segi *penghubung* sebagai faktor-faktor kepaduan dan sifat disengajakan—dalam bentuk pengulangan, kolokasi, konotasi, penimbunan dan tafsiran; dan akhir sekali, dari segi *berkomunikasi*, memerhatikan atau membantu teks mengandungi-TAiP, sebahagian besarnya, memerhatikan langkah-langkah memudahkan kefahaman iaitu kebetulan, sifat banyak memberi maklumat, mempunyai kaitan dan memberi penerangan yang jelas. Jenis baru/sub-jenis TAIp berorientasikan teks al-Quran—dalam bentuk angka dan disokong oleh contoh-contoh wakil daripada teks dan akaun statistik dalam bentuk jadual dan carta—telah disediakan seberapa jauh yang boleh sebagai penggambaran yang sesuai. Akhirnya, suatu versi yang lebih baik terjemahan Bahasa Inggeris subjek ini—di mana beberapa TAIp itu telah sama ada dimasukkan, diubah suai atau dikecualikan—telah dibangunkan.

*Kata kunci:* Penambahan; Terjemahan Al-Quran Hilali-Khan; Explisitasi; Jeleketan; Kepaduan dan Sifat Disengajakan; Berkomunikasi.

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## DEDICATION

*"Our Lord! Forgive me and my parents and the believers on the Day when the account is cast."*

—(Quran, 14: 41)

I dedicate this work to my:

dear **father**,

dear **mother** (*may Allah make her abode in Paradise*),

dear **wife Reema** and

dear **children Ayham and Hadeel**,

who have shared me every single minute of this  
journey of mine.

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## LIST OF ABBREVIATIONS

HKT	=	Hilali and Khan Translation ( <i>of the Quran in English</i> )
TAiP	=	Textual Addition in Parentheses ( <i>pl. TAiPs</i> )
SL/SLT	=	Source Language/Source Language Text
TL/TLT	=	Target Language/Target Language Text
L1	=	Language a Text is Translated from
L2	=	Language a Text is Translated into
LinE	=	Linguistically Explicitative
RefE	=	Referentially Explicitative
LinEObl	=	Linguistically Explicitative: Obligatory
LinEOpt	=	Linguistically Explicitative: Optional
RefEPra	=	Referentially Explicitative: Pragmatic
RefETec	=	Referentially Explicitative: Technical
InPs	=	TAiPs Kept in Parentheses
OtPs	=	TAiPs Kept out of Parentheses
CohT	=	Cohesivity/Cohesive Textuality
ReltT	=	Relationality/Relational Textuality
CohTEss	=	Cohesively Textual: Essential
CohTExc	=	Cohesively Textual: Excessive
ReltTEss	=	Relationally Textual: Essential
ReltTExc	=	Relationally Textual: Excessive
IPUP	=	Infrastructurally Proficient/Ultrastructurally Proficient
IPUA	=	Infrastructurally Proficient/Ultrastructurally Amateurish
IAUP	=	Infrastructurally Amateurish/Ultrastructurally Proficient
IAUA	=	Infrastructurally Amateurish/Ultrastructurally Amateurish
CoE	=	Cause of Exclusion ( <i>of TAiPs</i> )
T/C	=	TAiP/Cause Correlation

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## CHAPTER 1: INTRODUCTION

"[W]e rely on higher-order contextual factors which determine the way a given sequence of sentences serves a specific rhetorical purpose."

(Hatim and Mason, 1997, p. 32)

### 1.1 Background

Being a linguistic structure, a 'text' entails that the words, phrases, lines or sentences of which it is woven out are of meaning. Ranging from just one word to a sequence of utterances or sentences, a text is a cohesive stretch of language open to critical analysis (Carter and McCarthy, 2006). Produced with intentions, it is a semantically and pragmatically coherent set of signs giving an informative message. The property by which a text is not a random, disconnected sequence is to be a complex set of textual features (cf. Stockwell, 2009). Textuality is "a property that a linguistic object assumes when it reflects certain social and communicative constraints" (Neubert and Shreve, 1992). Basically made of texture and structure, it covers the various devices operated in a text for deriving cohesion, acquiring coherence, establishing the continuity of sense on the basis also of contextual factors determining how that sequence serves a specific rhetorical purpose and, hence, becomes a 'text' (Hatim and Mason, 1997, p. 32).

For the original Arabic text of the Quran, the message is transmitted with literary devices and structures. In a claimed-to-be *inimitable* style, the Surahs/chapters of the Quran employ phonetic and thematic structures. The language of the Quran is a sort of rhymed prose; if the rhyme changes from a set of Verses to another, the given topic shall then change (Rippin, 2006). Being of a non-linear web-like structure (cf. Nasr, 2007), the textual arrangement or literary expression of the Quran in fact seems to "exhibit lack of continuity or absence of any chronological or thematic order and repetitiousness" (Blomm and Bary, 1990, p. 65). According to Wild (2006), this

ostensible disorganization is however a kind of self-referentiality by explaining and justifying what is to be transmitted, particularly, in the Makki type of chapters. It could be as well a kind of meta-textuality as:

*"[a] device capable of delivering profound effects as if the intensity of the prophetic message were shattering the vehicle of human language in which it was being communicated"* (Sells, 1999, cf. Brown, 1984).

Translating the message of the Quran has always been a problematic affair. The text of the Quran is argued not to be reproduced into another language (cf. Aslan, 2008). A word in the Arabic language may have a set of meanings on the basis of the context, the matter which makes it difficult to have an accurate translation (Leaman, 2006). Anyhow, the Quranic text has been rendered into many languages spoken in Africa, Asia or Europe. As a point of fact, the first translator of the Quran was Salman the Persian (a companion of Prophet Muhammad), who rendered the opening five-verse chapter into Persian during the 7th century (cf. An-Nawawi, p. 380), and it was reported at an international Quran exhibition in 2010 in Tehran that the Quran had then been presented in 112 languages. Also, the first translation of the Quran into a Western language was by Robert of Ketton in 1143, and Alexander Ross offered the first English version in 1649 (Bloom and Blair, 2002, p. 42).

Having played a significant role in the global exchange of knowledge over the past few centuries, translation is generally to communicate the meaning of a source original language (=SL) piece of text into a corresponding target, resultant language (=TL) one. Tytler defines a good translation as one in which "the merit of the original work is transfused completely into another language" (cited in Bell, 1991, p. 11) that is, to account for every item of the text by some form of transfer operation (Newmark, 1981, p. 155), find categorically or structurally one-to-one units in the two languages and provide a semantic equivalence between the SL and TL texts (Crystal, 2005, p.

346). In fact, many various definitions have been given to the term of translation since it was a science, particularly during the second half of the twentieth century. Most of them have insisted on two major components of language, namely grammar and lexicon, and another two minor ones: sound and style (cf. Ghazala, 2008).

Of its many various definitions, translation is considered as an act/process or an operation performed on a language for:

- "conveying the same meaning of a spoken/written utterance taking place in one language into another language" (Rabin, 1958, p. 123);
- "replacing textual material in one language with an equivalent textual material in another language" (Catford, 1965, p. 1, p. 20);
- "reproducing in the TL the closest natural equivalent of the SL message in terms of meaning and [...] style" (Nida and Taber 1969, p. 12);
- "expressing in another language of what is expressed in another, by preserving semantic/stylistic equivalences" (Dubois, 1973 cited in Bell, 1991, p. 5);
- "referring to the transfer of thoughts and ideas from one (source) language to another (target) language" (Brislin, 1976, p. 1);
- "rendering the meaning of a text into another language in the way the author intended the text" (Newmark, 1988, p. 5);
- "rendering what is expressed in one language or a set of symbols by means of another language" (Snell-Hornby, 1988, p. 39);
- "replacing a representation of a SL text in one language by a representation of an equivalent TL text in another" (Hartmann and Stork: 1972, cited in Bell, 1991, p. 7);

- "changing an original written text in the original verbal language (the SL) into a written text [...] in a different verbal language (the TL)" (Munday, 2001, p. 5);
- "transferring a text from SL into a text in the TL, the objective being a perfect equivalent of meaning" (Shiyab, 2006, p. 21); and
- "rendering and/or transferring the meaning of the SL text into the TL" (Ghazala, 2008, p. 1);

In actual fact, to attain a translation that can measure up to or is the same as the original has always been seen as a very difficult or impossible, task as being "not the labor and portion of common minds" (Kasperek, 1983, p. 87). This task is more difficult in the case of sacred, religious texts (e.g. *the Arabic version of the Quran as being highly claimed and insisted to be the only authentic one*). Translating texts is considered as a more sensitive one as such texts have something to do with human beliefs and ideologies. This sensitivity is maximized between two languages such as Arabic and English as coming from two different families of languages: the former is Semitic and the latter is Germanic. They are of completely different linguistic typologies and completely different cultural backgrounds (Shunnaq, 1998, p. 34). They have two quite different sentential structures and, hence, different kinds of problems in translation would arise from the gaps between these two languages (Yaqub, 2014, p. 229).

In this respect, translation is not then merely to trans-code linguistic signs. No full equivalence *ordinarily* exists between code units (Jacobson, 1959, cited in Munday, 2001, p. 36) even between languages from the same family, let alone those belonging to remote origins. Loss in translation is very common, varied and sometimes inevitable vis-à-vis avertable loss due to the discrepancies between the two

languages. The sameness between a SL text and another TL one can be best realized as the text is re-textualized (Schaffner, 1999, cited in Khafaji, 2006, p. 40) by a spectrum of approaches: formal and dynamic equivalence (e.g. Catford, 1965; Nida, 1964; Nida and Taber, 1969, 1982). They would be collectively employed as no sharp boundaries between them exist. Each approach is used in different contexts, at different times, by the same person in charge of translating, at different points within the one text. It is then to put every SL unit into a certain TL place (Newmark, 1981, p. 137) both equivalently and creatively (Shunnaq, 1998, p. 33; Chesterman, 1997, p. 28; Dollerup, 1998, p. 185; Hatim and Mason, 1990, p. 3).

For the claimed-to-be *holy* texts, the two techniques referred to above cannot be always the true choices to carry out that SL real sense or be fit to the TL linguistic form. The problems inherent in any translation of a sacred book are further difficulties as whether to be addressed by a word-for-word or sense-for-sense technique. Narrowing down the meaning of the Quran to specific ideas and concepts into another language would mean failing to benefit from other important aspects of the message. Therefore, a specific textual correspondent is needed; it is not an irregular, occasional form of equivalence (cf. Catford, 1965; Nida, 1964; Nida and Taber, 1969; Nida and Taber, 1982; Newmark, 1988; Baker, 2011). It is to be that correspondent supported by coherently deliberate acts of explicative shifting (*herein* to be 'addition') as per a collective set of contextual factors (cf. Bell, 1991 cited in Homeidi, 2004, p. 13; Khafaji, 2006, p. 57).

## **1.2 Rationale of the study**

In light of the importance of the Quran as the only sacred book of a large portion of the population of the world, there should be a systematic review of its many various translations. Despite being revealed in Arabic, the Quranic discourse is oriented to all

nations and all cultures; it has actually been translated into many languages. Such translations have been studied, examined and analyzed in terms of so many features or shortcomings. Many misunderstandings about the message of the Quran have arisen because of such translations, particularly the ones into the dominant language of the world today, English. The negative propaganda about the Quranic content continues nowadays among the English-speaking people, knowing that so many of them—either Muslims or non-Muslims—are learning the Quran through its English translations. Hence, any contribution in this respect of analyzing the translations of the Quranic text into English could be definitely of big use in enhancing a better understanding of the Quran.

Despite the fact that the vast majority of Muslims nowadays are not native speakers of Arabic, the Quran is believed to be inseparable from Arabic and to be even recited only in it. The relation between the Quran and Arabic is extraordinarily strong; to take the Quran out of its original context is a controversially challenging endeavor. However, Islam has yielded to pressure to open the Quranic text up to foreign readers despite the high eloquence contained in it as evidence of the divine provenance of the Quran. As a result, it is not only a very hard task to translate the Quranic text into English but to achieve a perfect, comparable translation is a myth. Either the Muslim or non-Muslim scholars agree that the true meanings of the Quran are beyond human perception as they are only known to Allah the All-knowing (*cf.* Quran, 31: 27). It is even appropriate "to confess one's inability of expressing any of the virtues of the Quran, one's words may fall far behind what the Quran [...] deserves" (Sarwar, 1981).

In reference to the Hilali and Khan Translation (=HKT) of the Quranic text into English [*The Noble Quran: English Translation of the Meanings and*



*Commentary*"], it has been severely criticized for the too many textual additions in parentheses (=TAiPs) encountered in it. Considered as an undesirable or even repulsive English version of the Quran, the HKT is accused of being "affiliated with an extremist institution, the Islamic University of Medina" (Schwartz, 2014). Its translators are said to have projected their own inadequacies upon the Quran and, thus, entirely deformed the Islamic intellectual tradition (Fadl, 2005). Unlike that of Yusuf Ali as perhaps the most respected English interpretation of the Quran, the HKT is evaluated as repulsive or repelling. It is unsatisfactory in terms of both "style and language [as being] too poor and simplistic" (Jassem, 2014, p. 269). Schwartz (2014) describes this "Saudi version" to add to the original text in Arabic so as to notably change its sense in a radical direction, even though the Quran is to Muslims an unalterable sacred text dictated by Allah. Upon the same, Musaji (2006) strongly recommends that "every copy [of the HKT of the Quran] is removed from [...] the United States." Certainly, this is a significant aspect to look into.

As far as known, no substantial works or studies have thoroughly investigated such a question of adjustment as the strategy of TAiPs from English into Arabic or vice versa. Even if TAiPs are not clearly discussed in Arabic translation studies, this does not mean that this strategy is not used. Translators often opt to add to their versions, especially as dealing with culture-bound, say religious, expressions between two culturally remote languages as Arabic and English. In fact, an approach is needed for reviewing such a highly TAiP-enriched translation of the Quran. Despite being a very critical issue in such a sort of translation, the TAiP strategy has not been a key subject of research. In fact, the matter is neither to criticize nor pass any judgment on the HKT; it is to have a certain linguistic basis by which a set of translational norms could arise and—*by means of such TAiPs as considered as over-translations of the SL*

*text and to cause problems to the non-Arabic, English-speaking readership*—a possible TL version of the Quran could be hence improved. In this respect, the HKT as an English interpretation of the Quran was chosen as a selected case for this study.

### **1.3 Statement of the problem**

Reading through the HKT of the Quran, one can see how much largely the translators use TAIps in trying to make their text naturally readable in its receptive situation. There is no doubt that the translator may add to his/her version to the extent that the SL text is reasonably clarified. It is a kind of adjustment that is permitted in translation, whether "to be reflected in the text of the message or in accompanying explanations" (Nida, 1964, p. 227). A deliberate or mistaken act, to translate is basically to explicitate, and explicitness is a universal feature of translating (Vinay and Darbelnet, 1958; Blum-Kulka, 1986; cf. Chesterman, 1997). To add—as it is the way followed by the HKT—is said to be for informing the reader about and clarifying the profound meaning(s) of a word in the SL text and, hence, for avoiding any undesired references (e.g. Nida, 1964; Newmark, 1988; Baker, 2011; Ghazala, 2008). However, it is not safe to largely depart from the formal correspondence of the SL text (cf. Catford, 1965) and, thus, have every *deep* meaning fetched up to the surface. Many of such attempts of departure could be unneeded, excessive, misleading or of uncomfortable implications to the TL readership. They would do all the reading for the reader (Ghazala, 2008, p. 26) and through a subjective approach, erase the SL text (cf. Stamps, 1993).

Criticized for being an unsatisfactory interpretation of the Quranic text, the HKT has been considered to be of a poor style and/or using simplistic language. This kind of criticism is mostly attributed to the too many comments and insertions in parentheses within this English version of the Quran. The use of such interpolations—

i.e. the textual additions put in round or square brackets within the translated text (i.e. the TAIps)—is primarily perilous. In actual fact, any of such controversial TAIps in a possible translation of such a commonly claimed-to-be word of God as the Quran could be quite like a mine to blow up at any time or place or under any circumstance as a TL reader's eye comes upon it. Anyhow, much of this criticism is particularly related to the parenthetically inserted parts of the HKT involving any single reference to the other religions or non-Muslim nations. Seemingly refusing the HKT, several scholars have argued that such additions are much beyond literality; they go against the original message(s) intended in the Quranic text in whole or in part. Despite such criticisms and disastrous comments, various implicit lexical/structural positions are made explicit by means of the TAIps.

To conclude, this study is an analysis of the HKT as to the strategy of TAIps. This principally content-based analysis consists of how and for what such textual additions are explicitatively used (cf. Klaudy, 2008) and on what cohesive grounds or relational connections with the SL text they are employed (cf. Halliday and Hasan, 1976; Beaugrande and Dressler, 1981; Cruse, 1986). Also, the TAIps are examined as they could either continue or interrupt the receptor's flow of attention as reading through this TL version (cf. Nida, 1964) and whether they alleviate or aggravate this English interpretation of the Quran. The analysis is also survey-based; it includes on how such insertions in parentheses would be observed by the English-speaking audience in terms of both comprehension by means of TAIps and exclusion due to the TAIps being or turning the SL text to be communicatively uncooperative (cf. Grice, 1975). Eventually, the present study is a binarity-themed, corpus-based analysis of the textual addition in parentheses strategy in the translation of a Quranic text: translational norms chiefly explored and an HKT version accordingly improved.

#### 1.4 Objectives of the study

Stated at the bottom of the problem statement, the general purpose of the present study was collectively realized by the following four objectives. From a theoretical perspective, each objective had its own main and background theories to cover up the two sides of the problem.

1. To determine the types of explicitation the TAIps in the HK translation of the Quranic text can functionally submit to. *By content-analysis, this objective concerns itself with the translational aspect of explicitation on the basis of Klaudy's (2008) approach/typology of explicitation as a main theory, and Nida's (1964) approach and techniques of adjustment/addition in translation.*
2. To investigate the TAIps as devices of cohesion in the Quranic text at the two levels of speech: grammar and lexicon. *By content-analysis, this objective concerns itself with the translational aspect of textuality as to cohesivity on the basis of Halliday and Hasan's (1976) approach to cohesion as a main theory, and Beaugrande and Dressler's (1981) first standard of textuality.*
3. To examine the TAIps as factors of texture of an English translation of the Quran by coherence and intentionality. *By content-analysis, this objective concerns itself with the translational aspect of textuality as to relationality on the basis of Cruse's (1986) approach to lexical meaning as a main theory, and Beaugrande and Dressler's (1981) second two standards of textuality.*
4. To observe how a TAIp-enriched translation of the Quranic text appears communicative to an English-speaking reader. *By survey-analysis, this objective concerns itself with the translational aspect of communication on the basis of Grice's (1975) maxims/principle of cooperation as a main theory, and Beaugrande and Dressler's (1981) last four standards of textuality.*

## 1.5 Research questions

Based upon the objectives above, the present study attempted to answer four major research questions (=RQs). Each major RQ was tackled in view of *binarity-themed exploration of norms*; it was also sustained by a minor one leading to *a corpus-based improvement of the HKT*, as follows:

1. What linguistically or referentially explicative classes do the encountered TAIps in the HKT fall under? *This major RQ is sustained by:* To what extent can such TAIps continue or interrupt the English-speaking reader's flow of attention? *Hypothetically*, the TAIps in such an English interpretation of the Quran are not explicative and only interrupt the reader's flow of attention.
2. How can the TAIps be of lexically or grammatically cohesive relationships to the Quranic text as per the HKT? *This major RQ is sustained by:* How can the TAIps cohesively alleviate or aggravate the Quranic text being rendered into English? *Hypothetically*, the TAIps in such an English interpretation of the Quran are not cohesive and only aggravate the translated text.
3. Can the TAIps be of any connection with the Quranic text or context by means of coherence or intentionality? *This major RQ is sustained by:* How do the TAIps relationally get the HK translation of the Quran either alleviated or aggravated? *Hypothetically*, the TAIps in such an English interpretation of the Quran are not relational and only aggravate the translated text.
4. What elementary and secondary roles can the TAIps play in triggering the communicativity of the HKT? *This major RQ is sustained by:* To what extent do the TAIps observe or flout the maxims of translator-receptor cooperation? *Hypothetically*, the TAIps in such an English interpretation of the Quran are not communicative and only flout the cooperative principle.

## **1.6 Significance of the study**

The significance of studying the strategy of TAIps in an English translation of the Quranic text lies in that a translation itself is generally an act/process of explicitation. Worthy of being examined, explicitation is one of the translation universals (cf. Blum-Kulka 1986; Baker, 2011; Guo, 2011, p. 112) as to any of the various types of texts. In translation in general, and in the English translation of Arabic sacred texts, such as the Quran, in particular, a TAIp is one of the translator's strategies to produce appropriate textual equivalents in the TL. The translator might be entitled to add material to the SL text yet in a positive and constructive manner (cf. Nida, 1964) and is strictly called to show respect to the language into which he translates as much as he shows respect to the original (Hatim and Mason, 1990, pp. 9-10). It is then a matter of linguistic and cultural conciliation between such two completely different languages and cultures as Arabic and English. In view of that, the present study came as a TAIp-based investigation of benefits in exploring translational norms and benefits in improving the HK translation.

In search for a new set of translational norms as to the strategy of TAIps, the study extended a unified pattern of the TAIps in light of various notions and related procedures. It goes to great lengths to come across variable/invariable kinds of translational behaviors (cf. Malmkjaer, 2008; Toury, 1995, p. 55; Venuti, 2003, p. 199): what and how to explicitate, on what ground things are explicitated, etc. In light of cross-linguistic and cultural considerations between the two languages, a methodology for rendering the profound meanings of the Quran is workably needed. It is whether to follow the mode of text transfer involving bare syntactic and semantic TL constraints to reproduce the exact contextual meaning or the other mode seeking to reproduce an effect on the TL readership that is close to the one obtained on the SL

readers. A matter of concern is that the issue of TAIps in reference to the Quranic translation into English has not received that much interest for research, at least in comparison with the translation of the Bible in the world. This effort might be beneficial for both the translators and the TL readers of the message of the Quran and, respectively, would add to the accuracy and comprehension of the Quranic translation.

In search for a new translational type suiting the Quranic text, the study assessed how the HKT employ the TAIps and to what extent it is another writing of the Quran. It identifies a set of procedures to tackle the potential strengths and weaknesses in the translation of the Quran and the HKT in particular (cf. Raof, 2001; Ghazala, 2008). It provided suggestions and recommendations for improvement in response to the statement of the problem. Employing a big set of illustrations in relation to the TAIps encountered in the HKT, a methodology might be of use for producing a more accurate and comprehensible translation, upon which the Quranic meanings are transferred clearly in a natural and sounding TL form. Therefore, a new translation would help maximize the Quran's being comprehensible for a potential English-speaking reader, being either of a Muslim or non-Muslim background. In fact, studying such an aspect does not mean that it is to devalue such an officially approved English version of the Quran as the HKT one. It is, however, an analysis of the TAIps as deliberate acts of explicitation by departure from the SL formal correspondence.

To conclude, to explicitate is to touch on many of the core questions of translation. To examine explicitation in a specific language pair "[n]ot only raises our awareness and understanding of the very nature of translation process and product, but also contributes to the translation theory by enabling us to explain and predict a

phenomenon in translation" (Baleghizadeh and Sharifi, 2010, p. 59). A set of typologies and classifications supported by statistical accounts were developed; all of which could help understand the language-wise and/or culture-bound disparities between Arabic and English. Hopingly to be of a great value in translation studies, the present study would help choose whether to continue publishing in the future the HKT—as an officially authorized English interpretation of the meanings and commentary of the *Quran*—in the same linguistic and stylistic form. Eventually, it is a content- and survey-based analysis to make a step forward in the field of translation in general and in the translation of *holy* Arabic texts into English in particular: what translational norms could be evidently established and to what extent the HKT could be accordingly improved.

### **1.7 Scope of the study: Limitations (and delimitations)**

In light of the main purpose, problem and research questions above, the scope of the present study was limited and delimited to several aspects. For the limitations on the one hand, they were as follows:

1. The translation of the Quranic text into English—titled as "*The Noble Qur'an: English Translation of the Meanings and Commentary*"—by Dr. Muhammad Taqi-ud-Din Al Hilali and Dr. Muhammad Muhsin Khan (1996) and officially sealed and approved by the religious/Islamic authority in KSA (hereinafter as the "HKT"). In actual fact, this particular limitation entails that the present study concerned itself with:
  - a) The translation of such an aforesaid type of text from classical Arabic as a source language into contemporary English as a target language and *not* vice versa at all. This kind of limitation entails that the study particularly puts emphasis on the language spoken by the Arabs during



the Quranic message being revealed—which is still referred to as modern/standard Arabic—and English as an international medium.

b) The translation of the Quranic text or meanings into English as published by King Fahd Complex in Saudi Arabia.<sup>1</sup> Hence, the present study is concerned with the properly sealed as official interpretations of the Quran. It would also be less limited to the 'language of religion' in holy/sacred, religious texts. It might cover other claimed-to-be sacred books such as the Bible or any texts of a Quranic genre—e.g. poetry or prose, a blend of which the text of the Quran is made of.

2. The textual additions in parentheses mainly put in round and/or square brackets (hereinafter as the "TAiPs") wherever they are encountered in the HKT. This limitation comes to the extent that such TAiPs are considered to be coherently deliberate acts of explicitation in an English interpretation of the Quranic text and meanings. In view of point 1b above, this limitation would also involve the TAiP strategy in English renditions of the Quran—or any other text-types of a Quranic genre—officially published, basically performed by said-to-be proficient translators and highly criticized.

In terms of the delimitations, on the other hand, the study concerned itself with two vast targets of research as the translation theory and production/reception of an English interpretation of the Quran:

1. In relation to all what may be concerned with the strategy of TAiPs in translation, the present study is openly subject to the translation theory. To add in translation is to explicitate, and to explicitate is itself the translating process—say then: a translator is an *explicitator*. Therefore, a set of

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<sup>1</sup> Revised and edited (or, say, approved) by the "Presidency of Islamic Researches, IFTA, Call and Guidance."

translational aspects is considered by the study such as explicitness, texture or textuality (e.g. cohesion, coherence) and 'conversational' cooperation between a translator and a TL reader.

2. The study is also delimited to either issue of production or reception of a translation. It would apply to the English renditions of the Quran made by other Islamic sects or even by non-Muslim translators worldwide. Also, the two types of TL audience are targeted: Muslims and non-Muslims, as non-Arabic-speaking, potential readers of the Quranic message. Thus, the study does *not* consider any racial, cultural or spatial factors in tackling such a highly agreed-to-be word of God.

### **1.8 Design (general structure) of the study**

Comprising eight chapters, the present study applies the procedurally regular headings of research: introduction, literature, methodology, data-analysis, discussion and conclusion. However, the two middle ones (i.e. methodology and data-analysis) come into two separate chapters each. Giving a general overview, Chapter One - **Introduction** initializes the study by presenting a prelude or background to the subject matter as well as the rationale of the study in terms of the criticisms to the HKT and relevant approaches and the statement of the problem. It also presents the purpose of the study in the form of objectives and Research Questions. Moreover, this Chapter comprises another three sections: significance (a version of the HKT improved and translational norms explored), scope and lastly design of the study.

For Chapter Two - **Review of Literature**, it has two main sections: one is theory-wise and the other is practice-wise. Section 1 presents the theoretical framework of the study; it gives a background of the translation studies as a science/field of knowledge, the issue of equivalence as to the most considerable

approaches, explicitation in translation, meaning in semantics and translation studies (CP and relevance theory), texture by seven standards and other approaches. However, Section 2 synthetically presents the previous studies on the issue of textual addition as a technique of adjustment, explicitation in translation, purpose of performance of addition, implicature and textual relationships by cohesion and coherence as well as the translation of the Quranic text in terms of translatability, style and target readership.

The methodical work of the present study also comes in two theory- and practice-wise chapters. Chapter Three - **Text of the Quran** consists of two main sections: a general description of the Quran: inimitable language and content, Makki/Madani classification of chapters, structure, style and translatability; and the research material of the study: a background of the HKT and its contents of the book and recent criticisms. Chapter Four - **Method of Research** on the other hand addresses the data collection/analysis procedures. It describes the methodical approach and theoretical paradigms at either aspect of translationality. It describes the content and survey-based investigations as to the research sample (PoC, sampling frame and sample size), instrument and issues of validity and reliability; and the data-analysis procedures as to coding the instances of TAIps and statistics and representations.

Being on the other concluding side of the climax—as the introducing side is the aforesaid methodology, the data-analysis of the present study is divided into two chapter-like sets. Encountered in the sample HKT material, the TAIps are presented in two chapters: Chapter Five - **Data Analysis/Set-A** as to be under obligatory and optional classes and in Chapter Six - **Data Analysis/Set-B** as to be under pragmatic and technical ones. Being respectively the linguistic and referential types of

explicitation/textual addition in an English translation of the Quran, each one of the four classes above is analyzed, categorized and illustrated in respect of its explicitative and textual status. They are also investigated as to how communicatively being observed by potential TL readers in terms of such issues as comprehensibility and exclusion.

In two main sections, Chapter Seven - **Discussion of Findings** tackles the translational aspects of explicitation and textuality on the basis of a content analysis and, by a survey-based one, also provides a communicative account of the two aspects. The first section discusses the binarity-themed exploration of translational norms with regard to the TAIp strategy in the HK translation of the Quranic text into English in specific response to the major type of the Research Questions (RQs) (=theory-wise Dimension or Contribution 1 of the present study). On the other hand, Section 2 discusses the corpus-based improvement of the HK translation of the Quranic text driven by TAIps in light of the newly explored translational norms in specific response to the minor type of our RQs (=practice-wise Dimension or Contribution 2 of the present study).

Giving a final picture of it, Chapter Eight - **Conclusion** finalizes the present study by summarizing the seven chapters as well as the general findings at two dimensions: a version of the HKT improved and translational norms explored. It also presents the implications of the study including further findings (generalizations) as to the research questions and objectives of the study. This Chapter also has another two sections represented by a proposal for improvement in the form of recommendations and a finale or foreground to the subject matter entailing future research in terms of the relevant approaches and criticisms to the HKT. Eventually, the study is designed

to be one story told by a beginning, two-side climax and ending. In other words, each introducing chapter(s) shall be faced by a concluding counterpart(s).

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## CHAPTER 2: LITERATURE REVIEW

*"[W]hat is beautiful in one is often barbarous, nay sometimes nonsense, in another, it would be unreasonable to limit a translator to the narrow compass of his author's words."*

(John Dryden, cited in Kasparek, 1983, p. 83)

### 2.1 Introduction

In planning a strategy of translation, the translator is to make a new (not one-time) decision which is usually made for each unmatched element and for any of its uses in an act of communication. Having analyzed the SL and TL and carefully studied the SL text and determined the appropriate TL equivalents (Nida, 1964, p. 241), the translator may use a variety of procedures. Such translational strategies vary in importance according to the SL/TL textual elements and contextual factors. In fact, to translate is to perform a highly complicated sequence of actions, including the replacement of SL lexical units by TL lexical ones, the restructuring of the sentential structure, the changing of the word order, the omission of certain elements and the addition of others.

Definitely, languages are of different equipment for expressing the same extralinguistic contents (cf. Ivir, 1989). Therefore, this translational strategy of textual addition (among others) comes up. As a point of fact, an equal amount of (pragmatic) effect on the TL audience is certainly to be taken into account in translation. It is the main objective of the translator to produce the same meaning or message in the target language text as intended by the original author. For this end, "all types of translations involve loss of information, gain of information and/or skewing of information" (Nida, 1975, p. 27).

For transforming the SL text into the TL, textual addition is a procedure of translation. Translation is a field of various levels; it demands various procedures as much as languages are of different linguistic systems and cultural backgrounds.

Textual additions are standard operations of transfer by which new elements appear in the TL text although they cannot be found in the SL text. A textual addition means adding lexical or structural elements to the elements that are present in the SL. The linguistic and socio-cultural differences between the SL and the TL - as including the TL stylistic demands and structural conventions necessarily require that formal correspondents cannot be always the true choices (cf. Catford, 1965; Nida, 1964; Nida and Taber, 1969; 1982) to render the SL meaning. In this particular respect, this notion of sameness is rejected as a criterion for any relation between the SL and TL (cf. Toury, 1980; Holmes, 1988; Basnett-McGuire, 1991), particularly in a sacred religious context.

Anyhow, problems of equivalence occur at the different levels of language in the account of any interlingual communication. Hence, adding information in translation cannot be avoided as the information not present in the SL text may be added to the TL one and additional information to clarify the meaning of a lexical item and also to achieve phrasal or sentential grammaticality is needed to help the TL readers understand its underlying concept. Such pieces of additional information are almost considered to be extra explanations of culture-specific concepts (Baker, 2011) and are obligatory specifications for purposes of comprehension (Nida, 1964, p. 227). Moreover, to keep to the TL stylistic demands and grammatical conventions, certain kinds of structural adjustment in translation are inevitably looked for.

In this Chapter, the related theories and previous studies are presented in a synthetic manner, including the following sections and subsections:

- a) A theoretical framework, giving a background of the translation studies as a scientific field of knowledge: background and discussing the issue of equivalence in translation, explicitation in translation, meaning in either

semantics or translation, explicitness and texture/textuality and other relevant approaches.

- b) A presentation of the related studies, addressing textual addition as a translational strategy, explication in translation, purpose of performance of textual addition, implicature, textual relationships, translation and translatability of the Quranic text in terms of translatability, style and target readership.

## **2.2 Theoretical framework of study**

### **2.2.1 Background**

#### **2.2.1.1 Translation studies**

For a long period of time, translation has appeared as an active human movement and means of communication in line with the societal development of the world. It started with the oral form due to the simple language system and the non-existence of writing yet. Talking about the history of translation leads one to address the figures and approaches having emerged in its different periods. The old school of translation appeared in the 1st century BC by Cicero and Horace as they distinguished between free and literal translation. Another leading figure was St. Jerome in the 4th century. He translated the Greek Septuagint Bible into Latin and, also, separated between the translation of sacred texts and any other text-types. In fact, religious translation was the main subject matter during that old period of time.

As the printing technique was invented, translation began to go into other human domains and fields of knowledge. During the 16th century, many theorists such as John Dryden (1631-1700), Abraham Cowley (1618-1667) and Etienne Dolet (1915-1946) appeared. In the second half of the 20th century, an academic discipline emerged under the name of Translation Studies (TS). Prior to this science (rarely,



Translatology), there had been such disciplines as comparative literature and contrastive linguistics (cf. Munday, 2001). Based upon linguistic-oriented systematic approaches, this contemporary period of time witnessed several approaches. Of the same, were Vinay and Darbelnet (1958), Nida (1964), Catford (1965), Nida and Taber (1969), Steiner (1975), Bassnett (1980), Newmark (1981, 1988), Hatim and Mason (1990), Robinson (1991), Bell (1991), Berman (1991), Baker (1992/2011), Toury (1995), House (1997), Larson (1998), Gentzler (2001), Munday (2008), Pym (2010), and Venuti (2012).

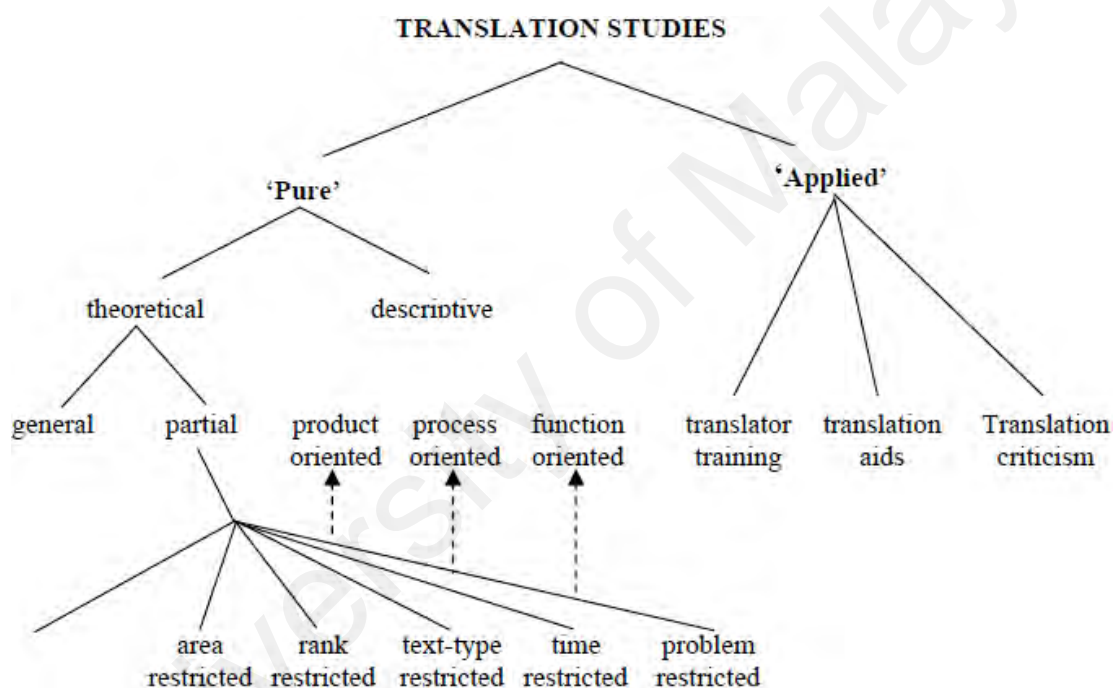


Figure 2.1: Framework of Translation Studies (Munday, 2001, p. 10)

A seminal work to identify Translation Studies (TS) as an academic discipline was in 1972 by James S. Holmes in his *The Name and Nature of Translation Studies*; in which TS is divided into two subfields:

1. Pure TS, being either *descriptive* (DTS- Descriptive Translation Studies) as product, function and process-oriented, or *theoretical* (TTS – Theoretical Translation Studies) represented by a description of translational types and relevant generalizations, or restricted by medium (human or machine

translation), area (specific language or group of languages), rank (level of speech, e.g. word or sentence), text-type (e.g. discourse and genre aspects), time (timeframes and periods), and problems (e.g. equivalence or translation universals).

2. Applied TS, addressing either translator training (e.g. teaching methods, curriculum design), translation aids (e.g. dictionaries, information technology) or translation criticism and assessment (see also Figure 2.1 above for further illustration).

### **2.2.1.2 Equivalence in translation**

Being a basic mode of thought traced back to Cicero and later to theories of equal status, equivalence is a key word in the linguistics-based translation theories of the 1960s and 1970s (Pym, 2007). The equivalence-associated issues are more than just terminological. They are concerned in the role of linguistic units in translation and the place of linguistics in translation theory and the role of translation in contrastive work (Nida, 1964; Catford, 1965; Marton, 1968; Ivir, 1969, 1970; Krzesowski, 1971, 1972). Equivalence is a textual relationship emerging from situations in contact and is shaped by a variety of dynamic factors (Baker, 2004). In fact, the principle that a translation should have an equivalence relation with the original is problematic. It is almost impossible for a text to have a constant interpretation on two occasions even for the same person (Hervey, Higgins and Haywood, 1995, p. 14), i.e. translation is a matter of subjective interpretation and thus, producing an objective effect (by achieving equivalent effect or, say, equal value) on the TL readers is an unrealistic expectation.

The notion of *equivalence* is the key to the definition of translation. It is closely linked to important theoretical notions in translation studies (e.g. faithfulness

and shifting) (cf. Baker, 2004). Many theories are based on two opposing ways of equivalence (i.e. bipolar or, say, binary views). Taking into consideration that the TL text can never be equivalent to the source text at all levels (Lauscher, 2000, p. 151), various types of equivalence have been distinguished. This diversity of theories in translation is attributed to the varied views on equivalence; however, the usefulness of the concept of equivalence depends on what the translators regard are the virtues of equivalence (Panou, 2013). The following is a description of a number of various approaches to equivalence in translation:

- Vinay and Darbelnet (1958/1995) develop a comparative stylistic analysis of translation strategies, in which semantic equivalence is not always adequate and does not necessarily guarantee a successful translation. They distinguish between *literal* (direct) translation (e.g. borrowing, calque) and *free* (oblique) translation (e.g. transposition, modulation). According to them, equivalence is a procedure as the same situation is replicated but a different set of wording is used.
- In his *interlingual* type of translation, Jakobson (1959/2000) maintains that a) there are two equivalent messages in two different codes, b) there can be no full equivalence, c) translation is only possible as the most suitable equivalent is found and d) the SL message has to be recoded first and then transmitted as an equivalent TL message. For him, an intralingual translation of a word uses either another, more or less synonymous word or resorts to a circumlocution.
- Adopting a more systematic approach, Nida (1964) identifies two orientations in terms of equivalence: formal and dynamic translation. Involving a TL item to represent the closest equivalent of a SL one, formal translation focuses attention on the message in both form and content. However, greater effort in

the dynamic one is exerted to convey the SL message or *effect* as naturally as possible, particularly in dealing with such claimed-to-be sacred texts as the Bible.

- Catford (1965), however, proposes three criteria to determine the most suitable translational type: the extent of translation (*full or partial*), the grammatical rank the equivalence is set at (*rank-bound or unbounded*) and the level of language involved in translation (*total or restricted*). In light of such criteria, he introduces two types of translating: one is formal correspondence and the other is textual equivalence; any shift, change of departure from the former causes the latter.
- In this respect, formal equivalence is stressed by Nida and Taber (1969, 1982) to possibly deform the grammatical and stylistic TL patterns and, hence, the SL messages. They argue that a dynamic approach would be more suitable; it helps the translation to be more faithful and the SL meaning be rendered in such a way that the TL audience receives the same impact. Such two translational types come out of the three meanings Nida and Taber (1969, 1982) propose: grammatical, referential and emotive.
- Tackling the difference between semantic and pragmatic equivalences, House (1977) argues that the translation is only adequate "if it matches the textual profile and function of the original" (p. 49). She distinguishes two translational types: overt translation as the TL readership is not directly addressed and this translation should adhere to the SL culture, and covert translation as the SL is not specifically addressed and this translation is meant to produce a functionally equivalent TL text.

- Koller (1979, 1992), however, describes five types of equivalences: a) denotative as related to equivalence of the extralinguistic content of a text; b) connotative as related to the lexical choices, especially between near-synonyms; c) text-normative as related to text-types, with texts differently behaving; d) pragmatic or communicative as oriented towards the TL receiver, and e) formal as related to the SL form and aesthetics including wordplays and stylistic features.
- Addressing problems encountered during the translating process, Newmark (1981, 1988) differs between semantic, meaning-focusing and communicative, effect-focusing translations. The former tends to overtranslate and retain the SL characteristics whereas the latter tends to undertranslate and meet the TL requirements. According to him, the two methods of translation may be used in parallel; in the same text, one sentence is semantically rendered while another is rendered in a communicative manner.
- For Snell-Hornby (1988) and Vermeer (1989), the term of equivalence - apart from being imprecise and ill-defined - presents an illusion of symmetry between languages/cultures. They almost agree that equivalence hardly exists, distorts the basic problems of translation; it is only one of many goals the translator can set out to attain. Serving a range of communicative purposes, a translation according to either one of them is not restricted to the SL text but to the intended function.
- Anyhow, equivalence—as affected by linguistic and cultural factors—can appear at lexical, grammatical, textual or pragmatic levels according to Baker (2011). The words are firstly looked at as single units so appropriate TL equivalents are found, the grammatical differences may cause remarkable

changes to how the SL message is carried across, the ties of cohesion and coherence are resolved whether to be maintained and any implied meanings are worked out so the message is recreated in another culture.

- Stressing that there is not just one and absolute relation between languages in terms of translating, Toury (1995) argues that equivalence is functional or relative, yet the extent may differ. In this respect, he suggests using terms like: adequacy and acceptability; the former refers to the decisions made on the basis of the SL language and culture while the latter refers to the decisions made on the basis of TL language and culture. A translated text is usually located somewhere between such aforesaid extremes.
- Between form-based, word-for-word and meaning-based, sense-for-sense extremes, Larson (1998) classifies translation into being either: a) literal, as it sounds like nonsense and is of little communication value but of use in studying the SL, b) modified, as it is above literality and entails a change in the SL word-order, c) idiomatic, as it uses the TL natural forms and does not sound like a translation or d) unduly free, as it adds extraneous information and changes the meaning (p. 15-20).
- Arguing that equivalence is either natural or directional and there is no such thing as perfect equivalence, Pym (2007, 2010) stresses that equivalence is an equal value relationship and can be established on any linguistic level. He argues that translators are either confined to only using pre-existing equivalents (i.e. natural equivalence) or allowed to actively create their own equivalents (i.e. directional equivalence). The latter can be obtained by adhering to either the SL or TL norms.

To conclude this particular Section, the two main approaches to equivalence in translation described above represent a spectrum; in fact, no sharp boundaries can be easily identified between, say, metaphrase and paraphrase. Each is used at various times, various contexts and various points. Therefore, a competent translation would effectively entail a *judicious* blending of both equivalences. Here is a set of comparisons between the aforesaid approaches:

- Some similarity appears between Vinay and Darbelnet (1958) and Jakobson (1959). Both stress that translation is possible despite any linguistic or cultural differences, and the translator can rely on other procedures as he may deem fit and effective.
- Catford's (1965) approach is more linguistic-based than Nida's (1964); yet, it is circular and inadequate if submitted to Snell-Hornby's (1988) notion of symmetry (pp. 19-20) as translation cannot be reduced to a linguistic exercise.
- Nida (1964) seems to be in favour of his dynamic equivalence approach, as a more effective means of communication in translation (cf. Nida and Taber, 1982, p. 25).
- Newmark's (1981) communicative translation can be quietly compared to Nida's (1964) dynamic equivalence or Pym's (2010) directional equivalence—as both approaches attempt to create the same effect of the original text on the TL readership.
- Munday (2001) stresses that Nida (1964) is "credited for introducing a receptor-based direction to the task of translating"(p. 42). However, Gentzler (2001) criticizes using the dynamic equivalence to proselytize the receptors - *irrespective of their culture*—to endorse the ideas and ideology of a certain religious sect.

## **2.2.2 Explicitation in translation as textual addition**

### **2.2.2.1 Procedural definition**

Explicitation has emerged as one of the first potential universals in the field of translation. This concept was first introduced by Vinay and Darbelnet (1958/1995, p. 8) as "the process of introducing information into the TL which is present only implicitly in the SL, but which can be derived from the context or the situation." In relation to this, Nida (1964, p. 277) stresses that "important semantic elements carried implicitly in the source language may require explicit identification in the receptor language." This amplification from implicit to explicit status entails some kinds of (textual) additions. Being examined as a transfer operation according to universal translation strategies (Blum-Kulka, 1986, p. 21; Heltai, 2005, p. 45), textual additions appear as typical manifestations of the universal strategy of explicitation or, say, a rise in the TL text's level of explicitness (e.g. Baker, 2011; Laviosa, 1998). Similarly, it is "the phenomenon which frequently leads to TT stating ST information in a more explicit form than the original" (Shuttleworth and Cowie, 1997, p. 55).

However, the so-called status of explicitation as a universal translation feature is denied by other scholars (e.g. House, 2004, p. 193; Becher, 2010, p. 1). In fact, the notion of explicitation has been bordered by some vagueness in its relation to textual addition. Nida (1964) regard textual addition as the more generic and explicitation as the more specific concept. Other scholars (e.g. Séguinot, 1988; Schjoldager, 1995) "interpret explicitation as the broader concept that encompasses the more specific concept of [textual] addition" (Baker, 2001, p. 81). However, the technical terms of textual addition and explicitation are synonymously handled by others (e.g. Alcaraz and Hughes, 2002, pp. 183-185). This would largely depend on the kinds of things that one may accept as explicitation (Pym, 2005, p. 2). In one way or another, the



strategy of addition is customarily discussed in relation to explicitation as just omission is to implicitation. One might suppose that a translator is an exceptional person as he/she is both a reader and writer at the same time, the matter which entails that the translator's additional explanatory phrases may be included, implicatures may be spelled out and connectives may be added so as to help keep the textual flow and enlarge its readability.

#### **2.2.2.2 Various typologies of addition/explicitation**

In his analysis of the dynamic equivalence translation, Nida (1964, p. 226) identifies three techniques of adjustment in the translating process, being concerned with *what* (not with *why*) the translator does for dynamically rendering the SL text. Such techniques are addition, subtraction and alteration. Nida argues that such procedures are basically for adjusting the SL text on the way to select the closest natural equivalent. In other words, they are for producing correct equivalents not for being excuses for tempering the SL message. This entails: "permit[ing] the adjustment of the form of the SL message to the requirements of the [TL] structure, produc[ing] semantically equivalent structures, provid[ing] equivalent stylistic appropriateness and carry[ing] an equivalent communication load" (Nida, 1964, p.226). He also stresses that such purposes require minor (not *radical*) changes; however, the changes could be sometimes radical as a close formal equivalent is utterly meaningless or carries a wrong meaning (p. 226).

The techniques of adjustment also largely depend on the audience for whom the translation is designed; they may be reflected in the text of the message or in accompanying explanations, e.g. marginal notes (p. 227). In terms of addition in particular as a technique of adjustment, Nida (1964, pp. 227-231) provides the following set of nine types of textual addition in translation:

1. *Fitting out elliptical expressions*: Ellipses are omitted lexical units; they might be omitted in one language but not permitted in another. They may be based upon parallel or non-parallel structures. If parallel, they are evident enough to determine the number and/or nature of the words to be added. At times, such ellipses came as formulaic even if they are non-evident ones.
2. *Obligatory specification*: This specification results as there is no obvious determined indication or there are multiple indications, particularly in the deictic units of speech, e.g. pronouns. This type of adjustment then comes from i) the essential need for avoiding ambiguity in the TL formations and ii) the "fact that greater specificity may be required so as to avoid misleading reference" (p. 227).
3. *Additions required by grammatical restructuring*: Almost any type of restructuring of an SL expression can result in some lexical additions. The most common cases of this type of addition in translation are the:
  - a) shift of voice from active to passive by inserting the agent,
  - b) modification from indirect discourse to a direct one by inserting the saying party and
  - c) alteration of word classes (e.g. noun to verb or adjective to phrase/clauses).
4. *Amplifications from implicit to explicit status*: "Important semantic elements carried implicitly in the [SL] text may require explicit identification in the [TL]" (p. 228). Of the several types of this type of addition, Nida (1964, pp. 228-229) illustrates the same by:

- a) phrases to be amplified as they are partly or fully misleading so that they can be accepted as the TL reader is not expected to understand them;
  - b) obscure or misleading words/phrases to be expanded as they are unfamiliar in the TL, by making explicit in the TL(s) all the information implicit in the SL text;
  - c) phrases to be clarified by expanding them and getting them associated with another unit(s) of speech so that the implicit elements are spelled out;
  - d) phrases representing compact semantic relationships (e.g. Field of blood) with many of the finer distinctions left to the context to require amplification, as they result in ambiguity if translated in a literal manner and at least two interpretations can then come up; and
  - e) certain actions sometimes impossible to be compressed into a limited number of general units of speech to be defined/interpreted.
5. *Answers to rhetorical questions*: Such answers come as a kind of explicitation of implicit or ambiguous items. Rhetorical questions in some languages always require answers or even immediate answers in case of a series of questions. They must also not be expanded by any appending supplementary questions unless the former ones are answered in some places of the text. No need to give a full answer at the end; rhetorical questions can be answered by themselves, i.e. to give a fitting answer as part of the question itself or to combine two or more questions into the main one.
6. *Classifiers*: A classifier is a convenient device for building meaningful redundancy into an overloaded text, particularly for proper names and

borrowed terms. They need not to be used in all passages where such names or terms occur, but to be employed in the TL text at strategic points in a way to reduce the excessive communication load.

7. *Connectives*: A connective is a transitional consisting of the repetition of segments of the preceding text and only increasing the total volume of the text not adding information. They merely serve as a kind of orientation to a reader to the sequences of given events and the precise relations between events.
8. *Categories of the TL*: When the TL has certain (optional/obligatory) categories not existing in the SL text, it is essential to add the obligatory ones (e.g. benefaction) and to weigh how the optional ones (such as the benefactives, quotatives, assertives, duplicatives, intensifiers, correlatives, progressives and hortatives) are desirable to add. Actually, the translator must judge where the absence of such categories is stylistically noticeable and where they add important aspects to the narration in the TL and make explicit any elements implicit in the SL text.
9. *Doublets*: A doublet is two semantically supplement expressions in place of one (e.g. answering, said). Such doublets are obligatory in some languages in certain contextual types, which the translator must introduce into the TL text. However, to add a doublet does not mean adding any semantic content to the SL message as such additions consist in making explicit what is implicit in the SL text, i.e. simply changing the way the SL information is communicated.

The notion of textual addition in translation is also addressed by Newmark (1988). In this respect, the addition of information in translation is either: i) cultural accounting for the differences between the SL and TL cultures, ii) technical, relating to the topic itself or iii) linguistic, explaining the wayward use of a word. It is also

dependent on the requirements of the translator's readership and also on the type of text, whether it is expressive, vocative etc. (Newmark, 1988, p. 91). Textual addition in translation (i.e. the additional information within the text) is (procedurally) of various forms. Newmark (1988, p. 92) distinguishes between the textual additions in round brackets, as they should include material that is part of the translation, and the textual additions in square brackets, as they make corrections of material or moral facts where appropriate within the text. He also emphasizes that the translator may have to add information to his version as an alternative to the translated word, adjectival clause, noun in apposition, participial group, in brackets often for a literal translation of a transferred word, in parentheses as the longest form of addition and lastly a classifier (p. 92).

Going beyond cohesive explicitness, explicitation as a broad term is identified by Klaudy (1998/2008) to be "a technique of making explicit in the target text information what is implicit in the source text." She provides a model of explicitation distinguishing between four types in a systematic way (p. 104-108):

- a) Required by "the syntactic and semantic structures of languages," *obligatory* explicitation is necessary for producing grammatical and meaningful TL sentences. Klaudy (1998/2008) argues that this type entails 'numerous additions' in translation due to the "missing categories" such as the definite article issue in Russian and English and "the analytic or syntactic character of languages." It is worth-mentioning that extra elements are added in translation from Arabic as a synthetic language into English as a syntactic one and "more specific words [are chosen] in the target text."
- b) Explicitation in translation can be, also, *optional* wherever caused by "the differences in the text-building strategies and stylistic preferences between

languages." An example of this type is "the addition of connective elements to strengthen cohesive links, the use of relative clauses instead of long, left branching nominals, and addition of emphaziers to clarify the sentence perspective." Despite being not obligatory for constructing grammatically correct TL sentences, such additions if not applied would turn the TL text as a whole to be clumsy and unnatural.

- c) However, the differences in the culture or shared knowledge between languages would cause *pragmatic* explicitation; implicit cultural information needs to be made explicit. It involves the translator's inserted explanations of SL culture specific concepts. The TL audience does not share the same historical, geographic and cultural knowledge with the SL audience and, hence, the translators have to give explanatory translations. An example of this type is 'Maros'; the audience might not realize it as a river and, thus, "*river Maros*" is to be said instead.
- d) Lastly, explicitation is caused by the nature of the translating process (by genre or text-type) and, thus, labelled as *translation-proper* as translations are often longer than the originals. They are explained by one of the most pervasive, language independent features of translational activity, namely the necessity to formulate the ideas originally conceived into the TL text. In this respect, explicitness is seen to be a universal feature of the translated product. In fact, the choices explained in the language system are distinguished from those occurring due to the translation process.

### **2.2.2.3 Further sayings on explicitation**

Rather than any specific differences between two given languages, explicitation is seen as the process of translating itself. According to Séguinot (1988), explicitation

can "take three forms in a translation: something expressed in the translation not in the original, something implied or understood through presupposition in the source text overtly expressed in the translation, or an element in the source text given greater importance in the translation by focus, emphasis, or lexical choice" (p. 108). In fact, the harder the SL text, the harder the translators work but the more likely they make their renditions explicit (Pym, 2005). One might admit that translators use explicitation for introducing accurate semantic details into the TL text, for either clarification or due to the constraints of the TL. Being a sort of overtranslation if excessive (cf. Gutt, 1991), more communicative clues are provided by translators than non-translators as their TL audiences have fewer shared cultural references (Pym, 2005).

A newer definition of the notion of explicitation states that it is "a technique of resolving ambiguity, improving and increasing cohesiveness of the [source text] and also of adding linguistic and extralinguistic information" (Pápai, cited by Becher, 2010, p. 6). In fact, explicitation strategies exist in cohesion through clause connecting devices. Some sorts of explicitation appear to be linked with markers of cohesion as knitting the TL text together and other expansions show an addition of lexical units of language in the TL because of explaining a potential information deficit on the translator's part or are related to the addition of recurrent specialized terms. Research has proved the existence of explicitation strategies in cohesion through clause connecting devices. A range of factors seem to influence the choice of explicitation: the translator's view of the suitable relation between a proto- and meta-text and of the good TL text as well as the allowable amount of freedom and the intrinsic features in the process of translating.

It has also been proposed that the frequency of explicitation is related to the degree of the translator's experience. In this respect, Levý (1965) assumes that explicitation is a hallmark of translator's style with limited experience whereas Blum-Kulka (1986) gives evidence of explicitation from professional translators as well (Englund-Dimitrova 2003, p. 22). On a related topic, the nature and frequency of explicitations can help decide the adequacy and/or acceptability of a translation. In actual fact, a translation to be adequate is the one that "realizes in the target language the textual relationships of a source text with no breach of its own [basic] linguistic system" (Even-Zohar 1975, p. 43, cited in Toury, 1995, p. 56). In this respect, Toury (1995) also argues that "the most adequacy oriented translation involves such shifts [i.e. explicitations] from the source text" (p. 57). He differentiates between two types of shifts in relation to his notion of translational norms:

1. obligatory shifts as language-pair-dependent dictated by the syntactic and semantic differences in languages, and
2. non-obligatory shifts as norm-dependent and initiated by literary, cultural or ideological considerations.

What is more, Pym (2005) shifts explicitation into the terminology of risk management (or hypothetical risk aversion) as "where there are greater risks; there are greater opportunities for risk minimization" (p. 10). The elements are there: prudence, Gricean cooperation, relevance to a new reception situation, the ethics of service, damage control or remedy. A translator, for all of these things, could have reasons to be risk averse; otherwise, he/she is given to minimizing risks or does not want to take risks in his/her own name. Last to say, Nida (1964, p. 45) argues that the different techniques of adjustment, among which is addition, come for:

- a) adjusting the TT form to the structural requirements of TL,



- b) creating semantic equivalence,
- c) aiming at equivalence in stylistic appropriateness and
- d) transmitting the communicative load equivalently.

### **2.2.3 Meaning in translation**

#### **2.2.3.1 General description of meaning**

Meaning is what is intended to be expressed or indicated by a word, text, concept or action. It is a relationship between a sign and the thing it signifies to be carried by units smaller or more complex than single words and by various linguistic and non-linguistic devices (e.g. tone, stress, facial expressions). A sign is defined as an entity that indicates another entity to some agent for some purpose. The types of meanings vary according to what the things being represented are. Things are there in the world that might have meaning, things being signs of others are meaningful and things are always of necessary meaningfulness (e.g. words and other non-verbal symbols). Several theories on meaning have emerged in relation to the analysis of language. Wittgenstein (1999, p. 39) argues that the meaning of a word is its use in a language. It is then almost the difference between meaning and usage.

Upon this difference, the distinction between semantics and pragmatics has arisen. Meaning is the set of instructions for the usage of a word or the common and conventional definition of a word and usage is the actual meaning that an individual speaker has or the thing that this speaker in a given context wants to refer to. Coming out of the linguistic context and the situational context, meaning is "rule-governed and principle-controlled" (Leech, 1983, p. 5), "semantic and communicative in terms of sense and value" (Bell, 1991, p. 162) and "sentence-oriented and utterance-oriented" (Lyons, 1995, p. 79). The lexical meaning of a word or an utterance can be defined as

the specific value it has in a particular system. In 1986, Cruse identifies four main types of meaning, which can fall under two major categories:

1. The *linguistic* meaning entails that "little choice is provided to the translator to formulate his words" (Newmark, 1981, p. 134). This type would refer to "the semantic relationships that are either referential as literal denotations or collocative as lexical associations" (Hawamdeh, 2014, p. 2). In this spirit, Cruse (1986) stresses that meaning in this particular respect is:

a) propositional to arise from the relation between a given word and what it refers to or describes in a real or imaginary world. It is "the strictly literal definition of a word devoid of any emotion, attitude or colour and stands for what a linguistic item points to in the world" (Aziz, 1998, p. 122). It could be true or false.

b) presupposed to arise from co-occurrence restrictions being selective or collocative. The latter is "an arbitrary restriction that does not follow logically the propositional meaning of a word" (Lyons, 1995, p. 124) but is linked to its usage in language. As per Firth (1957), "a word can be perceived by what it associates of other words" (p.196).

2. The *referential* meaning entails that "the translator can have a large number of linguistic variations to use" (Newmark, 1981, p. 134). This type would refer to "the pragmatic relationships that are either connotative as cultural implications or situational as circumstantial significations" (Hawamdeh, 2014, p. 3). In this spirit, Cruse (1986) stresses that meaning in this particular respect is:

a) expressive to relate to the speaker's feelings and attitudes rather than to what the given word(s) refer to. Being an idea suggested by "a word along with its straightforward dictionary meaning, it is any additional

associations" (Aziz, 1998, p. 122) or "emotive surroundings of sense which a lexical item may signify" (Hassan, 2001, p. 42).

- b) evoked to arise from the variation of communities of speakers and situations (i.e. dialects and registers).<sup>2</sup> Being "the set of factors that surrounds and/or affects the given text, it involves a sender and a receiver as well as a place, time, theme, topic, diction and goal" (Hassan, 2001, p. 157).

Hence, the notion of meaning encompasses both the explicit (referential or collocative) and implicit (connotative or situational) significances of speech. In another significant, yet triple, classification—also going with that set by Nida (1964), meaning, according to Larson (1998), is: referential, organizational and situational. In fact, the middle type of such a triplet could be divided into two. The referential meaning is to which a word or a sentence refers. It is what the communication is about or, in other words, is the content of information. However, the organizational meaning is the kind of meaning in which the "referential meaning is organized into semantic structure" or that "puts the referential meaning into a coherent text." Lastly, the situational meaning is contextually "crucial to the understanding" of the text; in other words, "the relationship between the writer or the speaker and the addressee will affect the communication" (pp. 41-43).

### **2.2.3.2 Gricean principle of cooperation**

Implicature is a term first coined by Grice (1975) in the pragmatics subfield of linguistics. This technical term is that what is meant by an utterance is divided into what is said and what is thereby implicated (Grice, 1989, p. 86; Neale, 1992, pp. 523-524). It refers to "what is suggested in an utterance, even though neither expressed nor

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<sup>2</sup> Dialects can be geographical, temporal or social, i.e. restricted to a certain area, period of time or social class. However, registers are to be noticed and realized in terms of the field, tenor and mode of discourse.

strictly implied [by the utterance]" (Blackburn, 1996. p. 189). Grice begins the notion of meaning by distinguishing natural and non-natural meaning. He stresses that the natural use of meaning is "to do with cause and effect and the non-natural use of meaning is to do with the intentions of the speaker in communicating something to the listener" (1989, pp. 213-215). Furthermore, he went on to develop the cooperative principle, describing how people interact with one another. The cooperative principle claims the speaker and the listener have mutual expectations of the kind of shared information. Grice (1989) proposes that you:

*"[m]ake your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged"* (p. 26).

The cooperative principle is intended to be a description of how a person normally behaves in a conversation or how an assumption you prototypically hold is encapsulated. It goes in two ways: "speakers (generally) observe the cooperative principle, and listeners (generally) assume that speakers are observing it" (Jeffries and McIntyre, 2010, p. 106). Actually, this makes it possible to have implicatures as meanings explicitly passed on in what is said but implicitly inferred. It is broken down into four conversational maxims (called Gricean Maxims): quantity, quality, relation and manner. Such maxims enable effective communication and arise from the pragmatics of natural language.

1. To observe (*not* flout) the maxim of quantity: you make your contribution as informative as is required (for the current purposes of the exchange) and you do not make your contribution more informative than is required.
2. To observe (*not* flout) the maxim of quality: you do not say what you believe to be false and you do not say that for which you lack adequate evidence.
3. To observe (*not* flout) the maxim of relation: you are relevant.

4. To observe (*not* flout) the maxim of manner: you avoid obscurity of expression, you avoid ambiguity, you avoid unnecessary prolixity and you are orderly.

Based upon the Gricean notion, to communicate is to cooperate or to achieve mutual conversational ends. If a maxim is flouted, it is then the speaker is intending the hearer to infer some extra meaning over and above what is said. Grice distinguishes what he calls 'sentence meaning' from 'utterance meaning' and he refers to the latter by a flout as an implicature. Therefore, the implicature is what we have been referring to so far as the 'extra meaning'. However, there have been criticisms of these Gricean maxims. They are accused of not reflecting the full range of human communication, including dishonesty, and also of being parochial, not universal in terms of cultural accuracy. In terms of translation as an act of communication (and the SL text is just an act of speech), such maxims might coincide with several translational norms. Hatim and Mason (1990) summarize the basic laws on translation set by Tytler (1907) in that "a translation should give a complete transcript of the ideas of the original work, the style and manner of writing should be of the same character with that of the original and the translation should have all the ease of original composition" (p. 16).

### **2.2.3.3 Relevance theory**

A spinoff of the Gricean approach was developed by Sperber and Wilson (1986) under a theory of relevance. This theory aims at explaining the second method of communication: one that takes into account implicit inferences. Being a psychological model for understanding the cognitive interpretation of language or, say, an inferential approach to pragmatics, the relevance theory stands opposed to the code model as information is encoded into a message, transmitted and decoded by another party.

Inferential approaches to pragmatics hold that linguistic meaning of a word decoded by the receiver is only an input to affect interpretation. The theory argues that the factor of relevance (to the receiver) is what causes an input to be distinguished from others. In this respect, Wilson and Sperber (1986/1995) argue that:

*"[t]he greater the positive cognitive effects achieved by processing an input, the greater the relevance of the input to the individual at that time [and] the greater the processing effort expended, the lower the relevance of the input to the individual at that time" (p. 252).*

Dealing with the interaction between cognition and communication, the relevance theory argues that an utterance in some context conveys an implicature(s). This causes each person engaged in this interaction to arrive at the presumption of relevance. In other words, *a)* implicit messages are relevant enough to be worth-bothering to process and *b)* the sender will be as economical as they can be in communicating it. The core is the communicative principle of relevance; by the act of making an utterance, the sender conveys that what he has said provides cognitive effects deserving the effort of processing to find the meaning. In this way, every act of communication is often based upon that: *a)* the sender purposefully gives a clue to the receiver as to what he wishes to communicate and *b)* the receiver infers the intended meaning from the clue and the context-mediated information.

To conclude, the relevance theory helps simplify the study of translation both notionally and practically, having a separate translation theory and applying the same concepts used in other use-types of language to translation. Research in this respect comes at the macro-level in characterizing translation as a communicative event involving interlinguistic resemblance between two texts, and at the micro-level in grasping both the cognitive processes experienced by translators as either senders or receivers and the effects such processes can have on the translated texts. This theory

of relevance is about communication, and translation is to be an act placed within the sphere of communication (Gutt, 1991, p. 22). It is a matter of drawing inferences from people's behaviours as one can communicate with another (cf. Sperber and Wilson, 1986) or of working out what exactly a communicator's informative intention is.

#### **2.2.3.4 Pragmatic enrichment**

In relevance theory approaches (cf. Gutt, 1991), textual addition is enrichment by which extralinguistic information is added for going from the semantic representation of an utterance to its propositional form (say, its full interpretation) by means of inference. It is a pragmatic process for developing the vagueness found in many natural language utterances in order to arrive at fully determinate thoughts. In translation, interlingual enrichment (Rosales-Sequeiros, 2005, pp. 57-67) is the process by which the translator provides clues that are absent in the SL text in order to guide the reader's inferences. This involves developing a SL text into its conceptual representation by a set of enrichments and then rendering this enriched thought into another language. This interlingual enrichment may be needed for:

1. input-based reasons, e.g. grammatical incompatibilities or
2. reasons to do with the context, e.g. cultural variation.

Being a neo-Gricean scholar, Levinson (2000) is not committed to Grice's fundamental division between what is said and unsaid (i.e. explicature and implicature). Proposing another level of interpretation, he argues that the two-layer view—an encoded meaning (sentence-meaning) and an inferential meaning (utterance-meaning) - must be supplemented by a third intermediate utterance-type layer which is not based on the speaker's direct intention but rather on the general expectation about how language is normally used (Ibid. p. 21). He develops a series of

heuristics in light of the Gricean maxims of quantity and manner in a generalized conversational implicature (GCI) theory. In fact, Levinson's (2000) argument:

*"[p]lays just a small role in a general theory of communication [...]. It is just a linguistic theory that GCIs have an unparalleled import" (Ibid.: p. 22).*

Such heuristics are three (Levinson, 2000, pp. 31-33): What is not said is not said, what is simply described is stereotypically exemplified and what is abnormally said is not normal. Respectively, such heuristics correspond to Grice's maxims of quality, quantity and manner. For the first one, the speaker does not provide a statement that is informationally weaker than his knowledge allows and the recipient takes it that the speaker made the strongest statement consistent with what he knows (p. 76). The second one; however, involves that the speaker says as little as necessary and the recipient amplifies the informational content of the speaker's utterance by finding the most specific interpretation (pp. 114-115). For the third heuristics, the speaker indicates an abnormal, non-stereotypical situation and the recipient:

- assumes the richest connections between the situations,
- assumes that stereotypical relations obtained between referents or events,
- avoids any interpretations that multiply the entities referred to, and
- assumes the actuality of what a sentence is about if that is consistent with what is taken for granted (pp. 136-137).

## **2.2.4 Explicitness and texture**

### **2.2.4.1 Background**

Almost every linguistic effort since the late 19th century seems to postulate the sentence as the largest unit (cf. Bloomfield, 1933, p. 170). The first to come up with the notion of transformation was Harris (1952) and an argument was raised by Katz and Fodor (1963) that the text is to be treated as one long sentence that is put together



by means of punctuations. Being one whole, a text was suggested to be governed by such certain coordinates (Lewis, 1972, cited in Brown and Yule, 1983, p. 40) as time and place, speaker and receiver, and indicated object and previous discourse. It is then the pragmatic matter that language and situation must be inseparable (e.g. Grice, 1975). Later, works treated textlinguistics as a subfield of linguistics (e.g. Halliday and Hasan, 1976; Dijk, 1977; Beaugrande and Dressler, 1981; Brown and Yule, 1983; Dijk and Kintsch, 1983; Halliday and Hasan, 1985). Generally-speaking, they focused on how effectively textual components co-function and the aspects of textual communication are merged into a complex model.

The evolution of textlinguistics has come out of analyzing textual features and functions and including cognitive processes into the analysis of text production and reception (e.g. Halliday and Hasan, 1976; Beaugrande and Dressler, 1981). This branch deals with texts as systems of communication. One major concern is textuality, as well as the text typology according to genre characteristics. More attention is also focused on producing, processing and receiving texts, and on their social function in society. Of the reasons behind this shift were the limitations that to study sentences held for linguistic research has outlived its usefulness. Gary (1976) stressed that "there are certain types of sentences we cannot make sense of, either syntactically or semantically, without examining them with respect to a context" (p. 1). Brown and Yule (1983) also argued:

*"[I]n recent years the idea that a linguistic string (a sentence) can be fully analyzed without taking 'context' into account has been seriously questioned" (p. 25-26).*

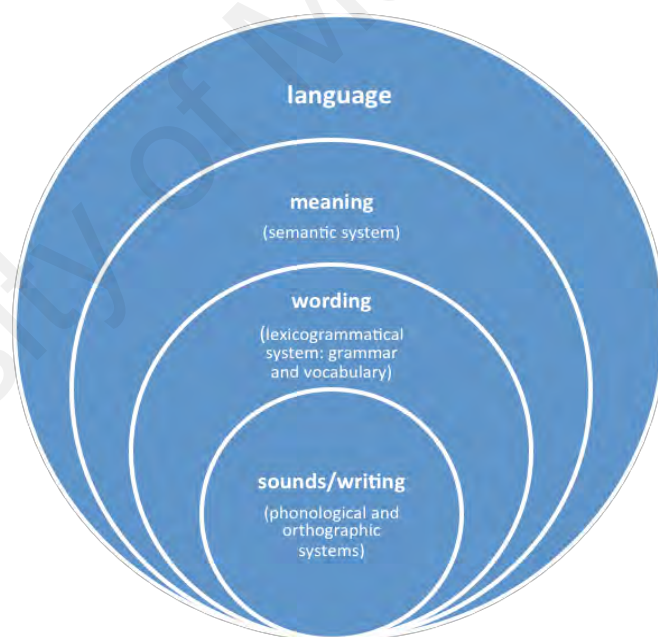
Accordingly, linguistics began to be less concerned with the sentence as the key unit of analysis. In other words, there should be some special discipline to address potential units larger than a sentence or address the sentential relations. The texture has then become a concern; it is a rising above the sentence-oriented level towards the

text-oriented one. Beaugrande and Dressler (1981) stress, in this respect, that a text is "a communicative occurrence which meets seven standards of textuality" (p. 3). The basic communicative units of linguistic analysis shifted from words or isolated sentences to texts. This caused the emergence of such concepts as cohesion and coherence to be the visible and invisible networks of a text and also ones of the most significant aspects in any textual analysis, particularly, in translation studies.

#### 2.2.4.2 Cohesion and cohesive ties

For developing various paradigms and studying how parts of a text interconnect, linguists have paid attention to the devices used to ensure a text hangs together. Such devices have been called as the *cohesive ties*; they include lexical repetition, usage of articles/pronouns to refer back

to units stated earlier and usage of link words to establish contrast, concession or addition relations between two or more sentences in a text. Cohesion helps create a text by providing the texture at the lexicogrammatical level of



language. Halliday and Hasan **Figure 2.2: Levels of coding in language (Halliday and Hasan, 1976, p. 5)**

(1976) argue that a "text has texture and this is what distinguishes it from something that is not a text" (p. 2). More specifically, cohesion refers to "[t]he relations of meaning that [...] define it as a text [...]. It occurs where the interpretation of some elements in the discourse is dependent on that of another" (Ibid., p. 4).

As a point of fact, language can be explained as a multiple coding system comprising three levels (or strata): semantics, lexico-grammar and phonology, and orthography (see Figure 2.2 above). At the level of wording, no clear-cut distinction exists between lexicon and grammar; the guiding principle is that grammar expresses the more general meanings while the more specific meanings are expressed by the lexicon. The cohesive relations fit into the same pattern as Halliday and Hasan (1976, p.14) argue that cohesion is expressed partly by grammar and partly by lexicon. They justify the same as cohesion is a semantic relation that:

"[i]s realized through the lexicogrammatical system. The lexicogrammatical system includes both grammar and vocabulary. Of the cohesive types, reference, substitution, and ellipsis are grammatical; lexical cohesion is lexical; and finally conjunction is on the borderline of the two, mainly grammatical, but with a lexical component in it" (p. 5).

1. **Reference** is meant to be the endophoric devices that can create cohesion.<sup>3</sup> It is "sentence elements that, instead of being interpreted semantically in their own right, make reference to something else for their interpretation" (Halliday and Hasan, 1976, p. 30). For avoiding repetition, it is anaphoric as the writer refers back to someone or something previously identified, or cataphoric as he refers forward to someone or something introduced in the abstract before it gets identified. Anyhow, reference is personal (e.g. *pronouns, possessive adjectives or pronouns*); demonstrative (e.g. *that, this, here*) and comparative in the form of adjectives of identity (e.g. *same, identical, equally*), similarity (e.g. *similar, additional, likewise*), difference (e.g. *other, different, else*,

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<sup>3</sup> Moreover, reference can be such an exophoric type that cannot create cohesion but can almost do with coherence. Such references describe generics or abstracts, and Halliday and Hasan (1976) consider them as not cohesive, since they do not visually tie two elements together. They can be divided into: paraphoric and homophoric.

*otherwise*), numerality (e.g. *more, fewer, further*), comparative adjectives and adverbs (e.g. *better, more interesting, less easy*).

2. ***Ellipsis and substitution*** mean that a word is omitted or substituted for another, more general one (Halliday and Hasan, 1976, pp. 125-126). Being nominal, verbal or clausal, they are used for avoiding the repetition of a lexical item through the grammatical resources of language (Bloor and Bloor, 1995, p. 96); a phrase often needs to be repeated after a more specific mention. Anyhow, substitution refers to the replacement of one item by another while ellipsis—as a special form of substitution: zero substitution—refers to the omission of an item.
3. In the form of a basic but least cohesive '*and*', ***conjunction***, however, sets up a relationship between two clauses. Transitions are conjunctions adding cohesion to a text; they include for instance such items as *then, however, in fact, and consequently*. Halliday and Hasan (1976) argue that conjunctions can also be implicit and deduced from correctly interpreting the text; "they are not devices reaching out to a preceding (or *following*) text like reference, substitution and ellipsis. Rather, they are cohesive by virtue of their specific meanings" (p. 226). According to them, a conjunction can be additive (e.g. *and, or*), adversative (e.g. *yet, but, though*), causal (e.g. *then, hence, so, therefore, as a result*) and temporal (e.g. *previously, next, then, finally*). Such conjunctions work as "cohesive ties between clauses or sections of text in such a way as to demonstrate a meaningful pattern between them" (Bloor and Bloor, 1995, p. 98).
4. For ***grammatical and lexical cohesion***, they also help enable the unity of a context and achieve the coherence of a discourse. Grammar generally refers to

the logical and structural rules that govern the composition of clauses, phrases and words in any given natural language. The term also refers to the study of such rules, and this field includes morphology and syntax. However, lexical cohesion is a phoric relation and a "cohesive effect achieved by the selection of vocabulary" (Halliday and Hassan, 1976, p. 274). Coming in the form of reiteration or collocation, lexical cohesion is "the repetition of a lexical item, at one end of the scale; the use of a general word to refer back to a lexical item at the other end of the scale; and a number of things in between the use of a synonym, near-synonym or superordinate" (Ibid., p. 278); or a predisposed combination of words, typically pair-wise words, which tend to regularly co-occur (e.g. orange and peel). Any semantic relation that is not a reiteration is attributed to collocation.

Unifying text and saving short-term memory, cohesion is also defined by Beaugrande and Dressler (1981, p. 73) as the ways in which the components of the surface text are mutually connected within a sequence. Being the first standard of textuality, it is the network of lexical, grammatical and other relations that provide links between various parts of a text. In fact, such elements of the surface depend upon each other according to given grammatical conventions. Anyhow, the surface is not decisive by itself; a kind of interaction must exist between cohesion and the other textual standards for more efficient communication. Beaugrande and Dressler (1981) generally include the cohesive devices set by Halliday and Hassan (1976) but they also add a number of other features, as follows:

- 1) *Grammar dependency network* at phrase, clause and sentence level,
- 2) *Recurrence* as a straightforward repetition of elements or patterns, or shifting of already used elements to different classes (e.g. from noun to verb),

- 3) *Parallelism*, which is the reuse of surface formats filling them with new elements or different expressions,
- 4) *Paraphrase* as the recurrence of a content but with changed expressions or the use of synonyms,
- 5) *Use of pro-forms*, which are short, economical words being empty of their own content and standing in surface text in place of more content-activating expressions (e.g. *pronouns*),
- 6) *Ellipsis*, which is the omission of words or phrases to be unnecessary as they are already referred to,
- 7) *Junction* as the use of connecting expressions (e.g. conjunctions) linking events or situations in the textual world,
- 8) *Functional sentence perspective* as per which an utterance has both an old and new information (i.e. *the theme-rheme relation*), and
- 9) *Intonation* in spoken language as, for instance, a falling intonation marks the end of an utterance while a rising one marks its being continuous.

Furthermore, the cohesive text is the end product of translation (Neubert and Shreve 1992, pp. 102-103). McCarthy and McArthur (1992) argue that cohesion is either i) grammatical as it concerns such matters as reference, ellipsis, substitution, and conjunction; ii) lexical, as it concerns such features as synonymy, antonymy, metonymy, collocation, repetition, etc.; or iii) instantial as it concerns ties that are valid only for a particular text. Hatim and Mason (1997, p. 15) also define a cohesive text in the sense that the various components of the surface text are mutually connected within a sequence of some kind. It is also stressed by Taboada (2004, pp. 159-166) to be both grammatical and lexical (see Figure 2.3 below) in cross-linguistics (English and Spanish). The types of ties established under grammatical

cohesion are reference, substitution and ellipsis. The lexical devices of cohesion are, however, repetition, synonymy, collocation, and other semantic relationships.

Grammatical	Lexical
R. Reference	L. Lexical cohesion
R1. Personal	<u>Reiteration</u>
R2. Demonstrative	L1. Same item
R3. Comparative	L1a. Exact
	L1b. Rephrased
S. Substitution	L2. Synonym
S1. Nominal	L3. Superordinate
S2. Verbal	L4. Superordinate
S3. Clausal	L5. General Word
E. Ellipsis	<u>L6. Collocation</u>
E1. Nominal	
E2. Verbal	
E3. Clausal	

Figure 2.3: Types of cohesion (Taboada, 2004, p. 166)

### 2.2.4.3 Other writer-based standards of textuality

#### 2.2.4.3.1 Coherence: Second standard of textuality

Concerning the logical arrangement of elements of a text, coherence reflects language users' cognitive processes, experience and knowledge of the world. Like cohesion, it is a network of relations organizing and creating the text: cohesion is the network of surface relations, and coherence is the network of conceptual relations underlying the surface text. Both of them concern the way the stretches of language are connected to each other. In other words, the stretches of language in case of cohesion are connected to each other by virtue of lexical and grammatical dependencies; however, they are connected, in case of coherence, by virtue of conceptual or meaning dependencies perceived by the users. Hoey (1991) sums up the difference between cohesion and coherence as follows:

*"[W]e will assume that cohesion is a property of the text and that coherence is a facet [i.e. side] of the reader's evaluation of a text. In other words, cohesion is*

*objective, capable in principle of automatic recognition, while coherence is subjective and judgments concerning it may vary from reader to reader" (p. 12).*

Moreover, coherence refers to how the ideas in a text are developed in association with the external world. Halliday and Hasan (1976) generally define it as the overall consistency of a text determined by a reader's perception upon its linguistic and contextual information and ability to draw upon cultural and inter-textual knowledge. It is a semantic property of discourse formed by both the interpretation of an individual sentence in respect to another and the interaction between the text and the reader (Dijk, 1979, p. 93). If cohesion is to mean the connection of ideas at the sentential level, coherence is then the connection of them at the rhetorical level of writing. Concerned by how the components of the textual world are mutually accessible and relevant, Beaugrande and Dressler (1981) define it as "a continuity of senses and the mutual access and relevance within a configuration of concepts and relations" (p. 84).

