**An-Najah National University**
**Faculty of Graduate Studies**

# The Translation of Marked Order in the Holy Qur'an: Surah Al-Baqarah as a Case Study

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This Thesis is submitted in Partial Fulfillment of the Requirements for the Degree of Master of Applied Linguistics and Translation, Faculty of Graduate Studies, An-Najah National University, Nablus, Palestine.

**2019**

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**This thesis was successfully defended on 5/12/2019, and approved by**

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# *Dedication*

*In the memory of my parents, Ghaleb and Firyal,*
*this thesis is dedicated*

*For their unprecedented support and love, Nour,*
*their youngest, is motivated*

*To my beloved mother and father, I owe success,*
*persistence, and all*

*You are both the reason of who I am, the priceless*
*treasure of my soul*

*To whom myself is dear to them, I'd never forget*
*to be grateful*

*Being surrounded by beautiful spirits is without*
*doubt extremely delightful*

*All concerned minds in paper's scope, linguists,*
*translators, and scholars*

*Keep chasing your dreams, set goals and get*
*honors to inspire others*

# *Acknowledgement*

*First and foremost, I would like to thank Allah Almighty for giving me the strength, knowledge, and opportunity to successfully complete this research. Without His blessings, this accomplishment would not have been possible.*

*As Anatole France said "Nine-tenths of education is encouragement." Hence, I would like to express my sincere gratitude for my supervisor, Dr. Sufyan Abuarrah, Head of English Department- Faculty of Humanities and Coordinator of the MA Program in Applied Linguistics and Translation at An-Najah National University, for all his invaluable assistance, and constant support. He was always there for any question on my research. Enormous thanks are due to him, for his reinforcement of my several endeavors. In addition, his patience, understanding, and willingness to offer his time and intellect are much appreciated and crucial to the completion of this study.*

*I would also like to thank the examiners of my thesis defense; Prof. Ahmad Atawneh, Director of Center for Excellence at Hebron University and Dr. Rami Qawariq, Director of the Language Center at An-Najah National University. I do appreciate their time to serve in this capacity. Special thanks are for their fruitful feedback, as well.*

*Finally, last but by no means least, I would like to express my profound gratitude to my family. To my late parents, thank you for your confidence, generosity, and sacrifices. To my supporter and siblings, thank you for providing me with unfailing support and continuous encouragement.*

الإقرار

أنا الموقّعة أدناه، مقدّمة الرّسالة الّتي تحمل العنوان:

# The Translation of Marked Order in the Holy Qur'an: Surah Al-Baqarah as a Case Study

## ترجمة نظم الكلمات في القرآن الكريم:

## سورة البقرة كأنموذج

أقرّ بأنّ ما اشتملت عليه هذه الرّسالة إنّما هو نتاج جهدي الخاص، باستثناء ما تمّت الإشارة إليه حيثما ورد، وأنّ هذه الرسالة كاملة، أو أيّ جزء منها، لم يقدّم من قبل لنيل أي درجة علميّة، أو لقب علمي، أو بحث لدى أي مؤسّسة تعليميّة أو بحثيّة أخرى.

### Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

**Student's name:**          اسم الطالبة:

**Signature:**          التوقيع:

**Date:**          التاريخ:

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# List of Abbreviations

## (in alphabetical order)

| Abbreviation | Term |
|---|---|
| A | Adverbial |
| AofQ | Dynamic-semantic Function of an Ascription of Quality |
| B | Bearer of Quality |
| C | Complement |
| CD | Communicative Dynamism |
| Conj. | Conjunction |
| CS | The Combined Scale |
| DTh | Diatheme |
| FSP | Functional Sentence Perspective |
| FSp | Dynamic-semantic Function of Further Specification |
| MO | Marked Order in terms of FSP |
| O | Object |
| Ph | Phenomenon |
| PP | Prepositional Phrase |
| Pr | Presentation of Phenomenon |
| Pr-Scale | The Presentation Scale |
| Q | Quality |
| Rh | Rheme |
| RhPr | Rheme Proper |
| S | Subject |
| Set | Setting |
| SFL | Systematic Functional Linguistics |
| SL | Source Language |
| Sp | Specification |
| ST | Source Text |
| Th | Theme |
| ThPr | Theme Proper |
| TL | Target Language |
| Tr | Transition |
| TrPr | Transition Proper |
| UO | Unmarked Order in terms of FSP |

# Glossary

| Term | Definition |
|---|---|
| *Communicative Dynamism* | It refers to the development of communication in a clause. The degrees of communicative dynamism are determined through the interplay of the functional sentence perspective factors: linear modification, semantics, and context. Prosody is the fourth factor for the spoken language. |
| *Functional Sentence Perspective* | This theory is defined as the employment of the functionalist approach at the level of the clause, from which higher/ lower units can be analyzed, in order to track the development of communication in the clause- that is viewed as a message. It is labeled and abbreviated by Jan Firbas, a well-known linguist of Prague Circle of Linguistics. |
| *Marked Order* | It is the subjective order where the clause starts from the goal of communication to the starting point in order to serve particular discursive functions. Hence, it is rheme-theme organization of a message. |
| *Rheme* | It is the goal of communication in the clause and what is said about the theme (starting point of the clause). Thus, it communicates new information. |
| *Theme* | It refers to the point of departure of the clause. It is usually connected with the given information. |
| *Transition* | It links the theme with the rheme |
| *Unmarked Order* | It is the objective order of the clause starting from the theme that is followed by the rheme. |

# Notes on Transliteration

(The Symbols form the International Phonetic Alphabet)

**Consonants**:

| Arabic Script | IPA Symbol | Arabic Script | IPA Symbol |
|:---:|:---:|:---:|:---:|
| ء | ʔ | ض | dˤ |
| ب | B | ط | tˤ |
| ت | T | ظ | ðˤ |
| ث | Θ | ع | ʕ |
| ج | ʒ | غ | ɣ |
| ح | Ħ | ف | f |
| خ | X | ق | q |
| د | D | ك | k |
| ذ | Đ | ل | l |
| ر | R | م | m |
| ز | Z | ن | n |
| س | S | هـ | h |
| ش | ʃ | و | w |
| ص | sˤ | ي | j |

**Vowels**:

| Long Vowels | | | | | |
|:---:|:---:|:---:|:---:|:---:|:---:|
| ا | a: | و | u: | ي | i: |
| **Short Vowels** | | | | | |
| ◌َ | a | ◌ُ | u | ◌ِ | i |

# The Translation of Marked Order in the Holy Qur'an:
## Surah Al-Baqarah as a Case Study
### By
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# Abstract

This dissertation addresses the translation of the Holy Qur'an from Arabic into English from a linguistic functional standpoint. It focuses on the translation of the marked rheme-theme organization in the Holy Qur'an following the functional sentence perspective (FSP) theory. Particularly, the Firbasian tripartition of FSP is adopted. The corpus of the thesis is extracted from Surah Al-Baqarah (chapter 2: The Cow); it is the longest chapter in the Qur'an containing many different instances and forms. The data covers both nominal and verbal clauses of Arabic. The researcher followed the qualitative analytical methodology. Where the grammatical, semantic, and contextual forces interrelate in a particular communicative act, certain meanings and functions occur. Hence, the marked rheme-theme order adds several layers of functions to the clause causing crucial challenges in translation.

The clauses are viewed as communicative acts where the arrangement of the communicative units convey certain functions and meanings. The development of communication i.e communicative dynamism is determined through the interplay of the grammatical, semantic, and contextual factors.

This study mainly reveals the forms and functions of the marked rheme-theme order in the Holy Qur'an. It also investigates the extent of rendering such functions into four English translations. The selected translations cover distinct translation styles, time, and backgrounds of translators. They include Pickthall (1930), Arberry (1955), Hilali and Khan (1998), and Abdul Haleem (2004). The study examines the strategies of successful translations in term of the FSP and offers strategies for the deficient translations.

The paper concludes that several forms of marked rheme-theme order exist in the Holy Qur'an in both nominal and verbal clauses. Such include - but not limited to- (Rh-Th), (Tr-Rh-Th), and (Rh-Tr-Th). Some of English translations reflect the marked thematic order. However, the functions of these marked rheme-theme orders are much more important to be rendered into English rather than the marked structures themselves. In some cases, the translators resort to other strategies to emphasize the concerned elements in terms of FSP such as cleft construction, pseudo cleft sentence, fronted object/ complement, addition of lexical elements, existential sentence *there*, and marked rheme-theme order. The researcher also suggests similar strategies including verb change, passive voice, reverse pseudo cleft sentence and others. Through these strategies, the English translations successfully reflect the discursive functions of the (ST) marked rheme-theme order.

# Chapter One

# Introduction

# Chapter One
# Introduction

## 1.1 Introduction

Translation refers to rewording and interpreting to make sense of a language or languages. Predominantly, the interlingual translation is a complicated activity of meaning transfer that implies a source language (SL) and a target language (TL) particularly employed to communicate and exchange messages, experiences and knowledge (Jakobson, 1959; Vassallo, 2015). It is also an interdisciplinary practice related to linguistics and other fields of study (Ning, 2003). Translation is leading in the act of communication among people who speak different languages.

There are many challenges that face translators' rendering of a message in the communication act from one language into another. Such obstacles result from the various rules and conventions that systemize the usage of each language at syntactic, semantic, textual, and morphological levels. For instance, translating from Arabic into English and vice versa results in a number of difficulties as Arabic and English have different rules. Shedding light upon the sequence of elements within a phrase, clause or a sentence, Arabic has a free word order comparing to English language that has a fixed word order. Accordingly, a number of challenges occur as translators convey the functions and meanings behind selecting a particular sequence of word order from Arabic into English and vice versa. This difficulty becomes more significant when the sender of the message opts for a marked sequence of elements in order to communicate meaning non-

conventionally. The challenge becomes even more significant in case of translating a sacred text like the Holy Qur'an.

To start with, the marked rheme-theme order (MO) genuinely triggers non-conventional meaning. The marked order from the standpoint of the functional sentence perspective (FSP) refers to the rheme-theme organization of a message and it is called "pathetic order" according to Firbas (1974), (as cited in Baker, 2011; Firbas, 1979; and Sevensson, 1986). Weil (1844) (as stated in Qian, 2003, p.260), defines the pathetic order as the word order where the communication starts from the goal into the point of departure in order to serve certain function and express emotion. It is also called the "subjective order" because it adds special emphasis to the nucleus (rheme) of the utterance (Mathesius, 1975). For more illustration, *A noise from the class was there* demonstrates a marked order. The goal of communication *A noise from the class* (the rheme (Rh)) precedes the point of departure *there* (the theme (Th)) resulting in certain function and meaning. Yet, the unmarked ordinary organization should be *There was a noise from the class.*

For more explanation, some linguists view the clause as a message consisting of two structures: the thematic and information structures. The Praguean (1926) and Hallidayan (1961) approaches, also called the combining approach and the separating approach as Fries (1983) refers to them, respectively, are adopted to interpret these two structures. They are designated that way since the former investigates the two structures

together calling them the Functional Sentence Perspective (FSP) while the latter considers them separately. Primarily as stated in Adam (2007) and Firbas (1971), the Prague School of Linguistics is firmly associated with FSP that was created by the founder of the Prague Circle, Vilem Mathesius, and became known by Jan Firbas. FSP refers to employing the functionalist approach on the level of the clause that is viewed as a communicative act with its inner dynamic development in order to track the development of communication and identify the functions created by the marked rheme-theme orders. FSP analysis of a certain clause is conducted through the interplay of the formative forces; linear modification, context, and semantics. Intonation is added for the spoken language.

Based on that, the researcher opts for the combining approach i.e. FSP theory. Additionally, this research is concerned with translating the marked rheme-theme order in terms of FSP from Arabic into English, and Arabic is rather a language with a free word order marked morphologically. Following this approach exclusively is adequate and efficient in this study for the following reasons: Basically, the Hallidayan model of thematic analysis is English-oriented and this casts some doubts on its applicability to translation (Munday, 2008). On the other hand, the Prague theory is more suitable for languages with mostly free word order and languages with frequent verb-subject order as Arabic (Baker, 2011). Accordingly, in order to fulfill the purposes of this research, the Praguean approach represented by FSP is followed as it is more viable to Arabic than that by Halliday.

In the second place, The Holy Qur'an has gained the interest of scholars and translators as one of the sacred texts. Several scholars have translated the Holy Qur'an adopting various mechanisms. Each translator becomes concerned with one particular aspect, i.e. literal meaning or function. Rendering the Holy Qur'an into another language is a complex issue; given its status as the word of God, at least as viewed by most Arab readers. Moreover, the Holy Qur'an contains linguistic features and rhetorical aspects that challenge the rendition of meaning without much effort. One salient feature of the language of the Qur'an is marked rheme-theme organization, the main focus of the current study.

Above all, the present study addresses four English translations of selected marked rheme-theme structures from the Holy Qur'an represented by Surah Al-Baqarah. The English translations are by M. Pickthall (1930), A. Arberry (1955), M. Hilali and M. Khan (1998), and M. Abdul Haleem (2004). Through this study, the researcher identifies the forms and functions of the marked rheme-theme order in the Holy Qur'an; then, analyze, evaluate and examine their English translations in terms of FSP. Meanwhile, the strategies that could be employed to compensate for their loss of functions in translation are offered whenever possible.

To that end, a qualitative analytical approach is adopted in investigating the corpus of the study. The instances of marked rheme-theme order are classified into nominal and verbal clauses then they are subcategorized according to the marked rheme-theme organizations of the

Arabic verses and analyzed in terms of FSP. Particularly, the tripartition of FSP is employed in the data analysis for all cases but some of them are furtherly elaborated based on FSP's pluripartition. Moreover, Arabic resources related to the marked word order, syntax, exegeses, and others are considered in order to attain high levels of accuracy. Finally, the four English translations are identified based on the translations' styles, number of translators for each work, and mother tongue of the translators.

The bulk of major efforts in this scope has focused on restricted aspects when investigating Arabic and English based on FSP. For example, previous studies tackle the questions, exclamatives, and Arabic paragraph from the FSP standpoint. For the thematic structure in English, researchers have resorted to the Hallidayan approach. They have adopted the Hallidayan approach in identifying themes in Arabic clause. Related studies are conducted by -but not limited to- Al-Ghazali (2014), Al-Seghayar (2005), Aziz (1988), Caro, (1993), Dory (2008), Elimam (2009), Lirola and Smith (2010), Salih (2008), and Tawfiq and Nijim (2009). This research adds to the field of translation since it is the first of its kind that tackles the marked rheme-theme order of a Scripture, namely, the Qur'an based on FSP theory. In addition, the distinction of this paper lies in identifying the forms, and functions of the marked rheme-theme order from the FSP standpoint in the Holy Qur'an. Finally, the most appropriate alternative strategies are provided to reflect the functions of Arabic marked rheme-theme order in terms of FSP accurately and adequately.

**1.2 Statement of the Problem**

Elements within a clause could be sequenced differently to highlight numerous discursive functions. The speaker or writer can change the order of the clause elements according to his/her intentions to convey specific messages to the receiver. As Arabic is a synthetic language, it has a higher level of flexibility to display rheme-theme sequence, and this creates challenges in translating them into English language, a language rather characterized with a more strict word order. The difficulty increases when the text that is under investigation is a Scripture due to the high sensitivity of the sacred texts.

This research is mainly about the translation of the marked rheme-theme structure in the Holy Qur'an. Given the dearth of research on this topic, the researcher investigates the marked rheme-theme order in the Holy Qur'an in terms of meaning and function, identifies their forms in the (ST), and annotates the strategies employed by the translators to reflect the functions as communicated in the (ST).

**1.3 Significance of the Study**

This study contributes to the benefit of the field of translating the Holy Qur'an and the readers of English translations of the holy text. Due to the lack of studies that tackle translating the marked structures of the Holy Qur'an from the standpoint of FSP, this research enriches the database of this topic. In addition, it enhances the quality and accuracy of translating

the marked rheme-theme sequence in the Holy Qur'an into English. To that end, the study investigates and analyzes four English translations and the findings of this study offer strategies or patterns for better rendering of the marked rheme-theme order in the Holy Qur'an. Finally, this study is significant for non-Arabs who are interested in Islam and Scriptures noting that less than one fifth of Muslims are Arabs (Elimam, 2013). Therefore, the importance of this study lies in rendering and preserving the discursive functions of the marked rheme-theme order occurring in the (ST) into English.

## 1.4 Research Questions

The study aims at examining English translations of marked rheme-theme order from FSP standpoint in the Holy Qur'an through identifying marked rheme-theme order forms and functions, selecting, examining and investigating four English translations of the Holy Qur'an. It highlights the strategies used by the four selected translators in rendering the marked rheme-theme structure. Alternative strategies are provided to consider the functions of the marked rheme-theme order and ensure adequacy, accuracy, and quality of the translations. The English translations are variously selected according to the following parameters: the mother tongue of the translators, their translation style, and number of translators per work.

To fulfill this purpose, the research addresses the following questions:

1. What forms of the marked rheme-theme order in terms of FSP are used in the Holy Qur'an?

2. What functions does the marked rheme-theme order (from the standpoint of FSP) serve in the Holy Qur'an?

3. Do the selected translators succeed in conveying the discursive functions of the marked rheme-theme order (from the standpoint of FSP) in the Holy Qur'an?

3.1. If yes, how?

3.2. If no, what strategies or patterns can be adopted in translating the marked rheme-theme order (from the standpoint of FSP) in the Holy Qur'an to convey the discursive functions?

**1.5 Limitations of the Study**

The study is limited to the four selected translations including: *The meaning of the Glorious Qur'an* (1930) by Muhammad Marmaduke Pickthall, *The Koran Interpreted: A Translation* (1955) by Arthur John Arberry, *Translation of the Meanings of the Noble Qur'an in the English Language* (1998) by Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, and *The Qur'an, a new translation (2004)* by Muhammad.A.S Abdul Haleem. Finally, the study tackles the translation of marked rheme-theme order in the Holy Qur'an through extracting its instances out of Surah Al-Baqarah as a case study.

## 1.6 The Structure of the Study

The current study consists of five chapters divided as follows:

**Chapter One** includes a brief introduction about the topic, problem of the study, the significance of the study, questions and limitations of the study.

**Chapter Two** is devoted to present a theoretical background about related concepts and theories including the marked rheme-theme order and the Hallidayan and Praguean approaches. It indicates also previous studies conducted on word order, the FSP, thematic structures, and the translations of the Qur'an.

**Chapter Three** is dedicated to the methodology including collecting and analyzing data. In addition, it clarifies the selected English translations and the reasons behind considering them out of several English translations. It also indicates the rationale behind selecting Surah Al-Baqarah as a case study.

**Chapter Four** presents the data analysis of instances of the marked rheme-theme order from the FSP standpoint in the Holy Qur'an and their four selected translations. It investigates the levels of quality and accuracy of the English translations for the marked rheme-theme order in the Holy Qur'an it terms of FSP theory. This chapter also clarifies to what extent the selected instances of marked rheme-theme order are correctly rendered along with their functions and, if not, how they are compensated. The instances are classified into nominal & verbal clauses and subcategorized

into various marked rheme-theme organizations of the (ST) under which different grammatical patterns are presented.

**Chapter Five** provides the conclusion and offers some recommendations concerning the translation of marked rheme-theme order in the Holy Qur'an into English language from the FSP standpoint.

In summary, this chapter provides a general synopsis of the translation of marked rheme-theme order in the Holy Qur'an to be illustrated extensively in the next chapters. In addition, a brief overview about the thematic Schools, FSP, methodology, and related studies are enumerated under the introduction. This chapter prepares for the next chapters through indicating key points related to the study such as the research questions, limitations, significance, and some basic concepts.

# Chapter Two

# Theoretical Framework and Literature Review

# Chapter Two
# Theoretical Framework and Literature Review

This chapter presents a theoretical background and review of literature related to the translation of marked rheme-theme order in the Holy Qur'an. The theoretical background is mainly divided into three main areas of discussion: word order, thematic structure, and Qur'an translation. For the literature review, the researcher presents the previous studies related to the scope of this paper under three sub-sections including studies related to word order, thematic structure, and Qur'an translation.

## 2.1 Theoretical Background

The following sub-sections indicate a theoretical overview of the word order, thematic structure and Qur'an translation. Under the word order, some definitions are offered with a focus on the word order of Arabic and English. For the second sub-section, thematic structure and functional approaches are presented, particularly the Prague School and FSP are clarified in detail to reflect on the data analysis. The final sub-section shows the importance of the Qur'an translation, its history, and relevance to the study.

## 2.1.1 Word Order

A brief overview of word order is provided since it is remarkable in the analysis of this study and related to the FSP theory.

To start with, word order refers to the arrangement of words in a phrase, or clause, or sentence. It differs from one language to another and it

plays a crucial role in delivering peculiar meanings and functions. In other words, it gains its significance due to its effect on changing and determining the meaning of the sentences. To illustrate, English and Arabic have distinct patterns in terms of word order. English is a SVO (Subject-Verb-Object) language (Wallwork, 2016). The word order in English is rigid i.e. the meaning of words depends on their order within the sentence (Elimam, 2013), for example, *The boy hit the cat* means something different from *The cat hit the boy*. In addition, Modern English in which grammatical relationships are indicated by word order is an analytic language (Drout, 2005). In Contrast, Arabic is a VSO (Verb-Subject-Object) language. The inflection system and case marking of Arabic give flexibility to word order resulting in marked (uncanonical) different discursive functions (Elimam, 2013). Nevertheless, the meaning of a word in the Arabic sentence can be easily specified wherever it occurs within the sentence due to the inflection. To put it differently, the word order in Arabic creates the meaning to produce certain communicative goals that cannot be expressed in the normal arrangement of words, style, and syntax (Abdul-Raof, 2004).

Besides, whenever the word order "strikes the recipient as out of the ordinary because it could also appear in a 'normal' order" (Firbas 1992:118), it is considered as marked and uncanonical. This rule is applicable for English and Arabic. In English, there are various forms of marked word order. Such forms include -but not limited to- front- or lift-shifted elements such as *The bird, Sara killed it*, focus-presupposition

constructions as cleft-sentences, for instance, *It was the bird that Sara killed*, (S-V) inversion as *With no stress would Jack be glad*, (Schmid, 1999), OSV pattern as *Nightingales I Like* (Karimnia and Bonjooee, 2017), and others.

Like English, Arabic has different marked structures including -but not limited to- deletion and addition, for example, when the one who is looking for confirming Ramadan sees the crescent, he says *The Crescent*; the subject *this* is deleted since it is intelligible from the context. Other marked structures are foregrounding and backgrounding of elements such as *[ʒami:latun ʔanti] Beautiful you* instead of *[ʔanti ʒami:latun] You beautiful*. Moreover, apostrophe [al iltifa:t] is identified and defined as a turning under which absent person or inanimate are addressed as if they are existing (Al-Abodi, 2016) for certain marked functions such as *[Qifi: nasʔaluki ʔam nasi:ti:na:] Stop {for female}, (we) want to ask you or (you) forgot us*. The marked apostrophe here is tense shift from imperative to present to past. Further, the declension [ʔiʕra:b] contributes to the flexibility of the ordering of elements within a clause or a sentence as it indicates the meanings through Arabic diacritics (also referred to as inflections in this study) (Al-Othaim,1998).

Given the discussion on foregrounding and backgrounding in Arabic, many scholars have investigated this marked structure due to its high effect on meaning and function. First, Sibaweh, the well-known grammarian of Arabic, is the pioneer in the field of foregrounding and backgrounding of

the elements within the clause or a sentence in Arabic. He indicates that Arabs foreground the most important, the most certain, and what they want to alert the receiver for (Sibaweh, 1988). Al-Khodair (2014) confirms the fact that Arabs initiate their clauses with a particular element to emphasize its importance. She tackles this point from the perspective of the abstract agent that refers to the conceivable but not articulated agents including the inception [ʔibtida:ʔ]. Based on Sibaweh, Al-Jarjani studies the foregrounding and backgrounding of the Arabic clause elements in a more comprehensive way as he goes beyond the limitations of Sibaweh. He is the founder of **Al-Nathm Theory** [Naðˤarijjat ʔa-nnaðˤm]. This theory indicates the relevance of the meanings of words to the meanings of syntax i.e word order. To put it another way, it explains the functional meanings of the context and structure i.e. the functions are inferred from the marked structures. For instance, one of Sibaweh's functions of this marked structure is demonstrating importance. Al-Jarjani adds on that and creates sub-functions through explaining the reasons of importance.

Further efforts are invested in exploring foregrounding and backgrounding structure of the Arabic clause along with its functions. Abdul Rahim (1981) touches on this marked structure as one of the key features of the Qur'an language. According to him, foregrounding and backgrounding are rhetorical devices significant to unfolding many underlying shades of meanings. For instance, the subject *devil* is foregrounded over the verb in *[ʔaʃʃajtˤa:nu jaʕidukumu-l-faqr] The devil promiseth you destitution* (Qur'an 2:268, Pickthall) to serve the function of

dispraise. Moreover, Balhabib (1966) presents the syntactic forms of the foregrounding including foregrounding of the subject, predicate, the predicates of **Kana and its sisters**[1] in addition to **Inna and its sisters**[2], and finally the object. Furthermore, Al-Jamal (2012) considers the foregrounding and backgrounding as forms of permutation. He confirms that foregrounding and backgrounding of the elements within the clause aim at changing and emphasizing certain functions intended by the sender of the message. Additionally, Mustafa (2005) focuses on the significance of the functional meanings of the Arabic clause, particularly those resulted from the change of word order as foregrounding. He gives the priority to the functional meanings over syntax and other levels since these meanings contribute to the maximum successful communication between the sender and receiver of the message.

Many Arab grammarians and linguists have referred to the importance of context on the foregrounding and backgrounding, notably (in addition to Sibaweh, and Al-Jarjani) Al-Zamakhshari, Al-Alawi, Al-Qazwini, Al-Anbari, Ibn-Jinni, and Al-Jaheth. They believe that the foregrounding and backgrounding in particular as well as word order in

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[1] **Kana and its sisters** are defined as verbs that take the predicative complement in the accusative case. For instance, Kana means "to be" or literally "he was" (Abu-Chacra, 2007). Furthermore, they are known as incomplete [Na:qi sˤ] verbs because they need a predicate to complete their meaning as they do not get a subject for the incomplete verb. The canonical order of this structure is (**Kana and its sisters**- Its Subject- Its Predicate).

[2] **Inna and its sisters** are particles placed at the beginning of a nominal sentence before the (logical) subject, which takes the accusative case or is expressed by a suffixed pronoun. The nominal predicate remains in the nominative case. For example, Inna is an assertive particle that could be rendered as "indeed", "certainly", "verily", and "lo". However, it is considered as a syntactic device and not translated (Abu-Chacra, 2007). Accordingly, such particles are construed as opposed to **Kana and its sisters**. The canonical order of this structure is (**Inna and its sisters**- Its subject-Its predicate).

general are influenced by the context of situation. According to them briefly, the well-formed syntactically clauses not necessarily lead to clear meaning because they may result in ambiguity. On the other hand, they indicate that ordering the words to reflect the real context results in clear meaning and function (Twirat, 2017).

Moreover, Al-Othaim (1998) explains the relationship between the word order and semantics in Arabic. He indicates that both of them are integral parts of the language. According to him, the former is analytical because it starts with the clause/ sentence to get to the meaning. On the other hand, semantics is structural since it begins with the clause then penetrates it to its relations with other clauses within the context i.e. it starts with the meaning then searches for structures.

Finally, it should be noted that the Arabic sentence is divided into two types: nominal and verbal. The former starts with a noun consisting canonically of (subject-predicate) whereas the latter begins with a verb consisting unmarkedly of (V-S-O). Some scholars add two further types which are adverbial and conditional, but most of the scholars classify them under the verbal sentences. This study relies on the major classification. Hence, the data analysis are sorted by two Arabic clause types, namely, nominal and verbal clauses.

