

The Translator as a Communicator: Bracketed Insertions Eliciting Mutual Cooperation with Receptors

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ABSTRACT

The present study aims at observing how bracketed insertions in translation elicit mutual cooperation with receptors. As a survey-based study applying to an officially approved English interpretation of the Quran, it seeks to examine whether any insertions in brackets hinder the SL message from being well-conveyed and for what reasons they may be left out of it. Methodically, a multifaceted, self-administered questionnaire including two text-types of the Quran with an identical set of questions per each was completed by 73 potential English-speaking readers. Found to be generally cooperative, the subject insertions were agreed to be true (78.8%) and informative (74.7%) in favor of the Madani text but not to be relevant (72.6%) nor perspicuous (76.9%) in favor of the Makki one. They were helping to those having any knowledge of Arabic, translating and the Quran yet hindering to those having no knowledge of Arabic, translating or the Quran. The technical insertions depending on the translator's view of an appropriate relationship between the author's text and the TL version were the most frequent ones to be left out in favor of the Madani text for 'saying irrelevant, unimportant things'. Eventually, an improved interpretation is recommended as many TAiPs could be included, adapted, modified or excluded.

INTRODUCTION

To communicate is to cooperate or achieve mutual conversational ends. Cooperation is how a person normally behaves in a conversation or how an assumption you prototypically hold is encapsulated. It goes in two ways: "a speaker (generally) observes the cooperative principle and a listener (generally) assumes that the speaker is observing it" (Jeffries and McIntyre 2010:106). The cooperative principle has a set of maxims that stress the natural use of meaning, i.e. "to do with cause and effect and the non-natural use of meaning is to do with the intentions of the speaker in communicating something to the listener" (Grice 1989:213-215). If a maxim is flouted, it is then the speaker is intending the hearer to infer some extra meaning over and above what is said, or "what is neither expressed nor strictly implied [by an utterance]" (Blackburn 1996:189). Grice distinguishes what he calls sentence meaning from utterance meaning, and he refers to the latter as 'implicature'.

In terms of translation as a communicative act (and the author's text is an act of speech), such maxims might coincide with several translational norms. Hatim and Mason (1990) summarize the basic laws on translation set by Tytler (1907) in that: "[a] translation should give a complete tran-

script of the ideas of the original work, the style and manner of writing should be of the same character with that of the original and the translation should have all the ease of original composition" (p. 16). In translating such a sacred text as the Quran, an implicature is the meaning(s) explicitly passed on in what is said but implicitly inferred (Grice 1989:86; Neale 1992:523-524) stated only as insertions in brackets. As per the cooperative principle describing how people interact with one another, the translator and the receptor have mutual expectations of the kind of shared information. Grice (1989) stresses that you:

"[m]ake your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (p. 26).

The present study was theoretically based on a multifaceted framework with three notions, each of which has its own quartette. Grice (1975) proposes a cooperative principle (CP) in four conversational maxims: quality, quantity, relation and manner. Arising from the pragmatics of natural language and enabling effective communication, such four maxims can be in harmony with both Beaugrande and Dressler's (1981/1992) last standards of

textuality as part of text-linguistics (namely, acceptability, informativity, situationality and intertextuality) and Klaudy’s (1998/2008) obligatory, optional, pragmatic and translation-proper types of explicitation in translation. (For a brief description of these three quartets, see Table 1 below).

Based on the framework above, a SL text could not be effectively communicated by translation unless certain maxims are observed and strategies followed. Khan (2008) argued that the potential readers of the Quran are “not thoroughly conversant with [its] terms as interpreted by cultural and conventional dictates” (p. 229). The cultural mismatches between Arabic and English hampers the understanding of the SL message through rendering. A reader might struggle to follow or figure out some of its meanings (Jabari 2008), which requires new schemes to tackle any weaknesses so it is no longer incoherent. The Quran does not merely adopt the assertive, discursive or expressive styles in books of science, history or literature (Haleem 2010); it accepts all of these styles (Aziz 2011).

For either Muslim or non-Muslim English-speaking readers, transferring the Quranic meanings in a naturally sounding manner is more truthful. In this respect, Peachy (2013:52) stressed that “the primary audience is the literate, unsophisticated native speakers of English.” With special reference to the Quranic text, a recent typology of bracketed insertions coincides with the three quartets above. Hawamdeh (2018) proposed that TAIps could be *obligatory* as necessary for avoiding structurally or meaningfully ill-formed sentences, *optional* due to text-building and/or stylistic differences between the two languages, *pragmatic* as possibly removed yet the given TL text remains acceptable and technical depending on the translator’s view of the SL/TL relationship.

Criticized for being a dissatisfactory interpretation of the Quranic text, the Hilali and Khan Translation (HKT) has been accused to have too many comments and interpolations. The use of such insertions—or the textual additions in parentheses (TAiPs) within the translated text—is primarily perilous as each one could be quite like a mine to blow up as the eye of a potential TL reader comes upon it. The present study is a survey-based analysis of the HKT in terms of the

bracketed insertions strategy in the translation of the Quran. As a corpus-based analysis for observing how a Quranic text translated into a completely different language/culture and filled up with too many insertions appears communicative to a potential English-speaking reader, the present study attempted the following research questions:

1. Do the TAIps help/hinder the translated text of the Quran being communicable?
2. For what may such kinds of bracketed insertions be left out of the translated text?

