



UNIVERSITY OF LEEDS

**Thematic Unity in Six English Translations of the
Holy Qur'an: A Comparative Study of Sūrat
Maryam**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Gracious, the Most Merciful

Dedication

To the experiences we never expected ...

and the paths that were redirected ...

To my beloved parents,

my family, and friends who were there along the way ...

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All praises be to Allāh, the Most Gracious, the Most Merciful, on Whom we ultimately depend for sustenance and guidance, and Who has given unlimited mercy to His creations. From His mercy, He sent his beloved Messenger, Prophet Muhammad, whose mercy has sheltered all humanity and on whom peace and blessings are uttered.

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Transliteration System for Standard Arabic

Arabic letter	ء	ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	هـ	و	ي
Transliteration	ʾ	or ā	b	t	ṭ	j	ḥ	x	d	ḏ	r	z	s	š	ṣ	ḍ	ṭ	ḏ	ʿ	ġ	f	q	k	l	m	n	h	w or ū	y or ī

The transliteration system used in this work is adapted from the DIN system (a Deutsches Institut für Normung (DIN) standard for the transliteration of the Arabic alphabet adopted in 1982). The vowels are: *a* for ا (open unrounded short vowel); *i* for ا (front close unrounded short vowel); *u* for ا (back close rounded short vowel); *ā* for ا (open unrounded long vowel); *ī* for ا (front close unrounded long vowel); *ū* for ا (back close rounded long vowel); *ay* for the diphthong ا (open unrounded short vowel, followed by dorso-palatal glide); and *aw* for the diphthong ا (open unrounded short vowel, followed by bilabial glide).

For simplicity of presentation, the definite article ال is written *al-* in all cases, regardless of whether it assimilates to the following consonant, or whether the initial *a* disappears following a previous vowel. Hyphens are used at the end of *wa-* as the transliteration of و ‘and’; *fa-* as the transliteration of ف ‘(and) so’, *bi-* as the transliteration of ب ‘and’, ‘with’, and before suffixed non-subject pronouns. A *šaddah* results in a geminate (consonant written twice). *tā’ marbūṭah* (ة) is transcribed as word-final *-ah* or *-at*. *Alif maqṣūrah* (ى) appears as *ā*, rendering it indistinguishable from *alif*. The *nisbah* suffix appears as *-iyy* (with feminine singular *-iyyah*, masculine plural *-iyyūn* and *-iyyīn*, and feminine plural *-iyyāt*). Nunation (*tanwīn*) is ignored in transliteration except where it would unavoidably be pronounced in speech.

Where transliterations are made by other authors, these are kept in the forms given by these other authors. Where Arabic words have a standard, or fairly standard, English transliteration-type form, this form has been retained, e.g. Qur’an, Hadith, etc. Proper Arabic names which have standard English equivalents are also kept in their original forms. These are: Prophet Muhammad - peace and blessings be upon him, Omar Ibn Al-Khattab, Ibn Abbas, Ibn Mas’ud, Ibn Taymiyyah, Ibn Al-Qayyim, Al-Bukhari, Imam Abu Hanifah, Imam Malik, Imam Al-Shafi’i, Imam Ibn Hanbal, Ibn Kathir, Imam Al-Suyuti, Ibn Ashur, Sayyid Qutb, Al-Razi, Al-Ghazali, Ibn Arabi, Al-Jahiz, Al-Shatibi, Ibn Hisham and Al-Zamakhshari.

For more information, see:

https://en.wikipedia.org/wiki/DIN_31635

For other recognised systems of Arabic transliteration, see:

https://en.wikipedia.org/wiki/Romanization_of_Arabic

Abstract

The Holy Qur'an is perhaps the most widely read text in the world. Since many Muslims worldwide do not understand Arabic, the importance of producing translations of the Qur'an is obvious. However, the original text cannot be replaced for religious and linguistic reasons. Hatim and Mason (1990, p.8) agree that there is no 'equivalent' target text of the Qur'an, but there is an 'approximation' of the source text. This approximation will be different from one translator to another, which means that the original meaning can be altered, or different messages can be conveyed in different translations. Clarity of the message in translating the Holy Qur'an is an objective that needs to be fulfilled. Hence, a comparative study of translations is needed to show these differences and whether they deliver the same message or not. To do this, a coherent methodology should be followed to choose the appropriate criteria for determining what translation is the closest approximation to the original Holy Qur'an. This research will address aspects of these issues by providing a comparative study of thematic unity in six English translations of Sūrat Maryam in the Holy Qur'an. An overall introduction to the study will be first produced addressing the translatability vs. the untranslatability of the Holy Qur'an. This is mainly followed by defining thematic exegesis. This will lead to a discussion of the differences between its types and to a definition of thematic unity, along with the significance of the comparative methodology I have developed. A detailed discussion will be provided. Thematic unity will be defined generally in both Arabic and English and a comparison between the two languages will be made. The core issue will be then addressed by showing the problems of producing thematic unity in translation due to different factors, such as cultural and linguistic ones. Thematic unity will be defined as a refined version of *Al-Tafsīr Al-Mawḍūfī* dealing in a specific way with Qur'anic themes as bound together based on their basic meaning or purpose and unveiling the unifying bond which links them together (El-Mesawi, 2005, pp.1-30). Sūrat Maryam [19] is chosen to apply the comparative methodology. This *sūrah* is chosen because of its medium length of 98 'āyahs and because it has six different themes, none of which are explicitly connected to the others. First, each 'āyah will be individually discussed on a thematic basis. Afterwards, each theme will be subject to a progressive thematic analysis in a comparative framework. Each translation will be analysed and compared to all the others and to the original Holy Qur'an. At the end of each theme, there will be a discussion. When the whole *sūrah* is analysed, a valid outcome is expected. Thematic unity in the Holy Qur'an is a new field of study for Muslim scholars and opens up exciting new research fields. One of these is the comparative study of the Holy Qur'an translations to show the extent to which different translations reflect thematic unity. Moreover, some have criticised the Holy Qur'an for being non-coherent and lacking unity. Therefore, this thesis aims to explore how the uniqueness of the Holy Qur'an is shown through many aspects including its being united and coherent through particular 'āyahs, themes, *sūrahs* and the whole Qur'an.

1 Chapter One: Introduction

1.0 Introduction

This chapter is an introduction to the thesis. It discusses the general framework (section 1.1) and the research questions (section 1.2). This is followed by an outline of the organisation of the thesis (section 1.3) and a conclusion (section 1.4).

