

## Coherence in two English Translations of Surat An-Naml in the Holy Quran

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### Abstract

The present paper aims to investigate how coherence is realized in two English translations of Surat an-Naml in the Holy Quran. It studies the varieties of coherence strategies recognized in the Qur'anic text. The researcher will compare two different translations: Saheeh International's (2001) 'The Qur'an' and Khattab's (2018) 'The Clear Quran'. The two translations are analyzed qualitatively as well as quantitatively, both methods are for understanding the frequency of the patterns used and preferred; and examining the effect of such preference on the process of translation. The present paper endeavors to enrich the readers' knowledge of both Arabic and English. Classifying coherence strategies used in two different English translations of the Arabic Qur'anic Surah can result in a great deal of perception of both languages. To this end, the models used in this paper are Charroles' (1983) model of coherence and Abdul Raof's (2019) new approach of Arabic coherence with the consultation of various Qur'anic exegeses and Arabic references.

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## Introduction

It has been known that the main purpose of reading the translations of the Holy Quran is to understand the intended meaning of the Ayats and to get the right information rendered into the readers' same language. Readers are still searching for reliable and objective translation which effectively delivers the closer meaning of the Holy text to them. Therefore, the main task of the translators of the Holy Book is to cater to the readers' expectations and offer them meticulous information. As a result, searches and studies have still being conducted on the available and different translations to compare and/or evaluate them. The significance of the current paper is to compare between the two translations to perceive and interpret the similarities and differences between them in using different coherence strategies consulting a number of Arabic exegesis and English references pertaining to such topic under investigation. However, this paper does not aim at validating or evaluating the two selected translations. Rather, it mainly explores those similarities and differences which largely help readers better understand the Holy Surah selected.

## Theoretical framework

This paper sheds light on the most relevant models for the present paper; Charolles' (1983) principle of coherence and Abdul Raof's (2019) new approach of coherence which will be applied to the analysis of two translations of Surat An-Naml in the Holy Quran.

## Quran Translation

The Quran is revealed to Muhammad (PBUH) by the almighty Allah, and it has been agreed that translations may change its miraculous and unique nature. That is because the Arabic form of the Quran is as crucial as the meaning conveyed through the words. It is a challenged task to translate the Arabic form of the Holy text without inevitable changes resulting from the big differences between Arabic and any other language; i.e. English language is considered in this paper. Translators have long attempted to translate the Quran but they could not thoroughly convey its deeper message. Therefore, many scholars believed that the translators have been attempting to interpret 'the meanings' of the Quran rather than translate or substitute it (Abdul-Raof, 2001, 2019; Allaithy, 2019; Irving, 1985; Tibawi, 1962). A large amount of literature has been conducted on the translations of the Quran; and this suggests the centrality of analyzing these translations upon which a big community depends to understand the source Qur'anic text.

## Coherence

Mey (2001) maintains that coherence "captures the content-based connections between the words that make them produce sense" (p. 153). Once a text is organized in a way that makes it easy to read and understand, it can be defined as coherent. Some researchers suggest that the main factor for the receiver to interpret text coherence is his/her background knowledge. Thus, coherence hinges on "the communicators' evaluation of the text" (Tanscanen, 2006, p. 21).

Abdul Raof (2019) deduces that coherence “is a constitutive principle of effective communication” (p. 168). Coherence is important in achieving the producer’s communicative goals. The message the interlocutor wants to convey to the reader/ the hearer is his/her communicative goal. Coherence focuses on “the semantic relatedness and continuity of senses between the segments of the text, be it a single word, two consecutive sentences, or a larger text” (Ibid, p. 169). Abdul Raof (2019) explains that coherence is concerned with 1) the connections among the constituent lexical units of a sentence, 2) the connections among the consecutive sentences, and 3) the connections among the consecutive chapters of a book or the consecutive surahs in case of Qur’anic text (i.e. among different macro texts).