A text may be linked together but be meaningless (*incoherent*). Actually, cohesion cannot alone help attain coherence; a text coheres only if the world around it is rational. Anyhow, a piece of writing must have both an explicit set of ties and an effective design (cf. Booth and Gregory, 1987); the former gives clues to the reader to discover the latter. Hatim and Mason (1990) argue that coherence includes "logical relations, organization of events and continuity in human experience" (p. 195; cf. Beaugrande and Dressler, 1981). One could say that a text is cohesive if its elements are linked together and coherent if it makes sense. In such a highly concise and largely compact text as the Quran, the appropriate type of relationship between cohesion and coherence is a matter of contention. Being more elusive than cohesion, coherence has a lot to do with how the propositional content of the given text is organized.



#### 2.2.4.3.2 Intentionality: Third standard of textuality

While cohesion and coherence are, to a large extent, text-centered notions of textuality, intentionality is to be a user- or translator-centered one. A text-producer normally seeks to achieve a goal (e.g. persuasion, instruction, request and information) on the basis of a given plan. Obviously, cohesion and coherence are taken into consideration at the time one's plan is being planned or even carried out. In this respect, speakers or writers vary according to the degree of success in planning and achieving their purposes. Considered as the third standard of textuality, intentionality is to concern with "the text producer's attitude that the set of occurrences should constitute a cohesive and coherent text instrumental in fulfilling the producer's intentions, e.g. to distribute knowledge or to attain a goal specified in a plan" (Beaugrande and Dressler, 1992, p. 113). In other words, it concerns the speaker's intention to produce a text, and the listener's intention to accept the text as a text.

With no cohesion and coherence, the intended goals may not be achieved due to a breakdown of communication. However, depending on the conditions and situations in which the text is used, the goal may still be attained even when cohesion and coherence are not upheld. The text producer intends that a given configuration of language under production becomes a piece of text that is both cohesive and coherent. Neubert and Shreve (1992) also say that intentionality is meant "to sensitize us to the correlation between intentions and texts, and - from the reader [or text-receptor's] point of view—*intentionality* is connected with relevance: a measure of the importance he or she attaches to the information" (p. 72). According to them, both intentionality and relevance are sender-receiver (or, say, translator-TL reader) pairing based upon cohesion and coherence.

#### 2.2.4.4 Reader-oriented notions of textuality

A text is not only made by cohesion, coherence and intentionality. Beaugrande and Dressler (1981) identify other four (reader-oriented) standards of textuality: acceptability, informativity, situationality and intertextuality. It is then a unit of unlimited length formed by a sequence of utterances; each utterance repeats the information introduced by a previous one and adds to it some new information. It is a communicative event.

- **Acceptability:** *Fourth* standard of textuality (=Grice's maxim 1): The receiver's attitude is that a text is a cohesive and coherent set of occurrences constituting useful or relevant information being worth-accepting. In this respect, Beaugrande and Dressler (1992) say "text receivers must accept a language configuration as a cohesive and coherent text capable of utilization" (p. 129). However, Neubert and Shreve (1992, p. 73) believe that acceptability "does not necessarily imply that the receiver believes the specific contents of the text; it does require that the addressee is able to identify and extract those contents." In any text, anyhow, there is a producer who has the intention to produce a sound piece of information to a receptor, and the receptor needs to be willing to accept it as a communicative text.
- **Informativity:** *Fifth* standard of textuality (=Grice's maxim 2): A text has to contain some new information; in other words, it is informative if it transfers new/unknown information. Informativity varies from one participant to another in a communicative event and is affected by the situations. In fact, a text is always informative at least due to unforeseen variability; the processing of a highly informative text demands greater cognitive ability. Beaugrande and Dressler (1992) argue that the term of informativity "designates the extent to

which a presentation is new or unexpected to the receivers" (p. 139). Anyhow, the level of informativity is not to be so high that a text becomes complicated and the communication is endangered, nor is it to be so low that the text becomes boring and, possibly, rejected.

- **Situationality:** *Sixth* standard of textuality (=Grice's maxim 3): A text is relevant to a particular social or pragmatic context; it is related to a real time and place. Scientific texts share a common situationality, while ideological texts have a different situationality across languages/cultures. In this respect, Beaugrande and Dressler (1992, p.163) consider this standard as "a general designation for the factors which render a text relevant to a current or recoverable situation of occurrence." For Neubert and Shreve (1992), situationality is the central issue in translatability; they argue that there must be a situation which requires a translation if it is to succeed (p. 85). Communicative partners and their attitudinal state are important for the text's meaning, purpose and intended effect; the situation affects the comprehension of the text.
- **Intertextuality:** *Seventh* standard of textuality (=Grice's maxim 4): A text is related to other texts; it is "the relationship between a given text and other relevant texts encountered in prior experience" (Neubert and Shreve, 1992, p. 117). Including textual conventions and expectations, some text-types have become more international, e.g. medical texts; they exhibit English-like features even if they are written in Arabic. Intertextuality concerns the factors making the utilization of a text dependent upon knowledge of a previously encountered one (Beaugrande and Dressler 1992, p. 182). Underlining the importance of prior texts, this notion considers a text as a dependent

intertextual construct (cf. Hatim and Mason, 1990, p. 131). It seems to be the least linguistic standard of textuality and means that the understanding of one text is influenced by that of another.

## **2.3 Related research**

### **2.3.1 Textual addition as a strategy in translation**

Translators generally "omit, add or substitute for preserving or reproducing the semantic and stylistic features of the SL text" (Bell, 1991, p. 5). To effectively translate is to retain "the factual information contained in the SL text" (Meethan and Hudson, 1969, p. 242) and to ensure both "the linguistic cohesion and conceptual coherence" of the SL text (Hatim and Munday, 2004, p. 48). However, such techniques were to some extent considered by Berman (1985) as deforming tendencies in translation, including (a) rationalization as potentially affecting the SL syntactic structure, (b) clarification and explicitation, (c) expansion as covering both over-translation and empty explicitation and (d) ennoblement.

In the same respect above, as *change* in translation is considered a translational error, Altman (1994) also classified this change into four types: "omission, addition, inaccurate rendition of individual items and distortion of longer phrases." She also proposed two relevant terms: (i) compression as referring to compressing two items into one and then producing a third incorrect item and (ii) improvement as referring to improving the TL style and then overstating it to embroider the text unnecessarily. The influence of such changes were found to range from slight to severe according to how much the readers could have followed what the author meant in the SL text.

In terms of being either a valid or invalid act of translation, textual addition was still seen as a translational strategy proficiently carried out by translators. Barik

(1994) found that the translator might change the SL text in three main ways: (i) to omit some material stated by the author, (ii) to add some material to the text and (iii) substitute material for something stated by the author. Such changes were found to necessarily make the translator's version not quite the same as the author's version. The category of addition—in particular—referred to "[t]he material which is added outright to the text by the translator, [but not the] new material introduced by the translator on account of an error of translation, even though it represents something which is not in the original, [as this new material] is not considered an addition but falls instead under the category of substitution" (Barik, p. 202). Barik further divided [textual] addition into:

- a) qualifier addition, i.e. the addition of a qualifier or a qualifying phrase not in the original version,
- b) elaboration addition, i.e. the addition in the form of an elaboration or other straight addition to the text,
- c) relationship addition, i.e. the addition of a connective or of other material which results in a relationship of elements or of sentences not present in the original and
- d) closure addition, i.e. the addition accompanying either rephrasing, omission or mistranslation on the part of the translator, giving closure to a sentential unit but not adding anything substantial to the SL sentence.

In terms of compensation (as a form of textual addition) and literality, Fawcett (1997) defined a number of translation techniques, among which was compensation. In fact, to compensate is to textually add information in an imperceptible manner; anyhow, it was meant by Fawcett (1997) to render the meaning lost in the immediate translation to somewhere else in the TL text. To add or to compensate is mostly

caused by the approach of literalism in translation and, thus, highly needed for maintaining the translator's role. In this respect, Ramos (2002) argued that the adoption of literal techniques would undermine the talented role of the translator as a mediator in intercultural communication acts and the production of the TL text should involve other important aspects, such as style, structure, and paralinguistic elements.

Furthermore, Abu-Ssaydeh (2004) believed that literal translation primarily arose from the translator's failure so that the given meaning of a SL text is interpreted. However, the lack of cultural equivalence was not viewed by Abu-Ssaydeh as an obstacle as the translators (although found to provide in some cases mistranslations or low quality translations) adopt several strategies, among which was compensation. In this respect, Khafaji (2006) provided three main categories of shifts: (i) shifts avoiding or minimizing lexical repetition, (ii) shifts announcing repetition by retaining it and (iii) shifts emphasizing lexical repetition by expanding it. Also, due to formal correspondents being not always true choices to keep the SL real sense intact, Pym (2007) provided the natural and directional equivalence. The former is concerned with what languages ideally do prior to translation but the latter deals with what the languages can do. Miyanda (2007) also considered equivalence in general as an observed relationship between the SL utterances and TL utterances to be seen as directly corresponding to one another. Therefore, Miyanda examined the issue of equivalence and found that the TL (textual) equivalent could totally cover all the aspects of the corresponding term(s) in the SL, even if the SL and TL were not of the same linguistic family.

Heated controversies have risen from the definition, relevance, and applicability of the concept of equivalence as a central issue in translation. Kashgary (2011) argued that "if equivalence is the essence of translation, non-equivalence

constitutes an equally legitimate concept in the translation process." In fact, languages articulate or organize the world in a different manner since they "do not simply name existing categories; they articulate their own" (Culler, 1976, p. 21). Providing translational Arabic into English instances, Kashgary also based herself on the two different cultures to which Arabic and English belong to, which is then to prove "the possibility of translating what is sometimes referred to as untranslatable due to non-equivalence or lack of equivalence."

### **2.3.2 Studies on explication in translation**

The concept of explication was first introduced by Vinay and Darbelnet (1958/1995). It was subsequently developed by other several scholars (e.g. Nida, 1964; Blum-Kulka, 1986; Baker, 1993, 1996; Olohan and Baker, 2000; Klaudy, 1998, 2008; Pápai, 2002; Pym, 2005; Heltai, 2005; Saldanha, 2008) as a universal feature in the process of translating (see also Section 2.2.1 above). Explication is generally defined as "a stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from the context or the situation" (Vinay and Darbelnet, 1958/1995, p. 342). It was also seen by Blum-Kulka (1986) as inherent in the process of translation "regardless of the increase traceable to differences between the two [...] systems involved, [proposing that] the process of interpretation performed by the translator on the [SL] text might lead to a more redundant text" (p.19).

The proposed hypothesis above was accepted by some researchers (e.g. Seguinot, 1988; Pym, 2005) but rejected by others (e.g. House, 2004; Puurtinen, 2004; Dosa, 2007). Except for the idea that explicitness only means redundancy, Séguinot (1988, p. 106) agreed that the process of translation entails a process of explication. Explication was also viewed as "[a] technique of making explicit in the

target text information what is implicit in the source text" (Klaudy, 1996, p. 99). Klaudy (1996) found explicitation as going beyond cohesive explicitness and being obligatory, optional, pragmatic and translation-proper.

Based upon Blum-Kulka's (1986) cohesive explicitness and Klaudy's (1996) optional explicitation, Olohan and Baker (2000) argued that explicitation "refers to the spelling out, in a target text, of information that is implicit in a source text." In other words, it was seen as "[t]he introduction of extra information occurring by [...] the use of supplementary explanatory phrases in translation [and] the expansion of condensed passages." In this sense, explicating was found as a distinctive feature of the translation product, so justifying why translations are longer than their originals). As a point of fact, textual addition (or explicitation) in translation being a translational procedure comprising explicitation, explanation, compensation and amplification, textual addition is mostly obligatory in nature so that the TL would sound grammatically and/or semantically significant. Additions can sometimes come in the form of connectives or (cohesive) links between two ideas, sentences, words or phrases and answers to rhetorical questions.

In another respect, explicitation was considered as the difference to be deliberately or instinctively created between the SL and TL texts. It can be identified as the discrepancies or the gaps that often distinguish SL texts from TL texts. It is a stylistic and strategic technique of translation by which adjustments are made and the SL meaning is specified as the structural, stylistic and rhetorical differences between two languages such as Arabic and English are compensated. Pápai (2002, p. 488, cited in Heltai 2005, p. 46) proposed that "[t]he higher degree of explicitness in the TT is a result of a translation operation used by translators to explicate, to bring to the surface linguistic or non-linguistic information contained in the ST in a non-explicit, allusion-



like or vague form, with the purpose of ensuring easier or more secure interpretation."

Furthermore, in contrary to implicitation, explicitation should occur according to

Klaudy and Károly (2003, cited in Pym, 2005, p. 3) as either:

- a) a more general SL meaning replaced by a more special TL meaning,
- b) the complex SL meaning distributed over several words in the TL text,
- c) new meaningful elements appearing in the TL text,
- d) one sentence in the SL divided into two or several sentences in the TL or
- e) SL phrases extended or elevated into clauses in the TL ...etc. The relationship

between explicitation and (textual) addition was also investigated by Heltai (2005) in a different way. Heltai (2005) argued:

*"[i]t would appear that explicitation is simply the insertion of additional words or morphemes, or the replacement of morphemes with less phonological substance and/or lexical meaning with morphemes having more phonological substance and/or lexical meaning" (p. 46).*

On the other hand, Heltai (2005, p. 49) considered addition as the addition of extra words (free morphemes) in the TL text, but it could be regarded as involving the addition of bound morphemes. Accordingly, explicitation could be deemed as a strategy by which information not linguistically coded in the SL is expressed by using a linguistically coded form in the TL text, or it could be the case of "increasing the level of linguistic coding". Heltai (2005) concluded that addition does not always lead to explicitation but explicitation does lead to addition and, also, addition cannot lead automatically to easier processing and less ambiguity

Identifying patterns of explicitation occurring between the SL and TL texts, Hansen-Schirra (2007) investigated explicitness/implicitness and related phenomena of translated texts on the level of cohesion. Hansen-Schirra (2007) argued that the cohesive features had been the object of research in Translation Studies as indicators

of explicitation. The texts arising from explicitation were found to be more explicit than their counterparts in terms of their lexico-grammatical and cohesive properties. The study operated Halliday and Hasan's (1976) indicators of cohesive explicitness in English to its German texts as follows:

- a) reference, denoting the cohesive ties where the same referential meaning is represented by possibly different wordings, typically a fully lexical referent and a pro-form;
- b) substitution and ellipsis, replacing one item by either a semantically weaker one, or, in the case of ellipsis, by zero;
- c) conjunction, specifying the way in which what is to follow is systematically connected to what has gone before; and
- d) lexical cohesion, being the replacement of a lexical item with a general noun, a (near-) synonym, a superordinate or a hyponym.

In line with Olohan and Baker's (2000) definition in particular, explicitation was also considered as a strategy of consciously adding information and explaining the SL text in light of the given cognitive context and TL environment of readership. Saldanha (2008, p.32) defined it as, "a strategy whereby translators spell out optional interpersonal, identical or textual meanings in the target text." Such meanings were defined by Kharabsheh and Azzam (2008) with reference to the Quranic text as SILEs (Semantically Invisible Lexical Elements). In this respect, there could be mostly a lexical element having a visible meaning to be erroneously taken to be the intended one and another invisible meaning acting as the intended meaning and being bound up to skip recognition in the act of any customary reading of the text and context. Kharabsheh and Azzam (2008) argued that sound interpretation and proper rendering of a SILE should hinge on both the textual context and the broader context (i.e. the

scriptural-theological context). Becher (2010) also stressed the same point by considering explicitation as "the verbalization of information that the addressee would be able to infer from the context, his world knowledge or from other inferential sources if it were not verbalized" (p.2)

Suggesting it is needless to assume that translators follow a universal strategy of explicitation, Becher (2011) tested Klaudy's (2009) *Asymmetry Hypothesis* in that "explicitations in the [SL/TL] direction are not always counterbalanced by implicitations in the [TL/SL] direction." As a point of fact, a translator would "prefer using explicitation and often fails to perform optional implicitation" (Klaudy and Karoly, 2005, p. 14). It was found that the vast majority of identified shifts were attributable to previously established English-German contrasts in terms of syntax, lexis, and communicative norms. Becher (2011) found that: (i) the German target texts exhibit both more additions and fewer omissions of connectives than the English target texts; and (ii) explicitations are not counterbalanced by implicitations.

Hirsch (2011) also emphasized the same finding as he examined the differences in the use of explicitation as to the translation of irony and humour from Spanish and English into Hebrew in literary contexts. Hirsch (2011) suggested that the translations of irony manifest more explicitations, but the translations of humour yield more non-explicitating shifts. The explicitation of humour was found to potentially override its function altogether but the explicitation of irony did not necessarily do the same since the implied criticism was not then eliminated. This would support that irony (but not humour) is inherently critical. Hirsch (p. 190) also classified shifts into:

1. obligatory and non-obligatory explicitating shifts and
2. obligatory and non-obligatory non-explicitating shifts.

Anyhow, explicitation as something added in meaning and almost called expansion or clarification (Sharifabad and Hazbavi, 2011, p. 379) often comes in line with the translating process itself and is, hence, a universal principle of translation.

### **2.3.3 Textual addition: purpose of performance**

A textual addition necessarily plays certain roles and achieves a purpose in translation. Consciously on the translator's part, an addition should coherently appear as part of the text; otherwise, it is considered as a type of translational error or a kind of over-translation. Several purposes for textual additions have been set in translation as necessitated by the requirements of the SL/TL genre, text-type or culture as devices or processes followed the translator in converting an SL text into a TL text (cf. Nida, 1964). Additions in the translated product are considered as the result of expressing explicitly the implicit meanings of the SL text; such grammatical additions are due to missing categories and categories being of more than one function (Vaseva, 1980, cited in Klaudy, 1996). Generally speaking, a textual addition can take several forms (roles) in translation. It can be an explicit statement of some information merely implied or hinted at in the SL text. This definitely helps convey the original idea in a precise manner, particularly as the TL standards do not allow placing a unit of language in the same position or using it in the same function as in the SL text.

Furthermore, a textual addition takes place as some information occupying secondary status in the SL text is given greater importance in the TL text by means of focus, emphasis or lexical choice. It can be used as (i) the meaning lost in the immediate translation is expressed somewhere else in the TL text or (ii) an extra piece of information being not there in the source text. In fact, it is to embed additional information in the context and it is the translator's role to decode the information. In

this respect, Olohan and Baker (2000) argued that the usage of explicitation does "not lead to creating any undesired redundancy in the [TL] text in the sense of any unnecessary repetition of something already there or over-interpreting the [SL] text" (p. 157). In their study, they found that the sentential complement of the verbs *say* and *tell* was introduced more frequently with the complementizer than in translated English than in non-translated English (Espunya, 2007, p. 81).

Textual additions are of legitimate roles/purposes as they adapt the translated text to the TL readership. By analyzing a few English translations of Surah Yasin (a chapter of the Quran), Khan (2008) ascertained four common (translational) stylistic features, among which was addition. Khan (2008) stressed that an addition in translation leads to "filling out elliptical expressions, obligatory specification" with regard to the TL reader's reaction/expectation, "grammatical restructuring, amplification from implicit to explicit status, connectives" and categories of the reader's language as different from the SL (p. 89-100). In another related respect as long as a literal translation is ambiguous to the TL readership, Khan (2008) also argued that a competent translator could add "footnotes or marginal notes or short explanatory notes." In reference to the translation of the Quran, such notes help "overcome linguistic and cultural discrepancies of both Arabic and English and add useful information for better and easy understanding of the [Quranic] message" (p. 99).

Similarly, as they examined the explicitation of implicit logical links between sentences and clauses in translation from Persian into English, Baleghizadeh and Sharifi (2010) concluded that among the potential causes behind the explicitation of implicit logical relations between sentences and clauses were:

- a) the structural differences and text-building strategies between the two languages and
- b) the translator's endeavour to make the text cooperative and acceptable to the TL readership by providing more communicative clues and using TL natural cohesive patterns.

It is often found essential to add information, particularly in terms of cultural contexts. Translation and culture are found as so interrelated and translators can no longer ignore cultural elements in a text. Durdureanu (2011) investigated the possibility of translating culture and argued that every language has its own way to perceive reality, affecting the way in which reality is expressed by the members of a community. As a point of fact, different translation scholars offer various ways in which translation problems could be solved so that the receiving audience might perceive the culture and the otherness of another world.

Examining the notion and significant role of equivalence and illustrating many lexical, structural and cultural gaps in translation from English into Arabic, Dhibani (2011) attempted to find an implementation to the theory of structural adjustment, introducing the strategy of addition (as one of ten others). Dhibani (p. 16) argued that the translator in many situations had to add a word(s) to reach a natural and sound translation and this strategy might be applied at the level of word, phrase or sentence. Definitely, culture can be translated and there is a great amount of translation strategies and methods, among which is textual addition.

Furthermore, the motivations for which the translators usually insist on adding (or even omitting) information are highly reasonable. Becher (2011) examined such motivations in terms of adding connectives such as conjunctions and connective adverbs in relation to explicitation (or verbalization of information) in translation

between English and German. Such connectives were found as made explicit for meeting the need of the TL readers, showing the unity of the SLT form and meaning and reaching the basic goal(s) of the translating process itself. Becher (2011) found that translators add or omit connectives in order to comply with the communicative norms of the TL community, exploit specific features of the TL system, deal with specific restrictions of the TL system, avoid stylistically marked ways of expression and optimize the cohesion of the TL text. Making the complex stories and relationships among participants clear and meaningful in the TL texts, explicitation in translation was also examined by Guo (2011) as to different types of explicitation, commonly adopted in translation from Chinese into English in order to meet the TL needs. He found explicitation to be of implied subjects, cohesion and coherence, and grammatical meanings.

#### **2.3.4 Implicature and textual relationships**

The relationship between an addition and a text is crucial in considering the TL reader's reaction to each medium. Illustrations (e.g. textual additions, footnotes, etc.) in translation are necessarily and consciously to be presented as an integral part of the text as they are essential to the reader's full visualization of the SL meaning. To translate from a paratactic language (e.g. Arabic) into a hypotactic language (e.g. English), illustration or "explicitation is brought about by [...] filling out ST as motivated by the translator's conscious desire to explain the meaning to the TT reader" (Shuttleworth and Cowie, 1997, p. 55). However, the number and style of illustrations, their point of insertion and the kind of information that they convey can all determine whether such textual additions may justifiably be considered an integral part of the text (Chaparro, 2000, p. 23). The translator is to have a profound understanding of the etymological and idiomatic correlates between the two languages

(Kasperek, 1986, p. 135). For appreciating the richness of the SL (Arabic) words and easily translating them into the TL (English), the associated meanings and related concepts of and interrelationships among the given SL words as obvious in the original are to be effectively grasped.

To textually add is to inform the TL readership of implicitly established points of thought in the SL text. It is a matter of something in the SL text is overtly expressed in translation (cf. Séguinot, 1988, p. 108) to be dictated by differences in the syntactic and semantic structure of languages (cf. Klaudy, 2008, pp. 82-83). Also, a study by Kortmann (1991) on the degree of linguistic explicitness by means of connectives in English found a correlation between explicitness and informativeness. In this respect, Espunya (2007) investigates the role played by the pragmatic-cognitive principle of informativeness in explicating implicature in translation (cf. Atlas and Levinson, 1981; Levinson 1983). Connectives were used in translating complex sentences (containing V-ing free adjuncts) from English into Catalan. In fact, the relationship between the propositional contents of the free adjunct and the matrix clause in a complex sentence was not linguistically specified but ought to be inferred. Espunya focused on any connecting words making inter-clausal discourse relationships explicit in two broad genre categories: popular fiction and science popularization bestsellers. To conclude, the pragmatic principle of informativeness was of less significant application than such principles as explicitation as a general translational tendency. In addition to the relationships of condition and concession (cf. Stump, 1985; Kortmann, 1991, 1995), such relationships were:

- a) temporal (in the form of simultaneity, anteriority and posteriority),
- b) causal (in the form of reason, result, purpose, manner and instrument) and



- c) supplementary (in the form of elaboration, exemplification or specification and accompanying circumstance).

For investigating the translation of semantically invisible lexical elements (SILEs) in the Quran, Kharabsheh and Azzam (2008) affirmed that the sound interpretation and proper rendering of any SILE should rely on the combination of the textual context and scriptural-theological context. They analyzed the SILEs in three translations in reference to three chief Muslim exegeses. SILEs were found to be translationally problematic and elusive in the sense that they incessantly triggered an inevitable translation loss. In fact, translating these cases required possessing a linguistic-exegetical background, so that results would be satisfactory and representative. However, this is not to ignore the issue of style—as not only a kind of decorum of meaning—in translation, particularly extracting implicit meanings. Ghazala (2008) argued that stylistics helps draw concrete evidence from the text to support the argument for important stylistic features and functions. He found that style could be sometimes more important than meaning and, thus, strongly related to translation (cf. Newmark, 1991, pp. 27-29).

Baleghizadeh and Sharifi (2010) studied the cause of implicit logical links between clauses and sentences and their effect on the cohesion of the TL text in translation from Persian into English. In line with Halliday and Hasan (1976), they found that (i) different junctives in the TL sentential structures to explicitate different (additive, adversative, causal and temporal) types of logical relations between the SL sentences and clauses; and (ii) cohesive ties added between the TL sentences for making explicit different types of logical (additive, adversative and causal) relations between the SL sentences and clauses. Such junctives and cohesive ties were found, hence, to connect two sentences and create texture and signal the coherence relations

between two sentences in the TL text. In reference to the Quranic translation, Sharifabad and Hazbavi (2011) stressed that a large proportion of the Quran consists of implied meanings and conversational implicatures (CIs); namely, those chapters narrating conversations. Comparatively analyzing three English translations of Surah Yusuf in light of some useful exegeses of the Quran, they:

- firstly, analyzed the CIs and their related maxims, i.e. quality, quantity, relation, manner in the TL text (cf. Grice, 1975), and
- secondly, investigated the mechanisms and strategies of translating the maxims and CIs.

They found hidden information for which the translators' knowledge could help make the implicated meaning explicit and, hence, produce an appropriate translation of the Quran. The CIs and maxims were found well-explicated in some verses by either the use of footnotes, parenthesis or brackets.

Back to culture in some other way in terms of rendering, Arabic is in need for some kind of explicitation due to its affluence in culture-specific concepts having no English equivalents. Yet, these terms (including idioms, metaphors and proverbs) can be translated into English by using one of the strategies suggested for translating non-equivalence to convey their conceptual and cultural meanings to the English speaking readers (cf. Baker, 2011). Kashgary (2011) argued that translating by [direct] equivalence does not necessarily result in a meaningful TL text or set of concepts. Hence, non-equivalence became more relevant than equivalence. As a point of fact, the linguistic and rhetorical features of the Quran actually continued to challenge translators in conveying the intended meaning of the Quranic verses into English (cf. Ali et al., 2012). In this respect, Kashgary (2011) presented a list of English/Arabic categories of non-equivalence, as follows:

- a) "culture-specific terms and concepts in the two languages [including Islamic terms and concepts and Arabic customs, food and social life],"
- b) "Arabic terms [or words] which are not lexicalized in English[or are semantically complex],"
- c) "Arabic and English make different distinctions in meaning" and
- d) "differences between Arabic and English in expressive meaning" (p. 52-56).

Definitely, the eloquence and rhetoric nature of the Quran makes it difficult to use certain words, structures, formulae and articles. Stressing that pragmatic loss plays a vital role in the art and science of translation, Azab and Othman (2012) argued that the word of Allah cannot be imitated, and pragmatic loss is inevitable. They added that there is no pragmatic matching in translation but a kind of maximal approximation can be achieved via frequent strategies. From a linguistic point of view, Azab and Othman attempted to highlight the phenomenon of pragmatic losses in the translation of the Quranic meanings. Methodically, the sample translations were criticized in relation to pragmatics and the functionality of linguistic differences. The study highlighted the eloquence and rhetoric of the Quranic text in using certain words, structures, formulae and articles. To conclude, pragmatic loss was found to be in terms of genre, texture, culture-specific terms, word order, syntactic conflict, ellipsis, gender and tense.

In a study to justify lexical departure from formal correspondence in translating sociopolitical texts from English into Arabic, Hawamdeh (2014) attained four linguistic (semantic or pragmatic) relationships as to a set of extracts from speeches delivered by Martin Luther King. The lexical omissions, additions and substitutions encountered were found to be semantically justified (SJ) and pragmatically justified (PJ) departures. For this end, he argued that meaning in

translation could fall under two types as follows (cf. Newmark, 1981, p. 134; Baker, 2011, pp. 11-14):

- a) Linguistically; the translator has only little choice to put together his/her own words. Going with the SJ lexical departures, this type was considered to refer to the semantically referential and collocative relationships. It is *propositional* as "arising from the relationship between a word and what it refers to in a real or imaginary world" and *presupposed* as "arising from the co-occurrence restrictions being selective or collocative; it is a semantically arbitrary restriction" (p. 2).
- b) Referentially; the translator can use a large number of linguistic variations. Going with the PJ lexical departures, this type was considered to refer to the pragmatically connotative and situational relationships. It is *expressive* as "being related to the speaker's feelings and attitudes rather than to what the given word(s) refers to" and *evoked* as "arising from dialect and register variation; it is an idea in line with dictionary meaning or emotive surroundings of sense" (p. 3).

### **2.3.5 Translation and translatability of the Quranic text**

#### **2.3.5.1 Quranic translatability**

English translations of the Quran these days are becoming ones of the most read books in the world. However, almost all such existing interpretations of the Quranic meanings fail to convey the original sense into the TL in a clear manner (Jabari, 2008) and cannot be considered as perfect TL works as they almost controversially suffer from serious shortcomings and inevitable inadequacies. These translations contain some elements making the TL readership struggle to understand the Quranic meaning. As a matter of fact, what causes this incomprehensibility in parts of the text is the

culture and style of the Quranic text (Ghazala, 2008). Both the cultural context and figurative style are difficult to render as the TL lacks equivalence; therefore, they are paraphrased, which negatively affects the divinity of the Quranic message (Khan, 2008). Moreover, a number of the significant styles (or stylistic features) included in the original text of the Quran, among which are: digression (*Iltifāt*), repetition (*Takraar*), rhythm and cadence, narratives (*Qassas*), presentation in various forms (*Tasrīf*), ellipsis (*Hazaf*), brevity (*Ijaz*), detail after epitome, structural reversal, parenthesis, swearing and dynamism-enhancing features (Haleem, 1999, pp. 84-210; Iqbal, 2013). Therefore, this Quranic style is definitely to be a significantly problematic portion of the SL meaning to translate into another language.

In the same respect, Khan (2008) emphasized that the Quranic message could not be effectively communicated by translation. Arguing that "no two languages have the exact equivalence with reference to their cultural and conventional norms" (p. 227), he envisaged a blending of linguistic stylistics and the translations of the Quran in reference to various translations of Surah Yasin into English. Among his findings, this is to mention the following ones:

- a) Literal translation (or, say, formal equivalence) did not communicate the SL meaning because of unnatural grammatical construction in the TL. The dynamic equivalence also simplified the sense of the Quranic message. However, to extremely use formal or dynamic equivalence resulted in a distortion of the message.
- b) Narration of events by means of verbs communicated vivid and efficient messages of the Quran and the contemporary usages resulted in semantic simplicity

- c) Grammatical ambiguity resulted in misinterpretations of the translated Quranic text with an amount of displeasing effects.
- d) Idiomatic renderings fulfilled the TL reader's expectations, causing "better communication and comprehension on the part of the translator and the reader respectively (p. 230).
- e) Syntactic or lexical expansions to fill up ellipsis reduced communication load. In this respect, "expansion was better than reduction as the latter spoiled the stylistic features of the SL rhetoric and intensity" (p. 226).
- f) "Rendering of metaphoric and figurative expressions [of the Quran] through word-for-word rewriting spoiled the true sense of the [Quranic] message" (p. 226).
- g) The true sense of the Quranic message was found to be untranslatable but its meanings were certain through modification in literal rendering.
- h) Preserving a sense of balance between the SL faithfulness of text and the TL expectations was found to be really challenging.
- i) "Cultural, temporal and spatial differences multiplied the rendering difficulties and, with the passage of time, this gap was difficult to bridge" (p. 228).

A sacred text like the Quran is to be subject to certain limitations of translatability, having made some Islamic scholars almost oppose its being translated. Khalaf and Zulkifli (2011) argued that the translations of the Quran seem to maintain at a high degree certain sorts of limitation of translatability in lexicon, semantics, structure, rhetoric and culture. They found that: (i) some lexical items are Quran-specific or cultural expressions as strongly connected to the SL culture and have no equivalents in the TL, (ii) the syntactic structure of a language usually represents its linguistic pattern as the word order is often fixed in ordinary situations following

framed grammatical patterns and (iii) the Quranic discourse is characterized by numerous rhetorical features such as alliteration, antithesis, metaphor, oxymoron and repetition. For such limits, Siddiek (2012) shed light on the opinions of some Islamic scholars on the issue of the translatability of the Quran. He also attempted some strategies to help produce sound translations and mentioned three types of Quranic translations:

- a) Literal translation, i.e. the replacement of the word with another word(s) being of an equivalent meaning while keeping the structure, layout and style with as much possible exactness, similarity and miraculous nature.
- b) Translation of meaning, i.e. the replacement of the word with a similar word(s) being of a totally or nearly equivalent meaning regardless of dependency and farness from the original features.
- c) Interpretation translation, i.e. the translation on the basis of one of the interpretations of the Quran into another language.

There should be a reasonable type of translation to render the Quranic text into another language and, hence, help the non-Arab Muslims understand the word of Allah. According to Siddiek (2012), to translate the Quran literally is logically and religiously impossible due to being impossible to transfer any original words from one language to another. However, translating the meanings is found as permissible in the human context but this translation: (i) is not free of error and is distant from the intended meaning, (ii) leads to the loss of the SL sense, (iii) lead believers to depart from the *Book of their Lord* and resort to the translations, (iv) weakly renders the language of the Quran and (v) leads to divisions between Muslims with the many various translations. The most famous supporters of the interpretation translation type are the Standing Committee for Issuing *Fatwas* in Saudi Arabia and the Sheikdom of

Al Azahr Mosque in Egypt. Anyhow, there is a high need for rendering the Quran into other languages in general and English in particular (cf. Peachy, 2013).

Saleem (2013) also discussed this issue as he addressed the pitfalls and difficulties encountered in this process by reviewing various English versions of the Quran as carried out by Muslims and non-Muslim translators. Among such pitfalls were the lack of knowledge of the Arabic language, lack of knowledge of literary English, sectarian biases and distortions and lack of scientific knowledge. He also argued that no one could meet the ideal translation and the need arises for taking up the task afresh. Lastly, he presented a list of English translations of the Quran along with some examples (of strength and weakness) showing how the Quranic text is untranslatable.

Intending to improve on it so that readers grammatically, lexically and stylistically understand (and enjoy) it, Jassem (2014) critically analyzed and evaluated the Hilali and Khan translation of the Quran on several linguistic and non-linguistic levels. The translation was found to be replete with grammatical, lexical and stylistic errors, mostly due to language transfer, overgeneralizations, ignorance of rule restrictions, and language/faith loyalty. Grammatically, the translation was found to be morphologically good except for some few derivational errors; however, the syntactic side of the translation was riddled with various errors in several categories including: missing, substitutive, literal, additional and inconsistent usages. Lexically, the text was found to be readily comprehensible; however:

- a) some words were archaic or too technical,
- b) many words were rendered imprecisely or translated literally verbatim regardless of the TL structure,



- c) repetition was very common on a lexical scale, making the translational style very awkward,
- d) circumlocution (redundancy) was obvious in using too long, periphrastic expressions as in using several TL words for one SL word,
- e) hundreds of Arabic loan words were kept in their Arabic original forms,
- f) too many insertions were unnecessarily added, making it too lengthy, dull and boring (p. 253) and
- g) recurrent words were variably rendered despite being of the same meaning.

### **2.3.5.2 Style of the Quranic text in translation**

Dealing with the relationship between translation and stylistics, Ghazala (2008) defended the strong links between stylistics and translation at the different levels of language, and also addressed the style of the Quran in Islamic and non-Islamic translations. This study focused on such aspects as the style of emphasis, the style of passive vs. active, the style of repetition, and redundancy, rhetorical style; the style of figurative language and cultural-based expressions, the style of sound features, parallelisms, harmony, and stylistic universals among translations. As for the findings, Ghazala (2008) stressed that the linguistic style of the Quranic text is exceptionally significant and remarkably vital to meaning at all levels. The translations of the Quran by both Muslim and non-Muslim translators have failed, in some way or another, to reflect all the features of its grammatical, lexical and sound features of style and, hence, to convey the SL message.

In other stylistic respects as textual addition is required in translation, nominal ellipses and rhetorical questions emerge as causes. Hassan and Taqi (2011) investigated how the Quranic text containing nominal ellipses (or ellipited nouns) could be handled in the translations of the Quran into English by Yusuf Ali (1934)

and Hilali and Khan (1996). They argued that, in both languages: (a) the general purpose of ellipsis is the same (i.e. brevity, conciseness, economy, emphasis on the importance of eloquence and variety in style); (b) ellipses should not lead to ambiguity and misunderstanding; and (c) the ellipped part is recoverable from the context as the source of information is usually the preceding nominal group. They found that the two translations sometimes referred to ellipsis but sometimes ignored it, mostly because:

- a) the ellipped noun is mentioned in the (circumstantial) context in a different form or
- b) mentioning the ellipped noun causes repetition and, hence, badly affects the beauty of the text.

In terms of rhetorical questions, Khalil (2011) examined the secondary functions of interrogative sentences, in both English and Arabic in relation to the Quran. He argued that problems might appear as rendering the Quranic rhetorical questions into English due to their different functions in Arabic and English. He found it difficult to translate such questions into English and the translator is to have good knowledge of such Research Question functions as: exclamations, strong assertion, introduction, conclusion, glorification and intimidation.

Nakhavali and Seyedi (2013) analyzed some aspects of the language, style and music of the Quran. They argued that the Quran is of an easy and comprehensible language and style helping make communication with it. They also found that the rhyme scheme of the Quran is formed of just two or three sounds. Peachy (2013) also addressed the translation of the Quran in terms of why and how. Arguing that the Quran is translated as an integral part of the Prophet Muhammad's universal command, he discussed the matter of style, range of diction and level of discourse;

hence, the Quranic message requires a qualified, skillful translator to be conveyed to the TL audience. Also, Iqbal (2013) attempted to explore the usage of some literary devices in the composition of the Quran. To be taken into consideration in any attempt of Quranic translation, such devices were found to be omission, parallelism and chiasmus, imagery, similes, metaphors and rhetorical questions.

In the same respect, a brief review of literature on the translation of Quran was presented Brakhw and Ismail (2014) arguing that three factors affect the process as a whole and the Quranic style is so unique that cannot be described or emulated by any of the known literary forms. The linguistic and stylistic factors were found to refer to the inimitable style of the Quran and the figurative speech employed in the Quranic structure; however, the personal factor was found to be related to the translator's knowledge and ideology.

Examining translation as a sociolinguistic phenomenon, Yaqub (2014) attempted to explore the feature of ellipses and exegetical features in relation to three different Quranic translations of Surah Al Ikhlas (Ch. 112) by Rodwell, Hilali and Khan and Turner. He found Rodwell to be the only translator who did not use exegetical elements, whereas Hilali and Khan made use of ellipsis and exegetical features. Also, the use of exegetical expansion was more pronounced in Turner's work than in Hilali and Khan's. He referred to four types of ellipses as either of them occurs in translation for semantic or pragmatic reasons: sentence ellipsis, word ellipsis, letter ellipsis and phrase ellipsis (p. 228). Naeem (2014) also analyzed the stylistic features of the language of religion at all the grammatical, graphological, phonological and semantic levels. He argued that:

- a) there are a lot of graphological effects in the Quran, most importantly the names of Surahs as each of them comprises the gist of the happenings in that specific Surah or Chapter;
- b) there is a proper pattern of punctuation with sentential markers and a regular structure of sentences,
- c) sound effects exist for affecting and softening the hearts of readers as the Quran is of a poetic diction along with the prose style and also has examples of assonance and alliteration, and
- d) the Quranic language enjoys a distinctive kind of brevity and universality using (among others) symbols, similes, metaphors, allusions, hyperboles and paradoxes.

As part of the criticism of the Hilali-Khan (HK) translation of the Quran into English, Jassim (2014) also found that this translation was neither to reflect the majestic grandeur of the SL text nor to imitate the elegance of English. He argued that its translational style could be seen as literal, repetitive and documentative. Also, there was a lot of repetition in the text, coming in two types: one was supra-clausal/supra-sentential, relating to the repetition of the Hadith and the other was clausal/phrasal repetition by explaining certain words given in transliterated forms. The HK translation also had problematically countless sentential links and (bracketed) connectives. Having carried out a few interviews as a kind of public evaluation for measuring readers' attitudes toward the HK translation, Jassim found that the end product was too literal and of no good practical value despite the fact that the translators attempted to present an accurate and faithful translation into English. Its English was not only weak and awkward but also found to repel the reader from the text and, thus, discourage him/her to carry on the joy of reading and learning.

### 2.3.5.3 Target readership of Quranic translation

Making a contribution to prevailing over the shortcomings in the existing English interpretations of the Quran and, hence, finding a feasible method for translating the meanings of the Quran, Jabari (2008) discussed why the English readership of the Quranic text struggled to follow and figure out the meaning of some of its Verses. He tried to find new schemes to help tackle the weaknesses in such renditions of the Quranic messages. He suggested some reforms and criteria and attributes for the good translators of the Quran. In the same respect, Khan (2008) emphasized that the Quranic message could not be effectively communicated by translation. He envisaged a blending of linguistic stylistics and the translations of the Quran in reference to various English renditions of the Surah Yasin.

- a) The "unfamiliarity [of a non-Muslim receptor] with the style of the Arabic text [of the Quran] [*chiefly*, the issue of Archaism vs. contemporary usage] often results in confused comprehension."
- b) A non-Muslim reader of the Quranic text is "not thoroughly conversant with the Quranic terms as they are interpreted by their cultural and conventional dictates."
- c) The cultural mismatches between such two completely different languages as Arabic and English "hampers [the] comprehension of the [rendered-into-English] Quranic message."
- d) A reader's unfamiliarity with "Islam and the Quran [as well as the Prophet's traditions and Quranic commentaries] affects comprehension or hampers the understanding the Message through rendering."

- e) "Infirm belief in the Quran [or reluctance "in accepting it as the universal Message"] is an unrealized hurdle in comprehension of the Message for a non-Muslim English reader" (pp. 229-230).

Regarding the TL audience as well, Peachy (2013) argued that the primary audience is the literate, unsophisticated native speakers of English (Peachy, p. 52). In this respect, he mentioned that Yusuf Ali's translation was aimed at an audience who could understand the archaic style of English, Dawood wanted to convey both the meaning and the rhetorical grandeur of the original in a practical manner and Irving aimed his work at a new generation of English-speaking Muslim readers. Undesirable, too, was a style that hindered the understanding of an unsophisticated non-Arabic reader. In fact, the aim of Peachy's investigation was not to imitate the inimitable style of the Quran at all (Peachy, p. 51). In the translators' opinion, the Quranic message could not be conveyed by words that merely sounded or looked as holy. To conclude this Subsection, more truthful and comprehensible translations (or TL versions of the Quranic text) in which the SL meanings are clearly transferred into a naturally sounding TL text for both English-speaking Muslims and non-Muslim readers have to be produced.

#### **2.4 Conclusion**

Adding information may turn out to be an essential strategy in rendering the implicit SL elements (*particularly*, the culture-bound). Depending on the TL audience, the purpose of this technique is to "permit adjustment of the form and of the message to the requirement of the [TL] structures, produce semantically equivalent structures, provide equivalent stylistic appropriateness and to carry an equivalent communication load"(Nida, 1964). Considering these aims, it could be argued that no treatment is possible for the unmatched elements of culture which consistently exists in a

translation. In fact, no unique solution exists for a particular text type or a given cultural element either that could be utilized by a translator each time it appears. Instead, the translator can choose from among *possible* techniques by considering the linguistic or referential nature of a term or concept to be cohesively/coherently rendered and the communicative nature of the translating process itself. To achieve this, the translator has to realize that "something is always lost or, one might suggest, gained in the [translating] process" (Bell, 1991, p. 6) and "the question of [loss and] gain is actually possible to approach since the translator accepts that there is no SL/TL sameness" (Basnett-McGuire, 1991, p. 30).

Almost all the approaches and related studies as presented in this Chapter are of two main extremes in addressing the language of a text in general and of a translated text in particular. In conveying ideas between languages, texts are translated literally or freely. The former approach is word-for-word translation (or "formal correspondence") in which to convey the meaning of a phrase/sentence—depending on what is the balance that the translator aims for—is the central concern. As fluency is not as important as fidelity, this approach in some cases may produce less natural awkward phrases. On the other hand, free translation is much less a translation than really a recreation. This approach implies that the translator is given greater latitude of expression. As fluency is more important than fidelity, it is to bring the original SL text into a contemporary language expression. Eventually, to translate is the act of either rendering as closely as possible the wording, structure and grammar of a SL document or rendering the sense of a SL document—rather than unoriginally dragging the SL words and word-order—into the other language.

## CHAPTER 3: TEXT OF THE QURAN

"[N]o discussion of the principles and procedures of translation can afford to treat translating as something apart from the translator himself."

(Nida, 2003, p. 145)

### 3.1 Introduction

Commonly believed by Muslims to be the holy literal word of God (Allah, the Almighty), the Quran is revealed to the last messenger of Allah, Prophet Muhammad (peace and blessing be upon him, *PBUH*), by means of the Angel of Revelation (i.e. Gabriel). Generally speaking, it is sent down in order to lead people out of the darkness of ignorance and polytheism to the light of guidance and monotheism. The Quran has been transmitted to us in "its precise meaning and precise wording, by numerous persons, both verbally and in writing" (Denffer, 1989, p. 17). Every sentence or word of the Quran is intact despite the passage of 1400 years. It is seen to be inimitably unique in its meaning, thought and message on the one hand and is supremely unique in its form, intonation and diction on the other hand (cf. Sahli, 1996, p. 43).

Being in standard Arabic, i.e. the classical language of the Arab people (Saleem, 2013, p. 77), it is of a beautifully artistic diction and a highly intellectual and scientific value (cf. Dorman, 1948, p. 3; Naeem, 2014, p. 40). The Quran is the most ancient and unique book of the Arabic language. All schools of the Islamic thought through ages "have been unanimous in their acceptance and veneration of its revealed Arabic text" (Surty, 2003, p. 22; cf. Ubaidat, 1990, p. 224). It is considered to be "the most renowned masterpiece of the Arabic language and a classic the world over" (Diauddin, 1988, p. 200). The Quran is not just a great book of spirituality; besides, it is to be considered as a historical piece of textuality and a glorious document of



guidance for living. In actual fact, this important status of the Quranic text has two main aspects:

1. one pertaining to its *inimitability* in terms of language, content, classification of Surahs, style and structure in a general description of the Quran and
2. the other pertaining to its various issues of *translatability* and the HKT is also given as an English interpretation of the Quranic text.

### **3.2 General description of the Quran**

#### **3.2.1 Inimitability: Language and content**

Despite the several non-Arabic words included in the Quranic text taken from Persian, Roman, Hindi, Syrian, Hebrew, Nabti, Qubti and Turkish (Welch, 1986, p. 419), the Quran defines itself as an Arabic scripture and to have been of a clear and straightforward language. It is written in pure, rich, and poetic Arabic that is—as a language of religion and of a distinctive register (Naeem, 2014, p. 38)—as sacred as the religion is itself. In actual fact, Arabic was at its peak in expression, richness, vocabulary and artistic and poetic value during the time the Quran was being revealed. The knowledge, style, vocabulary, grammar and way of expression of the Quran are so powerful that it can still impact the Arabic language itself (cf. Hart, 1993, p. 9; Sale, 1891, p. 47) and many such languages all over the world today as Persian, Turkish and Malay.

Gibb (1963, p. 36) affirms that the Quran is absolutely a masterpiece of literature. At no other time in the history of Arabic had the language ever achieved its highest potential than the time of Arabia during the sixth century. It was the time when the Quran was being revealed as the passion of the Arabs was used then to compose poetry and prose. Producing pieces of elegant literature of high quality, they used to vie each other in fluency and eloquence (Munshey, 2010). No literature of the

world has been able to produce a similar style and eloquence, which is the chief attribute of this divine Book (Arbuthnot, 1985, p. 5). The original meaning of a Quranic passage depends on the historical circumstances of Prophet Muhammad's life and the early community in which it originated. This introduces an additional element of uncertainty which cannot be eliminated by any linguistic rules of translation.

Revealed in parts over a span of 23 years, the Quran addresses one central theme, the unity of God and unity of the prophetic message. It is a stunning, stately sermon using a noble and impressive discourse (Munshey, 2010). It is also seen to be of a unique character (Munshey, 2010) to an extent that there can never be a definitive Quran in any language other than Arabic. The Quranic message is seen to be in consistency with itself, and the verses of the Quran are seen to be evidently self-explanatory (Deedat, 1995, p. 11, p. 19). Therefore, for understanding the Quran as a whole, it is perhaps difficult to interpret one chapter unless the reader has somehow an in-depth grasp of other chapters and also knows the historical and social contexts as many passages were revealed in response to specific events.

### **3.2.2 Classification of Surahs/chapters of the Quran**

The Quran is basically divided into one hundred and fourteen (114) chapters (*Surahs*). One of the main and general classifications of the Surahs of the Quran comes according to the time of revelation—i.e. before and after Prophet Muhammad's (PBUH) migration (*Hijrah*) from his hometown (*Makkah* also written in English as *Mecca*) where he stayed for 13 years after he had declared his Prophethood to another town (called *Madinah*, also written in English as *Medina*) where he stayed for 10 years until he passed away.<sup>4</sup> It is commonly agreed that there are eighty-six Makki (Meccan) and twenty eight Madani (Medinite) chapters (see Appendix A: General

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<sup>4</sup> The common terminologies used in the commentary of the Quran are Makki and Madani. However, another terminological classification is given; it is often (only) used by those who specialize in the field of Quranic commentary (Tafsir) for their research, scholarly purposes.

description of the sample Surahs). Having made a thorough investigation into the chapters of Makkah and Madinah, the scholars of Tafsir have come up with a set of characteristics that tell immediately if a chapter of the Quran is Makki or Madani. In fact, the Makki chapters have their own particular style and the Madani chapters also have their own style.<sup>5</sup>

To be aware of such two classes definitely helps a Muslim or a non-Muslim reader of the Quran to get the real meaning of any verse or chapter. It is also noteworthy that a reader of the Quran put in his mind that the Makki environment was polluted with polytheism and idol-worship whereas the environment in Madinah was an atmosphere of faith, virtue and piety.

1. The Makki Surahs have small verses that are stylistically motivating and encouraging and normally avoid long and perplexing speeches. The most prevailing theme of the Makki chapters is the emphasis on the doctrine of monotheism in worshipping only one God (*Allah*) as opposing the general polytheistic belief. Such chapters are concerned with detailing on the attributes of God and His supreme power in reference often to the stories of past people and prophets. They also emphasize the Prophethood of Muhammad (PBUH) and the reality of the Day of Judgment. What is also important is that the chapters of Makkah—in addition to their monotheistic tone—are of a secondary objective of being a literal, rhetorical and linguistic miracle (i.e. challenge) for the Arabs who were mainly masters of classical Arabic. This is evident in how strong the Arabic words, phrases and constructs are in the Makki verses.

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<sup>5</sup> In fact, some chapters of the Quran are a composite, i.e. it is also possible that a Makki verse(s) may be found in a Madani chapter and vice versa. That is particularly in relation to the long (variously themed) chapters (Surahs) of the Quran.

2. However, the Madani Surahs have long verses (but easier vocabulary) that are capable of explaining the technical concepts, e.g. inheritance, economic and matrimonial laws. Such chapters of Madinah lay down the Islamic law and jurisprudence—surely in the continuation of the Islamic theme of monotheism. They emphasize establishing Islamic ethics, morals, marital and family laws, judicial, economic, administrative, criminal, matrimonial and educational rules, monetary transactions, international law and acts of worship, and relationship of Islam and Muslims with any other religions and followers of religions in the world.

### 3.2.3 Structure of the Quran

The Quran is a collection of 6,236 verses comprising about 77,439 words. The divisions of the Quran can be put in two broad categories, namely basic divisions and recitational divisions.

1. **Basic divisions:** There are two basic units of division in the Quran: Ayah and Surah. Both of them are divinely ordained; they principally came with the Book.
  - a) **AYAH** (pl. *Ayaat*): This is analogous to the word ‘verse’ in terms of the Biblical divisions; however, an *ayah* has its own connotation and must not be contemplated as merely a verse. Actually, a verse implies that the text (being referred to as a verse) is a complete sentence; no matter how long or short it is. An *ayah* is not necessarily a sentence: it can consist of some individual alphabets or just one word, it can be a sentence, many *Ayaat* may have to be combined to form a sentence, and one *ayah* may consist of many sentences. The word *ayah* literally means a ‘sign’ or, say, classically ‘a sign of God’. Each one is a

discrete act of locution of closed signification or 'sign' denoted by the word *Ayah* in Arabic.

- b) SURAH (pl. *Suwar*): This is analogous to the word 'chapter' or 'book' in terms of the Biblical divisions; however, a *surah* is like none of them. Literally, the word *surah* means a walled city, wall or line of bricks in each level of a wall or built structure, building ...etc. Again, this word is also to be used in its original Arabic form so that it can be phased into other languages, or alternatively, one of the following words should be used: structure, building, construction, construct or composition. However, the last one is more favoured as it is easy to be assimilated by the TL audience.

2. **Recitational divisions:** These are basically Hizb and Juz'. Only the first one is considered to be a divine unit of division whereas the other is defined afterwards, either by the companions or latter day scholars:

- a) HIZB (pl. *Ahzab*): The word '*hizb*' means 'group' or 'assemblage'. It is a sequential collection of chapters and compositions (*suwar*s) that have been grouped keeping in view relative-equality in size and relative similarity in subject matter, of the overall given group. In this respect, the Quran, as a whole is divided into seven almost symmetrical groups.
- b) JUZ' (pl. *Ajza'*): Such units are also symmetrical divisions of the Quran; however, they neither cater for the thematic coherence of the Quranic signs (*Ayaat*) nor of the semantic integrity of the compositions (*Suwar*). It literally means a 'part' or 'portion' and seems to have been done only to divide the Quran into thirty equal portions in terms of size.

### 3.2.4 Style of the Quranic text

The Quran has its own style that is different from that of both poetry and prose. This Quranic style is an independent genre in its own right. It draws the beautiful qualities of both in such a splendid manner that it is more elegant and more fluent (Saleh, 1926, p. 467). Furthermore, the language of the Quran has been described as rhymed prose as it partakes of both poetry and prose (cf. Rippin et al., 2006). Baqilani (1963, p. 38) describes the Quranic style, stating that "...the Quran is written in a way that is somehow different from the way the Arabic discourse is regularly written: it has its own style" (cf. Amin, 1980, p. 179). It is not poetry because it is neither wholly rhymed, nor has it a metrical rhythm. Moreover, poetry entails a sort of fancy; it owes its lure and luster to lies and fiction (Munshey, 2010). The Quran is neither of poetic fancy nor fanciful similes and metaphors. Nonetheless, the Quran makes use of visual imagery and non-visual imagery as the latter mostly demonstrates the eschatological process. It is also enhanced by the Quranic sound-effect as being in harmony with its spiritual value and different from that of music (cf. Whissell, 2004). At the same time, the Quran is no ordinary prose, for it is characterized by a kind of harmonious flow and cadence not found in any other prose work.

Language of religion is generally dynamic and complex in terms of function and style (Naeem, 2014). In the Quran, a varied assortment of subjects is tackled in a seemingly haphazard manner; "certain verses and themes are repeated at times, topics are shifted and narratives are often related in summarized forms" (Khan, 2008, p. 87). Various subjects are repetitively covered; they talk about the Unity of God (i.e. Monotheism), Prophethood and the Resurrection. In fact, repetition is one of the major functional styles of rhetoric and eloquence in language (Ghalayeeni, 1999, pp. 231-232; Samurraei et al., 2006, p. 229; Ghazala, 2008, p. 20). Other topics include

religious doctrine, creation, criminal and civil law, Judaism, Christianity, polytheism, social values, morality, history, stories of past prophets, and science. It can serve a linguistic purpose being a powerful rhetorical technique of classical Arabic and also asserts how all the themes are wrapped around one common thread. It can be safely said that the style of the Quran is one by which it successfully communicates with those who are being addressed by it (Haleem, 2010). The Quran does not mention genealogies, chronological events or minute historical details, but rather uses events from both past and present to illustrate its central message. In the same respect, Balqassim (1992, p. 109) states that the style of the Quran is different from any human speech.

The issue of the Arabic language of the Quran is not limited to the linguistic aspect; it expands to an extended treatment of style. Some verses of the Quran are decisive while others are allegorical. Yet, the Quran is not a book of ambiguous symbols or intricate terms. It defies the accepted norms of literature and achieved eloquence and eminence without resorting to exaggeration of any sort; therefore, every literary classic created in any period of history and in any language of the world would fall in a class lower than that of the Quran (Munshey, 2010). Anyhow, the meanings of the Quran are easy and clear to understand; they are not intended to be complicated on the linguistic or symbolical sense. The Quran asserts itself as a plain Arabic tongue (Quran, 16: 103; Quran, 26: 195). Allah herein says ["...and We have sent down to you (O Muhammad) the message that you may explain clearly to men what is sent for them..."] (Quran 16, p. 44). Moreover, the Quranic style effectively makes its appeal felt by both intellectuals and ordinary people. It is not necessary to be a Muslim to be sensitive to the remarkable beauty, fullness and universal value of

this text (cf. Arberry's, 1964, p. 22). This would mean that the Quran is aesthetically a first-rate performance even over an unbelieving reader.

The Quranic style is certainly inimitable; it cannot be easily maintained even with the translator's utmost efforts and being loyal to the original text. In fact, "the awareness of style is helpful for the translator in maintaining if not style, the spirit of the Message in the least" (Khan, 2008, p. 86). A reader may become confused, thinking that the Quran is a piece of incoherent and non-cohesive writing. The style of the Quran does adopt is not merely the assertive style of scientific books or the discursive style of the history books or the expressive style of the books of literature (Haleem, 2010); however, it accepts all of these styles (Aziz, 2011). The Quran consists of such free-versed prose, but it also has such euphony and musical devices (Salim, 1998, p. 3). In addition, there are two types of sentences the rhetoric books of Arabic commonly discuss: effective sentence and indicative sentence. The effective sentences cannot be false or doubtful; however, the indicative sentences can be false or true. Therefore, the Quran frequently employed effective sentences in the form of interrogation, command, urging, persuasion, and so on.

In terms of stylistic devices, the Quran just like any good piece of literature is full of figures of speech and literary devices (cf. Holt, 2006; Ghazala, 2008; Khan, 2008; Haleem, 1999; Iqbal, 2013; Naeem, 2014). Definitely, every style of the Quran not only has beauty, but also a purpose in conveying the message with certain effects. Of such devices, one can generally mention: ellipsis (or omission), digression (or change of pronoun/addressee) and emphasis as a part and parcel of meaning. Such devices are not ornamental so that they can be dispensed with; in fact, they are considerably part of the meaning and structure of the Quranic text. Specifically, the most significant stylistic devices in the Quran can be listed as follows:



- a) **Ellipsis** (*Hazf*): This device is to omit the units of language which may cause a kind of difficult comprehension of the Quranic message (Haleem, 1999, p. 92), and without which the meaning of the phrase can still be fully conveyed. However, the omitted words can be adduced either from the given context or from the prevalent usage in the related literature (Iqbal, 2013, pp. 43-45); the Quranic message actually demands full concentration in both anaphoric and cataphoric manners. The usage of this device follows certain grammatical rules in classical Arabic (cf. Zamakhshari, 2003, p. 12; Wright, 2005, pp. 72-75). In the same respect, Ahmed (2004, p. 29) argues that "the elliptic passages in fact make one to contemplate and apply his mind so as to determine the omitted words or passages."
- b) **Digression** (*Ilṭifāt*): It is "a sudden transition and change in person or addressee [that] occurs during the discourse" (Haleem, 1999: 84-89). In this respect, the Quran "performs the function of a speaker who addresses different people all over the world" (Ahmed, 2004, p. 24). Digression comes as a change in grammatical categories as in the change in person using a noun in place of a pronoun, in tense of the verb, in addressee and in number between singular, dual and plural.
- c) **Imagery**: It is the figurative use of a word stylistically as opposed to its literal meaning in association both with senses and psychology. It often evokes an emotional response (Wellek, 1949, pp. 193-194) and, also, produces sharp and special effects (Haleem, 1999, p. 98). It is almost a universal phenomenon employed in literature and is not restricted to a particular language or culture. The Quran makes heavy use of visual and non-visual imagery as most profoundly employed for a demonstration of the eschatological process and its

result (e.g. Heaven as the blissful life of those performing noble deeds and Hell for those who would have been overwhelmingly wretched ones) (Iqbal, 2013, pp. 48-49).

- d) **Repetition** (*Tikrar*): In the Quran, one comes across words, phrases and Ayaat (verses) bearing similar topics now and then but in different contexts (Haleem, 1999, pp. 89-90). In the course of such a style, the Quranic meanings are "communicated in a better way and it [i.e. the style of the Quran] makes the reader understand the same thing from different angles" (Ghazala, 2008, p. 15).
- e) **Rhythm and cadence**: The Quranic text "employs the lexis of contemporary Arabic but [by] such a matchless skill as the very words cause an unending distinctive style [of the Quran]" (Haleem, 1999, p. 90).
- f) **Narratives** (*Qasas*): Narratives are also one of the distinctive stylistic features of the Quran. Such narratives are not merely stories; they are of very effective teaching (Haleem, 1999, p. 91). Furthermore, the Quranic style has no match as it is very effluent, meaningful and comprehensible. This kind of style entails: parallel harmonious effect, blend of all narrative styles, repetition of subjects, delicate and honoured tone, serious and thought provoking topics, compactness and comprehensiveness and interconnectivity of verses.
- g) **Presentation in various forms** (*Tasrif*): The most important and major subjects in the Quran are repeated but in different forms to avoid monotony. It is "one of the most commonly discussed stylistic devices [of the Quran] for comprehension of various aspects of a subject" (Haleem, 1999, pp, 91-92). It is actually a way of communicating one message in different styles as every reader has his/her own approach in understanding the message.

- h) **Brevity (*Ijaz*):** This device of stylistics in the Quran speaks about the core of a message. "Aphorisms [i.e. concise statements] are the best example of brevity" (Haleem, 1999, pp. 92-93); in fact, redundancy in the Quranic text is totally absent. Also, Haleem (1999) quotes Zamakhshari, "there are the general features that mark the use of language in the Quran: conciseness of the statements and loading economy of statements with maximum effect" (p. 206).
- i) **Structural reversal:** In this respect, "a statement is going on but it is left off" (Haleem, 1999) and some other related things are indulged into some other related things (p. 93). Then, a reversal occurs to the left-off idea in a so smoothly manner that no unusual abruptness is felt. This kind of style seems necessary for elaborating and better communicating the Quranic message.
- j) **Similes and metaphors:** Similes in the Quran come in the form of visual imagery; they usually begin with the word *mathal* (i.e. example) or by the particle *ka* (i.e. as). They are many a times cast (Iqbal, 2013, p. 49). However, metaphors are somehow hard to determine in the Quran (Iqbal, 2013, p. 51).
- k) **Unseen parenthesis:** "The notion of parenthesis [in the Quranic text] is different from its general sense" (Haleem, 1999, p. 94). In other words, parenthetical clauses are commonly marked off from the passage by brackets but such indication is not seen in the Quranic text. The reader himself/herself has to determine a parenthetical phrase/clause through an analytical study of the verse(s). In this respect, Ahmed (2004) states that "the Quran sometimes employs parenthesis in order to amplify an argument" (p. 40).
- l) **Rhetorical questions:** Unanswered rhetorical questions make a very effective tool in the Quran. They help capture the readers' attention, mostly by appearing in the middle of a dialogue (Iqbal, 2013, pp. 53-54). The question is

sometimes directly posed to (or the Prophet is told to ask the question to) the group whom the Quran is already addressing.

- m) **Other stylistic features enhancing dynamism include:** direct speech, dialogue, intensity by emphasis and high frequency of adjectives (see Haleem, 1999, pp. 95-98).

### **3.2.5 Translation of the Quranic message**

Having played an important role in the history and global call to Islam, translating the Arabic text of the Quran into another language has always been an issue of controversy. This issue started since the dawn of Islam and has highly erupted as the Quran was introduced to regions where the mother tongue is not Arabic and as many non-Arabic speaking (or not acquainted with Arabic) people espoused Islam. The Quran is believed to be the word of Allah and this raises the question of the translatable Quranic lexicon, style and structure, and surely meaning. Translating this holy Book was not only a need for the non-Arabic speaking communities but also a necessity to make the Quranic message accessible to all other people of the world. What makes it difficult to translate the Quran is that Arabic contains a lot of characteristics; it is a rich language with metaphors, rhymes, rhythms and many other things. The discourse of the Quran is "linguistic scenery characterized by a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourse" (Raof, 2001, cited in Faiq, 2004, p. 92). Generally speaking, the Quran can be really translated into any other language but with grave losses.

Therefore, some Muslim scholars oppose the translation of the Quran whereas others support it (cf. Siddiq, 1994; Najdat, 1998, pp. 308-309; Bandaq, 1980). The translation of the Quran into another language was prohibited by Shaikh Al Islam Ibn

Taymiya, Imam Al Nawawi and Imam Ibn Qudamah (Siddiek, 2012, p. 21). In this respect, Rahman (1988) indicates that an English interpretation of the Quranic text is "impeded because of the Quranic style and expression and due to the fact that the Quran is not really a single book but an assembly of all the passages revealed to [Prophet] Muhammad" (p. 24). It is "an identical style so that the language of the Quran will never be achieved in a translation" (Raof, 2001, p. 52). The same point is also stressed by Irving (1988) that "the Quran could be considered untranslatable, because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting" (p. 27). In fact, the message of Islam is deemed to be universal; therefore, how could it be possible for this message to reach the entire universe without translation?

The other party, on the other hand, believes that translating the Quran is an attempt of the call to spread Islam worldwide. It is an integral part of the Prophet Muhammad's command to convey the message of Islam (Peachy, 2013, p. 32) since it is basically believed that the Quran was intended by its revelation to be to all nations around the globe and across time. To translate the Quran has also become a necessity as interfering or exchanging any cultural content requires translation; that is particularly "in the area of what each culture holds as sacred or holy resist translation since the space it needs in the target language is often already occupied" (Long, 2005, p. 1). For effectively putting an end to this long debate, a verdict (*fatwa*) was finally issued by Al Azhar University in Egypt in 1936, providing that "the Quran is only in Arabic and any translation cannot be considered a substitute" (World Bibliography, 1986, p. 28). This verdict entails that the translations of the Quran into any other languages are necessarily works of humans; they are not reliable in isolation from the original text as they are affected by the translator's own thoughts (Irving, 1988, p. 30).

Baker (2001) also stresses "any attempt at translating the Quranic [text] is essentially a form of exegesis or at least is based on an understanding of the text and consequently projects a certain point of view" (p. 201).

Historically, the translation of the Quran during Prophet Muhammad's era was restricted to diplomatic purposes (Faiq, 2004, p. 91). The Quran was firstly translated into Latin by Robert of Ketton, an English medieval theologian, in 1143. This translation was under the patronage of Peter the Venerable (a French Abbot) (Elmarsafy, 2009 cited in Brakhw and Ismail, 2014, p. 96) and in the interest of the converts during the time of the Crusaders (Gázquez and Gray, 2007). The first English translation was from a French version in 1688 by Alexander Ross. Afterwards, another Latin translation was presented by Maracci; this particular translation included the Arabic text as well as extracts from different commentaries of the Quran. In 1734 (sometimes said to be in 1736), George Sale presented another English version of the Quran (translated from Latin) to be considered during that period of time the original English source for the translation of the Quran (Khaleel, 2000). It was said to be or a "classical translation" of the Quran or "a remarkably accurate guide to the literal meaning of the [Quranic] text" (Barnes, 2011, p. 47). Sale's translation was republished several times in Europe.

Taking a different stance, Sale actually opted to be more faithful in his translation of the Quran into modern English. In this respect, Hayes (2004, p. 249) argues that most of the English translators after Sale could not "mask [their] skepticism towards Islam" in their translations of the Quran. The first English rendition of the Quranic text carried out by a Muslim translator was that of Dr. Muhammad Abdel Hakeem Khan in 1905. Many other English translations appeared; among them are those of Mohammed Marmaduke Pickthall in 1930, Abdullah Yusuf

Ali in 1934, Arthur J. Arberry in 1955 and N. J. Daawood in 1956 (Khan, 1997, p. 30-31). Another two note-mentioning translations existed, the one of which was presented by Hilali and Khan. This translation firstly appeared in 1974 in Turkey and is today approved by the religious authority in Saudi Arabia as it was republished in 1993 and 1996. The other translation of the Quran was carried out by M. M. Khatib; it was endorsed in 1984 by Al Azhar (as a religious authority based in Egypt and mostly respected by the entire Muslim world) and first published in 1986.

### **3.2.6 Translatability of the Quranic text**

Several conditions might suggest that it is an unapproachable attempt to translate the Quranic text. This is mostly related to the inevitable loss any features of meaning and lexical idiosyncrasies of the Quran. For its unsurpassable meaning and expression, it is not possible to translate the language of the Quran completely into any other language. Any translation would create a great amount of tension between the translated text and the religious values to be communicated. In this respect, Pickthall (1961, p. vii) states in his preface to the translation of the Quran into English that "the Quran cannot be translated [...] The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Quran [...]. It is only an attempt to present the meaning of the Quran." The Quran is seen to have an inimitable symphony that cannot be rendered (Arberry, 1964, p. x; Asad, 1980, p. v), of a sublime grandeur of form to an extent that the most vital characteristics of the Quran are lost in any translation of it, and of inimitable rhetorical beauty (Zarqani, 2001, pp. 583-611; Schub, 2003; Arberry, 1982, p. 10; Yusuf Ali, 1983, p. iv; Ali, 2001, p. 7). It has a seductively beautiful and originally charming Arabic dress encompassing a concise and exalted style. The Quran is

distinguished for its emphatic style, and its translators are reputed for being unable to match or reflect it but only partly in their translations (Ghazala, 2008, p. 15).

Moreover, the Quran has brief and pregnant sentences. These are of very expressive force and explosive energy that they are extremely difficult to be conveyed in a literal manner (Naish, 1937, p. viii). In fact, "Arabic and English are linguistically and culturally incongruous languages; hence, a literal translation of a text like the Quran easily leads either to ambiguity, skewed SL intentionality or inaccurate rendering of the SL message to the TL reader" (Raouf, 2004, p. 93). Therefore, a translation is to be simply an explanation (or, say, an approximate interpretation) of the meanings for reflecting the original message and being only a tool for the study and understanding of the original text of the Quran (Ayoub, 1997, p. xi). Many aspects of the original content might be diminished or lost in translation as the Quran encompasses all forms of discourse. There are several culture-bound limits in relation to pragmatics (connotative and emotive meanings). Some are theological expressions like *Allah* in Arabic denoting more than God or Lord in English, ritual expressions like *Hajj* or *Umrah* in Arabic having a specific connotation other than Pilgrimage in English and many other concepts of abstract ethics or material culture like *Taqwaa* in Arabic being more than righteousness in English. However, to get close to the original text as much as possible is "not a far-fetched aspiration, as the past has witnessed great achievements in cross-cultural renderings of poetic masterpieces of a language with other languages" (Vahid et al., 2008, p. 12). A successful translation of any holy text is to have a breadth of appeal endowed with the power to reach the original linguistic and cultural divides.

A set of concerns also has mainly existed in terms of the Quranic translatability. The extremely individual qualities (i.e. highly idiomatic yet delusively



simple language and impressively eloquent rhythms and rhymes) of the Quranic text make it inimitable (Arberry, 1980, p. 9). The many translators and analysts of translation have always wondered whether or not it is permissible to:

- a) transform the divine word of God into a man-made text that could claim any level of equivalence to the Quran,
- b) avoid any kind of change and distortion in the message of the Quran as a result of the translating process,
- c) (for new believers in the Islamic message) become "too dependent on the translations [of the Quran] instead of learning and depending on the original Arabic text" (Nassimi, 2008, p. 35) and
- d) not lose the inimitable quality of the original text into the translated text.

This all would entail that the Quranic text cannot be or is *not* possible to be imported/reproduced in another language or form. This also makes translators hesitate when it comes to translate the Quran. It also entails that the non-Arabic versions are thus, necessarily, no longer to possess the uniquely sacred character of the original Arabic. Such versions are preferably called to be only interpretations or translations of the meanings (cf. Fatani, 2006; Ahmed, 2004, p. 197).

However, the Quranic text has been extensively rendered into most languages of the world, particularly English. In spite of the inimitability nature of the Quran, this sacred text has been translated and retranslated for various purposes (Barnes, 2011 cited in Brakhw and Ismail, 2014, p. 96). Furthermore, Qadhi (1999), arguing that given the different languages in the world, "it has become necessary to translate this sacred text from Arabic into other languages so that more readers can access and benefit from the translation of the Quran" (p. 348). To render the Quran, has been an

issue of heated debate among scholars, almost around an indirect point that the basic task of a language is to put meaning into words. It is highly necessary that translators (in general and the translators of the Quran in particular) avoid any kind of dissemblance between a denotation and the author's intention. Actually, a simple coherent sense on the primary level of significance should be made and there should be no need for exerting a great mental effort to be able to associate a word with its implications. The long debate among the Muslim scholars on the translation of the Quran actually raises the question of how legitimate the translation of the Quran is. Eventually, some translations are found to be better in their linguistic quality, while others are noted for their exactness in portraying the meaning. In this spirit, Tibawi (1964, p. 9) stresses that "every translation proclaims its own inadequacy and is more than an approximation of the Quranic meanings."

The language of the Quran is of stylistic and semantic implications and dimensions of emphasis, exaggeration and rhetoric (Ghazala, 2008, pp. 25-26). Thus, it is as absolutely holy and sacred and has to be respected as the meanings of the Quran. This means that any cultural, figurative or other aspects of language have to be preserved verbatim as much as possible in the TL and any language-related change would cause a change of the stylistic dimensions and semantic implications of the SL text. Any competent translator (of the Quran) should have a finely tuned sense of as to metaphrase (i.e. translate literally) and to paraphrase. This is definitely for assuring true rather than spurious equivalents between the SL and TL texts (Kasperek, 1986, p. 135; Vahid et al. 2011, p. 340). In addition, it is not conceivable for the translator to ignore (or consider as peripheral and optional) the underlying cultural and associative meanings implied in different features of style (i.e. stylistic meaning). Therefore, the translator in this field is necessarily bilingual and bicultural, having a very good

knowledge of the language from which he translates and an excellent command of the language into which he translates. He should be well acquainted with the subject matter of the text translated, keeping himself free of any kind of bias/prejudice (Riazi, 2002, p. 13; Khan, 2008, p. 98).

### **3.3 Research material of the Quranic text**

#### **3.3.1 Background of the Hilali and Khan translation**

The sample Hilali-Khan translation of the Quran into English is titled as *The Noble Quran: English Translation of the Meanings and Commentary*. It is the fifteenth revised edition published in 1996, as a co-translation of the Quran into the modern English language by Dr. Muhammad Taqi-ud Din Al Hilali and Dr. Muhammad Muhsin Khan, formerly Professor of Islamic Faith and Teaching and Director of University Hospital at the Islamic University in Madinah, KSA, respectively. Also given the title of "*The Translation of the Meanings of the Noble Qur'an in the English Language*," the HKTranslation is sponsored by the Saudi government; it was published by King Fahd Complex for the Printing of the Quran in Madinah, KSA. Also, it comes with a seal of approval from both the Islamic University itself and the Saudi Arabian Dar Al Ifta (cf. Mohammed, 2005; Fadl, 2005; Schwartz, 2004).

One of the most widespread and available translations of the Quran in the countries of native speakers of English, the HKTranslation is intended to present the Quran meanings in the way the early Muslims had known it. It is recommended by most Saudi scholars and it is more popular among the Salafi groups or, say, the Muslims preferring to understand the meanings of the Quran only by a literal and traditional approach based on the early Muslim' understanding (cf. Nassimi, 2008). This translation into English is based upon the classical sources of commentaries of the Quran, namely Al Tabari (d. 923 C.E.), Al Qurtubi (d. 1273 C.E.) and Ibn Kathir

(d. 1372 C.E.). It also relies upon quotes from Saheeh Al Bukhari. In fact, Saudi Arabia sponsors the printing and distribution of millions of versions of the HK Translation throughout the world on an annual basis. In addition, many Muslim scholars favour this translation because it does not use archaic language and its style is highly considered to be better than the popular other translations. The HK Translation has been "preferred by the Muslim scholars as it is translated by (Dr. Hilali as) an Arab translator and (Dr. Khan as) a Muslim scholar who mastered English" (Jabari, 2008, p. 10).

Historically, the HK Translation went through several editions by different publishers in several countries. It was first published in Istanbul, Turkey in 1974 (and was reissued in 1976 and in 1978). The Arabic text was reproduced from the calligraphy of Sheikh Hamid Al Amadi, prepared under the direction of Badiuzzamaan Said Nursi, copyrighted by Hizmet Trust in Istanbul, appearing on the right hand side page as the English translation appears on the left hand page of the work (Hilali and Khan, 1993, p. ii). The full title of the former translation was "*The Interpretation of the Meanings of the Noble Qur'an in the English Language: A Summarized Version of Al Tabari, Al Qurtubi and Ibn Katheer with Comments from Saheeh Al Bukhari Summarized in One Volume.*" Thereafter, the HK Translation was published in Chicago, the United States of America in 1977 (Hilali and Khan 1994, p. vii). This second edition came under the title of "*The Explanatory English Translation of the Meanings of the Quran*" by Al Hilalai, Taquiuddin and Khan, Muhammad Muhsin. This translation was intended to be a summarized English version of Ibn Kathir's exegesis, supplemented by Al Tabari's and comments from Saheeh Al Bukhari. After the publication of the edition of 1978, the translated work continued as the translators had then been exerting a big effort to get it well revised and edited.

The two translators are commonly introduced as Salafi (defined as the traditional followers of Prophet Muhammad's way). As they translated the Quran, Dr. Muhammad Taqi-ud Din Al Hilali was then a professor of Islamic Faith and Teachings at the Islamic University and Dr. Muhammad Muhsin Khan was the director of the University Hospital at the Islamic University in Madinah, Kingdom of Saudi Arabia. Hilali and Khan translated the Quran after they had cooperated on the translation of Saheeh Al Bukhari into English in 1969 in nine volumes as Khan was the translator and Hilali was the proofreader (*see* Khan, 1981, Vol. 2, p. 460, Ch. 132, pp. 795-798). From a biographical perspective:

- Originally from Morocco, Dr. Hilali was born in 1311 AH (1890) in a village called Al Fidah in Morocco as his grandfather migrated from a Tunisian city, Al Qairawan. Belonging to a religious family as his father had a good Quranic knowledge, Hilali completely memorized the Quran at the age of twelve. Then, he studied Arabic grammar and sciences of *Tajweed* (science of Quranic recitation) and *Hadith* (Prophet Muhammad's traditions). Having finished his high school, Hilali graduated from Al Qarawiyyth University and then continued his higher education in Egypt and was later awarded a doctorate from the German University of Berlin (Khaleel 2005). He travelled to many countries in search of knowledge and "taught in Morocco, India, Iraq, and Saudi Arabia" (Khan, 1997, p. 50).
- Originally from Pakistan, Dr. Khan was born in 1345 AH (1927) in Qasur, a city in the Punjab province of Pakistan. As his grandfathers escaped from a civil war and tribal strife in Afghanistan, he finished his school education in there. In Lahore, *Khan* gained a Degree in Medicine and Surgery (or M.B.B.S.) from the University of Punjab and was then employed at the

University Hospital in the same city. Having travelled to England and stayed there for a period of four years (Khaleel, 2005), *Khan* obtained a post-graduate Diploma in Chest Diseases from the University of Wales. After this, he went to Saudi Arabia where he served in the Ministry of Health as a physician in Al Taif for 15 years (Kilali and Khan, 1993, p. xiv) and learned Arabic well.

As they were correcting the English rendition of Saheeh Al Bukhari, "Hilali and Khan used to come across the translation of the meaning of some verses of the Quran" (Hilali and Khan, 1993, p. xi). Some were found to be translated wrongly and some others were found to need clarification. Having completed their aforesaid work, the translators (in association with the editor) decided to translate the meanings of the Quran into English in isolation from the other numerous English translations—although the changes made therein were few and non-substantial.<sup>6</sup> For about seven years, the translators worked on the entire translating project basically for preparing two forms of their revised version. One is a shorter summarized one-volume translation and the other is in a detailed form as an expanded nine-volume one (Hilali and Khan, 1993, p. vi). Having decided to translate the meanings of the Quran, Hilali and Khan attempted to make their translation in light of the faith of Prophet Muhammad's companions (and the people who have followed them). Generally speaking, the translation just as any newer work comes as an attempt for correcting the serious mistakes that the previous translators have made due to any misunderstanding of the precise meaning(s). An edition was published in 1993 by Dar-us Salam Publishers in Riyadh, Kingdom of Saudi Arabia (KSA).

To conclude, the HKTranslation is in easy, plain English to understand; yet, accused of being amplified. It often uses the brackets and parentheses to "explain or

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<sup>6</sup>In fact, "Hilali and Khan make no acknowledgement of benefiting from earlier translations in the field although a cursory look at their translation shows deep influences and heavy dependency on them" (Jassem, 2014, p. 268).

clarify the meaning of the [Quranic] verses" (Nassimi, 2008, p. 59). Some original words being difficult to render into English are kept in Arabic but described inside parentheses (using many insertions and interpolations). In this respect, Saleem (2013) states that the HKT is firstly produced as intended "to present the interpretation of the meaning of the Quran in its pristine form and not in the best English style" (p. 82). From another yet relevant perspective, the HKT is meant to be a substitute of that made by Yusuf Ali. It seems to be the most popular and most widely disseminated and beautifully printed English interpretation of the meanings of the Quran (Jassem, 2014, p. 237). It is distributed for free in most Islamic bookstores and Sunni mosques all through the regions of the world where English is a mother tongue and nearly in every Islamic center in the United States of America (Fadl, 2005).

