

The Quali-sign eco-mutashabihat across Four English
Translations of The Situation Type of AlJathiya
(Bowing the Knee)

المتشابهات المصاحبة للسمات الرمزية لنوعية موقف "الجاثية"
لأربع ترجمات باللغة الانجليزية

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Abstract

This study examines the dynamic equivalence of the quali-sign-based situation type of the title 'AlJathiya' across the sura's semantic composite structure through the syntactic clause patterns following the clause patterns of Kennedy (2003) and the grammatical patterns of Gee (2018). The data were four English translations. The results of the study show; 1) the function of Al-mutashabihat, as a reflection of explicit/implicit symmetric morpho-semantic composite structure, is determined by the code 'Extended Projection Principle/EPP'; 2) the intellectual 'state' situation type is transcoded into uncommon syntactic patterns; 3) the personal attributive 'state' situation type follows a common English syntactic pattern; 4) the 'locator' pattern is transcoded in two common syntactic patterns; and 5) the TTs parametrized morpho-demarcation serves the quali-sign content propositions.

Keywords: Quali-sign-based content, Al-mutashabihat, Composite structure, Grammatical patterns, clause patterns

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ملخص

تهدف هذه الدراسة الي فحص محتوى السمات الرمزية لبنية سورة الجاثية الدلالية وأنماط الجمل النحوية في ضوء نظرية كيندي (٢٠٠٣) وأنماط القواعد اللغوية جي (٢٠١٨). وتتكون بيانات الدراسة من أربع ترجمات باللغة الانجليزية ل يوسف علي (١٩٨٧)، سيد أحمد (٢٠٠٥)، ناصر (٢٠١٥)، وميرمدويك باكتيل (٢٠٠٥). وقد أظهرت نتائج الدراسة: (١) تتحدد وظيفة المتشابهات، كبنية تركيبية دلالية، من خلال مبدأ الاسقاط اللغوي الموسع، (٢) ظهرت ترجمة نوعية الموقف "الذهنية" بأنماط نحوية استثنائية، (٣) ظهرت ترجمة نوعية الموقف الوصفي "الشخصي" بأنماط نحوية مألوفة، (٤) ظهرت ترجمة "النمط المكاني" بنمطين نحويين مألوفين، (٥) تؤدي التعيينات التركيبية في اللغة الثانية دور محتوى السمات الرمزية.

الكلمات الافتتاحية: المتشابهات، البنية التركيبية، أنماط القواعد اللغوية، أنماط الجمل النحوي، السمات الرمزية.

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Quali-sign Semantic Composite Structure (Σ_3): Almutashabihat

The quali-sign is a regulated signification of an entity (Danesi, 2004, pp. 10-12). The regulated signification potential realization resides in determining the quali-sign, e.g. the adjective-like title, accessible and available interpretations. Semantically, the quali-sign structures show the sign-based practices across pieces of language; these pieces of language simplified the sophisticated use of signs (Saeed, 2009, p. 5). Interpreting these signs is established through the 'accommodation' sense of the 'situation type' situational dots where the 'context model' lies (van Dijk, 1998, p. 82). The situation type, according to Jackson (2013), is seen through three typical situational types; states, events, and actions (p. 8). Each situational type is employed to convey the content of the situation message through reporting, representing, and identifying the proposition's compositional units through the grammatical patterns that reflect the code word sub/classes (p. 9). The function of a set of words renders language the 'lexical norm/convention' (Booij, 2007, p. 17). This function resides in the word-formation that is pragmatically labeled given the situation type and the thematic roles the verb requires to fulfill the situation or the communicative task (Saeed, 2009, p. 153).

The word-meaning, where im/explicit function is labeled, is dialectically transferred through the contextual triggered paths (Baker & Ellece, 2011, p. 111; Saeed, 2009). The contextual paths possess definite medium materialistic portion; the prototypicalities' pattern of distribution; and the undetermined value-based description (Talmy, 2000, p. 27). Furthermore, the contextual paths, across words, can be identified by determination and performativity (van Leeuwen, 2008, p. 124). As a result, the message content is schematized across the morphological simplified and complicated degenerate symbolic assembly (Langacker, 2008, pp. 15-16).

In translation, the re-representation of the ST shows the manipulated text-genres and rhetorical moves (Fawcett, 1997, p. 1; Nida, 2001, p.