### **I. Coherence in the Holy Qur’an**

Abdul Raof (2019) maintains that the achievement of coherence in any text or in the Qur’anic text is based on three different levels: 1) word level (intra-sententially) where the word or a lexeme is investigated to fit in well in a sentence, 2) sentence level (inter-sententially) where the sentence development and its logical organization are considered, and 3) macro text level (intertextually) where the consecutive thematic content of the whole Qur’anic chapter and its logical organization are regarded. He adds that the thematic content or unity reflects the coherence of the text. The text is coherent and makes sense when there is a continuity of senses among the themes communicated in the text (Baugrande and Dressler, 1981, p. 84). The continuity of senses is a crucial feature of coherence. Thus, when there is no serious match between the organization of concepts expressed in the text and the receiver’s prior knowledge of the world,

no coherence is achieved (Ibid).

Linguistics and its various disciplines play a vital role in the achievement of coherence. Abdul Raof (2019) argues that he introduces a new approach to coherence which has not been accounted for in text linguistics. Thus, he provides an investigation of how the different disciplines of linguistics play an important role in text potency. His approach accounts for how the text producer achieves coherence through linguistics-based mechanisms, like the employment of a noun-initial main verb sentence, a sentence-initial prepositional phrase, a grammatical pattern of sentence-initial emphatic (إنّ), configuration of text segments, the morphological form of a lexeme and the phonetic features of a lexeme. When using such linguistic mechanisms, the text coherence is achieved and the receiver can interpret the illocutionary force of the text message (Abdul Raof, 2019, p. 177). Some of these mechanisms achieved in the Holy Qur'an are briefly discussed in the following lines.

### **I.1 Coherence through a prepositional phrase sentence-initially**

Coherence can be attained when a marked (unusual) sentence structure with a sentence-initial prepositional phrase is used rather than unmarked (usual) word order. The occurrence of such mechanism is clear in (Q 10:4): Allah says “إليه مرجعكم جميعاً” where “إليه” is used initially to reinforce the illocutionary force that resurrection is made precisely to Allah and none else. Thus, to achieve coherence, saliency is given to the resurrection being made specifically to Allah since it is the focus of the text's producer message rather than the noun “مرجعكم”.

Abdul Raof (2019) confirms that such foregrounding in Qur'anic text is semantically and pragmatically oriented (p. 178). Through it, some results are realized: 1) getting a marked word order, 2) recognizing the text producer's performative intent, 3) achieving the illocutionary force of specificity, 4) attaining the linguistic feature of saliency, and 5) establishing the stylistic feature of affirmation.

## **I.2 Coherence through the use of sentence-initial emphatic particle + noun + noun + a relative pronoun + subject noun + the main verb**

This syntactic mechanism of the nominal sentence provides the perlocutionary effect of the text producer: continuity, permanency, and renewability. In (Q10:3), Allah says "إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ". This segment offers details on Allah's omnipotence to achieve contextual coherence with the preceding Ayah (Q10:2) which is on prophethood. Such nominal sentence structure is chosen with emphatic "إِنَّ" followed by two nouns to bear confirmation. Abdul Raof (2019) explains that a verb-initial sentence could not reflect the illocutionary force of the message or the text producer's intended meaning.

## **I.3 Coherence through the use of conjunctive particles and affirmation tools**

Each conjunctive particle in the Qur'anic text has a certain function. No delay in the action taken is expected when using the conjunctive particle (ف) since it designates the illocutionary force (immediately). For the conjunctive particle (ثم), there is delay in action expected. The affirmation tools like (أَنَّ - إِنَّ), the letter (لام التوكيد/ ل), the detached pronoun, and the conjunctive particle (قد) attain a high level of

assertiveness. It is important for achieving coherence to purposefully select a specific conjunctive particle rather than another. The conjunctive particle (إذا), for example, has two pragmatic functions: certainty and multitude. However, (إن) refers to something that never takes place. Similarly, (لو) designates “a higher level of impossibility than the particle (إن)” (Abdul Raof, 2019, p. 188).

#### **I.4 Coherence through configuration of text segments**

This refers to foregrounding and backgrounding as a stylistic mechanism used in the Qur’anic text. In other words, there is “grammatically unusual arrangement of sentence constituents” used in the Qur’anic text as a marked word order (Abdul Raof, 2019, p. 200). This arrangement of text segments attains some linguistic, rhetoric and pragmatic functions. Abdul Raof (Ibid) maintains that this configuration in the Qur’anic text can achieve 1) the linguistic function of saliency and contextual coherence, 2) the phonetically based rhetorical function of assonance at the ayah-final position and 3) the pragmatic function of specificity (التخصيص) which reflects the performative intent of the text producer and the illocutionary force of the message of the text. The lexeme (موسى) in (Q20:49) is purposefully backgrounded for the rhetorical function of assonance. It attains phonetic coherence which is clear when reading the preceding and following Ayats where the final word in each ends with (ألف لينة/ى) like in the lexemes (الهُدَى – تولى) and (الأولى – هدى). This refers to the macro text phonetic co-text or assonance based coherence (Ibid).

