



The Translation of Conjunctives in the Noble Quran into English

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Abstract

Conjunctives occupy a vital role and represent the essential component of making well-interwoven texture of text in general and of the Quranic genre in particular. The key problem of the current research is the multifunctionality of the conjunctives, and Arabic conjunctive types don't match the English ones, actually the former exceeds the latter in categorization. This study aims at categorizing and discussing the conjunctives in the Quranic text by using samples of various ayas with reference to translation into English; categorizing inappropriate renderings into most persistent and investigating the sources or causes of inappropriate renderings of Arabic cohesive devices. To add, this study attempts to find solutions to the resulted problems in the process of translating such texts. It is hypothesized that translators do not pay a great deal of attention to multifunctionality of these conjunctives; it is the main reason behind providing inappropriate renditions; and context plays a key role in capturing appropriate translations of cohesive devices. The data of this study is taken from the Noble Quran, namely seven ayas having conjunctives are selected and analyzed in the SL and five translations are examined to find out to what extent the translators have successfully managed to come up with appropriate renderings of the cohesive devices under the study. Nida's (1964) model is adopted. The study has concluded that cohesive conjunctives in Arabic differ, in some cases, from that of English in terms of classification and the context of the situation determines the function(s) of the conjunctives used in the Noble Quran.

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ترجمة الروابط النصية في القرآن الكريم إلى اللغة الإنجليزية

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للروابط النصية دور حيوي وفاعل إذ تمثل المكون الأساسي لعمل نص متماسك ومحبوك بشكل عام. ويبدو الأمر أكثر وضوحاً في النص القرآني بشكل خاص. تكمن المشكلة الرئيسية في البحث الحالي في تعدد وظائف الروابط النصية، فأنواع الروابط العربية لا تتطابق مع الأنواع الإنجليزية من حيث عدد التصنيفات، إذ يتجاوز عدد الروابط العربية في التصنيف عن تلك التي في اللغة الإنجليزية. وتهدف هذه الدراسة إلى تصنيف ومناقشة عوامل ربط النص القرآني باستخدام عينات من آيات مختلفة مع الإشارة إلى الترجمة إلى اللغة الإنجليزية. يتم تصنيف الترجمات غير الملائمة عن تلك الأكثر ملاءمة كما يتم التحقيق في الأسباب التي تعزى إليها التراجم غير الملائمة لروابط التماسك العربية. فضلاً عن ذلك، تحاول هذه الدراسة إيجاد حلول للمشكلات الناجمة عن عملية ترجمة مثل هذه النصوص. تفترض هذه الدراسة أن المترجمين لا يهتمون كثيراً بالوظائف المتعددة لهذه الروابط وهذا هو السبب الرئيس وراء وجود ترجمات غير ملائمة قدر تعلق الأمر بموضوع الدراسة؛ ويعد السياق الفيصل في انتقاء الترجمات المناسبة لأدوات الربط. أخذت بيانات هذه الدراسة من القرآن الكريم، وهي سبع آيات تحوي روابط نصية تم اختيارها وتحليلها في اللغة العربية وخمسة ترجمات يتم فحصها لمعرفة إلى أي مدى نجح المترجمون في الوصول إلى الترجمات المناسبة لهذه الروابط. تم اعتماد نموذج نايدا (1964) في تحليل تلك الترجمات. خلصت الدراسة إلى أن الروابط المتماسكة في اللغة العربية تختلف في بعض الحالات عن تلك المستعملة في اللغة الإنجليزية من حيث التصنيف وأن سياق الحال هو ما يحدد وظائف تلك الروابط النصية الواردة في القرآن الكريم.

الكلمات الافتتاحية: الروابط، التماسك النصي، تعدد الوظائف

1. Introduction

Arabic, being different in a number of ways from English, seems to adopt different stylistic methods of establishing cohesion by means of employing different types of conjunctives and other cohesive devices.

2. Conjunction In Arabic

The basic concept of conjunction is to make semantic and syntactic connectivity at both sentential and textual levels. In this respect, Al-Jurjani has the pioneering by his entire comprehensive view via creating the notion of 'الفصل و الوصل' (syndeton and asyndeton) which is made by using conjunctives (Al-Jurjani, 1992: 1/222). The concept of 'conjunction' has been dealt with by both grammarians, who focus on the sentential level, and rhetoricians, who shed light on the textual level, taking into account the semantic factor in addition to the syntactic one to sustain the textual cohesion (Hamida, 1997: 144).

