

Towards a Text-Linguistic Definition of Qur'anic Inimitability: A Discourse Perspective and Problems of Translation

**By
Sami Al-Halawani**

**Thesis
Submitted in Fulfilment of the Requirements of the PhD
Degree in Text-linguistics (English/Arabic Translation)**

**Heriot-Watt University
School of Management and Languages
December
2003**

A Copyright Statement: This copy of the thesis has been supplied on condition that anyone who consults it understands that the copyright rests with its author and that no quotation from the thesis and information derived from it may be published without the prior written consent of the author.

Dedication

IN THE NAME OF ALLAH,
THE COMPASSIONATE, THE MERCIFUL

Dedicated to the memory and soul of my father and my mother.
Also to my wife, Mona and my daughters,
Rouda, Rouba, Roua and Raghda.

<u>Contents</u>	<u>Page No.</u>
List of figures	X
Acknowledgements	XI
Abstract	XII
Arabic letters and transliteration	XIII
Chapter 1: Introduction	1
1.1 Motivations for the thesis	1
1.2 Focus of the research	2
1.3 Organization of the thesis	3
1.4 Communicative-pragmatic-semiotic dimensions	4
1.4.1 Context of situation	5
1.4.2 Register theory	5
1.4.3 The pragmatic dimension of context	6
1.4.4 The semiotic dimension of context	7
1.5 Genre-Text-Discourse	8
1.6 Informativity	9
1.7 Arabic theory of criticism and rhetoric	11
1.8 The theory of ' <i>naZm</i> '	12
1.9 Reference switching	14
1.10 Translation studies	16
1.11 Data analysis and major findings	17
Chapter 2: The communicative, pragmatic and semiotic dimensions of context	19
2.1 Context of situation and context of culture	19
2.2 Definition of context	21
2.3 Register	22
2.3.1 Field of discourse	23
2.3.2 Mode of discourse	23

2.3.3 Tenor	24
2.3.4 Register between the concept of markedness and unmarkedness	25
2.4 The pragmatic dimension	26
2.4.1 Linguistic viewpoint of pragmatic	26
2.4.2 The sub-domains of pragmatic	26
2.4.3 Identification and classification of speech act	27
2.4.4 Grice and the co-operative principle	28
2.5 The politeness principle	32
2.6 The semiotic dimension	34
2.6.1 de Saussure's definition of the sign	34
2.6.2 Peircean tradition of semiotics	35
2.6.3 The function of language as a semiotic system	36
2.7 Summary of the chapter	37
Chapter 3: Genre-Discourse-Text	38
3.1 The significance of studying genre	38
3.2 Genre in rhetoric	39
3.3 Ideology and power in the semiotic framework of text	40
3.4 Text and textuality	41
3.5 Text type	42
3.6 de Beaugrande's definition of the text and seven standards of textuality	42
3.6. 1 Cohesion	43
3.6.2 Coherence	44
3.6.3 Intentionality	46
3.6.4 Acceptability	47
3.6.5 Situationality	48
3.6.6 Intertextuality	49
3.6.7 Informativity	50
3.7 Summary of the chapter	50

Chapter 4: Informativity	52
4.1 The significance of the study of informativity	52
4.2 Linguistic contribution to informativity	53
4.3 Text type in relation to informativity	55
4.4 Informativity, genre and discourse	56
4.5 Informativity in contemporary Arabic criticism	60
4.6 Al-gharabatu (informativity) as a critical term	61
4.7 The modern theory of criticism and stylistics in relation to informativity	62
4.8 Informativity (al-gharabatu) and the concept of reception	64
4.8.1 Astonishment (al-‘ajab)	67
4.8.2 Rapture and transport of delight (al- nashwa)	67
4.9 Informativity (al-gharabatu) between the taste of the writer and the perceptivity of the receiver	69
4.10 Focus of information-theme in the clause	72
4.11 Summary of the chapter	74
Chapter 5: The theory of Arabic Criticism and Rhetoric	76
5.1 Context and internal relationships	76
5.2 Context and external relationships	77
5.3 ‘ <i>Al-Qur’an yufassir ba`Duhu ba`Da</i> ’ and the concept of intertextuality	78
5.4 Al-Askari’s contribution to text linguistics	80
5.5 The art of Arabic rhetoric and the text-receiver	82
5.6 Qudama’s contribution to discourse analysis	83
5.7 Three levels of linguistic discourse in classical balagha	84
5.8 The evolution of the term faSaHa (the lexical meaning of the concept)	85
5.9 The Arab rhetoricians and the sentence as the domain of balagha	87
5.10 Summary of the chapter	88

Chapter 6: The theory of ‘naZm’	89
6.1 The evolution of the concept of ‘naZm’	89
6.2 The theory of ‘naZm’ as a literary issue	90
6.3 Al-Jurjani and two kinds of meanings	92
6.3.1 Texture and macro-structure	94
6.3.2 Interpretation and the notion of discourse analysis	95
6.4 Al-Qartajani approach and the theory of naZm	95
6.4.1 Form, content and image as pillars of artistic performance	96
6.4.2 Manner of distributing the meanings	98
6.5 The inimitability and rhetoric in the Qur’anic text	99
6.6 Qur’anic ‘naZm’ and Arab rhetoricians	100
6.7 Style and different points of view	102
6.8 Al-Khafaji and the style of the Qur’an	104
6.9 ‘NaZm’ and style in relation to the concepts of genre and register	104
6.10 Summary of the chapter	105
Chapter 7: Reference-switching	106
7.1 The technical definition of the term ‘iltifat’ and its condition	106
7.2 Types of ‘iltifat’	108
7.3 The distinction between ‘iltifat’ and non-‘iltifat’	109
7.4 The significance of the study: the departure of the utterance from the normal expected usage	109
7.5 The function of ‘iltifat’ (reference-switching) in the Qur’an?	111
7.6 The pragmatic aspect of ‘iltifat’	113
7.7 The effectiveness and the artistic value of ‘iltifat’	114
7.8 The feature of ‘iltifat’ in the light of the sciences of ‘balagha’	114
7.9 ‘iltifat’ and ideological point of view	116
7.9.1 Transition from third to first person: The presentation of divine providence for the nearest heaven	116
7.9.2 Transition from first to third person: The rejection of making partner with God in worship	117
7.9.3 Transition from third to second person: The strategy of	

threat against the disbelievers	118
7..9.4 Transition from second to third person: Disregarding the corrupt persons in Divine discourse	118
7.10 Transition in number between singular, dual and plural	118
7.10.1 Using the singular in the place of the dual:	119
The same destiny combines the two persons for one	
7.10.2 Putting the singular in the place of the plural	119
7.10.2.1 Using the singular in the position of the plural:	
The intention of easing and extenuating circumstances	120
7.10.3 Using the dual in the place of the singular for rhetorical strategy	121
7.10.3.1 The confirmation of the product of the sea and the fruit of the garden	121
7.10.4 Putting the dual in the place of the plural: The strategy of ample provision and clarification	122
7.10.5 Putting the plural in the place of the singular: The intention of glorification and the appreciation	122
7.10.6 Putting the plural in the place of the dual: The intention of the exaggeration	123
7.11 Change of Addressee	123
7.11.1 Demonstrating the status of the addressed	124
7.12 Expressing the future with the past tense: The elimination of uncertainty about the occurrence of events	124
7.13 Expressing the past with the future and the present tenses	125
7.13.1 Evocation of the manner and the mood of vision	125
7.13.2 Evocation of the horrible picture in killing the prophets	126
7.13.3 Continuation of the picture of greenery	126
7.13.4 The exaggerated evocation of the picture of rousing the wind to the cloud	126
7.14 Changes in case marker: The intention of praise	127
7.15 Using the pronoun in the place of the noun	128
7.16 The placement of the noun in the position of the pronoun:	129
7.16.1 The intention of glorification	129

7.16.2 The intensification of the motive to act the command and impel the others doing it	129
7.16.3 The intention of the generalization	130
7.16.4 Confirming consolidating important issues into the hearer's mind	131
7.16.5 Strategy of honouring and celebrating the auspiciousness	131
7.17 Summary of the chapter	132
Chapter 8: Translation Studies	133
8.1 Focus of the present chapter	133
8.2 Where is the present research in translation studies?	134
8.3 Definition of translation	136
8.4 The Qur'an in the context of free, literal translations or translation with commentary	136
8.5 Translation and linguistics	137
8.6 The cultural component of translation	139
8.7 Hatim and Mason's translation model of discourse	141
8.8 de Beaugrande and the status of textuality in Hatim and Mason's model	142
8.9 Text structure as texture	143
8.10 House's model of translation quality assessment	146
8.11 Pragmatic and translation	147
8.12 Relevance in translation	149
8.13 Text semiotic and translation	150
8.14 Text-type focus: Rhetorical purpose and contextual focus	152
8.15 Genre as a semiotic construct	152
8.16 Discourse analysis - translation angle	153
8.16.1 Discourse, genre and text relationships	153
8.16.2 Difficulties encountered by translators within the area of discourse	154
8.17 Ideology and translation	155
8.18 The transparency of translation	157

8.19 Summary of the chapter	157
Chapter 9: Findings and Conclusions	158
9.1 Summary of major findings	158
9.1.1 Rhetorical purpose and intentionality	160
9.1.2 Text-type and situationality	164
9.1.3 Analysis of the discourse	169
9.1.4 Principle of efficiency	176
9.1.5 Principle of effectiveness	185
9.1.6 Analysis of informativity	189
9.1.7 Translation assessment of the sample texts	193
9.2 Major conclusions and implications	205
9.2.1 Informativity and Qur'anic inimitability	205
9.2.2 Informativity as a framework of Qur'anic discourse	209
9.2.3 Discourse analysis model and problems of translation	219
Bibliography	225
Appendix 1 Glossary	240

List of figures

8.2 Holmes' map of translation studies	134
8.2 A map of the relation between translation studies and its applied extensions	135
8.7 The major principles involved in Hatim and Mason's mode	141

Acknowledgements

All praise and thanks are due to Allah. I praise and give thanks to Him. I would like to acknowledge the continual encouragement and the helpful suggestions of my supervisor, Professor Hatim who continued to provide support throughout the period of this research. I would also like to thank Professor Margaret Lang, Director of Administration, who steered the thesis through the postgraduate committee. I am very grateful for her support and her interest. My sincere thanks go to Charlene Constantine, lecturer in the School of Management and Languages, for her appreciated advice and her final editing. I am also very grateful to my friends for their significant contribution in computing and proofreading.

Abstract

The present study reflects the significance, for the modern text-user, of re-reading the notion of Qur'anic inimitability in the light of text linguistics and discourse analysis. The research incorporates insights from a classical heritage point of view: rhetoric, stylistics, and exegesis. Informativity, the notion that sums up the communicative inimitability of the Qur'anic text, is employed to explain the miracle within the notion of newness and unexpectedness. These are mainly based on the notion of non-ordinariness that renders processing attractive, interesting and challenging. In answer to the question as to how a reader (especially the target reader) deals with the nature of Qur'anic texts and styles, informativity is used as the framework of collaboration among the three layers of communication (communicative-pragmatic-semiotic). Qur'anic discourse in English translation is the main theme of the thesis, since problems of translations in this area can significantly affect the discourse of the Qur'an. In order to preserve the degrees of informativity of the texts and to maintain the match between form and function in the translation of stylistic informativity in the Qur'an, a certain number of operating procedures is followed. The research incorporates the notions of ideology and culture into the analysis of translation, focusing on 'rhetorical purpose and intentionality', 'text-type and situationality', 'pragmatic and semiotic dimensions and context', 'intertextuality', 'lexical choice', 'cohesion', 'thematic progression', 'coherence', and 'style shifting'. The research also demonstrates that primacy of translation should be accorded to the theory of discourse. This throws new light on understanding and persuasion by placing every Qur'anic text in an unavoidable context that is shown to help in its interpretation and translation.

Arabic Letter

Transliteration

ا	a
ب	b
ت	t
ث	th
ج	j
ح	H
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	S
ض	D
ط	T
ظ	Z
ع	'a, 'i, 'u
ف	gh
ق	f
ك	q
ل	k
م	l
ن	m
ه	n
و	h
ي	w
	y

Short Vowels

/	a
/	i
و	u

Long Vowels

آ	a'
إ	i'
ؤ	u'

Diphthongs

أ	ay
أو	aw

Chapter 1

Introduction

1.1 Motivations for the Thesis

The present study attempts to re-read, for the modern text-user, the notion of Qur'anic inimitability in the light of up-to-date theories and their terminologies. The research gives priority to the applications of text linguistics and incorporates insights from various other disciplines such as stylistics, rhetoric, and exegesis. Informativity is used as a framework for the co-operation among the three layers of communication (communicative-pragmatic-semiotic). "These layers of context are designed as a set of procedures that place the translation process at the center of communicative activity" (Hatim and Mason, 1990 - 1997). The relation of informativity to Qur'anic inimitability seems natural and self-evident. It is the notion that crystallizes one complete vision about the communicative Qur'anic text. Within this framework, the modern reader will be able to approach different aspects of language use in a coherent manner. This general approach to language takes into account the full complexity of its cognitive, social and cultural functioning. Therefore the attention is focused on the key issues of meaning as a social or communicative value: the domains of pragmatics and semiotics in relation to the text and discourse.

The aim of this study is to examine relevant ideas such as rhetorical purpose and contextual focus. Text-type is another point that will demonstrate the close relationship between the type of information and its applied ends. The study also tackles the information in relation to its pragmatic point of view. Therefore the present research deals with relations held between propositions, in terms of both signalling (cohesion) and perceived intentions (coherence). A broader semiotic perspective on translation is also considered in order to shed light on the issue of cultures in contact. Under the triad of macro-signs: text-genre-discourse, a range of socio-textual practices is crucial for the translator to recognize the process of intercultural communication. Intertextuality is an important principle to be focused on in the analysis of the semiotic dimension of context. The Qur'anic examples will show the importance of informativity and its relation to ideology. The notion of ideology also attracts considerable attention in the present research from the perspective of text linguistics. Discourse and ideology are closely related. 'Ideology shapes discourse and

is in turn shaped by it' (Fowler, 1986). Flouting of a norm is an important issue, perhaps 'motivated violation', of what the norm dictates.

This chapter has another purpose in addition to linking ahead with what will be presented in the following chapters. It also specifies more of the knowledge the translator must possess in order to be able to process texts. The findings of this discipline to translating the Qur'an in general and translating different kinds of stylistic informativity known in Arab rhetoric as '*al-gharabatu*' will be of considerable importance from two points of view. First, all translators should draw on a variety of different approaches to text in context in order to perform such analysis that will allow them to choose the appropriate register in the TL (target language) and produce their own analysis of registers available in the SL (source language). Second, pragmatic notions such as 'communicative purpose' (a sender-oriented concept) and 'text function' (a user-oriented concept) form the basis of research into the nature of text in the translation process.

This chapter seeks to reveal the elements which will be combined to make a dynamic model of the way readers and writers process texts. All these elements have been implicit in the model of the process of translation (Hatim and Mason's translation model, 1990-1997) and in the knowledge and skills translators must possess to allow them to translate or evaluate translation.

1.2 Focus of the research

The present research reviews specific translations that constitute the bulk of Qur'an translation criticism in terms of Hatim and Mason's translation model of discourse. Any penetrative and sustained critical analysis falls within this framework. The selected translations were produced by Abdullah Yusuf Ali (1934-1937), Mohammed M. Pickthall (1930), and Muhammed Mahmud Ghali (1997). These translations can be expected to be sufficiently representative of the different trends in the field of the Qur'an translation.

The study makes a critical comparison of the selected English translations of the Qur'an. First, with the Qur'an in Arabic and second, among the English translations themselves. The real aim is to examine the adequacy of translation in relation to 'communicative transaction, pragmatic action and semiotic interaction' (Hatim and Mason, 1997). 'The descriptive approach is, indeed, a valuable starting point but it should be

complemented by a critical evaluation' (Andre Lefevere 1977). This vision is also followed in the present study. Some of the following specific issues are addressed:

1. whether the translation is seen against the backdrop of the full range of contextual factors and the way these govern text development (register, pragmatic and semiotic meanings or signs);
2. whether the translation reflects the overall objective of identifying the rhetorical function and effect in a given source text;
3. whether the translation copes with the genre conventions, discursal/attitudinal meanings and textual purposes;
4. whether the translation reflects the cohesion, theme/rheme aspects of source text texture and other standards of textuality to yield the additional meanings of a given source text;
5. whether the translation is designed to perform the ideational, interpersonal and textual functions of the source text effectively;
6. whether the translation takes care of norm-flouting, a given switch in a source text where form-function mismatch yields varying degrees of informativity;
7. whether the translation serves the ideology and culture of the source text.

The study thus proposes to describe, analyze and examine the principles, methods and procedures that surround translating the Qur'an and that are found in text linguistics, context of situation and culture, register theory, pragmatic and semiotic dimension within its triad: text, genre and discourse. Second, it identifies, describes and explains the problems of discourse in the translation into English. Third, it identifies, describes and accounts for the differences in the translations.

1.3 Organization of the Thesis

The thesis attempts to examine the inadequacy that often occurs in translating the types of stylistic informativity in the Qur'an, such as transition in person between first, second and third; in number between singular, dual and plural; in addressee; in the tense of the verb; in the case marker and transition in using a noun in the place of a pronoun or vice versa. Lack of attention in translating the style shifting results in discourse problems which have negative effects on the target reader (English). Thus, for instance, Western critics of

the Qur'an (e.g. Thomas Carlyle 1971, Montgomery Watt, Theodor Noldeke, Richard Bell, 1970) frequently point to the allegedly "incoherent" changes. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as "poetic licence". They are obviously deliberate: a linguistic device meant to reveal different kinds of discourse in which certain strategies and ideologies are designed to effect change or to direct the receivers' attention to the right attitudes through the rhetorical purpose.

Therefore, this chapter sets the scene with brief introductions to varied but integrated disciplines that create a new approach in the processing or the production of a given text. The contributions and the findings of these disciplines are reflected into the translation process and product. The present study then handles the problems that confront the modern target reader and that makes him/her unable to measure what is called achievement. That achievement produces commitment, which can course like blood through the body of one's words until the writing stirs, rises, opens its eyes; and finally the readers are able to uncover the sound truth.

The following paragraphs will present the purport of the chapters that are oriented to serve and explain the contextual factors that are likely to be universal features of language use. These factors also reflect an important factor in determining structural arrangement.

1.4 Communicative-pragmatic-semiotic dimensions (chapter two)

Chapter two introduces the contributions of the notions of context of situation, concepts of pragmatics and semiotics to understanding, analyzing or reproduction of a text with translation studies in mind to reflect the main features of the approach to translation. It is a new focus on Qur'anic text in context that entails attention-shift away from 'incidental incompatibilities among languages' and toward 'the systematic communicative factors shared by [all] languages' (de Beaugrande, 1978:12). To this end, the new approach embedded in the thesis illustrates contextual factors. It also underpins the socio-textual practices that have become crucial to an understanding of the way text-users cope with new realities. The main notions explained in detail in chapter two will be presented in the subsequent paragraphs.

1.4.1 Context of situation

Chapter two presents Malinowski's notions of context of situation and cultures (1923, 1935), as well as those of Firth (1935, 1951). Hatim and Mason's model (1990, 1997) extracts the core of this theory into the translation process and stresses the importance of 'situationalising' the text by relating it to its environment, both verbal and non-verbal. The intention of Malinowski's context (1935, 1950, 1951) extended the notion of context of situation to the more general issue of linguistic predictability. He also pointed out that given a description of a context, it is possible to predict what language will be used. Thus, Firth (1935, 1950, 1951) developed a more general theory of meaning in context. He considered context of situation as one kind or one aspect of meaning. Hatim and Mason's model stresses Firth's view in relation to 'meaning' and description of communicative events. The concept of meaning is seen in terms of 'function' in 'context'. Hatim (2001:37) confirms that "Factors such as the function of the utterance and the occasion of use would have to be invoked for meaning to be properly negotiated".

Two definitions of context developed by Slama-Cazcu (1961) and de Beaugrande (1980), imply that situation is not a level of language or linguistics but an aspect of the description of language events. Gregory (1978) introduced a more balanced approach towards the concept of situation as it is used for the study of those extra-textual features, linguistic and non-linguistic, which have high potential relevance to statements of meaning about the texts of language events. The notion of register is then employed to complement that of context of situation in determining the variation in language use on the one hand and more prediction can be made on the other hand about the language used in the situations. The situational features themselves are constantly recurrent and relevant to the understanding of language events.

1.4.2 Register theory

Hatim and Mason's model (1990:55) aims at identifying the register membership of a text which is an essential part of discourse processing. It involves the reader in a reconstruction of context through an analysis of what has taken place (field), who has participated (tenor), and what medium has been selected for relaying the message (mode). Together, the three variables set up a communicative transaction in the sense that they provide the basic conditions for communication to take place. Specifications of the parameters of register include the nature of variation in language and the way this variation

reflects variations in the users of the text (realized as dialect variation) and the uses to which the text is put (realized as register variation).

Chapter two provides a more detailed discussion of each parameter. Within discourse, the researcher noted the distinction between user-based varieties of language-dialect and concentrated on use-based variation - register. The researcher draws together linguistic and situational variables in discourse. The way is now clear for the shift of emphasis from text-as-product to text-as-process and for a specification of the knowledge and skills required of the competent translator as a creator and interpreter of texts and a participant in discourse. However, Hatim and Mason take the contextual construct beyond register analysis. This analysis is seen in itself as insufficient within the insights that it affords into the communicative dimension of context. A further dimension of context can be distinguished.

1.4.3 The pragmatic dimension of context

The present research moves on to examine texts in terms of their communicativeness. Therefore, the functions of texts are seen within the investigation of pragmatic concepts such as speech acts, cooperative principle, and politeness. Hatim (2001:98) states, “the analysis of such contextual factors has enriched models of register analysis and has been foundational in the analysis of discursive practices”.

The approach of this thesis is based on language as a system of communication and a network of options for the expression of meaning. This brings the reader closer to the purpose of language. The description of the speech acts, utterance and discourse that are the units of the external aspect of language and to the specification of the knowledge are required by the skilled translator. Attention to the speech acts is necessary to show the relationships between communicative events (or speech events or discourse) and speech acts which are realized through utterances. The present research has begun to build up a list of specifications of textuality. It is the illocutionary act which lends communicative force to an utterance. Together, the locutionary, illocutionary and perlocutionary acts constitute what is referred to as a speech act. In principle, at least, any stretch of utterance could be analyzed into a sequence of speech acts such as those listed in chapter two.

A crucial requirement for successful communication and successful translation must be for the translator to be operating within the same universe of discourse. In his/her initial attempt at processing the translation, the translator tries to make sense of the

translated text by using one or other of the strategies just suggested. S/he tries to cooperate and adhere to some kind of cooperative principle, which regulates communication. In Hatim and Mason's model (1990: 64-56), the theory of co-operative principle helps the translator to see the meaning of texts as something which is negotiated between producers and receivers and not as a static entity, independent of human processing activity. Once it has been encoded, it is the key to an understanding of translating, teaching translating and judging translations.

The concept of 'politeness' is also introduced in this chapter. The focus here is on the notion of dynamics that result from this pragmatic notion. This dynamic notion can be used strategically in order to achieve a given goal in the written texts. The politeness framework is used in the analysis of Qur'anic texts to examine how the selected translation preserved the interaction between the Qur'an and the target reader. Hatim reports (1997:87) "Interaction is invariably constrained by an awareness of the norms obtaining within the interaction and of the rights and obligations entailed by it". Sell (1992:222) stressed, "Presentational politeness represents the cooperativeness element involving the text-user in varying degrees of compliance with the cooperative principle to ensure that the reader is reasonably guided through what is happening, what is meant, or why something is said when it is said in a particular form and not another".

"The notion of 'impoliteness' refers to the feature of unfamiliarity that occurs due to this deviation from normal usages. Therefore, this notion comes together with the notion of deviation but, for rhetorical motivation, is accepted. Thus, the notion of impoliteness of texts would include those elements which violate any of the cooperative principle maxims (Quantity, Quality, Manner and Relevance)" (Hatim, 1997:94). The present study will analyze and examine how all these 'impoliteness' conditions, as Hatim (1997) confirmed, could be reversed and rendered advantageous (interesting, engaging, creative etc.) for rhetorical purpose on the one hand, and also for facilitating the acceptance of textuality by competent users of the language on the other.

1.4.4 The semiotic dimension of context

Chapter two introduces the third layer of Hatim and Mason's model of translation. Because translation deals primarily with signs and semiotics, the science that studies signs in their natural habitat-society is considered. This chapter covered the insights "envisaged by de

Saussure as part of social psychology, and identified by Pierce as having a distinctly 'logical' bias. Semiotics focuses on what constitutes signs, what regulates their interaction and what governs the ways they come into being or decay" (Hatim and Mason, 1990:67). Therefore, the translator tries to preserve semiotic properties, as well as other communicative levels and pragmatic properties that signs display. It is the semiotic status of a given situation that will be the crucial factor in deciding how it is to be translated. The brief introduction to the next chapter will present semiotic categories such as genre, discourse and text.

1.5 Genre-Text- Discourse (chapter three)

Chapter three introduces a theoretical analysis on the genre-text-discourse triad in detail. However, it is appropriate in this section to refer to the advances that text linguistics research has achieved. It produced models of genre, text and discourse in which the models of register and pragmatics have been extended outwards, taking in aspects of cultural meaning such as 'sign' and 'intertextuality'. Exploring the relationship between genre, text and discourse demonstrates the manipulation of syntactic structures to create a range of thematic variation. Assigning a particular purpose to it makes the arrival of the first major category - text type.

Hatim and Mason subscribe to a source-text orientation compatible with a communicative approach to the process of translation. The approach is informed by a broader semiotic perspective on translation, and is thus concerned with the wider issue of cultures in contact. Alongside its commitment to a text-type slant, the approach is designed to cater for a range of socio-textual practices dealt with under the triad of macro-signs: genre-text-discourse (Hatim 2001:120-2) as "conventionalized forms of text' that reflect the functions and goals involved in particular social occasions as well as the purposes of the participants in them" (Kress 1985:19). The chapter introduces the theory of genre in relation to rhetoric and tackles genre as a macro-sign. It provides translators with a framework within which appropriateness is judged and demonstrates how the various syntactic, semantic, pragmatic and semiotic structures are handled.

The realization of discursal function has already been explained in chapter two through speech acts, the notion of regulative principles of cooperation which operate between communicators and, finally, the formal structure and communicative functions of

texts in terms of register variables; tenor, mode and field of discourse. It is an outline of the pragmatic aspects of language in use; speech acts and text-and discourse-structure. However, at this point, chapter three presents an alternative view of the ways in which language users react to texts. The present research in this part focuses particularly on how modes of using language subsume all those social and cultural manifestations through which language became an instrument of effecting and maintaining change (Fowler 1992). This will lead the reader further beyond linguistic knowledge and is basically concerned with 'socio-textual practices'. Involved here are attitudes, the appropriateness of linguistic expression to given social occasions (as in the use of genre theory in the maintenance and revitalizing of literary canons through translation) and the instantiation of both attitudinal expression and appropriateness conditions through actual choices in the lexicon-grammar e.g. modern vs. archaic and standard vs. slangy, as textual phenomena (Hatim 1997).

Textual communication is presented through constitutive and regulative rules in relation to text processing. The text must be cohesive, coherent, intended, accepted, informative, and relevant. In this section, seven defining characteristics of text are presented. The set of standards, which applies to all texts, possesses communicative value, i.e. function in, as well as discourse. Each of the seven is essential and failure to comply with any one of them constitutes failure overall, building on the assumption that communication is not realized by isolated linguistic elements but rather by utterances in discourse. Thus, many aspects of texts appear systematic only in view of how texts are produced, presented, and received. The present research seeks to identify the discoverable structures built through operations of decision and selection, and the implications of those operations for communicative interaction.

The researcher has extended the notion of text into that of discourse and works through each of the seven standards. The interconnection between textual features is considered through the relations in the semiotic triadic: genre, text and discourse. Therefore, the next chapter will explore one of these textual features, the standard of informativity.

1.6 Informativity (chapter four)

This chapter is devoted to examining this standard of textuality from which translating problems arise which affect the discourse of the Qur'an. The chapter presents the

informativity of the text (e.g. Qur'an) and the criteria on which its style is based. The Qur'anic texts contain information: the present research is concerned with information structure, the relevance of the text to its situation of occurrence. A measure of that is the informativity of the text. A text is seen as the realization of choices made from among sets of options. The less probable and predictable a choice is the more informative and interesting it is. Too much information (the density of occurrence of the unpredictable exceeding some upper limit) renders the text unreadable, while the converse - too little information (the density of occurrence of the unpredictable failing to reach a threshold) renders it readable but not worth reading. The Qur'anic text achieves a balance in contexts. It makes the text both readable and interesting.

Hatim and Mason's model (1997) views informativity in a more abstract sense where the various occurrences would provide evidence for a particular text type, genre or discourse, whether expected or unexpected. Hatim asserts that "entire stretches of language may come to fulfil or defy our expectations, thereby displaying varying degrees of informativity". What is involved here is a variety of signs that in varying degrees of explicitness relay semiotic values" (1997: 26-27). Thus, the chapter traces the implications of information theory and semiotics, which have goals of similar analytic universality. Both study message of any kind.

In the Arabic critic theory, informativity has been the most rotational term for describing the feature of shifting the language from its normality and its familiar form to the unfamiliar style and its unexpectedness. Therefore, the chapter focuses on this textual phenomenon informativity, well known in Arabic rhetoric as '*al-gharabatu*'. It explains the process of '*iltifat*' (reference-switching) from one 'normal' (i.e. expected) syntactic, semantic or rhetorical mode to another. Thus, the present chapter also sheds light on linguistic research dealing with the deletion of the agent/actor and the theory of synonym for stylistic informativity.

The theoretical conclusion of this chapter lies in two perspectives. The first perspective is that informativity is a language universal. It may vary in different languages, here English and Arabic, according to their given and new patterns, formal conventions, social traditions, literary rules, textual types in a nutshell, the general world knowledge and beliefs of a specific society.

The other important perspective is based on the fact that searching for information is of considerable practical value for the translator who is first reader and second writer.

However, the transfer of information is not the sole purpose of translation, and to subscribe to such utilitarian views would be to fail to notice the aim behind translating. Attempts have been made in various fields of knowledge to find the methods that deal with it. Solutions will in all probability provide valuable insights into the functioning of communicative text in the semiotic level of context and discourse. Knowledge of the source text background and its informativity lies in discussing the Arab theory of criticism including rhetorical thinking and stylistic characteristics. The next chapter will highlight notions relevant to the present research.

1.7 Arabic theory of Criticism and Rhetoric (chapter five)

Chapter five reviews some disciplines which, for various reasons, share many concerns about a science of text. The chapter is oriented towards a host of insights that crystallize the significance of surveying rhetoric mostly in its Arabic tradition. “Rhetoric provides rules for the organization of a complete discourse. It is interested in rediscovering or even recommending structural patterns predetermined by a tradition of ancient norms. Thirdly, rhetoric with its interest in the effect of discourse on the audience focuses on different phases of text pragmatics, namely text reception and text production” (Winfried Noth 1995:338).

The focus of this chapter also sheds light on the theory of Arabic criticism that started a new age when it approached rhetorical thought. This comprehensive perspective explains that rhetoric is the art of language use in its practical application either on the original communicative level or on the literary level. For that reason, Arab rhetoricians defined rhetoric as ‘the stylistic propriety’, or ‘speech appropriateness with circumstances’. This indicates that the Arabs knew the places appropriate for their speech (utterances) and the reasons for their linguistic behaviour lay in their minds even though they have not been transmitted to us.

Rhetorical considerations of style involved some discussions of the concept of ‘*faSaHa*’ that treated the property of words, in the sense that the choice of words was made according to the notions of correctness, purity, simplicity, clearness, appropriateness, and euphony. On the other hand, the discussions tackled the concept of ‘*balagha*’ in terms of propriety. Rhetoric style has still been central in studying the texts in old or modern times. The idea of rhetorical purpose in its recent approach in Hatim and Mason’s model of

translation combines the pragmatic notions of ‘communicative purpose’ (a sender-oriented text i.e. House’s model of translation quality assessment 1997) and ‘text function’ (a user-oriented text).

The notion of rhetorical purpose is seen as pivotal both in processing texts and in the process of translation (Hatim and Mason, 1990, 1997). Rhetorical purposes are located in text context. Hatim and Mason (1990, 1997) stress that the translator may in some contexts have to pay particular attention to the way a text’s ‘official’ function is manipulated. Of particular interest to the translator are the ways in which a text is made to progress towards a goal. A text will be deemed complete at the point where the rhetorical goal is considered to have been achieved.

1.8 The theory of *naZm* (chapter six)

Another subject of consideration in chapter six was ‘*naZm*’ (texture), in other words, the arrangement of words in phrases or clauses or, as Arab rhetoricians termed it, ‘*naZm*’. Arab rhetoricians established the concept of Qur’anic ‘*naZm*’ that has a fairly long history in connection with the discussion of the Qur’anic ‘*I’jaz*’ (inimitability). The notion of ‘*naZm*’ evolved to become a subject of interest in itself. The shift of emphasis is very evident in Al-Jurjani who relied on many verses from Arabic poetry but relatively few Qur’anic verses. The issue, of ‘*naZm*’ is transformed into a literary issue and scholars such as Al-Jurjani (1979), Al-Qartajani (1966) and others introduced varied insights into it.

Control of aspects of texture in terms of cohesion and theme/rheme aspects, consistently a pleasure for the translator to follow, often manages a delicate organizational task of bringing a wide array of thought and image into equable English. The present study is based on a basic assumption that writing a good (literary) translation requires appreciating the embodied perfection of form. Understanding the notions of cohesion and coherence reflect the knowledge of the original work and relevant surroundings. Therefore, chapter six covers the notion of *naZm* for this purpose. The possibility of shortcut in translation is due to the fact that little knowledge of the texture of the source text lets one jump over the object and directly change its essence. Knowledge of aspects of texture of the source text will help the translator to decide what element is so essential to a given discourse in a text that a literal transcription must be aimed at, otherwise the

translator can not afford to settle for similar rhetorical purpose, general impressions and effects in the target text.

A consideration of the thematisation enables good use of the discourse and its impact. It may create a new technique enriching the language of translation through a deeper loyalty to the rhetorical purpose and the style features of the source text. Under the issue of texture, there remains a question: is protecting the original text, especially the Qur'an, a duty? It is known that one's language and culture are part of one's world-view and sense of self. So if loyalty to a way of life makes sense, then loyalty to a source text does, but not at the expense of the target text. Source language and culture can threaten as well as offer to expand one's usual experience of life. With this in mind, the present study can clarify the emotional and the moral in the Qur'an by regarding both languages in two relevant textures as equal friends, not as rivals or enemy nations. The rhetorical devices presented in this and the previous chapter generally fall into three categories: those involving emphasis, association, clarification, and focus; those involving physical organization, transition, and disposition or arrangement; and those involving decoration and variety. More often, the effects of a particular device are multiple, and a single one may operate in all three categories.

Thus, the research sees that the function of translation is not merely the transfer of information. (i.e. the exchange of signified). It also illustrates the theory that English is the language that is capable of rendering the treasures which Arabic possesses.

The term 'style' has been one component of the present thesis for a number of specific aims. First, style is becoming an "umbrella" heading under which all kinds of textual/contextual variables are covered. Thus, an analysis of the separate components of style has been introduced in chapter six. For some modern theorists such as Nida, the overriding criteria are type of discourse and reader response. For the importance of the term style, different views are offered. Nida (1964) holds that adherence to the style of the source text may, in certain circumstances, be unnecessary or even counterproductive since "The standards of stylistic acceptability for various types of discourse differ radically from language to language" (Nida, 1964:169).

Meschonnic (1973:349) is critical of Nida's willingness to detach style from meaning: ... meaning and form: these are not two dissociable, heterogeneous entities. A text is a whole entity, to be translated as a whole (cited from Hatim and Mason, 1990:9). In this respect, Steiner (1975:298) is seen as being in favour of adherence to the style of the

source text: 'The translator invades, extracts, and brings home'. The translator must possess the spirit of the original, make 'his own the intent of the SL writer: such are the frequently used terms' (ibid 1990:11).

The present research examines the term 'style' from traditional and modern points of view. The notion of style has been approached in terms of different elements in the process of understanding the style of Qur'an in general and the stylistic Qur'anic feature, reference switching, in particular. The chapter then introduces analysis of the concept of style and its characteristics. For example, Ibn Khaldun (1406), the Arab stylist, believes that the concept of style refers to the sensory image of constructions. Al-Zayat (1945) believes that the style and its contribution to effective discourse in terms of the notions of terseness and appropriateness not only facilitates communication with the audience but can also enhance the persuasive value of the discourse. This prompted Al-Zayat to shed light on the three important principles that govern the arrangement of the text. These principles impinge on the selection, the terseness and the appropriateness. The importance of these qualities is to enable the receiver to evaluate whether or not the producer organizes his/her argument in the most effective order. Thus, style is concerned with the engagement of language and life. The word style has its social effect as it also has its artistic imprint. Arab stylists arrived at the conclusion that each style has a distinctive value and this originality is caused by features of the good taste, the delicate sensitivity that enables the producer to examine deeply the constituents of his/her product.

The present study seeks to establish such frames of reference in defining both the norm and the deviations in concrete and operational terms as this yields a meaningful background for the text and the feature under analysis. Gregory (1964:102) asserts that "All concepts of style involve a consciousness of norms and the possibility of departures from them". The next chapter will investigate different kinds of stylistic informativity that pay extra attention to communicating discursal/attitudinal meanings. It is crucial to demonstrate that rhetoric and stylistic components have been surveyed in the present study so as to account for the possible shifts that may arise with varied types of stylistic informativity employing one of the major rhetorical devices, '*iltifat*'.

1.9 Reference-switching (chapter seven)

This chapter attempts to point out through the books of '*balagha*' (Arabic rhetoric) that most examples of reference-switching '*iltifat*' if not all in the Qur'an are to be found in the

Meccan period of the Divine revelation. Therefore, rhetorical purposes within the dynamic quality of styles are required. Consequently, this feature does not occur haphazardly in the Qur'an but follows an effective pattern. The present research evaluates this feature and its implications on society and humanity, where language style is so closely tied to roles, status and attitudes, from which this stylistic feature and its acquisitions can be viewed in addition to the contentions they support.

Reference-switching sheds light on the appropriate style of discourse, the kind of argument that prevailed at the time of the revelation where the Qur'an considered the condition of the addressed once it became milder in the discourse and when it became inflexible with those disbelievers who insisted on their godlessness (atheism). With such style (reference-switching), the Qur'an opened the eyes to the secrets of their souls as an evidence of truth and turned their attention to the universe and its proofs of the existence of God with effective styles. The chapter explains that the model of informativity is not exclusively a contribution from modern linguistics studies. Classical rhetoricians were always aware of the values related to deviating from norms or what modern stylists termed foregrounding or defamiliarization. Deviation devices in Arabic classical rhetoric were explained in terms of rhetorical effects that go beyond the merely cosmetic. Arab rhetoricians dealt with the notions of norm, deviation, the marked and the unmarked. They also concentrated on the motivation behind departures from the expected, "searching for the whys and wherefores in the infinite creativity of meaning construction" (Hatim, 1997:113).

The chapter sheds light on the significance of the function of this style in the Qur'an and concentrates on different aspects of the artistic values of the style including the pragmatic, linguistic and general function of rhetoric. Discussion of examples of '*iltifat*' in the Qur'an demonstrates the beneficial points and powerful effect of '*iltifat*' which were considered by the rhetoricians and the exegetes. Such scholars have considered the rhetorical purpose of the grammatical shift. Relying on such insights, together with those made available to the present study by modern text linguistics, a useful set of insights into the transfer of meanings from an Arabic environment to English will shed light on the finer points of this feature when encountering problems in the field of translation.

Tense shifts or any other kind of pronominal reference such as definiteness, number and gender also become powerful ideology clues to different discourses. This makes the translator decide whether to follow closely tense uniformity, for example, or to preserve

the temporal discordance of the TL. Tenses or any other grammatical shifts should be left alone unless logical comprehensibility is totally impeded. The investigation thus deals with the nature of “these departures from established norms, we recall, are all part of ‘informativity’, a standard of textuality that relates to the unexpected and the new” (Hatim, 1997:111). These aspects of reference-switching involve a sudden and unexpected shift from the use of one form to another within the same set for understanding the textual strategies required in the process of translating Qur’anic discourse.

The present study therefore discusses the role in translation of a heightened awareness of how text and context constantly interact with each other in the production of meaning within the notion of transition in person, number, case marker, tense etc. The contextual awareness of this kind is highly relevant to the work of the translator. Conscious theorization of the problems embodied in a particular source text is a useful and necessary step in achieving a ‘satisfactory translation’. The next chapter will highlight the important trends in translation studies that are relevant to the problematic area under investigation.

1.10 Translation studies (chapter eight)

The study undertakes the research in discourse mismatches found in the translation of the Qur’anic texts based on Hatim and Mason’s translation model of discourse. This model has been highlighted in the previous paragraphs. The various theoretical activities of translation criticism, translation assessment and revision in chapter eight concentrate on features of texture, relating them to the communicative process. The chapter introduces the main topics of translation studies such as equivalence and equivalent effect, the translation shift approach, discourse and register analysis approaches. Texts need to be seen as an integral part of what one is doing with one’s language. The chapter also introduces the applications of the concepts of register and pragmatics to translation. It considers theoretically how the two major text functions (ideational: conveying ideas, and interpersonal: relating author, text and reader) are supported by register parameters such as medium and social role relationship, and how on this basis a translation can be judged not just on semantic match but by the degree of register match or mismatch. The chapter is an introduction to the textual analysis of the data (the sample texts) in chapter nine that will involve assessing the choice of given linguistic elements in both syntagmatic and paradigmatic terms, that is in terms of what is included, and how, and what is excluded and

why. Chapter nine will apply this kind of discourse analysis in which the ideological and the cultural perspectives are evaluated and assessed.

The research derives from a feeling of considerable unease and puzzlement in the sample translation for the kinds of stylistic informativity in the Qur'an. The translators have made little systematic use of techniques and insights of this stylistic feature within discourse perspectives. The research seeks to trace the inadequacy of translating a textual feature, informativity, in the Qur'an that resulted in misunderstanding and confusion within the discourse perspective, and to set up systematic and objective descriptions of the process of translating this stylistic informativity in order to preserve the components of the style.

1.11 Findings and Conclusions (chapter nine)

It is appropriate to explain that the present research will discover practically through analyzing the sample texts what the researcher theoretically presented in this chapter. The analysis will include an example from each kind of reference-switching and covers the following: transition in person, between first, second, third person; in number, between singular, dual, plural; addressee; the tense of the verb; case marker and in using a noun in place of a pronoun.

Chapter nine will present the criteria on which the analysis is based. In order to carry out the textual analysis of the Qur'anic text, the analysis will follow a certain number of operating procedures. These procedures will be reduced to six briefly laid out measures, preferring to let the theory of discourse run along in the analysis of the texts. As the first step in this investigation, the assessment highlights the specific rhetorical purpose and its linguistic realization, together with the underlying motivation. Then the analysis will tackle the text type, as defined by overall rhetorical purpose. It will cover the important aspects of textuality to distinguish what constitutes a text and what regulates it. The analysis will determine style characteristics. This will illustrate how information is fashioned into a relevant style. It thus arrives at its central point in which the term informativity will be assessed in the Qur'anic texts. The Qur'anic examples will show the importance of informativity and its relation to ideology. Norm-flouting is another distinguishing criterion that is intended to motivate insights into the organization of the 'real world'. Problems in this domain can be meaningfully examined only when seen against the backdrop of the full range of contextual factors and the way these govern text development. This

comprehensive framework will capture the symbiosis between textuality and the various levels of linguistic expression on the one hand and will also deal with discourse errors to measure the effect of an error in any particular text. The point is to investigate whether the translation could preserve and relay the function which the form is intended to serve at the same time. The conclusion will present the main issues beyond the discussion and the assessment of the translation.

Chapter 2

The communicative, pragmatic and semiotic dimensions of context

The written texts of the holy Book, the Qur'an, have attracted growing interest since linguists became more aware of the specific properties of the spoken variety of language mode and the properties specific to the written manifestation. With the advent of the studies of situation, culture, register, pragmatics and semiotics, a text linguistic approach to Qur'anic texts, ideally, is required to spell out specific representational and pragmatic properties that concern the modality of these texts. The Qur'anic text is also in need of a sociolinguistic comment for specific purposes of language use and communication. This chapter examines more closely the level of context of situation and its integrated theories of register, pragmatics and semiotics. The next paragraphs explore the two questions:

1. What is meant by context of situation and what are the register variables? In another sense, how is register realized in language?
2. What is the nature of the relationship between context and text?

2.1 Context of situation and context of culture

It is important to state that a text occurs within both a situation and a culture. Such classifications within the dynamic conception can and often do make "a totality of knowledge, proficiency and perception" with language becoming "not an isolated phenomenon suspended in a vacuum" but "an integral part of culture" (Snell-Hornby 1988: 40). The concept of situation gained considerable attention and interest from earlier linguists such as Wegener (1885) and modern ones such as Malinowski (1923, 1935), J.R. Firth (1950, 1957, 1968), Gregory (1967), and Halliday's recent work (1985b).

Gregory (1967) reports on the evolution of this concept with the above-mentioned linguists: "In the ethnography of language Malinowski proposed and developed his 'context of situation' and a 'close-to-the-ground' notion of situation played a key part in Sir Alan Gardiner's *The Theory of Speech and Language* (1932)". Malinowski (1946:306) claimed, "The study of any language, spoken by a people who live under conditions different from our own and possess a different culture, must be carried out in conjunction with the study of their culture and their environment." Malinowski's work (1923, 1935) had caused him to reject an approach to meaning based on the correlation of words and

referents, in favour of semantics, which took as its basic unit the sentence, as produced in a particular context of utterance. He found that to understand the meaning of what was said, it was necessary to possess some knowledge of the cultural characteristics of the society as reflected in the contexts of situation in which particular types of utterances were typically produced, and which were themselves regarded as embedded in the context of culture. Malinowski (1923:297) viewed meaning in terms of “the function of utterances, or even of whole texts, in contexts of utterance, or more generally, in their typical contexts of situation”. This viewpoint is very similar to that expressed later in the philosopher Wittgenstein’s famous dictum that “The meaning of words lies in their use” (Wittgenstein 1953:80).

Firth’s aim was to build Malinowski’s concept of situation into a specifically linguistic theory. Thus, whereas Malinowski had viewed the context of situation in essentially concrete terms, Firth considered it “as an abstract schematic construct, a group of related categories at a different level from grammatical categories but of the same abstract nature” (Firth 1950:182 in Firth 1957a), which was intended “for application especially to typical repetitive events in the social process” (Firth 1957b: 176 in Palmer 1966). He made “the concept then somewhat more abstract, pointing out that the linguist was to be less concerned with the particular details of the setting of a particular speech event and more with context of situation as an abstract description of the environment by way of textually relevant general categories” (Gregory, 1978: 88).

In Firth’s own words (1935, p. 19 in Firth 197a), “meaning ... is to be regarded as a complex of textual relations, and phonetics, grammar, lexicography, and semantics. Each handles its own components of the complex in its appropriate context: meaning is thus dispersed into a number of ‘modes’. Context of situation then was just one kind of context in which a linguistic unit could function. The levels postulated to account for various types of linguistic patterning provided other contexts. Firth states that grammatical items could be seen as functioning in grammatical contexts, lexical items in lexical contexts, phonological items in phonological contexts, and so on. He also regards all these various types of function at all levels as aspects of meaning. Thus, Firth (1935, 1950, 1951) developed a more general theory of meaning in context. He extended the notion of context of situation to the more general issue of linguistic predictability. He also pointed out that given a description of a context, it is possible to predict what language will be used.

2.2 Definition of context

Slama-Cazcu (1961:209) defined context as “a function of the intention of communication, the meaning of the text, and the recipient’s possibilities of interpretation”. de Beaugrande (1980:12) also purported that “A text must be relevant to a situation of occurrence, in which a constellation of strategies, expectations and knowledge is active. This wide environment can be called context”.

In analyzing the implications of the two definitions, it can be deduced that situation was not shown as a level of language or linguistics but rather as an aspect of the description of language events. Thus, register can be defined by its relationship to situation. On the other hand, context was viewed as a level of language because it is concerned with “certain patterns and correlations of patterns which enable us to identify certain behaviour as linguistic behaviour” (Gregory, 1978:89). Gregory (1967) recognized the need for both abstraction and constant renewal with the details of actual texts, and distinguished situation from context.

The differentiation between situation and context may be clarificatory and classificatory. Gregory (1978:89) claims that while “situation was used for the study of those extra-textual features, linguistic and non-linguistic, which have high potential relevance to statements of meaning about the texts of language events, context was reserved for the ‘correlations of formally described linguistic features, groupings of such features within texts and abstracted from them with those situational features themselves constantly recurrent and relevant to the understanding of language events’”. Halliday (1978:109) points out “...we must characterize situation in still more abstract terms, as situation types, which are essentially semiotic structures, each of which is a ‘constellation’ of meanings deriving from the semiotic system that constitutes the culture”. de Beaugrande (1980:196) points out that “The differentiation of situation types engenders reliance upon those text types held to have greater appropriateness”. Hassan (1978:230) concluded, “There is no doubt that the notion of context of situation is difficult to handle except through some such category as that of text genre or register”. However, register itself cannot be recognized legitimately in a model which insists either upon the absolute autonomy or on the homogeneity of language. The very definition of register depends upon the recognition of systematic variation, variation in language form in correlation with variation in the context of situation (Halliday et al: 1964; Gregory: 1967)”.

2.3 Register

The term “register” has been widely used to mean a variety of language distinguished according to the use to which it is put, as opposed to a variety characterized in terms of the properties of its users; the former type of variation is sometimes called ‘diatypic’, the latter type ‘dialectal’ (Halliday, McIntosh and Stevens 1964, p. 87, Halliday, 1980c pp. 66-74). Halliday (1978, 1985b) considered which aspects of context are important. He suggested that there are three aspects in any situation that have linguistic consequences: field, mode, and tenor. In order to test Halliday’s claim, each register variable will be closely considered in the research. More detailed specification for the dimension of each register variable, in the sense in what ways each variable impacts on language use is required. It is also meaningful to see “field of discourse as home to intense ideational activity, tenor of discourse as a site of conflict and harmony, and mode as the mainstay of textualisation - the way sequences of sentences exhibit a structure and a texture, which together contribute to the ultimate effect of texts being cohesive and coherent” (Hatim, 1997:82).

Spencer and Gregory have emphasized the need for placing a text first into its proper historical and dialectal setting, and by three contextual parameters called field, mode and tenor of discourse (Enkvist, Spenser, Gregory, 1964: 85-91). Register, or functional language variation, is “a contextual category correlating groupings of linguistic features with recurrent situational features” (Gregory and Carroll, 1978:4). Hassan (1973; 1975) believes “These three variables together make up the contextual construct”. She (1978:230) continued to report: “The contextual construct is that part of the extralinguistic situation which bears relevance to systematic linguistic variation across texts of distinct genres”.

These variables are represented by some particular values; the totality of such values in one given case makes up the entity ‘contextual configuration’. Hassan explained the difference between contextual construct and configuration. She reports: “While the former is entirely schematic (Firth: 1965), the latter is its concrete representation and unlike the construct, is relevant to only one specific text genre” (Hassan, 1978:230).

The framework for the description of the semiotic structure of situation types is based on Halliday’s work, and, notably that of Gregory is, on language variety. Halliday made the link between situations and the texts produced in those situations through the

analysis of situation types as complexes of values for variables in the semiotic structure. Also, the useful discussions and exemplification of situation types in Gregory and Carroll (1978) are bases of situation types within the framework of semiotic structure. Register or the context of situation has typically been described and analyzed in terms of three variables labelled field, mode and tenor.

2.3.1 Field of discourse

Field is what the producer talks or writes about. The term field relates the discourse to its subject matter. "Field indicates the type of activity in which the discourse operates, its content, ideas and institutional focus" (Benson and Greaves, 1981). It is the type of language use that Gregory and Carroll (1978) call 'the purposive role', or the social function, of the text. It is agreed then that field is not the same as subject matter but, on the other hand, there is a close link between field and subject matter. The field of discourse then is that which is "going on", and has recognizable meaning in the social system, typically a complex of acts in some ordered configuration, and in which the text is playing some part, and including "subject matter" as one special aspect" (Halliday, 1978 pp. 142-3). Halliday (1975b) has pointed out another aspect of language-in-action in connection with field - that the social activity of the linguistic event can change although the field remains the same. In other words, the focus of the activity may be language or it may be some particular action. It should be noted that in long texts, the field may shift, in the sense that text is likely to move from one field to another, but nevertheless, it is still associated with the management of the ideas.

2.3.2 Mode of discourse

The role language plays is shown in the term mode. By mode, Spencer and Gregory (1978) define mode as "the dimension which accounts for the linguistic differences which result from the distinction between spoken and written discourse". However, this variable, mode, is concerned with the channel of communication in which the discourse itself is managed. Halliday (1978) believes that mode includes more communicative occurrences than have been reported, such as the essay, the business letter, etc. Mode also includes "rhetorical concepts such as expository, didactic, persuasive, descriptive and the like" (cited from Hatim, 1990:50). Thus, "mode is concerned with the particular status that is assigned to the text within the situation; its function in relation to the social action and the

role structure, including the channel or medium, and the rhetorical mode” (Halliday, 1978, p. 143). Halliday (1978, p. 223) differentiates between ‘mode’ and ‘medium’, while recognizing that considerations of medium (basically spoken/written) are fundamental to mode. Certain modes, such as persuasive uses of languages, can be realized through either the spoken or the written medium, but what is said will be at least partly dependent on the medium used.

2.3.3 Tenor

The third parameter, tenor, reflects the relationship between the speaker/writer and the listener/reader chiefly in terms of degrees of formality on a continuous scale between extreme formality and extreme informality. This means that “tenor handles the status and role relationships of the participants.... and is associated with the management of personal relations” (Swales, 1990:40). Various categories have been suggested between the two extremes (formality and informality) such as casual, intimate, deferential, etc. but “it is important that these should be seen a continuum and not as discrete categories” (Hatim, 1990:50).

Halliday (1978, p. 143) explained this variable, tenor, as it is concerned with “the cluster of socially meaningful participant relationships, both permanent attributes of the participants and role relationships that are specific to the situation, including speech role, those that come into being through the exchange of verbal meanings”. He added, “This set of relations includes levels of formality as one particular instance” (ibid 1975b, p. 25).

Gregory and Carroll (1978:53) suggested another category within this parameter (tenor) focusing on the function of the language used in the situation. They defined functional tenor in the following terms: “Functional tenor is the category used to describe what language is being used in the situation. Is the speaker trying to persuade? to exhort? to discipline? Language can be used for these purposes and many others”. The two linguists also stressed that functional tenor differs markedly from personal tenor. This difference suggests that the generic structure of text is based on the functional tenor. This parameter facilitates the process of prediction where “more prediction can be made about the language used in the situations if the functional and personal addressee relationships are known (formal - informal types of address) and by certain forms of sentence structure. The language will be quite different and will vary depending upon the nature of the personal relationship” (Gregory and Carroll, 1978: 58). These five dimensions, period, dialect, field,

mode and tenor interact. For instance, field is likely to affect tenor. In addition, tenor will vary with the mode used. These variables are called register variables. These are interdependent, in the sense that “a given level of formality (tenor) influences and is influenced by a particular level of technicality (field) in an appropriate channel of communication (mode)” (Hatim, 1990:51).

2.3.4 Register between the concepts of markedness and unmarkedness

To deduce the context of situation in a text is to describe the register of the text, which is an instance of language in action, but it may be noted that shifts of register within texts can be allowed; Halliday (1964:94) asserted that “a speaker speaks... in many registers”. This leads to the concept of register in terms of the following points: marked, or unmarked, restricted or unrestricted. Gregory and Carroll (1978) believe expectancies on situation type result from the repeated aspects of field, mode and tenor of discourse. This is suggested by the notion of predictability of register. The two linguists confirm that “the marked register promotes smooth social interaction when participants know and abide by the rules. When they do not, friction can be caused among the participants” (ibid, 1978:72).

It should also be reported that not all registers are so clearly marked. This takes place when there is no fixed or constantly recurring configuration of field, mode and tenor. The configurations which occur are more variable. For this reason, the unmarked registers are much less predictable and are defined with greater difficulty. In order to explore the correspondence between situation and language, which remain vague, the notion of restricted register gains considerable attention. Hatim believes (1990:54) that the degree of register restriction as a continuum refers to the purpose of communication in which “one basic feature of such registers is the predictable and limited number of formal (phonological, lexical, grammatical) items and patterns in use within a fairly well-defined domain of language activity”. Gregory and Carroll (1978:68) demonstrate the relationship of a given register to its situation in the continuum in the following terms: “The more typical or stereotyped the situation, the more restricted will be the range of options from which choices in the field, mode and tenor can be made”.

On the other hand, register is seen as less powerful in unrestricted areas such as ‘commerce’ and ‘journalism’. Accordingly, further dimensions of context can be distinguished. Identifying the register membership of a text is an essential part of discourse processing where the three variables, field, mode and tenor provide the basic conditions for

communication to take place but on the other hand they are not in themselves sufficient. In this respect, promising areas of investigation are the pragmatic and semiotic dimensions. In order to perceive the full communicative thrust of an utterance, we need to appreciate not only the pragmatic dimension, but also a semiotic dimension.

2.4 The pragmatic dimension

Social factors are also involved in linguistic communication. A central goal of pragmatics has been to explain how the text-producers use their utterances to convey information that goes well beyond what is semantically encoded by the sentence uttered. It is relevant then to investigate the pragmatic factors of communication on which informativity depends, namely, a sender who informs and a receiver who notices a certain degree of novelty in the message. Therefore, “text types cannot be defined independently of pragmatics” (Dressler 1972:95).

2.4.1 Linguistic viewpoints of pragmatics

Pragmatics according to Morris (1938:30), studies “the relation of signs to their interpreters”. More generally, contemporary pragmatics is “the study of linguistic acts and the contexts in which they are performed” (Stalnaker 1972: 383). Yule (1996) viewed pragmatics as “the study of the relationships between linguistic forms and the users of those forms” (1996:4). This suggests that pragmatics is a contextual category in which people’s intended meanings, their assumptions, their purposes or their goals and many more kinds of actions are subject to the study. Stalnaker (1972:380) perceived this notion of pragmatics as being “the study of the purposes for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance”. It is obvious that the pragmatic aspects of meaning involve the interaction between the context in which an expression is uttered and the referential interpretation of elements within that expression.

2.4.2 The sub-domains of pragmatics

The present study seeks to find the significant implications in the pragmatic theories that are related to the production and analysis of texts. The next paragraphs shed light on these sub-domains of pragmatics relevant to the present research.

2.4.3 Identification and classification of the speech act

A central sub-domain of pragmatics is the identification and classification of the speech act, which was begun by the philosophers Wittgenstein (1953), Austin (1962), Grice (1957), and Searle (1969). Among the theories that contribute to the study of pragmatics are Austin's theory of speech acts and the advances made by Searle (1969, 1976). These theories seek to identify how intentions are in fact correlated with the format and sense of an utterance. Although, as Hervey points out, there is a conspicuous lack of semiotic terms in this tradition of linguistic pragmatics, "the correct framework of the theory of speech acts is that of communication in general and semiotics in particular" (Hervey 1982:93).

In short, speech act theories are concerned with acts performed in or by speaking a language; as such, they have an act component and a language component. These theories are crystallized in the contributions of philosophers and linguists. While philosophers have focused on action and worked toward language, linguists have focused on language and worked toward action. Austin offered three different types of actions which are performed at the time of utterance production:

1. Locution: the actual words uttered
2. Illocution: the force or intention behind the words
3. Perlocution: the effect of the illocution on the hearer (cited from Thomas, 1995:49)

Austin stressed the role of speakers' intentions in formulating performative utterances – i.e. performative sentences, where the speaker does something rather than (or in addition to) merely saying that some things are of particular interest to pragmatics because of the problems they pose for truth-conditional theories of meaning.

As highlighted above, Austin was initially concerned with distinguishing utterances that do something: implicit performatives. He realized that stating is doing something. He also attempted a preliminary characterization of the notion of language use in terms of locutionary acts (acts of saying something with a specific sense and reference); illocutionary acts (acts of doing something such as promising or stating); and perlocutionary acts (acts of affecting the thought or action of the receiver). Austin outlined a theory of felicity conditions on illocutionary acts as well as providing a preliminary taxonomy of them. It is clear that utterances have sense and force in performing actions. Searle (1969) builds upon Austin's work to develop the notion of 'speech acts' i.e. actions, which the utterance of a text intentionally or conventionally performs. He distinguishes: (a)

utterance acts as the simple uttering of words or sentences; (b) prepositional acts as the use of content and reference; (c) illocutionary acts as conventional activities accomplished by discourses: promising, threatening, etc.; (d) perlocutionary acts as the achieving of effects on text-receivers, e.g. alarming or convincing them (Searle, 1969:57).