In sum, the purposes behind changing the order of elements within the Arabic or English clauses are to convey particular marked meanings and increase the levels of communication, rhetoric and entertainment

especially in literary works. In other words, the particular sequence of elements serves emotional, ideational, and communicative goals for the sender of the message. Moreover, the word order is free in Arabic but strict in English. Finally, the word order is related to the FSP theory particularly in terms of linearity as explained in the next sub-section.

## 2.1.2 Thematic Structure

This section explains in detail the thematic structures and their approaches. It is relevant to the word order and translation. The word order is influential in applying and investigating the thematic structures. Additionally, the thematic approaches and theories are effective in examining, and evaluating the translation. A good translation should consider not only the syntactic structures of a clause but also the information dynamics. This study adopts one key approach and theory of the thematic structure i.e FSP in examining the English translations.

The section provides a brief introduction about the origin of thematic structure. Then, it explains its two main approaches that are the Prague and Halliday Schools; respectively. It elaborates more on the FSP, the concern of the study, that is connected to the Prague School of Linguistics.

Some linguists view the clause as a message. In other words, the clause in different languages bears a "quantum of information in the flow of discourse" which is achieved differently complying with the language rules (Halliday and Mathiessen, 2014, p.88).

As introduced, whenever the clause is viewed as a message, two approaches could be adopted for analysis; the Praguean (combining) approach, and the Hallidayan (separating) approach. The latter splits the clause into thematic and information structures. On the other hand, the former joins the two structures calling them FSP.

Vilem Mathesius (1939) is the first who put the notions of theme and rheme (Prozorova, 1992; Al-Ghazali, 2014). Thus, he is the "spiritual father" of the Prague School and inspired FSP (Adam, 2007). To him, the theme is the first part of the sentence (the point of departure) while the rheme is the remaining parts (the core of the message) (Al-Ghazali, 2014). Many Praguean linguists built on his efforts and FSP became widely known by Firbas. After that, Halliday built on Mathesius theory to give chance for other scholars to investigate thematic, and thematic progression (Dong, Shao, and Jia, 2016).

**2.1.2.1 The Prague School Approach**

The Praguean approach is named after the Prague School of Linguistics, or Prague Circle that was established officially in (1926). It consisted of Czech linguists as (Vilem Mathesius, Bohumil Trnka, Bohuslav Havranek, and Jan Mukarovsky) as well as foreign linguists as (Roman Jakobson, and Nikolia Trubetzky). Later on, the Prague School was carried on by Josef Vachek and Jan Firbas. Current known followers of Firbas and researchers of the FSP are Ales Svoboda and Jana Chamonikolasova (Adam, 2007; Al-Ghazali, 2014).

Like other theories and inventions, the Prague School approach and FSP had preliminary data before becoming a full-fledged theory. It is worthy to mention that the baby steps of FSP started in (1844) by the French scholar, Henri Weil. He initiated his endeavors through investigating the word order in terms of ideas and syntax. Hence, he is the forerunner of FSP theory (Firbas, 1987). Later, three Czech scholars (Zubaty, Ertl, and Travnicek) made efforts on word order from a functional perspective tackling the "psychological subject", and "psychological predicate". Then, they inspired Mathesius (1939). He claimed "the lexical and grammatical means of language are made to serve a special purpose imposed on them by the speaker at the moment of utterance, i.e. the very act of communication" (Mathesius 1947, as cited in Adam, 2007, p. 13). Mathesius (1967) divided the clause into two parts. He designated the first one as the theme, or topic. The theme is the starting point and refers to what the clause is about. He referred to what comes late in the sentence as the nucleus. The second part of the clause is known as the rheme, comment, focus. The rheme presents what is said about the theme (Prozorova, 1992). After that, Firbas elaborated on Mathesius principles and labeled them as the functional sentence perspective. The term was abbreviated FSP in (1957) and became used widely.

To start with, the Prague School combines both thematic (theme/ rheme) and information (given/ new) structures calling them the FSP. The main premise of the FSP as indicated by (Baker, 2011, p. 170) is that "the communicative goals of an interaction cause the structure of a clause/

sentence to function in different kinds of perspective". Firbas suggested the designation **functional sentence perspective** intentionally. For more illustration, (function) refers to the role of communicative function of language and the functionalist approach. For (sentence), it assures that the application of FSP is at the clause (sentence) level. Hence, the analysis of other higher or lower communicative units is derived from the sentence level. Finally, (perspective) means that there are two perspectives considered under FSP including the sentence dynamics and development (Adam, 2007).

Firbas claimed that the unit of information consists of given and new information or only new information. In the former, the theme is the given information and rheme is the new information. In the latter, the theme has the least contribution to the communication (Baker, 2011).

Firbas (1964) introduced the concept of communicative dynamism (CD) in his paper on the FSP (Adam, 2007). Firbas (1964) developed the (CD) to determine which elements of the clause are thematic and which are not. (CD) is:

"based on the fact that linguistic communication is not a static, but a dynamic phenomenon. By CD I understand a property of communication, displayed in the course of the development of the information to be conveyed and consisting in advancing this development. By the degree of CD carried by a linguistic element, I understand the extent to which the element contributes to the development of the communication, to which, as

it were, it 'pushes the communication forward' " (Firbas, 1972, as cited in Baker, 2011, p. 171).

The (CD) is the core of Firbas theory (FSP) under which the clause/ sentence elements are viewed as a field of semantic and syntactic relations i.e. as a distributional field of the (CD). Firbas (1964) added "A sentence, a clause, a semi-clause, and a nominal phrase serve as distributional fields of (CD) in the act of communication and their syntactic constituents (e.g. subject, predicative verb, etc.) serve as communicative units" (as cited in Adam, 2007, p.18) with various degrees to push the communication forward. In other words, the FSP explains how elements within the sentence produce the act of communication and how various elements provide various communicative prominences (Adam, 2007). In addition, Firbas (1987) concluded that the (CD) is a matter of continuum not a binary variation.

Relating the (CD) with thematic structures, Firbas (1972) as cited in (Baker, 2011) divided the clause into two elements; the foundation-laying and the core-constituting elements. The former are context-dependent, bear low degree of (CD), and constitute themes. The latter are context-independent, gain higher degrees of (CD), and identified as non-themes i.e. could be rhemes or transitions. The transition (Tr) refers to elements linking the theme and rheme. Generally, transitions could be temporal and modal exponents of the verb and they carry the lowest degree of (CD) within the non-theme (Aziz, 1988; Baker, 2011). Put differently, the theme

and non-theme distinction is called bipartition (Firbas, 1992). Additionally, the theme, transition, and rheme division are called Firbasian "tripartition" (Adam, 2007). Extensively, Firbas (1992, p. 96) elaborated on the tripartition into "pluripartition" through "the establishment of a (ThPr) and the rest of the (Th), a (TrPr) and the rest of the (Tr), and a (Rh) to the exclusion of (RhPr) and a (RhPr)". Noting that (ThPr) refers to theme proper, (TrPr) refers to transition proper, and (RhPr) refers to rheme proper.

Referring to the degrees of (CD), the sentence under the FSP has two perspectives: the first one is towards the subject and the second is away from the subject. The subject in the former bears the highest degree of (CD) and the verb presents the subject. On the other hand, in the latter, the verb talks about the quality of the subject and something is said about it (Adam, 2007). The following respective instances clarify that: *A clever student came to the class*, and *He is **the tallest***.

Moreover, Firbas (1992) introduced a concept of potentiality which refers to the rare cases where the sentence perspectives are not transparent. In other words, potentiality means that the distribution of (CD) and the identification of communicative units cannot be determined. He attributed these cases to the misunderstanding of FSP or wrong application of the interplay of FSP factors. This case could occur only in written language as in spoken language, the intonation "disambiguates the FSP function of an element".

Furthermore, the element with the highest degree of (CD) is the most dynamic element with the strongest message. Placing the element with the highest degree of (CD) at the end of the sentence is known as the principle of end-focus. For example, in *That boy broke the window, the window* is the most dynamic element, and the highest point of the message; thus, it is the element with the highest degree of (CD) occurring in the final position. Similarly, the end-weight principle refers to the "tendency to position "heavy" longish elements" (Adam, 2007, p. 18) in the final position. For instance, in *His project is combating online child sexual abuse and exploitation (OCSAE) in Palestine*. The complement *combatting OCSAE in Palestine* bears the highest degree of (CD) and it is the longest communicative unit (Adam, 2007).

As explained, the (CD) identifies the thematic structures within the clause, particularly through the degrees of (CD). The degrees of (CD) are determined by the interplay of the FSP factors; the linear arrangement (modification) that is the word order, semantic structure and context (Firbas, 1987; Adam, 2007; Baker, 2011). For the spoken language, Firbas (1987) added the intonation (prosody). For the purposes of this study, only non-prosodic factors are explained below.

The FSP factors are ordered hierarchically depending on the least powerful force as follows; linear modification, semantics, and context (Adam, 2007). Firstly, the linear modification, as explained by Adam (2007), encourages the elements within a sentence to present gradual rise of

(CD) from the beginning to the end. For instance, in the sentence *The class will start at 10:00 a.m, the class* is (Th), *will start* is (Tr), and *at 10:00 a.m* is (Rh) with the highest level of (CD). Moreover, the linear arrangement could or could not coincide with the interpretative arrangement, i.e. gradual rise in (CD), in languages with rigid word order (Firbas, 1992; Baker, 2011). Alternatively, the word order of the English sentence subjects to the grammatical principles (S-V-O-A) and it is considered as the basic distribution of (CD) degrees. Marked patterns are created by deviation of the unmarked word order by fronted object, (S-V) inversion, cleft sentence proper, or pseudo-cleft sentence. In Arabic, there is a little clash between the communicative function and the syntax (Baker, 2011).

Secondly, the semantic structure is the second factor of FSP. The English verb is semantically weak and it serves as a transition linking the theme and the rheme (Adam, 2007). Nevertheless, where there is no more dynamic elements other than the verb, it becomes the rheme. There are two dynamic semantic scales that reflect the interpretive arrangement presented by Firbas (1992): "The Presentation Scale" and "The Quality Scale". They may be combined into the "Combined Scale as explained below.

To start with, the Presentation Scale (Pr-Scale) presents a phenomenon including three dynamic semantic functions. First, the setting (Set) of the action and usually it is occupied by temporal or spatial adverbs. Second, the presentation of the phenomenon (Pr) is conveyed by a verb. It refers to the existence or appearance on the scene. Third, the phenomenon

(Ph) that is the most dynamic element (Firbas, 1992; Adam, 2007). The thematic structure of this scale is (Th-Tr-Rh). Relating the interpretive arrangement of (Pr-Scale) with the word order, the most common realization is Adverbial (Set), Verb (Pr), Subject (Ph) (Firbas, 1992). For instance, *On the floor slept the cat* is analyzed below.

|  | *On the floor* | *Slept* | *the cat* |
|---|---|---|---|
| **The Presentation Scale** | Set | Pr | Ph |
| **The Thematic Structure** | Th | Tr | Rh |
| **The Word Order (Grammatical Realizations)** | A | V | S |

Besides the (Pr-Scale), the Quality Scale (Q-Scale) includes a setting (Set), a quality (Q), bearer of quality (B), and specification (Sp). The quality is usually the verb, (B) is the subject, and (Sp) adds something new about the subject; thus, it is the most dynamic element (Firbas, 1992; Adam, 2007). The most common interpretive arrangement and word order is Adverbial (Set), Subject (B), Verb (Q), Adverbial/ object/ complement (Sp) (Firbas, 1992). For more illustration, *Yesterday, Sara gains the highest score* is analyzed below.

|  | *Yesterday* | *Sara* | *gained* | *the highest score* |
|---|---|---|---|---|
| **The Quality Scale** | Set | B | Q | Sp |
| **The Thematic Structure** | Th | Th | Tr | Rh |
| **The Word Order (Grammatical Realizations)** | A | S | V | O |

Lastly, the Combined Scale (CS) is in between the (Pr-Scale) and (Q-Scale). It presents both the phenomenon and something new about it. As Firbas (1992) stated, the functions of (Ph) and (B) are assigned to the

subject following the interpretive arrangement (Set-Pr- {Ph-B}- AofQ[1]-Q-Sp- FSp[2]). (AofQ) refers to verbs serve copular functions as in *Ahmad is smart*, the interpretive arrangement is Ahmad (B) is (AofQ) smart (Sp). An example of the (CS) analyzed in terms of thematic structure and word order is indicated below.

|  | *On June* | *students* | *start* | *a new session* | *Actively* |
|---|---|---|---|---|---|
| **The Combined Scale** | Set | Ph-B | Q | Sp | FSp |
| **The Thematic Structure** | Th | Rh | Tr | Rh | Rh |
| **The Word Order** | A | S | V | O | A |

Finally, the context is the most powerful factor of FSP. As explained above, the given information is considered as context-dependent element while the new information is considered as context-independent element. Firbas (1992) introduced retrievability/ irretrievability from the receiver's immediately relevant context i.e. the actual presence of information that could be either verbal or situational context. For instance, in the verbal context the context-dependent elements are known from the preceding text as in *Sara left her work. She decided to travel suddenly*; *she* refers anaphorically to *Sara*. Additionally, in *I am reading your book,* the participants involved in the communication *I*, and *your book* are known in this situation i.e. situational context. On the other hand, the deducible piece of information is irretrievable and not considered in the analysis of FSP. By means of illustration, in *The current president of India was active in the Congress Party*, the receiver knows who the current president of India from

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[1] (AofQ) refers to dynamic-semantic function of an ascription of quality.
[2] (FSp) refers to dynamic-semantic function of further (Sp).

his/ her experience. This is a case of pragmatic context and it is irretrievable in terms of FSP. However, there are elements that are always retrievable and considered as eternal themes. These are the personal pronouns and the elements that refer to "now" and "here". For the retrievability span, Svoboda (1981), and Hajicova and Vrbova (1982) indicated that the element remains thematic when re-presenting it within around seven clauses (Adam, 2007).

Above all, after presenting the FSP and its three formative forces, the following parts of this sub-section indicate the interplay of FSP factors resulting in the Firbasian basic distributional field. That is to say, the interpretative arrangement, i.e. the distribution of (CD) degrees, of the communicative units are illustrated.

The following table indicates the distribution of (CD) on the communicative units starting from units bearing the lowest degree of (CD) into the highest one (Adam, 2007).

**Table (2.1): Firbasian Basic distributional field**

| Basic Distributional Field | | | | | |
|---|---|---|---|---|---|
| **Bipartition** | **Theme** | | **Non-theme** | | |
| **Tripartition** | **Theme** | | **Transition** | | **Rheme** |
| **Pluripartition** | Theme Proper (ThPr) | Diatheme (DTh) | Transition Proper (TrPr) | transition (Tr) | Rheme (Rh) | Rheme Proper (RhPr) |
| **Interpretative arrangement of the communicative units** | Lowest degree of (CD) * | * | * | * | * | Highest degree of (CD) * |

First of all, the thematic elements have the lowest degrees of (CD). Particularly, (ThPr) carry less degree of (CD) than (DTh). Thematic units are conveyed by Set-elements, B-elements and context-dependent elements (Firbas, 1992; Adam, 2007). To illustrate, the themes are the Set-element in ***On the ground*** *fall the pen*, B-element in ***Alice*** *launched a start-up company*, and context-dependent elements in *Could **you** do **me** a favour?*. (ThPr) is presented by "firmly established" elements in the thematic layer as unstressed personal pronouns such as *I*, *you*, *we*, *she*, etc. (Adam, 2007, p.37). Furthermore, (DTh) refers to context-dependent elements that are immediately introduced to the relevant context (Adam, 2007). For instance, *Why did **Alex** drop out of school? **Alex** dropped out of school because of financial issues.*

For the transitional layer, it is usually presented by temporal modal exponents of the verb including the categorical (formal realization) exponents and notional (lexical meaning) components. The categorical exponents comprise (TrPr). They present tense, mood, aspect, person, number, and polarity through auxiliaries, endings, or suffixes. On the other hand, notional components of the verb constitute (Tr) and serve the semantic function of (Q) or (Pr) (Adam, 2007). To illustrate, in *I have signed the notices*, *have* and *-ed* are the categorical exponents; thus, the (TrPr), and *sign* is the notional component; hence, the (Tr). Accordingly, the (Tr) bears higher degree of (CD) than the (TrPr). The transitional elements carry higher degrees comparing to the thematic units.

Finally, the rhematic elements carry the highest degrees of (CD). Specifically, (RhPr) is higher than (Rh) in terms of the degrees of (CD). The (RhPr) in the rhematic layer could be any element. The (RhPr) usually serves the function of (Ph) in (Pr-Scale) or (Sp) in the (Q-Scale) as in the following examples respectively; ***A foreigner student*** *came into the class* and ***The cat*** *slept on the floor*. The (Rh) is represented by rhematic elements less dynamic than (RhPr) (Adam, 2007) as in *Alex has not met John for two months*. The (Rh) is *John, and* the (RhPr) is *for two months.* Lastly, any English clause primarily must at least include (RhPr) and (TrPr) (Adam, 2007).

As far as Arabic is concerned, the thematic structures of common Arabic clauses; both nominal and verbal are indicated in the table below. The FSP factors are considered to determine the degrees of (CD) and the thematization; particularly, the tripartition of FSP. In addition to the FSP analysis, previous studies on thematic structure as Aziz (1988) and Al-Seghayar (2005) confirm the following distribution. It is worthwhile to mention that the table highlights the unmarked organizations of thematic structures in Arabic.

**Table (2.2): Instances of Unmarked Thematic Structures in Arabic Sentences**

| Type of Arabic Clause | Grammatical Structure of Arabic Clause | Examples of Arabic Clause | Thematic Structure of Arabic Clause | English Translation |
|---|---|---|---|---|
| **Verbal Sentences** | | | | |
| Declarative Verbal Clause | V-S | ذهب أحمد<br>[ðahaba ʔaħmad]<br>Goes- Ahmad | Th-Rh | Ahmad goes |
| Declarative Verbal Clause | V-S-O/ C | أكل أحمد التفاحة<br>[ʔakal ʔaħmad attuffa:ħa]<br>Ate- Ahmad- the apple | Tr-Th-Rh | Ahmad ate the apple |
| Interrogatives (Information questions) | (Wh) question- V? | متى جاء؟<br>[Mata: ʒa: ʔ]<br>When- came? | Rh-Th | When did he come? |
| Interrogatives (Information questions) | (Wh) question- V- S? | ماذا أكل أحمد؟<br>[ma:ða: ʔakal ʔaħmad]<br>What- ate- Ahmad? | Rh-Tr-Th | What did Ahmad eat? |
| Interrogatives (Yes/ No questions) | Particle(hal/ a)-V-S? | هل جاء أحمد؟<br>[Hal ʒa: ʔ ʔaħmad]<br>Has- come Ahmad? | Rh-Tr-Th | Has Ahmad come? |
| Interrogatives (Yes/ No questions) | Particle(hal/ a)-V-S-O? | هل أكل أحمد التفاحة؟<br>[Hal ʔakal ʔaħmad attuffa:ħa]<br>Did- eat- Ahmad the apple? | Rh-Tr-Th | Did Ahmad eat the apple? |
| Commands | V-O | افتح الكتاب<br>[ʔiftaħ Al-kita:b]<br>Open- the book | Rh-Th | Open the book! |

| Type of Arabic Clause | Grammatical Structure of Arabic Clause | Examples of Arabic Clause | Thematic Structure of Arabic Clause | English Translation |
|---|---|---|---|---|
| **Nominal Sentences** | | | | |
| Nominal Clause | Subject-Predicate | أحمد ذكي<br>[ʔaħmad ðakij]<br>Ahmad- Smart | Th-Rh | Ahmad is smart |
| | Kan- Subject-Predicate | كان أحمد حزيناً<br>[ka:na ʔaħmad ħazi:n]<br>Was Ahmad sad | Tr-Th-Rh | Ahmad was sad |
| Interrogatives (Yes/ No questions) | Particle(hal/ a)- Subject-Predicate? | هل أحمد مجتهد؟<br>{Hal ʔaħmad muʒtahid]<br>Is- Ahmad diligent? | Rh- Th | Is Ahmad diligent? |
| | Particle(hal/ a)- Kan-Subject-Predicate? | أكان أحمد حزين؟<br>[ʔaka:na ʔaħmad ħazi:n]<br>Particle- was-Ahmad sad? | Rh-Tr-Th | Was Ahmad sad? |

As noticed, in the Arabic clause, generally, the theme is the subject, the rheme is the remaining elements, and the verb is the transition. However, this is not a rule because there are other individual cases and other factors that affect the thematization organization. Finally, there is no one to one correspondence between the syntax and thematic structure since they are two different and separating layers.

In brief, the sub-section of the Prague School indicates a recap of its history. Additionally, the concepts of FSP, (CD), FSP factors are explained in detail. It provides the hierarchy of (CD) in terms of FSP and realizations of common interpretative arrangements for English and Arabic clauses. The following sub-section gives a glimpse of the counter approach i.e.

Halliday to clarify the difference between them and reinforce the adoption of FSP in this study.

**2.1.2.2 The Halliday School Approach**

This sub-section views a synopsis of the main ideas about the Halliday School. It is presented to clarify the difference between this approach and the Prague School approach. Additionally, it enhances the understanding of relevant studies adopting this approach.

The Hallidayan approach divides the clause into thematic structure and information structure. It considers each structure separately.

First, the clause, in terms of thematic structure, is divided into two elements: the first one is called theme and the second one is called rheme (Halliday and Mathiessen, 2014). The former acts as the point of orientation by relating it to the previous discourse and as the point of departure by connecting it with the following discourse. The theme comes in the first position of the clause/ sentence. On the other hand, the rheme is the goal of discourse and it is about the theme. It is considered as the most significant part of the structure of the clause due to its communicative message of the utterance, as well. The rheme is whatever comes after the theme (Baker, 2011). Hence, the element's position within the clause is the main criteria in identifying what the theme and rheme are.

Second, for the information structure, Halliday has differentiated between the given and new information. He considered the former as the

recoverable information by the listener whereas the latter conveys new information (Halliday and Mathiessen, 2014). It is a "hearer-oriented" distinction since the hearer decides what is new for him/ her. Finally, given/ new information are decided through linguistic and contextual (situational) aspects (Baker, 2011).

Under this approach, there are unmarked and marked forms. In the unmarked structure, the theme is related to the given information and the rheme to the new information. Halliday considers the identification of information focus especially in the spoken language to determine the rheme. The focus falls on the whole rheme or part of it. The focal elements are signalled by the tonic accent (stress) in the spoken language and by the typology or punctuation devices in the written language.

Following the discussion of word order and FSP, the subsequent section presents an overview of the Qur'an Translation. This theoretical background builds a somehow overarching basis for the scope of the study and the practical part in the data analysis.

## 2.1.3 Qur'an Translation

Since the Holy Qur'an is one of the basics in Islam, it gains great attention from different scholars, theologians, and lay people (Elimam, 2013) for different reasons through various eras. There are many translations of the Qur'an into different languages including -but not limited to- English, Spanish, French, German, Indonesian, Urdu, Turkish

…etc. Furthermore, there are several studies related to the Holy Qur'an regarding various aspects such as word order, vocabulary, particular terms, ... etc.

As far as English translations are concerned, several scholars and translators with different backgrounds employing various mechanisms have translated the Holy Qur'an. To illustrate, *The Holy Qur'an: Translation and Commentary (1934)* is an English translation of the Qur'an by the British-Indian Abdullah Yusuf Ali. He adopts the rhymed-prose style. He belongs to Shiite doctrine. Another example, *The Holy Qur'an (1997)* by Saheeh International. It is a translation of three American women converted to Islam. It is a very literal translation. In general, each translation reflects the main concern that the translator wants to communicate for the English reader. For this research purposes, the researcher selects four different English translations with different styles and various translators attempting to come up with a somehow overarching results. The corpus of the study are extracted from the four English translations: *The meaning of the Glorious Qur'an* (1930) by Muhammad Marmaduke Pickthall, *The Koran Interpreted: A Translation* (1955) by Arthur John Arberry, *The Noble Qur'an: English Translation of the Meanings and Commentary* (1998) by Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, and *The Qur'an, a new translation* (2004) by Muhammad A.S Abdul Haleem. They are clarified in Chapter 3 in detail.

As regards the history of the Qur'an translation, there were old endeavors on this matter with different forms. Put differently, the Qur'an

was translated orally by messengers since the days of the prophet Mohammad. After His death, the need for the translation grew. Accordingly, only some verses were translated orally. After a while, the Qur'an translation were developed to written texts into different languages as Persian, Chinese, Berber, and others. Then, the translation of the Qur'an caught the attention of the Western World starting from the Latin. Based on this translation, further translations to Italian, English, and others are developed (Elimam, 2013). Some of such translations by both Muslims and non-Muslims were rejected while others were widely disseminated and authorized. Muhammad Shakir; for instance, refused the translation of Qur'an due to the change of word order and sub-sequent changes at semantic level (Abdul-Raof, 2004). Other translations are rejected due to frequent transpositions, omissions and additions (Mohammad, 2005).

Accordingly, the translation of the Holy Qur'an is significant but challenging. As known, the Qur'an is a sensitive text with poetic language and unique structures. The Qur'an translation becomes more complicated when translating marked structures as rheme-theme orders that are the concern of this study. The high flexibility of the word order and plenty of marked structures along with certain functions in the Qur'an enrich its distinctive eloquence.

Additionally, the translations of the Qur'an show the loyalty of different aspects as the literal meanings of the words, the ideologies even outside the text itself, and the rhetorical aspects. Different types of loyalty

hinder from considering the translations of Qur'an as a substitute for the Qur'an itself. Qur'an translations are considered as the Arabic commentary of the Qur'an; illustrative but never be a substitute (Elimam, 2014, p. 136).

In brief, the Holy Qur'an has caught the attention of many scholars of all time. Scholars and translators have invested their efforts to produce acceptable translations of the Qur'an adopting various styles. Despite the significance of the Qur'an translation, it is a difficult task due to the sensitivity and markedness of its language. This study focuses on the translation of the marked rheme-theme structure and its functions in the Qur'an. Following sections indicate an overview of previous studies related to the Qur'an particularly in the field of translation.

## 2.2 Literature Review

Generally, some researchers and scholars were concerned with the theme and rheme following either the Hallidayan or Praguean approaches. Others have researched some aspects of thematic structure in one particular language; a few have studied the role of thematic or information structure in the translation of Qur'an.

This section is divided into three sub-sections. The first one presents some previous studies conducted on the word order in Arabic and English. The second sub-section elaborates on related studies that were conducted on the thematic structure or one of its aspects. The studies are arranged depending on the thematic structure approaches starting with the Praguean-

related studies; then, the Hallidayan-related studies. They include papers focus on Arabic, English, Greek, and translation. The last sub-section highlights studies on the Holy Qur'an and its translation; particularly. The literature review shows the relevance of the previous studies to this thesis by refuting or confirming their findings.

## 2.2.1 Word Order Related Studies

Like this paper, the source text (ST) of the included related studies is Arabic. The previous studies reinforce the challenges of rendering the Arabic word order into English especially in case of marked structures.

To start with, Atiyya (2005) studied the marked structures in the Arabic clause such as the foregrounding, and backgrounding. The study correlated the syntax with the style and rhetoric. The results confirmed that the sequence of words especially marked orderings depend mainly on the intended meaning and functions. The examined marked structures revealed various functions that could not be demonstrated in the unmarked clauses. For example, the foregrounding and backgrounding enrich the meaning layers within the clause. Furthermore, he indicated that the linguists and rhetoricians recognize that the ordinary sequence of words does not offer a particular sense especially for literary texts. In addition, the sender and receiver of the message play a major role in resorting to the marked structures. Finally, he concluded that marked order touches on different levels including the syntactic, semantic, pragmatic, and textual levels.