RESEARCH METHOD

Sampling Frame and Sample Size

Reasonably short yet representative enough to test the communicability of a translated text, the survey’s textual samples were part of “*The Noble Quran: English Translation of the Meanings and Commentary*” by Taqi-u Din Hilali and M. Muhsin Khan. With nineteen (19) bracketed insertions per each, two samples were chosen to represent the whole text of the Quran¹. Actually, they tell the core message of the Quran from a conceptual perspective, have a complete thought in sequence according to the original order of Surahs, cover most of the types of TAIps possibly encountered in the HKT and are almost straightforward with no abnormal elements that would cause confusion to the TL audience. They were also chosen with great care as per a basic classification of the Quran: Makki and Madani.

As regards the Makki text, it consists of the first 273 words in eight verses in Surah 46 (see Table 2). Deriving its name from Verse 21, the Surah of *Al-Ahqaaf* (or Wind-curved Sandhills) tells about a group of jinn who listened to the Quran and returned back to their people after Prophet Muhammad (PBUH) had halted at his town (Makkah) during his return journey from Al-Ta’if three years before the Hijrah. This text-type could be described as a literal, linguistic and rhetorical piece of art for the masters of Arabic. It has short/concise verses with an oratorical style, narrates historical events and presents logic-based information. It is stylistically motivating and avoids lengthy speeches.

Table 1. The present study’s multi-faceted theoretical framework

Grice (1975): Cooperative Principle, Pragmatics	Beaugrande and Dressler (1981/1992): Textuality, Text-linguistics	Klaudy (1998/2008): Explicitation, Translation Studies
<i>Quality:</i> You do not say what you believe to be false nor do you say that for which you lack adequate evidence.	<i>Acceptability:</i> A text is a cohesive and coherent set of occurrences with useful or relevant information.	<i>Obligatory:</i> Explicitation is caused by the syntactic and semantic structures.
<i>Quantity:</i> You make your contribution as informative as is required and not make it more informative than is required.	<i>Informativity:</i> A text has to contain or present new, unknown or unexpected information to the receivers.	<i>Optional:</i> Explicitation is caused by the differences in the text-building strategies and stylistic preferences.
<i>Relevance:</i> You are relevant.	<i>Situationality:</i> A text is relevant to a particular context as the situation affects the text comprehension.	<i>Pragmatic:</i> Explicitation is caused by differences between cultures and shared knowledge.
<i>Manner:</i> You avoid obscurity of expression, avoid ambiguity, avoid unnecessary prolixity and are orderly.	<i>Intertextuality:</i> A text is related to other texts based on the knowledge of a previously encountered one.	<i>Translation-proper:</i> Explicitation is caused by the nature of the translating process itself.

The Madani text, however, consists of the last 294 words in eight verses in Surah 47 (see Table 3). *Muhammad* (or Prophet Muhammad) deriving its name from Verse 2 was sent down after the Hijrah to the city of Madinah at the time when fighting was enjoined, though active fighting had not yet been undertaken. It is also known as *Al-Qital* according to its Verse 20. This type of text could be described as a legal, societal and disciplinary document for the both Muslims and the followers of any other religions. It has long/detailed verses with a non-debating style and deals with legislative topics not utilizing logic. Being easily worded and with socioeconomic concepts, it establishes various rules or acts of worship.

The population of concern (PoC) of the present study is the potential English-speaking readers of an existing translation of the Quran. Selected at random yet with great care within seven months, seventy three (73) participants were intended to prove a reliable or convenience sample of the PoC (Dornyei 2003:72) represented by geographical proximity, availability at a certain time and easy accessibility. They were met in person or contacted by email in Jordan

or Malaysia, or contacted—by means of friends—by phone, email or Facebook in other English-speaking countries such as Canada and the USA. In terms of six variables, the participants were demographically considered in two major sets: hard and soft (see Table 4).

Instrumental design and validation

The datasets to be collected according to the study's research questions were both the communicability of a TAiP-enriched text and excludability of TAiPs. A self-administered, close-ended, two-case questionnaire was resolved to be the present method of research (see Appendix 1). As a matter of fact, a complete analysis of a communication load can be made by a survey-based investigation: employing TL speakers for systematically guessing the form of a message (Nida 1964:140-143). For achieving the best rates of response, the following sequence was developed in five sets of questions:

1. A screening question to find out early whether a reader should complete.

Table 2. The Makki sample in Surah 46 with nineteen TAiPs

01. Ha-Mim [⁰¹*These letters are one of the miracles of the Quran* ⁰²*and none but Allah* (⁰³*Alone*) knows their meanings].
02. The revelation of the Book (⁰⁴*this Qur'an*) is from Allah, the All-Mighty, the All-Wise.
03. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away [...].
04. Say (⁰⁵*O Muhammad* ⁰⁶*هللا ىلص* ⁰⁷*ملسو هيلع دللا*) to these pagans: "Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in (⁰⁸*the creation of*) the heavens? Bring me a Book (⁰⁹*revealed before this*), or some trace of knowledge (¹⁰*in support of your claims*), if you are truthful!"
05. And who is more astray than one who calls on (¹¹*invokes*) besides Allah, such as will not answer him till the Day of Resurrection, and who are (¹²*even*) unaware of their calls (¹³*invocations*) to them?
06. And when mankind are gathered (¹⁴*on the Day of Resurrection*), they (¹⁵*false deities*) will become their enemies and will deny their worshipping.
07. And when Our Clear Verses are recited to them, the disbelievers say of the truth (¹⁶*this Qur'an*) when it reaches them: "This is plain magic!"
08. Or say they: "He (¹⁷*Muhammad* ¹⁸*هللا ىلص* ¹⁹*ملسو هيلع دللا*) has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (¹⁹*i.e. this Qur'an*)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

Table 3. The Madani sample in Surah 47 with nineteen TAiPs

31. And surely, We shall try you till We test those who strive hard (⁰¹*for the Cause of Allah*) and As-Sabirun (⁰²*the patient*), and We shall test your facts (⁰³*i.e. the one who is a liar, and the one who is truthful*).
32. Verily, those who disbelieve, and hinder (⁰⁴*men*) from the Path of Allah (⁰⁵*i.e. Islam*), and oppose the Messenger (⁰⁶*هللا ىلص*) (⁰⁷*by standing against him and hurting him*), after the guidance has been clearly shown to them, they will not harm Allah [...].
33. O you who believe! Obey Allah, and obey the Messenger (⁰⁸*Muhammad* ⁰⁹*صلى الله عليه وسلم*) and render not vain your deeds
34. Verily, those who disbelieve, and hinder (¹⁰*men*) from the Path of Allah (¹¹*i.e. Islam*); then die while they are disbelievers - Allah will not forgive them.
35. So be not weak and ask not for peace (¹²*from the enemies of Islam*) while you are having the upper hand. Allah is with you, and He will never decrease the reward [...].
36. The life of this world is but play and pastime; but if you believe (¹³*in the Oneness of Allah-14 Islamic Monotheism*), and fear Allah, and avoid evil, He will grant you your wages and won't ask your wealth.
37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (¹⁵*secret*) ill-wills.
38. You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. [...]. But Allah is Rich (¹⁶*Free of all needs*), and you (¹⁷*mankind*) are poor. And if you turn away (¹⁸*from Islam* ¹⁹*and the obedience to Allah*), He will [...].

Table 4. The six demographic variables in terms of frequency and percentage²

Hard Variables	Options	Basic Ratings		Soft Variables	Options	Basic Ratings	
		N	%			N	%
Level of education	BA/Sc. hdr.	4	5.5	Knowledge of Arabic	Never	40	54.8
	MA/Sc. std.	10	13.7		Poor	28	38.4
	MA/Sc. hdr.	30	41.1		Neutral	4	5.5
	PhD cndt.	18	24.7		Good	1	1.4
	PhD holder	11	15.1		Excellent	0	0
Years of experience	0-5 years	4	5.5	Knowledge of Quran	Never	21	28.8
	06-10 years	21	28.8		Poor	30	41.1
	11-15 years	25	34.2		Neutral	15	20.5
	16-20 years	18	24.7		Good	6	8.2
	21+ years	5	6.8		Excellent	1	1.4
Command of English	Poor	2	2.8	Knowledge of translating	Never	16	21.9
	Neutral	10	13.7		Poor	16	21.9
	Good	10	13.7		Neutral	28	38.4
	Excellent	0	0		Good	13	17.8
	Native	51	69.9		Excellent	0	0

2. A warming-up question to help capture the participant’s interest.
3. A skipping question to make any different areas flow well together.
4. A transiting question as a participant can then have a mode of response.
5. A screening question to represent the end of the given questionnaire.

For ensuring that the present study’s research topic is worth-studying and/or help test the validity and reliability of the instrument above, a pilot study was applied to four participants out of the sample but having the same PoC characteristics. It also served to assess the best method of the datasets being improvised for an actual survey-based investigation. The instrument was found to be generalizable. Given to three professors and another three practitioners, it was a kind of inter-coder reliability (Neuendorf 2002:10). Besides, all the questions were related to the strategy of bracketed insertions/TAiPs. The survey was appropriately represented as its instrument was comprehensive enough to collect the datasets needed. Eventually, comparable results were obtained as the instrument was administered to a similar group of persons in similar contexts.

TAiPs as HELPING INSERTIONS

The selected sample of the HKT was generally found to be communicable or comprehensible in favor of the Madani text (see Figure 1). The most frequent options were “fairly comprehensible” in favor of a translated text of the Quran being of long and detailed verses and a simple easily worded style and dealing with legislative topics not utilizing logic. However, the option of “neither comprehensible nor incomprehensible” was the one most frequently chosen by the participants in favor of a text being of short and brief verses, presenting information through logic conceptions and having a majestic, rhetorical style with lots of metaphors, similes and allegories.