Speech act theory entered linguistics when linguists such as Ross (1970) noticed that simple declarative sentences share syntactic properties with explicit performative sentences. Since it was also thought that such pairs of sentences were synonymous, these facts could be easily explained by deriving the first from the second via a transformation that deleted the performative. Katz (1977) proposed correlating sentence types with a taxonomy of illocutionary acts. The theory illustrated how lexical content and syntactic structure could be recruited to specify the speech act potential of sentences and their conditions of satisfaction. Traugott and Prat (1980) proposed a classification in which any stretch of utterance could be identified as follows:

1. representative: acts which seek to represent a state of affairs (such as stating, telling, insisting, etc.).
2. expressive: acts which give expression to the speaker's mental and emotional attitude towards a state of affairs (e.g. deploring, admiring, etc.)
3. verdictives: acts which evaluate and relay judgment (assessing, estimating, etc.)
4. directives: acts which seek to influence text receivers' behaviour (e.g. ordering, requesting, daring, etc.)
5. commissives: acts, which commit the speaker to a course of action (e.g. promising, vowing, pledging, etc.)
6. declarations: acts whose utterance performs the action involved (e.g. blessing, baptizing, dismissing, etc.) (cited from Hatim, 1990:60).

Harnish (1976) pointed out that "A persistent goal of pragmatic theory has been the explanation of the speaker's ability to assign interpretation to given utterances in given contexts, and draw inferences from them. What is conveyed by a given message may be (and generally is) far richer than what is said; pragmatic principles must be invoked to bridge this gap".

2.4.4 Grice and the co-operative principle

It might be relevant at this point to reassess recent developments within the Gricean framework of the cooperative principle. While Austin was working on more ritualized

forms of language use, Grice was working on the concept of meaning. Grice (1975, 1978) developed a general approach employed as strategies and precepts rather than as rules, known as the principle of co-operation, in which he offers a set of maxims that language users normally follow in conversation. His theory is an attempt to explain how a hearer gets from what is said to what is meant, from the level of expressed meaning to the level of implied meaning. He distinguished two different sorts of implicatures: conventional and conversational. They both convey an additional level of meaning beyond the semantic meaning of the words uttered. Depending on other aspects of the context, additional implicatures might be inferred. Implicatures are primary examples of what is communicated rather than said, but in order for them to be interpreted, some basic cooperative principle must first be assumed to be in operation. “In this respect, Grice has made a valuable contribution, raising a number of exciting questions, which have remarkably influenced our whole attitude to language use” (Hatim, 1997:76).

A co-operative principle of conversation is stated and elaborated in four sub-principles, called maxims. These maxims regulate the way knowledge is conveyed when people imply, suggest or mean something distinct from what they say. They are defined in the following terms: The co-operative principles: “Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (Grice, 1975:45). The present description develops the original conception of Grice, who defined the cooperative principle in four categories of maxims:

Quantity

1. Make your contribution as informative as is required (for the current purposes of the exchange) Being ‘informative’ would as de Beaugrande (1981:118) presumes, ‘involve giving someone new or unpredictable knowledge when occasion arises’.
2. Do not make your contribution more informative than is required. The speaker or writer should make the strongest claim possible, consistent with his/her perception of the facts, while giving no more or less information than is required to make the message clear to the receiver.

Quality: This maxim is concerned with truthfulness: Try to make your contribution one that is true, in the sense, the speakers or writers' contribution should be genuine and not spurious.

1. 'Do not say what you believe to be false'. That is, speakers or writers should state as facts only what they believe to be facts, make offers and promises only if they intend to carry them out, pronounce judgments only if they are in a position to judge, etc.
2. 'Do not say that for which you lack adequate evidence'. This standard is more rigorously applied to scientific texts than to conversation.

Relation: The maxim of relation is simply "be relevant". Relevance could have at least two aspects: (a) what kind of knowledge is related to a given topic; or (b) what kinds of knowledge would be useful in attaining some goal. This means that an utterance should not in general be irrelevant to the context in which it is uttered, because that makes it difficult to comprehend. Sperber and Wilson (1966) argue that relevance is the fundamental principle of language interaction.

Manner: Be perspicuous;

1. avoid obscurity of expression;
2. avoid ambiguity;
3. be brief (avoid unnecessary prolixity);
4. be orderly.

The maxim of manner includes several ways to arrange and deliver texts. 'Be perspicuous' has been restated as 'be such that the intentions you have for what you say are plainly served'. This restatement looks back to Grice's original account of intentional meaning, adding stipulation of clarity (de Beaugrande, 1981:120). The maxim of manner includes another injunction, namely to 'avoid obscurity of expression'. The potential obstacle to communication lies in the phase of mapping the already selected and organized content on to surface expression, rather than in making the selection itself. de Beaugrande noted that the intention to convey knowledge and attain a goal was continually put out of effect by a mutual obscurity of expression. A third part of the maxim of manner is 'avoid ambiguity'. Although many natural language expressions could have different senses under different conditions, ambiguity obtains only when it cannot be decided which sense is actually

intended. The fourth part of the maxim of manner is 'be brief'. While the maxim of quantity concerns how much you say, brevity concerns how much time is taken to say it. The final part of the maxim of manner is 'be orderly', i.e. "present your materials in the order in which they are required. The favouring of normal ordering strategies seems to reflect the extent to which they make processing and storage easier" (de Beaugrande, 1981:120).

Grice's concern regarding these maxims is particularly devoted to an account of conversational implicatures, i.e. the knowledge conveyed when people 'imply, suggest, mean, etc.'" something distinct from what they say (Grice, 1975:43). As long as participants are complying with the principle of co-operation and with the maxims of quantity, quality, relation and manner, one can decide fairly easily what they intend to convey via a given contribution to a conversation. When participants 'unostentatiously violate' or bluntly 'flout', or simply 'opt out', conversational implicatures are likely to arise - especially in the case of flouting" (Grice, 1975:49). Grice (1975:51) provides a range of further examples, but the conclusion should be clear: "conversational participants will infer unexpressed content rather than abandon their assumption that discourse is intended to be coherent, informative, relevant, and co-operative" (ibid, 51). Grice's maxims undeniably cover a much wider range than the typologies of well defined 'speech acts' from Austin and Searle. By following the maxims, text producers are not committing themselves to performing special actions under conventionally established conditions; they are merely trying to communicate with a minimum of effort and disturbances. However, the intentions of producers may lead them to violate the maxims when it seems expedient to do so.

Some scholars who have criticized Grice's statement of the maxims for not being universally applicable have not perceived that the cooperative principle is motivated by conventions that pertain to face effect and vary between situations and communities. Leech (1983:80) believed that the co-operative principle is needed "to help to account for the relation between sense and force but on the other scale, it in itself can not explain (i) why people are often so indirect in conveying what they mean; (ii) what is the relation between sense and force when non-declarative types of sentence are being considered." It has been argued that "conversational constraints such as those of the cooperative principle do not work because the majority of declarative sentences do not have an information-bearing function" (Larkin and O'Malley 1973). The theory of politeness will be set against "the

background of how the Gricean Cooperative Principle has accommodated beyond the sentence phenomenon that govern entire actions and activity types” (Hatim, 1990:72).

2.5 The politeness principle

This section focuses on recent proposals for a pragmatic theory of politeness. The present study seeks to observe politeness in the Qur’anic texts as the underlying motivation for linguistic behaviour. Discussing such a pragmatic concept sheds some useful light on the dynamics of the written text.

It must be admitted that the politeness principle cannot be seen as just another principle to be added to the cooperative principle, but as a necessary complement. The notion of politeness concerns a relationship between two participants. Politeness is also shown to third parties, who may or may not be presenting the speech situation designated by third person pronouns. “Politeness to third parties carries two important factors. The first one is whether or not the third party is present as a bystander. The other factor is whether the third party is felt to belong to the self or other’s sphere of influence” (Leech, 1983:81). Kuno (1973) discussed the existence of both second person and third person politeness that is well demonstrated in languages where there exist special polite and honorific morphemes in relation to both addressee and referent” (Kuno 1973: 18-22). Politeness was for a long time treated as an utterance-level phenomenon and the diverse realizations were almost exclusively seen in terms of ‘speech-act strategies’ (Walters, 1979). But this approach to politeness suffers from a number of serious shortcomings. Thomas (1995:156) pointed out these shortcomings as follows: “One has to do with confusing pragmatic with sociolinguistic analysis. The second weakness of utterance-level approaches, Thomas observes, relates to the requirement of context that is crucial and that is invariably glossed over in predominantly formal analyses of politeness” (cited from Hatim, 1990:84).

Politeness was seen in terms of the sociolinguistic tendency as a ‘real world phenomenon’. Thomas defined (1995:150) this trend in terms of the way politeness was interpreted as a genuine desire to be pleasant to others. Similarly, deference and formality of register have been introduced to explain politeness phenomena. These factors can be used strategically in order to achieve a given goal. Spoken discourse has witnessed most formulations of politeness. But on the other hand, Hatim (1997) says “True, there have been a number of studies which use the politeness framework in the analysis of written

(mostly literary) texts (e.g. Wadman, 1983; Simpson, 1989 etc.) (1997:85). Sell (1992:217) shifted the preoccupation from the politeness in texts to the politeness of texts. He intended to raise the awareness of politeness as it is perceived as part of the genuine interaction between writer and reader. This trend concentrates on writing as being “always capable of interacting with human beings more fundamentally than any speech” (Sell, 1992:218). As such, the study of politeness produced what is known as ‘the conversational contract view’, proposed by Fraser (1990). Hatim (1997:87) summarized the basic idea of ‘rights and obligations’ and how “interaction is invariably constrained by an awareness of the norms obtained within the interaction of the rights and obligations entailed by it”.

Sell (1992:221) discussed ‘choice and cooperativeness in interpersonal relations’. He went on to state that “sectional politeness indicates the choice element in both style and substance and involves text users in observing all the taboos and conventions of social and moral decorum operative within their culture. Presentational politeness represents the cooperativeness element involving the text-user in varying degrees of compliance with the cooperative principle to ensure that the reader is reasonably guided through what is happening, what is meant, or why something is said when it is said in a particular form and not another” (ibid:222). Hatim (1997:88) maintained that “To uphold politeness norms, writers resort to a variety of textual resources in order to make sure that the content of what they say is sensitive to face needs and that this is supportively negotiated in such a way that face damage is minimized”.

Hatim (1997:92-93) defined the concept of text politeness in the following terms: “Texts are said to be upholding norms of politeness when in terms of both their micro-and macro-structure they are seen to fulfil expectations regarding all or some of the normal and customary contextual requirements in the following domains: register membership, intentionality and both the socio-cultural and socio-textual practices involved. The latter semiotic dimension pertains to the discourse, genre and texts felt to be appropriate within the communicative event or speech activity in question”. He continued to report, “Texts which uphold norms of politeness would also include those which systematically defy expectations on all or some of the grounds previously identified provided that such departures are rhetorically motivated and adequately negotiated, securing uptake and gaining the acceptance of textuality competent users of the language” (ibid, 1997:92). Otherwise, texts would be deemed ‘impolite’ incurring damage to face both negative and positive conditions. It is deemed that impoliteness would include those elements, which

“violate any of the cooperative principle maxims (quantity, quality, manner and relevance). Seen particularly from the vantage point of relevance, ‘Impolite’ texts would thus be those which piecemeal or collectively fail to yield sufficient contextual effects to justify the expenditure of processing effort in terms of accruing returns. Finally, with speech acts in mind, ‘impolite’ texts would be those in which the sequential order of elements does not readily yield a hierarchic organization and which thus fail to deploy cohesion in the service of coherence, making the retrieval of plausible text worlds unnecessarily difficult. It is worth noting that all these ‘impoliteness’ conditions, as Hatim (1997) confirmed, could be reversed and rendered advantageous (interesting, engaging, creative etc.) if and only if violations are rhetorically motivated and adequately negotiated securing uptake and gaining the acceptance of textuality competent users of the language” (ibid, 1997:93).

2.6 The semiotic dimension

Here the focus will be on semiotic linguistics, approaches to language with a specific semiotic background. In this section, the goal is to bring together the semiotic features of texts. This requires general clarification on semiotic systems in general and language as a semiotic system that regulates the interaction of the various discursal elements as ‘signs’. Semiotics (or semeiotics) is the study of signs and their use, focusing on communicative mechanisms and on the nature of knowledge and the pathways through which is acquired.

2.6.1 de Saussure’s definition of the sign

Signs in a semiotic system are a fusion or pairing of content (meaning) and an expression (realization or encoding of that meaning). The semiotic systems are established by social convention. As de Saussure (1959/66) pointed out, “the fusion between the two sides of the sign is arbitrary. There is no natural link between the content and the expression” (cited from Eggins, 1994:8). Semiotic systems, then, are arbitrary social conventions by which it is conventionally agreed that a particular meaning will be realized by a particular representation. In summary, a semiotic system can be defined as a finite collection of discrete signs. A sign exists when a meaning (content) is arbitrarily realized through a representation (expression).

2.6.2 Peircean tradition of semiotics

In the Peircean tradition, the sign is viewed not as dyadic, but rather as triadic, involving always the relationship among a representamen (sign vehicle), an object, and interpretant. Here the interpretant is another sign, which represents to an interpreter the relationship between representamen and object. Peirce pointed out that “A sign or representamen, is something which stands for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea (1982-1989:2.228). Peirce continues “Signs are not a class of objects. They exist only in the mind of the interpreter. Nothing is a sign unless it is interpreted as a sign” (ibid 1982-1989:2.308).

Representamen is Peirce’s term for the “perceptible object functioning as a sign” (ibid 2.230). Other semioticians have designated this correlation of the sign as the symbol (Ogden and Richards, 1936), the sign vehicle (Morris, 1938), the signifier (de Saussure, 1959/66), or expression (Hjelmslev). Peirce also described it as “a vehicle conveying into the mind something from without, as the sign in its “own material nature” or as in itself” (ibid 1982-89 .339,8.333-34). His second correlate of the sign, the object, corresponds to the referent of other models of the sign. The object is that which the sign “represents”, “usually something else” but in the borderline case of self-reference representamen and object can also be the same entity” (ibid 1982-89: 2.230). It is obvious that the sign can only represent the object and inform about it. It cannot finish acquaintance with or recognition of that object (ibid 1998: 2.231). Interpretant is Peirce’s term for the meaning of a sign. Occasionally, Peirce defined it as “significance” (ibid 1998: 8.179).

In contrast to the Saussurean scheme, Peirce recognizes different ways in which a sign can accomplish its communicative task. He proposed three types of relationship: iconic, in which the representamen is connected to its object by virtue of physical similarity, as in the case of onomatopoeia in language; indexical, in which the connection is based on spatio-temporal or physical contiguity, as in the phenomenon of deixis (here, now). The third type of sign is symbolic in which the connection depends on a rule, as in the case of most lexical items in language (Mertz and Parmentier 1985).

Peirce believed that language functions largely in the iconic and indexical relationships. Linguists contend that a considerable part of linguistic usage involves the

iconic and indexical types. The iconism indexical modes are central to language in two ways. First, a number of linguistic code elements are themselves indexical, with little or no true distributional meaning, e.g. tense, deictic of time and space, personal pronouns, and mood. Second, the use of particular grammatical constructions or lexical items can also function indexically pointing to gender, social class, context of use and specific occasions such as religious ceremonies. Similarly, studies of iconism have ranged from those dealing with the structure of language to studies of language use.

2.6.3 The function of language as a semiotic system

Linguistic systems are systems for making meanings, and like any other similar system, linguistic systems make meanings by ordering the world in two ways. First, they order content: The system thus orders the conceptual world according to culturally established conventions about which dimensions of reality are meaningful. Since most of the lexical systems used existed prior to the present, the reader is often not conscious of the conventions on which they depend. As there is a tendency to see language as a natural phenomenon, it becomes very difficult to think about dimensions of reality other than those which are encoded for the reader in his/her linguistic systems. However, semiotic theory demonstrates that the world is not some absolute, determined reality simply to be labelled in only one possible way. Reality is constructed through the oppositions encoded in the semiotic systems of the language that is used. The second way in which linguistic signs order the world is by ordering expression.

Systems of lexical choice are not the only kind of systems to be found in language. There are also systems of grammatical choice. In grammatical systems, each choice is realized not as particular words, but rather in the order and arrangement of the grammatical roles the words are playing. That is, these choices are realized by structures. It is necessary only to note that the choice within a grammatical system is expressed through the presence and ordering of particular grammatical elements, and these structures will eventually be realized as words, and then finally as sounds. Meanings are realized as words, which are in turn realized by sounds (or letters). Technically, discourse-semantics is realized through the lexico-grammar, which in turn is realized through the phonology or graphology. Language is a different kind of semiotic system because it has three levels. That is, language has two meaning-making levels, an upper level of content known as discourse-semantic, and an intermediate level of content known as lexico-grammar. The three strands of meanings that

run through any text enter the text through the clauses which make it up. Thus as Halliday points out, grammatical description is essential to text analysis: “It is sometimes assumed that discourse analysis or text linguistics can be carried on without grammar - or even that it is somehow an alternative to grammar. But this is an illusion. A discourse analysis that is not based on grammar is not an analysis at all, but simply a running commentary on a text” (Halliday, 1985:xvii).

2.7 Summary of the chapter

The chapter focuses on the varied and several criteria of textuality that determine the text within its situational context. Attention was given to the influence of linguistics on the theories of register, pragmatics, and semiotics. It introduces the contribution of the notions of context of situation and context of culture to the understanding, analyzing or reproduction of a text. The chapter essentially presents the communicative transaction that contains the register variables of field, mode and tenor. It also covers the pragmatic action that embraces the factors of intentionality, speech act sequence, implicature and inference and the semiotic interaction that comprises the notion of signs. It reviews text features that serve as clues to an underlying textual strategy for the implication it has for the understanding of translation. It is necessarily more theoretical and discusses the thesis of the text as the original linguistic sign within the basic semiotic postulate of textuality. On the other hand, the applications of these theories will be tackled in the actual analysis of the Qur’anic texts. The following chapter will deal with the elements of the semiotic regime as genre, discourse and text. A consideration of the relationship between genre, discourse and text is based on the assumptions that texts are not processed in a vacuum but rather in terms of certain norms conventionally governing given communicative events (genre). Another consideration is to be made: genres and texts cannot function alone without discourse since the effect of the occasion is also achieved in relation to the discourse.

Chapter 3

Genre, Discourse and Text

The present research has so far referred to a range of textual practices such as text in context, the register model and issues relating to the use and user of language. It has also touched on the pragmatic model in which language is used as a means not only of communicating information but also effecting and maintaining social change and other aspects of pragmatics such as speech acts, the co-operative principle, implied meaning, politeness. The semiotic dimension has been presented mainly through the study of the notion of sign through the contributions of de Saussure and Pierce.

This chapter will focus on the study of genre, discourse and text. It highlights genre theory and the cross-cultural factors that govern textual norms. Attention will be paid to discourse and text as vehicles for the expression of cultural values and belief systems within and across languages. The next section will discuss the theory of genre in rhetoric.

3.1 The significance of studying genre

Hawkes (1977:101) believed “a world without a theory of genre is unthinkable, and untrue to experience”. Therefore, to achieve a number of related aims, the present research will consider genre as a basic unit in cultural, rhetorical and literary analysis. It will also consider genres in particular as they develop and become distinct in a given language and culture. At this point, the term genre is seen as a means of diagnosing the problems arising from the fact that foreigners to a culture encounter difficulties in making the same deductions as its native speakers. However, even if foreigners can correctly deduce the register of the text, they might still be at a loss to work out the overall function of the text, i.e. its genre. Another aim in studying genre is making sense of the role of translation in the creation and development of genres, with particular reference to Arabic insights and cross-cultural aspects. An initial way of tackling the issue is to examine what scholars have actually said about genres in a number of fields.

Fowler (1982:286) discussed genre classification and concluded that “genre analysis is valuable because it is clarificatory, not because it is classificatory. It provides a communication system for the use of writers in writing, and readers and critics in reading and interpreting”. It was clear that “neither Todorov nor Fowler accept that genres are

simply assemblies of more or less similar textual objects but instead are coded and keyed events set within social communicative processes. Recognizing those codes and keys can be a powerful facilitator of both comprehension and composition” (Swales, 1993:38).

3.2 Genre in rhetoric

Genre has been a matter of rhetorical inquiry concerned with classifying discourse. The rhetorical kind of generic analysis aimed to illuminate and offer, amongst other things, a way of studying discursal development. “It also suggests by way of comparing rhetorical similarities and differences, a potential method of establishing the genre-membership or otherwise of a particular text” (Swales 1990:43). Discourse has been a central issue within rhetorical inquiry and criticism since the time of Aristotle. Kinneavy’s theory of discourse, *The aims of discourse* (1971), is one of the modern approaches that classify discourse in a closed system of categories. Kinneavy classifies discourse into four main types: “expressive, persuasive, literary and referential. A discourse will be classified into a particular type according to which component in the communication process receives the primary focus. If the focus or aim is on the sender, the discourse will be expressive; if on the receiver persuasive; if on the linguistic form or code, it will be literary; and if the aim is to represent the realities of the world, it will be referential” (Swales, 1993:42).

In contrast, rhetorical scholars have tended to take context more into account and have given genre a more central place. Jamieson (1975) highlighted the role of rhetorical genres that operate as powerful constraining models: “Three bodies of discourse may serve as evidence for the thesis that it is sometimes rhetorical genres and not rhetorical situations that are decisively formative” (Jamieson, 1997:406). Many rhetorical scholars with an inductive and/or historical orientation stress the recurrence of similar forms in genre creation: “A genre is a group of acts unified by a constellation of forms that recurs in each of its members. These forms, in isolation, appear in other discourses. What is distinctive about the acts in a genre is a recurrence of the forms together in constellation” (Campbell and Jamieson, 1978:20). Miller (1984:151) argues that “a rhetorically sound definition of genre must be centered not on the substance or forms of discourse but on the action it is used to accomplish”.

The rhetoricians have made a substantial contribution to an evolving concept of genre appropriate for the applied purposes of this study. Miller’s work confirms the concept of genre as a means of social action that is a wider socio-rhetorical context and “operating

not only as a mechanism for reaching communicative goals but also of clarifying what those goals might be” (Swales, 1990:44). In summary, genre theory is about bringing this unconscious cultural knowledge to consciousness by describing how language is used to do things. Generic analysis is applicable to texts. Secondly, genre can be thought of as the general framework that gives purpose to interactions of particular types, adaptable to the many specific contexts of situation in which they are used. Thirdly, a larger part of cultural shock is in fact genre shock. The genre potential of two cultures is not the same, nor is their mode of realizing particular genres. A foreign culture may have genres which the culture of origin does not. Finally, a text can be identified as belonging to a particular genre, or a particular genre can be characterized through an analysis of ways in which genre is realized in language.

3.3 Ideology and power in the semiotic framework of text

The study of ideologies brings semiotics into interdisciplinary contact with text linguistics and the social sciences. Ideology has been connected with modern semiotics since its early history. Today, the semiotic analysis of ideologies is a vital topic of text semiotics. The term ‘ideology’ was first used in 1796 by Destutt de Tracy to designate a new empiricist “science of ideas” (Rastier 1972a).

In current usage, two main versions of the concept ‘ideology’ may be distinguished. The first one is used by American sociologists (e.g. Parsons 1971) in a value-neutral concept (Dierse and Romberg, 1976:178). Ideology is any system of norms, values and beliefs directing the social and political attitudes and actions of a group, a social class or a society as a whole. The second use of the concept goes back to Marx who defined ideologies as systems of false ideas, representing the false consciousness of a social class. In this sense, ideology is seen as an instrument of deceit. Those who adopt this evaluative concept of ideology have always refused to consider their own system of ideas as being an ideology. For them, ideology is the thought of the others (Natties 1973a: 72). There is also a universalistic sense of the concept of ideology. Bakhtin (1930: 9-10) uses ideology in this sense when he writes: “Everything ideological is a sign; without signs there is no ideology. The domain of ideology coincides with the domain of signs. Wherever a sign is present, ideology is present too. Everything ideological possesses semiotic value”. Ideology is a higher level of context in which increasing attention is given to the values held, the biases and perspectives adopted. The implication of identifying ideology in text is that as readers

of texts, it is necessary to develop skills to be able to make explicit the ideological positions encoded, perhaps in order to resist or challenge them. Semiotics should provide scientific instruments to reveal ideologies.

The study of text type in relation to ideology yields an important issue: the way genre is related to ideology. Whatever genre is involved, and whatever the register of the situation, the use of language will also be influenced by ideological position. Martin (1985) reports that genres become implicated in a number of ways when ideology is challenged. These ways include which genres a group is able to use and which genres a group chooses to use. The ability to grasp ideologies in language use becomes an instrument of power to accommodate any kind of genres or discourses. Ideologies are reflected within the systematic linguistic choices at different levels: at the lexical-semantic level, and at the grammatical-syntactic level.

3.4 Text and textuality

The introduction to this section discusses the related approaches to the study of texts and introduces some major definitions of texts and criteria of textuality. It is of significance to report that the etymology of text, 'something woven', refers to a characteristic of textuality that might be circumscribed as a 'coherent whole'. This characteristic of textuality has been studied from text cohesion, text coherence and other standards that complete the notion of textuality. For many scholars, textual coherence presupposes longer segments of language. However, a text cannot be defined by the extension of utterance alone. Many text semioticians accept units of one word or one sentence as texts (e.g. road signs, orders etc). The criterion of textuality in these cases is a text pragmatic one. Both types of criteria (semiotics and pragmatics) are complementary. Petofi (1986:1080) points out that "textuality is not an inherent property of certain objects, but is rather a property assigned to objects by those producing or analyzing them". de Beaugrande (1980:15) discussed the notion of textuality "as a factor arising from communicative procedures for text utilization".

The concept of text is seen in its broadest sense under the following subsections: Koch (1971b), Noth (1972), Uspenskij et al. 1973:6) and Bouissac (1976a:90) study the most diverse cultural phenomena as texts: films, ballet performances, happenings, pieces of music, ceremonies etc. The concept of text thus refers to messages of any code. Bakhtin, as quoted by Todorov, calls the text the 'primary datum' of the human sciences. Bakhtin

1981:17) explained that “The text is the immediate reality (reality of thought and of experience) within which this thought and these disciplines can exclusively constitute themselves. Where there is no text, there is neither object of inquiry nor thought”. Uspenskij et al (1973:6) regard texts as “the primary element (basic unit) of culture as a message generated by the systems of culture codes”. The present study traces the concept of text as a verbal message through the different semiotic concepts.

3.5 Text type

de Beaugrande (1980:197) asserted that “A text type is a distinctive configuration of relational dominances obtaining between or among elements of (1) the surface text; (2) the textual world; (3) stored knowledge pattern; and (4) a situation of occurrence”. Interaction is a key concept that links several viewpoints concerning the relation between text and context. Hatim (1990:229) suggests that “Interaction is a process which takes place not only between participants, but also between the signs which constitute texts and between the participants and those signs”. The notion of human interaction illustrates first that language users do not interact to exchange sounds, words or sentences with each other. Rather people interact to make meaning, that is to say to make sense of the world and of each other. Second, linguistic texts, as systemic linguists suggest, are typically making not just one but a number of meanings simultaneously.

It is relevant here to consider briefly experiential, interpersonal and textual meanings as a basis of exploring language as a semiotic system. Another point to be made about interaction is what the overall purpose or function of the interaction is - that is, to which genre the text belongs. This confirms the fact that linguistic behaviour takes place within both a situation and a culture, in relation to which it can be evaluated as appropriate or inappropriate.

3.6 de Beaugrande’s definition of the ‘text’ and seven standards of textuality

Among the pioneering linguists who made a large contribution to text-linguistics are de Beaugrande and Dressler. They (1981:3) defined a text “as a communicative occurrence which meets seven standards of textuality. If any of these standards is not considered to have been satisfied, the text will not be communicative. Hence, non-communicative texts are treated as non-texts”. de Beaugrande and Dressler’s redefinition of text is largely the

most acceptable one, simply because a text is distinctive through its communicative values which are central to the communication and human interaction. This indicates a “paradigm shift” according to Thomas Kuhlen (1970) from the isolated sentence, which is a mere logic entity to the text, which is distinguished by communicative characteristics. This does not mean the sentence cannot be a text, as long as it serves communicative purpose. Thus it can be argued that text-linguistics is the science that is used for providing an effective method of dealing with human interaction. Accordingly, text is seen as the core of this discipline. To reach the essence of the concept of text, researchers focused on the components of text. Therefore, de Beaugrande and Dressler (1981:11) have set seven standards on which texts are to be evaluated. The two linguists also suggested other principles which are closely connected to textuality and which regulate communicative behaviour. These principles are “efficiency, effectiveness and appropriateness”.

These components are offered for representing a text from nearly every perspective (ibid,1981: 25). Through the light of this comprehensive method of dealing with the linguistic text as an utterance unit serving communicative purpose, de Beaugrande held a focus on the types of textual connectivity. The point therefore is to discuss these concepts in sufficient detail to reach a clearer understanding of how they have been and may be employed.

3.6.1 Cohesion

Cohesion is the first standard and represents the sequential connectivity. de Beaugrande and Dressler (1981:3) defined it as being concerned with “the ways in which the components of the surface text i.e. the actual words we hear or see are mutually connected within a sequence”. This standard maintains the role of syntax in communication. Syntax has a major role in the organization of specific patterns in surface text. It is thereby viewed as an element for achieving the sense of stability of a text as a system through continuity of occurrences. These occurrences are closely connected to each other in a text through a sequential format. The focus on the function of syntax in communication makes the notion of text cohesion broader than the usual notion of text syntax or text grammar. de Beaugrande explained the factors behind the broadening of the notion of text cohesion in terms of “the operationalization of syntactic or grammatical structures as configurations utilized in real time; and the interaction of syntax or grammar with other factors of textuality” (ibid, 1981:80). He explained some of the most important

devices of cohesion that contribute to the processing efficiency. These devices include recurrence, definiteness, co-reference, anaphora, cataphora, exophora, ellipsis and junction. The contributions of these cohesive devices activate: “(1) the compacting of surface expression; (2) the omission of surface elements; (3) the carrying forward of materials to be expanded, developed, modified or repudiated; (4) the signalling of knownness, uniqueness, or identity; (5) a workable balance between repetition and variation in surface structure as required by the considerations of informativity”(ibid, 1980:134).

Other devices signal relations within or among events and situations of text are tense and aspect. The two linguists confirm that “Tense and Aspect can signal relative times, boundedness, unity, order, and modality of events and situations” (ibid, 1981:80). It is evident that studying textuality with its components has its enlightened guidelines for the translator on the process of translating, in the sense that it enables the translator to have a full background of the textual world, which facilitates the task of translating in an efficient and effective fashion. The ordering of expressions or the arrangement of words in clauses and sentences show the importance or newness of their content and hence it has a close relation with the notion of informativity. Similarly, in spoken texts, intonation can also signal importance or newness of content. These devices “provide major cues about expectations, attitudes, intentions and reactions” (ibid, 1981:80). It should be noted that the cohesive devices mentioned above do not make the text coherent; the prior assumption that the text is coherent makes these devices useful (Morgan 1978a: 110).

3.6.2 Coherence

Coherence, the second standard of textuality, concerns “the ways in which the components of the textual world - i.e. the configuration of Concepts and Relations which underline the surface text, are mutually accessible and relevant” (de Beaugrande, 1981:4). This standard highlights the importance of conceptual connectivity. This kind of connectivity requires that the producer enables the reader to recognize the relationship between concepts, that is by supplying these relations in order to make sense of what is written. This takes place when “one situation or event affects the conditions for some other one (ibid, 1981:4). Coherence is based on the continuity of senses as a result of mutual access and relevance within a configuration of concepts and relations. Human ability may encounter ambiguities on this level as a result of serious mismatch between the configuration of concepts and relations expressed and the receivers’ prior knowledge of the

world. At this point, this should be referred to the textual world, which contains more than the sense of the expression in the surface text through its importance in envisaging and describing knowledge and meaning.

Defining a concept is central to coherence for two reasons. It indicates that the meaning of a concept is the sum of its possible uses (Schmidt, 1968). This refers to the unsettled notion that concepts can be decomposed into more basic units but, on the other hand, it could be concluded that the sense of an expression or the content of a concept are definable as “an ordered set of hypotheses about accessing and activating cognitive elements within a current pattern”(ibid, 1981:87). Second, it “involves working with comparative probabilities: a weaker or stronger likelihood that the concept will subsume certain knowledge when actualized in a textual world” (ibid, 1981:85). This reflects the operationalization of concepts which promote some gradation of strength of linkage in obtaining the meaningfulness of language in texts. The processes of acquisition, storage, and utilization of knowledge in all manner of human activity strengthen and promote this notion of meaningfulness of language.

Acquisition of knowledge has been fiercely debated in terms of concepts, whether they exist independently or whether they must all be extracted from personal experience. The view which should be considered is the combination of human reasoning powers and the effects of real experience. The activation of concepts and relations has a counter-direction with the producer and the receiver of a text. When expressions are used in communication, the reader or the listener starts to activate the concepts and relations in his/her mental workspace, called active storage. Text receivers would use “patterns of knowledge for building and testing hypotheses about what the major topic is and how the textual world is being organized” (ibid, 1981:88).

The relation between coherence and situationality is obvious at the point of the importance and relevance of the text for the receiver's situation where the utilization of knowledge becomes more detailed and thorough (de Beaugrande, 1981). Coherence is also associated with informativity. Spreading the activation principle makes it possible to create predictions and hypotheses and hence to form elaborate associations and to deploy mental images. Coherence of a text necessitates recognizing the kind of knowledge the receivers encounter, whether determinate, typical or accidental where a particular principle such as spreading activation is employed. On the other side, text-receivers tend to be aware of the models of knowledge which consider the question of economy. “Using global patterns

greatly reduces complexity over using local ones, and allows retaining much more material in active storage at one given time” (de Beaugrande, 1981:91).

The utilization of texts runs over steady interactions between the actual text materials being presented and the participants’ prior disposition. This will be highlighted through understanding the two principles of economy and stability. The economy principle takes on the dimension of re-using already activated content rather than activating new content and hence it can be reported that inheritance falls under the consideration of economy. The stability principle is a major factor of systemic regulation in the actualization of the text. de Beaugrande asserted that “Such a principle assigns a high priority to strategies for co-coordinating surface expressions that share common or contiguous conceptual content” (ibid, 1980:134). Deliberate violations of the stability and economy principles might increase informativity and interest which stand on the procedural consideration mentioned above, such as activation, strength of linkage, decomposition, spreading activation, episodic vs. semantic memory, economy, global patterns and inheritance. However, as coherence is used as a means of investigating the human activities in a text, the notions of meaning and sense should be treated in terms of procedures for utilizing knowledge in a wide range of tasks (de Beaugrande, 1981).

3.6.3 Intentionality

This is the third standard of textuality, which is the subject of pragmatics and is concerned with “the study of the purposes for which utterances are used” (Stalnaker, 1972:380). Through this standard, the speaker or the writer tries to get the hearer or the reader to do something or, on the other hand, to produce a statement of fact. de Beaugrande and Dressler (1981:7) defined this standard as concerning “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”.

Intentions are extremely important in a text. They are part of the process of attracting the reader’s attention and keeping him engrossed in the text. They are hidden and so urge the reader to be able to get the meaning in use. Thus, intentionality has a close relationship with cohesion, the structure or the words within a text and coherence and the connections and relations between concepts in a text. Understanding the intentionality means the attentive dealing with those inconsistent surface structures or the reduced

coherence which are reflected through discontinuities and shifts. These discontinuities arise from the influence of situational factors or for creating special effect. The translator, as a special kind of text-user, often encounter complicated situations in translating the source text where intentionality is scarcely attained through disturbances of coherence that conceal some knowledge. de Beaugrande and Dressler (1981) contribute to a solution to such a problem. The two linguists try to account for the surface text in terms of their users, in the sense that meaning is negotiated between producers and receivers of texts. Consequently, the translator has to intervene in the process of negotiation by relating it across linguistic and cultural boundaries. In achieving this, Hatim (1990:33) believes that “the translator is necessarily handling such matters as intended meaning, implied meaning, presupposed meaning, all on the basis of the evidence which the text supplies”. Studying this process provides the translator with the power to perceive the producer’s intentions within which the readers of a target text are able in their turn to retrieve them in terms of their language terms.

3.6.4 Acceptability

Acceptability is another standard upon which texts are established. It “concerns the receiver’s attitude that the set of occurrences should constitute a cohesive and coherent text having some use or relevance for the receiver, e.g. to acquire knowledge or to provide co-operation in a plan” (de Beaugrande, 1981:7). This standard is intended to reveal how much the producers tend to speculate about their receiver’s reaction. At this point, the receiver’s contributions are vital in the interaction process to make sense of what the producer has to say. The text receiver still accepts minor discontinuities as long as they can restore continuity by reasonable problem solving (de Beaugrande, 1981). de Beaugrande asserted what (Jorg and Hornmann, 1978:76) identified: that acceptability with the text receivers is “the ability to extract operating instructions from the utterance”. Those instructions would be obvious and classified from the text and its situation of occurrences (S. Schmidt, 1971b, 1973; Weinrich, 1976). The focus on the notion of acceptability in this present research lies in its usefulness for texts in situations. Acceptability is established when the text receiver can elicit mental imagery of the expressions in a text. These images are crucial means of devising contexts, which determine the text-users acceptability in the communicative interaction with other standards of textuality.

de Beaugrande (1981:132) believes that the term acceptability would subsume acceptance as the active willingness to participate in a discourse and share a goal. This participation in discourse confirms that acceptance is an action in its own right (van Dijk, 1977c), and entails entering into discourse interaction, with all the attendant consequences (de Beaugrande, 1981:132). Varied motivations establish the acceptance of other people's goals (Wilensky, 1978a, b) in which successful communication is attained. Inferencing other participants' goals on the basis of their utterance is one of the best strategies for maintaining interactive communication. Similarly, "text producers must be able to anticipate the receivers' responses as supportive of or contrary to a plan" (de Beaugrande, 1981:132). It would be true to say at this point that acceptability fulfils a significant role in the context of communication with other standards of textuality.

3.6.5 Situationality

Situationality is the sixth standard of textuality. The term situationality is designed to indicate "the factors which render a text relevant to a current or recoverable situation of occurrence" (de Beaugrande 1981:163). Recognizing the situational context is crucial in understanding why a text means what it does. General strategies to maintain communication include monitoring and managing all sorts of situations in which people communicate and interact. These strategies result from the realization of the discourse actions. It is appropriate to explore what is worth noticing about situation monitoring and management processes in relation to informativity.

de Beaugrande (1981:168) proposed "the term situation management for the use of texts in discourse to steer the situation toward the participants' goals" whereas "the term situation monitoring is typically done when the situation fails to match expectations. Another related factor that demonstrates the effects of a situation is Mediation". de Beaugrande and Dressler (1981:163) explained the term mediation as "the extent to which one feeds one's own beliefs and goals into one's model of the current communicative situation". Monitoring is used to offer varieties of solutions to various situations. Goffman (1974) suggests that situations are sorted into various tracks of objects or events".

One of the uses of monitoring is to account for the unusual frequency of events or to point out some lack of continuity to be downgraded. Situation monitoring such as problem solving when the text producer notices some non-expected object or event, and makes it the object of the text to downgrade it and sort out a violation of expectations after all is clear.

The Qur'anic text draws the receivers into a situation whose monitoring often requires extremely high mediation. Reference-switching, or the use of pro-forms, is a means of simplifying a situation. Halliday and Hasan (1976) suggest "the term *Exophora* for this usage ... since there is no other expression in the text besides the pro-form" (de Beaugrande, 1981:167).

On the other hand, situation management can be seen in terms of Plan theory, which is based on planned negotiation and escalation. Management entails strategies relevant to the actual situation as procedural attachment. More concentration on situationality in handling the theories of register and genre in relation to text and discourse appears in chapter two. However, it can be suggested this point that situationality is also one of the translator's main preoccupations since he has to "situationalise the text by relating it to its environment" (Hatim and Mason, 1990:73). Here the translator should be aware of the nature of the problems arising from the situational cultural aspects (register and genre) to relay an equivalent message from the source text into the target text.

3.6.6 Intertextuality

Intertextuality is the sixth standard, which de Beaugrande and Dressler (1981:10) set for textuality. It is defined as being concerned "with the factors which make the utilisation of one text dependent upon knowledge of one or more previously encountered texts". It is argued that intertextuality has contributed much to the evolution of text types, which are defined as "being classes of texts expected to have certain traits for certain purposes". For the importance of the notion of expectations associated with a text type, it should be stressed that these demands and expectations are modified by the requirements of the context of occurrence. Another point reflecting the role of defining a text type is that "it is a set of heuristics for producing, predicting, and processing textual occurrences, and hence acts as a prominent determiner of efficiency, effectiveness, and appropriateness" (ibid, 1981:186).

A second issue in intertextuality is Text Allusion: the ways people use or refer to well-known texts (ibid: 186). In the Hatim and Mason model, intertextuality is considered the most important standard where its process starts with the identification of a 'sign' as a word or an expression which reminds the reader of another text in which the sign has occurred. Therefore, some writers tend to repeat or quote an expression to convey the same message of the original phrase or to create a new rhetorical purpose. Thus, Hatim and

Mason (1997) suggested that intertextuality based on micro-signs is bound to be of the so-called horizontal type, in the sense that one item reminds one of another. It can be viewed that one of the most striking areas which deals with intertextuality is semiotics. Here the reader is required to treat the repeated or the quoted terms as signs for understanding the target text.

3.6.7 Informativity

Informativity is the seventh standard through which the producers try to attract the interest, attention and curiosity of the reader. This standard concerns “the extent to which the occurrences of the presented text are expected vs. unexpected or known vs. unknown – certain” (de Beaugrande, 1981:9). The factors of uncertainty or unexpectedness of occurrences in a text enhances interest, because informativity is high. Informativity varies from one text to another and from one text type to another. Highly informative texts present enormous difficulty in envisaging and describing knowledge and meaning. The importance of this standard arises from the fact that “ Many utterances would present fearsome intricacies resulting out of unconventionality or vagueness of usage” (Eikmeyer and Rieser 1978). This notion will be discussed in detail in the present research.

3.7 Summary of the chapter

This chapter introduces a theoretical analysis of the genre-text-discourse triad in detail. It focuses on a broader semiotic perspective and is thus concerned with wider issues of cultures in contact. Genre theory and the study of cross-cultural factors governing textual norms have emerged as an important source of ideas for translation research. The chapter introduces the theory of genre in relation to linguistics, literary studies and rhetoric, and tackles the relationship between genre and register on the one hand and genre, text and discourse on the other. It reviews text features that serve as clues to an underlying textual strategy for the implications it has for the understanding of translation semiotics within its three memberships that include genre, text and discourse. This chapter is concerned with the theory of ‘discourse analysis’ that helps the translator to cope with the range of complex issues encountered in a situation. Textual communication is presented through constitutive and regulative rules in relation to text processing. The applications of these theories in the actual analysis of the Qur’anic texts will be tackled in chapter 9. This chapter is also an

orientation to the study of textual phenomena, whereas informativity that will be discussed in detail in the next chapter.

Chapter 4

Informativity

This chapter is concerned mainly with the textual feature informativity from which translating problems arise and which affect the discourse of the Qur'an. The chapter presents the informativity of the text (e.g. Qur'an) and the criteria underlying its styles for the receivers. It focuses on information structure, the relevance of the text to its situation of occurrence. A measure of this is the informativity of the text. In the Qur'anic text, informativity produces discourses that seem to be new in a special sense. These texts provide the surprise of a new voice, one which seems to be quite distinct from any other human kind of writing and from the mass of everyday lives. The distinctiveness of expression may be appreciated within the notion of informativity. It is not just the newness of language experienced when there is a sense that a literary work is innovative but still unexpected, created through new knowledge and a new insight into some familiar problem or theme. There is a sense of absolute focus and exactness in the presentation of an idea, which makes it unique and creates favourable conditions for attaining a goal. Therefore, informativity will be the focus of this present research. For the moment, the focus will be on the meaning and the use of informativity in general terms. The next sections present the basic ideas that lead to a first approximation to the concept of informativity.

4.1 The significance of the study of informativity

The researcher's interest in information is based on the fact that only a small segment of reality is open to man's perception and imagination, and that by far the larger part of it escapes his comprehension altogether. Accordingly, any advance in the understanding of this feature will enrich one's appreciation of language. Interest in informativity may arise through the researcher's intellectual curiosity concerning how the ideas which have no counterpart, not even a fractional one, in any of the appreciations that the scholars have arrived at empirically, can be grasped. The answer is self-evident by means of downgrading the high informativity that is beyond the reach of our perception. Continuous study and consistent research are urgently needed at all times concerning third order informative texts which carry highly important types of discourses and the examples

of creative human writing, in the sense that this is what makes these texts fascinating and persuasive.

Searching for information is of considerable practical value for the translator who is first, reader and second, writer. Solutions to this problem have been sought in various fields of knowledge to find the methods that deal with it. Solutions will in all probability provide valuable insights into the functioning of communicative text, but unfortunately, they are not sufficient at present. What many scholars have concluded is that there is something deep in handling the text and the task of solving it should be presented to disciplines that are more fundamental, where “knowledge is not identical with language expressions that represent or convey it” (de Beaugrande 1981:85). Informativity is part of a systematic approach in which text-users try to discover intended meaning and resolve ambiguities of the complex processes of communication. The reasons or the motivations behind the focus in informativity as a standard of textuality can be summarized in the following points:

1. Building up of texts: this highlights its importance to the producer.
2. Analysis of the discourse: this confirms the receiver’s need of it as a powerful means for downgrading the highly informative occurrences.
3. Determination of the text-type: this demonstrates the close relationship between the type of information and its applied ends.
4. Determination of Goal and Plans: this tackles the information in relation to its pragmatic point of view.
5. Determination of the sign in its cultural setting: this shows the information in relation to the semiotic point of view.
6. Determination of the style characteristics: this will illustrate how information is fashioned into a relevant style.
7. A framework of the co-operation among the three layers of communication (de Beaugrande, 1980:122).

4.2 Linguists contributions to informativity

Among the linguists who defined this term are Loftus and Loftus, 1976, Groeben, 1978, de Beaugrande, 1980. They confirmed that “the term information can be taken to designate not the knowledge that provides the content of communication, but rather the

aspect of newness or variability that knowledge has in some context” (de Beaugrande, 1980:103). The notions of newness and unexpectedness are based mainly on the notion of non-ordinariness that renders processing attractive communication and an interesting challenge. It also creates the atmosphere of awe or excitement before things hidden and beyond intellectual comprehension. Thus it is well recognized that a high degree of informativity is an extremely effective device into the minds and the hearts of the humans.

One of the vital tools for searching for information is the right use of attention. de Beaugrande (1981:139) confirmed Keele’s (1973) definition of the term of attention, as being “the expenditure of processing recourses that restricts the potential for other tasks at the same time”. Because informativity is more related to content than to any other language systems such as phonemes or syntax, various methods are employed to draw attention to the occurrences that are informative upon the sounds that do not form known words or markedly non-ordinary structures. These forms of violations and the non-ordinary will be tackled in this chapter in more detail under the notion of stylistic change. Change at any level of a language system may be attributed to a change in the social matrix. Change “will be dependent on the kinds of social pressures exerted upon various sub-groups” (Gregory, 1978:15).

Different scholars, using different terms, have touched on this area of research on informativity through its narrowness. For example, Dressler (1977:283) reported that Kuno (1972) uses old (predictable) and new (unpredictable) saying that “an element in a sentence represents old, predictable information if it is recoverable from a preceding context; if it is not recoverable, it represents new, unpredictable information”. Informativity is then the extent to which text events are uncertain, new, or surprising. In cybernetic terminology, “informationality is the degree to which an event disturbs the stability of a textual system and requires regulation. Informativity can be operationally subdivided into familiarity: the extent to which some item or operation has been encountered by the processor; and informationality: the extent to which any part of a text is unpredictable in view of the rest” (Frawley 1987:129). “An informing action presents predominantly new knowledge, whereas an invoking action presents predominantly familiar or given knowledge” (de Beaugrande 1984:40). de Beaugrande and Dressler have dealt extensively with informativity in terms of ‘expected’ and ‘unexpected’ or ‘known’ and ‘unknown’, while the Prague School makes use of ‘given’ and ‘new’. This diversification in referring to this

feature (informativity) confirms its importance in building, understanding and analyzing a text.

4.3 Text type in relation to informativity

“Informativity can permeate all aspects of text constitution, relaying in the process a variety of rhetorical effects” (Hatim, 1997:112). Communicative texts are distinctive in their degree of informativity. The degree of informativity varies from one text to another for many reasons. The higher the degree of informativity in a text the more fascinating and persuasive to the reader it is. This indicates that informativity increases the degree of acceptability with the text receiver and it widens the circumstances to make a text relevant to a situation of occurrence. The higher degree of informativity comes through a line of communication or a medium in which the secret thought and the crucial part of the text are felt and acquired. The text is unique when the receiver catches its subtleties, realizes its secret implications and its intentions.

The sacred text (Qur'an) is an example of the higher degree of informativity and comes through three different standard layers excluding the lowly and reprehensible one. The reason for the inimitability of the Qur'anic text is that the speech acts and genres are various and their degrees of informativity are different within dissimilar and unequal degrees of rhetoric. The highly informative texts range between composed, eloquent and highly informative, the clear, easily-accessible ones, and the conceivable, thinkable, unlimited. These are excellent speech genres rather than the lowly genres which are never used in such sacred texts. The first category is the highest kind of speech and it is more refined. The second category is its middle class and director. The third category is more likely and more probable. Thus the rhetoric of Qur'anic text has gained a part of these divisions and has created a special genre from them by combining the above-mentioned attributes that reflect the magnificence and the splendour of the Qur'anic message.

It should be noted that these three categories are not necessarily available in one text. On the other hand, low informativity texts that have first-order occurrences are not the sources of attraction. Moreover, they also make their readers tend to disregard such texts. The text, which is of low informativity, is easily processed. This explains why the receiver becomes disinterested. At this point, it is worth asking how the skilled and talented writers create a very high degree of informativity in their texts. There have been creative ways and

effective strategies in which the word order or the syntactic structure is markedly used in a non – ordinary way. The writers tend to employ the lexicon and synonymy in creating an interesting challenge through a high degree of informativity and variable occurrences that cannot be entirely predicted. Modern writers, especially in poetry, have focused on an attractive way to draw attention to the use of the sounds that do not form known words.

Any text always carries first order informativity which is explained as “the occurrence of an option in the upper range of probability, i.e. apperceptibly among the most likely candidates’ (de Beaugrande and Dressler, 1981:142), but the text which has second and third order informativity gains considerable attention. Second and third order informativity is not always common. Text producers always try to skip the first order informativity in their writings in order to avoid any flight from their readers. They are very keen to attract more readership through employing at least second order informativity. de Beaugrande and Dressler (1981:143) confirmed that “The presence of at least some second order occurrences would be the normal standard for textual communication, since texts purely on the first order would be difficult to construct and extremely uninteresting”.

4.4 Informativity, Genre and Discourse

Hatim (1997: 26-27) views informativity in a more abstract sense where “the various occurrences would provide evidence for a particular text type, genre or discourse, whether expected or unexpected”. He pointed out that “entire stretches of language may come to fulfil or defy our expectations, and thereby display varying degrees of informativity. What is involved here is a variety of signs that in varying degrees of explicitness relay semiotic values”. The texts that embrace third order informativity are uppermost in one’s mind and the foremost concern of their receivers. Third order informativity embodies occurrences which, very often, are not easy to predict. The difficulties arising from these occurrences are that they are comparatively infrequent and require concentrated effort from the receiver to find out what the text producer is seeking to deliver. de Beaugrande and Dressler (1981:144) demonstrated the forms of third order informativity. One is through what they call ‘discontinuities’ and the other is through ‘discrepancies’. They defined ‘discontinuities’ as occurring “where material seems to be missing from a configuration, and ‘discrepancies’ where text-presented patterns do not match patterns of stored knowledge”. In order to set up the continuity that is the kernel of

communication and hidden within the two shapes of third order informativity in order to avoid senselessness (or nonsense) resulting from lack of continuity between an occurrence and the rest of our knowledge and experience, the text receivers are required to follow what the two linguists call 'motivation search'. In this case, the text-receivers try to use the analysis in finding the reasons behind the information carried by sentence or text and to grasp the significance of such occurrences. Searching for the information of third order occurrences and their reasons requires the process of downgrading the occurrence from third order to second order informativity.

de Beaugrande and Dressler (1981) illustrated the three ways or directionalities of downgrading to capture the occurrence in question within the range of options. The first is called backward downgrading, the second is forward downgrading and the third is outward downgrading. Backward downgrading occurs when "text receivers go back to find motivation in earlier occurrences". Forward downgrading happens when readers have to "wait to consider later occurrences". Outward downgrading is used if the receivers "move outside the current text or discourse. The underlying aim of the process of downgrading is the understanding. The human mind can operate on the basis of perceptions previously experienced either in their entirety or in some of their constituent elements: text receivers attempt to understand the purpose and the implicature used by text producers. In order to reach this goal, text receivers apply expectations in various degrees during communication (de Beaugrande 1978b). Each source of expectation has distinctive effects from its particular organizational principles. Their first expectation comes through what is called "the real world". The real world is "the socially dominant model of human situation and its environment" (ibid, 1981:146). Thus, readers reflect their beliefs or read from the facts of the real world they constituted to explain informative occurrences. Communication is normally established by generating occurrences determined by the real world but when text writers violate facts of the real world, they try to provide their texts with recognizable signals in order to supply a clue to their reader to help understand such violations. Informative occurrences are always expected through the study of the language text writers produce and this is the second source of expectation. Each language is distinctive with its own conventions in terms of syntactic and sound patterns. These patterns combine arbitrary forms. When they are used for new functions, these syntactic and sound patterns are

violated to attain a goal. Discovering this goal is the motivation behind the readers' search, on condition that the text writers provide a clue to understanding such odd configurations.

A third source of expectation comes from the technique of arranging sequences. These techniques are necessary to set up a balance between maintaining a clear point of orientation and creating an interesting challenge through high informativity. de Beaugrande and Dressler (1981:148) stressed that "Highly informative elements tend to appear toward the end of a clause and to receive a high key. In contrast, elements of low informativity tend to appear toward the beginning of clauses and receive a low key; or to be compacted via PRO-FORMS or omitted ELLIPSIS". These techniques are vital means "for signalling what is new, important, or unexpected within clauses or tone groups" (ibid, 1981:148).

A fourth source of expectation may be related to text type. The kind of text is such an important feature or a clue for the receivers that they manage to predict and expect a certain range of options related to one text rather than to another, and hence, the receivers have powerful a tool to understand the informativity of the text they are dealing with. For example, "the type scientific text resists the suspension of basic "facts" in the organization of the world" (de Beaugrande 1981:149). That is because the receivers of such texts are looking for elements of directness and simplicity. This means that any violation of sound and syntactic patterns is not tolerable, while these "patterns of sound or syntax are acceptable in poetic or literary texts, where conventions of expression are characteristically modified and downgrading is frequently performed" (de Beaugrande, 1981: 149). The final source of expectation is the immediate context. de Beaugrande and Dressler defined this notion as "where the text occurs and is utilized" (ibid, 1981:150). This indicates that the first four sources of expectations are not adhered to for one reason: text producers tend to violate and deviate from their own styles for their own purposes in a text. Consequently, the kind of options expected may not be carried out. The notion of immediate context illustrates the occurrence of deviation or violation that is adopted by text producers to increase the degree of informativity, and, as Riffaterre (1959, 1960) claims "informativity can be increased on occasion by breaking out of one's own established style" (de Beaugrande 1981: 150).

The notion of expectation and its sources is of an unlimited world and not easily predicted by the text users. de Beaugrande and Dressler (1981) hinted that expectations could be traced from textual evidence. For example, "definiteness" is one of the important

factors for dealing with the flow of expectation. The use of articles, either definite or indefinite, eases the process of expectation. The definite article is, for instance, normally associated with already known or mentioned entities whereas the indefinite article is associated with unknown and non-mentioned ones. Indefiniteness is often used in the opening sentence of a text in order to attract the reader's attention to the writer's intentions. Then definiteness becomes clear as the reader proceeds in the text. Definiteness is a sign for the following features: mentioned, specified, episodic, unique, institutionalized, default, prototypical, superlative and relational, accessible via typical and determinate links. This does not mean that all these various uses are met in a text to indicate the unique identification. Rieger (1975: 204) states, "The criterion of being 'uniquely identifiable' fails to cover these various uses. Often, definite entities have no more identity than is required for the particular context wherein they appear". Indefinite entities, on the other hand, require the activation of further knowledge spaces. Though indefinite articles could not constitute a unified story world, they are taken as instructions to activate new spaces rather than use already active ones.

Another characteristic related to expectation is the sequence of sentences. This notion sheds light on what is given and established and what is new and unestablished. For the purpose of considerable informativity the given material, in English, comes at the beginning of the sentence whereas the new comes at the end. Thus, it should be stressed that the seven standards of textuality are one integrated unit. For example, cohesion as sequential connectivity has an important role in making materials coherent. Coherence is also expected to play a role in connecting the concepts and relations of the text as a conceptual connectivity. As the text producer is able to apply the elements of cohesion and coherence in an appropriate way, he has ample opportunity to make his text highly informative. At the other extreme, the receiver's expectations are available and communication is sound. de Beaugrande and Dressler asserted that "The use which this text producer has made of receiver' expectations markedly increases the interestingness of the text" (ibid, 1981:153). Informativity is thus the notion that crystallizes one complete vision concerning the communicative text where it presupposes a well-designed plan on the part of the producer for delivering the semantic and pragmatic information of the text. The other component is the receiver's ability to sort out the flow of expectations, and consequently,

for informativity syntactic patterns and lexical expressions are carefully selected. Certain devices are used to make the text more effective.

4.5 Informativity in contemporary Arabic criticism

Informativity has been the term which rotates most when describing the feature of shifting the language from its normality and its familiar form to the unfamiliar style and its unexpectedness in the Arabic critical theory. The Arabic critic, Al-Jurjani (1372 H.) used the term, '*al-gharabatu*' (informativity) to indicate artistic effectiveness in relation to the levels of the creative producers, the creative text and the receivers. '*Al-gharabatu*' does not contradict less operationalised terms such as '*al-luTf*' (witticism), '*al-malaHa*' (amiability), '*al-khalaba*' (attractiveness), '*al-ghumu`D*' (ambiguity), '*al-mubalagha*' (exaggeration), '*al-ighraq*' (hyperbole), '*al-muHal*' (unattainable), and '*al-khafa`*' (vagueness). On the other hand, these terms confirm the elevation of the language in its unfamiliar form by its effectiveness and its requirements for the meditation, interpretation and reconsideration. These terms are also pervasive features of language, deserving of analytical study in their own right. Yet they have frequently been treated as mere deviations from the semantic ideal or as obstacles, like ambiguity and vagueness, to be avoided in constructing texts. It is obvious that Al-Jurjani employed the term '*al-gharabatu*' to set an original criterion of the creative text far from such terms like '*talbi`s*' (deception), '*ta`miya*' (obscurity) and '*ta`qi`d*' (lack of clarity) where they serve no literary or artistic function in a text but turn it to unevenness and latitude. The distinctiveness of the term '*al-gharabatu*' is thus seen in its positive perspective that keeps the receiver away from the trap of impossibility and impediment in searching for the meaning of a text.

'*Al-gharabatu*' is then an artistic standard in which the working thought is embodied, the vast horizon or the unlimited space is revealed for the purpose of interpretation and explanation. Al-Jurjani recognized '*al-gharabatu*' as a principal standard of textuality whose function is the surprise, astonishment and the bafflement in the receivers' hearts, minds and spirits. The term reflects on the other side the notion of commonness, which Al-Jurjani disfavours. He views the notion of '*al-ibtidhal*' (commonness) as a breakdown and ingenuousness in addressing reality with one dimension in which conformity between the signifying form and the signified is fixed and stationary. In this respect, Al-Jurjani draws the reader's attention to the matter of using the simile

which frequently leads to the state of *'ibtidhal'*. *'Ibtidhal'* means averting the text to zero degree in writing. This is seen in the old Arabic critical theory where it is said that the figurative expression is more likely to turn to actuality when it is used too much. If this takes place, it is more possible for the burning log of thought, meditation and contemplation to have died. In that manner, it could be received that Al-Jurjani did not focus on the term *'al-wuDuH'* (clarity), which contradicts *'al-gharabatu'*. He believes that the term *'al-wuDuH'* does not serve any artistic, tactical or strategic purpose whereas the term *'al-gharabatu'* achieves these points bringing pleasure and benefit to receivers.