Regarding the relationship between the positioning of a sentence constituent and coherence, Abdul Raof (2019, p. 209) describes some factors to support such claim. These factors are the following:

i Coherence plays a central role in the achievement of the text producer's communicative goals which he/she wants to deliver to the hearer/reader,

ii The relevant arrangement of thoughts in a given text makes it easy for the thought to get across to the text receiver and to be unequivocally understood,

iii Effective communication depends on the relevant organization of sentence constituents,

iv Effective communication depends on the relevant selection of a specific lexeme of a specific morphological form and/or grammatical function,

v Word order signifies thoughts order. In other words, the organization of lexical items in a sentence represents the organization of the text producer's thoughts (messages), and



vi Saliency (prominence) of a thought expressed via a lexical item is achieved through word order.

The foregrounded subject “الله” in (Q22: 69) “الله يحكم بينكم يوم القيامة” is given saliency through its initial position. Through this position, the illocutionary force of specificity and coherence are attained.

### **I.5 Coherence through conjunctions**

Abdul Raof (2019) maintains that the employment of cohesive devices (i.e. a given conjunctive element) achieves coherence. In the Qur’anic text, there are three key conjunctions: “و – and”, “ف – then” and “ثم – then”. The first conjunction “و – and” helps to coordinate between two nouns, verbs, adjectives, prepositional phrases since it is used for listing items. The second conjunctive constituent “ف – then” coordinates between two text segments and conveys the illocutionary force of (Immediately), i.e., there is no time gap between the two actions designated through the coordinated verbs. The third conjunction “ثم – then” also coordinates between two text segments; but does not convey the illocutionary force of (Immediately). There is a certain time gap between the two actions represented through the coordinated verbs. These three conjunctions are coordination particles (أدوات عطف), “context-based, and contribute to the continuity of sense and the coherence of a given Qur’anic text segment” (Abdul Raof, 2019, pp. 215-6).

There is a clear difference between the employment of the two conjunctions “ف – و” in the following Ayats. Allah says in (Q20: 17-20):

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ١٧ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ١٨ قَالَ أَلْقَاهَا يَا مُوسَى ١٩ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ٢٠

The prophet Moses in Ayah (18) has listed some reasons why he is holding a stick in his hand using the conjunction “و – and” twice. On the other hand, the other conjunction “ف – then” is employed to reflect Moses’ quick response to Allah’s command. Moses spends no time in throwing his stick. Thus, the conjunction “ف – then” is used to reflect an immediate action.

### **Coherence in Translation**

Since translation is a kind of communication between the reader and the writer; in the process of translation, thoughts and ideas are transferred from the source text into the target text. Through such process, any interpreter aims at achieving equivalence, accuracy and functionality that all reflect the meaning implied in the source text. Therefore, translation can be defined as "a process of reconstructing textual coherence in an inter-textual context" (Mohamed, 2014, p. 221). Accordingly, it is important for the translator to produce an effective target text. If the translator does not recognize the meanings of the structures and words used in the source text, s/he "cannot work out its implied meanings" (Baker, 1992, p. 229). Hence, it is vital for the translator to have knowledge of the source language system in order to retain its purpose (Ibid).

## Coherence in Surat an-Naml Selected Translations

The researcher adopts Charolles' (1983) coherence strategies which are classified into two types (supplementary and explanatory) reflecting the user's preference of interpreting the Qur'anic Ayah in complementary manner or in explicative way. The former does not lead to more expansion of the theme under discussion while the latter leads to more explication and justification without adhering to the original ST word or structure. On the basis of such description of these two coherence strategies, the researcher puts three features relating to translation studies and more particularly to religious (Qur'anic) translation under the umbrella of explanatory coherence: 1) footnotes and/or additional phrases put in brackets or quotes and 2) paraphrasing or backgrounding. The first feature is referred to in previous studies as being explicating strategy used in Qur'anic translation. However, the second feature is added by the current researcher for the reason that foregrounding is one of the basic features achieving coherence in Arabic language in general and in Qur'anic discourse in particular (Abdul Raof, 2019) and paraphrasing or backgrounding what is foregrounded reflects the translator's own way of explanation and clarification, which differs from that of the source text. Accordingly, the researcher investigates how coherence is acted in the two translations investigating the frequency of each category indicating only examples of explanatory coherence strategies since supplementary strategies do not involve shifts in the process of translation. The first translation is that of Saheeh International referred to as TT1 while the second translation is Dr. Khattab's pointed to as TT2.