### **3.3.2 Contents of the HK translation**

The latest edited version of the HK translation of the Quran into English is that of 1996. It is the one the present study actually concerned itself with, titled *The Noble Quran: English Translation of the Meanings and Commentary*. In terms of the content of this Translation, the printed text could be generally categorized into three main parts:

1. The front-matter, including:
  - a. An *initial ornamental part* of six unnumbered pages, including:
    - i. A page on which two Quranic verses and one sentence are written in Arabic, the English translations of which are as follows: "Verily, We, it is we who have sent down the *Dhikr* (i.e. the Quran) and surely, we will guard it (from corruption)" (Quran, 15: 9); "That (this) is indeed an honorable recitation (the Nobel Quran). In a Book well-guarded (with Allah in the

heaven, i.e. Al Lauh Al Mahfuz). Which (that Book with Allah) none can touch but the purified (i.e. the angels)" (Quran, 56: 77-79); and "The Custodian of the Two Holy Mosques, King Fahd Ibn Abdulaziz of the Kingdom of Saudi Arabia, is honoured to give his order for printing this Translation of the Quran."

- ii. A page on which one sentence is written in Arabic, the English translation of which is as follows: ["The Nobel Quran: English Translation of the Meanings and Commentary. King Fahd Complex for the Printing of the Quran."]
  - iii. A page on which the same sentence above is also written in English.
  - iv. A page on which one sentence is written in both Arabic and English. It reads as follows: ["This Nobel Quran with the translation of its meanings and commentary is a gift from the Custodian of the Two Holy Mosques, King Fahd Ibn Abdulaziz Al Saud for the dissemination of Allah's word."]
  - v. A page one which the title and authors of the book are described in English.
  - vi. A page on which the table of contents is obviously organized in English.
- b. The *main front matter*, including:
- i. A letter of authentication (in Arabic) by HE Abdulaziz Ibn Bazz, Saudi General President of Islamic Research, Legal Opinions, Dawah (Preaching) and Guidance (Hilali and Khan,



1996, p. i). This letter provides that both Dr. Hilali and Dr. Khan have appropriately rendered the meanings of the Quran and Saheeh Al Bukhari as well as another book) into English as they worked at the Islamic University in Madinah, and, hence, there is no reason to prevent such books from being circulated in Saudi Arabia.

- ii. A letter of attestation (in both Arabic and English) as a forward by HE Dr. Abdullah Ibn Abdulmuhsin Al Turki, Saudi Minister of Islamic Affairs, Endowments, Dawah (Preaching) and Guidance and Supervisor General of King Fahd Complex in Madinah, KSA (Hilali and Khan, 1996, pp. ii-iii). The letter generally provides that King Fahd Complex is pleased to present this Translation of the Quran as carried out by Dr. M. Taqi-ud Din Hilali and Dr. M. Muhsin Khan and revised by Dr. Fadl Elahi Dhuhair, Dr. Amin-ud Din Abu Bakr, Dr. Wajih Abdulrahman and Dr. F. Abdulrahim.

The letter also stresses that no translation of the Quran can be perfect at all.

- iii. A preface providing the following two themes (Hilali and Khan, 1996, pp. iv-vi): a) the Quran is a revelation from Allah. This theme is supported by a Quranic verse and three Prophetic sayings; and b) Prophet Muhammad (PBUH) is the last messenger of Allah and his message (of monotheism) is to be espoused by all. This theme is supported by a Prophetic saying.

2. The main-body, including the translational text. It is the HK translation of the Quran into English (Hilali and Khan, 1996, pp. 1-856). The original text in Arabic is provided in one column whereas on the opposite column is a verse-to-verse English translation. Also, there are Hadith reports at the bottom of almost every page as purporting to make clear and explain the translated text in English.
3. The back-matter, including:
  - a. The *main back matter*, including the following items:
    - i. A list of the places of prostration as stated in the Quran (Hilali and Khan, 1996, p. 857).
    - ii. A list of the prophets of Allah as mentioned in the Quran (Hilali and Khan, 1996, p. 858).
    - iii. A glossary (Hilali and Khan, 1996, pp. 858-890).
    - iv. A set of texts on such following various topics (Hilali and Khan, 1996, pp. 891-913): Why Allah sent down prophets and messengers, Tawhid (i.e. Islamic monotheism), Shahada (i.e. confession of a Muslim), Polytheism, disbelief (atheism) and hypocrisy as well as the various manifestations of each.
    - v. A letter by Dr. M. Taqi-ud Din Hilali on (Prophets) Jesus and Muhammad (PBUT) in both the Bible and the Quran.
    - vi. A brief index (Hilali and Khan, 1996, pp. 914-939) in relation to either the Quranic verses (*Ayaat*) or the interpolations and explanations as stated in the text.

- vii. A general definition of the present HK English translation of the Quran (in Arabic), almost in relation to calligraphic issues (Hilali and Khan, 1996, pp. 941-950).
  - viii. An index (just like a table of contents) of the chapters (Surahs) of the Quran (Hilali and Khan, 1996, pp. 952-956).
- b. A *final ornamental part* of five unnumbered pages, including the following items:
- i. A page on which one sentence (in Arabic) provides that the Ministry of Islamic Affairs, Endowments, Dawah (Preaching) and Guidance in KSA is pleased to present this edition of the translation of the Quran in English and, accordingly, wishes the best knowledge for all.
  - ii. A page on which the same sentence above is also written in English.
  - iii. A page on which one sentence (in Arabic) provides that, by the guidance of Allah, this (HK) translation of the Quran has been printed by King Fahd Complex for the Printing of the Quran in Madinah under the supervision of the Ministry of Islamic Affairs, Endowments, Dawah (Preaching) and Guidance in KSA in 1419 AH (1996). Another sentence also provides that all rights are reserved for King Fahd Complex (P. O. Box 6262, Madinah, KSA).
  - iv. A page on which the same two sentences above are also written in English.

- v. A page on which there is a categorical description of the (HK) publication (in Arabic).

Being the summarized, one-volume version of Hilali and Khan's translation of the Quran, this 1996 edition has special features, either as generally seen as a reader/researcher as or as described by Hilali and Khan. In this respect, the translated book:

- a) opens from right to left so as to keep the script style of Arabic, but it reads from left to right on account of the English script. In fact, such a combination can make turning pages become awkward or uncomfortable to the English-speaking readers;
- b) uses very effortless and easily understandable English; however, many words are not rendered as they are only left (say, transliterated) in Arabic, the matter which can make the Quranic sentences incoherent;
- c) often inserts long sentences in parentheses. It is common and unavoidable to use parentheses in translating the Quran for having complete English sentences out of the unique Arabic statements. However, too many insertions and explanations exist which cause distraction. In fact, some additions can highly improve the English rendition by helping it be very close/faithful to the precise meanings of the Quranic text; and
- d) is taken from Mushaf Al Madina printed by King Fahd Complex in the Kingdom of Saudi Arabia 1405 AH. Pursuant to the instructions of the Chancellor of the Islamic University, this Arabic text comes instead of the old one adopted by the previous print of this HK book as printed in the United States of America and Turkey by the Turkish calligrapher, Sheikh Hamid Al Amadi.

### **3.3.3 Recent criticisms of the HK translation**

The HK Translation of the Quran into English has been heavily criticized worldwide. It has been seen as a "shocking [translation] in its distortions of the message of the Quran and amounts to a rewrite not a translation" (Musaji, 2006). It is noticeable that this translation includes numerous interpolations in some specific contexts that cause problems, either for non-Muslims willing to learn about Islam or for Muslims who struggle to show that Islam is a religion of tolerance. The most important reason behind the choice of the HK English Translation of the Quran is that it appears as an amplified translation. The number of interpolations [comments in parenthesis] in the HK translation is more than excessive; they are seen to make the text very difficult to follow and often distort rather than amplify the meaning, instead of having the text clarified or a word or phrase that cannot be easily translated into English explained (Musaji, 2006). It is additionally seen as a bold fusion of faithfulness to the word of Allah on the one hand and is a sheer invention of the Quran on the other hand. It is seen by Crane (2012) as "a piece of propaganda—known as the Wahhabi Quran—that is perhaps the most extremist translation ever made of the Quran."

The HK translation has also been thought to be the most extremist translation ever made of the Quran (Crane, 2012) or a Trojan horse translation (Fadl, 2005). Despite the fact that most other translators have tried to render the Quran applicable to a modern readership (Mohammed, 2005), this HK translation is found to be problematic due to the numerous interpolations that are seen to, at least, prevent an effort exerted for showing the tolerance of Islam and followed by extremely long footnotes justifying the 'Sense of Hate' based on traditions from medieval texts. In the same respect, Imad-ud-Din Ahmad, head of Bethesda's Minaret of Freedom Institute, stated that "I could not find an American Muslim who had anything good to say about

that edition [i.e. HK translation of the Quran into English]. I would call it a Wahhabi Koran" (Murphy, 2006). The HKT is even seen to "read more like a supremacist Muslim, anti-Semitic and anti-Christian polemic than to render the Islamic scripture" (Khaleel, 2005; Jabari, 2008, p. 31).

In actual fact, this Hilali-Khan translation of the Quran into English provides a lot of additional information within the TL text. Such parenthetical additions (as being put in both round and square brackets) come—as the Hilali and Khan themselves would ever allege—for the sake of clarity or explicitation. They have been in fact a source of much language- and culture-associated controversy from either a linguistic, theological or, say, theo-linguistic perspective as this HK translation has been criticized by several Muslim scholars. For instance, it has been taken by:

- Mohammed (2005) to "task for reading more like a supremacist Muslim, anti-Semitic, anti-Christian polemic than a rendition of the Islamic scripture;"
- Musaji (2006) to "present the most extreme and narrow-minded interpretation possible [and] not be any more misrepresentative of Islam than if it were produced by some anti-Muslim group wishing to purposefully distort and hide the beauty of Islam."
- Schwartz (2014) to "insert verbiage hostile to non-Muslims [and] add language aggravating Muslim-Jewish controversies;"

Despite being alleged to be only for the sake of clarity, the parenthetical comments (interpolations or textual additions in brackets) in this HK amplified translation are largely controversial. In other words, the notion made by this HK English Translation is that "the reader is not only receiving the insights of the authors as to the meaning of the Quran, but is also receiving the insights and implicit endorsement of the text by the esteemed classical scholars" (Fadl, 2005). However,

most of the criticism to the HK Translation is attributed to the interpolations that involve any explicit or even implicit reference in respect to the Jews and Christians. For instance, the Hilali-Khan Translation is condemned for the final two verses of the first Surah (Chapter) of the Quran (i.e. Al-Fatiha) as Allah says ("*Guide us to the Straight Way; The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger [such as the Jews], nor of those who went astray [such as the Christians]*") (see also Schwartz, 2014). Despite a Prophetic statement having made such interpretive connections, these lines have drawn much criticism as the Arabic text contains no reference to either Jews or Christians.

The English text has all the translational appearances as only confirmed by the too many interjections in the regular English text placed within parentheses. Such parenthetical interjections are alleged elaborations of the meaning of the translated text. They can be considered by a person who is not familiar with the Arabic language as "natural elaborations upon the intended meaning of the Divine text" (Fadl, 2005). The personal understandings of the HK Translators have been seen (e.g. Fadl, 2005) not "to be supported by the (Prophetic) traditions of Al Bukhari or the Quranic commentaries of either Al Tabari, Al Qurtubi or Ibn Kathir." Actually, the HKT has been considered to take over the authority of the aforesaid renowned scholars, but did not represent what they truly said. The HK Translation is seen as merely a representation of the points of view and outlooks adopted by the scholars of the Saudi Dar Al-Ifta or, say—in particular—"a faithful reproduction of Bin Bazz's extremely conservative and intolerant views" (Fadl, 2005). The Saudi scholars as having approved such a translation of the Quran are seen by Crane (2012) to be "plumbing the depths of darkness."

Having published another translation of the Quran that is actually deemed to be an improved version of the HKT, Saheeh International states that "in spite of the amendments by Hilali and Khan in their translation, there remain certain drawbacks. As they admittedly concentrated their efforts on corrections pertaining to Aqidah rather than perfecting the language, the English rendering leaves something to be desired. It is further complicated by the inclusion of the explanatory additions and Tafsir within the lines of the English text to the extent that a reader who is unfamiliar with the Arabic original often has difficulty distinguishing one from the other" (Saheeh International, 1997, p. ii) On another relevant topic, revising the HKT is to see that many words are kept in Arabic without translation; they are only transliterated (Nassimi, 2008, p. 86). The use of transliterated words in Arabic goes together with several definitions is "not always beneficial to one who cannot easily recognize the relationship between the given meanings and cannot discern which of them would be most suitable to a particular context" (Saheeh International, 1997, p. ii). For such words, their meanings or English equivalents are either provided in footnotes or in parentheses.

### **3.4 Conclusion**

Adding much material in parentheses, the HKT is seen to cause both dispute and confusion to those who are neither familiar with Arabic nor even prepared to critically read this translation (cf. Schwartz, 2014). Hilali and Khan are said to have produced their English rendition "with the attention to present the interpretation of the meaning of the Quran in its pristine form and not in the best English style" (Saleem, 2013, p. 82). However, Sirhani (1998, p. 7) was an exception; he claimed that this translation is the best, but without any substantial evidence. In actual fact, the Quranic text can be interpreted rather than rendered into another language due to the so-claimed



inimitability (e.g. Ahmad Ali, 2001, p. 7; Schub, 2003, pp. 81-85). The problems and pitfalls in rendering the Quranic text into English are as follows: lack of knowledge of the Arabic language, lack of knowledge of literary English, the sectarian biases and lack of scientific knowledge (Saleem, 2013: 79).

Since there can never be a one-to-one relationship between a SL text and one particular translation text (House, 2009, p. 29), translators of the Quran should do their best to convey a similar message and fulfill a similar function in order to preserve as many features of the original as possible. This can be done by comprehending the SL text within its context and consulting some well-known exegetes in order to be acquainted with which interpretation is overweighed. Actually, the meaning of a religious text cannot be easily determined since its textual material is marked with many ambiguities due to the nature of religious texts which belong to a relatively remote period of time (Ilyas, 1989, p. 89). All translations of this type of texts are religiously unbinding (Aziz, 2000, p. 111). In this spirit, Arberry (1982) states:

*"[I]n making the present attempt to [...] to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which—apart from the message itself—constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind [...]. For the Koran is neither prose nor poetry, but a unique fusion of both" (p. 10).*

## CHAPTER 4: RESEARCH METHOD

"[E]very translation [of the Quranic text] proclaims its own inadequacy and is not more than an approximation of the meanings of the Quran."

(Tibawi, 1964, p. 9)

### 4.1 Introduction

In the broadest sense of the word, research is an investigation into materials and sources for establishing new facts and reaching conclusions. It is best to be conceived as "the process of arriving at dependable solutions to problems by a planned and systematic set of [collection,] analysis and interpretation of data" (Mouly, 1978, cited in Cohen 2000, p. 45). This process of systematic inquiry and examination comes in "an effort to understand, describe, predict or control a phenomenon" (Mertens, 2005, p. 2) and to investigate new hypotheses, suggest new interpretations of datasets or text-types and pose new research questions for future work (cf. OECD, 2002). A various set of steps are used for the collection and analysis of such data, information and facts (Shuttleworth, 2008) for sake of increasing our human understanding of a given topic or certain issue (Creswell, 2008). As a member of a relevant *collaborative* community, the researcher is building on the (stock of) knowledge having been acquired by others before and communicating the same to others who are coming after.

For the methodology, it is generally a range of techniques by which a particular piece of research is undertaken. A technique is a plan of action intended for field work as the research tools demand. A few procedures are devised for administering and collecting different datasets for the study. This includes "explaining limitations and resources, clarifying presuppositions and consequences, relating potentialities to [the world of] knowledge" (Kaplan, 1973, cited in Cohen 2000, p. 45). A method of research is, hence, "the frame of reference influenced by a paradigm

where the theoretical perspective is placed or developed in for forming concepts and hypotheses or building models and theories" (Cohen et al., 2000, p. 44; see also Somekh and Lewin, 2005, p. 346; Walter, 2006, p. 35). In this respect, as our problem and purpose of research has been identified, a sequence of methodical steps was taken in determining the:

- methodical approach,
- data collection procedure: research sample,
- theoretical bases,
- instrumental development: content- and survey-based analyses,
- procedure of administration,
- data analysis procedure and, lastly,
- issues of validity and reliability.

#### **4.2 Methodical approach**

In light of the previous translation approaches and based upon the findings to be obtained for the major purpose of the present study, all the textual additions (or parenthetical explicitations) encountered in the HKT are subject to description and classification in terms of our four aspects and at two dimensions. It is not an error-hunting or fault-finding task, and any comment against the Hilali and Khan Translation is not an underestimation of it. As a matter of fact, shortcomings are to be found in any human work. The translators' efforts are certainly appreciated as long as instances of mistranslation have not been deliberately made to distort the meanings of the Quranic message. Inevitably, the Translation has its own peculiarities as it reflects decisions made on the translators' part that can always be questioned and debated. Anyhow, a general comprehensive *taxonomy* of textual addition (explicitation) can be

ultimately proposed in the field of translation of sacred texts, namely the Quran, from Arabic into English.

Generally speaking, this is a corpus-based research and its findings can be divided into qualitative and quantitative. The aforementioned thoughts presume that quantitative and qualitative approaches rely on different assumptions and have different features. Going against the idea of combining quantitative and qualitative methods, Cook and Reichardt (1979, pp. 10-11) "enumerate the classic distinction between qualitative and quantitative approaches." In this respect, Sekaran (2003) also argues that such two techniques of research have "different methods of data collection; the qualitative approach uses the methods of in-depth interviews, experiment, and collecting and analysis of documents while the quantitative approach uses the methods of questionnaire, interview, and observation" (p. 223). However, for this study, the analysis is mainly qualitative but will be supported by statistical frequency where possible.

- Qualitatively, the study attempts to find evidence of the scale in the nature of the explicative strategies of textual addition in the HK Translation of the Quran. This entails building a corpus that includes instances belonging to the explicative notion of textual addition and evaluating the translations. For this, Strauss and Corbin (1990) claim that "qualitative methods seek instead illumination, understanding, and extrapolation to similar situations" (p. 17) and can be also used to "better understand any phenomenon about which little is yet known" (p. 524). They empirically produce findings not arrived at by means of statistical procedures or other means of quantification (Strauss and Corbin, 1990, p. 17; Punch, 1999, p. 4).

- Quantitatively, an analysis is to be applied to the encountered instances and sub-instances, using at least scores of frequency and percentage. Quantifying the data makes it comparatively simpler, swifter, and more inclusive for the reader to have a global outlook into general patterns and tendencies. For this, Punch (1999, p. 4) states that quantitative research is empirical as the data is in the form of numbers. It seeks causal determination, prediction, and generalization of findings (Strauss and Corbin, 1990, p. 17).

Moreover, the type of text in the present content analysis is a book. The qualitative and quantitative methods can be effectively combined in the same research project (Strauss and Corbin, 1990) in a mixed-method approach. In this spirit, Creswell (2003) identifies this approach as "one that involves gathering both textual and numeric information" (p.20). According to Gorard (2004), "research is strengthened by the use of mixed-method [approaches, since this would often have greater effect as] figures can be very persuasive whereas stories are more easily remembered and repeated for illustrative purposes" (p. 7; see also Patton, 1990). However, some drawbacks of this approach were noted (e.g. Johnson and Onwuegbzie, 2004, p. 21): more expensive, more time consuming, often difficult for a single researcher and difficult to analyze quantitative data qualitatively or qualitative data quantitatively.

Furthermore, the present study had two kinds of population and, hence, research samples as it is carried out by both content and survey analysis. Generally speaking, a population can be defined to include "*all items or people with the characteristic one wish to understand*" (Dornyei, 2003, p. 70). Because there is very rarely enough time or money to gather information from everyone or everything in a population, the goal becomes finding a representative sample (or subset) of that

population. Hence, a population is the *environment* from which units are selected (or process of sampling). As the population to generalize is identified, a fair sample is then representatively drawn from it so that results can be automatically generalized back to it. In fact, a systematic sampling involves a random start, i.e. the sample is initially selected in a randomized manner. However, all the subsets of the sampling frame are given an equal probability; they have the same chance of selection. Sampling is concerned with the selection of a subset of texts or individuals to estimate characteristics of a Population of Concern (PoC) as a whole. This relies upon some scheme of ordering and—for minimizing bias and simplifying the data analysis of the study—certain elements of it are selected at regular intervals. Eventually, a pilot study was also undertaken; it is:

*"[a] process of carrying out a preliminary study, going through the entire research procedure with a small sample through a questionnaire or interview schedule done in preparation for the major study"* (Polit et al., 2001, p. 467).

### **4.3 Theoretical bases**

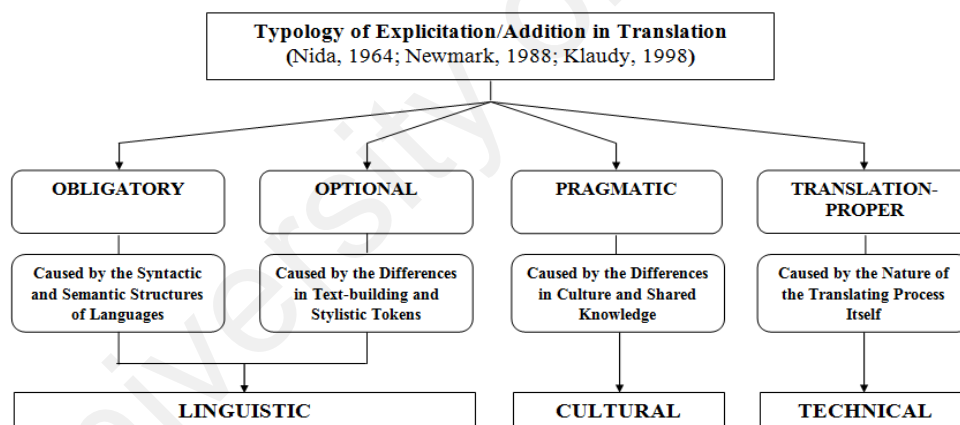
For the sake of attaining the objectives of the present study and answering the research questions, the researcher had the following four theoretical bases. These were collectively considered for the purpose of this study as the theoretical instrument. They were definitely developed in light of a various set of approaches and procedures found in the related literature.

*Explicitative nature/types in translation:* In line with Objective 1 of the study—to determine the types of explicitation the TAIps in the HK translation of the Quranic text can functionally submit to, this theoretical basis concerns itself with the translational aspect of explicitation on the basis of Klaudy's (1998/2008) approach and typology of explicitation as a main theory, and Nida's (1964) approach to and techniques of adjustment/addition in translation as a supporting one. By dealing with

such two completely different languages as Arabic and English in translation, loss and gain are inevitable. Therefore, the translator adds information in the TL text as a sort of explicitation or adjustment for dynamic rendering (Nida, 1964, pp. 227-231) by accounting every linguistic, cultural or technical dimension (Newmark, 1988, p. 91).

In this respect, Klaudy (1998) presents a model of explicitation in translation (see Figure 4.1 below). She classifies the information added to the TL text into:

- a) obligatory as it is caused by the syntactic and semantic structures,
- b) optional as it is caused by the differences in the text-building strategies and stylistic preferences,
- c) pragmatic as it is caused by differences between cultures and shared knowledge and
- d) translation-proper as it is caused by the nature of the translating process itself.



**Figure 4.1: Typology of addition or explicitation in translation**

*Grammatically and lexically cohesive devices:* In line with Objective 2 of the study—to investigate the TAIps as devices of cohesion in the Quranic text at the two levels of speech: grammar and lexicon, this theoretical basis concerns itself with the translational aspect of textuality as to cohesivity on the basis of Halliday and Hasan's (1976) approach to cohesion in English as a main theory, and Beaugrande and Dressler's (1981) first standard of textuality as a supporting one. To textually add

information in translation is necessarily to be in line of the given TL texture. A text cannot be distinguished as a text unless it is of texture and hence, certain regular textual grounds are to be based upon in explicating. Basically, texture is provided by grammatically cohesive devices as the visible network of a text (see Figure 4.2 below).

Halliday and Hasan (1976) consider such grammatically cohesive devices to be of six types:

- a) reference as personal, demonstrative and comparative, in endophoric (anaphoric, cataphoric) or exophoric (paraphoric, homophoric) forms;
- b) substitution as nominal, verbal and clausal, for avoiding the repetition of a lexical item through grammatical resources;
- c) ellipsis as nominal, verbal and clausal, taking place when words are omitted in case of repetition, after a more specific mention;
- d) conjunction as additive adversative causal and temporal, setting up a relationship between two clauses;
- e) grammatical cohesion as the logical and structural rules governing the composition of a text and including both morphology and syntax; and
- f) lexical cohesion as the ties created between lexical items or the ways related words are chosen to link elements of a text.

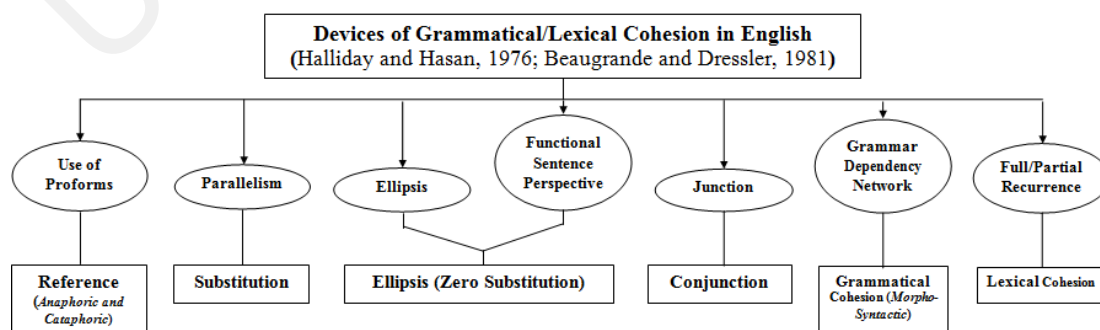


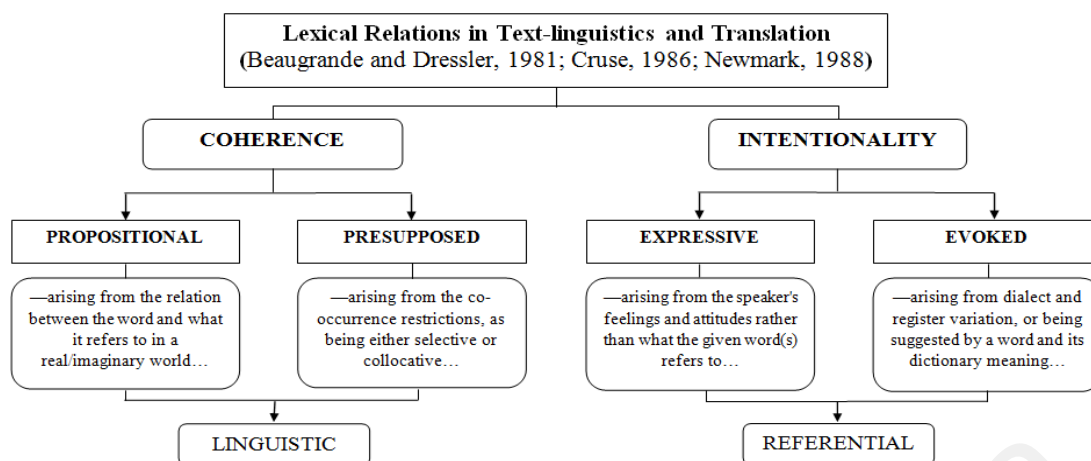
Figure 4.2: Grammatical and lexical cohesion in English



*Coherential and intentionality-wise devices:* In line with Objective 3 of the study—to examine the TAIps as factors of texture of an English translation of the Quran by coherence and intentionality, this theoretical basis concerns itself with the translational aspect of textuality as to relationality on the basis of Cruse's (1986) approach to lexical meaning as a main theory, and Beaugrande and Dressler's (1981) second two standards of textuality as a supporting one. Texture is also attained by the lexically visible and invisible network (i.e. lexical cohesion). This network is a sort of cohesive effect achieved by the selection of vocabulary (Halliday and Hassan, 1976, p. 274) and mutual access and relevance within a configuration of concepts and relations (Beaugrande and Dressler, 1981, p. 84) (see Figure 4.3).

Cruse (1986) proposes four types of meaning in lexical semantics, which could fall under either coherence or intentionality:

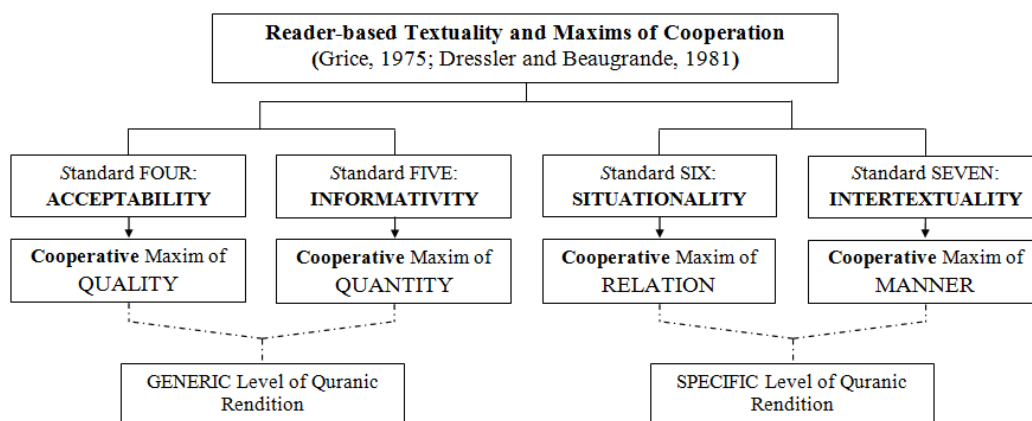
- a) Linguistically, the translator can have "little choice to formulate his words" (Newmark, 1982, p. 134) and this entails that meaning is both:
  - i. *propositional* as arising from the relation between a given word and what it refers to in a real or imaginary world and
  - ii. *presupposed* as arising from the co-occurrence restrictions being selective or collocative.
- b) Referentially, the translator can have "a large number of non-linguistic variations to employ" (Newmark, 1982, p. 134), and this entails that meaning is both:
  - i. *expressive* as related to the speaker's feelings and attitudes rather than to what the given word(s) refers to and
  - ii. *evoked* as arising from dialect and register variation.



**Figure 4.3: Lexical relations in text-linguistics and translation**

*Cooperation and reader-based comprehensibility:* In line with Objective 4 of the study—to observe how a TAIp-enriched translation of the Quranic text appears communicative to an English-speaking reader, this theoretical basis concerns itself with the translational aspect of communicativity on the basis of Grice's (1975) maxims/principle of cooperation as a main theory, and Beaugrande and Dressler's (1981) last four standards of textuality as a supporting one. Translation is considered as an act of communication between the translator (as a sender/writer) and the receptor (as a receiver/reader). In this respect, Grice (1975) proposes the cooperative principle, or CP, by four maxims (see Figure 4.4). Arising from the pragmatics of natural language and enabling effective communication, the maxims are quantity, quality, relation and manner, in that you:

- a) make your contribution as informative as is required and not make your contribution more informative than is required,
- b) not to say what you believe to be false and not say that for which you lack adequate evidence,
- c) are relevant, and
- d) avoid obscurity of expression, avoid ambiguity, avoid unnecessary prolixity and are orderly.



**Figure 4.4: Reader-based textuality and cooperative maxims**

## **4.4 Data collection procedure**

### **4.4.1 Content-based data collection**

Dealing with Objectives 1, 2 and 3, the first data-collection procedure of the present study was content-based, by a relational content analysis or a relationnaire in particular, examining the TAIps from both explicative and textual perspectives.

#### **4.4.1.1 Research sample of the study**

##### **4.4.1.1.1 PoC and sampling frame**

Regarding the content-based theoretical population of research, it is all the existing translated versions of the Quran into English all over the world, whether produced by Muslim or non-Muslim translators. Anyhow, the Population of Concern (PoC) of the present study is the HKT as an existing translated version of the Quran into English, produced by two Muslim translators. This English translation of the Quranic text is titled as *The Noble Quran: English Translation of the Meanings and Commentary*. It is the fifteenth (15th) revised edition published in 1996, as a co-translation of the Quran into the modern English language by Dr. Muhammad Taqi-ud Din Al Hilali and Dr. Muhammad Muhsin Khan, formerly Professor of Islamic Faith and Teachings and Director of University Hospital at the Islamic University in Madinah, KSA, respectively.

Based upon the systematic method of sampling, the HKT—was wholly *probable* to be a sample size in relation to the major purpose of analyzing the TAIp strategy in rendering the Quranic text into English. However, to deal with this PoC as a whole and, hence, cite every potential textual case of addition is definitely a huge task. On the one hand, the HKT—and the original text of the Quran in Arabic—is formally divided into seven categories (*Ahzab*, plural of Hizb); this heptagonal categorization was taken into account. Furthermore, the text of the Quran is based upon two main types of register, namely Makki and Madani (see Appendix A: General description of the sample Surahs). Each chapter or group of chapters could be undertaken for further research on its own. For practical reasons, a *particular* segment of the HKT was, therefore, selected (cf. Toury 1977, p. 99). This segment was attempted to be a reasonably representative sample of the study that could:

- a) *registerially* address the two types of Quranic revelation, namely Makki and Madani, in some approximately equal number of lines and words as the SL text of the Quran in Arabic, being differently styled and having variously different issues and themes; and
- b) *conceptually* catch up an amount of TAIps that could be generally tackling the formal story told by the Quran in a reasonable manner, ranging from the oneness of God to the issue of belief/disbelief and societal affairs till the end of human life and the day of Resurrection.

#### **4.4.1.1.1 Registerial criterion**

The HKT version (sample of study) of the Quran addressed both types of Quranic revelation (i.e. Makki and Madani) in a nearly equal manner. The Makki Surahs have small verses which are stylistically motivating and they normally avoid long and perplexing speeches. The most prevailing theme of the Makki chapters is the doctrine

of monotheism in worshiping one God as opposed to the general polytheistic belief. Such chapters are concerned with the attributes of God and His supreme power with reference often to the stories of past people/prophets. They emphasize the Prophethood of Muhammad and the reality of the Judgment Day. Such chapters are also of a secondary objective of being literal, rhetorical and being a linguistic miracle for the Arabs who were mainly masters of classical Arabic.

The chapters/Surahs of the Madani revelation; however, have long verses (but easier vocabulary) that are capable of explaining technical concepts, e.g. inheritance, economic and matrimonial laws. Such chapters of Madinah lay down the Islamic law and jurisprudence—in continuation of the Islamic theme of monotheism. They emphasize Islamic ethics, morals, marital and family laws, judicial, economic, administrative, criminal, matrimonial and educational rules, monetary transactions, international law and acts of worship, and relationship of Islam and Muslims with other religions and followers of religions in the world. The type of Makki text encompassed a number of 1,422 words (49.7%) and, almost equally, a number of 1,440 words (50.3%) were encompassed by the Madani one (see Table 4.1 below).

**Table 4.1: Sample Surahs of the Quran as per the original version**

Sr. No.	Surah No.	Description of Surahs			Number of		
		<i>Name in Arabic</i>	<i>Name Translated</i>	<i>Type</i>	<i>Verses</i>	<i>Lines</i>	<i>Words</i>
1	44	<i>Ad Dukhaan</i>	The Smoke	Mkk	59	42	378
2	45	<i>Al Jaasiyah</i>	The Crouching	Mkk	37	50	450
3	46	<i>Al 'Ahqaaf</i>	The Sandhills	Mkk	35	66	594
4	47	<i>Muhammad</i>	Muhammad	Mdn	38	59	531
5	48	<i>Al Fat-h</i>	The Victory	Mdn	29	64	576
6	49	<i>Al Hujuraat</i>	The Apartments	Mdn	18	37	333
Total					216	318	2.862

Moreover, the TL words were distributed to words out of TAIps and words in TAIps. In total, seven thousand seven hundred twenty (7,720) TL words represented the sample HKT material (see Figure 4.5 below). Out of it, one thousand four hundred ninety four (1,494) TL words were encountered in TAIps; 866 were in the Makki

chapters while 628 in the Madani one. For the TAIps as encountered in either chapter, the TL words being textually added in parentheses were four hundred forty-two (442)

TAiPs: 254 of them in the Makki

text and 188 in the Madani one

(see Table 4.5). On *another* point

of selection, three hundred forty-

nine (349) TAIps were *direct*

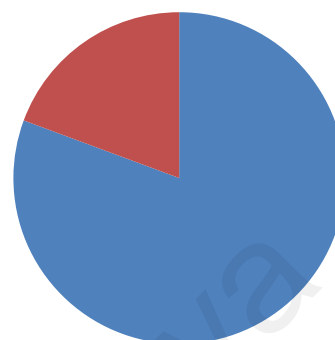
(Dct) and ninety-three (93) others

were *second* (Snd) (see also

Appendix B: List of TAIps in the sample HKT material). With regard to the general description and classification of TAIps into direct and second ones, the procedurally direct type of TAIps was found to be so much more frequent than the second one in both Makki and Madani types of texts.

■ Number of TL words out of TAIps (as per the HKT)

■ Number of TL words in TAIps (as per the HKT)



**Figure 4.5: TL words in and out of the TAIps**

**Table 4.2: Number of direct and second TAIps**

Sr. No.	Sequence of TAIps	Direct/Second		Total
		<i>Direct</i>	<i>Second</i>	
1 - Makki	001-071	55	16	71
2 - Makki	072-140	54	15	69
3 - Makki	141-254	94	20	114
<i>Subtotal</i>	<i>001-254</i>	<i>203</i>	<i>51</i>	<i>254</i>
4 - Madani	255-348	74	20	94
5 - Madani	349-416	51	17	68
6 - Madani	417-442	21	5	26
<i>Subtotal</i>	<i>255-442</i>	<i>146</i>	<i>42</i>	<i>188</i>
<b>Total</b>		<b>349</b>	<b>93</b>	<b>442</b>

The direct TAIps in the Makki text were found to be a little more frequent than they were in the Madani one. The Makki text is of a concise language where many things are missing in it and, hence, it required directness of TAIps (=79.92 vs. 77.66); in other words, most of its TAIps are essential. On the other hand, the Madani text was almost of complete sentences, the matter which this Quranic type of revelation required little more second TAIps than the Makki one (=22.34 vs. 20.08) as

a considerable number of the directly placed TAIps are already supplemental ones. What could provide evidence of this finding is that the referential TAIps were prevalent in the Madani text.

#### **4.4.1.1.1.2 Conceptual criterion**

Encountered in the six chapters, the TAIps were to tell a general story in direct association with the overall story told by the Quran. This story had a set of concepts or themes distributed over the six chapters. Each chapter complementarily took part of it, explicitly or, at a very much lesser degree, implicitly (see Table 4.3). The explicit concepts were easy to identify and deal with but the implicit ones for being coded required base judgments on a somewhat subjective system.<sup>7</sup> This procedure involved establishing a frequency set of such concepts most often represented by the words, phrases and clauses in the TAIps. Also known as thematic, this analysis focused on the occurrence of the concepts/themes in this translated text of the Quran: quantifying and tallying their presence (cf. Palmquist, Carley and Dale, 1997). The steps taken were as follows:

1. A pre-defined set of concepts or themes was validly developed by the assistance of a number of specialized resources. This set was generally to be the main Quranic story, coding for sixteen (16) concepts or themes.
2. The pre-defined set was basically coded from; however, some relevant themes encountered in the translated text but not included in the set were added. Actually, determining a certain set of concepts allowed the researcher to examine the translated text for very specific things, keeping him on task; however, to introduce a level of coding flexibility allowed new, important material to be incorporated into the coding process.

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<sup>7</sup>To limit this subjectivity, a specialized dictionary was needed.

3. Both existence and frequency were considered in the coding process. A concept was counted once, no matter how many times it appeared. This was a basic process of coding giving a very limited perspective of the text. However, the number of times a concept appeared was more indicative of significance.
4. Four subsets of themes were created to allow streamlining and organizing the coding process. The concepts were arranged in a thematic or chronological manner—also as per the formal story encompassed by the Quranic message.

Analytically, coding the translated text was done by hand, i.e. reading through the texts and manually writing down the occurrences. Manual coding could be more efficient than the computer-based one.

**Table 4.3: Story told by TAIps in the sample HKT material**

Type of Quranic Revelation/Subset of Concepts or Themes		Mkk.	Mdn.	Total
Subset 1: Infrastructural Stage	The Lord (Allah) the One, the Almighty and the Creator of everything	22	18	40
	Has created (Mankind and Jinn), and Called them for (Monotheism/Oneness, that None has the Right to be Worshipped but He/Allah),	6, 3 7/6, 1	2, 0 6/5, 2	11 27
	Under the title of the religion/message of (Islam), sending to them (Prophets/Messengers).	10, 7	18, 4	39
Subset 2: Main-Structural Stage-A	Among such prophets were both (Prophet Musa/Moses علي موسى السلام and Prophet Muhammad صلى الله عليه وسلم)	8, 13	0, 30	51
	As they were sent to the people of (Israel in Egypt and Quraish in Makkah),	4, 2	0, 3	9
	To whom, He/Allah sent down holy books (i.e. Torah and Quran) by the Angel of revelation.	2, 21	0, 3	26
Subset 3: Main-Structural Stage-B	Also the people were given the Ayat (Proofs, Evidence, Verses, Lessons, Signs and Revelations), but	4	0	4
	The people, mankind, had their own (Desires/Hopes) to follow in life.	1	5	6
	Some of them (Believed, being Faithful, Pious, Obedient, Sincere, Truthful or Patient persons, i.e. Good-doers).	6, 6	6, 4	22
Subset 4: Ultrastructural Stage	However, many others (Disbelieved, being Polytheist, Pagan, Disobedient, Hypocrite, Liar or Rebellious Wrong-doers).	18, 16	2, 11	47
	The latter did (Invocations) to their false deities as (Helpers, Supporters, Masters, Gods or Relatives) other than Allah.	2, 10	0, 11	23
	Therefore, (Jihad/Fight in Cause of Allah) is ordained until a (Pledge) is made among people for (Calmness and Tranquillity) in the (World) till death, as all mankind/Jinn will be	0, 0	8, 3	11
Subset 4: Ultrastructural Stage	Recompensed on (the day of Resurrection) by reward, Gardens under which rivers run (Paradise) or	0, 1	3, 1	5
	Penalized by severe Rijz, torment (Punishment/Hell/Hell-fire).	3, 14	1, 6	24
	Total	3	1	4
		196	153	349



#### 4.4.1.1.2 Sample size

Going with Points (a) and (b) of registerial and conceptual criteria above, a number of six (6) chapters of the Quran were selected; they were Chapters 44-49 as a representative sample of the present study (see Table 4.4 below). Being of a nearly similar amount of SL words in terms of the type of revelation, such chapters actually preserved the common heptagonal categorization of the Quran as they sequentially fell under the sixth category.

**Table 4.4: Distribution of the sample HKT material to the PoC**

1	7	13	19	25	31	37	43	49	55	61	67	73	79	85	91	97	103	109
2	8	14	20	26	32	38	44	50	56	62	68	74	80	86	92	98	104	110
3	9	15	21	27	33	39	45	51	57	63	69	75	81	87	93	99	105	111
4	10	16	22	28	34	40	46	52	58	64	70	76	82	88	94	100	106	112
5	11	17	23	29	35	41	47	53	59	65	71	77	83	89	95	101	107	113
6	12	18	24	30	36	42	48	54	60	66	72	78	84	90	96	102	108	114

For calculating the sample size, it was based on the original Arabic copy of the Quran, published by King Fahed Complex and called *Mus-Haf Al Madinah* (in English—the Quranic Copy of Madinah). This is the most widespread original copy

of the Quranic text in the world.

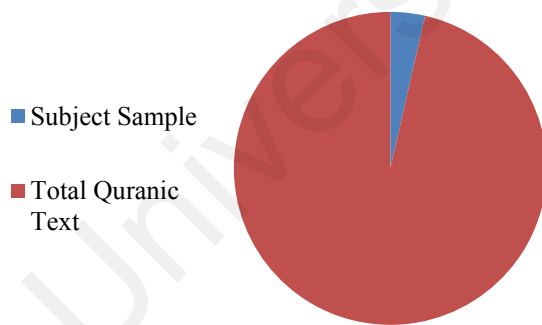
Moreover, it is more organized and their lines and words are more easily

countable than the lines and words in

the HKT. Each page consisted of fifteen (15) lines, except for the pages

that included the name-providing

dividers of Surahs as each divider



**Figure 4.6: Sample size of the original version of the Quran**

occupied a 2-line space. Each line contained nine (9) words in average—one word more or less. Accordingly, the 6-chapter material consisted of (318 lines multiplied by 9 words per line, equaling) two thousand eight hundred sixty two (2.862) words, as

per the original Arabic version of the Quran. Since the Quranic text in Arabic as almost commonly agreed by Muslims includes 77,439 words, our sample was then represented by 3.7% of the total text of the Quran (see Figure 4.6).

#### **4.4.1.2 Content-based instrument: Relationnaire**

A relational type of content analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material. By systematically evaluating texts (e.g. documents and graphics), qualitative data can be converted into quantitative data. Beyond merely identifying concepts, this analysis begins with the act of exploring relationships in a given text or set of texts. It is also termed as semantic analysis (Palmquist, Carley and Dale, 1997). In other words, the focus of a relational content analysis is to look for meaningful relationships as individual concepts are viewed as having no inherent meaning. To a certain extent, meaning is a product of the relationships among concepts as only ideational kernels in a text (Carley, 1992), which can acquire meaning through their connections to others.

A general framework for building this content-based instrument was followed (Palmquist, Carley and Dale, 1997); it involved two-plus-one phases—planning and designing as well as piloting; each phase had a number of steps, as follows:

5. Planning, by which the types of explicitation and writer-oriented devices of texture and how they would alleviate or aggravate a translation of the Quran were the datasets to be collected, and as per which a relational content analysis was resolved to be the research method. Based upon Klaudy's (2008) approach to and typology of explicitation in translation as a main theory, this method was developed for the purpose of the present study *for examining the TAIps as factors of explicitation and devices of texture in the HK translation of the Quranic text into English*. Going with Nida's (1964) techniques of adjustment

for explicitation, this content-based instrument also depended on Halliday and Hasan's (1976) approach to cohesion in English and Cruse's (1986) typology of lexical meaning for the particular issue of texture in a translated text.

6. Being the most considerable phase, designing the content-based method involved the following six substeps (see also Appendix C: Taxonomy of TAIps in the sample HKT material):

- a) A certain sample of the HKT text was selected as stated and described in the previous section(s). It was a 6-Surah/chapter segment of the Quran, involving a number of 442 TAIps. A consideration was how much information to preserve with some care that the results not be limited by this kind of preserving. All the encountered instances of TAIps were to be subject to analysis; however, it was needed not to cause the coding process to be much extensive to bring in any valuable findings.
- b) Choosing the sample, the type(s) of relationships to examine were variously determined at both aspects of linguistic and referential explicitness and cohesive and relational textuality (cf. Nida, 1964; Beaugrande and Dressler, 1981). This method of research could be of different types—e.g. affect extraction and proximity analysis. It could be concerning in the emotional or psychological state of the translators to be ascertained via their textual behavior and in the co-occurrence of the TAIps in the translated text of the Quran as basically a string of words—say, a matrix of TAIps to be drawn out and to suggest a certain overall meaning.

- c) The HKT text was reduced to a set of categories (i.e. into its Ayaat/verses) and the TAIps in each of them as units of language or patterns were given serial numbers. Both kinds of data collection—*namely*, existence and frequency—were coded for. This procedure appeared to be simple, but it did not really lead to simplistic findings. The aspect of explicitation was investigated at linguistic and referential levels (Klaudy, 2008). The TAIps were firstly obligatorily grammatical or lexical, and optionally textbuilding or stylistic. Many of them were also referred to be local or global and translation-proper or interpretative from pragmatic and technical perspectives.
- d) The textural relations between the TAIps encountered and the text or context of the Quran were explored. Having been explicitatively coded as stated in aforesaid Point (c), all the 442 instances of TAIps were then collected for how they would be in connection with the translated text: cohesively at levels of grammar and lexicon on the one hand (Halliday and Hasan, 1976), and relationally by coherence or intentionality on the other hand (Cruse, 1986). Each level of texture was also classified and accordingly illustrated.
- e) The instances of TAIps encountered in the sample HKT material were then coded. One of the main differences between conceptual analysis and relational analysis is that the statements or relationships between concepts are coded. At this point, it is important to take special care with assigning value to the TAIps in an effort to determine whether ambiguous units of language are just fillers or hold information about the statements made.

f) Back to the research question(s), it was eventually affirmed or re-affirmed as it indicated where and why the collecting process as a whole was then to be headed. It was examining the explicative and/or textural relations between the various TAIps encountered in the sample HKT material and the translated text/context of the Quran. Without such a focused question(s), the types and options open to interpretation could have been limitless and, hence, the content-based analysis itself could have been difficult to complete.

#### **4.4.2 Survey-based data collection**

Dealing only with Objective 4, the second data-collection procedure of the study was survey-based, by a questionnal survey analysis or a questionnaire in particular, measuring the attitudes of readers of a TAIp-enriched translation of the Quran.

##### **4.4.2.1 Research sample of the study**

###### **4.4.2.1.1 PoC and sampling frame**

As to a survey-based theoretical population of research, it is all the potential non-Arabic-speaking receptors of a translation of the Quranic text—being Muslims or non-Muslims, of formal or informal education—all over the world. Besides, the population of concern (PoC) of the present study is the potential English-speaking/TL readers of an existing translated version of the Quran, produced by a Muslim translator(s). A number of persons participating in the survey were variously selected within a period of about seven months—from June 2015 to January 2016. They were actually met in person or contacted by email in Jordan and Malaysia, or contacted—by means of friends—via phone/email or Facebook in other English-speaking countries as the United States of America and Canada. The universities and educational institutions were informally the specific places focused on.

<p><b>Demographic Variables for a Survey on an English Translation of the Quranic Text</b></p> <p><i>Infrastructural Set-1</i></p> <ol style="list-style-type: none"> <li>1. Level of education</li> <li>2. Years of experience</li> <li>3. Command of English</li> <li>4. <i>Relatedness to languages</i></li> </ol> <p><i>Ultrastructural Set-2</i></p> <ol style="list-style-type: none"> <li>1. Knowledge of Arabic</li> <li>2. Knowledge of the Quran</li> <li>3. Knowledge of translating</li> <li>4. <i>Reading of an interpretation</i></li> </ol>
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**Figure 4.7: Demographic variables for the survey-based analysis**

The respondents were demographically considered in terms of eight—to be then made only six—variables in two major sets (see Figure 4.7 above). By response, the first set was considered to be infrastructural as its options implied being either high/proficient or low/amateurish; however, the other set was considered to be ultrastructural as its options implied being either yes/proficient or no/amateurish:

1. *Set 1 involved:* level of education, years of experience and command of English. As for binarity, a fourth variable of this infrastructural type could be also surveyed and be part of this analysis; it is the *relatedness of education and/or experience to languages or linguistics*.
2. *Set 2 involved:* the knowledge of Arabic, knowledge of the Quran and knowledge of translating. As for binarity, a fourth variable of this ultrastructural type could be also surveyed and be part of this analysis; it is *the possible previous reading of an English interpretation of the Quran*.

#### **4.4.2.1.1.1 Infrastructural variables**

In a survey/questionnaire on an English translation of the Quranic text, the infrastructural set covered three demographic variables: qualification as the head of Set 1, and the two other sustaining ones of experience and English (see also Tables 4.5(a, b and c) below for further illustration).

For the *first* variable, the participants were chosen to be educated, almost with academic degrees ranging from the first university degree (Bachelor, B.A. or B.Sc.) till the last formal degree of academia (Philosophy, PhD). Persons of five levels of qualification responded to the survey—including, with the aforesaid levels, students or holders of a master's degree and PhD candidates. In view of binarity, the first three levels were treated as low (N. 44 | 60.3%) whereas the last two ones were treated as high (N. 29 | 39.7%).

The participants' command of English as the *third* variable of this set was considered in terms of being native or non-native. It was necessary to realize how the English of those non-native persons could be rated—from 1 - very good to 5 - very poor. The native speakers of English were let to fall under the very good class. In view of binarity, the five ratings were divided into low

In terms of the *second* infrastructural variable, the years of experience were basically considered as to five levels/periods of time: starting from zero till 21 years and above. The period of 11-15 years was the most frequent of them. For practical *binarity*-based reasons, such respondents' experiences were divided into low and high. The low level of experience covered the years from zero till 15 (N. 50 | 68.5%); however, the high ones on the other hand covered the years from 16 to 21 and above (N. 23 | 31.5%).

**Table 4.5(a): Infra 1/Level of qualification**

<b>Variable 1.1: Level of Qualification</b>	<b>(N)</b>	<b>(%)</b>
B.A./B.Sc. holder	4	5.5
M.A./M.Sc. candidate	10	13.7
M.A./M.Sc. holder	30	41.1
<i>Subtotal: Low</i>	<i>44</i>	<i>60.3</i>
Ph.D. candidate	18	24.7
Ph.D. holder	11	15.1
<i>Subtotal: High</i>	<i>29</i>	<i>39.7</i>
<i>Total</i>	<i>73</i>	<i>100.</i>

**Table 4.5(b): Infra 2/Years of experience**

<b>Variable 1.2: Years of Experience</b>	<b>(N)</b>	<b>(%)</b>
0-5 years	4	5.5
06-10 years	21	28.8
11-15 years	25	34.2
<i>Subtotal: Low</i>	<i>50</i>	<i>68.5</i>
16-20 years	18	24.7
21+ years	5	6.8
<i>Subtotal: High</i>	<i>23</i>	<i>31.5</i>
<i>Total</i>	<i>73</i>	<i>100.</i>

level including the very poor, poor and middle commands (N. 12 | 16.4%) and high one to include the good and very good commands of English (N. 61 | 83.6%).

**Table 4.5(c): Infra 3/Command of English**

<b>Variable</b>	<b>1.3:</b>	<b>(N)</b>	<b>(%)</b>
<b>Command of English</b>			
Very poor		1	1.4
Poor		1	1.4
Middle		10	13.7
<i>Subtotal: Low</i>		<i>12</i>	<i>16.4</i>
Good		10	13.7
Very good		51	69.9
<i>Subtotal: High</i>		<i>61</i>	<i>83.6</i>
<i>Total</i>		<i>73</i>	<i>100.</i>

#### 4.4.2.1.1.2 Ultrastructural variables

The infrastructural set of demographic variables—in this translation-based survey—on the other hand covered: the knowledge of Arabic as the head of Set 2, and both knowledge of the Quran and of the translating process as sustaining factors (see also Tables 4.6(a, b and c) below for further illustration).

In terms of the *first* variable of Set 2, the participants were asked whether or not they had knowledge of Arabic. Those who said *yes* were subject to a five-point scale: 1 very good to 5 very poor. For binarity, the participants who did not have any knowledge were let to fall under the very poor category. At last, we had two types of participants: those being knowledgeable—i.e. having very good, good or middle knowledge of Arabic (N. 68 | 93.1%), and those being not—having poor or very-poor knowledge (N. 5 | 6.9%).

Likewise, the knowledge of the Quran as the *second* ultrastructural variable was similarly treated. Those who had very poor or poor knowledge of the Quran were considered as if they were by this survey not really knowledgeable. The intended knowledge of the Quran in this respect is largely related to the comprehensibility of the Quranic text in specific. Eventually, two types of participants were developed for this study: those who were knowledgeable of the Quran (N. 51 | 69.9%) and those who were not (N. 22 | 30.1%).



Finally, the *third* variable in Set 2—the knowledge of the translating process, the same procedure above applied to it. The participants who had no knowledge of how a text is rendered into another language were let to fall under the very poor category. Eventually, two types of participants in this respect were developed: those who had any average, good or very good knowledge of translating (N. 41 | 56.2%) and those who were not knowledgeable of how texts are translated—being of very poor or poor knowledge (N. 32 | 43.8%).

**Table 4.6(a): Ultra-1/Knowledge of Arabic**

<b>Variable</b>	<b>2.1:</b>		
<b>Knowledge of Arabic</b>		<b>(N)</b>	<b>(%)</b>
Very poor		51	69.8
Poor		17	23.3
<i>Subtotal: No</i>		<i>68</i>	<i>93.1</i>
Middle		4	5.5
Good		1	1.4
Very good		0	0
<i>Subtotal: Yes</i>		<i>5</i>	<i>6.9</i>
<i>Total</i>		<i>73</i>	<i>100.</i>

**Table 4.6(b): Ultra-2/Knowledge of the Quran**

<b>Variable</b>	<b>2.2:</b>		
<b>Knowledge of Quran</b>		<b>(N)</b>	<b>(%)</b>
Very poor		33	45.2
Poor		18	24.7
<i>Subtotal: No</i>		<i>51</i>	<i>69.9</i>
Middle		15	20.5
Good		6	8.2
Very good		1	1.4
<i>Subtotal: Yes</i>		<i>22</i>	<i>30.1</i>
<i>Total</i>		<i>73</i>	<i>100.</i>

**Table 4.6(c): Ultra-3/Knowledge of translating**

<b>Variable</b>	<b>2.3:</b>		
<b>Translate Knowledge</b>		<b>(N)</b>	<b>(%)</b>
Very poor		17	23.3
Poor		15	20.5
<i>Subtotal: No</i>		<i>32</i>	<i>43.8</i>
Middle		28	38.4
Good		13	17.8
Very good		0	0
<i>Subtotal: Yes</i>		<i>41</i>	<i>56.2</i>
<i>Total</i>		<i>73</i>	<i>100.</i>

On the whole, the survey attempted to avoid targeting to a great extent the common readers; such people might not be able to realize the difficulties in translating the Quranic text and, hence, serve the purpose of the study. No doubt, the language used in the HKT of the Quranic meanings is sometimes formal and has many archaic expressions. This language cannot be easily understood unless the reader is of an educated background; that is, he is believed to be more possibly interested in a scholarly work by responsibly responding to the questions and, hence, enhancing the researcher's aim of getting more reliable findings.

#### 4.4.2.1.2 Sample size

Based upon the systematic method of sampling, the PoC of the present study was wholly probable to be selected as a sample size. However, to deal with this population

of concern (PoC) as a whole and, hence, cite every potential human case is definitely a huge task. Any community in the world could be commonly divided according to how its members know the Quranic message or how proficient their English is either as their mother tongue or as their second language. In fact, the respondents might be either of Muslim and non-Muslim backgrounds or, whether they do or do not have at least a preliminary knowledge of Islam and, hence, the Quranic message. A knowledgeable respondent's study of an English version of the Quran and the degree to which they comprehend it thereof may be different from that of a respondent who has no knowledge of the Quran. Each respondent or group of respondents could be undertaken for further research on its own (Dornyei, 2003, p. 70). For practical reasons, a particular segment was, therefore, eventually selected.

Having gone with points (a) and (b) of infrastructural and ultrastructural sets of demographic variables above—and due to the fact that the questionnaire had been relatively neither long nor short—fifty forms were believed to be a convenient sample to consider and analyze. In this respect, Dornyei (2003, p. 74) argues that "if the questionnaire is relatively long, then the sample size is best to be thirty." Also, Oppenheim (1979) claims that "typically, 40-60% of the distributed forms are returned" (p. 34). Therefore, 100 questionnaires were distributed. At the end, the researcher eventually had a considerable sample of *seventy three (73) participants*. Selected at random yet with great care, it was intended to prove a reliable representative of the PoC. It was a convenience (opportunity) sample; in this respect, Dornyei (2003) argues that "the most common sample type research is a convenience (opportunity) sample, where an important criterion of sample selection is the convenience for the researcher"(p. 72). This was represented by geographical proximity, availability at a certain time and easy accessibility. The following four

major sorts of participants—that is categories of TL readership or audience in a translation-based survey—totalling (see also Figure 4.8 below):

1. Infrastructurally proficient *and*  
ultrastructurally proficient (=IPUP), N. 04.
2. Infrastructurally proficient *but*  
ultrastructurally amateurish (=IPUA), N. 24.
3. Infrastructurally amateurish *but*  
ultrastructurally proficient (=IAUP), N. 12.
4. Infrastructurally amateurish *and*  
ultrastructurally amateurish (=IAUA), N. 33.

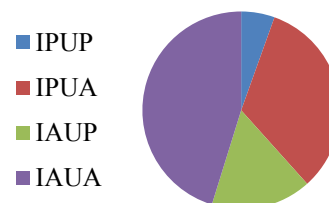


Figure 4.8: Four categories of TL audience/readership

For the survey's textual sample, it was insisted to be reasonably short yet representative enough to test the comprehension of the respondents. (See this sample in the two column table below). It was two translated texts of the Quran according to the sample HKT material described in the content-based data collection (see also Subsection 4.2.1.1.2). The textual Makki-related sample was the first 273 translated words in 8 verses—*of the last Surah/chapter, i.e. Surah no. 46 of the Makki set of chapters*. However, the textual Madani-related sample was conversely the last 294 translated words in 8 verses—*of the first Surah/chapter, i.e. Surah no. 47 of the Madani set of chapters*.

*In the Name of Allah!* ["Ha-Mim  
[01These letters are one of the miracles of  
the Quran 02and none but Allah (03Alone)  
knows their meanings]. The revelation of  
the Book (04this Qur'an) is from Allah, the  
All-Mighty, the All-Wise. We created not the  
heavens and the earth and all that is between  
them except with truth, and for an appointed  
term. But those who disbelieve turn away  
from that whereof they are warned. Say (05O  
Muhammad 06صلى الله عليه وسلم 07to these

*In the Name of Allah!*["And surely,  
We shall try you till We test those who strive  
hard (01for the Cause of Allah) and As-  
Sabirun (02the patient), and We shall test  
your facts (03i.e. the one who is a liar, and  
the one who is truthful). Verily, those who  
disbelieve, and hinder (04men) from the Path  
of Allah (05i.e. Islam), and oppose the  
Messenger (06صلى الله عليه وسلم (07by  
standing against him and hurting him),  
after the guidance has been clearly shown to

**pagans**): Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in **(08the creation of)** the heavens? Bring me a Book **(09revealed before this)**, or some trace of knowledge **(10in support of your claims)**, if you are truthful! And who is more astray than one who calls on **(11invokes)** besides Allah, such as will not answer him till the Day of Resurrection, and who are **(12even)** unaware of their calls **(13invocations)** to them? And when mankind are gathered **(14on the Day of Resurrection)**, they **(15false deities)** will become their enemies and will deny their worshipping. And when Our Clear Verses are recited to them, the disbelievers say of the truth **(16this Qur'an)** when it reaches them: This is plain magic! Or say they: He **(17Muhammad 18صلى الله عليه وسلم)** has fabricated it. Say: If I have fabricated it? Still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it **(19i.e. this Qur'an)**! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving..." ] (*Quran, 46: 01-08*).

them, they will not harm Allah in the least, but He will make their deeds fruitless, O you who believe! Obey Allah, and obey the Messenger **(08Muhammad 09صلى الله عليه وسلم)** and render not vain your deeds. Verily, those who disbelieve, and hinder **(10men)** from the Path of Allah **(11i.e. Islam)**; then die while they are disbelievers - Allah will not forgive them. So be not weak and ask not for peace **(12from the enemies of Islam)** while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds. The life of this world is but play and pastime; but if you believe **(13in the Oneness of Allah - 14Islamic Monotheism)**, and fear Allah, and avoid evil... He will bring out all your **(15secret)** ill-wills. Behold! You are those who are called to spend in the Cause of Allah... And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich **(16Free of all needs)**, and you **(17mankind)** are poor. And if you turn away **(18from Islam 19and the obedience to Allah)**, He will exchange you for some other people..." ] (*Quran, 47: 31-38*).

Obviously, each translated text was made to equally and variously include a number of nineteen (19) instances of TAIps. The texts were chosen to be of complete thought, to have most of the types of TAIps, to be straightforward or separately standing and not to have any novelties or abnormal things that could be misunderstood or confused with other things. Each verse selected consists of a total piece of thought so that the whole meaning of the given verse is understood independently from the other verses. For avoiding any possible boredom in reading the chosen verses of the Quran, they were eventually not that long.

#### 4.4.2.2 Survey-based instrument: *Questionnaire*

Developed for survey analysis, a questionnaire is a set of questions given to a selected group of respondents in order to collect facts or opinions in a set format. Cohen et al.

(2000) consider it as "a widely used and useful instrument for collecting survey information" (p. 245). In this spirit, a questionnaire is "a pre-formulated written set of questions to which respondents record their answers, usually within rather closely defined alternatives" (Sekaran, 2003, p. 236). For its popularity, Dornyei (2003, p. 6) stresses that a questionnaire is "easy to construct, extremely versatile, and uniquely capable of gathering a large amount of information quickly." However, questionnaires are "accused of simplicity of answers yielded and effect of fatigue for being long and low rate of response" (Bryman, 2001, p. 129; see also Sekaran, 2003, p. 239).

A general framework for building this survey-based instrument was followed (cf. Churchill and Brown, 2004); it involved two-plus-one phases—planning and designing as well as piloting; each phase had a number of steps, as follows:

1. For the phase of planning, the comprehensibility of a TAIp-enriched text and the exclusion of TAIps were the datasets in the HKT to be collected, according to which a self-administered, close-ended questionnaire was resolved to be the method of research in this respect. Based upon Grice's (1975) cooperative principle and conversational maxims as a main theory, this questionnaire was developed for the purpose of the present study *for observing how a TAIp-enriched English translation of the Quranic text appears communicative to a potential TL reader*. Also in light of Beaugrande and Dressler's (1981) last four standards of textuality, this survey-based instrument concerned itself with the translational aspect of communicativity as an auxiliary factor sustaining the previous two aspects of explicitation and textuality (cf. Ghazala, 2008).
2. Being the most substantial phase, designing the survey-based questionnaire involved such steps as ensuring the content and determining the layout (see Appendix D: The survey-based instrument/questionnaire). For achieving a

sequence of questions—and, thus, the best rates of response—a flow was followed through which they were asked in order. This flow included six sets of questions as follows (Burns and Bush, 2010):

- a) A screening question was to find out early whether any of the respondents should complete the questionnaire. It was demographically a prelude part; six variables were addressed as to qualification, experience, command of English, Arabic knowledge, knowledge of the Quran and knowledge of the translating process. Certainly, such questions were personal and highly simple or direct to respond to in comparison with the ones in the sixth set below.
- b) A warming-up, simple-to-answer question helped capture interest in the survey and might not even pertain directly to the objectives of our research. It was an infrastructural inquiry on the comprehensibility of such a TAIp-enriched translated text as the HKT. Administered to both the Makki and Madani types of Quranic revelation, it was to initially find out whether or not a respondent could figure out the translated text of the Quran.
- c) A skipping question was to make different areas flow well together—in form of "if yes, then do Q. 3, or if no, then go to Q. 5. It was the structural inquiry-1 to consider the role of TAIps in comprehensibility (Beaugrande and Dressler, 1981) as they would individually help or hinder the trueness, informativeness, relevance or perspicuity of the translated text. Administered to the Makki and Madani texts, this question was designed for checking the accuracy of a respondent's answer to the previous question.

- d) A transiting, difficult question was made towards the end due to the respondents being then in the mode of response. It was the structural inquiry-2 to observe how the TAIpS had been subject to exclusion by the potential TL readers for flouting any of the cooperative maxims (cf. Grice, 1975). Upon a full set of nine reasons and being administered to both the Makki and Madani texts, the question entailed that a respondent indicate why a TAIp would flout and how the Quranic text was accordingly incomprehensible.
- e) A changing question was to reduce any pressure on the respondent towards the end and, most considerably, to affirm any might-be-doubted responses. It was an ultrastructural inquiry as the last four standards of textuality set by Beaugrande and Dressler (1981) were examined in coincidence with any of the inquiries above. It was to finally be administered to both the Makki and Madani types of Quranic revelation.
- f) A screening question was at the end of this survey in relation to other demographic variables. It was a final part with inquiries hard to be raised at the beginning as they could make the respondent be uncomfortable, not willing to finish it. Two major personal questions were raised as to the participant's knowledge of the content of or possible reading of an English interpretation the Quran and more specific knowledge of how texts are rendered.

#### **4.4.3 Validity and reliability**

The consistency and replicability of the two instruments described in the previous subsections were considered: testing what is to be tested. A phase of piloting was

eventually applied for improvising the relations and questions above. For ensuring that the topic of research is worth studying as well as testing the validity and reliability of such data collecting mechanisms, a pilot study was undertaken on two Makki/Madani chapters of the Quran for the content-based instrument and on four Muslim/non-Muslim participants for the survey-based one—*not part of the sample but of the same PoC characteristics*. The sets of data needed for carrying out such parts of research were shown to be successfully obtained by either instrument and, thus, be subject to analysis to bring into being valuable sets of information. Making sure if either instrument measured what it is intended to measure, the pilot study helped improve its being valid and reliable. It was also to serve to assess the best method of their being improvised for an actual content and survey-based investigation.

The two instruments were found to be consistent and replicable; of ability to generalize. Given to three professors and another three practitioners of English and Translation,<sup>8</sup> it was a kind of inter-coder reliability: "the amount of agreement or correspondence among two or more coders" (Neuendorf, 2002, p. 10). In this particular respect, Cohen et al. (2000, p. 105) argue that it is impossible for a study to be one hundred percent valid; that is definitely "the optimism of perfection" (p. 117). Coding errors could be only minimized not eliminated; eighty percent is an acceptable margin for reliability (cf. Gottschalk, 1995). Besides, all the relations and questions of this study were related to the strategy of TAIps in such an English translation of the Quranic text as the HKT one. For addressing the purpose of the present study:

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<sup>8</sup> For the professors, they were two from the English Department at the University of Malaya, and one more from the English Department at Al-AlBayt University in Jordan. However, the practitioners were either freelancers or legal/sworn translators as follows: one living in Malaysia and two others from Jordan (*see* also Appendix F: Referees' Feedback Form on the Subject Survey).



- either the content or survey was appropriately represented, and the instruments were comprehensive enough to collect the information needed; and
- comparable results were obtained as the two instruments were carried out on a similar set of chapters or group of persons in similar contexts (Ibid., p. 117).

## **4.5 Data analysis procedure**

### **4.5.1 Overview: Content and survey analysis**

A complete analysis of a communication load of any message (Nida, 1964, pp. 140-143) can be made by content and a survey-based method: setting up elaborate scales of the occurrence of various sequences in a language, and employing TL speakers and letting them systematically guess the form of a message. Generally speaking, the content analysis approach is a tool of research used for summarizing any form of content by counting various aspects of its. To analyze the manifest content of communication is to study mute evidence (Hodder, 1994, p. 155)—i.e. texts and artifacts as types of communication (Krippendorff, 2004, p. 413)—and produce valid and trustworthy inferences and retrieve meaningful information about a text or a wide range of texts (Tipaldo, 2014, p. 42). Typically, the present study based on this approach followed such general steps as: identifying concepts, defining relationship types, coding the text on the basis of 1 and 2, coding the TAIps, graphically displaying and numerically analyzing the resultant maps and representations.

Initially, the whole English translation was thoroughly read with no intention of getting it analytically assessed. However, as many controversial instances of parenthetical textual additions (explicitations) as possible were noted during the process of reading and any correct and somehow erroneous examples were taken down on separate paper sheets on which the given Verse text as well as the Surah, verse and page numbers were also cited. Furthermore, brief comments were made on

the instances: naming the linguistic type of textual addition alongside each case. This general procedure was to be further developed into a linguistic analysis later on. In the second phase, three drafts were made: the first draft concerned typing the material into computer files while the second and third drafts were only revisions and further revisions respectively. The main concern of this stage was to complete the research effort by sorting out the sample instances into categories in accordance with the first set of objectives of the study. For the third step, it directly addressed the last objective, which was to describe and analyze the instances based upon a communicative approach.

#### **4.5.2 Content analysis: Coding process of the instances of TAIps**

Two-plus-one translational aspects were taken into account. Explication was the major type of categorization: linguistic and referential. Coding for this sort of information could be useful in establishing an impact on a decision making (improvement) process. Textuality referred to the sub-categories of TAIps cohesively at lexicon and grammar, and relationally, by coherence and intentionality: identifying the strength of a TAIp as to how to alleviate or aggravate an English translation of the Quranic text. On the other side, referring to whether or not a TAIp causes any cooperation between the translator and the TL receptor, the communicative aspect was considered in terms of trueness, informativeness, relevance and perspicuity. It was a detailed analysis of this English translation of the Quran against pre-determined norms. For this end, the collection and analysis of the data was performed in the present study by content and survey analysis.

Along with systematically examining the textural style and objectively measure the readability of the HKT in terms of the TAIps, what had happened in

basically analyzing the explicitative types of TAIps until they were eventually counted to be eight ones was a two-stage procedure as follows:

1. By an elementary stage of analysis, all the TAIps encountered in the The sample HKT material were initially classified into two main, large categories according to the two basic levels of language: grammar and lexicon. In other words, all the TAIps were treated as obligatory: *grammatical* and *lexical* (cf. Klaudy, 2008). However, whether the TAIps could be neither obligatorily grammatical nor obligatorily lexical were considered to be only optional: *textbuilding* and *stylistic*.
2. The four sub-classes of TAIps were just regarded as linguistic ones as a written piece of language (namely, a translated text). Now, how could another four sub-classes referentially be developed out of the linguistic ones? What if the TAIps could not be considered as obligatory was to be pragmatic: *virtually* or *actually-bracketed*, or could not be considered as optional was to be technical: *translation-proper* or *interpretative*.

The translated text of the Quran was coded by hand (i.e. reading through and manually marking and/or writing down the occurrences of TAIps) and also through the use of the simple computer programs (e.g. Word and Excel). This analysis included the structural and/or lexical varieties of units of language added into the translated text—including content and functional words, phrases and clauses. The text was coded into manageable categories (groupings) of parenthetical additions. In this analysis, the presence of all the textual additions in parentheses was tallied; they were all chosen for and were subject to this investigation. *Supported by statistical accounts as possible and necessary in terms of frequency, percentage and any other*

*quantitatively applicable measures*, such TAIps were given certain (linguistic) grammatical, lexical, cultural and technical classifications.

#### **4.5.3 Survey analysis: Comprehension and exclusion of TAIps**

After collecting the completed questionnaires, the survey-based data was analyzed in terms of two major aspects in line with the Gricean cooperative principle: comprehensibility and exclusion of the TAIps as encountered in the Makki and Madani texts given to the respondents. Along with the initial and final demographic questions, this data was statistically investigated by Excel and SPSS so that the researcher could come up with certain representations of how such a TAIp-enriched translated text of the Quran as the HKT would be comprehensible to a potential TL reader and how the TAIps in it would either observe or flout the (communicative) cooperation between the translator and the TL receptor. The cooperative principle on the whole was considered by the four maxims: trueness, informativeness, relevance and perspicuity; each was considered to correspond in order with one of the four main classes of TAIps as having been already established by the translational aspect of explicitation (see Appendix E: Major statistics of the survey-based instrument) as per Objective 4.

#### **4.5.4 Finale: Statistics and representations**

In addition to the statistical side, representations were also mapped out and viewed in graphical forms. This step involved performing and conducting statistical analyses of the data coded during the analysis. It also involved exploring for differences or looking for TAIps among the variables identified in the study. The dataset was analyzed using Excel and SPSS (statistical package for social sciences). In addition to the statistical analysis, the analysis also led to mapping out and viewing the representations of the TAIps in a text (or across texts) in graphical forms. For easier

conclusion, a variety of forms were used to display a figurative gist of the data analyzed as follows:

1. The *tables* organized the information obtained in both rows and columns. For the summary of the analysis, some tables were employed showing percentages of a detailed dataset of the responses.
2. The *graphs* helped provide visual representations of information, usually statistics—in the form of pie charts and bar graphs. Reflecting a figurative gist of the data, they were either:
  - i. pie-charts as big pies divided into slices, to represent the categories of findings and show their sizes as to each other, or
  - ii. bar graphs for comparing values in a category or categories and, hence, allowing comparing more than one category of information.
3. The *figures* were groups of interrelated concepts reflecting perceptions of reality. They helped orient thinking and represent the theory or theories, reveal the characteristics of a given phenomenon and do no more than specify the components involved and the relationships they had with each other (cf. Creswell, 2003).

#### **4.6 Conclusion**

Qualitative and quantitative methods were both combined in this research project. A new approach was then generated in the form of a mixed-method one, which involved gathering both textual and numeric information (Creswell, 2003, p. 20). According to Gorard (2004, p. 7), the research was also strengthened by the use of such a mixed method as this often had a greater impact. Using a mixed method could reasonably let the present analysis be fruitful: *a) qualitatively*, it was useful for describing complex phenomena, identifying contextual factors related to the phenomenon of interest,

responding to local situations, conditions, and stakeholders' needs and exploring how and why the phenomenon occurred; *b) quantitatively*, it helped validate already constructed theories, test the hypotheses constructed before the data was collected, provide precise/numerical data and be both less time-consuming and useful for studying large numbers of people (Abrahamson, 1983, p. 286).

In the next two chapters, the main purpose of the study was analyzed by the four objectives. Firstly, the types of explicitation the TAIps in the HKT could functionally submit to were determined on the basis of Klaudy's (2008) typology of explicitation and Nida's (1964) techniques of addition in translation. Secondly, the TAIps as devices of cohesion in the Quranic text were investigated at the two levels of speech: grammar and lexicon on the basis of Halliday and Hasan's (1976) approach to cohesion in English and Beaugrande and Dressler's (1981) first standard of textuality. Thirdly, the TAIps as factors of texture were examined by coherence and intentionality on the basis of Cruse's (1986) approach to lexical meaning and Beaugrande and Dressler's (1981) second two standards of textuality. Finally, how a TAIp-enriched translation of the Quranic text appeared communicative to a TL reader was observed on the basis of Grice's (1975) cooperation principle and Beaugrande and Dressler's (1981) last four standards of textuality. The purpose of this research collectively concerned itself with the translational aspects of explicitation, textuality (as to cohesivity and relationality) and communication.

## CHAPTER 5: DATA ANALYSIS/LINGUISTICITY OF TAI PS

"[C]reated deliberately or instinctively, the greater explicitness in the TT is the result of a translation process [...] implemented to explain linguistic or non-linguistic information."

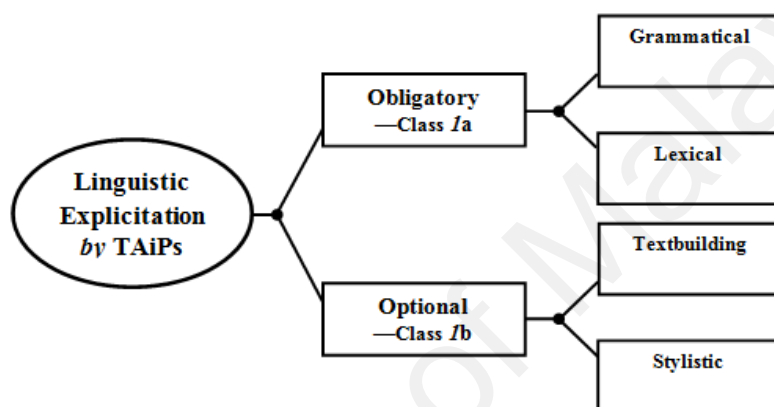
(Pápai, 2002, p. 488, cited by Heltai, 2005, p. 46).

### 5.1 Introduction

Focusing on the thought processes of the translators of the given English text of the Quran, the linguistically explicitative (LinE) TAI Ps as encountered in the sample HKT material were to almost remain within the SL culture. They were generally found to complement the linguistic meaning of a Quranic utterance as little choice is provided to the translators to formulate their TL words (Newmark, 1982, p. 134). In fact, a linguistic piece of information can be extracted from the linguistic context, but it can as well be perceived as perception shapes language (cf. Whorf, 1956) and "universally shared perceptual categories constrain the range of possible linguistic categories" (Crawford et al., 2000, p. 210). Focusing attention on both form and content, the message in the TL should match as closely as possible the different elements in the SL. In other words, the source and target words shall refer to the same thing in the real world, i.e. causing the equivalence of the extralinguistic content of a text.

By such a major LinE class, the TAI Ps were instruments, by which the translated text of the Quran is not inferior to the SL one and as efficiently as possible the meanings of it are not lost. They were found to be classified into *obligatory* (LinEObl) at levels of grammar and lexicon and *optional* (LinEOpt) in textbuilding or stylistic manners (see Figure 5.1 below) in a total number of 295 (out of the 442 ones encountered in the sample HKT material). Of this number of the linguistic instances of explicitation, the LinEOpt TAI Ps were found to be a little more frequent than the LinEObl ones (=N. 156 vs. 139). The textbuilding and stylistic requirements of a text

were linguistically the most prominent causes behind the big amount of TAIpS (Klaudy, 2008). Most of this linguistic explicitation in the HKT was related to the production of semantically equivalent structures (Nida, 1964, p. 226) by: i) building the translated text of the Quran by mediating or introducing/concluding TL sentences and also ii) preserving the style of such a language of religion as the Quranic one by keeping proper names and lexical units transliterated and getting them parenthetically explained.



**Figure 5.1: Linguistically explicative type of TAIpS**

In terms of textuality as the other aspect of translationality and in light of Beaugrande and Dressler (1981), the TAIpS in their type of LinE were also subject to a set of content- and survey-based investigations at both the textural and communicative levels:

1. For the textural level, all of the 442 instances LinE and RefE set of TAIpS as encountered in the sample HKT material were exposed to being cohesive devices or relational factors of texture. In view of Halliday and Hasan's (1976), cohesivity in this respect, was the lexical and structural sets of linking to hold the text together—by recurrence, reference, substitution, ellipsis and conjunction. For the relational level—making use of Cruse's (1986) typology of meaning, it was the way of organizing the content by coherence and



intentionality which helped the text to be structured and related to the situation—by reiteration, collocation, connotation, evocation and interpretation. In fact, the LinE type of TAIps was covered by the cohesive devices of texture more than the relational factors.

2. Communicatively, two points were investigated: firstly, the cooperative role the TAIps could play in terms of *trueness* and *informativeness* (as LinE-oriented measures) in the translated text of the Quran and, secondly, how the TAIps in such an English translation might observe/flout any of the related maxims of cooperation—certainly taking into consideration the differences between the two types of Quranic revelation, Makki and Madani (see also Appendix D: The survey-based instrument/questionnaire).

- a) The two measures mentioned above were observed to fit with the obligatory and optional types of TAIps respectively. As an initial account of this, the participants for Objective 4 were asked whether the English translation was i) *true*, i.e. said what it is believed to be true about the original text bearing adequate evidence and ii) *informative*, i.e. gave information neither more nor less than required by the original text. Upon their responses, the sample HKT material as an English interpretation of the Quranic text was found to be almost *true* (=78.8%) in favour of the Madani text and *informative* (74.7%) also in favour of the Madani one.

- b) With regards to the exclusion of TAIps, the LinE insertions as part of two 19-instance sets of TAIps were subject to exclusion, i.e. one set per text-type of Quranic revelation. In average, only five out of the 73 participants attempted the LinE TAIps. Specifically, the LinEOpt class

of TAIps was more excludably frequent than the LinEObl one (=Average 09 vs. 03) in favour of the Madani text-type.<sup>9</sup> However, the Makki text was more subject to exclusion for its LinEObl TAIps. This exclusion was based upon Grice's (1975) cooperative principle as to quality, quantity, relevance and manner; the participants were provided with a set of nine causes (*under such four maxims*) for justifying any of the LinEObl or LinEOpt pieces of TAIps to be kept out of the sample HKT material.