4.6 Al-gharabatu (informativity) as in criticism

The term *'al-gharabatu'* occurs in criticism with profound effectiveness in all its dimensions and signs while deporting the conformity with the reality and transcribing it. It reveals the dissimilarity of poetic utterance to actual reality where it sheds light on the horizons of interpretation which assert the important role of the receiver in discovering the secret of astonishment and the beauty of surprise in a text through unfamiliar and unexpected stylistics. The term *'al-gharabatu'* evolved and developed as a necessity for uncovering the hidden and invisible in a creative text. The underlying justification beyond the term is psychologically embodied in the critic's ability to penetrate the receiver's inner life and mental attitude which is gratified by the hidden and the unexpectedness. This relationship is deeply rooted in the natural quality of human beings and their creation.

Al-Jurjani reported that "it is central to the nature of humankind that if the thing is attained after request, desire and suffering of yearning; its acquisition is more delightful and more advantageous; its impression on the soul is more delicate and more elegant though it is worn out and obsessed with fervent affection by it" (Asrar al-balagha, p.126 [author's translation]). Al-Jurjani's quotation reflects his deep view, his vital critic thought where he distinguishes between what is poetic, and what is non-poetic and characterized by clarity. The notion of clarity, the opposite term of *'al-gharabatu'*, is thus seen as an inartistic and unattractive source of pleasure which does not help the reader relate to a text. On the other hand, the challenge arising from the highly informative text excites intellectual refinement, gracefulness and attraction. This pleasure or gaiety is always born by *'al-gharaba'*, not by the notion of clarity. Al-Jurjani recognized that truth must be available as a parallel to the figurative sense for the simple reason that figurative speech ought to be

based on truth. However, truth does not generate '*al-gharaba*'. In spite of this, Al-Jurjani made the difference between the metaphoric and the non-metaphoric because "every hyperbole or metaphor is based on a truth" (Asrar al-balagha:218 [author's translation]). Truth and metaphor in the theory of old Arabic criticism are associated with what is central. This association achieved what is known within the notions of clarity and '*al-gharabatu*'. It is then possible to set the terms under two categories to show the reader how the old Arabic criticism arrived at the following conclusion. The truth is the basic component on which the notion of shift evolves. This is shown in the following list:

- Truth = metaphor
- Clarity = informativity
- Reality = non-reality
- The true utterance = the poetic utterance
- The zero degree = the departure from the norm

(cited from Rubay'i, 2001:35)

4.7 The modern theory of criticism and stylistics in relation to informativity

The focus of modern criticism has been on stylistics and what is poetic. However, on the other hand, it encounters the problem of finding a criterion on which the notion of departure (shift) takes place. Al-Jurjani (1979:128) claims that '*al-gharabatu*', based on its significance and its advantages, contributes to the solution. His argument demonstrated that '*al-gharabatu*' has not only a crucial and pivotal function on a level of text formats but it also attends to the levels of reception and acceptability. The underlying interpretation beyond this thought is that the receiver intuitively understands the high informative text which includes pleasure and astonishment through the unfamiliar and unexpected information. This requires, on the part of the receiver, an invasion into the impossibility and the opinionatedness when he/she seeks to acquire this unfamiliar kind of information. Thus, informativity is brought to light before the notions of truth, logic and the other standards that take a text away from the factors of surprise and pleasure. Moreover, if the convention is the basis of the true and familiar text, the liberty within the terms of extensiveness, vagueness of expression and dramatic art is the vital tool for attaining a higher degree of effectiveness.

Al-Jurjani (1979:346) considers the importance of discovering the pillars of '*al-gharabatu*' as established on the vagueness of expression and dramatic art. This kind of vagueness is used in its capacity to create informativity in its various forms. The poet, in Al-Jurjani's view, is thus no longer bound to follow the notion of truth but is free to imbue expression with unfamiliarity and unexpectedness. This departure reveals one secret of the poetic text that tends to form new arrangement demanding great effort in recognizing its plans and goals. Accordingly, Al-Jurjani's analysis of the old sayings in old Arabic criticism concerning 'the best of poetry is its truthfulness' and 'the best of poetry is its untruthfulness' includes the people of the first utterance as supporters of the concepts of clarity, directness and arrangement whereas the advocates of the second utterance call on the deliberate and creative text. This creativity is always dependent on dramatic art which forms new elements and harmonizes them in vast relationships producing new semanticity.

Arabic critical thinking attends the significant extensiveness in the vagueness of expression and dramatic art. This motivates the researcher to look into '*al-gharabatu*' as a procedure that does not associate with the world of truth but rather ascribes to different standards far from reality, actuality and logic. Al-Jurjani (1979:251) confirms the application of informativity to the poetic text as an example of highlighting the process of the poetic utterance that does not transfer the event as it is in reality but undertakes relationships among unrelated things to reach exciting senses. These various senses are not born within the notion of the directness in language but are discovered through interrogating or examining them in depth. It is then asserted that vagueness is a universal property of descriptive or empirical terms. Black, for example, writes: "It is claimed that all symbols whose application involves the recognition of sensible qualities are vague...." (cited from Scheffler, 1979: 49). The very definitions of vagueness depend on one or another variant of a distinction between meaning and fact, which cannot be upheld. Peirce's account (1973) hinges on a contrast between ignorance and the indeterminacy of linguistic habits: a proposition is vague when there are possible states of things concerning which it is intrinsically uncertain whether, had they been contemplated by the speaker, he would have regarded them as excluded or allowed by the proposition. The meaning of intrinsically uncertain here is not uncertain in consequence of any ignorance of the interpreter, but rather because the speaker's habits of language were indeterminate. Al-Qartajani (1966:140) also drew attention to the causes of the ambiguity of meaning. He attributes one cause to the

non-harmony between the mental image and its mould. He went on to explain the aspects of ambiguity in meaning claiming that “the image of mental structure may be put in some parts of a meaning improperly, so the understanding denies it or in another case the meaning is confined in defining its parts in terms with common attributes that are shared by another meaning though all these attributes are not available except within it. The more the attributes are composed by the distant purposes the slower the understanding to the ideas will be carried out” (Al-Minhaj, p. 140 [author’s translation]). Al-Jurjani draws the reader’s attention to the methods and ways in which ‘*al-gharabatu*’ is established. He asserted that the function of ‘*al-gharabatu*’ is evident in using rhetorical terms like ‘metonymy’, ‘simile’, ‘metaphor’, ‘definiteness’, ‘indefiniteness’, ‘ellipsis’, ‘omission’, ‘recurrence’, etc. The function of these rhetorical devices is closely related to the receiver’s cognition and his/her understanding.

4.8 Informativity (*al-gharabatu*) and the concept of reception

There is no doubt that ‘*al-gharabatu*’ does not come into view except through understanding the concept of reception. Al-Jurjani recognized that the basic need for the critic is to be a skilled receiver in order to recognize the dimensions of the creative text which is built on the concept of ‘*al-gharabatu*’. Al-Jurjani’s critical procedures reflect his interest in the concepts of contemplation, introspection, meditation and interpretation in discovering the secret of interactive ‘*al-gharabatu*’ within its context. He stressed that ‘*al-gharabatu*’ is not an external element of the receptive process. On the contrary, it is the dynamic factor of the reception process that motivates the receiver to find out the hidden and the astonishing beyond the forms. It attracts the receiver to the text with all of his/her attention and capabilities. This receiver is not of course the normal reader but the one who is qualified and equipped with the devices that assist him/her to access ‘*al-gharabatu*’. Al-Jurjani said of metaphor that “this is a position which is not acquired except by a receiver who is zealous and intellectually talented” (Dala’il al-I’jaz:346 [author’s translation]). In the case of metaphor, however, ingenuity in its informativity clearly has a place. Metaphor always poses a fresh challenge to the interpreter. The main problem is to explain its success in communication. Beardsley (1958) observes that metaphor “is capable of conveying meanings that literal language cannot convey”. Beardsley writes: “The meaning of a metaphor does not grow out of literal meanings of its parts, but appears as something

extraneous to, and independent of, them. The literal meanings are overridden and lost; the metaphorical meaning is inexplicable in terms of them” (Beardsley1958:136). Metaphors as one aspect of informativity may bring additional powers of expression to the languages in which they occur. It is also possible to agree that metaphors may add expressive power to their initial languages. Max Black presents an interactional view, elaborated on a statement in Richard’s *The Philosophy of Rhetoric*. Black quotes Richards’s statement: “In the simplest formulation, when we use a metaphor we have two thoughts of different things active together and supported by a single word or phrase, whose meaning is a resultant of their interaction” (Black 1955:39). He writes, “I take Richards to be saying that for the metaphor to work the reader must remain aware of the extension of meaning - must attend to both the old and the new meanings together” (ibid, p. 39). How is the extension of meaning produced? Black attempts to make the process clearer by going beyond Richards’ description in terms of the ‘interaction’ of two thoughts ‘active together’ of ideas ‘that cooperate in an inclusive meaning’ (ibid, pp. 34-39). He emphasizes that “the important thing for the metaphor’s effectiveness is not that the commonplaces shall be true, but that they should be readily and freely evoked” (ibid, p. 40).

The contextual approach, which is cognitive in spirit, is prepared to recognize that metaphorical ascription varies in its force with variation in context. In placing primary emphasis on contextual variation, the role of informativity in each instance of metaphorical understanding is stressed. This approach suggests that a search of the context of each metaphor yields a set of cues relevant to its interpretation. Nelson Goodman appreciates this contextual character of metaphor. He asserts that “Metaphor is a matter of teaching an old word new tricks - of applying an old label in a new way” (Goodman, 1976, p. 69). He considers that metaphorical truth, as distinct from simple falsehood, requires further that there be ‘attraction’ as well as resistance - indeed, an interaction that overcomes resistance (ibid, pp. 69-70). It is believed that the creative role of simile or metaphor, which is implicit simile, is central to the practice of the notion of informativity. Al-Jurjani also asked: “Do you not think that a simile is not understood except by a receiver who has distinctive intellect and perception?” (Dala`il al-Γjaz: 84 [author’s translation]). It can also be seen that ‘*al-gharabatu*’ requires a special kind of receiver who has enough knowledge, experience and skill to reach the hidden meaning of any argumentation.

Another point is to be made. The reception process is done within the aesthetical pleasure which co-relates the informativity with the surprise and the astonishment. Reading the informativity is not a kind of luxury or effemination but it is a process standing on argumentation and the trial of breaking in the challenge of the text and its obstinacies. Al-Jurjani claimed that there are varying degrees of '*al-gharabatu*' in varying degrees of strength and astonishment. This variety of '*al-gharabatu*' demands variety in the process of reception. In this respect, Al-Jurjani asserted that "the thing which is interpreted varies in its degrees. One kind of it is so accessible, attainable and easily communicative that it does not require to be of the interpretative type. Another kind requires a certain amount of interpretation. It is sufficiently subtle and obscure to find an excellent insight and intellectual thought for its discovery" (Dala'il al-Fjaz:128 [author's translation]). Al-Jurjani in another situation highlights the concept of '*al-gharabatu*' reporting '...Anyhow, you know that this kind of meaning is as the jewel in the shellfish which does not come up to you unless you take it out forcefully and it is as the guarded noble who does not give you an audience until you get permission. Then it is not any way of thinking that reveals the content nor any mind is permitted to reach it. Not every one can be successful in splitting the shellfish and to be from the people of knowledge or craft" (Dala'il al-Fjaz:128 [author's translation]). Indeed, reception is not a mechanical process in which the receiver can explain how he receives what he reads, but it is based on the interpretation which requires the recognition, understanding and downgrading of the highly informative text to reach real pleasure. As a result of the increasing attention to the theories of reception and theories of reading in this modern era, the term '*al-gharabatu*' gains considerable interest where it becomes evident that '*al-gharabatu*' is the source from which the text user has received the text effect. Thus Al-Jurjani not only treats the poetic discourse but he also considers the role of the receiver. It is then not valid to separate the issue of discourse and the issue of receiver when handling '*al-gharabatu*'. Therefore, '*al-gharabatu*' "is not felt but by a receiver who is familiar with a certain kind of imagination or conceptions that are contradicted in the poetic discourse" (Kalito, 1982:65).

It is evident from Al-Jurjani's point of view that the relationship between the '*al-gharabatu*', the reception and the acceptability, is very close. This relationship is shown when '*al-gharabatu*' is available where it necessitates interpretation and explanation. Al-Jurjani explains this process, stating that "the intimacy of the soul is dependent on taking it

out of the hidden into the conspicuous and tackling it in the clarity after allusion (indirect expression). Teaching one thing towards something else in which it is knowledgeable and confident is like transferring it from the mind into the sensation and is similar to what is acquired through thinking to what is endowed (known) with the necessity and the natural quality” (Asrar al-balagha: 108 [author’s translation]). Al-Jurjani demonstrates the effects of ‘*al-gharabatu*’ on the receiver’s soul and how s/he is attracted to what s/he reads. He categorizes these effects in one more place in his two books (Asrar al-balagha and Dala’il al-Γjaz).

4.8.1 Astonishment (*al-‘ajab*)

Al-Jurjani believes that this effect, ‘*al-‘ajab*’, represents the reaction of the text receiver. This kind of reaction is never born unless there is an ambiguous thing creating inaccessibility of goals and plans beyond a text. The astonishment is thus instigated through the notions of subtlety, ambiguity and informativity. These terms are centred round a focal point which is reflected through the kind of stylistics in a text. The notions of “choice”, “structure” and “texture” are all features of this inaccessible style. It can then be argued that if a text is accessible and easy to handle, it becomes familiar and of low informative value for the reason that the human soul does not feel assured with the familiar but it strives and desires to receive the new and unexpected. This conclusion has been favoured by Arabic thinkers especially when speaking about ‘*al-ta`ji`b*’ (arousing of admiration) (Al-Rubi, 1983:162). This leads the researcher to consider that the effect of astonishment generated from the relationship between ‘*al-gharabatu*’ and the receiver is physically connected. It is not a matter of ambiguity for no purpose but it is the ‘*al-gharabatu*’ with its artistic, interactive and effective perspectives in which the text and its producer are not only available but ‘*al-gharabatu*’ also exceeds this limit to include the receiver who is in its focus.

4.8.2 Rapture and transport of delight (*al-nashwa*)

The term ‘*al-gharabatu*’ raises in its effectiveness the element of ‘*nashwa*’ (ecstasy) and the element of ‘*hazza*’ (delightful sensation). These terms display sensual delight on one hand but they also form the psychological dimension which is formulated through making the words as a body practise its temptation and attractiveness on the receiver. The

example that Al-Jurjani quotes for this effect of *'al-gharabatu'* is the metaphor that produces the aspects of beauty, gracefulness, prettiness, wittiness and rapture. These metaphoric features are the product of *'al-gharabatu'*. The informativity of the metaphor is then produced in its context. If the metaphor is taken out of its context, it loses its beauty and lacks its informativity and its effects on the receiver. Accordingly, it can be argued, "the notion of *'naZm'* has a crucial role in contributing to creating *'al-gharabatu'* which makes the ecstasy. This ecstasy is sensual and the human soul is always attracted happily to it. The ecstasy of the receiver transfers the process of reception and establishes the notion of acceptability on the pleasure which is made through the meeting of the receiver with the informativity of a text in its particular stylistic feature" (Rubay'i, 2001:45[author's translation]).

It is evident in the theories of reading and reception that there is a very close relationship between a text and what it stimulates in the receiver's cognition and realization. These stimulants communicate the pleasure and the ecstasy formed through the high, creative and inaccessible style of the text writer. A highly informative text thus includes many probabilities and interpretations and stimulates these into the human soul that adheres anxiously to them. Al-Jurjani addresses the ecstasy born through *'al-gharabatu'* in more than one situation. He purported that this ecstasy is a feeling resulting from informativity and it is neither a secondary nor a minor matter. It is a principal and substantial feature because it does not originate from the familiarity or the norm but always arises from the unexpectedness and that which is difficult to predict. Al-Jurjani states: "And this is a very witty situation that does not come into light but for a sensitive reader who knows inspiration of the nature of the (poetic) text and the hidden aspects of its dynamics which are unnoticeable and distressing" (Asrar al-balagha: 283 [author's translation]). He goes on to demonstrate that if the simile disappears or disguises itself, the meaning becomes weak and the speech is dull and listless. Al-Jurjani interrogates the reader in the absence of the figurative expression: "Have you still got the liberality?" and he calls us to look at the listeners' eyes asking: "Do you see what you used to see like the indication of happiness and the sign of admiration?" (Asrar al-balagha: 283 [author's translation]). In an analysis of Al-Jurjani's questioning, AL-Jurjani intends to draw the reader's attention to the poetic utterance based on the simile that causes *'al-gharabatu'* and unexpectedness with their effects, which arouse the receiver's consciousness and excite his/her perception and

comprehension. This means that Al-Jurjani understands the crucial point, which primarily relies on 'al-gharabatu' that produces the ecstasy and the rapture. These feelings are connected with the sensual aspect of human beings. It is the shock and the tremor '*al-gharabatu*' that does not operate on the familiar things but rather the unfamiliar ones. This ecstasy is one of the beloved forms of the relationship between the receiver and poetic utterance and its like. The relationship is not established unless the two parties come to meet after suffering or after resistance by one of them. When they reach the point of meeting and understanding after underhand dealings, opposition and fearless deeds in battle, the ecstasy of delight is born and the pleasure is multiplied to create a state of happiness overcoming any impediment or any screen to reach easily what is inaccessible.

4.9 Al-gharabatu between the taste of the writer and the perceptivity of the receiver

The theory of Arabic criticism acquaints the reader with useful hints in reading the poetic text in particular and to contemplate what happens to him/her through the ecstasy of delight, comfort, pleasure and amiability, then to think of the sources of these feelings. Al-Jurjani declares, "If you find recreation, delightful sensation from it and you know it well, you should look at where the movements of the liberality came from and at which point it emerged" (Asrar al-balagha: 284 [author's translation]). This invitation is to some extent similar to the theory of communication in modern criticism where the discourse transfers from the producer across the text (discourse) to the receiver. The receiver then tends to examine the text to discover his/her capacity in understanding the extra meanings of the text with as much vagueness as the text conveys. Al-Jurjani does not only call for uncovering the vagueness in a text but he also shifts his preoccupation to state the importance of the receiver through the different feelings the informativity of a text incites in him/her. The receiver is thus deliberate, unhurried and meditative.

On the other hand, the Arabic critic Ibn-TabaTaba set an equivalent balance for the creativity of the poet or the writer on one hand and its effectiveness in the soul on the other. He says: "It is incumbent on the poet to compose the poetic text in an acceptable, witty and perfect way so that it attracts the receiver's passion, whoever perceives it with his/her mind and meanwhile it associates the ardour of love of the act of mediating with its perfection" (the standard measure of poetry: 126 [author's translation]). Therefore, it can be argued that

this equivalent view between the sense of the creative writer and the perceptivity of the receiver on one hand and the excellence of the text and its effectiveness on the other hand led Ibn-TabaTaba to refer to “a theory of aesthetic criticism based on ‘the artistic taste’ which appears through ‘*al-gharaba*’ and its effects” (The history of criticism: 619 [author’s translation]).

It can also be deduced that Ibn-TabaTaba restricted the task of the poet in what his/her creative poems excite in the receiver’s soul such as the feeling of artistic enjoyment and pleasure. Al-Qartajani (1966), the Arabic thinker, addresses the meanings and how they are revealed or become clear. He refers to a set of emotions and feelings that capture the human soul by the informativity of the meanings in use. AL-Qartajani shows that “There have been effects and emotions on the human soul resulting from it”. He goes on to say “the result may please the people (the receivers) and delight their soul with pleasure and hope or dispirit it with distress and fear. It may also please the soul with astonishment where unprecedented conformity takes place” (Minhaj al-Balagha:11[author’s translation]).

The Arabic philosophers received the notion of informativity with honour. They confined the ingenuity of the poet to exciting pleasure. For example, Al-Faaraabi (878/950) used the term ‘*iltidhadh*’ which means receiving pleasure. Avicenna (980/1037) pointed out that Arabs produce the poetry for the purpose of arousing admiration. This perceptivity runs generally and in detail around the concept of ‘*al-gharabatu*’ which is a standard measure of the poet’s success in achieving the purpose of his/her text through arousing of admiration, astonishment and rapture as a result of the element of excitement in the receiver’s soul (the theory of poetry and the Muslim scholars: 129).

The issue of exciting the receiver’s attachment to a text sheds light on the concept of ‘*al-gharabatu*’ and its effects. Arab thinkers brought together the effects that a highly informative text excites in the receiver’s heart and mind to indicate its creativity and its excellence. The following is not a comprehensive list of such effects but it stands as evidence of Arabic interest in the feature of ‘*al-gharabatu*’. Their sources as examples follow the lexical Arabic items, but not exhaustively.

1. *Al-ibtihaj* (rejoicing) [‘*iyar Ash-Shi‘r*: 22), [*I‘jaz al-Qur’an*: 419].
2. *Al-ikhTar*: (*al-ikhTar bi bal al- sami`*) (informing the hearer’s mind) [*Fan Ash-Shi‘r*: 149]
3. *Al-irtiyaH* (satisfaction)[‘*iyar Ash-Shi‘r*: 20]

4. *Al-istiHsan* (approval) [*Tabaqat FuHu`l Ash-Shu`ara*: 5]
5. *Al-istighrab* (astonishment)[*Minhaj Al-Balagha*: 11]
6. *Al-istifzaz* (incitement) [*Al-Sina`atayn*: 445]
7. *Al-istinhaD* (stimulation)[*IHSa` Al-`ulum*: 68]
8. *Al-istiHash* (the unusual) [*`iyar Ash-Shi`r*: 21, *Minhaj Al-Balagha*: 11]
9. *Al-iTrab* (delectation)[*`Iyar Al-Shi`r*: 21, *al-Tarab* (rapture): *I`jaz Al-Qur`an*: 429, *sharH diwan al-Hamasa1/11*]
10. *Al-iDHaq* (comicality)[*I`jaz al-Qur`an*: 429]
11. *Al-ifham* (perceptive faculty)[*Al-Bayan wa At-tabyyin*: 22,87, *Al-Sina`atayn*, *Al-BaSa`ir wa al-dhakha`ir1/362*, *Al-`umda 1/123*]
12. *Al-ulfa* (intimacy)[*`iyar-Ash-shi`r*: 22]
13. *Al-uns* (friendly atmosphere)[*Asrar al-balagha*: 126, *I`jaz al-Qur`an*: 419]
14. *Al-inshraH* (relaxedness)[*Al-`umda*: 1/217]
15. *Al-in`iTaf* (inclination)[*sharH diwan al-Hamasa1/9*]
16. *Al-inqibaD* (low spirits)[*Minhaj Al-Balagha*: 89]
17. *Al-ya`is* (despair)[*I`jaz Al-Qur`an*: 429]
18. *Al-taSdiq* (belief)[*diwan Hassan1/430*]
19. *Al-Huzn* (sadness)[*I`jaz Al-Qur`an*: 419]
20. *Al-buka`* (crying)[*Minhaj Al-Balagha*: 11]
21. *Al-khawf* (fear)[*Minhaj Al-Balagha*: 11]
22. *Al-dahsha* (surprise)[*I`jaz Al-Qur`an*: 438]
23. *Al-sukun* (tranquillity)[*I`jaz Al-Qur`an*: 419]
24. *Al-shajw* (worry)[*I`jaz Al-Qur`an*: 419]
25. *Al-Tama`* (greed)[*I`jaz Al-Qur`an*: 419]
26. *Al-faraH* (gladness)[*I`jaz Al-Quran*: 419, *Asrar al-Balagha*: 102]
27. *Al-qabu`l* (acceptance)[*`iyar Ash-Shi`r*: 21]

There have also been other effects that lead to movements and situations in which the receiver masters a text. They are:

1. *Al- akhdhu bi majami` al-qulu`b* (to win or captivate the hearts)[*Al-Muwazana 2/199*]
2. *La`iT bi al-qulub* (adherence to the hearts)[*Al-shi`r wa Ash-Shu`ara 22/1*]
3. *Waq`un fi al-qulu`b* (impression on the hearts)[*Asrar Al-Balagha*: 420,422]

4. *istimalatu al-qulu`b* (inclination of the hearts)[*Al-Bayan wa At-tabyyin* 1/14,*Al-Shi`r wa ash- shu`ara* 1/22
5. *istimalatu al-asma`* (inclination of the ears)[*I`jaz Al-Qur'an* 419
6. *Al-istila` `ala an-nafs* (taking possession of the soul)[*Al-Muwazana* 2/199
7. *hazu al-`aTf* (delight of sensation)[*I`jaz Al-Qur'an*: 419
8. *Sarf al-wujuh* (averting one's glance)[*Ash-Shi`r wa ash-Shu`ara* 1/203
9. *Jadhb an-nufu`s* (attraction of souls)[*'iyar Ash-Shi`r* 22]
10. *Mula`amatu al-fahm* (the appropriateness of understanding)[*'iyar Aash--shi`r*](cited from Ibtisam Marhun 2001:359-63)

4.10 Focus of information-Theme in the claus

In an unmarked active clause, the subject is the focus of information or theme of the clause. It is noticed in some contexts of where the passive is used that the subject is still the theme but no longer the actor. It is understood that if the clauses had been in the active voice, the focus of information would have been different. Other elements in a clause, especially adverbials, can be brought to the front and made the theme, either to focus attention on them, or to provide continuity and coherence in the text. The Qur'an introduces these examples. In surah 54:1 "The Hour has drawn near, and the moon has been cleft." اقتربت الساعة وانشق القمر, surah 55:37 "Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide" فاذا انشقت السماء فكانت وردة كالدهان, surah 82:1-2 "When the heaven is cleft asunder. And when the stars have fallen and scattered اذا السماء انفطرت واذا الكواكب انتثرت, surah 84:1-4 "When the heaven is spilt asunder. And attentive to her Lord in fear. And when the earth is spread out. And has cast out all that was in her, and is empty. اذا السماء انشقت واذنت لربها وحقت واذا الارض مدت وألقت ما فيها, surah 99:1-4 "When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: "What is the matter with it?" That Day it will declare its information".

"اذا زلزلت الارض زلزالها واخرجت الارض أثقالها وقال الانسان ما لها يومئذ تحدث أخبارها"

Of the stylistic informativity in Qur'anic discourse is the deletion of the actor/agent in certain contexts and the passive is used instead. It would be repetitive and not good style to begin every clause with the agent/actor. Using the passive in both English and Arabic languages is therefore a grammatical resource of stylistic informativity, to be used when the

actor is already known, and so need not be named. Another example of agent deletion is when the actor/agent is clearly understood from the context, that is, the actor/agent is not a specific person, so the information would add little or nothing to the narrative, and can be easily inferred by a reader. Using the passive shows the interest and importance of the action, which has more priority than any other element of the communicative occurrence for pragmatic, socio - cultural change or psychological effects as Qur'anic discourse uses it to illumine the situation of the Day of Judgment. The surah 69:13-14 "Then when the Trumpet will be blown with one blowing. And the earth and the mountains shall be removed from their places, and crushed with a single crushing. فاذا نفخ في الصور نفخة واحدة وحملت. , الارض والجبال فدكتا دكة واحدة , اذا رجيت الارض رجا وبست الجبال بسا , surah 56:4-5 "When the earth will be shaken with terrible shake. And the mountains will be powdered to dust اذا رجيت الارض رجا وبست الجبال بسا , surah78:18-20 "The Day when the Trumpet will be blown, and you shall come forth in crowds. And the heaven shall be opened, and it will become gates. And the mountains shall be moved away from their places and they will be as if they were a mirage. يوم ينفخ في الصور فتأتون أفواجا وفتحت السماء فكانت أبوابا وسيرت الجبال فكانت سرابا

It is also noticed that Qur'anic discourse uses the passive for the purpose of compliance, the feature known as '*al-muTawa`a*', in which the occurrence or action is automatically achieved with no need of the actor.

Linguistic research, which is presented in a crystallized form, such as the research dealing with the classification of words into metaphorical and literal, discussion of etymology or synonymity, reflects the essence of stylistic informativity. The modern theory of synonymity concludes that there is no such thing as a true synonym. Even though the meanings of two words may be the same - or nearly so - there are three characteristics of words that rarely coincide. Research to synonymity emphasizes the factors of frequency, distribution, and connotations of the words. The synonymous words have quite different frequencies in Arabic and English at a more subtle level. These differences result from the connotative differences. It is clear that language users may inevitably disagree with the treatment given to a particular word. This sheds light on the issue of synonymous words, which though they start out with exactly the same meaning as existing words in languages, begin to drift apart before very long and each acquires different frequency, distribution and connotation.

Arab rhetoricians either agree or disagree on the issue of synonymy in Qur'anic discourse and conclude that no word in Qur'anic text replaces another word in its context. The synonymy in Qur'anic discourse draws attention to the issue of linguistic differences that show the semantic differences and highlight the pragmatic differences. Al-Askari, the Arab rhetorician, in his book 'The linguistic differences' asserts in a chapter entitled 'the differences of words necessitate the differences of meanings', that if two words share or coincide in a meaning, each one does not require the sameness of the other otherwise the second is superfluous. He added that "As the availability of one word for two meanings is not valid, it is also invalid that two words indicate one meaning because this produces meaningless and useless redundancy" (cited from `A`isha Abdul-RaHman, 1971:213 [author's translation]). It is also noted that the extension of a reference often does result in synonyms, because the extension partially replaces an existing word in a specific environment.

Synonyms arise through various processes. The use of one word for another with which its meaning is closely aligned is referred to as metonymy. The naming of a thing from one of its parts, i.e. synecdoche, generates expressions. Another aspect of synonymy is the abbreviations that create forms synonymous with their longer counterparts. The opposite is also true when using more words than necessary, perhaps for emphasis.

Informativity is thus a universal language phenomenon. It may vary in different languages, here English and Arabic, according to their given and new patterns, formal conventions, social traditions, literary rules, textual types, - in a nutshell, the general world knowledge and beliefs of a specific society. It is clear that informativity may also vary according to individual differences, the agents, the mood and channel of communication.

4.11 Summary of the chapter

This chapter focuses on the textual phenomenon, informativity, which is well known in Arabic rhetoric as al-gharaba which explains the style shifting from one 'normal' (i.e. expected) syntactic, semantic or rhetorical mode to another. This chapter traces the orientation of the concept of informativity through the developments of textlinguistics. It sheds light on the linguistic research dealing with deletion of the agent/actor and the theory

of synonymy as stylistic informativity. The investigation is extended in chapter seven in this textual phenomenon, informativity and its related research within the switch in syntax that may involve one of several linguistic systems, including pronominal reference, tense, definiteness, number and gender. These departures from established norms are all part of informativity, a standard of textuality that relates to the unexpected and the new. These types of switching that involve a sudden and unexpected shift from the use of one form to another within the same set will be discussed in chapter seven for understanding the textual strategies required in the process of translating Qur'anic discourse.

Chapter 5

The Theory of Arabic Criticism and Rhetoric

This chapter focuses on surveying rhetoric, the ancient art of persuasion, which is included in the science of text for a host of reasons. “Rhetoric in its original, broader sense provides rules for the organization of a whole discourse. Secondly, rhetoric is interested in rediscovering or even recommending structural patterns predetermined by a tradition of ancient norms. Thirdly, rhetoric, with its interest in the effect of discourse on the audience, focuses on different phases of text pragmatics” (Winfried Noth 1995:338) that will serve attaining goals.

The chapter also sheds light on the theory of Arabic criticism that started a new age when it approached the rhetorical thought. That is, if the grammar controls the system of signs and if the theory of literature determines how the literary genres are established, the theory of rhetoric is the discipline that takes all the elements into consideration, including on one hand the producer (the sender), and literary, genre, linguistic, social and cultural realms. On the other hand, it also gives the receiver priority. This comprehensive perspective explains that rhetoric is the art of language use in its practical application either on the original communicative level or on the literary level. For that reason, Arab rhetoricians defined rhetoric as ‘the stylistic propriety’, in another words ‘speech appropriateness to circumstances’. This indicates that the Arabs knew the places appropriate for their speech (utterances) and the reasons for their linguistic behaviour lay in their minds even though they have not been transmitted to us.

5.1 Context and internal relationships

The present study asserts that “a most relevant and fruitful approach to understanding the text of the Qur’an is by means of two key concepts developed by the Arab rhetoricians and other scholars of Islamic studies in the classical period such as ‘*uSu`l*’ (the principles), ‘*fiqh*’ (Islamic jurisprudence), ‘*tafsi`r*’ (Qur’an exegesis). These concepts are ‘context and internal relationships’ as determined by the linguistic code” (Abdel Haleem 1999:158). The Arab scholars recognized the importance of context and formulated the notion of ‘*maqam*’ for its crucial significance in understanding discourse. Their recognition and their interest in ‘*maqam*’ were motivated to avoid erroneous

assumptions, inadequate explanations or to pass over the conclusions that proved to have been without foundation and which might contradict the spirit of the Qur'anic text.

Another important point is the notion of internal relationships in understanding the text. This notion (internal relationship) is apparent in the following dictum: *al-Qur'an yufassir ba`Duhu ba`Da* (some parts of the Qur'an explain others). The Arab rhetoricians arrived at the conclusions that studying the text in the light of context and internal relationships explains away any ambiguities, and removes any reasonable need for any conjecture. 'Maqam' explains the structure of any text more clearly than has been shown and proves to be a useful contribution to exegesis of the Qur'anic text and the appreciation of translation studies. Therefore, the role of the concept of 'maqam' has been significant in understanding discourse, determining the utterance and providing the criterion for judging it (cf. Suyuti, Zamakhshari, Razi). This motivates the present study to focus on the following dictum produced in ilm al-ma'ani: the notion of *muTabaqat al-kalam li-muqtaDa'l-Hal* (the conformity of the utterance to the requirements of the situation).

Al-Khatib al-Qazwini (1970:14) explains: "The context that demands the definition, generalization, pre-positioning of part of a discourse, and inclusion (of particular words) differs from the context that demands the indefinite, specification, post-position and omission; the context of separation differs from that of joining; the situation that requires conciseness differs from that requiring expansiveness. Discourse with an intelligent person differs from discourse with an obtuse one. A high standard of beauty and acceptability of speech depends on its appropriateness to the situation and vice versa" (Abdel Haleem, 1999:159-160).

5.2 Context and external relationships

The external relationships of words with the context of their actual occurrence were recognized and formulated for understanding the notion of propriety in the classical period. Propriety is not, of course, a matter of their correctness of form in a sentence, but of their appropriacy of function in an utterance. For that reason, the Arab rhetoricians investigated the importance of combining the words to make a correct syntactic fit and to be related appropriately to the occasion. External relationships were encapsulated in the dictum: *li-kuli maqam maqal and li-kuli kalima ma' SaHibatih*a maqam (every context has its own text and every word with its other following word has a context). The Arab scholars of

'*balagha*' hit in this dictum on two remarkable statements that could apply equally to the study of other languages. Hassan Tammam (1973:337-372) points out that "scholars of '*balagha*' were a thousand years ahead of their time since the recognition of '*maqam*' and '*maqal*' as two separate bases for the analysis of meaning has been arrived at only recently as a result of modern linguistic thinking. When Malinowski (1923, 1935) used his famous term 'the context of the situation', he had no knowledge of this work" (Abdel Haleem,1999:160). This enables the researcher to report that Arab scholars of '*balagha*' could view the relationship between language and context that are inter-related in the Qur'anic text. Their abilities helped them to distinguish '*maqal*' (language) from '*maqam*' (context). They could predict accurately what language would be appropriate in a specific context through their intuitive understanding that language use is sensitive to context.

It is fair to say that the concepts of '*maqam*' (context) and '*maqal*' (language) developed by Arab rhetoricians preceded what Swift (1726) coined 'proper words in proper places'. The context propriety enables the producer to distinguish between the idea of the proper word in its place and its situation and a proper word but contextually out of its place. The concepts of '*maqam*' and '*maqal*' have been a central issue in the study of the Qur'anic texts with scholars of '*uSu`l al-fiqh*'. Al-Shatibi (1342AH) in his '*Muwafaqat*' states: "The science of *ma'ani* [meaning] and *bayan* [factual and figurative expression] by which the *I'jaz* [inimitability] of the Qur'an is recognized, revolves around knowing the requirements of the situation during the discourse from the point of view of the discourse itself, the discursant, the discurssee or all of them together; for the same statement can be understood in different ways in relation to two different addressees or more. A question with one and the same form can imply other meanings, such as agreement, scolding etc. Likewise an imperative can have the meaning of permission, threat, and incapacity/impossibility..." (Abdel-Haleem, 1999:160).

5.3 '*al-Qur'an yufassir ba`Duhu ba`Da*' and the concept of intertextuality

The Qur'an - exegetes reached the important notion '*al-Quran yufassir ba`Duhu ba`Da*' (some parts of the Quran explain others) in their investigation into the internal relationship of the Qur'anic texts. This notion has recently been introduced in the modern linguistic term 'intertextuality'. The purpose behind this notion developed in the Qur'anic exegesis is to provide the most correct method for analyzing and understanding the

Qur'anic text. The underlying notion behind the dictum "the Qur'an explains the Qur'an" reveals that Arab scholars were a thousand years ahead of their time when de Beaugrande coined his term 'intertextuality'. de Beaugrande reports, "The intertextuality concerns the factors which make the utilization of one text dependent upon knowledge of one or more previously encountered texts" (de Beaugrande, 1981: 10). Ibn Taymiya (1382 H:362), the exegete, made use of this notion as '*asah al-turuq*' (the most correct method) of '*tafsir*' - exegesis. He states: "what is given in a general way in one place is explained in detail in another place. What is given briefly in one place is expanded in another" (Abdel Haleem, 1999:160).

Al-ShaTbi explains, "many Qur'anic verses/passages can only be properly understood in the light of explanations provided in other verses or surahs" (Al-ShaTbi, 1342AH, p.254). ISlaHi (1324/1906) discussed the internal principles of Qur'an exegesis through the notion of Qur'anic '*naZa`ir*' (parallels). He introduced abundant thematic and other kinds of parallels which the Qur'an explains itself. "What is unclear in one verse is made clear in another. He concluded that the best guide to the Qur'an is the Qur'an itself" (ISlaHi, Tadabbur, 1:xv-xvi. FaraHi, Majmu'ah, p.35). Syuti discussed this feature, the internal relationship of Qur'anic passages, under the title of stylistic feature, '*al-ikhtiSaS*', where a single word in one verse is expanded and clarified in another. "Context, with the expression it demands, and intertextuality both focus our attention on the Qur'anic text itself which must surely take priority over any other approach to understanding and explaining the Qur'an" (Abdel Haleem, 1999:162). The present study thus stresses that Arab scholars of '*balagha*' and other Islamic studies realized the importance of the internal relationships and the concept of intertextuality in understanding and interpreting the Qur'anic texts.

Scholars of '*balagha*' and Islamic studies did not only recognize the notion of intertextuality but also that it was also the focus of literary critics. Muhammad bin Salam Al-JumaHi (252H.) in his book '*Tabaqat fuHul al shu`ara`*' (Typologies of the Master Poets), produced in the third century of Hijra classified the poets into two main categories: pre-Islamic era and Islamic era and subcategorized both into ten classes, each under the notion of intertextuality. His main idea was that literary creativity depends on antecedent literary experience for the reason that the new literature is moving on from the old. He also recognized that the experience of the pre-Islamic poet differs from the Islamic era poet and

therefore the concept of intertextuality operates with those two classes of poets in a different way. Accordingly, Al-JumaHi classified each category in a unique class. He relied upon the process of classification on two principles: '*tajanus*' (homogeneous) and '*kathrah*' (frequency). It could be reported at this point that if the concept of '*tajanus*' permits setting the poets into similar classes, the concept of '*kathrah*' does not authorize this in many cases. That is because Al-JumaHi viewed the concept of intertextuality within the concept of '*kathrah*' which means, in his viewpoint, the experience.

5.4 Al-Askari's contribution to text linguistics

There is no doubt that rhetorical thinking had great impact on the development of the theory of literary criticism. Al-Askari in his book, '*al-Sina`atayn*' (two crafts) laid the foundations on which language is used in practical application. Al-Askari also explained the purposes on which '*balagha*' (rhetoric) hits over '*naHw*' (grammar) through his definition that '*Balagha*' is named '*balagha*' for it delivers the meaning into the receiver's heart and therefore he/she is able to understand it immediately'. Al-Askari was ahead of his time compared with Leech who approaches similar conclusions reporting that "the grammar interacts with pragmatics largely via semantics" (Leech, 1988:2), or Morris (1938:30) when he mentioned rhetoric as "an early and restricted form of pragmatics". To persuade and to convince the public were the pragmatics goals that orators wanted to achieve by means of rhetorical techniques. The functions of discourse and the phases of its production have thus been the study of the pragmatic dimension since the Arab classical rhetoric.

Al-Askari, laid a clear foundation for the distinction between the marker system, which is associated with the device (form) and the sign system that is related to semiotics. Accordingly, he classified meanings into categories. The meanings are straight, perfect, untruthful, unthinkable or absurd. Through this classification of meaning, Al-Askari explained the way in which the transmission of information is properly achieved. In recent time, Halliday, Hatim and Mason followed this approach in explaining the macro-contextual instruction for the production of text in which the interaction takes place between the pragmatic layer and the communicative layer. Al-Askari was ahead of his time when he referred to what is known in linguistic terms as threshold of termination, developed recently by de Beaugrande and Hatim. Al-Askari states: "If you want to compose speech, you should assign the meanings; choose the appropriate words and memorize them

for helping the memory and avoiding the tiredness on application. But if you are overwhelmed or misled by tiredness, then a pause is necessary as with the restlessness most of speech will be insignificant and the valuable thing with displeasure will become worthless” (*Al-Sina'atayn*, 1952:23 [author's translation]).

Al-Askari determined his approach through these lines: “It is not the aim of this book, *'al-Sina'atayn'* to follow the way the theologians adopted but I intended to follow those who produced speech in either poetry or prose” (Al-Askari, 1952:14 [author's translation]). He defines the concept of *'balagha'* in terms of *'aqwal al-Hukama'* (wise men's sayings) that “it is the clarification of the meaning and the beautification of the utterance”. This was supported by some of the wise men's statement that “Rhetoric is the rectification of the parts and the choice of the utterance” (ibid, 1979:20 [author's translation]). Such wise men's sayings were mere snapshots guiding the reader to understanding the rhetoric as “the skill that is not separate from covering the wrong with the form of the right”. Al-Askari concentrated on other sayings such as “Rhetoric is the clarity of the meaning and the utilization of the opportunities”. “It is the approach for acquiring the source of power and it is the senior management of the argument” (ibid, 1979:20-21[author's translation]). Al-Askari once again summed up the viewpoint of the Arabic rhetorician, Bishr bin Al-Mu`tamir, that “rhetoric is the closeness from the far-reaching meaning and thus the listener understands it without trying to think of it or reflect it” (Al-Askari, 1979:48 [author's translation]). Al-Askari collected the opinions that are appropriate with the same point of departure of *'balagha'* as “ it is the frank statement about slow witted maxim and it is the helpful explanation for any issue” and “*Balagha* is the revelation of what is hidden from the right and the illustration of the truth in the form of untruth” (ibid, 1979:48 [author's translation]).

It is important to highlight Al-Askari's commentary on the last definition. He reports “What he (Bishr) said is clear and easy to access for the receiver who is knowledgeable and distinguishing. That is because the matter which is correct, exposed and well-established is calling upon itself with quality and does not need any unnaturalness of manner to sound genuine”. He extends his commentary saying, “Concerning the improvement of what is not perfect and the correction of what is not complete through a kind of analysis or substitution or a sort of reasons, a type of *'ma`arID'* (propositions which here means the allusion) and *'ma`adhi`r'* (excuses) are carried out to hide the position of

sign and to obscure the spot of limitation. The high quality of rhetoric is to argue for the blameworthy to become praiseworthy and to argue against the praiseworthy until he becomes blameworthy” (Al-Askari, 1979:59 [author’s translation]).

Al-Askari opened a discussion about “the beautification of the utterance” that founded the argument round the form and the meaning. He claimed that the crucial factor of ‘*balagha*’ is the embellishment of the expression but he became confused concerning the relationship that connects form and meaning. He reports, “It is evident that the pivot of ‘*balagha*’ on the embellishment of the form is the magnificent oration and the pure poems which are not created for delivering the meanings only. That is because the bad words serve as the good words in causing the understanding. The proper utterance includes high perfectness, clear words, and excellence of points of ascent, goodness of passages, rhetorical excellence, and stylistic value of expression. These characteristics of such an utterance imply superfluity of its advocate and the understanding of its proponent. Most of these characteristics are attributed to the form rather than the meaning” (ibid, 1979:64 [author’s translation]).

5.5 The art of Arabic rhetoric and the text-receiver

The Arab rhetoricians such as Al-Jurjani, Al-Askari, Al-Sakkaki contributed to the tradition of studying text in context. “They were always aware of the intimate relationship between the degree of evaluativeness with which the text producer imbues his utterance and the state of the receiver” (Hatim, 1997:48). The informative utterances are themselves divided into three basic categories, depending on the state of mind of the producer, regarding the attitude of his/her addressee towards the text being transmitted and communicated. In the Arabic books of ‘*balagha*’, there are three types of utterance and three types of particular context:

1. ‘*kalam ibtida`i*’ (initial type of utterance) is addressed to one who is ‘*khaali al-dhihn*’ (open-mind). “If the speaker feels that the addressee has no preconceived opinion at all regarding the information he or she wants to convey, he or she will present it in a simple, plain way and consequently choose an ‘initial’ type of utterance” (Bohas, Guillaume, Kouloughli, 1990:121).

2. ‘*kalam Talabi*’ (requisitive type of utterance) is addressed to one who is ‘*mutaradid*’ (uncertain). “If, on the other hand, the speaker has the impression that the addressee is to

some degree dubious about the information, he or she will present it in a more forcible manner by using *'mu'akkidat'* (corroborative markers), and the utterance will then be of the 'requisitive' type" (ibid, 1990:122).

3. *'kalam inkari'* (denial type of utterance) is addressed to one who denies *'munkir'*. "If the speaker thinks that the addressee is frankly hostile, he or she will face the addressee with a highly strengthened enunciation, that is with an utterance of the 'denial' type" (ibid, 1990:122).

5.6 Qudama's contribution to discourse analysis

Qudama, an Arab rhetorician of the eighth-century (14th century AD), discussed the issue of relating the text to its context in his book, *Naqd al-Nathr*, 'The Criticism of Prose' where he focused on the notion of compatibility of a speaker's utterance with its context of situation. Qudama viewed Arabic rhetoric as "The art of producing utterances which relay intended meanings through selecting those forms of expression that are among the most effective, systematically ordered and linguistically eloquent" (Hatim, 1997:49).

According to *Naqd al-Nathr*, p.74, Qudama discussed the first indications of the principles on which text-linguistics has been based. He confirmed, "You should know that the Arab's utterance is either poetry or prose". He stated that "Correct exposition builds its premises on what is more immediately accessible to the mind of the expounder because what he seeks is the truth and what he aims for is clarity and clarification, in disregard of his opponent's approval" (Hatim, 1997:50).

Qudama classified the discourse into four kinds. He reported, "The discourse is involved in four intentions. The first kind is the self-clarification of things, yet it is not pronounced in an utterance. The second is that which occurs into the heart while cognition is on. The third is that which happens at pronunciation and uttering. The fourth is that which is involved in writing" (Qudama, p. 9)[sic]. He continued to stress, "All these divisions of discourse are either explicit or implicit". The two notions of explicitness and implicitness are complementary acts where "the (al-Zahir) visible requires the (al-baTin) secret because it is its meaning and (al-baTin) the secret needs the (al-Zahir) visible because it is its signified" (Hatim,1997: 15).

Qudama started from the conviction that "Argumentation is a type of discourse intended to present proof for settling differences of belief between arguers. It is used in

ideological doctrines, religious debates, legal proceedings, disputes and defences. It is also found in both prose and poetry”. He continued to categorize argumentation into commendable (maHamuud) and condemnable (madthmuum). “The first kind is truthful in upholding what is right. The second type, on the other hand, settles for the kind of prevarication in which the end justifies the means and through which renown is sought” (cited from Hatim, 1997:49). He demonstrated why the Arabs showed “a particular preference for the kind of argumentation in which the arguer either advocates or condemns a given stance without making any direct concession to a belief entertained by an adversary” (ibid, 1997:52). Qudama reported, “The arguer should intend the right. His approach should be the correctness. The arguer should not be forced by any ability, common sense, excellence of thought, presence of mind, intentions of proof and demonstration of eloquence to seek the counter argumentation, that is to say, to set out arguing for and against the one thing because this (counter-argumentation) carries the brilliancy of his/her knowledge away and switches off the light of his/her understanding” (*Naqd al-Nathr*: 28).

5.7 Three levels of linguistic discourse in classical ‘*balagha*’

Arabic ‘*balagha*’ (rhetoric) attained a high degree of conception of linguistic discourse within three integrated and overlapped levels including ‘*ilm-alma`ani*’ (science of meaning), ‘*ilm-bayan*’ (factual and figurative expression) and ‘*ilm al-badi`*’ (the art of beautiful style).

It is relevant to report that ‘*ilm al-ma`ani*’ operates on the horizontal standard (syntagmatic) of linguistic expression and is in conformity with grammar, while the other two sciences, ‘*bayan and badi`*’ operate on the vertical standard (paradigmatic). Style is materialized and discourse is coloured with its characteristics by the two sciences of ‘*bayan and badi`*’. The theory of Arabic ‘*balagha*’ set the principles that the literary text can be read and evaluated within its framework. The Arabs in classical times sought first to set the rules that control the meanings, which formulate the backbone of any literary text and operate on the horizontal level (syntagmatic), as mentioned above. Second, to set the figurative and factual rules that crystallize the basic meanings, make them deep and embellish them. These rules operate on the paradigmatic level. Third, to set the rules with whose help stylistic values are organised and maintained. They are called ‘*ilm al- badi`*’ (the

art of beautiful style). The Arabs set this rhetoric framework to help the reader of a text to be able to interact and communicate, and that is what is known in modern linguistic terms as text-activation. The reader in this case is then able to learn and realize the kinds of discourse, genre, register and style that regulate the text.

5.8 The evolution of the term '*faSaHa*':the lexical meaning of the word

The investigation of the term, '*faSaHa*', focuses on important concerns that are linguistic property and context propriety. It implies the notion of 'a proper word' and the notion of 'the proper word'. The first coining of the root of the word, '*faSaHa*', with the Arabs, was appropriate to their basic needs. It was known that sheep and goats are a blessing for the Arabs since they make clothes from their hide, fur, eat their meat and drink their milk. It is not strange then that the word is used to refer to the milk from the livestock. When foam is taken out of milk, it becomes pure. The concept of '*faSaHa*' evolved from this substantial meaning to denote the abstract meanings of clearness, correctness and purity. The Arabs say 'The morning *afSaHa*' in the physical sense that it is clear, and likewise, 'the non-native speaker of Arabic *afSaHa*, in the sense that he becomes fluent. Consequently, the word, *faSaHa* is used to imply the accessible meaning of the utterance, which is uttered lightly, smoothly on the tongue. Eventually, the concept of '*faSaHa*' had its special convention with its situations. Ibn Al-Athir (637/1239) in his book, '*al-mathal al-sa`ir*' (the current parable) was one of the first rhetoricians to discuss the concept of '*faSaHa*' thoroughly.

Ibn al-Athir, the Arabic rhetorician, explained the issue of '*faSaHa*' plainly. He reported "The intention of the '*faSiH*' (coherent) utterance is clearness and correctness." He went on to discuss the features of the '*faSiH*' text: its words are more understood and more recognizable because there is beauty in it." (Ibn al-Athir, 1979:148 [author's translation]).

Ibn-al-Athir relied on the notion of 'beauty' that gives the word its familiarity. He considered that the beauty of the word is the real reason for its use rather than the use of alternatives. This 'beauty' is also the reason for its clearness and its splendour. The masters of poetry and prose sifted the language in terms of its words. They studied the words thoroughly, classified them into two main categories: beautiful words and ugly words. They chose the beautiful words and got rid of the extraneous words. Consequently, it is agreed

that the *'faSiHa'* words are the beautiful words. There is a question concerning how the words are distinguished or, in other words, how did the craftsmen of poetry and prose distinguish between beautiful and ugly words? The answer lies in the domain of that which is perceptible through the senses. It is known that words are involved in the field of receiving the sounds. The sense of hearing normally enjoys the beauty and is attracted to it. On the other hand, it dislikes the ugliness.

It is then evident that the song of the nightingale gives the auditory pleasure and delight, whereas the human ear turns away from the sound of the crow. Similarly, words take the same course. There is no disagreement that there are more than two words used to denote one meaning for a thing and only one word is preferred for its beauty but the others are moved aside for their ugliness. The example of this criterion is the word *'maTar'* (rain) that is involved within other words like *'dima'* (continuous rain), *'muzna'* (rain clouds), *'bu`aq'* (rain). The word *'bu`aq'* (rain) is not used by the eloquent because of its unfamiliarity and its ugliness. Ibn al-Athir concluded that *'faSaHa'* is not peculiar to the meaning and it is related to *'lafZ'* (form) rather than *'ma`na'* (meaning). Ibn al-Athir goes on to discuss another criterion that determines the characteristics of words as being beautiful or ugly. He asserted, "a word does not share two contrasting meanings where one of them is not favoured in language use" (Ibn al-Athir, 1979:149 [author's translation]). The notion of context is so significant here that it assigns sense to the word. It influences what is said in a particular situation or circumstance. Ibn-al-Athir was ahead of his time when modern linguistic studies introduced this discipline of language study known as pragmatics which studies the intended meaning or, in other words, the contextual meaning.

Ibn al-Athir furnished the evidence for this notion by citing one verse from surah 7: 157 ان الذين آمنوا به وعزروه ونصروه واتبعوا النور الذي انزل معه أولئك هم المفلحون 157 "So they who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who are the successful". The word, *'azara'* is polyvalent and carries the meanings of glorification, honouring and of disgrace, such as blame and chastisement. The two opposite meanings are within the one word *'`azara'* but it is the context that determines the meaning of the word. The context bestows the word, *'`azara'* with beauty and separates it from ugliness or deficiency. Ibn al-Athir stressed that the use of the word without the context identifies meanings and then stimulates its opposite

meanings as well. He extends his thinking on the concept of *'faSaha'* to the communicative aspect of the word which establishes whether it is positive or negative.

Ibn al-Athir stressed the importance of composing the word from light movements (sounds) and its effect on the receiver. He reported, "The distinctive word is to be composed of light movements (easily pronounced letters-sounds)". He continues to say, "If a word has two successive light movements (sounds), it is not heavy and it is not hard to hear. On the contrary if the word is composed of two continuous heavy movements (sounds), it is hard to hear.... We find the word once dressed in beauty and once again stolen from that beauty. We then know that this resulted in the difference of composing its letters-sounds" (Ibn al-Athir, 1979:191[author's translation]).

The issue of form and meaning took upon the debates of the Arab rhetoricians and is mainly based on the issue of *'faSaHa'* and *'balagha'*. The notions of 'the general', 'the particular' and the logical issues overwhelmed Ibn al-Athir who made *'balagha'* comprise the form and the meaning. He made the distinction between the concepts of *'faSaHa'* and *'balagha'* on the notions of 'the general' and 'the particular'. He asserted, "*Balagha* comprises the form and the meaning. It is more specific than the concept of *fasaHa* as the man if compared with the animal. Every man is an animal but not every animal is man. On this basis, it is said every *'baligh'* is *'faSiH'* but not every *'faSiH'* is *'baligh'*. He once again distinguished between the concepts of *'faSaHa'* and *'balagha'*. He stated that "*Balagha* characterizes the words and the meanings on condition that they are composed in a sequence. That is because the individual words could be *'baligha'* but rather they come under the concept of *faSaHa'*" (Ibn al-Athir, 1977:48 [author's translation]).

5.9 The Arab rhetoricians and the sentence as the domain of balagha

There was no inevitability for those who defined and explained or who criticized and theorized on the concept of *'balagha'* to go their own way but all of them focused on the concept of 'sentence'. It is becoming clear then that the sentence including the *'isnad'* (predicand, predicate, subject and its adjuncts) had been the domain of Arabic *balagha*.

It was also noticed that some Arab rhetoricians were concerned with grammatical meanings and devoted their efforts to the issues of the concept of *'al-nafiy'* (negation) and the concept of *'al-ithbat'* (affirmation). These issues were not confined to *'ilm al-ma`ani'* (the science of meaning) but extended to *'ilm al-bayan'* (science of metaphorical language)

and also to ‘*ilm al-badi*’ (science of figure of speech). It is obvious that Arab rhetoricians did not begin their research for developing their interests beyond the sentence but on the contrary they rushed into the care of the sentence, examining and analyzing it. It is thus thought that the issue necessarily extends beyond the proper bounds of the sentence to an integrated study of the text and stylistics.

5.10 Summary of the chapter

This chapter is intended as an inquiry into Arabic classical rhetoric and its relevance for the modern reader. It sheds light on the various definitions of rhetoric notions across their long history where conceptions were mixed and the picture became ambiguous until united within a general perspective as the science of producing texts. This chapter is an orientation and a focus on rhetoric as the aspired objective, the pursued aim and the desired province for communicative-pragmatic-semiotic dimensions in text linguistics, discourse analysis and translation studies as a positive field of human science in its new comprehensive framework. The chapter introduces rhetoric devices such as ‘*maqam*’ (context), ‘*maqal*’ (language) ‘*faSaHa*’ (coherence), ‘*balagha*’ (cohesion). The next chapter will focus on the notion of ‘*naZm*’ (texture), and stylistic notions as foundations in understanding the Arabic text and translating it in terms of these impressionistic values.

Chapter 6

The theory of *naZm* (texture)

In chapter five, it was noted that all rhetorical considerations of style involved some discussion of the concept of '*faSaHa*' that treated the property of words, that is to say, the choice of words in relation to the notions of correctness, purity, simplicity, clearness, appropriateness, euphony and orateness. In addition, the discussion tackled the concept of '*balagha*' in terms of the notion of stylistic propriety.

Another subject of consideration was the composition, or the arrangement of words in phrases and clauses, or, as rhetoricians put it, texture. Involved here were discussions of correct syntax or collocations of words, patterns of sentences, proper use of conjunctions and other correlating devices both within the sentence and between sentences.

From this point, focus on linguistic performance or style takes the reader to understand the role that syntax and rhetoric play in the construction. Arab rhetoricians established the concept of Qur'anic *nazm* (texture) that has a long history relating to discussion of the Qur'anic '*I`jaz*' (inimitability). The notion of '*naZm*' evolved to become a subject of interest in itself. The shift of emphasis is evident in Al-Jurjani's work which relied on numerous verses from Arabic poetry but relatively few Qur'anic verses. The issue of '*naZm*' is transformed into a literary issue.

6.1 The evolution of the concept of *naZm*

The notion of '*naZm*' evolved when classical rhetoricians dealt with the problems of selection and successive arrangement in understanding the Qur'anic text. Secondly, the concept developed in the argument that prevailed in the intellectual life about whether the '*I`jaz*' of the Qur'an is achieved through '*Sirfa*' (inversion) or through the relation between form and meaning or through both. This was the context that required research into a new concept '*naZm*' to cover such problems. The concept originally referred to the inimitable Qur'anic way of relating words to meanings. Next, it was interpreted to mean a linear connection between Qur'anic verses and surahs. The purpose of the present research is not to identify historically who was the first or the last scholar to produce this concept, *naZm*.

The purpose is to point out the main starting point of the concept, *naZm* that shows the thematic and structural coherence of a text either literary or sacred such as Qur'an.

The importance of the theory of '*naZm*' indicates the significant vision in embarking on a text from all sides because the extravagance of a certain approach and the claim of its superiority will absolutely lead to incomplete production and incomplete comprehension of texts. The theory of '*naZm*' is crucial either in the production or reception of texts. That is because any change in the sequential arrangement of clauses will cause shades of the meanings that are originally significant in interpretation. The theory of '*naZm*' argues that the Arab rhetoricians used this concept to illustrate coherence, cohesion and other standards of textuality which ensure the text as a communicative occurrence. The theory of '*naZm*' constitutes the most important, but still only one, of the exegetic principles on which the Qur'an is explained and this has implications for the process of translating and translation studies.

6.2 The theory of *naZm* as a literary issue

The present study seeks to discover the implications of two approaches that dealt with the theory of '*naZm*'. Al-Jurjani and other scholars such as Baqillani and Romany embraced the notion of '*naZm*' in order to defend the inimitability of the Qur'an. Al-Jurjani confined the concept of '*naZm*' in linguistic performance to building the sentence grammatically, and focused his efforts on following up its particular system. On the other hand, Hazim Al-Qurtajani turned his attention to aspects that Al-Jurjani did not deal with. His approach was purely technical and was not concerned with the issue of '*T`jaz*'. It was based on the notion of innovation and the foundation of performance.