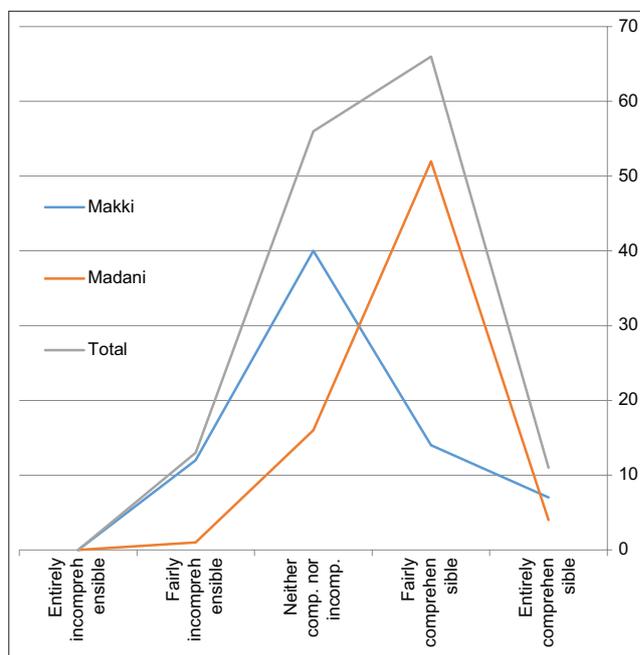


Figure 1. General communicability of the translated sample of the Quran³

Giving force and clarity even if some semantic content lost, the judicious blending of the TAiPs could help the TL text be reasonably equivalent or at least less not inferior to the SL text.

For the encountered TAiPs, they were to elicit the communicability of the SL message to varying degrees. The participants were asked what they thought of the subject English translation of the Quran in terms of four measures: trueness, informativity, relevance and perspicuity. They found it to be positive in saying what’s believed to be true about the original text and bearing adequate evidence, positive in giving information neither more nor less than required by the original text, negative in telling the readers the intended mean-

ings of the original text in a rational manner and positive in being brief/orderly and avoiding vague/obscure expressions in rendering the original text. (For whether the TAIps help or hinder any of the four measures, see Figure 2). A translated text of the Quran (namely, the HKT) was observed to be:

1. true by an average of 57.5 (out of 73) potential TL readers (=78.8%) in favor of the Madani text with the encountered TAIps being *helping* insertions,
2. informative by an average of 54.5 (out of 73) potential TL readers (=74.7%) in favor of the Madani text with the TAIps being *helping* insertions,
3. irrelevant by an average of 53 (out of 73) potential TL readers (=72.6%) in favor of the Makki text with the TAIps being *hindering* insertions and
4. perspicuous by an average of 55.5 (out of 73) potential TL readers (=76.1%) in favor of the Madani text with the TAIps being *helping* insertions.

Obviously, the bracketed insertions/TAIps were found to be either helping or hindering devices of communicativity. For the participants who said that the texts had been untrue, uninformative, relevant or perspicuous, they were almost uncertain about whether the TAIps could have been then helping or hindering. In the same respect, the TAIps were seen to be unneeded in the Madani type of revelation more than they were in the Makki one. Actually, the Madani text is of long explaining phrases/sentences and easy vocabularies. It is a legislative long-versed type of the Quranic revelation and, hence, more comprehensible to the TL readership than a rhetorical short-versed logic-based Makki text.

EXCLUDABILITY: TAIPS LEFT-OUT

Against one or more causes of exclusion (CoEs), almost every bracketed insertion encountered in each translated text of the Quran was left out by at least one participant. The CoEs were nine as follows: being false or making the text false, lacking adequate evidence, giving information less than needed, giving information more than needed, saying irrelevant things, making the text unnecessarily long, making the text unorganized, being unclear or making the text unclear

and confusing the target reader (cf. Grice 1975). Considered to be either obligatory, optional, pragmatic or technical (see Table 5), the TAIps were subject to 699 times of exclusion in favor of the ones coming out of the translating process itself or providing commentaries based on the translator's world of knowledge (see Appendix 2/C-D). CoEs 5, 4 and 6 were the most frequent causes found to be behind TAIps 18, 06, 02, 03 and 07 and TAIps 06, 09, 03, 07 and 19 being left out of the Makki and Madani texts respectively.