This study overlaps with Atiya's paper as both investigate the marked structures in the Arabic clause. Additionally, they consider the clause as a message because the researcher adopts the FSP theory and Atiya touched upon the style, and rhetoric, and went beyond the text level. The results of both papers ensure the efficiency of marked patterns in communicating the meaning and discursive functions of the (ST).

Moreover, Sobh (2002) was more specific than Atiya as he tackled the foregrounding and backgrounding in the Holy Qur'an. In his study, he confirmed on the conclusions of previous scholars concerning marked word order. Put differently, he approved that changing the word order within the Arabic clause is significant as it bears several layers of senses. Particularly, the interpretation of such marked patterns in the Holy Qur'an is much important. In addition, he differentiated the foregrounding and backgrounding of elements within the Arabic clause between linguists as Sibaweh and rhetoricians as Al-Jarjani. He concluded that the order of words could be marked obligatorily or optionally in order to serve rhetorical purposes and to add more layers of meaning to the text. Furthermore, the Holy Qur'an is distinguished by its foregrounding and backgrounding of different elements of the clause to fulfill several functions and meanings. Finally, the research results in identifying different kinds of marked patterns including the verbal, nominal, interrogative, and negative clauses.

Similar to Sobh (2002), this study investigates one marked structure in the Holy Qur'an but from the functional perspective. Both studies agree

on the existence of distinct forms and functions in terms of marked structures. The matter becomes most significant, influential and challenging in the sacred text.

In addition, Dawood (2010) conducted a more specific study. She investigated the justifications and functions of the marked word order, namely the foregrounding and backgrounding, in Surah Al-Baqarah. The paper focused on the marked order in terms of functions and meanings rather than syntax and grammar. The resulted functions from the analysis of Surah Al-Baqarah include precedence in time, interest, specialization, emphasis, reinforcing of certain points, and others. For instance, the phrase *[fi lʔardi] in the eart* in *[wa ʔiÐa: qi:la lahum la: tufsidu: fi lʔardi qa:lu: ʔinnama: naĦnu musˤliĦu:n] And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only* (Qur'an 2:11, Pickthall) is foregrounded. The justification of this foregrounding is to serve the function of wonder about the hypocrites because they denied their corruption and considered it as right deed. The results also showed that this marked order not only changes the semantic meaning but also influences the context.

The results of this paper agree with Dawood's study regarding the impact of the marked structures on the meaning. However, this thesis identifies the functions caused by the marked thematic organization, that covers the semantic, linear arrangement, and context. In contrast, Dawood presented the functions resulted from marked grammatical organization. Lastly, both study share common functions as emphasis and reinforcement.

Furthermore, Elimam (2009, 2013) has dedicated his efforts to investigate the translation of marked word order in the Qur'an. Unlike Sobh, he highlighted the translation of all forms of marked word order in Qur'an. Starting with (2009), he studied the marked word order in the Qur'an from two aspects, first, the functions resulted from the marked order, second, the importance of considering such structure and functions in translating the Qur'an into any language especially English. He considered the marked word order as one tool of the Arabic art of eloquence that is excessively used in the Qur'an for different purposes. The discussion of the data includes only some English published translations. The study has two results: Firstly, the translator must mirror the word order of the original text to keep the same impact and function. If not possible, the translator can resort to other mechanisms as adding some lexical elements or punctuation. Secondly, there are certain functions resulted from the marked order in the Holy Qur'an such as emphasis, denial, attention-setting, preserving parallelism, preserving [ʔal-fa: sˤila] (end of the sounds of verses), and others. For example, the predicate is foregrounded for emphasis in *[wa ʔa:jatun lahumu- llajl] And a sign for them is the night* (Qur'an 36:37, Arberry).

Later in (2013), he examined ten English translations of word order variation in the Qur'an. Particularly, the focus was on inverted i.e. marked word order that features foregrounding of some elements in the sentence. To that end, he investigated three points: 1. identifying lexical foregrounding and its functions; 2. examining the ten English translations;

3. identifying the factors of selecting such strategies by each translator in relation to their motivation and historical context. For more illustration, the verse *[wa rabbaka fakabbir] Thy Lord magnify* (Qur'an 74:3, Arberry) features the foregrounding of the object *Thy Lord* before the verb *magnify* for specification. Four English translations by Asad (1980/ 2003), Arberry (1955/1998), A. Y. Ali (1934), and M. Ali (2002) follow marked word order in their translations. They place the object in initial- position. However, the remaining six translations follow unmarked word order for an imperative structure placing the verb in initial-position. For the factors of strategies' selection, Arberry, for example, features the largest number of instances of marked word order. He adopts literal translation style despite the addition of some lexical items. His preference to keep the original word order is due to the time of the translation and correction of misconception about previous Qur'an translations. The study results in reflecting the word order of the original verses in some cases. However, it indicates the use of new word order where it is not possible to keep the word order of the original. Moreover, the translators should use some lexical strategies such as adding lexical elements for reproducing the functions of marked word order. In addition to the lexical strategies, they could add punctuation devices to compensate for the foregrounding.

Unlike Elimam, this study addresses the translation of marked order in the Qur'an in terms of FSP theory. The thesis and Elimam's studies agree on the importance of mirroring the functions of marked structures in the Qur'an. The compensation for the functions can be achieved through

particular strategies. There is a slight similarity between their strategies since Elimam focused on the syntactic level whereas the researcher adopts the functional level.

After all, there are several studies conducted on the word order. However, only papers relevant to the scope of this thesis at the maximum are included i.e. the studies on Arabic word order particularly in Scriptures. To get a somehow overarching view for the study, the following sub-section presents studies related to the thematic structure.

## 2.2.2 Thematic Structure Related Studies

Functional linguistics to which Halliday and Prague Schools belong is an integral approach of language. Hence, it has gained the focus of researchers for long time. For the research purposes, only studies related to the functions of language depending on thematic structures are included. Particularly, those that are conducted from the perspective of Praguean or Hallidayan approaches. The related studies are arranged starting with the papers that are conducted based on the Praguean approach then the Hallidayan approach.

The analysis of this paper relies mainly on the thematic structure from the FSP viewpoint. Thus, the following papers provide a glimpse of practical application of this theory. They show what fields the thematic structure can be applied, what languages and language patterns, and how it is useful in translation. To the best of the researcher's knowledge, there are

no thematic-based studies drawn on the marked rheme-theme order in Scriptures.

First of all, the thematic structure studies from the Prague School standpoint represented by the FSP theory are many. They are conducted in several languages and aspects. Here, only studies related to Arabic, English, and translation are presented.

Initially, Salih (2008) was concerned with the functional sentence perspective and communicative dynamism. He believed that every act of communication contains two dimensions; grammatical and informational ones. He also confirmed that theme-rheme structure in English is unmarked while rheme-theme organization of utterance is marked. In addition, he assured that each element of the clause contributes to the communication and the communicative dynamism unfolds the meaning gradually. In the recommendation, he added that this filed needs more studies tackling the order of words along with the ideas and context. To conclude, the thematic structure can be tackled not only at the sentence level but also at the discourse level. The discourse level includes the thematic progression, changing the theme into rheme in the subsequent sentences and vice versa. Furthermore, the theme/rheme distinction is useful in resolving problems at structure and function levels. This is due to two reasons; the thematic organization analyzes the clause in terms of units rather than syntax, and it relates to the thematic organization of information in semantic structure. Finally, he assured that the FSP can be applied to different languages to

approach texts from functional view. This paper considers Salih's outcomes in employing the FSP to address word order with context, and relate structure to function.

Another study by Aziz (1988) in which he investigated the paragraph structure in written standard Arabic regarding thematic structure following the Prague School approach. The study examined a narrative paragraph from the well-known novel *[ʔawla:d ħa:ritna:] (Children of Gebelawi)* . In the study conclusion, there are four types of thematic structure within the written standard Arabic paragraph demonstrate the thematic patterns among the sentences of a particular paragraph. Mainly, the recurrent thematic patterns of the paragraph are Th(Th), Th(Rh), Rh(Rh), and different Th(Rh). The first one is the most common and it indicates that the employment of the previous theme of a sentence again as a theme in the subsequent sentences. For the second type, it presents that the rheme in the previous sentence is employed as theme in the subsequent sentences. For Rh(Rh), it involves repetition of the rheme as rheme. Finally, the variation of theme and rheme indicates the use of new themes and rhemes; however, it is rare. Finally, Aziz confirmed on the similarity between Arabic and French paragraphs in most of the aforementioned thematic patterns.

Similar to Aziz (1988), the researcher considers several factors for determining and identifying thematization in Arabic, and discursive functions of a message in the (ST). Such formative forces refer to the syntactic, particularly linearity, contextual, and semantic factors. The

researcher under the scope of this study agrees with Aziz on the impossibility of relating thematization to one fixed word order in Arabic clause due to the free word order of Arabic language. However, the thematic patterns in the written Arabic clause/ sentence still can be identified through cross analysis of the multi-factors.

Thirdly, Chamonikolasova (2009) in her study investigated one aspect of the FSP. She tackled in particular the role of linear modification in the syntactic structure of English sentence. The investigation was through analyzing the Old and Modern English. Her study results in confirming the great flexibility of the word order in Old English comparing to the Modern English. Most of Modern English sentence patterns are SV while only one third of Old English sentences are SV. For FSP functions, there is an apparent variation in the communicative loads of initial sentence position between Old and Modern English. The themes in Modern English are lower than in Old English. Likely, the rhematic elements in Modern English is less than in Old English.

Chamonikolasova's study confirms the rigidity of the word order in the Modern English. The four English translations selected for this paper follow the Modern English rules. Since the Modern English has less communicative loads comparing to Arabic, it proves the significance of this thesis as it addresses the difficulties in rendering the functions of Arabic verses into English.

Fourthly, Dušková (2015) investigated another aspect of the FSP theory. The study tackles the deviation from the distribution of (CD);

namely, theme, transition, and rheme in fiction and academic prose. The material of discussion is drawn from English texts including two novels and two academic works. The justification behind this comparative study is to examine whether the distribution of (CD) could be used as a style marker or not. The study concludes that the distribution of (CD) can serve as a style marker. Additionally, both fiction and academic writing demonstrate cases of deviations from the basic distribution. The deviation occurs more in postverbal configuration in the former. However, the academic prose reflects the deviation of (CD) in preverbal orderings. Finally, she recommended more studies on FSP particularly the (CD) distribution and style.

This paper adds to Dušková effort by confirming the deviation of (CD) in the English translation of the Scriptures as the Holy Qur'an. This becomes apparent in the cases of marked rheme-theme order.

Fifthly, the non-SVO constructions in English are studied by Caro (1993) considering some functional and pragmatic aspects. In her study, she tried to   identify the marked structures and orders in English as well as the principles on which these non-canonical patterns are built. Then, she explained some functional and pragmatic factors underlying those structures including theme, (V-O) structure, animatedness, and others. She concluded that word order could be explained in terms of syntactic structures and functional principles. The former includes inversion, for instance, and it determines whether the sentence is well or ill-formed one.

She referred to them as formal factors. On the other hand, the latter is investigated from the Prague School perspective. She distinguished three levels: the grammatical, semantic, and thematic along with contextual organizations of utterance. Her study also results in the necessity of accounting the interaction between both the formal and pragmatic principles in distributing the order of words in English language.

Caro's study is close to this paper in terms of strong interconnection between the syntactic and thematic structures. Both studies assure the significance of the functions in distributing the elements of the English clause within the well-formed patterns. They share the role of semantics and context in influencing the word order of English clause.

Moreover, the FSP is concerned by Prozorova (1992) to evaluate the adequacy of translation. He investigated the notions of FSP, its mechanisms, and how it could be employed to evaluate the adequacy of translation. The conclusion indicates that the FSP is related to the language style. In addition, the FSP is a significant aspect of a language to the extent that if the translator neglects it, the rendering will go far from the original text. Furthermore, the study assures that the stylistic effect resulting from the use of the sentence within the FSP relies on the features of the text.

Prozorova findings reinforce the efficiency of application of FSP in examining and evaluating the English translations of this thesis. Considering the FSP theory enhances the adequacy and quality of the translation. This is a demand especially for sensitive texts as the Qur'an.

Finally, Al-Seghayar (2005) investigated the theme-rheme analysis of exclamatives and clause typology in English and Arabic. This study considers both the Hallidayan and Praguean approaches. In the analysis of his study, he employed the discussion and findings of Aziz (1988). He concluded that producing theme-rheme typology in English is easier than in Arabic due to free word order of Arabic system. He indicated that wh-clauses in English both exclamatives and questions are rheme-initial. Exclamatives are transition-final whereas the questions are theme-final. Nevertheless, the statements are theme-initial and Yes-No questions have transition-initial position. In both languages, he found that transition-internal position does not matter. For more illustration, Arabic prefers the transition-initial clauses. However, the transition-internal position occurs in statements and wh-questions in English where they are already unique due to theme-final and theme-initial positions.

Al-Seghayar study is important in the analysis of exclamatives, interrogatives, and even statements. Thus, it demonstrates a valuable contribution in the analysis of the corpus of this paper.

On the other hand, there are various studies and efforts invested in regard to Halliday School for different languages. Since this approach is more applicable in languages with rigid word order as English, there are a few studies adopting this approach in Arabic.

To start with, Al-Ghazali (2014) addressed the identification of the theme in the Arabic clause building on the Hallidayan approach. He

highlighted the notions of theme and rheme as the source of organizing the clause as a message. By doing so, the theme is considered as the first element of the clause. He concluded that the clauses convey three functions: ideational, interpersonal, and textual functions. In addition, the theme could be single (topical) theme or a multiple theme. The former bears one of the mentioned functions. Nevertheless, the multiple theme bears more than one function. To that end, other elements are added to the clause as finite element, wh-element, vocative, and adjunct. In this case, the textual theme comes first in the analysis, followed by the interpersonal theme then the ideational theme. Finally, the marked themes are variations of unmarked themes in certain contexts in order to serve particular functions. Such functions include focused information, relational information, and emphasizing the new information in the rheme.

Furthermore, the theme in clauses related by subordination is researched based on Systematic Functional Grammar theory particularly Halliday's Functional Grammar. Tawfiq and Najim (2009) in their study showed that both Arabic and English include marked and unmarked themes which can easily be identified. Particularly, theme is the starting point while rheme refers to the remaining elements of the clause in the subordinated clauses in both languages. In addition, starting with the main clause then the subordinate clause is unmarked thematic organization in both languages. Finally, either the main or subordinate clause can be thematized in English whereas there are different cases in which the main and subordinate clauses are thematized or not in Arabic.

Additionally, Habeeb (2007) adopted the information structure of the Hallidayan approach in studying the English sentence. He investigated the impact of preposing and postposing of elements within an English sentence on the information structure. As concluded, there are a number of strategies for preposing used for postposing the elements within the English sentence. The employment of these strategies influence the distribution of the given and new information. For instance, in some cases the given information should precede the new information and the other way around. Additionally, changing the order of elements within the English sentence aim to highlight those elements due to strict word order of English and absence of prosodic aspects for the written language. He added that preposing and postposing affect also the thematic structure of the sentence; hence, the ideological aspects. Accordingly, this creates challenges for English learners and translators.

Furthermore, Baltzani (2003) was concerned with the intonation, word order, and information structure in the Greek. The Greek language has a flexible word order. The use of each word order is restricted to the intonation structure that is reflected by Halliday's new/ given information. She concluded that the information structure is significant in identifying the order of the words in the sentence. Thus, the semantic and syntactic analyses depend on the information structure and they should consider the context to come up with complete analyses. Additionally, the identical sentences in Greek with different information structures cannot be used interchangeably. Before going deep into Greek, she explained the

information structure classifications in English according to different scholars including theme and rheme or link, focus, and tail. She recommended conducting more studies on these different divisions to determine the most appropriate pair.

Halliday's functional grammar is investigated in the field of translation. For example, Vasconcellos (1992) investigated the role of theme and information in translation between English and Portuguese. Halliday's functional grammar is adopted in this study. The results show the existence of countless mismatches between the (TL) and the (SL) at different levels including- but not limited to- the register, lexicons, theme and information structure. He considered the translated text as an "artificial text" where the translator will never bring the original text reflecting all the systems due to differences in language syntax, lack of lexicons, and variations in the distribution of the messages. The syntactic difference between the two languages is the major factor that pressures the translator to build up various information structures.

Finally, Dorry (2008) tackled the thematic structure theory in translation relying on the systematic functional grammar model. She considered sentences from Hemingway's book "The Old Man and the Sea" and its Persian translation by Mr. Najafe Darya Bandary. This comparative and contrastive study concludes that the theme structure in the source language is organized by purpose and talent except for grammatical patterns. Accordingly, the translator becomes responsible to render the

underlying significance behind this structure into the target language in order not to lose the accuracy of the translation. She considered the theme structure as a good tool for evaluating the translation of a certain text.

Referring to the Hallidayan-based studies, they indicate the distinction between marked and unmarked forms. Like this study, they promote that the functions result from marked structures and interaction between syntax, semantics, and context. Similar to this paper, they reinforce that the thematic organization is an important tool for translation's evaluation. They consider the translation as a new version of the source text but not an alternative.

Briefly, both the Praguean and Hallidayan approaches play major roles in the field of language and translation. As indicated, they occupy the interest of the scholars and researchers. This study contributes to this field as it refutes or confirms the results of previous research that are dedicated for translation and thematic structures. Finally, the following section provides a brief overview of the Qur'an related studies to give a complementary cycle of literature review.

## 2.2.3 The Holy Qur'an Translation Related Studies

The Holy Qur'an gains the attention of scholars from different domains and sectors as it is one of the Scriptures. Since this paper investigates the English translations of the Qur'an, this section views some of Qur'an-related studies, particularly papers touching on its translation. It provides the challenges, possibilities, and approaches of Qur'an translation.

To begin with, Abdul-Raof (2004) was concerned with the limits of Qur'an translatability. He explored the linguistic and sematic, structural and stylistic, and rhetorical and cultural voids. He indicated that the Qur'an-specific features such as the marked word order, cultural aspects, etc. create challenges for the translators. Such features may have no equivalences in the target language as this Quranic style is a "translation-resistant". Hence, there is little trust in preserving the meaning of the Holy Qur'an in translation due to a change in the order of words and subsequently semantic change in some cases.

Additionally, Abdul-Raof (2004) mentioned that word order in the Qur'anic discourse has both semantic and rhetorical functions. These functions because it has a certain sequence, particularly a marked one, including foregrounding of lexical elements and other stylistic features. Such features serve communicative goals and functions that cannot be communicated in the normal word order. Abdul-Raof also explained that such communicative goals cannot be attained adequately and accurately in the target text due to the stylistic features and word order of the target language.

Abdul-Raof (2004) concluded that Qur'an translation is source language oriented since Qur'an include semantic, stylistic, rhetorical, syntactic, cultural, and lexical features that cannot be reproduced. Employing literal or communicative translation distort the linguistic and rhetorical levels of the (SL). English translations of the Holy Qur'an can

never be an alternative of the Arabic text and they should be supported by exegesis.

Another study on Qur'an translation is by Al-Amri (2015). He was concerned with the loss in Qur'an translation in regard to sound-meaning conflation. He tackled the markedness not only in what to say but also how to say it. His study results in the impossibility of rendering the marked intermixture of sound and meaning in the Qur'an into English. This failure is due to the variation in the phonetics between Arabic and English. He added that the topic of sound meaning conflation in Qur'an translation is under-researched. Thus, it needs to be well-tackled to help the Qur'an translators and lay people who could not read Arabic and get back to the original text for accurate understanding.

Similarly, Shehab (2009) investigated the impact of translating the foregrounding and backgrounding in the Qur'an into English. She was concerned in the marked word order, foregrounding and backgrounding, due to its significance in communicating several functions to the reader. In addition, more importance was assigned for the study because of the sensitivity of rendering a Holy text. The analysis was based on the English translation of Mohammad Pickthall. The results indicated that the English translations have obvious deficiencies in rendering the functions of the (ST) marked structure. In other words, the translation reflected only the mere meaning of the words without considering the implicit meanings and functions. In addition, the translation did not adapt other strategies to compensate for this deficiency and be closer to the (ST).

Moreover, Elimam (2017) has conducted a unique study that consider the expectations of readers regarding the Qur'an translation and their recommendations. The study is based on a survey prepared by the researcher to seek the readers' expectations. The conclusion of the study reveals the non-homogeneity of the expectations to the extent of contradiction. Hence, there is no Qur'an translation that contains all the expectations and fits for all readers. In addition, most translators have different expectations; for instance, translators believe that the bracketed information interrupts the flow of the verse while most of the respondents believe it is helpful for them.

On the other hand, Taha, Al-Jarrah, and Khawaldeh (2013) have conducted a study on the intertextually role in interpreting synonyms in Scriptures as the Holy Qur'an. They based the study on two synonymous words. They found that the intertextually framework is significant to understand the Holy Qur'an without referring to external commentaries as it is a fully coherent text and "self-reliant". In addition, they showed that the intertextuality is a tool that help the lexicographers and expositors in resolving their problems.

Furthermore, Jassem (2014) provided a critical evaluation of Al-Hilali and Khan Translation of the Holy Qur'an in (1994). The evaluation sheds the light at several levels of linguistic and non-linguistic analysis. His study is based on (261) instances of Al-Hilali and Khan's Translation of the Qur'an. He concluded that the translation is too loyal and faithful.

However, this loyalty makes the translation weak and full of mistakes at grammatical, lexical, stylistic, and discourse levels.

In addition, Hannouna (2010) conducted a comparative study to assess the English translations of the Qur'an in terms of the recurrence and its functions. Particularly, she examined to what extent the functions of the recurrence are reflected in the translations by Mohammad Pickthall (1930) and Yusuf Ali (1973). The analysis of data was based on de Beaugrande and Dressler's model (1981). In the conclusion, she confirmed the significance of rendering the recurrence without monotony especially from the Holy texts. The findings of her study reveal different forms and functions of the recurrence in various contexts. Basically, the functions of the recurrence are what should be rendered to English without being considered as redundancy. The translations of both Pickthall and Ali consider the functions of the recurrence. For Pickthall's translation, it preserve the word order of the (ST), economic, and effective; thus, it is more faithful to the (ST). However, Ali's translation is more aesthetic.

Similarly, this paper shows that some English translations in some cases discard the functions of the (ST) marked order. However, the translators resort to other strategies trying to emphasize the elements in terms of FSP and convey the discursive functions in other cases.

Finally, Kanju (2017) tackled the lexical errors of Arberry's translation of the Qur'an. He identified errors of nouns, pronouns, verbs, adverbs, adjectives, interjection, and preposition. He concluded that the

grammar and diction of the Qur'an have been deformed by Arberry due to his ideological background.

In conclusion, various studies on the Qur'an and its translations have been conducted. Each paper focuses on particular aspect and theory. This study enriches the field of Qur'an translation through applying the FSP theory. The results of the study prove whether the translation of Qur'an is impossible as indicated by others or not.

# Chapter Three

# Methodology

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# Methodology

## 3.1 Research Methodology

The researcher aims at investigating the translation of marked rheme-theme order in the Holy Qur'an from the FSP standpoint. As suggested before, the marked rheme-theme order is the change of the linear arrangement of the clause elements. This change is due to add emotional layer, and to communicate meaning in addition to what is stated in the message form or structure. To that end, the corpus of the study covers selected instances from the Holy Qur'an, particularly from Surah Al-Baqarah (chapter 2: The Cow), to present the forms and functions of the marked rheme-theme order in the Holy Qur'an. Surah Al-Baqarah is selected as a representative of the Qur'an and as a case study for this research since it is the longest Surah (chapter) in the Holy Qur'an as it covers almost three parts [ʔaʒza:ʔ] of the Qur'an. In addition, it consists of (286) verses [a:ja:t]. Accordingly, this gives the researcher a plenty of instances to be examined; therefore, it provides a good corpus for the study. Moreover, analyzing such Surah with (6221) Arabic words and (25500) Arabic letters gives the ability and capacity to apply this analysis to any clause in other chapters in the Qur'an. Due to the inflection system in Arabic, one letter in Arabic could be interpreted into one word in English and one word could be rendered as a sentence, for example, *[fa-ðabaħu:ha:]* is translated as *So they sacrificed her* (Qur'an 2:71, Pickthall). Thus, the researcher does not shed light on all instances, verse by verse.

The aim of the study is to offer the forms and functions of marked rheme-theme order in the Qur'an, analyze their selected translations and provide patterns of rendering them into English language, if possible.

To address this issue, a total of four English translations of the Holy Qur'an are selected, examined and evaluated in terms of FSP. The translations are:

1. *The meaning of the Glorious Qur'an* (1930) by Muhammad Marmaduke Pickthall.

2. *The Koran Interpreted: A Translation* (1955) by Arthur John Arberry.

3. *The Noble Qur'an: English Translation of the Meanings and Commentary* (1998) by Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan.

4. *The Qur'an, a new translation* (2004) by Muhammad A.S Abdul Haleem.

The selection of the four English translations takes into consideration clear criteria mainly including the following:

1. The mother tongue of the translators.

2. The translation techniques or strategies that are adopted by the translators.

3.  The number of translators for the single work i.e. whether it is an individual effort or a joint work.

These parameters overlap among some translations. For more illustration, *The Koran Interpreted: A Translation* (1955) by Arthur John Arberry is selected since Arberry is an English translator; he adopted the verse-like format in his individual translation (Elimam, 2014) because he tried to make his rendering almost literal, as indicated in his preface (Arberry, 1955). He also tried to keep the same rhythms existing in the Arabic text (Kanju, 2017). In addition, Arberry's translation is free of prejudice, and considered one of the best translations by a non-Muslim scholar of Arabic and Islam; thus, it is reprinted several times (Mohammad, 2005). Even among Western scholars, his translation is considered as the "greatest literary distinction", noting that he translates directly from the original Arabic text (Kanju, 2017, p. 1). The second selected translation is *The meaning of the Glorious Qur'an* (1930) by Muhammad Marmaduke Pickthall. The reason behind picking this translation is that Pickthall is native speaker of English. The translation is of his individual effort; it is rather literal one. It was also widespread in the first half of the twentieth century (Mohammad, 2005). Thirdly, *The Qur'an, a new translation* (2004) by Muhammad A.S Abdul Haleem is selected because Abdul Haleem is native speaker of Arabic. He was awarded the Order of the British Empire in (2008) due to his publications, namely, his translation of the Qur'an. Moreover, he tried a semantic translation of the Qur'an with less concern for its aesthetic value (Elimam, 2013). Finally, *The Noble Qur'an: English*

*Translation of the Meanings and Commentary* (1998), by Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, is the fourth selected translation. It is chosen because it is a joint work. The translators adopted the plain prose style. Their translation is widely diffused since it got the seal of approval from the University of Medina along with the Saudi Dar al-Ifta, and includes commentaries of three scholars of Qur'an; Tabari, Qurtubi, and Ibn Katheer (Elimam, 2013; Mohammad, 2005).

Furthermore, the selection of the aforementioned English translations of the Qur'an covers a variant chronological span of time starting from (1930) by Pickthall, passing by Arberry in (1955) along with Hilali and Khan in (1998), and ending in (2004) by Abdul Haleem.

The following table indicates the selection of the four English translations aligned with the aforementioned criteria.

