

Translation by Evidence: A Form-based Approach to the Translation of Sacred Texts

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Abstract

This study suggests a form-based approach to the translation of sacred texts, particularly the Holy Qur'an. This approach is referred to as Translation by Evidence (TE). Drawing upon Sperber and Wilson's Relevance Theory (1986, 2002), TE suggests that any translation of the Holy Quran should be faithful to the source text (ST) in two ways: It should transfer all pieces of evidence that serve a particular function (1), and keep ST and TT receptors' processing efforts comparable (2). The study applied TE to the polar interrogatives in the translation of the Qur'an initiated with the particle [hal] (roughly translated as *is* or *is there*). The pieces of evidence in the Ayas were found to be suggestive of three speech acts, namely assertives, expressives and directives. The study argued that TE is a more adequate translation strategy as it producea a more faithful translation in terms of the cognitive effect of the translated Ayas processing effort by the TT receivers.

Keywords: Translation by Evidence, Relevance Theory, the Holy Qur'an, Interrogatives, Faithfulness.

1. Introduction

Interrogatives include some degree of indirectness, or divergence between what is said and what is implicated. This degree of divergence is challenging to the translators of sacred texts as it implies extra or additional meaning to what is stated. The present study argues that the translation of interrogatives in sacred texts should be ST-bound. As the coded sign is the utterance which is the most salient aspect of meaning, this study introduces a form-based method of translation which we will refer to as Translation by Evidence (TE). We argue in this paper that TE should be geared to the maximization of optimal relevance through making salient all pieces of evidence that are indicative to the functions of interrogatives in translation. With this in mind, TE should be performed in three stages: The selection of all pieces of evidence in the ST that are suggestive of a particular function; assessment of the ST receptor's processing effort against the desired cognitive effect of the message; and transferring meaning with all pieces of evidence involved at a comparable processing effort by the TT receptor. This study therefore is set to answer two main questions: What is TE? And, how does this strategy apply to the

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translation of interrogatives in the Holy Qur'an? Before we answer the questions above, we should review some previous literature on the translation of the holy Qur'an, and explain translation by RT (Gutt 1989, 1990, 1998, 2000, 2010) and the notion of evidence as employed in this study.

Literature Review

There is a consensus among translators and scholars in the Muslim world that the Qur'an translations do not stand in terms of divinity and affinity to the ST; they are rather interpretations of the original. Jobes (2007) suggested that Muslims revere the Qur'an, as God's word, and therefore they insist that it should be read only in Arabic. Jobes argued that, when the holy text is translated, this stands as a mere interpretation or commentary of/on its meanings.

Translators of sacred texts are normally reluctant to venture away from literary translation as the first choice. Still, it is not without problems and should therefore be coupled with another strategy, or, at least, subjected to rigorous assessment to gauge its success in communicating the text's function. A similar conclusion to this is suggested by Alhaj (2020) who argued that literal translation poses problems for the understanding of the text at the lexical, idiomatic and cultural levels, favouring a more 'pragma-stylo semantic translation'. This understanding makes translators more amenable when dealing with the Qur'anic text beyond its lexical, semantic and grammatical content through applying certain pragmatic concepts such as text's enrichment, expansion, narrowing down and implicature.

Drawing on exegeses in the interpretation of the Qur'an requires a reference to the pragmatic aspects of the text. One field of study in pragmatics is RT, an inferential model, which replaced the coding model. Numerous studies for example have focused on translating the invisible meanings in the Qur'an (Sideeg, 2016), rhetorical loss and implied meaning (Hummadi et al. 2020); broadening and enrichment of concepts (Zaki, 2019). One central notion in RT was employed across these studies, that is explication of the verses in translation. For example, Sideeg (2016) examined the translation of a number of verses from the holy Qur'an in terms of the pragmatic aspects of the holy text and the ideology of the translators. Hummadi et al. (2020) investigated the type and causes of rhetorical loss of the translated prepositional phrases in the Holy Qur'an by adopting a descriptive qualitative content analysis of some Qur'anic verses and their English translations. The failure to communicate the rhetorical meaning of the prepositional phrases was identified in terms RT, more particularly the notions of explicature and implicature. The study concluded that both explicature and implicature in the translation of prepositional phrases in the Holy Qur'an are equally important. It also suggested that translators should consider referring to Arabic heritage resources and interpretation books to unravel the rhetorical purposes of prepositions in the Qur'anic verses. Another study by Zaki (2019) discussed the translations of verses attributing the concepts of 'hand' and 'face' to Allah by considering RT as a theoretical background. The aim of this study was to assess the extent adjustment of lexical- pragmatic aspects of these underspecified concepts is possible and the factors that influence this adjustment process in the translated text. The study argued that these concepts need to be inferentially worked out for figurative and non-literal meaning.

Though the studies above employed certain pragmatic notions such as explication, contextual interpretation of the ST and non-literal meaning, they are still far from a theoretical framework that takes a cognitive and inferential account of translation. One common feature by all the studies mentioned above is that translation is dependent on the notion of equivalence, though explicated to the level required to render the meaning of the ST. This study takes the literature on the translation of sacred texts a step further by applying RT and the notion of TE as a theoretical framework to study a number of translations of the interrogative practice [hal] in the holy Qur'an. Certain aspects of the translated texts will be given more attention such as content and function, cognitive effort and contextual effects, form and comprehensibility, optimal relevance and ostensive stimulus, etc.