Al-Jurjani defined the concept of '*naZm*' in the following excerpt: "It is well-known that '*naZm*' is nothing but the relation of the words to one another in a way that would establish a causal connection among them. The utterance is composed of '*ism*' (a noun), '*fi`l*' (a verb) and '*Harf*' (a particle). The relations among them acquire three kinds: relating noun to noun, relating noun to verb and relating particle to noun and verb" (Al-Jurjani 1372 H:4 [author's translation]). It can be deduced relating to the concept of '*naZm*' that the utterance does not consist of only one part but is composed of '*musnad*' (predicand) and '*musnad ilayhi*' (predicate). This conclusion encounters a challenge built

on the following assumption that if the predication is limited to grammar, what makes the utterance excel and what makes the Qur'anic text surpass all other kinds of utterances?

Al-Jurjani believes that the secret of the rhetoric of the Qur'anic text and any creative text does not lie in the words that are common to all people, in the sense that a word may give pleasure in a situation but may spread anxiety in another situation. That is why Al-Jurjani identifies '*naZm*' as the high quality of rhetoric. He reports, "It must be concise to differentiate between the arranged sounds and the arranged utterance. Arranged sounds means their juncture, their consequences in pronunciation. Their arrangement is not a result of meaning and their organizer does not trace any reason for arranging these sounds. On the other hand, the arranged utterance is not like that, because you follow up the effects of meanings in utterance. You arrange the meanings according to their arrangements in the intellect. Consequently, the theory of '*naZm*' considers the modes of the arranged utterance within one another and it is not the arrangement that means bringing the things together, but rather the manner on which the utterance takes place and how it comes to an agreement and compatibility with the following utterance." (ibid, 1372 H, 49 [author's translation]).

It is clear that Al-Jurjani draws the reader's attention to the arrangement of words and their occurrence in the apparent text does follow the arrangement of meanings in the intellect. This explains why the text is creative and unique in its genre as a result of the participation and the interaction that rarely takes place in arranging the meanings in the mind. This also raises a challenge either to rhetoric or to interpretation but, on the other hand, it creates a field in which the reader can consider how the process of transmission is carried out.

Al-Jurjani directs the reader's interest to the system that gives the utterance its arrangement. He reports, "You have to bear in mind its illustrations and patterns and not abandon them" (ibid, 1372H: 81[author's translation]). What Al-Jurjani meant by '*naHw*' (grammar) is not the rules that the reader is familiar with but the meanings that determine the semantics of the verb, agency, objectivity, adverbial and the like. He does not hold the opinion that the language (words) deserves credit in the arrangement. He believes that the advantage lies in the knowledge of its order and how it should be put in these arrangements. Al-Jurjani explains, "The excellence is not the knowledge that '*waw*' (and) refers to the

plural, *'fa`'* (so) refers to the subsequence without reluctance, *'thuma'* (then) has the condition of *'tarakhi'* (slackness) or *'idha'* (if) is conditional, but it is more important when you compose a poem or when you produce a text, that you select the appropriate words for your ideas well and know perfectly the order for each word" (ibid, 1372 H: 250 [author's translation]).

Al-Jurjani turned his attention to what Al-JaHiZ (252 H.), the Arab rhetorician, mentioned in his book, *'al bayan wa at- tabyi`n'*. Al-JaHiZ reported, "The meanings are thrown on the roads and known to the Arabs and non-Arabs or the Bedouins and the villagers. However, superiority is for creating the patterns, selecting the words that reflect the easiness of the pronunciation, the excellence of expressions and the power of communication. Poetry is nothing but a sort of composing and a kind of depiction" (Al-JaHiZ, 1961:171[author's translation]). Al-Jurjani explains Al-JaHiZ's statement and exemplifies it as follows: when looking at a ring made of gold or silver, the primary material of which the ring was made is not the concern but the attention and the interest concentrate on how it is made. The primary material of the ring is like the common meanings that Al-Jurjani classified into major groups.

6.3 AL-Jurjani and two kinds of meanings

Al-Jurjani made a distinction between two kinds of meanings: *al-ma`na al marji`i'* (denotation) and *'al-ma`na al thanawi'* (connotation). The denotation of a word is its main meaning, as the dictionary specifies. Its connotation is the range of associated or secondary meanings. The connotational meaning is the product of the figurative expression and metonymy. Al-Jurjani provides an example of the two kinds of meaning in the sentence *'Durib Zaydun'* (Zayd was hurt); the meaning is direct and clear but the meaning and the intention are difficult to understand in the expression of metonymy through mere words like *'kathi`r arramad'* which literally means he burns much to ashes, or *'nau`m aDDuHa'* which literally means woman sleeping till midday or *'Tawi`l annajad'*, literally meaning of tall stature. The Qur'anic discourse conveys two kinds of meanings. The denotation meaning is recognised in surah 82:5 *علمت نفس ما قدمت و أخرت* "each soul shall know its earlier actions and its later ones". Sayyid Qutb explains "The Arabic expression used here may be translated literally as "a soul shall know...". In Arabic, however, it is a

neater and more effective denotation of “each soul shall know...”. Furthermore, the knowledge by every soul is not the end of the matter” [translated by M.A.Salahi and A.A.Shamis,1979:76]. The connotation meanings are also recognized in the same sura 82:13,14 ن الابرار لفي نعيم وان الفجار لفي جهنم “Surely the righteous shall be in bliss, while the wicked shall be in Hell”. Sayyid Qutb confirms that “The adjective ‘righteous’ has connotations which fit in well with nobility and humanity. The contrasting quality, ‘wickedness’, carries connotations of insolence and impudence as the wicked indulge in their sinful actions. Hell is a proper recompense for wickedness.” [translated by M.A. Salahi and A.A. Shamis, 1979:82].

Al-Jurjani explains the two notions of meaning and the meaning of meaning in the following quote: “If you would know this sentence, here is a concise utterance that is the meaning and the meaning of meaning. The meaning stands for the comprehensible through the apparent word whereby the receiver reaches it without any means. The notion of the meaning of meaning indicates that the receiver realizes a sense of a word. This sense causes another sense as if to give explanation for the first sense” (ibid, 1372 H: 263 [author’s translation]).

Al-Jurjani preceded Richard and Ogden (1924) when they referred to this linguistic feature in their book, ‘The meaning of meaning’. He explains the production of utterance in the following excerpt: “It is known that the way of producing the utterance is the way of taswi`r (depiction) and Siyagha (wording). It is also known that the way of producing the expressive meaning takes place in the same way in which the depiction and wording occur” (Al-Jurjani, 1372H: 256 [author’s translation]). It is obvious that Al-Jurjani is concerned with the notion of meaning within the depiction structure. He reports, “The presentation of the status of ‘naZm’ in which the ‘naZm’ emerges is of excellent quality within the other aspect of depiction and wording” (Al-Jurjani, 1372H: 76 [author’s translation]).

Al-Jurjani relies on the notion of ‘tarki`b’ (construction) to show the difference between two types of performance as in ‘Zayd is like the lion’ and ‘Zayd was the lion’. He explained the difference in the above-mentioned examples as designing methodically and systematically the object of arranging the form with no full consideration of the notion of the artistic performance, as is evident with critics such as Hazim Al-Qartajani and his approach towards the notion of ‘naZm’. He pointed out that “the intention of the meaning is

the purpose whereby the writer or the speaker wants to negate it or affirm it” (Al-Jurjani 1372 H: 218 [author’s translation]). In order to find an explanation for the concept of *‘faSaHa’*, Al-Jurjani sticks firmly to the notion of *‘al-ma`na’* (meaning) which form his own conception of *‘naZm’*. He asserts, “The point in our saying that *‘faSaHa’* is involved in the notion of *‘al-ma`na’* is that the advantage through which the *‘lafZ’* (form) is described as *‘faSiH’* (coherent) is ascribed to its semantics. If it may be reported that the quality of *‘faSaHa’* is involved in the word without its semantics, we should admit that the quality of *‘faSaHa’* is the characteristic of the word in all situations. But it is known that the matter is different. We find a word having a high degree of *‘faSaHa’* in a situation but in the meantime we find the same word lacking this advantage in different situations. The recognition of the eminence of the word which is *‘faSiH’* (coherent) emerges within the notion of *naZm’*” (Al-Jurjani, 1372 H: 35 [author’s translation]).

It can be concluded that Al-Jurjani encourages the reader and the user of the theory of *‘naZm’* to understand that the form gains its merit through the arrangement of the utterance. This arrangement is the quality that fashions its privilege for the eloquent word. He asserted, “It is necessary to know that scholars of *‘balagha’* viewed *‘faSaHa’* as a powerful feature in the apparent use of the word but they did not consider it (*faSaha*) the extensive criterion of word”. He goes on to state: “in short, we do not make *‘faSaHa’* serving the word which is discontinuous and cut off from the utterance but we require it for the word which is unbroken with the following word in the utterance and its meaning is dependent on the meaning of the other words” (AL-Jurjani, 1372 H: 35 [author’s translation]).

6.3.1 Texture and macro-structure

Al-Jurjani is concerned with the way that *‘naZm’* created in a text by means of the rhetorical devices known in Arabic *balagha*, including *‘ilm al ma`ani’* (science of meaning), *‘ilm al bayan* (science of figurative speech) and *‘ilm badi`* (science of the beautiful art). These sciences are the prop of the language and for which the grammatical semantics are transformed into explicit texture. The theory of *‘naZm’* in its simple explanation by Al-Jurjani refers to the processes through which the macro-structures become semiotic structures to fit the grammatical semantics of the language for pragmatic

purposes. It is obvious when the poet selects the elements of his/her poem from the figurative language, such as trope, metonymy and other rhetorical devices, the meaning of meaning remains the essence of understanding the significance of '*naZm*' in literary works.

6.3.2 Interpretation and the notion of discourse analysis

Al-Jurjani's theory of '*naZm*' provides the text user with descriptive tools which reconstruct the syntax and semantics of texts. Despite the purely syntactic approach by Al-Jurjani, the justification for these procedures of substitution is essentially of a semantic nature. Al-Jurjani's theory of '*naZm*' establishes the devices that are necessary for describing a connected piece of writing or talking through the notion of discourse analysis. The excellence of the notion of discourse analysis lies in the possibility of distinguishing between acceptable sequences of sentences and the random accumulation of disconnected sentences. It enables the reader and the user to achieve a proper analysis of discourse among several possible ones. It is clear that the theory of Arabic criticism has reached its highest degree of technicality with Al-Jurjani who is concerned with the two poles of the literary message: the sender and the receiver. He is also concerned with the literary message itself, where he believed that it is a sort of dramatic art that pleads through the use of trope and metonymy to create a special world. This viewpoint sheds light on the notion of '*naZm*' that is established in all types of text, in conformity with the macro-structures in the producer's intellect and arranged in accordance with the same arrangement in the mind. It is not easy to discover fully the meaning of meaning of literary genres. The challenge beyond this point is that every individual arranges the meaning as he/she views it. The distinctive '*naZm*' in literary works or others uses every possibility in rhetorical devices.

6.4 Al-Qartajani's approach and the theory of '*naZm*'

Al-Qartajani was very keen on the necessity of remoteness from the superficiality of style and the use of grammatical performance with its monotony. He reported, "It is also better to consider the variety of utterance from the direction of the arrangements that occur in its phrases and what it points out in all positions. It (utterance) should be kept away from the '*tawaTu*' (secret understanding) and the '*tashabuh*' (resemblance). The utterance should be taken from every source until it appears new and far from the repetition to be the

most appealing and the most acceptable. To have the possibility to do this, you should know how to distribute the phrases and the positions of their arrangement including what these phrases indicate. You should be equipped with the clear sightedness of the construction of the utterance and its different source references” (Al-Qartajani, 1966:16 [author’s translation]).

Al-Qartajani dealt with the issue of artistic performance in detail and did not confine it to the sentence and its transfer rules such as ‘*taqdi`m wa ta`khi`r*’ (‘anteposition’ and ‘postposition’). Instead, he discussed ‘*al-maHasin at-ta`li`fiya*’ (the beauties of composition) and ‘*al-Siyagha al-mustaHsana al-balaghiya*’ (excellent forms of rhetoric). He rejected the idea that the linguistic performance should be confined to the sentence. This is shown in his discussion about ‘*al-aqawi`l ash-shi`riya*’ (the poetic utterances). Al-Qartajani believed that “the poetic utterance leaves a strong, splendid impression from where the words are chosen excellently and are ordered appropriately” (Al-Qartajani, 1966:16 [author’s translation]).

Al-Qartajani highlighted the importance of selecting and marshalling the available material in order to effect the purpose. The producer has to select what is pertinent and cogent. This selected material must be put in some order. Al-Qartajani was concerned with the strategic planning, based on artistic value, of the whole composition. He began to appreciate the status of the beauty in individual words within his approach towards the notion of artistic performance. He reported, “You should know that the category of the word which is beautiful and communicative in its order with the other words in the utterances establishes the creative pictures”. He went on as follows: “the utterance is as the picture, if it is badly coloured and mismatched, the viewer’s eye rejects it and will not pay special attention to it. Yet, it underlies a good planning. Similarly, the bad words and the repulsive composition hurt the sense of hearing when they are put in improper order. It is thus becoming necessary in the art of composition to select the words and to regulate their order thoroughly” (Al-Qartajani, 1966:129 [author’s translation]).

6.4.1 Form, content and image as pillars of artistic performance

Al-Qartajani takes the reader’s attention to the notion of ‘*naZm*’ within a fairly long piece of connected discourse (text). The long piece (text) has more parts and it is easier to

discern how important it is to arrange many parts in such a way as to achieve maximum unity and full effectiveness. He considered three important units of artistic performance within which the content should be formulated according to the imagery. The Qur'an makes extensive use of illustrations and imagery, thus adding beauty, life and colour to plain words as in sura 22:2 *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا* 22:2 “On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) will see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them) [sic]. Al-Qartajani warned: “what the meaning implicates is that some connotations are driven from the aversion of understanding to the aspects of probabilities.” Or “it might be confined to recognizing some parts of the meaning or perceiving it through a reference that contains common characteristics.” Or “It might be built on a fore part of the utterance that had no attention after its confines to the scope on which it was formed” (Al-Qartajani, 1966:222 [author's translation]). He discussed the necessity of ‘*husn al-ta'lif Wa tala'mohu*’ (the excellence of arrangement and its appropriateness). He did not confine the notion of appropriateness to the construction in general but he considered the word and its morphology, phonology and its derivatives that generate the embellishments. He also took into account the symmetrical and rhythmical patterns of the form.

Al-Qartajani explained kinds of appropriateness: “appropriateness of the letters of word, appropriateness of a word to one another, appropriateness of a sentence to one another in a certain order that carries the notions of lightness and harmony. The notion of appropriateness refers to the equal utterances in the usage on condition that one utterance has ‘*ibtidhal*’ (triteness) or ‘*Hawshiyah*’ (commonplaceness) and another utterance has ‘*nudrah*’ (rarity) of use or unusual usage. The notion of appropriateness explains the proportioned characteristics of the words, in the sense that the word should be derived from the other word with mutual variation of the meaning within one aspect or more. The utterance is thus well proportioned, rhythmically balanced and its divisions are sound judgment. The notion of appropriateness also necessitates that the words which are selected in a text should fit the situation, the occasion and the purpose” (Al-Qartajani, 1966:222 [author's translation]).

6.4.2 Manner of distributing the meanings

Al-Qartajani recognized the issue of '*nasaq al-ada*' (the arrangement of performance) and '*faniyat al-bena*' (the art of construction). This kind of effectiveness is maintained in the Qur'an. The Qur'an describes those who spend for God's sake rather than boast through imagery and distributing the meanings in surah 2:265-6 *ومثل الذين ينفقون أموالهم ابتغاء مرضات الله وتثبيتاً من أنفسهم كمثل جنة بربوة أصابها وابل فأتت أكلها ضعفين فإن أصابها وابل فطل والله بما تعلمون بصير أيود أحدكم أن تكون له جنة من نخيل وأعناب تجري من تحتها الأنهار له فيها من كل الثمرات وأصابه الكبر وله ذرية ضعفاء* "And the likeness of those who spend their wealth seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and it receives not heavy rain, light moisture sufficeth it, Allah seeth well whatever ye do. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look, after themselves)-that it should be caught in a whirlwind, with fire therein and be burnt up? Thus doth Allah make clear to you (His) signs; that you may consider" [sic]. Al-Qartajani considered that "the notion of the distribution of meaning is closely related to the creativity of the producer. It is the intellectual matter that creates the images in the utterance and causes the variety of ways of composition in some sort of arrangement such as the process of '*isnad*' (predication or the predicative situation). It is the theory that takes into account not only the utterance itself, but also its relation to the communicative situation within which it is uttered" (ibid, 1966:16 [author's translation]).

Al-Qartajani explained his viewpoint "As you relate the one thing to the other with regard to qualifying it or informing about it". He continued to realize "the declension movement is not available outside the intellect" because the thing that is outside the intellect is either a proof of the thing by another thing or the thing is not related to another thing. As a result, it may be in anteposition, postposition or sort of distribution in the phrase may be declined. These things are available only in the intellect" (Al-Qartajani, 1966:16 [author's translation]).

6.5 The inimitability and rhetoric in the Qur'anic text

The aim of these paragraphs is to raise awareness of the issue of inimitability of the Qur'an and to identify the results of this study on the notions of text, texture, textuality on one hand and the notion of context and its related theories on the other hand for the purpose of effective and efficient translation. It is certain that the rhetorical inimitability of the Qur'anic text was never the issue of difference or conflict among the Islamic schools. But, on the other hand, there have been arguments in generation after generation. The argument in the classical period was whether is rhetoric the whole matter in the issue of inimitability or is there any other aspect? The argument in modern times reflects how the reader understands the inimitable coherence of the Qur'an, specifically the Western scholars of the Qur'an who lack the linguistic understanding of Arabic and its stylistics on one hand and lose the authentic taste of its natural quality on the other hand. It is worth mentioning that of the inimitability of the Qur'an remains the object of research for scholars, generation after generation. Yet, it remains the wide area and the generous place of origin, that is to say, the more a generation of scholars thought they reached its climax the more new horizons extended far beyond any goal, or ambition of higher standing than the researchers' capacities.

The present study reflects the importance of acquiring the knowledge of aspects of inimitability of the Qur'anic text and gives priority to the issue of '*naZm*' that embraces the seven standards of textuality (de Beaugrande, 1981) and illustrates the close relationship between the text and its context. It is essential to pursue the notion of texture as viewed by Muslim scholars where the principle of '*naZm*' is indispensable. Several arguments are presented to show that the Qur'an text is marked by '*naZm*'. The present study tries to isolate the views found in the works of Muslim writers from 4th/10th to 13th/19th centuries for the purpose of illustrating each type of '*naZm*'. Thus the complementarities of the various approaches to the notion of '*naZm*' are inevitable.

It should be stated that the theory of '*naZm*' becomes somewhat independent of the issue of '*I'jaz*' and a subject of interest in itself. It is significant to re-read the Qur'anic '*naZm*' in the light of contemporary theories and their terminologies for the modern text-

user. The technique adopted is to gather first the knowledge of isolated pronouncements of the notion of Qur'anic inimitability, then to furnish an integrated view that throws new light on understanding and persuasion by placing every Qur'anic verse in an inescapable context that helps in interpretation and translation. At the time of revelation, Arabs who were considered to be experts in the skills and arts of the Arabic language were astounded by its clarity and unsurpassed beauty. Their challenge came to an end when they failed to compose anything to defy it. The inimitability of the Qur'an is thus repeatedly emphasized in the Holy Book itself as in surah 2:23 *وان كنتم في ريب مما نزلنا على عبدنا فاتوا*

“And if you are in doubt as to what We have revealed unto Our servant, then produce a sura like unto it; and call your witnesses beside Allah if you are truthful” [sic]. A yet stronger challenge occurs in another surah 10:38 *أم يقولون افتراه قل فاتوا بسورة مثله وادعوا من*

استطعت من دون الله ان كنتم صادقين “Or say they: He has invented it? Say: Then bring a Sura like unto it, and call (for help) on all you can beside Allah, if you are truthful” [sic]. Therefore, the issue of ‘*I'jaz*’ is still presented to successive generations with the following question: why did Arabs become exasperated by their inability to match its diction or exquisitely expressed meanings even though the Qur'an was sent in their language?

It is well known that the Arabic language was at that time in its glory with a very high degree of purity and far from any blend with other languages. In spite of that, the Qur'anic text surprised the readers with its inimitable texture that brings out the subtleties of thought and niceties of expression. The point is then: how does the reader, especially the target reader, deal with the nature of the Qur'anic texts and styles? The answer may be represented within the notion of ‘*naZm*’ that links text and context. The theory of ‘*naZm*’ within its new perspectives in textlinguistics provides the only key to the proper understanding of the Qur'anic messages and their essential meanings, though not all modern scholars use expressions such as ‘*naZm*’. Those modern scholars are concerned with the issue of ‘*naZm*’ in its essential sense and they try to see the Qur'an as a work marked by the seven standards of textuality and illustrated by the theories of context.

6.6 Qur'anic naZm and Arab rhetoricians

It is noted that scholars such as Al-KhaTabi (319-388/931-998), Baqillani (338-403/950-1013) and Zamakhshari (467-538/1075-1144), Razi (305-370/917-980) and Syuti (849-911/1445-1505) restricted their discussion almost exclusively to Qur'anic examples. Their basic idea is that the notion of 'naZm' constitutes 'balagha' and 'balagha' explains Qur'anic 'I'jaz'. The notion of 'naZm' is seen with Baqillani to be more complex as he tries to elucidate the Qur'anic naZm in terms of 'badi' (branch of Arabic rhetoric, dealing with figures of speech). He attempts to show that the Qur'an is free from the imperfection that marks Arabic poetry. Zamakhshari presupposes, on the reader's part, a much keener understanding of Arabic grammar and rhetoric than do KhaTabi and Baqillani. He claimed that the reader is able to evaluate how the Qur'an, through the study of grammar and rhetoric, exceeds the highest standards of human eloquence. However, on the other hand, the three scholars define 'naZm' as some kind of relationship between words used, meaning intended, and they all try to prove that, in establishing such a relationship, the Qur'an far excels any other discourse as in surah 11:44 وقيل يا أرض ابلعي ماءك ويا سماء أقلعي "And it was said: O earth! Swallow thy water and, O sky! Be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrong-doing folk!" [sic].

It is evident that the three scholars marked the establishment of 'nazm' as a significant approach for understanding, analyzing and interpreting the Qur'anic text. Al-Jurjani remains the most skilful rhetorician in relation to the theory of 'naZm' but, on the other hand, it is noted that Al-Jurjani had power over the concept of 'naZm' in which he defended the issue of the inimitability of the Qur'anic text. Al-Jurjani realized that the issue of 'I'jaz' of the Qur'anic text should not be considered within the issues of form and meaning. He explained that the words and the meanings are within the reach of all common people. He also considered that the search for metaphor, metonym or any other figure of speech is not adequate to discuss the issue of 'I'jaz' of the Qur'anic text.

On the other hand, Al-Jurjani concentrated on the concept of 'naZm' and excelled over the scattered understanding as found in Baqillani's comment: "'naZm' of the Qur'anic utterance incorporates no contrast in all aspects of its familiarity, violation, disjunction,

conjunction, beginning, conclusion and every way or approach it follows” (Baqillani, 1954: 206). He went on to report, “This all emerges when contemplating its system with its astonished meanings and its legislations.” (ibid, 1954: 203 [author’s translation]). He then concludes, “Can any human produce such ‘*nazm*’ ?” In addition, he extends his conclusion enquiring, “Do you manage to know the appropriateness of such utterances or feel the harmony within its system? How can human beings then be guided to compose such meanings or such words?” (ibid, 1954: 200 [author’s translation]).

Al-Romany embarked on the notion of ‘*nazm*’ in the same way that Baqillani did. He said, “There are categories with regard to the excellence of utterances. The high-ranking category includes the excellence of the arrangement of the phrase until it becomes charming to the ear, easy on the tongue, acceptable to the soul and appropriate to the requirement of situation. The whole text of the Qur’an represents the maximum excellence of eloquence” (Al-Romany, 1934: 27 [author’s translation]).

6.7 Style and different points of view

Style is a highly complex phenomenon that can be viewed from different points of view. Enkvist (1964) stated, “Style is as a shell surrounding a pre-existing core of thought or expression; as the choice between alternative expressions; as a set of individual characteristics; as deviation from a norm; as a set of collective characteristics; and as those relations among linguistic entities that are stable in terms of wider spans of text than the sentence” (Enkvist, 1964: 12).

Such definitions are useful enough in the present investigation into the stylistic informativity of reference-switching and its related differences in the use of language to the social, technical, rhetorical or aesthetic functions that it serves. Secondly, these definitions help us to “separate the unique and inimitable features of a given style from among all the other features necessarily present in our text” (Enkvist, 1964: 18).

According to Barthes (1971b), two semiotic dichotomies have traditionally determined the concept of style: content vs. form and code vs. message (style as a deviation of the message from the coded norm). He added, “in both cases, style is connected with some semiotic difference, be it an addition or a deviation”. Fricke (1981) has assumed a norm against which the stylistic feature is a deviation. Riffaterre (1959; 1971) has argued

that only the context or the semiotic function establishes such a norm. Enkvist (1973) has postulated a neutral or stylistically unmarked Zero degree level of language (cf Enkvist 1973:15). Todorov (1970: 226) has rejected the norm-deviation dichotomy altogether in order to describe the style autonomously as “the internal characteristics of a type of discourse”.

The present study seeks to establish such frames of reference in defining both the norm and the deviations in concrete and operational terms, as this yields a meaningful background for the text and the feature under analysis. Gregory (1964:102) confirms “All concepts of style involve a consciousness of norms and the possibility of departures from them”. Ibn Jeni considers that there are necessary requirements in departing from the norm. He was ahead of his time when modern linguistics introduced its new concept, deviation, to explain the stylistic features through the rhetorical modes to attain the socio-cultural or psychological goals. If Ibn Jeni coined the concept of ‘*shaja`at al-arabiyya*’ (the daring nature of the Arabic language) to celebrate the deviation that produces the versatility and novelty of stylistic informativity, he uses a new recent concept, ‘*inkhiraq*’ (violation of mores; against common usage) in another position when he explains the issue of ‘*udul*’ (shift) in the sentence construction (cited from *al-khasa`is*, p. 360 [author’s translation]). These concepts of deviation, violation from common usage and other relative terms will be tackled in detail when discussing stylistic features, reference-switching in general and its use in the Qur’anic texts in particular in chapters seven and nine that will focus on the viewpoints of rhetoricians, exegetes, text linguists and link this feature to stylistic research.

Al-Zayat (1945), the Arab writer, discussed the characteristics of style and particularized three of them. Al-Zayat viewed style and its contribution to effective discourse in terms of the notions of terseness and appropriateness that not only facilitate communication for the audience but can also enhance the persuasive value of the discourse. These are ‘*al-wajaza*’ (terseness) and ‘*al-tala`um*’ (appropriateness) and ‘*al-jeda*’ (novelty). The essence of novelty lies in the choice of the new word and the unusual usage. Al-Qartajani (1966) states that “Style is a shape that is attained by composing the meanings and ‘*nazm*’ is a shape which is attained by arranging the words”. He goes on to say, “Style is within meanings as ‘*naZm*’ is within words. The excellence of continuity, proportion, agreeable treatment in the transition from one position to another, the transfer from one

purpose to another must be considered in style. On the other hand, 'naZm' reveals the excellence of continuity of related words and phrases in addition to the consideration of occasion and the agreeableness of transition" (*Al-Minhaj*, p. 364 [author's translation]).

6.8 Al-Khafaji and the style of the Qur'an

Al-Khafaji states that "The lexical items of the Qur'an are clear and apparent but the explanation (tafsi'r) encounters the ambiguity of meaning in relation to the syntactic constructions rather than the lexical words because the meaning of the lexical item is incorporated in the construction and has its own shape as manifested in surah 7:40 when the Qur'an affirms the impossibility of the disbelievers' entry into paradise ان الذين كذبوا بآياتنا واستكبروا عنها لا تفتح لهم ابواب السماء و لا يدخلون الجنة حتى يلج الجمل في سم الخياط و كذلك نجزي المجرمين "To those who reject Our Signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the Garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin" [sic]. It is more remarkable that the lexical items by which the declarative statement is structured should be considered with the other relative structures and this requires deduction and interpretation. This is not only inclusive to the Qur'anic texts, but there are also similar texts in which the lexical items are understood but if they are incorporated into syntactical structures, these lexical items require deduction, interpretation and explanation to be understood" (*Sir al-faSaHa*, p. 116 [author's translation]).

It is noted that Al-Khafaji recognized style in its syntactic constructions which are meaningful from the semanticity of the lexical words that shed new meanings as they suddenly originate. This production is reflected into the distinctive syntactic pattern. Al-Khafaji reports, "when the lexical item is composed with the other item, its construction gains such new characteristics arising from the advantages of the composition that the receiver considers it as if these lexical items were not in its individual case" (*Sir al-faSaHa*, p. 116 [author's translation]).

6.9 'NaZm' and style in relation to the concepts of genre and register

Some rhetoricians cast a casual glance at what is called 'naZm' in which they refer to the beauty of stacking the words close together to be firmly joined. On the other hand, it

is viewed that the nature of the tenor, the way of handling the topic (mode) and the varying field (the development of the topic or field), - all these elements - cause or create the various excellent renditions of the literary art.

It is worthwhile reporting at this point that it is useless to adopt a standardized method to be applied to different styles. The evidence is clear within Al-JaHiZ's statement when he asserted "The best utterance is when its littleness is more sufficient and adequate than its multitude; its meaning is apparent with its word (Al-JaHiZ, 1961:171[author's translation]). This statement may be invalid in another situation because if a situation needs the economy of words, another situation requires '*iTnab*' (verbosity). It can thus be considered that the literary genres become numerous and the registers are affected by different integrated cultures. Therefore, it necessary to investigate register within its genre and this will help to stop the vicious circle that starts the rotation to move from the word to the sentence and vice versa.

It can also be understood that the literary art, generally speaking, is to be evaluated on the basis of its system which is made up of several individual components. The approach of its producer can be analyzed in accordance with its appropriateness to its content. The mutual assistance of the different elements that shape the general performance of the literary art should be considered. This performance is beautified by the relative sentences together. The interactive word should be with its context and the fashioning of the style should be with its content.

6.10 Summary of the chapter

This chapter is intended to demonstrate the Arabic notions of '*naZm*', '*I'jaz*', and stylistic notions as a means of discovering the expressionistic values in wording with translating the Qur'anic text in mind. It also endeavours to present a coherent realistic art of composition - an adaptation of the classical rhetoricians, (e.g. Al-JaHiZ, Al-Jurjani, Al-`Askari and others) the men from whom the classical system was inherited. On the other hand, style has been approached in terms of different elements in the process of understanding the stylistic feature, reference switching, under the present research in the next chapter.

Chapter 7

Reference-switching

Brilliant style does not only involve the choice of forms, their homogeneousness and their arrangement in a way in which the meaning is marked, but the brilliance also depends on colouring the style between '*khabari*' (informative) and '*insha`iy*' (performative) patterns. The informative style is unique in making meanings, and building text, in addition to displaying the intended purpose. Performative style has the same main themes. It produces the meanings in a text and makes the texture that achieves the purposes beyond the text. However, the observance of one style or one tone weakens the text and turns it into something dull affecting the text receiver with indifference. These approaches add value to the literary form, which results in excellence of performance and has major effect. But the feeling of the general harmony of a text rests on powerful meditation and internal awareness when moving from the whole to a part or from one part to another. The mechanics of transition within a style, such as reference-switching, show that style is a linguistic artifice that demonstrates the author's control of the reader's perception - focus, survey and scanning of relationship. The language in style encourages the receiver to perceive carefully and relevantly. It "creates an impression that a receiver gains of events moving rapidly or slowly, in a continuous chain or isolated segments" (Fowler, 1974:127).

7.1 The technical definition of the term '*iltifat*' and its condition

Zamakhshari (538/1143) in his *tafsi`r, al-kashshaf*, states that '*iltifat*' (reference-switching) is a well-known feature in the Arabic language and well-established in pre-Islamic poetry. It is a very old feature in the Arabic language and is still used in modern Arabic (cited from *al-kashshaf*, 4:45 [author's translation]). The term was clearly understood by the earlier grammarians and linguists. Al-Mu`Saly, the Arab rhetorician, narrated Al-Asma`i's question to him "Do you know the *iltifat* that the poet, Jarir, used in the following verse from his poem?"

اتنسى اذ تودعنا سليمي يعود بشامة؟ سقى البشام

"Do you forget when Sulaima bid us farewell at the basham (balsam). May the basham be watered abundantly!". Al-Asma`i then commented "Do you not see him (Jarir) turning back to his verses (instead of continuing to compose new verses)

when he turned to (iltifat ila-الانتفت الى) the basham? (cited from *Ibn Rashiq*, 1972, pp. 37-8). It is thus noted that if Al-Asma'i (216/831) did not explicitly define 'iltifat' the evidence that he introduced indicates his recognition of the linguistic meaning of the concept of 'iltifat'.

Then 'iltifat' became a technical term with Al-Mubarrad (285/898) when he commented "The Arabs in their discourses leave addressing the absent (third person) to addressing the present (second person) or to the speaker (the first person) and addressing the second person to addressing the third person" (cited from Al-Mubarrad, *Al-Kamil fi al-lugha wa al-adab*, p. 23 [author's translation]). In his commentary Al-Mubarrad defines 'iltifat' and takes it out of the notion of generalization. He defines it by colouring the discourse with the transition of style from one form to another. Zarkashi (794/1391) defined 'iltifat' as "the change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew his interest, and to keep his mind from boredom and frustration, through having the one mode continuously at his ear", on condition that "the pronoun in the person/thing one turns to should refer to the same person/thing from which one turned". He also stressed, "Each of the first, second and third persons has its appropriate context in which it is used. The general opinion is that 'iltifat' is a transition from one of them to another after using the first." (*Al-Burhan*, III, pp. 314-15 [author's translation]). Al-Sakkaki (626h/1228) extended the definition and said "It is either this or it is using one in a place where another ought to have been used." (*Al-Burhan*, III, pp. 314-15 [author's translation]). The example of this is clear when using the perfect tense to denote the future in surah 16:1 "أتى أمر الله فلا تستعجلوه سبحانه وتعالى عما يشركون" "The commandment of Allah has come to pass, so do not hasten it. Exalted is He and high above what they associate with Him" [sic].

Al-Sakkaki's skill becomes evident when he shifts 'iltifat' from 'ilm- al-badi' (figures of speech) to 'ilm-al ma`ani' (the science of meaning) for 'ilm al-ma`ani' is concerned with the requirement of the situation in the construction. He also extended 'iltifat', to another feature, 'al-tajri`d' (abstraction) (*Miftah Al-`ulum*, pp. 86-7 [author's translation]).

Ibn al-Athir (637/1239) recognized the concept of 'iltifat' and viewed it as the essence of 'ilm- al-bayan'. He reported, "He who is attired in the knowledge of 'bayan' (metaphoric language) has to recognize that the shift or the transition from one form to another form is for a special characteristic or necessary quality" (*Al-Mathal al-Sa`ir*:

two, pp. 170-1[author's translation]). He also considered that "there is no control of the criteria that lead to the use of *'iltifat'* in speech but it (*iltifat*) occurs according to its positions in rhetoric and its resources in discourse. The observer (receiver) realizes the excellence of the positions of *'iltifat'* only when he observes each position in which *iltifat* is used and then he appreciates its rhetoric in addition to the position itself" (*Al-Mathal Al-Sa'ir*: two, p. 173 [author's translation]). He concluded again, "the shift from one form to another is only done for some special reason that requires it" (*Al-Mathal al-sa'ir*, II, 14 [author's translation]).

Al-'Alawi's (749) definition of *'iltifat'* includes different linguistic functions such as *i'tiraD'* (parenthesis), emendation *'istidrak'* (emendation), reversion *'al-'aks'* (reversion), *'al-tabdi'l'* (alteration), *'al-takmi'l'* (consummation) in the sense that these functions are established on the transition from style to style or from meaning to meaning (*Al-TiraZ*: two, p. 132 [author's translation]).

7.2 Types of *iltifat*

Arab rhetoricians, with varying opinions, classified this feature of style under these headings:

- (1) Transition in person, between first, second, third person.
- (2) Transition in number, between singular, dual, plural.
- (3) Transition in addressee
- (4) Transition in the tense of the verb
- (5) Transition in case marker
- (6) Transition using noun in place of pronoun

As shown above, there is a common feature among all types which is the departure of utterance from the norm, which the Arab coined as: *'khuruj al-kalam `ala muqtaDa al-Zahir'*

Arab rhetoricians discussed the first type of *iltifat*, change in persons, thoroughly to the extent that some of them stopped there, and subdivided it into these sections:

- Transition from 3rd to 1st person
- Transition from 1st to 3rd person
- Transition from 3rd to 2nd person
- Transition from 2nd to 3rd person
- Transition from 1st to 2nd person
- Transition from 2nd to 3rd person

7.3 The distinction between ‘*iltifat*’ and non-‘*iltifat*’

It is noted there is *iltifat* in surah 76. Al-Insan: 21-22...

وسقاهم رهم شرابا طهورا. ان هذا كان لكم جزاء وكان سعيكم مشكورا

“and their Lord gave them a purifying drink.” Indeed, this was for you a reward, and your endeavour has been thanked”[sic]. The sudden change that took place in the use of the second person (you) instead of the third person (them), which is supposedly used in the discourse, produces ‘*iltifat*’ for rhetorical benefit. It is also noted that there is no *iltifat* (reference-switching) in the following surah 20:72-73

فاقض ما انت قاض انما تقضى هذه الحياة الدنيا. انا آمننا بربنا ليغفر لنا خطايانا وما أكرهتنا عليه من السحر والله خير وأبقى

“So decree whatever (you) decree, you can only sentence for this worldly life. Verily we have believed in (our) Lord that He may forgive us our sins and what you compelled us of magic. And Allah is better and more lasting” [sic]. There are two different pronouns used in the above text where the transition takes place between them. Though the first pronoun in the first sentence is a second person (you) and the second pronoun in the last sentence is first person (we), they do not refer to the same referent and consequently are not ‘*iltifat*’.

It is worth mentioning that the use of ‘*iltifat*’ and its forms without urgency of the requirements of the situation is a kind of unnaturalness of manner. Arab rhetoricians also stressed that using ‘*iltifat*’ in an inappropriate position is loading the utterance (speech) to no purpose. Al-Jurjani stated, “If ‘*iltifat*’ continues to be seen outwardly, the pronominal references (pronouns) are mixed up; for example, the third person (absent) is not separate from the first person and the second person would not be marked.” He also drew the attention to the fact that “*iltifat* has its permitted, conceivable position and its remote locality. Between the two situations there are minute and hidden points” (*Al-wasaTa bayna Al-Mutanabi wa khusumuhu*, pp. 446-49 [author’s translation]).

7.4 The significance of the study of the departure from the norm

It is fair to point out that the informativity model is not exclusively a contribution from modern linguistic studies. Classical rhetoricians were always aware of the values related to deviating from norms, or, as the modern stylists termed foregrounding, defamiliarization. Deviation devices in Arabic classical rhetoric were explained in terms of rhetorical effects that go beyond the merely cosmetic. Arab rhetoricians dealt with the notions of norm, deviation, the marked and the unmarked. They also concentrated on the motivation behind departures from the expected,

“searching for the whys and wherefores in the infinite creativity of meaning construction” (Hatim, 1997:113).

After dealing with various types of transition, it can be seen that all Arab rhetoricians treated the theory underpinning the whole notion of textuality, including informativity, in terms of the stylistic device called *'iltifat'* under the heading: *khuruj al-kalam 'ala muqtaDa'l-Zahir* (departure from what is normally expected). Moreover, rhetoricians such as Qazwini, Subki and Hashimi tackled the use of a noun in place of a pronoun as *'iltifat'*. Zarkashi (794/1391) defines transition in case markers as *'iltifat'*. Accordingly, the similar linguistic features sharing *'iltifat'* in its nature as some rhetoricians labelled, *yaqrub min al-iltifat naql al-kalam ila ghayrih* (the transition of one utterance to another is near to iltifat) are related to iltifat.

It is evident then that *'iltifat'* does not only reform itself in a new presentation or new production but it also makes things around it new and then creates the new disposition which produces another, or side, arrangement of text. This important issue in Arabic rhetoric is also called *'al-'udul'*, the shift that represents the process of observing the utterance's deviation from its familiar and ideal arrangement. It is the concept of violation that takes place in the fashioning and by which the quality of the style can be recognized. The concept of *'al-'udul'* (violation) takes its importance from the stylists and the rhetoricians who centred their objects on the violation of the regularity in the texture of text

Thus, the second level of the language was their focus where its original and creative standard relied on penetrating the ideality of arrangement. This of course does not mean that the rhetoricians denied or rejected the ideal level of arrangement of the utterance (speech) on which the linguists and the grammarians focused. On the other hand, it confirms the recognition of the rhetoricians of the worth and conviction regarding the ideal level where they view it as the virtual background beyond the artistic fashioning by which the process of *'al-'udul'* (shift) can be measured or compared. As a result, rhetoricians endeavoured to draw attention to the importance of this regular level of the arrangement in their comments as being “the origin of the meaning”, “the origin of speech”, “taking care of the originality”. However, their reliance on this originality does not leave behind the mere reference to it because it lacks, in their view, any artistic value. Consequently, if the grammarian is concerned with the origin of the meaning, the rhetorician starts his proceeding beyond this advantage to the aesthetic elements (RaDi in the linguistic theory of Arabic criticism. pp. 206-7 [author's translation])

From this perspective, it could be reported that *'ilm al- mani'* in Arabic rhetoric concentrates on the issue of *'al'-udul'*. This transition represents the suggestive energies within the style, especially the definition of *'ilm al-ma`ani'* which is mainly established after consideration of the previous two levels of the language. The modes of the Arabic form are recognized within *'ilm-al-ma`ani'*. These modes make the word appropriate to the requirements of the situation.

Accordingly, the objects of the science of meaning necessitate the abstention of performance of speech on the origin. These objects are based on the notion of violation in the language from its familiar usage. It disregards the external surface of the utterance to reach its naturalness which depends on a virtual ideal form, derives its features from the grammarians valuations and their interpretations, gains its aesthetic colour, communicates the meaning, makes it colourful, links it with the status, the condition of the addressee in most situations and the state of the speaker in a few situations where this mode affects parts of the nominal sentence, the verbal sentence, the informative and performative sentences. Besides all these qualities, the resulting varieties of the formulas appear in high level artistic patterns. The present research on *'iltifat'* represents the notion of violation of the ideal level of the utterance relying on the Arab rhetoricians' insights, together with those made available to the reader by modern text linguistics. The next paragraphs will explore the rhetorical thinking behind the textual phenomenon of reference-switching.

7.5 The function of *'iltifat'* in the Qur'an

It would not be correct to assume that this style is exclusive to the Qur'an, though it is an important feature of Qur'anic style. In his quotation to Imru'al-Qays's lines about his long sleepless night, Zamakhshari confirmed the use of this stylistic feature in the pre-Islamic era. On the other hand, it would be more appropriate to prove that "this feature is employed far more extensively in the Qur'an and in more variation than did Arabic poetry" (Abdel Haleem, 1999:185).

It is crucial to point out through the books of *'balagha'* that most, if not all, examples of *'iltifat'* in the Qur'an are to be found in the Meccan period of the Divine revelation. Therefore, the rhetorical purposes within the dynamic quality of styles are needed. Consequently, this feature does not occur haphazardly in the Qur'an but it follows an effective pattern. This urges the present research to evaluate this feature and its implications for the society and humanity where language style is so closely tied to

roles, status and attitudes and from there this stylistic feature and its acquisitions can be viewed beside the contentions they support.

This feature sheds light on the appropriate style of discourse, the kind of argument that prevailed at the time of revelation where the Qur'an considered the condition of the addressed once it became milder in the discourse and when it became inflexible with those disbelievers who insisted on their godlessness, or atheism. With such effective style (reference-switching), the Qur'an opened the humans' eyes to the secrets of their souls as an evidence of the truth and turned their attention to the universe and its proofs of the existence of God. The Qur'an launched a serious attack on paganism and the uncertainties which the Meccan people used as an excuse, or as a means of justification, to be disbelievers. The Qur'an argued with them on the fundamental truth and the visible things then led them beyond these to believe in the oneness of God and the Day of Resurrection, then the acceptance of revelation and what it included of God's guidance.

Thus, '*iltifat*' has been one of the styles employed for the successful argument which the Qur'an established to guide humanity in the right way. The powerful discourse is so influential that the reader feels no incoherence in the text but perfect communication; the beautiful harmony and the significant coherence are the sources of his attraction to the Qur'anic text. The discourse with the people at Mecca contained special aspects and linguistic secrets which could not be recognized but by the skilful in their eloquence. Moreover, the discourse has treated and uprooted the worst beliefs and the social habits for the right ones which cannot be established except on such styles. Then interpretations within '*iltifat*' based on the semiotic system of the Arabic language are introduced to allow the reader to consider the appropriacy or inappropriacy of different linguistic choices in relation to their contexts of use.

Under these circumstances, the study requires an interdisciplinary approach. The decisive approach has to be the semiotic one because the semiotic aspect constitutes the essence of language as an instrument of communication and an instrument of thought. Thus, '*iltifat*' aims at the psychological persuasion to grasp the intended meanings of the utterance in its effective artistic fashion. This new unfamiliar linguistic construction is the result of a new linguistic fact. It draws one to discover the pretext in investigating what is hidden and what is clear in the utterance. The factors of clarification or revelation and surprise sprang from the intermingling between the familiar and the unfamiliar aspects of this style. Clarification is obtained from the linguistic arrangement

and the surprise is poured out from the psychological pleasure which can be drawn from the change of style in the utterance.

In short, the motivation behind reference-switching in Qur'anic discourse can generally be seen in terms of a number of functions performed by each type of occurrence that relates the rhetorical purposes and their linguistic realization, together with underlying motivations. These functions will be demonstrated when dealing with the analysis of each type of reference-switching in the Qur'anic discourse that underscores and specifies certain concepts. It is worth to hinting that this chapter is organized by problem area rather than by technique. This allows the overlap in different linguistic, pragmatic, rhetorical, semiotic and psychological ideas and different approaches to be presented, and facilitates the comparison of the different techniques.

7.6 The pragmatic aspect of '*iltifat*'

The examples of '*iltifat*' that will be investigated under the types of the stylistic model give a clear picture of the extent of the feature in the Qur'an within their pragmatic points. Ibn- Jinni represents those who concentrated on the pragmatic use of '*iltifat*'. He confirmed that "iltifat does not take place unless for reasons of achieving a purpose. It is not sufficient to limit the cause of transition from second person to third person as the rhetoricians repeated in their utterance, as it is a kind of language variety within the shift from one form to another. This may be said if the subject-matter lacks the intended purpose" (*Al-MuHtasib*, one: 145 [author's translation]).

Ibn Jinni did not hold the opinion that '*iltifat*' is used for renewing the hearer's activity, or that it is a kind of language use, but he considers it done for more important purpose rather than the variety in language use. He set new criteria in the rhetoric of '*iltifat*'. Accordingly, every grammatical shift or every departure from the norm showed the pragmatic, beneficial points and the powerful effect of iltifat. The shift is made for a special reason; otherwise, it is '*mumtani*' (inadmissible). Ibn Jinni in his book, *Al-KhaSa`is*, explained the use of '*iltifat*' in terms of the theory of politeness that constitutes the discourse on the deference of addressee for his/her being people of distinction. He continued, "That is why people leave using the second person to the third person in their discourses. The excuse of that in my opinion is that kings are not addressed by their names for glorification and exaltation. When people want to treat kings with deference, they avoid their common names to indirect use of the third person. For example, they say: "We ask His Majesty" (*Al-KhaSa`is*, two: 188 [author's translation]).

7.7 The effectiveness and the artistic value of '*iltifat*'

The change of style lends the text life. This transition in style produces the energies which endow the meanings with life and revive them. Thus, what is concluded from the issue of change of style is that it is not merely a matter of the correctness or the well-formedness of the sentences. It turns one's attention to the effectiveness and artistic performance value of '*iltifat*'.

The change of style embraces the conciseness and the appropriateness by means of the linguistic relationships for effectiveness in the situation and in order to reveal the underlying meaning. This effectiveness results from the transition in '*iltifat*' and the relationships that the intellect produces between them. This style opens the door to combine intellectual and emotional aspects. There is some sort of blending into the stylistic performance which carries intellectual persuasion and emotional effect. The style of '*iltifat*' is a process of new creative construction in the language in general and the internal language, which builds the new relationships between the words, in particular. Thus, this style adds a new existence to the ideal familiar arrangement that the grammarians and the linguists agreed with. This linguistic creation (*iltifat*) revives the language and enhances it. The theory of context is helpful at this point, where '*iltifat*' represents one of the elements that are necessary for connecting two contexts. These two contexts might be disconnected in a regular arrangement.

7.8 The feature of '*iltifat*' in the light of the sciences of '*balagha*'

The majority of rhetoricians considered '*iltifat*' under the umbrella of '*ilm al-badi*'. On the other hand, as it is a special arrangement of sentence construction, '*iltifat*' is regarded within '*ilm al-ma`ani*'. Al-Sakkaki might not have the right way when he considered '*iltifat*' out of '*ilm-al-ma`ani*'. He might also have recognized that '*iltifat*' is a linguistic disposition related to the construction itself and it is not an embellished addition or redundancy. Thus, Al-Sakkaki refuses to code or to establish the methods of '*iltifat*'. He believed that these methods do not attribute '*musnad ilayhi*' (the predicate) and the transition among the speaker (first person), the addressee (the second person), and the absent (the third person), takes place and this grammatical shift is called '*iltifat*'. Accordingly, Al-Qazwini has insignificant argument against Al-Sakkaki's opinion. Al-Qazwini believed that '*iltifat*' assigns the expression of the meaning in one of the three ways: speaking-addressing-absence after expressing the

meaning with different way of these. Consequently, Al-Sakkaki's explanation is general (Eid, 1979:151).

Al-Zamakhshari also considered it within *'ilm al-bayan'* which shows the artistic value of *'iltifat'*. This style involves a psychological movement within the contradictions and the interference of the opinions and the like in the writer's or the poet's unconsciousness which is reflected on his/her linguistic construction. The matter is not as Al-Zamakhshari claimed in his comment: "iltifat comes out of the speech to awaken the listener for the virtue and to fill him with delight by moving him from one discourse to another discourse" (Al-Kashshaf, 1:18 [author's translation]).

Ibn al-Athir was aware of the artistic value of *'iltifat'* and it is not as simple as Al-Zamakhshari viewed it. In reply to Al-Zamakhshari, Ibn al-Athir said "the matter is not as he (Al-Zamakhshari) mentioned because the switching in speech from one style to another style, if not delighting the listeners' activity and awakening them to the listening, is evidence of the listener's shift from a certain style so that he might transfer to another to find vivacity in listening. This is a depreciation in the speech because if the speech is perfect and beautiful, it is not boring" (*Al-Mathal al-sa'ir*, 2:167 [author's translation]). Ibn al-Athir's opinion about the rhetorical value of *'iltifat'* comes to light in this quotation: "What I have for this matter is that the transition from the second person to the third person does not take place except for a required benefit. This benefit is behind the transition from style to style but it is unlimited, unbounded, uncontrolled and infinite. For example, the switching from the third person to the second person is used for glorifying the status of the addressee and we have seen the same thing, though it is the opposite of the former kind, in the use of the switching from the second person to the third person. Hence, we have known that the necessary purpose of using this kind of speech, which employs different forms, is to draw attention to the intended meaning. This meaning is divided into branches or innumerable subdivisions and *'iltifat'* is caught in accordance with the order in which it takes place" (*Al-Mathal al-sa'ir*, 2:168 [author's translation]).

Although Al-Qartajani considered *'iltifat'* within the sections of *'ilm- badi'*, he is distinguished by his analysis and his understanding in which he believes that the linguistic arrangement in *'iltifat'* follows sensation and perception and it occurs to the mind intuitively. He calls it the striking, attentive and considerate picture, in the sense, the picture of iltifat. Hazm says "You should know the inclination when the speech from one direction to another or from one purpose to another, comes to the thought intuitively and the intellect, which regulates these references to every direction and

turns the speech, observes it” (Al-Minhaj, p. 219 [author’s translation]). He goes on to explain that the picture of ‘*iltifat*’ is when two irreproachable bodies of speech either in source or in purpose are gathered and one turns easily to the other without medium for the purpose of the process of changing from one to the other for the direction of the switching” (Al-Minhaj, p. 219 [author’s translation]).

It should be noted that analysis of ‘*iltifat*’ points out the observable artistic identification to the expressive performance and if this approach is applied to different kinds of style, the tiring that revolves round the sentence and fixes the eyes on the predicand ‘*al-musnad*’ and the predicate will vanish.

7.9 ‘*iltifat*’ and ideological point of view

Before discussing each type of ‘*iltifat*’ and examples from the Qur’anic texts, it is appropriate to highlight the relation between this stylistic feature and the notion of ideology. The style of ‘*iltifat*’ reflects the basic sense of ideology that is simply the system of beliefs, values and categories by reference to which a person or a society comprehends the world” (Fowler, 1974:130). The modern linguistic phrase ‘point of view’ on the ideological plane explains why this style gains an argumentative and dynamic structure. It possesses a plural ideological structure that creates the interaction in some conflicting relationship.

Thus, the style is not, however, distinguished in a haphazard fashion but systematically patterned in certain areas of structure. It uses personal pronouns, number, addressee, tense and case marker in an odd way. It is observed that each consistent oddity in these structures changes the style gradually to express ideological development and also to reflect intellectual development. The following paragraphs present sets of values communicated by the language of each text that carries the style of ‘*iltifat*’. The content of the ideology may be identified through the switch in the area of pronominal reference, tense, gender, definiteness etc.; for example, the switch from the third person that may be the norm and therefore the expected option in a given co-text, to the first person, which in that co-text constitutes a departure from the norm.

7.9.1 Transition from third person to first person:

The presentation of divine providence for the nearest heaven

In surah 41:12

فقضاهن سبع سموات في يومين وأوحى في كل سماء أمرها وزينا السماء الدنيا بمصابيح وحفظا ذلك تقدير العزيز العليم

“And He completed them as seven heavens within two days and He inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing” [sic]. Expectations regarding the norm of pronominal reference set up by the co-text in this utterance make the third person ‘He’ a likely choice throughout. Suddenly, however, the pronominal reference is shifted to the first person in ‘We’. This constitutes a flouting of a norm or convention, which expects that consistency of reference will be maintained almost by default. The sudden shift in the pronominal reference from the third person (‘He’ completed) to the first person in (‘We’ adorned) constitutes a flouting of a norm. This represents a deviation from the expectation of the consistency of reference (the third person, He) that the utterance starts with and that is supposedly a likely choice throughout. This transition of the style to the first person plural in the above-mentioned verse (And We adorned) brings out a lot of care with the nearest sky, which is full of stars, for beauty and other benefits.

7.9.2 Transition from first to third person:

The rejection of making partner with God in worship

In surah 21:18-19

بل نقذف بالحق على الباطل فيدمغه فاذا هو زاهق ولكم الويل مما تصفون. وله من في السموات والأرض ومن عنده
لا يستكبرون عن عبادته ولا يستحسرون

“Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe. To Him belongs whosoever is in the heavens and the earth. And those belonging to Him are not arrogant toward His worship, nor do they tire” [sic].

It is noted that there is a sudden change in verse 19 into the third person in ‘Him’ and flouts the norm of expectations in the use of first person in ‘We’ in verse 18 and its former verses. The benefit of *‘iltifat’* in verse 19 (to Him) is the assignment of the preceding verses on the basis that if whoever and whatever on the earth and in the heavens either human beings or angles or anything else belong to God, their creator, Lord, how is it then accepted and believed in making partners with Allah (God) from His creatures? Evidently, the transition in pronoun supports and endorses the rejection of making partners with Allah (God).

7.9.3 Transition from third person to second person:

The strategy of threat against the disbelievers

ليكفروا بما ءاتيناهم فتمتعوا فسوف تعلمون

In surah 30: 34 “ So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know” [sic]. It is clear that a shift is made when God addresses the disbelievers with this strong warning (enjoy yourselves). Secondly, the transition from the reference norm (third person) to ‘they’ set up by the co-text in the utterance into second person confirms that God has access to everyone as He knows what everybody does in life. The change from the third person to the second person that flouts of the norm indicates a powerful, rhetorical effect. It is the threat to whoever disbelieves in Allah’s proof, evidence and sign (ayah).

7.9.4 Transition from second to third person:

Disregarding the corrupt persons in divine discourse

فهل عسيتم ان توليتم ا ن تفسدوا في الأرض وتقطعوا ارحامكم اولئك الذين لعنهم الله فا صمهم واعمى ابصارهم"

In surah 47:22-23 “So would you perhaps, if you turned away, you corrupt on earth and sever your relationship? Those are the ones that Allah has cursed, so He deafened them and blinded their vision” [sic]. It is noted in these verses that the switch back to third person in ‘deafened them and blinded their vision’ violates the norm of the second person set up by the co-text at the beginning of the utterance in “So would (you) perhaps,” which is a likely choice throughout. The shift to third person is sudden and powerful. Turning to the third person after that is in itself a declaration of displeasure at what those cursed people do on earth. By means of ‘*iltifat*’ there is an indication that the defects and crimes of those cursed people on earth necessitate their deduction in the language of discourse from being addressed directly through the second person to rebuke and reprimand them for their terrible sayings to others.

7.10 Transition in number between singular, dual and plural

It will be recalled that ‘*iltifat*’ is not necessarily a matter simply of personal pronouns. The phenomenon includes other deictic categories such as number, addressee, tense, case marker etc. The change in number has its own rhetorical strategies. These changes will be tackled in detail in the following paragraphs.

7.10.1 Using the singular in the place of the dual:

The same destiny combines the two persons for one

Al-RaDi in his book '*sharH al kafiya*': 2/177- شرح الكافي - reported, "the singular is placed in the position of the dual as they are both closely associated, not separated as legs and eyes. One can say "My eye does not sleep" and mean that two eyes do not sleep. The Qur'an contains examples in which the singular refers to the dual.

اذ يتلقى المتلقيان عن اليمين و عن الشمال قعيد

In surah 50:17 "When the two receivers receive, one sits on the right and on the left", what is intended is one sitting on the right and the other sitting on the left. The norm of pronominal reference is violated in the utterance. The co-text requires using the dual but the unexpected shift to using the singular constitutes a flouting of convention for the rhetorical strategy that combines the two in one destiny. The following examples represent this kind of discourse.

It is in surah 9:62

يخلفون بالله لكم ليرضوكم والله و رسوله أ حق أن يرضوه ان كانوا مؤمنين

"They swear by Allah to you to satisfy you. But Allah and His Messenger are worthy for Him to satisfy, if they are believers" [sic]. The violation takes place in the pronoun that refers to the singular (Him) while the co-text entails using the pronoun that refers to the dual (both of them). The singular third person (Him) is used but the reference is to two. The interpretation behind this strategy is that they (God and His messenger) become two identities that are indispensable to each other.

7.10.2 Putting the singular in the place of the plural

Abu -`ubayda in his book, *Majaz al-Qur'an* 1/131,2/44,195) reports, "The Arabs utter (use) the singular word and intend the plural as such in surah 22:5

يا ايها الناس ان كنتم في ريب من البعث فا نا خلقناكم من ترا ب ثم من نطفة ثم من علقه ثم من مضغة مخلقة وغير

مخلقة لبنين لكم و نقر في الأرحام ما نشاء الى اجل مسمى ثم نخرجكم طفلا

"O people, if you are in doubt about the Resurrection, then indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh formed and unformed to show you. And We settle in the wombs whom We will for a specified term, then We bring you out as an infant"[sic]. The unexpected shift to the singular word (an infant) constitutes a flouting of the norm of reference. The co-text set up in the utterance entails using the plural word (infants). However, the shift carries

the powerful effect that attracts attention to the important purpose. Ibn-Jinni (392) in *'Al-muHtasib'* 2/266 viewed the rhetorical benefit in placing the singular in the position of the plural as an intention to show contempt, humiliation. He stated: "The singular word is appropriate in the humiliation of the human being who denies the Divine truth" [author's translation]. He confirmed this strategy in using the singular in the place of the plural contradicting those who viewed this transition as the point of linguistic expansion. Ibn-Jinni asserted that "If the people (scholars) are asked about it, they say: putting the singular in the place of the plural is for the expansion of the language and they forget to care for the meaning and the comparisons of the utterances". Thus, Al-Mubarrad commented, "The intended meaning is (We bring you out an infant, an infant) considering every one of the human beings. It is also said that the use of the word in the singular form stands for the human race" (*Al-kamil fi al-lugha wa al-adab: 3/25* [author's translation]).