It is a matter of fact that there are various conjunctives used at the sentence level to connect two or more independent clauses [e.g.: 'و' (and)]. To add, there are other conjunctives that are used to connect two clauses to make one of them depend on the other [e.g.: 'إن' or 'لو' (if)]. Consider the following examples:

1. قَدِمَ زَيْدٌ وَخَرَجَ عَمْرُو. ← (Zaid came and Amr went out.)
2. إِنْ قَدِمَ زَيْدٌ خَرَجَ عَلَيَّ. ← (If Zaid comes, Amr will go out.)

(Al-Syrafi, 2008 : 459-60) .

Ibn Jinni (n.d.: 2/333) overbalances the higher role of 'الفصل' (syndeton) compared with 'الوصل' (asyndeton), justifying that speech (i.e. text) is made for continuity and orderly subsequent ideas rather than giving cut expressions and unlinked clauses.

Likewise, Ibn Yaiesh (2001: 1/244) highlights the role of connectivity illustrating that connected expressions give meanings different from those unconnected.

Afeji (2001: 129) classifies 'conjunctions' into four functional types; they are as follows:

- A. 'مطلق الجمع / الربط التشريكي' (additive conjunction): by which two similar or complementary clauses are combined together. The conjunctives used in this type are: 'و' (and), 'أيضاً' (also, too), 'فضلاً عن' (in addition, moreover), or 'علاوة على' (moreover), ... etc., as in the following aya:

1. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ... ﴾ [المائدة: 6]

“O you who believe! When you intend to offer As- Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..” (Hilali and Khan, 2006: 125).

The underlined article ‘و’ (and) is used for additive function between clauses mentioned in the aya. That is, the minor clause ‘وأرجلكم إلى الكعبين’ (and [wash] your feet up to ankles) is added to the previous major clause ‘فاغسلوا وجوهكم’ (wash your faces), depending on the fact that there is an ellipsis in the minor clause, i.e., the verb ‘اغسلوا’ (wash) (Abn-Ashour, 1997: 3/130-1).

- B. ‘التخيير’ (alternative conjunction): which combines two clauses sharing counterpart entities, but the choice must be to one of them. The conjunctive giving this cohesive function is ‘أو / أم’ (or), as in:

2. ﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلُنَا آيَةً كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ﴾ [البقرة: 118]

“And those who have no knowledge say: “Why does not Allah speak to us (face to face) or why does not a sign come to us?” So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty..” (Hilali and Khan, 2006: 21).

The underlined word ‘أو’ (or) is used for an alternative function between two cases, i.e., either ‘يكلّمنا الله’ (Allah speak to us (face to face)) or ‘تأتينا آية’ (a sign come to us) (Al-Andalusi, 2010: 1/537).

- C. ‘الربط الاستدراكي’ (adversative conjunction): this type of connectivity is used to combine two clauses bearing contradictory ideas, like ‘لكن/ لكن’ (but) ‘بل’ (yet) or ‘مع ذلك’ (nevertheless). See the aya below:

3. ﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ﴾ (44) [يونس : 44]

“Truly ‘Allâh wrongs not mankind in aught; but mankind wrong themselves. ..” (Hilali and Khan, 2006: 238).

The word ‘ولكن’ (but) gives the adversative meaning, i.e., to negate what may be affirmed by the previous aya (Al-Zamakhshari, 2009: 2/337; Al-Andalusi, 2010: 5/162).

- D. ‘التفريع/ الربط التعليلي أو الشرطي’ (causal conjunctive), it is used to connect two clauses: one of them depends on or results from the other, like ‘لأن’ (because), ‘ما دام’ (as long as), ‘حيث’ ‘where’, ‘لهذا/ بناءً على هذا’ (on this basis) ...etc. For instance:

4. ﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (160) [آل عمران : 160]

“If Allâh helps you, none can overcome you; and if He forsake you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust..” (Hilali and Khan, 2006: 87).

The particle ‘فـ’ (Ø) serves, here, as a causal conjunctive with which the second clause becomes the effect of the first one(i.e. the condition) (Ibn Ashour, 1997: 2/153).

In addition, Al-Hasani (2015: 104-8) adds the following sorts to the abovementioned classification:

- E. ‘الربط الحالي’ (manner conjunction): it is done by using manner particles like ‘و/وقد’ (as, meanwhile). Consider the following aya:

5. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ [النساء : 43]

“O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter;” (Hilali and Khan, 2006: 102).

The particle ‘و’ (while) comes, here, as a manner conjunctive, since it gives the circumstantial function in the text (Al-Zamakhshari, 2009: 1/503).