1.1 Translation by RT

The principle of relevance states that "every act of ostensive communication [a stimulus, our addition] communicates a presumption of its own optimal relevance" (Sperber and Wilson 1986, 158). Sperber and Wilson (1986) suggested that the ostensive stimulus should be relevant enough to the recipient's processing effort and compatible with the communicator's abilities and preferences. Intuitively, according to the same authors, an input is relevant to an individual when it associates with his background information and results in a change of his awareness, such as "improving his knowledge on a certain topic, settling a doubt, confirming a suspicion, or correcting a mistaken impression" (2006, 608). Recipients of the message therefore construct the most relevant representations of the message and process them following their expectations of its meaning (Wilson and Sperber 2015). Such representations therefore should help recipients conclude the contextual effects of the message that are worth their attention and processing effort (Wilson and Sperber 2015).

Gutt's model of translation starts from the main assumption of RT, that is ostensive-inferential communication (1989). Translation according to Gutt (2000) is an act of communication. That is, it 'restates' what somebody tries to communicate in language A to language B "to develop a concept of faithfulness that is generally applicable and yet both text and context-specific" (Gutt 2000, 393). The translator in this model acts as the source language communicator. He produces a stimulus and makes it manifest to be worth the TL receptor's processing effort where the latter calls into his/her processing of meaning all forms of knowledge, context and culture. Applying RT, Gutt distinguished between two approaches of translations, direct and indirect translation. Direct translation claims that a translation should interpretively resemble the original message completely in the context perceived for the original communicator (Gutt 2000, 177). Indirect translation on the other hand involves a looser degree of resemblance (Gutt 1990). In Gutt's words (1990, 151):

...indirect and direct translations ... turn out to be instances of interpretive use; in other words, the notion of interpretive use provides a unified account for both direct and indirect translation. The essential difference between them is that direct translation is committed to complete interpretive resemblance, whereas indirect translation presumes only adequate resemblance in relevant respects.

One notion of pertinence to the present research is Gutt's communicative clues. Goodwin defines a communicative clue as "a feature of an utterance or a text which guides the hearer or reader to how the

communicator intends it to achieve relevance" (2013, 150). A communicative clue supplements the choices made by the translator and helps him/her communicate with the target language audience (Gutt 2000b). One main argument in this research is that the notion of communicative clues is a notion unsuccessful to employ in the translation of sacred texts for different reasons. For example, they are supplementary to the speaker's intended meaning. In other words, they are employed to explicate implied meaning in the text. In sacred texts, as this study postulates, the point of orientation for a translator should be the linguistic code which should be made relevant by the translator for the sake of faithfulness. Another concern for using communicative clues in the translation of sacred texts is that they cannot be used in any 'mechanical way' (Gutt 2000b). They are not systematic when operationalized in the translation of sacred or sensitive texts. Faithfulness to form is a priority in the translation of sacred texts. The use of communicative clues makes the translator's meaning visible by introducing new forms, different structure, use of footnotes or paraphrase, thus increasing the amplitude of the translated text for the sake of comprehensibility. The amplitude of the translated text and its desired impact are counter-correlative. Comprehensibility is caused through a minimized processing effort of the message meaning by the TL recipient. To wit, the higher the processing effort by the ST recipient, the higher the impact it leaves on him/her. If the translator has to increase the message comprehensibility through the overuse of communicative clues, the message impact shrinks in form of detailed translation. Another reason pertains to the subjective representation of the translated message through the use of communicative clues. In the translation of sacred texts, the recipient is normally unknown. So the amount and kind of communicative clues provided in the translation are determined by translator who follows nothing but his intuition as when relevance is achieved by the message receiver.

As an alternative to communicative clues, we suggest that the pieces of evidence given or indicative of certain functions of the text should be manifested comparably in translation to save the recipients' processing effort and therefore render a message with relevance to the communicators' desired impact. The pieces of evidence are form-based and ST-bound, not interpretively communicated following Gutt's direct or indirect translations. The text's pieces of evidence for a particular function are part of the ST code and therefore should be relayed in translation wherever they become suggestive of a similar desired function of the text. The interrogatives in the Holy Qur'an will be examined to explain our notion of TE and counter-productivity of comprehensibility and effect.

1.2 Evidence and Relevance Theory

RT is a cognitive account of meaning understanding that seeks "to explain how the hearer infers the speaker's meaning on the basis of the evidence provided" (Wilson and Sperber 2002b, 250). A piece of evidence in any act of communication as in translation makes a stimulus easy to understand, communicates the desired cognitive effect, and triggers the audience's attention for further contextual effects (Abuarrah 2018, following Wilson and Sperber 1993, 2002, 2006). Evidence, according to RT, could be behavioural, cognitive, or linguistic (Sperber and Wilson 1986, 2002). It is significant in the translation of sacred texts as such texts are predominantly written where the resources available for the

translator to allocate the desired meaning by the communicator are limited. The resources become even more restricted if the translator has to maintain faithful to the ST. Once the receptor is able to trigger that piece of evidence in translation, the communicator's meaning is rendered in translation efficiently and at minimal effort.