1.1 General Framework

This research will be pursued through a comparison of six popular English translations of the Holy Qur'an. These translations are arranged alphabetically according to the translators' surnames as follows: M.A.S. Abdel-Haleem (2016), Muhammad Al-Hilali and Muhammad Muhsin Khan (1997), Zafar Ishaq Ansari/Mawdudi (2006), Muhammad Pickthall (1930), Sahih International (1997)¹ and Abdullah Y. Ali (1934)². These translations were chosen for multiple reasons. These include the fact that they are among the most well-known English translations of the Qur'an; they are popular among different groups of readers in various places worldwide, they all provide a translation of the whole Holy Book (Nassimi, 2008, pp.12-13), and they include both new and old translations. Each translation will be assessed and compared with the other translations in terms of key aspects of thematic unity (see section 3.4 and chapter 5). These are: First, theme-rheme structure and theme-rheme progression (sections 5.1-5.8). Second, phonological progression and phrase repetition (section 5.9). I have chosen these both because they are understudied, and because they jointly contribute very significantly to the thematic unity of the Qur'anic text. For further discussion of my choice of these two aspects, see section 5.9.

The comparisons in this study will be chosen with care. Baker (2011, p.206) states that languages may differ in the type and proportion of cohesive devices used in them. Some of these differences between Arabic and English are mentioned by Aziz (1996, pp.98-108), such as the fact that English prefers to use the definite article, ellipsis, and substitution while Arabic prefers the use of demonstratives, repetition and conjunctions.

Regarding the use of conjunctions, we should point out a few things since the analysis of conjunctions has implications for theme-rheme analysis. Conjunctions are categorised differently in different languages (Baker, 2011, p.200). Hence, the translation of these elements should be considered carefully. Abdul-Raof (2001, p.125) states that the co-text, both at micro-level (i.e. the *'āyah*) and macro-level (i.e. the whole *sūrah*), may serve as a guide to interpreting the meanings of conjunctions. Means of determining appropriate methods for dealing with certain types of conjunctions in specific contexts will accordingly be developed. For further discussion of conjunctions in this thesis, see section 4.4.

¹ The names of the translators are used except for Sahih International as this is its well-known name rather than its translators' names.

² His last name is commonly known as Yusuf Ali and, hence, is arranged accordingly.

The central concern of this thesis vis-à-vis cohesion is themes and rhemes and their organisation in English and Arabic on the level of the clause, and, beyond this, the sentence. Halliday (1970, p.180) points out that, in English, there are unmarked patterns (i.e. when the theme conflates with the grammatical subject) and marked patterns, both of which will be discussed in detail below. The relationship of themes to given information and rhemes to new information will also be considered. Moving from general analytical methods used for both languages to specific methods for Arabic reveals complications, involving the different classification of sentences in Arabic as compared to English, and in particular the distinction in Arabic between verbal and nominal sentences.

This study will give significant focus to these issues and numerous other types (marked patterns, commands, questions, etc.), to groups of sentences or verses and moving towards the whole text or *sūrah*. It will compare usages in the Holy Qur'an and the differences that may occur between different English Qur'an translations, trying to identify the nearest equivalent to the original, and showing the effects of the thematic organisation on the overall meaning of the provided translation.

We shall then move to the level which is above the sentence, focusing on how theme-rheme structures in different *'āyahs* relate to one another. Neubert (2008, p.132) states that Western linguists have only recently begun investigating units that are larger than a sentence, which was believed to be the largest grammatical unit for a long time. Ibn Al-Qayyim (1932, p.29) stresses the importance of understanding the Qur'anic context, arguing that overlooking it may lead to misunderstanding and false argumentation. Textual relations between successive verses of the Qur'an were identified by Al-Razi (1981), who argued that there is a general or specific meaning linking verses together which could be cause and effect, reason and consequence, analogous and opposite, or subjects and predicates. Focusing on specific *sūrahs*, Mir (1986, p.37) addresses such connectivity, arguing that every Qur'anic *sūrah* should be understood and examined as a unity. An important aspect that needs to be addressed in the study is the importance of having knowledge of both contextual and non-contextual information to understand such connectivity. Khajehei and Shakarami (2012, p.689) clarify the difference between these two elements referring to contextual information as information revealed directly in the preceding or the following verses while non-contextual information is found outside the text and is vital for understanding the meaning as in Hadith and ancient Arabic poetry. Building on the idea of contextual information, the notion of 'thematic progression' will be addressed and the translations will be compared on that basis.

Through the analysis of the textual relations where linguistic analysis and *tafsīr* meet, we intend to arrive at a convincing answer, in relation to Sūrat Maryam [19] at least, to the debate about the unity of the Holy Qur'an. Accordingly, the study will encompass these aspects in each of the Qur'anic *'āyahs* making up Sūrat Maryam and the *sūrah* as a whole, while bearing in mind that these are only some aspects of the unity of the text: for the Holy Qur'an is a vast and rich world, with widely varying themes and subjects and endless possibilities for interpretation and

analysis (Al-Ghazali, 2000, p.x). The comparison between the translations of the Holy Qur'an will produce original results, considering whether the interpretation of the relevant aspects was equally well dealt with in the different translations and the extent to which a failure to deal adequately with particular aspects could alter meaning of the *'āyah*, the *sūrah* or even the whole Qur'an.

1.2 Research Questions

This research is intended to answer the following questions:

1. How is the thematic unity of the aspects analysed in this thesis achieved in the Holy Qur'an, based on Qur'anic exegesis and linguistic analysis?
2. How is the thematic unity of the aspects analysed in this thesis achieved in the translations of the Holy Qur'an compared to each other and to the Holy Qur'an?
3. What factors influence the thematic unity of the aspects analysed in this thesis in these translations?
4. How can language-specific textual and stylistic features and preferences contribute to the thematic unity of the aspects analysed in this thesis?

1.3 The Organisation of the Thesis

The present study consists of twelve chapters. Each chapter has an introductory section at its beginning and a concluding section at its end with main sections in between. Chapter One is an introductory chapter and provides general information about the thesis and its objectives by introducing the research questions. It also shows how the thesis is organised.

Chapter Two discusses the translation of the Holy Qur'an. This chapter is divided into two main sections. The first section addresses the translation of the Holy Qur'an. The second section deals with the chosen translations, introducing each of the six chosen translations with a brief background for each translator and his translation.

Chapter Three provides general background to the thesis. There are five main sections: thematic exegesis, the science of *munāsabāt*, Makkī and Madanī *sūrahs*, thematic unity in the Holy Qur'an and a background to Sūrat Maryam.

Chapter Four deals with English and Arabic syntactic structures. The four main sections cover: definition of sentence, word order, sentence types and coordination and subordination.

Chapter Five discusses Arabic and English thematic structures in nine main sections: the Prague school, the Hallidayan approach, Halliday's marked themes, a critique of the Prague school and Hallidayan approaches, a comparison of Arabic and English thematic systems, thematic analysis, specific analysis of Arabic thematic structure, thematic progression and additional features of phonological repetition and phrase repetition.

Chapter Six deals with structure and thematic unity in English translations of Sūrat Maryam compared to the Holy Qur'an. It discusses general issues and decisions made throughout the

analysis, then begins the analysis of the first theme/topic of the *sūrah*. This chapter has three main sections: general issues, decisions made throughout the analysis and the analysis of the first theme/topic of the *sūrah*. Under the analysis of the first theme/topic, six sections are provided for the analysis of each chosen translation followed by a discussion section.