7.10.2.1 Using the singular in the position of the plural:

The intention of easing and extenuating circumstances

The following verses represent the above-mentioned strategy in using the singular and intending the plural. In surah 4:69:

و من يطع الله و الر سول ف ا و لئك مع الذين ا نعم الله عليهم من النبيين و الصديقين و الشهداء و الصالحين و حسن اولئك رفيقا

"And whoever obeys Allah and the Messenger - those are with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companion" [sic]. The violation takes place in the word (companion), which is supposed to be in the plural form (companions) according to the co-text set up in the utterance. Another example of this rhetorical benefit is found in surah 18: 50:

واذ قلنا للملائكة اسجدوا لآدم فسجدوا الا ابليس كان من الجن ففسق عن امر ربه

أفتتخذونه وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا

"And when We said to the angels, "Prostrate to Adam." And they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then do you take him and his descendants as allies other than Me while they are enemy to you? Wretched it is for the wrongdoers as an exchange" [sic]. The singular word, (enemy) is used but the plural word, enemies, is intended by way of rhetorical strategy.

7.10.3 Using the dual in the place of the singular for rhetorical strategy

Al-Farra` (207h) in *al-SaHibi: ibn faris*, p. 186) and Al-RaDi in *sharH al-kafiya* 2/177) explained the underlying reason for using the dual for addressing the singular in such discourse, “One may address his addressee with the dual. You see the origin of this is that the company should be at least three people. Each one of them, at the most, addresses his two companions. One person is addressed as two persons for their tongues’ practice on that way” (cited from Abdel Qader Hussein, *fan al-balagha*, p.302 [author’s translation]). The Qur’an introduces this kind of discourse by expressing or addressing the singular in the form of dual for rhetorical benefit or strategy, which carries confirmation, or splitting the one thing into two then describing both of them. This kind of discourse may be used as a repetition of the action (verb) then mixing the two verbs until the availability of one of them as the presence of the other.

7.10.3.1 The confirmation of the product of the sea and the fruit of the garden

In surah 55:22

يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَالْمَرْجَانَ

“From both of them emerge pearl and coral.”, although the pearl and the coral come out of salt water not fresh water. Expectations regarding the context of situation make the singular pronoun ‘it’ a likely choice. However, the unexpected shift to using the dual in the position of the singular constitutes flouting the convention for confirming the products of the sea.

Another example in surah 18: 33

كَلَّمْنَا الْجَنَّتَيْنِ آتَاتِ أَكْلَهُمَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَافَهُمَا نَهْرًا

“Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river” [sic]. The unexpected shift in using the duality of the word (two gardens) establishes flouting of the context of situation. It is one garden. The evidence is the verse 18:35 in the same surah

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

“And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish - ever”. The rhetoricians view that expressing something with the dual is the strategy of intention of confirmation. The interpretation behind this is either dividing the one thing into two things then speaking about both of them, or it is as repeating the

action (verb) then combining the two verbs, and hence the presence of one of them is the presence of the other, as seen in the following example in surah 23: 99

حتى اذا جاء احدهم الموت قال رب ارجعون

“Until, when death comes to one of them he said: My Lord send me back” [sic]. Expectations concerning the norm of reference set up the co-text in the utterance make the singular pronoun (send me back) a likely choice. The sudden shift in putting the verb in the duality, that is to say, send me back send me back creates the flouting of the situation. Using the duality gives the context its rhetorical power that carries the sense of repeating the action. The repetition grants strength of meaning and confirmation. It also increases its effectiveness and merit.

7.10.4 Putting the dual in the place of the plural:

The strategy of ample provision and clarification

This kind of transition is reported by Ibn-Jinni (392) and other rhetoricians. Some uses of this discourse are mentioned in the Qur’an as in surah 2:229

الطلاق مرتان

“The divorce is twice”, in spite of the fact that divorce does not take place but after the third time. The unexpected shift constitutes a flouting of the register. Another example in surah 67: 4

ثم ارجع البصر كرتين ينقلب اليك البصر خاسئا وهو حسير

“Then return vision twice again. Vision returns to you humbled while it is fatigued,” though sight becomes dim through time and again (more than twice, as mentioned in the verse). This violation establishes the strategy of confirmation in which the dual is used in the place of the plural. That is because when the thing is mentioned repeatedly, it is confirmed and intensified rather than when expressed in the plural all at one time.

7.10.5 Putting the plural in the place of the singular:

the intention of glorification and the appreciation

The expression with the plural though the norm requires the singular is intended to express glorification and appreciation as noted in surah 9:17

ما كان للمشركين ان يعمروا مساجد الله

“It is not for the polytheists to maintain the Mosques of Allah,” and what is intended is the Holy Mosque in Mecca. This Holy mosque is the greatest mosque in rank and

standing. The norm of register is violated in the utterance and an unexpected shift takes place for the rhetorical mode. Thus this abstract thing which is characterized by greatness and beauty was better expressed in the plural as if the Holy Mosque in Mecca is many mosques for its high rank and importance.

In surah 16: 2

يتزل الملائكة بالروح من امره على من يشاء من عباده ان انذروا انه لا اله الا انا فا تقون

“He sends down the angels with the Ruh (revelation) of His command, upon whom He wills of His servants, warn that there is no deity except Me; so fear Me” [sic]. The norm of context of situation or the register is violated in the utterance. The co-text entails making the singular a likely choice but the unexpected shift to the plural constitutes a flouting of the convention for rhetorical strategy. The intended is Gabriel. Because Gabriel had the task of sending down and revealing the holy Books to the Prophets in which are the guidance and the glad tidings for humanity, Gabriel must have had this more outstanding status and greater prestige than any other angel. Thus, the expression with the plural is appropriate to his rank.

7.10.6 Putting the plural in the place of the dual:

the intention of the exaggeration

The rhetoric of this discourse aims at the exaggeration in one of the two things for its importance and its status. The following verse explains this strategy in surah 26:15

قال كلا فا ذهبا بآ يا تنا انا معكم مستمعون

“He said, “No. Go both of you with Our signs; indeed, We are with you, listening” [sic]. The co-text necessitates making the dual a likely choice throughout but the unexpected shift to the plural establishes a flouting of the convention. The pronoun (you) indicates the plurality rather than the duality for the exaggeration in the appreciation of their message.

7.11 Change of Addressee

‘Iltifat’ in such verses has the original lexical meaning of actually turning from one direction/ person to another. In the following examples, the first addressee is addressed again with others when there is a request that applies to them all.

7.11.1 Demonstrating the status of the addressed

In surah 65.1

يا ايها النبي اذا طلقتم النساء فطلقوهن لعدتهن وا حصوا العدة

“O prophet when you divorce women, divorce them at their `iddah (prescribed periods) and count their `iddah” [sic]. Expectations regarding the norm of register are violated. The sudden shift in the utterance flouts the convention for demonstrating the status of the addressed and confirming the importance of the topic. The first addressee is the prophet and he is addressed again with others where Allah’s command applies to all of them. Another example in surah 33.4

ما جعل الله لرجل من قلبين في جوفه و ما جعل ازوا حكم الاثى تظا هرون منهن امها تكم و ما جعل ادعاءكم

ا بناءكم ذلكم قولكم با فوا حكم وا لله يقول لحق و هو يهدى السبيل

“Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare your mothers. And He has not made your claimed sons your sons. That is your saying by your mouths, but Allah says the truth, and He guides to the way” [sic]. The register is violated and a sudden change of the addressee takes place. This makes a flouting in the utterance which underpins a powerful strategy and delineates ideologies and the rules in the utterance.

7.12 Expressing the future with the past tense:

the elimination of uncertainty about the occurrence of events

Expressing future actions with the past tense is a type of transition. In such cases, the meaning of the action (verb) is one of a great and horrible thing which spreads fear in the soul and cultivates awe in the heart. Thus, it is noted that the meaning in many examples of such Qur’anic verses shows that the action (verb) has not happened yet but will take place in the future and its occurrence is beyond doubt. Examples of this kind are found in the Qur’anic verses which express the occurrence of the events in the hereafter and speak of Paradise, Hell-fire, the reward for the complete deeds or those that are committed in this life. As such surah 27:87

و يوم ينفخ في الصور ففزع من في السموات و من في الأرض الا من شاء الله و كل اتوه داخرين

“And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled” [sic]. The Arabic word ‘fazi`a’ (were terrified) in the past tense instead of the present form (are terrified) for rhetorical strategy describes the terror when blowing the trumpet is

assured and beyond doubt. In the meantime, the atmosphere is surrounded by fear and awe. It is natural then to grasp the transition into the past tense. It is more convincing and more conclusive for the whole situation and it indicates the occurrence of the action absolutely. The second example is cited from surah 18:47

و يوم نسير الجبال و ترى الأرض بارزة و حشرناهم فلم يغادر منهم احدا

“And the Day We remove the mountains and you see the earth prominent, and We gathered them and do not leave behind from them anyone” [sic]. The Arabic word, ‘*Hasharnahum*’ that means (gathered them) in the past tense instead of the present tense (gather them) is preceded by two present verbs but the transition into the past is an indication of assuring the occurrence of the gathering. Thus, the fashion in the past carried the notion of ascertainment and the apodictic judgment of the above-mentioned event rather than any other tense. The most common examples of this kind of transition are found with verbs expressing good wishes and anticipation of the future but are usually formed in the past tense to show optimism and interest.

7.13 Expressing the past with the future and the present tenses

Deviation from the normal expected usage is the use of the future tense and the present tense to express an action that happened in the past. The rhetoricians considered the following strategies in adopting this category.

7.13.1 Evocation of the manner and the mood of vision:

In surah 37:102

فلما بلغ معه السعى قال يا بني انى ارى فى المنام انى اذبحك فا نظر ماذا ترى قال يا ابت افعل ما تؤمر ستجدنى ان

شاء الله من الصابرين

“And when he reached with him exertion, he said, “O my son, indeed I see in a dream that I am slaughtering you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the patient” [sic]. The Arabic sentence literally means (I see in the dream). It is in the present, which denotes only unfinished action though the past tense is required as supposedly to be (I have seen in a dream that I am slaughtering you) for preserving the norm of the situation. The strategy behind this transition from using the present tense in place of the past tense is for the evocation of the picture of the dream which is attached with the prophet’s, Ibrahim’s mind and heart and its effect is still continuous before his sight. It is evident that the proper expression

for this present manner is the present tense while the past tense does not suffice for this accurate description.

7.13.2 Evocation of the horrible picture in killing the prophets:

Expression of the present tense for past action in surah 2: 87

ولقد آتينا موسى الكتاب و قفينا من بعده بالرسول و آتينا عيسى ابن مريم البينات و ايدناه بروح القدس افكلما
جاءكم رسول بما لا تهوى ا نفسكم استكبرتم ففريقا كذبتم و فريقا تقتلون

“And We did certainly give Moses the Scripture and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it that every time a messenger came to you, with what your souls did not desire, you were arrogant? And a party you denied and another party you kill” [sic]. Expectations regarding the norm of the tense set up by the co-text in this utterance make the past tense a likely choice throughout. Suddenly the past tense is shifted to the present tense for the powerful effect. The verse carries that terrifying manner in slaying the Messengers for settling it in the hearts and for estranging souls from it. This strategy does not only denote how horrible that terrible deed was but it also reveals the immorality, wrongness and the corruption of killers.

7.13.3 Continuation of the picture of greenery:

The use of the present tense of the ver ‘becomes’ in the following example represents a flouting of the norm of the past tense, which is the likely choice throughout in the utterance. However, a sudden shift to the present indicates the continuous greenery and its retention time after time as the result of the falling rain. In surah 22:63

الم تر ان الله انزل من السماء ماء فتصبح الارض مخضرة ان الله لطيف خبير

Do you not see that Allah has sent down water from the sky and the earth becomes green? Indeed, Allah is All- Subtle and All-Aware” [sic].

7.13.4 The exaggerated evocation of the picture of rousing the wind to the cloud:

In surah 35:9

والله الذى ارسل الرياح فتثير سحابا فسقناه الى بلد ميت فا حيينا به الارض بعد موتها كذلك النشور

“And it is Allah Who sent the winds, and they stir the clouds and We drove them to a dead land and gave life thereby to the earth after its lifelessness. Thus is the resurrection” [sic]. The use of the present tense in the verb ‘stir’ flouts the expected

usage in the utterance. It is preceded by the past verb ‘sent’ and followed by the past verb ‘drove’ and is likely to be the choice throughout in the past as well. Nevertheless, the rhetorical strategy behind it is to clear the way for souls to imagine the situation and conceive it, for hearts to settle and for the mind to believe in the all-powerful God. Thus it has been reported that the use of the present tense for expressing continuous actions in the past and the future is significant, especially with the verbs related to Allah as in the following example in surah 3: 156

والله يحيى ويميت

“And it is Allah who gives life and causes death” [sic].

It is concluded that if the verb expresses the future but the past tense is used, it is to express confirmation of the action, in the sense that it is happening for sure, not left for probability. The Arab rhetorician Ibn- Jinni (392) explained this point in detail and related his views to its originators, his masters Abu Ali Al-Farsi (277) and Abi Baker Al-Seraj (316). Ibn -Jinni reported: “They say “Zayd does not get up”. The verb is in the present tense but its meaning expresses the past because the present has a prior rank to the past in the soul. Do you not think that the first manner of the events is non-existent then it becomes into being? The present is non-existent considering that it has not taken place yet, but, on the other hand, a past event occurred and is complete. So, if the present which is the origin is negated, what about the past which is the subdivision? They also say “if you got up, you got up”. The form of the verb is past but its meaning denotes the present, because the writer intended to focus on the meaning, he used the meaning of the present which is uncertain in its occurrence with the past which is certain as if it happened and settled not as expected” (cited from Abdel Qader, *fan al-balagha*, p. 295 [author’s translation])

7.14 Changes in case marker: the intention of praise

The sudden shift in the following examples comes from the change between the three cases of the Arabic declension (nominative, accusative, genitive) though the word which flouts the norm should therefore be in the same case as its parallel. However, the departure from the norm is done for its significance and its special consideration. In surah 2: 177

ليس البر ان تولوا وجوهكم قبل المشرق والمغرب ولكن البر من امن بالله واليوم الاخر والملائكة والكتاب والنبين
 وءاتى المال على حبه ذوى القربى واليتامى والمساكين وابن السبيل والسائلين وفى الرقاب واقام لصلاة وءاتى الزكاة
 والموفون بعهدهم اذا عاهدوا والصابرين فى الباساء والضراء وحين الباس اولئك الذين صدقوا واولئك هم المتقون

“Righteousness is not that you turn your faces toward the east or the west, but righteousness is one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask, and for freeing slaves; established prayer and gives Zakah; fulfil their promise; and are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous” [sic]. It is clear that the norm of the declension case is violated in the utterance. The co-text entails the use of the nominative case as in the phrase ‘fulfil their promise’ but the unexpected shift to the accusative case takes place in the phrase that followed it in the phrase ‘and the patient’ for rhetorical strategy. It highlights the power of those who are patient in poverty and hardship. The unexpected shift expresses praise for this category of believers.

7.15 Using the pronoun in the place of the noun

The utterance may depart from the norm and the pronoun is placed in the position of the noun without preceding the referent. The Qur’anic example is cited from surah 2:97

قل من كان عدوا لجبريل فانه نزله على قلبك باذن الله مصدقا لما بين يديه وهدى وبشرى للمؤمنين

“Say, “whoever is an enemy to Gabriel-it is he who has brought it upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers” [sic]. The expected norm of the noun ‘Qur’an’ is violated in the utterance. However, the pronoun ‘it’ is used instead of the noun ‘Qur’an’ to cause flouting of the convention. The suffixed pronoun in the Arabic verb ‘*nazalahu*’ “brought (it) down” refers to the Arabic noun ‘Qur’an’, meanwhile the referent is not preceded. Grammatically speaking, the noun ‘Qur’an’ must be available but the placement of the pronoun ‘it’ is appropriately used in the noun’s position for the Qur’an has a high rank and imposing appearance. Thus the pronoun ‘it’ is first mentioned then followed by the characteristics of the noun rather than its proper name because its truth is clear in addition to its guidance, and glad tidings are undeniable. The point which is noticed from the above-mentioned example is that using the pronoun then using the

description of the noun instead of the noun itself is the factor in strengthening it in the hearer's mind and filling his soul with its qualities.

It is also noted that the rhetorical strategy in placing a pronoun in the place of a noun is to facilitate what is followed by the pronoun to be deeply rooted in the hearer's heart. This feature prepares the text-receiver to focus on the content and the intended meaning with high motivation because what is gained after demand is dearer than what is acquired without effort. If the producer uses the pronoun with no preceding referent, the utterance becomes vague and it is difficult to know what/who is intended by the pronoun; however, the soul is yearning for it and observing it. Moreover, if that thing occurs later, it becomes thoroughly familiar, more firmly established and more deeply-rooted.

7.16 The placing of the noun in the position of the pronoun

The noun is used instead of the pronoun for a host of benefits and strategies.

7.16.1 The intention of glorification:

The following verses represent this strategy: in surah 2:282

واتقوا الله ويعلمكم الله والله بكل شيء عليم

“And fear Allah. And Allah teaches you. And Allah knows of all things” [sic].

In surah 58:22 اولئك حزب الله الا ان حزب الله هم المفلحون

“Those are the party of Allah. Unquestionably, the party of Allah are the successful” [sic]. Expectations regarding the norm of pronouns are violated in the above-mentioned utterances. The unexpected shifts to nouns establish a flouting of the convention. The rhetorical power behind this shift highlights the intention to glorify.

7.16.2 The intensification of the motive to act out the command and compel others doing it

This strategy is used in a number of verses. One of these is in surah 3: 159

فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا من حولك فاعف عنهم واستغفر لهم وشاورهم في

الامر فاذا عزمتم فتوكل على الله ان الله يحب المتوكلين

“So by mercy from Allah, you were lenient with them. And if you had been rude and harsh in heart, they would have broken away from about you. So pardon them, ask

forgiveness for them, and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who trust (in Him)” [sic].

The expected usage is in the use of the pronoun ‘He loves who trust’, however, the unexpected shift to the noun ‘Allah loves who trust’ occurs. This flouting embodies a rhetorical strategy. This strategy seeks to strengthen the motive that helps perform the command and invite others to do it.

7.16.3 The intention of generalization

The use of the plain noun in the place of the pronoun carries this strategy, which generalizes the overall fact. In surah 12:53

و ما أبرئ نفسي ان النفس لأماراة بالسوء الا ما رحم ربي ان ربي غفور رحيم

“And I do not acquit myself. Verily, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is forgiving and merciful” [sic]. The strategic power in using the noun ‘the soul’ instead of the pronoun ‘it’ in the utterance is a flouting of the convention. This strategy demonstrates a general fact in which the human soul is a persistent enjoiner of evil. This requires the human being to have control over his/her unlawful desire.

Consider Allah’s attributes and the significance in using the repetitive word ‘humankind’ in the following surah 114:

قل اعوذ برب النّس ملك النّس اله النّس من شر الوسواس الخناس الذي يوسوس في صدور النّس من الجنّة والنّس

“Say, “I seek refuge in the Lord of humankind, the Sovereign of humankind, the God of humankind, from the evil of retreating whisperer who whispers into the breasts of humankind from among the jinn and humankind” [sic]. The continuous use of the noun ‘humankind’, though the co-text requires the use of the possessive pronoun ‘their’, has a rhetorical benefit. On one hand, this strategy considers repeating the word ‘humankind’, but on the other hand, the particular mention of ‘humankind’ brings humans closer to Allah’s protection and care. The violation from the expected norm in the utterances raises awareness to the humankind to recognize these attributes of His and seek His protection against this evil which locates itself within their hearts. For they can not rid themselves of such an evil which creeps into their hearts surreptitiously and imperceptibly without the aid of Allah, the Lord, the Sovereign, the Deity.

7.16.4 Confirming and consolidating important issues into the hearer's mind

The noun is used instead of the pronoun in the following examples of Qur'anic verses for a certain strategy which sharpens the presence of mind and evokes the spirit for intended issues. In surah 17:105

وبالحق انزلناه وبالحق نزل وما ارسلناك الا مبشرا ونذيرا

“And with truth We have sent it down and with truth it has descended We have not sent you, except as a bringer of good tidings and a Warner” [sic]. According to the norm, the pronoun ‘it’ is likely to be used in the phrase instead of the repeated noun ‘the truth’ in the second sentence “and with the truth it has descended” but the noun ‘the truth’ is used for extra confirmation of the quality of the truth, which God sent down. *Abu Sulieman Al- Dimishqi* said “The first truth refers to the oneness of God and the second truth reveals the promise, threat, command and the prohibition”. It is also said the word ‘truth’ in the two contexts is the safe and fixed ordinance (Qur'an), which is guarded by the angels and kept away from the devil's mixture. *Al-Tabari*, the leading exegete, tended to report that the second sentence confirms the meaning of the first sentence but his opinion was questioned because if this is valid, the conjunction ‘and’ would be inappropriate for making the communication.

The same thing applies in surah 112:

قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد

“ Say, He is Allah, the one, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent” [sic]. The use of the pronoun ‘He’ instead of the noun ‘Allah’ is expected. However, the unexpected noun ‘Allah’ is used to create the unity of Allah and to draw attention to the importance of believing in one God. Once this belief has become clear and the explanation has established itself in the human mind, the heart is purified of all falsities and impurities and it is released from all ties except those of the one and unique Being who alone possesses the reality of being and who is the only effective power in this world.

7.16.5 Strategy of honoring and celebrating auspiciousness:

Another strategy is also used to shed light on the use of noun in the position of the pronoun in the following surah 97:1-3

انا انزلناه في ليلة القدر وما ادراك ما ليلة القدر ليلة القدر خير من الف شهر تنزل الملائكة والروح فيها باذن ربهم من

سلام هي حتى مطلع الفجر كل أمر

“Indeed, We sent it down during the Night of Power. And what can make you know what is the Night of Power? The Night of Power is better than a thousand months. The angels and the spirit descend therein by permission of their Lord for every matter. Peace, it is until the emergence of dawn” [sic]. The unexpected use of the noun phrase ‘the night of power’ permits the strategy of honouring and celebrating auspiciousness. The repeated noun phrase ‘Night of Power’ may be taken to mean assignment, designation and organization, or it may mean value, position and rank. Both meanings are relevant to that great universal event of the revelation of the Qur’an and the assigning of the message to the Prophet. It is the night of perfect communion between this world and the Highest heaven.

7.17 Summary of the chapter

The development of the viewpoints concerning the term ‘*iltifat*’ becomes clear through the explanation of the idea behind it (the departure of the utterance from the expected norm) preceded by defining the lexicographical and the technical meaning of this term. The chapter traces the feature in the Arabic language from the pre-Islamic period until modern times and introduces a brief explanation of two examples from the Arabic poetry highlighting the positive and the negative points of ‘*iltifat*’. Then different types of the term ‘*iltifat*’ were introduced with the demonstration of their strategies and their rhetorical benefits through the examples of each type from the Holy Book (Qur’an). The chapter sheds light on the significance of the function of this style in the Qur’an and concentrates on the different aspects of the artistic values of the style including the psychological, pragmatic, linguistic and general function of rhetorical functions. Discussing examples of ‘*iltifat*’ in the Qur’an showed the beneficial points and powerful effect of ‘*iltifat*’, which were considered by the rhetoricians and the exegetes. The scholars considered the rhetorical purpose of grammatical shifts. Relying on such insights, together with those made available to the present study by modern text linguistics, useful insights into the transfer of meanings from the Arabic environment to English will enlighten the finer points of this style that encounter problems in the field of translation. These problems will be demonstrated and considered in the following chapters.

Chapter 8

Translation Studies

The inimitability of the Qur'an is that it encourages further exploration of the signs of culture, the social and individual motivation for particular choices. Translation studies lie at the heart of this renewed investigation. It is evident that contemporary translation studies give us both motivation and means to uncover the structure and the textuality of the texts and the communicative purpose. Accordingly, understanding translation as a process or as a product gives the translator of sacred texts, in particular the Qur'an, fresh opportunities to cohere the semiotic, linguistic, social, cultural and psychological perspectives on communicating.

8.1 Focus of the present chapter

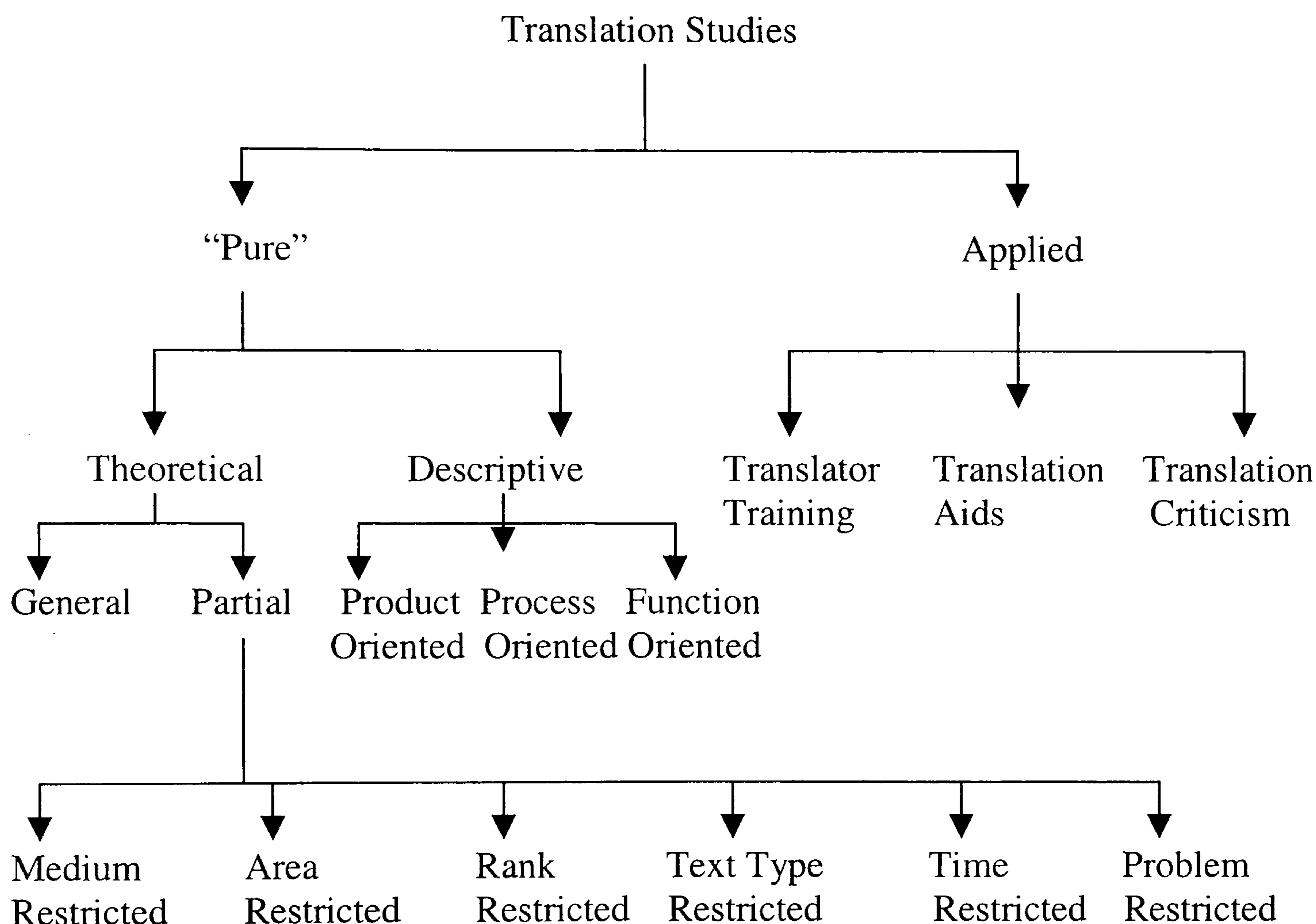
The present chapter focuses on discourse and register analysis approaches. The study undertakes the research in discourse mismatches found in the translation of the Qur'anic texts, based on the Hatim and Mason model: the semiotic level of context and discourse. Through this translation model of discourse, the present study attempts to describe, analyze, explain, and justify an appropriate translation of Qur'anic texts. With translation-oriented text analysis, the research can deal with the text through understanding its potential and its heritage. This assists in evaluating inadequacy of the translation of the Qur'an in communicating with the target reader and finding proper modern models of translation that suit the present time and accommodate the source text with new interdisciplinary trends, semiotic, cultural, social, rhetorical, psychological and linguistic.

Translation is not yet able to achieve the effectiveness of the Qur'anic text to many non-Arabs despite the fact that the language of the Qur'an forms a curiously and uniquely self-referential whole, more subtle, more suggestive, more resonant and, in the end, more successful. Translating the sacred text has always posed problems. The translator faces a plethora of linguistic, stylistic and cultural problems. Meaning transfer from Arabic as ST to English as TT "is not performed directly and is not without its difficulties" (Popovic 1970:79). The need for a principled connection is to be made between the process and product of translating and the intellectual traditions.

In order to achieve the process of translating a sacred text, translators require a double awareness of linguistic texture in terms of structure and of discourse, and of text processing in terms of construction and interpretation.

8.2 Where is the present research in translation studies?

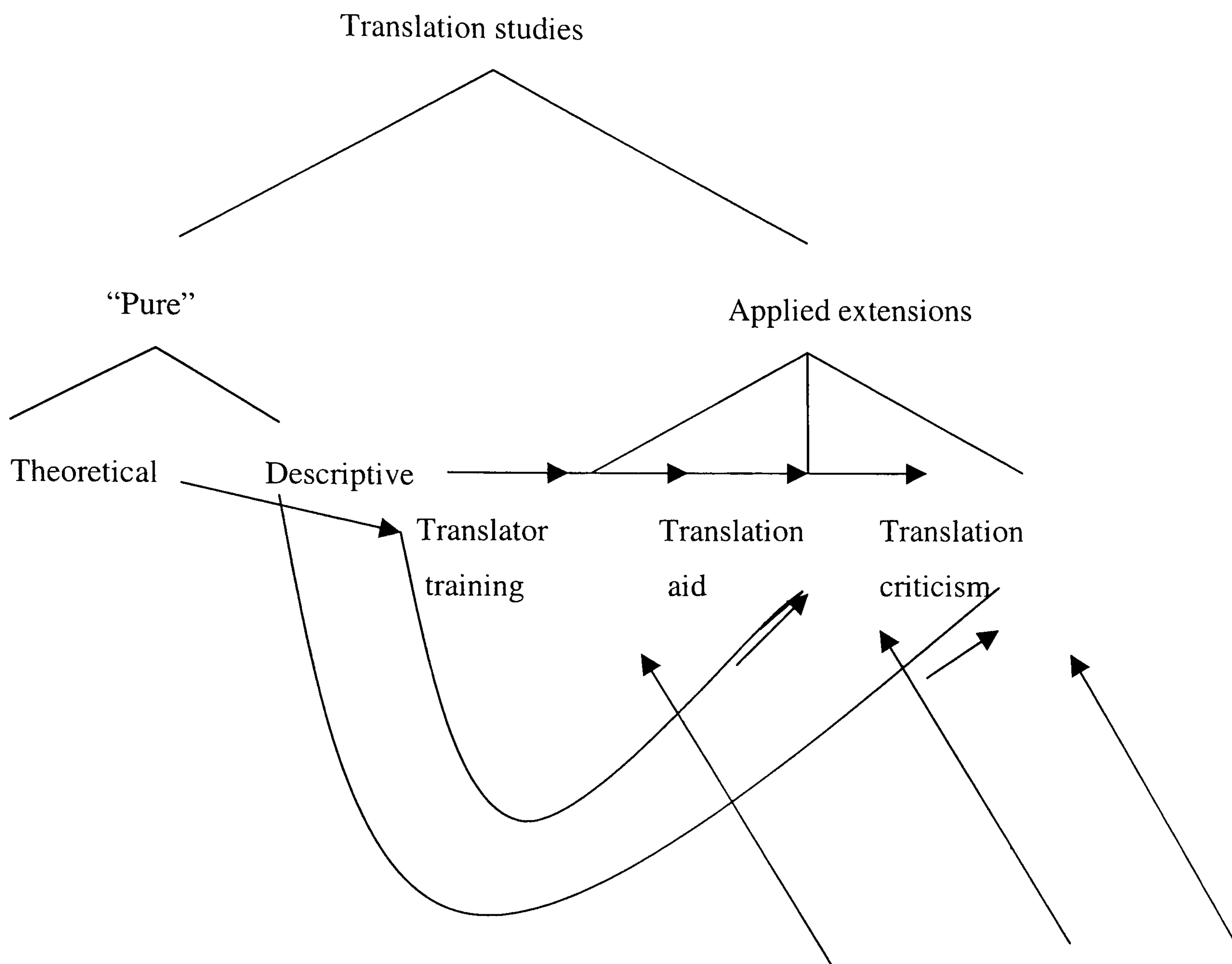
James Holmes (1972a) attempted to chart the territory of translation studies as an academic pursuit. He divides the discipline into two major areas: pure translation studies and applied translation studies. The following figure shows Holmes' map of translation studies (from Toury 1995:10).



This division covers activities that address specific practical applications, most notably translation criticism. In addition to the basic divisions, Holmes also draws attention to the study of methods and models that are best suited to particular types of research in the discipline. He stresses that the relationship between theoretical, descriptive and applied translation studies is dialectical rather than unidirectional, with each branch providing insights for and using insights from the other two. Holmes concludes that “though the needs of a given moment may vary, attention to all three branches is required if the discipline is to grow and flourish” (Holmes, 1972, 1988:78-9).

Holmes (1988:184) has suggested that translation criticism be considered a separate area of applied translation studies. Gideon Toury (1995) draws a map of the relation

between translation studies and its applied extensions. The following figure delineates this relation:



Toury views the relationship between theoretical and descriptive translation studies on the one hand and what he calls the 'Applied Extensions' of the discipline on the other as strictly unidirectional' (Toury, 1995:18). Other scholars have stressed the importance of translation criticism as a 'link' between translation theory and practice (Newmark, 1988:184) and a 'weapon in defence of the profession' (Dodds 1992:4).

It is fair to say that evaluation of those translations that have proved most influential results from review and criticism. It is the criticism that 'presents a particular set of challenges; the absence of a universal canon according to which texts may be assessed' (Bassnett 1980:9). It is also criticism that establishes the reason behind the appropriate models and approaches in translation studies.

Translation criticism is concerned with the changes that occur continually in the criteria used to measure the success or value of translations and to identify fixed patterns and trends. One of the interpretative approaches is new criticism that "clearly recognizes all the paradoxes and contradictions interestingly inscribed in the text".

Therefore, “translators must heed the motives which have given rise to these contradictions” (Hatim, 2001:49).

8.3 Definition of translation

The following definitions of the term ‘translation’ reflect the main perspectives of the present study. ‘Translation’ refers globally to the transfer of a message from a source language to a target language or receptor language, whether the languages are in written or oral form. On the other hand, translating is not a mere transfer operation but a process that reflects human competence in problem solving and involves a set of extra-linguistics criteria.

Susan Bassnet (1992:2) argues that “Translation involves the rendering of a source language text into the target language so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted”.

Koller (1995:196) puts forward the following working definition of what he takes translation to be: “The result of a text-processing activity, by means of which a source-language text is transposed into a target-language text. Between the resultant text in L2 (the target-language text) and the source text in L1 (the source-language text) there exists a relationship, which can be designated as a transnational, or equivalence relation”.

Toury (1980:17) defined translation as “communication in translated messages within a certain cultural-linguistic system, with all relevant consequences for the decomposition of the source message, the establishment of the invariant, its transfer across the culture-linguistic border and the recomposition of the target message”.

8.4 The Qur’an in the context of free translation, literal translation or translation with commentary

In this section, the study mirrors the current versions of translation of the Qur’an. It is evident that the translations involved the old methods of translation. God revealed the Qur’an, and then it is doubly dangerous for man to seek to amend it in any way. There is also unwillingness to limit the meaning of the revealed words of scripture by translation. Consequently, issues of free and literal translation had been central to the translation of religious texts. Hatim (1990) believes that “Free translation would be intelligible but convey no cultural insights. Literal translation, on the other hand, superficially preserves

the original but would be unintelligible to the English reader". There are two diametrically opposed attitudes to accuracy, that is, adherence to the original text. Literal translation endeavours to keep as closely as possible to the original, but is consequently full of Arabic-type structures, and is frequently cumbersome and, at times, erroneous. Uncompromising adherence to the source text inevitably involves sacrifices. Free translation takes considerable liberties with the original, adding words when necessary, and omitting parts of sentences. The third kind of translation attempts to steer a middle course, taking accuracy as its guiding principle, held in check only by the demands of usage and correctness in English. Abiding by this principle proves no easy task. In consequence, a category of translators adopted Malinowski's approach which opted for translation with commentary.

The new models of translation urge the translator to render not only the meaning, but also the tone of the original. The translator must find an equivalent for stylistic devices - that is, the different linguistic levels or registers - which create the tone, in other words, he must seek to reflect the personal, social or cultural traits of the stylistic register, or registers, embedded in the text. Current models of translation (discourse and register analysis approaches) based on recent trends in sociolinguistics, discourse studies, pragmatics and semiotics will advance understanding of the way translation works.

8.5 Translation and linguistics

The present chapter seeks to identify methods and principles of translation. Linguistics has always been translation's important ally though there are conflicting views within their relationship. "Linguistics should not be excluded from the discussions of translation, but should at the same time be seen as just one way, rather than the only way, of accounting for the translation process" (Peter Fawcett 1997:124). "In the early 1950s and throughout the 1960s, translation studies was largely treated as a branch of applied linguistics, and linguistics in general was seen as the main discipline which is capable of informing the study of translation" (Baker, 1996:279).

The goal of linguistics in the 1950s was to develop a theory of language. The translation process as a practical activity was seen to be agreeable to the rigour of the descriptive, system-oriented model of analysis. In 1965, Noam Chomsky reported that "The existence of deep-seated formal universals... does not, for example, imply that there must be some reasonable procedure for translating between languages" (1965:30). In the same year, Catford (1965:1) attempted to describe translation in terms of specific

linguistic theory: “Clearly, then, any theory of translation must draw upon a theory of language - a general linguistic theory”.

Catford attempted to define a systematic description of translation but his model “never goes beyond the sentence to incorporate the text as a unit of meaning” (Fawcett, 1997:121). Catford (1965:35) stated that “It is clearly necessary for translation theory to draw upon a theory of meaning”. Linguistics, it may then be assumed, provides models of meaning. It describes meaning at word and sentence level. Catford (1965:1) viewed translation as “an operation performed on languages: a process of substituting a text in one language for a text in another”. Catford (1965:21) argued that one of the central tasks of translation theory is “defining the nature and conditions of translation equivalence”. Through formal correspondence or through textual equivalence, the translator merely ‘replaces’ a source language meaning by a target language meaning that can function in the same way in the situation at hand. ‘Translation shifts’ are seen as alternatives to formal and textual equivalence. The concept of shifts is defined in terms of departures ‘from formal correspondence in the process of going from the SL to the TL (Catford 1965:73). Catford identified two major types of shifts: ‘level shift’ and ‘category shift’. Hatim (2001:15) explains these shifts as follows: “Level shift occurs when an SL item has a TL translation equivalent at a different linguistic level from its own (grammatical, lexical, etc.)”.

Concepts such as denotation, connotation, and componential analysis have been applied to word meaning (Baker, 1992:217) . Linguistics also produced concepts such as presupposition and entailment to describe sentence meaning. The application of these linguistic concepts informs the translator that the meanings and meaning structures of one language do not match those of another. Eugene Nida (1969) introduces a series of transformational rules concerning target language surface structures. He has proposed his own simpler version of deep structure analysis, in which complex structures or sentences are first reduced to kernels, or simple sentences, using the four categories of object, event, abstraction, and relation. Yet it has been pointed out that “deep structure and transformational grammar would seem to have offered very little to the study and theorization of translation” (Fawcett, 1997:123).

On the whole, such linguistic analyses concentrated on word or phrase level and, based on these linguistic descriptions, translation taxonomies have been developed. These taxonomies provide translation equivalence. With examples from the linguistic levels of lexis, grammar and text, Vinay and Darbelnet (1958) used the techniques of borrowing, literal translation, transposition, modulation, equivalence and adaptation.

Vinay (1988:2) claims “such techniques and procedures will serve either as tools for the study of completed translation (the analytic mode), or as helpmates in the act of translation (the operative mode)”. It would seem that the uncertain relationship between linguistics and translation theory continued until the 1980s. The situation is highlighted by Bell (1991:xv) “Translation theorists and linguists are going their own separate ways.”

In the 1990s Hatim and Mason (1990), Bell (1991), Baker (1992) and many others applied the findings of linguistics to the practice of translation. The preoccupation moved away from word and phrase level taxonomies that proved negative in dealing with all the problems encountered by translators, and shifted to the text linguistic level of register analysis (tenor, mode, field), discourse analysis (thematic structure, coherence, cohesion) and pragmatic analysis (speech acts, Gricean principles, language and text functions). They list the main elements of linguistic theory and show they supposedly impact upon elements in the translation process and its product. Modern linguistics, which is basically text linguistic approaches, provides powerful tools for the analysis and understanding of language with the socio-cultural and socio-textual perspectives. The next paragraphs will present the new text linguistic approaches with the problems of translating the Qur’anic text in mind.

8.6 The cultural component of translation

In recent years, Bassnett and Lefevere, (1990) raised the issue of ‘the cultural turn in translation studies’. They assumed an approach derived from cultural studies rather than the traditional linguistically derived models. They continued to stress the role of ideology saying: “Linguists have moved from word to text as a unit, but not beyond.... The overall position of the linguist in translation studies would be rather analogous to that of an intrepid explorer who refuses to take any notice of the trees in the new region he has discovered until he has made sure he has painstakingly arrived at a description of all the plants that grow there” (Bassnett and Lefevere 1990:4).

Hatim (2001) stressed that the cultural model of translation emerged as an ideal candidate for a possible theory of translation where language and culture are so closely connected. In this respect, Sapir claimed that, “Language is a guide to social reality”. Within this perspective, he highlighted the role of culture in translating: “No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached (Sapir 1960:69). Accordingly, language and

culture were seen as two complementary aspects of the translator's work. Lotman argued that (1978, pp. 211-32) "No language can exist unless it is steeped in the context of culture, and no culture can exist which does not have at its centre, the structure of natural languages".

Hatim (2001), in his summer lectures delivered at Heriot-Watt University, stressed that one does not translate languages, one translates cultures. A nation's attitudes, values, experience and traditions inevitably become involved in the freight of meaning carried by a language. To capture this intricate relationship between language and culture and to achieve their practical objective, translators are required to attend to two closely-related requirements: knowledge of language in all its psychological and sociolinguistic manifestations, and awareness of cultural background.

Thus linguistics (the scientific study of language) and ethnography (the scientific study of culture) are necessary for any adequate theory of translation. The translation, however, required between two languages is a heightened effect between two cultural systems convened by two different cultural codes. Venuti (1998:315) concluded that: "In the 1990s, as translation begins to emerge as a scholarly discipline in its own right, two rather different paradigms appear to be driving research. On the one hand is an approach that can generally be called text linguistics, in which notions of equivalence are grounded on the classification of text types and functions. On the other hand is an approach that can generally be called cultural studies, which is concerned with how values, ideologies and institutions shape practices differently in different historical periods". Among the useful strategies in these cultural studies are the notions of foreignisation and domestication. Friedrich Schleiermacher (1838) argued that "The translator can either leave the writer in peace as much as possible and bring the reader to him, or he can leave the reader in peace as much as possible and bring the writer to him" (cited in Wilss, 1982:33).

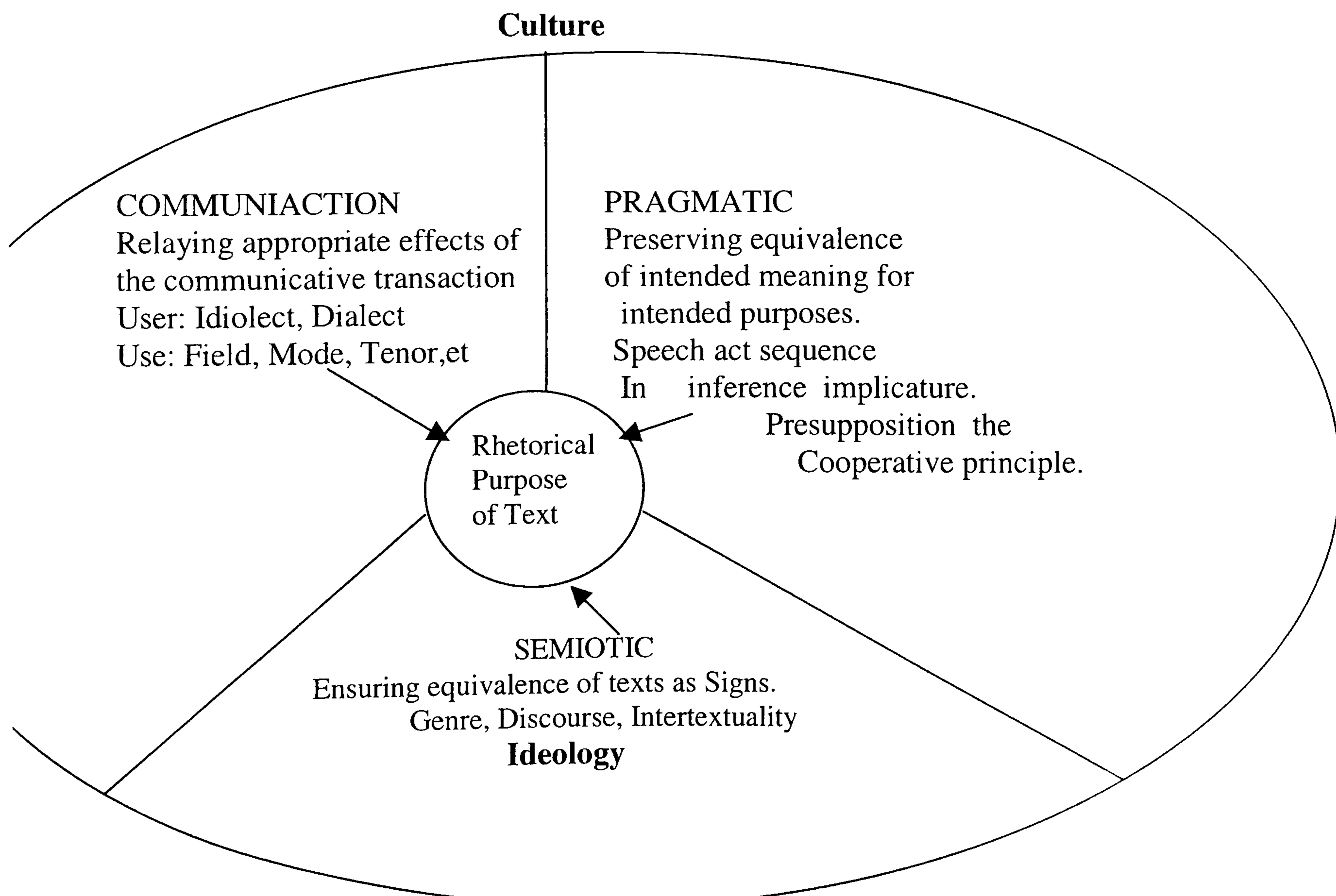
Nida (1979:52) emphasized the relationships between language, culture and society as follows: "Translation, which focuses upon cognitive content in some instances or upon emotive response in others may be regarded as dynamic-equivalent translation. The way in which individual translation treats the underlying text may differ radically, and the legitimacy of each translation must depend upon both the nature of the original text and the type of receptor for which the translation is prepared".

Thus, Nida's work in translation studies widens the focus of linguistic meaning and structure to embrace a variety of contextual factors. Secondly, Nida adopted a 'universalist' rather than a 'particularistic' approach in his theory. Nida and Taber

(1969:4) argued that “Anything which can be said in one language can be said in another, unless the form is an essential element of message”. In Nida and Taber’s view, the focus is shifted to the role of receptor without losing sight of the original message. This highlights their ‘communicative’ view of the translation process. Nida and Taber (1969:200) confirmed that “The message of the original text will be so transported into the receptor language that the response of the receptor is essentially like that of the original receptors”.

8.7 Hatim and Mason’s translation model of discourse

The main approaches and insights into the translation process are highlighted in general and those emerging from the text analysis are taken into consideration. The present research considers Hatim and Mason’s translation model of discourse in order to examine and evaluate the discourse problems in the translation of forms and products of stylistic informativity in the Qur’anic texts. However, relationship to other approaches is also considered for more explanation and reinforcement for the model of discourse. Hatim and Mason (1990, 1997) aim at discourse competence in which the translator is able to perceive and produce cohesive and coherent text in different genres and discourses. The following figure outlined identifies the major principles involved in Hatim and Mason’s model.



As shown from the diagram, the model is essentially composed of the following layers: communicative transaction that contains the register variables of field, mode and tenor; pragmatic action that embraces the factors of intentionality, speech act sequence, implicature and inference; semiotic interaction that comprises the notions of intertextuality, signs, genres, discourses and texts. These contextual factors are likely to be universal features of language use. They also reflect an important factor in determining structural arrangement within the cultural context. The layers of context are designed as a set of procedures that place the translation process at the centre of communicative activity. Hatim and Mason (1990:236, 1997) hold that “within this perspective, the translator takes on the role of mediator between different cultures, each of which has its own visions of reality, ideologies” The translator will be equipped, within Hatim and Mason’s model, to consider the relationship between text and context.

The views Hatim and Mason, referred to in the present chapter, are taken as a basis for understanding the motivated choices and examining the shortcomings that translators are not aware of any element in each layer of the discourse model of translation. Hatim and Mason’s translation model is used in the present research to chart the relationships that obtain between the context of the communicative activity, its structure, and the various cohesive devices that manifest the pragmatic, rhetorical purpose and the semiotic dimensions in the texts under analysis for evaluating the selected translation.

8.8 de Beaugrande and the status of textuality in Hatim and Mason’s model

de Beaugrande (1978) formulated a general framework in which equivalence relations in terms of translating are a valid representative of the original in the communicative act in question. de Beaugrande (1978:13) identified the criteria that placed textuality (seven standards of text) in translating and made it the source of assessment of translations: the text, and not the individual word or the single sentence, is the relevant unit for translating.

Translating should be studied not only in terms of the similarities and differences between source and target texts, but also as a process of interaction between author, translator, and reader of the translation. The interesting factors are not the text features in themselves, but underlying strategies of language use as manifested

in text features. These strategies must be seen in relation to the context of communication. The act of translating is guided by several sets of strategies signalled within the text. These cater for: 1. the systemic differences between the two languages involved (e.g. in the area of grammar); 2. the type of language use found in an individual text (e.g. in the area of register or genre); 3. the selection of equivalent items within their relevant contexts (e.g. denotative or connotative equivalence). The textuality model of translation has been concerned mostly with texts as the objects of translation research. The word is no longer a domain as a unit of translation. Toury (1980) considered translation as “a text-to-text process rather than simply an intra-lingual or inter-cultural operation”. Hatim (1997) argued that “The key to this approach is thus ‘context’: it is assumed that it is at least theoretically possible eventually to arrive at a full reading of a text and thus the parameters for an adequate transfer are set by texts in communication, yielding not simply one definite meaning but rather an array of possible meanings” (Hatim 2001:33).

de Beaugrande and Dressler’s (1981) definition of the standards of textuality has been influential in this regard. de Beaugrande’s definition of text as a communicative occurrence assists him in demonstrating the ingenuity of contextual information. Text processing involves more effort for creating favourable conditions for the perception of rhetorical purpose. de Beaugrande and Dressler (1981:11) identify “principles that regulate communicative behaviour in addition to constitutive principles. The regulative principles are efficiency, effectiveness and appropriateness”. These considerations offer the translator distinct yet complementary perspectives on the process of communication.

8.9 Text Structure as Texture

Hatim and Mason (1990, 1997) stated that the idea underlying the notion of micro-text processing is that there is an interaction between the signs which constitute texts, and between the participants and those signs. Perception of this interaction of signs within the text constitutes the basis of micro-text processing, namely, discovering the hierarchic organization-or structure-of the text. At the level of the text, the translator will often find that the various parts form an integrated whole, and that dealing with a certain part in a particular way might make certain choices relating to other parts possible or impossible. This sensitivity to overall text structures is overriding; individual word choices and so on are very largely circumscribed by the macro-structure. The term text is used to refer to the well-formed nature of a sequence of sentences or the way sequences of sentences are ‘put together’. At this point, the aim

is to examine how text users 'discover' texts, link these to context and ultimately arrive at a 'rhetorical purpose' that, among other things, accounts for 'what we intend texts to do' (i.e. how they are to be used).

Texture thus refers to the use of various devices which ensure that a sequence of sentences is cohesive and coherent. Texture provides the means for the realization of discourse intentions (context) and the implementation of a given text plan (structure). For the translator, therefore, negotiation of texture marks the transition from the stage of forming hypotheses about a source text to the crucial stage of making lexical and grammatical choices for the target text. The notion of texture or structure-in-detail is used in translation studies. The focus has been on two areas: cohesion and theme-rheme analysis.

Text structure has been most usefully studied from the standpoint of cross-cultural differences in the utilization of persuasive strategy (Hatim 1991) and in terms of macro-illocutionary force (Tirkkonen-Condit 1986). It is important for the translator to guide the target reader along the subtle ways of cohesive devices towards a communicative goal. Hatim and Mason (1990, 1997) suggest that the translator selects items from the lexicon-grammatical resources of the target language. These items will reflect the overall rhetorical purpose and discursal values which have been identified at any particular juncture in the text.

Recognizing the appropriate cohesive devices in the source text and applying them in the target text facilitates the task of translators in relaying rhetorical functions in terms of generic and discursal traditions, which vary between source and target languages. Therefore, cohesion, an aspect of texture - the selection and arrangement of items appearing in texts - finds its reason in higher considerations of context and structure. Hatim (1997:265) stated that "The principle on which cohesion studies are founded is a simple one: each sentence after the first is linked to the content and/or form of one or more preceding sentences by at least one 'tie'. These ties fall into five basic categories of cohesive relationships: reference, substitution, ellipsis, lexical cohesion and conjunction".

The relation between cohesion and coherence is clear in translation studies. Cohesion implies coherence while underlying coherence is likely to be the basis on which cohesion has to be examined. It is of interest to the translator to find out the reason behind the use of a particular cohesive device, rather than the device itself, for processing a text. Hatim and Mason (1990, 1997) believed coherence is "the procedures which ensure conceptual connectivity, including (1) the logical relation, (2) the

organization of events, objects and situations, and (3) the continuity in human experience". The translator has to maintain the sequence of coherence relations in translation from source text to target text.

Building on the argument that holds that "coherence is not something that is created by text, but rather an assumption made by language use, the translator has to cohere the semiotic, pragmatic and communicative assumptions. The translator has to pay attention to such basic relations as cause-effect, problem-solution, temporal sequence, and so on which are universally fundamental to meaning and the way it is structured within a text" (Hatim and Mason, 1990:195).

Various aspects of informativity in translation are conducted in the following chapter. The notion of dynamism is sensitive and closely related to the textual standard - informativity. Hatim (2001:32) argued that "Dynamism subsumes various aspects of informativity in the use of texts. Informativity is a standard of textuality which concerns the extent to which utterances are expected or unexpected (i.e. given or new). As a textual variable, dynamism is thus not totally unconstrained and is best seen on a continuum, which covers the extent to which an instance of language exhibits markedness (focus, salience). The defamiliarising effects which dynamic uses of language convey is encountered when certain devices of linguistic expression (e.g. marked word order) are used in such a way that the use itself attracts attention and is perceived as non-ordinary (e.g. the remarkable incidence of short 'active' material sentences as a feature of Hemingway's fictional style).

Various typologies of intertextual reference have been proposed along the passive/active, dynamic/static lines. Bakhtin distinguishes two dimensions of intertextuality: 'horizontal' and 'vertical'. Fairclough (1992) linked Bakhtin's distinction between horizontal and vertical intertextuality with another distinction that of 'manifest' and 'constitutive' intertextuality. In translating, the passive notion of intertextuality is discarded. The process of dealing with this kind of reference simply involves an item-by-item replacement of a reference in the ST by one in the TT. Dynamic uses of intertextuality involve various degrees of mediation. Intertextuality becomes a force that extends the boundaries of textual meaning. Intertextual reference is usually sparked off by a micro-sign. In translation, this undergoes a process of transformation that might be presented in terms of an intertextual. To capture this process, something like the following set of procedures may be envisaged: 1. Identify the semiotic entity: Semiotic is a constituent element of a certain cultural (sub-) system. 2. Retain informational core. 3. Explicate informational core. 4. Transform: a

consideration of what is missing in terms of intentionality and status as a sign. Intertextuality is thus 'active' in the sense that it can activate knowledge and belief systems well beyond the text itself. Kristeva, the semiotician, emphasizes this dynamic sense of intertextuality where a text goes back to what precedes it, adding to its ideologically neutral form the whole underlying volume of signification which accrues from experience, awareness, etc (cited from Hatim 2001).

8.10 House's model of translation quality assessment

The main focus of House's model of translation is based on comparative ST-TT analysis leading to the assessment of the quality of the translation, highlighting 'mismatches' or 'errors'. House's model (1997) incorporates some of her earlier categories into an open Hallidayan register analysis of field, tenor and mode. The model involves a systematic comparison of the textual 'profile' of the ST and TT (1997:43). The model can be reduced to a register analysis of both ST and TT according to their realization through lexical, syntactic and textual means. Textual means refers (1997:44-5) to:

1. theme-dynamics: thematic structure and cohesion
2. clausal linkage: additive (and, in addition), adversative (but, however), etc.;
3. iconic linkage: parallelism

Register in House's model covers a variety of elements, some of which are additional to those expressly stated by Halliday. 'Field' refers to the subject matter and social action and covers the specificity of lexical items. 'Tenor' includes 'the addresser's temporal, geographical and social provenance as well as his/her intellectual, emotional or affective stance' personal viewpoint" (ibid, p. 109). "Social attitude' refers to formal, consultative or informal style. Finally, mode relates to 'channel' and the degree of participation between addresser and addressee" (monologue, dialogue, etc.; p. 109). For House, translation can be categorized into one of two types: overt translation or covert translation. An overt translation is one in which the addressees of the translation text are quite "overtly" not being directly addressed' (House 1997:66). With translations which are tied to their source culture, House believes (p. 112) that equivalence has to be sought at the level of language/text, register and genre. The individual text function cannot, however, be the same for TT and ST since the discourse worlds in which they operate are different. For this reason, House suggests 'second-level function

equivalence' should be sought. A covert translation is "a translation which enjoys the status of an original source text in the target culture" (p. 69).

8.11 Pragmatics and translation

In Hatim and Mason's model, pragmatic aspects of discourse are important in all fields of translating. The translator has to pay particular attention to, for instance, politeness strategies that are likely to vary from culture to culture, or to those of interactive strategies such as hedging and down - toning. This attention will keep the interaction within the source text as a vital characteristic of the target text and will achieve dynamism. The domain of pragmatic inquiry has emerged as a discipline in its own right, attending to such matters as "the study of the purposes for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance" (Stalnaker 1972:380).

Some of the main findings of pragmatics are included in the literature on translation. Baker (1992) looked at equivalence at a series of levels: at word, above-word, grammar, thematic structure, and cohesion and pragmatic levels. Baker's application of the systemic approach to thematic structure and cohesion and the incorporation of the pragmatic level demonstrated "the way utterances are used in communicative situation" (ibid:217). She considered various aspects of pragmatic equivalence in translation, applying relevant linguistic concepts to interlinguistic transfer, and defined pragmatics as follows: "Pragmatics is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation" (ibid:217). She introduced definitions for three major pragmatic concepts: coherence, presupposition and implicature. The coherence of a text "depends on the hearer's or receiver's expectations and experience of the world" (ibid:219). The area of presupposition is closely related to coherence. Baker defined it as "pragmatic inference" (ibid:259). Presupposition relates to linguistic and extra-linguistic knowledge. She gave more attention to implicature, another form of pragmatic inference, which she defined as "what the speaker means or implies rather than what s/he says" (ibid:223).

Another influential finding relies on key concepts in pragmatics, such as intention and action based on the Skopos Theory. Hans Vermeer (1989:174) stated that "An expert must be able to say – and this implies both knowledge and a duty to use it – what is what... The translator is such an expert. It is thus up to him to decide, for instance, what role a source text plays in his translation action. The decisive factor here is the

purpose, the skopos, of the communication in a given situation”. This finding is based on the assumption that translation functions well when it is shaped by a particular purpose. Three major kinds of purpose in translation are recognized within the skopos framework:

1. the communicative purpose aimed at by the target text (e.g. to persuade, to inform);
2. the strategic purpose aimed at in using a particular translation procedure (e.g. the option of a fluent, free rendering in a public relations exercise);
3. the general purpose aimed at by the translator (i.e. whatever motivates that person) (cited from Hatim, 2001:75).

The pragmatic analysis of speech acts sees all utterances in terms of the dual function of ‘stating’ and ‘doing things’, of having a meaning and a force. Austin (1962) assigned the labels locution, illocution and perlocution. On the other hand, translators are concerned mostly with the illocutionary form of utterances. The force (the illocutionary level) is identified in the hope that the words will fit the thoughts (the locutionary level), giving rise to the ultimate goal of expression (the perlocutionary level).