## 5.2 Linguistically explicative (LinE) obligatory TAIps

### 5.2.1 Prelude

The LinE obligatory (*LinEObl*) TAIps were those textually linguistic explicitations in parentheses necessarily performed by the translator for avoiding producing any structurally or meaningfully ill-formed sentences in the TL/translated text of the Quran. They came for filling in the missing categories and were found to be generally performed in a conscious or automatic manner (Klaudy, 2008, p. 102). In light of a binary analysis, the LinEObl class of TAIps was found in the sample HKT material to be either *grammatically* filling-out and specifying or *lexically* filling-out and specifying. Such explicative types adjusted the SL form for the structural requirements of the TL (Nida, 1964, p. 226). Caused by the various syntactic and semantic structures of languages, these TAIps were considered to be obligatory as they were highly necessary in order to produce grammatical and meaningful TL sentences.

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<sup>9</sup> The average was counted by dividing the number of times a sub-class of TAIps was excluded from a text to the number of times such TAIps occurred in the same text. For instance, the LinEObl TAIps were excluded from the Makki text 19 times while they occurred in the same type of text seven times. Thus, it is to say that approximately 3 participants (out of 73) excluded the LinEObl TAIps from the Makki text.

From an initially statistical perspective, the grammatical TAIps harvested little more instances of explicitation than the other lexical ones did (=16.06 vs. 15.38) in favour of the Makki type of Quranic revelation (see Figure 5.2 below). However, the lexical TAIps enriched the Madani text of the Quran a little more than they did to the Makki one (=15.43 vs. 15.35). For the LinEObl type of TAIps in general, it is also the analytic or synthetic character of a language; Arabic—or, say, classical Arabic—is a synthetic language. Grammatical explicitation means the addition of extra elements in the TL text whereas lexical explicitation is to select more specific words in the TL text. Of the reasons behind such a kind of obligation in the TAIps were the missing units of speech or categories in such an Arabic-English translation of a highly condensed text as that of the Quran.

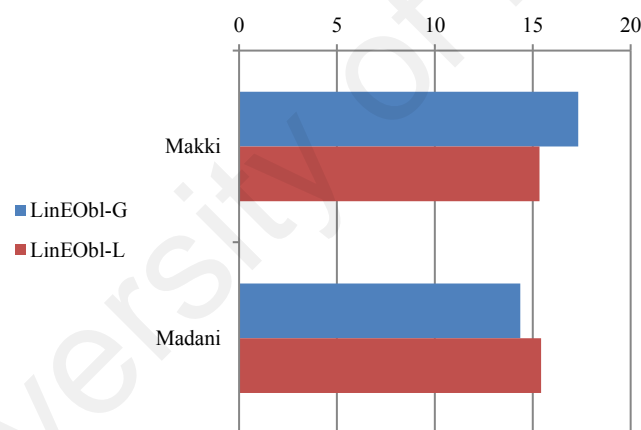


Figure 5.2: Distribution of LinE obligatory TAIps to text-types

### 5.2.2 LinEObl grammatical TAIps

The grammatical (=LinEObl-G) textual additions in parentheses were found to put the translated text of the Quran together by filling out any implicit, unstated parts of it and spell out the functional units of language being of deictic nature. From a binary perspective of linguistic explicitation, they were of two major obligatory LinE subclasses in the HK translation of the Quranic text: *i) filling-out*—being considered as

either *essential* or *excessive*; and *ii) specifying*—to be divided into either *personal* or *demonstrative*.

### 5.2.2.1 LinEObl-G filling-out TAIps

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an obligatory sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two filling-out types of grammatical units of language. Various illustrated below, this particular sort of grammatical TAIps filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a linguistically parallel structure, they could be obligatorily automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the filling-out TAIps obligatorily explicitated the translated English text in a grammatical manner. The first one was seen to be *essential* in the form of sentential constituents or necessary parts of sentences as in "and **(Allah)** will make their deeds vain" (47: 08). Without the insertion of in-place-of-subject word in bold, the given meaning would be simply confused; it would neither be completely built nor comprehended. This might be a kind of "leaving out a part of a nominal construction or more for the sake of good style, compactness and connectedness" (Hassan and Taqi, 2011, p. 637). The other LinEObl-G sub-class of explicitation was of an *excessive* type of filling-out TAIps in the form of full or partial predicates/sentential complements as in "and leave the sea as it is **(quiet and divided)**" (44: 24) in which the meaning could be almost understood from the context but, for further affirmation, this insertion in bold helped the TL reader avoid any other undesired indications. Anyhow, such TAIps are important constituents for helping a

sentence to be structurally completed and, thus, making real sense as being rendered into the TL.

- a) The ESSENTIAL sub-class of TAIps entails that a theme (or topic) was basically the main thing talked about. It came either as a subject as in "and (**Allah**) prolonged their term" (47: 25); part of a subject almost coming in an appositive case as in "this (**Qur'an**) is a clear insight" (45: 20) and "and other (**victories** and much booty)" (48: 21), subject noun plus a copula as in "thereafter (**is the time**) either for generosity" (47: 04); personal pronoun in a nominative case followed by a copula as in "**(he is)** one taught!" (44: 14) and "then how (**will it be**) when the angels will take their souls?" (47: 27); demonstrative pronoun plus a copula either in an interrogative or affirmative form of sentence as in "**(this is)** a Grace from Allah and His Favour" (49: 08).
- b) On the other hand, the EXCESSIVE sub-class of TAIps entails that a rheme (or focus, comment) was basically the thing said about the topic. It came either as a full predicate in the form of a verb in an imperative case as in "and (**remember**) when We sent towards you" (46: 29) or verb necessarily preceded by an expressly identified subject as in "and a similar (**fate awaits**) the disbelievers" (47: 10), object as in "We are ever sending (**the Messengers**)" (44: 05), or complement as in "and leave the sea as it is (**quiet and divided**)" (44: 24); or part of a predicate in the form of partial verb phrase as in "who hears the Verses of Allah (**being**) recited" (45: 08); object or, maybe, either direct/indirect object as in "glorify (**Allah's**) praises" (48: 09), or part of a complement as in "whosoever does evil, it is against (**his ownself**)" (45: 15).

In actual fact, a text cannot be a text if its thematically sentential constituents are missing and, thus, it is reasonable that the rhematic TAIps were of more frequency as their being missed in such a concise holy text as the Quran would not damage its basic texture and, hence, would not get the TL reader that much confused. More specifically, the rhematic TAIps were in the Makki text more frequent than they were in the Madani one. The Makki text is characterized by being an initial Quranic address to all—believing and disbelieving—people in general. This requires it to be an introducing one by which all the basic things, objects, figures, concepts... etc. must be stated and emphasized. It is not to define any secondary things as the Madani text-type does, which is (i.e. the Madani one) almost addresses the believing people in particular as it explains what is already stated in the Makki text. Conversely, the thematic TAIps were more frequent in the Madani text, and this could be related as well to the rhematic analysis above, in which the Madani text focuses more on providing rhemes for defining, explaining and commenting on the thematic things.

Text-linguistically, the filling-out TAIps in this respect were classified to be only elliptical devices of cohesivity (cf. Halliday and Hasan, 1976); both essential and excessive types of such an obligatory sub-class of TAIps could be only of a structurally elliptical source of involvement into the translated text of the Quran. They were found to provide the piece(s) of information thematically or rhematically omitted from directly preceding and/or following units of language. In any of the LinEObl-*G* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—structurally filled in the given part of the TL text, i.e. they had an elliptically textual relationship. Eventually, these two linguistically explicative sub-classes were both continuative; they would help the TL

reader keep up his/her flow of attention while tackling the translated text of the Quran.

#### 5.2.2.2 LinEObl-G specifying TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an obligatory sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two specifying types of grammatical units of language. Various illustrated below, this particular sort of grammatical TAIps obligatorily specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and linguistically avoid any ambiguities or multiple indications. In other words, the specifying TAIps obligatorily explicitated the translated English text in a grammatical manner. The first one was seen to be *personal* in the form of personal pronouns as in "or say they: *He* (**Muhammad**) has fabricated it!" (46: 08), the matter which could settle on the meaning of the whole given clause; the TL reader could thus be helped to avoid any kind of misleading references. The other LinEObl-G sub-class of explicitation was of a *demonstrative* type of specifying TAIps in the form of either proximal or distant pronouns as in "*those* who disbelieve (**the strong and wealthy**) say of *those* who believe" (46: 11), by which the reader as his/her eye ever comes to this Quranic sentence would stop thinking of any other indications. In providing English equivalents, such TAIps were lexical categories to display a lower degree of generality for already translated units of language by expanding or amplifying them in association with other bracketed units of speech.

- a) The PERSONAL sub-class was substitutes of pronouns in nominative or accusative cases. Such TAIps were represented by singular or plural names/nouns replacing any of the first, second or third person pronouns in a nominative case as in "*He (Allah)* will forgive you" (46: 31), "and *you (mankind)* are poor" (47: 38) and "*they (false deities)* will become their enemies" (46: 06); and personal pronouns in an accusative case being sometimes as in "We sent *it (this Qur'an)* down on a blessed night (44: 03) and "that He may make *it (Islam)* superior" (48: 28) in which the unsaid information could be retrieved from elsewhere in the same text or co-text.
- b) The DEMONSTRATIVE sub-class of the LinEObl-G specifying TaiPs, on the other hand, was represented by pronouns of demonstration being almost distant phrasal ones followed by relative clauses as in "*those* who disbelieve (**the strong and wealthy**) say of *those* who believe (**the weak and poor**)" (46: 11) and "they hate *that* which Allah has sent down (**this Qur'an and Islamic laws, etc**)" (47: 09). The relative clauses in such instances came as descriptions of such pronouns. In such examples, implicit elements could be spelled out on the basis of an immediate or circuitous context.

Text-linguistically, the specifying TAIps in this respect were classified to be only substitutive devices of cohesivity (cf. Halliday and Hasan, 1976); both personal and demonstrative types of such an obligatory sub-class of TAIps could be only of a structurally substitutive source of involvement into the translated text of the Quran. They were found to provide the specific personal or demonstrative referents of directly preceding units of language. In any of the LinEObl-G instances above, the



parenthesized insertion in bold—as part of the Quranic texture rendered into English—structurally replaced with the unit of language shown in italics, i.e. they had a substitutively textual relationship. Eventually, these two linguistically explicative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

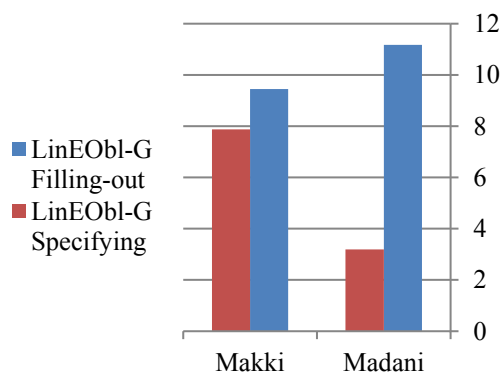


Figure 5.3: LinEObl-G sub-classes of TAIps

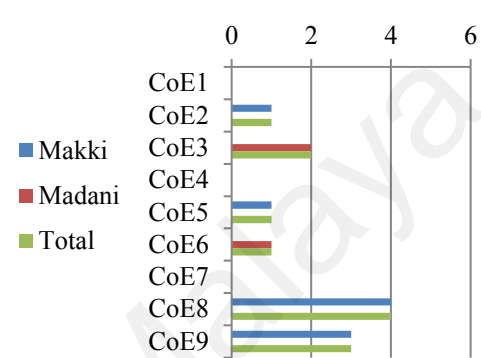


Figure 5.4: Exclusion of LinEObl-G TAIps

To conclude this grammatical part of the section, the filling-out TAIps were more frequent than the other specifying ones (=10.18 vs. 5.88%) in favour of the Madani type of text (11.17 vs. 9.45%). By this statistical result illustrated by Figure 5.3 above, the sample HKT material is generally alleviated as the *soft* type of the LinEObl-G sub-class of TAIps prevails, and the Madani text-type of Quranic revelation, in particular, is seen to be more softened than the Makki one. However, the Makki text was more obligatorily explicitated by the specifying TAIps (7.87 vs. 3.19%), for it is aggravated by the *hard* type of the LinEObl-G sub-class. From a survey-based standpoint, the six LinEObl-G instances of TAIps given in both Quranic text-types were eventually subject to 12 times of exclusion (see also Figure 5.4 above). In favour of the Makki text, an average of two-point zero (2.0) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to it making the text unclear. However, such

TAiPs were most excluded as to the Madani text for giving information less than needed.

### 5.2.3 LinEObl lexical TAiPs

The lexical (=LinEObl-*L*) textual additions in parentheses were found to put on weight any indirect, oblique expressions and, also, give necessarily relevant sorts of specification for any meandering lexical parts of the Quranic content. From a binary perspective of linguistic explicitation, they were of two major obligatory LinE sub-classes in the HK translation of the Quranic text: *i) filling-out*—to be divided into either *adjectival* or *adverbial*; and *ii) specifying*—being considered as either *qualified* or *qualifying*.

#### 5.2.3.1 LinEObl-*L* filling-out TAiPs

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an obligatory sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two filling-out types of lexical units of language. Various illustrated below, this particular sort of lexical TAiPs filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a linguistically parallel structure, they could be obligatorily automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the filling-out TAiPs obligatorily explicitated the translated English text in a lexical manner. The first one was seen to be *adjectival*, being in the translated text at ordinary or far-fetched extents of occurrence as in "then We have put you on a (**plain**) way of Our commandment" (45: 18); this adjectival insertion was almost usually, customarily found to happen. The other LinEObl-*L* sub-class of explicitation was of an *adverbial* type of filling-out TAiPs—also coming at ordinary or far-fetched

extents. The addition in bold in "and We have (**repeatedly**) *shown* the Ayat in various ways that they might return" (46: 27) almost unexpectedly occurred, and the meaning of this part of the Quranic text was explained and made efficiently all set for the TL readers to comprehend it.

- a) The ADJECTIVAL sub-class of TAIps was found to be lexical units of language in their adjectival forms of speech, necessarily collocating with SL/TL ones. Such TAIps were adjectives neutrally used as in "but their description in the Injeel is like a (**sown**) *seed!*" (48: 29), "bring back our (**dead**) *fathers!*" (45: 25) and "grow more in Faith along with their (**present**) Faith" (48: 04) or partially used as in "verily, *these* (**Quraish**) *people* are saying" (44: 35).
- b) On the other hand, the ADVERBIAL sub-class of TAIps was the lexical units of language coming in adverbial forms. They were also found to necessarily collocate with SL/TL units of speech. Such TAIps were adverbs neutrally used as in "and We have (**repeatedly**) *shown* the Ayat in various ways" (46: 27) and "We sent towards you a group of the jinn, (**quietly**) *listening to* the Qur'an" (46: 29) or *partially* used as in "but some of its portents have already come; and when it (**actually**) is on them, how can they benefit" (47: 18).

On another level, such TAIps provided specifications for several kinds of referents such as persons, objects, concepts, times and places. In the Makki set of chapters, they signified objects and concepts more than any other referents, whereas they signified only concepts in the Madani one. *Text-linguistically*, the filling-out of TAIps in this respect were classified to be only collocative factors of relationality (cf. Cruse, 1986); both adjectival and adverbial types of such an obligatory sub-class of

TAiPs could only be of a coherently collocative source of involvement into the translated text of the Quran. They were found to provide the associated adjectival or adverbial meanings of directly preceding and/or following lexical units of language. In any of the LinEObl-L instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—coherently co-occurred with the given part of the TL text, i.e. they had a collocatively textual relationship. Eventually, these two linguistically explicative sub-classes were both continuative; they would help the TL reader keep up his or her flow of attention while tackling the translated text of the Quran.

### 5.2.3.2 LinEObl-L specifying TAiPs

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an obligatory sub-class of parenthetical explication—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two specifying types of lexical units of language. Various illustrated below, this particular sort of lexical TAiPs obligatorily specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and linguistically avoid any ambiguities or multiple indications. In other words, the specifying TAiPs obligatorily explicated the translated English text in a lexical manner. The first one was seen to be *qualified* in the form of either nouns or verbs—encountered to be both in the form of single words and phrasal units—as in "that He may admit [...] to *Gardens under which rivers flow* (**Paradise**)" (48: 05) and "and *believe in him* (**believe in that which Muhammad has brought from Allah and follow him**)" (46: 31). The capitalized word in bold specified and determined the desired meaning of the whole TL five-word phrase shown in italics. The other

LinEObl-L sub-class of explicitation was of a *qualifying* type of specifying TAIps, being to adjectivally or adverbially occur in the translated text of the Quran. The phrasal unit of language in bold in "but Allah is *Rich* (**Free of all needs**), and you are poor" (47: 38) also gave a kind of specification to the word-level adjective 'Rich'. The words and phrases in italics were expanded by associating them with other units so that the implicit elements could be efficiently spelled out. This was of a considerable percentage in the Makki type of text as there is a big need for decoding many concepts as in 'the revelation of the Book' to be (this Qur'an).

a) The verbal or nominal QUALIFIED sub-class of TAIps was found to be:

i. immediately and circuitously reiterative:

1. For the immediate ones, they were the direct, instantaneous equivalents of the translated English units of language on the basis of a *local* context (almost in a word-for-word manner). Such TAIps came in qualified positions in lexical forms as in "and *green crops* (**fields**) and goodly places" (44: 26), "and remember (**Hud**) *the brother of 'Ad*" (46: 21) and "assigned them the *hearing* (**ears**)" (46: 26); or in phrasal forms as in "who takes his own *lust* (**vain desires**) as his god" (45: 23) and "to *rebel against Allah's Command* (**disobey Allah**)" (46: 20).
2. However, the circuitous TAIps were the indirect, circumlocutory equivalents of the translated English units of language on the basis of a *global* context (almost in a sense-for-sense manner). Such TAIps as the

hard side of reiteration came in qualified (nominal/verbal) positions in lexical forms as in "on the Day when We shall seize you with *the greatest seizure (punishment)*" (44: 16), "and *the provision (rain)* that Allah sends down" (45: 05) and "one who *calls on (invokes)* besides Allah" (46: 05); or in phrasal forms as in "but some of its *portents (indications and signs)* have already come" (47: 18), "those who *have turned back (have apostatised)*" (47: 25) and "to *obey you (follow your opinions and desires)*" (49: 07).

- ii. subordinately connotative being retrieved from either the:
  - 1. the *local* context in which the TAIp might be largely depending on the particular text of the Verse itself as in "hope not for the Days of Allah (**His Recompense**)" (45: 14), "and this is a confirming Book (**the Qur'an**)" (46: 12) and "He it is Who has sent His Messenger (**Muhammad**)" (48: 28); or be a partial/second TAIp depending on the other part of it as in "and a witness [...] (**Abdullah bin Salam**) testifies that" (46: 10), or be at a great deal in reference to a directly preceding or following verse of the Quran as in "deliver to me the slaves of Allah (**the Children of Israel**)" (44: 18), "respond to Allah's Caller (**Allah's Messenger Muhammad**)" (46: 31), "stronger than your town (**Makkah**)" (47: 13); or "the *followers of falsehood*

(**polytheists, disbelievers, worshippers of false deities**) shall lose" (45: 27); or

2. the *global* context in which the given TAIp could be comprehended as part of the text on the basis of certain parameters in a vaster textual scene (say, a range of 3-5 preceding/following Quranic verses) as in "he learns something of Our Verses (**this Qur'an**)" (45: 09) and "and he believed (**embraced Islam**)" (46: 10); or be the most prominent first-to-catch pragmatic meaning in the given text as in "the torment of a mighty Day (**the Day of Resurrection**)" (46: 21), "save you from a painful torment (**Hell-fire**)" (46: 31), "and hinder from the Path of Allah (**Islamic Monotheism**)" (47: 01) and "forgiveness and a mighty reward (**Paradise**)" (48: 29).

b) The adverbial or adjectival QUALIFYING sub-class of TAIps was:

- i. immediately and circuitously reiterative: For the immediate TAIps, they were the direct, instantaneous equivalents of the translated English units of language on the basis of a *local* context (almost in a word-for-word manner). Such TAIps came in qualifying lexical positions specifying adjectives as in "and what He scattered of *moving* (**living**) creatures" (45: 04) or in phrasal forms "but Allah is *Rich* (**Free of all needs**)" (47: 38) or specifying 'deictic' adverbs of time in a phrasal form as in "*therein* (**that night**) is decreed every matter" (44: 04). However, the circuitous TAIps were the indirect,

circumlocutory equivalents of the translated English units of language on the basis of a *global* context (almost in a sense-for-sense manner).

- ii. subordinately connotative, also, either locally and globally coming in qualifying lexical positions in adjectival, adverbial or past-participial forms. They provided English equivalents in lower generalities for the already translated units of language as in "they will see that with which they are *promised* (**threatened**)" (46: 35) for the local ones; and for the global ones, "and fighting is *mentioned* (**ordained**) therein" (47: 20) or—as substitutes of adverbs of place that could be or not coped with from the local context—as in "they shall not be taken out from *there* (**Hell**)" (45: 35).

Based upon a plain, straightforward analysis of the local/global context, such TAIps were lexical categories that could display a lower degree of generality in providing English equivalents for already translated units of language. *Text-linguistically*, the specifying TAIps in this respect were classified to be reiterative and connotative factors of relationality (cf. Cruse, 1986); both qualified and qualifying types of such an obligatory sub-class of TAIps could be of a coherently reiterative or connotative source of involvement into the translated text of the Quran. They provided the local/global English denotations or subordinate emotional meanings of directly preceding units of language. In any of the LinEObl-*L* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—coherently restated or entailed/brought about the unit of language shown in italics, i.e. they had a reiteratively or connotatively textual relationship. Eventually,



these two linguistically explicative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

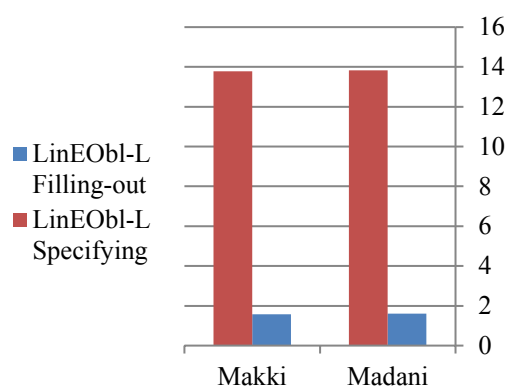


Figure 5.5: LinEObl-L sub-classes of TAIps

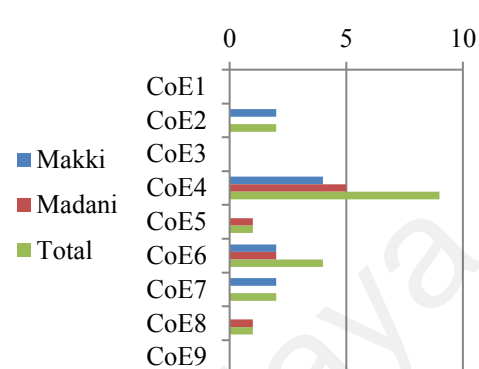
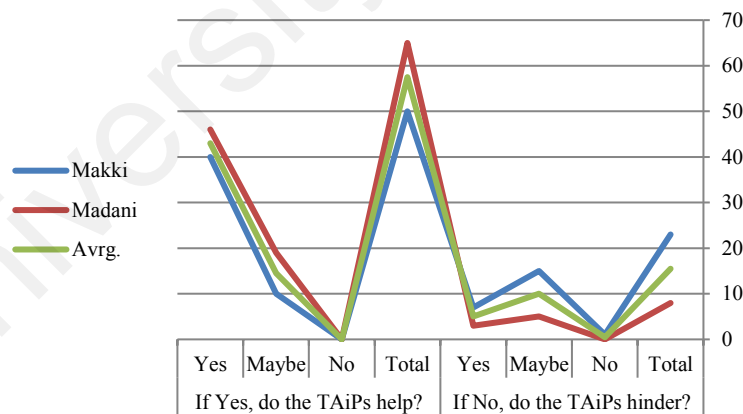


Figure 5.6: Exclusion of LinEObl-L TAIps

To conclude this lexical part of the *LinEObl* section, the specifying TAIps were very much more frequent than the other filling-out ones (13.8 vs. 1.58%) in favour of the Madani text-type (13.83 vs. 13.78%). By this statistical result illustrated by Figure 5.5 above, the sample HKT material is generally aggravated as the *hard* type of the *LinEObl-L* sub-class of TAIps prevails, and the Madani text-type of Quranic revelation, in particular, is seen to be a little bit more hardened than the Makki one. Likewise, the Madani text was more obligatorily explicitated by the filling-out TAIps (1.6 vs. 1.57%), for which it is alleviated by the *soft* type of the *LinEObl-L* sub-class. From a survey-based standpoint, the nine *LinEObl-L* instances of TAIps given in both Quranic text-types were eventually subject to 19 times of exclusion (see also Figure 5.6 above). In favour of the Makki type of text, an average of two-point-one (2.1) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to giving information more than needed. Likewise, such TAIps were most excluded as to the Madani text for giving information more than needed.

### 5.2.4 Comprehensibility and excludability of LinEObl TAIps

Under the first measure of reader-based comprehensibility, the translated TAIp-enriched text of the Quran was observed by potential TL readers to be comprehensible in terms of TRUENESS. An average sum of 57.5 (out of 73, =78.8%) of them agreed that the sample HKT material was of quality-wise comprehensibility, i.e. the Quranic text in English was *true* to them (see Figure 5.7 below). In other words, they found it to say what is believed to be proper or factual about the original text in Arabic and bear adequate evidence of the Quranic meanings. *Based upon a binary comparison between our formerly analyzed approaches and Grice's (1975) principle of cooperation, the TAIps regarded herein to help/hinder trueness are categorically LinEObl ones!* Caused by the various syntactic and semantic structures, such assorted kinds of TAIps could fill in the missing categories in a conscious or automatic manner (Klaudy, 2008) and adjust the SL form of text for the structural TL requirements (Nida, 1964).



**Figure 5.7: Trueness of TAIps in the HKT**

Furthermore, the translated Quranic text of a Madani type was obviously found to be more comprehensible (or of more conversational cooperation between the translator and the TL audience) than the Makki one (=N. 65 vs. 50) on the maxim of trueness. Above and beyond, this amount of trueness was approximately caused by or,

say, attributed to the encountered TAIps (=N. 43). Such a LinEObl-oriented type of TAIps helped the translated text of the Quran be (grammatically and lexically) true. They were observed to *resolutely* help the Madani text to be of trueness more than they did with the Makki one (=N. 46 vs. 40). Moreover, if the *Maybe* option of Choice 1 was roughly speaking distributed to (i.e. equally included into) the ones of *Yes* and *No*, then the aforesaid resolute response of help could be broadened and still be in favour of the Madani text-type of revelation (see Table 5.1(a) below).

**Table 5.1(a): Role of TAIps in the trueness of the HKT**

Question		Makki		Madani		Total	
		<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
1. Do you think the English translation is true, i.e. says what's believed to be true about the original text and bears adequate evidence?	Yes	50	68.5	65	89.0	57.5	78.8
	No	23	31.5	8	11.0	15.5	21.2
	Ttl.	73	100.	73	100.	73	100.

Subject to exclusion against the Gricean set of nine sub-maxims, the lexical TAIps (=Average 2.1) were nearly excludably equal to the grammatical ones (=Average 2.0), that is to say, the parenthetical insertions put weight on oblique expressions and gave relevant specification for indirect lexical parts (=LinEObl-L) as in "(repeatedly) shown" and "Rich (Free of all needs)" were satisfying for and sought after by the TL readers (respondents) almost like those which filled in any implicit, unstated Quranic parts and spelling out deictic units as in "(Allah) will make" and "therein (that night)" (=LinEObl-G). Based on Table 5.1(b) below, the LinEObl sub-class of TAIps in terms of the two types of Quranic revelations were more excludable to the participants in the Makki text (=Average 2.7) than they were in the Madani one (=Average 1.5).

**Table 5.1(b): Exclusion of LinEObl grammatical and lexical TAIPs\*|\*\***

LinEObl Sub-class of TAIps	Makki		Madani		Total	
	<i>Exl/Occ.</i>	<i>Average</i>	<i>Exl/Occ.</i>	<i>Avrg.</i>	<i>Exl/Occ.</i>	<i>Avrg.</i>
LinEObl-G	9/3	3.0	3/3	1.0	12/6	2.0
LinEObl-L	10/4	2.5	9/5	1.8	19/9	2.1
Subtotal	19/7	2.7	12/8	1.5	31/15	2.1

To end this subsection, the participants considered the translated text of the Quran as truly (i.e. obligatorily) comprehensible. In this respect, they agreed that the TAIps had been a real cause behind this sort of comprehensibility—in much favour of the Makki text; a total average of them (=Avg. 2.1/73) agreed to have the LinEObl TAIps excluded/kept out of the text. Eventually, the Quranic text in English was observed to be more conversationally cooperative by means of such TAIps. A part of the translated text's being so comprehensible was based upon LinEObl insertions in general and, in particular, on their lexical subtype in either filling-out or specifying forms and by both keeping/breaking the flow of the TL reader's attention.

As a final point of the LinEObl matter, the grammatical TAIps obviously harvested little more instances of Quranic explicitation than the other lexical ones did (=16.06 vs. 15.38) in favour of the Makki type of revelation (see Table 5.1(c) below). Being a literal, linguistic and rhetorical piece of miracle for the masters of the classical language of Arabic, the Makki text is in more need to be put together by filling out its implicit, unstated parts and spelling out its functional units of deictic nature. However, the Madani text was more enriched by the lexical TAIps, the matter which would relate to the high emphasis in it on establishing marital and family affairs, social, judicial, economic, administrative, criminal, matrimonial and educational rules, monetary transactions and acts of worship.

**Table 5.1(c): LinEObl sub-classes of TAIps in text-types\*\*\***

LinEObl TAIps	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
LinEObl-G Filling-out	24	9.45	21	11.17	45	10.18
LinEObl-G Specifying	20	7.87	6	3.19	26	5.88
<i>LinEObl-G Subtotal</i>	<i>44</i>	<i>17.32</i>	<i>27</i>	<i>14.36</i>	<i>71</i>	<i>16.06</i>
LinEObl-L Filling-out	4	1.57	3	1.6	7	1.58
LinEObl-L Specifying	35	13.78	26	13.83	61	13.8
<i>LinEObl-L Subtotal</i>	<i>39</i>	<i>15.35</i>	<i>29</i>	<i>15.43</i>	<i>68</i>	<i>15.38</i>
LinEObl Total	83	32.67	56	29.79	139	31.44

Seeing that the difference between the two LinEObl sub-classes as to the Madani text is also a little smaller than it is to the Makki one, the Makki text is less in need for what gives necessarily relevant sorts of specification for any meandering lexical parts of the Quranic content as its expressions are less indirect or oblique. In the fullness of matter, such an English version of the Quran is eventually more to be considered as an alleviative one for being a type-1 in this LinEObl dichotomy and in favour of the Madani type of text. However, a translation of the Quran is bound to be imperfect by the limitations of the human translators in extracting its meanings based on grammatical constructions and lexical contents.

***Notes on the LinEObl tables above:***

\*Exl/Occ. = Exclusion/occurrence (i.e. the times of exclusion of either the LinEObl-G or LinEObl-L TAIps (out of total 699) divided by the number of occurrence of such TAIps in either the Makki or Madani text (out of total  $19 \times 2 = 38$ ).

\*\*Avrg. = Average (i.e. the average number of the participants (out of total 73) to agree to have such a kind of TAIps excluded).

\*\*\*Statistically, the figures in the Makki type of text were counted out of 254 whereas those in the Madani one were out of 188. Anyhow, the total part of this Table above is considered in proportion to the whole 442-instance set of TAIps.

### **5.3 Linguistically explicative (LinE) optional TAIps**

#### **5.3.1 Prelude**

The LinE optional (*LinEOpt*) TAIps were such textually linguistic explicitations in parentheses caused by the differences in the textbuilding strategies and stylistic preferences between the two given languages. They came as sentences could be constructed if the TL grammatical construction was not taken into account but the resultant translation was unnatural and unidiomatic (Klaudy, 2008, p. 102). In light of a binary analysis, the LinEOpt class of TAIps was found in the sample HKT material to be either *textbuilding* at word-level and multi-word or *stylistically* proper-name and lexical-unit rendering. Such explicative types produced equivalent structures of semantic nature in the TL text (Nida, 1964, p. 226). The choice of whether to

explicitate or not could be influenced by the tolerable degree of freedom in translation or the translator's own notions of how to efficiently render the TL text.

From an initially statistical perspective, the textbuilding TAIps harvested much more instances of explicitation than the other stylistic ones did (=27.82 vs. 7.46) in favour of the Makki type of Quranic revelation (see Figure 5.8 below). Likewise, the stylistic TAIps enriched the Makki text of the Quran more than they did to the Madani one (8.27 vs. 6.39). For the LinEOpt type of TAIps in general, to add connectives or connective elements, use relative clauses and add emphasizes for instance are all given as examples of such a kind of explicitation; They are generally for strengthening the cohesive links in the texture and clarifying the sentence perspective among others. In fact, such textual additions were highly observed to help the TL text or, say, the resultant translation be that much allowably natural, expectedly ordinary and acceptably idiomatic to the target readership.

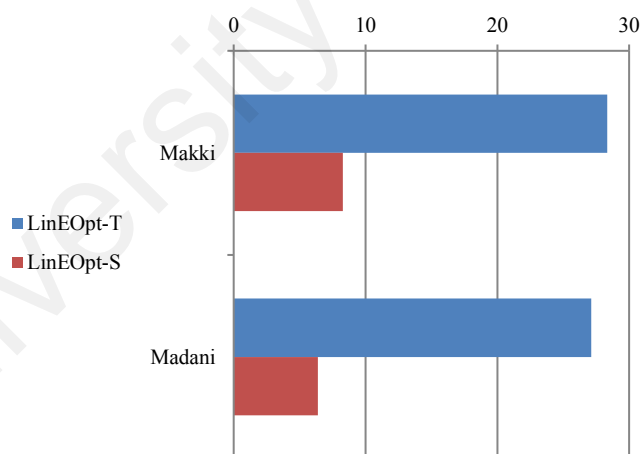


Figure 5.8: Distribution of LinE optional TAIps to text-types

### 5.3.2 LinEOpt textbuilding TAIps

The textbuilding (=LinEOpt-*T*) textual additions in parentheses were found to draw together the translated Quranic text by efficiently giving it real, specific amount of unequivocal sense and equipping it with related initial and final complements. From a

binary perspective of linguistic explicitation, they were of two major optional LinE sub-classes in the HK translation of the Quranic text: *i) word-level*—being considered as either *functional* or *content-like*; and *ii) multi-word*—to be divided into either *phrasal* or *clausal*.

### 5.3.2.1 LinEOpt-*T* word-level TAiPs

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an optional sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two word-level types of textbuilding units of language. Various illustrated below, this particular sort of textbuilding TAiPs filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a linguistically parallel structure, they could be optionally automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the word-level TAiPs optionally explicitated the translated English text in a textbuilding manner. The first one was seen to be *functional* in the form of connectives and possessive determiners as in "and on whose account a sin would have been committed by *you* without (**your**) knowledge" (48: 25). This textual addition in bold would enhance the reader's amount of comprehensibility as tackling the text; it helped put a ceiling on this inferior 'knowledge' to the addressee—probably Prophet Muhammad himself on the first instance if not guided by Allah and, consequently, any human being in terms of doing wrongs and committing sins. The other LinEOpt-*T* sub-class of explicitation was of a *content-like* type of word-level TAiPs, being either adverbs of time/focus or adverbs of status as in "you will know them by the tone of their speech! And Allah knows (**all**) your deeds" (47: 30). The adverb of focus in bold 'all' came out of both the local and,

definitely, global contexts of reference; it being added in parentheses could help stabilize the TL reader's general thought of the absolute might of Allah as broadly indicated by the Quran. Being important units for unavoidably helping a sentence to be structurally completed and, thus, making real sense as rendered into the TL, such TAIps are concerned with clarifying and expounding the given utterance, yet without resulting into another shade of meaning not originally implied.

- a) The FUNCTIONAL sub-class of TAIps was only possessive determiners preceded in the local context of the text by obviously uttered nouns/pronouns. Such TAIps were represented by either the first-person possessive referring almost to God in capital letter as in "then *We* have put you on a way of (**Our**) commandment" (45: 18), the second-person possessive as the Quranic text addresses Prophet Muhammad, believers or mankind in general as in "a sin would have been committed by *you* without (**your**) knowledge" (48: 25) or the third-person possessive case by which God in some Quranic contexts indirectly refers to Himself as in "seeking Bounty from *Allah* and (**His**) Good Pleasure" (48: 29).
- b) However, the CONTENT-like sub-class of TAIps was in contrast encountered in the sample HKT material as deictic adverbs of both time and focus. They were represented as aforesaid by the adverbs of time implicitly or explicitly referring to specific time-periods in the local context as in "no firm convincing belief (**therein**)" (45: 32) and expressing absolute/indefinite ones as in "abiding therein (**forever**)" (46: 14) or those adverbs carrying the sense of focus as in "that I shall be raised up (**again**)" (46: 17), "in fine silk and (**also**) in thick silk (44: 53), "they (**too**) are waiting" (44: 59), and "our Lord is (**only**) Allah" (46: 13)



*Text-linguistically*, the word-level TAIps in this respect were classified to be only referential devices of cohesivity (cf. Halliday and Hasan, 1976); both functional and content-like types of such an optional sub-class of TAIps could be only of a structurally referential source of involvement into the translated text of the Quran. They were found to provide the references of some functional or content-like things to directly preceding and/or following units of language. However, if there had been explicit mention of the implied exegetical element, such a sort of reference is considered as only "unnecessary tautology in the translation" (Yaqub, 2014, p. 228). In any of the LinEOpt-T instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—structurally referred to/brought up the given part of the TL text, i.e. they had a referentially textual relationship. Eventually, these two linguistically explicative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

### **5.3.2.2 LinEOpt-T multi-word TAIps**

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an optional sub-class of parenthetical explication—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two multi-word types of textbuilding units of language. Various illustrated below, this particular sort of textbuilding TAIps filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a linguistically parallel structure, they could be optionally automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the multi-word TAIps optionally explicited the translated English text in a textbuilding manner. The first one was seen to be *phrasal*

in the form of vocative, prepositional, participial/infinitive and conjunctive phrases. The parenthetical addition in "why is not a Surah sent down? But when a decisive Surah (**explaining [...] things**) is sent down" (47: 20)—as shown in bold—actually gave more attention-grabbing, yet avoidable, building for the given text. The other LinEOpt-*T* sub-class of explicitation was of a *clausal* type of multi-word TAIps, also building the text by quotative, *that*-clausal, coordinately conjunctive or subordinately conjunctive clauses as in "nor shall they be returned to the worldly life, (**so that they repent to Allah**)" (45: 35); by this subordinately conjunctive insertion, the given part of the text was almost interpreted and the TL reader would find no other indications to think about.

a) The PHRASAL sub-class of TAIps came on the basis of two cohesive links:

i. optional ellipsis—being either vocative, prepositional or participial/infinitive as elliptical constructions referring to the omission of items required by the remaining elements; it is almost the case of leaving something unstated yet, nevertheless, understood:

1. An introducing subtype involved vocative phrases. Prophet Muhammad (*pbuh*) was prominently the addressee in almost all of them as in "recite to you (**O Muhammad** ﺻﻠﻰ ﺍﻟﻠﻪ ﺋﻌﻠﻴﻪ ﻭﺍﻟﻪ ﻭﺍﻟﻪ ﺳﻠﻢ with truth" (45: 06) but other addressees were also encountered as in "wherewith We have not established you (**O Quraish**)!" (46: 26) and "you (**O mankind**) may believe in Allah" (48: 09). Such vocative TAIps come as a technique of

adjustment by filling-out elliptical expressions in an optional manner on the basis of a non-parallel structure (cf. Nida, 1964. p. 227) that might be, however, a formulaic structure as it lends itself to a ready adjustment.

2. A concluding sub-type also involved either *prepositional* or *participial/infinitive*. In fact, such TAIps would answer a kind of rhetorical question to make the SL "meaning identified and understood on the part of the reader" (Adoos, 2010, p. 76-80) and give "a forceful statement [... that] does not expect an answer (Richards and Schmidt, 2002, p. 459).

a. *prepositional* TAIps in the form of phrases in whole as in "and said: one taught (**by a human being**)" (44: 14), "gathered (**on the Day of Resurrection**)" (46: 06) and "and hindered you from Al-Masjid-al-Haram (**at Makkah**)" (48: 25), or phrases in part, *say* parts of phrases, as in "a share in (**the creation of**) the heavens" (46: 04). In this respect, phrases were to be amplified as they were partly or fully misleading so that they could be accepted as the TL reader would not be expected to understand them.

b. *participial/infinitive* TAIps in the form of phrases in whole or in part, either as past

participles as in "bring me a Book (**revealed before this**)" (46: 06); present participles as in "see each nation humbled to their knees (**kneeling**)" (45: 28), "one of the Muslims (**submitting to Your Will**)" (46: 15); or infinitive verbs/verb phrases as in "you are too proud (**to believe**)" (46: 10), and "any power at all (**to intervene**) on your behalf with Allah?" (48: 11). For both the prepositional and participial/infinitive TAIps, they could go with the first case of Nida's (1964, pp. 228-229) fourth type of addition. Important semantic elements carried implicitly in the SL text might require explicit identification in the TL.

- ii. phrasal conjunction—being only coordinate: Such types of TAIps were independent sentential constituents linked to others of equal syntactic importance and, hence, producing compound sentences. They presented alternative items as in "a clear Message (**or proclamation** to save)" (46: 35) or alternative ideas as in "stone me (**or call me a sorcerer**)" (44: 20). A coordinate connective was also encountered as in "*if you (**but**) have a faith*" (44: 07) by which a kind of orientation to the TL reader to the sequences of given events and the precise relations between events is served.

b) On the other hand, the CLAUSAL sub-class of TAIps, although based upon the same aforesaid two cohesive links, came in different forms and textual positions:

i. optional ellipsis—being only quotative: It is an introducing sub-type TAIps that were the main clauses of quoted statements as each is to set up for a direct speech, in an active voice as in "**(they will say)**: our Lord! Remove the torment" (44: 12) or a passive voice as in "**(it will be said to them)**" (46: 34). Such TAIps could go with the second case of Nida's (1964: 228) third type of addition, in which the indirect discourse was modified into a direct one. This type lexically occurred as required by grammatical restructuring.

ii. clausal **conjunction**—being either coordinate or subordinate: Such types of TAIps could go with Nida's (1964, p. 230) seven types of addition, as per conjunctive clauses consisted of the repetition of segments of the preceding text; used in the Books of the Heaven (Motamadi, 2008, p. 190), they increase the total volume of the text not adding that much significant information; however, they could help the real purpose be successfully communicated (cf. Larson, 1984, p. 235).

1. The coordinately clausal TAIps were independent sentential constituents linked to others of equal syntactic importance and, hence, producing compound sentences. They presented non-contrasting ideas as in "those who (**harm them and**) hope not for" (45: 14),

"they invoke Allah for help (**and rebuke their son**)" (46: 17); non-contrasting negative ideas as in "no profit to them, nor (**will be of any profit to them**) those" (45: 09); contrasts or exceptions as in "and leave me alone, (**but they were aggressive**)" (44: 22); or even consequences as in "*you would hate it* (**so hate backbiting**)" (49: 12).

2. The subordinately clausal TAIps were on the other hand, sentential constituents linked to others of lesser/greater syntactic importance and, hence, producing complex sentences. They clausally came in the form of an adverbializer having an adverbial relation to the main clause as in "the Day of Judgement (**when Allah will judge between the creatures**)" (44: 40), "avail you nothing against Allah (**if He wants to punish you**)" (45: 19), complementizer marking a complement clause as in "nor is there blame or sin upon the sick (**that they go not for fighting**)" (48: 17), "stick to the word of piety (i.e. ~~that~~ **none has the right to be worshipped but Allah**)" (48: 26); or relativizer linking a relative clause to its head noun as in "had it (**to which Muhammad is inviting mankind**) been a good thing" (46: 11).

A text is normally expected to provide opening constituents more importantly than any ending (comment-like) ones. More specifically, out of the introducing sub-

type, the vocative TAIps were the only percentage of occurrence in favour of the Madani register as the preparatory TAIps never occurred in this register of the The sample HKT material. This is highly reasonable as the Madani text almost typically addresses Prophet Muhammad in a direct manner as a leader of a civil, developing society of people of faith, in form of (**O Muhammad** *صلى الله عليه وسلم*). In fact, there was no need for any phrases/clauses to prepare for the speech in the three selected Madani chapters. However, in the Makki register, the preparatory TAIps had a considerable percentage in comparison to the vocative ones, in the form of "...he said/it was said...", for the intermingled narrative style of direct/indirect speeches by which several stories are told.

Text-linguistically, the multi-word TAIps in this respect were classified to be elliptical or conjunctive devices of cohesivity (cf. Halliday and Hasan, 1976); both phrasal and clausal types of such an optional sub-class of TAIps could be of a structurally elliptical or conjunctive source of involvement into the translated text of the Quran. They were found to provide the piece(s) of information omitted from or phrasal/clausal complements of directly preceding and/or following units of language. In any of the LinEOpt-*T* instances above, the parenthesized insertion in bold—*as* part of the Quranic texture rendered into English—structurally filled in or juxtaposed the given part of the TL text, i.e. they had an elliptically or conjunctively textual relationship. Eventually, these two linguistically explicative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

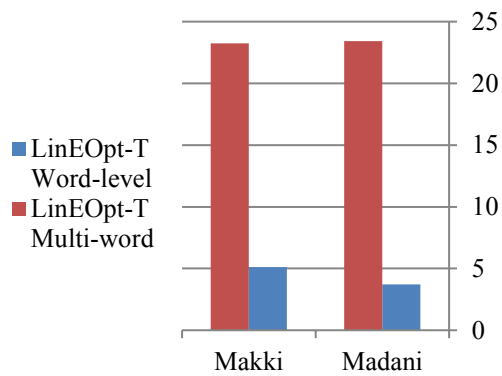


Figure 5.9: LinEOpt-T sub-classes of TAIps

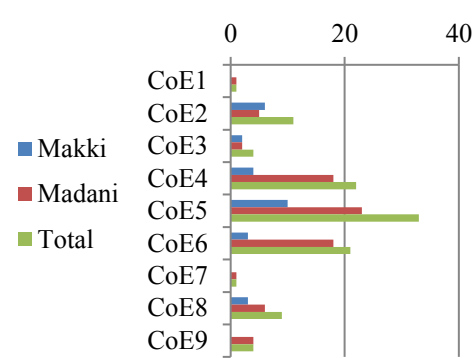


Figure 5.10: Exclusion of LinEOpt-T TAIps

To conclude this textbuilding part of the LinEOpt section, the multi-word TAIps were very much more frequent than the other word-level ones (23.3 vs. 4.52%) in favour of the Madani type of text (23.41 vs. 23.23%). By this statistical result illustrated by Figure 5.9 above, the sample HKT material is generally aggravated as the *hard* type of the LinEOpt-T sub-class of TAIps prevails, and the Madani text-type of Quranic revelation; in particular, is seen to be more hardened than the Makki one. However, the Makki text was more optionally explicitated by the word-level TAIps (5.12 vs. 3.72%), for which it is alleviated by the *soft* type of the LinEOpt-T sub-class. From a survey-based standpoint, the eleven LinEOpt-T instances of TAIps given in both Quranic text-types were eventually subject to 106 times of exclusion (see also Figure 5.10 above). In favour of the Madani text, an average of nine-point-six (9.6) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to saying irrelevant things. Likewise, such TAIps were most excluded as to the Makki text for saying irrelevant things.

### 5.3.3 LinEOpt stylistic TAIps

The stylistic (=LinEOpt-S) textual additions in parentheses were found to hold up the style of diction or stylistic usage of transliterated-in-Arabic proper names and lexical units in the Quranic text and explain them into English. From a binary perspective of linguistic explicitation, they were of two major optional LinE sub-classes in the HK



translation of the Quranic text, rendering: *i) proper-names* (PN)—to be divided into either *human* or *non-human*; and *ii) lexical-unit* (LU)—being considered as either *physical* or *conceptual*.

### 5.3.3.1 LinEOpt-S PN-render TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an optional sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two PN-render types of stylistic units of language. Various illustrated below, this particular sort of stylistic TAIps optionally specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and linguistically avoid any ambiguities or multiple indications. In other words, the PN-render TAIps optionally explicitated the translated English text in a stylistic manner. The first one was seen to be *human*, being proper names of past leading figures (namely, prophets and tyrants) as in "indeed We tried before them Fir'aun's people, when there came to them a noble Messenger [i.e. *Musa (Moses)* **عليه السلام**]" (44: 17). The textual addition in bold—being here the name of a prophet/messenger of God—gave a (semi-)identical TL-adapted specification of the one in italic 'Musa'. The other LinEOpt-S sub-class of explicitation was of a *nonhuman* type of PN-render TAIps. Such TAIps were also proper names of either holy books or celestial beings, stylistically specifying their preceding peers as in "the mark of them is on their faces from the traces of prostration. This is their description in the *Taurat (Torah)*" (48: 29). They could stylistically preserve the L1 proper names yet provide their L2 counterparts.

- a) The HUMAN sub-class of TAIps was almost supposed or expected to be universally acknowledged. Such TAIps were represented by the (proper) names of prophets/messengers of God who are almost universally renowned in human/religious history as in "so he [*Musa* (**Moses**)] called upon his Lord" (44: 22), leading human figures as in "gardens and springs that they [*Fir'aun's* (**Pharaoh**) people] left behind" (44: 25). This concern on the translators' part still considerably enhances that the HKT is a literal interpretation of the Quranic text.
- b) However, the NONHUMAN sub-class of TAIps was represented by leading, highly common creatures or celestial beings (e.g. angels, devils... etc.) as in "*Shaitan* (**Satan**) has beautified for them" (47: 25) or holy books being highly of significance in history as in "by revealing to them the *Taurat* (**Torah**)" (45: 17). In fact, the things in bold are not essentially needed in all passages wherever their relevant names or terms are to occur.

Found to render into English transliterated-in-Arabic proper names the translators insisted to have in their original articulation for preserving the real stylistic nature of the Quranic text, such TAIps could be only employed in the TL text at strategic points in a way to reduce the excessive communication load. *Text-linguistically*, the PN-render TAIps in this respect were classified to be only recurrent devices of cohesivity (cf. Beaugrande and Dressler, 1981); both human and non-human types of such an optional sub-class of TAIps could be only of a lexically recurrent source of involvement into the translated text of the Quran. They were found to the semi-identical (or, only, prescribed) English lexical forms of directly preceding transliterated-in-Arabic units of language. In any of the LinEOpt-S instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into

English—lexically recurred or replicated the unit of language shown in italics, i.e. they had a recurrently textual relationship. Eventually, these two linguistically explicitative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

### 5.3.3.2 LinEOpt-S LU-render TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such an optional sub-class of parenthetical explicitation—as encountered in the sample HKT material—linguistically provided the translated text of the Quran with two LU-render types of stylistic units of language. Various illustrated below, this particular sort of stylistic TAIps optionally specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and linguistically avoid any ambiguities or multiple indications. In other words, the LU-render TAIps optionally explicitated the translated English text in a stylistic manner. The first one was seen to be *physical*, being either human in reference to human attributes/connections, or non-human in the form of holy books or parts of books. The insertion in "and that He may punish the *Munafiqun* (**hypocrites**), men and women" (48: 06) preserved the Quranic style on the one hand by keeping the original word 'Munafiqun' and, on the other hand, providing its formal counterpart in the TL. The other LinEOpt-S sub-class of explicitation was of a *conceptual* type of LU-render TAIps. Such TAIps were either generic or specific in the form of statuses/concepts and celestial beings as in "indeed, Allah was pleased with the believers when they gave the *Bai'ah* (**pledge**) to you" (48: 18). Obviously, the translators concerned themselves with keeping some important (lexical) units of language as only transliterated in Arabic as in *Ayat*/proofs, *As-Sakinah*/calmness,

*Zalimun*/wrong-doers... etc. This would definitely strengthen the aforesaid point of literality in that finding an L2 equivalent of a transliterated unit is still easier.

- a) The PHYSICAL sub-class of TAIps was particularly represented by concrete names of human relations as in "the Day when a *Maula* (**a near relative**) cannot avail" (44: 41) or collective human attributes "and that He may punish the *Munafiqun* (**hypocrites**), men and women" (48: 06) or sacred books as in "but their description in *the Injeel* (**Gospel**) is like a seed" (48: 29) and "those who believe say: Why is not a *Surah* (**chapter of the Qur'an**) sent down for us" (47: 20). The translators kept them in the TL text although their counterparts were only single words or short phrases that are absorbable in L2.
- b) On the other hand, the CONCEPTUAL sub-class of TAIps was represented by abstract Quranic concepts as in "it is He who sent down *As-Sakinah* (**calmness and tranquillity**) into the hearts of the believers" (48: 04) and "they gave the *Bai'ah* (**pledge**) to you" (48: 18); or, on the other hand, celestial beings as in "and We shall marry them to *Hur* (**fair female**)" (44: 54) or universally common characters "who takes his own lust as his *ilah* (**god**)" (45: 23). Letting the TL reader search up the given text, the units in bold would make the translation more faithful.

In this respect, obscure or misleading words/phrases are to be (kept transliterated for a stylistic purpose but to be) expanded in a TAIp as they are partly or fully unfamiliar in the TL. They were the first-hand or dictionary-based English equivalents of critically important transliterated-in-Arabic lexical units of language. Text-linguistically, the LU-render TAIps in this respect were classified to be only recurrent devices of cohesivity (cf. Beaugrande and Dressler, 1981); both physical

and conceptual types of such an optional sub-class of TAIps could only be of a lexically recurrent source of involvement into the translated text of the Quran. They were found to the rephrased English lexical forms of directly preceding transliterated-in-Arabic units of language. In any of the LinEOpt-S instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—lexically recurred or replicated the unit of language shown in italics, i.e. they had a recurrently textual relationship. Eventually, these two linguistically explicitative sub-classes were both interruptive; the flow of attention of a potential TL reader as tacking the given translation of a Quranic text would be broken.

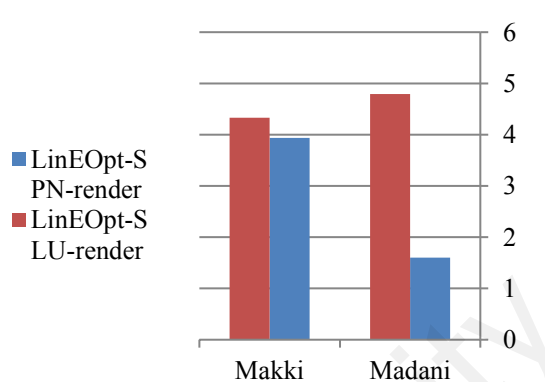


Figure 5.11: LinEOpt-S sub-classes of TAIps

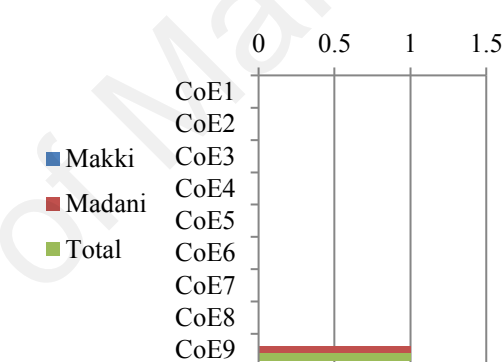


Figure 5.12: Exclusion of LinEOpt-S TAIps

To conclude this stylistic part of the LinEOpt section, the LU-render TAIps were statistically more frequent than the other PN-render ones (4.52 vs. 2.94%) in favour of the Madani text-type of Quranic revelation (4.79 vs. 4.33%). By this statistical result illustrated by Figure 5.11 above, the sample HKT material is generally aggravated as the *hard* type of the LinEOpt-S sub-class of TAIps prevails, and the Madani text-type of Quranic revelation; in particular, is seen to be little more hardened than the Makki one. However, the Makki text was so much more optionally explicitated by the PN-render TAIps (3.94 vs. 1.6%), for which it is alleviated by the *soft* type of the LinEOpt-S sub-class. From a survey-based standpoint, the one LinEOpt-S instance of TAIps given in both Quranic text-types were eventually

subject to 1 time of exclusion (see also Figure 5.12). In favour of the Madani text, an average of one-point-zero (1.0) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to confusing the target reader. However, such TAIps were not subject to any exclusion as not encountered in the Makki text.

### 5.3.4 Comprehensibility and excludability of LinEOpt TAIps

Under the second measure of reader-based comprehensibility, the translated TAIp-enriched text of the Quran was observed by potential TL readers to be comprehensible in terms of INFORMATIVENESS. An average sum of 54.5 (out of 73, =74.7%) of them agreed that the sample HKT material was of quantity-wise comprehensibility, i.e. the Quranic text in English was *informative* to them (see Figure 5.13 below). In other words, they found it to give information no more than originally required and give information no less than the Quranic text needs. *Based upon a binary comparison between our formerly analyzed approaches and Grice's (1975) principle of cooperation, the TAIps regarded in this respect to help/hinder informativeness are categorically LinEOpt ones!* Caused by the textbuilding/stylistic differences between Arabic and English, such TAIps could naturalize an unnatural translation (cf. Klaudy, 2008) and produce semantically equivalent structures in the TL text (Nida, 1964).

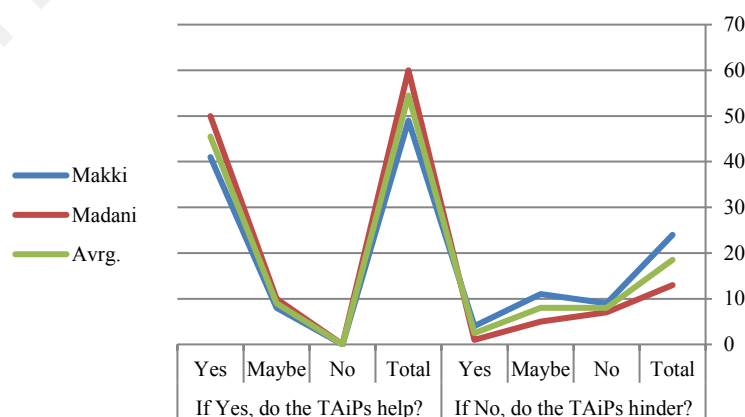


Figure 5.13: Informativeness of TAIps in the HKT

Moreover, the translated Madani text of the Quran was obviously found to be more comprehensible (or of more conversational cooperation between the translator and the TL audience) than the Makki one (=N. 60 vs. 49) on the maxim of informativeness. What is more, this amount of informativeness was almost caused by or, say, attributed to the encountered TAIps (=N. 45.5). Such a LinEOpt-oriented type of TAIps helped the translated text of the Quran be (textbuildingly or stylistically) informative. They were observed to *resolutely* help the Madani text to be informative more than they did with the Makki one (=N. 50 vs. 41). Moreover, if the *Maybe* option of Choice 1 was roughly-speaking distributed to (i.e. equally included into) the ones of *Yes* and *No*, the aforesaid resolute response of help could be broadened and still be in favour of the Madani text-type of revelation (see Table 5.2(a) below).

**Table 5.2(a): Role of TAIps in the informativeness of the HKT**

Question		Makki		Madani		Total	
		<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
2. Do you think the English translation is <i>informative</i> , i.e. gives information neither more nor less than required by the original text?	Yes	49	67.1	60	82.2	54.5	74.7
	No	24	32.9	13	17.8	18.5	25.3
	Ttl.	73	100.	73	100.	73	100.

Subject to exclusion against the Gricean set of nine submaxims, the textbuilding TAIps (=Avg. 9.6) were more excludably frequent than the stylistic ones (=Avg. 1.0). In other words, the parenthetical insertions explaining in English the transliterated-in-Arabic names/units in the Quranic text (=LinEOpt-S) as in "the *Taurat (Torah)*" and "the *Bai'ah (pledge)*" were more satisfying and sought after for the TL readers than those which drew together the text by equipping it with related initial/final complements as in "knows (**all**)" and "a Surah (**explaining**)" (=LinEOpt-T). Based upon Table 5.2(b) below, the LinEOpt sub-class of TAIps in terms of the two types of Quranic revelation were more excludable to the participants in the Madani text (=Avg. 13.2) than they were in the Makki one (=Avg. 4.7).

**Table 5.2(b): Exclusion of LinEOpt textbuilding and stylistic TAIps\*|\*\***

LinEOpt Sub-class of TAIps	Makki		Madani		Total	
	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>
LinEOpt-T	28/6	4.7	78/5	15.6	106/11	9.6
LinEOpt-S	0/0	0.0	1/1	1.0	1/1	1.0
Total	28/6	4.7	79/6	13.2	107/12	8.9

To conclude, the participants considered the translated text of the Quran as informatively (i.e. optionally) comprehensible. In this respect, they agreed that the TAIps had been a real cause behind this sort of comprehensibility—in much favour of the Madani text; a total average of them (=Avg. 8.9/73) agreed to have the LinEOpt TAIps excluded/kept out of the text. Eventually, the Quranic text in English was observed to be more conversationally cooperative by means of such TAIps. A part of the translated text's being so comprehensible was based upon LinEOpt insertions in general and, in particular, on their stylistic sub-type in either PN-render or LU-render by only breaking the flow of the TL reader's attention.

As a final point of the LinEOpt matter, the textbuilding TAIps obviously harvested much more instances of explicitation than the other stylistic ones did (=27.82 vs. 7.46) in favour of the Makki type of Quranic revelation (see Table 5.2(c) below). In reference to the stories of past people and prophets emphasizing God's attributes and supreme power, Prophet Muhammad's prophecy and the reality of the Judgment Day, the Makki text shows a more tendency to being drawn together by giving it a real, specific amount of unequivocal sense and equipping it with related initial and final complements. Likewise, the Madani text that is considered as a societal and disciplinary document for the Muslims and the followers of the other religions was more enriched by such textbuilding TAIps. Seeing that the difference between such two LinEOpt sub-classes as to the Madani text is also a little bigger than it is to the Makki one, the Makki text is more needy for what holds up its



Quranic style of diction as the transliterated proper names and lexical units in it are less stylistically used.

**Table 5.2(c): LinEOpt sub-classes of TAIps in text-types\*\*\***

LinEOpt TAIps	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
LinEOpt-T Word-level	13	5.12	7	3.72	20	4.52
LinEOpt-T Multi-word	59	23.23	44	23.41	103	23.3
<i>LinEOpt-T Subtotal</i>	<i>72</i>	<i>28.35</i>	<i>51</i>	<i>27.13</i>	<i>123</i>	<i>27.82</i>
LinEOpt-S PN-render	10	3.94	3	1.6	13	2.94
LinEOpt-S LU-render	11	4.33	9	4.79	20	4.52
<i>LinEOpt-S Subtotal</i>	<i>21</i>	<i>8.27</i>	<i>12</i>	<i>6.39</i>	<i>33</i>	<i>7.46</i>
LinEOpt Total	93	36.62	63	33.52	156	35.29

In the fullness of matter, such an English version of the Quran is eventually more to be considered as an alleviative one for being a type-1 in this LinEOpt dichotomy and in favour of the Makki type of text. However, the vast field of Quranic sciences along with the tradition of the past fourteen centuries and the works of major commentators are to be well realized.

**Notes on the LinEOpt tables above:**

\*Exl./Occ.=Exclusion/occurrence (i.e. the times of exclusion of either the LinEOpt-T or LinEOpt-S TAIps (out of total 699) divided by the number of occurrence of such TAIps in either the Makki or Madani text (out of total 19x2=38).

\*\*Avg. = Average (i.e. the average number of the participants (out of total 73) to agree to have such a kind of TAIps excluded).

\*\*\*Statistically, the figures in the Makki type of text are counted out of 254 whereas those in the Madani one are counted out of 188. Anyhow, the total part of this Table above is considered in proportion to the whole 442-instance set of TAIps.

**5.4 Conclusion**

A set of *eight* linguistically explicitative sub-classes of TAIps were eventually found out. With reference to the sample HKT material as part of an English interpretation of the Quranic text, such sub-classes—as *presented and illustrated in the previous two main sections*—fall under two-by-two LinE umbrellas or, say, representations of language: descriptive in form of obligatorily grammatical and lexical TAIps and declarative in the form of optionally textbuilding and stylistic ones (see Figure 5.14). The obligatory type of the TAIps was found to be caused by the syntactic and semantic structures of languages. However, the optional TAIps involved items not on

the linguistic surface yet not to be evidently essential. From a *binary* perspective, each sub-class also had two forms of textual additions in parentheses as obviously encountered in either text-type of Quranic revelation.

In the same respect of this analysis, the flow of attention of a *potential* TL reader was determined in terms of being either kept-up (continued) or broken (interrupted) by any of such TAIpS: elliptical expressions linguistically filled out or preceding units of language specified. For the translational aspect of textuality, the LinE type of TAIpS was found to be connected to the translated text/context of the Quran almost upon cohesive grounds, i.e. being cohesive devices in the form of recurrence, reference, substitution, ellipsis and conjunction. However, several LinE TAIpS were relational devices of texture almost by the *first* two types of relationality: reiteration or collocation. Such textural devices were also observed to be binary—i.e. being of two sub-types: one is soft or alleviating and the other is hard or aggravating, the matter which is further analyzed and discussed in Chapter 7.

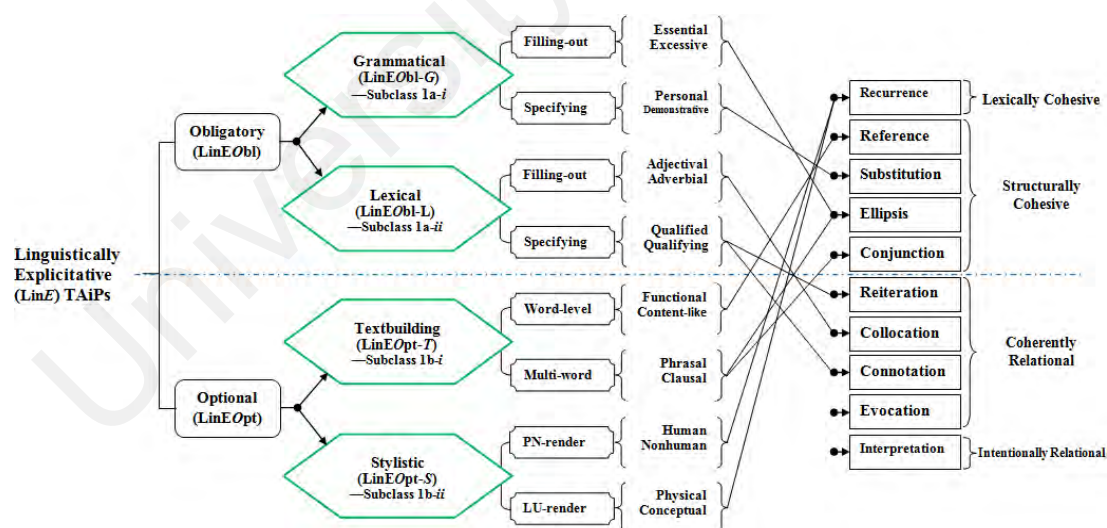


Figure 5.14: LinE TAIpS as devices of textuality

In conclusion of LinE, the linguistically explicative (LinE) TAIpS—being either *obligatory*/LinEObl or *optional*/LinEOpt—were in total two hundred ninety-five (295) out of the 442 instances of TAIpS encountered in the sample HKT material.

Of this number, the LinEOpt class of TAIps was a little more frequent than the LinEObl one, the matter which could be a sign that the HKT is more linguistically aggravated than to be alleviated by the TAIps. Also, on this *linguistic* side, the Makki set of chapters—as *almost having small verses stylistically motivating and normally avoid long and perplexing speeches*—harvested more of such two LinE types of TAIps than the Madani one did. However, an English translation of the Quranic text would be natural and idiomatic by such TAIps apart from any lexical or grammatical issues of explicitness (*cf.* Klaudy, 2008, p. 102). Eventually, such types of TAIps were more likely to be pieces of LinE overstatements in the English version of the Quran, particularly in favour of the Makki type of Quranic revelation.

Moreover, enhancing the issue of overstatement referred to above, the multi-word TAIps as the second sub-type of the LinEOpt-*T* sub-class was the most frequent (see Figure 5.15 below). From an obligatory angle, the Makki type of text was found to be more grammatically explicitated by TAIps whereas the TAIp-*like* explicitations in the Madani one were lexical. Both grammatical and lexical types filled in missing categories and were almost performed in a conscious manner (Klaudy, 2008, p. 102).



**Figure 5.15: Distribution of the LinE sub-classes to types of revelation**

The optional TAIps were found to stylistically intensify the Makki text although they were more textbuilding than the Madani one. Out of this 295-instances classification, another two highly frequent LinE sub-classes of TAIps were also observed; they were both under the obligatory umbrella. One was LinEObl-L specifying in favour of the Makki text and the other was LinEObl-G filling-out in favour of the Madani one.

Further to how the translated text of the Quran was linguistically communicative, the obligatory and optional classes of explicitation—in a binary view—were respectively considered in terms of *trueness* and *informativeness*. Furthermore, with regards to the two text-types, they have been analyzed in the previous sections in an individual manner and here are to be collectively given a conclusion as to the role of each in triggering the communicativity of the sample HKT material (*cf.* Grice, 1975)—as well as carrying on examining the textual picture of the translated text in terms of Beaugrande and Dressler's (1981) *first* two reader-based standards: acceptability and informativity.

**Table 5.3: LinE TAIps in terms of trueness and informativeness**

Measure of Comprehensibility/ Text-type		Makki	Madani	Avg.	
M1a: Trueness	Ch.1: If Yes, do the TAIps help?	Yes	40	46	43
		Maybe	10	19	14.5
		No	0	0	0
		<i>SubT.</i>	50	65	57.5
	Ch.2: If No, do the TAIps hinder?	Yes	7	3	5
		Maybe	15	5	10
		No	1	0	0.5
	<i>SubT.</i>	23	8	15.5	
	Total	73	73	73	
M1b: Informativeness	Ch.1: If Yes, do the TAIps help?	Yes	41	50	45.5
		Maybe	8	10	9
		No	0	0	0
		<i>Total</i>	49	60	54.5
	Ch.2: If No, do the TAIps hinder?	Yes	4	1	2.5
		Maybe	11	5	8
		No	9	7	8
	<i>Total</i>	24	13	18.5	
	Total	73	73	73	

As shown in Table 5.3 above, the HKT was generally seen by the participants as truly positive and as an informatively positive English interpretation of the Quran by means of the encountered TAIps and being in favour of the Madani type of text. For the exclusion of the LinE type against the Gricean maxims of cooperation, it was subject to a number of 138 times of exclusion in favour of LinEOpt. This would affirm a finding previously analyzed that the optional TAIps caused the HKT to be aggravated and were thus kept out of the translated text. Furthermore, the most frequent cause behind such TAIps being excluded in this LinE respect was 5 in total—as per Grice's (1975) list of maxims: saying irrelevant things. However, the obligatory TAIps were observed to be almost cohesively substitutive but relationally connotative; they gave information more than needed (Cause No.4)—*knowing* that the optional ones were only elliptical.

## CHAPTER 6: DATA ANALYSIS/REFERENTIALITY OF TAIPS

"[T]his information is contained in the ST, but is vague or is not explicitated. The purpose of explicitation is to provide an easier and more reliable interpretation."

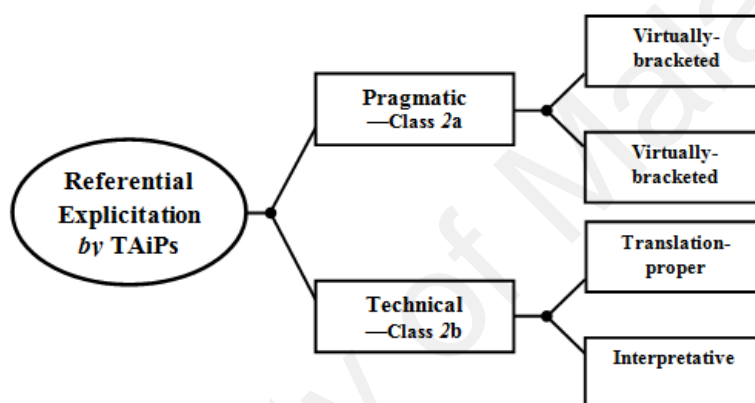
(Pápai, 2002, p. 488, cited by Heltai, 2005, p. 46).

### 6.1 Introduction

Being subjective, reader-focused and oriented towards a specific TL language and culture, the referentially explicitative (RefE) TAiPs as encountered in the sample HKT material were to put across and communicate the SL foreign elements to the TL culture and readership. Actually, the information in a referential kind of presupposition is deduced from outside the linguistic context; yet, the translators can have a large number of linguistic variations to use (Newmark, 1982, p. 134) in a referential manner. Language shapes perception (cf. Whorf, 1956) and, accordingly, "the habitual use of a specific language can direct one's attention to non-linguistic aspects captured in the linguistic categories of language" (Crawford et al., 2000, p. 209). Focusing on the correspondence in meaning over correspondence in style, the effect on the TL reader should be the same as it exists on the original reader. In other words, the SL and TL words trigger the same or similar associations in the minds of the speakers of the two languages.

Observed to make the HKT less inferior or suitably equivalent to the SL text, such a RefE type of TAiPs attempted to give force and clarity even if some of the semantic content of the text was lost. They were found to be classified into *pragmatic* (RefEPra) in virtually and actually-bracketed forms and *technical* (RefETec) being translation-proper and interpretative (see Figure 6.1) in a total number of 147 (*out of the 442 ones encountered in the sample HKT material*). Of this number of the referential instances of explicitation, of the RefETec TAiPs were much more frequent than the RefEPra ones (=N. 88 vs. 59). Such a translated version of the Quran as the

one made by Hilali and Khan could be said to depend on the translators' view of the appropriate relationship between the two different texts (Klaudy, 2008). For more dynamic rendering of an equivalently communicative load (Nida, 1964, p. 226), this sample translation referentially was in need—for: i) translation-proper SLT/TLT-related explications that could accommodate any implicit, inadaptable meanings of the text and also ii) interpretative insertions in phrasal/clausal forms that, despite breaking the reader's flow of attention, could put their preceding textual peers in plain words.



**Figure 6.1: Referentially explicative type of TAIps**

In terms of textuality as the other aspect of translationality and in light of Beaugrande and Dressler (1981), the TAIps in their type of RefE were also subject to a set of content- and survey-based investigations at both the textural and communicative levels:

1. For the textural one, all of the 442 instances of LinE and RefE set of TAIps as encountered in the sample HKT material were exposed to being cohesive devices or relational factors of texture. In view of Halliday and Hasan (1976), cohesivity in this respect was the lexical and structural sets of linking to hold the text together—by recurrence, reference, substitution, ellipsis and conjunction For the relational side—making use of Cruse's (1986) typology of meaning, it was the ways of content-organizing by coherence and

intentionality helping the text be structured and related to the situation—*by* reiteration, collocation, connotation, evocation and interpretation. In fact, the RefE type of TAIps was covered by the relational factors of texture more than the cohesive devices.

2. Communicatively, two points were investigated: firstly, the cooperative role the TAIps could play in terms of *relevance* and *perspicuity* (as RefE-oriented measures) in the translated text of the Quran and, secondly, how the TAIps in such an English translation might observe/flout any of the corresponding maxims of cooperation—*certainly* taking into consideration the differences between the two types of Quranic revelations, Makki and Madani (see also Appendix D: The survey-based instrument/questionnaire).

- a) The two RefE-oriented measures were to fit with the pragmatic and technical types of TAIps respectively. As an initial account of this particular regard, the participants for Objective 4 were asked whether the English translation was i) *relevant*, i.e. told the intended meanings of the original text in a rational manner and ii) *perspicuous*, i.e. was brief/orderly and avoided vague/obscure expressions in rendering the original text. Upon their responses, the sample HKT material as an interpretation of the Quranic text was found to be almost *non-relevant* (=27.4%) in favour of the Makki text yet *perspicuous* (76.1%) in favour of the Madani one.

- b) With regards to the exclusion of TAIps, the RefE insertions as part of two 19-instance sets of TAIps were subject to exclusion, i.e. one set per text-type of Quranic revelation. In average, fifty-one out of the 73 participants attempted the RefE TAIps. Specifically, the RefETec class



of TAIps was more excludably frequent than the RefEPra one (=Avg. 58 vs. 43) in favour of the Madani text-type.<sup>10</sup> However, the Makki text was more subject to exclusion for its RefEPra TAIps. This exclusion was based upon Grice's (1975) cooperative principle as to quality, quantity, relevance and manner; the participants were provided with a set of nine causes (*under such four maxims*) for justifying any of the RefEPra or RefETec pieces of TAIps to be kept out of the sample HKT material.

## 6.2 Referentially explicative (RefE) pragmatic TAIps

### 6.2.1 Prelude

The RefE pragmatic (*RefEPra*) TAIps were such textually referential explicitations in parentheses that could be removed from the translated text of the Quran and the given text should remain grammatically and lexically acceptable to the TL readership. Such pragmatic TAIps were found to be caused by the differences between cultures and shared knowledge (Klaudy, 2008, p. 103). In light of a binary analysis, the RefEPra class of TAIps was found in the sample HKT material to be *virtually-bracketedly* phrasal and clausal and *actually-bracketedly* filling-out and specifying. Such explicative types carried an equivalent load of communication to the TL readership (Nida, 1964, p. 226). Since the TL readership does not share the same historical, geographic and cultural knowledge with the source readers, the translators had to give explanatory translations, making explicit the implicit cultural information.

From an initially statistical perspective, the virtually-bracketed TAIps harvested many more instances of explicitation than the other actually-bracketed ones

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<sup>10</sup> The average was counted by dividing the number of times a sub-class of TAIps was excluded from a text on the number of times such TAIps occurred in the same text. For instance, the RefETec TAIps were excluded from the Madani text 179 times while they occurred in the same type of text three times. Thus, it is to say that approximately 60 participants (out of 73) excluded the RefETec TAIps from the Madani text.

did (=8.82 vs. 4.52) in favour of the Madani type of Quranic revelation (see Figure 6.2 below). Likewise, the actually-bracketed TAIps enriched the Madani text of the Quran so little more than they did to the Makki one (=4.79 vs. 4.33). For the RefEPra type of TAIps in general, the translators are expected in fact to give explicitions in the form of explanatory notes within the TL text. For instance, the translator should write “River Jordan” instead of only “Jordan”; in fact, the readers might not be familiar with the fact that *Jordan* is a river. Therefore, such textual additions in parentheses meant to be the explicitions of implicit cultural information being a result of the various set of differences between SL/TL cultures and shared knowledge.

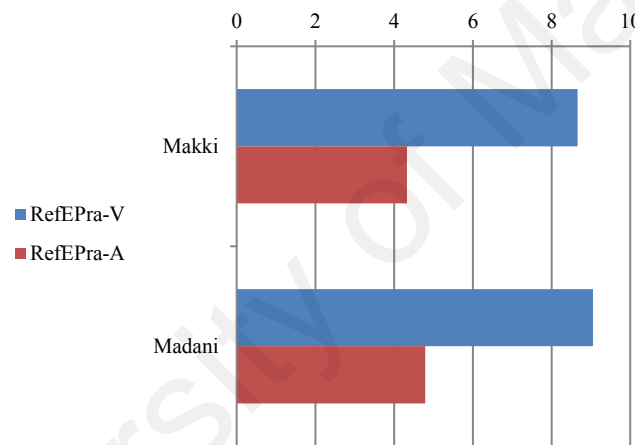


Figure 6.2: Distribution of RefE pragmatic TAIps to text-types

### 6.2.2 RefEPra virtually-bracketed TAIps

The virtually-bracketed (=RefEPra-*V*) textual additions in parentheses were found to be second parenthetically-unmarked parts of bigger TAIps. Putting up the Quranic text in a supplementary manner and being also separate additions by themselves, they could amplify the semantic value of the given Verse and introduce a local flavour into the TL text. From a binary perspective of referential explicitation, they were of two major pragmatic RefE sub-classes in the HK translation of the Quranic text: *i*)

*phrasal*—being considered as either *text-based* or *TAiP-based*; and *ii) clausal*—to be divided into either *text-based* or *TAiP-based*.

#### 6.2.2.1 RefEPra-*V* phrasal TAiPs

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a pragmatic sub-class of parenthetical explicitation—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two phrasal types of virtually-bracketed units of language. Various illustrated below, this particular sort of virtually-bracketed TAiPs filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a referentially parallel structure, they could be pragmatically automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the phrasal TAiPs pragmatically explicitated the translated English text in a virtually-bracketed manner. The first one was seen to be *text-based* as in the part of TAiP shown in bold in "as a Command (or this Qur'an **or the Decree of every matter**) from Us" (44: 05). In this textual part of the Quran, the coordinately conjunctive phrase 'or the Decree of...' was a second bunch of explicitation that could be parenthetically placed, and, hence, it was only an addition of pragmatic perspective on the translators' part on the basis of the text. The other RefEPra-*V* sub-class of explicitation was of a *TAiP-based* type of phrasal TAiPs. The prepositional insertion being stated after a comma 'during that period' in "and preferred them above the 'Alamin (mankind and jinn of their time, **during that period**)" (45: 16) could be made as a separate second round-bracketed TAiP by itself to be placed within a square one. This part of TAiP depended on the TAiP only as no likely related references within the immediate text were mentioned.

- a) The TEXT-BASED sub-class of TAiPs was found to be based upon:

- i. An elliptical relationship, answering questions in light of the translated text. Such TAIps almost came as concluding parts of already parenthetical sentences in the form of phrases in whole as in "Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad **till the Day of Resurrection**)" (48: 29) and "and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, **sometimes bringing glad tidings of rain**" (45: 05).
  - ii. A coordinately or subordinately conjunctive relationship, producing compound/complex sentences. Such TAIps presented non-contrasting items as in "a decisive Surah (explaining **and ordering things**) is sent down" (47: 20); alternative items as in "as a Command (or this Qur'an **or the Decree of every matter**) from Us" (44: 05); and similitude-based phrases as in "how bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother **as: O sinner, or O wicked**]" (49: 11). The coordinate TAIps were independent sentential constituents linked to others of equal syntactic importance. The subordinate TAIps were on the other hand sentential constituents linked to others of lesser/greater syntactic importance.
- b) On the other hand, the TAIp-BASED sub-class of TAIps was also connected to the translated text or context of the Quran on the basis of:

- i. An elliptical relationship, being either prepositional or participial/infinitive and answering questions in light of the given TAIp. Such TAIps almost came as concluding parts of already parenthetical sentences in the form of phrases in whole as in "and provided them with good things, and preferred them above the 'Alamin (mankind and jinn of their time, **during that period**)" (45: 16) and "but it was better for them (hypocrites, **to listen to Allah and to obey Him**)" (47: 20).
- ii. A coordinately or subordinately conjunctive relationship, producing compound sentences. Such TAIps presented non-contrasting items as in "those who disbelieve (in the Oneness of Allah, **and in the Message**)" (47: 01) and "and other (victories **and much booty He promises you**)" (48: 21); or alternative ideas as in "stone me (or call me a sorcerer **or kill me**)" (44: 20). The coordinate TAIps were independent sentential (phrasal) constituents linked to others of equal syntactic importance. Also, a bracketed term could be supposedly in conjunction as in "believe (all those who follow Islamic Monotheism, **or the religion of Prophet Muhammad**)" (48: 29) and "We sent it down on a blessed night [(i.e. night of Al-Qadr, ~~see~~ **Surah No. 97**) in the month of Ramadan]" (44: 03) in a kind of interpreting or giving a new meaning.