The following chapters will discuss the analysis of the following five themes/topics of the *sūrah*. Chapter Seven deals with the second theme/topic, Chapter Eight with the third theme/topic, Chapter Nine with the fourth theme/topic, Chapter Ten with the fifth theme/topic and Chapter Eleven with the sixth theme/topic. Each chapter has a main section for the analysis of each chosen translation followed by a discussion section.

Chapter Twelve is the concluding chapter of the thesis. It has four main sections: discussion and results, general conclusions, answers to the four research questions and suggestions for further studies.

1.4 Conclusion

This chapter introduced the general framework of this thesis involving the comparison of six popular English translations of the Holy Qur'an, identifying that the thesis will focus on themes and rhemes and their organisation in Arabic and English. Following this, the four research questions were presented, followed by an outline of the overall structure of the thesis.

2 Chapter Two: The Translation of the Holy Qur'an

2.0 Introduction

This chapter will deal with the translation of the Holy Qur'an, under two main sections: the translation of the Holy Qur'an (section 2.1) and the chosen translations (section 2.2). First, the translation of the Holy Qur'an is divided into five sections where the notion of the translatability and untranslatability of the Holy Qur'an will be clarified (section 2.1.1). Then, the challenges of translating the Holy Qur'an will be looked at (section 2.1.2). This will be followed by an explanation of the methods of translating the Holy Qur'an (section 2.1.3). How different *qirā'āt* impact the translation of the Holy Qur'an is explained in the following section (2.1.4). The notion of equivalence is then explained (section 2.1.5). Then the translations that have been chosen in this study will be introduced (sections 2.2.1-2.2.6). Finally, a conclusion to this chapter is provided (section 2.3).

2.1 The Translation of the Holy Qur'an

This section introduces the translation of the Holy Qur'an with a focus on its translatability/untranslatability (section 2.1.1), its challenges (section 2.1.2), its methods (section 2.1.3), the impact of different *qirā'āt* on the translation of the Holy Qur'an (2.1.4) and the notion of equivalence (2.1.5).

2.1.1 The (Un)Translatability of the Holy Qur'an

Translatability is defined as “the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change” (Pym and Turk, 2001, p.273). The issue of translatability of the Holy Qur'an is frequently raised by Muslim scholars. “The difference between the Qur'an and any of its translations [whether authorised or not] is ultimately the difference between God as the Author, Authority and Source on the one hand, and man as a mere translator/interpreter on the other” (Mustapha, 2001, p.202).

In this section, a historical and critical view of the debate over the translatability of the Holy Qur'an will be presented. “The ultimate goal is to establish one central argument: in spite of the Islamic traditional belief that the Qur'ān, as a divine book, is ‘untranslatable’ at both the linguistic and cultural level, the communication of meanings of the Qur'ān to people of different languages and cultures should always be looked upon as an indispensable task” (Hasan, 2013, p.84).

Translating the Holy Qur'an was viewed traditionally as ‘illegitimate’ by some Muslim scholars (Mustapha, 1998, p.226). Sardar (2011, p.39) mentions that Imam Abu Hanifah (80-148 AH), the Muslim scholar whose followers are called Hanafis and whose school of jurisprudence is called the Hanafī school, permitted the translation of the Qur'an into Persian. He also permitted reading of the translation in prayer. However, a year later, he withdrew this *fatwā* (i.e. a ruling on a point of Islamic law given by a qualified jurist). This *fatwā* was also strongly opposed by the jurists of the other three Islamic schools: Imam Malik (711-795), Imam Al-Shafi'i (767-820) and

Imam Ibn Hanbal (780-855). Ever since then, Muslim scholars have mostly agreed that the Holy Qur'an should be recited in prayers in the original Arabic, and not in a translation (Abdul-Raof, 2004, p.92). Imam Malik stressed that non-Arab Muslims should learn Arabic and that even oath-making should be done in Arabic alone and not in any other language (Sardar, 2011, p.39). Imam Al-Shafi'i viewed learning Arabic as a duty for all non-Arab Muslims so that they could read the Holy Qur'an (Sardar, 2011, p.40). Imam Ibn Hanbal looked at *'iṣjāz Al-Qur'ān* (the inimitability of the Qur'an) as a divine feature of the Holy Qur'an which is observed in three linguistic aspects of the Qur'an: the structure, the sound and the rhythm. Hence, all three Muslim scholars viewed the translation of the Qur'an as something beyond human capacity (Sardar, 2011, p.39).

After a profound understanding of translation, some scholars have concluded that the translation of the Qur'an is impossible (Al-Jabari, 2008, p.18). In the introduction to his work 'The Koran Interpreted', Arberry (1957) mentions that the Qur'an's eloquence and rhetorical language cannot be reproduced in another language. He states that the Qur'an has clear fine writing with unique qualities as it is highly idiomatic while being delusively simple and its rhythms and rhymes show its impressive eloquence while being inimitable (1957, p.9). In the introduction of his translation, Pickthall (1930) stresses that the belief of what he calls 'old-fashioned Shiekhs' and his view as the writer of the translation of the Qur'an is that the Qur'an is untranslatable. "The Book here is rendered almost literally, and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, the inimitable symphony, the very sounds of which move men to tears and ecstasy" (Pickthall, 1930, p.vii). Moreover, Irving (1985, p.27) states that "The Qur'an could be considered untranslatable, because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting". He believes that no other language will be able to find an equivalent to the lofty language in its expressions and meanings. Irving (1985, p.30) also mentions that the translator's thoughts will always affect the translation, which will lead to a manipulation of Allāh's words and this should not be allowed. Nonetheless, the 'meaning' of the Holy Qur'an can be interpreted into other languages. Pickthall (1930, p.vii) states that his translation is "an attempt to present the meaning of the Koran (Qur'an) – and peradventure something of the charm – in English."

Abdul-Raof (2001, pp.37-60) gives the reasons for the Qur'an's untranslatability as the unique syntactic, semantic, rhetorical and cultural features of the Qur'anic discourse. This makes Qur'anic discourse different from all other Arabic discourse types, while its features are alien to other languages' linguistic norms. Qur'anic translatability can be discussed at five levels: lexical, semantic, structural, rhetorical and cultural.

First, some lexical items do not have exact equivalents in the target language as they are Qur'an-specific or connect strongly to the source culture (Khalaf and Yusoff, 2012, p.79). For example, the Divine Name *السمد* has no one-word equivalent in English. Ibn Kathir explains the notion of it as "total perfection of might, power, wisdom, knowledge, honour and lordship of Almighty Allāh, the need of others for Him, while the reverse is not true" (cited in Abdul-Raof,

2004, p.94). Hilali and Khan (1997) translate الصمد as “the Self-Sufficient Master Whom all creatures need” [Sūrat Al-’Ixlāṣ, 112:2].

Second, languages differ semantically in some respects. One language may, for instance, have a lexical item that denotes something more specific than another (Khalaf and Yusoff, 2012, p.80). Or, for example, the plural of a particular word might have the opposite connotation to its singular. This is found in the Holy Qur’an where the word الريح ‘wind’ in the singular form carries the connotation of punishment while الرياح (the plural) has that of blessing and bounty (Abdelaal and Rashid, 2015, p.2).

