Application of Post-Gricean Pragmatic Approach to the English Translation of "The Glorious Quran"

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Abstract:
The Quran (the Word of Allah), revealed to Prophet Muhammad (ﷺ) and is still preserved in its original form. Thus far, efforts have been made to render the meanings of the Quran into English by eminent scholars such as Mohammad Asad, Pickhtall, Ali, Irving, Arberry, and, to name a few. However, the translated texts have also provoked questions about their authenticity regarding their meaning and message. Although translation models grant various options and choices; nonetheless, the task necessitates extreme precision and veracity due to the subject's sensitivity rather than linguistic structures. Hence, it requires the model that reconstructs ST as a new semantic and pragmatic totality in the target language while preserving the tone and message of the original besides the linguistic structuring. Therefore, the target text must meet the standards of textuality to transfer the ST's communicative function. For that to happen, the researchers employ. The Post-Gricean pragmatic approach considers seven standards of textuality discussed in depth by Beaugrande and Dressler (1981), theoretically and linguistically. The present paper aims to probe that English Translation of the Quran can be regarded as Standard Communicative text, conveying its essence and spirit, considering the Post-Gricean pragmatic approach. Second, applying criteria of textuality to the translations of sacred text renders objective and intelligible specifications that ensure the credibility of the translated text, especially the Quran's Translation. Finally, the study recognises that Translation Approaches/Theories are plausible and relevant for translating sacred texts.
Keywords: The Quran, Translation, Post-Gricean Approach, Source Text, Translated Text.

1. INTRODUCTION

1.1 TEXT AND TEXTUALITY

A text is defined as a communicative occurrence that meets seven textuality standards. If any of these standards are not satisfied, the text ceases to be communicative. These standards function as Constitutive principles**.** Along these are Regulative principles that govern textual communication rather than defining it. Constitutive principles and regulative principles make up what is referred to as Textuality (Beaugrande and Dressler,1981).

1. Constitutive principles fall into two main categories:

A. Text-centred notions designate operations directed at the text materials; they are: Cohesion and Coherence.

B. User-centred notions relate to the activity of textual communication both by the producers and receivers. They are Intentionality, acceptability, informativity, situationality and intertextuality**.**

2. Regulative principles are: a). Efficiency: communication of text that requires a minimum expenditure of efforts by participants. b). Effectiveness: text creates a strong impression on participants for goal attainment. c). Appropriateness: an agreement between its setting and ways in which standards of Textuality are established.

The text thus constitutes a Cybernetic system that regulates the functions of its constituent occurrences using regulative integration of the textual design. Cognitive experience is maintained by discovering the relations between each meaningful event and its context. Relation in the text is supported by giving preference. Communication acts as the constant removal and restoration of stability by disturbing or restoring occurrences' continuity. (Beaugrande and Dressler, 1981).

The text reception can be dilated as a corresponding set of processing Dominance in the reverse direction. The receiver would begin from the 'surface text' downwards towards the 'deeper phases', as is given in the production phase.
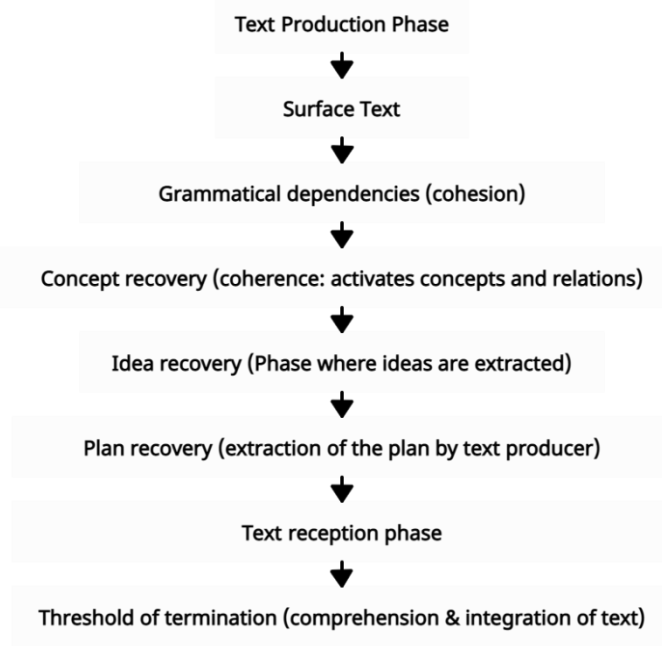

Figure 1: Text production phase

1.1 TEXT-CENTRED NOTIONS
1.1.1 COHESION

Cohesion is the operationalisation of syntactic or grammatical structures as configurations utilised in real-time. It enables the interaction of syntax and grammar with other factors of textuality.
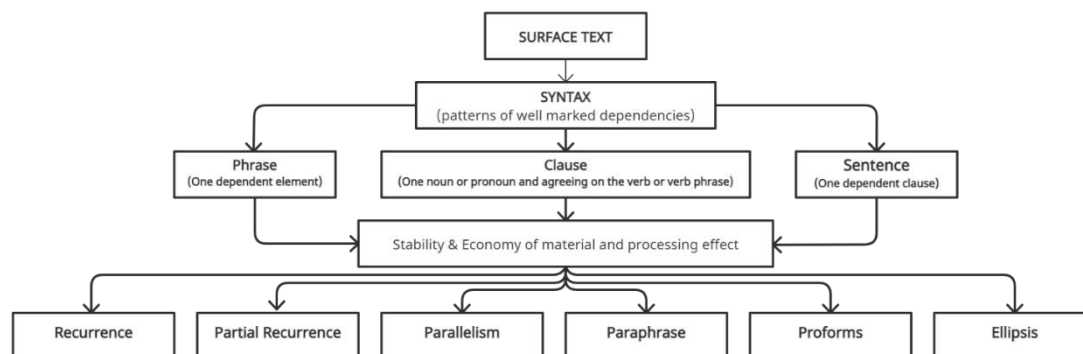

Figure 2: Elements of Textual Cohesion

Recurrence is used to reaffirm one's viewpoint or convey surprise at occurrences that seem to conflict with one's perspective. Recurrence can be used in **Repudiation**,

rejecting some material stated in previous discourse. Recurrence can be in **Iconicity**, an outward resemblance between surface expression and their context. **Partial Recurrence** uses the same essential components but shifts them into different word classes. **Parallelism** reuses surface formats but fits them with other expressions. **Paraphrasing** is a recurrence of content with a change of expression. Cohesive devices often shorten or simplify the text, even though there is an inevitable loss of indeterminacy. **Proforms** are the pithy words empty of their content and can stand in the surface text in place of more determinate, content activating expressions. They do not always co-refer with the elements of the same type but proforms fit into the grammatical settings where they are needed.
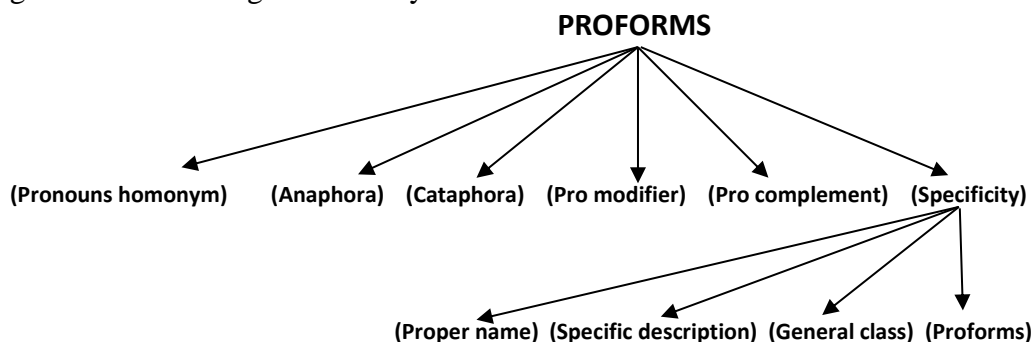
PROFORMS