Of pertinence to RT and the notion of evidence is Gutt's (2005) definition of translation as a higher-order act of communication (i-mode). I-mode is about another perceptible element, defined by Gutt as the lower-order act of communication (s-mode). While the higher order act of communication is interpretive, the lower order is descriptive and more dependent on the sign or the text form. This study will approach the translation of interrogatives in the Holy Quran at the lower order level, that is the s-mode. The language form therefore is the most salient source of meaning-making and it will be used in this study with respect to pieces of evidence it extends as suggestive of its function. Therefore, the analysis of the examples below is bottom up, that is from the language form to the discursive function of the Ayas. The translator is required to parse the utterance form for all pieces of evidence available in the language form and make them most relevant to the receptor's interpretation upon his/her rendition of the text into the other language.

Triggering a similar piece of evidence in the translated text necessarily maintains faithfulness, an assumption most compatible with literalness as the prime source of meaning interpretation (Abuarrah 2018; Giora 1999; Dascal 1987; Davidson 1978; Grice 1975; Frege 1966; Katz and Fodor 1963). Basil and Munday (2004) reiterated that in translating sensitive texts as the Qur'an and the Bible, we should keep a degree of faithfulness to word choice and style of the text, simply because this is what is said and how it is said. According to Hatim and Mason "It seems clear that, while in translating sacred texts translators will often wish to reflect the letter of the source text, they will also want to ensure as far as possible the retrievability by target text readers of what they perceive to be the intended effects of the source text" (2005, 105). So any translation of a sacred text should consider both form and effect while considering comprehensibility and effect on an equal footing. Following this argument, and given that RT is an adequate framework for translation, we should tune down translation by relevance to include TE at one end of the continuum and interpretive resemblance at the other end.

1.3 Interrogatives in the Holy Qur'an

In this research, TE will be examined through the translation of interrogatives in the Holy Qur'an. Interrogatives show divergence between form and function. The interrogatives performed through the particle [hal] will only be used to examine TE and its applicability in the translation of sacred texts. The particle [hal] is polar; that is, it predicts positive or negative closed answers. The speaker either does not have prior belief regarding the issue of the question, the interrogative therefore is truth conditional, or the speaker has prior belief regarding the issue of the question, therefore the interrogative has a pragmatic function (cf. Groenendijk and Stokhof, 1997; van Rooy and Marie, 2003; Brian, 2006). We cannot postulate that Allah asking a question has no prior belief regarding the issue of the question as He always identifies Himself as العليم (The All-Knowing). Therefore, we should presume that the interrogatives in the Qur'an are always with a pragmatic function.

It is strikingly noticeable that the interrogatives with the particle [hal] that are employed to serve the same function are also analogous in terms of structure and pieces of evidence (see Table 1 below for examples). To collect all the interrogatives with the particle [hal], we used the Qur'anic Arabic Corpus website; an annotated resource to show the syntax, grammar and morphology for each word in the Qur'an¹. The Ayas that start with the particle [hal] are categorized according to function, then parsed to identify the pieces of evidence we thought are significant to communicate each function. The analysis of the allocated interrogatives produces three patterns, each with one particular function. The functions are given in form of speech acts, mainly assertives, directives and expressives, following the classification by Searle (1975, 1979). In the discussion below, we will examine the pieces of evidence to every function in Arabic language and their English translations (Sahih International, Pikhall, Ali, Shakir, Sarwar, Khan and Arberry). After that, each translation will be assessed following the principle of optimal relevance and contextual effects. The purpose of the discussion below is to figure out to what extent translators' awareness of the pieces of evidence and the functions they trigger produces a faithful translation.

2. Findings and Discussion

Table 1 below shows the functions of the interrogatives in the Qur'an with the particle [hal]. The interrogatives pragmalinguistically employ the pieces of evidence that explicitly set out the Ayas' relevant interpretations as assertives, expressives and directives. In the Holy Quran, the total number of Ayas that trigger these functions are 86. 70.9% of the utterances prompt the assertive function; 15.1% of the utterances prompt the function of expressives; 14% elicit the function of directives. All Ayas that trigger assertion employ the following pieces of evidence: [illa] (roughly except), the preposition [min] (roughly from) plus a masculine genitive indefinite noun, the lexical item [yastawiyāni] (equal), the lexically encoded adjective [bidoon] (roughly, instead of), and an indefinite inflection [tanwīn] (a nunation as an accusative marker). Other shortening articles with similar meanings are [ith] (roughly, when) and the relative pronoun [ma:] (roughly, what). To communicate expressives, the Ayas employ the lexemes [atāka] (has come to you), [adullukum] (direct you), and [unabbi'ukum] (inform you). For directives, the particle [hal] is always followed by a complete predictive phrase, sometimes conjugated with the prefixed presumptive particle [fa] (roughly, then). Table 1 below illustrates the mentioned pieces of evidence according to each function:

Table 1: Pieces of evidence to the functions of interrogatives initiated by the particle [hal] in the Quran.