- F. 'الربط الغائي' (end conjunction): it is used to connect the first clause of the text, which represents a 'logical premise', with the second clause, which is an end proposition, like 'حتى' (till), 'إلى أن' (until), 'بما في ذلك' (including) ... etc. as in:

﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (109)﴾ [البقرة: 109]

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things." (Hilali and Khan, 2006: 20).

The particle 'حتى' (till) comes, here, as an end conjunctive, since it gives the end function in the text (Ibn Ashour, 1997: 1/671).

- G. 'الربط التشبيهي' (similitude conjunction): it is used to connect two similar clauses or entities in the text. the article of simile is usually used, like 'كـ', 'مثل', 'يشبه' (as/like) ... etc.

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118)﴾ [البقرة: 118]

"And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.." (Hilali and Khan, 2006: 21).

The underlined word 'مثل' (similar) is used for similitude function between two similar cases sharing the same action of asking (Al-Andalusi, 2010: 1/537; Ibn Ashour, 1997: 1/690).

- H. 'الربط الظرفي' (temporal and spatial conjunction): here, certain expressions are used to connect two related entities or subsequent events in the text, like 'عندما', 'حالما', 'حين' (when/whenever), 'قبل/بعد' (before/after), 'ثم' (then/and then) ... etc.

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَمْ يَكُنْ مِنَ السَّاجِدِينَ (II)﴾ [الأعراف: 11]

"And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate." (Hilali and Khan, 2006: 174).

The underlined particle 'ثم' (and then) is used as a temporal conjunctive between two sequential cases, i.e., the action creating which precedes the action of shaping (Al-Andalusi, 2010: 4/272; Ibn Ashour, 1997: 4/36-8).

To sum up, Arabic conjunctions are of various types and different functions; some articles or even expressions can be sorted under different classifications (i.e. multifunctionality). For example, the article 'و' can be sorted under the additive and manner conjunctions in accordance with its functional meaning used in the text (see the examples of points 1 and 5 of the above classification). Therefore, Fathi (1993: 4) perceives that translators face considerable difficulties while translating conjunctive devices into English. He also attributes the reason to the following fact:

"Arabic tends to rely heavily on conjunctive devices which perform different functions at the stylistic, semantic, and syntactic levels. This is partly due to the absence of a well-established punctuation system and to the use of punctuation according to very flexible rules on the part of Arabic writers" (ibid.)

Below are some examples of each conjunctive in Arabic texts:

.	Alternative	Adversative	Causal	Manner	End	Similitude	Temporal & spatial
الواو	أم	لكن	لام التعليل	وقد	حتى	كاف التشبيه	ثم
أيضاً	أو	لكن	لأن	واو الحال	إلى أن	مثل	حين
فضلاً عن	ولك أن	بل	بما أن	كيفما	بما في ذلك	يشبه	عندما
علاوة على	إما أن	إنما	بسبب	أتى	إلى	سواء	حالما
كما أن	إما ... أو	مع ذلك	لكون			كان	قبل / بعد
إلى جانب		رغم أن	ما دام			كما	الفاء
ناهيك عن		بيد أن	حيث			مثال ذلك	بينما
وهكذا دواليك		وليس	ولهذا			نحو	فوق / تحت
			كي				وراء / أمام
			فاء السببية				بالقرب من
			بناء على ...				أمام

Table (2): List of Some examples of Arabic Conjunctions

3. Conjunction In English

It is the main final and fourth kind of the textual grammatical cohesive devices. Conjunctions, unlike the other grammatical devices, express the semantic relationship on the one hand and the systemic connection of what is followed to what has gone before (logical meaning) on the other hand, rather than just a relationship between the words and structures (Halliday and Hasan, 1976: 226-7). According to them (ibid.: 303), conjunction is in fact on the borderline between the grammatical and lexical cohesion. Conjunctions are devices that relate two parts of a text in meaning (Salkie, 2001: 75).

Conjunctions have been tackled by many scholars; Dik (1968), for example, maintains that conjunctions have 'semantic values' which restrict what can be bound. Gunter (1984) claims that conjunctions 'impose' meaning between propositions. Zamel (1983) classifies conjunctions according to their grammatical functions, i.e., coordinating conjunctions (e.g. and, but, or ... etc.), subordinating conjunctions (e.g. because, although, so that ... etc.) and adverbs (e.g. on the other hand, however, nevertheless ... etc.). Fahenstock (1983) also makes a distinction between two taxonomies of cohesive features in a text: (1) semantic features either marked or unmarked, and (2) lexical features. She states that the semantic relations which signal the nameable relationship of meaning between sentences can be regarded as continuatives (e.g. and, therefore), or discontinuatives (e.g. but, yet). She argues that these discontinuatives are usually marked to help a reader identify unexpected meanings.