(Pronouns homonym)　(Anaphora)　(Cataphora)　(Pro modifier)　(Pro complement)　(Specificity)

(Proper name)　(Specific description)　(General class)　(Proforms)

Figure 3: Types/categories of Proforms

Pronouns function in place of nouns or noun phrases they co refer to. **Anaphora** is the use of proform after the co-referring expression. **Cataphora** is the use of proform before the co-referring expression. **Pro verbs** are co-related with proforms besides noun or noun phrases that keep current the content of more determinate verbs or verb phrases referred to as **Pro-Modifier** or, more specifically, **Pro-complement**. **Ellipsis** is present when text processing involves an "apperceptible discontinuity of the surface text". It is most noticeable when a follow-up structure lacks a verb relationship called *gapping*. It illustrates the *tradeoff* between compactness and clarity. **Cohesion** further signals the relationship between events or situations through temporal proximity and Junctive expression. The given diagram schematically sums up the core concepts, features and elements of cohesion (Halliday & Hassan, 1976; Hoey, 1992; Kolln & Funk, 2009; Halliday & Matthiessen, 2004).
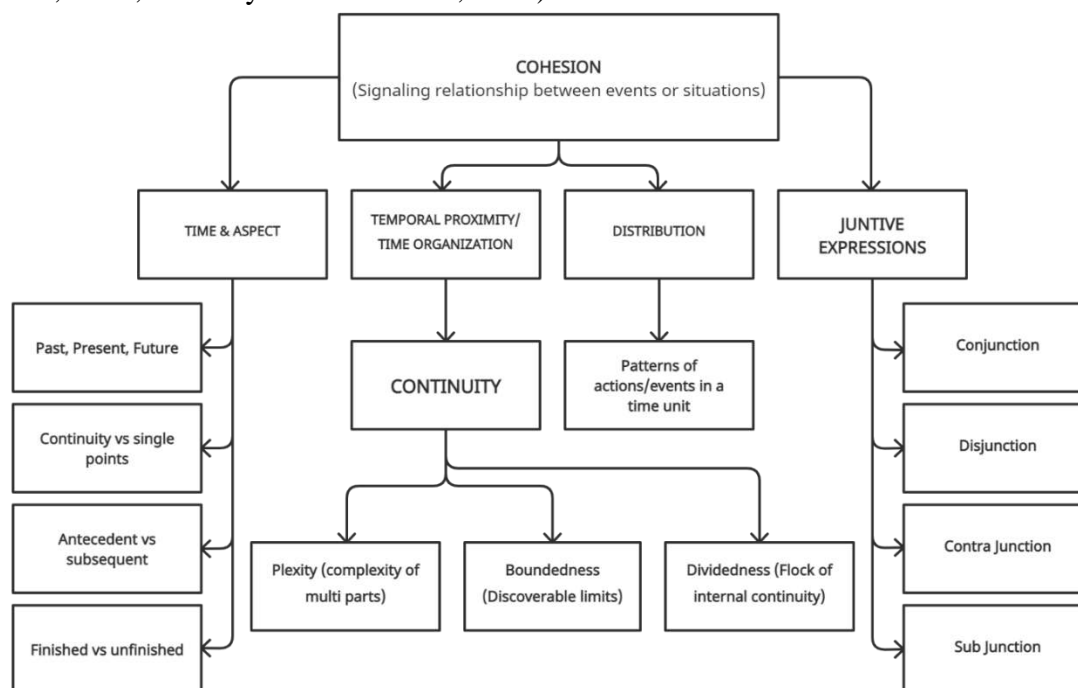
Figure 4: Features and Elements of Cohesion

Conjunction links things having the same status that is true in the textual world and is signalled by 'and' 'moreover', 'also', 'in addition, 'furthermore' ….*Disjunction* announces an afterthought, an alternative not considered before and is signalled by, 'or', either', 'whether or not'….*Contrajunction* eases difficult transitions at points where an unlikely combination of events or situations arise and is signalled by 'but', 'yet', 'nevertheless'….*Subordination* makes common types of coherence relations explicit.

Subordination (Makes common types of coherence relations explicit)

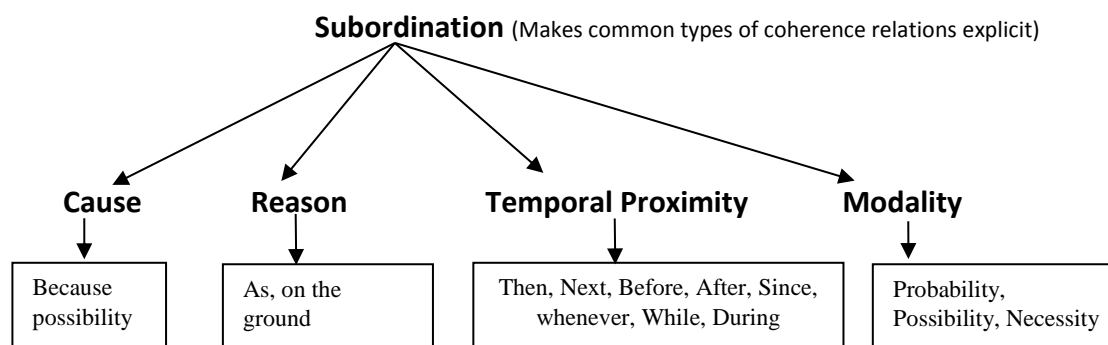| **Cause**	**Reason**	**Temporal Proximity**	**Modality**
Because possibility	As, on the ground	Then, Next, Before, After, Since, whenever, While, During	Probability, Possibility, Necessity

Figure 5 : Types of subordination

Besides Beaugrande and Dressler, the concept of English cohesion has considerably and diversely been discussed with recurrent and overlapping features by theorists such as: Crew,1990; Cruse, 1986, 2000; Zhao, 2009; Keenan, Baiuet & Brown, 1984; Khan & Chaudhry, 2017.

1.1.3. COHERENCE

Coherence is concerned with the outcome of actualising meanings to make 'sense'. To investigate human activities with texts, we should treat intentions and sense in terms of procedures for utilising knowledge in a wide range of tasks.

A text makes sense because there is continuity of senses among the knowledge activated by text expressions. Continuity of the senses is the foundation of coherence, as there is access and relevance within the configuration of *Concepts and Relations*. The text's configuration is the textual world that may not agree with the established version of the 'real world'.

Coherence is envisioned as the outcome of combining concepts and relations into a network composed of knowledge spaces centred around main topics.

Concepts can be defined as configurations of knowledge that can be recovered or activated with more or less consistency and unity. Concepts have components held together by particular strength of linkage. Components essential to the identity of concepts are:

1. Continuity 2. Activation 3. Strength of linkage 4. Spreading Activation 5. Episodic vs semantic memory 6. Economy 7. Use of global patterns 8. Inheritance 9. Compatibility between language in texts and appreciation or cognition
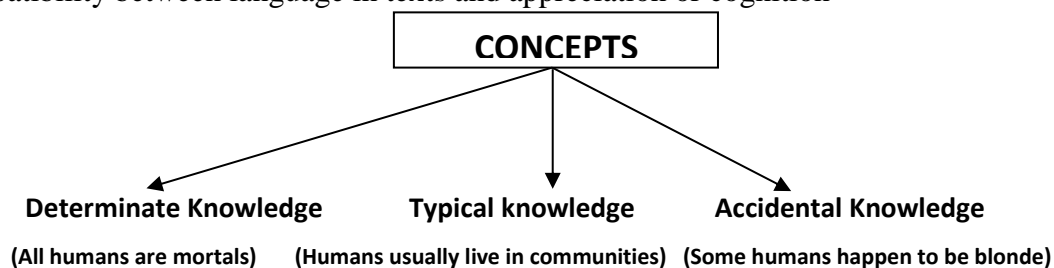
CONCEPTS

Determinate Knowledge	**Typical knowledge**	**Accidental Knowledge**
(All humans are mortals)	(Humans usually live in communities)	(Some humans happen to be blonde)

Figure 6: Concept of Concepts

Therefore defining concepts involves working with comparative probabilities; weaker or stronger likelihood that the concept will subsume certain knowledge when activated in the textual world, and each concept appears in relation with others. These relations

constitute the linkage that determines the use of each idea. When expressions are used in communication, the related concepts and connections are activated in the mental workspace, termed 'Active Storage'.