Example in English	Example in Arabic	Occurrence	Clue in English	Clue in Arabic	Function
Are they waiting except for the Hour <u>to come upon them</u> suddenly while they perceive not?	هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ	24	Restriction particle	إِلَّا [illā]	Assertives
Are there of your 'partners' any who begins creation and then repeats it?	قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ	18	Preposition + Genitive masculine indefinite noun	مِنْ [min]	
Say, "Is the blind equivalent to the seeing? Then will you not give thought?"	قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ	9	Equal Lexical item	يَسْتَوِي [yastawiyāni]	
will his effort remove that which enrages [him]?	ثُمَّ لَيَقَطَعَنَّ فَلَْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ	3	Relative pronoun	مَا [ma]	
He said, "Do they hear you when you supplicate?"	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ	4	Time adverb	إِذْ [idh]	
Do you know of any similarity to Him?	فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا	3	Indefinite Inflection	ُ	
And has the story of Moses reached you?	مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ				
And has the story of Moses reached you?	وَهَلْ آتَاكَ حَدِيثُ مُوسَى	6	Come to you Lexical item	آتَاكَ [atāka]	Expressives
O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?	قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى	4	Direct you Lexical item	أَدُلُّكَ [adullukum]	
Shall I inform you upon whom the devils descend?	هَلْ أَنْتَبِّحُكُمْ عَلَى مَنْ تَنْزَلُ الشَّيَاطِينُ	3	I inform you Lexical item	أَنْتَبِّحُكُمْ [unabbi-ukum]	
Then, would you [not] be Muslims?	أَتَمَّا أَنْزَلْنَا بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ	6			Directives
And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ	6	Prefixed resumption particle + Interrogative particle	فَهَلْ [fahal]	

2.1 Assertion

Assertives, following Searle (1975), commit the speaker to the being of a state of affairs as true or false. The speaker's words fit the world as he/she perceives. Once the hearer is able to trigger the

propositional act of an utterance as an assertion to the referred act, this makes the addressee conform to what the speaker believes to be true. Though the interrogatives initiated by the particle [hal], such propositional act is not relevant to the function of assertion unless it is combined with a shortening or exception particle [illā], the preposition [min] plus a masculine genitive indefinite noun, the lexical item [yastawiyāni], the time adverb [idh], and an indefinite inflection [tanwīn]. Shortening is a negation of all the states of affairs except the one referred to in the propositional act of the utterance. To define shortening in Arabic language, Al-Makhzumi, (1966, 210) states that:

Shortening is a method of assertion, a means through which the speaker fixes his/her purpose in the addressee's mind. Shortening eliminates the doubt or suspicion of a particular issue by the addressee and confirms the speaker's proposition as representative of his belief of what is said.

The shortening particles combined with the interrogative particle [hal] maximize the relevance of an utterance as what is said is not what the speaker believes the state of affairs is. The shortening particles therefore are pieces of evidence to the speech act of assertion. They equally yield the same function in 70.9% of the Ayas when combined with the interrogative particle [hal]. The following are some examples:

(1)

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Sahih International: Are they waiting **except for** the Hour to come upon them suddenly while they perceive not?

Pickthall: Await they aught save the Hour, that it shall come upon them suddenly, when they know not?

Yusuf Ali: Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

Shakir: Do they wait for aught but the hour, that it should come! upon them all of a sudden while they do not perceive?

Muhammad Sarwar: Are they waiting for the Hour of Doom when the torment will suddenly strike them and they will not even realize from where it came?

Mohsin Khan: Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?

Arberry: Are they looking for aught but the Hour, that it shall come upon them suddenly, when they are not aware?

The most relevant interpretation of the interrogative structure in this Aya is assertion through negation or shortening. According to Ibn-Katheer's² interpretation, disbelievers should not wait to repent as the Doomsday is inevitable and suddenly comes upon them while they perceive not. For this function, the interrogative particle [hal] is inseparable from the shortening particle [illa]. They both trigger an assertive proposition. Normally, the question that starts with the particle [hal] prompts either 'yes' or 'no' answers. The particles [hal] and [illa], together, carry the following functions: The doomsday is sudden (Tafsir Al-Baghawi and Al-Tabari)³; the doomsday is inevitable (Tafsir Ibn-Katheer)⁴; the doomsday is

abrupt with no delay (Tafsir Al-Qortoby)⁵. Another important function that is only attainable through the interrogative and shortening particles is the exclamation with a strength of voice to be heard clearly that disbelievers cannot expect to wait to repent or make up for their sins. This exclamation is communicated when made abrupt with sharp and brief structure. This explains why the Aya in Arabic language is structured swiftly where the transition between the interrogative particle and the predicate of the interrogative (sudden, suddenly, all of a sudden) is abridged to four words only.

Now that the functions and meanings of this Aya are determined, the translator should be able to decide how to translate it. For this, he/she should make selections in form of criteria of what elements to keep from the ST and how to give them in translation. For an assessment of the best translation for this Aya, the criteria could be: Similar pieces of evidence in English language, brevity of structure and concise selection of equivalent words. In the case of this particular Aya, when such elements are considered in translation, they should produce a similar effect with comparable cognitive effort by the TT reader. We claim, thus, that any addition or explanation on the part of the translator is unnecessary; that is, the translator should not try to minimize the processing effort by the TT recipient with bracketing, paraphrase or change of structure as such functions could be made manifest by preserving similar pieces of evidence and structure to the Aya in the ST. If we consider the translations above and by following the same criteria, the most relevant one is by Sahih International. This translation has the interrogative particle 'Are', a word denoting exception 'except for', and the minimal number of words between 'except for' and the adjective form 'sudden' to mark the feeling of abruptness. The other translations are more elaborate to the meaning of abruptness. They therefore reduce the TL recipient's processing effort to reach this meaning with maximal relevance. As such they are less faithful to the ST.