Text-linguistically, the phrasal TAIps were in this respect classified to be elliptical or conjunctive devices of cohesivity (cf. Halliday and Hasan, 1976); both text-based and TAIp-based types of such a pragmatic sub-class of TAIps could be of a

structurally elliptical or conjunctive source of involvement into the translated text of the Quran. They were found to provide the piece(s) of information omitted from or phrasal/clausal complements of directly preceding and/or following units of language. In any of the RefEPra-*V* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—structurally filled in or juxtaposed the given part of the text/TAiP, i.e. they had an elliptically or conjunctively textual relationship. Eventually, these two referentially explicative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

#### 6.2.2.2 RefEPra-*V* clausal TAIps

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a pragmatic sub-class of parenthetical explicitation—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two clausal types of virtually-bracketed units of language. Various illustrated below, this particular sort of virtually-bracketed TAIps filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a referentially parallel structure, they could be pragmatically automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the clausal TAIps pragmatically explicitated the translated English text in a virtually-bracketed manner. The first one was seen to be *text-based*. The imperative addition in "then bind a bond firmly (on them, i.e. **take them as captives**)" (47: 04) came out of the translated text itself as a second non-bracketed part of the TAIp. It could be actually placed in a squared pair of parentheses as: ["on them (i.e. take them as captives)"] and be, thus, an extra pragmatically-viewed part of addition. The other RefEPra-*V* sub-class of explicitation

was of *TAiP-based* type of clausal TAiPs as in "thus [to continue in carrying out Jihad against the disbelievers **till they embrace Islam**]" (47: 04). In this parenthetical addition, the part—as shown in bold—only depended on the TAiP itself as the main translated text did not bear any obvious or directly determined indications to any sort of religion.

- a) The TEXT-BASED sub-class of TAiPs parenthetically came as part of the translated text on structurally conjunctive bases. Such TAiPs almost depended on the translated text of the Quran itself although there were only second parts of bigger TAiPs. They were found to come in the form of non-contrasting ideas as in "nor shall they be returned to the worldly life, (so that they repent to Allah, **and beg His Pardon for their sins**)" (45: 35); or relative (that-) clauses based on the translated text as in "We are ever warning [mankind **that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship**] (44: 03). Actually, the TAiP in the latter example almost went in a vertical, up-down manner as a phrase or clause entails or is entailed in a greater one as in also "would one of you like to eat the flesh of his dead brother? *You would hate it* (**so hate backbiting**)" (49: 12), in which the unit in bold is entailed in the one in italics. In an imperative form, such added clauses could be supposedly found in coordinate or subordinate conjunctions with the given text as in "then bind a bond firmly (on them, i.e. **take them as captives**)" (47: 04); they came as TAiP-in-TAiP redefinitions of preceding phrases/clauses in the translated text in light of the local context of reference as in "verily, the most honourable of you

with Allah is that who has At-Taqwa [i.e. he is one of the Muttaqun (the pious. See V.2:2)]" (49: 13).

- b) The TAIp-BASED sub-class of TAIps also came as part of the given Quranic text on the basis of structurally conjunctive relationships—being either of coordinate or subordinate links with the text, as described above. However, such TAIps were more or less based on the given TAIp itself not the text, providing non-contrasting ideas as in "Ha-Mim [one of the miracles of the Quran **and none but Allah (Alone) knows their meanings**]" (46: 01) and "they might return (to the truth **and believe in the Oneness of Allah**)" (46: 27). Such coordinate TAIps were almost things going smoothly in a horizontal manner with their corresponding units of language in the TL text. In the former example, the TAIp 'none but Allah knows their meanings' is almost parallel to or, say, goes horizontally with the clause ["*these letters are one of the miracles of the Quran*"]. This kind of TAIps also comes as adverbializers being of adverbial relations to the main clauses as in "thus [to continue in carrying out Jihad against the disbelievers **till they embrace Islam**]" (47: 04); or in relatively clausal forms as in "had it (Islamic Monotheism **to which Muhammad is inviting mankind**) been a good thing" (46: 11). Such a kind of insertion provided a reference to another Ayah/verse or Surah/chapter of the Quran for interpreting or giving a new meaning. In fact, the Makki text as brief and concise and being of critical information; therefore, its being rendered required more conjunctive TAIps the Madani one so as to be textually expanded, clearer and more understandable to the TL readerships.



Such a type of TAIps is more procedural than being reasonably part of a direct Quranic discourse. They came as pieces of interpretation, providing TAIp-like redefinitions of preceding clauses on the basis of a local/global context of reference. Each is an insertion which provides a reference to another Ayah/verse or Surah/chapter of the Quran for interpreting or giving a new meaning. Text-linguistically, the clausal TAIps in this respect were classified to be only conjunctive devices of cohesivity (cf. Halliday and Hasan, 1976); both text-based and TAIp-based types of such a pragmatic sub-class of TAIps could be only of a structurally conjunctive source of involvement into the translated text of the Quran. They were found to provide the coordinate or subordinate complements of directly preceding and/or following units of language. In any of the RefEPra-*V* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—structurally juxtaposed the given part of the text/TAiP, i.e. they had a conjunctively textual relationship. Eventually, these two referentially explicitative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

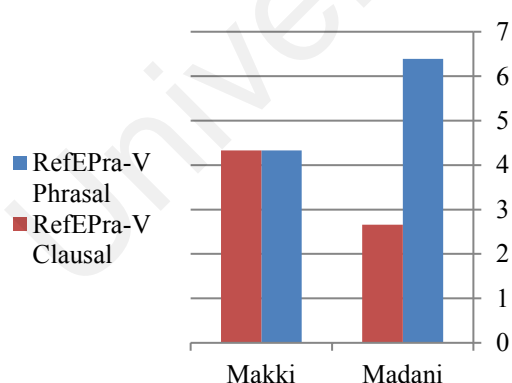


Figure 6.3: RefEPra-*V* sub-classes of TAIps

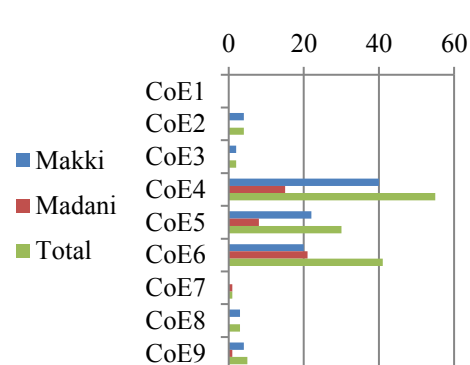


Figure 6.4: Exclusion of RefEPra-*V* TAIps

To conclude this virtually-bracketed part of the RefEPra section, the phrasal TAIps were more frequent than the other clausal ones (5.2 vs. 3.62%) in favour of the Madani text-type (6.39 vs. 4.33%). By this statistical result illustrated by Figure 6.3

above, the sample HKT material is generally alleviated as the *soft* type of the RefEPra-*V* sub-class of TAIps prevails, and the Madani text-type of Quranic revelation; in particular, is seen to be more softened than the Makki one. However, the Makki text was so much more pragmatically explicitated by the clausal TAIps (4.33 vs. 2.66%), as per which it is aggravated by the *hard* type of the RefEPra-*V* sub-class. From a survey-based standpoint, the three RefEPra-*V* instances of TAIps given in both Quranic text-types were eventually subject to 141 times of exclusion (see also Figure 6.4). In favour of the Makki text, an average of 47-point-zero (47.0) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to it giving information more than needed. However, such TAIps were most excluded as to the Madani text for making the text unnecessarily long.

### **6.2.3 RefEPra actually-bracketed TAIps**

The actually-bracketed (=RefEPra-*A*) textual additions in parentheses were found to be extra, second parts of bigger TAIps. Coming in round-in-square brackets or dashed in round ones for further putting up the text and adding exegetical values to the translation, they would enable the TL reader to have the full grasp of the message. From a binary perspective of referential explicitation, they were of two major pragmatic RefE sub-classes in the HK translation of the Quranic text: *i) filling-out*—to be divided into either *text-based* or *TAiP-based*; and *ii) specifying*—being considered as either *text-based* or *TAiP-based*.

#### **6.2.3.1 RefEPra-*A* filling-out TAIps**

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a pragmatic sub-class of parenthetical explicitation—as encountered in the sample HKT material—

referentially provided the translated text of the Quran with two filling-out types of actually-bracketed units of language. Various illustrated below, this particular sort of actually-bracketed TAIps filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a referentially parallel structure, they could be pragmatically automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the filling-out TAIps pragmatically explicitated the translated English text in an actually-bracketed manner. The first one was seen to be *text-based* as in "and a witness from among the Children of Israel testifies that [*this Qur'an is from Allah (like the Taurat)*]" (46: 10). In this particular Quranic verse, the square bracket included a round one within it as shown in bold, which was only a second TAIp or, say, a TAIp within a TAIp. The content of this round bracket came out of the text itself as having already mentioned or talked about the original receivers of the Torah, 'the Children of Israel'. The other RefEPra-A subclass of explicitation was of a *TAIP-based* type of filling-out TAIps. The additionally inserted word 'Alone' in "Ha-Mim [These letters are one of the miracles of the Quran and none but Allah (**Alone**) knows their meanings]" (44: 01) was also a second TAIp within a big bracket; actually, it only depended in its operation of addition on the squared TAIp itself not basically on the translated text.

- a) The TEXT-BASED sub-class of TAIps were in point of fact the textual additions in secondly round-within-square parentheses—namely, [...(**...**)] [...(**...**)...][(**...**)...]—that could come out of or be in some relation to the text itself. They were found to depend on some certain unit(s) of language already stated in the given text, with no consideration to the other lexical/structural things in the square parentheses. Being a soft side of evocation, such TAIps could keep the reader's natural flow of speech as in

"and a witness from among the Children of Israel testifies that [*this Qur'an is from Allah (like the Taurat (Torah))*]" (46: 10), in which the preceding clause is unavoidably helped by the structurally complete and, thus, make real sense as rendered into the TL.

- b) On the other hand, the TAIp-BASED sub-class of TAIps, despite being as well textual additions in secondly round-in-square parentheses as stated in the first sub-class above, could only become known or caught by means of their given TAIps themselves. In other words, such TAIps almost had no obviously direct connection with or consideration to the things in the given translated text of the Quran. They just as described above, helped keep the reader's (natural) flow of attention as in "Ha-Mim [These letters are one of the miracles of the Quran and *none but Allah (Alone) knows their meanings*]" (44: 01) and "indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, *having their (head) hair shaved and cut short*] in very truth" (48: 27).

Text-linguistically, the filling-out TAIps in this respect were classified to be only evocative factors of relationality (cf. Cruse, 1986); both text-based and TAIp-based types of such a pragmatic sub-class of TAIps could be only of a coherently evocative source of involvement into the translated text of the Quran. They were found to provide the pragmatically second (or auxiliary), local and global meanings of directly preceding and/or following units of language. In any of the RefEPra-A instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—coherently co-implicated the given part of the text/TAIp, i.e. they had an evocatively textual relationship. Eventually, these two referentially

explicitative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

### 6.2.3.2 RefEPra-A specifying TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a pragmatic sub-class of parenthetical explicitation—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two specifying types of actually-bracketed units of language. Various illustrated below, this particular sort of actually-bracketed TAIps pragmatically specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and referentially avoid any ambiguities or multiple indications. In other words, the specifying TAIps pragmatically explicitated the translated English text in an actually-bracketed manner. The first one was seen to be *text-based* as in "verily, the most honourable of you with Allah is that who has At-Taqwa [i.e. he is one of *the Muttaqun (the pious)*]" (49: 13). In this part of the Quranic text, the second TAIp shown in bold 'the pious' basically depended on the text itself in which 'Al-Taqwa' was referred to, although it came to lexically specify a word in the big squared bracket. The other RefEPra-A sub-class of explicitation was of a *TAIP-based* type of specifying TAIps. The phrase in bold 'Islamic Monotheism' in "they are the ones who disbelieved (in the *Oneness of Allah - Islamic Monotheism*)" (48: 25) lexically specified and, also, was essentially based on the preceding one 'Oneness of Allah'. The lexical (or structural) things in bold could display lower degrees of generality in providing English equivalents for the already translated units of language on the basis of an analysis of the local/global context

- a) The TEXT-BASED TAIps were the textual additions in secondly round-in-square parentheses—e.g. [...(...)] [...(...)...][(...)...]—that could come out of the text itself, depending on some unit(s) of language already stated in the given text, with no consideration to the other lexical/structural things in the square parentheses. Such TAIps could break the reader's attention as in "We sent it down on *a blessed night* [(i.e. **night of Al-Qadr**, Surah No. 97) in the month of Ramadan] (44: 03) and "when you meet (in *fight - Jihad in Allah's Cause*) those who disbelieve" (47: 04). However, they certainly help in this respect expand the words/phrases in italics by associating them with other units so that implicit elements could be efficiently spelled out. Other examples are also "how bad is it to insult one's brother after having Faith [i.e. to call *your Muslim brother (a faithful believer)* as: O sinner]" (49: 11) and "the most honourable of you with Allah is that who has At-Taqlwa [i.e. he is one of *the Muttaqun (the pious*. See V.2:2)]" (49: 13).
- b) The TAIp-BASED TAIps, on the other hand, could only become caught by means of the TAIp itself. They were found to be of no obviously direct connection or consideration to the things in the given Quranic text. However, there were also textual additions in secondly round-in-square parentheses—e.g. [...(...)] [...(...)...][(...)...]. Such TAIps, just as described in their text-based counterpart above, could be interruptive ones breaking the reader's natural flow of attention as in "We sent it down on a blessed night [(i.e. night of Al-Qadr) in *the month of Ramadan - the 9th month of the Islamic calendar*]" (44: 03), "then We have put you on a way of commandment [like *the one which We commanded Our*

*Messengers before you* (i.e. **legal ways and laws of the Islamic Monotheism**)]" (45: 18), "but when a decisive Surah is sent down, and *fighting (Jihad - holy fighting in Allah's cause)* is mentioned" (47: 20), "they are the ones who disbelieved (in *the Oneness of Allah - Islamic Monotheism*)" (48: 25).

Text-linguistically, the filling-out TAIps in this respect were classified to be only evocative factors of relationality (cf. Cruse, 1986); both text-based and TAIp-based types of such a pragmatic sub-class of TAIps could be only of a coherently evocative source of involvement into the translated text of the Quran. They were found to provide the pragmatically second (or auxiliary), local and global meanings of directly preceding units of language. In any of the RefEPra-A instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—coherently co-implicated the unit of language shown in italics, i.e. they had an evocatively textual relationship. Eventually, these two referentially explicitative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

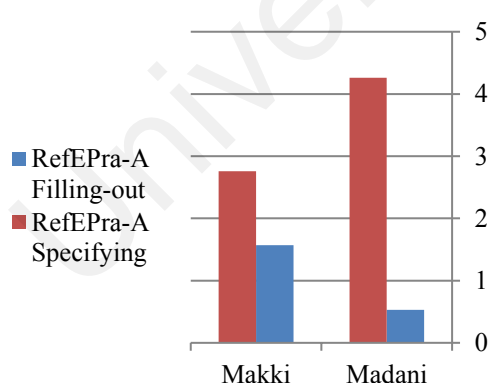


Figure 6.5: RefEPra-A sub-classes of TAIps

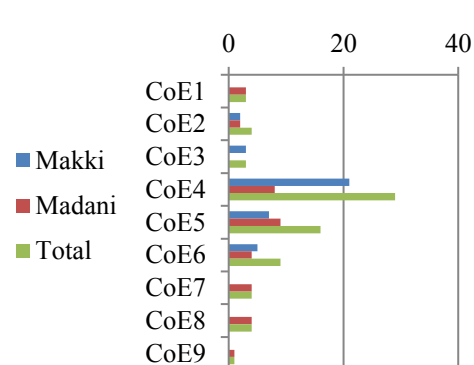


Figure 6.6: Exclusion of RefEPra-V TAIps

To conclude this actually-bracketed part of the RefEPra section, the specifying TAIps were more frequent than the other filling-out ones (=3.39 vs. 1.13%) in favour of the Madani type of text (4.26 vs. 2.76%). By this statistical result illustrated by

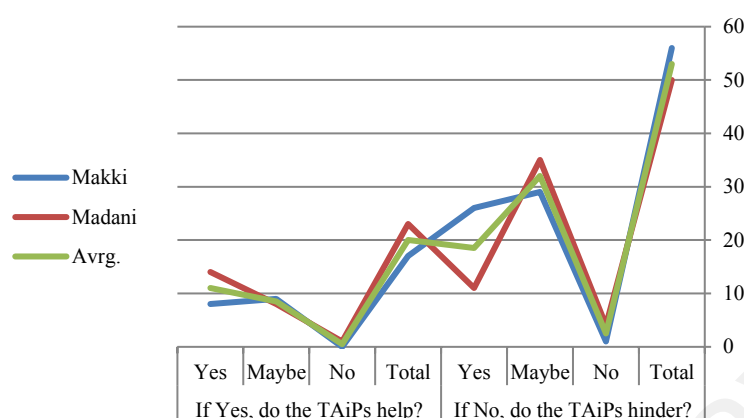
Figure 6.5 above, the sample HKT material is generally aggravated as the *hard* type of the RefEPra-A sub-class of TAIps prevails, and the Madani text-type of Quranic revelation, in particular, is seen to be a little more hardened than the Makki one. However, the Makki text was more pragmatically explicited by the filling-out TAIps (1.57 vs. 0.53%), for which it is alleviated by the *soft* type of the RefEPra-A sub-class. From a survey-based standpoint, the two RefEPra-A instances of TAIps given in both Quranic text-types were eventually subject to 73 times of exclusion (see also Figure 6.6 above). In favour of the Makki text, an average of 36-point-five (36.5) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to giving more information than needed. However, such TAIps were most excluded as to the Madani text for saying irrelevant things.

#### **6.2.4 Comprehensibility and excludability of RefEPra TAIps**

Under the third measure of reader-based comprehensibility, the translated TAIp-enriched text of the Quran was observed by potential TL readers to be incomprehensible in terms of RELEVANCE (see Figure 6.7 below). An average sum of 53 (out of 73, =72.6%) of them agreed that the sample HKT material was not of relevance-wise comprehensibility, i.e. the Quranic text in English was *irrelevant* to them. In other words, they found it neither to tell the intended meanings of the global context nor say things that are locally pertinent to the discussion. *Based upon a binary comparison between our formerly analyzed approaches and Grice's (1975) principle of cooperation, the TAIps regarded in this particular to help/hinder relevance are categorically RefEPra ones!* Caused by the cultural and shared-knowledge differences, such TAIps could be ineffectually removed from the text (cf. Klaudy,



2008) and, as much as possible, carry on an equivalent load of TL communication (Nida, 1964).



**Figure 6.7: Relevance of TAIps in the HKT**

Furthermore, the translated Makki text of the Quran was obviously found to be more incomprehensible (or of a less conversational cooperation between the translator and the TL audience) than the Madani one (=N. 56 vs. 50) on the maxim of relevance. What is more, this amount of irrelevance was almost uncertainly caused by or, say, attributed to the encountered TAIps (=N. 32). Such a RefEPra-oriented type of TAIps hindered the translated text of the Quran from being (virtually- or actually-bracketedly) relevant. They were observed to *hesitantly* hinder the Madani text from being more relevant than they did with the Makki one (=N. 35 vs. 29). However, if the *Maybe* option of Choice 2 was roughly-speaking distributed to (i.e. equally included into) the ones of *Yes* and *No*, the aforesaid hesitant response of hindrance could be narrowed but then be in favour of the Makki text-type of revelation (see Table 6.1(a) below).

**Table 6.1(a): Role of TAIps in the relevance of the HKT**

Question		Makki		Madani		Total	
		Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
3. Do you think the English translation is <i>relevant</i> , i.e. tells the intended SL meanings of the original text in a rational manner?	Yes	17	23.3	23	31.5	20.0	27.4
	No	56	76.7	50	68.5	53.0	72.6
	Ttl.	73	100.	73	100.	73	100.

Subject to exclusion against the Gricean set of nine sub-maxims, the virtually-bracketed TAIps (=Avg. 47.0) were more excludably frequent than the actually-bracketed ones (=Avg. 36.5). That is to say, the parenthetical insertions coming as second/bracketedly-marked parts of TAIps for specifying the Quranic text (=RefEPra-A) as in "[Allah (**Alone**)]" and "[Oneness of Allah - **Monotheism**]" were more satisfying for and sought-after by the TL readers (participants) than those which were second/bracketedly-unmarked parts for putting up the text in a supplementary manner (=RefEPra-V) as in "Command (or this Qur'an **or the Decree**)" and "thus [to continue **till they embrace**]." Based upon Table 6.1(b) below, the RefEPra sub-class of TAIps in terms of the two types of Quranic revelations which were more excludable to the participants in the Makki text (=Avg. 44.3) than they were in the Madani one (=Avg. 40.5).

**Table 6.1(b): Exclusion of RefEPra virtually- and actually-bracketed TAIps\*|\*\***

RefEPra Sub-class of TAIps	Makki		Madani		Total	
	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>
RefEPra-V	95/2	47.5	46/1	46.0	141/3	47.0
RefEPra-A	38/1	38.0	35/1	35.0	73/2	36.5
Subtotal	133/3	44.3	81/2	40.5	214/5	42.8

To conclude, the participants considered the translated text of the Quran as relevantly (i.e. pragmatically) incomprehensible. In this respect, they agreed that the TAIps had been a real cause behind this sort of incomprehensibility—in little favour of the Makki text; a total average of them (=Avg. 42.8/73) agreed to have the RefEPra TAIps excluded/kept out of the text. Eventually, the Quranic text in English was observed to be less conversationally cooperative by means of such TAIps. A part of the translated text's being so incomprehensible was based upon RefEPra insertions in general and, in particular, on their virtually-bracketed sub-type in either phrasal or clausal by only keeping the flow of the TL reader's attention.

As a final point of the RefEPra matter, the virtually-bracketed TAIps obviously harvested much more instances of explicitation than the other actually-bracketed ones did (=8.82 vs. 4.52) in favour of the Madani type of Quranic revelation (see Table 6.1(c) below). Despite having long verses that are easily worded and, capably, explain socio-economic laws and technical concepts, the Madani text in the HKT is still in need for being put up in a supplementary manner by more second additions that are parenthetically unmarked parts of bigger ones. Likewise, the Makki text was more enriched by the virtually-bracketed TAIps; this is eventually to go with the textual nature of this type as basically characterized by its short verses that are stylistically motivating and, on the whole, letting alone any lengthy or perplexing speeches.

**Table 6.1(c): RefEPra sub-classes of TAIps in text-types\*\*\***

RefEPra TAIps	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
RefEPra-V Phrasal	11	4.33	12	6.39	23	5.2
RefEPra-V Clausal	11	4.33	5	2.66	16	3.62
<i>RefEPra-V Subtotal</i>	<i>22</i>	<i>8.66</i>	<i>17</i>	<i>9.05</i>	<i>39</i>	<i>8.82</i>
RefEPra-A Filling-out	4	1.57	1	0.53	5	1.13
RefEPra-A Specifying	7	2.76	8	4.26	15	3.39
<i>RefEPra-A Subtotal</i>	<i>11</i>	<i>4.33</i>	<i>9</i>	<i>4.79</i>	<i>20</i>	<i>4.52</i>
RefEPra Total	33	12.99	26	13.83	59	13.34

Seeing that the difference between these two RefEPra sub-classes as to the Makki text is also a little bit bigger than it is to the Madani one, the Madani text shows a considerable tendency to have extra, second parts of bigger TAIps as it is more needy for explications put in round-in-square brackets or marked by dashes in round ones. In the fullness of matter, such an English version of the Quran is eventually more to be considered as an alleviative one for being a type-1 in this RefEPra dichotomy and in favour of the Madani type of text. An accurate and communicative translation strategy should be adopted to relay the meanings of the Quran to the TL audience.

**Notes on the RefEPra tables above:**

\*Exl/Occ. = Exclusion/occurrence (i.e. the times of exclusion of either the RefEPra-A or RefEPra-V TAIps (out of total 699) divided by the number of occurrence of such TAIps in either the Makki or Madani text (out of total  $19 \times 2 = 38$ ).

\*\*Avg. = Average (i.e. the average number of the participants (out of total 73) to agree to have such a kind of TAIps excluded).

\*\*\*Statistically, the figures in the Makki type of text are counted out of 254 whereas those in the Madani one are counted out of 188. Anyhow, the total part of this Table above is considered in proportion to the whole 442-instance set of TAIps.

### **6.3 Referential explicative (RefE) technical TAIps**

#### **6.3.1 Prelude**

The RefE technical (*RefETec*) TAIps were such textually referential explicitations in parentheses that could only depend on the translator's view of the appropriate relationship between the SL text of the Quran and its translation. They were almost caused by the functional nature of the translating process itself as translations are often longer than the original texts (Klaudy, 2008, p. 103). In light of a binary analysis, the RefETec class of TAIps was found in the sample HKT material to be *translation-properly* SLT-related and TLT-related or *interpretatively* phrasal and clausal. Such explicative types provided stylistic appropriateness in a suitably equivalent manner (Nida, 1964, p. 226). As a matter of fact, the TL versions are regularly observed to be longer than the SL texts in the process of translation, and this is referred to the amount of explicitness.

From an initially statistical perspective, the translation-proper TAIps harvested many more instances of explicitation than the other interpretative ones did (=16.74 vs. 3.17%). in favour of the Madani type of Quranic revelation (see Figure 6.8 below). Likewise, the interpretative TAIps enriched the Madani text of the Quran a little bit more than they did to the Makki one (3.19 vs. 3.15). For the RefETec type of TAIps in general, Klaudy (1993) argued that explicitness is considered to be a universal feature of the translated product. That is actually due to an important fact that in translation to formulate ideas being conceived in the SL text/context into the TL one.

In this respect, the choices explained in the language system were seen to be different from those taking place due to the nature of the translation process (cf. Séguinot, 1988, p. 18).

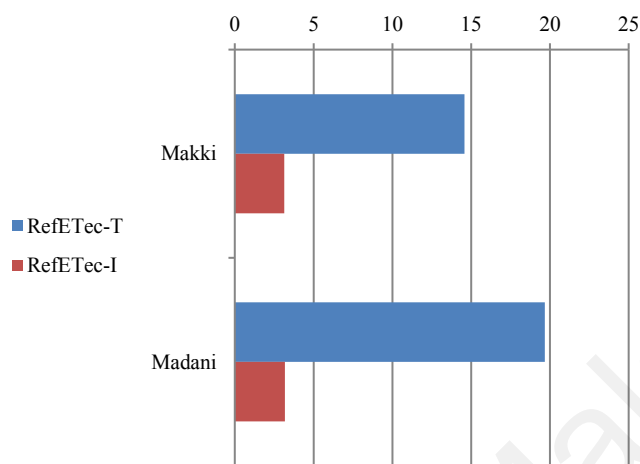


Figure 6.8: Distribution of RefE technical TAIps to text-types

### 6.3.2 RefETec translation-proper TAIps

The translation-proper (=RefETec-*T*) textual additions in parentheses were found to come out of the translating process as related to the target or source language texts of the Quran in either a semantically duplicative or culturally associative manner. From a binary perspective of referential explicitation, they were of two major technical RefE sub-classes in the HK translation of the Quranic text: *i*) **TLT-related**—being considered as either *rhythmic* or *lengthy*; and *ii*) **SLT-related**—to be divided into either *direct* or *second*.

#### 6.3.2.1 RefETec-*T* TLT-related TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a technical sub-class of parenthetical explicitation—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two TLT-related types of translation-proper units of language. Various illustrated below, this particular sort of

translation-proper TAIps technically specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and referentially avoid any ambiguities or multiple indications. In other words, the TLT-related TAIps technically explicated the translated English text in a translation-proper manner. The first one was seen to be *rhythmic* in the form of several synonyms, several short phrases, long phrases or clauses. The insertion of 'wrong-doers, etc' in "and whosoever does not repent, then such are indeed *Zalimun* (**wrong-doers, etc**)" (49: 11) was for preserving the culture-bound rhythm of speech as for the Quranic style although it could be smoothly included into the text as it was only a one 2-words unit of language. The other RefETec-*T* sub-class of explication was of a *lengthy* type of TLT-related TAIps, being either attributes, concepts, places or objects. The Arabic word 'Ayat' in "We have shown the *Ayat* (**proofs, evidences, verses, lessons, signs, revelations, etc.**) in various ways" (46: 27) was considered to actually refer to a set of various things that was not easy to include them all in a small space in the translated text. In this respect, transliteration is used as other techniques might fail to render or even distort the SL term (Dickins et al., 2002, pp. 32-33).

- a) The RHYTHMIC sub-class of TAIps involved English terms of transliterated-in-Arabic ones for keeping the style of the Quranic language of religion. They almost came at the end of the given Quranic verse for, particularly, keeping the rhythm or regularity of speech as in "so he called upon his Lord: These are indeed the people who are *Mujrimun* (**disbelievers, polytheists, sinners, criminals**)" (44: 22), "but shall any be destroyed except the people who are *Al-Fasiqun* (**the rebellious against Allah's Command, the disobedient to Allah**)" (46: 35) and "and

whosoever does not repent, then such are indeed *Zalimun* (**wrong-doers, etc**)" (49: 11)—and also, in some other cases for getting the Quranic style as well kept, "nor those whom they have taken as *Auliya'* (**protectors, helpers**) besides Allah" (45: 10). Such words/phrases were certainly obscure or misleading as kept in their original language; they were (kept transliterated for a stylistic purpose but to be) expanded in TAIps for being partly or fully unfamiliar in the TL. This was definitely to require making explicit in the TL text all the implicit pieces of information encountered in the SL text.

- b) The LENGTHY sub-class of TAIps was, on the other hand, found to be for smoothly rendering the Quranic units of language whose (vast) meanings could not be easily explained or absorbed in the TL text for their length. Of such TAIps, there were long phrases and/or clauses of basic dogmatic expressions as in "*La ilaha illa Huwa* (**none has the right to be worshipped but He**)" (44: 08) or of descriptions of unpopular places as in "and remember the brother of 'Ad, when he warned his people in *Al-Ahqaf* (**the curved sand-hills in the southern part of Arabian Peninsula**)" (46: 21). Such TAIps were also collective human/non-human attributes in the form of several lexical units or phrases that were never easy to be included into the translated text of the Quran as in "We have shown the *Ayat* (**proofs, evidences, verses, lessons, signs, revelations, etc.**) in various ways" (46: 27); or even individual/singular attributes as in and "if a *Fasiq* (**liar - evil person**) comes to you with any news, verify it, lest you should harm people in ignorance" (49: 06).

Obviously, semantic relationships compactly represented by phrases are left to the context with many of finer distinctions. Requiring amplification, such phrases could result in ambiguity if rendered in a literal manner, and at least two interpretations might then come up. Such a type of TAIps had the lowest percentage in favour of the Madani register; actually, it is much more thoroughly detailed than the Makki one and almost all the things in it are given their names in a direct manner. Text-linguistically, the TLT-related TAIps in this respect were classified to be only recurrent devices of cohesivity (cf. Beaugrande and Dressler, 1981); both rhythmic and lengthy types of such a technical sub-class of TAIps could be only of a lexically recurrent source of involvement into the translated text of the Quran. They were found to be the rephrased English lexical forms of directly preceding transliterated-in-Arabic units of language. In any of the RefETec-T instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—lexically recurred or replicated the unit of language shown in italics, i.e. they had a recurrently textual relationship. Eventually, these two referentially explicative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

### **6.3.2.2 RefETec-T SLT-related TAIps**

Continuing the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a technical sub-class of parenthetical explication—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two SLT-related types of translation-proper units of language. Variously illustrated below, this particular sort of translation-proper TAIps filled out elliptical expressions in the translated text of the Quran (Nida, 1964, p. 227). On the basis of a referentially parallel structure, they



could be technically automatic additions in parentheses (Klaudy, 1998/2008, p. 102) or ready adjustments. In other words, the SLT-related TAIps technically explicated the translated English text in a translation-proper manner. The first one was seen to be *direct* as in "*Muhammad* (ﷺ) is the Messenger of Allah" (48: 29). In this Quranic verse, the clausal addition in Arabic was based on the SL culture itself in praising Prophet Muhammad wherever his name is stated—being herein directly placed in parentheses. The other RefETec-*T* sub-class of explication was of a *second* type of SLT-related TAIps. The culture-bound praise of prophets in Arabic as in "there came to them a noble *Messenger* [*i.e. Musa (Moses)*]" (44: 17) also ﷺ came in the selected translation as secondly put in round brackets within big TAIps. The most important addressee of the Quranic discourse is Prophet Muhammad himself—as well as the people of faith, not all mankind as in the Makki one—in favour of the Madani type of text. Therefore, one can find a considerable number of (ﷺ) almost in direct TAIps; however, most of the descriptive TAIps stated in the Makki text are second, not direct ones, and Prophet Muhammad's name is rarely mentioned or directly referred to.

- a) The DIRECT sub-class of TAIp was found to be based on connotatively descriptive relationship with the text/context of the Quran. To mean in English as 'peace and blessing be upon him, or in short *PBUH*', such TAIps were to describe or associate with the prophets/messengers of God where Prophet Muhammad's name is particularly stated within the SL/translated text itself as in "*Muhammad* (ﷺ) is the Messenger of Allah" (48: 29) or the Prophet was referred to either lexically as in "you thought that *the Messenger* (ﷺ) and the

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<sup>11</sup> Peace be upon him.

believers would never return to their families" (48: 12) or even grammatically by references as in "in order that you may believe in Allah and His Messenger, and that you assist and honour *him* (صلى الله عليه وسلم)" (48: 09). They can be almost culture-bound expressions kept in Arabic and came, at a generic level, as being of basic cognitive functions.

- b) Based, also, on connotatively descriptive relationships with the Quranic text/context, the SECOND subclass of TAIp was to describe or associate with the prophets/messengers of God as in "there came to them a noble Messenger [*i.e. Musa (Moses)* associate or suggest]" (44: 17) <sup>12</sup> لَعِبِي لَسْ أَلَمْ with Prophet Muhammad in particular as in "say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers" (46: 09) for which the connotative description came in form of a second TAIp—*i.e.* part of a TAIp in which the former part is the name of the Prophet himself. In other cases, this kind of TAIps came to describe the good-doing people of faith in the history of Islam as in "and a witness from among the Children of Israel (*Abdullah bin Salam* he and that testifies) <sup>13</sup> رَضِيَ اللَّهُ عَنْهُ believed" (46: 10).

Obviously, the TAIps are of conceptually relevant information stored at the basic level. There are basic descriptions displaying a higher class inclusion and having more members. They were to describe or associate with the names of prophets/messengers of God or good people of faith, for almost helping a given part of the text make some real sense as rendered into English. Text-linguistically, the SLT-related TAIps in this respect were classified to be only connotative factors of relationality (cf. Cruse, 1986); both direct and second types of such a technical sub-

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<sup>12</sup> Peace be upon him.

<sup>13</sup> May Allah bless/be pleased with him.

class of TAIps could be only of a coherently connotative source of involvement into the translated text of the Quran. They provided the local/global English denotations or subordinate emotional meanings of directly preceding and/or following units of language. In any of the RefETec-*T* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—coherently entailed or brought about the given part of the TL text, i.e. they had a connotatively textual relationship. Eventually, these two referentially explicative sub-classes were both continuative; they would help the TL reader keep up his/her flow of attention while tackling the translated text of the Quran.

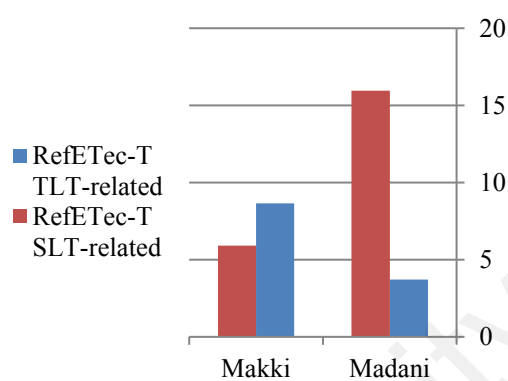


Figure 6.9: RefETec-*T* sub-classes of TAIps

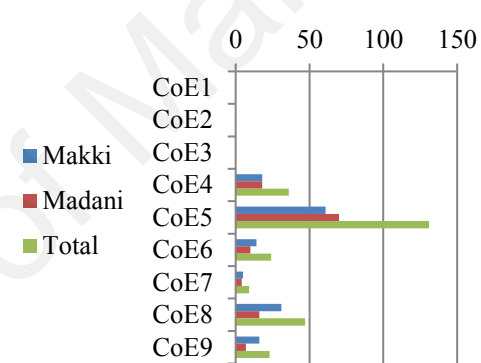


Figure 6.10: Exclusion of RefETec-*T* TAIps

To conclude this translation-proper part of the RefETec section, the SLT-related TAIps were more frequent than the other TLT-related ones (=10.18 vs. 6.56%) in favour of the Madani type of text (15.96 vs. 5.91%). By this statistical result illustrated by Figure 6.9 above, the sample HKT material is generally aggravated as the *hard* type of the RefETec-*T* sub-class of TAIps prevails, and the Madani text-type of Quranic revelation, in particular, is seen to be more hardened than the Makki one. However, the Makki text was more technically explicitated by the TLT-related TAIps (8.66 vs. 3.72%), for which it is alleviated by the *soft* type of the RefETec-*T* sub-class. From a survey-based standpoint, the four RefETec-*T* instances of TAIps given in both Quranic text-types were eventually subject to 270 times of exclusion (see also

Figure 6.10 above). In favour of the Makki text, an average of 67 point five (67.5) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to saying irrelevant things. Likewise, such TAIps were most excluded as to the Madani text for saying irrelevant things.

### 6.3.3 RefETec interpretative TAIps

The interpretative (=RefETec-I) textual additions in parentheses were found to provide explanatory commentaries of given parts of the Quranic text on the basis of instant context or, otherwise, from the translator's world of historical/religious knowledge. In fact, "translations represent varying degrees of paraphrasing because the meaning of words and texts depend so largely on the corresponding cultures" (Nida, 1997, p. 197). From a binary perspective of referential explicitation, they were of two major technical RefE sub-classes in the HK translation of the Quranic text: *i) phrasal*—being considered as either *contextual* or *exegetical*; and *ii) clausal*—to be divided into either *contextual* or *exegetical*.

#### 6.3.3.1 RefETec-I phrasal TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a technical sub-class of parenthetical explicitation—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two phrasal types of interpretative units of language. Various illustrated below, this particular sort of interpretative TAIps technically specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and referentially avoid any ambiguities or multiple indications. In other words, the phrasal TAIps technically explicitated the translated English text in an interpretative manner. The first one was seen to be *contextual*, i.e.

it almost depended on the local context of reference in phrasal forms of speech. The textual addition shown in bold 'to call your Muslim brother' in the following translated verse "how bad is it *to insult one's brother* after having Faith [i.e. **to call your Muslim brother** as: O sinner or O wicked]" (49: 11) specified the one in italics on the basis of the aforesaid context. The other RefETec-I sub-class of explicitation was of an *exegetical* type of phrasal TAIps. Such a phrasal kind of insertion could not be easily understood from the immediate text itself in "and We shall test *your facts* (i.e. **the one who is a liar, and the one who is truthful**)" (47: 31), this insertion might be a well-guided inference but it needed some effort to be globally contextualized and, hence, comprehended.

- a) The CONTEXTUAL sub--class of TAIps was based on interpretatively endophoric relationships with the Quranic text/context in the form of phrases. They provided TAIp-like redefinitions for units of language in the translated text on the basis of the *local*, and individual context of situation. They came as attempts of specifying deictic/pronominal/lexical units in the text at certain strategic points as in "when you meet those who disbelieve [...], then bind a bond firmly (on them, i.e. **take them as captives**)" (47: 04), "We shall test your facts (i.e. **the one who is a liar, and the one who is truthful**)" (4731) and "how bad is it to insult one's brother after having Faith [i.e. **to call your Muslim brother as: O sinner, or O wicked**]" (49: 11). Such TAIps came either as more obvious, more direct or more naturally-spoken readings of the given translated text of the Quran.
- b) Also providing TAIp-like redefinitions of units in the translated Quranic text in the form of phrases, the EXEGETICAL sub-class of TAIps involved interpretatively exophoric relationships. They could be retrieved

from the *global*, collective context of situation for interpreting parts of the translated text by would-better-be-footnote definitions being too long to include in the TL version as in "We created them not except with truth (i.e. **to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones**)" (44: 39); being smoothly included in the given text as part of it but with some little, insignificant amendments as in "then We have put you on a way of commandment [**like the one which We commanded Our Messengers before you** (i.e. legal ways and laws of the Islamic Monotheism)]" (45: 18) and "and We shall test your facts (i.e. **the one who is a liar, and the one who is truthful**)" (47: 31); or being substitutive to completely replace the particular part of the translated text as in "He may *recompense people, according to what they have earned* (i.e. to **punish these disbelievers who harm the believers**)" (45: 14).

On the whole, the TAIps above represent semantically compact relationships left to the context with finer distinctions as amplifications are required so that no ambiguity is resulted in—in case of literal rendering—or no more than one interpretation can come up. Text-linguistically, the phrasal TAIps in this respect were classified to be only interpretative factors of relationality (*cf.* Beaugrande and Dressler, 1981); both contextual and exegetical types of such a technical sub-class of TAIps could be only of an intentionally interpretative source of involvement into the translated text of the Quran. They were found to provide the immediate or circuitous redefinitions, interpretations or explanatory notes of directly preceding lexical units of language. In any of the RefETec-*I* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—intentionally construed

the unit of language shown in italics, i.e. they had an interpretatively textual relationship. Eventually, these two referentially explicative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

### 6.3.3.2 RefETec-*I* clausal TAIps

Interrupting the flow of attention of a potential TL reader of an English version of the Quranic message (cf. Newmark, 1988, p. 92), such a technical sub-class of parenthetical explication—as encountered in the sample HKT material—referentially provided the translated text of the Quran with two clausal types of interpretative units of language. Various illustrated below, this particular sort of interpretative TAIps technically specified preceding units in the translation of the Quran (Nida, 1964, p. 228). As no indication to be obviously determined, they could correct the SL text being rendered and referentially avoid any ambiguities or multiple indications. In other words, the clausal TAIps technically explicated the translated English text in an interpretative manner. The first one was seen to be *contextual* as in "say I am not a new thing among the Messengers (of Allah i.e. **I am not the first Messenger**)" (46: 09). By the after the comma addition in bold, the text ("*I am not a new thing among the Messengers*") was further explained in a clausal form of speech on the basis of the immediate context itself. The other RefETec-*I* sub-class of explication was of an *exegetical* type of clausal TAIps. The long clause shown in bold in "*Ha.-Mim* [**These letters are one of the miracles of the Quran** and none but Allah knows their meanings]" (44: 01) specifyingly and, thus, replacingly gave an explanation for the two transliterated-in-Arabic letters 'Ha-Mim'; however, both the replacing and replaced units of language were essential in a translation of the Quranic text.

- a) The CONTEXTUAL sub-class of TAIps entailed that they were related to the Quranic text in an interpretatively endophoric manner in the form of clauses. They came as attempts of specifying the deictic, pronominal or lexical units of language in the translated text of the Quran at certain strategic, deliberate points as in "and We made other people inherit them (i.e. **We made the Children of Israel to inherit the kingdom of Egypt**)" (44: 28) and "verily, We were recording what you used to do (i.e. **Our angels used to record your deeds**)" (45: 29); or even as more obvious, more direct or more naturally-spoken readings of the given translated text as in "say I am not a new thing among the Messengers (of Allah i.e. **I am not the first Messenger**) nor do I know what will be done with me or with you" (46: 09) and "the most honourable of you with Allah is that who has At-Taqwa [i.e. **he is one of the Muttaqun** (the pious)]" (49: 13). On the basis of the *local*, individual context of situation, such TAIps provided TAIp-like redefinitions of in the form of clauses for preceding units of language in the translated text.
- b) Being based as well on interpretatively endophoric relationships, the EXEGETICAL sub-class of TAIps, on the other hand, could be retrieved from the *global*, collective context for interpreting the translated text of the Quran by too-long-to-include definitions—as they were more dynamically to be in footnotes as in "and admit them to Paradise which He has made known to them (i.e. **they will know their places in Paradise better than they used to know their homes in the world**)" (47: 06) and "indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. **the Prophet saw a dream that he has entered Makkah** along with his



Companions, having their (head) hair shaved and cut short] in very truth" (48: 27); explaining any units of language being of a certain sort of symbolic presence in the Quranic text as in "*Ha.-Mim* [**These letters are one of the miracles of the Quran and none** but Allah (Alone) knows their meanings]" (44: 01); or being substitutive to completely replace the particular part of the translated text as in "thereafter either *for generosity* (i.e. **free them without ransom**), or ransom, until the war lays down its burden" (47: 04).

Requiring amplifications in the TL, certain actions impossible to be compressed into a limited number of general units of speech are almost found, in this respect, to be defined and interpreted by TAIps. Text-linguistically, the clausal TAIps in this respect were classified to be the only interpretative factors of relationality (cf. Beaugrande and Dressler, 1981); both contextual and exegetical types of such a technical sub-class of TAIps could be only of an intentionally interpretative source of involvement into the translated text of the Quran. They were found to provide the immediate or circuitous redefinitions, interpretations or explanatory notes of directly preceding lexical units of language. In any of the RefETec-*I* instances above, the parenthesized insertion in bold—as part of the Quranic texture rendered into English—intentionally construed the unit of language shown in italics, i.e. they had an interpretatively textual relationship. Eventually, these two referentially explicative sub-classes were both interruptive; the flow of attention of a potential TL reader as tackling the given translation of a Quranic text would be broken.

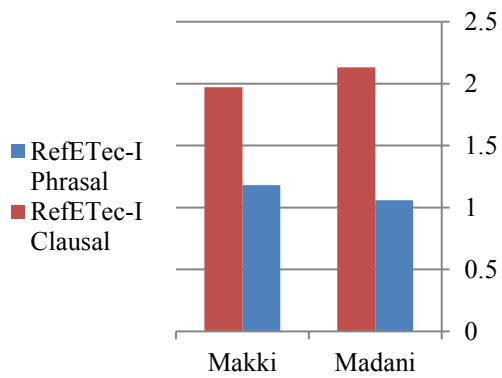


Figure 6.11: RefETec-I sub-classes of TAIps

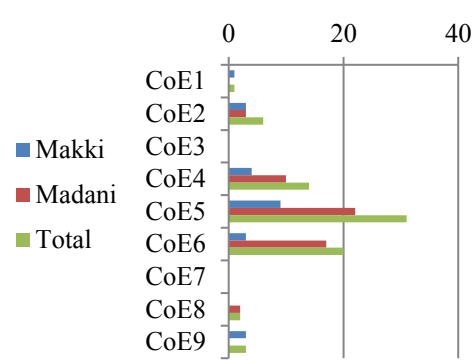


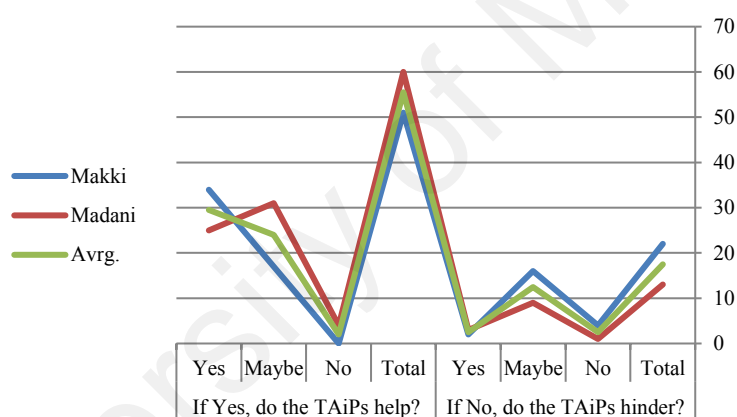
Figure 6.12: Exclusion of RefETec-I TAIps

To conclude this interpretative part of the RefETec section, the clausal TAIps were more frequent than the other phrasal ones (2.04 vs. 1.13%) in favour of the Madani text-type (2.13 vs. 1.97%). By this statistical result illustrated by Figure 6.11 above, the sample HKT material is generally aggravated as the *hard* type of the RefETec-I sub-class of TAIps prevails, and the Madani text-type of Quranic revelation, in particular, is seen to be a little more hardened than the Makki one. However, the Makki text was so much more technically explicitated by the phrasal TAIps (1.18 vs. 1.06%), as per which it is alleviated by the *soft* type of the RefETec-I sub-class. From a survey-based standpoint, the two RefETec-I instances of TAIps given in both Quranic text-types were eventually subject to 77 times of exclusion (see also Figure 6.12 above). In favour of the Madani text, an average of 38-point-five (38.5) out of the 73 participants of the questionnaire preferred to keep such a type of TAIps out of an English translation of the Quran due to saying irrelevant things. Likewise, such kinds of TAIps were most excluded as to the Makki text for saying irrelevant things.

### 6.3.4 Comprehensibility and excludability of RefETec TAIps

Under the fourth measure of reader-based comprehensibility, the translated TAIp-enriched text of the Quran was observed by potential TL readers to be comprehensible in terms of PERSPICUITY (see Figure 6.13 below). An average sum of 55.5 (out of

73, =76.1%) of them agreed that the sample HKT material was of manner-wise comprehensibility, i.e. the Quranic text in English was *perspicuous* to them. In other words, they found it to be clearly brief and orderly as the text can in what it says and avoid vague and obscure expressions in rendering the text. *Based upon a binary comparison between our formerly analyzed approaches and Grice's (1975) principle of cooperation, the TAIps regarded herein to help/hinder perspicuity are categorically RefETec ones!* Caused by the translating process itself, such TAIps could only depend on the translator's view of the TL audience (cf. Klauudy, 2008) and provide a stylistic amount of appropriateness in a proper manner of equivalence (Nida, 1964).



**Figure 6.13: Perspicuity of TAIps in the HKT**

In addition, the translated Quranic text of a Madani type was obviously found to be more comprehensible (or of more conversational cooperation between the translator and the TL audience) than the Makki one (=N. 60 vs. 51) on the maxim of perspicuity. Above and beyond, this amount of perspicuity was more or less caused by or, say, attributed to the encountered TAIps (=N. 29.5). Such a RefETec-oriented type of TAIps helped the translated text of the Quran be (translation-properly or interpretatively) perspicuous. They were observed to *resolutely* help the Makki text to be more perspicuous than they did with the Madani one (=N. 34 vs. 25). Moreover, if

the *Maybe* option of Choice 1 was roughly-speaking distributed to (i.e. equally included into) the ones of *Yes* and *No*, the aforesaid resolute response of help could be broadened and still be in favour of the Makki text-type of revelation (see Table 6.2(a) below).

**Table 6.2(a): Role of TAIps in the perspicuity of the HKT**

Question		Makki		Madani		Total	
		<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
4. Do you think the English translation is <i>perspicuous</i> , i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text?	Yes	51	69.9	60	82.2	55.5	76.1
	No	22	30.1	13	17.8	17.5	23.9
	Ttl.	73	100.	73	100.	73	100.

Subject to exclusion against the Gricean set of nine sub-maxims, the translation-proper TAIps (=Avg. 67.5) were more excludably frequent than the interpretative ones (=Avg. 38.5). In other words, the parenthetical insertions providing explanatory commentaries of given parts of the Quranic text (=RefETec-I) as in "*your facts (i.e. the one who)*" and "*among the Messengers (i.e. I am not the first)*" were more satisfying for and sought after by the subject TL readers than those which culturally/semantically came out of the translating process as in "*a noble Messenger [i.e. Musa (Moses)]*" and "*Zalimun (wrong-doers, etc)*" (=RefETec-T). Based on Table 6.2(b) below, the RefETec sub-class of TAIps in terms of the two types of Quranic revelations were more excludable to the participants in the Madani text (=Avg. 59.7) than they were in the Makki one (=Avg. 56.0) in favour of the RefETec-T sub-class of TAIps.

**Table 6.2(b): Exclusion of RefETec translation-proper and interpretative TAIps\*|\*\***

RefETec Sub-class of TAIps	Makki		Madani		Total	
	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>	<i>Exl/Occ.</i>	<i>Avg.</i>
RefETec-T	145/2	72.5	125/2	62.5	270/4	67.5
RefETec-I	23/1	23.0	54/1	54.0	77/2	38.5
Subtotal	168/3	56.0	179/3	59.7	347/6	57.8

To conclude, the participants considered the translated text of the Quran as perspicuously (i.e. technically) comprehensible. On the contrary, they disagreed that

the TAIps had been a real cause behind this sort of comprehensibility—in little favour of the Madani text; a total average of them (=Avg. 57.8/73) agreed to have the RefETec TAIps excluded/kept out of the text. Eventually, the Quranic text in English was observed to be more/less conversationally cooperative by means of such TAIps. A part of the translated text's being so comprehensible was based upon RefETec insertions in general and, in particular, on their interpretative sub-type in either phrasal or clausal by only breaking the flow of the TL reader's attention.

As a final point of the RefETec matter, the translation-proper TAIps obviously harvested many more instances of explicitations than the other interpretative ones did (=16.74 vs. 3.17%) in favour of the Madani type of Quranic revelation (see Table 6.2(c) below). Due to the translating process in relation to the Quranic SLT or TLT by cultural association or semantic duplication, such TAIps go with the nature of the Madani text as the most prevailing theme of it—yet in continuation of that of monotheism—is the Islamic law and jurisprudence. Likewise, the Makki text was more enriched by the translation-proper TAIps as the most prevailing theme of the Makki chapters is the doctrine of monotheism in worshipping one God as opposing the general belief of polytheism.

**Table 6.2(c): RefETec sub-classes of TAIps in text-types\*\*\***

RefETec TAIps	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
RefETec- <i>T</i> TLT-related	22	8.66	7	3.72	29	6.56
RefETec- <i>T</i> SLT-related	15	5.91	30	15.96	45	10.18
<i>RefETec-T Subtotal</i>	<i>37</i>	<i>14.57</i>	<i>37</i>	<i>19.68</i>	<i>74</i>	<i>16.74</i>
RefETec- <i>I</i> Phrasal	3	1.18	2	1.06	5	1.13
RefETec- <i>I</i> Clausal	5	1.97	4	2.13	9	2.04
<i>RefETec-I Subtotal</i>	<i>8</i>	<i>3.15</i>	<i>6</i>	<i>3.19</i>	<i>14</i>	<i>3.17</i>
RefETec Total	45	17.72	43	22.87	88	19.91

Seeing that the difference between such two RefETec sub-classes as to the Madani text is also a little bigger than it is to the Makki one, the Makki text is substantially more needy for explanatory commentaries of some of its Quranic parts

as it is more dependent on the instant context or as per the translator's world of knowledge. Therefore, such an English version of the Quran is eventually more to be alleviative ones for being a type-1 in this RefETec dichotomy and in favour of the Makki type of text. Anyhow, every word/concept of the Quran that has ad hoc significance within the SL text needs an illumination in a footnote or an extended commentary.

**Notes on the RefETec Tables above:**

\*Exl./Occ.=Exclusion/occurrence (i.e. the times of exclusion of either the RefETec-T or RefETec-I TAIps (out of total 699) divided by the number of occurrence of such TAIps in either the Makki or Madani text (out of total  $19 \times 2 = 38$ ).

\*\*Avg. = Average (i.e. the average number of the participants (out of total 73) to agree to have such a kind of TAIps excluded).

\*\*\*Statistically, the numbers in the Makki type of text are counted out of 254 whereas those in the Madani one are counted out of 188. Anyhow, the total part of this Table above is considered in proportion to the whole 442-instance set of TAIps.

## **6.4 Conclusion**

A set of eight referentially explicitative sub-classes of TAIps were eventually found out. With reference to the sample HKT material as part of an English interpretation of the Quranic text, such sub-classes—as presented and illustrated in the previous two main sections—fell under two-by-two RefE umbrellas or, say, representations of language: pictorial in the form of pragmatically virtually and actually-bracketed TAIps and procedural in the form of technically translation-proper and interpretative ones (see Figure 6.14). The pragmatic TAIps were redundant but needed according to the translator for completing the TL picture. However, the technical type of the TAIps entailed that explicitness is a universal feature of the translated product. In view of *binarity*, each sub-class also had two forms of textual additions in parentheses as obviously encountered in either text-type of Quranic revelation.

In the same respect of this analysis, the flow of attention of a *potential* TL reader was determined in terms of being either kept-up (continued) or broken (interrupted) by any of such TAIps: elliptical expressions referentially filled out or

preceding units of language specified. For the translational aspect of textuality, the RefE type of TAIps was connected to the translated text/context of the Quran almost upon relational grounds, i.e. being relational devices in the form of reiteration, collocation, connotation, evocation and interpretation. However, several RefE TAIps were cohesive devices of texture almost by the *last* two types of cohesivity: ellipsis or conjunction. Such textual devices were also observed to be binary—i.e. being of two subtypes: one is soft or alleviating and the other is hard or aggravating, the matter which is further analyzed and discussed in Chapter 7 of this study.

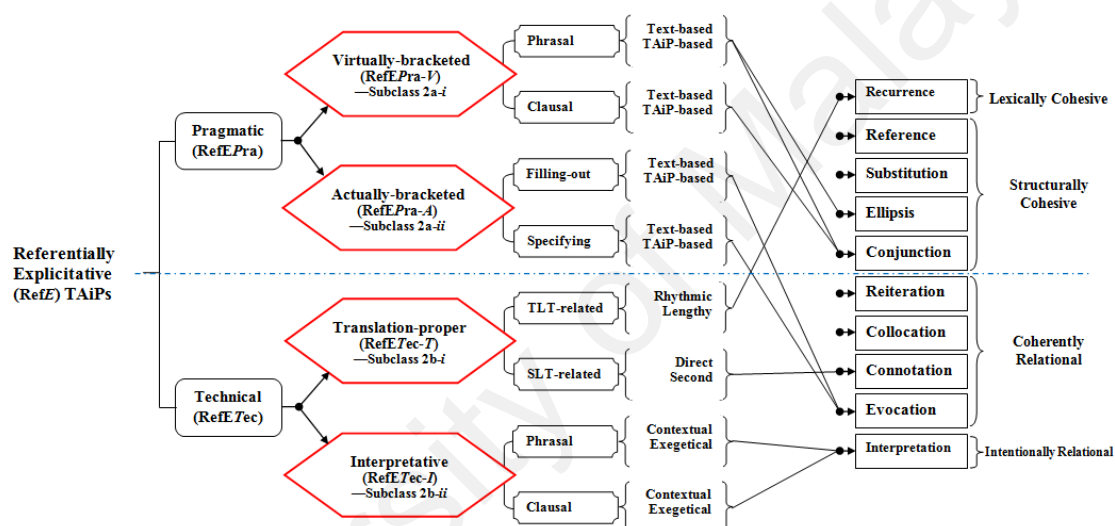


Figure 6.14: RefE TAIps as devices of textuality

In conclusion of RefE, the referentially explicative (RefE) TAIps—being either *pragmatic*/RefEPra or *technical*/RefETec—were in total one hundred forty seven (147) out of the 442 instances of TAIps encountered in the sample HKT material. Of this number, the RefETec class of TAIps was much more frequent than the RefEPra one, the matter which could be a sign that the HKT is more referentially aggravated than to be alleviated by the TAIps. Also, on this *referential* side, the Madani set of chapters—as having long verses yet easier vocabulary being capable of explaining technical concepts—harvested more of such two RefE types of TAIps than the Makki one did. However, an English translation of the Quranic text would be

often longer than the original Arabic text due to the functional nature of the translating process itself (*cf.* Klaudy, 2008, p. 103). Eventually, such types of TAIps were more likely to be pieces of RefE overstatements in the selected English version of the Quran, particularly in favour of the Madani type of the Quranic revelation.

Furthermore, adding to the issue of overstatement referred to above, the SLT-related TAIps as the second sub-type of the RefETec-*T* sub-class was the most frequent (see also Figure 6.15 below for further illustration). From a pragmatic angle, the TAIp-*like* explicitations in the Makki type of text were obviously more virtually-bracketed whereas the Madani one was found to be more actually-bracketed. Both virtually and actually-bracketed types were caused by differences of culture and shared knowledge (Klaudy, 2008, p. 103). Anyhow, the technical TAIps were to interpretatively build up the Makki text while they were translation-proper as to the Madani one. Out of this 147-instances classification, another two highly frequent RefE sub-classes of TAIps were also observed; they were pragmatic and technical respectively. One was RefEPra-*V* phrasal in favour of the Madani text and the other was RefETec-*T* TLT-related in favour of the Makki one.

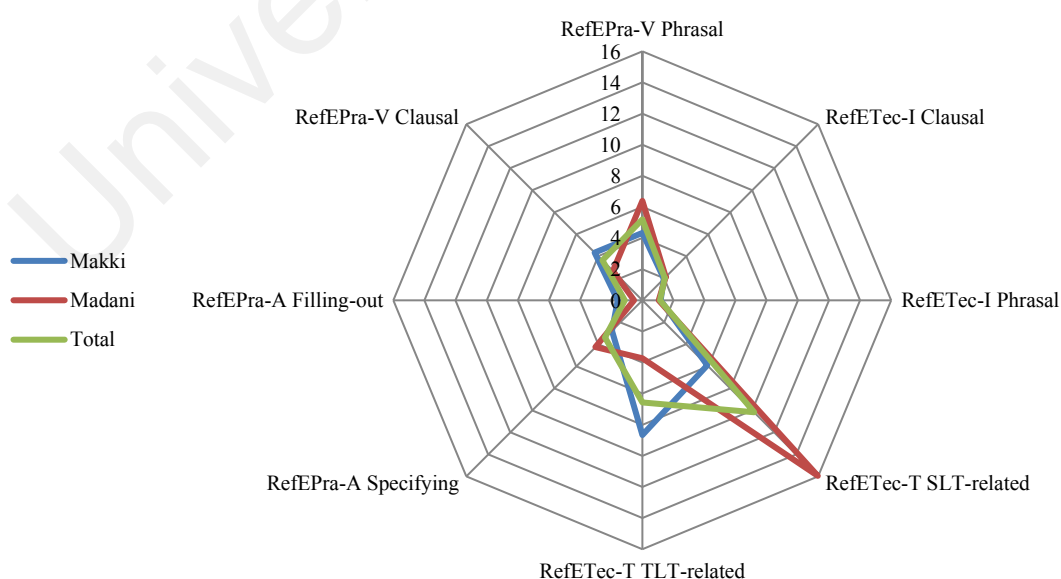


Figure 6.15: Distribution of the RefE sub-classes to types of revelation



Further to how the translated text of the Quran was referentially communicative, the pragmatic and technical classes of explicitation—in a binary view—were respectively considered in terms of *relevance* and *perspicuity*. Also, as regards to the two selected text-types, they have been analyzed in the previous sections in an individual manner and here are to be collectively given a conclusion as to the role of each in triggering the communicativity of the sample HKT material (*cf.* Grice, 1975)—as well as carrying on examining the textual picture of the translated text in terms of Beaugrande and Dressler's (1981) last two reader-based standards: situationality and intertextuality. As for Table 6.3 below, the HKT was generally seen by the participants as relevantly negative but perspicuously as a positive English interpretation of the Quranic text due to the encountered TAIps in favour of the Makki text.

**Table 6.3: RefE TAIps in terms of relevance and perspicuity**

Measure of Comprehensibility/ Text-type			Makki	Madani	Avg.
M2a: Relevance	Ch.1: If Yes, do the TAIps help?	Yes	8	14	11
		Maybe	9	8	8.5
		No	0	1	0.5
		SubT.	17	23	20
	Ch.2: If No, do the TAIps hinder?	Yes	26	11	18.5
		Maybe	29	35	32
		No	1	4	2.5
	SubT.	56	50	53	
	Total	73	73	73	
M2b: Perspicuity	Ch.1: If Yes, do the TAIps help?	Yes	34	25	29.5
		Maybe	17	31	24
		No	0	4	2
		Total	51	60	55.5
	Ch.2: If No, do the TAIps hinder?	Yes	2	3	2.5
		Maybe	16	9	12.5
		No	4	1	2.5
	Total	22	13	17.5	
	Total	73	73	73	

For the exclusion of the RefE type against the Gricean maxims of cooperation, it was subject to a number of 561 times of exclusion in favour of RefETec. This would affirm finding previously analyzed that the technical TAIps caused the HKT to

be aggravated and were thus kept out of the translated text. Also, the most frequent cause behind such TAIps being excluded in this RefE respect was No.5 in total—as per Grice's (1975) maxims: saying irrelevant things. However, the pragmatic TAIps were cohesively conjunctive but relationally evocative; they were to give information more than needed (i.e. Cause No.4)—*knowing* that the technical ones were connotative and interpretative.

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## CHAPTER 7: DISCUSSION OF FINDINGS

"[E]ither the translator leaves the author in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him."

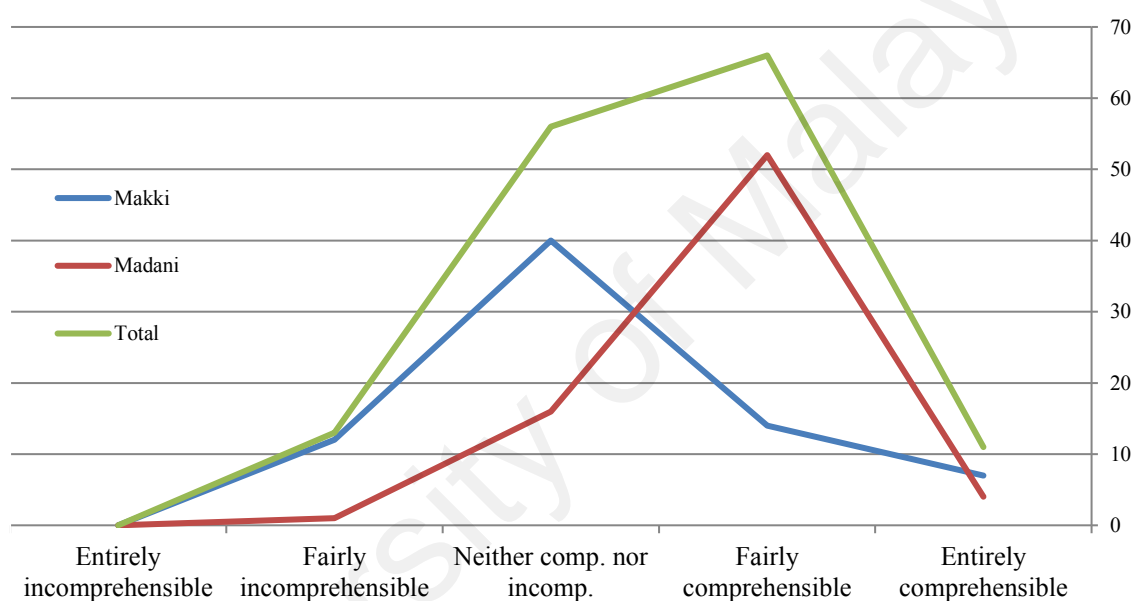
(Schleiermacher, cited in Lefevere 1992, p. 149)

### 7.1 Introduction

As an encouraging launch of this discussion of findings, the HKT was generally considered by the participants selected to answer the questionnaire to be much comprehensible. The most significantly frequent options chosen in this particular respect were "*fairly comprehensible*" in favour of the Madani text and "*neither comprehensible nor incomprehensible*" in favour of the Makki one. The Quranic text of a Madani type was observed to be more comprehensible than the Makki one. Further to how the text of the Quran as translated into English was generally comprehensible to English-speaking readers, the sample HKT material was communicatively seen as a comprehensible English interpretation of the Quran. It is truly positive, informatively positive, relevantly negative and perspicuously positive (see Figure 7.1).

As a matter of fact, the positive side of trueness (=78.8%) was obviously the most frequent in favour of the Madani type of Quranic text. For accounting how comprehensibly each translated text of the Quran could appear in general, a definition of comprehensibility was given as a background of the first question on either the Makki or Madani text. The participants were basically informed that: *a [communicatively] comprehensible text is basically a text that you can understand. It is true, informative, relevant and perspicuous* (cf. Grice, 1975; Beaugrande and Dressler, 1981). In light of this four-measure definition, the participants were needed

to generally rate each of the two texts.<sup>14</sup> Obviously, the sample HKT is generally considered to be much more comprehensible in favour of a Quranic text that is of long and detailed verses and a simple easily worded style and deals with legislative topics not utilizing logic (namely, the Madani one)—than a Makki text that is of short and brief verses, presents its information through logic conceptions, nourishes the intellect by narrating historical accounts and is of a majestic, rhetorical style rich with metaphors, similes and allegories.



**Figure 7.1: General comprehensibility of the sample HKT material**

Getting back to the basic classification of TAIps as addressed herein in a collectively statistical manner, the LinE type of TAIps was much more frequent in the sample HKT material than the RefE one. A number of 295 (66.73%) LinE TAIps were against 147 (33.26%) RefE TAIps (see Figure 7.2).<sup>15</sup> In response of the issue of the too many controversial insertions in parentheses encountered in the Hilali and Khan Translation of the Quran into English, the sample HKT material almost

<sup>14</sup> ...as either: all the four measures of comprehensibility apply, only one of the measures does not apply, two of the measures apply and the two others do not, only one of the measures applies or none of the four measures applies.

<sup>15</sup> ...out of the four hundred forty two (442) instances of TAIps as described in our method of research/data collection procedure in Chapter 4.

objectively remains, lexically and grammatically, within the limits of the SL culture as being more of LinE additions. In other words, one may maintain that 'it is only an English translation of the Quranic text'. Moreover, this also entails that this English translation is not one-sided, prejudiced TL version of the Quran (i.e. it is only a translation of it!). By its less RefE instances of TAiPs, it is neither reader-focused nor oriented towards a specifically target language/culture; conversely, it does focus on the thought processes of its translators themselves in favour of the Makki type of text.

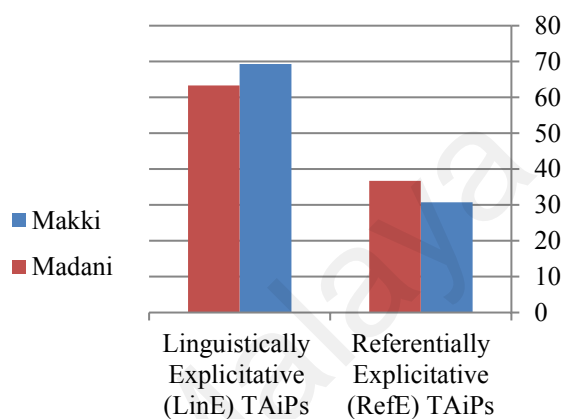


Figure 7.2: Major classes of TAiPs to Makki and Madani texts

Besides, a translation of the Quranic text like the Hilali and Khan one is not to be considered as fixed to any given time or local place. Its text-building and stylistic constituents also help it be *not* that much inferior to the SL one and as efficiently as possible uphold its SL meanings, paying not much care to transmit the foreign things in it into the TL—even with its various sets of actually and virtually-bracketed insertions (see also Figure 7.3).

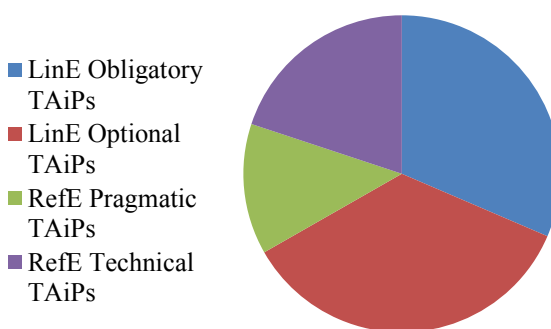


Figure 7.3: Distribution of the four explicitative classes of TAiPs

Furthermore, a RefE type of parenthetical additions was transient (and obviously rooted, only,) in its own contemporary context, being either *translation-proper* or *interpretative*. Observed to make such a Hilali and Khan translation of the Quran into

English less inferior or suitably equivalent to the SL text in favour of the Madani text, the TAIps attempted to give force and clarity even if some of the semantic content of the text was lost. To a great extent, the HKT in terms of its many TAIps could be deemed as an ethnographic English translation of the Quran (cf. Brislin, 1976, pp. 3-4) or, to a lesser degree, an aesthetic-poetic one. Actually, the referential type of TAIps complements its linguistic counterpart; a judicious blending of both 'modes' would help the translator more understand the meaning and more easily transfer it to the TL (Newmark, 1981, p. 134; Dryden, cited in Kasparek, 1983, p. 83).

Found to be subject to two translational aspects, the TAIps are either linguistically or pragmatically presupposed. In the linguistic presupposition, the information can be extracted from the linguistic context; however, in the pragmatic one, the information is deduced from outside the linguistic context. Maintained by its both introducing and concluding parts, this Chapter determines the types of explicitations the TAIps can functionally submit to, investigates the TAIps as devices of cohesion at the two levels of speech: grammar and lexicon, examines the TAIps as factors of texture by coherence and intentionality and observes how a TAIp-enriched translation appears communicative to an English-speaking reader. In fact, it is to discuss the content and survey-based findings of the present study as to the issue/strategy of TAIps—in an English translation of the Quranic text in general and as encountered in the selected HKT in particular—in two main sections:

1. Section 1 tackles our *theory-wise* Dimension/Contribution-1 represented by a *binarity-themed exploration of translational norms as regards TAIps as to the translation of a Quranic text into English* (also refer to Appendix C: Taxonomy of TAIps in the sample HKT material). In specific response to the *major* RQ of each objective, it is a discussion of: what linguistically or

referentially explicitative classes the TAIps fall under, how the TAIps can be of lexically or grammatically cohesive relationships to the Quranic text, whether the TAIps can have any connections with the Quranic text or context by means of coherence or intentionality and what primary and secondary roles the TAIps can play in triggering communicativity.

2. Section 2 tackles our *practice*-wise Dimension/Contribution-2 represented by *a corpus-based improvement of the HK translation driven by TAIps on the basis of newly explored translational norms* (also refer to Appendix C: Taxonomy of TAIps in the sample HKT material). In specific response to the *minor* RQ of each objective, it is a discussion of: to what extent such TAIps can keep up the TL reader's flow of attention, how the TAIps can cohesively soften or harden the Quranic text in English, how the TAIps do relationally get the HKT either softened or hardened and to what extent the TAIps do keep up or break the maxims of translator-receptor cooperation.

In actual fact, each Section discusses its own Dimension as said above at two-plus-one translational aspects of research (*say*, aspects of translationality). The first aspect is explicitation (=E) in two-by-two classes and the other aspect is textuality (=T) in two-by-two classes. Explicitation is either *linguistic* (=LinE, being obligatory or optional) or *referential* (=RefE, being pragmatic or technical). Textuality is either *cohesive* (=CohT, being essential or excessive) or *relational* (=RelT, being essential or excessive). In view of that, translationality is explicitation on the first hand, and textuality on the other hand. Judged by a set of communicative measures put in process on the basis of a survey-based investigation, both aspects shall go together in parallel; to translate is:

- a) to linguistically and referentially explicitate the original SL text of the Quran and then
- b) to textualize the resultant text both cohesively and relationally according to the TL requirements.

## **7.2 Binariness-themed (B.th.) exploration of norms**

### **7.2.1 Content-based B.th. exploration of norms**

#### **7.2.1.1 Exploration by explicitation**

Based on Klaudy's (2008) approach and typology of explicitation and Nida's (1964) approach and techniques of adjustment/addition in translation, this Subsection is discussing major RQ-1: what linguistically or referentially explicitative classes the encountered TAIps in the HKT do fall under. The textual additions in parentheses (TAIPs) fell under two main types: linguistic (LinE) and referential (RefE). Such a by-TAIP sort of explicitation was of eight ( $2 \times 2 \times 2$ ) sub-classes under the aforesaid two types (see Figure 7.4). From a binary perspective, the LinE class of TAIps was considered to be caused by the syntactic and semantic structures of languages and items not found as self-evident on the linguistic SL surface. However, the RefE class of TAIps was considered to be redundant items for subjectively complementing the TL picture and based on that explicitness is a universal feature of translation. Obviously, a translational set of sixteen sub-classes of TAIps was explicitly generated from the 442 instances encountered in the sample HKT material for the purpose of the present study.

Despite resulting in redundancy, a longer text and textual additions, a TAIp is to communicate the same meaning and the same impact of the SL text to the TL readers in a simpler, more straightforward way. A combination of TAIps as encountered in the sample HKT material is of a purpose, and consequently, any



redundancy is to be functional in this case. The translators explicitate as they address a different audience that does not share the same cultural backgrounds and linguistic structures (Klaudy, 1998/2008, pp. 102-103).

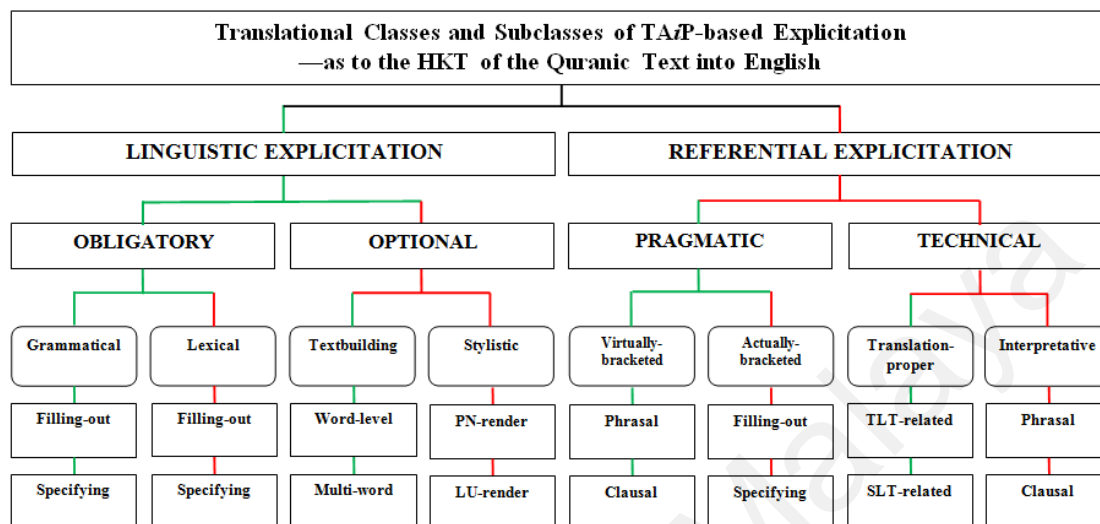


Figure 7.4: Classes and sub-classes of by-TAiP explicitation

For the linguistic explicitation, four types of TAPs in light of the description above were encountered. This linguisticity is the *actual* part of translator-oriented explicitation; it falls under two main headings: obligatory and optional.

1. For the two obligatory (LinEObl) classes of TAPs, they are necessarily performed by the translator for avoiding producing any structurally or meaningfully ill-formed sentences in the TL/translated text of the Quran. They fill in the missing categories and are conscious or automatic (Klaudy, 2008). This is all to be explicitatively for the purpose of the present study as Class 1(a) of TAPs encountered in two main LinEObl sub-classes: elementarily grammatical and secondarily lexical.

- a) The grammatical (LinEObl-G) TAPs are both filling-out and specifying ("Sub-class 1(a)-i"). Answering elliptical SL/TL expressions in the translated text of the Quran (Nida, 1964, p. 227), the filling-out TAPs are grammatical elements carried implicitly in the SL

text and so obligatorily require linguistic explication in the TL one (cf. Nida, 1964, p. 229); they are essential as in "and (**Allah**) prolonged their term" (47: 25) or excessive as in "and leave the sea as it is (**quiet and divided**)" (44: 24). However, the specifying TAIps are grammatical TL classifying devices for putting up linguistically meaningful redundancy into an overloaded text on an obligatory basis (cf. Nida, 1964, p. 230); identifying preceding SL/TL language-units in a translation of the Quranic text (Nida, 1964, p. 228), they are personal as in "or say they: *He* (**Muhammad**) has fabricated it!" (46: 08) or demonstrative as in "*those* who disbelieve (**the strong and wealthy**) say of *those* who believe" (46: 11).

- b) The lexical (LinEObl-L) TAIps are both filling-out and specifying ("Sub-class 1(a)-ii"). Answering elliptical SL/TL expressions in the translated text of the Quran (Nida, 1964, p. 227), the filling-out TAIps are lexical elements carried implicitly in the SL text and so obligatorily require linguistic explication in the TL one (cf. Nida, 1964, p. 229); they are adjectival as in "then We have put you on a (**plain**) way of Our commandment" (45: 18) or adverbial "and We have (**repeatedly**) *shown* the Ayat in various ways that they might return" (46: 27). However, the specifying TAIps are lexical TL classifying devices for putting up linguistically meaningful redundancy into an overloaded text on an obligatory basis (cf. Nida, 1964, p. 230); identifying preceding SL/TL language-units in the translation of the Quranic text (Nida, 1964, p. 228), they are qualified as in "that He may admit [...] to

*Gardens under which rivers flow (Paradise)*" (48: 05) or qualifying as in "but Allah is *Rich (Free of all needs)*, and you are poor" (47: 38).