The knowledge that underlies textual activities would figure as Global Patterns, which are specified to accommodate current output (in production) and input (in reception). Text receivers would use global patterns to build and test hypotheses about the central topic and how the textual world is being organised.

When some knowledge is activated, the other item closely associated with it in mental storage also becomes active, known as 'Spreading Activation'. In production, spreading activation might work outward from concepts or relations towards natural language expression—while in reception, spreading activation makes it possible to elaborate associations, create predictions and hypotheses, deploy mental images, and far beyond what is made explicit in the surface text.

In Coherence, storing and utilising knowledge depends on two notions:

Episodic Memory	Semantic Memory
-Records ones own experience	-reflects inherent pattern of organisation of knowledge
-tied to original contexts/encounters	

Each knowledge item might be stored in a system only once, no matter how many configurations contain an item. There would be a dense interlocking of configurations. This kind of system offers a storage economy but heavy expenditure on search. If knowledge about clauses/instances, sub-clauses/super clauses, or analogies are stored in the neat hierarchy, the prediction should be possible about the time needed to assess specific facts.

Global Patterns would be stored as whole chunks because of their usefulness in many tasks.
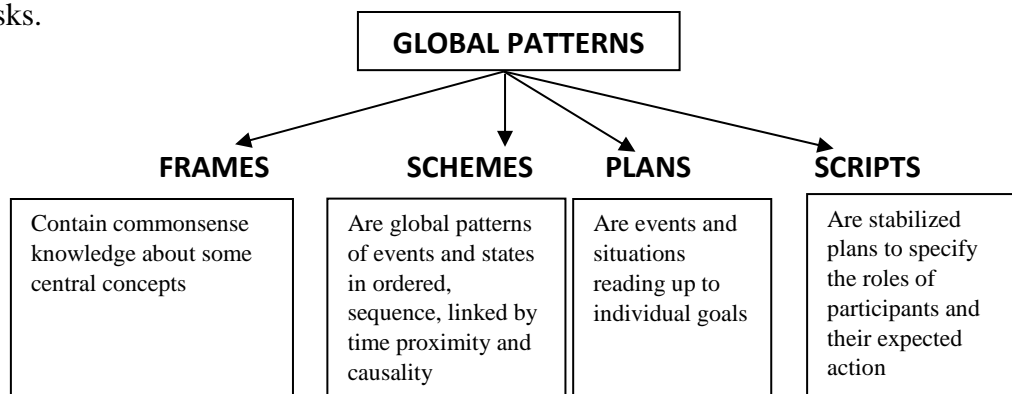

Figure 7: Types and Functions of Global Patterns in Textual Coherence

Combining these concepts and relations is treated as steps in constructing a continuity of sense. In this regard, Control centres, i.e. points from which accessing and processing is strategically carried out, is given due consideration.
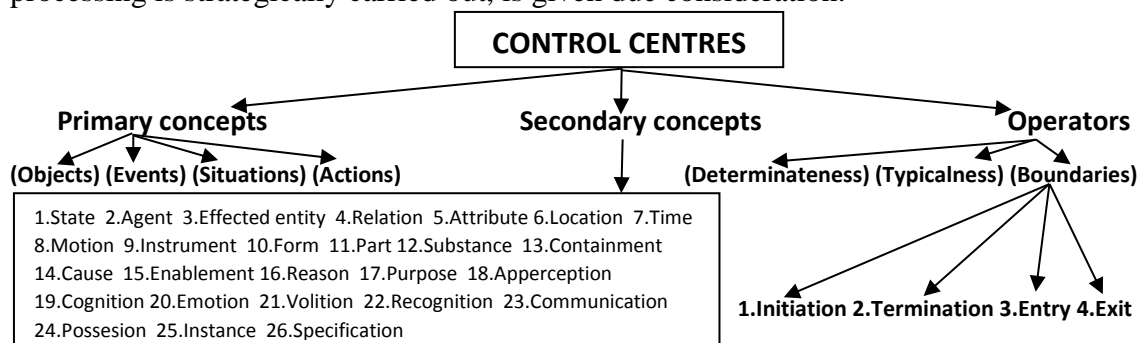

Figure 8: Continuity of Senses through Control Centres in Textual Coherence

1.2. USER-CENTRED NOTIONS:

1.2.1 INTENTIONALITY

Intentionality designates how the producers utilise the text to pursue and fulfil their intentions. Intentionality is correlated with the format and sense of utterances. Searle (1969) concepts build upon Austins work to develop 'Speech Acts' which helps intentionality (Hickey,1998; Cook, 2001/1989/2008; Fairclough, 2010; Graddaol & Swan, 2005; Bloor & Bloor, 2004; Salkie,1995; Cruse, 2000).
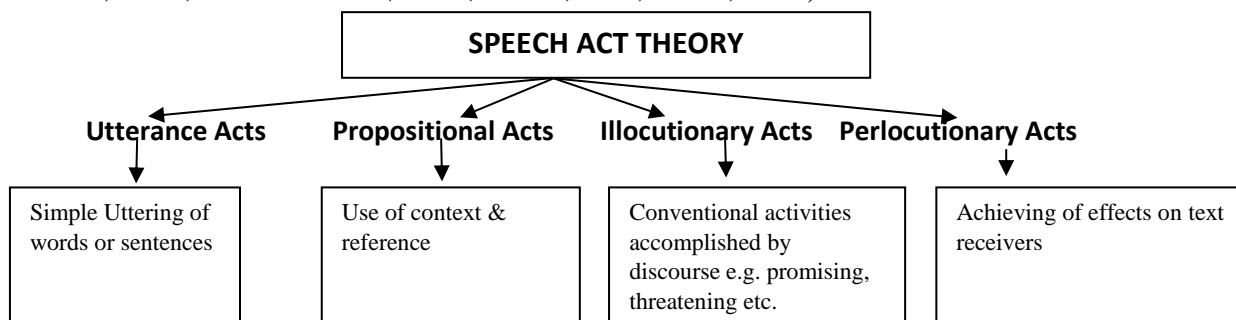
SPEECH ACT THEORY

Utterance Acts	Propositional Acts	Illocutionary Acts	Perlocutionary Acts
Simple Uttering of words or sentences	Use of context & reference	Conventional activities accomplished by discourse e.g. promising, threatening etc.	Achieving of effects on text receivers

Figure 9: Speech Act Theory: components and concepts

Grice (1975) offers a set of 'maxims which are precepts and strategies, not rules', known as "Conversational Implicatures". They entail: i). Co-operation, Quantity, Quality, Relation-relevance; knowledge related to given topic ii). Helpful knowledge in attaining a goal, Manner- perspicuous; intentions are plainly served iii). Avoiding obscurity of expression iv). Be orderly.