### *I. Footnotes and/or Additional phrases as means of Explanatory Coherence (EC)*

**TT1 (v. 1): Ta, Seen.\* These are the verses of the Qur'an [i.e., recitation] and a clear Book** طس تَلْكَ آيَاتِ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ

In a footnote, TT1 argues that the precise meaning of the opening letters of Surat an-Naml which resemble those of other Surahs in the Holy Quran is known only to Allah. Although there have been significant speculations to their meaning, it is not -in fact- revealed by Allah to anyone (Saheeh International, 2004).

TT1 explicates in two square brackets that what is meant by *the verses of the Quran* is “recitation”. Although this translation puts more information constituting an instance of explanatory coherence (EC), this extra piece of knowledge does not refer to its interpretations discussed by most of the Qur’anic exegeses. *The verses of the Quran* are the Qur’anic Ayats themselves which are the strongest evidence and the clearest connotations and signs revealed to the prophet (PBUH) (As-Sa’di, 1376H; at-Tabari, 310H). The TT1 translators’ addition “recitation” possibly refers to the meaning given by the 2<sup>nd</sup> Ayah in Surat Al-Jumuah which says: *هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...* / *It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur’an] and wisdom...*” confirming that the intended purpose of this Ayah is to *recite* these Heavenly Qur’anic Verses. However, this addition assumed by Saheeh International (TT1) needs more clarification since it reflects

only one connotation for the given Ayah while it is interpreted into different meaning by a number of exegeses.

**TT2 (v. 4): As for those who do not believe in the Hereafter, We have certainly made their ‘evil’ deeds appealing to them, so they wander blindly.**

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤)

TT2 adds a modifier *evil* before the noun *deeds* to highlight that the disbelievers’ bad and evil deeds have been adorned in their eyes so they live misguided. This misguidance is due to their disbelief in the Hereafter (At-Tabari, 310H; Al-Baghawi, 516H). That is, this additional information constitutes an instance of EC.

**TT2 (v. 5): It is they who will suffer a dreadful torment, and in the Hereafter they will ‘truly’ be the greatest losers.**

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

TT2 adds a modifier/ an adverb (truly) to the verb (be) to recompense the drop of the repeated pronoun (هم/they). This addition attains the function of confirmation intended by the repetition of the pronoun. Hence, this additional word creates an instance of EC.

In translating verse (10), TT1 uses both footnotes as well as extra additions in square brackets while TT2 uses some additive information in single quotes. The Ayah starts with a direct speech said by Allah Almighty giving instructions to Moses (PBUH) using an imperative after a conjunction. TT1 adds a passive structure *he was told* to the direct speech to give more clarification constituting an instance of EC. It also adds *God* said in the second part of translation to plainly indicate

the speaker of the following words. In addition, it suggests another meaning to the word *return* in the footnote *Or did not look back* (Saheeh International, 2004, p. 366). Similarly, TT2 adds *God reassured him* to the last part of translation. The verb *reassured* does not give more information to the meaning given by the following words: the negative imperative (لا تخف / Do not be afraid) denotes that meaning of reassurance. That meaning of reassurance is also given through both (يا / O) and (لدى / in My presence) which indicate nearness and support (Ibn Attia, 546H).

ST(V: 10): وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

TT1: And [he was told], “Throw down your staff.” But when he saw it writhing as if it were a snake, he turned in flight and did not return.1002 [God said], “O Moses, fear not. Indeed, in My presence the messengers do not fear.

TT2: Now, throw down your staff!” But when he saw it slithering like a snake, he ran away without looking back. ‘God reassured him,’ “O Moses! Do not be afraid! Messengers should have no fear in My presence.