113). The re-representation of the ST reflects the TT dynamic equivalence of the quali-sign; the equivalent lexico-grammatical verbiage patterns (Martin, 2011, pp. 101-104). It licenses the adapted linguistic input as a reflection of language, society, and cognition relations (Nida, 2001, p. 111). The adapted input as a proposition meaning requires the semantic agents' meta-cognitive forces that are processed upon across the indexical references and/or inferences of the old and new information units, i.e. the pragmatically labeled words (Hatim & Mason, 1990, pp. 93-96). The pragmatic labeled words, i.e. syntactic atoms reflect the cognitive plausibility of the situational dots re-circuits across: association, automatization, schematization, and categorization (Langacker, 2008, pp. 16-20). The situational dots re-circuits develop the semiotic-semantic across the sign system; icon, index, and symbol (Danesi, 2004, p. 27).

As a result, the semiotic-semantic proposition of the situational dots reflects the concrete and/or the abstract referents where references and/or inferences are conducted in light of the sign's concept as physically or socio-culturally conceptualized and practiced (Danesi, 2004, pp. 22-23). The semiotic-semantic proposition can be experienced as non-verbal behavior that depicts a psychological need on the base of faith given the 'religious sacred ground of the connotative sign' (p. 24). This psychological need provides the sign with the co-/eco-truth conditions encoded across the lexical constructions for real world attributes' determination (Danesi, 2004, p. 25; Langacker, 2008, p. 20). The co-/eco-truth conditions establish the conceptual-based attributes' construal through the proposition structure; it uncovers the stabilized and dynamic meanings through the context-configuration adjustment and the expected semantic frames (Givon, 2005, p. 40; White, 2011, p. 15; Gumperz & Hymes, 1972, pp. 61-62).

In questioning the adjective-like title, 'Al-Jatheya' is a definite noun where a quality or an attribute is signified across Noun Phrase/NP and/or Adjective Phrase/adjP (Radford, 2009). Signification of the 'title' shows the negotiated meaning/s across the exchanged personal, social, and semiotic codes across the autonomous morphology, i.e. the declensions and conjugations (Booij, 2007, p.141). The semantic construction of the 'quali-sign' uncovers the qualities between; a) the lexical semantics and/or

b) the words, the dialectical use, and the users (Danesi, 2004, pp. 9-26). The 'quali-sign' shows the mental representations and the pragmatic relations across the old/new referents (Lambrecht, 1994, p. 160). Structurally, the TL inferential accessibility is served by the TL lexical membership; the quasi-TL grammatical constructions are derived from the SL contextual meanings (Catford, 1965, p. 44).

Accordingly, the quali-sign of the situation type is framed by the semantic-pragmatic ethnographic-relativism of the speech event and its triggered dots that construct the eco-/co-frequent content representations, *mutashabihat*. *Al mutashabihat* acts as a macro-text feature of lexical, stylistic, and grammatical features across the Qur'anic discourse (Abdul-Raof, 2019, p. 28). The eco-/co-*mutashabihat* reflect the 'proposition' sequential references and/or inferences that turn to fulfill the purpose-based activities of the conceptualized 'construal' through the ST symmetric semantic entailment (van Leeuwen, 2008; Hatim & Mason, 1997; Cruse, 2000, pp. 34-35). Semantically, the ST re-contextualizations represent the ST proposition across the composite structure (Σ_3) (Langacker, 2008, p. 182); there may be ill-/adequate equivalent propositions in TT_s (Hatim & Mason, 1990, p. 95).

Almutashabihat presents the accessible morpho-complex composite structure (Σ_3) of a definite thematic leitmotif (Abdul-Raof, 2019, pp. 28-29). The conceptualized leitmotif represents three composite structures that set the symbolic assembly (Σ_3) (Langacker, 2008, p. 162). The three accessible structures are the compositional unit Σ_1 , the other compositional unit Σ_2 , and the third integrated compositional structure is the Σ_3 . The (Σ_3) pattern elaborates the lexical semantics references/inferences of the message; one-to-one proposition, one-to-many proposition; and many-to-one proposition (Cruse, 2000, pp. 33-35). The co-proposition sequential/multi-faceted propositions represent the eco-inferences that construe the stories or the communicative fragments lived by through syntactic-/semantic-patterns (Stibbe, 2015, p. 2).

Structure Networks: Grammatical Patterns

Three grammatical patterns represent the structure networks (Gee, 2018). Locator pattern is employed to locate the thematic roles across

definite positions or statuses. Structurally, the 'locator' pattern uncovers the associative meanings across the schematized man's experiences (Kirsner, 1985, p. 250). Thus, the 'texteme' meaning is co-/eco-associated with the upcoming propositional extended frame of the whole eco-story (Gee, 2018, p. 23). The personal pattern is viewed through the semantic roles' circuit of attributes; they are shaped by the integrated purpose-based practices (Bhatia, 2014, p. 26-27; Halliday, 2004). And, the transfer pattern shows the dialectics of the content-based sign message (Gee, 2018). Structurally, the content-based sign message is transferred through the predicate arguments that license both the thematic roles across the verb group/V_{gp} predicates (Radford, 2009, p. 24). The sentence translatability transfer is conducted across the phrase constituents; the NP, the VP, the PPs, the adjP, and the advP; they serve the proposition attributes that can be represented across the lexico-semantic relations (Saeed, 2009, p. 51). The lexico-semantic relations set knowledge projection, i.e. *post facto knowledge* that relates the cognitive processing to the grammatical constructions (Talmy, 2000, pp. 87-88).