The third way that bridges the gap between Grice's maxims and Austin's speech acts is suggested by Von Wright's (1967) Discourse Action; the changes affect the situation and the various states of Participants.
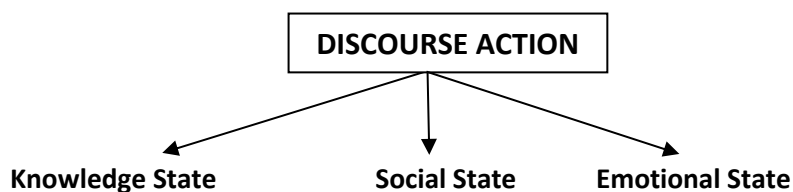
DISCOURSE ACTION

Knowledge State   **Social State**   **Emotional State**

Figure 10: Elements of Discourse Action

Discourse Action has two main parts :
   1. Situation management: that can designate this activity.
2. Situation Monitoring: relation to a situation by describing the available evidence.

1.2.2. ACCEPTABILITY

It is the text receivers ability to extract operating instructions from the utterance, and it must be evident from the text and its situation of occurrence what those situations are. In Acceptability, it becomes customary to distinguish between Grammaticality (what is stipulated by abstract grammar) and Acceptability (what is accepted in the communication).

One way to bridge the gulf is that Linguists invent and judge their sentences, i.e., become informants themselves. A second means of correlating acceptability and grammaticality suggested by William Labov (1969, 1972) is that the divergences of usage in various social groups can be accounted for by variable rules rather than strict infallible one. Probabilistic operations are a third means regarding the production and reception of texts. Grammar would be set of 'Fuzzy' instructions in which the well-formedness of sentences depend on the context where sentences occur. Grammaticality becomes a partial determiner of acceptability in interaction with other factors. Acceptance thus is an action in its own right and entails entering into discourse interaction, with all attendant consequences.

1.2.3 INFORMATIVITY

It designates how a presentation is new or unexpected for the receivers. The notion is applied to the context, but occurrences in any language might be informative. The crucial consideration in informativity is the notion of 'Contextual Probability', which are different in strength for various elements in the text. A sequence of text might be composed of syntactically probable elements (having low informativity in cohesion) but conceptually improbable ones (having high informativity in coherence). There are three orders of Informativity that human language users might distinguish during actual communication (Beaugrande & Dressler, 1981).

The first order informativity is the 'Stop' text consisting of function words, articles, prepositions and conjunctions, which signals relations rather than content. It is predictable in cohesion, coherence, planning, and situation of occurrence. According to Clark and Clark (1977), function words are selected only after content words during text production. People might slip over function words in text reception and piece content words together. Content words are generally more informative. They can activate more extensive and diverse cognitive materials and elicit more pronounced emotions or mental imagery.

The standard procedures applied to first-order occurrences in communication would be *Defaults* (operations assumed to be assigned in the absence of contrary indicators) and *Preferences* (operations favoured over competing alternatives). These procedures minimise the processing load to reserve attention for high order occurrences.

We obtain second-order informativity when defaults or preferences are overridden, i.e. when the occurrences are below the upper probability range. Second-order occurrences would be the usual standard for textual communication since the text on the first order would be different to construct and highly uninteresting.

Occurrences that appear to be outside the more or less probable options convey 'Third-order informativity'. Discontinuities, discrepancies where text presented patterns do not match patterns of stored knowledge would be the usual kind of third-order occurrences. The text receiver has to do a motivation search, a particular case of problem-solving, to find out what these occurrences signify, why they were selected and how they can be integrated back to continuity as the basis of communication.

Contextual probability for this three value scale is a complex amalgam of factors. It seems adequate to consider progressing more specialised human expectations in various degrees during communication. The social model of the human situation and its environment constitutes the real world. Propositions held to be true in the real world are **facts**. The facts applicable to some actual or recoverable situation form their beliefs. Some **facts** are firmly entrenched in our manner of thinking that they act as **Defaults** for any textual world. Knowledge acquired is used as a bridge to annex further knowledge. The use of global patterns helps match, integrate and control large amounts of current materials. The second source of expectations arises from the techniques for arranging sequences according to informativity of elements, i.e. the characteristics of low informativity tend to appear towards the beginning of clauses or compacted via Proforms or omitted via Ellipsis, and highly informative features appear at the end of the clause. The fourth source of expectation is Text type, which are the global frameworks controlling the range of options likely to be utilised. The fifth source of expectation is the immediate context, where the text occurs and is employed.

1.2.4 SITUATIONALITY

Situationality denotes ways texts are correlated with discourse actions and applied to situations. The correlations are not simple reflections of appreciable evidence in a situation alone. Instead, the text's content is removed via mediation from the evidence according to the producers' outlook, beliefs, plans and goals.

The acceptability of text depends not on the 'correctness of its reference', to the 'real world', but rather on its believability and relevance to the participant's outlook

regarding the situation. Discourse actions can be viewed as the realisation of general strategies for monitoring and managing all sorts of cases in which people communicate. The term situationality designates factors that render a text relevant to a current and recoverable situation of occurrence. The effects of situation settings are exerted through mediation. If the dominant function of the text is to provide an unmediated account of the situation model, *situation monitoring* is being performed. If the chief role is to guide the situation favouring text producers goal, *situation management* is being carried out.

1.2.5. INTERTEXUALITY

Intertextuality implies the production and reception of the text depend on the participants' knowledge of other texts. This knowledge can be applied by a process describable in terms of **Mediation**.

Extensive mediation is illustrated by the development and use of **Text Type**. Mediation is smaller when people quote from specific texts. Mediation is hugely slight in activities like replying, reporting, refuting, summarising and evaluating. The assignment of a text to a type depends on the **Functions** of the text in communication, not merely on the surface format. The issue of text type goes beyond conventional linguistic methods and merges with the larger conditions of utilising texts in human interactions. A 'text type' is a set of heuristics for producing, predicting and processing textual occurrences and hence acts as a determiner of efficiency and appropriateness.

The second issue in intertextuality is Text allusion, which refers to well-known texts. Text is treated as a Cybernetic System in which processing is devoted to maintaining continuity. The criteria of textuality are all centred around relation and access among elements within a level or different levels. In this perspective, the priority in recalling and understanding text content would be to keep whatever is being noticed, stored, and recovered in a continuous pattern.
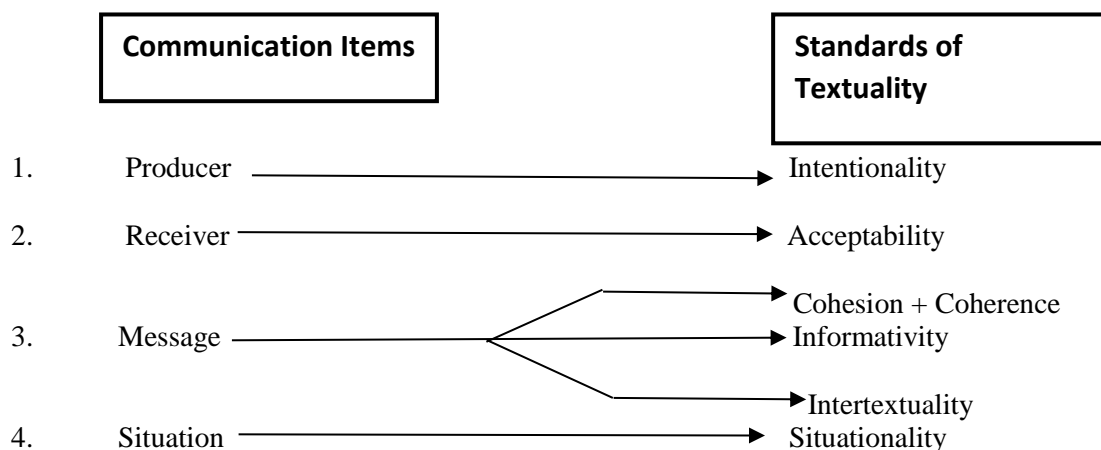
The central task for a science of texts is to find the regularities according to which the conventional functions are either reaffirmed or adapted in actual usage. The notion of Textuality depends on exploring the influence of intertextuality as a procedural control on communicative activities.