This study sheds light on Halliday and Hasan's model in classifying conjunctions (1976:238-9). They perceive that conjunctions are of four types: additives, adversative, causal, and temporal. Below are some details of each type:

A. Additive Conjunctions:

The basic function of the additive relation is to inform the reader/listener that the ideas presented have positive connections in some way. A second idea can be signaled by an additive conjunctive as there is yet another point to be taken in conjunction with the previous one (Halliday and Hasan, 1976: 246). The additive relation can be thought of as expected or continuative in the text compared to, for example, the adversative relation especially if there is nothing in the preceding text that can imply unexpectedness. There are large numbers of additive conjunctives, such as ‘further’, ‘furthermore’, ‘also’, ‘again’, ‘moreover’, ‘what is more’, ‘in addition’, ‘not only that but’, ... etc.’ Consider the following example:-

1. *“My client says that he doesn’t know this witness. Further, he denies ever having seen her or spoken to her.”* (ibid.: 246)

The speaker of these sentences wants the two sentences to be as if they were added and reacted together.

B. Adversative Conjunctions:

The basic meaning of adversative relations is unexpectedness, i.e., “Contrary to the expectations” (Halliday and Hasan 1976: 250). These adversatives, therefore, tend to link logical ideas that have a complex underlying structure. They are essential devices employed by the text producer in argumentation. There are many large numbers of adversatives such as ‘yet’, ‘but’, ‘nevertheless’, ‘however’, ‘on the one hand’, ‘instead’, ‘otherwise’, ‘although’, ‘still’, ‘in contrast’, ‘however’, ‘nonetheless’, ‘contrary to’, ‘on the other hand’. Consider the following example:

2. *“All the figures were collected; they’d been checked. Yet, the total came out wrong.”* (Halliday and Hasan, 1976: 250)

The function of ‘yet’ is similar to ‘however’, ‘but’, ... etc.

C. Clausal Conjunctions

The basic function of the causal connective is to lay the foundation for reasoning into an argument developed by the text producer. Causal conjunctives are used to justify a writer’s claim by referring to causes and reasons for some facts or he/she may want to prove falsity or truth of a proposition. Some linguists (e.g. Van Dijk, 1977; Fahnestock 1983, Sloan, 1983) make a distinction between two main groups of the causal type. The first group they call a ‘premise’ where a second textual unit can be related to the one before it as a reason, a cause, or an explanation. The second group is ‘conclusion’ where a second textual unit can follow as a consequence to inference, or entailment from the one before it.

Causal conjunctives are identified by words such as: ‘thus’, ‘so’, ‘hence’, ‘therefore’, ‘consequently’, ‘accordingly’, ... etc. as in:

3. *“She felt that there was no time to be lost, as she was shrinking rapidly; so she got to work at once to eat some of the others.”* (Halliday and Hasan 1976: 256).

D. Temporal Conjunctions:

The basic function of these conjunctives is the sequenced events in the text in order of time; one relation is subsequent to the other. The presence of a temporal connective suggests time of events, actions or states. They are identified words such as ‘now’, ‘until’, ‘whenever’, ‘at this point’, ‘while’, ‘since’, ‘meanwhile’, ‘finally’, ‘before’, ‘first’, ‘next’, ‘as long as’, ‘when’, ‘afterwards’, ... etc. as in the following example:

4. “Recently interest in local government autonomy has revived in some countries. But the question of how long This will last, before centered control reemerges on the scene, has to be raised.” (Selkies, 2001: 178).

Below is a classification of the four conjunctive types in English:

	External/internal	Internal (unless otherwise specified)		
Additive	Additive, simple: Additive <i>and, and also</i> Negative <i>nor, and . . . not</i> Alternative Alternative <i>or, or else</i>	Complex, emphatic: Additive <i>furthermore, in addition, besides</i> Alternative <i>alternatively</i> Complex, de-emphatic: After-thought <i>incidentally, by the way</i>	Apposition: Expository <i>that is, I mean, in other words</i> Exemplificatory <i>for instance, thus</i>	Comparison: Similar <i>likewise, similarly, in the same way</i> Disimilar <i>on the other hand, by contrast</i>
Adversative	Adversative 'proper': Simple <i>yet, though, only</i> Containing 'and' Emphatic <i>however, nevertheless, despite this</i>	Contrastive: Avowal <i>in fact, actually, as a matter of fact</i> Contrastive (external): Simple <i>but, and</i> Emphatic <i>however, on the other hand, at the same time</i>	Correction: Of meaning <i>instead, rather, on the contrary</i> Of wording <i>at least, rather, I mean</i>	Dismissal: Closed <i>in any case, in either case, whichever way it is</i> Open-ended <i>in any case, anyhow, at any rate, however it is</i>
Causal	Causal, general: Simple <i>so, then, hence, therefore</i> Emphatic <i>consequently, because of this</i> Causal, specific: Reason <i>for this reason, on account of this</i> Result <i>as a result, in consequence</i> Purpose <i>for this purpose, with this in mind</i>	Reversed causal: Simple <i>for, because</i> Causal, specific: Reason <i>it follows, on this basis</i> Result <i>arising out of this</i> Purpose <i>to this end</i>	Conditional (also external): Simple <i>then</i> Emphatic <i>in that case, in such an event, that being so</i> Generalized <i>under the circumstances otherwise,</i> Reversed polarity <i>under other circumstances</i>	Respective: Direct <i>in this respect, in this regard, with reference to this</i> Reversed polarity <i>otherwise, in other respects, aside from this</i>
Temporal	Temporal, simple (external only): Sequential <i>then, next, after that</i> Simultaneous <i>just then, at the same time</i> Preceding <i>previously, before that</i> Conclusive: Simple <i>finally, at last</i> Correlative forms: Sequential <i>first . . . then</i> Conclusive <i>at first . . . in the end</i>	Complex (external only): Immediate <i>at once, thereupon</i> Interrupted <i>soon, after a time</i> Repetitive <i>next time, on another occasion</i> Specific <i>next day, an hour later</i> Durative <i>meanwhile</i> Terminal <i>until then</i> Punctiliar <i>at this moment</i>	Internal temporal: Sequential <i>then, next, secondly</i> Conclusive <i>finally, in conclusion</i> Correlative forms: Sequential <i>first . . . next</i> Conclusive <i>. . . finally</i>	'Here and now': Past <i>up to now, hitherto</i> Present <i>at this point, here</i> Future <i>from now on, henceforward</i> Summary: Summarizing <i>to sum up, in short, briefly</i> Resumptive <i>to return, to return to the point</i>

Table (4): *Conjunctives in English*
(after: Halliday and Hasan, 1976: 242-3)

4. Data Analysis

The present study is a descriptive, qualitative and analytical study. that is, the study shows in the theoretical part the outline of conjunctives in both Arabic and English. To add, the considerable distinctive relevant features have been identified. Besides, it is analytically based, due to the fact that in each textual conjunctive the study in hand takes seven examples chosen from the Noble Quran and its five relevant translated text to be analyzed according to Nida’s (1965) model, to determine whether the conjunctive under study has been translated formally or dynamically. Consequently, the translations will be labeled as appropriate or inappropriate to pinpoint the exact meaning and function of each device under discussion, more than one exegetes, in addition to specialized dictionaries, have been consulted.

Below are the ayas that have been chosen to be analyzed according to the Arabic classifications of some conjunctives.

Additive Conjunctives

SL Text (1):

﴿ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (14) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبِ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ [التوبة: 14-15]

TL Texts:

1. Hilali and Khan: “Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.”
2. Pickthal: “Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers. And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise..”
3. Khalifa: “You shall fight them, for GOD will punish them at your hands, humiliate them, grant you victory over them, and cool the chests of the believers. He will also remove the rage from the believers' hearts. GOD redeems whomever He wills. GOD is Omniscient, Most Wise.”
4. Sarwar: “Fight them. May God punish them by your hands, humiliate them, give you victory over them, delight the hearts of the believers and appease their anger. God forgives whomever He wants and He is All-knowing and All-wise”
5. Ali: “Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.”

6.

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
و	Additive conjunctive	(1) Hilali & Khan	∅	---	Dynamic (subtraction)	-
		(2) Pickthal	∅	---	Dynamic (subtraction)	-
		(3) Khalifa	∅	---	Dynamic (subtraction)	-
		(4) Sarwar	∅	---	Dynamic (subtraction)	-
		(5) Ali	For	Causal conjunctive	Dynamic (alteration)	-
Total percentage						0%

Interpretation:

This aya comprises a case of additive conjunctive, namely ‘و’ in ‘...ويتوب الله’ (and Allah accepts the repentance...). This article is basically served to connect the following clause with the previous one, i.e., ‘يعذبهم الله’ (Allah will punish them). It is to be noted that every ‘و’ mentioned in these ayas is for additive conjunction (Al-Zamakhshari, 2009: 2/244; Al-Andalusi, 2010: 5/18-9).