Third, the syntactic structure of a language normally imposes a certain standard word order. Occasionally, this order may be changed, for example to draw attention to a specific element or produce a more specific effect (Khalaf and Yusoff, 2012, p.80). Abdul-Raof addresses this change in terms of fronting/preposing and backing/postponing of certain Qur’anic items producing a special communicative function (2004, pp.96–97). An example of this is ‘āyah 67 in Sūrat Ṭāhā [20] (فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى). Al-Hilali and Khan (1997) translated this as “So Musa (Moses) conceived fear in himself.” Ali (1934) translated it as “So Moses conceived in his mind a (sort of) fear.” The subject موسى is backed/postposed in the Holy Qur’an. However, in the English translation it is fronted/preposed (or at least placed near the very beginning of the clause) to follow the standard English syntactic pattern. In Sahih International’s translation (1997), there was an attempt to avoid this change, and hence avoid losing the semantic effect of backing/postposing, by translating this as “And he sensed within himself apprehension, did Moses.”

Fourth, “Qur’anic discourse is characterised by numerous rhetorical features such as alliteration, antithesis, metaphor, oxymoron, and repetition” (Khalaf and Yusoff, 2012, p.82). These features are likely to get lost in the English translation. Alliteration is “the recurrence of the same sound or sound-cluster at the beginning of words” and assonance is “the recurrence, within words, of the same sound or sound-cluster” (Dickins et al., 2016, p.112). Both are found in the repetition of the sound *m* in the words of the ‘āyah (وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ) [Sūrat Al-Baqarah, 2:114]. This is impossible to reproduce in an English translation (Khalaf and Yusoff, 2012, p.82). To clarify this, a transliteration of this ‘āyah is: *wa man ‘aḍlamu mimman manaḥa masājida Allāhi ‘an yuḍkara fihā ‘ismuh*. Ali (1934) translated this “And who is more unjust than he who forbids that in places for the worship of Allāh, Allāh’s name should be celebrated?”

Fifth, cultural elements are often language specific. “Many cultural expressions lack equivalence in the target language and are either borrowed, transliterated, or explained” (Khalaf and Yusoff, 2012, p.83). A good example of this is the ‘āyah (وَإِذَا الْمَوْءُودَةُ سُئِلَتْ) [Sūrat Al-Takwīr, 81:8]. Al-Hilali and Khan (1997) used an explanation for the Arabic cultural term الموءودة, translating it as, “And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned.”

2.1.2 Challenges in Translating the Holy Qur'an

According to Al-Azhari (2018), Imam Al-Suyuti (849-911) mentions that the translator of the Holy Qur'an must have mastered numerous fields in both Arabic and the target language. These include:

- 1- Linguistics: the Holy Qur'an uses linguistic features to produce its eloquent, rhetorical style which challenge the translator. These are especially found in features such as metaphor, irony, metonymy, polysemy, synonymy and homonymy (Ali et al., 2012, p.588).
- 2- Jurisprudence: the translator should be highly knowledgeable in Islamic guidelines, rules and regulations to fully understand the *'āyahs* that discuss them. He should, for instance, know about what is legitimate and illegitimate, punishments, and the science of inheritance.
- 3- Natural sciences: many *'āyahs* discuss natural events such as the creation of the universe and some natural phenomena such as the movement of celestial bodies, the cycle of rain, and that of day and night (Al-Azhari, 2018). Other sciences may involve mathematics as in the case of inheritance and the length/number of penalties.
- 4- Art of writing: one should be able to appreciate the excellency of the Qur'anic stylistic features and rhetorical language, such as rhythm, alliteration and assonance.
- 5- History: the translator should be familiar with the historical elements such as the place and time of the revelation of the *'āyahs*, the Christian and Jewish narratives and the stories of the previous prophets.

2.1.3 Methods of Translating the Holy Qur'an

Basing himself on Newmark, Abdul-Raof believes that there are two central approaches to Qur'an translation. These are to produce either a semantic translation or a communicative translation (Abdul-Raof, 2001, p.21). Semantic translation is a source-text oriented method following as far as possible a word-for-word approach. By contrast, communicative translation is a target-text oriented method following a sense-for-sense approach.

Commentaries in the books of *tafsīr* are necessary also to understand the Holy Qur'an. According to Al-Jabari (2008, p.3), all the translations of the Holy Qur'an involve certain incomprehensible elements. Thus, translators should search into the books of *tafsīr* to resolve such incomprehensibilities.

2.1.4 Impact of Different *Qirā'āt* on the Translation of the Holy Qur'an

The *Qirā'āt* of the Holy Qur'an are defined by Ibn Al-Jazari (1350-1429) as علمٌ بكيفية أداء كلمات القرآن واختلافها بعزو الناقلَة “a science of the mode of production of the Qur'anic words and their differences according to their narration” (2010, p.39)³. This science is based on what the Prophet – peace and blessings be upon him – said, *أَفْرَأَيْ جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَرْيِدُهُ حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْزَابٍ*

³ Unless otherwise stated, translations of all Arabic sources are mine.

“Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways” (Al-Bukhari, Hadith: 3219, translation: USC-MSA web (English) reference, Book: 54, Hadith: 442).

Scholars attributed the difference between the *qirā'āt* to two reasons: (a) difference between Arabic dialects, such that the Holy Qur'an is revealed in seven ways to make it easy for people to read, an example being the difference between stressing (pronouncing) the *hamzah* or not; and (b) differences relating to linguistic *Iḥjāz* as in transition from referring in the third person to referring in the second person (Qāsim and Al-Šarīf, 2007, p.8).

Ibn Ashur (1879-1973) states that the *qirā'āt* are of two types; the first does not relate to the exegesis of the Holy Qur'an while the second does, in different ways. The first type involves differences between reciters in the pronunciation of consonants and vowels. An example is found in عذابي with a silent last letter *ṣadābī* versus عذابي with a *fathah* (open unrounded short vowel) on the last letter *ṣadābiya*. Another example is the difference in *isrāb* (parsing) of لا بيع فيه ولا خلة ولا (لا يبيع فيه ولا خلة ولا) “no bargaining, nor friendship, nor intercession” [Sūrat Al-Baqarah, 2:254, translation: Al-Hilali and Khan]. All nouns are *marfūʿah* (nominative) with either a *ḍammah* (back close rounded short vowel) at the end or *manṣūbah* (accusative) with a *fathah* at the end. These *qirā'āt* preserved the way the Arabs talked and the differences between their dialects through the narration of the Holy Qur'an from the Prophet's companions with authentic chains of narrations. Despite its high importance, this does not relate to the interpretation of the Holy Qur'an as it does not affect the meaning of these words. However, this is a very important source for linguistic studies (Ibn Ashur, 1984, p.51).