2. TEXTUALITY AND TRANSLATION OF "THE GLORIOUS QURAN"

The translation of the Quran is a significant contribution to humankind, a unique benevolence to humanity and a magnificent promotion to cross-cultural understanding. Several translators have translated the Book into English, thus glorifying It since the 17th century. While on the subject, the twenty-first century could be termed the age of the Quranic translations into English par excellence.

The current study is only directed towards applying Standards of Textuality on the English translation of the Quran by Muhammad Asad.

Judging textuality implies examining the whole text. According to Neubert and Shreve (1992), textuality is "the complex set of features that texts must have to be considered texts". The concept of textuality systemises the form with the content of the text. "If translation is a complex problem-solving activity, then textuality is the goal-state toward which the process is working" (Neubert & Shereve, 1992). Texts communicate information from the producer to the receiver who exists in a particular contextual surrounding. Four components are relatively involved while examing this idea. A suggested schema will explain the relationship between the components of the communication process and the standards of textuality.

Communication Items		**Standards of Textuality**
1.	Producer ⟶	Intentionality
2.	Receiver ⟶	Acceptability
3.	Message ⟶	Cohesion + Coherence / Informativity / Intertextuality
4.	Situation ⟶	Situationality

Textuality And the Communication Process (Adopted from Sowaidi, 2011)

2.1 TEXT-CENTRED NOTIONS IN THE QURAN:
2.1.1. COHESION

Cohesion "distinguishes text from a random collection of sentences" (Graddol, Ceshire, & Swann, 2005). Whether spoken or written, the text is a semantic and pragmatic unit, but a sentence is considered a grammatical unit (Quirk et al., 1985). Cohesion refers to the use of linguistic devices which connect sentences and clauses (Cook, 2001). For Halliday and Hasan (1976), cohesion deals with relationships beyond the boundary of a sentence. Beaugrande and Dressler (1981, p. 49) relate cohesion to full or partial recurrence, parallelism, paraphrase, proforms, ellipsis, and surface signals that relate events or situations using tense aspects conjunctions. To Yule (2001), cohesion alone is not enough for readers to understand what they read since one may produce a well-connected text that might be difficult to know. Widdowson states that some texts are coherent although they manifest no cohesive tie (Hoey, 1992). Different texts may manifest variation in the density of cohesive devices used. What is essential for Munday (2001) is "the density of cohesive devices and the progression of cohesive ties throughout a text". That depends on shared knowledge between the addresser and the addressee, as less cohesion is needed during high reciprocity (Hyland, 2000).

I. Conjunction:

In Quran, conjunction markers of الواو (and), and الفاء (so) are frequently used. The conjunction *wa* indicates an additive relationship between the items it coordinates. At the sentence level, there is a loss in the additive relationships signalled by *wa* at the head position (Q18:27-28). Consider the following example in verse :

"وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ". (18:29)

T.T .And say: " The truth. [has now come] from your sustainer:, let, then, him, who will

believe in it, and let him who wills reject it ,

There are five connectives, three recurrently used as (الفاء) and two as (الواو) which hampers while translating it into a linguistically distinct language.

Rendering all the connectives into the TT English is a challenge to the translators which has forced them to replace the form with punctuation marks, thus substituting the following three connectives in فَلْيُؤْمِن, وَٱتَّبَعَ and فَلْيَكْفُرْ with commas. The connective الفاء is a prototypically cohesive element in the Qur'ān. It indicates a sequential relationship, hence contributing to the coherence and cohesion of the text. The loss of this connective risks the logical connection between the two parts of the expressions. It is challenging to supplant all the connectives in the translation. However, the translators can minimise the loss and maintain most connectives or replace them with proper

punctuation to produce coherent, cohesive text. Holes (2004, p.275) said that "the repetition of الفاء,الواو may be considered redundant in the TT, in such case, punctuation or capitalised phrases between them perform the identical functions of chunking the text and making explicit the logical relationships between the chunks".

Quirk et al. (1984), Schiffrin (1987), McCarthy (1991) and Lazaraton (1992) provided a detailed analysis of the significant functions of "and". Conjunctions play the role of addition, consequence, sequence, contrast, comment, explanation, condition, etc. These functions of "and" are shared by *wa* except the explanation and consequential functions (Fareh, 1998).

Rendering all the connectives into the English TT is a challenge to the translator's ability because he must accommodate the target culture using suitable strategies.

II. **Recurrence:** The recursive and phrasal tie"فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ " which can be considered as a precise instance of Qurʾānic contrastive structure. Another recursive and contrastive structure in the verses under discussion is evident in "بِئْسَ ٱلشَّرَاب وَسَاءَتْ

مُرْتَفَقًا" (Q18:29), there is "something" مُرْتَفَقًا . In the verse وَسَاءَتْ مُرْتَفَقًا "نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا" left unsaid" (Halliday & Hasan, 1976, p. 142), which is the lexical item "fire". In the expression"وَسَاءَتْ مُرْتَفَقًا" (Q18:29), the elliptical element is the water of the hell. Similarly, in"وَحَسُنَتْ مُرْتَفَقًا" (Q18:31), the elliptical lexical item is "paradise."

Some of the lexical items (the same words, expressions, or cohesive elements such as اذا idhā (when), in (verily/for) occur in the Qurʾānic text to achieve a rhetorical and linguistic function, are rendered in the Quranic translation through rhetorical rules of English grammar.

III. **Phrasal Ties :**They are cohesive constituents that occur in Qurʾānic structure at the beginning of the verses to capture the reader's attention or the listener. That appears in :

"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا" (33:9)

O YOU who have attained to faith! Call to mind the blessings which God bestowed on you [at the time] when [enemy] hosts came down upon you, after that We let loose against them a stormwind and [heavenly] hosts that you could not see: yet God saw all that you did.

While the translator has preserved it as "O You who have ...". Such a phrasal tie adds valuable aesthetic effect to the formal texture of the verse, and the content as the speech is directed to the believers.

IV. **Polyptoton: (Root Repetition)**

Polyptoton is a recurrent rhetorical cohesive device used in an agglutinative language such as Arabic. It "refers to the use of lexical items which are morphologically derived from the same root but have distinct grammatical functions" (Abdul-Raof, 2001, p.118). It is frequently used in the Qurʾān to serve a lexical cohesive and emphatic purpose.

V. **Parallelism (Rhymed Prose)**

The Qurʾān shares similar features with parallelism السجع (sajʿ), specifically in the early Meccan sūrahs, but ultimately transcends aspects of what defines السجع sajʿ; hence western scholars such as Stewart (1990) described the Qurʾānic form as Qurʾānic saj "السجع" ʿ What makes the Qurʾān unique is its tendency for mono-rhyme at the end of verses:

"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا. إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠. هُنَالِكَ

ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا. وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا. وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا. وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا بِهَآ إِلَّا يَسِيرًا. وَلَقَدْ كَانُوا عَٰهَدُوا ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا. قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا. قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا. قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًاأَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا"(9-19:33)

which poses a significant challenge to Qurʾāns translators in English.

(12)…And [remember how it was] when the hypocrites and those with hearts diseased and said [to one another]. " God and His Apostle have promised us nothing but delusions!"-(13) and when some of them said, "O you people of Yathrib! You cannot withstand [the enemy] here, go back [to your homes]!. - whereupon a party among them asked leave of the Prophet, saying, "Behold, our houses are exposed [to attack]!"—the while they were not [really] exposed: they wanted nothing but to flee.