Discussion:

Unfortunately, none of the translators give the appropriate rendition of the device under discussion. All of them go after dynamic strategy. Translators (1), (2), (3), and (4) render the additive conjunctive by subtraction; they omit the device regarding the clause as asyndeton case, i.e. just as starting with a new message having no relation to the preceding ones. Translator (5) also goes after a dynamic strategy of translation; yet, he uses the alteration procedure. That is, he changes the addition conjunctive into a causal one, i.e., rendering the device ‘و’ into ‘for’ rather than ‘and’ which gives the same function for that of the SL one. Hence, all the renditions are inappropriate.

SL Text (2):

﴿ نُمِّئْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ (154) ﴾ [الأنعام: 154]

TL Texts:

1. Hilali and Khan: “*Then, We gave Musa (Moses) the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.*”
2. Pickthal: “*Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.*”
3. Khalifa: “*And we gave Moses the scripture, complete with the best commandments, and detailing everything, and a beacon and mercy, that they may believe in meeting their Lord.*”
4. Sarwar: “*We gave Moses the Book to complete (Our favor) for the righteous ones, the Book that contained a detailed explanation of all things, a guide and a mercy so that perhaps they would have faith in the Day of Judgment.*”
5. Ali: “*Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.*”

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
نُمِّئْنَا	Coordinate Additive conjunctive	(1) Hilali & Khan	Then	Temporal conjunctive	Dynamic (alteration)	-
		(2) Pickthal	Again	Temporal conjunctive	Dynamic (alteration)	-
		(3) Khalifa	And	Additive (simple)	Formal	+
		(4) Sarwar	∅	---	Dynamic (subtraction)	-
		(5) Ali	Moreover	Additive (emphatic)	Dynamic (alteration)	-
Total percentage						20%

Interpretation:

Considering the context in which ‘ثم’ occurs, Ibn Ashour (1997: 2/77) states that ‘ثم’ here serves for additive conjunction as that of ‘و’ (and), rather than a temporal conjunctive which is usually used to refer to sequential events by time. To make it clear, ‘ثم’ here is used to connect successive events and subsequent actions (i.e. one after one) via linking clauses, not separate entities.

Discussion:

It is clear that all but translator (3) adopt a dynamic strategy of translation. translators (1) and (2) render the device ‘ثم’ into ‘then’ and ‘again’ respectively; both of them use the temporal conjunctive. So, their renditions are inappropriate, since there is an act of alteration and distortion of meaning. Translator (5) uses (sematnic) alteration procedure while rendering ‘ثم’ into ‘moreover’ which gives the emphatic meaning, and this does not match the same function of ST conjunctive under discussion (go back to the table (4), p. 63). Translator (4) turns this device into nothing (∅) in the TT; he conducts the procedure of subtraction. Translator (3) is successful in his rendition, since he adopts the formal strategy of translation; he maintains the same function and form of this conjunctive device in both ST and TT while rendering ‘ثم’ into ‘and’ which achieves the same target.

Alternative Conjunctive

SL Text (3):

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (33) ﴾
[النحل: 33]

TL Texts:

1. **Hilali and Khan:** “Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allah wronged them not, but they used to wrong themselves.”
2. **Pickthal:** “Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves.”
3. **Khalifa:** “Are they waiting for the angels to come to them, or until your Lord's judgment comes to pass? Those before them did the same thing. GOD is not the One who wronged them; they are the ones who wronged their own souls.”
4. **Sarwar:** “Are they (the disbelievers) waiting for the angels and the decree of your Lord to be fulfilled before they believe? The people who lived before them had also done the same thing. God did not do injustice to them, but they wronged themselves.”
5. **Ali:** “Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.”

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
أَوْ	Alternative Conjunctive	(1) Hilali & Khan	Or	Alternative Conjunctive	Formal	+
		(2) Pickthal	Or	Alternative Conjunctive	Formal	+
		(3) Khalifa	Or	Alternative Conjunctive	Formal	+

		(4) Sarwar	and	Additive Conjunctive	Dynamic (alteration)	-
		(5) Ali	Or	Alternative Conjunctive	Formal	+
						80%

Interpretation:

According to Al-Zamakhshari (2009: 2/580), Ibn Ashour (1997: 6/145) and Al-Andalusi (2010: 5/475), this aya talks about those disbelievers who are waiting for angels of doomsday after knowing the truth behind Islam religion. Concerning the conjunctive ‘أو’ (or) mentioned in this aya, it is an alternative particle; that is used to make choice between two options.