It has been noted that knowledge of speech act theory is important to translators. Hatim and Mason (1990), for example, provide speech act analyses on the assumption that the speech act (passing judgment, giving orders, and so on) underlining the actual words used in the source text will influence the translation. In translating, these distinctions have proved extremely important, particularly when force departs from the conventional sense, or when the ultimate effect defies the expectations based on either aspect.

Then, the preoccupation shifted away from work on speech act analysis to the text act. Translation theorists became aware of the fact that a text is not a one – dimensional, linear succession of elements glued one to the other evenly; rather it is a constructed edifice with some elements enjoying a higher communicative status, some a less prominent one, within an emerging, evolving hierarchical organization. Hatim and Mason (1990, 1997) addressed another major issue, that of indeterminacy, which a particular speech act can exhibit and which can only be resolved by reference to the global organization of the text. Hatim (1997:180) confirmed that “there are languages, such as Arabic, which have to mark such distinctions, and where a number of alternative lexical-grammatical structures are available to cater for the alternative readings involved”.

Based on chapter two of the present research, Grice (1975) tried to account for where, how and why the smooth continuation of interaction is intentionally thwarted, leading to various kinds of implicature. The notion of implicature arises from the deliberate flouting of his cooperative maxims (quantity, quality, relevance and manner). These maxims, Grice argued, may be obeyed or disturbed. Disturbance can take the form of flouting or disobeying the rules in a motivated manner. Hatim (1997) stressed the importance of the notion of implicature to practising translators and interpreters. Appreciation of implied meaning facilitates comprehension, which could otherwise be blurred. On the other hand, the meanings which are implied and not stated could be the last court of appeal in assessing adequate equivalence. Implicatures emerge as a result of motivated flouting of any maxim within the cooperative principle. Hatim (1997) believed that ‘implying’ as opposed to ‘explicitly stating’ is possible even when a given maxim is adhered to, provided such adherence is opted for in contexts where non-adherence would be the expected norm. For example, a white lie may constitute a flouting of some principle or other and nevertheless result in an implicature. “What is being flouted are norms of politeness which sanction flouting quality as a norm and deem not doing so a deviation from acceptable social behaviour’ (Leech 1992 in Hatim, 1997:182).

It is thus recognized that such issues are sensitive for a translation theory that seeks to confront cross-cultural pragmatics and account for the problems which arise from this particular area of language use.

8.12 Relevance in translation

Gutt (1991) tries to describe translation in terms of a general theory of human communication. Two basic kinds of language use are distinguished: descriptive use and interpretative use. Gutt suggests that translation is an instance of interpretive use and that translations seek to resemble their originals interpretively. Gutt (1991:101-2) stated that “If we ask in what respects the intended interpretation of the translation should resemble the original, the answer is: in respects that make it adequately relevant to the audience - that is, that offer adequate contextual effect; if we ask how the translation should be expressed in such a manner that it yields the intended interpretation without putting the audience to unnecessary processing effort”. It should be noted however, that several scholars (e.g. Tirkkonen-Condit 1992, Malmkjar 1992, Thomas 1994) have expressed serious reservations about the value of relevance theory.

8.13 Text semiotic and translation

The third layer of Hatim and Mason's translation model of discourse is the semiotic interaction. This model considers the semiotic dimension which is powerful in reinforcing social attitudes. The discipline which deals with 'signs', is termed semiotics (Jacobson 1971). "Translation lies at the heart of speech. Every semiotic exchange, every communication and reception of meaning entails the model of translation" (G.Steiner 1993:x). "Accordingly, all texts are translations of translations of translations: every text is unique and, at the same time, it is the translation of another text. No text is entirely original because language itself, in its essence, is already a translation: firstly of the non-verbal world and secondly, since every sign and every phrase is the translation of another sign and another phrase" (Bassnett, 1990:38).

A number of specific concepts from text semiotics may be usefully explored in the context of translation:

(i) "Many text theories distinguish between text, co-text, context and situation or circumstance. A text contains elements that acquire a particular sense in the co-text, i.e. the surrounding text, of the same work. For instance, some experiences or images may acquire a specific, invariable sense in, say, a work by Proust. The words of a natural language have a specific sense each in the context of a particular tradition (a whale is a fish in a biblical context and a mammal in a scientific one) or of particular idioms. An expression acquires a particular sense when uttered in a specific situation or circumstance of utterance.

(ii) A genre, or text-type, represents the 'implicit and requisite conditions of the text' (Riffaterre 1985). The ability to identify text and discourse and genre (usually signalled by coded textual features) is therefore a prerequisite for interpretation and translation. Text semiotics now has a set of tools which can help translation scholars identify and elaborate features of text and discourse genres. However, the genre instantiated by the source text does not always exist in the target culture, which means that it is not always possible to find corresponding convention signals of the genre in question in the target language. In such cases, given that no literal translation could make the original text comprehensible, the translator may have to invent stylistic and semantic representations in order to convey the intention of the source text." (Hatim, 1997:221-222).

Scholars such as Hjelmslev 1943, Barthes 1964, and Greimas 1966 extended the structural view of language from linguistics to other sign system. Lyons (1968:50) argued that “each language is regarded as a system of relations (more precisely, a set of interrelated systems) the elements of which - sounds, words, etc.- have no validity independently of the relations of equivalence and contrast which hold between them”. For Hjelmslev (1943), these structural relations hold on planes both of expression and content. Each plane splits into form and substance. Expression form and content form are abstract types, while expression substance and content substance are physical kinds.

Structural links hold not only for expression form but also for content form. For authors such as Barthes (1970) or Greimas (1966, 1983), the structural approach has nevertheless proved fruitful in analyzing the deep structures of texts and the way in which they are generated. Thus two texts, one of which is a translation of the other, can be compared on various levels, including basic choices, isotopies or sense levels. Jakobson (1960) has shown that a structurally oriented close textual analysis can also account for stylistic choices. Accordingly, in the structural semiotics of Hjelmslev, the concern is with translating content form into content form by paraphrasing. Any term-to-term relation is disregarded and only the issue of content is taken into account. By contrast, in translating the Qur’an from one language into another, not only the expression form but also frequently the expression substance must be considered. One has to preserve the degrees of informativity of the texts. In translating the Qur’an it could be argued that the translator is more concerned with the content form than the expression form.

Interpretative semiotics has challenged the notion of code and criticized it as limited by the idea of equivalence as synonymy. The process of unlimited semiosis postulated by Pierce suggests that linguistic competence is best explained within the format of an encyclopedia rather than a dictionary. In other words, code is best seen as a type of competence that provides instructions on how to interpret a given term according to the sense it acquires in a particular context and/or situation of production and reception. The encyclopedic view then consolidates the semantic and pragmatic approaches to meaning, making it possible to reassess the concept of equivalence. Translation is seen here as a subspecies of interpretation (there are, by contrast, many interpretations that cannot be strictly defined as translation). Translation therefore does not simply involve substituting for single terms their alleged synonyms, nor does it involve comparing sign-systems *per se*. Instead, it involves confronting textual situations against a

background of different (partial) encyclopedias, that is, of specific forms of socially and culturally shared knowledge set in different historical situations.

8.14 Text-type focus: rhetorical purpose and contextual focus

Text-type focus is the single term that combines the aforementioned notions of rhetorical purpose and contextual focus. Hatim and Mason (1990:149) clarified this as follows, “This term ‘text-type focus’ stands for the means whereby a text is defined as a token of a type. This term subsumes the set of communicative, pragmatic and semiotic procedures which are followed when relating a text to its context”. Accordingly, any misrepresentation of text-type focus will result in a seriously flawed translation. The notion of text-type focus is important for the translator’s decision - making. In the following paragraphs two levels that operate more or less simultaneously, macro-and micro - text processing, are considered for understanding the processing of texts.

Achieving rhetorical purpose is considered to be the hallmark of all texts. Activities such as ‘persuasion’ are essentially discursal. A variety of rhetorical purposes may be employed in order to achieve the goal behind the persuasion.

Persuasion takes different forms: narration, description and counter-argumentation. Kress (1985:12) points out, “Every text arises out of a particular problematic”. This particular problem is thus a precondition for the identification of a rhetorical purpose. The translator should observe the rhetorical purpose in a text or the quality of ‘being’ a text. It is a property the translator has to assign to it in the light of a complex set of contextual factors. Werlich (1976) considered that a text is dominated by only one rhetorical purpose: the text’s dominant contextual focus. Other purposes may well be available, but they are subsidiary to the overall function of the text. The translator may in some contexts have to pay particular attention to the way a text’s ‘official’ function is being manipulated.

8.15 Genre as a semiotic construct

Language users are at the intersection between cultural communities, both across the linguistic and cultural divide and within one and the same language and culture. In this sense, genres are conventionalized forms of texts that reflect the functions of the participants in them. Carl James (1989:32) looks at the translation of genre where the emphasis is ‘on the conventional formulaic, routine labour-saving aspects of language use’. James concludes that dislocating the text from its intended genre means the distortion of the rhetorical structure of the original. This confirms the focus on the role

of contextual specifications and the awareness of larger discourse structures and genre specificities. It is important to take into account how the act of translation itself might be seen as a genre in its own right.

8.16 Discourse analysis -translation angle

The study of language beyond the level of the sentence in disparate approaches is united under the label ‘discourse analysis’. This approach has come to mean different views to different scholars. For example, the term ‘discourse’ includes all forms of writing and speaking (Gilbert and Mulkey 1984), while to some researchers like Sinclair and Coulthard (1975) the term covers only the way talk is ‘put together’. Translation-oriented models of discourse benefited from these varied and diverse approaches. They utilized two basic kinds of discourse analysis arising from two different senses of the term ‘discourse’. Hatim (1997: 67) argued that “The first of these is concerned with the way texts are put together in terms of product and form, sequential relationships, intersentential structure and organization and mapping. The second basic sense of discourse is that which concerns the way texts hang together in terms of negotiative procedures, interpretation of sequence and structure, and the social relationships emanating from interaction.”

8.16.1 Discourse, genre and text relationships

It is necessary to distinguish between the notions of discourse on the one hand and genre and text on the other. In Hatim and Mason (1990, 1997), genre refers to the linguistic expression conventionally associated with certain forms of writing, text refers to a sequence of sentences serving an overall rhetorical purpose, and discourse refers to the material out of which interaction is moulded as well as the themes addressed.

Hatim (1997a) holds the opinion that using the text model is useful where the units ‘text’, and ‘genre’ have been seen to perform an enabling ‘function’, and are thus subordinated to the ubiquitous category of discursive practice. The distinction between text, genre and discourse, however, confirms the supremacy of discourse. “Discourse is seen as the institutional-communicative framework within which both genre and text cease to be mere carriers of the communication act and become fully operational as vehicles of meaningful communication” (Hatim 1997:68).

It is necessary then to stress that the awareness of the conventions governing the appropriate use of a genre or text format is essential in translation. It is also of considerable importance for translators to be aware of what discourse implies.

Discourse understanding facilitates optimal transfer and renders the ‘much sought-after translation equivalence’ an attainable objective.

8.16.2 Difficulties encountered by translators within the area of discourse

It is evident that translators encounter difficulties in two aspects of discourse that lead to defects in the target text. One of these is the notion of competing discourse that refers to discourse within discourse. This is when a given discourse borrows from another discourse for a rhetorical purpose. Hatim (1997) introduced the appropriate technique to preserve all kinds of marked meanings by mastering the following procedures:

1. the pre-discourse norms of linguistic usage;
2. the unmarked discourse to be departed from;
3. the discourse being borrowed for a rhetorical purpose

Hatim (1997:69) went on to point out that competing discourses can ultimately be reconciled by arriving at a reading that, while institutionally sound, is intertextually pernicious. Thus, translators who work with an intricate network of relationships have to undertake textual analysis that involves assessing the choice of given linguistic elements in both syntagmatic and paradigmatic terms, that is, in terms of what is included, and how, and what is excluded, and why. The rule governing inclusion and exclusion of terms is relevant to the translator who has to operate within similar constraints and take account of the overall effect of this kind of restricted texture.

Another source of difficulty that the translator encounters is what is termed ‘overlapping discourses’. The notion evolved from research into cross-cultural communication, a development from which translation studies have been established. The content of this notion is that in a given situation, two discourses may run parallel to each other and the translator has to manage both while trying to relate them to one another (Knapp-Potthoff and Knapp 1987, cited in Hatim, 1997:69).

A third point to be highlighted as a source of difficulty for the translator falls within the notion of worldview and perspective. Lee (1992:51) stressed that discourses refer “to the many different ways of speaking that are associated with different social contexts”. This view causes the scholars of translation to implement the issue of socio-cultural practices and their role in discourse production. These studies reflect different world views and introduce a variety of sociolinguistic

factors including shared experience, receiver expectations and feedback, power, solidarity, politeness and so on.

Discourse analysis has been active in applying, or, in other words, extending the scope of cross-cultural studies to include what may be termed an ideological perspective (Fowler 1985, Kress 1985). This causes the research to adopt this kind of perspective-analysis in order to suppress the semantic features in given discourses and give more prominence to other, more favourable shades of meaning. The translator has to uncover the discursal meanings through the ideological and cultural background in the text.

8.17 Ideology and translation

Discourses play a large part in manifesting ideology, and considerations of ideology are of relevance to the translator. These considerations help the translator to check that he has not lost certain elements of meaning or even introduced traces of contradictory ideologies (M.P. Williams, *Turjuman*, 1992, 1 (1), p. 75-94).

Ideology is seen in the model proposed in Hatim and Mason (1990, 1997) to be manifested on the one hand in particular discourses or patterns of structural and non-structural, grammatical and lexical devices, which are realized by particular words, and on the other in the different and sometimes competing ways in which languages divide up particular semantic fields. Ideology (or world view) can be defined as “a set of propositions (or assumptions) that we hold (consciously or unconsciously) about the basic makeup of the world” (Fowler 1986, p. 17). Following Fowler, ideology can be regarded as one aspect of “point of view”, which can be regarded as having three aspects: spatio-temporal, psychological and ideological. ‘World view’, then, is the third aspect of point of view. Fowler stated that a worldview can be stated explicitly by a character, or by the narrator, through a variety of modal structures, or suggested implicitly by the foregrounding of particular types of structures.

“Different ideologies find expression in the ‘genre’. ‘Genres’ are themselves complex semiotic entities composed of individual signs realized by semantic elements, which are themselves realized by particular lexicon-grammatical items” (Williams, 1992, p.75-94). Ideologies can be seen again not necessarily as characteristic just of particular texts but of whole genres. The relationship between ideology and discourse also needs to be considered. Pecheux, quoted by Macdonell, argues that “discourse is one of ideology’s specific forms” and that “discourses are set up in what are ultimately antagonistic relations” within the ideological state apparatuses (Macdonell 1986, p. 45).

Pecheux's argument makes a further advance: it suggests how a discourse can be specified: first of all, by a position in a given conjuncture and, second, by the institutional areas (religious, educational and so forth) to which the discourse pertains. Pecheux (1982) explained, "The positions, by reference to which the words find meaning are ideological positions inscribed in the practices of class or other struggles between and within apparatuses (ibid, pp. 47-8).

The notion of 'discursive process' (Pecheux 1982:47-8) is a process by which words take on meanings through various covariate lexical relationships of synonymy, antonymy, repetition etc. and multivariate relations such as actor-process-goal or cause-consequence. It is these relationships into which one word, expression or proposition enters with others of the same discourse. Words can change their meaning from one discourse to another, so within one discourse different words can have the 'same' meaning, which is 'in fact the condition for each element (word, expression or proposition) having a meaning at all. "What is at stake in discursive struggles may well be this ordering and combining of words" (cited from Williams, 1992:83).

One other important aspect of discourse is the way that not only the organization of "reality" but also the dissection of that "reality" into its significant parts is influenced by ideological considerations. The Hatim and Mason model does link ideology to text, and it is useful to the translator first of all because it enables him to relate formally the amorphous mass of information that he imbibes under the heading of cultural studies to the texts that he is actually in the business of translating. It should, therefore, be the translator's aim to express the cultures he comes into contact with in terms of patterns of interaction between different entities. Hatim (2001:124) argued that "The assumption is also entertained that these ideological-discursive formations play an important role in the decision-making process undertaken by translators and in the choices made when dealing with text-worlds in translation". He added that "Researchers must guard against a number of pitfalls in the study of ideology in translation".

The notion of ideology is seen as a parameter for the discourse model of Hatim and Mason (1990, 1997) where it is one of the more salient manifestations of discursive practices. The study of ideology in translation is crucial. Discourse analysis of ideological meaning is faced with difficulties. Hatim and Mason (1997) list some of these pitfalls. Hatim (2001:126) portrays the mutual relation between translation and ideology in the following excerpt:

1. “The translation of ideology, with the focus on how ‘ideology’ is handled in the text to be translated and how best to convey this in translation.
2. The ideology of translation, with ‘ideology’ becoming a cover term for what is essentially in and of translation. The extent of translator mediation is apparent in any assessment of translation practice”.

8.18 The transparency of translation

Thus, it can be viewed that the present chapter arrives at the essence of the notion of transparency of real translation. It is not that which makes the meaning transparent, but one which does not block out the light of the purity in the original. This is best achieved by a literal rendering of syntax, a rendering that privileges words over syntax. Benjamin stated “In all language and linguistic creation, there is something beyond communication... quite close yet infinitely remote”.

8.19 Summary of the chapter

The present chapter has concentrated on the discourse and text-type models. It focuses on the semiotic level of context and discourse that the two theorists, Hatim and Mason (1990, 1997) designed as a set of procedures for examining the quality of translation. This chapter has introduced the various activities of translation criticism, translation assessment and revision. It has focused on the features of texture with relating them to the communicative process. It is an orientation to the textual analysis in the following chapter that will involve assessing the choice of given linguistic elements in both syntagmatic and paradigmatic terms, that is, in terms of what is included, and how, and what is excluded and why. The present chapter introduced this kind of discourse analysis in which the ideological and the cultural perspectives are evaluated and assessed. Therefore, chapter nine will introduce the applications of the concepts of register and pragmatics to translation. It will assess how the two major text functions ideational (conveying ideas), and interpersonal (relating author, text and reader), are supported by register parameters such as medium and social role relationship, and how on this basis a translation can be judged not just on the semantic match of the source and the original texts but also by the degree of register match or mismatch.

Chapter 9

Findings and Conclusions

9.1 Summary of major findings

This chapter intends to explore possible applications of text linguistics on the selected Qur'anic texts. 'Informativity' is used as the framework of the collaboration among the three layers of communication (communicative transaction-pragmatic action-semiotic interaction). It is a systematic approach in which text users try to discover intended meanings and resolve ambiguities of the complex processes of communication. Thus the reasons behind the focus in this term 'informativity' as a standard of textuality can be summarized in terms of the following criteria:

- **Determination of text-type focus:** As the first step in this investigation, the analysis will tackle the notion of text-type focus. This is the term that combines the notions of rhetorical purpose and contextual focus. Hatim and Mason (1990:149) described this as follows: "This term stands for the means whereby a text is defined as a token of a type. This term subsumes the set of communicative, pragmatic and semiotic procedures which are followed when relating a text to its context. Accordingly, any misrepresentation of text-type focus will result in a seriously flawed translation. The notion of text-type focus is important for the translator's decision-making in actual practice". The assessment highlights the specific rhetorical purpose and its linguistic realization, together with the underlying reason. Intentionality and acceptability are familiarized this way. The notion of intentionality concerns the realization of the producer's intentions which can be intended to be a text and accepted as such in order to be utilized in communicative interaction, i.e. the producer of the text has to intend it to contribute towards some goal (giving/demanding information/goods-and-services) and the receiver of it must accept that the text is fulfilling this goal.
- **Determination of the text-type:** This point demonstrates the close relationship between the type of information and its purpose. The analysis will tackle the text-type, as defined by the overall rhetorical purpose. Text type provides the essential link between text and context (Hatim 1997:181). Situationality is adjusted this way. The situation that occurs through the complex interactions

between text and context and the sophisticated processes of mediation and monitoring is another text linguistic standard that makes a text.

- **Analysis of the discourse:** This confirms the receiver's need for it as a powerful means for understanding the highly informative occurrences. Here, the analysis will determine the goals and plans, and will tackle the information in terms of pragmatics. "The aim of the analysis has been to examine how the use of one or other argumentative strategy is closely bound up with pragmatic factors such as politeness, power and truth" (Hatim, 1997:142). Determination of the sign in its cultural setting will be tackled, and this will show information in relation to the semiotic point of view. In other words, register analysis and pragmatic meanings are relayed. Thus, "texts begin to function as socio-cultural 'signs' within a system not merely of linguistic expression but also of socio-textual conventions" (ibid, 1997:181). Intertextuality is understood this way. It is an important principle to be focused on in the analysis of this semiotic dimension of context.
- **Principle of efficiency:** This contributes procedurally to easy processing. The Qur'anic texts operate with cohesive devices such as recurrence, partial recurrence, parallelism, paraphrase, reference, substitution, ellipsis, junctive expressions, lexical cohesion, comparison, tense and aspect, and intonation. These cohesive devices provide the receiver with the means of attention and access.
- **Principle of effectiveness:** The Qur'anic texts are effective where the clauses involve supplying reasonable concepts and relations to fill in gaps in a textual world. Coherence is an outcome of such a form of mental abilities. It is a conceptual network that is set up in communication. The network is composed of propositional relations among the knowledge chunks. In the process of translation the problem is to depict the semantic network effectively.
- **Analysis of informativity:** This point will illustrate how information is fashioned into a relevant style. The analysis therefore arrives at its central point in which the term 'informativity' is assessed in the Qur'anic texts. The Qur'anic examples will show the importance of informativity and its relation to ideology. Within informativity, another distinguishing criterion, norm flouting, is analyzed and assessed. The point is to investigate whether the translation could preserve and relay the purpose which the form is intended to serve.

The following paragraphs will highlight a range of dominant rhetorical purposes and their contextual focus in the Qur'an.

9.1.1 The dominant rhetorical purpose

In approaching the Qur'anic text, what receivers first seek to discover is the overall rhetorical purpose. It is considered the hallmark of all texts. "Every single sentence-element individually has a role to play in shaping the overall rhetorical configuration of the text and thereby helping us perceive the ultimate rhetorical purpose" (Hatim, 1997:69). The readers of the Qur'an cannot penetrate the deep structure unless they identify the rhetorical purposes and their intentions. Psychologists underline the intention of the text producer as a helping pointer. In fact, the Qur'anic text monitors the consciousness of its reader or hearer according to its specific intentions. Text-users try to understand the texts by finding out their intentions, not just relying on the words. Acceptability would subsume acceptance as the active willingness to participate in a discourse and share a goal. Then if the participants are not sufficiently motivated by the texts, the acceptability standard is violated. Thus, successful communication clearly demands the ability to detect or infer other participants' goals on the basis of what they say (Allen 1979).

The analysis of the selected translations works towards achieving the ultimate goal of all texts, namely, the realization of an overall rhetorical intention. Activities such as 'persuasion' are essentially discursal. A variety of rhetorical purposes may be employed in order to achieve the goal behind the persuasion. Rhetorical purpose is here understood in the sense of the set of mutually relevant communicative intentions. Werlich (1976) believed that a text is dominated by only one rhetorical purpose: the text's dominant contextual focus. "This has been achieved by adopting a fairly comprehensive definition of context, in which categories such as register membership, intentionality and intertextuality culminate in the notion of predominant rhetorical purpose" (Hatim, 1997:129). Hatim (1997) went on to stress that other purposes may well be available, but they are subsidiary to the overall function of the text. The translator may in some contexts have to pay particular attention to the way a text's 'official' function is being manipulated. The following paragraphs will demonstrate examples of dominant rhetorical purposes and their linguistic realizations in the Qur'an:

- **The declaration of God’s enormous power in the creatures is manifested in** surah 27:60 *أمن خلق السموات والأرض وانزل لكم من السماء ماء فأنبثنا به حدائق ذات بهجة ما كان لكم أن تنبتوا*

شجرها أعله مع الله بل هم قوم يعدلون

“Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals”[sic]. Here God reserves for Himself the power to cause the gardens and the trees to grow. This brings us to the issue of power (tenor) that will be crucial to the way the text is developed. The text starts with the grammatical structure (Is not He Who) which implicitly demonstrates that He Who creates the heavens and the earth is not like whoever cannot create, for instance, a fly. The choice of the first person plural would have relayed excessive power. The clause ‘We caused to grow’ has a power of its own (Malinowski 1923:322). It is through this power that rhetorical purpose is realized. The intention of the text is to pursue some goal via the text. It is to believe that there is no deity with Allah (God). Therefore, the discourse reveals its intention in the rhetorical interrogative in the text: “Is there any deity with Allah?” distributing knowledge or obtaining compliance with a plan. In the most immediate sense, the production of the text is a sub-goal along the pathway to the main goal. It is to rebuke the disbelievers’ denial and disbelief in God.

- **The confirmation of God’s attributes and acts is illustrated in** surah 20:1- 4

طه ما أنزلنا عليك القرآن لتشقى إلا تذكرة لمن يخشى تنزيلا ممن خلق الأرض والسموات العلى

“Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens” [sic]. By means of ‘*iltifat*’, the attribution of the revelation to the relative pronoun ‘*aladhi*’ in the sense of ‘who’ confirms that God is the maker and the sender of the Qur’an. Secondly, the sudden shift into the third person after the attribution of the process of sending down the Qur’an to the first person plural in ‘We’ demonstrates the most exaltedness of the Almighty God, the creator of the earth and the high heavens according to His attributes and His effects. The text is intended to refute the false allegations of the disbelieving Arabs concerning the trouble and the distress that the prophet experienced because of delivering the Divine revelation to them. The text is

intended to illustrate the message of the Qur'an as a reminder for those who fear God and enjoy the religion of peace.

- **Turning the attention to the miracles of God with the bees** is illustrated in the following surah 16:68-69

واوحى ربك الى النحل ان اتخذى من الجبال بيوتا ومن الشجر ومما يعرشون ثم كلى من كل الثمرات فاسلكى سبيل ربك ذللا يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس ان فى ذلك لاية لقوم يتفكرون

“And your Lord inspired to the bees: Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down” [sic]. There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for a thinking people”. Recognizing the change of addressing the bees to speaking with people draws attention to the bees and what they produce as a miracle of Allah’s making, which is the humans’ crucial point after the bees were ordered to follow the instructions illustrated in the above-mentioned verses. The text is intended to maintain the principle of oneness to the only creator and to turn the attention to God’s enormous power. In the most immediate sense, the production of the text is a sub –goal along the pathway to the main goal. This sub-goal indicates the profound admonition that signals God’s wondrous act on the one hand and emphasizes the deity to only one God on the other.

- **The disinclination of the believers from the attitudes of the pagan** is manifested in surah 36:20-22

وجاء من اقصى المدينة رجل يسعى قال يا قوم اتبعوا المرسلين. اتبعوا من لا يستلکم اجرا وهم مهتدون. وما لى لا اعبد الذى فطرني
والیه ترجعون

“And there came a man running from the farthest part of the town. He said: “O my people! Obey the Messengers. Obey those who ask no wages of you and who are rightly guided. How can I but worship Him Who has created me and to Him you shall return” [sic]. ‘iltifat’ in the verse demonstrates the argumentation and the objection of the righteous man against the disbelievers. Secondly, the addition of the blessing (Who has created me) to himself denotes gratitude to Allah but the attribution of the Resurrection (and to Him you shall return) to the disbelievers has a strong and threatening effect. Hatim (1997) believed that identifying the rhetorical function and effect is essentially an inter-semiotic matter. “Therefore, the switch from personal ‘introspection’ as in “And

why should I not worship Who He created me” to ‘sermonizing’ as in “and to Him you will return” is a genre-related matter” (ibid. 1997:120). The text is intended to pursue some goal: the goal is the belief in one God, His angels, His Books, His messengers and the Day of Resurrection. The text is distributing knowledge about the evidence and proof concerning the unity of God or obtaining compliance with a plan.

- **The importance of performing the prayers and praise those ‘who perform the prayer’ (wa’l-muqimin al salat) is highlighted in surah 4:162**

لكن الراسخون في العلم منهم والمؤمنون يؤمنون بما انزل اليك وما انزل من قبلك والمقيمى الصلاة والمؤتون الزكاة والمؤمنون بالله واليوم
الآخر اولئك سنؤتيهم اجرا عظيما

“But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward” [sic]. The text seeks to highlight the importance of performing the prayers and praise those ‘who perform the prayer’ (wa’l-muqimin al salat). “Highlighting prayer here is understandable in the light of the fact that prayer is mentioned nine times in the same surah (4), including a long passage about its importance in war” (Abdel Haleem, 1992:15). The rhetorical effect is recognized when the shift occurs from nominative to accusative. The lexical item ‘*al-muqimin*’ (the establishers of prayer) describes ‘*al-rasikhun*’ (those firm in knowledge), and hence the lexical item ‘*lakin*’ (but) is an accusative of praise.

- **The intention of glorification to God through continuing the prayers and drawing the attention to the Qur’an of dawn or the Morning Prayer as explained in the books of exegesis is manifested in surah 17: 78**

اقم الصلاة للذوك الشمس الى غسق الليل وقرآن الفجر ان قرءان الفجر كان مشهودا

“Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed” [sic]. The text presents the intention of glorification. It is intended to pursue some goal via the text. This goal is the worship of God, particularly performing prayers. The text is distributing knowledge about the importance of Morning Prayer and reciting the Qur’an at dawn. In the most immediate sense, the production of the text is a sub-goal along the pathway to the main goal.

9.1.2 Text-type is the second standard in analyzing the Qur'anic text. In the Qur'anic texts, the language is crystallized, so the frequency of occurrence is quite low. These texts have their own semiotics. They exploit all the tendencies of humans to depict a literary textual world which is supposed to be the reflection of the real world. The Qur'anic text users also have to recognize that the Qur'anic texts are multifunctional, normally displaying features of more than one type, and constantly shifting from one type to another. These texts contain various constellations of description, narration, argumentation and instruction. "Text-type is seen as a set of heuristics for producing, predicting, and processing textual occurrences and hence acts as a prominent determiner of efficiency, effectiveness, and appropriateness" (Hatim, 1997:186). "Text-type represents the 'implicit and requisite conditions of the text'" (Riffaterre 1985). "The inclusion of argumentative features in an expository form would be an instance of departure from the norm, which the translator can adequately reflect only if the added rhetorical effect created by the hybrid form is properly appreciated" (Hatim, 1997:129).

Features of a given text type will be defined as elements in sequences of mutually relevant sentences, displaying the traces of a particular register membership, a particular intentionality and a particular domain of intertextual reference. Unless the text users know the situation in which it occurs, they cannot work out what it is. The resulting contextual configuration constitutes the guidelines which text users instinctively refer to in adopting a given text strategy. Texts not only contain information, they possess a degree of relevance or situationality in so far as they exist for a particular communicative purpose and link communicative acts (discourse) to the situation in which they occur. The ability to identify text-type is therefore a prerequisite for interpretation and translation. The following paragraphs will present different Qur'anic text types.

- **Argumentation** in surah 27:60

"Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals". This is an argumentative text. The text is utilized to promote the acceptance or evaluation of certain belief as true or false or positive or negative. The strength of the argument is dependent on forcing the real evidence on the opponent who is unable to prove his/her claim. This is why the text starts with a rhetorical question. It

represents a text - building strategy that is used in the Qur'an. It is motivated not simply to create a pattern of sound to involve the reader or to persuade him/her to believe in God, it is also motivated to reinforce particular meanings. It is an essential component in the art of persuasion. The rhetorical question is used as a part of argumentation and it is employed for the purpose of rebuke. The question is a basic type which Halliday (1975b) refers to as speech function or speech act. The text starts in the form of a dialogue. The question that is speech function involves both a speech role and a commodity choice. It is also the first discourse action where it seems to be merely questioning those non-believers. The dialogue is inherently interactive: typically it does not involve simply one move from one speaker. The text users need also to recognize that after one speaker has initiated an exchange, another speaker is very likely to respond. "In argumentation, the focus is on what is known as situation managing, i.e. the dominant function of the text is to manage or steer the situation in a manner favourable to the text producer's goal" (Hatim 1997:155).

The text under analysis monitors evidence and proof on the oneness of God, His enormous power and All- knowledge. "Monitoring is particularly likely if a text appears to violate conventions such as the conversational 'maxims' (Be orderly). The beliefs and prior knowledge of participants can be monitored if a presented text presupposes as fact, something still in dispute. The function of monitoring the roles, intentions, and beliefs implied by text is again to negotiate the basic conditions of communicating and to integrate potential deviations or obstacles. In situation monitoring, the non-expected occurrences arise in the external setting of the discourse" (de Beaugrande, 1981:127). de Beaugrande went on to state that "The goal of persuading people may demand elaborate searching for ideas that would appeal to the group's presumed view of the world, or that would change the view in a useful manner. The strategy behind the text plan has a bearing upon how situations are monitored. According to this strategy, if a monitoring is rejected or disapproved of, it should be replaced with less medium version, i.e. a version based more directly on the available evidence" (ibid, 1981:127).

- **Argumentation** in surah 20:1-4

"Ta-Ha. We have not sent down to you the Qur'an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens". Argumentation would be the predominant text type. This kind of text is utilized to promote the acceptance or evaluation of the belief in the Qur'an as the last Holy Book, which was revealed from God through the angel Gabriel to the prophet

Mohammed as a reminder for he/she who fears God. The text uses the kind of argumentation that presents the opponents' uncertainties and their refutation. Thus, the Qur'an refutes these uncertainties by providing the inquiries and their answers. The text manages the situation and the conversation that occurred between the prophet Mohammed and the disbelieving people from his tribe (Qurish). Those non-believers claimed that the prophet Mohammed was distressed because he had abandoned his parents' religion. However, God has revealed this text to confirm that the Qur'an has been sent as a reminder for those who fear Him. The topic sentence in this argumentative text "Ta-Ha. We have not sent down to you the Qur'an that you be distressed. Only as a reminder for who he fears" sets the 'tone' and is substantiated by the following verse: "A revelation from Who He created the earth and highest heavens".

Narrative in sura 12:4-6

اذ قال يوسف لأبيه يا أبت اني رأيت أحد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين قال يا بني لا تقصص رؤياك علي أخوتك فيكيدوا لك كيذا ان الشيطان للانسان عدو مبين وكذلك يجتبيك ربك ويعلمك من تأويل الأحاديث ويتم نعمته عليك وعلى آل يعقوب كما أتمها على أبويك من قبل ابراهيم واسحق ان ربك عليم حكيم

"When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me. He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against Thee. Lo! Satan is for man an open foe. Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaaq. Lo! Thy Lord is Knower, Wise" [sic]. This narrative text revolves around one of the families of the prophets. The text presents the story of prophet Yusuf, known in the Bible as Joseph. Almost all of surat Yusuf, one of the longest in the Qur'an, is devoted to his life and that of his family. Abdel Haleem (1999:139) explains that "Verses 4-6 are an introduction to the story of Joseph, giving a preview of what is to follow. In verse 4 Joseph relates his dream to his father. In verses 5 and 6 Jacob warns Joseph against telling his dream to his brothers lest they plot against him and interprets it as foretelling a great future for Joseph and the house of Jacob. Verses 7-101 relate the stages of the story, which ends in the Qur'an with the arrival of the whole of Jacob's family in Egypt, fulfilling the dream with which the story began". The Qur'an contains many narratives referred to in the Qur'an itself. Allah, exalted is He, calls the story of the prophet Yusuf

the most beautiful story as read in verse 3 “We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur’an, though aforetime thou wast of the heedless” [sic]. It is an entire sura which tells about the prophet Yusuf in the Qur’an. Allah reveals in verse 7 that Yusuf’s life story contains important indications, proofs and wisdom: “In Yusuf and his brothers there are signs for everyone of those who want to ask” [sic]. The art of narrative style represents an innovative aspect of the Qur’an. It presents the dialogues that took place in such stories and the claims and counter – claims made by each of the opposing parties. What was novel, however, was the type of integrated, elaborate story involving such essential items as theme, plot, well-developed characters. The story utilizes animation and interesting dialogue that dramatizes the situations and events from which the text users can deduce islamic values and behaviours. The Qur’anic discourse wants to direct people to learn from this story and its themes. It portrays the various kinds of manners and ethical variations. The text does not merely describe events in the past, but also provides lessons for people of future generations while pointing to events that have yet to take place. In this sense, the story of the prophet Yusuf has several significant meanings. The surah tells its readers that at an early age prophet Yusuf was thrown down a well by his brothers and left to die, that he was later sold into slavery and spent long years in prison as a result of false accusations, and that he was tested with a number of difficulties. Allah eventually made Yusuf head of the Treasury. He gave him power, rank and wealth. A thorough understanding of the life of the prophet Yusuf will provide believers with this kind of insight that will be of use to them in their daily lives and throughout their lives. In the final verse of this surah the Qur’an stresses that the life stories contain important lessons for those who possess wisdom and reason: “There is instruction in their stories for people of intelligence. This is not a narration which has been invented but confirmation of all that came before, a clarification of every thing, and a guidance and a mercy for people who believe” [sic]. However, careful reading of the Qur’an and deep consideration of the lives of the prophets will allow us to become acquainted with the prophets and to make use of their superior perceptiveness, spirituality and nearness to Allah.

Instruction in surah 16:68-69

“And your Lord inspired to the bees: “Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down”. There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for a thinking

people”. The text monitors the belief and prior knowledge of the disbelievers where they denied the issue of revelation to the prophet and disbelieved in the Day of Judgement. The function of monitoring the intentions and beliefs implied by the text is again to negotiate the basic conditions of communicating and to integrate potential deviations. The first clause in the text suggests orientation to a narrative but the imperative clauses function as congruent indications that the text is doing more than simply giving information, or, rather, that the information it gives has the potential to be packaged as goods and services. The focus here is on the formation of future behaviour. The text is regulated through instruction about the way bees act. The text displays the instructions without options in which they arouse the human beings’ attention and their interest in one of God’s miracles that proves He is the only creator. Using reference switching in the clause (There emerges from their bellies syrup, varying in colours) creates and represents new and unpredictable information because it is not recoverable from the preceding context.

- **Description** in surah 27:87

و يوم ينفخ في الصور ففرع من في السموات و من في الأرض الامن شاء الله وكل اتوه داخرين

“And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled” [sic]. The text is descriptive. It is perceived as a division within a discourse, which signals a shift from one rhetorical purpose to another. Activities such as ‘persuasion’ are essentially discursal. Persuasion may be the goal, but in order to achieve it, the text uses the description of the Day of Judgment. As a descriptive text, it sets the scene through the semantics of the verbs either in the passive as in (is blown) or active as in (feared, came) and lexical density of themes. The Arabic word ‘*fazi`a*’ (were terrified) is employed in the past tense instead of the present form (are terrified) to describe the terror when blowing the trumpet is assured and beyond doubt. At the same time, the atmosphere is surrounded by fear and awe. Then the shift to the past tense (were terrified) has a contextual effect that is achieved through new information. It may lead to the information of a new assumption and hence to the abandoning of an existing assumption. “In this case, the hearer is left with a modified set of background assumptions, which are available for use in assessing the effect of the next proposition, which itself contributes to the background of the next, and so on. In this cyclical fashion, new information would be seen as being ‘relevant’ (Blakemore, 1987: 53). The text monitors the situation in which the disbelievers are still uncertain of the Day of

Resurrection. It reports about the events that will happen on that Day. The text describes these scenes in which whoever is in the heavens and whoever is on the earth are terrified except whom Allah wills. And all go to Him humbled. This description is used to confirm to all people either believers or disbelievers, that the Day of Resurrection will occur beyond any doubt.

- **Description in surah 10:21**

وإذا اذقنا الناس رحمة من بعد ضراء مستهم إذا لهم مكر في آياتنا قل الله أسرع مكرًا إن رسلنا يكتبون ما يصرون

“And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say: Allah is more Swift in strategy”. Indeed, Our Messengers record that which you conspire” [sic]. This text is a blend of descriptive and instructive writing. However, descriptive texts would be those utilized to enrich knowledge spaces whose control centres are situations. The text starts with the conditional sentence, expressed by the conjunctive type ‘*idha*’ (if or when). It functions to provide linking relations between one clause : “And when We give the people a taste of mercy after adversity has touched them” and another “at once they conspire against Our verses”. The observation tells the reader about two semantic dimensions of the text: the experiential and the textual. The external conjunctive structure of the text ‘*iza*’ realizes experiential meanings (meanings about how reality is represented in the text, with links of time or condition - if; meanwhile this conjunctive particle realizes textual meanings (meanings about how the message is organized as a rhetorical event. Thus the conjunctive relations in turn relate to two aspects of the context of situation: field and mode. The text structure and its texture contribute to the ultimate effect of the situation and the intentionality of the speech act (perlocution). Formality of register has been introduced to achieve the rhetorical effect and God’s power.

9.1.3 Analysis of the discourse: This confirms the receiver’s need to it as a powerful means for downgrading the highly informative occurrences. Here, the analysis will discuss pragmatic factors such as politeness, power and truth. Determination of the sign in its cultural setting will be tackled within the term ‘intertextuality’. This will show the information in relation to the semiotic point of view.

- **Contextual parameters and linguistic realization:** Matching contextual parameters with actual linguistic realizations will prove useful in shedding light on the interpretation of the text under analysis which will examine the sequence

of elements within which norm-flouting takes place, in the following surah 27:60:

(a) “Is not He Who created the heavens and the earth (b) and sent down for you water from the sky (c) So We caused to grow wonderful gardens of joyful beauty (d) that you could not have grown its trees thereof? (e) Is there any deity with Allah? (f) But they are a people ascribing equals”. According to chapters two and three in the present research, it is possible to present the paradigmatic oppositions that give rise to structural differences. The semantic focus will be on the organization of the clause in order to realize experiential meaning, which is realized simultaneously with interpersonal meaning. This process type, transitivity, is related to the field of the verse (God’s absolute power). “We as readers normally react to what is being said in sequence (i.e. syntagmatically) and in terms of what could have been said but was not (i.e. paradigmatically)” (Hatim, 1997:117). The paradigmatic alternatives open to the speaker include:

- (i) Is not He Who created the heavens and the earth and sent down for you water from the sky wherewith He caused to grow joyous gardens?
- (ii) Are not We Who created the heavens and the earth and sent down for you water from the sky wherewith We caused to grow joyous gardens?
- (iii) Is not He Who created the heavens and the earth and sent down for you Water from the sky whereby We cause to grow wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals”. It seems that the choices in (a) or (b) above would certainly have failed in relaying the effect desired by the text producer. The relevant institutions and processes (field) may be described in terms of the stratification in Arabian society at the time. While the people of Mecca were doubtful of God’s existence, neither of these ideational structures would have adequately achieved the desired effect. Hatim (1997) believes that something else had to be done and the utterance as actually produced came as close as possible to bringing together the abstraction of creative power and the personal involvement of aesthetic creativity. The requirement of the variable field militates against the expression of either attitude.

As a speech act, language understanding is the application of knowledge about sequences of events and actions. The utterance relays a combined illocutionary force

that defies easy categorization: is it a representative, a verdictive, an expressive or directive? Probably it is all these things. However, in opting for the above-mentioned choices (a) (predominantly a representative) or choice (b) (predominantly an expressive), “the speaker would have lost the intended ambivalence that is very much part of the discourse relayed through the reference-switch” (Hatim, 1997:119). Implicature is shown to manifest itself through the communicative effect of the utterance yielded by defying the norm of uniformity. The implicature is created by flouting the maxim of manner (Be orderly), which is one of the maxims of cooperative linguistic behaviour.

- **There is the factor of power** in the next text “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens”. This factor regulates how the language use relates to the social or ideological settings within which the text is naturally embedded. The text under discussion leads to the issue of power, tenor, that will be crucial to the way the text is developed. The choice of first person plural in the first clause “We have not sent down to you the Qur’an that you be distressed” would have relayed excessive power to reflect the role of entertainer as the text produces an extended sequence of declarative clauses in informing the prophet that the process of sending the Qur’an down to him does not mean depression.

The text starts with vocative adjunctive ‘Ta-Ha’ as the interpersonal theme. This vocative adjunct contributes interpersonal meaning. Analysis of the text shows that the clause is structured as a non-elliptical declarative, directed at one particular interactant, with the arguability centred on his action of fearing God: the mood component of the clause. In addition, the speaker (God) is presenting the fact: there is neither modulation nor modalization. The reader would expect the evaluation of the proposition, field, relayed in the initial sentence to be the overall pragmatic purpose. The reader would also have certain assumptions: that various socio-textual conditions have to be met for the predominant kind of speech act, directive, in the verse to be appropriately handled as a genre; that commitment to a point of view would be the overall discourse.

In dealing with the text at a micro-level of analysis, on the other hand, the researcher may assume that the proposition in the initial sentence of the text will provide the reader with a basis on which to proceed in anticipating how the text will

develop: “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who he fears.” In terms of Arabic style and rhetoric regulating the discourse, the initial proposition sparks off a set of options in the reader’s mind. Pragmatically, it can (1) invite an immediate rejection of what is implied (We have not sent down to you the Qur’an that you be distressed.) and (2) it can support the proposition implied “Only as a reminder for he fears”.

The reader would probably process the first sentence as one, which sets the tone of the debate along these lines. The text under focus starts then with (a) an immediate rebuttal which the text producer issued at the outset, and (b) a development of the stance put after a rebuttal is issued. The intentionality of this ‘thesis cited to be opposed’, the signals it relays by occupying a preliminary position in the text and the register to which the text belongs begin now to interact with another area of textuality, that of structure. The overall structure of the text is determined by the context portrayed above, and in turn begins to determine the way the text hangs together. A further system of options is set up and the utterance that follows could be a further concession: “A revelation from Who He created the earth and highest heavens”. With this, concession-making seems to have reached saturation point and the text is now ready for the rebuttal proper. This text is therefore a marked text, which is unpredictable and expectation-defying.

- **Pragmatic notions** such as politeness could be usefully invoked to illustrate such contextual notions as rhetorical purpose or text-type. Politeness is evident in the following surah 4:162. “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day – to those We will give a great reward”. In this text, the first constituent ‘but’ is a textual (contrajunction) adjunct and the constituents that follow it indicate the topical theme. These constituents receive a transitivity role such as actor or behavior as in “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day”. Here the indication of theme may lead the reader to ask what will happen to them. Identifying the theme in the clause assists the reader in consigning all the remaining clause constituents to the rheme role- *سنؤتيهم اجرا عظيما* “We will give a great reward”.

It is this principle which allows the reader to determine the theme/rheme boundary in the clause. Within the notion of politeness and the approbation maxim, the text maximizes the praise of those mentioned in the verse. Formality of register has been introduced to explain politeness phenomena. These factors are used strategically in order to achieve the overall pragmatic purpose. The text upholds norms of politeness in terms of both their micro- and macro-structure and they are seen to fulfil expectations regarding all or some of the normal and customary contextual requirements in the following domains: register membership, intentionality and both the socio-cultural and socio-textual practices involved. The semiotic dimension pertaining to the discourse, genre and text is felt to be appropriate within the communicative event or speech activity in question.

- **Politeness** is also shown to manifest itself through power and distance in the Qur'anic texts. The following surah 17: 78: "Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn. Indeed, the Qur'an of dawn is ever witnessed" brings the reader to a consideration of politeness where power is normally maximized and distance minimized. While the power of the instructor (God) is kept to a maximum, distance would be reduced to facilitate receiving the instructions. The text regulates through instructions the contact with God through the prayers "Establish prayers", the time of prayers "at the decline of the sun until the darkness of the night" and then focuses on reciting the Qur'an at dawn. The reader would expect the evaluation of the proposition, field, relayed in the initial sentence to be the overall pragmatic purpose.

The reader would also have certain assumptions: that various socio-textual conditions have to be met for the predominant kind of speech act, directive, in the verse to be appropriately handled as a genre; that commitment to a point of view would be the overall purpose of the discourse. In dealing with the text at a micro-level of analysis, on the other hand, the researcher may assume that the proposition in the initial sentence of the text will provide the reader with a basis on which to proceed in anticipating how the text will develop. The text strategy starts with the imperative clause (Establish the prayers), which can reveal dimensions of tenor. The most striking indication of power is in the imperative, which is a clear indication of the unequal power relations between God the creator and human beings, the created. Consequently, Allah is only worthy to be worshipped. Performing prayers, instruction, has been maintained as an indicator of

known or given information followed by the focus on the Qur'an of dawn that provides unknown or new information to the reader/hearer.

- **The semiotic of intertextuality:** Intertextuality is the way textual occurrences are related to each other and recognized as signals, which evoke in the text-user whole areas of his or her previous textual experiences. In fact, the reader can comprehend the messages of a text if s/he has a repertoire of knowledge of a specific subject. To illustrate this phenomenon of dealing with signs, the following paragraphs will highlight the common discourses of the sample texts with other texts in the Qur'an: The text "Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals" is relevant to other texts in the same discourse and not just to the intentionality and the situational setting. The text is used to monitor other texts or the roles and beliefs implied by this text. The first clause in the text under discussion is relevant to the following surah 43:9:

ولئن سألتهم من خلق السموات والأرض ليقولن خلقهن العزيز العليم

"And indeed if you ask them: Who has created the heavens and the earth?" They will surely say:" The All-Mighty, the All-knower created them" [sic]. The second clause in the text is relevant to the following surah 29:63

ولئن سألتهم من نزل من السماء ماء فأحيا به الأرض من بعد موتها ليقولن الله

"And if you were to ask them: Who sent down from the sky water and gave life therewith to the earth after its death?" they will surely say: Allah" [sic]. In intertextual monitoring, on the other hand, those occurrences are part of the discourse actions in progress.

The text under focus "Ta-Ha. We have not sent down to you the Qur'an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens." is relevant to other texts in the same discourse. The second verse in the text is as relevant as in surah 26: 3

لعلك باخع نفسك

"It may be that you torment yourself" [sic].

or surah 10:65

و لا يجزئك قولهم

“ And let not their speech grieve you" [sic].

The third verse in surah 20 الا تذكرة لمن يخشى

“Only as a reminder for who he fears” [sic].

has the same discourse as in surah 2:2 هدى للمتقين “.... a guidance to the pious”.

تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا

“Blessed is He Who has revealed the Criterion unto His slave that he may be a warner to the ‘Almin (human kind and jinn" [sic].

لتنذر قوما ما انذر آباؤهم فهم غافلون

In order that you may warn a people whose forefathers were not warned, so they are heedless” [sic].

و تنذر به قوما لدا

“and warn with it an obstinate people” [sic].

As stated in chapter five many Qur’anic verses/passages can only be properly understood in the light of explanations provided in other verses or surahs. The utterance under focus “And they have said: The most merciful has taken a son. Indeed you have brought forth a horrible thing.” is relevant in its discourse to the following verses and surahs: 2:116

و قالوا اتخذ الله ولدا سبحانه بل له ما فى السموات والارض كل له قانتون

“ And they say: Allah has taken a son. Glorified is He. Nay, to Him belongs all that is in the heavens and on earth, and all are devout to Him" [sic]. The surah 23:91:

ما اتخذ الله من ولد و ما كان معه من اله

“Allah has not chosen any son, nor is there any god along with Him” [sic]. The surah 10:68

قالوا اتخذ الله ولدا سبحانه هو الغنى له ما فى السموات وما فى الارض ان عندكم من سلطان بهذا أتقولون على الله ما لا تعلمون

“They say: Allah has taken a son- Glorified be He! He has no needs! His is all that is in the heavens and all that is in the earth. You have no warrant for this Do you say against Allah what you do not know” [sic]. The surah 18:4

وينذر الذين قالوا اتخذ الله ولدا

“And to warn those who have said, Allah has taken son”.

The text under focus “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed” [sic].

monitors other texts in the Qur’an as in the following verses: 11:114

وأقم الصلاة طرفي النهار وزلفا من الليل ان الحسنات يذهبن السيئات ذلك ذكرى للذاكرين

“Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill deeds. This is a reminder for the mindfu” [sic]. The surah 20:14

انى أنا الله لا اله الا أنا فاعبدنى وأقم الصلاة لذكرى

“Lo! I, even I, am Allah. There is no God save Me. So, serve Me and establish worship for My remembrance” [sic].

فاصبر على ما يقولون وسبح بحمد ربك قبل طلوع الشمس وقبل غروبها ومن اءاء الليل فسبح وأطراف النهار لعلك ترضى

“So bear patiently what they say and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased” [sic]. The surah 29:45

اتل ما اوحى اليك من الكتاب وأقم الصلاة ان الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر والله يعلم ما تصنعون

“Recite what has been revealed to you of the Book, and perform the prayer. Surely prayer forbids obscenity and maleficence; and indeed the Remembrance of Allah is greater, and Allah knows whatever you work out” [sic].

9.1.4 Principle of efficiency: The analysis has already examined text hierarchic organization that is essentially determined by contextual categories such as rhetorical purpose and text type. In this section, text structure in turn determines the kind of texture devices used to make texts operational as communicative occurrences. “Cohesion in Arabic is maintained through text syntax and semantics, and not by the use of marks that artificially set off parentheses which unnaturally separate the various elements of the clause, the sentence of the text. In the final analysis, the test of a cohesive text in Arabic is that it should display continuity of sense (coherence) when heard as well as when seen”(Hatim, 1990:1360). The principle of efficiency contributes procedurally to easy processing. Cohesion is surface structural glue, which joins the grammatical and lexical units. The cohesion of a Qur’anic text is “upheld partly in opposition to the cohesion of other text type and partly in accordance with type-specific

conventions” (de Beaugrande, 1981:185). The present study will present certain cohesive devices within the sample Qur’anic texts. These devices provide the receiver with resources of attention and access. The following paragraphs now come to relations holding between propositions, in terms of both signalling cohesion, and perceived intentions, coherence.

- **Junction** is “a term used to refer to surface signals of relations among events or situations in a text world” (Hatim, 1997:206). The Qur’anic texts under analysis use different conjunctions such as ‘*waw*’ (and), *fa*’ (so), *thuma* (then). “These conjunctive elements in Arabic are contributors to text efficiency because they render the processing of the text more economical by overtly signalling to the reader the underlying semantic relationships” (Al-Batal 1992:225). “These particles signal additive, adversative, causal, temporal and other relations. The additive relation for instance, is signalled when connecting two interdependent events or situations within or between the clauses” (de Beaugrande, 1981:71). The conjunctive element ‘*wa*’ (and) is seen in this text, “Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals”, as a semantic relation in which what is to follow is systematically connected to what has gone before. At all levels, ‘*wa*’ signals an additive relationship between the members it coordinates regardless of whether these members are phrases, clauses, sentences, or paragraphs. It is used here in this text at the level of phrases and clauses. “The additive relationship signalled by (*wa*)’ indicates a flow in the discourse, that the argument or discussion is still ongoing with no major breaks” (Al-Batal, 1990:246). ‘*waw*’ is also used in the following text to signal and assert the importance of dawn prayer: “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed.” The conjunctive elements ‘*fa*’ (so) and ‘*thuma*’ (then) in the following text: “Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down.” There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for a thinking people”, can indicate a sequential relationship. “*Thuma* indicates one thing happening after another. ‘*Fa*’ also

indicates to the receiver an immediate sequence of events, i.e., events are taking place without sluggishness” (Al-Jurjani, 1984:224).

- **Contrajunction** “links things having the same status but appearing incongruous or incompatible in the textual world, e.g. a cause and an unanticipated effect” (de Beaugrande, 1981:71). It is signalled by ‘*ila*’ (but) in the following text “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens”, to ease problematic transitions at points where seemingly improbable combinations of events or situations arise (de Beaugrande, 1981:73). The text deploys ‘*ila*’ (but) to alert receivers that the Qur’an is sent down as a reminder for whoever fears God. In the following Qur’anic text, the contrajunctive element ‘*ila*’ (but) is employed in the following text: “ But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day – to those We will give a great reward.” This contrajunctive expression signals natural response from those who are well-grounded in knowledge and the believers to believe in what has been revealed to the prophet and what was revealed before him.
- **Double connectives:** The Qur’anic texts also use double connectives such as ‘*qad*’ (indeed) which contributes to text efficiency as in the following text:

وقالوا اتخذ الرحمن ولدا لقد جئتم شيئا ادا

“And they have said: The most merciful has taken a son. Indeed you have brought forth a horrible thing”. Another double connective element is ‘*ina*’ (verily) as in the following Qur’anic structure: ان قرءان الفجر كان مشهودا

(Indeed, the Qur’an of dawn is ever witnessed). It is used to re-affirm and alert the receivers’ attention to the Qur’an of dawn.

- **Subordination** links things when the status of one depends on that of the other, e.g. things true under certain conditions or for certain motives: precondition/ event, cause/ effect, etc.(de Beaugrande, 1981:71). It is represented in the following text: “ Ta-Ha. We have not sent down to you the Qur’an that you be

distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens.” by the junctive expression *'lam at-ta`li`l'* (so that). This subordinating junctive makes that type of coherence relation, purpose, explicit. Subordination is also represented by a junctive expression: *'idha'* (if or when) in the following text: “And when (if) We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say: Allah is more Swift in strategy”. Indeed, Our Messengers record that which you conspire.” This subordinating junctive makes explicit one type of coherence relation, modality. It performs both a rhetorical and a linguistic textural function. It is a cohesive constituent without which the Qur’anic text would not have hung together. Another subordinate junctive expression *'man'* (whoever), is employed to make common types of coherence relations explicit, such as, reason, in the following text: “Say: whoever is an enemy to Gabriel - it is he who has brought it upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers”.

- **Tense** is a clear device for signalling the relationships among events or situations. The Qur’anic texts as in *وقالوا اتخذ الرحمن ولدا لقد جئتم شيئا ادا* “And they have said: The most merciful has taken a son. Indeed you have brought forth a horrible thing”. use the past tense of the following verbs in the above-mentioned verse such as *'qalu'* (have said), *'itakhadh'* (has got) , *'ji`tum'* (have come) which demonstrates speech acts. The latter act is especially serviceable for certain focus. The actions *'khalaq'* (created), *'anzal'* (sent down), *'anbata'* (caused to grow) done in the following text “Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals”, are all used in the past tense and related to the power of Almighty God whereas the tense of the negative modal verb + the main action, “that you could not have grown its trees thereof?” *(ما كان لكم ان تنبتوا)* matches the rhetorical purpose of the verse.
- **The use of pronominal reference** has “ a bearing not only on the cohesion of the text but also on its coherence where a sequential relationship has been achieved. This also indicates that the cohesion of surface texts and the

underlying coherence of textual worlds are the most obvious standards of textuality” (de Beaugrande and Dressler 1981:113). “The pronominal reference is a semantic relation that holds between meanings rather than between linguistic forms” (Halliday and Hasan 1976:226). Chapter seven in the present research examined and introduced different types of pronominal reference-switching. However, the following paragraphs highlight the switch from one pronominal reference to another in the following examples:

- “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens”. There is a transition in the text from first person to third person.
- “How can I but worship Him Who has created me and to Him you shall return.” The switch to the second person in ‘you’ instead of the first person ‘I’ reflects added effects in the context of situation.
- “Say: Allah is more swift in strategy. Indeed, Our Messengers record that which you conspire.” carries transition from second person to first person. The switch is from second person (say Allah) to first person (Our Messenger) in the verse confirming that the disbelievers’ deception cannot be hidden and Allah’s punishment is absolutely falling on them.
- “Say,” whoever is an enemy to Gabriel - it is he who has brought it upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers” employs a transition where it uses the pronoun ‘it’ instead of the noun ‘the Qur’an’. The switch back to the pronoun has a rhetorical function. Thus the anaphoric pronoun is mentioned then followed by the characteristics of the noun rather than the proper name because its truth is clear in addition to its guidance, and glad tidings are undeniable.
- “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed.” Instead of using the pronoun ‘it’ in the repeated structure, the noun is used, “Indeed, the Qur’an of dawn is ever witnessed”.
- **Ellipsis** is “the omission (for reasons of economy) of linguistic items whose sense is recoverable from context” (Hatim, 1997:240). The subject of the verb in the Arabic structure (Establish prayer) is ellipsed. “The subject slot is the likely place to direct attention when completing elliptical structures because this role is

assumed to remain stable” (de Beaugrande, 1981:68). The elliptic noun of the modal verb (be - كان) in the Arabic structure (the Qur’an of dawn is ever witnessed - كان مشهودا) is a cohesive device contributing to compactness and efficiency. An elliptical clause is seen to be involved in the surah 20 “Ta-Ha” which means “O man (Mohamed) put your feet on the ground (when you pray)”. This belongs to the interpretation of certain books of Qur’an exegesis. Other books of Qur’an exegesis interpreted “Ta-Ha” as a vocative adjunct. The ellipsis of the subject (you - أنت) is found in the following Arabic clause in the same surah: “so that you (you here refers to the singular) are distressed”. The following text, “And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled.” includes ellipsis within this structure, “except whom Allah wills.” where text processing involves a perceptible discontinuity of the surface text.