(14) Now if their towns have been stormed, and they had been asked [by the enemy] to commit apostasy, [the hypocrites] would have done so without much delay. –

(16) whether you flee from [natural] death or from being slain [in battle], the flight will not profit you. However, you fare, you are not [allowed] to enjoy life for more than a little while!"

(17) Say: " who is there that could keep you away from God if it be His will to harm you, or if it be His will to show you mercy?"

For, [do they not know that] besides God they can find none to protect them, and none to bring them succour?

Furthermore, the Qurʾān employs unique literary and linguistic devices for special communicative effects. "This stylistic variation or stylistic differences includes, but is not limited to, semantically orientated assonance and rhyme" (Abdel-Haleem, 1999), grammatical shifts (التفات in Arabic) (Abdul-Raof, 2003), the interrelation between sound, structure and meaning. That restricts the Qurʾān's translator at the linguistic and rhetorical levels. Moreover, any attempt to achieve such symphony in translation is "a chimera" because of "the sophisticated nature of Qur'anic discourse as a special and sensitive genre with its prototypical linguistic and rhetorical characteristics" (Abdul-Raof, 2001).

VI. Lexical Links

These cohesive links represent some of the constituent elements of cohesion. To Levy (2003), "coherence does not emerge in isolation of language, but that it depends on the use and manipulation of specific linguistic forms, such as the clause linking devices that form part of the cohesive system, the text-forming component of language". The mechanisms which represent lexical links and are related to cohesion include the following in the Quran as well:

i)   The use of pronouns replacing their nouns to avoid the repetition–

"قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِى" **Say: 'God alone do I worship, sincere to Him in my faith in Him alone'-**(39:14). Here the central thought is monotheism where the object noun (ٱلله – God) is mentioned followed by the employment of its pronoun within the prepositional phrase (له – to Him). The continuity of thought is also achieved through the use of the lexical item (مخلصا – sincere). The third-person singular masculine pronoun (له – Him) signals a connection back to the noun (ٱلله – God). Thus, the two segments of the sentence are linked together for harmony (Gee, 2018). Such links stitch a passage into a meaningful whole.

(ii) the employment of synonyms and/or antonyms, as in:

"تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَى نَارًا ذَاتَ لَهَبٍ (3) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4)
فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ" (5)

"لِإِيلَافِ قُرَيْشٍ (1) إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ والصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ
مِنْ خَوْفٍ" (4)

(1) Doomed are the hands of him of the glowing countenance, and doomed is he!
(2) What will his wealth avail him, and all that he has gained?
(3) [In the life to come] he shall have to endure a fire fiercely glowing, (4) together with his wife, that carrier of evil tales, (5) [who bears] around her neck a rope of twisted strands!
(1) SO THAT the Quraysh might remain secure. (2) secure in their winter and summer journeys. (3) Let them, therefore, worship the sustainer of this Temple. (4) who has given them food against hunger and made them safe from danger.
Cohesive devices in the short *Suras* of the Glorious Quran (QURAYSH & OAL-MASAD) are translated into patterns of English grammatical devices:

- The implied possessive 3rd person pronoun in . ماله in verse 2 refers to ابي لهب
- The implied 3rd person in كسب in verse 2 refers to .1 in ابي لهب
- The implied 3rd person in سيصلى in verse 3 refers to .1 in ابي لهب
- The implied possessive 3rd person in امرأته in verse 4 refers to. أبي لهب the wife of
- The implied possessive pronoun in جيدها in verse 5 refers to أبي لهب the wife of

Conjunction: The conjunction و occurs at the beginning of verse 4. Lexical cohesive devices include: Synonymy, Repetition the word لهب is repeated in verses 1 and 3.
The sound unit /ab/ occurs at the end of the four (1-4) verses.
The study of the English translation of the Quran confirms that the pattern of English cohesive devices found in the data at specific points conforms and at other points diverges from Beaugrande, Neubert's and Halliday's model in the Translation process.

2.1.2. COHERENCE

Neubert & Shreve (1992, pp. 93-102) presumed coherence to be "a logical structure which defines the semantic connections between information units in the text". The translator endeavours to reproduce coherence functionally parallel to that of the source text in the translated text. Coherence is established in the TT by using the translator's grasp of coherence in the ST. This grasp is shown in the TT's logical structuring, which guides the reader through the text. This communicative process involves comprehension and acceptability. Acceptability is one standard of textuality that exists partially in coherence and intentionality (Elwa, 2006).
The translator intends the text to be coherent to meet the receivers' expectations. However, it seems that coherence, intentionality and acceptability constitute a closed circle. Coherent texts appeal to the audience, the text users cooperate using their background knowledge, and the translator intends the text to be coherent and acceptable.
Linguistic Mechanisms of Coherence in Translation of Quran
To Chestennan (1997) and Alhindi (2017), coherence in Quranic text conveys "the logical arrangement of information, at ideational level". The following are the central mechanisms for coherence in the Quranic text.
1. **Continuity of Thought**
The principal communicative aim of the writer/speaker is to deliver their thought (message) to the reader/listener. There are three linguistic mechanisms through which the main thought continues in Quranic discourse. These are: (i) between consecutive sentences of the same sūrah, (ii) between consecutive sūrahs; and, (iii) between

consecutive sūrahs (beginning-end-beginning of sūrahs). The translators follow the same continuity of thought mechanisms: Between consecutive sentences of the same surah:

This is concerned with the sequentiality (connectivity, dove-tailing) of the theme(s) of the sentence, which represents the text producer's thought. That is illustrated as:

"وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ" (28:88) "وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ"

– and never call upon any other deity side by side with God → "لَآ إِلَٰهَ إِلَّا هُوَ" – There is no deity save Him → "كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُ" – Everything is bound to perish, save His [eternal] self. → "لَهُ ٱلْحُكْمُ" – With Him rest all judgement → "إِلَيْهِ تُرْجَعُونَ" and unto Him shall you all be brought back (28:88).

As above, there are a series of messages (text segments), each with similar thought and intended meaning—and—all point to the same illocutionary force intended by the text producer, namely 'monotheism'. We are instructed by the initial message not to invoke with God another deity. Then, the continuity of this thought is realised through the subsequent statements. Thus, we have what Levy (2003) calls 'systematic connectedness'. Notably, the following statements are all no-main-verb nominal sentences—the pivotal thought of the interlocutor (text producer). The underlying sense of this command continues in the subsequent messages. To validate the argument that dove-tailing is a feature of coherence in Quranic discourse, the following example under English coherence elements of Global patterns and Schemas is as (Elwa, 2004; Cohen, 1962):

قُلْ هُوَ اللَّهُ أَحَدٌ– SAY: "He is the One God: → اللَّهُ الصَّمَدُ– "God the Eternal, the Uncaused Cause of All That Exists." لَمْ يَلِدْ وَلَمْ يُولَدْ – "He begets not, and neither is He begotten" → وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ– and there is nothing that could be compared with Him. (Q112).

That stylistic mechanism employed in Quranic discourse is called asyndeton (al-fasl), whose pragmatic (communicative) function focuses on the central thought combined with elevated style.

11. Linearisation of Sentence Constituents:

The configuration of words (word order)—for thought relevancy—delivers the writer's/speaker's concepts to the text receiver; which provides the illocutionary force of the message involved in the text. Arguably, the purposeful organisation of sentence constituents achieves coherence. Thus, coherence is achieved through a relevant prepositional phrase placed in a sentence-initially.

"وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ″ – -for all things go back to God [as their source] (Q22:76), and

″وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ″ – for it is they who in their innermost are certain of life to come! (Q2:4).