2. However, the two optional (LinEOpt) classes of TAIps are caused by the differences in the textbuilding strategies and stylistic preferences between the two given languages. They come as sentences can be constructed if the TL grammatical construction is not taken into account but the resultant translation is unnatural and unidiomatic (Klaudy, 2008). This is all to be explicitatively for the purpose of the present study as Class 1(b) of TAIps encountered in two main LinEOpt sub-classes: elementarily textbuilding and secondarily stylistic.

a) The textbuilding (LinEOpt-T) TAIps are both word-level and multi-word ("Sub-class 1(b)-i"). Answering elliptical SL/TL expressions in the translated text of the Quran (Nida, 1964, p. 227), both types of such TAIps are textbuilding elements carried implicitly in the SL text and so optionally require linguistic explication in the TL one (cf. Nida, 1964, p. 229); the word-level ones are functional as in "and on whose account a sin would have been committed by *you* without (**your**) knowledge" (48: 25) or content-like as in "you will know them by the tone of their speech! And Allah knows (**all**) your deeds" (47: 30) and the multi-word others are phrasal as in "say: Why is not a Surah sent down? But when a decisive Surah (**explaining [...] things**) is sent down" (47: 20) or clausal as in "nor shall they be returned to the worldly life, (**so that they repent to Allah**)" (45: 35).

b) The stylistic (LinEOpt-S) TAIps are both PN-render and LU-render ("Sub-class 1(b)-ii"). Identifying preceding SL/TL language units in the translation of the Quranic text (Nida, 1964, p. 228), both types of

such TAIps are stylistic TL classifying devices for putting up linguistically meaningful redundancy into an overloaded text on an optional basis (cf. Nida, 1964, p. 230); the PN-render ones are human as in "indeed We tried before them Fir'aun's people, when there came to them a noble Messenger [i.e. *Musa* (**Moses**) عَلِيٌّ لِيْسَ الْم (44: 17) or non-human as in "the mark of them is on their faces from the traces of prostration. This is their description in the *Taurat* (**Torah**)" (48: 29) as in "and the LU-render others physical as in "and that He may punish the *Munafiqun* (**hypocrites**), men and women" (48: 06) or conceptual as in "indeed, Allah was pleased with the believers when they gave the *Bai'ah* (**pledge**) to you" (48: 18).

Since the optional TAIps are more frequent than the obligatory ones (*see* Table 7.1 below), the textbuilding and stylistic requirements of a text are linguistically the most prominent causes behind the TAIps encountered in the HKT. Most of this linguistic explicitation is related to the production of semantically equivalent structures (*cf.* Nida, 1964: 226) by mediating or introducing/concluding the TL sentences and, also, preserving the style of such a language of religion as the Quranic one by keeping proper names and lexical units transliterated and getting them parenthetically explained.

**Table 7.1: LinE classes and sub-classes of TAIps**

	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
LinE Obligatory (LinEObl)	83	32.67	56	29.79	139	31.44
LinE Optional (LinEOpt)	93	36.62	63	33.52	156	35.29
<i>LinE Subtotal</i>	<i>176</i>	<i>69.29</i>	<i>119</i>	<i>63.31</i>	<i>295</i>	<i>66.73</i>

As regards the referential explicitation, four types of TAIps in light of the description above were encountered. This referentiality is the *virtual* part of

translator-oriented explicitation. It falls under two main headings: pragmatic and technical.

1. For the two pragmatic (RefEPra) classes of TAIps, they can be removed from the translated text of the Quran and the given text should remain grammatically and lexically acceptable to the TL readership. Such pragmatic TAIps are caused by the differences between cultures and shared knowledge (Klaudy, 2008). This is all to be explicitatively for the purpose of the present study as Class 2(a) of TAIps encountered in two main RefEPra sub-classes: elementarily virtually-bracketed and secondarily actually-bracketed.

a) The virtually-bracketed (RefEPra-*V*) TAIps are both phrasal and clausal ("Sub-class 2(a)-i"). Answering elliptical SL/TL expressions in the translated text of the Quran (Nida, 1964: 227), both types of such TAIps are virtually-bracketed elements carried implicitly in the SL text and so pragmatically require referential explication in the TL one (cf. Nida, 1964: 229); the phrasal ones are text-based as in "as a Command (or this Qur'an **or the Decree of every matter**) from Us" (44: 05) or TAIp-based as in "and preferred them above the 'Alamin (mankind and jinn of their time, **during that period**)" (45: 16) and the clausal others are text-based as in "then bind a bond firmly (on them, i.e. **take them as captives**)" (47: 04) or TAIp-based as in "thus [...to continue in carrying out Jihad against the disbelievers **till they embrace Islam**]" (47: 04).

b) The actually-bracketed (RefEPra-*A*) TAIps are both filling-out and specifying ("Sub-class 2(a)-ii"). Answering elliptical SL/TL expressions in the translated text of the Quran (Nida, 1964, p. 227), the

filling-out TAIps are actually-bracketed elements carried implicitly in the SL text and so pragmatically require referential explication in the TL one (cf. Nida, 1964, p. 229); they are text-based as in "and a witness from among the Children of Israel testifies that [*this Qur'an is from Allah (like the Taurat)*]" (46: 10) or TAIp-based as in "Ha-Mim [These letters are one of the miracles of the Quran and *none but Allah (Alone) knows their meanings*]" (44: 01). Likewise, the specifying TAIps are actually-bracketed TL classifying devices for putting up referentially meaningful redundancy into an overloaded text on a pragmatic basis (cf. Nida, 1964, p. 230); identifying preceding SL/TL language units in the translation of the Quranic text (Nida, 1964: 228), they are text-based as in "verily, the most honourable of you with Allah is that who has At-Taqwa [i.e. he is one of *the Muttaqun (the pious)*]" (49: 13) or TAIp-based in "they are the ones who disbelieved (in the *Oeness of Allah - Islamic Monotheism*)" (48: 25).

2. However, the two technical (RefETec) classes of TAIps can only depend on the translator's view of the appropriate relationship between the SL text of the Quran and its translation. They are almost caused by the functional nature of the translating process itself as translations are often longer than the original texts (Klaudy, 2008). This is all to be explicitatively for the purpose of the present study as Class 2(b) of TAIps encountered in two main RefETec sub-classes: elementarily translation-proper and secondarily interpretative.

a) The translation-proper (RefETec-*T*) TAIps are both TLT-related and SLT-related ("Sub-class 2(b)-i"). Identifying preceding SL/TL language-units in the translation of the Quranic text (cf. Nida, 1964, p.

228), the TLT-related TAIps are translation-proper TL classifying devices for putting up referentially meaningful redundancy into an overloaded text on a technical basis (cf. Nida, 1964, p. 230); they are rhythmic "and whosoever does not repent, then such are indeed *Zalimun* (**wrong-doers, etc**)" (49: 11) or lengthy as in "We have shown the *Ayat* (**proofs, evidences, verses, lessons, signs, revelations, etc.**) in various ways" (46: 27). However, the SLT-related TAIps are translation-proper elements carried implicitly in the SL text and so technically require referential explication in the TL one (cf. Nida, 1964, p. 229); answering elliptical SL/TL expressions in the translated text of the Quran (cf. Nida, 1964, p. 227), they are direct as in "*Muhammad* (ﷺ) is the Messenger of Allah" (48: 29) or second as in "there came to them a noble *Messenger* [i.e. *Musa* (*Moses*)] (44: 17).

- b) The interpretative (RefETec-*I*) TAIps are both phrasal and clausal ("Sub-class 2(b)-ii"). Identifying preceding SL/TL language-units in the translation of the Quranic text (cf. Nida, 1964, p. 228), both types of such TAIps are interpretative TL classifying devices for putting up referentially meaningful redundancy into an overloaded text on a technical basis (cf. Nida, 1964, p. 230); the phrasal ones are contextual as in "how bad is it *to insult one's brother* after having Faith [i.e. **to call your Muslim brother** as: "O sinner", or "O wicked"]" (49: 11) or exegetical as in "and We shall test *your facts* (i.e. **the one who is a liar, and the one who is truthful**) (47: 31) and the clausal others are contextual as in "say: I am not a new thing among the Messengers (of

Allah i.e. **I am not the first Messenger**)" (46: 09) or exegetical in "*Ha.-Mim* [**These letters are one of the miracles of the Quran** and none but Allah knows their meanings]" (44: 01).

Since the technical TAIps were more frequent than the pragmatic ones, such a TL version of the Quran as the HKT can be said to depend on the translator's view of the appropriate relationship between the two texts (see also Table 7.2 below). For more dynamic rendering—of an equivalently communicative load (cf. Nida, 1964, p. 226), this HKT referentially had a need of translation-proper TLT/SLT-related explicitations taking in any implicit, inadaptable meanings and, also, interpretative insertions in phrasal/clausal forms that, breaking the flow of attention, can put their textual peers in plain words.

**Table 7.2: RefE classes and sub-classes of TAIps**

	Makki		Madani		Total	
	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>	<i>Freq.</i>	<i>Perc.</i>
RefE Pragmatic (RefEPra)	33	12.99	26	13.83	59	13.34
RefE Technical (RefETec)	45	17.72	43	22.87	88	19.91
<i>RefE Subtotal</i>	78	30.71	69	36.7	147	33.26

To conclude this Subsection, a considerable difference in this respect between the two types of Quranic revelation is that the Makki text is restrained, more literalism-demanding as enriched by and harvesting little more of LinE TAIps. However, the RefE instances of TAIps are more in the Madani set of chapters. This kind of enrichment turns a translated text—of the Quran, and a Madani type in particular—to be a released type of text that can be relatively rendered in a somehow free, liberal manner. (Actually, the second section of this Chapter is also discussing this issue as to the translational types in relation to the Quranic text in English.) In other words, the following two interrelated points of generalization can be deduced:

1. A text of a Makki type to be rendered—from Arabic into English whatever the field of knowledge it belongs to, e.g. politics, literature—is more linguistically



translatable. Depending more on the LinEObl and LinEOpt additions in parentheses, our Makki text of the Quran needs filling in missing lexical and grammatical categories and TAIps is being consciously or automatically used (Klaudy, 2008); yet, this rendering is beyond any unnatural or unidiomatic literalism (refer also to the second type of translation: Formal-1 in Section 2).

2. However, a text of a Madani-styled type—to be rendered from Arabic into English whatever its field of knowledge is—obviously is more dependent on the NnEPra and NnETec classes. In fact, such referential TAIps are caused by cultural and shared-knowledge differences (Klaudy, 2008), the matter which more efficiently stimulates the functional nature of the translating process itself in turning this kind of rendering to be often longer than the original text (refer also to the third type of translation: Formal-2 in Section 2).

#### **7.2.1.2 Exploration by textuality**

In response to major RQ-2/3 and alongside the related approaches and method of research, the textual additions in parentheses were subject to two main types of textuality in translation: cohesive (CohT) and relational (RelT). On the basis of the findings obtained and presented in Chapters 4 and 5, such a translational by-TAIp sort of textuality was of eight  $[(2 \times 2) + (2 \times 2)]$  sub-devices under the aforesaid two types. From a binary perspective, the CohT class of TAIps was considered to be the structural part of translator-oriented textuality headed by the lexicon and another structural part of translator-oriented textuality. However, the RelT class of TAIps was considered as the coherential part of translator-oriented textuality and a coherential part of translator-oriented textuality tailed by intentionality. Obviously, a translational set of sixteen sub-classes of TAIps was textually generated from the 442 instances encountered in the sample HKT material for the purpose of this study.

### 7.2.1.2.1 Cohesivity

On the basis of Halliday and Hasan's (1976) approach to cohesion in English and Beaugrande and Dressler's (1981) first standard of textuality, cohesivity in this respect is the actual part of translator-oriented textuality. Four types of TAIps as cohesive devices of textuality were encountered in the sample HKT material in response to the major RQ-2: How the TAIps can be of lexically or grammatically cohesive relationships to the Quranic text as per the HKT (see Figure 7.5 below).

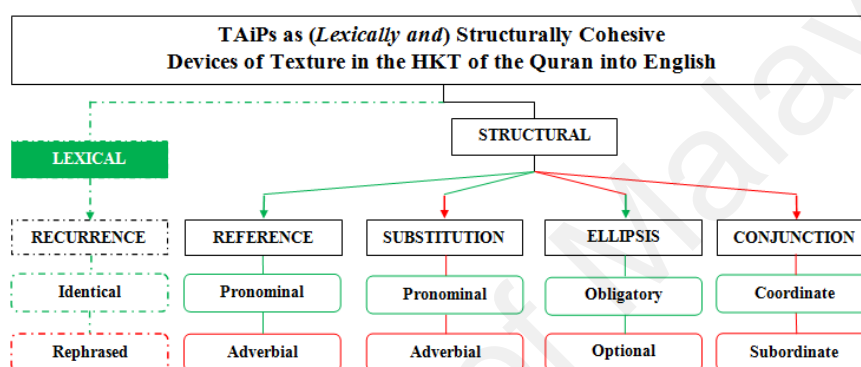


Figure 7.5: TAIps as cohesive devices of texture

In light of the description above, cohesivity is the use of language forms whereby the various lexical or grammatical features of the HKT text of the Quran connect, or the network to provide links between the various parts of this text (Baker, 2011, p. 190); it falls under two headings: essential and excessive. It is a property a translated text is organized by ties requiring the reader to interpret the Quranic words or expressions in line with the other ones in surrounding sentences and paragraphs.

1. The two cohesively essential (CohTEss) devices are structural in the form of reference and substitution, and headed by recurrence as an auxiliary CohT device.

a) **Primary CohTEss devices—Lexical/structural:**

- i. **Recurrence** is the repetition of a previous item or lexical item in the context of reference, or the way in which related words

are chosen to link the elements of a text. It is almost Beaugrande and Dressler's (1981) cohesive feature of recurrence or partial recurrence, by which already used elements were shifted to different classes/forms. In the sample HKT material, cohesively essential recurrence (CohTEss-R) is classified as a lexically cohesive type of device of Quranic texture in the form of TAIps. Providing the English lexical form of a directly preceding unit of language that is transliterated-in-Arabic, it is either identical as in "and before this was the Scripture of *Musa* (**Moses**) as a guide and a mercy" (46: 12) or rephrased as in "and We shall marry them to *Hur* (**fair female**) with wide, lovely eyes" (44: 54). This CohTEss-R type of TAIps is also the most direct and obvious source of lexical cohesion in the form of repetition; it is the identical recurrence of a preceding lexical item; and synonymy—by which lexical cohesion results from the choice of a lexical item that is in some sense synonymous to a preceding one (Halliday and Hasan, 1976, p. 331).

- ii. **Reference** is the action of alluding to something, representing a concrete object or abstraction or, say, defining the relationship between a given word/pronoun and what it points to in the real or imaginary world. It occurs when one specific item in a text/discourse points to another element for its interpretation. The former one cannot be semantically interpreted in its own right; the information about it or its identity is retrieved from

elsewhere (cf. Halliday and Hasan, 1976, p. 31). In the sample HKT material, cohesively essential reference (CohTEss-R) is classified as a structurally cohesive device of Quranic texture in the form of TAIps. Providing the reference of something to a directly preceding or following unit of language, it is either pronominal as in "you see them bowing and falling down prostrate, seeking Bounty from *Allah* and (**His**) Good Pleasure" (48: 29) or, possibly, an adverb of focus as in "but surely, you will know them by the tone of their speech! And Allah knows (**all**) *your deeds*" (47: 30). This CohTEss-R type of TAIps is also in light of Beaugrande and Dressler's (1981) cohesive feature of tense, aspect and junction, by which signals were inserted for the relationships among events or situations in the textual world.

- b) **Substitution** is a unit of language that is substituted, not omitted as in ellipsis, for another, more general word, as three general ways of substituting in a sentence exist: nominal, verbal and clausal. It is a type of cohesive tie, as per which one item within a text is replaced by another. Happening at the lexicogrammatical level, a substitute can be seen as a sort of counter used in place of the repetition of a particular item (cf. Halliday and Hasan, 1976, pp. 88-89). In the sample HKT material, cohesively essential substitution (CohTEss-S) is classified as a structurally cohesive of devices of the Quranic texture in the form of TAIps. Providing the specific referent of a directly preceding unit of language: pronouns and deictic adverbs, it is either pronominal as in

"by the manifest Book that makes things clear. We sent *it* (**this Qur'an**) down on a blessed night" (44: 03) or adverbial as in "*therein* (**that night**) is decreed every matter of ordainments. As a Command from Us. Verily, We are ever sending" (44: 04). This CohTEss-S type of TAIps is also in light of Beaugrande and Dressler's (1981) cohesive feature of the use of pro-forms, by which content-carrying elements were replaced by short place-holders with no independent content, and this is to include both personal and demonstrative references.

2. However, the two cohesively excessive (CohTExc) devices are only structural, to be primary in the form of ellipsis and secondary in the form of conjunctions.

a) **Ellipsis** is the omission of something structurally necessary as a phrase/clause needs to be supplied. Such an item is normally required by the grammar but is assumed to be obvious from the context. It is a form of substitution in which an element is replaced by nothing (i.e. substitution by zero). In the great majority of instances, such presupposed items are present in the preceding part of the given text (Halliday and Hasan, 1976, pp. 88, 144). In the sample HKT material, cohesively excessive ellipsis (CohTExc-E) is classified as a structurally cohesive type of device of the Quranic texture in the form of TAIps. Providing the piece of information omitted from a directly preceding or following unit of language, it is either obligatory as in "and whosoever does evil, it is *against* (**his ownself**)" (45: 15) or optional as in "verily, We shall remove the torment for a while. Verily you will *revert* (**to disbelief**)" (44: 15). This CohTExc-E type of TAIps

is also in light of Beaugrande and Dressler's (1981) cohesive feature of functional sentence perspective, by which themes or rhemes were partly or fully given, and of ellipsis, by which content-carrying structures were repeated, but some of the surface expressions were added.

- b) **Conjunction** is the glue syntactically linking words/larger constituents and expressing a semantic relationship between them. It acts as a cohesive tie/relation as to demonstrate a meaningful pattern. Including lexical features, conjunctive elements say certain meanings and specify the way what follows is systematically connected to what is before; they presuppose the presence of other elements in the text/discourse into a logical order (Halliday and Hasan, 1976, p. 226). In the sample HKT material, cohesively excessive conjunction (CohTExc-C) is classified as a structurally cohesive type of device of the Quranic texture in the form of TAIps. Providing a conjunctive constituent or complement of a directly preceding unit of language, it is either a coordinate as in "therein is decreed every matter of ordainments. As a *Command* (**or this Qur'an** or the Decree of every matter) from Us" (44: 05) or subordinate as in "verily, *they can avail you nothing against Allah* (**if He wants to punish you**)" (45: 19). This CohTExc-C type of TAIps is also in light of Beaugrande and Dressler's (1981) cohesive feature of parallelism, by which phrasal or clausal structures were repeated but they were filled in with new grammatical and/or lexical elements.

### 7.2.1.2.2 Relationality

On the other hand, relationality is the virtual part of translator-oriented textuality. Based upon Cruse's (1986) approach to lexical meaning as well as Beaugrande and Dressler's (1981) second two standards of textuality, four types of TAIps as relational devices of textuality were encountered in the sample HKT material in response to the major RQ-3: whether the TAIps can be of any connections with the Quranic text or context by means of coherence or intentionality (see Figure 7.6 below).

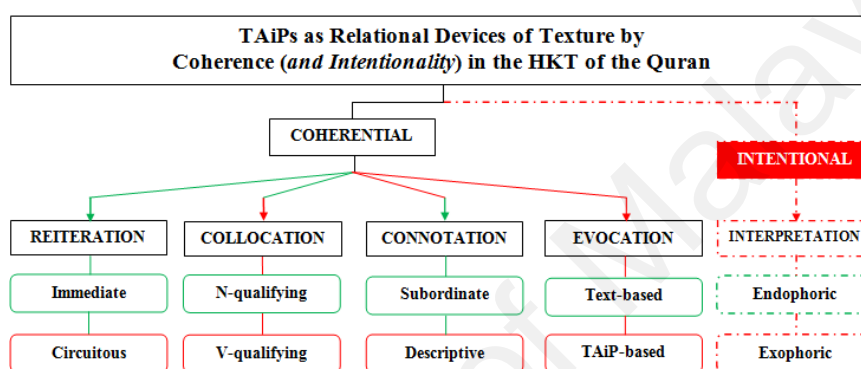


Figure 7.6: TAIps as relational devices of texture

With regards to the description above, relationality is the connectedness of the sample HKT material as a characteristic of the mental representation of the translated text rather than the text itself (Sanders and Maat, 2006, p. 592); it is mostly conceived as coherence and can be either essential or excessive. It is established by actively relating the various Quranic units of language in the text on the basis of an interaction between the knowledge presented in this text and the TL reader's own experience of the world.

1. For the two relationally essential (ReltTEss) devices, they are only coherential, to be primary in the form of reiteration and secondary in the form of collocation.
  - a) **Reiteration** is the use of general nouns to create a cohesive effect by replacing one element by another in the ongoing text. It is to repeat a

lexical item or that a synonym of some kind occurs in the context of reference. It is a kind of propositional meaning that is to arise from the relationship between the given word and what it points or refers to in a real or imaginary world. It is almost the literal/plain definition of that word (cf. Baker, 2011, pp. 12-13). In the sample HKT material, relationally essential reiteration (ReltTEss-R) is classified as a coherently relational type of device of the Quranic texture in the form of TAIps. Providing the English local or global denotation of a directly preceding lexical unit of language, it is either immediate as in "whoever is niggardly, it is only at the expense of his ownself. But Allah is *Rich* (**Free of all needs**)" (47: 38) or circuitous as in "on the Day when We shall seize you with *the greatest seizure* (**punishment**). Verily, We will exact retribution " (44: 16). This ReltTEss-R type of TAIps also refers to the semantic relationships as being referentially literal denotations, and to fall under the linguistic meaning as little choice is provided to the translator to formulate his words (cf. Newmark, 1981, p. 134).

- b) **Collocation** is the predisposed combination of words, typically pair-wise words that tend to regularly co-occur. It uses related words that typically go together or tend to repeat the same meaning. It is a kind of presupposed meaning that arises from the selective or collocative restrictions of co-occurrence. Such restrictions are almost semantically arbitrary; they do not follow logically the propositional meaning of a word (cf. Baker, 2011, pp. 12-13). In the sample HKT material, relationally essential collocation (ReltTEss-C) is classified as a



coherently relational type of device of the Quranic texture in the form of TAIps. Providing the associated meaning of a directly preceding or following a lexical unit of language, it is either noun-qualifying as in "then We have put you on a (**plain**) *way of commandment*. So follow you that" (45: 18) or verb-qualifying as in "and indeed We have destroyed towns round about you, and We *have* (**repeatedly**) *shown* the Ayat in various ways that they might return" (46: 27). This ReltTEss-C type of TAIps also refers to the semantic relationships, being collocatively lexical associations and to fall under the linguistic meaning as little choice is provided to the translator to formulate his words (Newmark, 1981, p. 134).

2. The two relationally excessive (ReltTExc) devices are, however, coherential in the form of connotation and evocation and lastly tailed by interpretation as an auxiliary ReltT device.

a) **Connotation** is the associated/secondary meaning of a word/expression in addition to its primary or explicit meaning. It is the abstract meaning or intension of a term as words carry cultural/emotional associations. It is a kind of evoked meaning that arises from being an idea suggested by a word along with its straightforward meaning. Such suggestions are almost additional surroundings of sense which a lexical item may signify (cf. Baker, 2011, pp. 13-14). In the sample HKT material, relationally excessive connotation (ReltTExc-C) is classified as a coherently relational type of device of the Quranic texture in the form of TAIps. Providing the implicit/emotional meaning of a directly preceding unit of language, it is either subordinate as in "say to the

believers to forgive those who hope not for *the Days of Allah* (i.e. **His Recompense**)" (45: 14) or descriptive as in "a witness from among the Children of Israel (*'Abdullah bin Salam رضي الله عنه*) testifies that and he believed" (46: 10). This ReltTExc-C type of TAIps also refers to the pragmatic relationships, being connotatively cultural implications and to fall under the referential meaning as the translator can have a large number of linguistic variations to use (Newmark, 1981, p. 134).

b) **Secondary ReltTExc devices—Coherential/intentional:**

- i. **Evocation** is a condition, detail or attribute of time, place, manner, agent, etc. to determine/accompany a fact/event. It is the speaker's feelings and attitudes rather than to what the given word(s) refers to. It is a kind of expressive meaning that arises from the total set of factors that surrounds and/or affects the given text. It involves a sender and a receiver as well as a place, time, theme, topic, diction, and goal (cf. Baker, 2011, pp. 13-14). In the sample HKT material, relationally excessive evocation (ReltTExc-E) is classified as a coherently relational type of devices of Quranic texture in the form of TAIps. Providing the pragmatically second or auxiliary meaning of a directly preceding unit of language, it is either text-based as in "how bad is it to insult one's brother after having Faith [i.e. to call *your Muslim brother* (**a faithful believer**) as: O sinner]" (49: 11) or TAIp-based as in "they are the ones who disbelieved (in *the Oneness of Allah - Islamic Monotheism*) and hindered you" (48: 25). This ReltTExc-E type of TAIps also refers to the

pragmatic relationships, being circumstantial significations and to fall under the referential meaning as the translator can have a large number of linguistic variations to use (Newmark, 1981, p. 134).

- ii. **Interpretation** is a deliberate kind of paraphrase by which content is repeated but it is conveyed by some different, special expressions. It concerns the text-producer's outlook according to which a set of occurrences is to constitute a cohesive and coherent text fulfilling his/her intentions (cf. Beaugrande and Dressler, 1981). In the sample HKT material, relationally excessive interpretation (RelTExc-I) is classified as an intentionally relational type of devices of Quranic texture in form of TAIps. Providing the redefinition of a directly preceding phrasal or clausal unit of language, it is either endophoric as in "say: *I am not a new thing among the Messengers* (of Allah i.e. **I am not the first Messenger**) nor do I know what will be done with me or with you" (46: 09) or exophoric as in "*and We made other people inherit them* (i.e. **We made the Children of Israel to inherit the kingdom of Egypt**)" (44: 28). This RelTExc-I type of TAIps is also in light of Halliday and Hasan's (1994) notion of endophoric and exophoric pointing to the situational context or other items within the given text or discourse for construing a specific item. It always refers to something that is not part of a given text and is therefore not actually cohesive; a potential reader's

imagination is to create a context making an exophoric thing  
"an essential element" (p. 18).

### 7.2.2 Survey-based B.th. exploration of norms

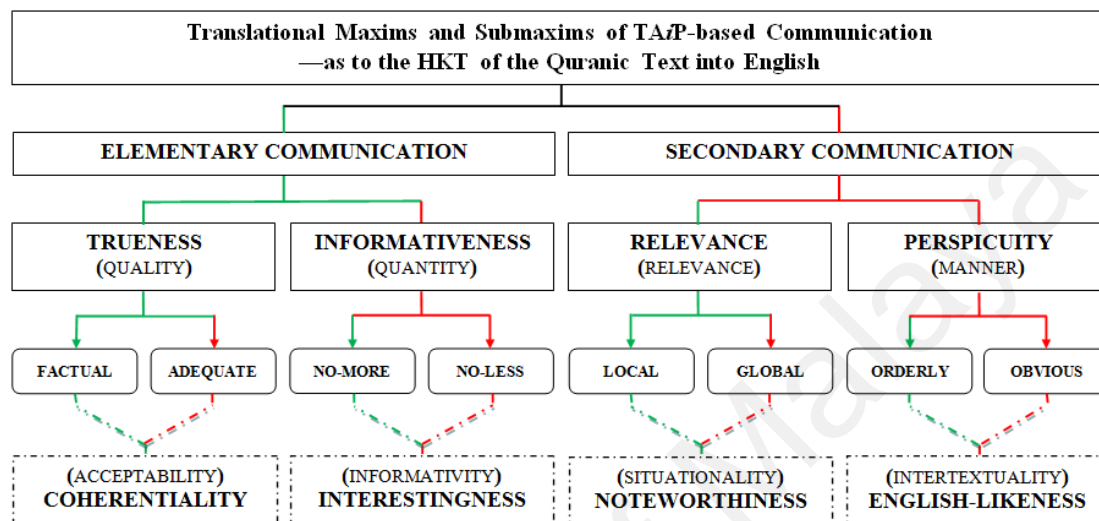
Based upon Grice's (1975) principle of cooperation as well as Beaugrande and Dressler's (1981) last four standards of textuality, this Subsection will discuss the major RQ-4: What primary and secondary roles the TAIps can play in triggering the communicativity of the HKT. In light of our search for new translational norms, the two types of Quranic revelation were measured in terms of trueness, informativeness, relevance and perspicuity. In line with our basic classification of TAIps, we are then saying of a set of eight ( $2 \times 2 \times 2$ ) sub-maxims of cooperation—between the translator and the TL reader—to apply to the sample of the HKT material. From a generally binary perspective, this by-TAiP cooperation was found to be both: primary and secondary (see Figure 7.7). The primary one encompassed the first two Gricean maxims (quality and quantity) at the same level with the LinE obligatory and optional sub-classes of TAIps. However, the secondary one encompassed the last two Gricean maxims (relevance and manner) at the same level with the RefE pragmatic and technical sub-classes of TAIps.

By asking the participants as potential HKT readers on the aforesaid measures of comprehensibility,<sup>16</sup> the selected translated TAIp-enriched text of the Quran was observed to be almost comprehensible. They found it to say what is believed to be proper about the original text in Arabic and bear adequate evidence of the Quranic meanings; give information no more than originally required and give information no

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<sup>16</sup> The texts were majorly measured by the following four questions (cf. Grice, 1975): 1) Do you think the English translation is true, i.e. says what's believed to be true about the original text and bears adequate evidence? 2) Do you think the English translation is informative, i.e. gives information neither more nor less than required by the original text? 3) Do you think the English translation is relevant, i.e. tells the intended meanings of the original text in a rational manner? 4) Do you think the English translation is perspicuous, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text?

less than the Quranic text or context is in need and be clearly brief and orderly as the text can in what it says and avoid obscure expressions in rendering the text. However, it was not found to tell the intended meanings of the global context of the Quran nor say things that are locally pertinent to the discussion.



**Figure 7.7: Maxims and sub-maxims of by-TAiP communication**

Now, it is to come up with a set of maxims developed for the purpose of the present study, to be the ones of translator-TL reader cooperation:

1. The primary type of our cooperative maxims is to be loyal to the author; in other words, if a SL norm deviates, then this must be replicated in the TL text. It is also supposedly to be more complex, detailed and concentrated; and tends to over-translate and reproduce the significance of the SL text in an accurate manner. It includes both trueness and informativeness as follows:
  - a) Caused by missing lexicogrammatical units of language in an Arabic - into-English translation of such a critically condensed text as that of the Quran, trueness—[as Maxim 1(a) that goes with LinEObl]—is that a translation in general and our sample HKT material of the Quran in particular shall:

- i. say what is believed to be factual about the original text ["Submaxim 1(a)-i"], and this may be served by grammatical (LinEObl-*G*) filling-out or specifying TAIps to put the translated text of the Quran together by filling out any implicit, unstated parts of it and spell out any functional units of deictic nature; and
  - ii. bear adequate evidence of the meanings of the Quran ["Submaxim 1(a)-ii"], and this may be served by textual (LinEObl-*L*) filling-out or specifying TAIps to put on weight any indirect, oblique expressions and, also, give necessarily relevant sorts of specification for any meandering lexical parts of the Quranic content.
- b) Highly observed to help the resultant translated text be that much allowably natural, expectedly ordinary and acceptably idiomatic to TL readership, informativeness—[*as Maxim 1(b) that goes with LinEOpt*—]—is that a translation in general and the sample HKT material of the Quran in particular shall:
- i. give information no less than the Quranic text is in need ["Submaxim 1(b)-ii"], and this may be served by stylistic (LinEOpt-*S*) PN- or LU-rendering TAIps to hold up the style of diction or stylistic usage of transliterated-in-Arabic proper names and lexical units in the Quranic text and explain them into English; and
  - ii. give information no more than originally required ["Submaxim 1(b)-i"], and this may be served by textbuilding (LinEOpt-*T*)

word-level or multi-word TAIps to draw together the translated Quranic text by efficiently giving it a real, specific amount of unequivocal sense and equip it with related initial and final complements.

2. In spite of respecting for the SL form to a certain extent, the secondary type of our cooperative maxims overrides loyalty to the TL norms. It is supposedly to be clearer, smoother, more direct and more conventional; and tends to under-translate and communicate the SL message in the TL text in an accurate manner. It includes both relevance and perspicuity as follows:

a) Meant to be the explicitation of culturally implicit information being a result of the various sets of differences between the SL/TL cultures and shared knowledge, relevance—[*as Maxim 2(a) that goes with RefEPra*—is that a translation in general and the sample HKT material of the Quran in particular shall:

- i. say things locally pertinent to the discussion ["Submaxim 2(a)-i"], and this may be served by virtually-bracketed (RefEPra-*V*) phrasal or clausal TAIps to be second parenthetically-unmarked parts of bigger TAIps; they could put up the Quranic text in a supplementary manner and be also separate additions by themselves; and
- ii. tell the intended meanings of the global context ["Submaxim 2(a)-ii"], and this may be served by actually-bracketed (RefEPra-*A*) filling-out or specifying TAIps to be extra, second parts of bigger TAIps; they came in round-in-square brackets or dashed in round ones for further putting up the Quranic text.

b) Due to the nature of the translation process itself as the choices explained in such two linguistic or cultural systems as Arabic and English differ, perspicuity—[as Maxim 2(b) that goes with RefETec]—is that a translation in general and the sample HKT material of the Quran in particular shall:

- i. be clearly brief/orderly as the text can in what it says ["Submaxim 2(b)-i"], and this may be served by translation-proper (RefETec-*T*) TLT- or SLT-related TAIps to come out of the translating process as related to the source or target language texts of the Quran in either a culturally associative or semantically duplicative manner; and
- ii. avoid vague/confusing expressions in rendering the text ["Submaxim 2(b)-ii"], and this may be served by interpretative (RefETec-*I*) phrasal or clausal TAIps to provide explanatory commentaries of given parts of the Quranic text on the basis of instant context or, otherwise, from the translator's world of historical/religious knowledge.

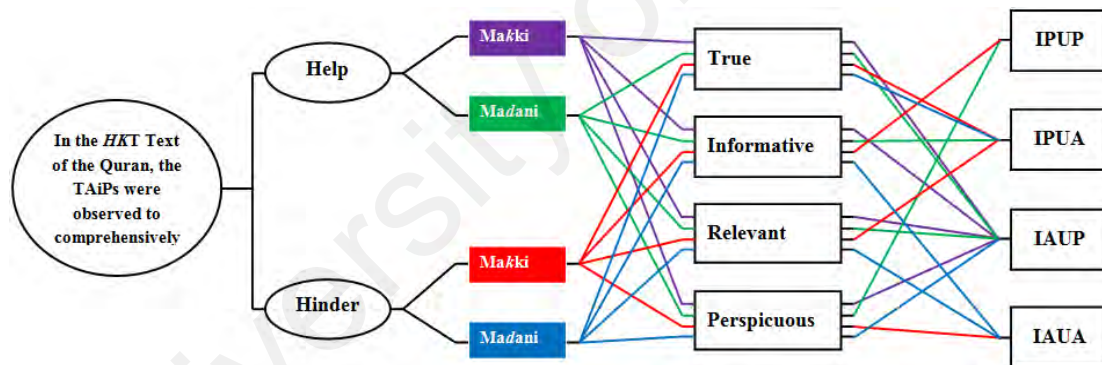
From a demographic perspective, it is to remind you in this respect that the participants were methodically put into four categories in terms of their level of qualification, years of experience and command of English at the *infrastructural* level being either professional or amateurish and their knowledge of Arabic, knowledge of the Quran and knowledge of translating at the *ultrastructural* level being either professional or amateurish. Now, in regard to the Quranic type of revelation, the Makki and Madani texts were obviously of different amounts of help and hindrance by TAIps (see also Figure 7.8 for further illustration).



1. On the one hand, the TAIps were almost observed to help the *Makki* text be true, informative, relevant and perspicuous as said by the IAUP, IAUP, IAUP and IAUP categories of audience respectively and the *Madani* one to be true, informative, relevant and perspicuous to the IAUP, IPUA, IAUP and IPUP categories of audience respectively. Obviously, the TAIps were agreed to be helping factors of comprehensibility most prominently according to the infrastructurally amateurish but ultrastructurally professional (IAUP) readers, i.e. those who were on the one hand *lowly* educated, experienced and English-commanded but on the other hand *did* have any knowledge of Arabic, translating and the Quran. It is also worth to mention in this regard that:
  - a) the infrastructurally and ultrastructurally amateurish TL audience was not found to be of any considerable response, the matter which further enhances that the TAIps in the two texts were professionally observed to be of help; and
  - b) the TAIps as helping factors of comprehensibility in the *Makki* text were decisively agreed by one-of-four category of the TL audience; however, three-of-four categories attempted the TAIps as helping factors in the *Madani* text for the four measures.
2. On the other hand, the TAIps were conversely found to hinder the *Makki* text from being true, informative, relevant and perspicuous to the IPUA, IPUP, IPUA and IAUA categories of audience respectively and the *Madani* one from being true, informative, relevant and perspicuous to the IPUA, IAUA, IAUA and IAUP categories of audience respectively. Obviously, the TAIps were agreed to be hindering factors of comprehensibility most prominently according to the infrastructurally amateurish but ultrastructurally

professional/amateurish (IAUP/IAUA) readers, i.e. those who were on the one hand *lowly* educated, experienced and commanded in English but on the other hand *did/did not* have knowledge of Arabic, translating and the Quran. This hesitant status of response even affirms how the participants of the study were uncertain whether the TAIps had been real *discouragers* of comprehensibility:

- a) the TAIps were amateurishly observed in the two texts to be of hindrance, the matter which requires that the TAIps in the HKT are reconsidered; and
- b) the TAIps as hindering factors of comprehensibility in the Makki text were uncertainly agreed by three-of-four categories of the TL audience; likewise, three-of-four categories attempted the TAIps as hindering factors in the Madani text for the four measures.



**Figure 7.8: Help and hindrance of comprehensibility by TAIps**

Furthermore, for the participants who said that the texts had been untrue, uninformative, relevant or *imperspicuous*, they were almost uncertain about whether the TAIps could have been then helping or hindering factors. Anyhow, they were found to be a little more of a hindrance in the Madani text in terms of trueness, and of much more of hindrance in the Makki text in terms of informativeness, very much more of help in the Madani text in terms of relevance and much more of hindrance in the Madani text in terms of perspicuity. In this respect, the TAIps are seen to be

unnecessary in the Madani type of revelation more than they are in the Makki one; actually, the Madani text is of long explaining phrases/sentences and easy vocabularies. This should eventually confirm a *holistic* result that the Madani text as a jurisprudential type of Quranic revelation is more comprehensible to the TL audience and the TAIps would discourage comprehensibility to a bigger extent than the short-versed Makki one.

### **7.3 Corpus-based (C.b.) improvement of the HKT**

#### **7.3.1 Content-based C.b. improvement of the HKT**

##### **7.3.1.1 Improvement by explicitation**

This objective of research concerns itself with the translational aspect of explicitation. By content analysis, it is discussing the minor RQ-1: To what extent such TAIps can keep up or break the English-speaking reader's flow of attention. Taking into account our corpus-based possible improvement of the HKT driven by TAIps, every explicative class of TAIps could either continue or interrupt the TL reader's flow of attention (see Figure 7.9). Such two cases of the TAIps were based on Nida's (1964) first two main types of addition as one of the techniques of adjustment in translation: filling out ellipses and giving specification. For the continuative TAIps, they filled out elliptical expressions on the basis of a sort of linguistically or referentially parallel structure. They were a kind of automatic additions (Klaudy, 1998, p. 102) or ready adjustments (p. 227). On the other hand, the interruptive TAIps resulted as there was no obvious linguistically or referentially determined indication or there were multiple indications in any of the given units of language (p. 228).

Furthermore, the sixteen LinE and RefE sub-classes of TAIps were equally found to continue/interrupt the TL reader's flow of attention in the sample HKT material. Eight of them were continuative—namely, *LinEObl-G filling-out*, *LinEObl-*

*L* text-building, *LinEOpt-T* word-level, *LinEOpt-T* multi-word, *RefEPra-A* filling-out, *RefEPra-A* phrase-like, *RefEPra-A* clausal and *RefETec-T* SLT-based. However, the other eight ones were interruptive—namely, *LinEObl-G* specifying, *LinEObl-L* specifying, *LinEOpt-S* PN-render, *LinEOpt-S* LU-render, *RefEPra-A* specifying, *RefETec-T* TLT-based, *RefETec-I* phrasal and *RefETec-I* clausal. In fact, the continuative TAIps were mostly in the form of the first LinE/RefE sub-classes while the interruptive TAIps were mostly in the form of the second ones. This is an interesting part of finding that could put up the idea that all the number-1s—as shown in the figure below—are generally would-be-includable sub-classes as they get the flow of attention kept but all the number-2s would-be-excludable ones as they conversely get it broken.

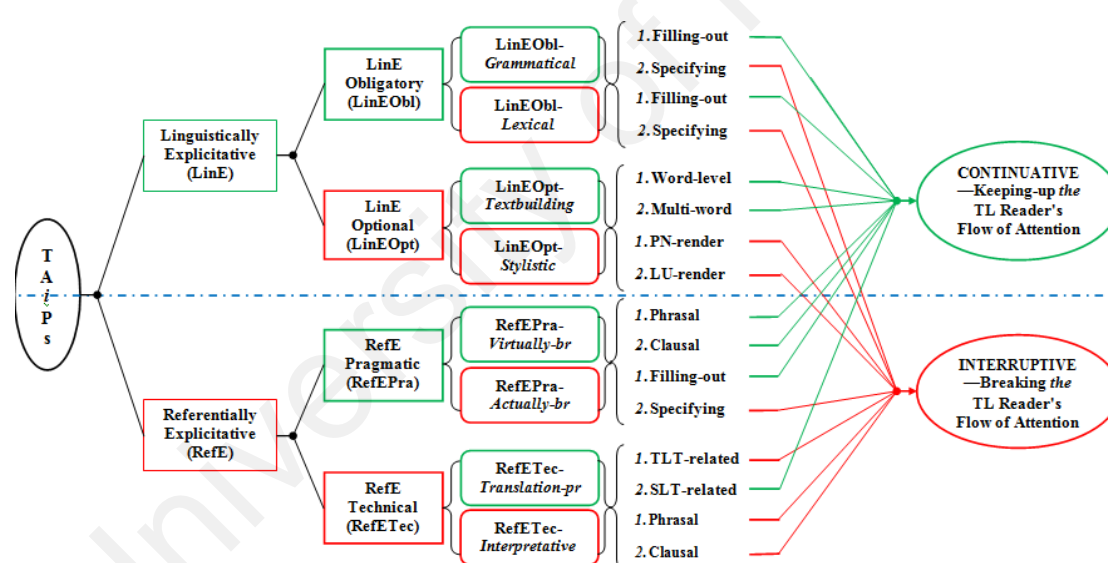


Figure 7.9: TAIps continuing or interrupting a reader's flow of attention

With regard to the continuative TAIps in particular, the parallel structure in a verse was almost obvious (cf. Nida, 1964, p. 227). Being obvious, the adjustment (by addition, i.e. TAIps) was, hence, seen to be evident and no problems existed in determining the exact words (in either quality or quantity) to be added. Ellipses are omitted lexical units; they might be omitted in one language but not permitted in another. They may be based upon parallel or non-parallel structures. If parallel, they

are evident enough to determine the number and/or nature of the words to be added. At times, such ellipses came as formulaic (globally grasped) even if they are non-evident ones. For the interruptive TAIps, on the other hand, they came due to "the essential need for avoiding ambiguity in the TL formations or the fact that greater specificity may be required so as to avoid misleading reference" (Nida, 1964, p. 228). This factor seemed to be locally oriented, for correctly rendering the SL text and avoiding any multiple indications. This specification results as there is no obviously determined indication or there are multiple indications.

In this respect, a *functional* or being-of-dynamicity TAIp is considered in terms of being linguistic or referential, continuing or interrupting the flow of attention and being kept up-in-parentheses (UpiPs) or kept out-of-parentheses (OtfPs). In rendering into English such a claimed-to-be *holy* text as the Quran, the TAIp in "and truly I am one of the Muslims (submitting to your Will)" could be processed by being either: a) excluded at all from the translated text, b) parenthetically included as just encountered in the text, c) included into the text but out of parentheses or d) let merely replace its corresponding SL unit of language. The former two ways seem to be conservative whereas the latter two ones seem to be conversely alternative. For further details on this *binary* two-by-two kind of processing as to the TAIps in the sample HKT material, let us then think about the following various set of descriptions:

1. Hesitantly, the TAIp is entirely left out of the translated text by omission-upon-addition (OmuAd) for either the continuative or interruptive TAIps:
  - "and truly I am one of the Muslims."
  - "if you turn away, He will exchange you."
  - "the revelation of the Book is from Allah, the all-Mighty."

- "thereafter either for generosity or ransom."
2. Cautiously, the TAIp is kept into the text in the parentheses by addition-upon-omission (AduOm) for either the continuative or interruptive TAIps:
- "and truly I am one of the Muslims (**submitting to your Will**)."
  - "if you turn away (**from the obedience to Allah**), He will..."
  - "the revelation of the Book (**this Qur'an**) is from Allah,..."
  - "thereafter either for generosity (**free them without ransom**) or..."
3. Decisively, the TAIp is kept into the text with no parentheses by addition-upon-alteration (AduAlt). The continuative TAIps only are inserted while the interruptive ones are reasonably merged with the preceding units of language by keeping a suitable part of it:
- "and truly I am one of the Muslims *submitting to your Will*."
  - "if you turn away *from the obedience to Allah*, He will..."
  - "the revelation *of this Qur'an* is from Allah, the all-Mighty."
  - "thereafter either for *generously free-ing them without ransom* or..."
4. Recklessly, the TAIp replaces the preceding unit(s) of language by alteration-upon-addition (AltuAd). Either continuative or interruptive TAIps would be to preserve the tense and any other grammatical categories:
- "and truly I submit to your Will."
  - "if you disobey/do not obey Allah, He will exchange you."
  - "this Qur'an is from Allah, the all-Mighty."
  - "thereafter either for free-ing them without ransom or ransom."

Anyhow, our translational types in terms of the Quranic text in reference to either the continuative or interruptive TAIps can be four ones under *two* umbrellas as

follows: (For a complete set of this kind of improvement, *see* also the following instances.)

**A. To render in a *conservative, conventional parenthesis-full* manner:**

Being as Extreme 1 of the continuum of translationality, this mode of text-transfer involves using the syntactic and semantic constraints to reproduce the author's precise meaning. It attempts to render—as closely as Language 2's structures allow—the contextual meaning of the original text. It involves both literal and formal-1 types of translation.

1. **Literal** translation: Keeping up the SL structure, this type of Quranic translation is often equal in length to the original text; it is a word-for-word kind of rendering or at least closely sticks to ST lexis and syntax. This explicative type is to cautiously tackle the *obligatory* (LinEObl) sub-classes of TAIps; by this type, a TAIp is included into the translated text by UpiPs *insertion* or *direct replacement*. Hence, the grammatical TAIp in "who disbelieve, for them is destruction, and (**Allah**) will make their deeds vain" (47: 08), for instance, is merely inserted and kept up in parentheses to be then "who disbelieve, for them is destruction, and (**Allah**) will make..."

a) For *the* continuative sub-classes of TAIps, by *parenthesis-full* (UpiPs) insertion:

- i. LinEObl-G Filling-out: "who disbelieve, for them is destruction, and (**Allah**) will make their deeds vain" (47: 08) to be instead as: "who disbelieve, for them is destruction, and (**Allah**) will make their deeds vain."
- ii. LinEObl-G Specifying: Not applicable.
- iii. LinEObl-L Filling-out: "We have put you on a (**plain**) way of

commandment. So follow you that" (45: 18) to be instead as: "We have put you on a (**plain**) way of commandment. So follow you that."

iv. LinEObl-L Specifying: Not applicable.

b) For *the* interruptive sub-classes of TAIps, by direct parenthesis-*full* (UpiPs) replacement:

i. LinEObl-G Filling-out: Not applicable.

ii. LinEObl-G Specifying: "We are ever warning. *Therein* (**that night**) is decreed every matter of ordainments" (44: 04) to be instead as: "We are ever warning. **That night** is decreed every matter of ordainments."

iii. LinEObl-L Filling-out: Not applicable.

iv. LinEObl-L Specifying: "at the expense of his ownself. But Allah is *Rich* (**Free of all needs**), and you are poor" (47: 38) to be instead as: "at the expense of his ownself. But Allah is **Free of all needs**, and you are poor."

2. **Formal-1** (or, formal-yet-impassive) translation: Breaking off the SL structure, this type of Quranic translation is often longer than the original SL text; it is a TAIp-*full* rendering of meaning, and respects context, interprets and even explains. This explicative type is to cautiously tackle the *optional* (LinEOpt) sub-classes of TAIps; by this type, a TAIp is included into the translated text by UpiPs *deletion* or *reverse replacement*. Hence, the stylistic TAIp in "Allah was pleased with the believers when they gave the *Bai'ah* (**pledge**)" (48: 18), for instance, reversely replaces and kept up in parentheses



to be then "Allah was pleased with the believers when they gave the **pledge** (*Bai'ah*)."

a) For *the* continuativesub-classes of TAIps, by parenthesis-*full* (UpiPs) deletion:

- i. LinEOpt-T Word-level: "on whose account a sin would have been committed by *you* without (**your**) knowledge" (48: 25) to be instead as: "on whose account a sin would have been committed by *you* without knowledge."
- ii. LinEOpt-T Multi-word: "nor shall they be returned to the worldly life, (**so that they repent to Allah**)" (45: 35) to be instead as: "nor shall they be returned to the worldly life."
- iii. LinEOpt-S PN-render: Not applicable.
- iv. LinEOpt-S LU-render: Not applicable.

b) For *the* interruptivesub-classes of TAIps, by reverse parenthesis-*full* (UpiPs) replacement:

- i. LinEOpt-T Word-level: Not applicable.
- ii. LinEOpt-T Multi-word: Not applicable.
- iii. LinEOpt-S PN-render: "Fir'aun's people, when there came to them a noble Messenger [i.e. *Musa* (**Moses**)] (44: 17) to be instead as: "Fir'aun's people, when there came to them a noble Messenger [i.e. **Moses**(*Musa*)]."
- iv. LinEOpt-S LU-render: "Allah was pleased with the believers when they gave the *Bai'ah* (**pledge**)" (48: 18) to be instead as: "Allah was pleased with the believers when they gave the **pledge** (*Bai'ah*)."

## **B. To render in an alternative, unconventional parenthesis-free manner**

Being as Extreme 2 of the continuum of translationality, this mode of text-transfer seeks to produce the same effect on the TL readers as was produced by the original on the SL readers. It attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. It involves both formal-2 and liberal types of translation.

- a. **Formal-2** (or, formal-yet-expansive) translation: Breaking off the SL structure, this type of Quranic translation is often longer than the original SL text; it is a TAI*P-free* rendering of meaning, and hands everything on a plate to the reader. This explicative type is to decisively tackle the *pragmatic* (RefEPra) sub-classes of TAI*P*s; by this type, a TAI*P* is included into the translated text by Otf*P*s *insertion* or *direct replacement*. Hence, the virtually-bracketed TAI*P* in "as *a Command* (or this Qur'an **or the Decree of every matter**) from Us" (44: 05), for instance, is merely inserted but kept out of parentheses to be then "as *a Command* (or this Qur'an) **or the Decree of every matter** from Us."
  - a) For *the* continuative sub-classes of TAI*P*s, by parenthesis-free (Otf*P*s) insertion:
    - i. RefEPra-V Phrasal: "as *a Command* (or this Qur'an **or the Decree of every matter**) from Us" (44: 05) to be instead as: "as *a Command* (or this Qur'an) **or the Decree of every matter** from Us."
    - ii. RefEPra-V Clausal: "*until the war lays down its burden*. Thus [...to continue in carrying out Jihad against the disbelievers **till they embrace Islam**]" (47: 04) to be instead as: "*until the war lays down*

*its burden*. Thus [...to continue in carrying out Jihad against the disbelievers] **till they embrace Islam.**"

iii. RefEPra-A Filling-out: "a witness from among the Children of Israel testifies that [this Qur'an is *from Allah (like the Taurat)*]" (46: 10) to be instead as: "a witness from among the Children of Israel testifies that [this Qur'an is *from Allah like the Taurat*]."

iv. RefEPra-A Specifying: Not applicable.

b) For *the* interruptivesub-classes of TAIps, by direct parenthesis-free (OtfPs) replacement:

i. RefEPra-V Phrasal: Not applicable.

ii. RefEPra-V Clausal: Not applicable.

iii. RefEPra-A Filling-out: Not applicable.

iv. RefEPra-A Specifying: "the ones who disbelieved (in *the Oneness of Allah - Islamic Monotheism*)" (48: 25) to be instead as: "the ones who disbelieved *in Islamic Monotheism*."

b. **Liberal** translation: Keeping up the SL structure, this type of Quranic translation is often equal in length to the original text; it holds an equivalent effect operated by the text being in the TL space and time. This explicative type is to recklessly tackle the *technical* (RefETec) sub-classes of TAIps; by this type, a TAIp is included into the translated text by OtfPs deletion or *reverse replacement*. Hence, the interpretative TAIp in "thereafter either for *generosity* (i.e. **free them without ransom**), or ransom" (47: 04), for instance, directly replaces but is kept out of parentheses to be then "thereafter either for **free-ing them without ransom**, or ransom."

a) For *the* continuativesub-classes of TAIps, by parenthesis-free (OtfPs) deletion:

- a) RefETec-T TLT-related: Not applicable.
- b) RefETec-T SLT-related: "there came to them a noble *Messenger* [i.e. *Musa (Moses)* عيسى ه لسالم]" (44: 17) to be instead as: "there came to them a noble *Messenger* [i.e. *Musa (Moses)*]."
- c) RefETec-I Phrasal: Not applicable.
- d) RefETec-I Clausal: Not applicable.

b) For *the* interruptive sub-classes of TAIps, by reverse parenthesis-free (OtfPs) replacement:

- a) RefETec-T TLT-related: "and whosoever does not repent, then such are indeed *Zalimun* (**wrong-doers, etc.**)" (49: 11) to be instead as: "and whosoever does not repent, then such are indeed **wrong-doers, etc.**"
- b) RefETec-T SLT-related: Not applicable.
- c) RefETec-I Phrasal: "how bad is it *to insult one's brother* after having Faith [i.e. **to call your Muslim brother** as: O sinner]" (49: 11) to be instead as: "how bad is it **to call your Muslim brother** after having Faith [i.e.as: O sinner]."
- d) RefETec-I Clausal: "thereafter either for *generosity* (i.e. **free them without ransom**), or ransom" (47: 04) to be instead as: "thereafter either for **free-ing them without ransom**, or ransom."

Moreover, the pragmatic and technical sub-classes of TAIps are considered to be, respectively, referentially obligatory and optional. Both literal and formal-yet-expansive types of explicitation apply to the former and both formal-yet-impassive

and liberal types apply to the latter. Therefore, the translated RefEPra-wise verse of the Quran could be also uttered as "as a *Command of every matter* (or this Qur'an) from Us" and to say as "thereafter either for *generously free-ing them without ransom*, or ransom" for the RefETec-wise one. In fact, the co-text provides referents somewhere, which "take their place in the reader's representation of the fictional world" (Malmkjaer, 1998, p. 31). In other words, newly formed translational types are put in process: deletion and reverse replacement for the pragmatic TAIp on the one hand and, on the other hand, insertion and direct replacement for the technical one.

In line with the pattern of *binary* classification of things in translation, the former two ways of processing seem to be conservative and the latter two are conversely alternative. It is the matter of disparity, anyhow, between *literality*-wise and *liberality*-wise explicitations as argued by most of the approaches to equivalence in the field of translation studies. Nonetheless, the translations of the Quranic text as observed in the related literature (e.g. Siddiek, 2012) have been of *only* three types: *literal translation* in which a word is replaced with another equivalent word(s) keeping the structure, *translation of meaning* in which a word is replaced with an equivalent word(s) being far from the original features and *interpretative translation* in which the Quranic message is rendered by an interpretation of the Quran. However, our translational types of explicitation as to the Quranic text are eventually four, falling under two umbrellas in terms of the TAIps: conservative and alternative.

Being either form or meaning-based, translation is also proposed by Larson (1984, 1998) to be of four levels (or types), which are in harmony with ours to a great extent. The first two of them fall under the form-based (also known as literal, word-for-word) translation that "sounds like nonsense and has little communication value" (p. 15). However, the other two fall under the meaning-based (also known as

idiomatic, sense-for-sense) translation that "reproduces the meaning of the source language in the natural form of the receptor language" (p. 17). Such four types are (Ibid., pp. 17-20): *literal*, having little communication value despite being of use to the study of the original SL; *modified literal*, entailing a change in the SL word order to suit the TL one but still not communicating the intended meaning; *idiomatic*, using the TL natural forms in either the grammatical constructions or the choice of lexical items and not sounding like a translation; and *unduly free*, adding extraneous information, changing the meaning or distorting the SL historical facts and cultural settings.

### **7.3.1.2 Improvement by textuality**

At the translational aspect of textuality as to cohesivity and relationality by content-analysis, this Subsection will discuss the minor RQ-2/3 by content analysis: How the TAIps can cohesively or relationally soften or harden the Quranic text being rendered into English. As per our Dimension 2, the TAIps are considered as either essential or excessive devices of texture as to the sample HKT material. Cohesively, the one lexical device is to be only *essentially auxiliary* in the form of recurrence; however, the four structural devices are either *essentially* referential and substitutive or *excessively* elliptical and conjunctive. Relationally, the four coherential factors are either *essentially* reiterative and collocative or *excessively* connotative and evocative; however, the one intentional factor is to be only *excessively auxiliary* in the form of interpretation. It is also the matter of disparity between corporeal and rhetorical relations (cf. Sanders and Maat, 2006, pp. 592-593) within a text as a stretch of language and a sequence of occurrences.

Obviously, each of the aforesaid *one-plus-four* devices of cohesivity as well as the *four-plus-one* of relationality is of two sides as to the HK translation of the

Quranic text: alleviating or aggravating the translated text and/or TL reader's flow of attention from a perspective of binary classification (see Figure 7.10 below). Making use of the same instances of TAIps in the previous Subsection of textuality, to textually improve the translated text of the Quran in this particular respect is—on the whole—a basic, FOUR-level *possible* attempt or, say, mode of text-transfer.

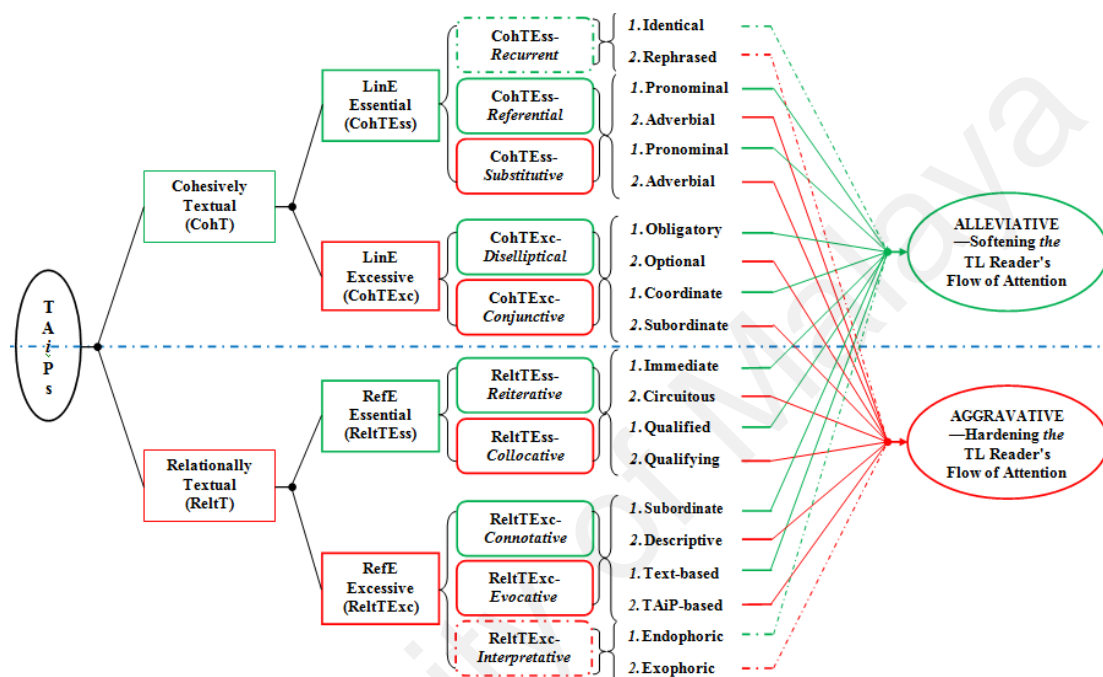


Figure 7.10: TAIps alleviating and aggravating a translated text

It is to use the TAIps in either a conservatively literal/formal manner (=Extreme 1 of the continuum of translationality) or an alternatively formal/liberal manner (=Extreme 2 of the continuum of translationality), as follows:

1. *literally*, to mean word-for-word or at least stick closely to the SL lexis, for making sense (cf. Nida, 1964); It is to include all the ten TAIps as cohesive (CohT) devices and exclude all the ten others as relational (RelT) devices. This type is caused by syntactic and semantic structures, and the TAIps are obligatory as they are necessary in order to produce grammatical and meaningful TL sentences. Of the reasons behind this literal type are the

missing categories in such an Arabic-English translation of a highly condensed text as that of the Quran (Klaudy, 2008).

2. *formally-1*, to respect context and even interpret for conveying the spirit of the original (cf. Nida, 1964); it is to include all the essential CohT/ReltT TAIps in the form of recurrence, reference, substitution, reiteration and collocation and exclude all the other excessive CohT/ReltT ones in the form of ellipsis, conjunction, connotation, evocation and interpretation. This type is influenced by the tolerable degree of freedom in translation or the translator's own notions of how to efficiently render the TL text. In fact, such textual additions highly help the TL text or, say, the resultant translation be that much allowably natural, expectedly ordinary and acceptably idiomatic to the target readership (Klaudy, 2008).
3. *formally-2*, to hand the TL readership everything on a plate for producing a similar response (cf. Nida, 1964); it is to include all the TAIps of an essential CohT/ReltT type in the form of recurrence, reference, ellipsis, reiteration, connotation, and exclude all the others of a excessive CohT/ReltT type in the form of substitution, conjunction, collocation, evocation and interpretation, This type is affected by the historical, geographic and cultural knowledge, and the translators give explanatory translations to make explicit the culturally implicit information. Therefore, such textual additions in parentheses are explicitations of implicit information due to a various set of cultural and shared-knowledge differences between SL/TL (Klaudy, 2008).
4. *liberally*, to have an equivalent effect by letting the text into a TL setting for having a natural and easy form of expression (cf. Nida, 1964);it is to include all the ten CohT/ReltT alleviating TAIps, and exclude all the other ten



CohT/ReltT aggravating ones. This type is regularly observed to be longer than the SL texts in the process of translation, and this is almost referred to the amount of explicitness. In this respect, the choices explained in the language system are different from those taking place due to the nature of the translation process (Klaudy, 2008).

Based upon a considerably reasonable notion that translating is moderately as both literal and liberal as possible, we have the following equation-like description of the TAIps. Moderately, our *formal-1* and *formal-2* translational types shall apply, and a final status of either including or excluding a CohT/ReltT type of TAIp shall be eventually reached by multiplying the former by the latter (see also Figure 7.11 below). In actual fact, the former concerns itself with a language-specific matter as it acts on the translated text's surface level and relates to the structural connectivity of its elements whereas the latter has to do with the conceptual relations that underline that surface text.

		F-1	F-2	Final Status
CohTEss	<i>Identical</i>	+	+	+ Included
Recurrence	<i>Rephrased</i>	+	+	+ Included
CohTEss	<i>Pronominal</i>	+	+	+ Included
Reference	<i>Adverbial</i>	+	+	+ Included
CohTEss	<i>Pronominal</i>	+	-	± Included or Excluded
Substitution	<i>Adverbial</i>	+	-	± Included or Excluded
CohTExc	<i>Obligatory</i>	-	+	∓ Excluded or Included
Ellipsis	<i>Optional</i>	-	+	∓ Excluded or Included
CohTExc	<i>Coordinate</i>	-	-	- Excluded
Conjunction	<i>Subordinate</i>	-	-	- Excluded
ReltTEss	<i>Immediate</i>	+	+	+ Included
Reiteration	<i>Circuitous</i>	+	+	+ Included
ReltTEss	<i>N-qualifying</i>	+	-	± Included or Excluded
Collocation	<i>V-qualifying</i>	+	-	± Included or Excluded
ReltTExc	<i>Subordinate</i>	-	+	∓ Excluded or Included
Connotation	<i>Descriptive</i>	-	+	∓ Excluded or Included
ReltTExc	<i>Text-based</i>	-	-	- Excluded
Evocation	<i>TAiP-based</i>	-	-	- Excluded
ReltTExc	<i>Endophoric</i>	-	-	- Excluded
Interpretation	<i>Exophoric</i>	-	-	- Excluded

Figure 7.11: Textual devices by formal-1 and formal-2 types

### 7.3.1.2.1 Cohesivity

For possibly improving the sample HKT material by textuality, the bare syntactic and semantic TL constraints are employed to reproduce the precise contextual meaning of the SL author, and the same effects are attempted on the TL readers as are produced by the original text on the SL readers. Based upon the equation above, the TAIps as cohesive devices in an English translation of the Quranic text help avoid producing ill-formed sentences in the TL text either lexically or grammatically; they are consciously performed in order to fill in the missing categories. The first two types of such devices (i.e. recurrence and reference) are left to be kept out of the parentheses and merely replace their preceding units of language (see Examples 01-04 below).

<b>CohTEss</b>	(01) "and before this was the	"and before this was the
Recurrence—	Scripture of <i>Musa</i> ( <b>Moses</b> ) as a	Scripture of <b>Moses</b> as a guide
<i>Identical</i>	guide and a mercy"	and a mercy"
<i>Rephrased</i>	(02) "and We shall marry them	"and We shall marry them to
(46: 12)	to <i>Hur</i> ( <b>fair female</b> ) with wide,	<b>fair female</b> with wide, lovely
(44: 54)	lovely eyes"	eyes"
<b>CohTEss</b>	(03) "falling down prostrate,	"falling down prostrate, seeking
Reference—	seeking Bounty from <i>Allah</i> and	Bounty from <i>Allah</i> and <b>His</b>
<i>Pronominal</i>	( <b>His</b> ) Good Pleasure"	Good Pleasure"
<i>Adverbial</i>	(04) "know them by the tone of	"know them by the tone of their
(48: 29)	their speech! And Allah knows	speech! And Allah knows <b>all</b>
(47: 30)	( <b>all</b> ) <i>your deeds</i> "	<i>your deeds</i> "

The other essential devices (i.e. substitution)—in the examples from 05 to 06 below—might be principally left to replace their preceding units but be kept in the parentheses; otherwise, they may be excluded or, at least, the pronominal sub-type of

them is included in parentheses while the adverbial one is completely excluded. In this respect, the translator supplies information that is missing or unstated e.g. to acquire knowledge or provide cooperation in a plan:

<b>CohTEss</b>	(05) "the Book that makes things	"the Book that makes things
Substitution—	clear. We sent <i>it</i> ( <b>this Qur'an</b> )	clear. We sent <i>it</i> ( <b>this Qur'an</b> )
<i>Pronominal</i>	down"	down"
<i>Adverbial</i>	(06) " <b>therein (that night)</b> is	" <i>therein</i> is decreed every matter
(44: 03)	decreed every matter of	of ordainments"
(44: 04)	ordainments"	

It seems as an attitude on the translators' part to have a cohesive/coherent text that can be of some use or relevance to the TL reader and, hence, influence the acceptability of the translated text. This also helps that reader determine the kind of text the translators intend to send. For the other two excessive types of cohesive devices in the examples from 07 to 08 below, they are attributed to textbuilding or even stylistic reasons or preferences so that a resultant translation can be more natural and idiomatic. The first of them (i.e. ellipsis) is principally excluded from the translated text; however, such TAiPs may be left to be part of the translation if any of them is considered to be obligatory such as the quotative or vocative ones.

<b>CohTExc</b>	(07) " <b>(they shall be)</b> among the	" <b>they shall be</b> among the
Ellipsis—	dwellers of Paradise - a promise	dwellers of Paradise - a promise
<i>Obligatory</i>	of truth"	of truth"
<i>Optional</i>	(08) "We shall remove the	"We shall remove the torment
(46: 16)	torment for a while. Verily you	for a while. Verily you will
(44: 15)	will <i>revert</i> ( <b>to disbelief</b> )"	<i>revert</i> "

Anyhow, the other type (i.e. conjunction) is completely excluded from the text (see Examples 09-10 below). This sort of insertion would help attain some balance informativity between the known and unknown in the translated text or, say, the extent to which the text's occurrences are expected vs. unexpected:

<b>CohTExc</b>	(09) "every matter of ordainments. As a <i>Command</i> ( <b>or this Qur'an</b> ) from Us"	"every matter of ordainments. As a <i>Command</i> from Us"
Conjunction— <i>Coordinate</i>		
<i>Subordinate</i>	(10) "they can avail you nothing against Allah ( <b>if He wants to punish you</b> )"	"they can avail you nothing against Allah"
(44: 05)		
(45: 19)		

As regards the TAIps as devices of relationality, on the other hand, they may be taken out of the English text of the Quran and the text remains lexically or grammatically good enough to the TL reader. However, their being included—particularly, the essential ones of them—definitely help dispose of or at least get any cultural or shared-knowledge mismatches toned down. To be moderate—or, say, to be in the safe side—the first type of such devices (i.e. reiteration) is to replace the preceding units of language in the TL text but be kept out of the parentheses (see Examples 11-12 below).

<b>ReltTEss</b>	(11) "it is only at the expense of his ownself. But Allah is <i>Rich</i> ( <b>Free of all needs</b> )"	"it is only at the expense of his ownself. But Allah is <b>Free of all needs</b> "
Reiteration— <i>Immediate</i>		
<i>Circuitous</i>	(12) "on the Day when We shall seize you with <i>the greatest seizure</i> ( <b>punishment</b> )"	"on the Day when We shall seize you with <b>punishment</b> . Verily"
(47: 38)		
(44: 16)		

### 7.3.1.2.2 Relationality

For the other essential type of relationality (i.e. collocation), as one can *see* in the examples from 13 to 14 below, they may be principally included in the way discussed above—i.e. kept in the parentheses—or, at least, its adjectival or noun-qualifying sub-type is to merely replace while the adverbial or verb-qualifying one is completely excluded. On the whole, such TAIps look as factors that can make a text relevant to a situation of occurrence and provide the context that influences how the TL readers would interpret the text.

<b>ReltTEss</b>	(13) "We have put you on a	"We have put you on a <b>plain</b>
Collocation—	( <b>plain</b> ) <i>way of commandment.</i>	<i>way of commandment.</i> So follow
<i>N-qualifying</i>	So follow you that"	you that"
<i>V-qualifying</i>	(14) " <b>have (repeatedly) shown</b>	" <i>have shown</i> the Ayat in various
(45: 18)	the Ayat in various ways that	ways that they might return"
(46: 27)	they might return"	

In actual fact, the TAIps above can affect the means of cohesion; a less cohesive text may be more appropriate than a more cohesive text depending on the situation. In other words, there must be a need for translation, as the situationality of the translation is never the same as the situationality of the SL text. However, the other relational devices for the purpose of the present study are considered to be of the excessive type (of an excessive type of textuality). By making the TL text longer than the original, they are almost pragmatic yet with a technical flavour due to the nature of the translating process itself.

<b>ReltTExc</b>	(15) "to forgive those who hope	"say to the believers to forgive
Connotation—	not for <i>the Days of Allah</i> (i.e.	those who hope not for <b>His</b>

<i>Subordinate</i>	<b>His Recompense)</b> "	<b>Recompense"</b>
<i>Descriptive</i>	(16) "a witness from among...	"a witness from among the
(45: 14)	Israel (' <i>Abdullah bin Salam رضي</i>	Children of Israel (' <i>Abdullah bin</i>
(49: 02)	<i>الله عنده</i> ) testifies"	<i>Salam</i> ) testifies"

Besides, such TAIp-like devices depend to a great extent on the translators' view of appropriateness as to the relationship between the SL text of the Quran and its English translation. The first type of such devices (i.e. connotation) is principally excluded but may be reasonably kept in the translated text; particularly, in case of the subordinate TAIps by replacing their preceding units of language, while the descriptive ones—basically stated in Arabic—are completely taken out (see Examples 15-16 below).

<b>RelTExc</b>	(17) "how bad is it... [i.e. to call	"how bad is it...[i.e. to call <i>your</i>
Evocation—	<i>your Muslim brother (a faithful</i>	<i>Muslim brother as: O sinner]"</i>
<i>Text-based</i>	<b>believer) as: O sinner]"</b>	
<i>TAiP-based</i>	(18) "they are the ones who	"they are the ones who
(49: 11)	disbelieved (in <i>the Oneness of</i>	disbelieved (in <i>the Oneness of</i>
(48: 25)	<i>Allah - Islamic Monotheism)"</i>	<i>Allah)"</i>
<b>RelTExc</b>	(19) " <i>not a new thing among the</i>	" <i>not a new thing among the</i>
Interpretation—	<i>Messengers (of Allah i.e. I am</i>	<i>Messengers (of Allah)"</i>
<i>Endophoric</i>	<b>not the first Messenger)"</b>	
<i>Exophoric</i>	(20) " <i>We made other people</i>	" <i>and We made other people</i>
(Local/Global)	<i>inherit them (i.e. We made the</i>	<i>inherit them"</i>
(46: 09)	<b>Children of Israel to inherit</b>	
(44: 28)	<b>the kingdom of Egypt)"</b>	

The other devices of relationality (i.e. evocation and interpretation) as illustrated by the examples from 17 to 20 above are completely excluded from such an English translation version of the Quran as to all of their sub-types or sent down as only footnotes. In fact, they might be left in the translated text for an intertextual purpose only depending upon the translators' knowledge of other texts or, say, pre-existing cognitive templates abstracted from their experience. However, if there is no such prior knowledge of a relevant text, the communication with the TL readership may break down as the understanding of the current translated text is obscured.

### **7.3.2 Survey-based C.b. improvement of the HKT**

This particular Subsection will discuss the translational aspect of communicativity by survey analysis. It is answering the minor RQ-4: To what extent do the TAIps keep up or break the maxims of translator-receptor cooperation? Taking into account our corpus-based possible improvement of the HKT by TAIps, the various set of the nineteen (19) TAIps in each translated text of the Quran was subject to exclusion by the participants of the study (see Section 4.4.2, or Appendix D: The survey-based instrument/questionnaire). Also, a set of nine causes as per Grice's (1975) cooperative principle was given to the participants to justify any of the TAIps they would exclude/keep out of the sample HKT. Such exclusions are discussed in terms of their TAIps and causes in the two already defined types of texts (Makki and Madani), both individually in isolation and, more importantly, collectively by a sufficiently representative number of seven TAIp/Cause correlations per each. Eighteen (out of 19) TAIps in average were attempted in each text. Each one of them was kept out by one participant at least (see also Figures 7.14 and 7.15 for further illustration).

In relation to the Makki text-type of Quranic revelation, TAIps nos. 18, 06, 02, 03 and 07 were the most frequent ones found to be excluded, almost against Causes

nos. 5, 4 and 6. Likewise, the same aforesaid Causes were also behind the exclusion of TAIps nos. 06, 09, 03, 07 and 19 from the Madani text-type of revelation. By putting the TAIps and Causes together and given that a translation is a cooperative act of communication between the translator and the TL reader/receptor, the following seven T/C correlations in each set below most frequently have influence on either the Makki or Madani text by flouting this kind of cooperation.

1. ***For the Makki Text-type of the Quran:***

- a) TAIp-02 ("and none but Allah knows their meanings") excluded due to Cause 4, giving information more than needed (=T02/C4),
- b) TAIp-18 ("صلى الله عليه وسلم") excluded due to Cause 5, saying irrelevant, unimportant things (=T18/C5),
- c) TAIp-06 ("صلى الله عليه وسلم") excluded due to Cause 5, saying irrelevant, unimportant things (=T06/C5),
- d) TAIp-03 ("Alone") excluded due to Cause 4, giving information more than needed (=T03/C4),
- e) TAIp-06 ("صلى الله عليه وسلم") excluded due to Cause 8, being unclear or making the TL text unclear (=T06/C8),
- f) TAIp-02 ("and none but Allah knows their meanings") excluded due to Cause 6, making the text unnecessarily long (=T02/C6), and
- g) TAIp-07 ("to these pagans") excluded due to Cause 5, saying irrelevant, unimportant things (=T07/C5).

2. ***For the Madani Text-type of the Quran:***

- a) TAIp-06 ("صلى الله عليه وسلم") excluded due to Cause 5, saying irrelevant, unimportant things (=T06/C5),



- b) TAIp-09 ('صلی اللہ علیہ وسلم') excluded due to Cause 5, saying irrelevant, unimportant things (=T09/C5),
- c) TAIp-03 ("the one who is a liar, and the one who is truthful") excluded due to Cause 5, saying irrelevant, unimportant things (=T03/C5),
- d) TAIp-19 ("the obedience to Allah") excluded due to Cause 6, making the text unnecessarily long (=T19/C6),
- e) TAIp-03 ("the one who is a liar, and the one who is truthful") excluded due to Cause 6, making the text unnecessarily long (=T03/C6),
- f) TAIp-07 ("by standing against him and hurting him") excluded due to Cause 6, making the text unnecessarily long (=T07/C6), and
- g) TAIp-07 ("by standing against him and hurting him") excluded due to Cause 4, giving information more than needed (=T07/C4).

Obviously, the following points are observed and can be considered in any improvement of such an English interpretation of the Quranic text as the HKT one:

- a) The issue of continuation or interruption as to the TL reader's flow of attention is not any factor at all to affect the exclusion of TAIps in a translated text of the Quran and, hence, the possible improvement of the HKT sample. Actually, the seven TAIps shown above as excluded from the Makki type of Quranic revelation are all continuative; they are also almost continuative in relation to the Madani text-type except for two much and little frequent ones: T03/C5 and T03/C6. This would also justify the nature of conciseness of the Makki text and how largely it is in need—according to either the translator or potential TL reader—for TAIps to be reasonably readable and, hence, acceptable.
- b) Moreover, the exclusion of TAIps is affected by what class of explicitation they belong to. All the seven TAIps excluded from the Makki text are

pragmatic (virtually- and actually-bracketed) or technical (translation-proper); i.e. they belong to Class 2—RefE, which is to be the aggravating part of explicitation. With regard to the Madani text; however, it witnesses TAIps falling under Class 1 of explicitation—along with RefE ones being pragmatically virtually-bracketed or technically translation-proper and interpretative. The instances of TAIps belonging to the LinE class are only optionally textbuilding; actually, no obligatory TAIps were subject to any exclusion.

- c) On the textual side, the TAIps as relational devices are more excludable than the cohesive ones by a 4:3 ratio. For the former type of textuality, the excluded TAIps are connotative and evocative in the Makki text and connotative and interpretative in the Madani one. However, two cohesive devices were subject to exclusion: ellipsis in favour of the Makki text and conjunction in favour of the Madani one. Both types of textuality are not away from any rejection and exclusion by the potential TL readers of a translation of the Quran. Anyhow, the excluded TAIps are almost secondary in either type.
- d) Demographically, furthermore, the most frequent T/C correlation collectively identified by the potential TL audience was T03/C4 as to the Makki text in favour of the IPUPs or T06/C5 as to the Madani one in favour of the IPUAs by 75% per each (see Table 7.3). From an individual perspective, CoE 4 (*giving information more than needed*) is the most considerable one as to the Makki type of Quranic revelation in favour of each category of audience. However, with regards to the Madani type, CoEs 5 and 6 (*saying irrelevant, unimportant things* and *making the text unnecessarily long*) are also considerable ones in much favour of the IAUPs and IPUPs, respectively.

**Table 7.3: T/C correlations by category of TL audience**

TL audience	Makki	Madani
IPUP	T03/C4 N. 3/75.0	T19/C6 N. 2/50.0
IPUA	T02/C4 N. 12/50.0	T06/C5 N. 18/75.0
IAUP	T02/C4 N. 7/58.3	T08/C6 N. 7/66.7
IAUA	T03/C4 N. 18/54.5	T06/C5 N. 16/48.5

In actual fact, a TAIp being a second one (i.e. a part of a bigger, double TAIp) as well as its unnecessary or even necessary length are almost the principal reasons behind the incomprehensibility of a HKT text of the Quran due to TAIps. Served by RefEPra-*V/A*, LinEOpt-*T* and RefETec-*T* in line with relevance, informativeness and perspicuity, the most inconsiderable TAIps are those which do not say things locally or global pertinent to the discussion, do not give information no more than originally required and are not clearly brief/orderly as the text can in what it says (i.e. Submaxims 2(a)-i/ii, 1(b)-i and 2(b)-i). They can be in some way or another the same to Jabari's (2008) peculiar style as well as literal translation or cultural mismatch as reasons, yet in a completely different order.

To intentionally or unconsciously flout a maxim is possible and, thus, a different meaning is conveyed and/or a negative pragmatic effect is produced. Interaction in translation is difficult as there is no cooperation and the translators intend for their listeners to understand their underlying implications. Eventually, trying to draw together the translated text of the Quran by giving it a specific amount of unequivocal sense, putting it up in an extensively supplementary manner and attempting any cultural associations or semantic duplications are things to be well considered in an English translation of the Quranic text.

#### **7.4 Conclusion**

In light of the purpose of research and alongside the related approaches in translation and/or textlinguistics, this Chapter has particularly discussed the explicitative and textual types/sub-types of Textual Additions in Parentheses (TAIps) as encountered in

the sample of the HK translation for this study of the Quranic text into English (cf. Nida, Newmark, Baker and Klaudy; Grice, Halliday and Hasan, Beaugrande and Dressler and Cruse). For the sake of improvement, the TAIps have also been investigated as to how they explicitatively and textually continue or interrupt a potential TL reader's flow of attention or alleviate or aggravate the reading of the translated text of the Quran as being comprehensible to a potential English-speaking reader. Based on this view, explicitation is of a linguistic nature and, based upon this linguisticity, referential explicitation comes into view. Moreover, textuality is of a cohesive nature and, based upon this cohesivity, relational textuality comes into view. On account of a content-based investigation, both are judged for a communicative account by a survey analysis.

A textual addition of a linguistically explicitative (LinE) type refers to the same thing in the real world of the text while a referentially explicitative (RefE) one triggers similar associations in the minds of the translators. Being either obligatory or optional, the LinE type is descriptive and declarative representations of language; it is caused by the syntactic and semantic structures of languages or being of importance since the TAIps involve items not on the linguistic SL surface. However, the other RefE type of TAIps—being either pragmatic or technical—is pictorial and procedural representations of language; it is almost redundant yet potentially needed for completing the TL picture or is caused by explicitness being a universal feature of the translated product. Eventually, the TAIps as encountered in the sample HKT material are of a various set of sixteen (16) explicitative sub-classes out of the 442-instances of the four main explicitative classes of TAIps under two umbrellas (see also Figure 7.12 for illustration).

Rendering the meaning of the Quran into English—as accurately as possible yet so that it is readable and fluent—should not be an impossible task, assuming that "anything that can be said in one language can be said in another" (Nida 1969, p. 4). Nida (1964) proposes that the translator must meet four basic requirements in translating: making sense, conveying the spirit and manner of the original, producing a similar response and having a natural and easy form of expression (p. 164). Having been observed to adopt the hard side of TAIps in either explicative class: LinE optional and RefE technical—i.e. Sub-class 1(b) and Sub-class 2(b), such an English interpretation of the Quran as the HKT conveys the original spirit and has easy expressions yet in an aggravating manner. On the one hand, it is not a literal translation of the Quran that would be unnatural and unidiomatic, i.e. it is more of a tendency to either naturalness or idiomaticity. On the other hand, the TAIps lengthen this particular TL version of the Quran due to the functional nature of the translating process itself as translations are often longer than the originals.