Purpose of the Present Study

This study examines the dynamic equivalence of the eco-mutashabihat Σ_3 of the quali-sign-based content through the syntactic patterns. Its significance resides in determining the clause patterns' dynamic equivalence of 'Al Jathiya' situation type translatability across four translations; it attempts at answering the following question. How does the quali-sign eco-(Σ_3) is structurally patternized across the four translations?

Method

This exploratory-based discourse analytic study adopts the Qualitative Research/QR frame so as to approach documented-reality knowledge of the data under investigation (Lew, Yang, and Harklau, 2018, p. 83). The QR comparative statement facilitates realizing the social reality of the situation type under investigation.

Method of Analysis

In order to approach the dynamic equivalence of the quali-sign-based content, the grammatical patterns of Gee (2018) are employed to

approach the architecture of the clauses, e.g. beyond the clause. The architecture of the clause provides a 'realizing' of the itemized clause patterns of Kennedy (2003).

Procedures

The data of the study are conducted from a comparative developing and theoretical sampling perspective (Lew et al., 2018, p. 88). The comparative developing procedure is elaborated across the four translations' dynamic equivalent statement of the situation type. The theoretical sampling is represented through the situation type thematic textual layers' (Σ_3); the sura's situation type is represented through three grammatical patterns.

Grammatical pattern	Thematic leitmotif	Sura's verses
The locator pattern	Definite positions of the thematic roles and/or the Vgp arguments	(45: 2-5; 12-13; 28-29; 36-37)
The personal pattern	Behavior-based attributes and circuit of inferential/referential information packages.	(45: 7-9; 14-19; 21-25; 30-31; 33-35; 36-37)
The transfer pattern	A path served by movement from Source to Target.	(45: 10-11; 20; 26-27; 32)

The situational types' dots are experienced through the thematic roles across the argument and the predicate; the three grammatical patterns may frame the activity-based practices across the 'Vgps' (Saeed, 2009).

Database

Al-Jatheya is examined due to: 1) the potential meanings derived from the title rendering a content-based meaning, e.g. physical movement, the personal-based behavior, and the target approached at the end; 2) the eco-inferences reside in the qualisign cognitive interpretations across and within the suras' thematic progression (Steffensen & Bundsgaard, 2000, p. 9 and Steffensen & Fill, 2014, p. 6); and 3) the eco-cognitive polarity of the situation type and kinetic force of the 'title'. Al-Jatheya's four translations are; 1) Yusuf Ali (1987), the Holy Qur'an: English Translation of the Meanings; 2) Sayed Ahmed (2005), English Translation of the Meaning of the Qur'an; 3) Naser (2015), the Study Qur'an, A New Translation and Commentary; and 4) Marmaduk Pickthall, the Qur'an Translated (2005). These translations are examined based on

their widespread use and accessibility on the Internet. The four translations represent various time spans; old and new editions of various translators.

Results of the Grammar-based Constructions

The quali-sign leitmotif is conducted within the textual eco-(\sum_3) across the four translations; the translatability of the SL and the TL dynamic equivalence is structurally uncovered (Catford, 1965, p. 45).

Locator pattern

The locator pattern is structurally represented across the Prepositional Phrases/PPs. The space builders design the experiential motion-like practices across the semantic (\sum_3) (Johansen & Larsen, 2005, p. 69; Halliday, 2014, p. 221); and the thematic layers of the *thematic-tier* and *spatial action-tier* through thematic roles (Saeed, 2009, pp. 153-157). The *thematic-tier* and *action-tier* are experienced through syntactic networks; the V_{gps} and the PPs. The composite (\sum_3) is represented through the thematic unit, i.e. the clause (Johnstone, 2002, p. 81).

Discoursly, the textual macro-structure licenses interchangeable roles across co-successive Information Units/IU_s. These IUs establish semantic accessibility to lexico-semantic relations across 'Al Mutashabihat' and co-/eco-purposeful information circuits. Moreover, the intended content-based message of the \sum_3 indicates the quali-sign evidentiality of the eco-features through the activity-based behaviors across the 'situation type' (Talmy, 2000, p. 27). Syntactically, the PPs display the kernel constituents of the semantic space through the situational dots' compositional constituents (Gee, 2018, p. 21), e.g.