Specifically speaking, the most frequent CoEs for both text-types of the Quranic revelation were 'saying irrelevant, unimportant things' and 'giving information more than needed'. Below is a description of how the TAIps were excluded according to their being classified into obligatory, optional, pragmatic and technical (see also Figure 3):

1. Made by the translator for avoiding any structurally or meaningfully ill-formed sentences in the translated text, the obligatory TAIps were left out by an average of 2.1 participants in favor of the ones putting weight oblique expressions and giving relevant specification for indirect lexical parts as in "...and whoever is niggardly, it is only at the expense of his own self, but Allah is Rich (*Free of all needs*)" (Quran 47:38) due to giving information more than needed in favor of the Makki text-type.
2. Caused by differences in the text-building strategies and stylistic preferences between two languages, the optional TAIps were left out by an average of 8.9 participants in favor of the ones drawing together the TL text by equipping it with any relevant complements as in "...but when a decisive Surah (*explaining things*) is sent down [...], you will see those [...] looking at you with a look of one fainting to death" (Quran 47:20) due to saying irrelevant, unimportant things in favor of the Madani text-type.
3. Possibly removed from the TL text while the latter remains grammatically and lexically acceptable to the TL readership, the pragmatic TAIps were left out by an average of 42.8 participants in favor of the ones being global/virtually-bracketed words or phrases for putting

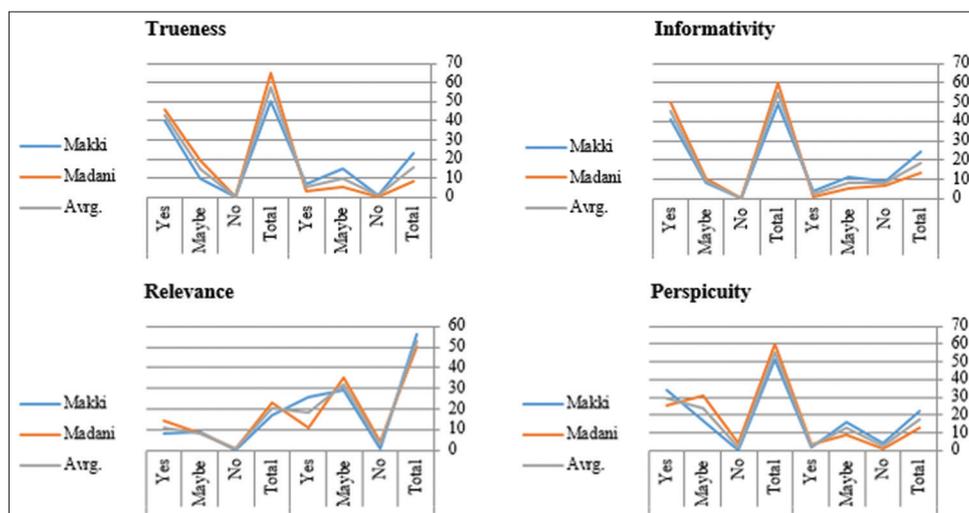


Figure 2. Four measures of communicability of a translated text of the Quran⁴

Table 5. A description of the types/subtypes of TAIps in the research sample⁵

MAKKI Text	MADANI Text
01. Technical/interpretive	01. Optional/text-building
02. Pragmatic/virtually-bracketed	02. Optional/stylistic
03. Pragmatic/actually-bracketed	03. Technical/interpretive
04. Obligatory/lexical	04. Obligatory/grammatical
05. Optional/text-building	05. Obligatory/lexical
06. Technical/translation-proper	06. Technical/translation-proper
07. Pragmatic/virtually-bracketed	07. Optional/text-building
08. Optional/text-building	08. Obligatory/lexical
09. Optional/text-building	09. Technical/translation-proper
10. Optional/text-building	10. Obligatory/grammatical
11. Obligatory/lexical	11. Obligatory/lexical
12. Optional/text-building	12. Optional/text-building
13. Obligatory/lexical	13. Optional/text-building
14. Optional/text-building	14. Pragmatic/actually-bracketed
15. Obligatory/grammatical	15. Obligatory/lexical
16. Obligatory/lexical	16. Obligatory/lexical
17. Obligatory/grammatical	17. Obligatory/grammatical
18. Technical/translation-proper	18. Optional/text-building
19. Obligatory/grammatical	19. Pragmatic/virtually-bracketed

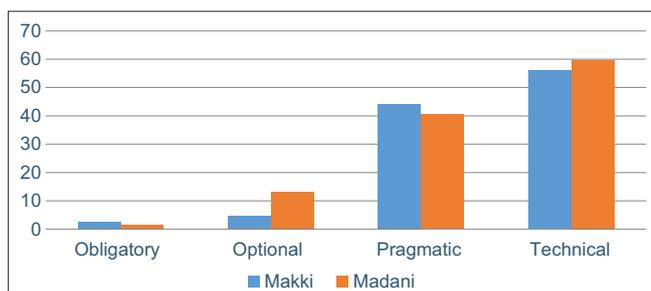


Figure 3. Exclusion of bracketed insertions/TAiPs according to text-types⁶

up the text as in “...as a Command (or this Qur’an or the Decree of every matter) from Us. Verily, We are ever sending the Messengers” (Quran 44:5) due to giving information more than needed in the favor of Makki text-type.