TT1 adds to verse (15) extra depiction in square brackets while TT2 adds to the same verse both additional information and a footnote. TT1 specifies that Allah Almighty is the One worthy of praise putting between brackets the adjective *due* which mirrors that kind of specificity. Instead, TT2 puts another notification describing the prophets’ statement as an acknowledgement. TT2 also explains what kind of privilege they have been given by Allah Almighty: “The

privilege was their ability to communicate with members of the animal kingdom, control the wind, utilize the jinn for their service, etc.” (Khattab, 2018, p. 401). However, this information is already being elucidated in the following verses when Solomon says to his people that they have been taught the language of birds and been given everything (see also verses 16, 17, 18 and 19). Thus, this EC strategy used by TT2 in this example does not give significant or hidden information and the reader can get it through the development of the verses.

ST(V: 15): وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

**TT1: And We had certainly given to David and Solomon knowledge, and they said, “Praise [is due] to God, who has favored us over many of His believing servants.”**

**TT2: Indeed, We granted knowledge to David and Solomon. And they said ‘in Acknowledgment’, “All praise is for God Who has privileged us over many of His faithful servants.”[768]**

The renditions of Verse (35) reveal an additional piece of information in both TTs and a footnote in only TT2. ST does not mention with what the messengers of the Queen will return since it can be revealed and interpreted from the context (acceptance or refusal of the gift). TT1 adds the word (reply) and TT2 puts (response) to give more clarification constituting an instance of EC. Moreover, TT2 explains in a footnote that the Queen of Sheba wants to test Solomon (PBUH) that if he accepts the gift that means he is only a king; and if he does not, he is more than a king. She believes that he may be a

prophet who does not settle unless she declares her submission to Allah Almighty (Khattab, 2018, p. 402). It is notable that TT2 tends to give more explanations and details more than TT1.

وَأَنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (V: 35)

**TT1: But indeed, I will send to them a gift and see with what [reply] the messengers will return.”**

**TT2: But I will certainly send him a gift, and see what ‘response’ my envoys will return with.”[770]**

TT2 prefers to use a footnote constituting an instance of explanatory coherence strategies in (V: 73). TT2 explains in a footnote that the word (فضل/bounty) mentioned in the Ayah refers to Allah’s delay of their punishment giving them time to be able to repent. This meaning is given by a number of the exegeses like those of Ibn-Ashur (1393H), at-Tabari (310H), Abu-Hayan (547H) and others. On the other hand, TT1 does not give any extra information and thus lets the readers understand it as a general word meaning any kind of bounty. There is no doubt that such footnote given by TT2 provides a clear view for the readers especially for those who do not believe in Allah and do not see how such bounty looks like and then thank Allah for His great favor.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (V: 73)

**TT1: And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude.”**

**TT2: Surely your Lord is ever Bountiful to humanity,[784] but most of them are ungrateful.**



## II. *Paraphrasing or backgrounding as means of Explanatory Coherence*

When the translator paraphrases and changes the style of the ST believing that sustaining this original order would not get the right meaning to the target reader, s/he then attempts to clarify and explain such given data in his/her own way and order creating instances of EC.

In (V: 3), while ST uses marked word order beginning with a prepositional phrase (بِالْآخِرَةِ/ in the Hereafter) which precedes the clause (يُوقِنُونَ/ they have sure faith), TT2 replaces it with unmarked order ending the sentence with the prepositional phrase *have sure faith in the Hereafter*. Abdul Raof (2019) confirms that such foregrounding in Qur'anic text is semantically and pragmatically oriented (p. 178). Through it, some effects are realized: 1) getting a marked word order, 2) identifying the text producer's performative intent, 3) reaching the illocutionary force of specificity, 4) attaining the linguistic feature of saliency, and 5) establishing the stylistic feature of affirmation. Therefore, this shift of word order may change the purpose of the text particularly in religious texts since every utterance is definitely put on purpose and for a reason. Accordingly, this EC strategy used may be insignificant in this case.

ST (V: 3): الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

TT2: *'those' who establish prayer, pay alms tax, and have sure faith in the Hereafter.*

The last part of (v: 10) shows different renditions: TT1 starts with (لدي/ in My presence) in an attempt to preserve ST word order while

TT2 uses unmarked word order putting this prepositional phrase at the end of the Ayah.