- **Recurrence** achieves the stability that is strongly upheld with obvious continuity. The Qur’anic text “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed.” employs the recurrent expressions as in “the Qur’an of dawn” in order to keep the same reference to the event or situation. One lexical item , *makr*-مكر (strategy) is used in two different senses in the following text: “Say: Allah is more swift in strategy. Indeed, Our Messengers record that which you conspire.” The lexical item , *makr*’ (strategy) in the text forces itself on the receiver’s attention because of the recurrence. Al-Sabuni (1980: 584) stated that “Naming God’s punishment with this term, *makr*’ (strategy) is in terms of the concept of *‘al-mushakalah*’ (resemblance)”.
- **Partial Recurrence** is a further kind of lexical cohesion that involves the repetition of items lexicalised in different word classes in the following text: “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward”. This partial recurrence is illustrated in the text where the lexical item ‘the believers’ has the same basic word-components but shifts them to a different word class (the verb: believe). “In this fashion, an

already activated concept can be re-used while its expression is adapted to various settings” (de Beaugrande, 1981:56). The following Qur’anic text: “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens” uses the partial recurrence with the following two words: ‘anzalnahu’ and ‘tanzilan’. The lexical item, ‘anzal’ (sent down) is a verb (*musnad* - predicand) but the lexical word ‘tanzilan’ is maSdar (an infinitive).

- **Pro-forms** are used in the Qur’anic texts to activate not just the concept associated with a given noun but a whole idea. Pro-forms are forms that stand for other text items or construction by the following pronouns. The following text: “So We have said, O Adam, indeed this is an enemy to you and to your wife. Then let him not get you both out of paradise, so that you are distressed” uses the following attached pronouns: ‘na’ (we) as in ‘faqulna’ (We say), ‘al-kaf’ (your) as in ‘laka’ (to you) ‘wa lizawjik’ (and to your wife), ‘fa la ukhrijanikuma’ (Then let him not get you both.) The text also uses the demonstrative element, ‘hadha’ (this) as a pro-form to create a striking effect and to draw the reader’s attention. The demonstrative element (this) is a cohesive device used for creating focus on some chunk of content. Another Qur’anic text in *surah* 2:97 “Say, whoever is an enemy to Gabriel - it is he who has brought it upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers”, employs the attached pronoun, ‘al-ha`’ (it) as in ‘nazalahu’ (he has brought it), and in the following structure: ‘muSadiqan bayna yadayhi’ (confirming that which was before it). Another attached pronoun, ‘al-kaf’ (your) is used in the following structure: ‘ala qalbik’ (upon your hear). This cohesive device is used to make for easy processing in the text.
- **Parallelism:** is a technique which is often used and where forms recur with somewhat different content. Hussein Abdul-Raof (2001:134) confirms that “The accumulative occurrence of parallelistic structures contributes effectively to the overall texture of the text, both rhetorically and syntactically. For Johnstone (1990:219; 1991:107), repetitive parallelistic structures involve grammatical parallelism which is a kind of repetition and can be the principal text-building strategy and also the principal rhetorical strategy in the text as in *surah* 79: 1-4

[By the (angels) who tear out (the souls of the wicked) with violence; by those who gently draw out (the souls of the blessed); and by those who glide along (on errands of mercy); then press forward as a race. Q79:1-4] (ibid:1679)". Another example of parallelistic Qur'anic structures is (Q81:1-13) "where grammatical parallelism is demonstrated through the recursive passive structures:

(إذا الشمس كورت وإذا النجوم انكدرت وإذا الجبال سيرت وإذا العشار عطلت وإذا الوحوش حشرت وإذا البحار سجرت وإذا النفوس

زوجت وإذا الموءودة سئلت بأي ذنب قتلت وإذا الصحف نشرت وإذا السماء كشطت وإذا الجحيم سعرت)

[When the sun (with its spacious light) is folded up; when the stars fall, losing their luster; when the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; when the wild beasts are herded together (in human habitations); when the oceans boil over with a swell; when the souls are sorted out, (being joined, like with like); when the female (infant), buried alive, is questioned – for what crime she was killed; when the Scrolls are laid open; when the World on high is unveiled; when the Blazing fire is kindled to fierce heat; and when the Garden is brought near. Q81:1-13](ibid: 1693-95) where all the verbs are in the passive form" (Hussein, 2001:134-5).

- **The rhetorical question** is "a cohesive tie which is used to initiate a thesis which is to be confirmed immediately in the same construction" (ibid, 1999: pp. 37-68) as in *أمن خلق السموات والأرض وانزل لكم من السماء ماء* "Is not He Who created the heavens and the earth and sent down for you water from the sky...". Hussein (2001:118) went on to confirm that rhetorical questions "are used extensively in the Qur'an as part of argumentation; there are 33 types of rhetorical questions employed in the Qur'an which are used for a variety of rhetorical purposes such as contempt, rebuke, astonishment, etc. A rhetorical question expressing astonishment might be:

(ما لهذا الرسول يأكل الطعام ويمشي في الأسواق)

[What sort of apostle is this, who eats food, and walks through the streets?!] (Ali 1983:927)".

- **Declarative clause:** *ما انزلنا عليك القرآن لتشقى* - We have not sent down to you the Qur'an that you be distressed). This device makes a statement and it remains constant as the nub of the proposition.

- **Cadence** is found in the following items (يخشى - fear, العلى - the highest, تشقى - be distressed) in the following text: “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens”. Hussein (2001:119) explains that “ This (cadence) is the most mystical and powerful attraction of the Qur’an; it is a major rhetorical cohesive element. Although more readily identifiable, cadence is the most fragile and delicate to render a TL”. He went on to confirm that “This is because cadence is rhythm in sound or rise and fall of the voice when a text is read aloud. It is, therefore, language specific. Cadence is a prototypical phonetic and rhetorical feature of Qur’anic discourse. It is through cadence that the Qur’an achieves euphony. Assonance and consonance also contributes to achieve cadence. Therefore, we believe that cadence is realized through the lexicophonetic system rather than the semanticorhetorical system. In the Qur’an, cadence is best achieved by parallelistic structures as in

والشمس وضحها والقمر اذا تلاها والنهار اذا جلاها والليل اذا يغشاها

[By the Sun and his (glorious) splendor; By the Moon as she follows him; By the Day as it shows up (the Sun’s) glory.] (XCI: 1-3)” (ibid, 2001: 119).

- **Paronomasia** is a cohesive tie (ibid, 1999: pp. 37-68) used in this text “Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down. There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for a thinking people ”. Paronomasia is found in the following words : كل (eat), كل (all). Hussein (2001:96) introduces another example of paronomasia in the Qur’an:

(وهو الذى يتوفاكم بالليل و يعلم ما جرحتم بالنهار)

[It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. Q6:60] (ibid: 305)

- **Formulas** are “structural cohesive constituents, which contribute at the macro-level to the overall texture of the text” (ibid, 1999: pp. 37-68). “Formulas are context-sensitive cohesive constituent which have both rhetorical and linguistic textural function” (ibid. 2001:136). Such a formula ان فى ذلك لاية لقوم يتفكرون “Indeed in that is a sign for a thinking people” is used to match the rhetorical purpose in the following text “Take for yourself among the mountains, houses and among

the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down.” There emerges from their bellies a syrup, varying in colours, in which there is healing for people”. Hussein (2001:137)) confirms that “The occurrence of this formula is context-sensitive and is not a form of repetition. It occurs within a counter-argument to refute what has been said in a given context (a previous thesis). “The Qur’anic formula signals the conclusion of a story” (ibid, 136)

- **Antithesis** is used as a cohesive device in the next text: “And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say: Allah is more Swift in strategy.” Indeed, Our Messengers record that which you conspire.” Antithesis is found in the lexical items (ضراء-mercy-رحمة) to signal that denying God and His proofs and evidences (ayat) brings adversity.
- **Short utterances:** the Qur’anic texts are composed of short utterances that allow active storage into the receiver’s memory as in surah 36:1-4

يس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

“ Ya-Sin. By the Qur’an, full of wisdom. Truly, you are one of the Messengers, on the straight path”.

9.1.5 Principle of effectiveness: The Qur’anic texts are effective where the clauses involve supplying reasonable concepts and relations to fill in gaps in a textual world. Every Qur’anic text has a specific meaning, because there is a continuity of sense among the propositions or concepts. This continuity is the foundation of coherence. If any Qur’anic text does not have such continuity of meaning, then it lacks coherence. Coherence is an outcome of this kind of mental ability. It is a conceptual network that is set up in communication. The network is composed of propositional relations among the knowledge chunks. In the process of translation the problem is to depict the semantic network effectively. Text-users use their knowledge, common sense and intuition to discover the continuity, resolve ambiguous parts and gain access to the intended meaning. In this process they often activate the conceptual storage in their memories. To systematize the knowledge and information in the text they use some mental frames, plans, schemas and scripts. These global patterns, which are the natural results of inborn cognitive abilities, help them to monitor the spreading activation in text production and reception. The following paragraphs will illustrate the distinguishing features of coherence in the Qur’an.

- Intonation and Parsing:** The Qur'anic text is distinguished by its intonation that “signals importance or newness of content” (de Beaugrande, 1981:49). These Qur'anic texts expand, elaborate and interconnect the ideas obtained. This development can be envisaged as a searching of stored knowledge spaces, i.e. the internally organized configuration of content in the mind. Development may vary between summoning forth more or less intact places and bringing together very unusual constellations. Parsing is also a means for signalling conceptual relations. There would be less asymmetry in the Arabic language with many grammatical cases that signal conceptual relations where parsing is necessary for identifying and elaborating the repertory of conceptual relations. Communication in a text such as “Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals.” requires procedural knowledge such as “facts or beliefs stated in formats intended for specific types of uses and operation” (de Beaugrande, 1981:88). The text is embedded in a declarative statement though it started with an interrogative. Time is also variable in coherence in the above-mentioned text because few events and situations occurred at fixed moments.
- Relations of cause, enablement, and reason:** Coherence can be illustrated by the relations of cause, enablement, and reason in a text such as ما أنزلنا عليك القرآن لتشقى الا تذكرة لمن يخشى “We have not sent down onto you the Qur'an that you be distressed”. It is obvious that the first action (sending down the Qur'an) does enable the second (reminding - remembering). The term ‘purpose’ represented by لتشقى “that you be distressed” is used for “an event or situation which is planned to become possible via a previous event or situation” (de Beaugrande, 1981:5). The earlier event or situation causes, enables, or provides the reason for the later one. Other coherence relations can also be illustrated in this text, such as opposition, which is found in ما أنزلنا عليك “We have not sent down”, لتشقى “that you be distressed”. Another text using opposition as a conceptual relation is the following clause وما لى لا أعبد الذى فطرنى واليه ترجعون “And why should I not worship Who He created me and to Him you will return”. Significance and value are also represented by the word (القرآن- the Qur'an) as in “We have not sent down

onto you the Qur'an that you be distressed". The conceptual relations for cause and reason are also seen as the most prominent ones in the following text "And they have said: The most merciful has taken a son. Indeed you have brought forth a horrible thing".

- **Primary concepts:** Surface expressions are employed to activate the concepts in a text such as in surah 36: 20-22 "Then there came running from the farthest part of the city, man, saying, 'O my people! Obey the apostles. Obey those who ask no reward of you and who have themselves received guidance. It would not be reasonable in me if I did not serve him who created me, and to whom you shall all be brought back. Shall I take other Gods beside him? If God most Gracious should intend some adversity for me, of no use whatever would be their intercession for me, nor can they deliver me. I would indeed if I were to do so, be in manifest error" [sic]. These concepts are taken "as steps in the construction of a continuity of sense" (de Beaugrande, 1981: 95). The text under discussion contains the following primary concepts: (a) Objects: conceptual entities with a stable identity and constitution. Here, the influential disbelieving people on one hand and the righteous man who came from the farthest part of the city to ask them to follow Allah's messengers on the other hand represent the conceptual entities. (b) Situations: The text reveals the different beliefs concerning God and His messengers. Thus, the text illustrates configurations of mutually present objects in their current states. (c) Events: Sending Allah's messengers to the disbelieving people to convey Allah's message creates occurrences which are supposed to change the situation or a state within the situation. (d) Actions: The righteous man who came to offer sincere advice to his people to believe in God and to follow His messengers established some sort of actions and events that intentionally are brought about by an agent (the righteous man).
- **Schemata** establish a sequential order for the occurrence of events in terms of time proximity. "The schema has, because of the constraints put on communication by a (written) text, had to be realized by words but it is our intention that they would be read as concepts rather than words and the whole ensemble be read as a proposition rather than a sentence" (Bell, 1991: 251). Schemata are applied in the following narrative text 19:88-93: "And they have said: The most Merciful has taken a son. Indeed you have brought forth a horrible thing. Whereby the heavens are almost torn, and the earth is split

asunder, and the mountains fall in ruins, that they ascribe a son to the Most Merciful. But it is not suitable for the Most Merciful that He should beget a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave”. “This global pattern is arrayed in progression, so that hypotheses can be set up about what will be done or mentioned next in a textual world” (de Beaugrande, 1981:90).

- **Plans** are “global patterns of events and states leading up to an intended goal. A planner evaluates all elements in terms of how they advance toward the planner’s goal” (de Beaugrande, 1981: 90). As the next text “So We have said, O Adam, indeed this is an enemy to you and to your wife. Then let him not get you both out of paradise” is instructive; planning of future behaviour is the most commonly applied global knowledge pattern. The prohibitive clause *فلا يخرجكما من الجنة* “Then let him not get you both out of paradise” explains why and how Iblis (Satan) is an enemy to Adam, his wife and their offspring. The clause *فتشقى* “so that you are distressed” explained the purpose behind Satan’s plan. This plan is embedded in the events and the states leading up to an intended goal (the distress of human beings). “The most commonly applied global knowledge pattern will be the plan for inducing belief” (de Beaugrande, 1981:184).
- **Scripts** are “stabilized plans called up very frequently to specify the roles of participants and their expected actions. Scripts thus differ from plans by having a pre-established routine” (de Beaugrande, 1981:91). Scripts are employed to receive a text such as “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed”. The script contains instructions to the prophet and the believers.
- **Frames** are global patterns that contain commonsense knowledge about some central concepts, e.g. ‘Day of Resurrection’. “Frames state what things belong together in principle, but not in what order things will be done or mentioned” (de Beaugrande, 1981:90). As the text “And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled.” is descriptive, so the ‘frames’ of knowledge are used. Frames are also recognized in the following text: “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you.

And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward". It is clear that the topic is developed by this kind, frames, of procedural attachment.

9.1.6 Informativity: Searching for information in the Qur'an is of considerable practical value for the translator who is first reader and second, writer. Solutions to this problem have been attempted in the previous paragraphs from various fields of knowledge to identify the methods for handling the problem. Solutions will in all probability provide valuable insights into the functioning of communicative text. There is something deep in handling the Qur'anic text and the task of solving it should be presented to more fundamental disciplines where "knowledge is not identical with language expressions that represent or convey it" (de Beaugrande 1981:85).

The Qur'anic text is marked with a higher degree of informativity that comes through a line of communication or a medium in which the secret thought and the best part of the text are felt and understood. The text is unique and inimitable in its subtleties, realizing its secret implications and initiating its intentions. Al-Jurjani claimed that there are varying degrees of '*al-gharabatu*' in varying degrees of strength and surprise in the Qur'an. This form of informativity demands a variety in the process of reception. In this respect, Al-Jurjani reported that "the thing which is interpreted varies in its degrees. One kind of it is such accessible, attainable and communicative that it does not need to be of interpretative type. Another kind of it requires a certain amount of interpretation. And it is sufficiently subtle and obscure to find an excellent insight and an intellectual thought for its discovery" (Dala' il al-I'jaz: 128).

Informativity as a standard of textuality has been fully examined in chapter four, and certain devices that are used to make the Qur'anic text more effective are illustrated. The focus in this chapter is to introduce and illustrate informativity and its related research within the switch in syntax that may involve one of several linguistic systems, including pronominal reference, tense, definiteness, number and gender. Departures from established norms are all part of informativity, a standard of textuality that relates to the unexpected and the new. Norm-flouting will also be highlighted as a distinguishing criterion within the notion of informativity.

In the Qur'anic texts, attention is finely tuned in order to stress what is re-enacted or considerable for receivers to achieve a goal or to engender a change in the hearer's assumptions (ideology) about the world. Information must be new or newly presented, and this would normally be processed in a context of existing assumptions. The

following texts will highlight certain types of transition in which varying degrees of informativity improve the communicative occurrence. The analysis focuses on the segment that displays reference-switching in which informativity is upgraded.

- “Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals.”

The transition in pronoun from the third person ‘He’ in the question structure to the first person plural in the declarative structure ‘We’ carries varying degrees of informativity, which upgraded the communicative occurrence where most informative text constituents are placed at the text final position both to signal text segmentation and enable text progression to set up the ideology. The text is seen as a carrier of ideological meaning, a factor that makes it particularly vulnerable to changing socio-cultural norms. de Beaugrande (1981) stated that the most suitable aspects of the topic are those involving problems and variables, i.e. things not yet established because they are subject to difficulties or changes. The text in question is therefore a marked text, which is unpredictable and expectation-defying. The scale of markedness is characterized by varying degrees of informativity, where the transition into the first person makes the text constituents highly informative. This operative text arouses the interest of the reader and succeeds in persuading him/her. By employing the notions of comprehensibility eg. use of short utterances, simple syntax, etc, language manipulation and other means, the ideological meanings will be attributed and will make a text vulnerable to changing socio-culture norms.

- “Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down. There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for thinking people”. This text displays the instructions without options where these arouse the human being’s attention and interest in one of God’s miracles that proves He is the only creator. Informativity is created through new knowledge “There emerges from their bellies syrup, varying in colours” by using reference-switching. This verse represents new and information that is unpredictable because it is not recoverable from the preceding context.
- “And why should I not worship Who He created me and to Him you will return”. An informing action presents predominantly new knowledge.

Reference- switching is used to make the text more effective on one hand, and to raise attention to the importance of worshipping one God. The utterance “And why should I not worship Who He created me and to Him you will return” as actually produced came as close as possible to bringing together personal introspection and sermonizing.

- “So We have said, O Adam, indeed this is an enemy to you and to your wife. Then let him not get you both out of paradise, so that you are distressed”. This text is doing more than simply giving information. The focus here is on the formation of future behaviour. The text instructs Adam and his wife to take precautions against Satan and not to listen to his deception. The addressed are two persons, Adam and his wife, Eve, not one. However, the singular is placed instead of the dual in a rhetorical strategy that turns this text into a high informative one. This strategy denotes that both Adam and his wife, Eve, hold the position of the other. They both take the same course, as one.
- “And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled.” It is natural then to grasp the transition into the past tense. It is more convincing for the whole situation and it indicates totally the occurrence of the action. This text is highly informative. It starts with the passivisation (is blown) that promoted the communicative occurrence. Text-users try to discover the intended senses and resolve ambiguities of the complex processes of communication. Then there is a shift to the past tense (were terrified), with a contextual effect that is achieved through new information. It may lead to a new assumption and then to the abandoning of an existing assumption. “In this case, the hearer is left with a modified set of background assumptions, which are available for use in assessing the effect of the next proposition, which itself contributes to the background of the next, and so on. In this cyclical fashion, new information would be seen as being relevant” (Blakemore, 1987: 53).
- “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.” The higher the degree of informativity in a text the more fascinating and persuasive to the reader it is. This indicates that informativity increases the degree of acceptability of the receiver to texts and on the other hand widens the circumstances to make a text relevant to a situation

of occurrence. The higher degree of informativity comes through the passive verbs “has been revealed to you, and what was revealed before you”. For significant considerations that would have important implications for active processing, the deviation from the ordinary norm and the change from the normal roles which entails considering reference-switching into the accusative case (the establishers of prayer- والمقيمين الصلاة)

- **Flouting of a norm:** As explained in chapters five and seven, an important issue is perhaps that of ‘motivated violation’ of what the norm dictates. “In a purposeful manner, text producers can flout the rules and still keep within the bounds of rhetorical appropriateness” (Hatim, 1990:118). The Qur’anic texts such as the sample texts used in this research are high informative because they are not explicit as any text-type so the reader is supposed to make assertions or deduce results. This effort on the part of the reader causes the text to be more effective than the explicit one. Deviation from the norm or norm-flouting is another distinguishing criterion within informativity. Hatim stated that (1990:215-216) “Deviation from the norm means that norms subsume what is conventionally considered appropriate in speech or writing for a particular situation or purpose. These are sometimes deviated from for ‘good reason’, mostly to do with pursuing rhetorical aim”. He went on to explain that “All these pragmatic considerations seem to be at the heart of the problem encountered in the translation of stylistic informativity. The shift is appropriate only when the context is generically, discoursally and textually more ‘turbulent’ and ‘restless’, performing a managing act of persuading and not a monitoring act of informing” (ibid, 1990:137). Norm-flouting is therefore “intended to motivate insights into the organization of the ‘real world’, not as something objectively given, but as something evolving from social cognition, interaction, and negotiation” (de Beaugrande, 1981:185). Norm-flouting sharpens awareness of discrepancies in which the intention is to elicit insights and to receive facts. It is one area that has suffered from neglect. “The violation of the maxims does not render the discourse unacceptable, as long as such disturbance and violations are intentional actions towards a goal” (ibid, 1981:129). The Qur’anic texts that contain norm-flouting underscore the interactive, negotiable nature of discourse about the ‘real world’. The feature of norm-flouting or deviation from the norm has been fully discussed and exemplified in chapter seven in this research. The analysis includes an example of each kind of norm-

flouting which is known in Arabic rhetoric as *'iltifat'*. The area covers the following transition in person, between first, second and third person; in number, between singular, dual and plural; addressee; the tense of the verb; case markers and using the noun in place of the pronoun.

It is evident that “expectations regarding the norm of pronominal reference set up by the co-text in the Qur’anic utterances make the initial pronouns a likely choice throughout. Suddenly, however, the initial pronominal reference in each utterance is shifted to another type of pronominal reference. This constitutes a flouting of a norm or convention, which expects that consistency of reference will be maintained, almost by default” (Hatim, 1997:112-3). Therefore, this feature, norm-flouting, highlights the relationship of text to context that is least straightforward. The present study has so far sought to explain the discrepancy and problems in this domain and meaningfully examined them when seen against the backdrop of the full range of contextual factors, communicating added meaning and the way these deviations govern text development. The point is to investigate whether the translation could preserve and relay the function which the form is intended to serve at the same time. The real aim in the following assessment is to examine the adequacy of translation in relation to communicative transaction, pragmatic action and semiotic interaction. The following paragraphs will review specific translations on this feature, norm-flouting, and make a critical comparison of the selected English translations from the Qur’an, first, with the Qur’an in Arabic and second, with the English translations themselves.

9.1.7 Translation assessment of the sample texts

- **Surah 27:60**

أمن خلق السموات والأرض وانزل لكم من السماء ماء فأنبتنا به حدائق ذات بركة ما كان لكم أن تنبتوا شجرها أعلمه مع الله بل هم قوم

يعدلون

1. Youssef Ali’s translation: “Or who has created the heavens and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: It is not in your power to cause the growth of the trees in them. Can there be another god besides Allah? Nay, they are a people who swerve from justice.”

2. Pickthall’s translation: “ Is not He (best) who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous

orchards, whose trees it never hath been yours to cause to grow. Is there any god beside Allah? Nay, but they are folk who ascribe equals (unto Him)!

3. Ghali's translation :Is not He the (most Charitable) Who created the heavens and the earth and sent down for you from the heaven water (and) so We caused to grow therewith enclosed orchards, full of delight, whose trees you could in no way germinate? Is there a god with Allah? No indeed, (but) they are a people who (unjustly) set up equals to Him.

Translation assessment:

Ali's translation has opted for the implicature. The rhetorical question seems to be transferred into a yes/no question by using the adjunct 'yea'. Then the use of the textual adjunct 'yea' as a continuative and continuity item violates the function of reference-switching that depends on creating surprise in the souls of the hearers/readers. This continuity item, yea, which is not explicitly found in the source text, is brought in to introduce a clause, and signals that a response to prior talk is about to be provided. It also signals that the speaker has more to say. Secondly, the use of 'yea' and the rheme part 'with it' at the start of the clause shifted the focus of discourse from the theme 'We caused to grow' which has priority in the rhetorical function of the transition from third person to first^t person. In this translation, while the reference-switching is rendered formally, it is not preserved rhetorically. The switch is intended to make more acceptable the discorsal thrust of highlighting God's enormous power. In translation 2, the adjectival clause "whose trees..." shifted the focus of information structure where the translator started with the rheme and used the passivisation which displays minimal power and maximum distance. The function of the switch is not preserved rhetorically. In translation 3, while the translator has opted for a word-for-word (i.e. a single word) translation, rendering it more adequate than the two previous ones in preserving the rhetorical function involved. The lexical item 'germinate' is not appropriate. It signals the initial step in the process of growing which cannot be seen and thus cannot cause delight. However, the discourse indicates the whole process that man can see and thus believe in the enormous power of the only creator (God). This inadequate choice is from purely scientific discourse.

The following rendering that is based on the thematic focus is suggested: Is not He Who created the heavens and the earth and sent down for you water from the sky, so We cause to grow with it wonderful gardens of joyful beauty that you could not have grown its trees thereof? Is there any deity with Allah? But they are a people ascribing equals.

- **Surah 20:1-4**

طه ما أنزلنا عليك القرآن لتشقى الا تذكرة لمن يخشى تتريلا ممن خلق الأرض والسماوات العلى

Youssef Ali's translation: Ta-Ha. We have not sent down the Qur'an to thee to be (An occasion) for thy distress, But only as an admonition to those who fear (Allah). A revelation from Him Who created the earth and the heavens on high.

Pickthall's translation: Ta-Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed, but as a reminder unto him who feareth, a revelation from Him Who created the earth and the high heavens.

Ghali's translation: Ta-Ha. In no way have We sent down the Qur'an upon you for you to be wretched, Except as a reminding to him who (is) apprehensive; A successive sending down from Him Who created the earth and the exalted heavens.

Translation assessment:

It is noted that the three translators have opted for the implicature. In translation 1, the translator uses the parenthesis (An occasion), (Allah) and hence the utterance is shifted from free direct speech to direct speech. The translator would be concerned mostly with the illocutionary force of utterances. His words would fit the thoughts (the locutionary level) of the utterance, but the translation does not lead to the ultimate goal of expression (the perlocutionary level). The translator also specifies the pronoun used in the utterance (those who fear) though the source text does not. The translator thus limits the meaning of the revealed words of scripture, by translation. The translator uses the pronoun 'Him' as an explicit constituent in the translation whereas it is implicitly employed in the source text. It does not seem to serve the rhetorical purpose.

In translation 2, the translator uses the demonstrative 'this' to refer to the Qur'an. It is not found in the source text. The translator uses 'this' to no avail except to create ambiguity. The text-user might think that there are several versions of the Qur'an. It may be deemed as a semiotic error.

In translation 3, the translator endeavours to keep as close as possible to the original, but the translation is consequently full of Arabic-type structures as in ... the Qur'an upon you for you to be wretched. The translator tried to make explicit that which is implicit in the negative sentence: "We have not sent down to you the Qur'an that you be distressed". Thus he uses the more emphatic phrase (in no way) rather than

its use in the source text. The translator has tried to find the contextual meaning of words such as A revelation-تريلا rather than using their lexical meaning. Thus he added the following phrase: successive sending down. Thus, the text does not focus the effect of the overall discourse nor enlighten the rhetorical purpose. The following rendering is suggested: “Ta-Ha. We have not sent down to you the Qur’an that you be distressed. Only as a reminder for who fears. A revelation from Who created the earth and highest heavens.”

- **Surah 19: 88-93**

وقالوا اتخذ الرحمن ولدا لقد جئتم شيئا ادا تكاد السموات يتفطرن منه وتنشق الارض وتخر الجبال هدا ان دعوا للرحمن ولدا وما ينبغي

للرحمن ان يتخذ ولدا ان كل من في السموات والارض الا آتى الرحمن عبدا

Youssef Ali’s translation: They say: “The Most Gracious has betaken a son!” Indeed ye have put forth a thing most monstrous! At it the skies are about to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they attributed son to the Most Gracious. For it is not consonant with the majesty of the Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant”.

Pickthall’s translation: “And they say: The Beneficent hath taken unto Himself a son. Assuredly, ye utter a disastrous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, that ye ascribe unto the Beneficent a son, when it is not meet for (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

Ghali’s translation: “And they have said,” The All-Merciful has taken to Him a child. Indeed you have come with a hideous thing. The heavens are almost about to be rent asunder thereof, and the earth cloven and the mountains about to collapse, razed (completely), for that they have attributed to The All-Merciful a child; and it behoves not The All-Merciful to take to Him a child. Decidedly none is there in the heavens and the earth except that he comes up to The All-Merciful as slave”.

Translation assessment

In translation 1, the translator has dropped the first initial constituent (wa) in the source text whereas in translations 2 and 3, the translators have opted for maintaining them in

their rendering in an attempt to preserve the SL texture in which the conjunctive element ‘wa’ plays a significant textural function. It links who previously said that Allah has a son with the disbelieving Arabs who at that time said the angels are Allah’s daughters. It is also noted that the most striking difference between the SL and TL texture is that of ‘double connectives as in *‘laqad’*, which cannot be maintained in the TL. Also in translation 1, the translator uses the exclamation mark in an attempt to make explicit the tone of anger and wrath on those who said Allah has taken a son. In translations 2 and 3, the two translators added a phrase (unto Himself- to Him) that is not found in the ST. It seems that both of the translators have tried to analyze the grammar and syntax and come up with a free meaning-based translation. All these translation techniques have produced textual differences and have not joined the form and the rhetorical function in a pair. Such renderings have not produced the desired effect of the discursal meaning in which reference-switching is not rhetorically preserved. Therefore, the following rendering is suggested: “And they have said: The most merciful has taken a son. Indeed you have brought forth a horrible thing”.

- **Surah 16:68-69**

واوحى ربك الى النحل ان اتخذى من الجبال بيوتا ومن الشجر ومما يعرشون ثم كلى من كل الثمرات فاسلكى سبل ربك ذللا
يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس ان فى ذلك لاية لقوم يتفكرون

Youssef Ali’s translation: And thy Lord taught the Bee to build its cells in hills, on trees, and in (men’s) habitations; Then to eat of all the produce (of the earth), and follow the ways of Thy Lord made smooth: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought.

Pickthall’s translation: And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch; Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein, is indeed a portent for people who reflect?

Ghali’s translation: And your Lord revealed to the bees, (saying), “Take to yourselves of the mountains houses, and of the trees, and of whatever they trellis. Thereafter eat of

all (kinds of) products, (and) so dispatch through the ways of your Lord, tractable (to you). There comes out of their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate.

Translation assessment:

In the three published translations, while the reference-switching is rendered formally, it is not preserved rhetorically. As a speech act, the utterance relays an illocutionary force which is a directive. In translation 1, the translator uses the infinitive (to build, to eat, and, follow) that turned the directive act into a representative one. In translation 2, the translator added the parenthetical lexical item, saying, in his rendering into the TT, but this is not in the ST. In translation 3, the translator is closer than the other two translators in preserving the rhetorical function though he used the parenthesis ,saying,. Therefore, the translators have opted for the predominantly representative act which seeks to represent a state of affairs such as stating, telling. These weak ‘representative’ statements are too distant even to serve the rhetorical purpose. This is then placed against the transition into the third person, which provides surprise. The target reader then would lose the intended ambivalence that is very much part of the discourse relayed through the reference-switching. The following rendering is suggested: And your Lord inspired to the bees: “Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down.” There emerges from their bellies a syrup, varying in colours, in which there is healing for people. Indeed in that is a sign for a thinking people”.

- **Surah 36:20-22**

وجاء من أقصا المدينة رجل يسعى قال يا قوم اتبعوا المرسلين اتبعوا من لا يسئلكم أجرا وهم مهتدون

وما لي لا أعبد الذي فطرني وإليه ترجعون

Youssef Ali’s translation: “Then there came running, from the farthest part of the city, a man, saying, “O my people! Obey the messengers: “Obey those who ask no reward of you (for themselves), and who are themselves guided. why shouldn’t I serve Him who created me, and to whom ye shall (All) be brought back”.

Pickthall’s translation: “And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent! Follow those who

ask of you no fee, and who are rightly guided. For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

Ghali's translation: "And (there) came from the remotest part of the city a man going speedily; he said, "O my people, closely follow the Emissaries! Closely follow (the ones) who ask of you no reward, and they are right-guided. And for what should I not worship Him who originated me, and to whom you shall be returned?"

Translation assessment

It is noted in translations 2, and 3 that the reference- switching is rendered formally but not preserved rhetorically. In translation 2, the first question (For what cause should I not Serve Him Who hath created me) does not give the orientation to the power of sermonizing clause where it relays self-serving defiance ('why shouldn't I? Give me a reason!') "The sermonizing clause (and unto Whom ye will be brought back?) is a weak 'representative' statement that is too distant even to serve as a 'reminder'. Thus both clauses in translation 2 are inadequate in terms of the rhetorical contrast (powerless vs. powerful), which is crucial to the argument" (Hatim, 1997:121). In translation 3, the second clause uses 'shall' which appropriately gives an edge to the intended sermonizing, but the contrast is still absent. The sermonizing is set against the background of the same self-seeking defiance as in translation 2. In translation 1 it is observed that the sermonizing clause "and to whom ye shall (All) be brought back." is rendered in a fashion similar to the other translation. However, the first clause "why shouldn't I serve Him who created me," adequately brings across the introspection intended, displaying the necessary minimal power and maximal distance. "The function of the juxtaposition is thus both formally and rhetorically preserved"(ibid, 1997:122).

The following rendering is suggested: "How can I but worship Him Who has created me and to Him you shall return".

- **Surah 10:21**

وإذا ادقنا الناس رحمة من بعد ضراء مستهم إذا لهم مكر في آياتنا قل الله أسرع مكرًا إن رسلنا يكتبون ما يصكرون

Youssef Ali's translation: When We make mankind taste of some mercy after adversity hath touched them, Behold! They take to plotting against Our signs! Say:" Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!"

Pickthall's translation: And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! They have some plot against Our

revelations. Say: Allah is more swift in plotting. Lo! Our messengers (angels) write down that which ye plot.

Ghali's translation; And when We let mankind taste mercy even after tribulation has touched them, only then do they have a scheming against Our signs, Allah is swifter at scheming; surely Our Messengers are writing down whatsoever you are scheming”.

Translation assessment:

It is observed in translation 1, that the translator shifted the theme/rheme of the SL clause (Say:” Swifter to plan is Allah!”). Then the translator rendered the clause as an exclamation, which does not serve the rhetorical purpose nor does it relay the power of God in defeating the deception of the disbelieving people. In translations 2, and 3 the translators use the lexical items ‘plotting’, ‘scheming’ that are not appropriate in the context of the clause “Say: Allah is more swift in plotting.” Or “Allah is swifter at scheming”. This rendering is suggested: “And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say: Allah is more Swift in strategy.” Indeed, Our Messengers record that which you conspire”.

• **Surah 20:116-117**

و اذ قلنا للملائكة اسجدوا لآدم فسجدوا الا ابليس الا ابليس ابي فقلنا يا آدم ان هذا عدو لك و لزوجك فلا يخرجكما من الجنة فتشقى

Youssef Ali's translation: “When We said to the angles, “Prostrate yourselves to Adam”, they prostrated themselves, but not Iblis: he refused. Then we said: “O Adam! Verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.”

Pickthall's translation: “And when We said unto the angles: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused. Therefore, We said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.”

Ghali's translation: “And as We said to the angels, “Prostrate yourselves to Adam;” so they prostrated themselves, except Iblis; he refused. Then We said, “O Adam, surely this is an enemy to you and to your spouse; so definitely do not let him drive you (both) out of the Garden so that you be wretched”.

Translation assessment:

In modern English the deictic expression 'you' for the second person singular is the same 'you' for the plural. This causes a striking difference between the SL and TL texture. The use of the singular deictic expression 'you' has significant textural and rhetorical functions in the ST but has been dropped in the TT. The conjunctive element '*fa*' which is a cohesive element in the Qur'an has no single equivalent in the TT; it has been replaced by so that; and, so, therefore. In translations 1 and 2, while the translators use the archaic (old) English that preserved the use of singular deictic expression 'thou', they could not preserve the rhetorical purpose. They tried to make explicit that which is implicit as in 'thou art landed in misery', 'come to toil' that is not explicitly done in the ST. In translation 3, the translator uses modern English where there is no reference or signal to the use of deictic singular expression (you). Therefore, the singular deictic expression 'you' cannot be maintained in the TT and the rhetorical purpose cannot be displayed or relayed to the discourse through the reference-switching. Accordingly, the following rendering is suggested: "So We have said, O Adam, indeed this is an enemy to you and to your wife. Then let him not get you both out of paradise, so that you are distressed".

- **Surah 27:87**

و يوم ينفخ في الصور ففزع من في السموات ومن في الأرض الا من شاء الله وكل اتوه داخرين

Youssef Ali's translation: And the Day that the Trumpet will be sounded-then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

Pickthall's translation: And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.

Ghali's translation: And on the Day the Trumpet will be blown; then alarmed is whosoever is in the heavens, and whosoever is in the earth, excepting whosoever Allah decides (to exempt), and every one shall come up to Him, all (utterly) abject;

Translation assessment:

In translation 1, the translator has gone a long way towards preserving the rhetorical function involved. The translator has opted for the unmarked future tense as in will be sounded - will be smitten with terror- will please. The translator also "selected 'shall' rather than the alternative 'will', which creates the impression of inevitability and thus

promotes ‘certainty’ that the event will, no doubt, happen” (cited from Hatim, 1997:124). In translation 2 the translator has also chosen the unmarked future tense which is implicitly understood from the context of situation as in ‘will be blown, will start in fear’. The translator selected the unmarked present as in (And all come) to promote the certainty of the event. However, he would not display the rhetorical purpose involved.

In translation 3, the translator used the unmarked tenses (future and present) as in ‘will be blown, shall come up, and alarmed is’ . These renderings do not show the rhetorical feature such as those discussed in chapter seven. The following translation is suggested in which the present simple tense is used with the verb “be” as an adequate constituent within the strategy of discourse. The historic or dramatized present (is) is used to set the scene and convey the picture of the Day of Judgment more clearly to the human beings. Then, on the cultural plane, the Arabic language, as does any natural language, employs certain formulae through which the producer and the receivers see the world (reality). There are also emotional considerations emanating from the situation. These considerations entail temporal displacement. Therefore, the researcher uses the past tense with the verb (فزع – were terrified) in order to achieve the desired effect within the transition into the past tense. The following translation is suggested: “And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth were terrified except whom Allah wills. And all came to Him humbled”.

- **Surah 4:162** لكن الراسخون في العلم منهم والمؤمنون يؤمنون بما انزل اليك وما انزل من قبلك

والمقيمين الصلاة والمؤتون الزكاة والمؤمنون بالله واليوم الآخر اولئك سنوتهم اجرا عظيما

Youssef Ali’s translation: But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

Pickthall’s translation : But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these, We shall bestow immense reward.

Ghali's translation: But the ones of them who are firmly established in knowledge, and the believers believe in what has been sent down to you, and what was sent down before you, and (the ones) regularly keeping up the prayer, and bringing the Zakat, and believing in Allah and the Last Day-for those We shall soon bring a magnificent reward.

Translation assessment:

The most striking difference between the SL and TL texture is that of the kind of transition 'the case marker'. The change that occurs in the SL from nominative to accusative cannot be maintained in the TL. In translation 1, the translator has opted for maintaining the transition into the accusative case in his rendering by using the parenthetical word 'especially'. In translation 2, the translator used the lexical item 'diligent' that is not found in the ST to compensate for the transition in case markers. In translation 3, the translator has tried to preserve the rhetorical function by using the parenthetical item (the ones). However, the intentionality of the ST has not been maintained in the TT, which would not have achieved the desired acceptability by TL by the audience. The following rendering is suggested where one kind of compensation is used. Hervey and Higgins (1992:35-40) stated "compensation by splitting, where source meanings are expanded to ensure transfer of subtle effects" (cited from Hatim, 1997:115). The researcher uses the punctuation to start with the highlighted phrase so that the translation is likely to achieve the desired effect which is very much part of the discourse relayed through the reference-switching. "But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward."

- **Surah 2:97**

قل من كان عدوا لجبريل فانه نزله على قلبك باذن الله مصدقا لما بين يديه وهدى وبشرى للمؤمنين

Youssef Ali's translation: Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe.

Pickthall's translation: (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and guidance and glad tiding to believers.

Ghali's translation: Say, "Whosoever is an enemy to Jibril, surely then it is he who has been sending it down upon your heart by the permission of Allah, sincerely (verifying) what was before it and for a guidance and good tidings to the believers.

Translation assessment:

In translation 1 and translation 2, the two translators have opted for the implicature and did not preserve the rhetorical function of using the pronoun instead of the plain noun itself. In translation 1, the translator used the parenthesis 'revelation' and in translation 2, the translator used these parenthetical phrases (O Muhammad, to mankind, Scripture, revealed). Therefore, it is seen that the explicit use of a noun (Qur'an, revelation. Scripture) would not relay the rhetorical function and the illocutionary force. In translation 3, the translator brings across the high status intended in the Qur'an when he used the pronoun 'it'. This rendering is suggested: "Say," whoever is an enemy to Gabriel - it is he who has brought it upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers".

• **Surah17: 78**

اقم الصلاة للذك الشمس الى غسق الليل وقرآن الفجر ان قرآن الفجر كان مشهودا

Youssef Ali's translation: Establish regular prayers - at the sun's decline until the darkness of the night, and the Morning Prayer and reading: for the prayer and reading in the morning carry their testimony.

Pickthall's translation: Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.

Ghali's translation: Keep up the prayer at the sinking of the sun to the dusk of the night and (the reading) of the Qur'an at dawn; surely the reading of the Qur'an at dawn has been witnessed.

Translation assessment:

It is clear that the three translators have opted for the implicature in their renderings. This causes the absence of the effect of the stylistic informativity in the text. In translation 1, the translator uses the 'paraphrase' as in (and the Morning Prayer and

reading: for the prayer and reading in the morning carry their testimony). It seems to be a translation with latitude, where the source text is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as the sense; this involves changing the whole text. In translation 2, the translator uses the parenthetical phrase ‘the recital of’ that affects the beauty of reference-switching in which the surprise is found in the use of a noun instead of a pronoun. In translation 3, the translator uses the meaning, reading, of the lexical item (Qur’an) rather than the proper noun (Qur’an) itself. This does not preserve the match between the form and the rhetorical purpose in the verse. This translation is suggested for the purpose of preserving form and function: “Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed.”

9.2 Major conclusions and implications

The present research has analysed the textual feature, informativity in the Qur’an and has introduced the major findings. Qur’anic discourse in English translation was the main theme of the thesis, since problems of translations in this area can significantly affect the discourse of the Qur’an. Informativity was used as a framework of collaboration among a certain number of operating procedures which were introduced and applied on the sample of the Qur’anic texts in the first part of this chapter for the purpose of assessing the translation. The following paragraphs present the major conclusions and implications of these criteria.

9.2.1 Informativity and Qur’anic inimitability

The present study has demonstrated the importance of acquiring knowledge concerning Qur’anic inimitability for the modern reader, and the study focuses on the applications of text linguistics. The research also incorporates insights from various other disciplines such as stylistics, rhetoric, and exegesis and discourse analysis. The concept of Qur’anic inimitability originally refers to the incapability of being duplicated or imitated, as it is simply too complex for any human being to reproduce.

“The author of *Manahil al-`irfan fi `ulum al-Qur’an* reported in the fourth wisdom in his exposition on the Qur’an’s revelation ‘The guidance to the authority, and the source of Qur’an and that it is God’s unique words.’ It can never be Mohamed’s utterances nor of any other creature but God. The evidence of this is that one can read the Qur’an from the beginning to the end and will find it still strictly coherent,

accurately arranged, firmly fashioned, strongly communicative, cohesive within its chapters (suwar) and verses (ayat). The inimitability can course like blood through the body of its texts. It is a unique necklace, which attracts the eye. Its letters and words are organized in a way that catches everyone's eye. Its sentences and its verses are arranged logically. Its end comes in its beginning: its beginning seems agreeable to its end. But there is a question: how is the inimitable Qur'an as well ordered as it is? And how does it become a systematic arrangement though it was not revealed all at once but is composed of individual units based on varied situations and events that took place in more than twenty years? The answer as a Muslim is found in the following surah 11:1

الر كتاب أحكمت آياته ثم فصلت من لدن حكيم خبير.

“Alif-Lam-Ra. A book, its verses are perfected and then explained in detail from One Who is All wise, well-Acquainted” (cited from Sa'id Hawa, 1985:15[author's translation]).

It is significant to re-read the notion of Qur'anic inimitability in the light of up-to-date theories and their terminologies for the modern text user. Such theories assist the reader in ascertaining the fact that the Qur'an is God's inimitable Holy Book, in deriving the confidence from it, in feeling reassurance or in finding serenity in its verses and surahs. These theories also support the distinctness of the Divine message and its clarity and firmly establish these in human minds and deeply root them in their hearts.

These theories were employed in the present research to shed light on most aspects of the Qur'anic inimitability through their convincing applications and conclusive implications. The technique adopted in the present study was to gather the knowledge of the isolated injunctions or pronouncements of the notion of Qur'anic inimitability. Then it furnished an integrated view that throws new light on understanding and persuasion by placing every Qur'anic verse in an ineluctable context that helps in interpretation and translation.

A text linguistic approach to Qur'anic texts, ideally, is required to spell out specific representational and pragmatic properties that concern the modality of these texts. The Qur'anic text is also in need of a more sociolinguistic interpretation for specific purposes of language use and communication. Text linguistics represents “a totality of knowledge, proficiency and perception “with language becoming not an isolated phenomenon suspended in a vacuum” but “an integral part of culture” (Snell-Hornby 1988:40). It embraces seven standards of textuality and illustrates the close relationship between the text and its context. Textuality was studied and applied in the present research for the purposes of effective and efficient translation of the Qur'anic

text. The seven standards of textuality are shown to be one integrated unit. For example, cohesion as a sequential connectivity has an important role in making these materials coherent. Coherence plays a role in connecting the concepts and relations of the text as a conceptual connectivity. As the Qur'anic text possesses the elements of cohesion and coherence in an appropriate and inimitable way, it is highly informative. At the other extreme, the receiver's expectations are available and the communication is sound. Without this comfortable reference to the reassuring science of text and other related disciplines, one could hardly make the Qur'anic inimitability agreeable to western ears.

The conclusion aimed at delineating the results of this study over its long history on informativity and its implications on the Qur'anic text for developing a greater awareness of the Qur'anic inimitability. Informativity is the notion that crystallizes one complete vision about the communicative text. It presupposes a well-designed plan on the part of the producer for delivering the semantic information, the pragmatic information of the text; the other component is the receiver's ability to sort out the flow of expectations. And consequently, for informativity, syntactic patterns and lexical expressions are carefully selected. The advance in the understanding of this textual feature will enrich the reader's appreciation of the sacred texts and their Divine message. The third order of informative texts of the Qur'an carry highly important types of discourses such as to make the texts fascinating and persuasive. The defamiliarising effects which dynamic uses of language convey are encountered when certain devices of linguistic expression (e.g. marked word order) are used in such a way that the use itself attracts attention and is perceived as non-ordinary. This degree of informativity embodies occurrences, which, very often, are not easy to predict. The difficulties arising from these occurrences are that they are comparatively infrequent and require concentrated effort from the receiver to find out what the text producer is seeking to deliver.

One aspect of Qur'anic informativity is the production of discourses that seem to be new in a special sense. These texts provide the surprise of a new voice, one which seems to be quite distinct from any other kind of writing and from the mass of everyday lives. This distinctiveness of phrasing is appreciated within the notion of informativity. It is not just the newness of language, which is experienced when it is felt that a literary work is innovative but it is still the unexpected way, which is created through new knowledge and a new insight into some familiar problem or theme. There is a sense of absolute focus and exactness in the presentation of an idea which makes the idea unique

and creates favourable conditions for attaining a goal. The Qur'anic discourse is a creative use of text which not only includes the form of inimitability in language with its cohesion and coherence, but certainly the one that rhetoricians, linguists, theologians and exegetes most immediately acknowledge as inimitable within its informativity.

The motivation of the present study is based on the fact that the Qur'an is inimitable and only a small segment of reality is open to man's perception and imagination, and that by far the larger part of it escapes his comprehension altogether. Informativity came to explain the Qur'anic inimitability within the notions of newness and unexpectedness. It is mainly based on the notion of non-ordinariness that renders processing attractive communication and an interesting challenge. Meanwhile it creates the atmosphere of a thrill of awe or excitement before things hidden and beyond all intellectual comprehension. Thus it is well recognized that a high degree of informativity is a highly attractive and effective device for entering the minds and the hearts of the humans.

Informativity as a term is thus seen as one of the devices that has become a major source of influence on research into Qur'anic inimitability. The new thinking in text linguistics contributes a broad view on this issue. Informativity is the secret link that creates the interaction between the producer (God) and the receiver (human beings) on one hand and supports the close relationship of the producer and the receiver to the product (Divine truth). The relationship between informativity, reception and acceptance is very close. Informativity is then an artistic standard in which effective thought is embodied: the vast horizon or the unlimited space is revealed for the purpose of interpretation and explanation. It sheds light on the horizons of interpretation, which assert the important role of the receiver in discovering the secret of astonishment and the beauty of surprise in a text through unfamiliar and unexpected style. This kind of interaction does not come through directness, complexity, obscurity, ambiguity, or commonness to achieve its goal or to engender a change in the hearer's assumptions about the world. For this to be achieved, information must be new or newly presented, and this would normally be processed in a context of existing assumptions. There is no doubt that the term informativity is the light that guides receivers to perceive and identify the intended meanings of a text. It also reveals the secret of the sacred text after daring to face the impossibility and inaccessibility in certain contexts.

It is certain that the rhetorical inimitability of the Qur'anic text was never a reason for difference or conflict among the Islamic schools. However, there has been a series of arguments in generation after generation. The argument in the classical period enquired whether the rhetorical component was the main theme in the issue of

inimitability, or were there any other phases? The argument in modern times reflects how the reader understands the inimitable informativity in the Qur'an, specifically among western scholars of the Qur'an who lack linguistic perception of Arabic and its stylistics on one hand and lose the authentic taste of its instinct and natural quality on the other.

It is worth mentioning that Qur'anic inimitability remains the object of research for scholars, generation after generation. It is still a wide area, that is to say, the more a generation of scholars thought they reached its climax the more new horizons extended far beyond any goal or ambition of higher standing than the capacities of the researchers. At the time of revelation, Arabs, who were considered to be experts in the skills and arts of the Arabic language, were astounded by the clarity and unsurpassed beauty of the Qur'an. Their challenge came to an end when they failed to compose anything to defy its point.

9.2.2 Informativity as a framework of Qur'anic discourse

The issue of the *I'jaz* (inimitability) is still presented to successive generations with the following question: why did Arabs become exasperated by their inability to match its diction or exquisitely expressed meanings, though the Qur'an was sent in their language? It is well known that the Arabic language was at that time in its glory, with a very high degree of purity and far from any mixture with any other languages. In spite of all that, the Qur'anic text came to surprise the audience with its inimitable informativity that brings out the subtleties of thought and niceties of expression.

The point is then how does the reader, especially the target reader, deal with the nature of the Qur'anic texts and styles? The answer may be represented within the notion of informativity which is the framework of the co-operation among the three layers of communication. Reading the inimitable Qur'anic texts within this new concept, informativity, in text linguistics, discourse analysis, pragmatics and semiotics creates the consciousness and knowledge among its followers on one hand and establishes the scientific ways of communication with western culture on the other. Without global understanding within the studies of situation and culture, individual Muslims might have misread the texts, and many of them may have departed however far from the spirit of its message that represents the ultimate manifestation of God's grace to man, the ultimate wisdom, and the ultimate beauty of expression.

These attitudes towards understanding the Qur'an underpin the present research in reviewing the inadequacy in many existing translations of the Qur'an. Informativity is

thus a systematic approach in which the text users try to discover the intended senses and resolve ambiguities of the complex processes of communication. It is presented in this study as a comprehensive framework that captures the symbiosis between textuality and the various levels of linguistic expression. This framework lays down the procedures and the principles on which the Qur'anic texts are interpreted or explained for reaching the Divine truth in the shortest yet strongest way.

It is evident that the theoretical framework of this study is reflected through following a certain number of operating procedures on the structural analysis of Qur'anic texts. These procedures present this research with conclusions that cast an understanding upon the Qur'anic text.

- **Rhetorical purpose and intentionality:** The present study has demonstrated the need for placing a text first into its proper rhetorical purpose and contextual focus. It found that the rhetorical purpose organizes a whole discourse in a text. For example, the intention of glorification to God is the rhetorical intention in the following

surah 17:78 *اقم الصلاة للدلوك الشمس الى غسق الليل وقرآن الفجر ان قرآن الفجر كان مشهودا*

‘Establish prayer at the decline of the sun until the darkness of the night and the Qur’an of dawn. Indeed, the Qur’an of dawn is ever witnessed’ [sic]. Discovering the goal is the motivation behind the readers’ search provided that the text authors provide a clue to perceive any odd configuration. The goal in the text is the worship of God, particularly performing the prayers and reciting the Qur’an at dawn. Recognizing this goal supported the target rhetorical purpose. Determining the rhetorical intention in such a text helped the translator to rediscover or even recommend structural patterns predetermined by a tradition of ancient norms. This notion with its interest in the effect of discourse on the audience has focused on different phases of text pragmatics which would serve in attaining the goal. It has revealed through the relationships of words a new and simpler means of communication.

It is thus concluded that rhetorical intention can lay down the general principles that the translator/interpreter can adopt to fit the particular situation. At least it can provide him with a set of procedures and criteria that can guide making strategic decisions in the target text. The translator is required to follow “MOTIVATION SEARCH”. In this case, the text receivers (translators) try to use the analysis to find the reasons behind the information carried by sentence or text and to grasp the significance of such occurrences. The present study has demonstrated that intentionality is ideally required

to avoid erroneous assumptions, inadequate explanations or to pass over the conclusions that proved to have been without foundation and which may contradict the spirit of the Qur'anic text. Intentions are extremely important in the Qur'anic text. They are part of attracting the reader's attention and keeping him engrossed in the text. They are hidden and thereby urge the reader to be able to get the intended meaning.

The research emphasized that understanding the intentionality of the ST means attentive dealing with inconsistent surface structures or reduced coherence which are reflected through discontinuities and shifts. The Qur'anic text is unique when the text receiver catches its subtleties, realizes its secret implications and initiates its intentions. The high standard of beauty and acceptability of these texts depends on their appropriateness to the situation and vice versa. The Qur'anic texts tend to speculate about their receiver's reaction. At this point, the receiver's contributions are vital in the interaction process in order to make sense of what the producer (God) has to say. This indicated that informativity increases the degree of acceptability of the receiver to texts, and it also widens the circumstances to make a text relevant to a situation of occurrence. It could be concluded at this point that acceptability assumes a great role in the context of communication with other standards of textuality.

- **Text type and Situationality:** The present research found that various occurrences in the Qur'anic texts would provide evidence for a particular text type, genre or discourse, whether expected or unexpected. Text type is concerned with the particular status that is assigned to the text within the situation which is not shown as a level of language or linguistics but an aspect of the description of language events. The importance of situational context is crucial in understanding why a text means what it does. In such texts, the field may shift in that a text is likely to move from one field to another but it is still associated with the management of the ideas. Therefore, the Qur'anic texts contain various constellations of description, narration, argumentation and instruction. Each text type is distinctive with its types of process, participants, circumstances and the like, including the lexical characterization of relevant objects, persons, the areas of speech role, style of address, lexical and intonational expression of attitude, and other such interpersonal features. For example, description is used in the next text in surah 27:87.

و يوم ينفخ في الصور ففزع من في السموات و الأرض الامن شاء الله و كل اتوه داخرين

“And the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth was terrified except whom Allah wills. And all came to Him humbled.” As a descriptive text, it sets the scene through the semantics of the verbs, the syntactic structure (passivisation, transitivity) and lexical density of themes. The text monitors the situation in which the disbelievers are still uncertain of the Day of Resurrection. The Qur'anic inimitability thus draws the text receivers into a situation the monitoring of which often requires extremely high mediation.

The present research has demonstrated that the Qur'anic inimitability uses varied modes and includes more communicative occurrences than has been reported in the human writings. It found that the varied and dynamic modes of the Qur'anic texts produce the semantic differences which tend to be located in the areas of theme, information structure and cohesion. It is necessary then to stress that the awareness of the conventions governing the appropriate use of a genre or text format is essential in translation.

- **Analysis of the discourse:** In analyzing the notion of discourse within the sample texts, the present study concludes that the Qur'anic text carries a much richer discourse which contains extra structure and extra

meanings and which responds to the functions of a communicative text. The Qur'anic discourse is the whole transaction attempting to convey a particular message through a text to the receivers as in surah 30:34

ليكفروا بما آتيناهم فتمتعوا فسوف تعلمون

“So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know”. Discourse has thus shed light on how meaning can be signalled via the arrangement of chunks of information across a series of sentences.

The present study found that identifying the register membership of a text is an essential part of discourse processing where the three variables, field, mode and tenor, provide the basic conditions for communication to take place, but on the other hand they are not in themselves sufficient. Therefore, the study has covered not only the pragmatic action, but also a semiotic interaction in order to perceive the full communicative thrust of an utterance. It concludes that pragmatic theory takes the mind to new levels of achievement – forming a broad vision, and creates the text of a worthy religion. The Qur'anic texts then present us with conclusions not arguments, so - again- they cannot be philosophical. The reader of the Qur'an should be aware of 'the purposive role', or the social function of the text. What is conveyed by a given message may be, and generally is, far richer than what is said: pragmatic principles were invoked to bridge this gap. Discussing such pragmatic concepts shed some useful light on the dynamics of the Qur'anic texts. For example, speech act theories illustrated how intentions are in fact correlated with the format and sense of utterance as in surah 36:20

وما لي لا اعبد الذي فطرني واليه ترجعون

“How can I but worship Him Who has created me and to Him you shall return”. The distinctions that occurred among the sample texts showed that utterances have sense and force in performing actions. Cooperative principle and politeness theory were employed to account for the relation between sense and the intended meaning in such informative texts as in sura 4: “But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.”

The present study sought to identify politeness in the Qur'anic texts as the underlying motivation for linguistic behaviour. It found that Qur'anic texts uphold norms of politeness which systematically defy expectations. Such departures are rhetorically motivated and adequately negotiated, securing uptake and gaining the

acceptance of textuality by competent users of the language. The unfamiliarity owing to this deviation from normal usages raises the Qur'anic text above the commonplace, while the retention of some normal forms makes for clarity. This study came to confirm the relationship between the level of expressed meaning and the level of implied meaning in a text. Depending on other aspects of the context, additional implicatures might be inferred. Implicatures are primary examples of more being communicated than is said. However, the intentions in the Qur'anic text may lead them to violate the maxims when it seems expedient.

The present study also concludes that the semiotic dimension is powerful in reinforcing social attitudes. Intertextuality is an important principle to be focused on in the analysis of this semiotic dimension of context. It reminds the reader of another text in which the sign has occurred. The motivation beyond this notion, intertextuality, developed in the Qur'anic exegesis is to provide the most correct method in analyzing and understanding the Qur'anic text. Every text is unique and, at the same time, it is the translation of another text. The present study has demonstrated the notion of intertextuality based on micro-signs which is bound to be of the so-called horizontal type. In a sense, one item reminds the reader of another as the following two texts which are relevant in one discourse 2:116

و قالوا اتخذ الله ولدا سبحانه بل له ما في السموات والأرض كل له قانتون

“And they say: Allah has taken a son. Glorified is He. Nay, to Him belongs all that is in the heavens and on earth, and all are devout to Him” [sic].

ما اتخذ الله من ولد و ما كان معه من اله 23:91

“ Allah has not chosen any son, nor is there any god along with Him” [sic].

- **Principle of efficiency:** The present study found that the Qur'anic texts possess a great number of cohesive devices that provide the receiver with sources of attention and access. It has examined certain examples of these important devices of cohesion such as ellipsis, omission, recurrence, junction and reference. These cohesive devices have contributed to processing efficiency. The techniques proved to be vital means for signalling what is new, important, or unexpected within clauses or tone groups. The contributions of the cohesive devices activate the signalling of knownness, uniqueness, or inimitability. The study has demonstrated that the Qur'anic text makes a workable balance between

the rhetorical devices such as repetition and variation in surface structure as required by considerations of informativity. The ordering of expressions or the arrangement of words in Qur'anic clauses and sentences show the importance or newness of their content and hence cohesion has a close relationship with the notion of informativity. The cohesive items reflect the overall rhetorical purpose and discursal values which are identified at any particular juncture in the text.