(2)

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

Sahih International: So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people? (a translation of the full 'aya' as in the text in Arabic above).

Pickthall: Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. Shall any be destroyed save evil-living folk?

Yusuf Ali: Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?

Shakir: Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?

Muhammad Sarwar: (Muhammad), exercise patience as did the steadfast Messengers. Do not try to make them suffer the torment immediately; on the day when they will see the torment with which they were threatened, they will think that they had lived no more than an hour. The message has been delivered. No one else will be destroyed except the evil doing people.

Mohsin Khan: Therefore be patient (O Muhammad SAW) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Quran is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

Arberry: So be thou patient, as the Messengers possessed of constancy were also patient. Seek not to hasten it for them -- it shall be as if on the day they see that they are promised, they had not tarried but for an hour of a single day. A Message to be delivered! And shall any be destroyed but the people of the ungodly?

The evidence to the function of assertion in this Aya is the interrogative particle [hal], the exception particle [illa] and the presumptive particle 'fa' (roughly, then). According to (Al-Tafsîr AlWasîth⁶), this Aya could be interpreted as who shall be destroyed are the rebellious and those who defiantly disobey God.

The presumptive article is significant to relate what comes before to what comes next. Adjacent to the presumptive article is the word بَلَاغٌ [balagh] (roughly, notification, message). A divinely entrusted message to prophet Mohammad proceeds in form of an interrogative combined with the shortening particle [illa]. The choice of this word is to negate that disbelievers will be destroyed and shall not wait for a long time (Al-Tafsîr AlWasîth). The word [balagh] asserts the inevitability of the day of judgment and that the fate of those who transgress is evil. As transgressors or disobedient people are the topic of the next part of the Aya, then the verb 'destroy' becomes assertive of what they should find of torture in the Doomsday. The exception particle confirms that this destiny and not any other awaits those who defiantly disobey Allah's orders. The three pieces of evidence along with the concise selection of word equivalents are enough to communicate the assertive function in the Aya at minimal effort by the ST reader, and therefore, should be manifest in translation for the TT reader. As such, they are adequate to communicate the resolute sense of the inevitability of doomsday and the powerful divinely entrusted message of the fate of those who transgress the Godly orders or fail to obey and surrender to the message of Islam. All the translations above have similar pieces of evidence to the ST, therefore with similar contextual effect and cognitive effort, except for the one by Sarwar. Sarwar has changed the structure from interrogative to declarative, thus becomes less faithful to the ST as the processing effort by the TT reader is minimal. The

interrogative is necessary to communicate the exclamatory cry or the sudden Godly remark to increase the force of the three functions (inevitability of the doomsday, the powerful and entrusted message of Allah to his messenger, and the unquestioned evil fate of the wrongdoers). This is only achieved through a similar processing effort to the ST Aya. The minimal processing effort to interpret the Aya as such therefore makes the translation more descriptive than inferential.

(3)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ

Sahih International: And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

Pickthall: And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?

Yusuf Ali: But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

Shakir: And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

Muhammad Sarwar: How many an ancient town who were much stronger than them (unbelievers) did We destroy. (In vain), they wandered through the land in search of a place of refuge from Our torment.

Mohsin Khan: And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

Arberry: How many a generation We destroyed before them that was stronger in valour than they, then they searched about in the land; was there any asylum?

The interrogative in this Aya has an assertive function (Ibn-Kathher⁷) as: You (disbelievers) will have no asylum, place of refuge or escape. The evidence to the function of assertion through negation in this Aya is through the particle 'hal', the preposition[*min*] followed by the indefinite genitive noun form *محيص* [*maḥiṣ*] (escape). A starting point is the verb [*naqaba*] (searched) which semantically pairs with the adverb 'carefully'. The Aya implicates that an asylum is hard and sometimes impossible to find. The preposition [*min*] followed by an indefinite noun in the genitive case implies 'not a one' particularly when preceded by the interrogative particle [*hal*]. This ostensive act of communication carries with it the interpretation 'they will never find an escape' as the most relevant interpretation. The translations above except the one by Sarwar applied the particle [*hal*] and kept the same form of the prepositional phrase, however, none gives attention to the adverbial 'carefully/prudently', which is lexically encoded by the verb [*naqaba*]. Without this verb form, the translation would still be relevant through the shortening prepositional phrase [the preposition 'min' + the indefinite genitive noun phrase]; still, if employed, the translation would be more faithful to the source text through the presence of all pieces of evidence to the intended function of the Aya.

(4)

فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

Sahih International: Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

Muhammad Sarwar: He is the Lord of the heavens and the earth and all that is between them. Worship Him and be steadfast in your worship of Him; none is equal to Him.

Mohsin Khan: Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

Shakir: The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

Muhammad Sarwar: He is the Lord of the heavens and the earth and all that is between them. Worship Him and be steadfast in your worship of Him; none is equal to Him.

Mohsin Khan: Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

Arberry: And thy Lord is never forgetful, Lord He of the heavens and earth and all that is between them. So serve Him, and be thou patient in His service; knowest thou any that can be named with His Name?