The second type of *qirā'āt* involves the difference between reciters in having different letters in a particular word. Examples are (مالك يوم الدين), i.e. ‘owner of the Day of Judgement’, versus (ملك يوم الدين), i.e. ‘king of the Day of Judgement’ [Sūrat Al-Fātiḥah, 1:4]. Another example is the difference in the vowels of يصدون in (ولما ضرب ابن مريم مثلاً إذا قومك منه يصدون) [Sūrat Al-Zuxruf, 43:57]. In one reading, this has a *ḍammah* on the letter ص and in another a *kasrah* (front close unrounded short vowel). In the first *qirā'ah*, (يصدون) means ‘they avert others’ while in the second, (يصدون) means ‘they turned themselves away’. Such differences provide multiple meanings where two or more different *qirā'āt* represents two or more meanings of the *'āyah* (Ibn Ashur, 1984, p.55). Ibn Ashur says, وهذا نظير التضمين في استعمال العرب، ونظير التورية والتوجيه في البديع، ونظير مستتبعات، وهو من زيادة ملائمة بلاغة القرآن “This corresponds to implication in the use of Arabs, puns and orientation in the study of ornamentation and structural subordinates in the study of semantics. This increases the relevance of the eloquence of the Qur'an” (1984, p.55). He also mentions that one *qirā'ah* should not be chosen or favoured over the other (1984, pp.51-60).

Translators may need to consider such variants while translating the Holy Qur'an to ensure that they provide an accurate translation of these specific words and associated phrases (cf. Abdul-Qādir, 2019, p.692). This shows how important it is to consider the range of acceptable *qirā'āt* to fully understand the Qur'anic text (Febra et al., 2024, pp.270-271).

The impact of *qirā'āt* on the interpretation of the Holy Qur'an and, hence, on the translation of the verses is complex, in that it requires the reader and translator to carefully consider variants on both the lexical and grammatical levels as well as the dialect variants in the Qur'anic text (Febriani et al., 2020).

2.1.5 Equivalence

Equivalence in translation can be defined as equality or interchangeability between the source and target texts. The optimal goal of equivalence is “to achieve the compatibility of the various levels of lexis, structure, text, rhetoric, stylistics and pragmatics between two interlingual texts” (El-Hadary, 2008, p.21). Issues arise as to: (i) how ‘equal’ or ‘interchangeable’ any aspect of a source text and a target can in practice be: any two languages have different phonologies – sound systems: for example, it is thus impossible for a target text to be the same as a source text in phonological respects; (ii) which aspects of equivalence are most important: for example, is semantic equivalence (i.e. conveying exactly the same meaning; denotative and/or connotative) in the target text more important than stylistic equivalence, i.e. producing a target text which seems stylistically ‘natural’ (i.e. normal, for the genre of texts it belongs to) in a case where the source text is itself stylistically ‘natural’? The answers to such questions are likely to depend on the type of text being translated. In a scientific text, priority is likely to be given to semantic (and particularly denotative) equivalence. In the translation of poetry, semantic equivalence may be much less important (the translator may be prepared to alter quite a lot of the ST meaning in the TT), while stylistic equivalence may be regarded as equally important (or perhaps even more important).

Equivalence has been, and remains, a controversial notion in translation studies, and is rejected by many translation theorists. Ghanooni (2011, p.116) states that Catford (1965) and Nida and Taber (2003) are among those theorists who define translation in relation to equivalence. Their definitions address how, most importantly, the TT is considered a translation of the ST, on the basis of the ways in which it does or does not ‘reproduce’ appropriate features of the ST in the TT. On the other hand, Snell-Hornby (1988), for example, rejects the notion of equivalence.

Various translation theorists have attempted to develop typologies of equivalence based on, for example: (a) rank (word, sentence and text) and/or (b) meaning (denotative, connotative, pragmatic and so on). Some theorists have avoided the issue of whether ‘equivalence’ has any theoretical status. Thus, Baker (2011), for example, uses the term as it is familiar to most translators, but without according the notion any theoretical status.

Nida and Taber (2003, p.14) state that “in trying to reproduce the style of the original one must beware, however, of producing something which is not functionally equivalent”. Functional equivalence is what Nida and Taber refer to as dynamic equivalence defined below. This applies, for example, to the frequent use of the conjunction *wa-* in Arabic linking numerous sentences (also numerous clauses, i.e. elements which are clausal but deemed not to have the full feature of independent sentences). Reproducing this in English – by linking numerous sentences (and

clauses) together with ‘and’ produces a style in English which is not normal in formal writing. Nida and Taber (2003, p.14) mention that such style in English usually gives a ‘childish’ impression. However, this is not the style achieved by multiple uses of inter-sentential (and inter-clausal) *wa-* in Arabic.

It is possible to think of the translator as facing a number of polar opposites which he or she can choose from (though this is not to deny the possibility of the translator choosing intermediate options between these possibilities). Thus, we can, for example, think of the translator as having to choose content as opposed to form, meaning as opposed to style, equivalence (in the sense of similarity of some kind) as opposed to identity (i.e. complete sameness), closest equivalent as opposed to some other kind of equivalence, or naturalness as opposed to formality. Hence, the priority goes for comprehensibility to produce meaningfulness out of these opposing features.

According to Nida and Taber, in the translation of many kinds of texts, this is likely to involve prioritising contextual over verbal (or word-for-word) consistency, dynamic equivalence over formal correspondence, aural (heard) over written forms, and forms which are acceptable and familiar to the target reader over traditionally prestigious forms (Nida and Taber, 2003, p.14). By dynamic equivalence, Nida and Taber mean “the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language” (2003, p.24). Formal correspondence, on the other hand, is defined as “verbal consistency in translating” focusing on how specific words are translated (Nida and Taber, 2003, p.21). However, formal correspondence is not only on the level of words, but goes beyond this to the phrase, clause order, sentence length and word class. For example, in formal equivalence a noun is translated by a noun, a verb by a verb, etc. A combination of these formal features yields overall ‘formal correspondence’ (Nida and Taber, 2003, pp.21-22).

Equivalence is a notion which is frequently impossible to apply when it is understood as ‘sameness’. More realistically, ‘equivalence’ can be understood as something in Language B being a ‘counterpart’ to something in Language A, the two elements being relatable in terms of similarity of some kind (and some degree), rather than full identity ‘sameness’ (Dickins et al., 2016, pp.18-21). This is how equivalence is interpreted in this thesis.

2.2 The Chosen Translations

In this study, a comparison is made between six English translations of the Holy Qur’an. As noted in section 1.1, these translations were chosen for multiple reasons: they are well-known translations, they are popular among different groups of readers in various places worldwide, the translations are of the whole Holy Book, and they include both new and old translations. In the following sections, I will present brief information and background on each translation. These are arranged alphabetically according to the translators’ surnames as follows:

2.2.1 M. A. S. Abdel-Haleem

Muhammad Abdel-Haleem was born in Egypt in 1930. He memorised the Qur'an in his childhood. He got his BA from Al-Azhar University and his PhD from Cambridge University. He then became a lecturer in Arabic giving some courses in advanced practical translation and the Qur'an. He worked at the University of Cambridge and now is a Professor of Islamic Studies at the School of Oriental and African Studies (SOAS), University of London (Abdel-Haleem, 2005).