**Table (3.1): Translations of the Holy Qur'an Selected for Data Analysis**

| # | Selected Translations and Translators | Mother Tongue of the Translator | Translation format or Strategy | Number of Translators | Other Notes |
|---|---|---|---|---|---|
| 1. | *The meaning of the Glorious Qur'an* (1930) by Muhammad Marmaduke Pickthall. | English | literal translation | Individual work | Widespread in the first half of the twentieth century. |
| 2. | *The Koran Interpreted: A Translation* (1955) by Arthur John Arberry | English | Verse-like format trying to keep the rhythms of the original | Individual work | • Free of prejudice, • Considered one of the best translations by a non-Muslim scholar of Arabic and Islam. |
| 3. | *Translation of the Meanings of the Noble Qur'an in the English Language* (1998) by Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan . | Arabic, Moroccan and Asian, Pakistani, respectively | Plain prose | Joint work by two translators | Widely diffused since it is authorized by the University of Medina along with the Saudi Dar al-Ifta, and it includes commentaries of three scholars of Qur'an as Tabari, Qurtubi, and Ibn Katheer. |
| 4. | *The Qur'an, a new translation (2004)* by Muhammad.A.S Abdul Haleem | Arabic, Egyptian | Rendering the meaning rather than the aesthetic aspects | Individual work | Abdul Haleem was awarded the Order of the British Empire in (2008) due to his translation of the Qur'an. |

The researcher examines Surah Al-Baqarah carefully to extract all the instances of the marked rheme-theme organization. Then, these instances are analyzed in terms of the FSP theory to identify the layers of

theme, transition, and rheme in addition to the functions communicated by the marked rheme-theme orders. After that, the four English translations of these instances are examined and evaluated based on FSP to decide whether they consider the functions of the marked rheme-theme order or not. Finally, if they do so, the researcher clarifies how and if they do not, alternative strategies are provided. The data are classified into nominal and verbal clauses then they are subcategorized into various marked orders of the (ST) thematic structures in order to be more organized and precise. The study presents (20) instances of the marked rheme-theme order from Surah Al-Baqarah.

Once the instances of marked rheme-theme order in Al-Baqarah chapter are extracted, the researcher consults a number of books and references to ensure maximum correctness and accuracy in terms of rendering the functions of marked rheme-theme order. These references include:

1.  *[Muʕʒam ʔiʕra:b ʔalfa: ðˤ ʔal-qurʔa:n ʔal-kari:m]* (A Dictionary of Grammatical Analysis of the Holy Qur'an) 1998.

2.  *[ʔal-ʒadwal fi: ʔiʕra:b ʔal-qurʔa:n wasˤarf baja:nih maʕ fawa:ʔid naħawijja ha:mma]* (Al-Jadwal for the Qur'an declension and interpretation of its rhetoric with important syntactic benefits) 1990.

3.  *[ʔattaqdi:m wa ʔattaʔxi:r fi: su:rat al-bararah]* (Foregrounding and backgrounding in Surah Al-Baqarah) 2012.

4. *[Dala:la:t ʔattaqdi:m wa ʔattaʔxi:r fi: ʔal-qurʔa:n ʔal-kari:m: dira:sah taħli:lijja]* (The indications of foregrounding and backgrounding in the Holy Qur'an: Analytical study) 2005.

5. *[Tafsi:r Aʃʃaʕra:wi:]* (The Qur'an exegesis by As-Sha'rawi) 1991.

6. *[Tafsi:r ʔibn-Kaθi:r]* (The Qur'an exegesis by Ibn Katheer).

7. *[ʔal-ʔasra:r ʔalbala:ɣijja li-ttaqdi:m wa ʔattaʔxi:r fi: su:rat al-bararah]* (The rhetorical secrets of foregrounding and backgrounding in Surah Al-Baqarah) 1998.

8. *[ʔasra:r ʔattaqdi:m wa ʔattaʔxi:r fi: luɣat ʔal-qurʔa:n ʔal-kari:m]* (The secrets of foregrounding and backgrounding in the language of the Holy Qur'an) 1983.

It is worthwhile to mention that not only Arabic references listed above are consulted but also English references related to FSP theory and practice are reviewed. The reason behind reviewing these books and others is to have a comprehensive understanding and overview of the selected instances from different aspects i.e. to get multi-dimensional perspective of the topic. By doing so, the study sheds light on the largest number of forms and functions of marked rheme-theme structures in the Qur'an.

Where the FSP theory is concerned under this study, the tripartition of FSP has been employed in the analysis of data. By way of explanation, the selected instances are analyzed in terms of theme, transition, and rheme in order to track the development of communication and identify the

rendering of (ST) functions. The elements of a few demanding instances are furtherly broken down and analyzed in terms of pluripartition of FSP to present extensive clarification.

On the whole, the methodology and process of analysis are offered under this chapter. It adopts a qualitative analytical approach. Furthermore, the key references and books are indicated in addition to the particular Firbasian FSP division. This exposition of the methodology is demonstrated in practice in the following chapter through narrative, charts, and figures for the extracted instances.

# Chapter Four

# Data Analysis

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# Data Analysis

## 4.1 Introduction

This chapter elaborates on the translation of marked rheme-theme order (MO) through analyzing and illustrating the selected instances from the Holy Qur'an along with their English translations, particularly Surah Al-Baqarah. It represents the practical part of FSP theory and its related concepts.

The discussion of the selected data demonstrates the forms of marked rheme-theme order in the Holy Qur'an, their functions in the source text and English translations examination based on FSP theory. This chapter also explains the strategies used to compensate for any loss of meaning in translation. The discussion is in relevance with the FSP theory and the interplay of its three formative forces (factors) as introduced in chapter (2). Basically, the gradual rise of (CD) in the written data is determined by the interplay of the linear modification, semantic structure, and context.

This section classifies the data into two sub-sections in terms of the Arabic clause types, namely, the nominal and verbal clauses. Then, each sub-section is subcategorized into various marked thematic structures of the (ST). For comprehensive analysis, each type includes instances with various structures and patterns. For instance, the nominal clauses include (predicate- subject; predicate of **Inna/ Kana and its sisters**- subject of

**Inna/ Kana and its sisters**) structures. Moreover, the verbal clauses cover (subject- verb; object- subject; object- verb) structures. Furthermore, several variations of parts of speech occur in all instances. To illustrate, the subject could be a demonstrative, interrogative tool, attached/ detached pronouns, and so on. Because Arabic is inflectional language with a flexible word order, one Arabic letter as the attached pronoun in *[kita:buhu]* is rendered into one English word *his.* Accordingly, variant thematic structures appear in the English translations. For example, the marked order in Arabic nominal clause (Rh-Th) could be rendered as (Th-Rh), (Rh-Tr), (Th-Tr-Rh-Th), with preservation or loss of the (ST) functions as investigated below.

For the analysis, each instance covers the following aspects in order. First, the whole verse [a:ja] or part of it is presented in a table and the clause demonstrating the marked rheme-theme order under discussion is in bold for both Arabic and English translations. Second, the marked order of (ST) is explained in terms of thematic realizations, (CD), syntactic structures (as subject, verb, etc.), part of speech (as demonstrative, interrogative tool, attached pronoun, etc.), and case (nominative, causative, or genitive). Third, the function(s) of the marked rheme-theme order in Arabic are clarified -as interpreted from the context and consulted from the listed references in chapter (3). Fourth, the thematic structures of the four English translations are indicated in FSP chart of analysis. In most cases, the analysis adopts the tripartition of FSP but the pluripartition of FSP is added for few demanding instances as needed. The FSP chart of analysis

covers the clause/s both (ST) and English translations, conjunctions -if any, tripartition/ pluripartition of FSP, interpretive arrangement (dynamic semantic functions performed by the communicative act), the semantic scale involved in the analysis, and the type of thematic organization i.e. marked rheme-theme order (MO) or unmarked order (UO). In addition, the charts are followed by narratives to evaluate the translations in terms of marked rheme-theme orders and their functions. The FSP formative forces explain the orders and functions in the narrative explanation for each translation. Finally, the researcher suggests strategies to compensate for any loss of translation, if possible.

## 4.2 Nominal Clauses

The nominal clauses are one key sort of Arabic clause. As explained in chapter (2), they consist of the subject followed by the predicate. They are always in a nominative case. The subject in Arabic is named after its meaning i.e. it is called [mubtada?] since the nominal sentence normally starts with it. On the other hand, the predicate in Arabic is called [xabar] because it tells something new about its subject. In other words, the subject is the given information on which the predicate provides something new about it. Hence, their thematic structure in the unmarked cases is the theme (subject) followed by the rheme (predicate). Therefore, the predicate contains the highest level of communication within the nominal sentence.

However, the (Rh-Th) organization is marked and it creates particular functions. In some cases, this shift could be obligatory due to

Arabic syntax. Marked structures resulted from the Arabic grammatical rules may/ may not carry particular functions. Since this study highlights the translation of functions through FSP, it tackles only marked rheme-theme orders with particular functions.

Moreover, **Kana and its sisters**, and **Inna and its sisters** are placed at the beginning of the nominal sentence causing a change in the cases of subject and predicate as footnoted in chapter (2). As far as case is concerned, they operate in inverse of each other. The canonical order of these structures is (**Kana and its sisters/ Inna and its sisters** - Its Subject- Its Predicate). **Kana sisters** include *[lajsa] Laysa*, *[ʔasˤ baħa]*, *[sˤa:ra]*,etc. Additionally, **Inna sisters** are -but not limited to- *[ʔanna] Anna*, *[kaʔanna]*, *[lajta]*, *[laʕalla]*, etc. Similarly, the thematic organization of such structure in the unmarked cases is (Tr- Th- Rh).

The following instances illuminate this introduction in detail. They are (15) instances of marked rheme-theme order in the nominal clauses. The first (10) instances are cases of marked rheme-theme order in (subject-predicate) structure. They are extracted from (8) different verses. The remaining (5) instances tackles (2) cases of **Kana and its sisters**, and (3) cases of **Inna and its sisters**.

**4.2.A: Nominal Clauses with the Marked Order (Rh-Th)**

**Table (4.2.1): (The Qur'an 2: 7) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| {خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ} | |
|---|---|
| **Pickthall** | Allah hath sealed their hearing and their hearts, and **on their eyes there is a covering**. Theirs will be an awful doom. |
| **Arberry** | God has set a seal on their hearts and on their hearing, and **on their eyes is a covering**, and there awaits them a mighty chastisement. |
| **Hilali& Khan** | Allah has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allah's Guidance), and **on their eyes there is a covering**. Theirs will be a great torment. |
| **Abdul Haleem** | God has sealed their hearts and their ears, and **their eyes are covered**. They will have great torment. |

The Arabic nominal clause *[ʕala ʔab sˤa:rihim ɣiʃa:wa]* {عَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ} has the marked order (Rh-Th). Referring to the FSP, the subject of the Arabic nominal clause is the theme whereas the predicate plays the role of the rheme carrying the highest level of (CD). In this case, the rheme (predicate) precedes the theme (subject) resulting in a marked structure. This Arabic nominal clause consists of the subject *[ɣiʃa:wa] a covering* and its predicate *[ʕala ʔabsˤa:rihim] on their eyes*. Therefore, the prepositional phrase *on their eyes* bears the highest degree of (CD). Grammatically, the theme is an indefinite noun while the rheme is a prepositional phrase-consisting of a preposition and genitive plural noun attached with third person masculine plural possessive pronoun. Both are in nominative [1]cases.

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[1] According to Arabic language, the subject and predicate of the nominal clause are always nominative. In some cases, the subject or predicate consist of a phrase as verbal or prepositional and have different case within the same phrase; however, the whole phrase remains nominative. For instance, the predicate *on their eyes* is a prepositional phrase in nominative case. For detailed analysis, the noun *their eyes* is genitive.

Furthermore, the rheme (predicate) *[ʕala ʔabsˤa:rihim]* precedes the theme (subject) *[ɣiʃa:wa]* in this sentence serving two aspects: one at the syntactic level and the other at the contextual level. Syntactically, whenever the subject is indefinite, it must be backgrounded after its predicate. By not doing so, the predicate becomes an adjective since the indefinite noun demands an adjective to introduce it rather than a predicate to add new information about it (Almasiri, 2005; Kassar, 2012). Contextually and functionally, this marked rheme-theme sequence serves the function of specification. The marked rheme-theme order reveals the specification of the covering to the sense of sight in this context rather than the sense of hearing and hearts that are mentioned formerly (As-Sha'rawi, 1991).

As far as English translations are concerned, they should not adhere to the Arabic rule in the case of indefinite subject since English has its own syntax. Instead, they should convey the contextual aspects and functions of the marked rheme-theme order in the (ST). Generally, the four selected translations attempt to convey the function of the marked rheme-theme sequence; and one of them considers the marked order, as indicated in the FSP chart of analysis below.

**Table (4.2.1.1): FSP Analysis of the Translations of the Qur'an 2:7**

| | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|
| **ST** | وَ [wa] | غِشَاوَة [ɣiʃa:wa] (B) | | عَلَى أَبْصَارِهِمْ [ʕala ʔabsˤa:rihim] (Sp) | Q-Scale | MO |
| **Pickthall** | and | On their eyes (Set) there (B) | is (Q) | a covering (Sp) | Q-Scale | UO |
| **Arberry** | and | On their eyes (Set) | is (Pr) | a covering (Ph) | Pr-Scale | UO |
| **Hilali& Khan** | and | On their eyes (Set) there (B) | is (Q) | a covering (Sp) | Q-Scale | UO |
| **Abdul Haleem** | and | | are covered (Pr) | their eyes (Ph) | Pr-Scale | MO |

As indicated in the table, only Abdul Haleem preserves the (MO) in his translation. However, all English translations reflect the function of specifying the covering to the sense of sight. The semantic scales involved in the analysis depend on the structure of sentences. Meaning, whenever the phenomenon is presented, the Presentation Scale (Pr-Scale) is used; however, the Quality Scale (Q-Scale) is adopted when something is said about the phenomenon. Unlike the (ST), all English translations contain a verb; hence, a transition, since a verb-free clause is a fragment in English.

Analyzing the English translations in terms of FSP reveals their thematic structures and consideration of the (ST) functions. For Pickthall and Hilali & Khan, they produce unmarked order (UO) presenting the normal gradual rise of (CD). The tripartition of FSP for their translations is (Th-Th-Tr-Rh). Both of them resort to the same structure through inserting

the noun *there*. Additionally, despite the use of existential phrase *there-* that shifts the rheme to the beginning of the clause, they front the adverb (A) into initial position instead of keeping the canonical linear arrangement of English clause i.e. (S-V-O-A). Hence, they give prominence to the spatial adverb *on their eyes*, namely, the theme. Thus, they have identical semantic structure and functions depending on the Q-Scale i.e. (Set-B-Q-Sp). Thirdly, the possessive adjective *their* is retrievable in terms of context since it refers anaphorically to the noun *disbelievers* that is mentioned four clauses ago in the previous verse. Hence, based on the interplay of the FSP formative forces, the translation of Pickthall and Hilali & Khan convey the function of specifying the covering to the sense of sight through unmarked thematic sequence.

For the translation of Arberry, it also reflects the unmarked order (Th-Tr-Rh) according to the FSP and preserves the function of specifying the covering to the sense of sight. Thus, it presents a gradual rise in (CD) from the lowest to the highest. First, it gives prominence to the complement *on their eyes* through placing it into initial position i.e. it has the syntactic order (A-V-S). Second, it serves the respective dynamic semantic functions (Set-Pr-Ph). Finally, the retrievability is attained as the possessive adjective *their* anaphorically refers to *disbelievers*.

Regarding the last translation, Abdul Haleem conveys the discursive function of the (ST) through the marked rheme-theme order (Rh-Tr). He initiates the clause with the element of the highest degree of (CD). He uses

different strategy; he converts the nominal sentence into a passive verbal sentence. By doing so, he starts with the subject *their eyes* and gives it initial position following the grammatical structure (S-V). Additionally, the dynamic semantic functions of this translation is (Ph-Pr) referring to the Pr-Scale. Like other translations, the adjective *their* is retrievable from the context.

**Table (4.2.2): (The Qur'an 2: 191) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | {وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ} |
|---|---|
| **Pickthall** | And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. **Such is the reward of disbelievers.** |
| **Arberry** | And slay them wherever you come upon them, and expel them from where they expelled you; persecution is more grievous than slaying. But fight them not by the Holy Mosque until they should fight you there; then, if they fight you, slay them -- **such is the recompense of unbelievers** -- |
| **Hilali& Khan** | And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah{l]* is worse than killing. And fight not with them at *Al-Masjid-Al-Haram* (the sanctuary at Makkah, unless they (first) fight you there. But if they attack you, then kill them. **Such is the recompense of the disbelievers.** |
| **Abdul Haleem** | Kill them wherever you encounter them, and drive them out from where they drove you out, for persecution is more serious than killing. Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, kill them- **this is what such disbelievers deserve-** |

The nominal clause in this verse *[kaða:lika ʒaza:ʔ-u-lka:firi:n] {كَذَٰلِكَ جَزَاءُالْكَافِرِينَ}* has the marked order (Rh-Th). As explained in terms of FSP, the

subject is the (Th) and the predicate is the (Rh) with the highest level of (CD). Here, the rheme is *[kaða:lika] Such* and the theme is *[ʒaza:ʔ-u-lka:firi:n] the recompense of the disbelievers*. Accordingly, the rheme *[kaða:lika]* is the element with the highest degree of (CD) in the communication act. Syntactically, the theme is a noun attached with an annexer[1] *[ʔ-u-lka:firi:n]* and the rheme is a masculine singular demonstrative prefixed with the preposition *[ka]*. Both the rheme (subject) and the theme (predicate) are in nominative case according to Arabic syntax.

The function behind this marked rheme-theme order is attention in order to indicate offense for disbelievers (Al-Othaim, 1998). For more illustration, placing the rheme *Such* in initial position gives more attention to the recompense (punishment) of disbelievers, that is mentioned at the beginning of the verse.

For investigating the English translations, the thematic structure of the selected translations are analyzed based on the Q-Scale in the table below in terms of the tripartition of FSP.

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[1] Arabic syntax includes an [ʔidˁa:fa] construction. It means annexation, addition, or attachment. It occurs when two nouns or a noun ad an adjective link together and follow each other immediately. Thus, the first noun or adjective is called [ʔal-mudˁa:f] i.e. annexed or attached and the second noun is called [ʔal-mudˁa:f ʔilajh], meaning annexer or attacher.It is comparable to a genitive or attributive construction in English (Abu-Chacra, 2018)

**Table (4.2.2.1): FSP Analysis of the Translations of the Qur'an 2:191**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | جَزَاءُ الْكَافِرِينَ [ʒaza: ʔ-u-lka:firi:n] (B) | | كَذَٰلِكَ [kaða:lika] (Sp) | Q-Scale | MO |
| **Pickthall** | Such (B) | is (Q) | the reward of disbelievers (Sp) | Q-Scale | UO |
| **Arberry** | Such (B) | is (Q) | the recompense of unbelievers (Sp) | Q-Scale | UO |
| **Hilali& Khan** | Such (B) | is (Q) | the recompense of the disbelievers (Sp) | Q-Scale | UO |
| **Abdul Haleem** | what such disbelievers deserve (B) | is (Q) | This (Sp) | Q-Scale | MO |

According to the FSP analysis, all the English translations, except for the one by Abdul Haleem have unmarked thematic organization. At the same time, all translations preserve the function of the (ST) marked rheme-theme order. Since the translations add something new about the subject, the Q-Scale has been involved in the analysis. Similarly, the verb *is* occurs in the translations because English has no verbless sentences.

The first three translations by Pickthall, Arberry, and Hilali & Khan are identical in terms of thematic, syntactic, and contextual functions. They are also similar in terms of semantic structure. First, they highlight the pronoun *Such* through a fronted object form resulting in the marked grammatical realization (O-V-S). For the semantic structure, all of them present the dynamic semantic functions (B-Q-Sp). Finally, the pronoun *Such* is retrievable from the context i.e. previous clauses within the same verse. Accordingly, their Firbasian organization is (Th-Tr-Rh) with a

gradual rise in (CD) from the lowest to the highest degree. They somehow reflect the function of bringing attention to what the reward of disbelievers is.

In his individual meaning-based translation, the Arab translator, Abdul Haleem renders the (MO) and its function very successfully. First, he uses the reverse pseudo- cleft sentence. By doing so, he emphasizes *[kaða:lika] This* twice; through the pseudo-cleft sentence, and reversion of the structure to place the pronoun *This* into initial position. Second, the dynamic semantic functions of his translation are (Sp-Q-B) in respective to the FSP layers. For the context, the pronoun *This* is retrievable. Hence, the (MO) of the translation is (Rh-Tr-Th) with a descending rise of (CD) starting from the element with the highest level. Thus, the function of the (ST) marked rheme-theme order is communicated.

To consider the function of attention, all translations are accepted in terms of FSP. Abdul Haleem indicates the best translation using the reverse pseudo-cleft sentence. The rise of (CD) in his translation is represented in the below figure.

| [kaða:lika]<br><br>This (Rh) | is (Tr) | [ʒaza:ʔ-u-lka:firi:n]<br>what such disbelievers deserve<br>(Th) |
| --- | --- | --- |
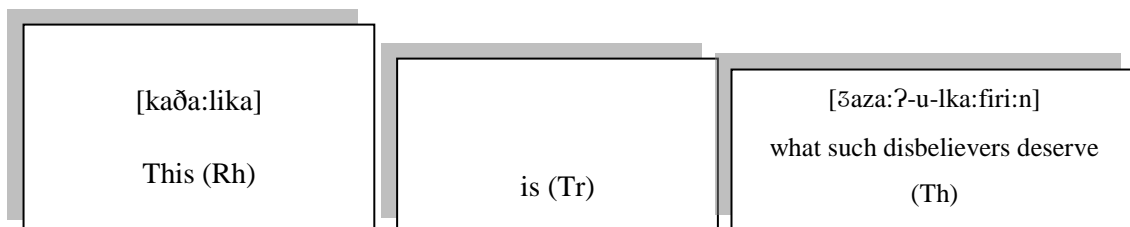
**Figure (4. 1): The FSP Analysis of the Qur'an 2:191 (Translated by M. Abdul Haleem)**

**Table (4.2.3): (The Qur'an 2: 115) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| {وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} | |
|---|---|
| **Pickthall** | **Unto Allah belong the East and the West**, and whithersoever ye turn, **there is Allah's Countenance.** Lo! Allah is All-Embracing, All-Knowing. |
| **Arberry** | **To God belong the East and the West**; whithersoever you turn, **there is the Face of God**; God is All-embracing, All-knowing. |
| **Hilali& Khan** | And **to Allah belong the east and the west**, so wherever you turn (yourselves or your faces) **there is the Face of Allah (and He is High above, over His Throne).** Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing. |
| **Abdul Haleem** | **The East and the West belong to God**: wherever you turn, **there is His Face**. God is all pervading and all knowing |

This verse includes two instances of the marked rheme-theme order in the nominal clause. The former is *[wa-lilla:hi- lmaʃriqu-wa-lmaɣrib]* {وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ}, and the latter is *[fa-θamma waʒhu alla:h]* {فَثَمَّ وَجْهُ اللَّهِ}. Both of them have the marked order (Rh-Th). Again, the subject is the (Th) and the predicate is the (Rh) with the new information and the highest degree of (CD) according to (FSP).

Shedding light upon the former *[wa-lilla:hi- lmaʃriqu-wa-lmaɣrib]*, the rheme is *[lilla:hi] to Allah* and the theme is *[ʔalmaʃriqu-wa-lmaɣrib] the East and the West*. The rheme *[lilla:hi]* is the element with the highest degree of (CD) within the thematic structure. Grammatically, the rheme *[lilla:hi]* is a nominative prepositional phrase, consisting of genitive proper noun prefixed with the preposition *[li]*. The theme is the noun *[ʔalmaʃriqu]* coupled with another noun *[ʔalmaɣrib]* by the coordinative conjunction *[wa]*.

For the latter *[fa-θamma waʒhu alla:h]*, the rheme is *[θamma] there* and the theme is *[waʒhu alla:h] the Face of Allah*. Thus, the rheme *[θamma]* bears the highest level of (CD). It adds new information about the subject as it clarifies the place of *the Face of Allah*. Grammatically, the rheme *[θamma]* is a nominative adverb of place and the theme is a nominative noun *[waʒhu]* attached with the annexer *Allah*.

In addition, the marked rheme-theme order in both clauses serves particular functions. The function of the marked rheme-theme order in the first instance is specification (As-Sha'rawi, 1991). In other words, it specifies and restricts all directions to Allah only. Furthermore, the function of the marked rheme-theme order in the second instance is to show the importance of prayer to Muslims (Al-Othaim, 1998). It also put emphasis on God's ownership of directions wherever they turn (As-Sha'rawi, 1991).

The thematic structures and analyses of the translations for the two clauses are indicated in the table below, respectively: Noting that the Q-Scale has been adopted in the analysis. Like previous translations, the verbs i.e. transitions *belong* and *is* occur, respectively, to avoid fragments.

**Table (4.2.3.1): FSP Analysis of the Translations of the Qur'an 2:115**

| | Cl | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|---|
| **ST** | 1 | وَ [wa] | الْمَشْرِقُ وَالْمَغْرِبُ [ʔalmaʃriqu-wa-lmaɣrib] (B) | | لِلَّهِ [lilla:hi] (Sp) | Q-Scale | MO |
| **Pickthall** | | | the East and the West (B) | belong (Q) | Unto Allah (Sp) | Q-Scale | MO |
| **Arberry** | | | the East and the West (B) | belong (Q) | To God (Sp) | Q-Scale | MO |
| **Hilali& Khan** | | and | the east and the west (B) | belong (Q) | to Allah (Sp) | Q-Scale | MO |
| **Abdul Haleem** | | | The East and the West (B) | belong to (Q) | God (Sp) | Q-Scale | UO |
| **ST** | 2 | فَ [fa] | وَجْهُ اللَّهِ [waʒhu alla:h] (B) | | ثَمَّ [θamma] (Sp) | Q-Scale | MO |
| **Pickthall** | | | there (B) | is (Q) | Allah's Countenance (Sp) | Q-Scale | UO |
| **Arberry** | | | there (B) | is (Q) | the Face of God (Sp) | Q-Scale | UO |
| **Hilali& Khan** | | | there (B) | is (Q) | the Face of Allah (Sp) | Q-Scale | UO |
| **Abdul Haleem** | | | there (B) | is (Q) | His Face (Sp) | Q-Scale | UO |

Tackling the first clause within this verse, all the English translations, except for the one by Abdul Haleem convey the marked rheme-theme order. The first three translations also serve the function of specification.

Specifically, Pickthall, Arberry, and Hilali & Khan keep the order of (ST). They front the object resulting in the marked grammatical realization (O-V-S). By doing so, they highlight the rheme (respectively, *To God*, *Unto God*, *to Allah*). They also have similar semantic structure with the

following respective dynamic semantic functions (Sp-Q-B). Contextually, the theme and the rheme are retrievable. As a result of FSP formative forces, they communicate the thematic organization (Rh-Tr-Th) with a top-down rise of (CD).

By contrast, Abdul Haleem ignores the marked rheme-theme order of the (ST) even without compensating for its function. The gradual rise in (CD) of his translation is represented in the unmarked order (Th-Tr-Rh). For linearity, he considers the canonical word order of English (S-V-O). For the semantic structure, his translation serves the semantic functions (B-Q-Sp). Finally, the retrievability is achieved.

In order to convey the function of the marked order (Rh-Th) in *[wa-lilla:hi- lmaʃriqu-wa-lmaɣrib]*, the translator could choose one among two strategies. He could transfer the sentence into verbal one and front the object following the thematic structure (Rh-Tr-Th) as Arberry, Pickthall, and Hilali & Khan. The translator also could keep the (UO) of thematic structure (Th-Tr-Rh); *only* or its synonyms could be added after *God* to indicate the function of specification.

For the second example of marked rheme-theme order, in the verse *[fa-θamma waʒhu alla:h]*, their translations demonstrate (UO) in terms of FSP with a gradual rise in (CD). Despite their (UO), they reflect the function of importance of prayer to Muslims. To illustrate, all of them highlight the object i.e. adverb *there* by foregrounding it into initial position. This structure presents the grammatical marked order (OVS). In

addition, all translations serve the dynamic semantic functions (B-Q-Sp) according to the Q-Scale. For the context, the most powerful force, they are retrievable from the verbal context. Hence, the four English translations somehow reflect the function of importance of prayer despite their unmarked tripartition of FSP (Th-Tr-Rh).