The assertive function in this Aya is evident in the interpretation above by Ibn-Katheer⁸ as: Do [hal] you know any who can give this name to Allah, except for Himself. [hal] in this Aya means 'you do not know' and Allah is All Knowing. This Aya has the interrogative particle [hal] combined with [tanwin] (nunnation). Nunnation is a duplicated vowel conjugated to the noun form to communicate shortening or exception in Arabic language. This marker has no equivalent in English language, so it can be replaced with the lexically encoded shortening marker 'any'. Both pieces of evidence once present in the translation, the assertive function that 'Allah is unlike to any other' is communicated. Nunnation therefore becomes significant to meanings such as uniqueness and singularity, attributes to Allah always emphasized throughout the holy text. The interrogative form in the ST is significant to the function that Allah as 'peculiar or unique' is something taken for granted', or common sense, therefore with minimal processing effort and maximal contextual effect to the function of assertion. This meaning could be communicated in English language through the interrogative particle and the adjective form 'any'. From the translations above, Sarwar and Khan unnecessarily provide descriptive interpretations of the Aya, with none of the pieces of evidence present in translation by Sarwar. Khan's translation keeps both pieces of evidence, however it is unnecessarily explicated through paraphrasing and explanation. These

translations do not keep the same processing effort to conclude the meaning that Allah's uniqueness is default in the Aya.

(5)

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

Sahih International: Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

Pickthall: Say: Are the blind man and the seer equal? Will ye not then take thought?

Yusuf Ali: Say: "can the blind be held equal to the seeing?" Will ye then consider not?

Shakir: Say: Are the blind and the seeing one alike? Do you not then reflect?

Muhammad Sarwar: (Say to them, "Are the blind and the seeing equal?" Why then do you not think?

Mohsin Khan: Say: "Are the blind and the one who sees equal? will you not then take thought?"

Arberry: Say: 'Are the blind and the seeing man equal? Will you not reflect?'

The forms 'be equal to' or 'alike' combined with the interrogative particle [hal] and the choice of words with opposite meanings in this verse form pieces of evidence to the function of assertion in this Aya. According to Al-Qortoby⁹, this Aya suggests that the blind and the seeing, just like the believers and disbelievers, are never equal. The assertion function is also evident in Tafsir Ibn-Katheer¹⁰; according to him, the contrast is so explicit; the blind and the seeing are never the same, just like the good and evil. Those who follow the path of Allah are not equal to those who err. The assertive function as the most relevant interpretation in this Aya is maximized through the interrogative [hal], the verb 'is equal to' and the choice of words with opposite meanings. This function is attainable through the contrast it makes between two opposites in the context of talking about the good and evil, believers and disbelievers, those who make good and those who err. This, according to Gutt (2011), is a matter of common sense that make the interpretation of this Aya optimally relevant, without much cognitive effort by the TT readers. All the translations above provide the pieces of evidence necessary to communicate this meaning with a similar processing effort, and therefore a similar positive cognitive effect to the one expected on the ST readers.

(6)

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوُونَ ۗ
الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Sahih International: Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah ! But most of them do not know.

Pickthall: Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.

Yusuf Ali: Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.

Shakir: Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

Muhammad Sarwar: God tells a parable about a helpless servant and one to whom He has given honorable provisions and who has spent for the cause of God privately and in public. Can these two people be considered equal? It is only God who deserves all praise, but most people do not know.

Mohsin Khan: Allah puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allah. Nay! (But) most of them know not.

Arberry: God has struck a similitude: a servant possessed by his master, having no power over anything, and one whom We have provided of Ourselves with a provision fair, and he expends of it secretly and openly. Are they equal? Praise belongs to God! Nay, most of them know not.

According to Al-Tabri¹¹, the interrogative is suggestive to the assertive function that the slave incapable of giving and the one bestowed with good provision are not the same, and they will never be. Again, as in the previous Ayas, the interrogative particle and the adjective form 'equal or alike' are the necessary pieces of evidence to communicate this function, attainable through common sense or logical reasoning. Additions beyond these pieces of evidence in form of explanation is unnecessary, thus less faithful to the ST. Successful translations by applying these criteria are the translations by Pickthall, Shakir and Sarwar. In the other translations however the processing effort is reduced to the minimum through the unnecessary explanation of negation between brackets.

(7)

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ

Sahih International: Other than Allah? Can they help you or help themselves?"

Pickthall: Instead of Allah? Can they help you or help themselves?

Yusuf Ali: 'Besides Allah? Can they help you or help themselves?'

Shakir: Besides Allah? Can they help you or yet help themselves?

Muhammad Sarwar: besides God? Will the idols help you? Can they help themselves?"

Mohsin Khan: "Instead of Allah? Can they help you or (even) help themselves?"