Translation of the PP	Grammatical structure in TT	Arabic Origin
It was only <u>after</u> knowledge had been granted to them (Ali, 45:17)	pro[it] v [was] adv[only] pp [after]	من بعد ما جائهم العلم من (٤٥:١٧)
In front of them is Hell (Ali, 45:10)	pp [in] N[front] pp[of]	من ورائهم جهنم (٤٥:١٠)

Syntactically, the '*experiencer subject*' performs thematic/theta-roles as agent, causer, instrument, or experiencer (Berk, 1999, pp.14-23). The *experiencer subject* licenses a sensory perception across the parent and

the triggered constructions through the Headed Verb Phrases/VPs and the binarity nodes (Radford, 2009). Thus, the subject function across the Σ_3 represents the key-reference/-inference to the 'situation type'. The situation type is framed by the copulas 'be' that provides attributive statements to the thematic roles that relate the information back to the doer of an action (Berk, 1999, p. 20), e.g. in verses (45:8, 11, 24).

He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty',..... then announce to him a Penalty Grievous (Ali, 45:8)	يَسْمَعُ آيَاتِ اللَّهِ تُنزَّلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَانَتْ يَوْمَ يَسْمَعُهَا فَيَسْرُوهُ لَعْنًا أَلِيمًا (٤٥:٨)
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Accordingly, the experiencer subject is thematically repeated with doing the same actions, i.e. representing extended semantic mutashabihat given the the referred to/inferred dynamicity of the cognitive perceptual propositions (Cruse, 2000, pp. 71-78). The schematized semantic and syntactic structures rationalize the grammatical patterns, e.g. the locator where change in position, effect, or status may be realized (Saeed, 2009, p. 153).

Personal Property Pattern

The personal property pattern approaches the human behavior pragma-appraisal (White, 2011, p. 14). The pragma-appraisal across the 'situation type' is designed across the intentional forces that frame the communication comprehension (Zienkowski, 2011, p. 2; Pond & Siegal, 2008, p. 151). In questioning the human behavior, the notion of self-/other-representation is elaborated (Sbisa, 2011, pp. 6-7). Structurally, the self-/other-consideration resides in the 'Subject' performative role; it requires a transparent awareness of its physical, mental, fictional, virtual, real, and the like (p.7). The 'subject' performative role is symmetrically enacted across these verses; e.g. for the disbelievers across (45: 7-11) & (45: 23-25); and (45: 31-35); and e.g. for the believers across (45: 14-15) Acquaintance with the subject's performativity develops the meaning potentialities, inferential propositions, and the perceptual knowledge (p.8).

Analytically, the re-representation of the subject's performativity rebuilds the textual 'linguistic activity' attributes of the situational dots; memories of symmetric situations, i.e. intertextuality (Gasparov, 2010, p.

3). The intertextual linguistic-based features design the human mental map constituent attributive constructions, e.g. the conceptual lexicon, sensory-motor codes, and the grammatical codes (Givon, 2005, p. 65). The proposition lexico-grammatical relations result in semantic relatedness; they design the micro-semantic level for the cognitive mental mappings (Saeed, 2009; Givon, 2005). They operate upon the negotiated meanings of the situation type's recontextualization through grammatical-based constituent pattern (van Leeuwen, 2008, p. 124 & White, 2011, p. 14), e.g. in (45: 36, 37). The recurrence of the personal property attributive performativity referred to or inferred from the context is showed up across the sura's verses, e.g. the pronoun "those who/الذين" performs its function given the co-text proposition in (45:11, 18, 21, 30, and 31). The lexicon "ايات/verses" serves an inter-textual reference to multiple eco-propositions, e.g. the verses (45: 3, 4, 5, 6, 7, 8, 9, 11) provide an example of the eco-content proposition of the lexicon. The subject role and his Almighty derived attributes are co-existents across the verses.

The Grammatical Transfer Pattern

The transfer pattern uncovers the micro-/the macro-semantic/syntactic-networks where the semantic roles are realized (Gee, 2018, pp. 27-28). The semantic roles depict an alignment of the symmetric paths across the Figure and Ground relations (Talmy, 2000, p. 345). The symmetric paths show up the quali-sign-symbolic content references and/or inferences, i.e. mutual exchange of propositional expectancy, i.e., common references and/or inferences (Halliday & Matthiessen, 1999). The accessible transfer relations reflect the probable pictorial scene (Gibson, 2015, pp. 261-262). They represent movements from one position/status to another; sending/receiving particular events; or providing activity-based situational dots across the quali-sign's denotative and/or connotative inferential interpretations (Halliday & Matthiessen, 1999, pp. 73-75).

In (45:28), the underlined VP_s in (45:28) show up the transfer pattern across the semantic roles where the locator and the personal are actually used so as to establish a propositional semantic constraint.