For coherence and continuity, the prepositional phrases (إِلَى ٱللَّهِ– to God) and (بِٱلْءَاخِرَةِ – in the hereafter) are placed sentence-initially. Because, through this word order, the focus on the message is achieved. The following example demonstrates how the text producer's thoughts are well-arranged in a relevant manner and how the configuration of words relays the writer's/speaker's concepts to the text receiver (reader/listener).

111. Morphological Form and Relevance

That is how a well-selected lexical item rather than other alternative words are more relevant and can contribute more to the realisation of coherence. Such as:

"إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰئِكَةَ تَسْمِيَةَ ٱلْأُنثَى" – Behold, it is [only] such as do not [really] believe in the life to come that regards the angels as female beings; → "وَمَا لَهُم"

"بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْئًا" and [since] they have no

knowledge whatever thereof, they follow nothing but surmise: yet, behold, never can surmise take the place of truth. . . ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ – which, to them, is the only thing worth knowing. Behold, thy sustainer is fully aware as to who has strayed from His path, and fully aware is He as to who follows His guidance. . . ← هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰ He is fully aware of you when He brings you into being out of dust, and when you are still hidden in your mothers wombs: donot, then, consider yourselves pure- [for] He knows best as to who is conscious of Him. (Q53:28-32).

It is observed that the relatedness between morphological form and lexical cohesion for coherence is a requirement of textuality. As above, we have six morphologically-related lexical items (ᶜilm – knowledge) and (aᶜlam – most knowing). Definitively, selecting the lexical item (aᶜlam - most knowing) is more relevant than its alternative verb form (yaᶜlam – to know). This specific morphological form is for appropriate textual and contextual purposes. The lexical item (aᶜlam - most knowing) has achieved textuality and enhanced lexical cohesion, continuity and, thus, coherence.

2.2. USER-CENTRED NOTIONS
2.2.1. INTENTIONALITY AND 2.2.2. ACCEPTABILITY

Intentionality and acceptability are concomitant for the producer to achieve the acceptable goals. Neubert & Shreve (1992) stated that "for a text to be received as a piece of purposeful linguistic communication, it must be seen and accepted as a text... the receiver must be able to determine what kind of text the sender intends to send, and what was to be achieved by sending it". Hence, the translator must be well aware of the target culture's acceptability standards and know the mechanism of producing an acceptable text in its cultural setting. Neubert & Shreve (1992) assumed that "this is not difficult if the SL and the language users have the same acceptability standards of the text type". The translator thus should produce the text relevant to the readers' needs.

Considering the above facts, the translator should be faithful to the intentional message of the source text. That is achieved through operating the cooperative principle introduced by Grice (1975). The writer should establish their text by the maxims provided by the cooperative principle. That involves the producer's intention to exchange information with the receivers, but the exchange can experience volatility. The text "must consist of utterances which are in some way connected. What guarantees this connection is called the cooperative principle" (Malmkjær,1998).

However, the translator should be a mediator between the original producer and the original intended receiver during this process. They should be well-equipped with the producer's intention and interpret things communicatively. Their task is to timely identify and correct any error that hinders a successful ST intention transfer.

As for intentionality, the translator has to convey the intentionality of the original properly. The translator has translated **" وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ"**(Q 27:48). **The apt translation reads " Now there were in the city nine men who were wont to commit deeds of depravity all over the land, and would not reform".** This translation clarifies the intentionality of the original, the allusion to the tribe of Thamud who had a vague notion of God, but their erstwhile faith had been overlaid by their arrogance and, thus, deprived them of their spirituality. About acceptability, the translator has translated:

(Q 27:49)"قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ"
as "[and] after having bound one another by an oath in Gods name, they said: " Indeed we shall suddenly fall upon him and his household by night [and slay them

all]; and then we shall boldly say to his next of kin, " we did not witness the destruction of his household–and, behold, we are indeed men of truth!". The translation is apt according to the levels mentioned since it narrates the story of Lot and the misled people of Sodom and underscores the divine principle laid down by God Himself. Intentionality and acceptability are adherently followed in the English translation of the Quran to preserve the sanctity of the Book.

The well-known examples are of حروف مقطعات , where intentionality of the divine cannot be translated in accordance to the parameters of Textual standards.

2.2.3 INFORMATIVITY

Informativity refers to how information is presented in texts (cf. De Beaugrande & Dressler, 1981). The translator must effectively transfer data and create a readably exciting text (cf. Bell, 1991). Informativity has two extreme scales: the least and the most expected. The translator sets out their text to measure the level of the informative content in the text (Hatim & Mason, 1997).

As mentioned, there is a connection between situationality and informativity. Situationality determines the need for information transferred. Parallel texts are essential guides for the translator to produce a TT similar to the original since it exhibits features that the translation should possess. The translator creates a linguistic surface that allows the TT user to retrieve the same content in the ST original from the text. Thus, translation makes the necessary changes in the text concerning informativity. Translation reorders informativity, making alternates and new distributions. "The order of informativity is a measure of the significance of the information units in a text." (Neubert & Shreve, 1992, Beagrande,1980). Furthermore, an acquaintance of the translator with the SL and TL readers' backgrounds is imperative.

In such cases, the translations provide footnotes or elaborations so that the target reader can get sufficient information on the verse's central thought. The original text uses particular diction and some rhetorically informative poetic devices. They "demand more effort in processing than first-note meaning" (Megrab, 1997).

The translators should present approximate information of the ST, by providing unparalleled contextual information in the TT, leaving the meaning clear. For example, the translation of "جنة عدن" jannāt 'adn translated as "Gardens of Eternity" conveys the sense implied in the ST. However, it has also been translated as "Gardens of Aden" and clarified the expression in brackets as (Gardens of Eternity). 'Adn is the Arabic term for Eden which means "fixed residence," i.e., the everlasting abode of the faithful". Jannāt (gardens) 'Adn occurs "ten times in the Qur'ān. However, according to the required information, Mohammad Asad translates 'Janat adn' in a particular context:

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ

عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ" (Q 9:72)"God has promised the believers, both men and

women, *gardens through which running waters flow*, therein to abide, and goodly dwellings in gardens of perpetual bliss: but God's goodly acceptance is the greatest [bliss of all] – for this, this is the triumph!

"لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ .وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّواْ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ .إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ .يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ . سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ ۖ فَأَعْرِضُواْ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ." يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ ۖ فَإِن تَرْضَوْاْ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ. "

The verses (Q 9:91-96) address the hypocrites who did not join the expedition of Tabūk. Some were disbelievers, whereas others had weak faith. These and the succeeding verses designate those who could not join the expedition for legitimate reasons. Their inability to enter jihād is not blamed. These verses validate those who have nothing to offer but are faithful to God, and His prophet (ﷺ) are acceptable to God.

The translator should consider that not all readers are well-versed with the ST's social, cultural, religious, and ideological background. Literal translation and insufficient information reduce the informativity factor, and it is thus logical to accept the loss through translating into the TT.

2.2.4. SITUATIONALITY

Relevance or situationality is closely linked to acceptability. Situationality is characterised by the author's field, mode, and tenor variables. The author's subject matter and the contextual factors decide the author's formality level and the medium he uses (Hatim & Mason, 1997). It is misleading to separate a text from its situational setting. Neubert & Shreve (1992) identified situationality as "the location of a text in a discrete socio-cultural context in a real-time and place".

Situationality in translation is essential because the translator reproduces a text in a new context: the TL culture. That creates complexities for the translator, covering everything about the target culture and its contextual setting. He must absorb the SL text thoroughly to accommodate it into the new cultural community. The relevance of the text to the new situation is the only determiner of translatability. The translator is "often required to go beyond the immediate context to find meaning in other contextually far, but related texts" (Megrab, 1997).