Abdel-Haleem's seven-year translation project of the Qur'an was published by Oxford University Press in 2004 with a newer edition in 2005. The language used in the translation is an accomplishment as it is clear and simple modern English unlike some other translations which rely on a literal language that could cause readers confusion. Abdel-Haleem mentions this saying that the message of the Qur'an addresses all people and does not rely on archaisms or pompous language for effect; hence, the language of his translation is simple and straightforward. However, he hopes that this translation does not descend to an inappropriate level (Kolkailah, 2010).

2.2.2 Al-Hilali and Khan

Muhammad Taqi-u-addin Al-Hilali was born in Al-Fidha, Morocco in 1893. By the age of twelve, he had memorised the Qur'an. He then studied Arabic grammar, *tajwīd* and Hadith. After high school, he went to study in Egypt and then obtained his PhD from the University of Berlin as part of his travels searching for knowledge around the world. He was a teacher for a long period in numerous countries: Morocco, India, Iraq and Saudi Arabia, where he became a Professor of Islamic Faith in the Islamic University of Medinah (Khan, 1997, p.150).

Muhammad Muhsin Khan was born in Qasur, Pakistan in 1927. He studied Medicine and gained his degree in Medicine and Surgery from the University of Punjab and worked in the University Hospital. After that, he went to England and obtained a Diploma of Chest Diseases from the University of Wales. Directly afterwards, he worked as a physician in Taif, Saudi Arabia and then moved to Al-Madinah Al-Munawarah as the Director of the Islamic University Clinic. Muhsin Khan started then to translate Sahih Al-Bukhari, and Al-Hilali helped in revising and correcting his work (Al-Hilali and Khan, 1993, p xiv).

Al-Hilali and Khan (1993, p.xi) mentioned that during their translation of Sahih Al-Bukhari, they became used to coming across some '*āyahs* which were wrongly translated and some that needed to be clarified. Accordingly, upon completion of their translation of Sahih Al-Bukhari, they both decided to translate the meaning of the Qur'an in a way that is distinguished from other English translations. They explained their method of translation in the introduction to the book. This was to be in accordance with the Prophet – peace and blessings be upon him, his companions and those who followed them “without giving similarities or examples or distorting or refuting completely or transferring the meanings” (Al-Hilali and Khan, 1993, p.xi). They also mentioned that their work would correct some mistakes made in other translations which occurred as a result of not understanding the exact meaning of the '*āyah*.

Al-Hilali and Khan's translation of the Qur'an is in simple and modern English. This was stressed by the examiners of the work (Dr. M. Amin al-Misri, Professor Abdul Rahim and Mohiuddin H. Azami), who mentioned in their preface that this translation is written in modern English, which is an advantage as people read the Qur'an to enjoy understanding its meanings and not to enjoy the high and advanced style of English the translation provides (Al-Hilali and Khan, 1993, p.vii).

2.2.3 Zafar Ishaq Ansari/Maududi

Zafar Ishaq Ansari was born in Pakistan in 1932. He studied at the University of Karachi before obtaining his MA and PhD from the Institute of Islamic Studies, McGill University, Montreal, Canada in 1966. He worked in several universities as Professor of Islamic Studies and History in different countries: USA, Saudi Arabia, Canada and Pakistan. He became the Director General of the Islamic Research Institute at the International Islamic University in Islamabad. He was the editor of the *Islamic Studies* journal and a member of numerous others (Alchetron Encyclopedia, 2018).

Sayyid Abul-Alaa Al-Maududi was born in Aurangābād, India in 1903. He had a traditional Islamic education, subsequently becoming a journalist and a fundamentalist Muslim theologian who played a major role in the politics of Pakistan (Encyclopedia Britannica, 2022). Maududi started to translate the Qur'an into Urdu in 1942. The work took him 30 years, being completed in 1972. His translation was different from previous ones in that it provides Islamic guidance in all spheres of life since it contains discussions about multiple issues especially ones faced by the modern world. In 2006, the Islamic Foundation published an English translation of Maududi's work done by Zafar Ishaq (Nassimi, 2008, pp.88-91).

2.2.4 Muhammad Marmaduke Pickthall

Muhammad Marmaduke Pickthall was born in London in 1875. His childhood was spent in rural Suffolk. Pickthall travelled extensively to Turkey and Arab countries. He converted to Islam in 1917 and subsequently became a leader of the emerging group of British Muslims (Clark, 2002). Pickthall worked for the Islamic Information Bureau in London which published the weekly journal *Muslim Outlook*. After that, he moved to India as the editor of *Bombay Chronicle* then the editor of *Islamic Culture* journals (Clark, 2002).

In 1982, Pickthall took sabbatical leave for two years to complete his translation of the Qur'an. He published his translation in 1930 pointing out that the purpose of his work was to explain the source text meanings and not to translate the words of Allāh (Clark, 2002). The translation is considered the first to be published by an Englishman who converted to Islam. It is source-text oriented and follows the original faithfully with a very few concise footnotes (El-Magazy, 2004, p.7).

2.2.5 Sahih International

The Holy Qur'an by Sahih International (1997) is a translation by three American women who converted to Islam: Emily Assami, Mary Kennedy and Amatullah Bentley.

Emily Assami was born in California. She moved with her Arab husband to Syria in the 1970s, arriving there as an atheist. Shortly after, she pursued Arabic studies at Damascus University. She converted to Islam then moved to Saudi Arabia. She is now known as Um Muhammad or Aminah (Zavadski, 2017).

Mary Kennedy was born in Orlando. She grew up in a Christian family working as an editor for a publishing house. Her brother converted to Islam, and she had a supportive family, so she started to read Islamic texts which led her to conversion (Zavadski, 2017).

Amatullah Bentley was born a Catholic, which she found unsatisfying, as every time she went to confession, she had the same punishment whatever the sin was. She had a lack of faith, then starting to believe in a great power that created the world such as the Mother Earth. In her college, she met some Muslim international students, and they discussed religion, but she was hesitant, having the common misconception of women having fewer rights than men in Islam. Over time, she learned that Islam gave women their rights and she saw the beauty of Islam which led her to convert. A year after, she moved to Saudi Arabia (Zavadski, 2017).

Assami taught Bentley at an Islamic centre. “As her student, I recognised her ability to clarify the Arabic expressions in English was unlike any teacher I'd had before,” she said. “This was especially true in her translation of verses from the Qur'an.” Hence, Bentley told the owner of the publishing house Dar Abu Al-Qasim about Assami's gift and he tried for years to convince her to translate the Holy Qur'an. When she finally took on the project, Kennedy and Bentley helped her in editing. They published the translation under the moniker *Sahih International* (Zavadski, 2017). The translation is well-known for its straight-forward style and simple English language. What makes the translation particularly popular nowadays is its frequent use as the default translation on some Qur'anic websites.