Discussion:

All translators except translator (4) adopt the formal strategy of translation via rendering ‘أو’ into ‘or’. In doing so, they capture the appropriate rendition which maintains the same function and meaning in the ST. Translator (4), however, goes after the dynamic strategy of translation through using the word ‘and’ to stand for ‘أو’. That is, he makes alteration of the cohesive device using the one that does not have the similar function as in the ST. So, his rendition is inappropriate.

adversative conjunctive

SL Text (4):

﴿ثُمَّ قَسَتْ قُلُوبِكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74)﴾ [البقرة: 74]

TL Texts:

1. **Hilali and 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. And Allah is not unaware of what you do.”
2. **Pickthal:** “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.”
3. **Khalifa:** “Despite this, your hearts hardened like rocks, or even harder. For there are rocks from which rivers gush out. Others crack and release gentle streams, and other rocks cringe out of reverence for GOD. GOD is never unaware of anything you do.”
4. **Sarwar:** “Thereafter, your hearts turned as hard as rocks or even harder for some rocks give way to the streams to flow. Water comes out of some rocks when they are torn apart and others tumble down in awe before God. God does not ignore what you do.”
5. **Ali:** “Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.”

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
أو	Adversative conjunctive	(1) Hilali & Khan	or even	selection	Dynamic (alteration)	-
		(2) Pickthal	or	selection	Formal	+
		(3) Khalifa	or even	selection	Dynamic (alteration)	-

		(4) Sarwar	or even	selection	Dynamic (alteration)	-
		(5) Ali	and even	selection	Dynamic (alteration)	-
Total percentage						20%

Interpretation:

This aya comprises the adversative conjunctive ‘أو’ (or). Basically ‘أو’ has various functional meanings; one of them is to give a choice among several things of options (Al-Andalusi, 2010: 1/428). However, Ibn Ashour (1997: 1/563) goes after regarding ‘أو’ here is just as the word ‘بل’ (but).

Discussion:

Concerning discussion of this aya, translators (1), (3), (4) and (5) adopt the dynamic strategy of translation via using alteration procedure. That is, all but translator (5) use ‘or even’ whereas the latter uses ‘and even’. Anyhow, all renditions submitted are inappropriate because such alteration is unjustified. Translator (2), however, sticks to the formal strategy of translation, giving the literal rendering of the conjunctive ‘أو’, i.e. ‘or’. Hence, his rendering is the most appropriate among others.

Causal Conjunctive

SL Text (5):

﴿وَلَئِنْ أَصَابَكُمْ فُضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾ [النساء: 73]

TL Texts:

1. **Hilali and Khan:** “But if a bounty (victory and booty) comes to you from Allah, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”
2. **Pickthal:** “And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!”
3. **Khalifa:** “But if you attain a blessing from GOD, they would say, as if no friendship ever existed between you and them, "I wish I was with them, so I could share in such a great victory.”
4. **Sarwar:** “but if you were to receive a favor from God, they would certainly say, "(We have been ignored) as if there was no friendship among us. Would that we had been there with them for we would have had a great success.”
5. **Ali:** “But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!”

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
فَأَفُوزَ	Causal Conjunctive	(1) Hilali & Khan	Then	Causal (conditional temporal)	Dynamic (alteration)	-
		(2) Pickthal	Then	Causal (conditional temporal)	Dynamic (alteration)	-
		(3) Khalifa	So	Causal (general)	Formal	+
		(4) Sarwar	For	Causal (Reversal)	Formal	+

		(5) Ali	Then	Causal (conditional temporal)	Dynamic (alteration)	-
Total percentage						40%

Interpretation:

Ibn Ashour (1997: 2/120) signifies that at the last part of the aya under discussion, there is a causal conjunctive 'فَ' in '... فَأَفُوزَ' (... so I could have a great victory). As stated before in the theoretical part of this study, there are some particles and conjunctives with various multifunctionality; by virtue of context, the exact function can be determined.

Discussion:

In this aya, concerning the submitted renditions, translators (1), (2), and (5) adopt the dynamic strategy of translation via using the procedure of alteration. That is, they alter the causal function of ST into the conditional temporal function of TT by using the conjunctive device 'then'. So, to some extent, their renditions are inappropriate, since 'then' can be used as a temporal or a conditional device. Concerning conditional function, it does not fit this context, namely because the main clause 'يا ليتني كنت معكم' is not conditional. As for temporal function, it is also unsuitable because the contextual meaning does not refer to time. Therefore, using 'then' should not have been used, as long as it misleads the readers. Translator (3) renders it into 'so' which is somewhat appropriate, since it refers to general causal function. Translator (4) uses 'for' which is the most appropriate rendition according to the interpretation above; it has a causal (reversal) meaning.