To make the function of importance of prayer more salient in the translations, an addition of a lexical element could be considered. For instance, the translator could add *always* after the adverb *there* as *There always is the Face of God.*

**Table (4.2.4): (The Qur'an 2: 69) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| {قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا **مَا لَوْنُهَا** ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ} | |
|---|---|
| **Pickthall** | They said: Pray for us unto thy Lord that He make clear to us of **what colour she is**. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders. |
| **Arberry** | They said, 'Pray to thy Lord for us, that He make clear to us **what her colour may be**.' He said, 'He says she shall be a golden cow, bright her colour, gladdening the beholders.' |
| **Hilali& Khan** | They said, "Call upon your Lord for us to make plain to us **its colour**." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " |
| **Abdul Haleem** | They said, 'Call on your Lord for us, to show us **what colour it should be**.' He answered, 'God says it should be a bright yellow cow, pleasing to the eye.' |

This instance demonstrates the similar marked order (Rh-Th) in the nominal clause *[ma: lawnuha:] {مَا لَوْنُهَا}*. It consists of the theme i.e. the subject *[lawnuha:] its color* and the rheme i.e. the predicate *[ma:] what*. Unlike previous declarative sentences, this clause is an interrogative. As

indicated in chapter (2), Arabic has two kinds of questions; the information questions that start with wh-questions and yes/no questions that start with particles as *[hal]* and *[ʔa]* (Aziz, 1988). By means of illustration, wh-questions and particles of yes/no questions are always rhematic elements. Wh-questions signal directly to the purpose of the message. The particles of yes/no questions indicate "polarity" that is the purpose of the message (Aziz, 1988, p.121; Al-Seghayar, 2005). In terms of FSP, the question performs two functions; announcing that the questioner seeks some knowledge and wants the receiver supply it; and informing the receiver of "what the questioner would like to know and of the perspective from which he wishes the missing knowledge to be approached" (Firbas, 1992, p. 97). Grammatically, the theme *[lawnuha:]* is a nominative noun *[lawn]* annexed with third person feminine singular possessive pronoun *[ha:]*. The rheme is the nominative interrogative noun *[ma:]* with the highest level of (CD).

The function of this marked order is to seek information about the purpose of the message in the communication act i.e. the color of the cow. Thus, the purpose of the message is emphasized. Contextually, semantically, and syntactically, the noun *[ma:]* has the function of seeking information and interrogation in this case in Arabic (Safi, 1990; As-Sha'rawi, 1991; Kassar, 2012) even if there is no question mark. In Arabic language, the interrogative tool is considered as the rheme since it inquires about the most important goal of communication and must initiate the clause.

For the selected English translations, the FSP analyses are indicated in the following table and explained below: The analysis is based on the Q-Scale and Combined Scale (CS) since one translation contains more semantic content.

**Table (4.2.4.1): FSP Analysis of the Translations of the Qur'an 2:69**

|  | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | لَوْنُهَا [lawnuha:](B) |  | مَا [ma:] (Sp) | Q-Scale | MO |
| **Pickthall** | she (B) | is (Q) | What color (Sp) | Q-Scale | MO |
| **Arberry** | her color (B) | may be (Q) | What (Sp) | Q-Scale | MO |
| **Hilali& Khan** | Ellipted subject refers to you (B) | make plain (Q) | to us(Sp) its color (FSp) | CS | UO |
| **Abdul Haleem** | it (B) | Should be (Q) | What color (Sp) | Q-Scale | MO |

Generally, all English translations but the one by Hilali & Khan present (MO) in terms of FSP. None of the English translations reflects neither the interrogative clause nor the interrogative and questioning function. Instead, they, except for Hilali & Khan's translation, consider the Arabic interrogative noun *[ma:]* as an exclamative tool. Since the Arabic noun *[ma:]* could be interpreted either as exclamative or interrogative tool, the context and Arabic syntax determine its function. It is true that all the English translations communicate the general meaning of the clause about explaining the color of the cow, but they fail to reflect the function and structure of interrogation.

To illustrate, the translations, by Pickthall, Arberry, and Abdul Haleem, follow the syntactic and thematic structure of wh-exclamatives with transition-final position (Al-Seghayar, 2005) in between the clauses. Therefore, the linear arrangement of the translations by Pickthall, and Abdul Haleem is (exclamative phrase with exclamative what-S-V). For Abdul Haleem, (exclamative phrase with exclamative what-V) is the linear arrangement. Furthermore, these three translations are not considered as indirect question clauses since the verbs of the main clause do not name a questioning speech act as *ask*, *wonder*, and alike. Additionally, they contain no subject-auxiliary inversion. Secondly, the three translations serve the respective dynamic semantic functions (Sp-B-Q). Finally, the rheme *[ma:]* is retrievable cataphorically and the annexed pronoun *[ha:]* is retrievable anaphorically from the context. In brief, the translations by Pickthall, Arberry, and Abdul Haleem have the marked order (Rh-Th-Tr) to serve exclamative function.

For Hilali & Khan, their plain prose translation has (UO) in terms of FSP serving no particular function. They convey the general meaning about clarifying the color of the clause in an ordinary declarative clause. First, the noun phrase *its color* is the equivalent for *[ma: lawnuha:]* in their translation. They resort to recurrent-use of the infinitive particle "to" to convey the Arabic marked rheme-theme order *[ma: lawnuha:]* as a noun phrase *its color*. The linear arrangement of their translation *make plain to us its colour* is (ellipted subject-V-C); it is similar to the syntactic structure of imperatives. Second, the (CS) is adopted in the analysis because the

clause represents more semantic functions than other clauses. It has the following dynamic semantic functions (B-Q-Sp-FSp). The element with the dynamic-semantic function of further specification (FSp) communicates the strongest message. Both objects *to us* and *its color* are under the rhematic layer but the noun phrase *its color* carries the highest degree of (CD). As Firbas (1992, p.42) indicates, "no matter whether context-dependent or -independent, the information conveyed by the object amplifies the information conveyed by the verb" regardless of the position. Finally, the rheme i.e. noun phrase is retrievable anaphorically from the context. Accordingly, Hilali and Khan shift the highest degree of (CD) from *[ma:]* to *[lawnuha:]*.

To preserve the function of the marked rheme-theme order in the (ST), the translators should convert the exclamative (as by Pickthall, Arberry, and Abdul Haleem) and declarative (affirmative) (by Hilali & Khan) clauses into Interrogative clauses (questions). For example, the questions are *what colour is she*, *what may her colour be*, *what is her colour*, and *what colour should it be* for Pickthall, Arberry, Hilali & Khan, and Abdul Haleem, respectively. Generally, the question *what may it be* is grammatically correct but unnatural in English; thus, the remaining three choices are available.

**Table (4.2.5): (The Qur'an 2: 214) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا ۗ {أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ **مَتَىٰ نَصْرُ اللَّهِ** ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ} |
|---|---|
| **Pickthall** | Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: **When cometh Allah's help?** Now surely Allah's help is nigh. |
| **Arberry** | Or did you suppose you should enter Paradise without there had come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were so convulsed, that the Messenger and those who believed with him said, '**When comes God's help?**' Ah, but surely God's help is nigh. |
| **Hilali& Khan** | Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "**When (will come) the Help of Allah?**" Yes! Certainly, the Help of Allah is near! |
| **Abdul Haleem** | Do you suppose that you will enter the Garden without first having suffered like those before you? They were afflicted by misfortune and hardship, and they were so shaken that even [their] messenger and the believers with him cried, '**When will God's help arrive?**' Truly, God's help is near. |

Like the previous instance, this verse includes the marked order (Rh-Th) within interrogative nominal clause *[mata: nasˤru alla:h] {مَتَىٰ نَصْرُ اللَّهِ}*. The theme is the nominative subject *[nasˤru alla:h]*; it consists of nominative noun *[nasˤr] help* annexed with genitive proper noun *[ʔalla:h] Allah*. The rheme is the predicate nominative adverbial object *[mata:] when* (Safi, 1990; Tantawi, 1998). The rheme when carries the highest degree of (CD) within the communitive act.

Similarly, the function of this marked rheme-theme order is to show the slowness that Prophet's Companions feel towards the God's help (As-Sha'rawi, 1991) in the Battle of Badr (Almasiri, 2005) as a matter of pray (Al-Othaim, 1998). Due to that, the Prophet replies to and promises them with victory (surely God's help is nigh) (As-Sha'rawi, 1991).This function is presented in form of interrogation represented by *when*. The rheme *when* communicates the strongest message i.e. the time of God's help that the Companions of the Prophet Muhammad seeks. They believe with no doubt in the help of God but they are looking for the time.

With reference to the four English translations, the following FSP chart of analysis shows their Firbasian tripartition and (CD) distribution according to the Q-Scale:

**Table (4.2.5.1): FSP Analysis of the Translations of the Qur'an 2:214**

|  | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | نَصْرُ اللَّهِ [nasˤru alla:h] (B) |  | مَتَى [mata:] (Sp) | Q-Scale | MO |
| **Pickthall** | Allah's help (B) | cometh (Q) | When (Sp) | Q-Scale | MO |
| **Arberry** | God's help (B) | comes (Q) | When (Sp) | Q-Scale | MO |
| **Hilali& Khan** | the help of Allah (B) | will come (Q) | When (Sp) | Q-Scale | MO |
| **Abdul Haleem** | God's help (B) | will arrive (Q) | When (Sp) | Q-Scale | MO |

According to the interplay of FSP formative forces, all the English translations convey the function of seeking information about the time of God's Help in interrogative form. They also have (MO) with top-down rise

in (CD). To start with, the English translators, Pickthall and Arberry share the linear arrangement (wh-question-V-S). In addition, Hilali & Khan and Abdul Haleem have the grammatical realization (wh-question-auxiliary-V-S). For the semantic structure, all English translations serve the respective dynamic semantic functions (Sp-Q-B) referring to the Q-Scale. Finally, the clause is contextually retrievable within the next clause. As a result of that, the distributions of (CD) within the English translations are indicated in the following figures:
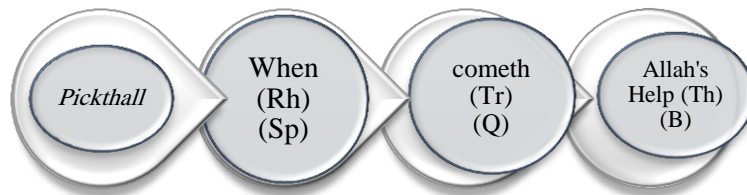


**Figure (4. 2): The FSP and Interpretive Arrangement of theQur'an 2:214;**

**translated by Pickthall (1930)**
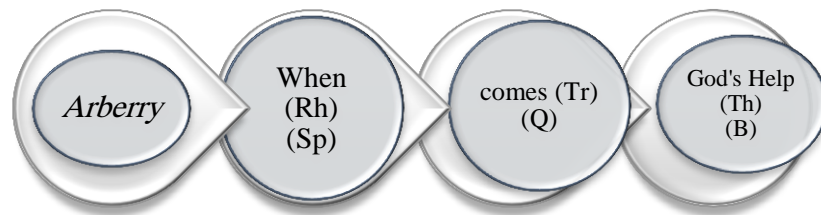


**Figure (4. 3): The FSP and Interpretive Arrangement of the Qur'an 2:214;**

**translated by Arberry (1955)**
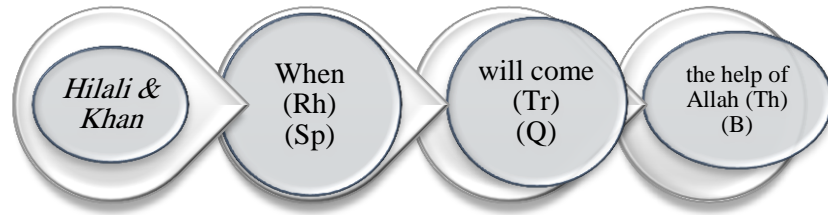
**Figure (4. 4): The FSP and Interpretive Arrangement of the Qur'an 2:214;**

**translated by Hilali & Khan (1998)**



**Figure (4. 5): The FSP and Interpretive Arrangement of the Qur'an 2:214;**

**translated by Abdul Haleem (2004)**

**Table (4.2.6): (The Qur'an 2: 85) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

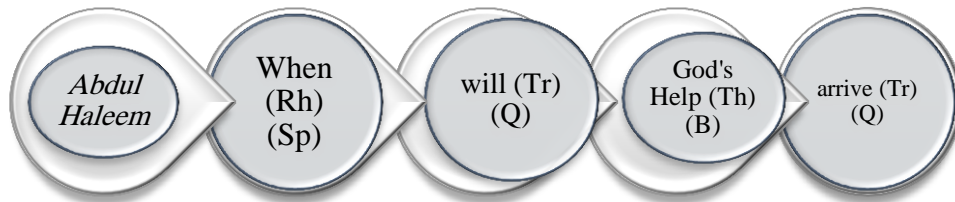| | |
|---|---|
| | {ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ **مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ** ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} |
| **Pickthall** | Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas **their expulsion was itself unlawful for you** - Believe ye in part of the Scripture and disbelieve ye in part thereof?..... |
| **Arberry** | Then there you are killing one another, and expelling a party of you from their habitations, conspiring against them in sin and enmity; and if they come to you as captives, you ransom them; yet **their expulsion was forbidden you**. What, do you believe in part of the Book, and disbelieve in part? ..... |
| **Hilali& Khan** | After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although **their expulsion was forbidden to you**. Then do you believe in a part of the Scripture and reject the rest? ..... |
| **Abdul Haleem** | Yet here you are, killing one another and driving some of your own people from their homes, helping one another in sin and aggression against them. If they come to you as captives, you still pay to set them free, although **you had no right to drive them out**. So do you believe in some parts of the Scripture and not in others? ..... |

In this case, the marked order (Rh–Th) is in the nominal clause *[muħarramu-n-ʕalajkum-ʔixra:ʒuhum]* {مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ}. The theme is the subject *[ʔixra:ʒuhum] their expulsion* . It is a nominative noun *[ʔixra:ʒ]* annexed with genitive third person masculine plural possessive pronoun *[-hum]*. The rheme is the predicate *[muħarramu-n-ʕalajkum] forbidden to you* with the highest degree of (CD). The rheme consists of a nominative

noun *[muḥarramu-n]* annexed with genitive prepositional phrase *[ʕalajkum]*.

The function of this marked rheme-theme order is stigmatization for them (Jews) since they commit the crime i.e. the war. The war is prohibited in the Old Testament and pretned that they do good deed through ransom (Al-Othaim, 1998; As-Sha'rawi, 1991).

In order to investigate the translations' consideration of the function of the (ST) marked rheme-theme order, the following table explains the FSP analysis in terms of (CS):

**Table (4.2.6.1): FSP Analysis of the Translations of the Qur'an 2:85**

|  | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | إِخْرَاجُهُمْ [ʔixra:ʒuhum] (B) |  | مُحَرَّمٌ عَلَيْكُمْ [muḥarramu-n-ʕalajkum] (Sp) | Q-Scale | MO |
| **Pickthall** | their expulsion (B) | was (AofQ) | itself unlawful (Sp) for you (FSp) | CS | UO |
| **Arberry** | their expulsion (B) | was (AofQ) | forbidden (Sp) you (FSp) | CS | UO |
| **Hilali& Khan** | their expulsion (B) | was (AofQ) | forbidden (Sp) to you (FSp) | CS | UO |
| **Abdul Haleem** | you (B) | had (Q) | no right (Sp) to drive them out (FSp) | CS | UO |

As noticed from the FSP chart of analysis, none of the four selected translations convey neither the function of the marked rheme-theme order nor the structure of the marked organization. Instead, all of the English translations have (UO).

Focusing on the first three translations, they are similar in terms of FSP factors. To illustrate, they follow the canonical grammatical realization (S-V-O-C). As far as semantic strucrture is concerned, they serve the dynamic semantic functions as in the interpretive arrangement (B-AofQ-Sp-FSp). The copula *was* has a dynamic-semantic function of an ascription of quality i.e. *unlawful/ forbidden*. Finally, the pronouns *their* and *you* occurring in the theme and rheme, respectively, are retrievable from the context. Therefore, the English translations by Pickthall, Arberry, and Hilali & Khan have the (UO) of thematic structure (Th-Tr-Rh-Rh). However, they keep the Arabic rhematic element within the rhematic layer in English. In other words, they assign the rheme in Arabic *[muħarramu-n-ʕalajkum]* under the rhematic layer in English *itself unlawful for you, forbidden you, forbidden to you*, respectively. Despite preserving the rheme elements, they reverse the degrees of (CD) within the rhematic layer. By means of explanations, the highest degree of (CD) in translations is carried by *for you/ you/ to you* followed by *itself unlawful/ forbidden*. In Arabic, *[muħarramu-n] unlawful/ forbidden* bears the highest degree of (CD) in the communicative act then the prepositional phrase *[ʕalajkum] for you/ you/ to you*. Accordingly, they somehow convey the function of stigmatization for the Jews.

With regard to, the Arab translator, Abdul Haleem, his meaning-based translation has also (UO) of FSP i.e. (Th-Tr-Rh-Rh). The grammatical arrangement of the translation is unmarked as follows (S-V-C). Additionally, the dynamic semantic functions of the interpretive

arrangement are (B-Q-Sp-FSp). For the most powerful factor of FSP, the elements of the translation are retrievable from the context i.e the prounouns *you*, and *them*. Unlike previous translations, it does not preserve the rhemes of (ST) under the rhematic layer. Instead, Abdul Haleem brings the theme in Arabic *[ʔixraːʒuhum]* to be the rheme *to drive them out* with the highest degree of (CD). As a result of that, the translation of Abdul Haleem does not render the function of stigmatization for the Jews.

To compensate for this deficiency, the strategy of cleft sentence proper is a good choice. For example, the clause *It is forbidden to you that you expel them* emphsizes the rheme *forbidden* and convey the function of (ST). Mainly, the thematic structure of the cleft sentence is (Th *It* -Tr *Be* -Rh *Phrase* –Th *Relative Clause*) (Fukuda, 1988). The following thematic structure illustrates the ascending degrees of (CD) for the cleft sentence; it also indicates the dynamic semantic functions of the interpretive arrangement:



| It | that you expel them | is | forbidden to you |
|----|---------------------|-----|------------------|
| Th | Th | Tr | Rh |
| (Ph) | (B) | (Q) | (Sp) |
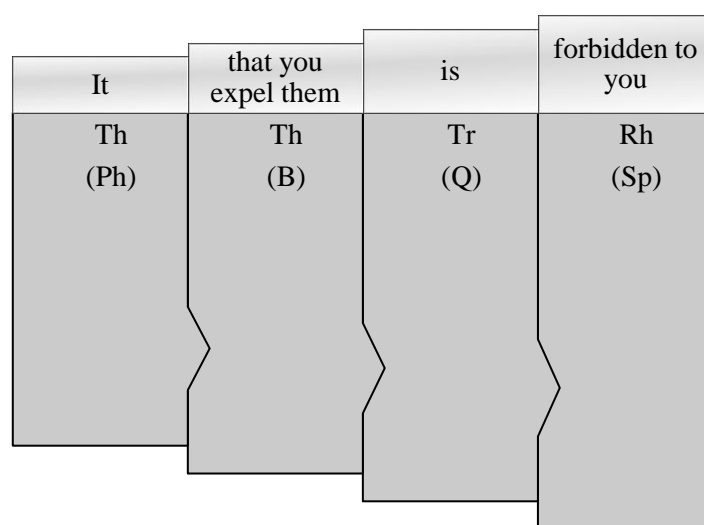
**Figure (4. 6): FSP of Suggested Cleft Sentence Proper in the Qur'an 2:85**

**Table (4.2.7): (The Qur'an 2: 139) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | {قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ} |
|---|---|
| **Pickthall** | Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? **Ours are our works and yours your works**. We look to Him alone. |
| **Arberry** | Say: 'Would you then dispute with us concerning God, who is our Lord and your Lord? **Our deeds belong to us**, **and to you belong your deeds**; Him we serve sincerely. |
| **Hilali& Khan** | Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? **And we are to be rewarded for our deeds and you for your deeds.** And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]." |
| **Abdul Haleem** | Say [Prophet] [to the Jews and Christians], 'How can you argue with us about God when He is our Lord and your Lord? **Our deeds belong to us, and yours to you**. We devote ourselves entirely to Him. |

This verse includes two examples of marked rheme-theme order in two subsequent nominal clauses. The former is *[lana: ʔa ʕma:luna:]* { لَنَا أَعْمَالُنَا } and the latter is *[lakum ʔaʕma:lukum]* {وَلَكُمْ أَعْمَالُكُمْ}. Both of them have the marked order (Rh-Th). According to FSP, the rheme is the predicate with the highest degree of (CD) and the theme is the subject. The two clauses are coupled with each other by the coordinative conjunction *[wa]*; hence, they are similar.

For the first clause *[lana: ʔa ʕma:luna:]* {لَنَا أَعْمَالُنَا}, the rheme is the nominative prepositional phrase *[lana:] to us*. It consists of the preposition *[la-]* and the gentive first person plural personal pronoun *[-na:]*. It bears the strongest message within the clause. The theme is the nomintive noun

phrase *[ʕma:luna:] our deeds*. It consists of the nominative noun *[ʕma:l] deeds* and the annexer genitive pronoun *[-na:] our*.

For the latter *[lakum ʔaʕma:lukum]* {لَكُمْ أَعْمَالُكُمْ}, the rheme is the nominative prepositional phrase *[lakum] to you*. It consists of the preposition *[la-]* and the gentive second person plural personal pronoun *[-kum]*. It bears the strongest message within the clause. The theme is the nomintive noun phrase *[ʕma:lukum] your deeds*. It consists of the nominative noun *[ʕma:l] deeds* and the annexer genitive pronoun *[-kum] your*.

The function of the marked rheme-theme order in both clauses is for disownment (Ibn Katheer, n.d.) as each of us has their own deeds on which we will be accounted for (As-Sha'rawi, 1991). The speech here is for Prophet Mohammad to speak for the Jews and Christians.

The thematic structures of the English translations of the two clauses are indicated in the table below based on the Q-Scale.

**Table (4.2.7.1): FSP Analysis of the Translations of the Qur'an 2:139**

| | Clause | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|---|
| **ST** | 1 | وَ [wa] | أَعْمَالُنَا [ʔaʕma:lu na:] (B) | | لَنَا [lana:] (Sp) | Q-Scale | MO |
| **Pickthall** | | | ours (B) | are (Q) | our works (Sp) | Q-Scale | UO |
| **Arberry** | | | to us (B) | belong (Q) | our deeds (Sp) | Q-Scale | MO |
| **Hilali& Khan** | | and | we (B) | are to be rewarded (Q) | for our deeds (Sp) | Q-Scale | UO |
| **Abdul Haleem** | | | to us (B) | belong (Q) | our deeds (Sp) | Q-Scale | MO |
| **ST** | 2 | وَ [wa] | أَعْمَالُكُمْ [ʔaʕma:lu kum] | | لَكُمْ [lakum] | | MO |
| **Pickthall** | | and | yours (B) | Ellipted verb | your works (Sp) | Q-Scale | UO |
| **Arberry** | | and | to you (B) | belong (Q) | your deeds (Sp) | Q-Scale | UO |
| **Hilali& Khan** | | and | you (B) | Ellipted verb | for your deeds (Sp) | Q-Scale | UO |
| **Abdul Haleem** | | and | yours (B) | Ellipted verb | to you (Sp) | Q-Scale | UO |

In principle, the function of the first clause is not conveyed in any of the translations but Pickthall's. The translation of Pickthall and Hilali & Khan have (UO) in terms in terms of FSP. For Arberry and Abdul Haleem, their translations have marked thematic structure.

Essentially, the literal translation of, the English translator, Pickthall has the unmarked tripartition of FSP (Th-Tr-Rh). Although the highest degree of (CD) in this clause is carried by the subject *our works*, the translation communicates the function of disownment through the fronted

object. First, Pickthall's translation shows the marked grammatical realization (O-V-S). Fronting the object *ours* gives emphasis on its meaning and contributes to communicating the (ST) function. In addition, the communicative units of the clause serve the dynamic semantic functions (B-Q-Sp) in respect to the Q-Scale. Third and final, the fronted object *ours* is cataphorically retrievable. The noun phrase *our work* is also retrievable from the context.

The translations done by Arberry and Abdul Haleem for the first clause *[lana: ʔa ʕma:luna:]* are identical. In terms of linear modification, both of them have the unmarked grammatical structure (S-V-C). For semantics, the dynamic semantic functions of the interpretive arrangement are (Sp-Q-B) depending on the Q-Scale. The thematic and rhematic elements (both context-dependent/ independent) are retrievbale from the verbal context. Therefore, these two translations have marked order (Rh-Tr-Th) but do not reflect the function of disownment. Instead, they give prominence to the noun phrase *our deeds*, i.e. the rheme in the two translations, that bears the highest degree of (CD).

The final translation for the first clause is by Hilali and Khan. This plain prose translation has unmarked order (Th-Tr-Rh) in terms of FSP and fail to render the function of disownment. The element with the highest degree of (CD) in this translation is for *our works*. Grammatically, the plain prose translation has the unmarked structure (S-V-C). It includes communicative units that are different from other translations. To illustrate,

it changes the possessive pronoun *our* to the personal pronoun *we*. Thus, the verb *be awarded* is added. Lastly, all elements within the thematic structure are retrievable from the context.

In addition to Pickthall's strategy, another suggested strategy could be employed to emphasize the possessive pronoun *[lana:]* and convey the function of disownment in the first clause *[lana: ʔa ʕma:luna:]*. The addition of a lexical element *only, apart, separately* or their synonyms; as in *our deeds belong to us **only*** for the translation of Arberry and Abdul Haleem. It could be added after the subject as in *we **apart/ ourselves** are to be awarded for our deeds* for Hilali & Khan's rendering. Even for more salient translation, both can be adopted as in *To us apart belong our deeds*.

With reference to the second clause *[lakum ʔaʕma:lukum]*, all English translations have unmarked theme-rheme patterns (Th-Rh), and (Th-Tr-Rh). Only translations by Pickthall and Arberry, the English translators, succeed in conveying the function of disownment. True enough that some translations of the second clause are verbless. Particularly, the clauses by Pickthall, Hilali & Khan, and Abdul Haleem have ellipted verbs because their structures are parallel to the first clause by the coordinator *[wa] and*. The ellipted verb is always verb *be* in verbless clauses (Haan, 1989).

Similarly to previous clause, Pickthall's translation has the grammatical realization (O-V-S). The fronted object *yours* participates in rendering the function of (ST) marked rheme-theme order. It has the same

dynamic semantic functions (B-Q-Sp). Noting that the semantic function (Q) is represented by the ellipted verb *are*. All the communicative units are retrievable contextually. Hence, it has the unmarked thematic organization (Th-Rh).

For the verse-like translation by Arberry, it demonstrates a marked grammatical structure (C-V-S), unlike the first clause. Fronting the complement *to you* communicates the function of disownment. The dynamic semantic functions of this clause are (B-Q-Sp). All elements in the FSP layers are retrievable from the context. Thus, the translation has unmarked order in terms of FSP (Th-Tr-Rh).

The last two translations by Hilali & Khan, and Abdul Haleem have also the unmarked order (Th-Rh) but demonstrate no compensation for the function. In other words, the have unmarked grammatical realizations (S-ellipted V-O/ C). Additionally, the themes and rhemes are retrievable from the context.

To compensate for this inadequacy, the strategies of the first clause are applicable since this is a coordinated clause. In short, the addition of a lexical element as *only* and fronting (O/C). For example, the translations could be, respectively, as follows; *and **only** yours your works*, *and **only** to you belong your deeds*, *and **only** you for your deeds*, and *and **only** to you yours*.