Table (2) the transfer pattern Quali-sign transfer pattern

Translation of the transfer pattern	Syntactic Pattern across four translations	Arabic Origin
28. And thou wilt <u>see every sect bowing the knee</u> : Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! (Ali: 45-28);	S V O A	وَتَرَى كُلَّ أُمَّةٍ جَانِبَهُ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ (٤٥:٢٨)
28. and thou wilt <u>see every community upon its knees</u> . Every community is called to its book: "Today you will be recompensed for that which you used to do. (Nasr, 45-28);	S V O A	
28. And you will <u>see every group (of people) bowing the knee in humility</u> , (prayer and fear): Every group will be given its Record: this Day you shall you be paid back for all that you did! (Ahmed, 45: 28).	S V O A	
28. And you will <u>see each nation crouching</u> , each nation summoned to its record. (And it will be said to them) This Day you are requited what you used to do. (Pickthal, 45: 28).	S V O C	

Literally, two grammatical patterns are represented across this verse; it carries the symmetric adjective-like title attributes. The *locator pattern* is realized through the inferential meaning of the attributive-based kinetic movement of the nation. The *locator pattern* elaborates the physical and/or cognitive spatial space conceptualization (Talmy, 2000, p. 26). The propositional meaning of " وَتَرَى كُلَّ أُمَّةٍ جَانِبَهُ كُلُّ / *thou wilt see every sect bowing the knee*" is realized through the 'private state' situation type that belongs to the 'state of perception' (Jackson, 2013, p. 10). The *personal pattern* is realized through the definite attributive 'state' of each 'nation' given the pre-determined practices where *the expected human behavior* is approached. The 'intellectual state' situation type is fulfilled by the semantic roles, i.e. the personal behavior; a realization of the situation by the 'intellectual' state of the verb 'see'. It refers to the action of 'seeing' then 'reporting' an attribute of the 'entity' that construct a proposition (p.

11); the manner where the social reality knowledge is built. Furthermore, the transfer pattern is realized through the cognitive movement from the particular 'state' to the more general 'state' that is realized through the grammatical binarity constructions. The generalized 'state' is realized at the temporal adverbial ('this day/اليوم) and the referring to all the nations by the repeated determiner (each/كل). The transfer pattern is realized partially given the displayed information units beyond the lexico-grammatical constructions (Langacker, 2008). The intellectual 'state' situation type is transcoded into the TTs parametrized clause patterns; S V O A and the S V O C are not frequently used in the TT community (Kennedy, 2003, p. 119).

The Comparison statement across the *Four Translations*

The four TTs grammatical patterns employ the semantic frames that elaborate the 'proposition' potentialities across the lexico-grammatical networks (Talmy, 2000). The proposition 'potentialities' are represented by the compositional lexical semantics that may be represented with 'aspect' lexical shifts of the SL to the TL (Catford, 1965, pp. 73-75). The various aspects of grammatical rules, i.e. parametric variation across the two systems show up the internal shifts (Radford, 2009). The semantic-/syntactic-shifts set the value-grades of Al-mutashabihat across the morphemes and textual layers (Catford, 1965, p. 76).

With that, Al- mutashabihat, on the semantic basis, arouses the pragmatic function of the lexico-syntactic/-semantic constructions in TL chain/s of meaning. Al-mutashabihat of the SL/TL proposition is experienced through the similarities of the situation-substance (Catford, 1965, pp. 91-94); and through the SL and TL accessible demarcation (Booij, 2007, p. 185). The TL co-indexation shows the ST translatability (Lieber, 2004, p. 45). Structurally, the ST complex constructions are represented through the co-/eco-binarity constituency (Radford, 2009, pp. 42-43).

Syntactically, Al-mutashabihat, may be the immediate-constituents across the structural phrases, i.e. the NP, VP, PP, AdjP, and AdvP. They may be posited across the 'seven syntactic patterns' (Kennedy, 2003, pp. 118-119). They serve the role of the 'clause pattern' constituents. The

constituents represent the lexico-grammatical relations that are determined by the 'Verb group'/Vgps that license the clause pattern (p. 118). Three basic constituents are equally represented and serving symmetric function; in other words, the Vgp (يوقنون, يعقلون, يتفكرون) and the argument, i.e. subject or complement or one-place (Radford, 2009, p. 8). The semantic position renders 'Almutashabihat' of the Verb type 'state' situation type. However, the clause pattern of the Vgp across the four translations display various syntagmatic constructions that may show one-/two-place predicate so as to convey the \sum_3 of the 'intellectual state situational type' (p. 8); they functionally serve the TTs 'taxonomic approach' (Radford, 2004, p. 1).