- Only depending on a translator’s view of appropriate relationships between the SL text and its translation, the technical TAIps were left out by an average of 57.8 participants in favor of the ones being related to either the SL or TL text in cultural associations or semantic duplications as in “...verily, the Zalimun (polytheists, wrong-doers) are Auliya’ of one another, but Allah is the Wali of the Muttaqun” (Quran 45:19) due to saying irrelevant, unimportant things in the favor of Madani text-type.

Demographically, the most frequent TAIp/Cause (T/C) correlation as identified by the subject participants was T03/C4 as to the Makki text in favor of any infra- and ultra-structurally proficient readers and T06/C5 as to the Madani one in favor of the infra-structurally proficient but ultra-structurally amateurish ones by 75% per each. CoE4 (‘giving information more than needed’) was the most considerable cause of exclusion as to the Makki text of the Quran in favor of each category of the English-speaking audience. As regards the Madani text, however, CoE5 (‘saying irrelevant, unimportant things’) in favor of those readers who are infra-structurally amateurish but have any knowledge of Arabic, the Quran and translating and CoE6 (‘making the text unnecessarily long’) were the most frequent causes in favor of the infra- and ultra-structurally proficient readers. Eventually, the pragmatic TAIps were the ones left out of the two sample texts of the Quran as translated into English for flouting the maxim of relevance or not being related to the context of situation.

CONCLUSIONS

The selected sample of the HKT has an overall tendency to spell out things. It is often longer than the original text due to the overuse of explanatory vocabulary and/or conjunctions. However, loss is inevitable in translation and it is an added value to cater for any implicit SL components. Although such kinds of bracketed insertions would be observed in a non-professional translator’s work, the matter is definitely different in rendering such a compact text as the Quran. The linguistic approach is said to be relatively limited or circular (Snell-Hornby 1988:19-20) as translating cannot be merely reduced to a linguistic exercise. The dynamic-equivalence approach is effectively applicable to a religious discourse (Munday 2001:42). It might endorse the thoughts of a certain sect of religion as the translator only conveys as much information as needed based on what is said (Sperber and Wilson 1995:6-9).

As the obligatory and optional types of TAIps were both more frequent to occur and less to be left out than the pragmatic and technical ones, the HKT could be considered as an adequate interpretation of the Quran on the linguistic level. It closely sticks to the original lexis and syntax and respects context, interprets and even explains. By putting up the translated text of the Quran and preserving the style of such a language of religion, most of this linguistic explicitation in the HKT aimed at producing semantically equivalent structures more than rendering an equivalently communicative load (Nida 1964:226). Communicably, the encountered TAIps were found to say what is believed to be factual about the SL text, bear adequate evidence of its meanings, give information no more nor less than originally required. However, handing everything on a plate to the readers and adapting the SL text for achieving an equivalent effect were not acceptable.

Two issues have been investigated: firstly, the cooperative role the TAIps could play in terms of trueness, informativity, relevance and perspicuity in the translated text of the Quran and secondly how such bracketed inser-

tions might observe or flout any of the subject maxims in either Makki or Madani text-types. The four standards mentioned above were observed to concur with the obligatory, optional, pragmatic and technical types of TAIps respectively. The bracketed insertions/TAiPs were found to be:

1. True for a) putting the translated text of the Quran together by filling out any implicit, unstated parts of it and spell out any functional units of speech and b) putting on weight any indirect, oblique expressions and relevantly specify any meandering lexical parts of the Quranic content; and
2. Informative for a) drawing together the translated text by efficiently giving it a real, specific sense and equipping it with related initial and final complements and b) holding up the style of diction or transliterated-in-Arabic proper names/lexical units explained into English. However, they were neither:
3. Relevant for a) being second parts of bigger TAIps for putting up the Quranic text in a supplementary manner and being also separate additions or b) being extra, second parts of bigger TAIps by coming in round-in-square brackets or dashed in round ones for further putting up the Quranic text; nor
4. Perspicuous for a) coming out of the translating process as related to the SL/TL texts of the Quran in a culturally associative or semantically duplicative manner or b) providing commentaries of given parts of the Quran based on the instant context or the translator's world of knowledge.

Furthermore, the sample extracts of the HKT generally looked to be reasonably textual. Their insertions in brackets were cohesive and coherent as being of use or significance to the TL readers although their occurrences were unknown or unexpected and their utilization depended on the reader's knowledge of any previous texts. In favor of the Madani text-type, only five out of the 73 participants excluded the obligatory and optional TAIps with the latter being more frequent (=Average 09 vs. 03) whereas fifty-one excluded the pragmatic and technical TAIps with latter being more excludable (=Average 58 vs. 43). In other words, the TAIps were more articulate, interesting in favor of a text of the Quran being simple and having long/detailed verses and easy vocabulary than they were in a brief text with a majestic style and lots of metaphors, similes, allegories.