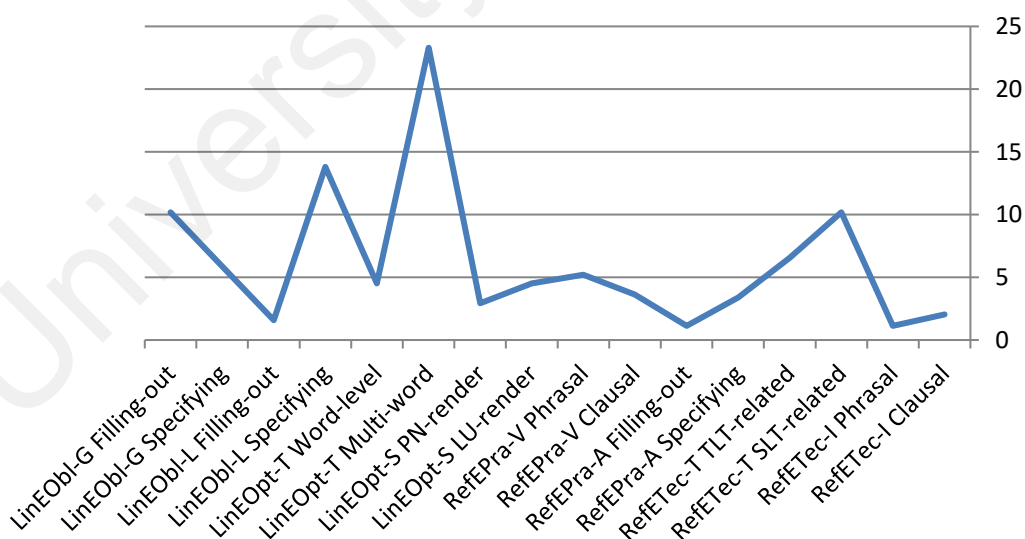
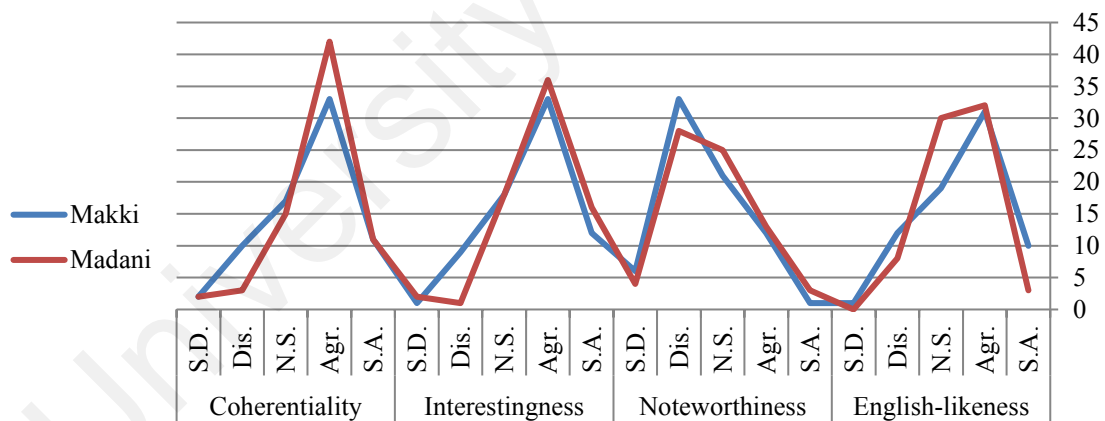


Figure 7.12: Explicative sub-classes of TAIps in the HKT

On a final four-statement exercise on Beaugrande and Dressler's (1981) last four receiver-oriented standards, a translated HKT text of the Quran generally looks

to be of a fair degree of textuality to a potential TL reader (see Figure 7.13 below). Specifically, it is cohesive and coherent being of use or significance to the readers; its occurrences are unknown or unexpected to an extent and its utilization depends upon the TL reader's knowledge of previously encountered texts. In other words, it is articulate, interesting and English-like in favour of a Quranic text that is simple and has long/detailed verses and easy vocabulary (i.e. say, the Madani type of revelation). For the standard of situationality; however, the translated text of the Quran—that is generally short and brief and is of a majestic, rhetorical and rhythmic style with a large amount of metaphors, similes and allegories and extensive vocabulary—is fairly non-textual and does not seem to be noteworthy to a potential TL reader of the HKT. No factors can make it relevant to the situation of occurrence in favour of such a stretch of language with information presented through basic logic conceptions and nourishing the intellect with narrating historical accounts as the Makki one.



**Figure 7.13: Receiver-based textuality to types of revelation**

Obviously, a translated logic-avoiding and legislation-dealing text of the Quran is of more communicativity (or, of reader-based textuality) in terms of such aforesaid constitutive principles that define and set the rules for textual communication. Most frequently, it is coherent by constituting a useful or appropriate

worth-accepting content, and, to a less degree, interesting by containing some new information or information that is unexpected. Such an English version as the HKT succeeds to transfer the content of the original into the TL in a comprehensible way. Nonetheless, a study by Jabari (2008) stressed in this particular respect, that a TL reader who is well-educated, would find it difficult to understand the meaning of a Quranic text. As a matter of fact, the TAIps help a translated HKT text of the Quran to be true, informative and perspicuous but hinder its being relevant. To a great extent, the translators and TL readers have mutual expectations of the kind of shared information but, to a lesser extent, the translators' intentions look to be non-natural in their communicating the Quranic message to the TL readership.

Translational dynamicity is syntactic, semantic, pragmatic and stylistic. Minor changes are required in rendering a text from one language into another; however, radical ones might be necessary as a close formal equivalent is utterly meaningless or carries a wrong meaning (Nida, 1964, p. 226). A procedure in translation to some extent distorts or, say, is an excuse for tempering the message even if it is intended for adjusting the SL text and producing correct, natural equivalents. For the sample translated HKT text of the Quran into English, the TAIps permit the adjustment of the form of the SL message to the requirements of the TL structure, produce semantically equivalent structures and also provide equivalent stylistic appropriateness, but do not carry a communication load that is much equivalent to an English-speaking reader of the Quranic text.

To conclude, the formal-*I* approach might be the most suitable one in translating the text of the Quran. However, to get it communicatively translated is also favoured for avoiding any abnormal or inaccurate results."Provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the

only valid method of translation" (Newmark 1981, p. 39). This approach shall be higher than focusing on the word (i.e. the translator is not "more likely to misinterpret the intention of the author and more apt to distort the meaning" (Nida, 1964, p. 191) and lower than focusing on the sense (i.e. the translator does "tend to create the same effect on the TL reader as much as obtained by the original readers" (Newmark, 1981, p. 39). *It is a matter of faithfulness: a SL meaning is more fully and satisfactorily perceived!*

At any rate, no translation can be one-hundred percent reliable and there must be shortcomings either in relaying an accurate meaning or transferring it into an acceptable language. Supporting this point of view, Hasanuddin Ahmad (1996) stresses that "all the existing translations of the Quran suffer from inherent shortcomings and limitations" (p. 5). In this spirit, Arthur J. Arberry, an English translator of the Quran, having inspected the Quranic translations prior to his own, says:

*"[I]n making the present attempt to improve on the performance of many of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which—apart from the message itself—constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind" (1991, p. x).*



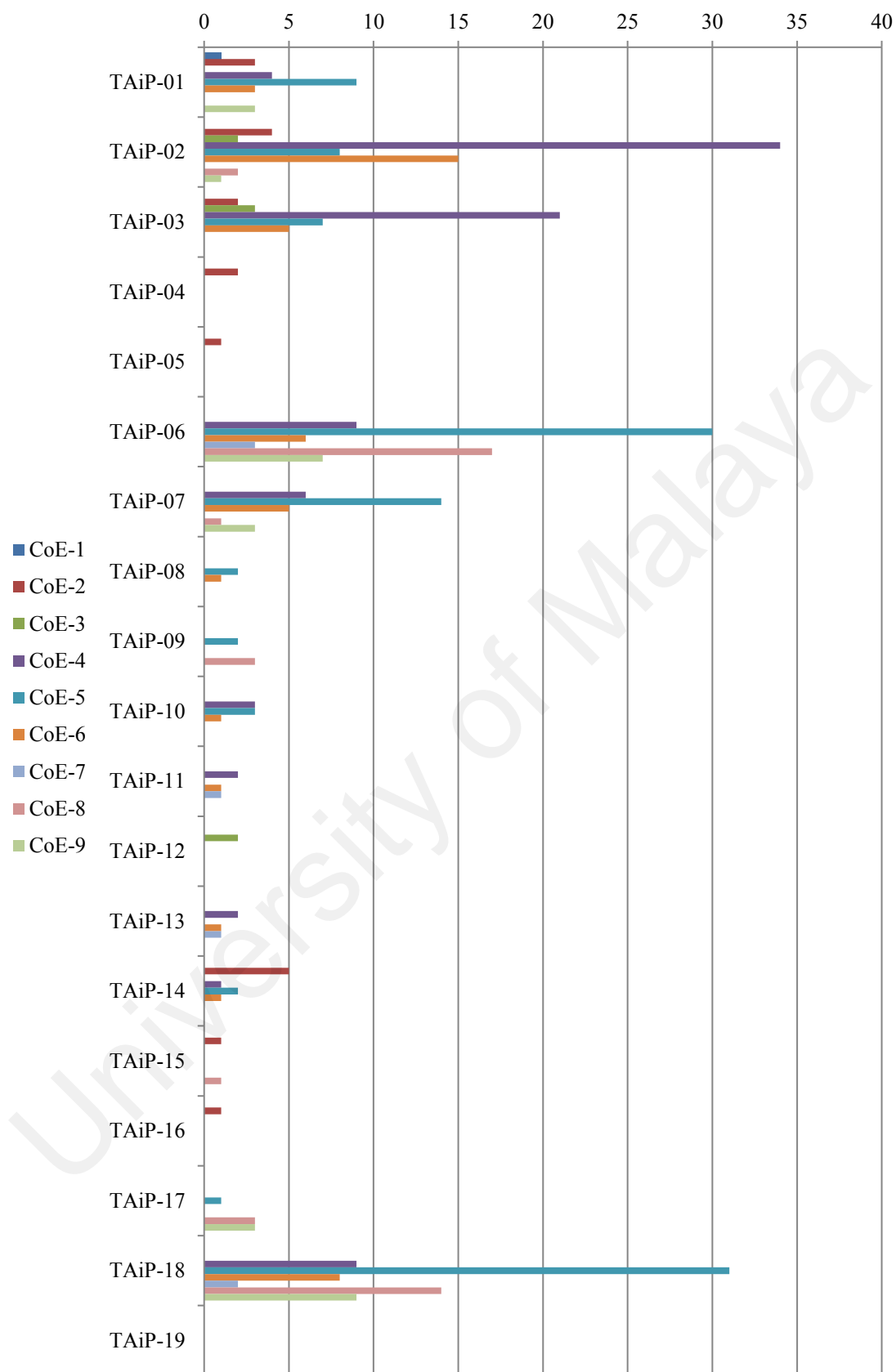


Figure 7.14: Distribution of TAIps to causes of exclusion in a Makki text

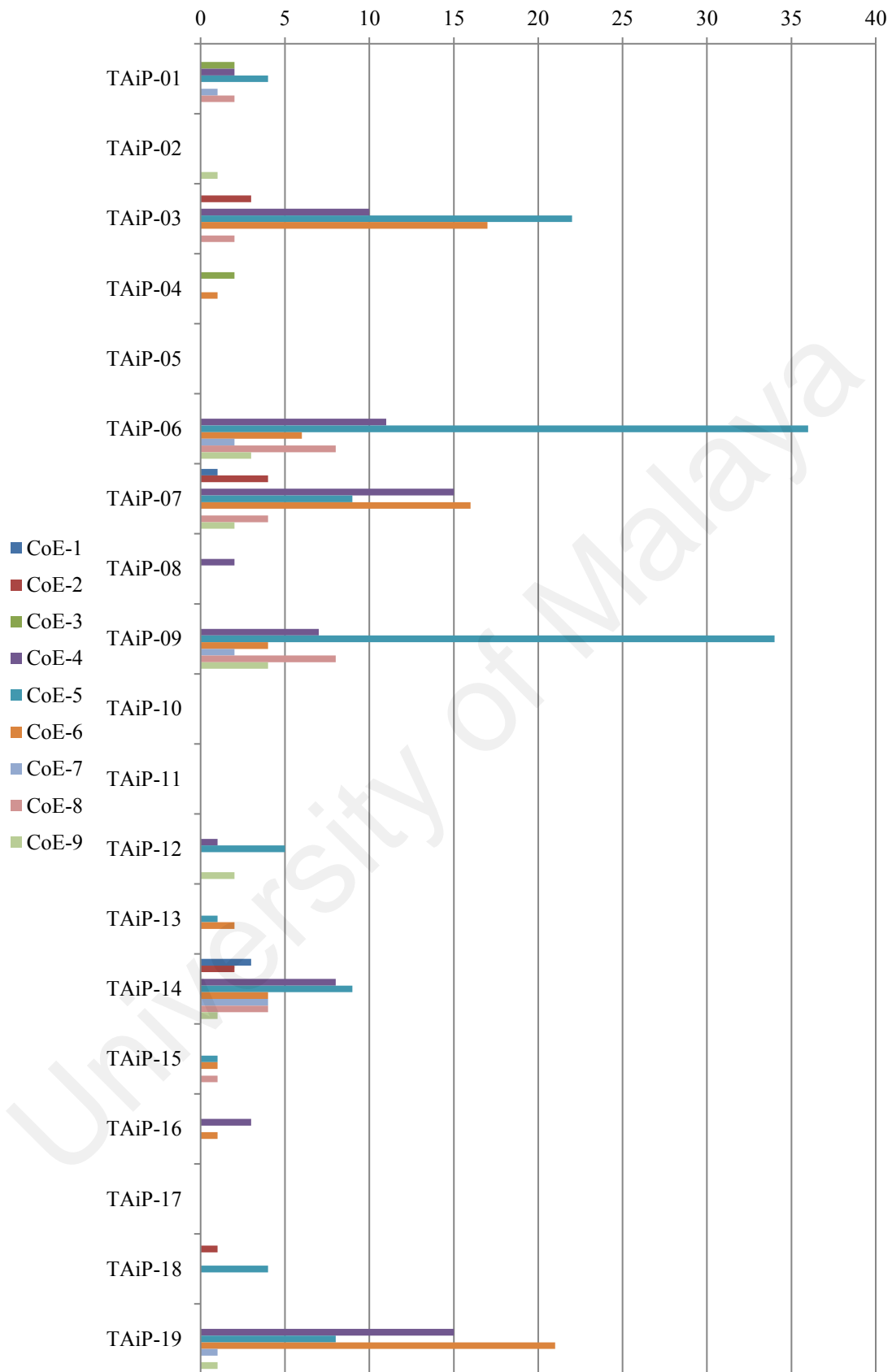


Figure 7.15: Distribution of TAIps to causes of exclusion in a Madani text

## CHAPTER 8: CONCLUSION

"[I]f the text involves situations [...] peculiar to the natural environment and culture of its language area, an inevitable loss of meaning should occur, since the transference can be only approximate."  
(Newmark, 1988, p. 7)

### 8.1 Summary of the study

Owing to the concise original language of the Quranic text and the various linguistic aspects this religious language would entail, its being rendered into a completely different language and/or culture such as English has been highly demanding. Certain kinds of insertions or interpolations (in the form of textual additions in parentheses) might be actually required in order to transmit the Quranic real sense and, thus, produce an as much original version as possible in the TL text. However, such textual additions could be sometimes mistaken or misleading as they might be distorting the original meanings of the Quranic message; they might not be based on any linguistic approaches to translation or reasonable procedures of adjustment. In light of a number of renowned theories in either field of translation studies or text-linguistics, the present study aimed at analyzing the textual addition in parentheses (TAiP) strategy as encountered in an officially approved yet heavily criticized translation of the Quranic text into English, *The Noble Quran* by Dr. M.T. Hilali and Dr. M.M. Khan (1996).

In this Chapter, a brief summary of the findings of the study is provided by giving the most critical things obtained in the data analysis and a set of implications on the basis of the data is informed giving a range of evidence to the assertions presented. Furthermore, a set of theoretical and/or practical recommendations is made available and a final word is given suggesting as well some possible directions for future studies. Based upon our main aim, we have sought to respond to a number of research questions related to the TAiP strategy. The present study was built upon four objectives; each objective was given its own major and minor research question. The major RQs were in view of Dimension 1—*Binarity-themed exploration of*

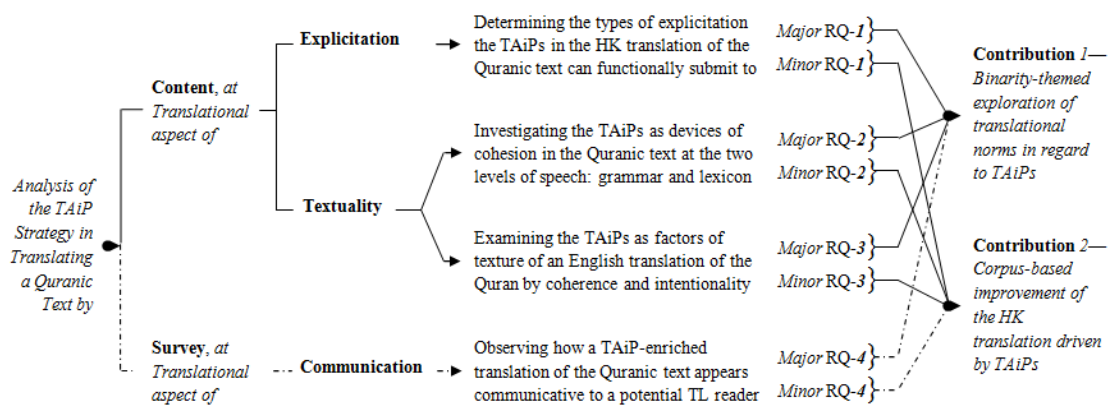
*translational norms in regard to the TAIp strategy in the sample of the study from the HKT; they were as well assisted by minor, dependable ones leading to Dimension 2—Corpus-based improvement of the HKT driven by the TAIps in light of the newly explored translational norms.*

1. For the first objective, it was based upon Klaudy's (2008) approach and typology of explicitation as a main theory—as well as Nida's (1964) approach to and techniques of addition in translation as a supporting one—for determining the types of explicitation the TAIps in the HKT of the Quranic text can functionally submit to. This objective majorly attempted what linguistically or referentially explicitative classes the encountered TAIps in the HKT fall under and, *minorly*, to what extent such TAIps can keep up or break the English-speaking reader's flow of attention.
2. The second objective of the study was on the basis of Halliday and Hasan's (1976) approach to cohesion in English as a main theory—as well as Beaugrande and Dressler's (1981) first standard of textuality as a supporting one—for investigating the TAIps as devices of cohesion in the Quranic text at the two levels of speech: grammar and lexicon. This objective majorly attempted to investigate how the TAIps can be of lexically or grammatically cohesive relationships to the Quranic text as for the HKT and, *minorly*, how the TAIps can cohesively soften or harden the Quranic text being rendered into English.
3. However, the third objective was on the basis of Cruse's (1986) approach to lexical meaning as a main theory—as well as Beaugrande and Dressler's (1981) second two standards of textuality as a supporting one—for examining the TAIps as factors of texture of an English translation of the Quran by

coherence and intentionality. This objective majorly attempted whether the TAIps can be of any connections with the Quranic text/context by means of coherence or intentionality and, *minorly*, how the TAIps relationally get the HK translation of the Quran either softened or hardened.

4. The fourth objective was based upon Grice's (1975) maxims/principles of cooperation as a main theory—as well as *Beaugrande and Dressler's (1981) last four standards of textuality as a supporting one*—for observing how a TAIp-enriched translation of the Quranic text appears communicative to an English-speaking reader. This objective majorly attempted what elementary and secondary roles the TAIps can play in triggering the communicativity of the HKT and, *minorly*, to what extent the TAIps keep up or break the maxims of translator-receptor cooperation.

Methodically, the study employed a mixed content and survey-based analysis approach. Each aspect of this analysis was qualitatively and quantitatively presented and discussed in an attempt for exploring new translational norms as to the TAIps and improving the HK translation of the Quran into English. Dealing with the first three objectives, the content-based analysis thoroughly addressed the TAIps in this English version of the Quran with regards to the two main aspects of this research: explicitation and textuality. A corpus-based sample of six small-sized Makki/Madani chapters of the Quran was selected. It included a total number of 442 TAIps. Another sustaining aspect on the basis of a survey also came up to observe the communicativity of the translated text by means of the TAIps; only dealing with the fourth objective of the study, 73 non-Arabic, English-speaking persons were selected to participate in a two-case, self-administered questionnaire (see also Figure 8.1 for further illustration).



**Figure 8.1: Overall design of the present study**

Eventually, new binary types and sub-types of our Quranic-text-oriented TAIps—*set in figures and representatively given examples from the text and supported by statistical accounts in the form of Figures and Tables*—were provided as illustratively as appropriate. This was done to almost fulfill the requirements as required by the theories of this study. Contribution 1—*Binarity-themed exploration of translational norms with regard to the TAIp strategy in the HK translation of the Quranic text into English*—in specific response to the major RQ type. Besides, an improved version of the sample HK translation of the Quran into English was suggested; a number of the TAIps were included, adapted, modified or excluded from it. The practice-wise Contribution 2—*Corpus-based improvement of the HK translation of the Quranic text driven by TAIps in light of the newly explored translational norm*—was attempted in specific response to the minor RQ type.

1. Basically found to be both linguistically and referentially explicative, the TAIps as encountered in the sample of the HKT for the study were of eight sub-classes. The LinE type was obligatorily grammatical or lexical and optionally textbuilding or stylistic; however, the RefE type of TAIps was pragmatically virtually or actually-bracketed and technically translation-proper or interpretative. Each sub-class also had its own binary types.

2. In terms of textuality in its actual part (i.e. cohesivity), a set of one-plus-four types of TAIps as cohesive devices of texture were encountered in the sample of the HKT for this study at two levels: lexical and structural. Recurrence was only an auxiliary device based on the lexical content while the four structural ones came essentially in the form of reference and substitution or excessively in the form of ellipsis and conjunction.
3. As to the other virtual part of it, textuality was also found to be relational by coherence and intentionality. A set of four-plus-one types of TAIps as devices of relationality were found in the sample of the HKT for this study. The four coherent ones were essentially reiterative or collocative and excessively connotative or evocative. Anyhow, the one intentional device of relationality was only auxiliary in the form of phrasal/clausal interpretations.
4. In line with the basic classification of TAIps in terms of explicitation, it is to say that the eight sub-maxims of translator-receptor cooperation were applied to the sample of the HKT. It was both elementary to encompass the first two Gricean maxims of quality and quantity, and secondary to encompass those of relevance and manner. Each sub-maxim also had its two types.

Being such a descriptive, declarative, pictorial and/or procedural representation of language, the various set of TAIps encountered in the sample of the HKT for this study could help the SL text to make sense, be conveyed in terms of its spirit and manner, be of a similar response to the TL readership and have a natural and easy form of expression. They might linguistically or referentially keep up or break the English-speaking reader's flow of attention, cohesively soften or harden the Quranic text being rendered into English, relationally get the HKT of the Quran either softened or hardened and essentially or excessively keep up or break the maxims of

the translator-receptor cooperation. Actually, it is just like the car's gas and brake/clutch; the less traffic jam on the way, the more gas you give it (i.e. to use the pedal of *literality*); otherwise, you need to use the brake/clutch (say, the pedal of *liberality*) at certain strategic points lest you expect getting an injury or death-causing 'textual accident'. In other words, to translate a Quranic text into English, one should have norm-governed, regularly-occurring TAIps, or strategic ones in a variously ad-hoc manner (Dimitrova, 2005, pp. 236-239).

The nature and frequency of TAIps in an English interpretation of the Quran can help make a decision as to the HKT one. On the whole, they belong to a mixed mode of transfer: literal (*as Extreme 1 in the continuum of translationality, being a word-for-word mode*) and, dependently, liberal (*as Extreme 2 being, however, a sense-for-sense mode*). The HKT sample for this study is more acceptable than it is an adequate English interpretation of the Quranic text since the optional and technical TAIps prevail to their obligatory and pragmatic counterparts respectively (cf. Toury, 1995). At a large-scale level, however, and in agreement with Yaqub (2014, p. 229), it is more to be considered as an adequate one as the linguistic type of explicitation was more frequent than the referential one; in other words, the HKT closely sticks to SL lexis and syntax and pays respect to the SL context, construes and still explains it more than it hands the TL readers almost everything on a plate and adapts the SL text for achieving an equivalent effect as to the TL's time and space. This all could eventually add to the consideration that the HKT is to a great extent, a literal, unbiased and unprejudiced English interpretation of the Quranic text.

## **8.2 Implications of the study**

In response to the significance (and questions) of the study as to both theory and practice-wise Dimensions, this Section provides facts, possible future effects or



results as suggested by the present study without being said directly, i.e. things only implied/implicated. Generally-speaking, an implication is a logical relation between two propositions or, say, a statement exhibiting a possible significance. In actual fact, the results of the present study clearly show a set of suggestions as follows:

1. First of all, TAIps are not always an indicator of a good translation; in the case of cultural difference, they can be useful in producing an idiomatic translation. However, they are more to be an indicator of over-translation, particularly if the outcome of theirs is an unnecessary repetition or a redundant TL text. Redundancy is not only a kind of "unnecessary repetition of something that is already there" (Pym, 2005, p. 31); it can be functional. Actually, the results of explicitation according to the explicitation hypothesis could be either functional or unnecessary repetition (Blum-Kulka, 1986). Being inherent in the process of translation, "an observed cohesive explicitness from SL to TL texts regardless of the increase traceable to differences between the two linguistic and textual systems involved" (Ibid., p. 19). Moreover, to textually add in translation overlaps with explicitation and other such terms as ellipsis and redundancy; anyhow, addition does not necessarily lead to explicitation but explicitation may result in addition.
2. A second important implication of the study particularly derives from the finding on how TAIps are translational concerns of explicitation and textuality on the one hand and communication on the other hand. In fact, an English translation of the Quranic text comprises two major phases: one is elementarily to explicitate the SL text and textualize the TL one; this kind of processing is interlingually occurring from Arabic into English and intralingually within the resultant English text only (cf. Jakobson, 1959). In a

secondary phase beyond the aforesaid lingual matter, to translate is also to communicate the effect from its SL setting to the TL readership; this phase is of an intersemiotic nature to a large extent. At the end, the translator in this respect is firstly an explicator and textualizer and secondly a communicator (or, say, an agent of the same) (cf. Snell-Hornby, 1988; Vermeer, 1989).

3. With the point stated above in mind, translating is a two-plus-one *not* three-phase process. This process as a whole is how things are built up—in human life or beyond: a) infrastructure and structure and b) ultrastructure. (One of the most considerable things that may completely fall under this pattern is a religion/FAITH: *Iman and Islam, and Ihsan*). Eventually, translationality shall put forward such a collective concept, i.e. faithful translation, as per which a TAIp is "something expressed in the translation which was not in the original, something implied or understood through presupposition in the source text [which] is overtly expressed in the translation, or an element in the source text which is given greater importance in the translation through focus, emphasis, or lexical choices" (Séguinot, 1988, p. 108).
4. Further to what is said above, a lingual part of translation is both actual in the form of linguistically explicative TAIps as cohesive devices of texture and virtual in the form of referentially explicative TAIps as relational devices. In other words, a linguistic addition is cohesively textualized at either level of speech, lexical or grammatical while a referential one is relationally textualized by either coherence or intentionality. Otherwise, TAIps necessarily does not help the translated text to being comprehensible, flout the translator-receptor cooperation and is subject to exclusion as a translation is basically an act of communication. Caused by the syntactic and semantic structures of

languages, TAIps are items found or not found to be self-evident on the linguistic SL surface. On the other side, they are only redundant for subjectively complementing the TLT (target language text) picture and based on a fact that explicitness is a universal feature of translation. Eventually, explicitation is not restricted to cohesive explicitness; the latter is only one of the explicitative types detected in a translation product (cf. Blum-Kulka, 1986; Seguinot, 1988; Pym, 2005).

5. To add information to a compact SL text is an important factor of explicitation. This is particular to such a text-type as the Quran or any other text of a similar genre. The speech of the Quran is commonly seen to entail simple expressions on the one hand and complex significations on the other hand. Therefore, a great effort needs to be taken in translating from synthetic Arabic into analytic English, and explicitation is the commonly used technique. There is no doubt that the Quranic text is difficult to translate; anyhow, to depart from the formal correspondence by means of TAIps can really help achieve more suitability or originality. It is the essential purpose of adjustment in any translation activity: produce correct equivalents in the TL text which are natural, and facilitate its reproduction in a different form yet in the fullest and most accurate sense (cf. Nida, 1964).
6. A sixth implication stems from having reframed the issue of registerial disparity as to the Quranic text in terms of TAIps. For the two types of revelation as rendered into English, the by-TAiP explicitation settles further textual disparities between them:
  - a) Regarding the MAKKI text of the Quran, it is less in need for what gives lexical specification for any meandering parts of its Quranic

content; its expressions are relatively less indirect or oblique, even if some of its Quranic parts are subject to explanatory commentaries based upon the instant context or the translator's world of knowledge.

- i. Anyhow, it is linguistically explicitated by obligatorily grammatical TAIps for its commonly being featured as a literal, linguistic and rhetorical miracle for the masters of the classical language of Arabic, and—in reference to the stories of past people and prophets—optionally textbuilding ones as it emphasizes God's attributes and the supreme power, Prophet Muhammad's prophecy and the reality of Judgment Day.
  - ii. However, it was referentially explicitated by pragmatically virtually-bracketed TAIps as the most prevailing theme of the Makki chapters is the doctrine of monotheism in worshipping one God as opposing to the general polytheistic belief, and technically translation-proper TAIps for having short verses that are stylistically motivating and, on the whole, letting alone lengthy or perplexing speeches.
- b) However, the MADANI text is less needy for what holds up its Quranic style of diction as its transliterated proper names and lexical units are less stylistically used; however, it also shows considerable tendency to have extra, second parts of interpolations within bigger TAIps put in round-in-square brackets or to be dashed in round ones.
- i. Upon such textual features, it is linguistically explicitated by obligatorily lexical TAIps for its commonly being a societal and disciplinary document for the Muslims and the followers of

the other religions, and optionally textbuilding TAIps as emphasizing the establishment of marital and family affairs, judicial, economic, administrative, criminal, matrimonial and educational rules, monetary transactions and acts of worship.

ii. However—yet in continuation of the theme of Islamic monotheism—it is referentially explicitated by pragmatically virtually-bracketed TAIps as the most prevailing theme of the Madani chapters is the Islamic law and jurisprudence, and technically translation-proper TAIps for having long verses that are easily worded and, capably, explain socioeconomic laws and technical concepts.

7. The sample of the HKT of the Quranic text has an overall tendency to spell out things in the translation; the use of the TAIp strategy is highly observed by the great length of the translated text in comparison to the original SL one in Arabic. Translations are often longer than the originals by the use or overuse of explanatory vocabulary and conjunctions (cf. Baker, 1996). In any translation, loss is inevitable; hence, it is an added value and not a breach of norms to cater for the pragmatic SL component. A translation between two linguistically as well as culturally remote languages such as Arabic and English is often rich of TAIps. Although TAIps would be observed in the work of non-professional translators, the matter is definitely different in rendering such a concise text as the Quran as commonly claimed to be a universal figurer of people. The fact that a translator may rely on procedures as he may deem fit and effective cannot be passed over as:

- a) the linguistic approach is said to be relatively limited (cf. Vinay and Darbelnet, 1958; Jakobson, 1959) or circular and inadequate (Snell-Hornby, 1988, pp. 19-20—in her reference to Catford's (1965) approach, arguing that translating cannot be merely reduced to a linguistic exercise as the textual, cultural and situational aspects should be also considered in translation). In this respect, the translator strictly encodes and transmits his thoughts to a TL reader who receives and decodes the message so as to arrive at the intended meaning (Sperber and Wilson, 1995, pp. 2-5).
- b) In favour of dynamic-equivalence, an effective approach is applicable to rendering a religious context, by which the same impact must be attained by a TL reader (cf. Nida and Taber, 1982, p. 25; Munday, 2001, p. 42). In such a critical context, this approach might cause the endorsement of the thoughts of a certain sect of religion (cf. Gentzler, 2001) as the translator only conveys as much information as needed so that the reader can recover the intended meaning from what is said, along with the mutual context and cognitive environment (Sperber and Wilson, 1995, pp. 6-9).

### **8.3 Recommendations of the study**

In response to the (objectives and) problem of the study as to both theory and practice-wise dimensions, this particular Section presents a set of interpretations and draws conclusions from the analysis of the obtained results, based upon which the recommendations herein are made. In general, it is to tell the readers what such results mean and, accordingly, what actions might be taken in either exploring translational norms or improving an English translation of the Quran as follows:

1. A good translator of such a sacred, claimed-to-be holy text as the Quran thematically understands the original units of translation, overcomes the differences between the two given systems, be utterly objective in rendering the SL message of the Quran and reconstructs the stylistic structures of the original work in his TL version (Venuti, 2000, p. 131); actually, he is a knowledgeable person (Wilss, 1996, p. 143). He may resort to the Quranic exegesis if his bicultural capacity is not up to the standard; in fact, he may lack certain types of knowledge even if he is of "a relatively high degree of practical competence" (Nida, 2003, p. 24). Bearing a total impact on the TL reader is not only borne by grammatically correct constructions or lexically understandable units of language; the SL message must be realized in a present-day context. The untranslatability of a SL unit of speech on a linguistic level and the lack of a culturally comparable convention in the TL must be taken into account (Basnett, 2002, p. 29).
2. An ideal translator must be linguistically and culturally competent in receiving, analyzing, transferring the SL text, and producing and assessing the TL one (Nord, 1992, p. 47). Likewise, Johnson and Whiteloch (1987) point out that "a good translator is one who has access to five distinct kinds of knowledge; target language knowledge, text type knowledge, source language knowledge, real world knowledge, and contrastive knowledge" (p. 13). His aim is to "transfer information from one language into another without betraying the former to accommodate the latter" (Sara, 2004, p. 107). Anyway, it is not only the translator's burden that the SL message of the Quran is communicated; the TL reader himself is also responsible for understanding the translated text of the Quran. He must have some essential knowledge of the

religion of Islam and, definitely, be familiar with the Quranic style of language.

3. In such a comparative or contrastive study of two languages as the translating process, it is essential to get both languages syntactically and semantically analyzed; hence, the translator longs for the TL reader's acceptance of the translated text. Almost all languages are in agreement on the kernel or near kernel level, to reduce a grammatical structure to the kernel level gives the rendering process a least chance of distortion. Preserving the context, the original order of sememes is to be reproduced as necessary and the actual grammatical structure is to be reinterpreted (Kasperek, 1983, p. 84). Also, it is the matter of two main shades/umbrellas of meaning: linguistic and referential. In a judicious blending, a receptor not only comprehends the referent of a word but he also acts in some emotional response to it. On the final shape of the translated text, a good style can help communicate the SL message with a special impact by which the translated text is expectedly acceptable and effective (Ghazala, 2008, p. 27). Not only do different languages provide different ways to get ideas expressed; "the ideas that can be expressed [also] differ from language to language (Hudson, 1996, p. 82).
4. On a related topic, a competent Muslim translator is the best to translate the Quranic text; he is more sensitive to the Arabic culture and the SL shades of meanings. Also, not many persons might be qualified for such a daunting task as an English interpretation of the Quranic text; sitting and working hard together, two teams of Muslim scholars having a reasonable command of English and of native Arabic-speaking linguists who have a good background on Islam should be able to overcome most of the difficulties. This kind of



translating is highly needed nowadays as English is the dominant language—or, say the lingua franca (Saleem, 2013, p. 77)—of the world today; in actual fact, a major part of the population of the world is learning the Quranic message by means of its English renditions (cf. Kidwai, 1987). Hence, two questions can obviously arise: how precise these translations are, and to what extent they can efficiently reproduce the SL meaning.

5. Away from any lexicogrammatical limitations, a translator of the Quran should not set himself to be bound to any stereotypical images (cf. Raof, 2001). However, the level of intentionality becomes high as the sacred discourse is manipulated by many TAIp-like interpolations. This kind of translation is almost unreliable as such intentions prominently become the most critical to highlight. Nida (2003) stresses that "intellectual honesty requires the translator to be as free as possible from personal intrusion" (p. 154). A translator is a facilitator—who must be invisible in the translation (Venuti, 1995, p. 6); he conveys the intended SL message with almost the same effect and bridges the gap between such two different linguistic and cultural systems as Arabic and English. The ideological attitude of a translator of the Quran may be highly extracted from the TAIps he performed in his TL version; in other words, the things added by the translator are almost what to tell the ideology of his own—or that of the publishing house or the religious authority having sealed such a translation.
6. A text is best regarded as a semantic unit; the concept of texture is appropriate to express the property of being a text. This is to explore all the resources that the English language has for creating texture, giving a text unity and purpose and distinguishing it from a disconnected sequence of sentences. Both are

reader-based standards of textuality. Two types of the Quranic texture in particular are served by the TAIps:

- a) the lexico-grammatical sets of linking to hold the translated text together and give it a more reasonably obvious meaning (i.e. cohesivity in the form of recurrence, reference, substitution, ellipsis and conjunction), and
  - b) the ways of content-organizing to let the translated text be of sense, have structured sentences and relate its concepts/relations to the situation (i.e. relationality in the form of reiteration, collocation, connotation, evocation and interpretation).
7. Another recommendation is to follow an English convention of the use of parentheses since the TL audience is basically English-speaking. In fact, one can see how important and necessary some TAIps are and how misleading, unnecessary or unpredictable some others are. They explain, define, illustrate and describe something in the SL text and attempt to fill in the gap left by the SL text in a way to continue the real sense in English. On the other hand, they interrupt the TL reader's flow of attention (Newmark, 1988, p. 92) and, to a great extent, surprise him/her with something that should not exist in the translation nor is it deemed to be mentioned or even implicitly included in the SL text. Although intended for conveying the message of the Quran and only inserted in brackets, any lengthy clarification in the HKT beyond what is needed for a given structure can be a footer commentary. This would help avoid any dispute or confusion to those who are neither familiar with Arabic nor even prepared to critically read this English version of the Quran.

8. To end with, using one procedure in translation or a combination of more than one to the same text by the same translator is controversial. Despite serving the purpose of achieving communicative equivalence in translating, not all the procedures can actually transfer the SL sense by merely filling in gaps (Ivir, 1977, p. 37); a combination of the same is sometimes required—particularly for cultural information, by which "two or more translation strategies employed at the same time" (Newmark, 1988, p. 84)—would help avoid any possible misunderstanding so "the translated text is maximally understood" (Baker, 1992, p. 34). In this respect, Séguinot (1988) suggests that explicating in translation is almost of three types: "something is expressed in the translation which was not in the original, something which was implied or understood through presupposition in the source text is overtly expressed in the translation, or an element in the source text is given greater importance in the translation through focus, emphasis, or lexical choice" (p. 108).

#### **8.4 Foreground**

Having investigated the strategy of textual addition in parentheses in translating the Quranic text into English, the present study speculates to what extent the HKT ("THE NOBEL QUR'AN") is acceptable upon either a content or survey-based analysis. Backgrounded by Nida's (1964) techniques of adjustment and Beaugrande and Dressler's (1981) standards of textuality, *it is more to know whether it is appropriately thought of being a literary transposition into a quite different lingual/cultural setting as it might appear as an amplified, over-explicated translation by its too many textual additions in brackets*. A various set of approaches and typologies as to textual additions in culture-bound translational contexts have been based upon. Being of an exploratory and improvement-wise nature, this analysis has concerned itself with the

functional nature of explicitation carried by the TAIps, the TAIps as lexically and grammatically cohesive devices of texture, the TAIps as factors of textuality by either coherence or intentionality and the comprehensibility of a TAIp-enriched text to a potential TL reader (Klaudy, 2008; Halliday and Hasan, 1976; Cruse, 1986; Grice, 1975). In terms of theory development and conceptual validation, this concluding Section presents some further research opportunities that can be taken in the future as a result of this project and, lastly, bring the present study as a whole to a close by foregrounding in brief some of its directions or new questions to inspire.

Further light can be shed on the issue of intertextuality in terms of our TAIp strategy in translation; it is a rich and controversial research area that still needs more investigation to be firmly established in the translation theory. Examples from Arabic texts of the Quran or, say, effectual political, sociopolitical speeches, can be put in comparison to other English counterparts being quoted, for instances, from the Bible or any other highly claimed-as-official sources to bring to light their textual/intertextual variations. Intertextuality can be obligatory or optional (cf. Fitzsimmons, 2013). It depends on the writer's intention and/or the reader's notion of reference. The disparity between such two types is neither absolute nor exclusive; they can co-exist within the same text. The writer may deliberately bring into play an association between two (or more) texts; i.e. he previously grasps the link so that the reader's understanding of the text is adequate. Having a less vital impact, a connection may be or may not be found; the writer pays respect to original writers. For instance, I must first be familiar with the Quranic text so that I can identify with and/or render into English the specific context/characterization within Al-Ma'arri's *The Epistle of Forgiveness*; deeper meanings can be given as many of the implicit

themes are more recognizable in the former. It is a matter of fulfilling the same purpose as the SL text did in the language it was written in (Forster, 1958: 6).

Researchers and/or practitioners can be capable of providing rich qualitative and quantitative data. They can initiate new or improve existing reforms in translating the Quranic text into English: what roles policymakers can play in this respect, how to design more rigorous studies on the link between the strategy of TAIps in translation and the TL readership's acceptance, what benefits are likely from conceptualizing such a strategy in different ways. Further comparative reviews of other English translations of the Quran may be carried out: their qualities need to be reviewed to see how a text reads on its own with no such bracketed notes or exegetical insertions. Serious mistakes might be found in some translations, sometimes deliberately made to serve destructive objectives against Islam (Siddiek, 2012, p. 20). In this respect, Brigaglia (2005) suggests that "the religious ideology of the translator is bound to influence the translation of the Quran" (p. 426); if a translator adheres to his religious doctrine, his work is most likely to be ill with "intellectual conflicts" (Brakhw and Ismail, 2014, p. 97). Such various English interpretations can be assessed in terms of the religious backgrounds of their producers: e.g. how to render or process the special Islamic terms and expressions by means of TAIps such as Salah, Taqwa... etc (cf. Campbell, 1998, p. 57). In this spirit, Baker (1992) argues that:

*"[a] person's competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker. The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated" (p. 64).*

While this study represents a beginning, it is a hope of the researcher that it is only a springboard for further dialogue and research about translating the Quranic

message. In fact, none of the translations of the Quran can match the original text in terms of either rhythm of speech, depth of sense, syntax of utterances, usage of vocabulary or even adherence to a highly claimed-to-be word of God. A loss of meaning should inevitably occur "if a text involves situations having elements peculiar to the natural environment and culture of its language area" (Newmark, 1988, p. 7). Some renditions in English are loyal to the actual words or expressions of Arabic; however, some others appear to be liberal in appealing to the real meaning(s) of the Quranic verses. It is not that much impossible to obtain such a good truly academic-in-nature and informative-in-purpose translation. In this respect, TAIps can be acts of explicitation used in a deliberate manner for fitting the concise language and cultural nature of the Quranic text and, hence, producing functionally adequate results (Munday, 2001, p. 79). Helping avoid any aspects of ambiguity or misleading references or interpretations (Nida, 1964, p. 227), a TAIp is a lexical or structural piece of explicitation for the clarity of meaning (*cf.* Grigore, 2005). However, it is an imprecise procedure if it causes over-translation and, thus, disloyalty to the SL text, of which some English translations of the Quran are accused.

Coming to an end of the present study as a whole, the TAIps in such a translated text of the Quran as the HKT does not hinder it from being a constitutively principled set of occurrences. They can be greatly of help for the TL readers to perceive the linguistic sense and realize the cultural world of the Quran as rendered into a completely different system and background (e.g. English). This text looks cohesive but might not be a coherently and intentionally relational unit of communication. The linguistic items of which it is lexically and grammatically made are meaningfully interconnected in sequences; however, the concepts within a text as well as the relations among them and to the external world are developed so an

identifiable goal is intentionally attained. Being cohesive and coherent and to a large extent probable or expected to a potential TL reader, the text with the too many TAIps in it does not seem to be of relevance to the situation although it depends on the knowledge of other texts. Regulatively, such a self-contained instance of language use as a translated text of the Quran is intended to be efficiently explicated and effectively textualized on the one hand, and appropriately communicated on the other hand (cf. Beaugrande and Dressler, 1981). Anyhow, to improve the existing English translations or develop new ones—in which the meanings of the Quran are not narrowed down to specific ideas—is still a continuous need.

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## LIST OF PUBLICATIONS AND PAPERS PRESENTED

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## APPENDIX

### APPENDIX A: GENERAL DESCRIPTION OF THE SAMPLE SURAHS

#### *First: Description of Contents/Themes of Surahs*

Sr.	Number of Surah/Chapter	Name of Surah/Chapter of the Quran	Description of Content of Surah/Chapter	Heptagonal/Registrial Category
1	Surah 44	<p><b>Al Dukhaan</b> (<i>The Smoke</i>): It takes its name from the word <i>dukhan</i> which occurs in Verse 10. Its historical background starts as the disbelievers of Makkah became more and more antagonistic in their...</p>	<p>...attitude and conduct, the Prophet prayed: <i>O God, help me with a famine like the famine of Joseph</i>. He thought that as the people would be afflicted with a calamity, they would remember God, their hearts would soften and they would accept the admonition. Allah granted his prayer, and the whole land was overtaken by such a terrible famine that the people were sorely distressed.</p>	Makki/ Category 6
2	Surah 45	<p><b>Al Jaathiyah</b> (<i>The Crouching</i>): It is derived from a sentence in Verse 28, implying that it is the Surah in which the word <i>jathiyah</i> has occurred. Its subject matter shows that it was revealed consecutively...</p>	<p>...after Surah Al Dukhan. The close resemblance between the contents of the two Surahs makes them look like the twin Surahs. It answers the doubts and objections of the disbelievers of Makkah about <i>monotheism</i> and the Hereafter and warns them for their attitude that they had adopted against the message of the Qur'an. The discourse begins with the arguments for <i>Tauhid</i>.</p>	Makki/ Category 6
3	Surah 46	<p><b>Al Ahqaaf</b> (<i>The Wind-Curved Sandhills</i>): It is derived from a sentence in Verse 21. It is determined by an historical event that has been mentioned in Verses 29-32. This incident of the visit of the jinn and their going...</p>	<p>...back after listening to the Qur'an had occurred, according to agreed traditions of the <i>Hadith</i> and biographical literature, at the time when Prophet Muhammad had halted at Makkah during his return journey from Ta'if to Makkah. The Prophet had gone to Ta'if three years before the <i>Hijrah</i>; therefore it was sent down towards the 10th year of the Prophethood.</p>	Makki/ Category 6

Sr.	Number of Surah/Chapter	Name of Surah/Chapter of the Quran	Description of Content of Surah/Chapter	Heptagonal/ Registerial Category
4	Surah 47	<p><b>Muhammad</b> (<i>Prophet</i>] <i>Muhammad</i>): It derives its name from a sentence stated in Verse 2 of it, thereby implying that it is the chapter of the Quran in which the holy name of Prophet Muhammad (upon...</p>	<p>...whom be Allah's peace and blessings) has occurred. Besides, it has another well known name "<i>Al Qital</i>" also, which is also derived from another sentence found in Verse 20. The contents of this Surah testify that it was sent down after the hijrah at Madinah at the time when the fighting had been enjoined, though active fighting had not yet been undertaken.</p>	Madani/ Category 6
5	Surah 48	<p><b>Al Fat-h</b> (<i>The Victory</i>): It is derived from the words <i>Inna fatah-na laka fat-han mubina</i> of the very first verse. This is not only a name of the Surah but also its title in view of the...</p>	<p>...subject matter, for it deals with the great victory that Allah granted to the Prophet and the Muslims in the form of the <i>Truce of Hudaibiyah</i>. Traditions concur that it was sent down in Dhil-Qadah, 6 A.H., at a time as the Prophet was on his return to Madinah after concluding the Truce of Hudaibiyah with the disbelievers of Makkah.</p>	Madani/ Category 6
6	Surah 49	<p><b>Al Hujuraat</b> (<i>The Apartments</i>): It takes its name from Verse 4 in which the word <i>hujurat</i> has occurred. The traditions actually show that this Surah is the set of commandments and instructions sent down on different...</p>	<p>...occasions as put together due to the relevancy of the theme. Moreover, the traditions also show that most of these commandments were sent down during the final stage of the Prophet's life at Madinah. It was almost sent down concerning Bani Tamim whose deputation had arrived in Madinah and started calling out to the Prophet from outside the apartments of his wives, in about 9 A.H.</p>	Madani/ Category 6

**Second: Heptagonal/Registrial Categorization of Surahs**

Ctgry. 1	Ctgry. 2	Ctgry. 3	Ctgry. 4	Ctgry. 5	Ctgry. 6	Ctgry. 7	Makki	Madani
1							☐	
2								☐
3								☐
4								☐
	5							☐
	6						☐	
	7						☐	
	8							☐
	9							☐
		10					☐	
		11					☐	
		12					☐	
		13						☐
		14					☐	
		15					☐	
		16					☐	
			17				☐	
			18				☐	
			19				☐	
			20				☐	
			21				☐	
			22					☐
			23				☐	
			24					☐
			25				☐	
				26			☐	
				27			☐	
				28			☐	
				29			☐	
				30			☐	
				31			☐	
				32			☐	
				33				☐
				34			☐	
				35			☐	
				36			☐	
					37		☐	
					38		☐	
					39		☐	
					40		☐	

Ctgry. 1	Ctgry. 2	Ctgry. 3	Ctgry. 4	Ctgry. 5	Ctgry. 6	Ctgry. 7	Makki	Madani
					41		☐	
					42		☐	
					43		☐	
					44		☐	
					45		☐	
					46		☐	
					47			☐
					48			☐
					49			☐
						50	☐	
						51	☐	
						52	☐	
						53	☐	
						54	☐	
						55		☐
						56	☐	
						57		☐
						58		☐
						59		☐
						60		☐
						61		☐
						62		☐
						63		☐
						64		☐
						65		☐
						66		☐
						67	☐	
						68	☐	
						69	☐	
						70	☐	
						71	☐	
						72	☐	
						73	☐	
						74	☐	
						75	☐	
						76		☐
						77	☐	
						78	☐	
						79	☐	
						80	☐	
						81	☐	
						82	☐	
						83	☐	

Ctgry. 1	Ctgry. 2	Ctgry. 3	Ctgry. 4	Ctgry. 5	Ctgry. 6	Ctgry. 7	Makki	Madani
						84	□	
						85	□	
						86	□	
						87	□	
						88	□	
						89	□	
						90	□	
						91	□	
						92	□	
						93	□	
						94	□	
						95	□	
						96	□	
						97	□	
						98		□
						99		□
						100	□	
						101	□	
						102	□	
						103	□	
						104	□	
						105	□	
						106	□	
						107	□	
						108	□	
						109	□	
						110		□
						111	□	
						112	□	
						113	□	
						114	□	

## APPENDIX B: LIST OF TAIPS IN THE SAMPLE HKT MATERIAL

### **Makki-1: Al Dukhaan (The Smoke)**

1. These letters are one of the miracles of the Qur'an
2. and none but Allah knows their meanings
3. Alone
4. this Qur'an
5. this Qur'an
6. night of Al-Qadr
7. Surah No. 97
8. in the month of Ramadan
9. the 9th month of the Islamic calendar
10. mankind
11. that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship
12. that night
13. or this Qur'an
14. or the Decree of every matter
15. the Messengers
16. As
17. but
18. none has the right to be worshipped but He
19. They will say
20. at the time when the torment has reached them
21. Messenger Muhammad
22. صلى الله عليه وسلم
23. He is
24. by a human being
25. to disbelief
26. punishment
27. Pharaoh
28. i.e. Musa
29. Moses
30. نبي اله السلام
31. i.e. the Children of Israel
32. or call me a sorcerer
33. or kill me
34. But they were aggressive
35. Musa
36. Moses
37. Saying
38. disbelievers, polytheists, sinners, criminals
39. Allah said
40. quiet and divided
41. Fir'aun's people
42. Pharaoh
43. fields
44. it was

45. We made the Children of Israel to inherit the kingdom of Egypt
46. Pharaoh
47. those who transgress beyond bound in spending and other things and commit great sins
48. the Children of Israel
49. mankind and jinn
50. during the time of Musa
51. Moses
52. Quraish
53. disbelievers, polytheists, sinners, criminals
54. i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones
55. when Allah will judge between the creatures
56. a near relative
57. a near relative
58. It will be said
59. This
60. pretending to be
61. the pious
62. See V.2:2
63. Paradise
64. also
65. it will be
66. fair female
67. of this world
68. Qur'an
69. Muhammad
70. صلى الله عليه وسلم
71. too

### **Makki-2: Al Jaathivah (The Crouching)**

72. These letters are one of the miracles of the Qur'an
73. and none but Allah knows their meanings
74. Alone
75. this Qur'an
76. through the earth
77. living
78. rain
79. sometimes towards the east or north, and sometimes towards the south or west sometimes
80. bringing glad tidings of rain etc., and sometimes bringing the torment
81. proofs, evidence, verses, lessons, revelations, etc.
82. Muhammad
83. صلى الله عليه وسلم
84. being
85. this Qur'an



86. will be of any profit to them  
 87. protectors, helpers  
 88. Qur'an  
 89. proofs, evidence, verses, lessons, signs, revelations  
 90. a severe kind of punishment  
 91. Muhammad  
 92. صلى الله عليه وسلم  
 93. harm them and  
 94. His Recompense  
 95. to punish these disbelievers who harm the believers  
 96. his ownself  
 97. mankind and jinn of their time  
 98. during that period  
 99. by revealing to them the Taurat  
 100. Torah  
 101. Muhammad  
 102. صلى الله عليه وسلم  
 103. plain  
 104. Our  
 105. like the one which We commanded Our Messengers before you  
 106. legal ways and laws of the Islamic Monotheism  
 107. Islamic Monotheism and its laws  
 108. if He wants to punish you  
 109. polytheists, wrong-doers  
 110. protectors, helpers  
 111. Helper, Protector  
 112. the pious  
 113. See V.2:2  
 114. Qur'an  
 115. in the Oneness of Allah  
 116. Islamic Monotheism  
 117. vain desires  
 118. god  
 119. him  
 120. as such  
 121. time  
 122. dead  
 123. to them  
 124. polytheists, disbelievers, worshippers of false deities  
 125. everything  
 126. kneeling  
 127. of deeds  
 128. Our angels used to record your deeds  
 129. in the Oneness of Allah  
 130. Islamic Monotheism  
 131. it will be said  
 132. to them  
 133. polytheists, disbelievers, sinners, criminals  
 134. therein  
 135. this Qur'an  
 136. Hell  
 137. so that they repent to Allah  
 138. and beg His Pardon for their sins  
 139. mankind, jinn and all that exists

140. Alone

**Makki-3: Al Ahqaaf (The Wind-Curved Sandhills)**

141. These letters are one of the miracles of the Qur'an  
 142. and none but Allah knows their meanings  
 143. Alone  
 144. this Qur'an  
 145. Muhammad  
 146. صلى الله عليه وسلم  
 147. to these pagans  
 148. the creation of  
 149. revealed before this  
 150. in support of your claims  
 151. invokes  
 152. even  
 153. invocations  
 154. on the Day of Resurrection  
 155. false deities  
 156. this Qur'an  
 157. Muhammad  
 158. صلى الله عليه وسلم  
 159. this Qur'an  
 160. Muhammad  
 161. صلى الله عليه وسلم  
 162. of Allah  
 163. I am not the first Messenger  
 164. Qur'an  
 165. 'Abdullah bin Salam  
 166. رضي الله عنه  
 167. this Qur'an is from Allah  
 168. like the Taurat  
 169. Torah  
 170. embraced Islam  
 171. to believe  
 172. polytheists, disbelievers and wrong-doers  
 173. the strong and wealthy  
 174. the weak and poor  
 175. Islamic Monotheism  
 176. to which Muhammad is inviting mankind  
 177. صلى الله عليه وسلم  
 178. the weak and poor  
 179. this Qur'an  
 180. Moses  
 181. the Qur'an  
 182. good-doers  
 183. only  
 184. forever  
 185. submitting to Your Will  
 186. They shall be  
 187. again  
 188. without rising  
 189. father and mother  
 190. and rebuke their son  
 191. of torment  
 192. Allah  
 193. in the Oneness of Allah

194. Islamic Monotheism  
 195. it will be said  
 196. disobey Allah  
 197. Hud  
 198. the curved sand-hills in the southern part of Arabian Peninsula  
 199. saying  
 200. the Day of Resurrection  
 201. gods  
 202. of the time of its coming  
 203. torment  
 204. polytheists, disbelievers, sinners  
 205. Quraish  
 206. faculties of  
 207. ears  
 208. eyes  
 209. ears  
 210. eyes  
 211. Allah's Prophets and their Prophethood  
 212. proofs, evidence, verses, signs, revelations  
 213. populations  
 214. repeatedly  
 215. them  
 216. proofs, evidence, verses, lessons, signs, revelations, etc.  
 217. to the truth  
 218. and believe in the Oneness of Allah  
 219. Islamic Monotheism  
 220. gods  
 221. to Allah  
 222. when there came the torment  
 223. before their destruction  
 224. remember  
 225. Muhammad  
 226. صلى الله عليه وسلم  
 227. three to ten persons  
 228. quietly  
 229. this Qur'an  
 230. Moses  
 231. Islam  
 232. with obedience  
 233. Allah's Messenger Muhammad  
 234. صلى الله عليه وسلم  
 235. believe in that which Muhammad has brought from Allah  
 236. صلى الله عليه وسلم  
 237. and follow him  
 238. Allah  
 239. Hell-fire  
 240. lords, helpers, supporters, protectors  
 241. from Allah's punishment  
 242. it will be said  
 243. to them  
 244. Muhammad  
 245. صلى الله عليه وسلم  
 246. disbelievers  
 247. torment  
 248. threatened  
 249. it will be  
 250. mankind!  
 251. this Qur'an is sufficient as  
 252. or proclamation  
 253. to save yourself from destruction  
 254. the rebellious against Allah's Command, the disobedient to Allah
- Madani-4: Muhammad (Prophet/ Muhammad)**
255. in the Oneness of Allah  
 256. and in the Message of Prophet Muhammad  
 257. صلى الله عليه وسلم  
 258. men  
 259. Islamic Monotheism  
 260. صلى الله عليه وسلم  
 261. in fight  
 262. Jihad in Allah's Cause  
 263. their  
 264. on them  
 265. take them as captives  
 266. is the time  
 267. free them without ransom  
 268. according to what benefits Islam  
 269. you are ordered by Allah to continue in carrying out Jihad against the disbelievers  
 270. till they embrace Islam  
 271. and are saved from the punishment in the Hell-fire  
 272. or at least come under your protection  
 273. without you  
 274. He lets you fight  
 275. they will know their places in Paradise better than they used to know their homes in the world  
 276. in the cause of  
 277. in the Oneness of Allah  
 278. Islamic Monotheism  
 279. Allah  
 280. this Qur'an and Islamic laws, etc.  
 281. fate awaits  
 282. Lord, Master, Helper, Protector, etc.  
 283. lord, master, helper, protector, etc.  
 284. in the Oneness of Allah  
 285. Islamic Monotheism  
 286. Paradise  
 287. Makkah  
 288. Muhammad  
 289. صلى الله عليه وسلم  
 290. evil desires  
 291. the pious  
 292. See V.2:2  
 293. is that  
 294. clear and pure  
 295. Are these  
 296. Muhammad  
 297. صلى الله عليه وسلم  
 298. evil desires  
 299. anything

300. indications and signs  
301. actually  
302. Muhammad  
303. صلى الله عليه وسلم  
304. none has the right to be worshipped but Allah  
305. the sin of  
306. in your homes  
307. chapter of the Qur'an  
308. for us  
309. explaining  
310. and ordering things  
311. Jihad  
312. holy fighting in Allah's cause  
313. ordained  
314. of hypocrisy  
315. hypocrites  
316. to listen to Allah  
317. and to obey Him  
318. to Allah  
319. were better for them  
320. preparation for Jihad  
321. from understanding it  
322. have apostatised  
323. Satan  
324. their false hopes  
325. Allah  
326. age  
327. will it be  
328. of hypocrisy  
329. all  
330. for the Cause of Allah  
331. the patient  
332. the one who is a liar, and the one who is truthful  
333. men  
334. Islam  
335. صلى الله عليه وسلم  
336. by standing against him and hurting him  
337. Muhammad  
338. صلى الله عليه وسلم  
339. Men  
340. Islam  
341. from the enemies of Islam  
342. in the Oneness of Allah  
343. Islamic Monotheism  
344. secret  
345. Free of all needs  
346. mankind  
347. from Islam  
348. and the obedience to Allah
- Madani-5: Al Fat-h (The Victory)**  
349. Muhammad  
350. صلى الله عليه وسلم  
351. Calmness and tranquillity  
352. present  
353. Paradise  
354. hypocrites  
355. Muhammad
356. صلى الله عليه وسلم  
357. mankind  
358. صلى الله عليه وسلم  
359. صلى الله عليه وسلم  
360. that you  
361. Allah's  
362. pledge  
363. Muhammad  
364. صلى الله عليه وسلم  
365. pledge  
366. to intervene  
367. صلى الله عليه وسلم  
368. Muhammad  
369. صلى الله عليه وسلم  
370. Muhammad  
371. صلى الله عليه وسلم  
372. that they go not for fighting  
373. Muhammad  
374. صلى الله عليه وسلم  
375. Paradise  
376. pledge  
377. Muhammad  
378. صلى الله عليه وسلم  
379. calmness and tranquillity  
380. Victories  
381. and much booty He promises you  
382. protector, guardian  
383. in the Oneness of Allah  
384. Islamic Monotheism  
385. at Makkah  
386. your  
387. the believers and the disbelievers  
388. calmness and tranquillity  
389. صلى الله عليه وسلم  
390. none has the right to be worshipped but Allah  
391. صلى الله عليه وسلم  
392. the Prophet saw a dream that he has entered Makkah  
393. along with his Companions  
394. صلى الله عليه وسلم  
395. having their hair shaved and cut short  
396. head  
397. some  
398. some  
399. Muhammad  
400. صلى الله عليه وسلم  
401. Islam  
402. Islam  
403. صلى الله عليه وسلم  
404. in prayer  
405. His  
406. of their Faith  
407. foreheads  
408. during prayers  
409. Torah  
410. Gospel  
411. Sown  
412. all those who follow Islamic Monotheism

413. the religion of Prophet Muhammad

414. صلى الله عليه وسلم

415. till the Day of Resurrection

416. Paradise

**Madani-6: Al Hujuraat (The Private Apartments)**

417. a decision

418. صلى الله عليه وسلم

419. صلى الله عليه وسلم

420. صلى الله عليه وسلم

421. liar - evil person

422. صلى الله عليه وسلم

423. follow your opinions and desires

424. to Allah and His Messenger

425. صلى الله عليه وسلم

426. This is

427. all

428. in Islamic religion

429. some

430. to call your Muslim brother

431. a faithful believer

432. as: "O sinner", or "O wicked"

433. wrong-doers, etc.

434. so hate backbiting

435. believer

436. he is one of the Muttaqun

437. the pious

438. See V.2:2

439. in Islam

440. صلى الله عليه وسلم

441. Muhammad

442. صلى الله عليه وسلم

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## APPENDIX C: TAXONOMY OF TAIPS IN THE SAMPLE HKT MATERIAL

Vrs No.	Classes and subclass of TAIPs in Surah 1: <i>Al Dukhaan (The Smoke)</i> Type of Quranic Revelation: <i>Makki</i>					
01: 44	Ha.-Mim [001 <b>These letters are one of the miracles of the Quran</b> 002 <b>and none but Allah (003Alone) knows their meanings</b> ].	D	RefE	Tec	-I	Clausal
		S	RefE	Pra	-V	Clausal
		S	RefE	Pra	-A	Filling-out
02: 44	By the manifest Book (004 <b>this Qur'an</b> ) that makes things clear.	D	LinE	Obl	-L	Specifying
03: 44	We sent it (005 <b>this Qur'an</b> ) down on a blessed night [006(007 <b>i.e. night of Al-Qadr, 008Surah No. 97</b> in the month of Ramadan - 009 <b>the 9th month of the Islamic calendar</b> ]. Verily, We are ever warning [010 <b>mankind 011that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship</b> ].	D	LinE	Obl	-G	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		S	RefE	Pra	-V	Phrasal
		S	RefE	Pra	-A	Specifying
		D	LinE	Obl	-G	Filling-out
		S	RefE	Pra	-V	Clausal
04: 44	Therein (012 <b>that night</b> ) is decreed every matter of ordainments.	D	LinE	Obl	-L	Specifying
05: 44	As a Command (013 <b>or this Qur'an 014or the Decree of every matter</b> ) from Us. Verily, We are ever sending (015 <b>the Messengers</b> ),	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		D	LinE	Obl	-G	Filling-out
06: 44	(016 <b>As</b> ) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.	D	LinE	Opt	-T	Word-level
07: 44	The Lord of the heavens and the earth and all that is between them, if you (017 <b>but</b> ) have a faith with certainty.	D	LinE	Opt	-T	Word-level
08: 44	La ilaha illa Huwa (018 <b>none has the right to be worshipped but He</b> ). It is He Who gives life and causes death - your Lord and the Lord of your forefathers.	D	RefE	Tec	-T	TLT-related
09: 44	Nay! They play about in doubt.					
10: 44	Then wait you for the Day when the sky will bring forth a visible smoke,					
11: 44	Covering the people: this is a painful torment.					
12: 44	(019 <b>They will say</b> ): "Our Lord! Remove the torment from us, really we shall become believers!"	D	LinE	Opt	-T	Multi-word
13: 44	How can there be for them an admonition (020 <b>at the time when the torment has reached them</b> ), when a Messenger explaining things clearly has already come to them.	D	LinE	Opt	-T	Multi-word
14: 44	Then they had turned away from him (021 <b>Messenger Muhammad 022</b> <b>رسول الله محمد</b> and said: (023 <b>He is</b> ) one taught (024 <b>by a human being</b> ), a madman!"	D	LinE	Obl	-G	Specifying
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Filling-out
		D	LinE	Opt	-T	Multi-word
15: 44	Verily, We shall remove the torment for a while. Verily you will revert (025 <b>to disbelief</b> ).	D	LinE	Opt	-T	Multi-word
16: 44	On the Day when We shall seize you with the greatest seizure (026 <b>punishment</b> ). Verily, We will exact retribution.	D	LinE	Obl	-L	Specifying
17: 44	And indeed We tried before them Fir'aun's (027 <b>Pharaoh</b> ) people, when there came to them a noble Messenger [028 <b>i.e. Musa (029Moses) 030</b> <b>محمد بن عبد الله</b> ],	D	LinE	Opt	-S	PN-render
		D	LinE	Obl	-L	Specifying
		S	LinE	Opt	-S	PN-render
		S	RefE	Tec	-T	SLT-related
18: 44	Saying: "Deliver to me the slaves of Allah (031 <b>i.e. the Children of Israel</b> ). Verily, I am to you a Messenger worthy of all trust.	D	LinE	Obl	-L	Specifying

19: 44	"And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority.					
20: 44	"And truly, I seek refuge with my Lord and your Lord, lest you should stone me <b>(032or call me a sorcerer 033or kill me)</b> .	D S	LinE RefE	Opt Pra	-T -V	Multi-word Phrasal
21: 44	"But if you believe me not, then keep away from me and leave me alone."					
22: 44	<b>(034But they were aggressive)</b> , so he <b>[035Musa (036Moses)]</b> called upon his Lord <b>(037saying)</b> : "These are indeed the people who are Mujrimun <b>(038disbelievers, polytheists, sinners, criminals)</b> ."	D D S D D	LinE LinE LinE LinE RefE	Opt Obl Opt Opt Tec	-T -G -S -T -T	Multi-word Specifying PN-render Multi-word TLT-related
23: 44	<b>(039Allah said)</b> : "Depart you with My slaves by night. Surely, you will be pursued.	D	LinE	Opt	-T	Multi-word
24: 44	"And leave the sea as it is <b>(040quiet and divided)</b> . Verily, they are a host to be drowned."	D	LinE	Obl	-G	Filling-out
25: 44	How many of gardens and springs that they <b>[041Fir'aun's (042Pharaoh) people]</b> left behind,	D S	LinE LinE	Obl Opt	-G -S	Specifying PN-render
26: 44	And green crops <b>(043fields)</b> and goodly places,	D	LinE	Obl	-L	Specifying
27: 44	And comforts of life wherein they used to take delight!					
28: 44	Thus <b>(044it was)</b> ! And We made other people inherit them <b>(045i.e. We made the Children of Israel to inherit the kingdom of Egypt)</b> .	D D	LinE RefE	Obl Tec	-G -I	Filling-out Clausal
29: 44	And the heavens and the earth wept not for them, nor were they given a respite.					
30: 44	And indeed We saved the Children of Israel from the humiliating torment:					
31: 44	From Fir'aun <b>(046Pharaoh)</b> ; verily he was arrogant and was of the Musrifun <b>(047those who transgress beyond bound in spending and other things and commit great sins)</b> .	D D	LinE RefE	Opt Tec	-S -T	PN-render TLT-related
32: 44	And We chose them <b>(048the Children of Israel)</b> above the 'Alamin <b>(049mankind and jinn)</b> <b>[050during the time of Musa (051Moses)]</b> with knowledge,	D D D S	LinE LinE LinE LinE	Obl Opt Opt Opt	-G -S -T -S	Specifying LU-render Multi-word PN-render
33: 44	And granted them signs in which there was a plain trial.					
34: 44	Verily, these <b>(052Quraish)</b> people are saying:	D	LinE	Obl	-L	Filling-out
35: 44	"There is nothing but our first death, and we shall not be resurrected.					
36: 44	"Then bring back our forefathers, if you speak the truth!"					
37: 44	Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimun <b>(053disbelievers, polytheists, sinners, criminals)</b> .	D	RefE	Tec	-T	TLT-related
38: 44	And We created not the heavens and the earth, and all that is between them, for mere play.					
39: 44	We created them not except with truth <b>(054i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones)</b> , but most of them know not.	D	RefE	Tec	-I	Phrasal

40: 44	Verily, the Day of Judgement ( <b>055when Allah will judge between the creatures</b> ) is the time appointed for all of them -	D	LinE	Opt	-T	Multi-word
41: 44	The Day when a Maula ( <b>056a near relative</b> ) cannot avail a Maula ( <b>057a near relative</b> ) in aught, and no help can they receive,	D	LinE	Opt	-S	LU-render
42: 44	Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.					
43: 44	Verily, the tree of Zaqqum					
44: 44	Will be the food of the sinners.					
45: 44	Like boiling oil, it will boil in the bellies,					
46: 44	Like the boiling of scalding water.					
47: 44	( <b>058It will be said</b> ) "Seize him and drag him into the midst of blazing Fire,	D	LinE	Opt	-T	Multi-word
48: 44	"Then pour over his head the torment of boiling water.					
49: 44	"Taste you ( <b>059this</b> )! Verily, you were ( <b>060pretending to be</b> ) the mighty, the generous!	D	LinE	Obl	-G	Filling-out
50: 44	"Verily, this is that whereof you used to doubt!"					
51: 44	Verily, the Muttaqun ( <b>061the pious. 062See V.2:2</b> ), will be in place of Security ( <b>063Paradise</b> ).	D	RefE	Tec	-T	TLT-related
		S	RefE	Pra	-V	Clausal
		D	LinE	Obl	-L	Specifying
52: 44	Among Gardens and Springs,					
53: 44	Dressed in fine silk and ( <b>064also</b> ) in thick silk, facing each other,	D	LinE	Opt	-T	Word-level
54: 44	So ( <b>065it will be</b> ). And We shall marry them to Hur ( <b>066fair female</b> ) with wide, lovely eyes.	D	LinE	Obl	-G	Filling-out
55: 44	They will call therein for every kind of fruit in peace and security;					
56: 44	They will never taste death therein except the first death ( <b>067of this world</b> ), and He will save them from the torment of the blazing Fire,	D	LinE	Opt	-T	Multi-word
57: 44	As a Bounty from your Lord! That will be the supreme success!					
58: 44	Certainly, We have made this ( <b>068Qur'an</b> ) easy in your tongue, in order that they may remember.	D	LinE	Obl	-G	Filling-out
59: 44	Wait then ( <b>069O Muhammad 070</b> <b>ولم يولي الله عليهم ولما</b> ); verily, they ( <b>071too</b> ) are waiting.	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Word-level
<b>Vrs No.</b>	<b>Classes and subclass of TAIps in Surah 2: Al Jaathiyah (The Crouching)</b> <b>Type of Quranic Revelation: Makki</b>					
01: 45	Ha-Mim [ <b>072These letters are one of the miracles of the Quran 073and none but Allah (074Alone) knows their meanings</b> ].	D	RefE	Tec	-I	Clausal
		S	RefE	Pra	-V	Clausal
		S	RefE	Pra	-A	Filling-out
02: 45	The revelation of the Book ( <b>075this Qur'an</b> ) is from Allah, the All-Mighty, the All-Wise.	D	LinE	Obl	-L	Specifying
03: 45	Verily, in the heavens and the earth are signs for the believers.					
04: 45	And in your creation, and what He scattered ( <b>076through the earth</b> ) of moving ( <b>077living</b> ) creatures are signs for people who have Faith with certainty.	D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-L	Specifying

05: 45	And in the alternation of night and day, and the provision ( <b>078rain</b> ) that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds ( <b>079i.e. sometimes towards the east or north, and sometimes towards the south or west 080sometimes bringing glad tidings of rain etc., and sometimes bringing the torment</b> ), are signs for a people who understand.	D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
06: 45	These are the Ayat ( <b>081proofs, evidence, verses, lessons, revelations, etc.</b> ) of Allah, which We recite to you ( <b>082O Muhammad 083صلى الله عليه وسلم</b> with truth. Then in which speech after Allah and His Ayat will they believe?	D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
07: 45	Woe to every sinful liar,					
08: 45	Who hears the Verses of Allah ( <b>084being</b> ) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!	D	LinE	Obl	-G	Filling-out
09: 45	And when he learns something of Our Verses ( <b>085this Qur'an</b> ), he makes them a jest. For such there will be a humiliating torment.	D	LinE	Obl	-L	Specifying
10: 45	In front of them there is Hell. And that which they have earned will be of no profit to them, nor ( <b>086will be of any profit to them</b> ) those whom they have taken as Auliya' ( <b>087protectors, helpers</b> ) besides Allah. And theirs will be a great torment.	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	TLT-related
11: 45	This ( <b>088Qur'an</b> ) is a guidance. And those who disbelieve in the Ayat ( <b>089proofs, evidence, verses, lessons, signs, revelations</b> ) of their Lord, for them there is a painful torment of Rijz ( <b>090a severe kind of punishment</b> ).	D	LinE	Obl	-G	Filling-out
		D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-S	LU-render
12: 45	Allah, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.					
13: 45	And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.					
14: 45	Say ( <b>091O Muhammad 092صلى الله عليه وسلم</b> to the believers to forgive those who ( <b>093harm them and</b> ) hope not for the Days of Allah ( <b>094i.e. His Recompense</b> ), that He may recompense people, according to what they have earned ( <b>095i.e. to punish these disbelievers who harm the believers</b> ).	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-L	Specifying
		D	RefE	Tec	-I	Phrasal
15: 45	Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against ( <b>096his ownself</b> ). Then to your Lord you will be made to return.	D	LinE	Obl	-G	Filling-out
16: 45	And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamin ( <b>097mankind and jinn of their time, 098during that period</b> ),	D	LinE	Opt	-S	LU-render
		S	RefE	Pra	-V	Phrasal
17: 45	And gave them clear proofs in matters [ <b>099by revealing to them the Taurat (100Torah)</b> ]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.	D	LinE	Opt	-T	Multi-word
		S	LinE	Opt	-S	PN-render



18: 45	Then We have put you (101O Muhammad 102 صلى الله عليه وسلم) on a (103plain) way of (104Our) commandment [105like the one which We commanded Our Messengers before you (106i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (107Islamic Monotheism and its laws), and follow not the desires of those who know not.	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Filling-out
		D	LinE	Opt	-T	Word-level
		D	RefE	Tec	-I	Phrasal
		S	RefE	Pra	-A	Specifying
		D	LinE	Obl	-G	Filling-out
		D	LinE	Opt	-T	Multi-word
19: 45	Verily, they can avail you nothing against Allah (108if He wants to punish you). Verily, the Zalimun (109polytheists, wrong-doers) are Auliya' (110protectors, helpers) of one another, but Allah is the Wali (111Helper, Protector) of the Muttaqun (112the pious. 113See V.2:2).	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	TLT-related
		D	RefE	Tec	-T	TLT-related
		D	RefE	Tec	-T	TLT-related
		D	RefE	Tec	-T	TLT-related
		S	RefE	Pra	-V	Clausal
20: 45	This (114Qur'an) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.	D	LinE	Obl	-G	Filling-out
21: 45	Or do those who earn evil deeds think that We shall hold them equal with those who believe (115in the Oneness of Allah - 116Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
22: 45	And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.					
23: 45	Have you seen him who takes his own lust (117vain desires) as his ilah (118god)? And Allah knowing (119him 120as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?	D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-S	LU-render
		D	LinE	Obl	-G	Filling-out
		S	RefE	Pra	-V	Phrasal
24: 45	And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (121time). And they have no knowledge of it: they only conjecture.	D	LinE	Obl	-S	LU-render
25: 45	And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (122dead) fathers, if you are truthful!"	D	LinE	Obl	-L	Filling-out
26: 45	Say (123to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."	D	LinE	Opt	-T	Multi-word
27: 45	And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established - on that Day the followers of falsehood (124polytheists, disbelievers, worshippers of false deities) shall lose (125everything).	D	RefE	Tec	-T	TLT-related
		D	LinE	Obl	-G	Filling-out
28: 45	And you will see each nation humbled to their knees (126kneeling): each nation will be called to its Record (127of deeds). This Day you shall be recompensed for what you used to do.	D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
29: 45	This Our Record speaks about you with truth. Verily, We were recording what you used to do (128i.e. Our angels used to record your deeds).	D	RefE	Tec	-I	Clausal
30: 45	Then, as for those who believed (129in the Oneness of Allah - 130Islamic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying

31: 45	But as for those who disbelieved ( <b>131it will be said 132to them</b> ): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimun ( <b>133polytheists, disbelievers, sinners, criminals</b> )."	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		D	RefE	Tec	-T	TLT-related
32: 45	And when it was said: "Verily, Allah's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief ( <b>134therein</b> )."	D	LinE	Opt	-T	Word-level
33: 45	And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.					
34: 45	And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."					
35: 45	This, because you took the revelations of Allah ( <b>135this Qur'an</b> ) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there ( <b>136Hell</b> ), nor shall they be returned to the worldly life, ( <b>137so that they repent to Allah, 138and beg His Pardon for their sins</b> ).	D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Clausal
36: 45	So all the praises and thanks be to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin ( <b>139mankind, jinn and all that exists</b> ).	D	RefE	Tec	-T	TLT-related
37: 45	And His ( <b>140Alone</b> ) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.	D	LinE	Opt	-T	Word-level
<b>Vrs No.</b>	<b>Classes and subclass of TAIps in Surah 3: Al Ahqaaf (The Wind-curved Sandhills)</b> <b>Type of Quranic Revelation: Makki</b>					
01: 46	Ha-Mim [ <b>141These letters are one of the miracles of the Quran 142and none but Allah (143Alone) knows their meanings</b> ].	D	RefE	Tec	-I	Clausal
		S	RefE	Pra	-V	Clausal
		S	RefE	Pra	-A	Filling-out
02: 46	The revelation of the Book ( <b>144this Qur'an</b> ) is from Allah, the All-Mighty, the All-Wise.	D	LinE	Obl	-L	Specifying
03: 46	We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.					
04: 46	Say ( <b>145O Muhammad 146رسوله صلى الله عليه وسلم 147to these pagans</b> ): "Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in ( <b>148the creation of</b> ) the heavens? Bring me a Book ( <b>149revealed before this</b> ), or some trace of knowledge ( <b>150in support of your claims</b> ), if you are truthful!"	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	TLT-related
		D	RefE	Pra	-V	Phrasal
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
05: 46	And who is more astray than one who calls on ( <b>151invokes</b> ) besides Allah, such as will not answer him till the Day of Resurrection, and who are ( <b>152even</b> ) unaware of their calls ( <b>153invocations</b> ) to them?	D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Word-level
		D	LinE	Obl	-L	Specifying
06: 46	And when mankind are gathered ( <b>154on the Day of Resurrection</b> ), they ( <b>155false deities</b> ) will become their enemies and will deny their worshipping.	D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-G	Specifying
07: 46	And when Our Clear Verses are recited to them, the disbelievers say of the truth ( <b>156this Qur'an</b> ) when it reaches them: "This is plain magic!"	D	LinE	Obl	-L	Specifying

08: 46	Or say they: "He ( <b>157Muhammad 158</b> صلى الله عليه وسلم) has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it ( <b>159i.e. this Qur'an</b> )! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."	D	LinE	Obl	-G	Specifying
		D	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Specifying
09: 46	Say ( <b>160O Muhammad 161</b> صلى الله عليه وسلم: "I am not a new thing among the Messengers ( <b>162of Allah 163i.e. I am not the first Messenger</b> ) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Clausal
10: 46	Say: "Tell me! If this ( <b>164Qur'an</b> ) is from Allah and you deny it, and a witness from among the Children of Israel ( <b>165'Abdullah bin Salam 166</b> رضي الله عنه) testifies that [ <b>167this Qur'an is from Allah (168like the Taurat (169Torah)</b> ], and he believed ( <b>170embraced Islam</b> ) while you are too proud ( <b>171to believe</b> )." Verily, Allah guides not the people who are Zalimun ( <b>172polytheists, disbelievers and wrong-doers</b> ).	D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		S	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Filling-out
		S	LinE	Opt	-S	PN-render
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
11: 46	And those who disbelieve ( <b>173the strong and wealthy</b> ) say of those who believe ( <b>174the weak and poor</b> ): "Had it ( <b>175Islamic Monotheism 176to which Muhammad 177</b> صلى الله عليه وسلم <b>is inviting mankind</b> ) been a good thing, they ( <b>178the weak and poor</b> ) would not have preceded us thereto!" And when they have not let themselves be guided by it ( <b>179this Qur'an</b> ), they say: "This is an ancient lie!"	D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-G	Specifying
		S	RefE	Pra	-V	Clausal
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-G	Specifying
12: 46	And before this was the Scripture of Musa ( <b>180Moses</b> ) as a guide and a mercy. And this is a confirming Book ( <b>181the Qur'an</b> ) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinun ( <b>182good-doers</b> ).	D	LinE	Opt	-S	PN-render
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-S	LU-render
13: 46	Verily, those who say: "Our Lord is ( <b>183only</b> ) Allah," and thereafter stand firm and straight on the Islamic Faith of Monotheism, on them shall be no fear, nor shall they grieve.	D	LinE	Opt	-T	Word-level
14: 46	Such shall be the dwellers of Paradise, abiding therein ( <b>184forever</b> ) - a reward for what they used to do.	D	LinE	Opt	-T	Word-level
15: 46	And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims ( <b>185submitting to Your Will</b> )."	D	LinE	Opt	-T	Multi-word
16: 46	They are those from whom We shall accept the best of their deeds and overlook their evil deeds. ( <b>186They shall be</b> ) among the dwellers of Paradise - a promise of truth, which they have been promised.	D	LinE	Obl	-G	Filling-out