Cognitively, the taxonomic grammatical hierarchy uncovers the Internalized/I force of the TL society that licenses the multiplicity of interpretations and/or paraphrasing for the explanatory adequacy (Radford, 2004, pp. 1-3). Thus, the quali-sign-based \sum_3 is realized either by references and/or inferences across the explanatory interfaces of the simple/single compositional unit. The provided TTs of each compositional unit represent the uniformity of the grammatical patterns in the examined TL (p. 6). Moreover, the uniformity of the grammatical patterns uncovers the parametrised aspects of grammar across the SL and the TL (p. 9). Accordingly, the locator, personal, and transfer patterns refer to parametrised aspects of grammar between the SL and the TL on the one hand and across the four translations on the other hand; thus, the translators' linguistic competence and the TL Internalized accessible structural \sum_3 permissible patterns are explicitly performed. The following examples show the \sum_3 parametrised grammatical structures across the ST and the TTs of Vgps of the 'State situational type'. The accessible comparison renders the ' \sum_3 ' its symmetric proposition references and/or inferences.

To start with, the ST sentential constituents of the preposition and the Vgp are parametrised to suit the TTs context. The ST preposition and 'state' Vgp across the (45: 4, 5, 13, 20) uncovers the parameters across the TTs and the ST and TT in Table (3).

Table (3)

Al-Mutashabihat across The Personal Attribute Grammatical Pattern

N	The verse	ST	The TT verses	Parametrized pattern
45: 4	يُوقِنُونَ (٤)	لَقَوْمٍ	Cf. are Signs for those <u>of assured Faith</u> (Ali, 45:4)	S V C
			Cf. for a people <u>who are certain</u> (Nasr, 45: 4)	S V C
			Cf. for those <u>of firm Faith</u> (Ahmed, 45: 4)	S V C
			Cf. for a folk whose <u>faith is sure</u>) (Pickthal, 45: 4)	S V C
45: 5	يَعْقِلُونَ (٥)	لَقَوْمٍ	Cf. for <u>those that are wise</u> (Ali, 45: 5)	S V C
			Cf. for a people <u>who understand</u> (Nasr, 45:5)	S V C
			Cf. Signs for those <u>who are wise</u> (Ahmed, 45: 5)	S V C
			Cf. for a people <u>who have sense</u> (Pickthal, 45:5)	S V C
45: 13	يَتَفَكَّرُونَ (١٣)	لَقَوْمٍ	Cf. for those <u>who reflect</u> (Ali, 45:13)	S V C
			Cf. for a people who reflect (Nasr, 45: 13)	S V C
			Cf. for those <u>who think Deeply</u>). (Ahmed, 45:13)	S V A
			Cf. are signs <u>for people who reflect</u> (Pickthall, 45:13)	S V C

The four ST verses reflect the 'state' that shows the way people are posited, liked, behaved, attributed, and qualified with definite properties (Jackson, 2013, pp. 8-10). The ST \sum_3 , in the 'state' verbs, creates a transcoded symmetrical Al mutashabihat. The parametrised grammatical access is represented in the TT as a dialectical transference of the textual movement across the categories of POS (Catford, 1965, p. 36). The symmetric \sum_3 unifies the cognitive path (Jackson, 2013, p. 10). Accordingly, semantic mapping is established so as to integrate the denotative and the connotative meanings concerning the argument structure and thematic roles (Hengeveld & Mackenzie, 2008, p. 17; Saeed, 2009, pp. 153-162). Moreover, the personal attributive 'state' situation type follows a common English syntactic pattern (Kennedy, 2003, p. 118-119).

Similarly, the parametrised grammatical transfer pattern unifies the cognitive path across the attempted referential and/or inferential movements of the co-/eco-entities across two (\sum_3) in (45:12-13). The TTs

parametrised grammatical features are realized through the binarity terminations across the clauses (Radford, 2009, p. 24). The binary relations reflect the symmetric thematic roles that are determined by the Vgp "سخر". The transfer pattern ST verb is eco-parametrised to TTs in different patterns;

	The verse	Parametrised pattern
وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ	Cf. Allah Who has subjected to you, as from Him (Ali, 45: 13)	S V A C
وَمَا فِي الْأَرْضِ	Cf. . God it is Who made subservient unto you whatsoever is in (Nasr, 45:13)	S V A C
جَمِيعًا مِنْهُ :٤٥)	Cf. It is Allah Who has made for you, as (gifts) from Him (Ahmed, 45: 13)	S V A C
(١٣	Cf. It is God Who has made of service to you whatsoever is in (Pickthal, 45:13)	S V A C