**Table (4.2.8): (The Qur'an 2: 226) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | {لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} |
|---|---|
| **Pickthall** | **Those who forswear their wives must wait four months;** then, if they change their mind, lo! Allah is Forgiving, Merciful. |
| **Arberry** | **For those who forswear their women a wait of four months;** if they revert, God is All-forgiving, All-compassionate; |
| **Hilali& Khan** | **Those who take an oath not to have sexual relation with their wives must wait for four months,** then if they return (change thenidea in this period), verily, Allah is Oft-Forgiving, Most Merciful. |
| **Abdul Haleem** | **For those who swear that they will not approach their wives, there shall be a waiting period of four months**:if they go back, remember God will be most forgiving and merciful, |

This verse includes the marked order (Rh-Th) in the nominal clause *[lillaði:na juʔlu:na min nisa:ʔihim tarabbusˤu ʔarbaˤati ʔaʃhur]* { لَّلَّذِينَ يُؤْلُونَ

مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُر }. It is the final instance where the rheme is the

predicate with the highest degree of (CD) and the theme is the subject. The

rheme layer is the relative clause *[lillaði:na juʔlu:na min nisa:ʔihim] For

those who swear that they will not approach their wives*. The element with

the highest degree of (CD) with the rhematic layer is the nominative

prepositional phrase *[lillaði:na]*, consisting of the relative pronoun

*[ʔallaðina] those* prefixed with the preposition *[li-]*. On the other hand, the

theme is the nominative noun *[tarabbusˤ] waiting*. It is annexed with the

nouns *[ʔarbaˤati ʔaʃhur] four months*.

The functions of this marked rheme-theme order are interest and

attention for the permission and possibility that God gives to couples (Al-

Othaim, 1998). It brings attention to the couples who do such oath because it is an important issue for them.

Since the Arabic clause includes a relative pronoun, English translations have subordinate clauses. Basically, the subordinate clauses are analyzed as separate units in terms of FSP since only the main clauses are analyzed furtherly into communicative units. In most case, the subordinate clauses represent the thematic sub-fields that are not analyzed to avoid the high complexity. The analysis of the sub-fields is dedicated for rhematic ones. However, the (CD) is still apparent even without analyzing thematic sub-fields separately (Adam, 2007).

The translations of the Arabic clause are long and complex. For clear analysis in terms of FSP, the translations are analyzed in two FSP charts; the tripartition and pluripartition, respectively. Surely, the (CS) is adopted for indicating the dynamic sematic functions. The narrative discussion is indicated based on the pluripartition for more clear and adequate translations and findings.

**Table (4.2.8.1): FSP Analysis of the Translations of the Qur'an 2:226**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ<br>[tarabbusʕu] (B)<br>[ʔarbaʕati ʔaʃhur] (Ph) | | لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ<br>[lillaði:na] (FSp)<br>[juʔlu:na min nisa: ʔihim] (Sp) | CS | MO |
| **Pickthall** | Those (Ph) who forswear their wives (B) | must wait (Q) | four months (Sp) | CS | UO |
| **Arberry** | For those (Ph) who forswear their women (B) | | a wait (Sp) of four months (FSp) | CS | UO |
| **Hilali& Khan** | Those (Ph) who take an oath not to have sexual relation with their wives (B) | must wait (Q) | for four months (Sp) | CS | UO |
| **Abdul Haleem** | there (B) | shall be (Q) | a waiting period of four months (Sp) For those who swear that they will not approach their wives (FSp) | CS | MO |

The tripartition of FSP chart of analysis presents the basic thematic structure of the translations. The following table indicates the pluripartition of FSP chart of analysis in order to clarify the development of communication in detail with reference to the (CS).

**Table (4.2.8.2): Pluripartition of FSP Analysis of the Translations of the Qur'an 2:226**

| | Thematic Units | | Transitional Units | | Rhematic Units | | MO/ UO |
|---|---|---|---|---|---|---|---|
| | ThPr | DTh | TrPr | Tr | Rh | RhPr | |
| **ST** | [ʔarbaʕati ʔaʃhur] (Ph) | tarabbusˤu (B) | | | [juʔlu:na min nisa: ʔihim] (Sp) | [lillaði:na] (FSp) | MO |
| **Pickthall** | Those (Ph) | who forswear their wives (B) | must (Q) | wait (Q) | | four months (Sp) | UO |
| **Arberry** | For those (Ph) | who forswear their women (B) | | | a wait (Sp) | of four months (FSp) | UO |
| **Hilali& Khan** | Those (Ph) | who take an oath not to have sexual relation with their wives (B) | must (Q) | wait (Q) | | for four months (Sp) | UO |
| **Abdul Haleem** | there (B) | | shall (Q) | be (Q) | a waiting period of four months (Sp) | For those who swear that they will not approach their wives (FSp) | MO |

As noted, all English translations but Abdul Haleem's have the (UO) in terms of FSP. Hence, only the rendering by Abdul Haleem convey the function of interest and attention for couple's permission.

The meaning-based translation by, the Arab translator, Abdul Haleem has the marked order (Rh-Th-Tr-Rh) in terms of the tripartition of FSP. Hence, its pluripartition of FSP is (RhPr-ThPr-TrPr-Tr-Rh). Applying

the FSP factors, the translation demonstrates the marked grammatical structure (C-S-V-O). Foregrounding the complement *For those who swear that they will not approach their wives* into initial position contributes in communicating the function of (ST) marked rheme-theme order. In addition, the English translation performs several dynamic semantic functions including, in order, (FSp-B-Q-Sp). The complement *For those who swear that they will not approach their wives* performs the (FSp) function for the basic field. It adds the strongest message within the communicative act. Accordingly, it bears the highest level of (CD) of the basic field. What increases its importance among other communicative units is placing it into initial position i.e. creating (MO). It is worthwhile to mention that the complement can be analyzed separately to serve other dynamic semantic functions. To illustrates, the interpretive arrangement of the sub-field *For those who swear that they will not approach their wives* is as follows:

| *For* | *those* | *who* | *swear* | *that* | *they* | *will* | *not approach* | *their wives* |
|-------|---------|-------|---------|--------|--------|--------|----------------|---------------|
| Conj. | ThPr | DTh | Tr | DTh | ThPr | TrPr | Tr | Sp |

In other words, sole communicative unit performs more than one function in complex clauses as subordinate and relative clauses; at basic field and sub-fields levels. Generally, the FSP layers are apparent without distributing the semantic functions of the communicative units into the sub-fields. For example, the unit *those* performs the (FSp) function of the basic field and the (ThPr) in the sub-field. Serving the function of (ThPr) in the sub-field does not deny the fact that it carries highest levels of (CD) among

other units in the basic field i.e. it still occurs under the rhematic layer. Third, all elements are retrievable from the context. Accordingly, Abdul Haleem's translation convey the function of attention to couples' permission successfully and greatly. This is achieved by creating the marked rheme-theme order, keeping *for those* under the rhematic layer, and fronting the complement.

Regarding the translations by Pickthall and Hilali & Khan, they have unmarked order (ThPr-DTh-TrPr-Tr-RhPr) in terms of FSP and fail to convey the function of (ST) marked rheme-theme order. First, they demonstrate the unmarked grammatical structure (S-relative clause-V-C). Furthermore, they serve the following dynamic semantic functions (Ph-B-Q-Sp). Finally, the communicative units are retrievable from the context.

The final translation by, the English translator, Arberry has also unmarked order (ThPr-DTh-Rh-RhPr) and does not consider the function of (ST) marked rheme-theme order. This verse-like translation demonstrates a verbless clause with the grammatical realization (S-relative clause-C) through the parts of syntactic structure (PP-relative clause-NP). Moreover, it performs the ordered dynamic semantic functions (Ph-B-Sp-FSp). Like Abdul Haleem, the noun *a wait* is (Rh) serving the Sp-function. Yet, Arberry does not reflect the function of attention to couples at all. The unit with the highest level of (CD) in his translation is (RhPr) *of four months*. Finally, all communicative units are retrievable from the context.

Lastly, in addition to Abdul Haleem's strategies i.e. marked rheme-theme order highlighting *for those* as (RhPr) and fronting (C), the cleft sentence proper can be employed. For instance, saying *It is for those who swear that they will not approach their wives must have a wait of four months* emphasize for those in terms of FSP as it becomes under the rhematic layer. The interpretive arrangement, Firbasian pluripartition of FSP distribution, the dynamic semantic functions, and the gradual rise in (CD) are indicated in the figure blow:
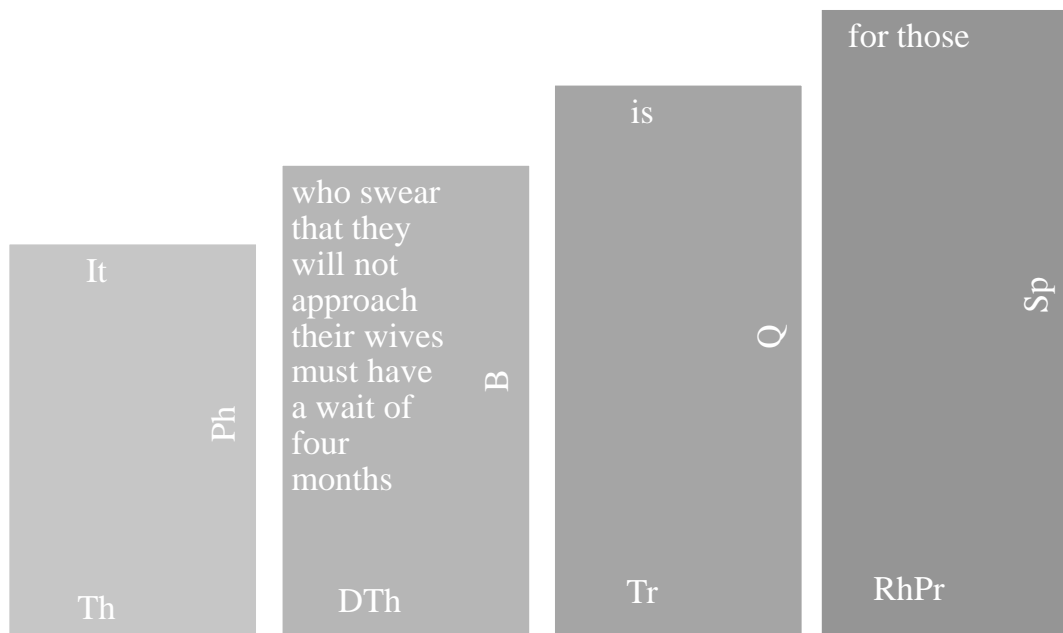


**Figure (4. 7): FSP Distribution of Suggested Cleft Construction in the Qur'an2:226**

**4.2.B: Nominal Clauses with the Marked Order (Tr-Rh-Th)**

**Table (4.2.9): (The Qur'an 2: 177) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| | {لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ} |
| **Pickthall** | **It is not righteousness that ye turn your faces to the East and the West**; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; …… |
| **Arberry** | **It is not piety, that you turn your faces to the East and to the West**. True piety is this: to believe in God, and the Last Day, the angels, the Book, and the Prophets, …… |
| **Hilali& Khan** | **It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west** (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and ….. |
| **Abdul Haleem** | **Goodness does not consist in turning your face towards East or West**. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; …… |

This verse indicates a new structure of nominal clauses contains a marked rheme-theme order. The Arabic cause *[Lajsa lbirra ʔan tuwallu: wuʒu:hakum qibala lmaʃriqi wa lmaɣribi]* لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ has the marked order (Tr-Rh-Th). In brief, the unmarked grammatical organization should be (**Kana and its sisters**- subject of **Kana and its sisters**- Predicate of **Kana and its sisters**). Like ordinary nominal sentence, the predicate of **Kana and its sisters** tells something new about the subject of **Kana and its sisters**; thus, its predicate bears the highest degree of (CD) in the communicative act. Referring to FSP, the

unmarked thematic organization of this structure is (Tr-Th-Rh). However, this is not the case here due to the inversion between the predicate and subject of **Kana and its sisters**. Precisely, the incomplete verb *[lajsa] is not Laysa* is one of **Kana sisters** followed by its predicate i.e. the rheme *[ʔalbirr] piety*. It is an accusative noun. Then, the subject of *Laysa* is the verbal phrase *[ʔan tuwallu: wuʒu:hakum qibala lmaʃriqi wa lmaɣribi] turn your faces to the East and the West* in nominative case; and it is the theme.

The rationale behind this shift is to serve the function of highlighting *[ʔalbirr]*. After changing the direction of [qibla] Qiblah- the direction which Muslims turn to in prayers- from Jerusalem to Kaaba, disagreement and contest had arisen among some people including Muslims, Jews, and Christians on Qiblah (Almasiri, 2005; As-Sha'rawi, 1991). Therefore, the marked rheme-theme order in this verse clarifies the real meaning of *[ʔalbirr]* which does not lie in the Qiblah but in obedience to God. In addition, initiating the clause with the rheme *[ʔalbirr]* creates a sense of suspense to the reader to know what *[ʔalbirr] piety* means.

The endeavors of the translators are analyzed below in terms of FSP based on (CS) and Q-Scale. It is worthwhile to mention that there is no correspondence or equivalence for the transition **Kana and its sisters** in English with the same effect and influence. Instead, they are translated functionally. By ways of explanation, *Kana* could be translated as *to be* and it means literally *he was*. In addition, Kana sisters are rendered as follows; *Laysa* as *to become*, *[ʔasˤ baħa]* as *to be/become in the morning*, *[ðˤalla]* as

*to continue, to keep on, to remain*, *[ba:ta]* as *to spend the night*, and so on
(Abu-Chacra, 2007).

**Table (4.2.9.1): FSP Analysis of the Translations of the Qur'an 2:177**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ [ʔan tuwallu: wuʒu:hakum] (B) [qibala lmaʃriqi wa lmaɣribi] (Set) | لَّيْسَ [Lajsa] (Q) | الْبِرَّ [ʔalbirra] (Sp) | CS | MO |
| **Pickthall** | It (Ph) that ye turn your faces (B) to the East and the West (Set) | is (Q) | not righteous ness (Sp) | CS | MO |
| **Arberry** | It (Ph) that you turn your face (B) to the East and to the West (Set) | is (Q) | not piety (Sp) | CS | MO |
| **Hilali& Khan** | It (Ph) that you turn your faces (B) towards east and (or) west (Set) | is (Q) | not *Al-Birr* (Sp) | CS | MO |
| **Abdul Haleem** | Goodness (B) towards East or West (Set) | does not consist (Q) | in turning your face (Sp) | Q-Scale | UO |

For English translations, all of them except for the last one by Abdul
Haleem successfully convey the function of highlighting and emphasizing
the rheme *[ʔalbirr]*. In addition, the first three translations have the marked
rheme-theme order though the cleft sentence proper.

Resulting from the interplay of FSP forces, the translations by Pickthall, Arberry, and Hilali & Khan have the marked order (Th-Tr-Rh-Th-Th). The highest degree of (CD) in this communicative act is carried by the rheme *[ʔalbirr] piety*. Thus, the function of emphasizing and highlighting *[ʔalbirr]* is achieved. In terms of linear arrangement, all of them resort to the cleft sentence proper (It-Be-Phrase-Relative Clause) that emphasize the rheme *[ʔalbirr]* in terms of FSP. The communicative elements perform the dynamic semantic functions (Ph-Q-Sp-B-Set) based on the (CS). The Sp-function is served by the rheme *[ʔalbirr]*. Finally, all of the communicative units are contextually retrievable.

On the other hand, Abdul Haleem's translation shows the unmarked order (Th-Tr-Rh-Th) without compensating for the function of (ST) marked rheme-theme order. Instead, it shifts the emphasis from the noun *[ʔalbirr]* to the theme in Arabic *[ʔan tuwallu: wuʒu:hakum qibala lmaʃriqi wa lmaɣribi] turning your face*. This is salient through the interplay of FSP factors. First, the unmarked linear arrangement of the translation is (S-V-C). Second, the interpretive arrangement performed by the thematic elements based on the Q-Scale are in the following dynamic semantic functions (B-Q-Sp-Set). Finally, the communicative units of the meaning-based translation is retrievable from the context.

Since the strategy of cleft sentence proper emphasizes the rheme in Arabic *[ʔalbirr]* and communicates the function of highlighting it, it is confirmed to be adopted in the translation of this instance.

**Table (4.2.10): (The Qur'an 2: 94) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | {قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ} |
|---|---|
| **Pickthall** | Say (unto them): **If the abode of the Hereafter in the providence of Allah is indeed for you** alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful. |
| **Arberry** | Say: **'If the Last Abode with God is yours** exclusively, and not for other people, then long for death -- if you speak truly.' |
| **Hilali& Khan** | Say to (them): "**If the home of the Hereafter with Allah is indeed for you** specially and not for others, of mankind, then long for death if you are truthful." |
| **Abdul Haleem** | Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' |

This is another example about **Kana and its sisters**. Similar to previous instance, the marked order of the clause *[ʔin ka:nat lakumu dda:ru lʔa:xiratu ʔinda Alla:h]* { إِن كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ } is (Tr-Rh-Th). The transition is *Kana* i.e. *to be*; noting that the *[t]* in *[ka:nat]* for feminization and it is the (TrPr) and *[ka:na]* is the (Tr) in terms of pluripartition of FSP. The rheme carrying the highest degree of (CD) is the predicate of *Kana* i.e. accusative prepositional phrase *[lakum] for you*. Grammatically, it consists of the second person attached plural personal pronoun *[-kum]* prefixed with the preposition *[la-]*. In addition, the theme is *[ʔadda:ru lʔa:xiratu ʔinda Alla:h]*. It includes the subject of *Kana* i.e the nominative noun phrase *[ʔadda:ru lʔa:xiratu]the last Abode,* and the prepositional phrase *[ʔinda Alla:h] with Allah.*

The marked order in terms of FSP contributes to the context on which the verse is talking about. Allah wants to expose the Jews and their

deliberate false allegations and twist of the words of Allah. In this verse, He asks prophet Mohammad to say for the Jews to long for death to prove their claims. Thus, He starts with the rheme *[lakum] for you* that bears the highest degree of (CD) in the communicative act. Allah wants to direct His words to them as a target audience before replying to their allegations. By doing so, he discloses their false claims in front of all people because they did not reply (As-Sha'rawi, 1991; Ibn Katheer, n.d.). Thus, the function of the marked order is turning the attention to the addressees i.e. the Jews in order to refute their false claims.

The English translations of the Arabic clause with the marked rheme-theme order *[ʔin ka:nat lakumu dda:ru lʔa:xiratu ʕinda Alla:h]* include conditional sentences i.e *if-clauses*. Analyzing the clause complex, namely, conditional sentences as *if clause* in terms of FSP is identified within each clause separately without excluding its relevance to other levels (Vallauri, 1995). As explained in chapter (2), the FSP operates at the clause level; from which the analysis extends to lower or higher communicative units. Based on that, the FSP basic distribution of the conditional sentence is (Th *if clause* – Rh *main clause*). Nevertheless, since the (ST) is rendered into *if-clause* part, the *if-clause* only will be furtherly analyzed depending on the Q-Scale into lowest levels in terms of FSP as follows:

**Table (4.2.10.1): FSP Analysis of the Translations of the Qur'an 2:94**

| | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|
| **ST** | إن [ʔin] | الدَّارُ الْآخِرَةُ عِندَ اللَّهِ [ʔadda:ru lʔa:xiratu] (B) [ʔinda Alla:h] (Set) | كَانَتْ [ka:nat] (Q) | لَكُمُ [lakum] (Sp) | Q- Scale | MO |
| **Pickthall** | If | the abode of the Hereafter (B) in the providence of Allah (Set) | is (Q) | indeed for you (Sp) (you) is (RhPr) according to the pluripartitio n of FSP | Q- Scale | UO |
| **Arberry** | If | the last Abode (B) with God (Set) | is (Q) | yours (Sp) | Q- Scale | UO |
| **Hilali& Khan** | If | the home of the Hereafter (B) with Allah (Set) | is (Q) | indeed for you (Sp) (you) is RhPr) according to pluripartitio n of FSP | Q- Scale | UO |
| **Abdul Haleem** | If | the last home (B) with God (set) | is to be (Q) | for you (Sp) (you) is (RhPr) according to the pluripartitio n of FSP | Q- Scale | UO |

As indicated in the FSP chart of analysis, all the English translations have unmarked thematic organization of the message following the thematic structure (Th-Th-Tr-Rh). However, only the translations by Pickthall and Hilali & Khan reflect the function of the (ST) marked rheme-theme order i.e. highlighting the addresses to disclose their lies and claims.

For the translations by Pickthall and Hilali & Khan, they have unmarked grammatical organization. The if-clause presents the unmarked grammatical arrangement (If-S-V-C). In addition, both translators add the lexical element *indeed* before the (Rh) *for you*. By doing so, they put the emphasis on *for you*; thus, they convey the function of highlighting the addresses. Secondly, the English translations perform the dynamic semantic functions (B-Set-Q-Sp), respectively. Finally, the communicative units are retrievable from the context. Based on the interplay of FSP forces, the communicative unit with the highest degree of (CD) in the two translations is the rhematic unit *indeed for you*. Hence, the translations by Pickthall and Hilali & Khan have the unmarked order (Th-Th-Tr-Rh) in terms of FSP and convey the function of highlighting the addresses.

On the other hand, the translations by Arberry and Abdul Haleem also demonstrate unmarked thematic organization (Th-Th-Tr-Rh) for the if-clause; nevertheless, they do not reflect the function of (ST) marked rheme-theme order. In terms of linear modification, both translations have unmarked grammatical realization (If-S-V-C). Arberry replace the prepositional phrase and rheme in Arabic *for you* with the genitive pronoun *yours* but it does not add any emphasis on it. Semantically, both translations perform the dynamic semantic functions (B-Set-Q-Sp), like the remaining translations. Finally, all communicative units of thematic and rhematic layers are retrievable form the context.

The strategies that could be used for emphasizing the Arabic (Rh) *for you* in addition to the addition of *indeed* is fronted object. For instance,

saying *if yours is the Last Abode with God* brings attention to *yours* and highlights the addresses. Furthermore, both adding the adverb *indeed* and fronting the object *yours* convey the function of (ST) marked rheme-theme order to the maximum.

**Table (4.2.11): (The Qur'an 2: 25) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| كُلَّمَا رُزِقُوا مِنْهَا ۞ {وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ **أَنَّ لَهُمْ جَنَّاتٍ** تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ مِن ثَمَرَةٍ رِّزْقًا ۞ قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ} | |
| **Pickthall** | And give glad tidings (O Muhammad) unto those who believe and do good works; **that theirs are Gardens** underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions …. |
| **Arberry** | Give thou good tidings to those who believe and do deeds of righteousness, **that for them await gardens** underneath which rivers flow; whensoever they are provided with fruits therefrom they shall say, 'This is that wherewithal we were provided before'; that they shall be given in perfect semblance; and there for them shall be spouses purified…. |
| **Hilali& Khan** | And give glad tidings to those who believe and do righteous good deeds, **that for them will be Gardens** under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwajun Mutahharatun'* (purified mates or wives) …. |
| **Abdul Haleem** | [Prophet], give those who believe and do good the news **that they will have Gardens** graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, 'We have been given this before,' because they were provided with something like it… |

This verse includes a new structure for the nominal clauses in Arabic. It is created by the structure of **Inna and its sisters**. Compared to

**Kana and its sisters**, both structures are identical in terms of thematic structure and opposite with regard to grammatical organization. Firstly, the unmarked thematic organization for nominal sentence formed by **Inna and its sisters** is (Tr-Th-Rh). Secondly, its unmarked grammatical organization is (**Inna and its sisters**- subject of **Inna and its sisters**- Predicate of **Inna and its sisters**). For more illustration, **Inna** is an assertive particle rendered as *indeed*, *certainly*, *verily*, and *lo*. In most cases, it is not translated at all and considered a stylistic or syntactic device. Furthermore, Inna sisters are also particles or conjunctions such as- but not limited to- *[ʔanna] Anna*, *[kaʔanna]*, *[la:kenna]*, *[laʕalla]* are translated as *that*, *as if*, *but*, and *perhaps*, respectively (Abu-Chacra, 2007). Again, the predicate of **Inna and its sisters** tells something new about the subject of **Inna and its sisters**; thus, its predicate bears the highest degree of (CD) in the communicative act.

Particularly, the marked order occurring in the nominal clause *[ʔanna lahum ʒanna:tin]* { أَنَّ لَهُمْ جَنَّاتٍ } is (Tr-Rh-Th). The particle *[ʔanna]* is the transition. The rheme is the nominative prepositional phrase *[lahum]* *for them*. It bears the highest degree of (CD) in the communicative act. Syntactically, it consists of the genitive third person masculine plural personal pronoun *[-hum]* prefixed with the preposition *[la-]*. In addition, the theme is the accusative noun *[ʒanna:tin]* *Gardens*.

The marked rheme-theme order of (ST) performs the function of importance to the addresses. The receiver of the message i.e. reader/

listener to the verse recognizes the attention paid to the addresses before their reward and figure out that the believers in Allah have two blesses: the first one is not going to Fire since Allah survives them from punishment and the second is going to Gardens (As-Sha'rawi, 1991). Generally, this (MO) reinforces the comparison that Allah presents between those who will gain the Gardens versus those who will go to Fire.

With regard to English translations, they have similar word order to the (ST) but differ in the thematic structures; thus, only some of them reflect the function of the (ST) marked rheme-theme order. The following FSP chart analysis elaborates on that based on the Q-Scale:

**Table (4.2.11.1): FSP Analysis of the Translations of the Qur'an 2:25**

|  | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|
| **ST** |  | جَنَّاتٍ [ʒanna:tin] (B) | أَنَّ [ʔanna] (Q) | لَهُمْ [lahum] (Sp) | Q-Scale | MO |
| **Pickthall** | that | Gardens (B) | are (Q) | theirs (Sp) | Q-Scale | MO |
| **Arberry** | that | gardens (B) | await (Q) | for them (Sp) | Q-Scale | MO |
| **Hilali& Khan** | that | Gardens (B) | will be (Q) | for them (Sp) | Q-Scale | MO |
| **Abdul Haleem** | that | they (B) | will have (Q) | Gardens (Sp) | Q-Scale | UO |

As analyzed, all English translations but Abdul Haleem's have (MO) (Rh-Tr-Th) and convey the function of emphasizing the addresses. True enough, the transition *Anna* is rendered as a conjunction *that* establishing *that-clause* and other verbs fill the transition position.

The first three translations demonstrate marked order (Rh-Tr-Th) and convey the function of (ST) marked rheme-theme order. First, they have the marked grammatical realizations (C-V-S). The fronted complement contributes in conveying the function of paying more attention to the addresses. Second, the dynamic semantic functions performed by the English clauses are (Sp-Q-B). Third, the communicative units under the thematic and rhematic layers are retrievable in terms of context. Hence, foregrounding the rheme and (C) for *them/ theirs* creating (MO) reflect the function of (ST).

For Abdul Haleem's translation, it shows unmarked order (Th-Tr-Rh) in terms of FSP and does not consider the discursive function of (ST). It has the canonical grammatical organization (S-V-C). In addition, it demonstrates the interpretive arrangement (B-Q-Sp). All communicative units are contextually retrievable.

**Table (4.2.12): (The Qur'an 2: 74) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| | ﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ **وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ** ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ |
| **Pickthall** | Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. **For indeed there are rocks from out which rivers gush**, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah… |
| **Arberry** | Then your hearts became hardened thereafter and are like stones, or even yet harder; **for there are stones from which rivers come gushing**, and others split, so that water issues from them, and others crash down in the fear of God… |
| **Hilali& Khan** | Then, after that, your hearts were hardened and became as stones or even worse in hardness. And **indeed, there are stones out of which rivers gush forth**, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah…. |
| **Abdul Haleem** | Even after that, your hearts became as hard as rocks, or even harder, **for there are rocks from which streams spring out**, and some from which water comes when they split open, and others which fall down in awe of God… |

This is the second instance of (MO) including **Inna and its sisters**, particularly an example of **Inna**. The nominal clause *[wa ʔinna mina lħiʒa:rati lama: jatafaʒʒaru minhu lʔanha:r]* وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ has the marked order (Tr-Rh-Th). The transition is the particle *[ʔinna] Inna*. The rheme is the nominative prepositional phrase *[mina lħiʒa:rati] from the stones*. It bears the highest degree of (CD) in the communicative act. It consists grammatically from the genitive noun *[ʔalħiʒa:rati] the rocks* prefixed with the preposition *[min] from*. The theme is the accusative relative pronoun *[lama:]*.