2.2.6 Abdullah Y. Ali

Abdullah Yusuf Ali was born in Surat, India in 1872. His education was at the universities of Bombay in India and at St. John's College and Lincoln's Inn in England. For twenty years, he served the Indian Government before he retired in 1914. In 1917, he became a lecturer of Indian Language and Religious Manners at the University of London for about two years. He became the Revenue Minister of Hyderabad in 1921 and the Principal of the Islamia College in 1935 (Sherif, 1994, p.27).

His father was an Islamic scholar who taught him how to read Arabic and the Holy Qur'an. Later, Yusuf Ali, as he is commonly known, spent years in learning and researching in this field and tried to translate the Qur'an into English. His work took him to several places around the world taking notes to be ready for the job. He secretly started his translation and only announced it in

1933 in Lahore, at that time India where some of the youth he met at that time showed their enthusiasm to print his work directly. Others were similarly supportive: the publisher, the calligrapher and the printer. Accordingly, he decided to produce his translation in parts, as each *juz*'/chapter was to be published separately. His first *juz*' was published in 1934 and the last one which completed the whole translation was done in 1937. In 1938, his translation was issued in three editions with a different number of volumes in each one.

Ali (1983, pp.iii-v) considered his translation literal and not reflecting any personal views. However, he sometimes departs from this method when translating some of the *'āyahs* to produce an appropriate English version. Although he stresses that the sound effects of the original text cannot be substituted, he adopts a poetic manner in his translation in an attempt to compensate for that loss (El-Magazy, 2004, p.8).

2.3 Conclusion

In this chapter, the translation of the Holy Qur'an was discussed showing how scholars have debated its translatability vs. untranslatability, how translators can address challenges in translating the Holy Qur'an by mastering numerous scholarly disciplines in both Arabic and the target language, how translators translate the Holy Qur'an using different methods and how different *qirā'āt* impact the translation of the Holy Qur'an. Then, the notion of equivalence was discussed. The final section of this chapter introduced the six translations used in this thesis giving a brief background to each translator.

3 Chapter Three: General background

3.0 Introduction

This chapter provides background to the present study, considering key general issues in our understanding of the thematic unity of the Holy Qur'an. It consists of five main sections. The first section deals with thematic exegesis, its definition, history, types and methodology. The second section discusses the science of *munāsabāt*, its importance and aspects. The third section reviews the notion of Makkī and Madanī *sūrahs*. The fourth section addresses thematic unity in the Holy Qur'an, it starts with a general background the introduces its types and how is it compared to thematic harmony and science of *munāsabāt*. The fifth section will provide a background of Sūrat Maryam [19], which is the *sūrah* I have chosen to focus on in this thesis. This section will start with a general introduction to the name of the *sūrah* followed by its revelation, general features, *miḥwar*, the relation between the *miḥwar* of the *sūrah* and the name of the *sūrah*, the relations between the start and the end of the *sūrah* and an explanation of the main six themes/topics of the *sūrah*. Finally, a conclusion to this chapter is provided.

3.1 Thematic Exegesis

In the following sections I will look at the definition of thematic exegesis (section 3.1.1), history of thematic exegesis (section 3.1.2), types of thematic exegesis (section 3.1.3) and the methodology of thematic exegesis (section 3.1.4).

3.1.1 Definition of Thematic Exegesis

'Thematic exegesis' is the translation of the Arabic التفسير الموضوعي *Al-Tafsīr al-Mawḍūʿī*. The Arabic expression is made up of two terms: التفسير 'exegesis' and الموضوعي 'thematic'. Linguistically, تفسير is the verbal noun of the Form II verb of the root فسر, which means to 'explain' and 'clarify', while موضوعي is the passive participle plus nisbah suffix of the Form I verb of the root وضع, which means 'to put [something in a certain place]'. This alludes to something that is obvious in thematic exegesis as the exegetes focus their efforts on a certain topic and do not move onto another one before completing it (Muslim, 2000, p.15).

'Thematic exegesis' is defined in different ways by different researchers. In his book, التفسير الموضوعي للقرآن الكريم ونماذج منه 'Thematic Exegesis of the Noble Qur'an and Samples of It', Al-Zahrānī defined it as combining all the 'āyahs that fall under a certain topic from all over the Qur'an and studying them accordingly (1989, p.2). Saʿīd (1991, p.20) defined thematic exegesis as a field of Qur'anic topics that share the same meaning or objective; he combined the various 'āyahs and studied them following a certain method. Muslim (2000, p.16) mentioned that researchers defined this type of exegesis differently but argues that the most accurate definition is "a field of science that deals with the issues according to the Qur'anic objectives through one or more *sūrahs*".

If we look at the translations of the term التفسير الموضوعي *Al-Tafsīr Al-Mawḍūʿī*, we find that it might be translated into English in multiple ways. First, *mawḍūʿī* موضوعي is translated as

‘objective’ or ‘thematic’. According to the Oxford English Dictionary, the term ‘objective’ as an adjective has the meaning of not being influenced by personal feelings or opinions. On the other hand, ‘thematic’ as an adjective is defined as having or relating to subjects or a particular subject. Accordingly, it is obvious even to the lay reader in this field of *tafsīr* that it should be translated as ‘thematic’ rather than ‘objective’. Second, *tafsīr* تفسير has two main translations in English, which are ‘interpretation’ and ‘exegesis’. Other less precise translations might be found, such as ‘explanation’. In the Oxford English Dictionary, ‘interpretation’ is a noun meaning the action of explaining the meaning of something, while ‘exegesis’ is a noun that indicates a critical explanation or interpretation of a text, especially of scripture. Here, we find that the term ‘exegesis’ gives an accurate representation of the Arabic term and is used in the religious field as well. ‘Interpretation’ gives part but not all the meaning of the term; a more precise translation of it into Arabic would be شرح *ṣarḥ* rather than تفسير *tafsīr*. Hence, throughout this study, the translation for التفسير الموضوعي *Al-Tafsīr al-Mawḍūʿī* will be ‘thematic exegesis’.

3.1.2 History of Thematic Exegesis

The term التفسير الموضوعي (thematic exegesis) only emerged in the last century when it was taught as a module in the *tafsīr* department at Al-Azhar University. However, its basic elements are found from the time of Prophet Muhammad – peace and blessings be upon him (Muslim, 2000, p.17).

The exegesis of some of the *ʾāyahs* based on others (which afterwards was called تفسير القرآن ‘the exegesis of Qur’an by Qur’an’) was used in the initial era of Islam. The Prophet – peace and blessings be upon him – was asked about the *ʾāyah* in Sūrat Al-Anʿām [6:82] (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ) “Those who believe and mix not their belief with wrong”, “O Allāh's Messenger! Who amongst us has not done *Zulm* (wrong) to himself?” He replied, (يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ) “The *ʾāyah* does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allāh. Don’t you listen to what Luqmān said to his son when he was advising him, ‘O my son! Join not others in worship with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed” [31:13] (Al-Bukhari, Hadith: 3429, translation: Khan, 1997b, p.400). Regarding this, Ibn Taymiyyah says, (إن أصح الطرق في ذلك — أي في تفسير القرآن — أن يفسر القرآن بالقرآن، وما أجمل في مكان فإنه قد فُسر في موضع آخر، وما أختصر في مكان فقد بُسط في موضع آخر “The soundest way of doing this (i.e. the exegesis of the Qur’an) is the exegesis of the Qur’an by the Qur’an; what is generalised in one part is explicated in another and what is briefly mentioned in a part is expounded on in another” (1972, p.93).