Manner Conjunctive

SL Text (6):

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴾ (43) [النساء: 43]

TL Texts:

1. **Hilali and Khan:** "O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter ..."
2. **Pickthal:** "O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter ..."
3. **Khalifa:** "O you who believe, do not observe the Contact Prayers (Salat) while intoxicated, so that you know what you are saying. ..."
4. **Sarwar:** "Believers, do not pray when you are drunk, but, instead, wait until you can understand what you say. ..."
5. **Ali:** "O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, ..."

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
الواو in وأنتم	Manner Conjunctive	(1) Hilali & Khan	When	Temporal	Dynamic (alteration)	+
		(2) Pickthal	When	Temporal	Dynamic (alteration)	+
		(3) Khalifa	While	Temporal	Dynamic (alteration)	+

	(4) Sarwar	When	Temporal	Dynamic (alteration)	+
	(5) Ali	With	---	Dynamic (alteration)	-
<i>Total percentage</i>					80%

Interpretation:

According to Al-Zamakhshari (2009: 1/503), the particle ‘و’ (while/when) in ‘وَأَنْتُمْ’ comes in this aya as a manner conjunctive, because it gives the circumstantial function in the text.

Discussion:

Translator (5) also uses the dynamic strategy by alteration procedure. In fact his rendition is inappropriate, because the item ‘with’ does not reflect the functions of the SL conjunctive, or even the alternative one in the TL. Translators (1), (2), (3), and (4) conduct the dynamic strategy of translation via using the alteration procedure. Despite the fact that they render the manner conjunctive (و) into temporal conjunctives (i.e. ‘when’ and ‘while’), their renditions are justifiable. That is why there is a match in both functions (i.e. manner and temporal) in the TL. In contrast, Arabic classifies such conjunctives in more detail.

End Conjunctive
SL Text (7):

﴿وَأَذَقْنَاكَ يَا مُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْنَاكَ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ (55)﴾ [البقرة: 55]

TL Texts:

- Hilali and Khan:** “And (remember) when you said: “O Musa (Moses)! We shall never believe in you till we see Allah plainly.” But you were seized with a thunderbolt (lightning) while you were looking.”
- Pickthal:** “And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.”
- Khalifa:** “Recall that you said, “O Moses, we will not believe unless we see GOD, physically.” Consequently, the lightning struck you, as you looked.”
- Sarwar:** “When you argued with Moses, saying that you were not going to believe him unless you could see God with your own eyes, the swift wind struck you and you could do nothing but watch.”
- Ali:** “And remember ye said: “O Moses! We shall never believe in thee until we see Allah manifestly,” but ye were dazed with thunder and lightning even as ye looked on.”

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
حتى	End Conjunctive	(1) Hilali & Khan	Till	Temporal Conjunctive	Formal	+
		(2) Pickthal	Till	Temporal Conjunctive	Formal	+
		(3) Khalifa	Unless	Adversative Conjunctive	Dynamic (alteration)	-
		(4) Sarwar	Unless	Adversative Conjunctive	Dynamic (alteration)	-
		(5) Ali	Until	Temporal Conjunctive	Formal	+
<i>Total percentage</i>						60%

Interpretation:

According to Al-Andalusi (2009: 1/371), the word ‘حتى’ (till/until) functions as an end conjunction, where the children of Isreal tell Moses (ﷺ) that they will not believe in him till he achieves their demands, namely, to see Allah by their eyes.

Discussion:

In this aya, as a result of the interpretation above mentioned, translators (1), (2), and (5) translate ‘حتى’ into (till) and (until) formally. Their translations are quite appropriate, since they use the items that reflect the same or at least the near function in the TT as that of the ST (i.e. from end to temporal function). Translator (3) and (4) renders (حتى) into ‘unless’ using dynamic strategy by alteration procedure, since they alter this conjunctive into an adversative one. Hence, their renditions are not acceptable as long as this alteration is uncalled for.

5. Conclusion

This research concludes that the concept of conjunction in Arabic differs from that of English, however, there are some similarities and differences between them. Linguistically speaking, conjunctives in general, and in Arabic in particular are very important topic which translators have to pay attention specially that Ancient Arab scholars tackle them considerably. The most important issue in this study is the plethora of conjunctives, and the multifunctionality of conjunction that make translation more difficult. The translators under the study have failed in rendering some conjunctives used in the Noble Quran. In this sense, they distort the functional meaning. It is noted that appropriate renderings of conjunctives are context-bound.

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