To end with, using one procedure in translation or a combination of more than one to the same text by the same translator is controversial. Not all procedures can actually transfer the SL sense by merely filling in gaps; a combination of the same is sometimes necessary. "[T]wo or more translation strategies employed at the same time" (Newmark 1988:84) would help avoid any possible confusions so "the translated text is maximally understood" (Baker 2011:34). Adding information is still a kind of adjustment for producing natural equivalents in their fullest and most accurate sense(s). Having read through the translations of the Quran prior to his own, Arberry (1991) states:

"In making the present attempt to improve on the performance of many of my predecessors [...], I have been

at pains to study the intricate and richly varied rhythms which constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind" (p. x).

END NOTES

1. This sample text is part of the HKT published by King Fahd Complex and criticized for its too many interpolations and parenthetical comments.
2. For easier analysis, the options stated in the table could be processed on a binary basis: first three and last two.
3. For further illustration, see Appendix 2, part A.
4. For further illustration, see also Appendix 2, part B.
5. Basically, the encountered TAIps are devices by which the TL text is not inferior to the author's one; they help give force and clarity to it even if some semantic content is lost (cf. Hawamdeh, 2018). They are obligatory on both grammatical and lexical levels, optional in text-building and stylistic manners, pragmatic in virtually- and actually-bracketed forms and technical being either translation-proper or interpretative.
6. The average number of the participants out of 73 to agree to have any bracketed insertion/TAiP(s) excluded, based on the times of exclusion out of 699 divided by the number of occurrences in either the Makki or Madani text out of $19 \times 2 = 38$.

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4. Do you think the English translation is perspicuous?
 Y N
 a) If yes, do the TAIps help the translated text be perspicuous?
 Y M N
 b) If no, do the TAIps hinder the text from being perspicuous?
 Y M N

*Y = Yes, M = Maybe, N = No

Q3: Which of the 19 TAIps in the Makki text do you really insist to **exclude** and why? (*You may choose more than one cause of exclusion for each TAIp.*)

01	02	03	04	05
06	07	08	09	10
11	12	13	14	15
16	17	18	19	

- Being false or making the text false.
- Lacking any adequate evidence.
- Giving information less than needed.
- Giving information more than needed.
- Saying irrelevant, unimportant things.
- Making the text unnecessarily long.
- Making the given text unorganized.
- Being unclear or making it unclear.
- Confusing the target reader.

Part 2: Madani Text/Quran 47:31-38

“And surely, We shall try you till We test those who strive hard (⁰¹**for the Cause of Allah**) and As-Sabirun (⁰²**the patient**), and We shall test your facts (⁰³**i.e. the one who is a liar, and the one who is truthful**). Verily, those who disbelieve, and hinder (⁰⁴**men**) from the Path of Allah (⁰⁵**i.e. Islam**), and oppose the Messenger (⁰⁶**هـ ي ل ع د ل ل ا ي ل ص**) (⁰⁷**by standing against him and hurting him**), after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless, O you who believe! Obey Allah, and obey the Messenger (⁰⁸**Muhammad** ⁰⁹**هـ ي ل ع د ل ل ا ي ل ص**) and render not vain your deeds. Verily, those who disbelieve, and hinder (¹⁰**men**) from the Path of Allah (¹¹**i.e. Islam**); then die while they are disbelievers - Allah will not forgive them. So be not weak and ask not for peace (¹²**from the enemies of Islam**) while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds. The life of this world is but play and pastime; but if you believe (¹³**in the Oneness of Allah - Islamic Monotheism**), and fear Allah, and avoid evil. He will bring out all your (¹⁴**secret**) ill-wills. Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (¹⁵**Free of all needs**), and you (¹⁶**mankind**) are poor. And if you turn away (¹⁷**from Islam and the obedience to Allah**), He will exchange you for some other people and they will not be your likes.”

Q1: Having read the translated text above, how do you generally evaluate it in terms of being communicable to you?

(*A communicable translation is basically a text that you can understand. It is (a) **true**, i.e. says what's believed to be true about the original text and bears adequate evidence, (b) **informative**, i.e. gives information neither more nor less*

*than required by the original text, (c) **relevant**, i.e. tells the intended meanings of the original text in a rational manner and (d) **perspicuous**, i.e. is brief/orderly and avoids vague/obscure expressions in rendering the original text.)*

- Entirely communicable
 Fairly communicable
 Neither communicable nor incommunicable
 Fairly incommunicable
 Entirely incommunicable

Q2: Now, what do you think of the translated text in terms of each measure of communicability in particular?*(*Tick the right option as you may see appropriate.*)

1. Do you think the English translation is true?
 Y N
 a) If yes, do the TAIps help the translated text be true?
 Y M N
 b) If no, do the TAIps hinder the text from being true?
 Y M N
2. Do you think the English translation is informative?
 Y N
 a) If yes, do the TAIps help the translated text be informative?
 Y M N
 b) If no, do the TAIps hinder the text from being informative?
 Y M N
3. Do you think the English translation is relevant?
 Y N
 a) If yes, do the TAIps help the translated text be relevant?
 Y M N
 b) If no, do the TAIps hinder the text from being relevant?
 Y M N
4. Do you think the English translation is perspicuous?
 Y N
 a) If yes, do the TAIps help the translated text be perspicuous?
 Y M N
 b) If no, do the TAIps hinder the text from being perspicuous?
 Y M N
- *Y = Yes, M = Maybe, N = No

Q3: Which of the 19 TAIps in the Madani text do you insist to **exclude** and why? (*You may choose more than one cause of exclusion for each TAIp.*)

01	02	03	04	05
06	07	08	09	10
11	12	13	14	15
16	17	18	19	

- Being false or making the text false.
- Lacking any adequate evidence.
- Giving information less than needed.
- Giving information more than needed.
- Saying irrelevant, unimportant things.
- Making the text unnecessarily long.
- Making the given text unorganized.
- Being unclear or making it unclear.
- Confusing the target reader.