Evidence in this example is again in form of the interrogative particle 'hal', combined with the lexically encoded exception particle [bidoon] (without, instead of). The Aya carries the meaning: "The gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot protect

themselves' (Al-Mubarakpur, 2003). The particle [bidoon] has a sense of shortening similar to the exception particle [illa] explained above. In the translations above, all successful translations, this lexical choice is rendered in different ways, for example as 'besides' by Ali, Shakir and Sarwar, 'instead of' by Pickthall, and 'other than' by Sahih International. These words have an absolute sense of shortening which is necessary to affirm Allah's absolute sovereignty over the day of judgment, and therefore the fate of all humans. The interrogative combined with this resolute marker of shortening communicates other meanings, more particularly rebuke and reprimand. Disbelievers in the day of judgment will be exposed by their weakness to bring their idols and gods to protect them; there comes the cry reprimanding their vices and association of Allah with other idols. A translation, to articulate such a function, needs to preserve a similar processing effort to the ST Aya, and this is attainable throughout similar pieces of evidence to the ST.

1.2 Expressives

The point of expressives, according to Searle (1979,15), "is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content". The sincerity condition of an expressive is that a speaker commits himself/herself to an emotion or attitude referred to in the propositional act of an utterance. One function of expressives in the Quran is to create suspension of an upcoming story or message. This function is triggered through the verbs [axbara], [ata], [dala] or [nabaa] (translate as tell, has come to and reach). Once attached to the interrogative particle [hal], such verbs serve one primary function, that is to draw the receiver's attention to a divinely message necessary to teach a lesson (Ubayd Darāz 1986). The use of interrogatives establishes the necessary context in the mind of the receiver to generate this desired cognitive effect of the message; that is, what follows the particle [hal] is not just a story and is not meant to be received as just a story, but a story to teach a lesson.

(8)

هَلْ أَتَاكَ حَدِيثُ مُوسَى

Sahih International: Has there reached you the story of Moses? -

Pickthall: Hath there come unto thee the history of Moses?

Yusuf Ali: Has the story of Moses reached thee?

Shakir: Has not there come to you the story of Musa?

Muhammad Sarwar: (Muhammad), have you heard the story of Moses

Mohsin Khan: Has there come to you the story of Musa (Moses)?

Arberry: Hast thou received the story of Moses?

This Aya has an expressive function according to Ibn-Ashoor¹². According to him, the interrogative is not meant for a question, but to create suspension for an important story to be told by Allah. The pieces of evidence for this function are the interrogative [hal] coupled with the verb [ataka] (received, informed, known). All translations, except for Shakir's, communicate the function of suspension through use of the interrogative [hal] and an equivalent verb to [ataka], such as (reached you, has come unto you, heard). These translations stimulate the recipient's attention to receive a story untold before. Shakir's translation

carries with it a different presumption; that is, the story has reached the recipient before, and this is implied through the use of the negative particle 'not'. This presumption blocks the recipient processing effort to reach the function of suspension, therefore it fails the communicative intention of the Aya. In this translation, the use of the negative particle triggers an affirmative answer to the state of being referred to in the Aya. To wit, if the recipient has reached this story before, then he/she becomes less inclined to hear it another time, therefore the function of suspension is not achieved.

2.3 Directives

Directives are attempts by the speaker to get the hearer to perform or not perform an act (Searle, 1979). A directive can be performed in different ways, such as inviting, suggesting, requesting, or commanding. To explain this function, consider the following Aya:

(9)

أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

Sahih International: And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

Pickthall: And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of) those who surrender?

Yusuf Ali: "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! will ye even then submit (to Islam)?"

Shakir: But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?

Muhammad Sarwar: If they will not respond to you, know that God has sent it with His knowledge and that He is the only God. Will you then become Muslims?"

Mohsin Khan: If then they answer you not, know then that the Revelation (this Quran) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?

Arberry: Then, if they do not answer you, know that it has been sent down with God's knowledge, and that there is no god but He. So have you surrendered?

The function of being a directive is evident in this Aya. According to Al-Saadi¹³, this Aya directs and instructs the believers that they should not be misled by the wrongdoers, but just to follow the path of Allah and be certain about it. The Aya above challenges those who claim that the Quran is not a revelation by Allah to bring ten Surahs unto it's like. The Aya assures they cannot, and therefore this is a proof that there is no deity except Him. With this conclusion in mind comes the directive that these people must surrender to Allah's will and submit to Islam. The pieces of evidence to this function in the Aya are the presumptive article [fa] (will) and the interrogative [hal] combined with a nominal clause. The structure after the interrogative particle [hal] when made to generate this function is made brief, a theme and predicate, to give rise to meanings of necessity and obligation to comply by the directive. The

structure before the interrogative [hal] however is more elaborate. Both are related through the presumptive article [fa]. A more elaborate structure before the interrogative is significant to establish a cognitive environment necessary to communicate the meanings of obligation and necessity after the interrogative. Any translation of this verse should keep the same pieces of evidence to this function as in the source text and render the structure after the interrogative with much brevity. If the translation is proleptic or misses any of the pieces of evidence in the source text, then they are unnecessarily targeting this function with minimal processing effort, therefore unfaithful to the ST. Some examples of these translations are Sahih International's, Yusuf Ali's, Sarwar's, and Arberry's. The addition of the negative particle (not), and the adjunct (even) by Sahih International and Ali's, for example, further explicates the directive function, and therefore unnecessarily reduce the processing effort on the part of TT receptor.