The 'situation' transfer is realized across the 'Source to Target' path given the structural patterns (Saeed, 2009). The structural patterns represent extended constituency nodes of optional Adverbials/ A_s . These A_s stress the fact of the parametrised patterns are licensed due to the explanatory adequacy (Radford, 2004). Moreover, the extended constituency uncovers the licensed lexico-grammatical features that serve the function of the 'lexical translation' (Catford, 1965). Lexical translation here is reflected through the 'situation substance' (p. 72). The translated-based structural pattern refers to uncommon English syntactic structure (Kennedy, 2003, pp. 118-119). It might represent a sub-pattern of the main clause patterns that is employed by Language Learners so as to serve the adequate and equivalent proposition explanatory sense. Moreover, the 'event' situation type of the same situation type in verses (45:12-13) is structurally constructed, with the same syntactic pattern, since there is no human instigator is involved (Jackson, 2013, p. 12). Analytically, the lexico-grammatical relations across the syntactic patterns reflect the ST eco-contextual world (Catford, 1965, p. 36). With that, the grammatical network transfer from the ST to the TT refers to the TT system rank scale. The ST 'past' tense turns into the TT 'present perfect' tense; the perfect aspect's selection in Ali, 45:13; Ahmed, 45:13; and Pickthal, 45:13 calls upon conducting evidentialities of the 'event' situation type.

Similarly, the locator grammatical pattern refers to the inferential-based cognitive-semantic frame of the PPs through the eco-mutashabihat of the Source→Path→Target across the verses (45:2, 5, 9, 12) (Chesterman, 2016, p. 3). The locator pattern conceptualizes the performances across the 'space' indexicalities (Saeed, 2009, p. 280).

Table (4)

Al-Mutashabihat across The Locator Grammatical Pattern

N	The ST verse	The TT verses	Parametrized pattern
45:2	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٤٥:٢)	Cf. The revelation of the Book is <u>from</u> Allah. (Ali, 45:2)	S V A
		Cf. The revelation of the Book <u>from</u> God. (Nasr, 45: 2)	
		Cf. The Revelation of the Book is <u>from</u> Allah (Ahmed, 45: 2)	S V A
		Cf. The revelation of the Scripture is <u>from</u> God. (Pickthal, 45: 2)	S V A
45:5	وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ (٤٥:٥)	Cf. And in the alternation of Night and Day, and the fact that Allah <u>sends down</u> Sustenance from the sky (Ali, 45: 5)	S V A
		Cf. and in that which <u>God sends down</u> from the sky as provision (Nasr, 45: 5)	S V A
		Cf. and in the rain that Allah sends down from the sky (Ahmed, 45: 5)	S V A
		Cf. and the provision that <u>God sends down</u> from the sky and (Pickthal, 45: 2)	S V A
45:9	عَلَّمَ مِنْ آيَاتِنَا (٤٥:٩)	Cf. And when he <u>learns something of Our</u> Signs (Ali, 45: 9).	S V O A
		Cf. And when he <u>comes to know aught of</u> Our signs (Nasr, 45: 9)	S V O A
		Cf. And when he <u>learns something of Our</u> Signs (Ahmed, 45: 9)	S V O A
		Cf. And when he <u>knows anything of Our</u> revelations (Pickthal, 45: 9)	S V O A

The locator pattern is represented through two common syntactic patterns SVA across the verses (45: 2 & 5) and S V O A across (45: 9) (Kennedy, 2003). The TT headness and binarity principles license the Extended Projection Principle/EPP where internal terminations are structured (Radford, 2009, pp. 44-45). The semantic locator proposition is represented across PPs (O'Dowd, 1998, p. 75). Syntactically, the PP-constructions serve the manner, location, time, reason, and quantity

(Hengeveld & Mackenzie, 2008, p. 135); thus, they formulate the Adverbials. The consistent syntactic patterns across the TTs renditions reflect the situation type propositional adverbial schematization (p. 92). The TT syntactic Adverbials determine the TL Headness and Binariness constituents across the Source to Target path (Saeed, 2009). These relations represent the co-/eco-contextual orientation that is schematized through experiential senses (O' Dowd, 1998, p. 57). In translation, the contextual orientation calls upon intellectual skills to render the ST 'situation type' proposition across both the referential/the inferential statements and the lexico-grammatical relations (O' Dowd, 1998, pp. 56-57; Saeed, 2009, 153-157). Thus, formal transference of the locator pattern across the ST and the TT show translators' 'commutation' and the codes' conditioned probability scale (Catford, 1965, p. 30), i.e. parametrised variation (Radford, 2009).