17: 46	But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up <b>(187again)</b> when generations before me have passed away <b>(188without rising)?</b> " While they <b>(189father and mother)</b> invoke Allah for help <b>(190and rebuke their son)</b> : "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient."	D	LinE	Opt	-T	Word-level
		D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-G	Specifying
		D	LinE	Opt	-T	Multi-word
18: 46	They are those against whom the Word <b>(191of torment)</b> is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.	D	LinE	Opt	-T	Multi-word
19: 46	And for all, there will be degrees according to that which they did, that He <b>(192Allah)</b> may recompense them in full for their deeds. And they will not be wronged.	D	LinE	Obl	-G	Specifying
20: 46	On the Day when those who disbelieve <b>(193in the Oneness of Allah - 194Islamic Monotheism)</b> will be exposed to the Fire <b>(195it will be said)</b> : "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command <b>(196disobey Allah)</b> ."	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-L	Specifying
21: 46	And remember <b>(197Hud)</b> the brother of 'Ad, when he warned his people in Al-Ahqaf <b>(198the curved sand-hills in the southern part of Arabian Peninsula)</b> . And surely, there have passed away warners before him and after him <b>(199saying)</b> : "Worship none but Allah; truly, I fear for you the torment of a mighty Day <b>(200i.e. the Day of Resurrection)</b> ."	D	LinE	Obl	-L	Specifying
		D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-L	Specifying
22: 46	They said: "Have you come to turn us away from our alihah <b>(201gods)</b> ? Then bring us that with which you threaten us, if you are one of the truthful!"	D	LinE	Opt	-S	LU-render
23: 46	He said: "The knowledge <b>(202of the time of its coming)</b> is with Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"	D	LinE	Opt	-T	Multi-word
24: 46	Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that <b>(203torment)</b> which you were asking to be hastened - a wind wherein is a painful torment!	D	LinE	Obl	-G	Filling-out
25: 46	Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimun <b>(204polytheists, disbelievers, sinners)</b> !	D	RefE	Tec	-T	TLT-related
26: 46	And indeed We had firmly established them with that wherewith We have not established you <b>(205O Quraish)</b> ! And We had assigned them the <b>(206faculties of)</b> hearing <b>(207ears)</b> , seeing <b>(208eyes)</b> , and hearts; but their hearing <b>(209ears)</b> , seeing <b>(210eyes)</b> , and their hearts availed them nothing since they used to deny the Ayat <b>(211Allah's Prophets and their Prophethood, 212proofs, evidence, verses, signs, revelations)</b> of Allah, and they were completely encircled by that which they used to mock at!	D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-S	LU-render
		S	RefE	Tec	-T	TLT-related

27: 46	And indeed We have destroyed towns (213populations) round about you, and We have (214repeatedly) shown (215them) the Ayat (216proofs, evidence, verses, lessons, signs, revelations, etc.) in various ways that they might return (217to the truth 218and believe in the Oneness of Allah - 219Islamic Monotheism).	D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Filling-out
		D	LinE	Obl	-G	Filling-out
		D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Clausal
		S	RefE	Pra	-A	Specifying
28: 46	Then why did those whom they had taken for alihah (220gods) besides Allah, as a way of approach (221to Allah) not help them? Nay, but they vanished completely from them (222when there came the torment). And that was their lie, and their inventions which they had been inventing (223before their destruction).	D	LinE	Opt	-S	LU-render
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
29: 46	And (224remember) when We sent towards you (225Muhammad 226ﷺ a group (227three to ten persons) of the jinn, (228quietly) listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.	D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-G	Specifying
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Filling-out
30: 46	They said: "O our people! Verily, we have heard a Book (229this Qur'an) sent down after Musa (230Moses), confirming what came before it: it guides to the truth and to the Straight Path (231i.e. Islam).	D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-S	PN-render
		D	LinE	Obl	-L	Specifying
31: 46	O our people! Respond (232with obedience) to Allah's Caller (233i.e. Allah's Messenger Muhammad 234ﷺ), and believe in him (235i.e. believe in that which Muhammad 236ﷺ has brought from Allah 237and follow him). He (238Allah) will forgive you of your sins, and will save you from a painful torment (239i.e. Hell-fire),	D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-L	Specifying
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Specifying
		S	RefE	Tec	-T	SLT-related
		S	RefE	Pra	-V	Clausal
		D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-L	Specifying
32: 46	And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (240lords, helpers, supporters, protectors) for him besides Allah (241from Allah's punishment). Those are in manifest error.	D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-T	Multi-word
33: 46	Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.					
34: 46	And on the Day when those who disbelieve will be exposed to the Fire (242it will be said 243to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
35: 46	Therefore be patient (244O Muhammad 245ﷺ) as did the Messengers of strong will and be in no haste about them (246disbelievers). On the Day when they will see that (247torment) with which they are promised (248i.e. threatened, 249it will be) as if they had not stayed more than an hour in a single day. (250O mankind! 251this Qur'an is sufficient as) a clear Message (252or proclamation 253to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (254the rebellious against Allah's Command, the disobedient to Allah)?	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		S	LinE	Obl	-G	Filling-out
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		D	RefE	Tec	-T	TLT-related

Vrs No.	Classes and subclass of TAIps in Surah 4: Muhammad (Prophet Muhammad PBUH) Type of Quranic Revelation: Madani					
01: 47	Those who disbelieve (255in the Oneness of Allah, 256and in the Message of Prophet Muhammad 257رسول الله صلى الله عليه وسلم), and hinder (258men) from the Path of Allah (259Islamic Monotheism), He will render their deeds vain.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-G	Specifying
02: 47	But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (260رسول الله صلى الله عليه وسلم - for it is the truth from their Lord - He will expiate from them their sins, and will make good their state.	D	RefE	Tec	-T	SLT-related
03: 47	That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth for mankind their parables.					
04: 47	So, when you meet (261in fight - 262Jihad in Allah's Cause) those who disbelieve, smite (263their) necks till when you have killed and wounded many of them, then bind a bond firmly (264on them, 265 i.e. take them as captives). Thereafter (266is the time) either for generosity (267i.e. free them without ransom), or ransom (268according to what benefits Islam), until the war lays down its burden. Thus [269you are ordered by Allah to continue in carrying out Jihad against the disbelievers 270till they embrace Islam 271and are saved from the punishment in the Hell-fire 272or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (273without you). But (274He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		D	LinE	Opt	-T	Word-level
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Clausal
		D	LinE	Obl	-G	Filling-out
		D	RefE	Tec	-I	Clausal
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		S	RefE	Pra	-V	Clausal
		S	RefE	Pra	-V	Clausal
		D	LinE	Opt	-T	Multi-word
D	LinE	Opt	-T	Multi-word		
05: 47	He will guide them and set right their state.					
06: 47	And admit them to Paradise which He has made known to them (275i.e. they will know their places in Paradise better than they used to know their homes in the world).	D	RefE	Tec	-I	Clausal
07: 47	O you who believe! If you help (276in the cause of) Allah, He will help you, and make your foothold firm.	D	LinE	Opt	-T	Multi-word
08: 47	But those who disbelieve (277in the Oneness of Allah - 278Islamic Monotheism), for them is destruction, and (279Allah) will make their deeds vain.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		D	LinE	Obl	-G	Filling-out
09: 47	That is because they hate that which Allah has sent down (280this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless.	D	LinE	Obl	-G	Specifying
10: 47	Have they not travelled through the earth, and seen what was the end of those before them? Allah destroyed them completely, and a similar (281fate awaits) the disbelievers.	D	LinE	Obl	-G	Filling-out
11: 47	That is because Allah is the Maula (282Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (283lord, master, helper, protector, etc.).	D	RefE	Tec	-T	TLT-related
		D	RefE	Tec	-T	TLT-related

12: 47	Certainly Allah will admit those who believe <b>(284in the Oneness of Allah - 285Islamic Monotheism)</b> and do righteous good deeds, to Gardens under which rivers flow <b>(286Paradise)</b> ; while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		D	LinE	Obl	-L	Specifying
13: 47	And many a town, stronger than your town <b>(287Makkah)</b> <b>(288O Muhammad 289</b> <b>صلی الله علیہ وسلم</b> ) which has driven you out We have destroyed. And there was none to help them.	D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	TLT-related
14: 47	Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts <b>(290evil desires)?</b>	D	LinE	Obl	-L	Specifying
15: 47	The description of Paradise which the Muttaqun <b>(291the pious. 292See V.2:2)</b> have been promised <b>(293is that)</b> in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey <b>(294clear and pure)</b> therein for them is every kind of fruit, and forgiveness from their Lord. <b>(295Are these)</b> like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?	D	RefE	Tec	-T	TLT-related
		S	RefE	Pra	-V	Clausal
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-G	Filling-out
16: 47	And among them are some who listen to you <b>(296O Muhammad 297</b> <b>صلی الله علیہ وسلم</b> ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allah has sealed, and they follow their lusts <b>(298evil desires)</b> .	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Specifying
17: 47	While as for those who accept guidance, He increases their guidance and bestows on them their piety.					
18: 47	Do they then await <b>(299anything)</b> other than the Hour, that it should come upon them suddenly? But some of its portents <b>(300indications and signs)</b> have already come; and when it <b>(301actually)</b> is on them, how can they benefit then by their reminder?	D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-L	Filling-out
19: 47	So know <b>(302O Muhammad 303</b> <b>صلی الله علیہ وسلم</b> ) that, La ilaha illallah <b>(304none has the right to be worshipped but Allah)</b> , and ask forgiveness for your sin, and also for <b>(305the sin of)</b> believing men and believing women. And Allah knows well your moving about, and your place of rest <b>(306in your homes)</b> .	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	RefE	Tec	-T	TLT-related
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
20: 47	Those who believe say: "Why is not a Surah <b>(307chapter of the Qur'an)</b> sent down <b>(308for us)?</b> But when a decisive Surah <b>(309explaining 310and ordering things)</b> is sent down, and fighting <b>(311Jihad - 312holy fighting in Allah's cause)</b> is mentioned <b>(313i.e. ordained)</b> therein, you will see those in whose hearts is a disease <b>(314of hypocrisy)</b> looking at you with a look of one fainting to death. But it was better for them <b>(315hypocrites, 316to listen to Allah 317and to obey Him)</b> .	D	LinE	Opt	-S	LU-render
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
		D	LinE	Obl	-L	Specifying
		S	RefE	Pra	-A	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-G	Specifying
		S	RefE	Pra	-V	Phrasal
S	RefE	Pra	-V	Phrasal		
21: 47	Obedience <b>(318to Allah)</b> and good words <b>(319were better for them)</b> . And when the matter <b>(320preparation for Jihad)</b> is resolved on, then if they had been true to Allah, it would have been better for them.	D	LinE	Opt	-T	Multi-word
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying

22: 47	Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?					
23: 47	Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight.					
24: 47	Do they not then think deeply in the Qur'an, or are their hearts locked up ( <b>321from understanding it</b> )?	D	LinE	Opt	-T	Multi-word
25: 47	Verily, those who have turned back ( <b>322have apostatised</b> ) as disbelievers after the guidance has been manifested to them - Shaitan ( <b>323Satan</b> ) has beautified for them ( <b>324their false hopes</b> ), and ( <b>325Allah</b> ) prolonged their term ( <b>326age</b> ).	D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-S	PN-render
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
26: 47	This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter." But Allah knows their secrets.					
27: 47	Then how ( <b>327will it be</b> ) when the angels will take their souls at death, smiting their faces and their backs?	D	LinE	Obl	-G	Filling-out
28: 47	That is because they followed that which angered Allah and hated that which pleased Him. So He made their deeds fruitless.					
29: 47	Or do those in whose hearts is a disease ( <b>328of hypocrisy</b> ), think that Allah will not bring to light all their hidden ill-wills?	D	LinE	Opt	-T	Multi-word
30: 47	Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allah knows ( <b>329all</b> ) your deeds.	D	LinE	Opt	-T	Multi-word
31: 47	And surely, We shall try you till We test those who strive hard ( <b>330for the Cause of Allah</b> ) and As-Sabirun ( <b>331the patient</b> ), and We shall test your facts ( <b>332i.e. the one who is a liar, and the one who is truthful</b> ).	D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-S	LU-render
		D	RefE	Tec	-I	Phrasal
32: 47	Verily, those who disbelieve, and hinder ( <b>333men</b> ) from the Path of Allah ( <b>334i.e. Islam</b> ), and oppose the Messenger ( <b>335رسول الله ﷺ</b> ) ( <b>336by standing against him and hurting him</b> ), after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,	D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
		D	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
33: 47	O you who believe! Obey Allah, and obey the Messenger ( <b>337Muhammad</b> <b>338رسول الله ﷺ</b> ) and render not vain your deeds.	D	LinE	Obl	-L	Specifying
		S	RefE	Tec	-T	SLT-related
34: 47	Verily, those who disbelieve, and hinder ( <b>339men</b> ) from the Path of Allah ( <b>340i.e. Islam</b> ); then die while they are disbelievers - Allah will not forgive them.	D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-L	Specifying
35: 47	So be not weak and ask not for peace ( <b>341from the enemies of Islam</b> ) while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.	D	LinE	Opt	-T	Multi-word
36: 47	The life of this world is but play and pastime; but if you believe ( <b>342in the Oneness of Allah - 343Islamic Monotheism</b> ), and fear Allah, and avoid evil, He will grant you your wages, and will not ask you your wealth.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
37: 47	If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your ( <b>344secret</b> ) ill-wills.	D	LinE	Obl	-L	Filling-out



38: 47	Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich ( <b>345Free of all needs</b> ), and you ( <b>346mankind</b> ) are poor. And if you turn away ( <b>347from Islam 348and the obedience to Allah</b> ), He will exchange you for some other people and they will not be your likes.	D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-G	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-V	Phrasal
<b>Vrs No.</b>	<b>Classes and subclass of TAIps in Surah 5: Al Fat-h (The Victory)</b> <b>Type of Quranic Revelation: Madani</b>					
01: 48	Verily, We have given you ( <b>349O Muhammad 350</b> <b>صلی اللہ علیہ وسلم</b> ) a manifest victory.	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
02: 48	That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path,					
03: 48	And that Allah may help you with strong help.					
04: 48	He it is Who sent down As-Sakinah ( <b>351calmness and tranquillity</b> ) into the hearts of the believers, that they may grow more in Faith along with their ( <b>352present</b> ) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.	D	LinE	Opt	-S	LU-render
		D	LinE	Obl	-L	Filling-out
05: 48	That He may admit the believing men and the believing women to Gardens under which rivers flow ( <b>353i.e. Paradise</b> ), to abide therein forever, and He may expiate from them their sins; and that is with Allah a supreme success,	D	LinE	Obl	-L	Filling-out
06: 48	And that He may punish the Munafiqun ( <b>354hypocrites</b> ), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them - and worst indeed is that destination.	D	LinE	Opt	-S	LU-render
07: 48	And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.					
08: 48	Verily, We have sent you ( <b>355O Muhammad 356</b> <b>صلی اللہ علیہ وسلم</b> ) as a witness, as a bearer of glad tidings, and as a warner,	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
09: 48	In order that you ( <b>357O mankind</b> ) may believe in Allah and His Messenger ( <b>358</b> <b>صلی اللہ علیہ وسلم</b> ), and that you assist and honour him ( <b>359</b> <b>صلی اللہ علیہ وسلم</b> ), and ( <b>360that you</b> ) glorify ( <b>361Allah's</b> ) praises morning and afternoon.	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	SLT-related
		D	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-G	Filling-out
10: 48	Verily, those who give Bai'ah ( <b>362pledge</b> ) to you ( <b>363O Muhammad 364</b> <b>صلی اللہ علیہ وسلم</b> ) they are giving Bai'ah ( <b>365pledge</b> ) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.	D	LinE	Opt	-S	LU-render
		D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-S	LU-render
11: 48	Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all ( <b>366to intervene</b> ) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.	D	LinE	Opt	-T	Multi-word

12: 48	"Nay, but you thought that the Messenger (367 صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."	D	RefE	Tec	-T	SLT-related
13: 48	And whosoever does not believe in Allah and His Messenger (368Muhammad 369 صلى الله عليه وسلم), then verily, We have prepared for the disbelievers a blazing Fire.	D S	LinE RefE	Obl Tec	-L -T	Specifying SLT-related
14: 48	And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Ever Oft-Forgiving, Most Merciful.					
15: 48	Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.					
16: 48	Say (370O Muhammad 371 صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."	D S	LinE RefE	Opt Tec	-T -T	Multi-word SLT-related
17: 48	No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (372that they go not for fighting). And whosoever obeys Allah and His Messenger (373Muhammad 374 صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (375Paradise); and whosoever turns back, He will punish him with a painful torment.	D D S D	LinE LinE RefE LinE	Opt Obl Tec Obl	-T -L -T -L	Multi-word Specifying SLT-related Specifying
18: 48	Indeed, Allah was pleased with the believers when they gave the Bai'ah (376pledge) to you (377O Muhammad 378 صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (379calmness and tranquillity) upon them, and He rewarded them with a near victory.	D D S D	LinE LinE RefE LinE	Opt Opt Tec Opt	-S -T -T -S	LU-render Multi-word SLT-related LU-render
19: 48	And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.					
20: 48	Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to the Straight Path.					
21: 48	And other (380victories 381and much booty He promises you) which are not yet within your power; indeed Allah compasses them. And Allah is Ever Able to do all things.	D S	LinE RefE	Obl Pra	-G -V	Filling-out Phrasal
22: 48	And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a Wali (382protector, guardian) nor a helper.	D	RefE	Tec	-T	TLT-related
23: 48	That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allah.					

24: 48	And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.					
25: 48	They are the ones who disbelieved ( <b>383in the Oneness of Allah - 384Islamic Monotheism</b> ) and hindered you from Al-Masjid-al-Haram ( <b>385at Makkah</b> ) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without ( <b>386your</b> ) knowledge, that Allah might bring into His Mercy whom He wills - if they ( <b>387the believers and the disbelievers</b> ) had been apart, We verily would have punished those of them who disbelieved with painful torment.	D	LinE	Opt	-T	Multi-word
		S	RefE	Pra	-A	Specifying
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Word-level
26: 48	When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allah sent down His Sakinah ( <b>388calmness and tranquillity</b> ) upon His Messenger ( <b>389صلی اللہ علیہ وسلم</b> ) and upon the believers, and made them stick to the word of piety ( <b>390i.e. none has the right to be worshipped but Allah</b> ); and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.	D	LinE	Opt	-S	LU-render
		D	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
27: 48	Indeed Allah shall fulfil the true vision which He showed to His Messenger ( <b>391صلی اللہ علیہ وسلم</b> ) [392i.e. <b>the Prophet 393صلی اللہ علیہ وسلم saw a dream that he has entered Makkah 394along with his Companions, 395having their (396head) hair shaved and cut short</b> ] in very truth. Certainly, you shall enter Al-Masjid-al-Haram, if Allah wills, secure, ( <b>397some</b> ) having your heads shaved, and ( <b>398some</b> ) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.	D	RefE	Tec	-T	SLT-related
		D	RefE	Tec	-I	Clausal
		S	RefE	Tec	-T	SLT-related
		S	RefE	Pra	-V	Phrasal
		S	RefE	Pra	-V	Phrasal
		S	RefE	Pra	-A	Filling-out
		D	LinE	Obl	-G	Filling-out
		D	LinE	Obl	-G	Filling-out
28: 48	He it is Who has sent His Messenger ( <b>399Muhammad 400صلی اللہ علیہ وسلم</b> ) with guidance and the religion of truth ( <b>401Islam</b> ), that He may make it ( <b>402Islam</b> ) superior to all religions. And All-Sufficient is Allah as a Witness.	D	LinE	Obl	-L	Specifying
		S	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Specifying
		D	LinE	Obl	-G	Specifying
29: 48	Muhammad ( <b>403صلی اللہ علیہ وسلم</b> ) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate ( <b>404in prayer</b> ), seeking Bounty from Allah and ( <b>405His</b> ) Good Pleasure. The mark of them ( <b>406i.e. of their Faith</b> ) is on their faces ( <b>407foreheads</b> ) from the traces of prostration ( <b>408during prayers</b> ). This is their description in the Taurat ( <b>409Torah</b> ). But their description in the Injeel ( <b>410Gospel</b> ) is like a ( <b>411sown</b> ) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe ( <b>412i.e. all those who follow Islamic Monotheism, 413the religion of Prophet Muhammad 414صلی اللہ علیہ وسلم 415till the Day of Resurrection</b> ) and do righteous good deeds, forgiveness and a mighty reward ( <b>416i.e. Paradise</b> ).	D	RefE	Tec	-T	SLT-related
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-T	Word-level
		D	LinE	Obl	-G	Specifying
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		D	LinE	Opt	-S	PN-render
		D	LinE	Opt	-S	LU-render
		D	LinE	Obl	-L	Filling-out
		D	LinE	Obl	-L	Specifying
		S	RefE	Pra	-V	Phrasal
		S	RefE	Tec	-T	SLT-related
		S	RefE	Pra	-V	Phrasal
		D	LinE	Obl	-L	Specifying

Vrs No.	Classes and subclass of TAIps in Surah 6: <i>Al Hujuraat (The Private Apartments)</i> Type of Quranic Revelation: <i>Madani</i>					
01: 49	O you who believe! Make not <b>(417a decision)</b> in advance before Allah and His Messenger ( <b>418 صلى الله عليه وسلم</b> ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.	D	LinE	Obl	-G	Filling-out
		D	RefE	Tec	-T	SLT-related
02: 49	O you who believe! Raise not your voices above the voice of the Prophet ( <b>419 صلى الله عليه وسلم</b> ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.	D	RefE	Tec	-T	SLT-related
03: 49	Verily, those who lower their voices in the presence of Allah's Messenger ( <b>420 صلى الله عليه وسلم</b> ), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.	D	RefE	Tec	-T	SLT-related
04: 49	Verily those who call you from behind the dwellings, most of them have no sense.					
05: 49	And if they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful.					
06: 49	O you who believe! If a Fasiq ( <b>421liar - evil person</b> ) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.	D	RefE	Tec	-T	TLT-related
07: 49	And know that among you there is the Messenger of Allah ( <b>422 صلى الله عليه وسلم</b> ). If he were to obey you ( <b>423i.e. follow your opinions and desires</b> ) in much of the matter, you would surely be in trouble. But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience ( <b>424to Allah and His Messenger 425 صلى الله عليه وسلم</b> ) hateful to you. Such are they who are the rightly guided.	D	RefE	Tec	-T	SLT-related
		D	LinE	Obl	-L	Specifying
		D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
08: 49	<b>(426This is)</b> a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise.	D	LinE	Obl	-G	Filling-out
09: 49	And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you ( <b>427all</b> ) against the one that which outrages till it complies with the Command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are the equitable.	D	LinE	Opt	-T	Word-level
10: 49	The believers are nothing else than brothers ( <b>428in Islamic religion</b> ). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.	D	LinE	Opt	-T	Multi-word
11: 49	O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let ( <b>429some</b> ) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [ <b>430i.e. to call your Muslim brother (431a faithful believer) 432as: "O sinner", or "O wicked"</b> ]. And whosoever does not repent, then such are indeed Zalimun ( <b>433wrong-doers, etc.</b> ).	D	LinE	Opt	-T	Word-level
		D	RefE	Tec	-I	Phrasal
		S	RefE	Pra	-A	Specifying
		D	RefE	Pra	-V	Phrasal
		D	RefE	Tec	-T	TLT-related

12: 49	O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (434so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.	D	LinE	Opt	-T	Multi-word
13: 49	O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (435believer) who has At-Taqwa [436i.e. he is one of the Muttaqun (437the pious. 438See V.2:2)]. Verily, Allah is All-Knowing, All-Aware.	D	LinE	Obl	-G	Filling-out
		D	RefE	Tec	-I	Clausal
		S	RefE	Pra	-A	Specifying
		S	RefE	Pra	-V	Clausal
14: 49	The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (439in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (440رسول الله صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."	D	LinE	Opt	-T	Multi-word
		D	RefE	Tec	-T	SLT-related
15: 49	Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.					
16: 49	Say: "Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.					
17: 49	They regard as favour to you (441O Muhammad 442رسول الله صلى الله عليه وسلم) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but Allah has conferred a favour upon you that He has guided you to the Faith if you indeed are true.	D	LinE	Opt	-T	Multi-word
		S	RefE	Tec	-T	SLT-related
18: 49	Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.					

**APPENDIX D: THE SURVEY-BASED INSTRUMENT/QUESTIONNAIRE**



University of Malaya  
Faculty of Languages and Linguistics

**A Questionnaire on the Textual Addition in  
Parentheses (TAiP) Strategy in Translating the  
Quranic Text into English:**

**The Hilali and Khan Translation of the  
Quran as a Case**

Researcher:

Mohammad Amin Hawamdeh

*PhD Candidate of Translation Studies*

Faculty of Languages and Linguistics  
University of Malaya  
Kuala Lumpur  
Malaysia

*This questionnaire forms  
an integral part of a PhD  
study in translation studies.*

*Your help is significant and  
highly appreciated.*

December, 2015

**Dear participant,**

This questionnaire forms an integral part of my PhD study on the textual addition in parentheses (TAiP) strategy in translating the Quran into English. Such TAiPs are pieces of information added in round or square brackets within the translated text while they are not mentioned in the source text or they are only implicitly referred to. In this respect, kindly see the Quranic verse below (Quran, 47: 7) as the English translation is almost literal and the phrase between the two brackets (*in the cause of*) is only an addition.

---

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ نَّصَرْتُمْ وَّاللّٰهُ يَنْصُرْكُمْ  
وَيُثَبِّتْ اَقْدَامَكُمْ

---

The questionnaire comes to test whether such TAiPs can help make the translated text be comprehensible to you. You'll find two Quranic texts translated into English plus FOUR questions per text. The subject texts are extracted from an English translation of the Quran by Dr. Muhammad T. Hilali and Dr. Muhammad M. Khan.<sup>1</sup> This translation has been severally criticized and considered to have distorted the Quranic message for including too many parenthetical insertions and additions of information.

Your participation is very significant and highly appreciated as this survey will be of big use to the academic domain and to the public in general. Any personal information will be treated as strictly confidential. No direct reference to any person will be made in discussing any items of this questionnaire. I would be much grateful if you could complete this questionnaire within about *one week*.<sup>2</sup> Should you have any further inquiries or comments, kindly do not hesitate to contact me by email or phone.

Kindly ensure utmost accurate choices as you would be dealing with a possible translation of the Word of God.

**Researcher:** Mohammad Amin Hawamdeh  
PhD Candidate (of Translation Studies)  
Faculty of Languages and Linguistics  
University of Malaya, Kuala Lumpur, Malaysia  
Email: [mohammad78@siswamail.um.edu.my](mailto:mohammad78@siswamail.um.edu.my)  
Or [amiin.mohammad@hotmail.com](mailto:amiin.mohammad@hotmail.com) (*Recommended*)  
Phone no.: +6011 3707 9711

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<sup>1</sup> This translation is published by King Fahd Complex for Printing the Holy Quran in Saudi Arabia. You can find it on my [www.ACADEMIA.edu](http://www.ACADEMIA.edu) page: <https://independent.academia.edu/MohammadHawamdeh/Papers>.

<sup>2</sup> You find in the package two pens; they are *yours*. Also, you find an official letter from my University of Malaya for distributing this questionnaire.

## *Prelude: Personal Information*

*Please answer the following questions (1-6) below about your own education, experience and language.*

### 1. What is your level of education?

*Please tick.*

- B.A./B.Sc.**
- M.A./M.Sc. candidate**
- M.A./M.Sc.**
- Ph.D. candidate**
- Ph.D.**

### 3. How long is your experience?

*Please tick.*

- 05**
- 06-10**
- 11-15**
- 16-20**
- 21+**

### 2. Is your education or experience related to languages and/or linguistics?

*Please tick.*

- Yes**
- Somehow**
- No**

### 4. Do you have any knowledge of the Arabic Language?

*Please tick.*

- Yes**
- No**

If **yes**, then how do you rate your own knowledge of Arabic?

*Please circle:*

**Very poor ( 1 2 3 4 5 ) Very good**

### 5. Command of the English Language:

*Please tick.*

- Native**
- Non-native**

If **non-native**, then how do you rate your own command of English?

*Please circle:*

**Very low ( 1 2 3 4 5 ) Very high**

### 6. Do you know what translation is or how texts are generally translated from one language into another?

*Please tick.*

- Yes**
- No**

If **yes**, then how do you rate your knowledge of the translating process?

*Please circle:*

**Very poor ( 1 2 3 4 5 ) Very good**



## MAIN SURVEY: Translated Text No. 1

Please read carefully the following English translation of a Quranic text below—including a number of **textual additions in parentheses (TAiPs)**—and *also* look into the definition of comprehensibility on the next page.

**[In the Name of Allah!]****1. Hâ-Mîm.**

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad صلى الله عليه وسلم to these pagans): “Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!”

5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?<sup>[1]</sup>

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: “This is plain magic!”

8. Or say they: “He (Muhammad صلى الله عليه وسلم) has fabricated it.” Say: “If I have fabricated it? still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful.”

حَمِّم

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ  
وَاجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذَرُوا

مُعْرِضُونَ ﴿٢﴾

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرُوهُ مَاذَا خَلَقُوا  
مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتَثْنُونِ بِي كِتَابٍ  
مِّن قَبْلِ هَذَا أَوْ أَنزَرَهُ مِن عِلْمٍ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٣﴾

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ  
لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفِلُونَ ﴿٤﴾

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ  
كَفَرِينَ ﴿٥﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ  
لَمَجَاءٌ هُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ  
لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ  
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْعَفْوَ الرَّحِيمُ ﴿٧﴾

**For a translated text to be *comprehensible*, FOUR measures should apply:**

A comprehensible translated text is basically a text that you can understand. It is (1) **true**, i.e. says what's believed to be true about the original text and bears adequate evidence, (2) **informative**, i.e. gives information neither more nor less than required by the original text, (3) **relevant**, i.e. tells the intended meanings of the original text in a rational manner and (4) **perspicuous**, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text.<sup>1</sup>

(cf. Grice, 1975; de Beaugrande and Dressler, 1981).

**QUESTION 1:** Having read the translated text, how do you generally evaluate it in terms of being comprehensible to you? *In light of the definition of comprehensibility above, please tick the option you see appropriate below.*

- Entirely comprehensible:** (i.e. *all of the four measures above apply.*)  
 **Fairly comprehensible:** (i.e. *only one of the four measures does not apply.*)  
 **Neither comprehensible nor incomprehensible:** (i.e. *two of the four measures apply while the two others do not apply.*)  
 **Fairly incomprehensible:** (i.e. *only one of the four measures above applies.*)  
 **Entirely incomprehensible:** (i.e. *none of the four measures above apply.*)

**QUESTION 2:** Now, what do you think of the translated text in terms of each measure of comprehensibility in particular? *Please read the questions below, and circle the option you see appropriate (Y=Yes, M=Maybe and N=No).*

**2.1: Do you think the English translation is *true*, i.e. says what's believed to be true about the original text and bears adequate evidence?** Yes | No

- |   |   |   |   |
|---|---|---|---|
| [1a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text say what's believed to be true about the original text and bear adequate evidence?            | Y | M | N |
| [1b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from saying what's believed to be true about the original text or bearing adequate evidence? | Y | M | N |

**2.2: Do you think the English translation is *informative*, i.e. gives information neither more nor less than required by the original text?** Yes | No

- |  |   |   |   |
|--|---|---|---|
| [2a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text be give information neither more nor less than required by the original text?      | Y | M | N |
| [2b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from giving information neither more nor less than required by the original text? | Y | M | N |

**2.3: Do you think the English translation is *relevant*, i.e. it tells the intended meanings of the original text in a rational manner?** Yes | No

- |  |   |   |   |
|--|---|---|---|
| [3a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text tell the intended meanings of the original text in a rational manner?          | Y | M | N |
| [3b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from telling the intended meanings of the original text in a rational manner? | Y | M | N |

**2.4: Do you think the English translation is *perspicuous*, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text?** Yes | No

- |   |   |   |   |
|---|---|---|---|
| [4a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text be brief/orderly and avoid vague/obscure expressions in rendering the original text?            | Y | M | N |
| [4b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from being brief/orderly or avoiding vague/obscure expressions in rendering the original text? | Y | M | N |

<sup>1</sup> The **translated text** is the one in English whereas the **original text** is the one in Arabic.

Please *read* the same translated text again as given below, *look* into the **nineteen TAIps** and *attempt* the following exercise in light of your previous response:

**[In the Name of Allah!]** Ha-Mim **[01**These letters are one of the miracles of the Quran **02**and none but Allah **(03**Alone) knows their meanings]. The revelation of the Book **(04**this Qur'an) is from Allah, the All-Mighty, the All-Wise. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned. Say **(05**O Muhammad **06**ﷺ **07**to these pagans): "Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in **(08**the creation of) the heavens? Bring me a Book **(09**revealed before this), or some trace of knowledge **(10**in support of your claims), if you are truthful!" And who is more astray than one who calls on **(11**invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are **(12**even) unaware of their calls **(13**invocations) to them? And when mankind are gathered **(14**on the Day of Resurrection), they **(15**false deities) will become their enemies and will deny their worshipping. And when Our Clear Verses are recited to them, the disbelievers say of the truth **(16**this Qur'an) when it reaches them: "This is plain magic!" Or say they: "He **(17**Muhammad **18**ﷺ has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it **(19**i.e. this Qur'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful." **[Quran, 46: 01-08]**

**QUESTION 3:** Which of the nineteen TAIps do you insist to **keep out (exclude)** from the translated text and why? *Please match between the TAIp(s) to be kept out and the cause(s) of exclusion. You may exclude any of the TAIps and you may choose more than one cause for each excluded TAIp.*<sup>1</sup>

For clearer matching, please use two *different* colors!

TAiP (01) to be kept out for |o

TAiP (02) to be kept out for |o

TAiP (03) to be kept out for |o

TAiP (04) to be kept out for |o

TAiP (05) to be kept out for |o

TAiP (06) to be kept out for |o

TAiP (07) to be kept out for |o

TAiP (08) to be kept out for |o

TAiP (09) to be kept out for |o

TAiP (10) to be kept out for |o

TAiP (11) to be kept out for |o

TAiP (12) to be kept out for |o

TAiP (13) to be kept out for |o

TAiP (14) to be kept out for |o

TAiP (15) to be kept out for |o

TAiP (16) to be kept out for |o

TAiP (17) to be kept out for |o

TAiP (18) to be kept out for |o

TAiP (19) to be kept out for |o

- o| being false or making the text false.
- o| lacking adequate evidence.
- o| giving information less than needed.
- o| giving information more than needed.
- o| saying irrelevant things.
- o| making the text unnecessarily long.
- o| making the text unorganized.
- o| being unclear or making the text unclear.
- o| confusing the target reader.

<sup>1</sup> Please note that the TAIps that you do *not* exclude are to be necessarily included into the translated text as they help it be comprehensible.

**QUESTION 4:** Based on the kind of processing you have attempted particularly in Questions 2 and 3, to what extent do you find the translated text communicative to you? Please rate the following four statements from 1-Strongly disagree to 5-Strongly agree.

Sr. No.	STATEMENTS	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
1.	By <i>reason</i> of the TAIps, the translated text is <b>coherent</b> to me (i.e. it constitutes a useful or appropriate content that is worth accepting).					
2.	By <i>reason</i> of the TAIps, the translated text is <b>interesting</b> to me (i.e. it contains some new information or information that is unexpected).					
3.	By <i>reason</i> of the TAIps, the translated text is <b>noteworthy</b> to me (i.e. it is ideologically found to be relevant to my real time and place).					
4.	By <i>reason</i> of the TAIps, the translated text is <b>English-like</b> to me (i.e. it includes textual norms/features found in my prior experience).					

If you have any further comments on the comprehensibility of Text no. 1 and/or the role of the TAIps in it, please state them below:

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Thank you for having done the first text. I think the other text will be much easier to you as the same set of questions is given.



## MAIN SURVEY: Translated Text No. 2

Please read carefully the following English translation of a Quranic text below—including a number of **textual additions in parentheses (TAiPs)**—and *also* look into the definition of comprehensibility on the next page.

**[In the Name of Allah!]**

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (صلى الله عليه وسلم) (by standing against him and hurting him), after the guidance<sup>[2]</sup> has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.

34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them.<sup>[1]</sup>

35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ وَالصَّابِرِينَ  
وَنَبْلُوا أَخْبَارَكُمْ ﴿٣١﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا  
الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ لَن يَصُرُوا اللَّهَ  
شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ ﴿٣٢﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا  
وَهُمْ كٰفِرٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ لَا عَلَوْنَ وَاللَّهُ  
مَعَكُمْ وَلَن يَزِيدَنَّكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

إِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِن تُؤْمِنُوا وَتَتَّقُوا  
يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْتَلِكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبَخَّلُوا  
وَيُخْرِجَ أَضْعَافًا مُّضَاعَفَةً ﴿٣٧﴾

هَٰذَا نَسْتَعْتَضِئُكُم بِمَا كُنْتُمْ تَدْعُونَ لِنَبْفِقُوا فِي سَبِيلِ اللَّهِ  
فَمِنكُمْ مَّن يَبْخُلُ وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلْ  
عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ  
وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ  
ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

**For a translated text to be *comprehensible*, FOUR measures should apply:**

A comprehensible translated text is basically a text that you can understand. It is (1) **true**, i.e. says what's believed to be true about the original text and bears adequate evidence, (2) **informative**, i.e. gives information neither more nor less than required by the original text, (3) **relevant**, i.e. tells the intended meanings of the original text in a rational manner and (4) **perspicuous**, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text.<sup>1</sup>

(cf. Grice, 1975; de Beaugrande and Dressler, 1981).

**QUESTION 1:** Having read the translated text, how do you generally evaluate it in terms of being comprehensible to you? *In light of the definition of comprehensibility above, please tick the option you see appropriate below.*

- Entirely comprehensible:** (i.e. *all of the four measures above apply.*)  
 **Fairly comprehensible:** (i.e. *only one of the four measures does not apply.*)  
 **Neither comprehensible nor incomprehensible:** (i.e. *two of the four measures apply while the two others do not apply.*)  
 **Fairly incomprehensible:** (i.e. *only one of the four measures above applies.*)  
 **Entirely incomprehensible:** (i.e. *none of the four measures above apply.*)

**QUESTION 2:** Now, what do you think of the translated text in terms of each measure of comprehensibility in particular? *Please read the questions below, and circle the option you see appropriate (Y=Yes, M=Maybe and N=No).*

**2.1: Do you think the English translation is *true*, i.e. says what's believed to be true about the original text and bears adequate evidence?**      **Yes**      **No**

- |   |   |   |   |
|---|---|---|---|
| [1a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text say what's believed to be true about the original text and bear adequate evidence?            | Y | M | N |
| [1b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from saying what's believed to be true about the original text or bearing adequate evidence? | Y | M | N |

**2.2: Do you think the English translation is *informative*, i.e. gives information neither more nor less than required by the original text?**      **Yes**      **No**

- |  |   |   |   |
|--|---|---|---|
| [2a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text be give information neither more nor less than required by the original text?      | Y | M | N |
| [2b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from giving information neither more nor less than required by the original text? | Y | M | N |

**2.3: Do you think the English translation is *relevant*, i.e. it tells the intended meanings of the original text in a rational manner?**      **Yes**      **No**

- |  |   |   |   |
|--|---|---|---|
| [3a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text tell the intended meanings of the original text in a rational manner?          | Y | M | N |
| [3b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from telling the intended meanings of the original text in a rational manner? | Y | M | N |

**2.4: Do you think the English translation is *perspicuous*, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text?**      **Yes**      **No**

- |   |   |   |   |
|---|---|---|---|
| [4a] If <b>Yes</b> , do the TAIps <i>help</i> the translated text be brief/orderly and avoid vague/obscure expressions in rendering the original text?            | Y | M | N |
| [4b] If <b>No</b> , do the TAIps <i>hinder</i> the translated text from being brief/orderly or avoiding vague/obscure expressions in rendering the original text? | Y | M | N |

<sup>1</sup> The **translated text** is the one in English whereas the **original text** is the one in Arabic.

Please *read* the same translated text again as given below, *look* into the **nineteen TAIpS** and *attempt* the following exercise in light of your previous response:

**[In the Name of Allah!]** And surely, We shall try you till We test those who strive hard (01**for the Cause of Allah**) and As-Sabirun (02**the patient**), and We shall test your facts (03**i.e. the one who is a liar, and the one who is truthful**). Verily, those who disbelieve, and hinder (04**men**) from the Path of Allah (05**i.e. Islam**), and oppose the Messenger (06**صلى الله عليه وسلم**) (07**by standing against him and hurting him**), after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless, O you who believe! Obey Allah, and obey the Messenger (08**Muhammad** 09**صلى الله عليه وسلم**) and render not vain your deeds. Verily, those who disbelieve, and hinder (10**men**) from the Path of Allah (11**i.e. Islam**); then die while they are disbelievers - Allah will not forgive them. So be not weak and ask not for peace (12**from the enemies of Islam**) while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds. The life of this world is but play and pastime; but if you believe (13**in the Oneness of Allah - Islamic Monotheism**), and fear Allah, and avoid evil... He will bring out all your (14**secret**) ill-wills. Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (15**Free of all needs**), and you (16**mankind**) are poor. And if you turn away (17**from Islam** 18**and the obedience to Allah**), He will exchange you for some other people and they will not be your likes. **[Quran, 47: 31-38]**

**QUESTION 3:** Which of the nineteen TAIpS do you insist to **keep out (exclude)** from the translated text and why? *Please match between the TAIp(s) to be kept out and the cause(s) of exclusion. You may exclude any of the TAIpS and you may choose more than one cause for each excluded TAIp.*<sup>1</sup>

For clearer matching, please use two *different* colors!

TAiP (01) to be kept out for |o

TAiP (02) to be kept out for |o

TAiP (03) to be kept out for |o

TAiP (04) to be kept out for |o

TAiP (05) to be kept out for |o

TAiP (06) to be kept out for |o

TAiP (07) to be kept out for |o

TAiP (08) to be kept out for |o

TAiP (09) to be kept out for |o

TAiP (10) to be kept out for |o

TAiP (11) to be kept out for |o

TAiP (12) to be kept out for |o

TAiP (13) to be kept out for |o

TAiP (14) to be kept out for |o

TAiP (15) to be kept out for |o

TAiP (16) to be kept out for |o

TAiP (17) to be kept out for |o

TAiP (18) to be kept out for |o

TAiP (19) to be kept out for |o

being false or making the text false.

lacking adequate evidence.

giving information less than needed.

giving information more than needed.

saying irrelevant things.

making the text unnecessarily long.

making the text unorganized.

being unclear or making the text unclear.

confusing the target reader.

<sup>1</sup> Please note that the TAIpS that you do *not* exclude are to be necessarily included into the translated text as they help it be comprehensible.





## **Finale: Personal Information**

**Please answer the following questions (1-2) about your knowledge of the Quran and the translating process.**

### **1. Knowledge of the Quran:**

*(The Quran is generally considered by Muslims to be the only sacred book of the religion of Islam. This Book has been kept intact since revealed to Prophet Muhammad (PBUH)—throughout the last 23 years of his life as a messenger of God—about 14 centuries ago.)*

- a) Do you know what the Quran generally talks about?

*Please tick.*

(...) **Yes**

(...) **No**

If **yes**, then how do you rate your knowledge of the Quran?

*Please circle:*

**Very poor ( 1 2 3 4 5 ) Very good**

- b) Have you ever read any English interpretation of the Quran?

*Please tick.*

(...) **Yes**

(...) **No**

If **yes**, then how do you rate this interpretation?

*Please circle:*

**Very poor ( 1 2 3 4 5 ) Very good**

### **2. What do you think about the translating process in general?**

*(To translate is to transfer all the meanings of a text from one language into another language. This process covers the explicit as well as the implicit meanings. The translated text should be also well-structured and respect the style of writing of the target language.)*

- a) What do you think of the following statements on the translating process?

*Please rate the following statements from 1-Strongly disagree to 5-Strongly agree.*

(...) Some languages are *completely* different in their linguistic systems and belong to *completely* different cultures.

(...) Holy books are the most difficult types of texts to translate as they are full of *implicit* meanings.

(...) Loss and gain are *inevitable* in any kind of translation from one language into another.

(...) Any information added to the translated text should be in *light* of the source message.

(...) It is good to translate in a literal (word-for-word) manner but to keep any added information *only* in parentheses.

Kind regards,

Mohammad Amin Hawamdeh  
PhD Candidate of Translation Studies  
Faculty of Languages and Linguistics  
University of Malaya  
Kuala Lumpur, Malaysia

## APPENDIX E: MAJOR STATISTICS OF THE SURVEY-BASED INSTRUMENT

**Table (1): Frequency and Percentage in Terms of the Initial Personal Information**

Question	Options	Freq. (N)	Perc. (%)
Level of education	B.A./B.Sc.	4	5.5
	M.A./M.Sc. candidate	10	13.7
	M.A./M.Sc.	30	41.1
	Ph.D. candidate	18	24.7
	Ph.D.	11	15.1
Experience	0-5	4	5.5
	06-10	21	28.8
	11-15	25	34.2
	16-20	18	24.7
	21+	5	6.8
Education or experience related to languages and/or linguistics	Yes	26	35.6
	Somehow	17	23.3
	No	30	41.1
Knowledge of the Arabic Language	Yes	33	45.2
	No	40	54.8
If yes	Very poor	11	15.1
	Poor	17	23.3
	Middle	4	5.5
	Good	1	1.4
	Very good	0	0
Command of the English Language	Native	51	69.9
	Non-native	22	30.1
If non-native	Very poor	1	1.4
	Poor	1	1.4
	Middle	10	13.7
	Good	10	13.7
	Very good	0	0
Translation is or how texts are generally translated from one language into another	Yes	57	78.1
	No	16	21.9
If yes	Very poor	1	1.4
	Poor	15	20.5
	Middle	28	38.4
	Good	13	17.8
	Very good	0	0

**Table (2): Frequency and Percentage of the General Comprehensibility of the Translated Texts**

General Comprehensibility of Translated Texts	Makki		Madani	
	Freq.	Perc.	Freq.	Perc.
Entirely comprehensible	7	9.6	4	5.5
Fairly comprehensible	14	19.2	52	71.2
Neither comprehensible nor <i>incomprehensible</i>	40	54.8	16	21.9
Fairly <i>incomprehensible</i>	12	16.4	1	1.4
Entirely <i>incomprehensible</i>	0	0	0	0
Total	73		73	

**Table (3): Four Measures of Comprehensibility in both Makki and Madani Types of Text**

No.	Question	Makki		Madani		
		Freq.	Perc.	Freq.	Perc.	
1	<i>Do you think the English translation is true, i.e. says what's believed to be true about the original text and bears adequate evidence?</i>	Yes	50	68.5	65	89.0
		No	23	31.5	8	11.0
1a	If <i>Yes</i> , do the TAIps <i>help</i> the translated text say what's believed to be true about the original text and bear adequate evidence?	Yes	40	54.8	46	63
		Maybe	10	13.7	19	26
		No	0	0	0	0
1b	If <i>No</i> , do the TAIps <i>hinder</i> the translated text from saying what's believed to be true about the original text or bearing adequate evidence?	Yes	7	9.6	3	4.1
		Maybe	15	20.5	5	6.8
		No	1	1.4	0	0
2	<i>Do you think the English translation is informative, i.e. gives information neither more nor less than required by the original text?</i>	Yes	49	67.1	60	82.2
		No	24	32.9	13	17.8
2a	If <i>Yes</i> , do the TAIps <i>help</i> the translated text be give information neither more nor less than required by the original text?	Yes	41	56.2	50	68.5
		Maybe	8	11	10	13.7
		No	0	0	0	0
2b	If <i>No</i> , do the TAIps <i>hinder</i> the translated text from giving information neither more nor less than required by the original text?	Yes	4	5.5	1	1.4
		Maybe	11	15.1	5	6.8
		No	9	12.3	7	9.6
3	<i>Do you think the English translation is relevant, i.e. it tells the intended meanings of the original text in a rational manner?</i>	Yes	17	23.3	23	31.5
		No	56	76.7	50	68.5
3a	If <i>Yes</i> , do the TAIps <i>help</i> the translated text tell the intended meanings of the original text in a rational manner?	Yes	8	11	14	19.2
		Maybe	9	12.3	8	11
		No	0	0	1	1.4
3b	If <i>No</i> , do the TAIps <i>hinder</i> the translated text from telling the intended meanings of the original text in a rational manner?	Yes	26	35.6	11	15.1
		Maybe	29	39.7	35	47.9
		No	1	1.4	4	5.5
4	<i>Do you think the English translation is perspicuous, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text?</i>	Yes	51	69.9	60	82.2
		No	22	30.1	13	17.8
4a	If <i>Yes</i> , do the TAIps <i>help</i> the translated text be brief/orderly and avoid vague/obscure expressions in rendering the original text?	Yes	34	46.6	25	34.2
		Maybe	17	23.3	31	42.5
		No	0	0	4	5.5
4b	If <i>No</i> , do the TAIps <i>hinder</i> the translated text from being brief/orderly or avoiding vague/obscure expressions in rendering the original text?	Yes	2	2.7	3	4.1
		Maybe	16	21.9	9	12.3
		No	4	5.5	1	1.4

**Table (4.a): Excludability of TAIpS in the Makki Type of Quranic Revelation against Gricean Maxims**

TAiP No.	Cause(s) of Exclusion									Total
	CoE-1	CoE-2	CoE-3	CoE-4	CoE-5	CoE-6	CoE-7	CoE-8	CoE-9	
TAiP-01	1	3		4	9	3			3	23
TAiP-02		4	2	34	7	16		2	1	66
TAiP-03		2	3	21	7	5				38
TAiP-04		2								2
TAiP-05		1								1
TAiP-06				9	30	6	3	17	7	72
TAiP-07				6	15	4		1	3	29
TAiP-08					2	1				3
TAiP-09					2			3		5
TAiP-10				3	3	1				7
TAiP-11				2		1	1			4
TAiP-12			2							2
TAiP-13				2		1	1			4
TAiP-14		5		1	3	1				10
TAiP-15		1						1		2
TAiP-16										0
TAiP-17					1			3	3	7
TAiP-18				9	31	8	2	14	9	73
TAiP-19										0
Total	1	18	7	91	110	47	7	41	26	348

**Table (4.b): Excludability of TAIpS in the Madani Type of Quranic Revelation against Gricean Maxims**

TAiP No.	Cause(s) of Exclusion									Total
	CoE-1	CoE-2	CoE-3	CoE-4	CoE-5	CoE-6	CoE-7	CoE-8	CoE-9	
TAiP-01			2	2	4		1	2		11
TAiP-02									1	1
TAiP-03		3		10	22	17		2		54
TAiP-04			2			1				3
TAiP-05										0
TAiP-06				11	36	6	2	8	3	66
TAiP-07	1	4		15	9	16		4	2	51
TAiP-08				2						2
TAiP-09				7	34	4	2	8	4	59
TAiP-10										0
TAiP-11										0
TAiP-12				1	5				2	8
TAiP-13					1	2				3
TAiP-14	3	2		8	9	4	4	4	1	35
TAiP-15					1	1		1		3
TAiP-16				3		1				4
TAiP-17										0
TAiP-18		1			4					5
TAiP-19				14	8	21	1		1	45
Total	4	10	4	74	133	73	10	29	14	351

**Table 5: Degree of Textuality of the Translated Text (as per Beaugrande and Dressler, 1981)**

Statement		Makki		Madani	
		N	%	N	%
By <i>reason</i> of the TAIps, the translated text is <b>coherent</b> to me (i.e. the text constitutes a useful or appropriate content that is worth accepting).	Strongly disagree	2	2.7	2	2.7
	<i>Disagree</i>	10	13.7	3	4.1
	Not sure	17	23.3	15	20.5
	<i>Agree</i>	33	45.2	42	57.5
	Strongly agree	11	15.1	11	15.1
By <i>reason</i> of the TAIps, the translated text is <b>interesting</b> to me (i.e. the text contains some new information or information that is unexpected).	Strongly disagree	1	1.4	2	2.7
	<i>Disagree</i>	9	12.3	1	1.4
	Not sure	18	24.7	18	24.7
	<i>Agree</i>	33	45.2	36	49.3
	Strongly agree	12	16.4	16	21.9
By <i>reason</i> of the TAIps, the translated text is <b>noteworthy</b> to me (i.e. the text is ideologically found to be relevant to my real time and place).	Strongly disagree	6	8.2	4	5.5
	<i>Disagree</i>	33	45.2	28	38.4
	Not sure	21	28.8	25	34.2
	<i>Agree</i>	12	16.4	13	17.8
	Strongly agree	1	1.4	3	4.1
By <i>reason</i> of the TAIps, the translated text is <b>English-like</b> to me (i.e. the text includes textual norms/features found in my prior experience).	Strongly disagree	1	1.4	0	0
	<i>Disagree</i>	12	16.4	8	11.0
	Not sure	19	26.0	30	41.1
	<i>Agree</i>	31	42.5	32	43.8
	Strongly agree	10	13.7	3	4.1

**Table (6): Frequency and Percentage in Terms of Final Personal Information**

Question		Options	Freq.	Perc.
Knowledge of the Quran	Do you know what the Quran generally talks about?	Yes	52	71.2
		No	21	28.8
	If <i>yes</i> , then how do you rate your knowledge of the Quran?	Very poor	12	16.4
		Poor	18	24.7
		Middle	15	20.5
		Good	6	8.2
		Very good	1	1.4
	Have you ever read any English interpretation of the Quran?	Yes	59	80.8
		No	14	19.2
	If <i>yes</i> , then how do you rate this interpretation?	Very poor	5	6.8
		Poor	18	24.7
		Middle	30	41.1
		Good	5	6.8
		Very good	1	1.4
	What do you think of the following statements on the translating process?	Some languages are <i>completely</i> different in their linguistic systems and belong to <i>completely</i> different cultures.	Strongly disagree	0
<i>Disagree</i>			5	6.8
Not sure			42	57.5
<i>Agree</i>			24	32.9
Strongly agree			2	2.7
Holy books are the most difficult types of texts to translate as they are full of <i>implicit</i> meanings.		Strongly disagree	0	0
		<i>Disagree</i>	6	8.2
		Not sure	44	60.3
		<i>Agree</i>	15	20.5
		Strongly agree	8	11.0
Loss and gain are <i>inevitable</i> in any kind of translation from one language into another.		Strongly disagree	0	0
		<i>Disagree</i>	23	31.5
		Not sure	43	58.9
		<i>Agree</i>	6	8.2
		Strongly agree	1	1.4
Any information added to the translated text should be in <i>light</i> of the source message		Strongly disagree	3	4.1
		<i>Disagree</i>	21	28.8
		Not sure	42	57.5
		<i>Agree</i>	5	6.8
		Strongly agree	2	2.7
It is good to translate in a literal (word-for-word) manner but to keep any added information <i>only</i> in parentheses.		Strongly disagree	10	13.7
		<i>Disagree</i>	38	52.1
		Not sure	23	31.5
		<i>Agree</i>	2	2.7
		Strongly agree	0	0

## APPENDIX F: MINOR STATISTICS/COMPREHENSION AND EXCLUSION

**Table 1: Demographic Information on the Comprehensibility of TAIps/Text: Measure of Trueness**

Measure 1 of Comprehensibility of Translated Text: Trueness		Makki				Madani			
		<i>True!</i>		<i>Untrue!</i>		<i>True!</i>		<i>Untrue!</i>	
		Do TAIps Help?		Do TAIps Hinder?		Do TAIps Help?		Do TAIps Hinder?	
		N	%	N	%	N	%	N	%
Level of Education	1 (29) High	11	37.9	3	10.3	14	48.3	1	3.5
	2 (44) Low	29	65.9	4	9.1	32	72.7	2	4.6
Years of Experience	1 (23) High	12	52.2	3	13.0	12	52.2	2	8.7
	2 (50) Low	28	56.0	4	8.0	34	68.0	1	2.0
Command of English	1 (61) High	32	52.5	6	9.8	38	62.3	3	4.9
	2 (12) Low	8	66.7	1	8.3	8	77.7	0	0
Knowledge of Arabic	1 (05) Yes!	3	60.0	0	0	2	40.0	0	0
	2 (68) No!!	37	54.4	7	10.3	44	64.7	3	4.4
Knowledge of Translating	1 (41) Yes!	25	61.0	5	12.2	26	63.4	2	4.9
	2 (32) No!!	15	46.9	2	6.3	20	62.5	1	3.1
Knowledge of the Quran	1 (22) Yes!	19	86.4	1	4.5	16	72.7	0	0
	2 (51) No!!	21	41.2	6	11.8	30	58.8	3	5.9

**Table 2: Demographic Information on the Comprehensibility of TAIps/Text: Measure of Informativeness**

Measure 2 of Comprehensibility of Translated Text: Informativeness		Makki				Madani			
		<i>Informative!</i>		<i>Uninformative!</i>		<i>Informative!</i>		<i>Uninformative!</i>	
		Do TAIps Help?		Do TAIps Hinder?		Do TAIps Help?		Do TAIps Hinder?	
		N	%	N	%	N	%	N	%
Level of Education	1 (29) High	15	51.7	0	0	18	62.1	0	0
	2 (44) Low	26	59.1	4	9.1	32	74.7	1	2.3
Years of Experience	1 (23) High	12	52.2	2	8.7	18	78.3	0	0
	2 (50) Low	29	58.0	2	4.0	32	64.0	1	2.0
Command of English	1 (61) High	35	57.4	4	6.6	44	72.1	1	1.6
	2 (12) Low	6	50.0	0	0	6	50.0	0	0
Knowledge of Arabic	1 (05) Yes!	3	60.0	0	0	3	60.0	0	0
	2 (68) No!!	38	55.9	4	5.9	47	69.1	1	1.5
Knowledge of Translating	1 (41) Yes!	21	51.2	3	7.3	34	82.9	0	0
	2 (32) No!!	20	62.5	1	3.1	16	50.0	1	3.1
Knowledge of the Quran	1 (22) Yes!	10	45.5	3	13.6	13	59.1	1	4.5
	2 (51) No!!	31	60.8	1	2.0	37	72.6	0	0

**Table 3: Demographic Information on the Comprehensibility of TAIps/Text: Measure of Relevance**

Measure 3 of Comprehensibility of Translated Text: Relevance		Makki				Madani			
		<i>Relevant!</i> Do TAIps Help?		<i>Irrelevant!</i> Do TAIps Hinder?		<i>Relevant!</i> Do TAIps Help?		<i>Irrelevant!</i> Do TAIps Hinder?	
		N	%	N	%	N	%	N	%
Level of Education	1 (29) High	2	6.9	5	17.2	5	17.2	2	6.9
	2 (44) Low	6	13.6	21	47.7	9	20.5	9	20.5
Years of Experience	1 (23) High	1	4.3	11	47.8	1	4.3	2	8.7
	2 (50) Low	7	14.0	15	30.0	13	26.0	9	18.0
Command of English	1 (61) High	6	9.8	24	39.3	11	18.0	9	14.7
	2 (12) Low	2	16.7	2	16.7	3	25.0	2	16.7
Knowledge of Arabic	1 (05) Yes!	3	60.0	1	20.0	3	60.0	0	0
	2 (68) No!!	5	7.3	25	36.8	11	16.2	11	16.2
Knowledge of Translating	1 (41) Yes!	5	12.2	18	43.9	8	19.5	6	14.6
	2 (32) No!!	3	9.4	8	25.0	6	18.7	5	15.6
Knowledge of the Quran	1 (22) Yes!	7	31.8	2	9.1	10	45.5	2	9.1
	2 (51) No!!	1	2.0	24	47.1	4	7.8	9	17.6

**Table 4: Demographic Information on the Comprehensibility of TAIps: Measure of Perspicuity**

Measure 4 of Comprehensibility of Translated Text: Perspicuity		Makki				Madani			
		<i>Perspicuous!</i> Do TAIps Help?		<i>Imperspicuous!</i> Do TAIps Hinder?		<i>Perspicuous!</i> Do TAIps Help?		<i>Imperspicuous!</i> Do TAIps Hinder?	
		N	%	N	%	N	%	N	%
Level of Education	1 (29) High	11	37.9	0	0	11	37.9	0	0
	2 (44) Low	23	52.3	2	4.5	14	31.2	3	6.8
Years of Experience	1 (23) High	11	47.8	0	0	8	34.8	0	0
	2 (50) Low	23	46.0	2	4.0	17	34.0	3	6.0
Command of English	1 (61) High	28	45.9	2	3.3	21	34.4	3	4.9
	2 (12) Low	6	50.0	0	0	4	33.3	0	0
Knowledge of Arabic	1 (05) Yes!	3	60.0	0	0	2	40.0	0	0
	2 (68) No!!	31	45.6	2	2.9	23	33.8	3	4.4
Knowledge of Translating	1 (41) Yes!	23	56.1	1	2.4	16	39.0	3	7.3
	2 (32) No!!	11	34.4	1	3.1	9	28.1	0	0
Knowledge of the Quran	1 (22) Yes!	14	63.6	1	4.6	7	31.8	2	9.1
	2 (51) No!!	20	39.2	1	2.0	18	35.3	1	2.0



**Table 5: Demographic Information in Terms of Excludability: TAiP Class and Cause of Exclusion: Makki**

Category of TL Audience/Readership	Makki Type of Quranic Revelation		
	TAiP/Cause	TAiP/Cause	TAiP/Cause
Infrastructurally Proficient <i>and</i> Ultrastructurally Proficient (IPUP)	TAiP#02 Excluded <i>against</i> Cause#4 (N. 2)	TAiP#03 Excluded <i>against</i> Cause no. 4 (N. 3)	TAiP#18 Excluded <i>against</i> Cause no. 4 (N. 2)
Infrastructurally Proficient <i>but</i> Ultrastructurally Amateurish (IPUA)	TAiP#02 Excluded <i>against</i> Cause no. 4 (N. 12)	TAiP#06 Excluded <i>against</i> Cause no. 5 (N. 10)	TAiP#18 Excluded <i>against</i> Cause no. 5 (N. 11)
Infrastructurally Amateurish <i>but</i> Ultrastructurally Proficient (IAUP)	TAiP#02 Excluded <i>against</i> Cause no. 4 (N. 7)	TAiP#03 Excluded <i>against</i> Cause no. 4 (N. 6)	TAiP#18 Excluded <i>against</i> Cause no. 6 (N. 5)
Infrastructurally Amateurish <i>and</i> Ultrastructurally Amateurish (IAUA)	TAiP#02 Excluded <i>against</i> Cause no. 4 (N. 13)	TAiP#03 Excluded <i>against</i> Cause no. 5 (N. 18)	TAiP#18 Excluded <i>against</i> Cause no. 5 (N. 17)

**Table 6: Demographic Information in Terms of Excludability: TAiP Class and Cause of Exclusion: Madani**

Category of TL Audience/Readership	Madani Type of Quranic Revelation		
	TAiP/Cause	TAiP/Cause	TAiP/Cause
Infrastructurally Proficient <i>and</i> Ultrastructurally Proficient (IPUP)	TAiP#06 Excluded <i>against</i> Cause no. 4 (N. 2)	TAiP#09 Excluded <i>against</i> Cause no. 4 (N. 2)	TAiP#19 Excluded <i>against</i> Cause no. 6 (N. 2)
Infrastructurally Proficient <i>but</i> Ultrastructurally Amateurish (IPUA)	TAiP#03 Excluded <i>against</i> Cause no. 5 (N. 12)	TAiP#06 Excluded <i>against</i> Cause no. 5 (N. 18)	TAiP#09 Excluded <i>against</i> Cause no. 5 (N. 17)
Infrastructurally Amateurish <i>but</i> Ultrastructurally Proficient (IAUP)	TAiP#03 Excluded <i>against</i> Cause no. 6 (N. 7)	TAiP#07 Excluded <i>against</i> Cause no. 6 (N. 7)	TAiP#19 Excluded <i>against</i> Cause no. 6 (N. 5)
Infrastructurally Amateurish <i>and</i> Ultrastructurally Amateurish (IAUA)	TAiP#06 Excluded <i>against</i> Cause no. 5 (N. 16)	TAiP#07 Excluded <i>against</i> Cause no. 4 (N. 9)	TAiP#09 Excluded <i>against</i> Cause no. 5 (N. 15)

**Table 7: Excludability of LinEObl TAIps as to Types of Text in Line with Measure 1—Truness**

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEObl Makki									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
15	LinEObl-G		1						1		2	
17	LinEObl-G					1			3	3	7	
19	LinEObl-G										0	
	Subtotal		1			1			4	3	9	4.108
	Average		0.333			0.333			1.333	1	2.999	
04	LinEObl-L		2								2	
11	LinEObl-L				2		1	1			4	
13	LinEObl-L				2		1	1			4	
16	LinEObl-L										0	
	Subtotal		2		4		2	2			10	3.42
	Average		0.5		1		0.5	0.5			2.5	
	Total		0.833		1	0.333	0.5	0.5	1.333	1	5.499	7.528
	Average		0.416		0.5	0.166	0.25	0.25	0.666	0.5	2.749	3.76

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEObl Madani									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
04	LinEObl-G			2			1				3	
17	LinEObl-G										0	
10	LinEObl-G										0	
	Subtotal			2			1				3	1.37
	Average			0.666			0.333				0.999	
05	LinEObl-L										0	
08	LinEObl-L				2						2	
11	LinEObl-L										0	
15	LinEObl-L					1	1		1		3	
16	LinEObl-L				3		1				4	
	Subtotal				5	1	2		1		9	2.47
	Average				1	0.2	0.4		0.2		1.8	
	Total			0.666	1	0.2	0.733		0.2		2.799	3.84
	Average			0.333	0.5	0.1	0.366		0.1		1.399	1.92

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEObl									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
Mk.	LinEObl-G		0.333			0.333			1.333	1	2.999	4.108
	LinEObl-L		0.5		1		0.5	0.5			2.5	3.42
	Average		0.416		0.5	0.166	0.25	0.25	0.666	0.5	2.749	3.76
Md.	LinEObl-G			0.666			0.333				0.999	1.37
	LinEObl-L				1	0.2	0.4		0.2		1.8	2.47
	Average			0.333	0.5	0.1	0.366		0.1		1.399	1.92
	Average		0.208	0.166	0.5	0.133	0.308	0.125	0.383	0.25	2.074	2.84

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEObl Grammatical									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEObl-G		0.333			0.333			1.333	1	2.999	4.108
	LinEObl-G			0.666			0.333				0.999	1.37
	Total		0.333	0.666		0.333	0.333		1.333	1	3.998	5.478
	Average		0.1665	0.333		0.1665	0.1665		0.666	0.5	1.999	2.74

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEObl Lexical									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEObl-L		0.5		1		0.5	0.5			2.5	3.42
	LinEObl-L				1	0.2	0.4		0.2		1.8	2.47
	Total		0.5		2	0.2	0.9	0.5	0.2		4.3	5.89
	Average		0.25		1	0.1	0.45	0.25	0.1		2.15	2.94

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion: LinEObl Grammatical and Lexical									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEObl-G		0.1665	0.333		0.1665	0.1665		0.666	0.5	1.999	2.74
	LinEObl-L		0.25		1	0.1	0.45	0.25	0.1		2.15	2.94
	Total		0.4165	0.333	1	0.2665	0.6165	0.25	0.766	0.5	4.149	
	Average		0.208	0.166	0.5	0.133	0.308	0.125	0.383	0.25	2.074	2.84

**Table 8: Excludability of LinEOpt TAIps as to Types of Text in Line with Measure 2—Informativeness**

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEOpt Makki									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
05	LinEOpt-T		1								1	
08	LinEOpt-T					2	1				3	
09	LinEOpt-T					2			3		5	
10	LinEOpt-T				3	3	1				7	
12	LinEOpt-T			2							2	
14	LinEOpt-T		5		1	3	1				10	
	Subtotal		6	2	4	10	3		3		28	6.44
	Average		1	0.333	0.666	1.666	0.5		0.5		4.7	
	LinEOpt-S										0	
	Subtotal										0	0.00
	Average										0	
	Total		1	0.333	0.666	1.666	0.5		0.5		4.665	6.39
	Average		0.5	0.166	0.333	0.833	0.25		0.25		2.33	3.91

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEOpt Madani									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
01	LinEOpt-T			2	2	4		1	2		11	
07	LinEOpt-T	1	4		15	9	16		4	2	51	
12	LinEOpt-T				1	5				2	8	
13	LinEOpt-T					1	2				3	
18	LinEOpt-T		1			4					5	
	Subtotal	1	5	2	18	23	18	1	6	4	78	21.37
	Average	0.2	1	0.4	3.6	4.6	3.6	0.2	1.2	0.8	15.6	
02	LinEOpt-S									1	1	
	Subtotal									1	1	1.37
	Average									1	1	
	Total	0.2	1	0.4	3.6	4.6	3.6	0.2	1.2	1.8	16.6	22.74
	Average	0.1	0.5	0.2	1.8	2.3	1.8	0.1	0.6	0.9	8.3	11.37

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEOpt									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
Mk.	LinEOpt-T		1	0.333	0.666	1.666	0.5		0.5		4.665	6.39
	LinEOpt-S										0	0.00
	Average		0.5	0.166	0.333	0.833	0.25		0.25		2.33	3.19
Md.	LinEOpt-T	0.2	1	0.4	3.6	4.6	3.6	0.2	1.2	0.8	15.6	21.37
	LinEOpt-S									1	1	1.37
	Average	0.1	0.5	0.2	1.8	2.3	1.8	0.1	0.6	0.9	8.3	11.37
	Average	0.05	0.05	0.183	1.0665	1.5665	1.025	0.05	0.425	0.45	4.866	6.67

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEOpt Text-building									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEOpt-T		1	0.333	0.666	1.666	0.5		0.5		4.7	6.44
	LinEOpt-T	0.2	1	0.4	3.6	4.6	3.6	0.2	1.2	0.8	15.6	21.37
	Total	0.2	2	0.733	4.266	6.266	4.1	0.2	1.7	0.8	20.3	27.81
	Average	0.1	0.1	0.366	2.133	3.133	2.05	0.1	0.85	0.4	10.15	13.9

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion LinEOpt Stylistic									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEOpt-S										0	0.00
	LinEOpt-S									1	1	1.37
	Total									1	1	1.37
	Average									0.5	0.5	0.68

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion: LinEOpt Text-building and Stylistic									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	LinEOpt-T	0.1	0.1	0.366	2.133	3.133	2.05	0.1	0.85	0.4	9.232	12.646
	LinEOpt-S									0.5	0.5	0.68
	Total	0.1	0.1	0.366	2.133	3.133	2.05	0.1	0.85	0.9	9.732	
	Average	0.05	0.05	0.183	1.0665	1.5665	1.025	0.05	0.425	0.45	4.866	6.67

**Table 9: Excludability of RefEPra TAIps as to Types of Text in Line with Measure 3—Relevance**

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefEPra Makki									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
03	RefEPra-A		2	3	21	7	5				38	
	Subtotal		2	3	21	7	5				38	52.05
	Average		2	3	21	7	5				38	
02	RefEPra-V		4	2	34	8	15		2	1	66	
07	RefEPra-V				6	14	5		1	3	29	
	Subtotal		4	2	40	22	20		3	4	95	65.07
	Average		2	1	20	11	10		1.5	2	47.5	
	Total		4	4	41	18	15		1.5	2	85.5	117.12
	Average		2	2	20.5	9	7.5		0.75	1	42.75	58.56

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefEPra Madani									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
14	RefEPra-A	3	2		8	9	4	4	4	1	35	
	Subtotal	3	2		8	9	4	4	4	1	35	47.94
	Average	3	2		8	9	4	4	4	1	35	
19	RefEPra-V				15	8	21	1		1	46	
	Subtotal				15	8	21	1		1	46	63.01
	Average				15	8	21	1		1	46	
	Total	3	2		23	17	25	5	4	2	81	110.95
	Average	1.5	1		11.5	8.5	12.5	2.5	2	1	40.5	55.48

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefEPra									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
Mk.	RefEPra-A		2	3	21	7	5				38	52.05
	RefEPra-V		2	1	20	11	10		1.5	2	47.5	65.07
	Average		2	2	20.5	9	7.5		0.75	1	42.75	58.56
Md.	RefEPra-A	3	2		8	9	4	4	4	1	35	47.94
	RefEPra-V				15	8	21	1		1	46	63.01
	Average	1.5	1		11.5	8.5	12.5	2.5	2	1	40.5	55.48
	Average	0.75	1.5	1	16	8.75	10	1.25	1.375	1	41.625	57.02

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefEPra Actually-bracketed									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefEPra-A		2	3	21	7	5				38	52.05
	RefEPra-A	3	2		8	9	4	4	4	1	35	47.94
	Total	3	4	3	29	16	9	4	4	1	73	99.99
	Average	1.5	2	1.5	14.5	8	4.5	2	2	0.5	36.5	50

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefEPra Virtually-bracketed									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefEPra-V		2	1	20	11	10		1.5	2	47.5	65.07
	RefEPra-V				15	8	21	1		1	46	63.01
	Total		2	1	35	19	31	1	1.5	3	93.5	128.08
	Average		1	0.5	17.5	9.5	15.5	0.5	0.75	1.5	46.75	64.04

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion: RefEPra Actually- and Virtually-bracketed									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefEPra-A	1.5	2	1.5	14.5	8	4.5	2	2	0.5	36.5	50
	RefEPra-V		1	0.5	17.5	9.5	15.5	0.5	0.75	1.5	46.75	64.04
	Total	1.5	3	2	32	17.5	20	2.5	2.75	2	83.25	114.04
	Average	0.75	1.5	1	16	8.75	10	1.25	1.375	1	41.625	57.02

**Table 10: Excludability of RefETec TAIps as to Types of Text in Line with Measure 4—Perspicuity**

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefETec Makki									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
06	RefETec-T				9	30	6	3	17	7	72	
18	RefETec-T				9	31	8	2	14	9	73	
	Subtotal				18	61	14	5	31	16	145	99.31
	Average				9	30.5	7	2.5	15.5	8	72.5	
01	RefETec-I	1	3		4	9	3			3	23	
	Subtotal	1	3		4	9	3			3	23	31.51
	Average	1	3		4	9	3			3	23	
	Total	1	3		13	39.5	10	2.5	15.5	11	95.5	130.82
	Average	0.5	1.5		6.5	19.75	5	1.25	7.75	5.5	47.75	65.41

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefETec Madani									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
06	RefETec-T				11	36	6	2	8	3	66	
09	RefETec-T				7	34	4	2	8	4	59	
	Subtotal				18	70	10	4	16	7	125	85.62
	Average				9	35	5	2	8	3.5	62.5	
03	RefETec-I		3		10	22	17		2		54	
	Subtotal		3		10	22	17		2		54	73.97
	Average		3		10	22	17		2		54	
	Total		3		19	57	22	2	10	3.5	116.5	159.59
	Average		1.5		9.5	28.5	11	1	5	1.75	58.25	79.79

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefETec									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
Mk.	RefETec-T				9	30.5	7	2.5	15.5	8	72.5	99.31
	RefETec-I	1	3		4	9	3			3	23	31.51
	Average	0.5	1.5		6.5	19.75	5	1.25	7.75	5.5	47.75	65.41
Md.	RefETec-T				9	35	5	2	8	3.5	62.5	85.62
	RefETec-I		3		10	22	17		2		54	73.97
	Average		1.5		9.5	28.5	11	1	5	1.75	58.25	79.79
	Average	0.25	1.5		8	24.125	8	1.125	6.375	3.625	53	72.6

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefETec Translation-proper									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefETec-T				9	30.5	7	2.5	15.5	8	72.5	99.31
	RefETec-T				9	35	5	2	8	3.5	62.5	85.62
	Total				18	65.5	12	4.5	23.5	11.5	135	184.93
	Average				9	32.75	6	2.25	11.75	5.75	67.5	92.46

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion RefETec Interpretative									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefETec-I	1	3		4	9	3			3	23	31.51
	RefETec-I		3		10	22	17		2		54	73.97
	Total	1	6		14	31	20		2	3	77	105.48
	Average	0.5	3		7	15.5	10		1	1.5	38.5	52.74

TAiP No.	Exp. Class of TAIps	Cause(s) of Exclusion: RefETec Translation-proper and Interpretative									Total (N of 73)	(% of 73)
		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9		
	RefETec-T				9	32.75	6	2.25	11.75	5.75	67.5	92.46
	RefETec-I	0.5	3		7	15.5	10		1	1.5	38.5	52.74
	Total	0.5	3		16	48.25	16	2.25	12.75	7.25	106	145.2
	Average	0.25	1.5		8	24.125	8	1.125	6.375	3.625	53	72.6

**Table 11: Times of Exclusion of the TAIpS According to their Basic Classification:**

**1. Linguistically: Obligatory (Grammatical and Lexical) and Optional (Textbuilding and Stylistic) in Purple and Green**

	LinEObl	LinEOpt	
Sub1Mkk	9	28	37
Sub2Mkk	10	0	10
<i>Subtotal</i>	19	28	47
Sub1Mdn	3	78	81
Sub2Mdn	9	1	10
<i>Subtotal</i>	12	79	91
<b>Total</b>	31	107	138

		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9	Total
<b>1Mk</b>	Grm.		1			1			4	3	9
	Lex.		2		4		2	2			10
<b>1Md</b>	Grm.			2			1				3
	Lex.				5	1	2		1		9
<b>2Mk</b>	Txt.		6	2	4	10	3		3		28
	Sty.										0
<b>2Md</b>	Txt.	1	5	2	18	23	18	1	6	4	78
	Sty.									1	1
		1	14	6	31	35	26	3	14	8	138

**2. Referentially: Pragmatic (Virtually- and Actually-bracketed) and Technical (Translation-proper and Interpretative) in Red and Blue**

	RefEPra	RefETec	
Sub1Mkk	38	145	183
Sub2Mkk	95	23	118
<i>Subtotal</i>	133	168	301
Sub1Mdn	35	125	160
Sub2Mdn	46	54	100
<i>Subtotal</i>	81	179	260
<b>Total</b>	214	347	561

		CoE1	CoE2	CoE3	CoE4	CoE5	CoE6	CoE7	CoE8	CoE9	Total
<b>3Mk</b>	Acb.		2	3	21	7	5				38
	Vrb.		4	2	40	22	20		3	4	95
<b>3Md</b>	Acb.	3	2		8	9	4	4	4	1	35
	Vrb.				15	8	21	1		1	46
<b>4Mk</b>	Trp.				18	61	14	5	31	16	145
	Intr.	1	3		4	9	3			3	23
<b>4Md</b>	Trp.				18	70	10	4	16	7	125
	Intr.		3		10	22	17		2		54
		4	14	5	134	208	94	14	56	32	561

	LinEObl	LinEOpt	RefEPra	RefETec	Total
Sub1Mkk	9	28	38	145	220
Sub2Mkk	10	0	95	23	128
<i>Subtotal</i>	19	28	133	168	348
Sub1Mdn	3	78	35	125	241
Sub2Mdn	9	1	46	54	110
<i>Subtotal</i>	12	79	81	179	351
<b>Total</b>	31	107	214	347	699

## APPENDIX G: REFEREES' FEEDBACK ON THE QUESTIONNAIRE

Dear referee,

This questionnaire forms an integral part of my PhD study on the textual addition in parentheses (TAiP) strategy in translating the Quran. Such TAiPs are pieces of information added in round or square brackets within a translated text while they are not mentioned or are implicitly referred to in the source text. The subject material is extracted from the Hilali and Khan Translation (HKT) of the Quran into English (1996). This Translation is approved by the religious authority in the Kingdom of Saudi Arabia. It is generally a literal interpretation of the Quranic text but includes too many parenthetical additions of information. Therefore, it has been severally criticized and considered by many to have distorted the Quranic message.

The questionnaire comes to achieve only one of four objectives of this study. This objective is to observe how a TAiP-enriched translation of the Quranic text appears communicative to an English-speaking reader. This entails exploring the extent to which the TAiPs observe/flout the conversational maxims, CIs, as Grice's (1975) Cooperative Principle—Conversational Implicature, CI. Beaugrande and Dressler's (1981) approach to (reader-oriented) textuality are to be taken into account, particularly in the analysis part. This objective mostly involves the following (major/minor) research questions:

- a) What elementary and secondary roles can the TAiPs play in triggering the communicativity of the HKT?
- b) To what extent do the TAiPs keep up or break the maxims of translator-receptor cooperation?

Thank you for *your* cooperation!

**Researcher: Mohammad Amin Hawamdeh**

PhD Candidate of Translation Studies

Faculty of Languages and Linguistics

University of Malaya, Kuala Lumpur, Malaysia

Email: [mohammad78@siswamail.um.edu.my](mailto:mohammad78@siswamail.um.edu.my)

Or [amiin.mohammad@hotmail.com](mailto:amiin.mohammad@hotmail.com) (*Recommended*)

## Feedback Summary

Having read through and attempted the questions above, kindly give your general assessment of this questionnaire in terms of validity and reliability in the following summary table from 1 (*Strongly disagree*) to 5 (*Strongly agree*).

<i>Aspect of Evaluation</i>	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
The questionnaire is representative enough to survey the target audience.					
The questionnaire is comprehensive enough to address the related goals of the study.					
The questions in the questionnaire are phrased appropriately.					
The options of response in the questionnaire seem appropriate.					
The questionnaire is effectively measuring what it intends to measure.					
The questionnaire represents the content in an appropriate manner.					
The questionnaire is appropriate enough for the sample/population.					
The questionnaire is comprehensive enough to collect all the information needed.					
The questionnaire is easy to be dealt with by the target audience.					
I am generally satisfied with the way this questionnaire is presented in.					

**If you have any comments on the design of the questionnaire or on its being valid or reliable, please state them below:**

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**Referee's signature:**

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