- **Principle of effectiveness:** The present study has demonstrated that the Qur'anic texts are effective where the clauses involve supplying reasonable concepts and relations to fill in gaps in a textual world. There is no doubt that the Qur'anic text employs the procedures of coherence which ensure conceptual connectivity. The inimitability in the Qur'an is maintained through the logical relation, organization of events, objects and situations, and continuity in human experience. The Qur'an is distinguished with its intonation and its parsing that "signal importance or newness of content" (de Beaugrande, 1981:49).

The research has shown that coherence is an outcome of the kind of mental ability, and is a conceptual network that is set up in communication. It has illustrated a group of conceptual relations such as cause, enablement, and reason, as in the surah 20:1

طه ما أنزلنا عليك القرآن لتشقى

"We have not sent down onto you the Qur'an that you be distressed". The present research found that coherence of a text necessitates recognizing the kind of knowledge the receivers encounter, whether 'determinate, typical or accidental where a particular principle like spreading activation is employed'. On the other hand, text receivers should be aware of the models of knowledge which consider the question of economy. The study came to emphasize that coherence is associated with informativity. Deliberate violations of the stability and economy principles might increase informativity and interest which stand on the procedural consideration mentioned above like 'activation', 'strength of linkage', 'decomposition', 'spreading activation', 'episodic' vs. 'semantic memory', 'economy' and 'global patterns'.

The study has shown different types of global patterns with examples from the Qur'an. 'Schema' is applied to the following narrative text 19:88-93

و قالوا اتخذ الرحمن ولدا لقد جئتم شيئا إدا

“And they have said: The most Merciful has taken a son. Indeed, you have brought forth a horrible thing”. Planning of future behaviour is the most commonly applied global knowledge pattern as in surah 20:117

فقلنا يا آدم ان هذا عدو لك و لزوجك فلا يخرجنكما من الجنة فتشقى

“So We have said,” O Adam, indeed this is an enemy to you and to your wife. Then let him not get you both out of paradise, so that you are distressed.”

‘ Scripts’ are employed to receive such a text in the following Surah 16:68

و أوحى ربك الى النحل ان اتخذى من الجبال بيوتا ومن الشجر ومما يعرشون ثم كلى من كل الثمرات فا سلكى سبل ربك ذللا

“Take for yourself among the mountains, houses and among the trees and that which they thatch. Then eat from all the fruits and follow the ways of your Lord laid down”.

‘Frames’ are also recognized in the following surah 4:162

يؤمنون بما انزل اليك وما انزل من قبلك والمقيمى الصلاة والمؤتوى الزكاة والمؤمنون بالله واليوم الآخر اولئك سنؤتيهم اجرا عظيما

“But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day-those We will give a great reward”.

- **Analysis of informativity:** This illustrated how information is fashioned into a relevant style. The analysis therefore arrived at its central point in which the term ‘informativity’ was assessed in the Qur’anic texts. There have been inimitable ways and effective strategies in which the word order or the syntactic structure is markedly non-ordinarily used. The present study has demonstrated that certain devices are used to make the Qur’anic text more effective. In these texts, attention is heightened in order to stress what is re-enacted or worthy of consideration for the receivers. For example, the Qur’an focuses on attractive form which draws the attention to the use of the sounds that do not form known words. These sounds are often used in the opening sentence of a text in order to attract the reader’s attention to the writer’s intentions. On the other hand, these sounds “designate an expected kind of action, i.e. ‘undone’. The use of these opening letters in their relevant surahs has been appreciated within the notion of inimitability. The study focused on such an inimitable way of using these sounds, which have been used for compelling the unbeliever with the evidence. It has also shown the psychological perspective of using these sounds-letters like (Ta-Ha) , which explains the nature of the human being who is often engrossed and busy with something over something else. Thus, it would be wise to

understand that sounds are taken as stimulants for what utterances are to follow. Another device was discussed. This was the issue of synonym in the Qur'anic discourse which attracted attention to the issue of linguistic differences that show the semantic differences and highlight the pragmatic differences. The issue of synonym in the Qur'anic discourse illustrates the fact that no word in the Qur'anic text replaces another in its context. It is thus another aspect of the Qur'anic inimitability.

The present research has discussed the third Qur'anic device, reference-switching in detail. The Qur'an contains aspects of switching that involve a sudden and unexpected shift from the use of one form to another within the same set. The study focused on this stylistic feature for understanding the textual strategies required in the process of translating the Qur'anic discourse. It developed a greater awareness of the values related to deviating from norm or as the modern stylists termed it 'foregrounding', 'defamiliarization'.

The study has demonstrated that the rhetorical effects of stylistic informativity in the Qur'an go beyond the merely cosmetic, and thus the notions of norm, deviation, the marked and the unmarked have gained due attention. It also concentrated on the underlying motivation of the departures from the norm in the Qur'anic text.

The study has pointed out that most examples of reference-switching, if not all in the Qur'an, were revealed in the Meccan period of the Divine revelation. This indicated the importance of such dynamic quality of style. Consequently, this feature does not occur haphazardly in the Qur'an but it follows an effective pattern. It sheds light on the appropriate style of discourse, the kind of argument that prevailed at the time of revelation where the Qur'an considered the condition of the addressed once it became milder in the discourse and when it was inflexible with those pagans who insisted on their godlessness (atheism). With such stylistic informativity, the Qur'an opened eyes to the secrets of their souls as an evidence of the truth and turned their attention to the universe and its proof of the existence of God with effective styles. The discourse with the people at Mecca, based on such stylistic informativity, treated and changed the worst beliefs and awful social habits for the right ones. The research thus confirms the relation between perfect form, captured feeling, and understanding. Qur'anic language does suggest that form and understanding have relations: as greater general awareness aids in recognizing patterns, so mastering form stimulates and disciplines awareness; and formal perfection corroborates the truth of artistic perfection. The research has illustrated the importance of this kind of informativity and its relation with ideology in

the Qur'anic examples. The linguistic notion of point of view on the ideological plane explains why this stylistic informativity gains an argumentative and dynamic structure in the Qur'an. It possesses plural ideological structure that creates the interaction in some conflicting relationship. The study then concludes that if the change is rooted in social process, it naturally becomes apparent in language variations and violations.

The study has incorporated the new perspectives of text linguistics that reveal the ideology of these Qur'anic texts and the persuasive power of the language they arrive in, apart from the fact that they are revelations supported by faith. It has shown that there is a very close relationship between a text and what it stimulates in the receiver's cognition and realization. These stimulants communicate the pleasure and the ecstasy that is felt through the highly creative and inaccessible style of the text producer. A highly informative text is thus full of life and motive as much as probabilities and interpretations stimulate into the human soul and that bring delight and anxiety. The term 'informativity' raises in its effectiveness the element of '*nashwa*' (ecstasy), and the element of '*hazza*' (delightful sensation). These terms display sensual delight on one hand but they also form a psychological dimension.

The present study has pointed out that the application of informativity to the Qur'anic text creates relationships among unrelated things for attaining inspiration of the senses. These various senses are not born with direct dealing in language but through interrogating or examining them in depth. Within informativity, another distinguishing criterion, norm-flouting, was analyzed and assessed as in the surah 41:12

فقضاهن سبع سموات في يومين وأوحى في كل سماء أمرها وزينا السماء الدنيا بمصابيح وحفظا ذلك تقدير العزيز العليم

“And He completed them as seven heavens within two days and He inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing”. The switch is from the third person that may be the norm and therefore the expected option in a given co-text, to the first person which in that co-text constitutes a departure from the norm.

These forms of violations were tackled under the philosophy of linguistic and stylistic change. Thus, the study concludes that the feature of norm-flouting aims at mental persuasion for grasping the intended meanings of the utterance in its effective artistic fashion. This new unfamiliar linguistic construction is a result of a new linguistic fact. It draws one's interest to uncovering the cause in investigating what is hidden and what is clear in the utterance. The factors of clarification or revelation and surprise, which can be gained, sprang from the intermingling of the familiar and the unfamiliar aspects of this style. It also concludes that the clarification obtained from the

linguistic arrangement and the surprise is poured out from the mental pleasure which can be drawn from the change of style in the utterance.

What is concluded again from this issue, norm-flouting, is that it is not a matter of the correctness or the well-formedness of the sentences but it goes beyond them. It turns one's attention to effectiveness and artistic performance. It opens the field for combining intellectual and emotional aspects. There is some sort of interblending into the stylistic performance which carries the intellectual persuasion and the emotional effect.

9.2.3 The discourse analysis model and problems of translation

The problems of translation reflect the paradox where the believer, reading the Qur'an in Arabic, sees beauty, whereas the non-Muslim reader often claims to discern crudeness; the coherence of the Qur'anic world-view and its relevance to the human condition escapes him altogether and assumes the guise of what is frequently described as incoherent rambling, and passages which, to a Muslim, are expressive of sublime wisdom, often sound flat and uninspiring to the Western ear. None of the translations has so far brought the Qur'an nearer to the hearts or minds of people raised in a different religious, psychological, social and cultural climate: these translations revealed something, however little, of its real depth and wisdom. However, the translators have made little systematic use of the techniques and insights of the Qur'anic texts in general and stylistic informativity within discourse perspective in particular. The present study confirms Hatim's viewpoint (1997) that "The mishandling of context has resulted in a flawed performance in which all aspects of textuality suffered. Paradoxically, the output was fluent and almost faultless in terms of lexis and grammar". Thus the purpose of this research has been primarily to open the discussion regarding what can affect the match between form and function in the translation of stylistic informativity in the Qur'anic text.

The research found that translating the Qur'anic text has always posed problems. The translator faces a plethora of linguistic, stylistic and also cultural problems. In order to achieve the process of translating a sacred text (Qur'an), this study suggests that translators require a two-fold awareness of linguistic texture in terms of structure and of discourse, and of text processing in terms of construction and interpretation. Translators are readers who seek to join with the consciousness of the original text. Reading the original text within the new trends in the integrated interdisciplinary linguistics approach will help readers, either native or target, to

know the essence of the Qur'anic text, fulfilling an aim of the Holy Book. Indeed, the regrettable lack of co-operation among these disciplines in past times might well be due to the absence of pivotal text science. Text linguistics and discourse analysis are required to describe or explain both the shared features and the distinctions among the text types. Thus, the present study concludes that translating the Qur'anic text should be based on up-to-date models for translation and that the primacy in translation should be accorded to the theory of discourse.

Qur'anic discourse in English translation is the main topic of this thesis. An investigation of more specifically inappropriate renderings was attempted. There is an urgent need to broaden the discussion of translation mismatch and to invoke more context-sensitive models when thoroughly analyzing the source text, identifying, classifying and remedying them, as in chapter nine.

The present research has made a distinction between textual structure, theme and information structure and cohesion on one hand, and discourse structure on the other. It is in terms of discourse structure that the most promising attempts to incorporate socio-cultural settings into linguistic research have been made for establishing a hierarchy of functions and for distinguishing their realization in a text.

By 'problems of translation' in the title of the thesis, the researcher refers to all kinds of mismatches in text organization beyond the sentence. It must be stressed, however, that mismatch specifications is only a matter of what the analyst wishes to focus on for a particular rhetorical purpose. That is, despite the fact that some errors may originate in one specific textual or contextual domain (e.g. register), the effect is inevitably wide-ranging, impinging on almost all of the other domains of textuality. This study argues that such departures from intended meaning can be adequately accounted for only by adopting a comprehensive view of context and its determining influence on text structure and texture. For example, the feature of norm-flouting or reference-switching which is concerned with rhetorical function raises the awareness of the translator of the Qur'an to ensure that s/he reflects the letter of the source text and to ensure as far as possible the retrievability by target readers of what they perceive to be the intended effects of the source text.

The present research has employed Hatim and Mason's translation model as charting the relationships that obtain between the context of the communicative activity, its structure and the various cohesive devices that manifest the pragmatic, rhetorical purpose and the semiotic dimensions for evaluating the selected translation of the stylistic informativity in the Qur'an. The research has dealt with the text through

understanding its potential and its heritage. It set up systematic and objective descriptions of the process of translating this stylistic informativity in chapter nine in order to reserve the components of the style. The following paragraphs will present the conclusions that focus on the aspects of the discourse processing model that are relevant to remedy real cases of communication breakdown in the translation of the Qur'an.

The present research, it is hoped, will serve in some measure to bridge the gap between the way rules regulate patterns of usage and preserve the stylistic and rhetorical effects. In the conclusion, the research will focus on the implications of the following guiding insights that may help to find solutions to a number of problems in the use of language from a translation perspective.

- **Cultural background**

The present study found that the interesting factors are not text features in themselves, but underlying strategies of language use as manifested in text features. These strategies must be seen in relation to the context of communication. Thus, the function of translation is not merely the transfer of information but the translator's recognition that the cultural context is also essential in conveying the ideological values in the source text. Within this perspective, the role of mediator is required between different cultures, each of which has its own visions of reality and ideologies.

The present study has shown different kinds of shifts which reflect powerful ideological clues to different discourses. It concludes that the translator must reflect the personal, social or cultural traits of the stylistics register or registers chosen by the text. The cultural background helps to convey the spirit and manner of the original and to produce a similar response. A translator has to uncover the discursal meanings through the ideological and cultural background initiated in the text.

Obviously, to the greatest possible extent, knowledge of the specific cultural presuppositions on which the semiotic meanings or signs form an integral part of communication should be focused upon every single text. The research confirms Hatim and Mason's (1990, 1997) view that the semiotics of intertextuality is thus 'active' in the sense that it can activate knowledge and belief systems well beyond the text itself. It is used for the identification of a sign as a word or an expression, which reminds the translator of another text in which the sign occurs. Intertextual reference is usually sparked off by a micro-sign. Dynamic uses of intertextuality involve various degrees of mediation. Intertextuality proved to be a force that extends the boundaries of textual meaning.

In view of this, it is concluded that the translator's aim should be to express the cultures he comes into contact with in terms of patterns of interaction between different entities. It is, therefore, of the greatest importance to consider the relation of ideology and intertextuality within the Qur'anic text in the process of translating. Understanding this relation enables the translator to relate formally the rather amorphous mass of information that s/he absorbs under the heading of cultural studies to the texts that s/he is actually in the business of translating.

- **Discourse structure**

Discourse refers to the material out of which interaction is moulded as well as the themes addressed. The study has recommended careful attention to this aspect which causes mismatches. The notion of competing discourse that refers to discourse within discourse represents one of the problems which is felt in the translation of the Qur'anic texts. This occurs when a given discourse borrows from another discourse for a rhetorical purpose. The research has also shown another source of difficulty for the translator within the notion of world-view. The investigation of this study, the translations of selected Qur'anic texts, confirms that these translations are based on different world - views and introduce a variety of sociolinguistic factors including shared experience, receiver expectations and feedback.

- **Register and pragmatic**

The present study has shown the importance of the theory of register in translating the Qur'anic text. The contribution of register analysis becomes apparent in systematizing contextual variables for the benefit of understanding the Qur'anic text. This particular approach in translation theory focuses on the 'use' of language, leading to an emphasis on register. Relevant under the textual structure and discourse structure is the concept of register: an essential characteristic of a text, and usually a factor in its unity, is the register. A change of register normally involves a change of text. To avoid the mismatch, it is necessary to make an appropriate selection of features at all levels. Register errors may involve either the inappropriateness of whole utterances to the situation or else failure to respect co-occurrence rules. Thus, the field of discourse, level of formality and mode would all ideally need to be identified prior to embarking on the translation task. Different fields of discourses through different types of tenor by various rhetorical modes are crucial aspects of the meanings of the Qur'anic texts.

Pragmatic aspects of discourse are also significant in analyzing and examining the translation of the Qur'anic texts. The study has shown that knowledge of speech act theory is important to translators. Speech act theory works on the assumption that the speech act underlining the actual words used would influence the translation. The study also found that a major issue of indeterminacy, which a particular speech act can exhibit, can only be resolved by reference to the global organization of the text.

The present study has focused on the notion of implicature, which arises from the deliberate flouting of the cooperative maxims and which causes the mismatch between the form and the function. Appreciation of implied meaning facilitates comprehension, which could otherwise be blurred. On the other hand, the meanings, which are implied and not stated, could be the last court of appeal in assessing adequate equivalence.

- **Cohesion and Thematic structure**

The study focused on recognizing the appropriate cohesive devices in both a source text and a target text that would facilitate the task of translators of relaying rhetorical functions with generic and discoursal traditions, which vary between source and target languages. The study has demonstrated that cohesion, an aspect of texture - the selection and arrangement of items appearing in texts, finds its motivation in higher considerations of context and structure. Cohesion error, which is more likely to occur in the Qur'anic texts, should be assessed in terms of the notion of contextual focus and structure. The whole area of connectives, including lexical connectors, requires attention. Texture thus subsumes the use of various devices. Texture provides the means for the realization of discourse intentions (context cohesion and theme-rheme analysis). It is of interest to the translator to identify the motivations behind the use of a particular cohesive device, rather than the device itself for the purpose of reworking a text.

The present research has shown that thematisation is related to discoursal specificity rather than just a property of the sentence. The shift between the positions of theme and rheme are more likely to occur in the selected translation of the Qur'anic texts. Texture that takes the form of thematic organization is a means for the realization of discourse intentions, the context, and the implementation of a given text plan, the structure.

- **Information-focus**

The present research has sought to handle the various aspects of informativity in translation. The notion of dynamism is sensitive and closely related to this textual standard, informativity. Translating consists of producing in the receptor language the closest natural equivalent to the stylistic informativity of the source language. This is to say that a good translation really should not reveal its non-native source. To retain the informational core or discover the kernels underlying the source text and the clearest understanding of the meaning is to maintain the requirement of the whole discourse in a text. The purpose of the structural forms of the original is to reveal as much of the source language as possible. Mismatches appear to be a normal feature of 'transitional competence'.

The present research confirms that every single occurrence of a sign already has information values of its own. Thus, the type of information and its syntax in the source text has a significant relation with the discourse structure. The translator should place paradigmatic structures and syntagmatic characteristics in their proper positions in the target text in order to achieve the rhetorical purpose and the text type.

In this respect, the present study suggests that searching for information is of considerable practical value for the translator who is first reader and second writer. A solution to this problem has been sought in this study through the procedural knowledge within text linguistics and the semiotic model of discourse in order to find the methods that handle it. Solutions in all probability provide valuable insights into the functioning of communicative text. The structure of Qur'anic text is certainly one area that requires this approach in analysis and application. What the present research concludes is that there is something deep in handling the Qur'anic text and the task of solving it should be presented to more fundamental disciplines such as text linguistics and discourse analysis. In translating the Qur'an from one language into another, one has to preserve the degrees of informativity of the texts in order to maintain the match between form and function in the translation of stylistic informativity in the Qur'an.

It is hoped that the present study will have suggested some possible ways forward in finding a proper modern model of translation that suits the present time and accommodates the source text (Qur'an) with new interdisciplinary views from semiotic, cultural, social, rhetorical, psychological and linguistic reasons.

BIBLIOGRAPHY (1)

Abdel Haleem, M. (1992) 'Grammatical Shift for Rhetorical Purpose: *Iltifat* and related features in the *Qur'an*', BSOAS, LV, 3 London.

___(1999) *Understanding The Qur'an. Themes And Style*. London: I. B.Tauris & CoLTD.

Allen, J. (1979). *A Plan-based Approach to Speech Act Recognition*. Toronto: University of Toronto CS-TR131/79.

Austin, J. L. (1962) *How to Do Things with Words*. Oxford: Clarendon Press. 2nd ed., Cambridge, Mass.: Harvard University Press, 1975.

Bach, K., & R. M. Harnish. (1979) *Linguistics Communication and Speech Acts*. Cambridge, Mass: MIT Press.

Baker, M. (1992) *In Other Words*. London: Routledge.

___(1996) "Linguistics and Cultural Studies: Complementary or Competing paradigms in Translation Studies", in A. Lauer, H. Gerzymisch-Arbogast, J. Haller and E. Steiner (eds) *Übersetzungswissenschaft im Umbruch. Festschrift für Wils zum 70 Geburtstag*, Tübingen: Gunter Narr, pp. 9-19.

___(ed.) (1997a) *The Routledge Encyclopedia of Translation Studies*, London and New York: Routledge.

Bakhtin, M. (1984). *Problems of Dostoevsky's Poetics*. Minneapolis: Univ. of Minnesota Press.

Barthes, E. (1964a) (1967). *Elements of Semiology*, London: Cape.

___(1971b) "Style and its Image". In S. Chatman, Seymour, (ed.), *Literary style*, pp. 3-15. Oxford University Press, London.

Bassnett, S. (1980), revised edition 1992) *Translation Studies*, London and New York: Routledge.

(1) Works in English are included in the first part of the Bibliography; works in Arabic are included in the second part.

Bassnett, S. and A. Lefevere (eds) (1990) *Translation, History and Culture*. London: Pinter.

Al-Batal, M. (1990). "Connectives as Cohesive Element in a Modern Expository Arabic Text". In M. Eid (ed.) *Perspectives on Arabic Linguistics 1*. John Benjamins Publishing Company. Amsterdam/Philadelphia; pp. 234-268.

Beardsley, C. Monroe (1958) *Aesthetics*, New York, Harcourt, Brace & World, Inc., pp. 134-47.

Beaugrande, R. de (1978) *Factors in a Theory of Poetic Translating*. Assen: van Gorcum.

___ (1980) *Text, Discourse and Process*. London: Longman.

Beaugrande, R. de and W. Dressler (1981) *Introduction to Text linguistics*. London: Longman.

Bell, R. (1991) *Translation and Translating*. London: Longman.

___(1970) *Introduction to the Qur'an: Completely Revised and Enlarged*, by W.

Montgomery Watt, *Islamic Surveys*, Edinburgh. pp. 79-85.

Benson, J., and W. Greaves (1980). "Field of Discourse: Theory and Application". *Applied Linguistics* 1:45-55.

Benveniste, E. (1966) (1971). *Problems in General Linguistics*. Coral Gables: University of Miami Press.

Blakemore, D. (1987) *Semantic Constraints on Relevance*. Oxford: Blackwell.

Bohas, G. Guillaume, J. P. and Kouloughli D.E (1990) *The Arabic Linguistic Tradition*. Routledge: London and New York.

Broeck, R. Van den (1978) 'The Concept of Equivalence in Translation Theory: Some Critical Reflections', in J.S. Holmes, J. L. and R. van den Broeck (eds) *Literature and Translation*, Leuven: Academic, pp. 29-47.

Brown, G. and Yule, G. (1983) *Discourse Analysis*. Cambridge: Cambridge University Press.

Brown, P. & Levinson, S.C. (1978) 'Universals in Language Usage: Politeness Phenomena' in (ed) E.N.Goody. *Questions and Politeness: Strategies in Social Interaction*. Cambridge: Cambridge University Press.

Brown, Penelope, Stephen C.L. (1987). "Politeness: Some Universals in Language Usage". (Studies in interactional sociolinguistics, 4) Cambridge & New York: Cambridge

University Press.

Catford, J. (1965) *A Linguistic Theory of Translation*. Oxford: Oxford University Press.

Cherry, Colin. (1957) (1970). *On Human Communication*. Cambridge, Mass.: MIT Press.

Chomsky, N. (1965) *Aspects of the Theory of Syntax*, Cambridge, MA: MIT Press.

Cicero, M.T. (46 BCE/1960CE) '*De optimo genere oratorum*', in Cicero *De inventione, De optimo genere oratorum, topics*, translated by H.M.Hubbell, Cambridge, MA: Harvard University Press; London: Heinemann, pp. 347-73.

Danes, F. (1974) '*Functional Sentence Perspective and the Organization of the Text*', in F. Danes (ed.), *Papers on Functional Sentence Perspective*. Prague: Academia.

David, J. (1993) *Translating Religious Texts*. 'Translation, Transgression and Interpretation'. The Macmillan Press LTD.

Dijk, Teun A. Van. (1972). *Some Aspects of Text Grammars*. The Hague: Mouton.

Dorsch, T.S. (1965) *Classical Literary Criticism*. Harmondsworth: Penguin.

Dressler, W. (1972a) *Einführung in die Textlinguistik*. Tübingen: Niemeyer in Ed. 1980 *Text, Discourse and Process* p. 196.

Dryden, J. (1680/1697/1992) '*Metaphrase, Paraphrase and Imitation*'. Extracts of 'Preface to Ovid's Epistles' (1680), and 'Dedication of the Aeneis' (1697), in R. Schulte and J. Biguenet (eds) (1992), pp. 17-31.

Edward P. J. C. and Robert J. C. (1965) (1999) *Classical Rhetoric for the Modern Student*. Oxford University Press.

Egins, S. (1994) *An Introduction to Systemic Functional Linguistics*, London: Pinter.

Enkvist, N. Erik, et al. (1964) 1971. *Linguistics and Style*. London: Oxford University Press.

Fairclough, N. (1989) *Language and Power*. London: Longman.

Fawcett, P. (1995) '*Translation and Power play*', *The Translator* 1,2:177-92.

___ (1997) *Translation and Language: Linguistic Approaches Explained*,

Manchester: St Jerome.

Firth, J.R. (1950), '*Personality and Language in Society*', *The Sociological Review*, 42, pp. 37-52; reprinted in Firth (1957).

- ___ (1957a) *Papers in Linguistics 1934-1951*, Oxford University Press.
- ___ (1957b) 'Applications of General Linguistics', *Trans. Phil. Soc.*, pp. 1-14 Reprinted in Palmer (1968) pp. 126-36.
- ___(1964), *The Tongues of Men and Speech*, Oxford University Press (reprints of speech, London, Benn, 1930 and The tongues of Men, London, Watt &Co., 1937).
- Fowler, R. (1986) *Linguistic Criticism*. Oxford: Oxford University Press.
- ___ (1977) 'Cohesive, Progressing, and Localizing Aspects of Text Structure'. In Van Dijk & Petofi (eds.), 64-84.
- Fraser, B. (1990) 'Perspectives on Politeness'. *Journal of Pragmatics* 14 (2): 219-36.
- Frawley, W. (1987). "Text, Mind, and Order", *Text and Epistemology*. New Jersey: Ablex Publication.
- Gazdar, Gerald. (1979). *Pragmatics: Implicature, Presupposition and Logical Form*. New York: Academic Press.
- ___(1981) *Speech Act Assignment*. In *Elements of Discourse Understanding*, edited by Aravind K.Joshi et al., pp. 64-83. Cambridge: Cambridge University Press.
- Gravin, P. (1964) *A Prague School Reader on Esthetics, Literary Structure and Style*. Washington: Georgetown University Press.
- Gregory, M. J. (1967) 'Aspects of Varieties Differentiation', *Journal of Linguistics*, 3, 177-98.
- Gregory, M. and S. Carroll (1978) *Language and Situation: Language Varieties and their Social Contexts*. London: Routledge & Kegan Paul.
- Grice, H. Paul. (1957). 'Meaning'. *Philosophical review* 66. 377-386.
- ___(1975). 'Logic and Conversation. In *Speech Acts*' (syntax and semantics, 3), edited by Peter Cole& Jerry L. Morgan, pp. 41-58. New York: Academic Press.
- ___(1978) 'Further Notes on Logic and Conversation', in Cole (ed.), *Syntax and Semantics IX: Pragmatics*. New York: Academic Press, pp. 113-27.
- Gutt, E. A. (1991) *Translation and Relevance*. Cognition and Context. Oxford: Basil

Blackwell.

Halliday, M.A.K (1974) *'Language and Social Man, Schools Council Programme in Linguistics and English Teaching'* Papers series II, vol.3. Longman for the school Council. Reprinted in slightly revised form in Halliday (1978) pp. 8-35 and 211-35.

___(1975A) *Learning How to Mean: Explorations in the Development of Language*, Edward Arnold.

___(1975b) *'Language as Social Semiotic: Towards a General Sociolinguistic Theory.'* In Makkal, A. & Makkai, V.B., eds. The first LACUS forum. Hornbeam Press, Columbia, South Carolina, pp. 17-46. Revised and Shortened version in Halliday (1978) pp. 108-26.

___ (1978) *Language as Social Semiotics*. London: Edward Arnold.

___ (1980a) *'Context of Situation'* Sophia linguistica, no.6, pp. 4-15.

___ (1980b) *'Function of Language'* Sophia linguistica, no.6, pp. 31-42.

___(1980c) *'Register Variation'*, Sophia linguistica, no.6, pp. 60-74.

___ (1985). *'Dimensions of Discourse Analysis: Grammar'*. In Van Dijk 1985, vol.2, pp. 29-56.

Halliday, M.A.K. and Hasan. (1976), *Cohesion in English*, London, Longman.

Halliday, M.A.K. McIntosh, A. & Stevens, P. (1964) *The Linguistic Science and Language Teaching*. Longman.

Harris, Zellig (1952). *'Discourse Analysis'*. Language 28. 1-30.

Hatim, Basil (1997) *Communication Across Cultures: Translation Theory and Contrastive Text Linguistics*. Exeter: Exeter University Press.

___ (2001) *Teaching and Researching Translation*. Longman.

Hatim B. & Mason I. (1990) *Discourse and the Translator*, Longman.

___(1997) *The Translator as Communicator*, London and New York: Routledge.

Hawkes, T. (1977) *Structuralism and Semiotics* London: Methuen.

Heath, Stephen. (1971) *Towards Textual Semiotics*. In Heath, Stephen, et al., eds. , *Signs of the Times*, pp. 16-36. Cambridge: Granta.

Herman, T. (1991) *Translational Norms and Correct Translations*. In Leuven-Zwart and

Naaijken (eds.).

Hervey, Sandor G.J. (1982) *Semiotics Perspectives*. London: Allen & Unwin.

Hodge R. & Kress G. (1988) *Social Semiotics*, Polity & Blackwell.

Holmes, J.S. (1988a) *Translated! Papers on Literary Translation and Translation Studies*, Amsterdam: Rodopi.

_____(1988B/2000) 'The Name and Nature of Translation Studies', in L.Venuti (ed.) (2000), pp. 172-85.

Horn, Laurence R. (1988). 'Pragmatic Theory in Linguistics': The Cambridge survey, vol.1, Linguistic Theory: Foundations, edited by Frederick J. Newmeyer, pp. 113-145. Cambridge & New York: Cambridge University Press.

House, J. (1976) *A Model for Translation Quality Assessment*. Tübingen: Gunter Narr Verlag.

Hussein Abdul-Raof (2001) *Qur'an Translation, Discourse, Texture And Exegesis*. Curzon Press.

_____(1999) *On The Translation Of The Qur'an*. Turjuman, 8 (1), p. 37-68.

Jakobson, R. (1959/2000) 'On Linguistic Aspects of Translation', in L. Venuti (ed.) (2000), pp. 113-18.

James M. Anderson (1973) *Structure Aspects of Language Change*: Longman, New York.
Jerome, E.H. (St Jerome) (395 CE/1997) 'De Optime Genere Interpretandi' (Letter 101, to Pammachius), in *Epistolae D. Hieronymi Stridonensis*, Rome: Aldi F., (1565), pp. 285-91, translated by P. Carroll as 'On the best kind of translator', in D. Robinson (ed) (1997b), pp. 22-30).

Katz, Jerrold J. (1977) *Prepositional Structure and Illocutionary Force: A Study of the Contribution of Sentence Meaning to Speech Acts*. New York: Crowell.

Kenneth Burke (1950) (1960). *A Rhetoric of Motives*. Berkeley: Univ. of California Press.

Koller, W. (1979b/1989) 'Equivalence in Translation Theory', translated from the German by A. Chesterman, in A. Chesterman (ed.), pp. 99-104.

_____(1995) 'The Concept of Equivalence and the Object of Translation Studies'. *Target*, 7 (2): 191-222.

Kress, G. (1985) *Linguistic Processes in Sociocultural Practice*. Victoria: Deakin University Press.

Larose, R. (1989), 2nd edition) *Theories Contemporaines de la traduction*, Quebec: Presses de l'Université du Québec.

Leech, G.N. (1970). "This Bread I Break"- language and interpretation. In Freeman (1970: 119-128).

___ (1983) *Principles of Pragmatics*. London: Longman.

Lemke, J.L. (1983) "Thematic Analysis: System, Structures and Strategies", *Recherches sémiotiques* Vol3, No.2.

Levinson, Stephen C (1983). *Pragmatics*. Cambridge & New York: Cambridge University Press.

Lyons, J. (1977) *Semantics*, Cambridge: Cambridge University Press.

Macdonell, D. *Theories of Discourse*, Blackwell, 1986.

Malinowski, B. (1923) 'The Problem of Meaning in Primitive Languages'. Supplement 1 to C.K. Ogden and I.A. Richards, *The Meaning of Meaning*. London: Kegan Paul.

___(1935) 'Coral Gardens and their Magic', vol.2. London: Allen & Unwin.

Martinet, André (1960/ 1967). *Elements of General Linguistics*. Chicago: Univ. Press.

Max Black, (1962) *Models and Metaphor*, Ithaca, New York, Cornell University Press, p. 39.

Morris, Charles W. (1938), (1970). *Foundations of the Theory of Signs*. Chicago: Univ. Press = Foundations of the Unity of Science. Towards an International Encyclopedia of United Science. Vol 1.2.

Mukarovsky, J. (1964a) *Standard Language and Poetic Language in Gravin* (1964: 17-30).

___(1964b) *The Aesthetics of Language* :In Gravin (1964:31-69).

Munday, J. (2000) *Introducing Translation Studies - Theories and Application*. London and New York: Routledge.

Mustansir Mir (1986) *Coherence in the Qur'an*. American Trust Publication.

Nelson Goodman (1968) *Languages of Arts*, second edition, Indianapolis, Indiana, Hackett Publishing Co., Inc., 1976.

Newmark, P. (1977) 'Communicative and Semantic Translation' Babel No.4 Vol.xxiii, pp. 163-180.

___(1981) *Approaches to Translation*. Oxford: Pergamon Press.

___ (1988) *Textbook of Translation*. London: Prentice Hall.

Nida, E. 'Principles of Translation as Exemplified by Bible Translating', in *On Translating*, ed. Reuben A. Brower, Harvard Studies in Comparative Literature no. 23 (Cambridge, Mass., 1959) p. 19.

___ (1964) *Towards a Science of Translation*. Leiden: Brill.

___ (1979) *A Framework for the Analysis and Evaluation of Theories of Translation*. In Richard W. Brislin (ed.) *Translation: Applications and Research*. New York: Gardner Press, pp. 47-91.

Nida, E., and Taber, C., (1969). *The Theory and Practice of Translation*. Leiden: E.J.

Noth Winfried. (1995). *Handbook of Semiotics*. Indiana University Press.

Palmer, F.R. (ed.) (1968), *Selected Papers of J.R.Firth, 1952-59*, London, Longman.

Pecheux, M. (1982) *Language, Semantics and Ideology: Stating the obvious*, trans. Harbans Nagpal, London: MacMilan.

Peirce, Charles Sanders. (1982-89). 'Writings of Charles S. Pierce': A chronological Edition. Vol. 1: 1857-66; Vol.2: 1867-71; Vol. 3: 1872-78; Vol. 4: 1879-84 Bloomington: Indiana University Press.

Peirce, C.S. Entry 'Vague', in J.M.Baldwin, ed., *Dictionary of Philosophy and Psychology*, New York, Macmillan [vol. II], 1902.

Petofi, Janos S. (1986) *Text, Discourse*. In Sebeok, Thomas A. ed, *Encyclopedic Dictionary of Semiotics*, 3 vols. pp. 1080-87. Berlin Mouton de Gruyter.

Pierre, Guiraud 1974. *Rhetoric and Stylistics*. In Seboek, Thomas A., ed, *Current trends in linguistics*, vol.12, pt.2, pp. 943-55. The Hague: Mouton.

Popovic, A. (1970) "The Concept Shift of 'Expression' in Translation," in Holmes, J. (ed.) *The Nature of Translation*. Mouton: The Hague.

Rastier, Francois (1972a). *Ideologie et theorie de signes*. The Hague: Mouton.

Reiss, K. (1971/2000) *Moglichkeiten und Grenzen der Ubersetzungskritik*, Munich: M. Hueber, translated (2000) by E.F. Rhodes as *Translation Criticism: Potential and Limitation*, Manchester: St Jerome and American Bible Society.

___(1976) '*Text Types, Translation Types and Translation Assessment*', translated by A. Chesterman, in A. Chesterman (ed.) (1989), pp. 105-15.

Richards, I.A (1936) 1979 *The Philosophy of Rhetoric*, New York, Oxford University Press, p. 93; quoted in Max Black, *Models and Metaphors*, Ithaca, New York, Cornell University Press, 1962, p. 38.

Riffaterre, Michael (1959) (1971) *Criteria for Style Analysis*. Word 15: 154-74.

Ross, John R. (1970) *On Declarative Sentences*. In *Readings in English Transformational Grammar*, edited by Roderick A. Jacobs & Peter S. Rosenbaum, pp. 222-272. Waltham, Mass.: Ginn.

Ruqia, H. (1973). *Code, Register and Social Dialect in Class, Codes and Control*, II, B. Bernstein (ed), London, Routledge & Kegan Paul. pp. 253-292.

___(1975) '*The Place of Stylistics in the Study of Verbal Art in Style and Text*', H. Ringbom (ed.) Stockholm, Skriptor. pp. 49-63.

___(1976). '*Text in the Systemic-Functional Model*' in *current Trends in Textlinguistics* edited by Wolfgang U. Dressler, Walter de Gruyter. Berlin. New York.

Sapir, E. (1960) *Culture, Language and Personality*. Cambridge.

___ (1921) *Language*. New York: Harcourt Brace (reprint, Harvest Books, 1949).

Saussure, F. de (1959) *Course in General Linguistics* (translated from the French by Wade Baskin). New York: Philosophical Library.

Scinto, L.F.M. (1977) "*Textual Competence: A Preliminary Analysis of Orally-Generated Texts*", *Linguistics*, No. 194.

Searle, John R. (1969) *Speech Acts: An Essay in the Philosophy of Language*. London: Cambridge University Press.

___(1979) *Expression and Meaning: Studies in the Theory of Speech Acts*. Cambridge & New York: Cambridge University Press.

Schiffrin, Deborah. (1987a). *Discourse Markers*. Cambridge & New York: Cambridge University Press.

___(1987b) '*Discovering the Context of an Utterance*'. *Linguistics* 25. 11-32.

Seiffert, Helmut (1968) *Information über Information*. München, Beck.

Sell, R.D. (1992) *Literary Pragmatics*. London: Routledge.

Simpson, P. (1989) *Politeness Phenomena in Ionesco's The Lesson*. In R. Carter and P. Simpson (eds.) *Language, Discourse and Literature: An Introductory Reader* (pp. 171-93). London: Unwin Hyman.

Slama-cazacu, Tatiana (1961) *Language de contexte. Le Proble'me du Language dans la Conception del'Expression et de l'Interpretation par des Organizations Contextuells (= Janua linguarum, series mairb)* The Hague: Mouton.

Snell-Hornby (1988) *Translation Studies: An Integrated Approach*, Amsterdam and Philadelphia, PA: John Benjamins.

Sperber, Dan, Deirdre Wilson (1986) *Relevance: Communication and Cognition*. Oxford: Blackwell.

Stalnaker, Robert C. (1972). *Pragmatics*. In *Semantics of Natural Language*, 2d ed., edited by Donald Davidson & Gilbert Harman, pp. 380-397. Dordrecht: Reidel.

_____(1974) *Pragmatic Presuppositions in Semantics and Philosophy*, edited by Milton K. Munitz & Peter K. Unger, pp. 197-214. New York: New York University Press.

Steiner, G. (1993) 'Foreword' in David, Jasper 'Translating Religious Texts' Translation, Transgression and Interpretation. The Macmillan Press LTD.

Swales, J. (1993) *Genre Analysis*. Cambridge: Cambridge University Press.

Thomas, C. (1971) in H.A.R. Gibb, *Mohammedanism*. Oxford: Oxford University Press, p. 25.

Thomas, J. (1995) *Meaning in Interaction: An Introduction to Pragmatics*. London: Longman.

Tirkkonen-Condit, S. (ed.) (1991) *Empirical Research in Translation and Intercultural Studies*. Tübingen: Gunter Narr.

Toury, G (1980) *In Search of a Theory of Translation*. Tel Aviv: The Porter Institute for Poetics and Semiotics, Tel Aviv University.

_____(1995) *Descriptive Translation Studies and Beyond*. Amsterdam & Philadelphia: John Benjamins.

Traugott, E.C. and M.L. Pratt (1980) *Linguistics for Students of Literature*. New York: Harcourt Brace Jovanovich.

Tyler, A. F. (1907) *Essay on the Principles of Translation*. London: Dent.

Uspenskij, Boris A., et al. (1973) *Theses on the Semiotic Study of Cultures*. In Eng, Jan Van

der, and Grygar, Mojm (eds.), *Structures of Texts and Semiotics of Cultures*, pp. 1-28 The Hague: Mouton.

Van Dijk, Tenn A., ed. (1985) *Handbook of Discourse Analysis* vols (4). London & Orlando: Academic Press.

Van Peer Willie (1986) *Stylistics and Psychology. Investigations of Foregrounding*. Croom Helm. London

Venuti, L. (ed.) (1992) *Rethinking Translation: Discourse, subjectivity, ideology*, London and New York: Routledge.

___(1995) *The Translator's Invisibility: A History of Translation*, London and New York: Routledge.

___(1998) *The Scandals of Translation: Towards an Ethics of Difference*, London and New York: Routledge.

Vermeer, H. J. (1989/2000) 'Skopos and Commission in Translational Action', in L. Venuti (ed.) (2000), pp. 221-32.

Vinay, J.P. and Darbelnet, J. (1958, 2nd edition 1977) *Stylistique Comparee du Francais et de l'Anglais: Methode de Traduction*. Paris: Didier., translated and edited by J.C. Sager and M.-J. Hamel (1995) as *Comparative Stylistics of French and English: A Methodology for Translation*, Amsterdam and Philadelphia, PA: John Benjamins.

Wadman, K. (1983) 'Private Ejaculations: Politeness Strategies in George Herbert's poems directed to God'. *Language and style* 16. 87-106.

Wales, Roger. (1986) *Deixis*. In *Language Acquisition*, 2d ed., edited by Paul Fletcher & Michael Garman, pp. 401-428. Cambridge & New York: Cambridge University Press.

Walter, J. (1979) 'Strategies for Requesting in Spanish and English-structural Similarities and Pragmatic Differences'. *Language Learning* 9 (2): 277-94.

Wegener, P. (1885), *Untersuchungen uber die Grundfragen des Sprachlebens*, Halle.

Werlich, E. (1976) *A Text Grammar of English*. Heidelberg: Quelle & Meyer.

Widdowson, H.G. (1979) *Exploration in Applied Linguistics*. Oxford: Oxford University Press.

William H. Gass KNOFF, (1999) 'Reading Rilke: Reflection on the Problems of Translation'. In *essay from criticism* vo. L11 No.2, Oxford Uni. Press.

Williams, M.P. (1992) 'Ideology, Point of view, and the Translator' *Turjuman* 1(1), pp. 75-94.

___(1989) *A Comparison Of The Textual Structures of Arabic and English Written Texts*, unpubl. PhD thesis, Leeds University.

Wilss, W. (1977) *Übersetzungswissenschaft. Probleme und Methoden*, Stuttgart: E.Klett, translated (1982) as *The Science of Translation. Problems and Methods*, Tübingen: Gunter Narr

Wimsatt William Brooks Cleanth (1957) 1970 *Literary Criticism*. London: Routledge

Wittgenstein, L. (1953) *Philosophical Investigations*, Blackwell, Oxford, & Macmillan, New York.

Arabic references

Al-Alawi ibn TibTaba Muhammad A. (1956) *'Iyar ash-Shi'r: Taha al-Hajri wa Zaghlul Salam*. Egypt: Dar Al-Ma'arif.

Al-Askari, abi.Hilal, (1952/1371) *Kitab Al-Sina'atayan*. Cairo: Tab'a Dar IHya' Al-Kutub al-Arabia.

Al-A'midi abi Al-Qasim Al-Hassan (1961), *Kitab Al-Muwazanah: S. A. Saqar*, Cairo: Tab'a Dar IHya' Al-Kutub Al-Arabia.

Abbas. F. Hasan. (1985) *Al-Balagha Fununuha wa Afnanuha*. Amman: Dar Al-Furqan.

Abbas IHsan (1986) *Tari'kh Al-Naqd Al-Adabi 'inda Al-Arab*. Beirut: Dar Al-Thaqafah.

Abd Al-RaHman`Aishah Bint ash-ShaTi' (1391/1971). *Al-I'jaz Al-Bayani li l-Qur'an wa Masa'il ibn Al-Azraq*. Egypt: Dar Al-Ma'arif.

Abu Hayyan abi Abd Allah ad-Din Mohammed ibn Yusuf (1969) *'Al-BaHr Al-MuHi`T'*, 8 vol. Riyadh: Maktabat wa MaTba`at' an-Nasher Al-Haditha.

Abu `Ubayda, Salam bin Abdullah (1954) *Majaz Al-Qur'an*. Cairo: Tab'aT Dar IHya' Al-kutub Al-Arabia.

Ali, A. Y. (1983). *The Holy Qur'an: Text, Translation and Commentary*. Maryland: Amana Corp.

Al-Alusi, M. Al-Baghdadi (1970) *RuH Al-Ma`ani fi Tafsi`r Al-Qur'an Al-`aZi`m wa Al-Sab` Al-Mathani*. Beirut: Dar Ihya' Al-Turath Al-Arabi.

ibn Al-Athir Abu al-Fatih D. (1979), *Al-Mathal Al-sa`ir*: NaSru Allah M. Abdel Karim, Tab'at Al-Halabi.

- Awad, Y. Nur (1991) *NaZariyat Al-Naqd Al-Adabi Al-Hadith*: Dar Al-Amin, Cairo.
- Al-Baqillani, Abi Bakr Muhammad (1954) *I'jaz Al-Qur'an*, (ed.) S.A.Saqr (Cairo, n.d), Dar Al-Ma'arif.
- Eid Raja' (1979) *Falsafat Al-Balagha Bayna At-teqaniah wa ata-Tawur*: Mansha't Al-ma'arif, Alexandria.
- Ghali, M. (1997) *Towards Understanding The Ever- Glorious Qur'an*. Publishing House For Universities – Egypt.
- bin Hamza YaHya Al-Alawi (1980) *Al-Tiraz Al-MutaDamin li Asrar wa 'ulum Haqa'iq Al-I'jaz*. Beirut: Dar Al-Kutub Al-Ilmiyya.
- Hassan Tammam. (1973) *Al-Lughatu Al-Arabia, Mabnaha wa Ma'naha*. Cairo: Dar Al-Ma`rif-Misr.
- Ibn Jinni abi Al-FatH AL-Najar M. (1952) *Al-KhaSa'iS*. Cairo: Dar Al-Kutub.
- ISlaHi Amin AHsan (1391/1971) *Mabadi-yi Tadabbur-l Qur'an*. Lahore: Dar Al-Isha'at Al-Islamiyyah.
- Al-JaHiZ Abu Uthman B., (1939) *Al-Hayawan*, TaHqiq Abdel-Salam Muhammad Harun. Bierut: Manshurat Muhammad Al-Dayah.
- ___(1381/1961), *Al-Bayan wa at-Tabiyyin*: Abdel Salam Mohammad Harun, Maktabat al-Khanji bi Misr wa Maktabat Al-Muthni bi Baghdad, Taba'at Thaniah (1381/1961), Taba'at Al-Nudubi.
- Al-Jurjani Abdel Qahir (1398/1978), *Dala'il al-I'jaz*, Dar Al-Ma'rifa, Bierut-Lebnon, Al-Tab'a Al-Thaniah.
- ___(1966) *Al-Wasata Bayna Al-Mutanabi wa Khusumuhu* in Muhammad abi Al-FaDel Ibrahim wa Ali Al-Bijawi, Beirut: Al-Maktabah Al-Ilmiyya.
- ___ (1979), *Asrar Al-Balagha*: Helmut Ratter-Istanbul.
- ___(1984) *Dala'il Al-I'jaz*. Maktabat Al-Khanachi, Cairo.
- ibn Kathir Al-HafiZ ImadudIn Abdul-Fida' Isma'il. *Tafsi'r Al-Qur'an Al-'AZi`m*.(1997) *Darussalam publishers,Riyadh-Saudi Arabia*.
- Al-KhaTabi, Al-Rumani, Al-Jurjani, (1953)*Thalathat Rasa'il fi I'jaz Al-Qur'an*: Mohammed Khalafa Allah wa Zaghlool Salam, Dar al-Ma'arif bi Misr, Al-Tab'ah Al-Thalitha.

Al-KhaTi‘b Jalal ad-Di‘n Muhammad A. Al-Qazwini, (1970) *At-Talkhi‘s fi‘Ulum Al-Balagha*: SharH Abdel RaHman al-Barquqi.

Al-Mubarrad, abi Al-Abbas Muhammad bin Yazid (1348/1929) *Al-Kamil fi Al-Lugha wa Al-Adab*. Beirut, maktabat Al-Ma‘arif.

Pickthall, M. (1969) *The Meaning of the Glorious Qur’an: An Explanatory Translation*. London; George Allen & Unwin Ltd.

Al-Qartajani, H. (1966) *Minhaj Al-Balagha*: Mohameed, H.bin Al-Khuja. Tunis: Dar Al-Kutub Al-Sharqia.

Al-Qazwini, M.M.A (793/1338) (1971) *Al-IDaH fi ‘Ulum Al-Balagha*. Cairo: Dar Al-Kutub.

Quda‘ma ibn Ja‘far (1980) *Naqd al-Nathr*. Beirut: al-Maktabah AL-Ilmiyya.

Qutb Sayyid. (1393-11394/1973-1974) *Fi Zilal Al-Qur’an*, Beirut: Dar ash-Shuruq.

___(1979) *In The Shade Of The Qur’an*, vol.30 Translated by M.A. Salahi and A.A. Shamis, MWH London Publishers.

ibn Rashiq Hassan abi Ali (1972), *Al-‘Umda fi MaHasin ash-Shi‘r wa Adabuhu wa Naqduhu*. Beirut: Dar Al-Jabal.

Al-Razi , M. bin Umar Al-Husayn Fakhruldin. *At-tafsir Al-kabi‘r*. Tahran: Dar Al-Kutub Al-Ilmiyya.

Reda, M. R. (1954) *Tafsir Al-Qur’an Al-Hakim* (4th ed.) Misr: Al-manar.

Rubi Olfat Kamal (1983) *NaZariyat ash-Shi‘r `ind Al-Falasifah Al-Muslimin min Al-Kindi Hata ibn Rushd*. Dar at-Tanwi‘r li-l Tiba‘ah wa Al-Nashr, Beirut.

Rubiy‘i Musa (2001) *Al-Gharaba `ind Abdul Qahir Al-Jurjani*, vol.(3) Juzu‘r; Saudi Arabia.

Al-Rummani abi Al-Hasan Ali bin ‘Isa (1934) (1953), *Al-Nukat fi I‘jaz Al-Qur’an*: Dar Al-Ma‘rif, Misr.

Sa`id Hawa (1985) *Al-Asas fi at-Tafsir*, Cairo: Dar as-salam.

Al-Sabuni, Muhammad Ali (1996) *Safwat at-Tafasi‘r*. Damascus, Beirut: Maktabat Al-Ghazali.

Safar Ibtisam Marhun (2001) *Al-Multaqa Mi‘yar Naqdi fi Al-Naqd Al-Arabi Al-Qadi‘m* Juzoor 5 (3) pp. 350 – 81.

- Al-Sakkaki, M.Ali.(1317H) *Kitab MiftaH Al-‘Ulum*, Beirut: Dar Al-Kutub Al-Ilmiyya.
- bin Salam JumaHi (252H) *Tabaqat Fuhul ash-Shu‘ara‘*: Muhammed Muhamed Shaker-Dar al-Ma‘rif-Misr.
- Al-ShaTbi abi IsHaq (1342AH) *Al-Muwafaqat fi USul Al-Shari‘a*. Al-Tugariyah, Cairo.
- ibn Sinnan Khafaji (1350/1932) *Sirr Al-FaSaHa*: Ali Fuda, al-Tab`a al-Ula, and Maktabat al-khanji.
- Al-Syuti Jalal Adeen A., (1975) *Al-Itqan fi ‘Ulum Al-Qur’an*, Al-Haya‘ Al-Masria Al-‘Ama li l-kitab: Abi FaDil Ibrahim.
- Al-Tabari Abu Ja‘far ibn Jarir (1373/1954) *Jami` Al-Bayan `n Ta`wil a`yi Al-Qur’an*, 30 vols. In 12. Egypt: Mustafa Al-Babi Al-Halabi wa Awladuhu.
- Tabataba I, Muhammad Husayn (1393-1394/1973-1974) *Al-Mizan fi Tafsir Al-Qur’an*, 20 vols. Beirut: Mu‘assasat Al-A`lami li l-MaTbu`at.
- Taqi-ud-Din Muhammed and khan Muhammed M. (1417 H) *Translation of the Meanings of the Noble Qur’an in the English language*, Madina, K.S.A.
- ibn Taymiyyah Taqi ud-Din Ahmad (1392/1972) *Fi USul at-Tafsir, ed Muhammad ‘Adnan*.
- Al-Zamakhshari, Abu l-Qasim Mahmud ibn Umar ‘Al-Kashshaf `an Haqa`iq at-Tanzi`l wa `uyun Al- Aqawil, 4 vol. Cairo: Mustafa al-Babi al-Halabi (Beirut, Dar Al-Ma`rifa, n.d).
- Al-Zarkashi Bader al-Deen Mohammed A., (1378/1959), *Al-Burhan fi ‘Ulum Al-Qur’an*, Dar IHya‘ A-Kutub Al-Arabia,‘Isa AL-Babi Al-Halabi wa Shurakah: Abu Al-FaDil Ibrahim Zarzur. Kuwait: Dar al-Qur’an Al-Karim; and Beirut: Mu‘assasat ar-Risalah.
- Al-Zayat Ahmed H. (1945)(1967) *Difa‘ ‘an Al-Balagha*, maTba’at al-Risala, wa MaTba`t Al-NaDa, Cairo.
- Al-Zubidi, M. MurTada *Taj Al-‘Arus min Jawahir Al-Qamus*: Al-Tarsi wa Hejazi wa Al-Gharbawi. MaTba`at Al-Hukumah Al-Kuwaitia.

Glossary

Linguistic and rhetorical terms:

abstraction	التجريد
acceptability	القبول
acceptance	القبول
affirmation	الاثبات
alteration	التبديل
ambiguity	الغموض
amiability	الملاحة
analysis of the discourse	تحليل الخطاب
anaphora	إشارة لاحقة
anteposition' and 'postposition	تقديم و تأخير
antithesis	التضاد
appropriateness of understanding	ملائمة الفهم
approval	الاستحسان
arousing of admiration	التعجب
arrangement of performance	نسق الاداء
art of beautiful style	علم البديع
art of construction	فنيات الاداء
aspect	الوجهة
astonishment	العجب
attraction of souls	جذب النفوس
attractiveness	الخلافة
averting one's glance	صرف الوجوه
beauties of composition	المحاسن التأليفية
belief	التصديق
cadence	السجع
cataphora	إشارة سابقة
clarity	الوضوح
coherence	التقارن
coherent	فصيح
cohesion	التضام
comicality	الاضحاك
commendable	محمود
commonplaceness	الحوشية
concepts	المفاهيم
condemnable	مذموم
conformity of the utterance to the requirements of the situation	مطابقة الكلام لمقتضى الحال
connotation	المعنى الثانوى
construction	التركيب
consummation	التكميل
context	مقام
context of culture	سياق الثقافة
context of situation	سياق المواقف

contextual configuration	التصور السياق
contextual focus	بؤرة السياق
co-operative principle	نظرية التعاون المرسل
co-reference	الإشارة
corroborative markers	مؤكدات
criticism of prose	نقد النثر
current parable	المثل السائر
daring nature of the Arabic language	الشجاعة العربية
deception	التلبيس
declarative clause	الجملة الصريحة
definiteness	التعريف
delectation	الاطراب
delight of sensation	هز العطف
delightful sensation	الهزة
denial type of utterance	كلام انكاري
denotation	المعنى المرجعي
departure from the norm	الخروج عن مقتضى الظاهر
departure of utterance from the norm	خروج الكلام على مقتضى الظاهر
determination of style characteristics	تحديد خصائص الاسلوب
discourse	الخطاب
double connectives	المؤكدات
ellipsis	الاضمار
emendation	الاستدراك
enablement,	الأتاحة
every context has its own text and every word with its other following word has a context)	لكل مقام مقال ولكل كلمة مع صاحبها مقام
exaggeration	المبالغة
excellence of arrangement and its appropriateness	حسن التأليف والتلاؤم
excellent forms of rhetoric	المحسنات البلاغية
excuses	معاذير
factual and figurative expression	علم البيان
field of discourse	مجال الخطاب
form	لفظ
formulae	الشكلة
frames	الاطر
frequency	الكثرة
genre	الانواع الادبية
global patterns of knowledge	نماذج المعرفة
grammar	النحو
homogeneousness	التجانس
hyperbole	المبالغة
iconic and indexical relationships	علامات المؤشر والايكونة
ideology	الايدولوجية
impression on the hearts	وقع في القلوب
inadmissible	ممتنع
incitement	الاستفزاز
inclination	الانعطاف
inclination of the ears	استمالة الاسماع

inclination of the hearts	استمالة القلوب
informative	الاسلوب الخبرى
informativity	الغراية
informing the hearer's mind	الاخطار: اخطار ببال الاسماع
inimitability	الاعجاز
initial type of utterance	كلام ابتدائى
intentionality	القصد
interpretant	الذال
intertextuality	التناص
intimacy	الالفة
intonation	التنغيم
inversion	الصرفة
islamic jurisprudence	الفقة
junction	العطف
lack of clarity	التعقيد
language	مقال
low spirits	الانقباض
meaning	معنى
mediation	التوسط
metaphor	الاستعارة
metonymy	الكناية
mode of discourse	طريقة الخطاب
negation	النفى
non-reality	غير الواقع
novelty	الجدة
obscurity	التعمية
commonness	الابتذال
one who denies	منكر
open-mind	خالى الذهن
parallelism	الموازاة
parenthesis	الاطراد
paronomasia	الجناس
parsing	الاعراب
partial recurrence	التكرار الجزئى
perceptive faculty	الافهام
performative	الاسلوب الانشائى
plans	الخطط
plural	الجمع
poetic utterances	الاقاويل الشعرية
politeness principle	نظرية الادب
power	السيادة
pragmatic dimension	البعد البراجماتى
predicand	مسند
predicand, predicate, subject and its adjuncts	الاسناد
predicate	مسند اليه
primary concepts	المفاهيم الاولية
principle of effectiveness	مبدا الكفاءة
principle of efficiency	مبدا الجودة

principles	علم الأصول
pro-forms	الاشكال البديلة
pronominal reference	الضمير
propositions which is meant here the allusion	معاريف
Qur'an exegesis	التفسير
Qur'anic parallels	النظائر القرآنية
rapture	الطرب
reality	الواقع
recurrence	التكرار
reference-switching	الالتفات
register	نظرية الموقف
rejoicing	الابتهاج
relations of cause	علاقات السبب
relations	العلاقات
relaxedness	الانشراح
representamen	المشار اليه
requisitive type of utterance	كلام طلبى
resemblance	تشابه
reversion	العكس
rhetoric	البلاغة
rhetorical purpose	الغرض البلاغى
rhetorical question	السؤال البلاغى
schemata	المخططات
science of meaning	علم المعانى
scripts	المدونات
Secret	الباطن
secret understanding	تواطؤ
semiotic dimension	البعد السميولوجى
semiotic structure	التركيب السميولوجى
semiotic system	النظام السميولوجى
shift	العدول
short utterances	المنطوقات القصيرة
sign	الإشارة
significance	المغزى
signifier	الدال
simile	التشبيه
situation management	مراقبة الموقف
situation monitoring	ادارة الموقف
situationality	الموقفانية
slackness	التراخى
some parts of the Qur'an explain other	القرآن يفسر بعضه بعضا
speech act theories	نظريات الموقف الكلامى
stimulation	الاستنهاض
subordination	التوابع
surprise	الدهشة
symbol	الرمز
taking possession of the soul	الاستيلاء على النفس
tenor of discourse	علاقة المشاركين فى الخطاب

tense	الزمن
terseness	الوجازة
text	النص
text type	نوع النص
textual world	عالم النص
textuality	النصانية
texture	النظم
threshold of termination	حد نهاية الكلام
to win or captivate the hearts	الأخذ بمجامع القلوب
tranquillity	السكون
transition of one utterance to another is near to iltifat	يقرب من الالتفات نقل الكلام الى غيره
triteness	الابتذال
truth	الحقيقة
typologies of the master poets	طبقات فحول الشعراء
unattainable	المحال
uncertain	متردد
unusual	الاستحاش
vagueness	الخفاء
verbosity	الاطناب
violation of mores; against common usage	الانخراق
visible	الظاهر
wise men's sayings	أقوال الحكم
witticism	اللفظ