3. Conclusion

Choosing the right strategy for translating the religious text has always been a controversial issue among scholars. With implications for faithfulness, such strategies imply some sacrifice, for example, form vs. meaning, amplitude vs. informativity, comprehensibility vs. effect, etc. A translation approach to be applied to sacred texts therefore becomes a necessity to entertain form and function which are necessary to achieve faithfulness, a highly acclaimed feature of authoritative texts. TE, as a different approach, is form-based and seeks to achieve an interpretation with most relevance to the function of the ST message. Both are characterized in this research as the key elements to faithfulness. To evaluate this approach, it was applied to the translation of interrogatives in the Quran. The interrogatives with the particle [hal] were critically evaluated in terms of form and function in a number of Ayas. The study suggested that the ST should be detected for any pieces of evidence necessary to communicate the intended function of the message. As such, the translator has to consider such pieces of evidence and the extent they generate relevant interpretation through similar processing effort to the ST. The study concluded that TE is adequate for the translation of the Quran in two ways: the translation by this method approximates the ST form and structure, and provides a means to assess the processing effort by the TL receptor. TE viewed any explication in form of paraphrase or bracketing as both increasing the amplitude of the text and decreasing the processing effort by the TL receptor, therefore less becomes less faithful to the ST.

Though TE is a practical choice for translators of sacred texts, this study is not without limitations. Certain aspects of meaning and function, such as cultural differences and contextual implication should be considered as well. We believe that processing effort is important only when it is comparably attainable. For example, it is not always possible to keep a similar processing effort in translation due to certain factors, such as the type of the text as in advertisements or promotional texts. In such texts, effect becomes more important than processing effort. In sacred texts, however, translators should avoid explication if it betrays the faithfulness of the text when manageable. We believe explication makes the translator more visible in the translation; therefore, the translation becomes less faithful to the original. Though this may sound plausible at this level, the question of explication and processing effort could be the concern for future research in the area. What makes the notion of TE applicable to the translation of

the holy Quran is that it is always text-based though coupled with interpretations from the prophetic heritage. In case of interrogative particle [hal] in the Ayas mentioned above, the interpretations of its functions were rather straightforward. One possible reason is that the context the holy text provides for their interpretations is rather universal, such as our understanding of good and evil, that disbelievers and believers are never equal, Qur'an's message to teach lessons, etc. This may not be generalized to other meanings of the holy Quran as we might need more contextual understanding of such functions, and here where TE becomes more challenging.

الترجمة بالاستدلال: ترجمة النصوص المقدسة باستخدام القرائن اللغوية

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الملخص

تقدم هذه الدراسة فهماً حديثاً لترجمة النصوص المقدسة، وبخاصة القرآن الكريم من خلال نظرية الصلة، والقرائن اللغوية، حيث سيتم الإشارة إلى هذا النوع من الترجمة في هذا البحث بالترجمة بالاستدلال. وتذهب الدراسة إلى أن أي ترجمة لمثل تلك النصوص يجب أن تحدد هذه القرائن اللغوية، وتظهرها في الترجمة إذا كانت تشير لأي وظيفة مقامية، أو دلالية؛ وذلك للحفاظ على أثر النص في الترجمة، والحفاظ على جهد متقارب في فهم المعاني الضمنية بين متلقي النص الأصلي والمترجم في اللغتين. وتتناول هذه الدراسة ظاهرة الاستفهام في القرآن الكريم لدراسة أثر الدلائل اللغوية في فهم المعنى الدلالي لها، من خلال تطبيق نظرية الصلة. وقد وجدت الدراسة أن الاستفهام في القرآن الكريم له دلالات متعددة، مثل التأكيد، والإرشاد، والتعبير، وأن هذه الوظائف يُشار إليها في القرآن الكريم من خلال قرائن لغوية محددة، مشكلة بذلك أنماطاً تتكرر في لفظ الاستفهام في القرآن الكريم، وأن الترجمة باستخدام هذه القرائن اللغوية كانت ناجحة في ترجمة الاستفهام من خلال مناقشة بعض الترجمات المعتمدة للقرآن الكريم باعتماد نظرية الصلة في تقييم تلك الترجمات.

الكلمات المفتاحية: الترجمة بالاستدلال، نظرية الصلة، القرآن الكريم، الاستفهام، الولا.

Endnotes

- ¹ <http://corpus.quran.com/>
- ² <https://surahquran.org/aya-tafsir-66-43>.
- ³ <http://quran.ksu.edu.sa/tafseer/erab-baghawy/sura43-aya66.html#baghawy>
- ⁴ <http://quran.ksu.edu.sa/tafseer/erab-katheer/sura43-aya66.html#katheer>
- ⁵ <http://quran.ksu.edu.sa/tafseer/erab-qortobi/sura43-aya66.html#qortobi>
- ⁶ <https://surahquran.com/aya-35-sora-46>.
- ⁷
- ⁸ <http://www.quran7m.com/searchResults/019065.html>
- ⁹ <https://quran.ksu.edu.sa/tafseer/tabary-qortobi/sura6-aya50.html#qortobi>
- ¹⁰ <http://quran.ksu.edu.sa/tafseer/katheer/sura6-aya50.html#katheer>
- ¹¹ <http://quran.ksu.edu.sa/tafseer/tabary/sura16-aya75.html>
- ¹² <https://tafsir.app/ibn-aashoor/79/16>
- ¹³ <https://quran.ksu.edu.sa/tafseer/tabary-saadi/sura11-aya14>.

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