The Battle of the Trench (or al-Aḥzāb: the Clans), which took place in 5 A.H.; the raid on Banū Qurayẓah, which was executed in Dhū l-Qaʿdah, 5 A.H.; and the Holy Prophet's (p.b.u.h) marriage to Zainab which was contracted in Dhū l-Qaʿdah, 5 A.H. These historical events determined the revelation for sūrah سورة الأحزاب (Maududi,1972).

- According to Neubert and Shreve (1992), "If a translation is to succeed, there must be a situation which requires it. The translator must be responsible for projecting the situationality of the text-to-be". The verse "وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ" (33:13) "whereupon a party from among them asked leave of the Prophet, saying, "Behold, our houses are exposed [to attack]!" – the while they were not [really] exposed**:** describes a situation within a situation. That is, it tells the reader about an event that takes place in the conquest of al-Aḥzāb, when according to (Ibn Kathīr, 2009), Aws bin Qayzi claimed that their homes lay open and exposed to the enemy. This was a pretext to flee from the battlefield. Such presentation of the context of situation occurs in most of his translated verses.

لا تَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿3:180.

AND THEY should not think -they who niggardly cling to all that God has granted them out of His bounty – that this is good for them: nay, it is bad for them. That too which they [so] niggardly cling will, on the Day of Resurrection, be hung about their necks: for unto God [alone] belongs the heritage of the heavens and of the earth; and God is aware of all you do.

To al-Wahidi (2008), most of the commentators concur that this verse was revealed regarding those who refused to pay the tithe (zakāt). Quṭb (2000) indicated, however, that "the verse may also generally include all those who are niggardly with their

wealth". Consequently, the situationality of the ST is made explicit by the translators by the explanations in brackets for the reason of the revelation of the verse.

INTERTEXTUALITY

Neubert & Shreve (1992, p.117) believed that "intertextuality may be the most important aspect of textuality [i.e. communicativeness] for the translators. "Every translation can be viewed as having a double and mediated intertextuality: 'double' because the ST has intertextual relationships with other SL texts, the TT has a special relationship with the ST and the TT enters new relationships with other TL texts; 'mediated' because translators meet the target culture's need for information in source culture texts by mediating ST and TT intertextuality. De Beaugrande & Dressler (1981) suggested that "the whole notion of textuality may depend upon exploring the influence of intertextuality as a procedural control upon communicative activities at large". Neubert & Shreve (1992) provided a method for unifying goal in translation. Therefore, translators strive to create the 'right' text to match the right goal. Deviations from expected norms in the SL may be attributed to intertextual incompetence—the writer 'doesn't know how to write—but in translation deviations are the result of the translator's inability to mediate the divergence between the textual conventions of the two language cultures. Thus, it is essential for the translator to consult parallel texts in the TL as these would supply clues that "translation is meditated intertextuality" (Neubert & Shreve).

Hence, the significance of context is acknowledged by modern linguists and has been used by Qurʾānic scholars for centuries. Abdel-Haleem (1993) stated that "the concept of maqām (the context) and its role in determining the utterance and providing the criterion for judging it" is one of the important contributions in the field of Balāghah.

The internal relationship, on the other hand, is based on the assumption that the Qurʾān is self-referential and thus all the references to a particular concept or object in the Qurʾān should be considered if a translator, exegist or researcher is to get a complete picture of the situation.

A lot of Qurʾānic verses revolve around one particular theme and thus they explain each other and provide more information. The theme of divorce, for instance, is tackled in sūrat al-Baqarah, al-Aḥzāb and al-Ṭalāq and a full understanding of the laws of divorce cannot be achieved unless the intertexuality of all the verses is considered. Thus, the consideration of maqām (i.e. the context of situation) and tanās (i.e. intertextuality) is significant in the translation.

In sūrat al-Aʿrāf (Q7:75-77), the folk of Ṣāliḥ challenged him to ask God to bring chastisement upon them. **Thus, " قَالَ يَـٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ "(Q 27:46), is a response to their request. A coherent translation reads thus: "Why do you seek to hasten the coming upon you of evil instead of hoping for the good?"**

The story of Ṣāliḥ and the she-camel occur in various chapters of the Qurʾān such as in (Hūd, alḤijr, alNaml, alSajdah, Ibrāhīm, alIsrāʾ, alQamar, alFurqān, Ṣād, Qāf, alNajm, alFajr and alShuʿarāʾ).

The meaning of the Qurʾānic verse is usually reliant on other Qurʾānic texts. An in-depth study of the intertextuality of the Qurʾānic verse will avoid mistranslation of the original message. The translator must consider verses in co-relation through his previous experiences to avoid odd translation.

Similarly, the information and understanding of the expression " وَسَآءَتْ مرتفقاً (Q18-29) **"…and how evil a palce to rest" will be influenced by the meaning of other similar texts (Q 25:66): "إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا""Verily how eveil an abode and a station!" (Q 25:66).** Such connection with other relevant texts acts as a guide for translators to facilitate their task in relating the verses, contextually.

The translators identified the intertextual relation of the relevant verses, the degree of loss or producing unnatural translation at the level of coherence, informativity, acceptability and situationality has been minimised.

3.   FINDINGS AND CONCLUSION

Post-Gricean Pragmatic Approach has been applied in-depth on English Translation of the Quran. The study considers a lexico-grammatical and textual analysis to examine the extent to which the English translation of the Quran by Asad maintains the meaning, function and textual aspects of the original. That discusses the translation of the Qurʾān based on insights derived from Post-Gricean Pragmatic Approach along with specific knowledge of the Qurʾān and the linguistic and non-linguistic contexts of Qurʾān. Therefore, it bridges the gap between Qurʾānic studies which "are, after all, studies of a communicative text, and pragmatic textual analysis, which is the scientific study of texts" (El-Awa, 2006).

The study has proved that English Translation of Quran maximally fulfills standards of textuality. However, it has also been recognised that absolute application is not possible as it happens in all communication processes in translation. Nevertheless, very close approximation to the standards of natural equivalence has been obtained in English translation of the Quran by Asad so far linguistic assessment and standards of textuality are concerned, which renders English translation of Quran as objective and communicative text. The translation has maintained the textual and contextual criteria that significant linguists and theorists theorised. The translation emerges as an "active reconstitution" of the original mediated by "irreducible linguistic, discursive and ideological differences of target language culture", and these irreducible differences are inevitable in the translation of the Quran, because of the sensitivity of the text, for which textual standards are partially fulfilled, partially compromised for the retention of the sanctity of the sacred. (Simms, K, 1997).

The application of textuality to English translation of the Quran unfolds that approaches of "functionality, literality and conceptuality" are demanded of translation of sacred text and are applied as a mediating device to facilitate the reproduction of functional norms in the required situations. For that reason, Asad has resorted to using footnotes, side references, and other extra-textual translational explanations. The creative process involved in the translation of the Quran calls for immense speculation because of the sensitivity involved in the original message. Translation of the Quran in English theorises translation, so that translation should not be an only faithful rendering of the original, but also faithful to the theory/approaches of translation present in the translations.

Other significant findings that emerged in the application of textual approach are the reminder of the apparent fact that when we read translations, we read in particular time and space, as Roman Jacobson says " that Languages differ essentially in what they *must* convey, and not in what they *may* convey." (Brower, 1959). It thus helps refute the argument of translation of sacred texts as subjectively biased and linguistically challengeable. In the light of applying the textual approach, the English translation of the Quran meets the seven standards of textuality and can be well rated on the scale of the cybernetic text system envisaged by renowned linguists and theorists.

Finally, it holds that "Translation has as yet no Aristotle or Coleridge", and finding the exact, absolute rendering and application of theories and approaches to the translated text is a chimera. No translation of sacred text, especially the Quran, must be approached with "over sanguine hopes of final illumination." (Brower, 1959).

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