B. Four Measures of Comprehensibility in the Makki and Madani Text-types

Questions	Mkk (%)	Mdn (%)
1. <i>Do you think the translation is true, i.e. says what's believed to be true and bears adequate evidence?</i>		
Yes	68.5	89.0
No	31.5	11.0
a) If <i>yes</i> , do the TAIps <i>help</i> the translated text say what's believed to be true about the original text and bear adequate evidence?		
Yes	54.8	63
Maybe	13.7	26
No	0	0
b) If <i>no</i> , do the TAIps <i>hinder</i> the translated text from saying what's believed to be true about the original text or bearing adequate evidence?		
Yes	9.6	4.1
Maybe	20.5	6.8
No	1.4	0
2. <i>Do you think the translation is informative, i.e. gives information neither more nor less than required?</i>		
Yes	67.1	82.2
No	32.9	17.8
a) If <i>yes</i> , do the TAIps <i>help</i> the translated text be give information neither more nor less than required by the original text?		
Yes	56.2	68.5
Maybe	11	13.7
No	0	0
b) If <i>no</i> , do the TAIps <i>hinder</i> the translated text from giving information neither more nor less than required by the original text?		
Yes	5.5	1.4
Maybe	15.1	6.8
No	12.3	9.6

B. Four Measures of Comprehensibility in the Makki and Madani Text-types

Questions	Mkk (%)	Mdn (%)
3. <i>Do you think the translation is relevant, i.e. it tells the intended meanings of the SL text in a rational manner?</i>		
Yes	23.3	31.5
No	76.7	68.5
a) If <i>yes</i> , do the TAIps <i>help</i> the translated text tell the intended meanings of the original text of the Quran in a rational manner?		
Yes	11	19.2
Maybe	12.3	11
No	0	1.4
b) If <i>no</i> , do the TAIps <i>hinder</i> the translated text from telling the intended meanings of the original text of the Quran in a rational manner?		
Yes	35.6	15.1
Maybe	39.7	47.9
No	1.4	5.5
4. <i>Do you think the translation is perspicuous, i.e. is brief/orderly and avoids vague/obscure expressions?</i>		
Yes	69.9	82.2
No	30.1	17.8
a) If <i>yes</i> , do the TAIps <i>help</i> the translated text be brief/orderly and avoid vague or obscure expressions in rendering the original text?		
Yes	46.6	34.2
Maybe	23.3	42.5
No	0	5.5
b) If <i>no</i> , do the TAIps <i>hinder</i> the translated text from being brief/orderly or avoiding vague/obscure expressions in rendering the original text?		
Yes	2.7	4.1
Maybe	21.9	12.3
No	5.5	1.4

C. Excludability of TAIps in the Makki Text against the Gricean Maxims

TAiP No.	Cause(s) of Exclusion									Total
	CoE-1	CoE-2	CoE-3	CoE-4	CoE-5	CoE-6	CoE-7	CoE-8	CoE-9	
T01	1	3		4	9	3			3	23
T02		4	2	34	7	16		2	1	66
T03		2	3	21	7	5				38
T04		2								2
T05		1								1
T06				9	30	6	3	17	7	72
T07				6	15	4		1	3	29
T08					2	1				3
T09					2			3		5
T10				3	3	1				7
T11				2		1	1			4
T12			2							2
T13				2		1	1			4
T14		5		1	3	1				10
T15		1						1		2
T16										0
T17					1			3	3	7
T18				9	31	8	2	14	9	73
T19										0
Total	1	18	7	91	110	47	7	41	26	348

D. Excludability of TAIps in the Madani Text against the Gricean Maxims

TAiP No.	Cause(s) of Exclusion									Total
	CoE-1	CoE-2	CoE-3	CoE-4	CoE-5	CoE-6	CoE-7	CoE-8	CoE-9	
T01			2	2	4		1	2		11
T02									1	1
T03		3		10	22	17		2		54
T04			2			1				3
T05										0
T06				11	36	6	2	8	3	66
T07	1	4		15	9	16		4	2	51
T08				2						2
T09				7	34	4	2	8	4	59
T10										0
T11										0
T12				1	5				2	8
T13					1	2				3
T14	3	2		8	9	4	4	4	1	35
T15					1	1		1		3
T16				3		1				4
T17										0
T18		1			4					5
T19				14	8	21	1		1	45
Total	4	10	4	74	133	73	10	29	14	351