The function that the marked order serves is emphasis on the rheme *from the stones* to show their softness comparing to some hearts. In other words, the marked order emphasizes that the stones are softer and more tender than the hearts of Children of Israel (Ibn Katheer, n.d.). The softness and tenderness in stones appear when Moses stroke the sea with his stick and water gushed.

The English translations are analyzed in the FSP chart to investigate their consideration of the function of emphasis on *the stones*. Their interpretive arrangement is based on the Q-Scale.

**Table (4.2.12.1): FSP Analysis of the Translations of the Qur'an 2:74**

| | **Conj.** | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|---|
| **ST** | وَ [wa] | لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ [lama: jatafaʒʒaru minhu lʔanha:r] (B) | إِنَّ [ʔinna] (Q) | مِنَ الْحِجَارَةِ [mina lħiʒa:rati] (Sp) | Q-Scale | MO |
| **Pickthall** | For | indeed there (B) | are (Q) | rocks from out which rivers gush (Sp) | Q-Scale | UO |
| **Arberry** | for | there (B) | are (Q) | stones from which rivers come gushing (Sp) | Q-Scale | UO |
| **Hilali& Khan** | And | indeed there (B) | are (Q) | stones out of which rivers gush forth (Sp) | Q-Scale | UO |
| **Abdul Haleem** | for | there (B) | are (Q) | rocks from which streams spring out (Sp) | Q-Scale | UO |

All the English translations have the (UO) of the thematic structure (Th-Tr-Rh). They do convey the function of emphasis on *[mina lħiʒa:rati]* *from the stones* through the existential sentence *there are* that shifts the rheme to the beginning of the clause. In addition, it occurs under the rhematic layers. In other words, the rheme *[mina lħiʒa:rati]* carries the highest  degree of (CD) in the translations and it is emphasized in terms of FSP through the existential sentence to reflect the (ST) discursive function.

The four translations are similar in terms of FSP. First, they present unmarked grammatical organization (Conj- S(Adv.)-V-C). Only Pickthall and Hilali & Khan render the transition *Inna* to *indeed* at the beginning of the clause. However, it adds nothing to the function of (ST) marked rheme-theme order as it approaches emphasis for the whole clause not only the rheme. Second, the dynamic semantic functions performed in the interpretive arrangement are (B-Q-Sp). Finally, the communicative thematic and rhematic units are retrievable in terms of context.

Lastly, additional strategies consider the function and the thematic organization of the (ST) are as follows:

1- Creating marked rheme-theme order in the English translations with the thematic organization (Rh-Tr-Th). For instance, fronting the (C) in *and indeed from stones rivers gush* emphasize the rheme. In addition, the emphasis performed by the adverb *indeed* is directed to *from stones* in the first place.

2- The use of cleft construction where the prepositional phrase *from stones* gains more emphasis as in *and it is out of stones that rivers gush.*

3- Inserting the adverb *even* that is used as intensive before *the stones* as in *and indeed there are even stones*.

The development of communication, and Firbasian distribution of suggested the three strategies are indicated in the below figures:
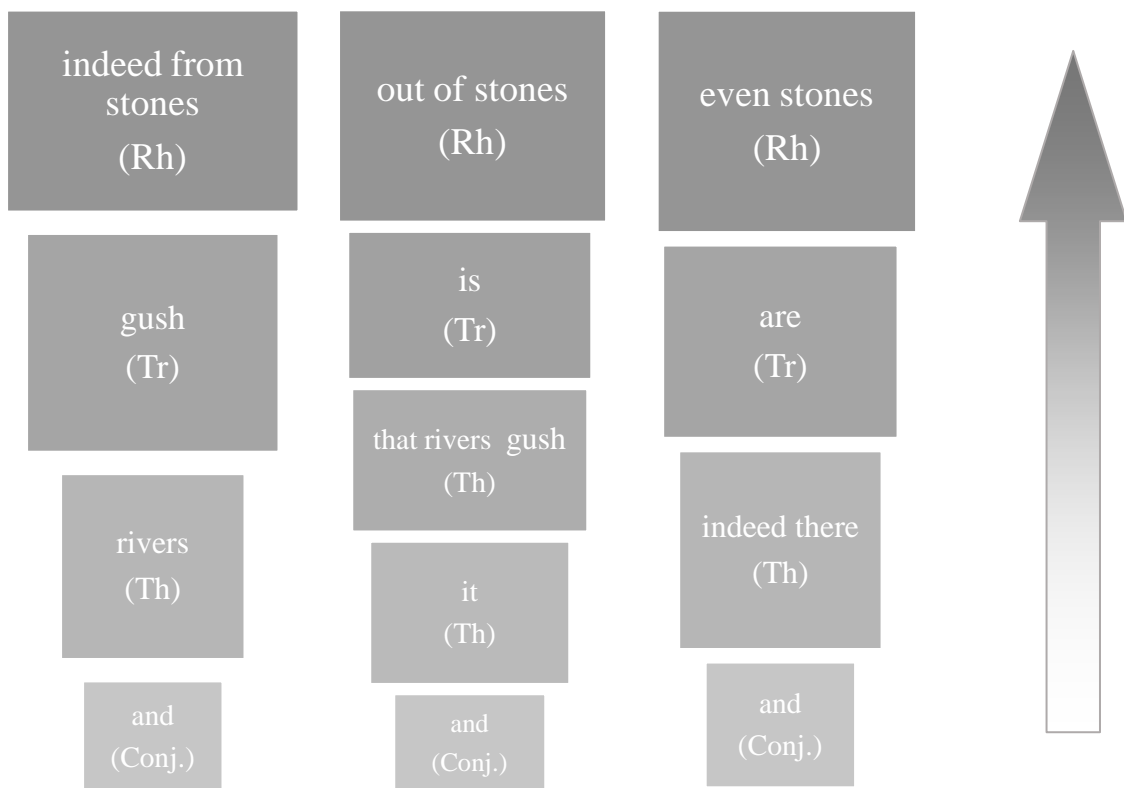
**Figure (4.8): FSP of Suggested Fronted (C) in the Qur'an 2:74**

**Figure (4.9): FSP of Suggested Cleft Sentence in the Qur'an 2:74**

**Figure (4.10): FSP of Suggested Adverb Addition the Qur'an 2:74**

**Table (4.2.13):** *(The Qur'an 2: 248) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)*

| | |
|---|---|
| | {وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ **إِنَّ فِي ذَٰلِكَ لَآيَةً** لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ} |
| **Pickthall** | And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. **Lo! herein shall be a token** for you if (in truth) ye are believers. |
| **Arberry** | And their Prophet said to them, 'The sign of his kingship is that the Ark will come to you, in it a Shechina from your Lord, and a remnant of what the folk of Moses and Aaron's folk left behind, the angels bearing it. **Surely in that shall be a sign** for you, if you are believers.' |
| **Hilali& Khan** | And their Prophet (Samuel عليه السلام) said to them: Verily! The sign of His kingdom is that there shall come to you *At-Tabut* (a wooden box), wherein Sakinah (peace and reassurance) is from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. **Verily, in this is a sign** for you if you are indeed believers. |
| **Abdul Haleem** | Their prophet said to them, 'The sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron, carried by the angels. **There is a sign in this** for you if you believe.' |

This is the last example of the nominal sentences and **Inna and its sisters**. The clause *[ʔinna fi: ða:lika laʔa:jat]* { إِنَّ فِي ذَٰلِكَ لَآيَةً } has the marked order (Tr-Rh-Th). Similar to the previous instance, the predicate of **Inna** as the rheme since it communicates the new information about the theme i.e. the subject of **Inna**. Thus, the predicate of **Inna** bears the strongest message of the clause and carries the highest degree of (CD). In this instance, the transition is the particle *Inna*. The rheme is the nominative prepositional phrase *[fi: ða:lika] in that*. According to Arabic

syntax, it consists of a genitive masculine singular demonstrative *[ða:lika]* prefixed with the preposition *[fi:]*. In terms of FSP, it communicates the strongest message in the communicative act and carries the highest degree of (CD). For the theme, it is the accusative noun *[laʔa:jat] sign*.

The function of this marked order is emphasizing and confirming my (i.e. prophet of Children of Israel - at that time) truth & sincerity of the prophecy and obedience to Talut (Saul) (Ibn Katheer, n.d.). The context of the verses investigates that Children of Israel asked their prophet- at that time, after Moses-to appoint a king for them to fight for God's sake. When their prophet told them that God sent them Talut as a king, they reluctated since they believed that they deserved the kingship over Talut, a commoner. Accordingly, the prophet of Children of Israel indicated the sign of Talut kingship. Finally, the marked rheme-theme order serves the function of confirmation and emphasis on the truth of the prophecy of their prophet and the obedience to their king, Talut (As-Sha'rawi, 1991).

**Table (4.2.13.1): FSP Analysis of the Translations of the Qur'an 2:248**

|  | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | لَآيَةً [laʔa:jat] (B) | إِنَّ [ʔinna] (Q) | فِي ذَٰلِكَ [fi: ða:lika] (Sp) | Q-Scale | MO |
| **Pickthall** | Lo a token (B) | shall be (Q) | herein (Sp) | Q-Scale | MO |
| **Arberry** | Surely a sign (B) | shall be (Q) | in that (Sp) | Q-Scale | MO |
| **Hilali& Khan** | Verily a sign (B) | is (Q) | in this (Sp) | Q-Scale | MO |
| **Abdul Haleem** | There (B) in this (Set) | is (Q) | a sign (Sp) | Q-Scale | UO |

All English translations except for Abdul Haleem's present the marked rheme-theme order (Rh-Tr-Th) and convey the function of emphasis and confirmation.

The first three translations are similar in terms of FSP. First, they demonstrate marked grammatical organization due to fronted (C) i.e. (A-C-V-S). All of them begin with the rheme *[fi: ða:lika]* that carries the highest degree of (CD). With regard to the complement, the rendering by Arberry is more accurate and closer to (ST) for the use of *that* which points out far something. Nevertheless, Pickthall, and Hilali & Khan use *herein*, and *this* that point near something. Moreover, the three translators render the transition *Inna* into *Lo*, *Surely*, and *Verily* to be the (DTh) according to FSP pluripartition. Second, they perform the dynamic semantic functions (B-Q-Sp) based on the Q-Scale. Third, they are retrievable anaphorically from the context. Therefore, the translations by Pickthall, Arberry, and Hilali & Khan have (MO) and covey the function of (ST) marked rheme-theme order through fronting the rheme.

For Abdul Haleem's translation, it shows unmarked thematic organization (Th-Tr-Rh-Th). With relevance to linearity, it has unmarked grammatical realization as the existential sentence *there* is employed. Second, this translation serves the dynamic semantic functions (B-Q-Sp-Set). Third, the communicative units of the thematic and rhematic layers are contextually retrievable. In terms of FSP, the existential sentence *there* is employed here to emphasize the rheme, in this translation, *a sign*. In

addition, the rheme *a sign* foregrounds the prepositional phrase *in this* resulting in higher emphasis to *a sign* over *in this*. Accordingly, Abdul Haleem does not reflect the discursive function of the (ST) marked rheme-theme order in his translation.

In addition to the strategy used by the first three translators, the addition of a lexical element would compensate for the gap in Abdul Haleem's translation. For instance, adding *indeed* before *in this* to be *There is a sign indeed in this* demonstrates somehow emphasis on the prepositional phrase *in this*. Emphasizing the prepositional phrase through the existential sentence is another option. To illustrate, in *There is in that occurs a sign*, the emphasis is directed towards *in that* and the discursive function is communicated.

## 4.3 Verbal Clauses

This sub-section investigates the other type of Arabic clauses, namely, the verbal clauses. The verbal clause starts with a verb either a transitive or intransitive. Accordingly, the unmarked verbal clause consists of the intransitive verb, followed by the subject (V-S) or the transitive verb, the subject, and the object (V-S-O), respectively. Unlike English, the verb in Arabic is powerful and could be the rheme or the theme of the clause in most cases not only the transition. Generally, the unmarked thematic structure of the Arabic verbal clauses are (Th-Rh), and (Th-Tr-Rh). To illustrate, the subject of the intransitive verb communicates the strongest message of the clause as it reveals who the doer of the action is. In

addition, the object of the transitive verb carries the highest degree of (CD) as it communicates the most important part of the communicative act i.e. on whom the verb and the doer of the action are directed. However, the context is the master and the main determiner in all cases.

The instances of the marked rheme-theme order under this sub-section include a variety of forms. For instance, they cover the following marked grammatical realizations (S-V), (O-V-S), and (V-O-S). In other words, they present the marked rheme-theme orders (Rh-Th), (Rh-Tr-Th), and (Tr-Rh-Th).

It is worthwhile to mention that Arab grammarians disagree about the classification of marked verbal clauses i.e. (S-V)/ (S-V-O). There are two schools for Arab grammarians known as [ʔal-ku:fijju:n] Al-Koofiyoon, and [ʔal-basˤarijju:n] Al-Basariyoon. The former consider the (S-V)/ (S-V-O) structures as marked grammatical forms of Arabic. In other words, they classify them as verbal sentences and the (S) refers to the doer of the action. However,

[ʔal-basˤ arijju:n] Al-Basariyoon consider such structures under the nominal sentences/ clauses. By means of illustration, they believe that the verbal clause is the clause that starts with a verb and has no marked structures. Hence, the (S-V) structure includes a subject and a predicate in verbal form. Both of them have their own justifications and considerations. (Kassar, 2012). For the scope of this study, the classifications of [ʔal-ku:fijju:n] Al-Koofiyoon school is adopted.

**4.3.A: Verbal Clauses with the Marked Order (Rh-Th)**

**Table (4.3.1): (The Qur'an 2: 221) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| {وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ **وَاللَّهُ يَدْعُو** إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ} | |
| **Pickthall** | …. These invite unto the Fire, **and Allah inviteth** unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember. |
| **Arberry** | …. Those call unto the Fire; **and God calls** unto Paradise, and pardon, by His leave, and He makes clear His signs to the people; haply they will remember. |
| **Hilali& Khan** | …. Those (Al-Mushrikoon) invite you to the Fire, **but Allaah invites (you)** to Paradise and Forgiveness by His Leave, and makes His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember. |
| **Abdul Haleem** | …. Such people call [you] to the Fire, **while God calls [you]** to the Garden and forgiveness by His leave. He makes His messages clear to people, so that they may bear them in mind. |

The Arabic verbal clause *[wa ʔallahu jadʕu:]* {وَاللَّهُ يَدْعُو} has the marked order (Rh-Th). Referring to the FSP, the verb of this Arabic verbal clause is the theme whereas the subject plays the role of the rheme carrying the highest level of (CD). For more illustration, the rheme (subject) precedes the theme (verb) resulting in a marked structure. This Arabic verbal clause consists of the verb *[jadʕu:]* call and its subject *[ʔallah]* Allah. Therefore, the noun Allah bears the highest degree of (CD). Grammatically, the theme is a nominative third person masculine singular imperfect verb while the rheme is a noun

The function of this marked rheme-theme order is to glorify and assert this invitation since it is from God while other invitations within the context are for the Fire (As-Sha'rawi, 1991). By means of explanation, the marked rheme-theme order ensures the fact that God commands His servants to good paths; otherwise, the calls of others lead to serious circumstances and Fire. Hence, His call must be asserted and glorified.

Above all, it is significant to clarify that the verb *[jadʕu:]* could be transitive or intransitive in Arabic. In this instance, it is intransitive i.e. it does not demand an object to complete the meaning. For the selected English translations, they contain three verbs equivalent for *[jadʕu:]* as follows: the intransitive verb *call* is rendered by Arberry and Abdul Haleem, the transitive verbs *invite* is used by Hilali & Khan and *inviteth*, the archaic third person singular present simple form of *invite*, by Pickthall. Accordingly, some English translations demand object or complement. For intelligible analysis of English translations, the complement is included. In order to investigate the English translations and their consideration of the function of (ST) marked rheme-theme order, the below FSP chart of analysis presents their communicative units in terms of the tripartition of FSP and based on the Pr- and Q-Scales.

**Table (4.3.1.1): FSP Analysis of the Translations of the Qur'an 2:221**

|  | **Conj.** | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|---|
| **ST** | وَ [wa] | يَدْعُو [jadʕu:] (Pr) [ʔila lʒannati wa lmaɣfira] (Set) |  | اللَّهُ [ʔallahu] (Ph) | Pr-Scale | MO |
| **Pickthall** | and | Allah (B) | inviteth (Q) | unto the Garden , and unto forgiveness (Sp) | Q-Scale | UO |
| **Arberry** | and | Unto Paradise (Set) | calls (Pr) | God (Ph) | Pr-Scale | MO |
| **Hilali& Khan** | but | Allah (B) | invites (Q) | to Paradise and Forgiveness (Sp) | Q-Scale | UO |
| **Abdul Haleem** | while | to the Garden and forgiveness | calls (Pr) | God (Ph) | Pr-Scale | MO |

As noted, the English translations by Arberry and Abdul Haleem have (MO) whereas those by Pickthall and Hilali & Khan indicate (UO) in terms of FSP. In addition, only the translations with the (MO) to some extent reflect the function of glorification and assertion for God's call.

With regard to the translations by Arberry and Abdul Haleem, they demonstrate similar arrangement in terms of FSP factors. For linear arrangement, they have unmarked grammatical realization (S-V). The verb is the intransitive verb *call*. Concerning the interpretive arrangement, they perform the following dynamic semantic functions based on the Pr-Scale (Ph-Pr-Set). Contextually, they are retrievable. Therefore, they have (MO) (Rh-Tr-Th) and somehow convey the function of glorification and assertion to God through the (MO) itself.

On the other hand, the translations with the unmarked order (Th-Tr-Rh) by Pickthall and Hilali & Khan discard the function of the (ST) marked rheme-theme order. First, they demonstrate unmarked grammatical organization (S-V-C). The verb is the transitive verb *invite/ inviteth*. Second, they serve the ordered semantic functions (B-Q-Sp) based on the Q-Scale. Third, they are retrievable from the context. As a result of that, they emphasize the Sp-element i.e the (C) *unto the Garden and unto forgiveness*, and *to Paradise and forgiveness* which are not integral part of the (ST) basic field.

To better consider the function of glorification and assertion to God's call, the cleft construction could be adopted. In the instance *It is God/ Allah who invites/ Calls*, *God/ Allah* becomes the rheme and emphasized in terms of FSP.

**Table (4.3.2): (The Qur'an 2: 40) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ} | |
|---|---|
| **Pickthall** | O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, **and fear Me**. |
| **Arberry** | Children of Israel, remember My blessing wherewith I blessed you, and fulfil My covenant and I shall fulfil your covenant; **and have awe of Me**. |
| **Hilali& Khan** | O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), **and fear none but Me**. |
| **Abdul Haleem** | Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: **I am the One you should fear.** |

The verse has the verbal clause *[wa ʔijjaja farhabu:n]* { وَإِيَّايَ فَازْهَبُونِ } with the marked order (Rh-Th). Mainly, the rheme is the accusative detached first person singular personal *[ʔijjaja] me*. It bears the highest level of (CD). In addition, the theme is the elliptic jussive verb *[ʔirhabu:]*. The verbal phrase *[farhabu:n]* is also the theme because it confirms and explains the elliptic verb. .Thus, the syntactic structure of this clause is (O-V-S); noting the verb is elliptic and the subject is implicit. For the analysis, the illustrative verbal phrase *[farhabu:n]*is considered as one communicative unit.

The function of the marked rheme-theme order is specification & restriction for God (Al-Othaim, 1998) as well as demonstration of God's unique power & capacity (As-Sha'rawi, 1991). In other words, God restricts and specifies the fear for Himself alone.

For the FSP analysis, the jussive verbs in the commands in English are considered as (RhPr) whenever the clause is free of other successful competitors or whenever the other elements are context-dependent (Firbas, 1992). For instance, the RhPrs are in bold in *Read **the passage** with your partner*, *Read the passage **with your partner***, and ***Do** read the passage with your partner*. In addition, Firbas (1992) indicates that in verbless commands, the exclamation mark performs the function of (TrPr) as in *Silence!*. Hence, the thematic structures of the English translations are analyzed in terms of the tripartition of FSP based on the Q-Scale as follows:

**Table (4.3.2.1): FSP Analysis of the Translations of the Qur'an 2:40**

|  | Conj. | Th | Tr | Rh | Scale | MO/ UO |
|---|---|---|---|---|---|---|
| **ST** | وَ [wa] | Implicit pronoun attached with the elliptic verb (B) فَارْهَبُونِ [farhabu:n] (Pr) | Elliptic jussive verb (Q) | إِيَّايَ [ʔijjaja] (Sp) | Q-Scale | MO |
| **Pickthall** | and | Me (B) |  | Fear (Sp) | Q-Scale | MO |
| **Arberry** | and |  | have (Q) | awe of Me (Sp) | Q-Scale | UO |
| **Hilali& Khan** | and |  | Fear (Q) | none but Me (Sp) | Q-Scale | UO |
| **Abdul Haleem** |  | I (B) | am (Q) | the One you should fear (Sp) | Q-Scale | UO |

As indicated in the above table, only Pickthall's translation demonstrate (MO). However, the translations by Hilali & Khan and Abdul Haleem convey the function of the (ST) marked rheme-theme order.

With regard to the translations by Hilali & Khan and Abdul Haleem, they have unmarked order (Tr-Rh) and (Th-Tr-Rh), respectively, in terms of thematic structure. In addition, they convey the function of specification & restriction for God. First, they demonstrate the unmarked grammatical structures (Infinitive V-O/C), and (S-V-C), respectively. To illustrate, Hilali & Khan use the jussive verb *fear* and *none but* phrase, which gives emphasis to *Me*. For Abdul Haleem, he replaces the jussive role in the clause with a declarative sentence to put attention on the (O) *One* i.e.

equivalent to *Me*. The dynamic semantic functions signalled for the two translations are (Q-Sp), and (B-Q-Sp), respectively. Finally, all communicative units of the thematic and rhematic layers are retrievable from the verbal context. Hence, both translations signal the Arabic rheme *[ʔijjaja]* as (Rh) with highest degree of (CD).

For Pickthall, his literal translation demonstrates marked order (Rh-Th) and do not convey the (ST) discursive function. The translation has unmarked grammatical realization for English commands (Infinitive V-O). The dynamic semantic functions performed by the communicative units are (Sp-B). Finally, the communicative units are retrievable from the context. The translation emphasizes the verb *fear* and does not consider the function of specification & restriction for God.

The last verse-like translation by Arberry indicates unmarked order (Tr-Rh) and also do not reflect the function of (ST) marked rheme-theme order. It has the unmarked grammatical realization (Infinitive V-O/C). In addition, it serves the semantic functions (Q-Sp). Finally, the communicative units are retrievable from the situational context. Like Pickthall's rendering, it does not emphasize *Me* in terms of FSP. Instead, it emphasizes the noun phrase *awe of Me*; the noun *awe* in particular.

Essentially, extraposition strategy could be employed to convey the function of specification & restriction for God. Both cleft and reverse pseudo-cleft sentences reflect the (ST) discursive functions as in *It is Me that you should fear*, and *Me is what you should fear*. In both strategies, the

object *Me* is considered the rheme of the clause and bears the highest level of (CD). It is emphasized in terms of FSP. Finally, the lexical element *only* could be added before/ after the pronoun *Me* to reflect the discursive functions especially in the translations by Pickthall and Arberry saying *Fear only Me*, and *Have awe of Me only*, respectively. This is because they may not prefer the change of their clauses structures to preserve their translation styles.

The following figures show the development and increase in communication within the extraposition strategies; the cleft sentence and reverse pseudo-cleft sentences, respectively.
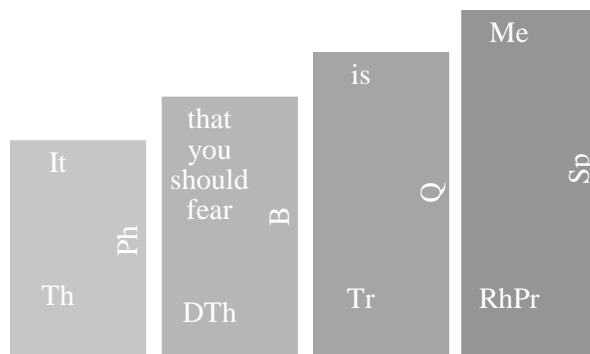


**Figure (4.11): FSP of Suggested Cleft Sentence in the Qur'an 2:40**
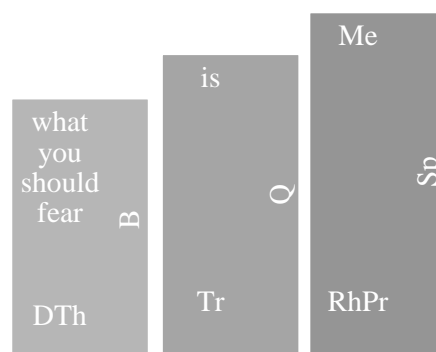


**Figure (4.12): FSP of Reverse Pseudo-Cleft Sentence in the Qur'an 2:40**

**4.3.B: Verbal Clauses with the Marked Order (Rh-Tr-Th)**

**Table (4.3.3): (The Qur'an 2: 133) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| {أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا **تَعْبُدُونَ مِن بَعْدِي** قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ} | |
| **Pickthall** | Or were ye present when death came to Jacob, when he said unto his sons: **What will ye worship after me?** They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered. |
| **Arberry** | Why, were you witnesses, when death came to Jacob? When he said to his sons, **'What will you serve after me?'** They said, 'We will serve thy God and the God of thy fathers Abraham, Ishmael and Isaac, One God; to Him we surrender.' |
| **Hilali& Khan** | Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "**What will you worship after me?**" They said, "We shall worship your *Ilah* (God — Allah) the *Ilah* (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), One *Ilah* (God), and to Him we submit (in Islam)." |
| **Abdul Haleem** | Were you [Jews] there to see when death came upon Jacob? When he said to his sons, '**What will you worship after I am gone?**' they replied, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one single God: we devote ourselves to Him.' |

This instance is similar to the previous one but it has no elliptic verb; instead, the verb is explicit. By means of illustration, this marked order of the clause *[ma: taʕbudu:n min baʕdi:]* { مَا تَعْبُدُونَ مِن بَعْدِي } is (Rh-Tr-Th). The rheme carries the highest degree of (CD) and it is the accusative interrogative noun *[ma:]* *what*. The transition is the second person masculine plural imperfect verb *[taʕbudu]* *worship*. Finally, the theme is the nominative attached pronoun *[wa:w]* and the prepositional phrase *[min*

*baʕdi:]*, that indicates the time. Thus, the grammatical structure of the clause is (O-V-S-A) (Kassar, 2012). Like interrogatives in nominal clauses, the interrogative tools initiate the clause and are signalled as rhematic elements. Because they perform two functions, as explained under Table 4.2.4, they are the most important elements within the clause.

The function of this marked order is interrogating and questioning about the Lord or Idol. This speech is directed from Jacob to the Tribes (his sons) (As-Sha'rawi, 1991). The answer of the interrogative noun, i.e. God, is the purpose of the message and it replaces interrogative noun *what* in declarative sentence. Hence, the marked order reinforces the function of interrogation.