**ST (V: 10): " ... يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ "**

**TT1: "...O Moses, fear not. Indeed, in My presence the messengers do not fear."**

**TT2: "...O Moses! Do not be afraid! Messengers should have no fear in My presence."**

Likewise, ST in verse (11) uses the word (سوء/ evil) before (حسنًا/ good) to reflect significance and interest for the foregrounding positive word and this favorable meaning is evidently confirmed by the last part of the Ayah, i.e. who does good after evil, their good will be accepted and evil be forgiven by Allah Almighty who is All-Forgiving and Most Merciful. TT1 uses the same order while TT2 uses a different one starting with evil and ending with good constituting an instance of EC. That meaning of attraction does not occur; yet, the meaning is distinctly conveyed.

**ST (V: 11): إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَأَتَىٰ غُفُورًا رَحِيمًا**

**TT1: Otherwise, he who wrongs, then substitutes good after evil - indeed, I am Forgiving and Merciful.**

**TT2: 'Fear is' only for those who do wrong. But if they later mend 'their' evil 'ways' with good, then I am certainly All-Forgiving, Most Merciful.**

As noted before, most of word order changes occur in TT2. TT2 in verse (39) delays the prepositional phrase (عليه/ for this 'task') to the

end of the Ayah while TT1 uses it in the same foreground position to reflect the meaning of confirmation that this jinn responding is the appropriate one for this special and challenging task. Therefore, paraphrasing or word order changes may affect the meaning of the Ayah and then its coherence.

**ST (V: 39):** قَالَ عَفْرَيْتُ مِنَ الْجِنَّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

**TT1:** A powerful one from among the jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.”

**TT2:** One mighty jinn responded, “I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this ‘task’.”

The order of the prepositional phrase (من فزع يومئذ) in Ayah (89) is maintained in TT1 in the middle of it in an attempt to grasp the attention of the reader to this piece of information, just like the Qur’anic text does. Conversely, TT2 changes the word order of this Ayah explaining it differently putting the prepositional phrase at the end of the Ayah and thus constituting an instance of EC. Although this unmarked order can be read smoothly but the meaning of confirmation and grasping attention cannot be attained.

**ST (V: 89):** "...وَهُمْ مِنْ فُزَعٍ يُؤْمِنُونَ أَمْنُونَ"

**TT1:** “...and they, from the terror of that Day, will be safe”

**TT2:** “...and they will be secure from the horror on that Day.”

## Conclusion

According to Charrolles (2001), two kinds of coherence strategies are used in translations to mirror each translator's preference and way of explaining and interpreting any text. Out of the results of the current paper, the two coherence strategies are used and found with different occurrences in the two translations under investigation. Supplementary Coherence Strategies, which express the translators' preference in keeping the translated text as close as possible to the source one, are used in Saheeh International Translation with a higher frequency than in Khattab's translation. On the contrary, Explanatory Coherence Strategies, which deal with any additions used in translations as way of interpreting the given text, are found in Khattab's Translations more than in Saheeh International Translation.

It is noted that Explanatory Coherence Strategies are used more than Supplementary Coherence in both translations. This indicates the necessity of giving more information in translated religious texts. This extra information can be represented in the form of footnote or additional phrases or paraphrasing for giving clarity and achieving better perception and coherence. However, it is also noted that Explanatory Coherence strategy is used unnecessarily when, for example, the explanation of the Ayah can be interpreted from the subsequent Ayats. Moreover, changing word order in target texts through paraphrasing is also noted to affect the intended meaning of the source Ayah or cause some loss in some linguistic and stylistic functions like those of confirmation, specificity and saliency.

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### ملخص

تلقي الدراسة الضوء على سورة النمل في القرآن الكريم واستراتيجيات ترابط المعنى (coherence strategies) المستخدمة في ترجمة النص القرآني باللغة الإنجليزية وقياس تأثير تلك الاستراتيجيات في تحقيق ترابط المعنى المرجو من استخدامها؛ وللوصول إلى هذه الغاية، تتبنى الباحثة "استراتيجيات ترابط المعنى" لكارولز و"طرق ترابط المعنى الحديثة في القرآن الكريم" لعبد الرؤف وبعض المراجع العربية وتفسير القرآن الكريم.

**كلمات مفتاحية:** استراتيجيات ترابط المعنى، ترجمة القرآن، سورة النمل