Discussion and Findings

The dynamic equivalence of the quali-sign-content (Σ_3) is structurally represented across various clause syntactic patterns (Kennedy, 2003, p. 119); these structural patterns operate upon the macro-texture of this sura and the like. These patterns deploy the licensed semantic entailment across the sura's textual layers (Cruse, 2000, p. 34; Hatim & Mason, 1990, pp. 218-219). In discourse analysis, the semantic networks establish discursal thematization across the thematic-rhematic organization (Brown & Yule, 1983, p. 125). The semantic entailment and discourse thematization employ the propositional mutashabihat through the affirmative-/negative-based composite structures, namely polarity (Halliday, 2014, pp. 22-24).

Prescriptively, the grammatical patterns construe the symbolic assembly of the gestalt concept composite structure (Σ_3) (Langacker, 2008, p. 161). The gestalt concept structure elaborates the Integration/I sequence of the concept where more morpho-based constructions are extended (p. 162). The morpho-extensions construct the multiple semantic mapping across parallel composite structures (Σ_3) across transitivity and converseness for the semantic entailment (Cruse, 2000, pp. 33-35). The multiple semantic mapping points out a meaning-potential manner across the TT referential/inferential schematized

propositional compositional units, Al-mutashabihat. The transitive structure reflects the ST and the TT the parametrized permissible 'clause' structures of the eco- material, -mental, and -relational set of propositions (Halliday, 2004); it determines the 'meaning negotiation' (Thomas, 1995, p. 183).

Furthermore, the parallel prototypical mutashabihat creates definite purpose-based practices within or across the sura itself (Mahmoud, 2008, pp. 77-83). These prototypes elaborate the quali-sign-based content in light of the referential/inferential symmetric propositions across the situation substance context that represents: a) clear-cut/assumptive semantic propositional content (القطعى الدلالة/qaht'y ahdalalah) of definite interpretations and; b) the hermeneutic/interpretive propositional meaning (الظنى الدلالة/DHany adalalah) of multiple operated-upon propositions across the Qur'anic constructions. The contextual two senses evoke the translators' linguistic repertoire to approach explanatory adequacy of the raised argument. The demarcation of the lexico-grammatical relations offers symmetric, partially or completely identical, properties of the provided-based context clues, i.e. inseparability (Hamawand, 2011, p. 235). These clues serve the pragma-/semantic-hierarchy of truth conditions (Blakemore, 1992, pp. 41-42).

Syntactically, the mutual use of un/common syntactic patterns to express the same situation substance or even to interpret the quali-sign content reflects the translators' ability to alternate the sentence constituency order given the licensed Head, namely reversibility (Hamawand, 2011, p. 236). Reversibility and clause patterns uncover the licensed morpho-syntactic/-semantic layers (Hamawand, 2011 & Kennedy, 2003). These licensed layers compose analogical statement that frames new semantic values and new communicative purposes, i.e. signification, keeping the main proposition of the parent quali-sign (p. 237). The compositional patterns reflect the extension of the contextual propositions (Blakemore, 1992, pp. 41-42). Moreover, the compositional hierarchies of the textual layers, namely, syntagmatic relations; and the accessible regular alternatives creating patterns of use, i.e. paradigmatic relations compose the explanatory adequacy (Halliday, 2014, p. 22). The paradigmatic relations construe an inferential value-based assessment

within the same code and across the codes, i.e. l_1 and l_2 . Thus, a 'delicacy' sense is established with the language levels or across languages for the 'construed relation' potential meaning (p. 23). Meaning potentiality licenses multiple propositions and multiple references/inferences that require the 'system' multiple codified termination, i.e. EPP (Radford, 2009). The value-based comparison across the ST and the TT refers to the Arabic language morphological attribute 'pattern' that renders the parallel symmetric proposition' constructions across the levels of syntax, morphology, and phonology, i.e. Al-mutashabihat (Johnstone, 1991, pp. 54-56). On the other hand, the TT does not render the system parallel morpho-constructions. The TT corresponding system, across the four translations, renders a co-structural constraint that imposes an eco-quali-sign based interpretive syntactic clause patterns that reside in a particular context (Blakemore, 1992, p. 137).

Conclusion

This study attempts at conducting the quali-sign content dynamic equivalence of the sura's title across the sura's semantic (Σ_3). The sura's (Σ_3) is grammatically designed in various syntactic patterns that uncover the explanatory adequacy of translators and the codes parametrized variations. The co-/eco- Σ_3 establishes partial/gestalt meaning across the recurrent mutashabihat. Each construction schematizes somehow documented social reality knowledge. To conclude; 1) the quali-sign (Σ_3) is grammatically conveyed across various un/common syntactic clause patterns; 2) the demarcation of the ST system and the TT licensed variations as well; 3) the formal transference across the four translations; 4) the translators may resort to uncommon L2 syntactic structures. And 5) the TL quali-sign leitmotif thematization across the four translations points to the TL lexical membership and contextual meanings, establish the construal of experience, and uncover the social reality (Halliday, 2004, pp. 24-25).

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