Generally, all English translations convey the function of questioning about the Lord. For clarifications, they are analyzed in terms of the tripartition of FSP based on the (CS) in the below table:

**Table (4.3.3.1): FSP Analysis of the Translations of the Qur'an 2:133**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | ونَ<br>[u:n] (B)<br>مِن بَعْدِي<br>[min baʕdi:] (Set) | تَعْبُدُ<br>[taʕbud] (Q) | مَا<br>[ma:]<br>(Sp) | Q-Scale | MO |
| **Pickthall** | ye (B)<br>after me? (Set) | will (Pr)<br>worship (Q)<br>noting that *will* is (TrPr) and *worship* is (Tr) and bears the highest degree of (CD) within the transition layer according to the pluripartition of FSP. | What (Sp) | CS | MO |
| **Arberry** | you (B)<br>after me? (Set) | will (Pr)<br>serve (Q) | What (Sp) | CS | MO |
| **Hilali& Khan** | you (B)<br>after me? (Set) | will (Pr)<br>worship (Q) | What (Sp) | CS | MO |
| **Abdul Haleem** | you (B)<br>after I am gone? (Set) | will (Pr)<br>worship (Q) | What (Sp) | CS | MO |

As noted, all the English translations follow the marked rheme-theme order (Rh-Tr-Th-Tr-Th) and convey the function of questioning and interrogation according to the interplay of FSP formative forces. To start with, they share in the linear arrangement (wh-question—auxiliary-V-S). For the semantic structure, all English translations serve the respective dynamic semantic functions (Sp-Pr-B-Q-Set) referring to the (CS). Finally, the clause in terms of context is retrievable anaphorically and cataphorically.

## 4.3.C: Verbal Clauses with the Marked Order (Tr-Rh-Th)

## Table (4.3.4): (The Qur'an 2: 124) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)

| | قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ ۖ {وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا لَا يَنَالُ عَهْدِي الظَّالِمِينَ} |
|---|---|
| **Pickthall** | And (remember) when **his Lord tried Abraham** with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind…. |
| **Arberry** | And when **his Lord tested Abraham** with certain words, and he fulfilled them. He said, 'Behold, I make you a leader for the people.' ….. |
| **Hilali& Khan** | And (remember) when **the Lord of Ibrahim (Abraham) [i.e. Allah] tried him** with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an *Imam* (a leader) for mankind (to follow you)." ... |
| **Abdul Haleem** | When **Abraham's Lord tested him** with certain commandments, which he fulfilled, He said, 'I will make you a leader of people.'….. |

This is another instance of the marked order with the thematic structure (Tr-Rh-Th) in the verbal clause *[ʔibtala: ʔibra:hima rabbuhu]* {ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ}. The rheme is the object *[ʔibra:hima] Abraham* and bears the highest level of (CD). The transition is the verb *[ʔibtala:] tested.* Finally, the theme is the subject *[rabbuhu] his Lord*. Grammatically, the rheme is accusative masculine proper noun. The transition is third person masculine singular perfect verb. Finally, the theme consists of the nominative noun *[rabbu] Lord* and annexed with genitive third person masculine singular possessive pronoun *[-hu] his*. Thus, the verbal clause has the marked grammatical organization (V-O-S) pattern. It is worthwhile to mention that the fronted (O) in this case is obligatory in terms of Arabic syntax. Because the subject *[rabbu] Lord* is annexed with the attached

pronoun *[-hu] his* which refer to the object *Abraham*, placing the object in initial position is a must. In addition to the syntactic obligation, the clause has a function resulted from its marked order. True enough, the below discussion concerns with the function of (MO) and thematic structure regardless of Arabic syntax.

The function of this marked rheme-theme order is to bring attention for Abraham. It is known that God is the one who tests people, but the attention here is to know whom did God test? (Al-Othaim, 1998). The attention for Abraham is also for his great benefit for people (Almasiri, 2005). In addition, it explains the relevance and link between Abraham and Arabs after the Jews' controversy because of changing the [qibla] Qiblah, from Jerusalem to Kaaba; as the Jews claim they are God's chosen people (As-Sha'rawi, 1991).

The four English translations do not need to reflect the syntax of Arabic but should demonstrate the function of bringing attention to Abraham. Before elaborating on the translators' conveyance to the function, the following table indicates the thematic structure of the English translations.

**Table (4.3.4.1): FSP Analysis of the Translations of the Qur'an 2:124**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | رَبُّهُ<br>[rabbuhu] (B) | ابْتَلَىٰ<br>[ʔibtala:]<br>(Q) | إِبْرَاهِيمَ<br>[ʔibra:hima]<br>(Sp) | Q-Scale | MO |
| **Pickthall** | his Lord (B) | tried (Q) | Abraham (Sp) | Q-Scale | UO |
| **Arberry** | his Lord (B) noting that according to the pluripartition of FSP, *Lord* is (DTh) with the highest degree of (CD) within the thematic layer while *his* is (Th) | tested (Q) | Abraham (Sp) | Q-Scale | UO |
| **Hilali& Khan** | the Lord of Ibrahim (B) | tried (Q) | Him (Sp) | Q-Scale | UO |
| **Abdul Haleem** | Abraham's Lord (B) | tested (Q) | Him (Sp) | Q-Scale | UO |

As shown in the table, all English translations have unmarked thematic structure (Th-Tr-Rh). In addition, none of the translations considers the function of the (ST) marked rheme-theme order. First. All of them follow the unmarked linear modification of English i.e. (S-V-O). They differentiate in the structure of the subject. To illustrate, Pickthall and Arberry resort to the noun phrase consisting of the possessive pronoun and the noun. However, Hilali & Khan use the possessive with *of*. Finally, Abdul Haleem translates the subject adopting the possessive *'s*. Such variations generate slight differences in the (CD) within the thematic layer and do not affect the rendering of the discursive function. Second, their communicative units perform the following dynamic semantic functions

(B-Q-Sp) based on the Q-Scale. Third, they are retrievable from the context. Hence, although all of the translations signal Abraham as the (Rh) either by the noun or pronoun, they do not communicate the (ST) discursive function.
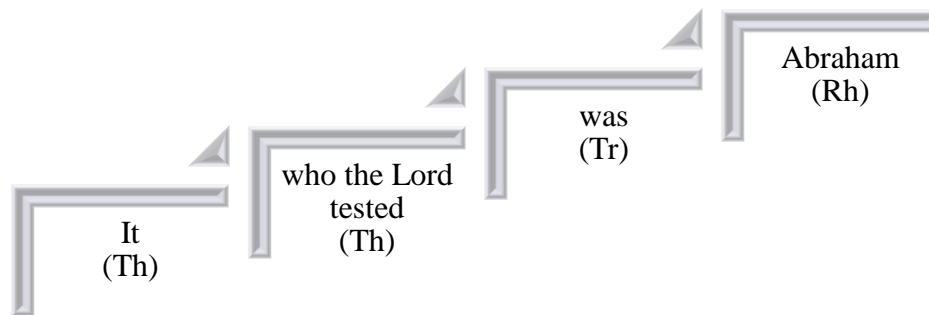
To consider the function of bringing attention to Abraham in the English translation, the strategies of voice change, or cleft construction can be employed as in *Abraham was tested by his Lord*, or *It was Abraham who the lord tested*, respectively. The following figures indicate the thematic structures and gradual rise in (CD) for the suggested strategies:
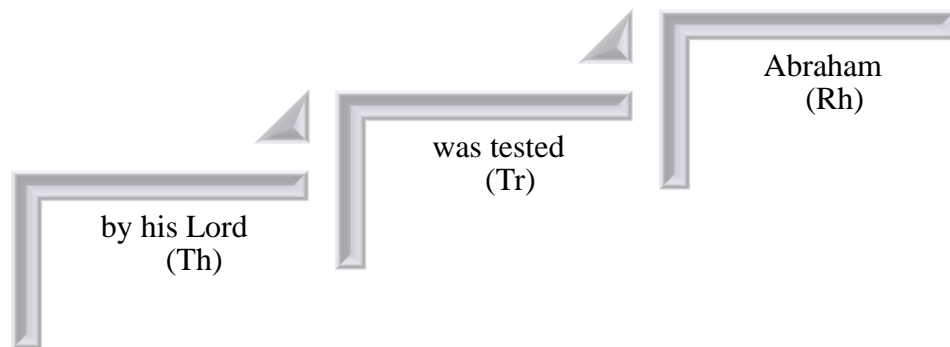


**Figure (4.13): FSP of Passive Voice in the Qur'an 2:124**

The passivization emphasizes the (Rh) *Abraham* and conveys the (ST) discursive function through the attention and focus directed to *Abraham*. With regard to the thematic roles, the goal is Abraham, the verb is test, and the actor is his Lord i.e God. Azevedo (1980) indicates than the less predictable goal, the higher the level of (CD) it has in passivization. In this case, the goal i.e (Rh) *Abraham* is less predictable in the passive voice. By contrast, it is predictable and known that God tests and tries whomever

He wants; but in this case, it is worthy to know who was tested by God. Finally, this strategy conveys the function at the maximum comparing to the cleft sentence proper due to two reasons: first: the passivization is close to the (ST); second: it is appropriate for translations with verse-like and literal styles.



**Figure (4.14) FSP of Cleft Sentence in the Qur'an 2:124**

The cleft construction emphasizes the (Rh) *Abraham* in terms of FSP. Hence, it conveys the function of bringing attention to Abraham as in the (ST).

**4.3.D: Verbal Clauses with the Marked Order (Rh-Tr-Rh-Th)**

**Table (4.3.5): (The Qur'an 2: 259) Translated by Pickthall (1930), Arberry (1955), Hilali & Khan (1998), and Abdul Haleem (2004)**

| | |
|---|---|
| {أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ **أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا** ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} | |

| Pickthall | Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: **How shall Allah give this township life after its death?** And Allah made him die a hundred years, then brought him back to life….. |
|---|---|
| **Arberry** | Or such as he who passed by a city that was fallen down upon its turrets; he said, '**How shall God give life to this now it is dead?**' So God made him die a hundred years, then He raised him up… |
| **Hilali& Khan** | Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! **How will Allah ever bring it to life after its death?**" So Allah caused him to die for a hundred years, then raised him up (again)… |
| **Abdul Haleem** | Or take the one who passed by a ruined town. He said, '**How will God give this life when it has died?**' So God made him die for a hundred years, and then raised him up… |

In this last instance, the verbal clause *[ʔanna: juħji: ha:ðihi lla:hu baʕda mawtiha:] {أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا}* has the marked order (Rh-Tr-RhPr-Th-Th) in terms of the pluripartition of FSP. It is analyzed in terms of the pluripartition of FSP since it is somehow long and should be clearly investigated. In addition, it makes sense to consider the whole interrogative clause instead of analyzing only a sub-field. For the rhematic layer, the (Rh) is the accusative interrogative adverb *[ʔanna:] How*, and the (RhPr) is the accusative object *[ha:ðihi] this*. The (RhPr) carries the highest degree of (CD) among other communicative units. It is represented by a feminine

singular demonstrative pronoun. For the transitional layer, the (Tr) is the third person masculine singular imperfect verb *[juħji:] give life*. For the thematic layer, the (ThPr) is the nominative subject *[ʔalla:h] Allah*. It is a proper noun. In addition, the thematic layer includes the (DTh) that is the adverbial *[baʕda mawtiha:] after its death*. Grammatically, the Arabic verbal clause has the marked grammatical realization (Interrogative adverb-V-O-S-A).

As explained in tables (4.2.4., 4.2.5, and 4.3.3), the interrogative tool always occupies the initial position. In addition, it is exposed in the reply as it discloses the piece of knowledge. Nevertheless, the main concern of discussion here is dedicated for the marked order created by placing the (RhPr) before the (Th).

Moreover, the (MO) has two functions. The former is seeking knowledge and information about the goal of communication resulting from foregrounding the (Rh). It is not discussed here since it is previously investigated. The latter is paying attention to the town and indication of whom thinks it may not be brought to life again i.e the one who passed by not God (Al-Othaim,1998). This function results from the foregrounding of (RhPr) over the (Th) and it is the focus of this instance.

Furthermore, the Arabic verb *[juħji:]*, and the English verbs *give*, and *bring* are transitive. The English verbs are ditransitive while the Arabic verb is a monotransitive. Such variations occur in the analysis. Thus, the

thematic structures of the translations are analyzed in terms of the tripartition and pluripartition of FSP, as follows based on the (CS):

**Table (4.3.5.1): FSP Analysis of the Translations of the Qur'an 2:259**

| | **Th** | **Tr** | **Rh** | **Scale** | **MO/ UO** |
|---|---|---|---|---|---|
| **ST** | اللَّهُ [ʔalla:hu] (B) بَعْدَ مَوْتِهَا [baʕda mawtiha:] (Set) | يُحْيِي [juħji:] (Q) | أَنَّىٰ [ʔanna:] (Sp) هَٰذِهِ [ha:ðihi] (FSp) | CS | MO |
| **Pickthall** | Allah (B) after its death (Set) | shall (Pr) give (Q) | How (Sp) this township life (FSp) | CS | MO |
| **Arberry** | God (B) now it is dead (Set) | shall (Pr) give (Q) | How (Sp) life to this (FSp) | CS | MO |
| **Hilali& Khan** | Allah (B) after its death (Set) | will (Pr) ever bring (Q) | How (Sp) it to life (FSp) | CS | MO |
| **Abdul Haleem** | God (B) when it has died (Set) | will (Pr) give (Q) | How (Sp) this life (FSp) | CS | MO |

For detailed and clear discussion, the English translations are signalled in terms of the pluripartition of FSP in the below table:

**Table (4.3.5.2): Pluripartition of FSP Analysis of the Translations of the Qur'an 2:259**

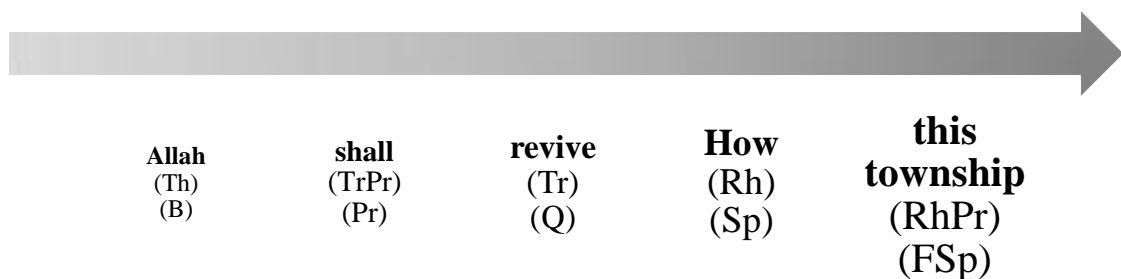| | Thematic Units | | Transitional Units | | Rhematic Units | | MO/ UO |
|---|---|---|---|---|---|---|---|
| | ThPr | DTh | TrPr | Tr | Rh | RhPr | |
| **ST** | [ʔalla: hu] (B) | [baʕda mawtiha:] (Set) | | [juħji:] (Q) | [ʔanna:] (Sp) | [ha:ðihi] (FSp) | MO |
| **Pickthall** | Allah (B) | after its death (Set) | shall (Pr) | give (Q) | How (Sp) | this township life (FSp). The direct (O) *life* bears the highest (CD ) | MO |
| **Arberry** | God (B) | now it is dead (Set) | shall (Pr) | give (Q) | How (Sp) | life to this (FSp) The indirect (O) *to this* bears the highest (CD) | MO |
| **Hilali& Khan** | Allah (B) | after its death (Set) | will (Pr) | ever bring (Q) | How (Sp) | it to life (FSp) The direct (O) *life* bears the highest (CD) | MO |
| **Abdul Haleem** | God (B) | when it has died (Set) | will (Pr) | give (Q) | How (Sp) | this life (FSp) The direct (O) *life* bears the highest (CD) | MO |

As far as the interplay of FSP factors is concerned, all the English translations have (MO). For the functions of the (ST) marked rheme-theme order, all of them covey the function of interrogation but none of them consider the function of bringing attention to the town. Thus, the discussion is redound to the second function created by (RhPr-DTh).

Generally, all the translations are similar in terms of the thematic structure. First, they present unmarked grammatical organization (Wh-question-auxiliary-S- ditransitive V-two Os-A). For the auxiliary, English translators i.e. Pickthall and Arberry use *shall* while the others use *will*. For the main verb, the first three translations include *give* and the last one is

*bring*. For the objects, only Arberry place the indirect object *to this* at the end of the (RhPr). Thus, it is emphasized in terms of FSP based on the end-focus principle. On the other hand, the remaining three translations give emphasis to the direct object *life*. Another point regarding the object, only Pickthall has the noun phrase *this township* for the indirect object. Hence, it communicates more emphasis compared to other translations with the pronouns *this/ it* in the indirect (O). Second, the translations perform the dynamic semantic functions (Sp-Pr-B-Q-FSp-Set) based on the (CS). Thus, they are signalled respectively as (Rh-TrPr-ThPr-Tr-RhPr-DTh). Third, the communicative units are retrievable from the context.

Above all, the suggested strategy to reflect the function of attention to the town is replacing the ditransitive verbs *give* and *bring* with the monotransitive verb *revive* in addition to placing the noun *township* after the pronoun *this* as *How shall Allah revive this township after its death?*. The addition of the noun *township* reinforces the level of (CD) since *this* is context-dependent. The following figure illustrates the interpretive arrangement in terms of the pluripartition of FSP, and the dynamic semantic functions for this strategy:

| Allah | shall | revive | How | this township |
|-------|-------|--------|-----|---------------|
| (Th) | (TrPr) | (Tr) | (Rh) | (RhPr) |
| (B) | (Pr) | (Q) | (Sp) | (FSp) |

**Figure (4.15): FSP of Verb Change and Lexical Addition in the Qur'an 2:259**

# Chapter Five

# Conclusion

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# Conclusion

This chapter discusses the key conclusions resulted from the data analysis. In additon, it proposes some recommendations to be considered in future work.

## 5.1. Conclusions

The thesis mainly addresses the translation of the marked rheme-theme order in the Holy Qur'an. Surah Al-Baqarah is the case study out of which the study corpus is extracted. The study presents an analytical comparative review of the Qur'an English translations with regard to the FSP theory. It discloses the forms and functions of the marked rheme-theme order in the Holy Qur'an. It also exposes the consideration of such functions in the English translations. The study also offers strategies to emphasize elements in terms of FSP theory and render the function of (ST) marked rheme-theme order, where possible.

For an overarching view, four English translations were involved in the analysis based on the mother tongue of the translator, the translation style, the number of translators per work, and the time of translations. Particularly, they includes M. M. Pickthall (1930), A. J. Arberry (1955), M. Hilali & M. Khan (1998), and M. Abdul Haleem (2004).

Based on the findings from data analysis, the major conclusions are summarized as follows:

1. The Holy Qur'an presents a variety of realizations for the marked rheme-theme order. For the nominal clauses, the marked thematic structures in terms of the tripartition of FSP include (Rh-Th), (Rh-Rh-Th-Th), (Tr-Rh-Th), and (Tr-Rh-Th-Th). The marked thematic organization (RhPr-Rh-DTh-ThPr) also appears in terms of pluripartition of FSP. On the other hand, the verbal clauses in Arabic show the following marked rheme-theme orders in terms of the tripartition of FSP (Rh-Tr), (Rh), (Rh-Tr-Th-Th), (Tr-Rh-Th), and (Rh-Tr-Rh-Th-Th). The realization of the pluripartition of FSP (Rh-Tr-RhPr-ThPr-DTh) occurs in verbal clauses, as well.

It is apparent that the marked rheme-theme orders for the nominal and verbal clauses in Arabic are similar in some thematic structures based on the tripartition of FSP. However, the variations become more salient when the pluripartition of FSP is performed.

Moreover, the English translations keep or create the marked rheme-theme order in some cases whereas present unmarked thematic organizations in others. Such marked orders include -but not limited to- (Rh-Tr), (Rh-Tr-Th), and (Rh-Th-Tr). In this study, there are (80) English translations for (20) Arabic clauses with marked rheme-theme orders. A total of (35) English translations have (MO). In other words, (43.75%) of them have (MO) while (56.25%) demonstrate (UO) in terms of FSP.

Significantly, the English translations should reflect the functions created by the marked rheme-theme orders in the (ST) rather than their

marked thematic structures. In addition, keeping the marked rheme-theme order in English translations does not guarantee the reflection of the (ST) discursive functions, at least from a viewpoint of Arabic native speaker. There are other translation strategies that could be employed to preserve the function of the (ST) marked rheme-theme order regardless of the thematic structure in English.

As far as the grammatical organizations are concerned, the study covers both marked and unmarked structures in English translations. However, the grammatical organization is only one factor of the FSP with the least powerful formative force. Hence, the unmarked/ marked English clauses in terms of grammatical organization may or may not consider the function of the (ST) marked rheme-theme order. Other factors are more powerful in determining this including the semantics and context. Finally, the findings of data analysis show that the syntactic constituents of the Arabic marked rheme-theme order do not influence the English translations- in terms of the functions of (MO). To illustrate, the rhemes in Arabic consist of interrogative nouns, adverb of place, or prepositional phrases. Even the prepositional phrases consist of demonstratives, proper nouns, attached/ detached pronouns, or relative pronouns. However, such variations indicate no effect on the translation of marked rheme-theme order functions.

2. The marked rheme-theme order in the Holy Qur'an adds to the layers of discursive functions, meaning and communication. The functions as

specification, emphasis, attention, interrogation (seeking information), and so on are the primary functions.

3. For the selected English translations, they vary in the translation style, background of the translators, number of translators per work, and the time of translation. With regard to the functions of the marked rheme-theme order, the included English translations convey them in some cases but fail in others. The results emphasize the necessity of considering the thematic structure and the FSP theory in the translation.

4. The deficiencies in rendering the functions of the (ST) marked rheme-theme order are compensated through a number of strategies. Such strategies emphasize the communicative units in terms of FSP and reflect the (ST) discursive functions of the marked rheme-theme order. The suggested strategies under this study includes- but not limited to- the addition of lexical elements, cleft sentence proper, reverse pseudo cleft sentence, voice change, fronted object/ complement, and the existential sentence *there*.

In some cases, the strategies are joined to render the function of the (ST) marked rheme-theme order to the maximum. For instance, the translator could front the object/ complement and add a lexical element altogether to convey the (ST) discursive function better.

As noted, the functions of the marked rheme-theme order could be rendered through various strategies even without creating another marked rheme-theme order in the target text. Scriptures as the Qur'an impose

restrictions on the translation even in case of non-literal translation style. The context is fundamentally the strongest and most powerful determiner in all cases as far as FSP is concerned.

## 5.2. Recommendations

Based on the aforementioned conclusions, the following points are higly recommended to furtherly enrich and expand the field of translation in terms of FSP:

1. Paying more attention to the thematic organization during the translation process to reflect the inteded functions and meaning that are implicit under the thematic strucutre. This can be attained through understanding the thematic direction of each language. For instance, English in unmarked structure tends to place the most important element at the end of the clause following the end-focus principle.

2. Adopting the FSP theory in assessing the translations of different languages. That is due the effectiveness of FSP theory in tackling all languages (both with fixed or free word orders) and its positive impact on improving the translation.

3. Applying the FSP chart of analysis on other genres as poetry, plain prose, articles, etc. to figure out the similarities and differences between different translated texts in terms of the FSP.

4. Integrating the prosody factor of the FSP theory through the analysis of various recitations of the Holy Qur'an.

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جامعة النجاح الوطنية

كلية الدراسات العليا

# ترجمة نظم الكلمات في القرآن الكريم:
# سورة البقرة كأنموذج

إعداد

نور غالب سالم الحاج علي

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# الملخص

تتناول هذه الأطروحة ترجمة القرآن الكريم من اللغة العربية إلى اللغة الإنجليزية استناداً إلى المنظور اللغوي الوظيفي؛ حيث أنها تسلط الضوء على ترجمة التراكيب غير الاعتيادية والمعروفة بنظم الكلمات[1] في القرآن الكريم وفقاً لنظرية المنظور الوظيفي للجملة (FSP)، وعلى وجه الخصوص تصنيف فيربَس (Firbas) الثلاثي للنظرية (Tripartition of FSP)؛ حيث تم استخراج مَتْن هذه الأطروحة من سورة البقرة كأنموذج كونها السورة الأطول في القرآن الكريم وتحوي العديد من الأمثلة و الأضرب المتنوعة، و كذلك تشمل بيانات الأطروحة كلا النوعين من الجمل الإسمية والفعلية، واتبعت الباحثة النهج التحليلي النوعي؛ وحيثما تترابط القوى النحوية، والدلالية، والسياقية في فعل تواصلي، تظهر معانٍ ووظائف محددة؛ وعليه، فإن نظم الكلمات يضيف مستويات عديدة من الوظائف للجملة ناجماً عنه تحديات جوهرية في الترجمة.

تفسر هذه النظرية الجمل كأفعال مختصة بالتواصل بحيث أن ترتيب الوحدات التواصلية في بناء الجملة يقوم بإيصال معانٍ ووظائف معينة؛ وكما تزيد ديناميكية التواصل من خلال التفاعل بين العوامل النحوية، والدلالية، والسياقية.

علاوةً على ذلك، يُظهر هذا البحث أضرُب ووظائف نَظْم الكلمات في القرآن الكريم؛ وكما يبحث في ترجمة هذه الوظائف من اللغة العربية إلى أربع تَراجِم إنجليزية، و تتباين هذه التراجم من

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[1] يشير مصطلح نظم الكلمات في هذا البحث العلمي إلى تقديم المعلومات الجديدة على المعروفة لدى المتلقي وهوعكس المتعارف عليه وفقاً للمنظور الوظيفي للجملة. حيث ينتج عن التقديم والتأخير في تراكيب الجملة ترتيب خارج عن المألوف ولكن صحيح لغوياً ونحوياً ودلالياً إلا أنه يضيف وظائف ومعاني إلى النص سياقياً. ويتم هذا التقديم والتأخير، أي نظم الكلمات، استناداً إلى المدى الذي تضيف فيه مكونات الجملة معلومات جديدة أو معروفة لدى المتلقي.

حيث الأسلوب، و الفترة الزمنية، وخلفية التراجِمة؛ وتضم التُّرجُمان بِكُثول (Pickthall) (1930)، و الترجمان آرْبِري (Arberry) (1955)، ويليه هِلالي وخان (Hilali & Khan) (1998)، وأخيراً عبدالحليم (2004)؛ وكما يتفحص البحث استراتيجيات التراجم الناجحة وفق المنظور الوظيفي للجملة (FSP) ويقوم بطرح استراتيجات أخرى للتراجم القاصرة عن إيصال المعنى المطلوب.

وفي الختام، يخلص البحث إلى وجود العديد من ألوان نظم الكلمات في القرآن الكريم في كل من الجمل الإسمية والفعلية. وتضم هذه القوالب، على سبيل الذكر لا الحصر، (Rh-Th)، و(Tr-Rh-Th)، و (Rh-Tr-Th)؛ واتضح أيضاً أن بعض التراجم الإنجليزية تعكس نظم الكلمات في اللغة العربية، ولكن على الرغم من ذلك، يجب أن تَطْغى أهمية ترجمة وظائف هذا النظم إلى اللغة الإنجليزية على ترجمة التركيب بعينه؛ وفي بعض الحالات، يتطرق التراجمة إلى استراتيجيات أخرى لتأكيد بعض مكونات الجملة وفقاً للمنظور الوظيفي للجملة (FSP)؛ ومن ذلك، الجمل المعلقة– للتأكيد على إحدى مكونات الجملة– (Cleft sentence)، و Pseudo-cleft sentence)، وتقديم المفعول به/ المتمم للجملة، وإضافة بعض المفردات، و الجمل الدالة على وجود شيء (Existential sentence *there*)، وإعادة نظم الكلمات وفقاً للغة المُتَرجَم إليها؛ كما أضافت الباحثة استراتيجيات أخرى ومنها تغيير الفعل، وصيغة المبني للمجهول، والجمل المعلقة المعكوسة (Reverse pseudo cleft sentence)، وغيرها؛ ولقد تم إيصال الوظيفة المرجوة من نظم الكلمات في اللغة العربية إلى التراجم الإنجليزية بنجاح من خلال هذه الاستراتيجيات.