Research in this field subsequently started to take a new path, which involves concentrating on the linguistic aspect of the Qur’anic term and looking into its various meanings (Muslim, 2000, p. 20). An example of this is the book of Sulaymān Al-Balxī (699-767) الأشباه والنظائر في القرآن الكريم ‘Similar and Parallel Terms in the Noble Qur’an’, in which he mentioned terms that involve the same word but have different meanings, i.e. polysemous terms, depending on the Qur’anic context. Afterwards, studies started to mention notions beyond the linguistic level, combining *ʾāyahs* that

have a certain relationship or can be looked at under a certain topic. Examples of this are the book of Ibn-Sallām (770-838) *الناسخ والمنسوخ* 'The Abrogator and Abrogated' and the book of 'Ibn Al-Ṣarabī (1076-1148) *أحكام القرآن* 'The Rulings of the Qur'an'.

Many studies have been carried out on the linguistic features of the Holy Qur'an. El-Awa (2006, pp.1-2) discussed the textual relations in the Qur'an from a linguistic perspective. Her study aimed to show how these relations help in conveying the overall meaning of the Qur'anic text. Along with others, Ilyas (2014, p.135) focused on how cohesive devices connect sentences and generally lead to the unity of the text in the short *sūrahs* of the Qur'an. The study followed the model of English cohesive devices put forward by Halliday and Hasan. One of the main results of this research was that the short Qur'anic *sūrahs* mostly use the cohesive devices of rhyming sound unit, reference, repetition, conjunction, and synonymy while they barely use substitution, ellipsis, hyponymy or antonymy.

Abdul-Raof (2001, p.129) pointed out that cohesive effects in the Qur'an can be achieved by word choice such as synonyms and repeated lexical items and discussed some examples to explain his point. His work, *A Thematic Commentary on the Qur'an*, which is a translation of Al-Ghazali's *Al-Tafsīr al-Mawḍūfī* (2000), is arranged in 114 chapters, one for each *sūrah*, and adopts the approach of treating each *sūrah* as a whole unit, presenting a thematic explanation of it, identifying the main theme or themes and what links the ideas and meaning threads together with the main subject. To achieve a holistic understanding, Abdul-Raof cross-referenced other parts of the Qur'an and added an index at the end of the book containing all the cross-referenced verses.

Abdel-Haleem (2008) also presented an analysis of one chapter of the Qur'an (Sūrat Al-Ḥadīd) to show how it is structurally and thematically united, setting it up as an example of how one can read the Qur'an. Specialised dictionaries have also been published, for example, Ṣaṣr (2006), who classified the Qur'anic themes in his thematic dictionary of the Holy Qur'an. His method was to present each theme with the verses that fall under it.

3.1.3 Types of Thematic Exegesis

In his book, *مباحث في التفسير الموضوعي* 'Objects of Research into Thematic Exegesis', Muslim mentioned that thematic exegesis is classified into three major types (2000, pp.23-29).

In the first type, the researcher follows a certain word throughout the Holy Qur'an and investigates all the *'āyahs* that have that word or its derivatives. An interesting notion here is that some but not all the words that reoccur in the Qur'an are classified as 'Qur'anic Terms'. Al-Būšīxī (2012, p.109) defines Qur'anic terms as: *كل لفظ من ألفاظ القرآن الكريم مفرداً كان أم مركباً، اكتسب داخل الاستعمال القرآني خصوصية دلالية قرآنية جعلت منه تعبيراً عن مفهوم معين له موقع خاص داخل الرؤية القرآنية ونسقتها المفهومي* "Each Qur'anic word, whether it is a simple or a compound word, which has acquired a Qur'anic semantic specificity, making it an expression for a certain concept that has a special position within the Qur'anic vision and its conceptual arrangement". Anyone who studies this type will become aware of the Qur'anic style of using a word and its derivatives. While modern scholars have discussed

this type in detail, it was addressed only briefly by traditional scholars as they typically discussed the meaning of the words in their place of occurrence without any connection to other *'āyahs* or *sūrah*s. Examples of this type are the books on *Ġarīb Al-Qur'an* 'Obscure Vocabulary in the Qur'an'.

In the second type of thematic exegesis, the researcher addresses a subject which he finds in the Holy Qur'an. Hence, the topic is followed throughout the Holy Qur'an by mentioning the relevant *'āyahs* and their interpretation. One is then able to highlight this topic, define its aspects and classify them into chapters and types by mentioning the *'āyahs* that illustrate each one of them, these aspects usually being connected to people's lives and solutions to their problems. This is the most well-known type among specialists. Works which illustrate this type of thematic exegesis are books on parables, abrogated *'āyahs*, etc.

The third type of thematic exegesis is similar to the second; however, it discusses a more specific topic. It addresses the major idea (*miḥwar*) of each *sūrah*. In this type of exegesis, the researcher figures out the main purpose or purposes of each *sūrah*, the reason for the revelation of the *sūrah* or *'āyah*, the time and place of revelation (in Makkah or Madinah), and the Qur'anic style in addressing the topics and the relations between the *'āyahs* or group of *'āyahs* within the *sūrah*. This type of thematic exegesis shows that each *sūrah* has a unique character and main objectives. It was only mentioned briefly by the traditional exegetes. Sayyid Qutb (1906-1966), a modern scholar, was fond of identifying the objectives, fundamentals and unique characteristics of each *sūrah* before going on to its exegesis.

Muṣṭafā Muslim et al. published a 10-volume book of thematic exegesis *التفسير الموضوعي لسور القرآن الكريم* (2010). In this, they followed the third type of thematic exegesis, interpreting each *sūrah* and focusing on its themes. Al-Buḥayṣī (2006) mentioned the three types that Muslim identified but added a fourth one saying that it is a new field to be explored by researchers. This is about dealing with the whole Qur'an, treating it as a single unit.

Al-Ḥumayḍī (2022, pp.30-35) argues that thematic exegesis was discussed by many writers, identifying a total of six types; two of them are what he regards as proper types while the four others he considers irrelevant. He states that studying a theme throughout the Qur'an and studying the themes of the *sūrah* are the main types of thematic exegesis. The other types which he considers irrelevant are studying a term throughout the Qur'an, short articles on the Qur'an, a certain subject within a *sūrah* and the linguistic devices in the Qur'an.

Figure 1. illustrates the fields of thematic exegesis according to Al-Ḥumaydī (2022, p.35).

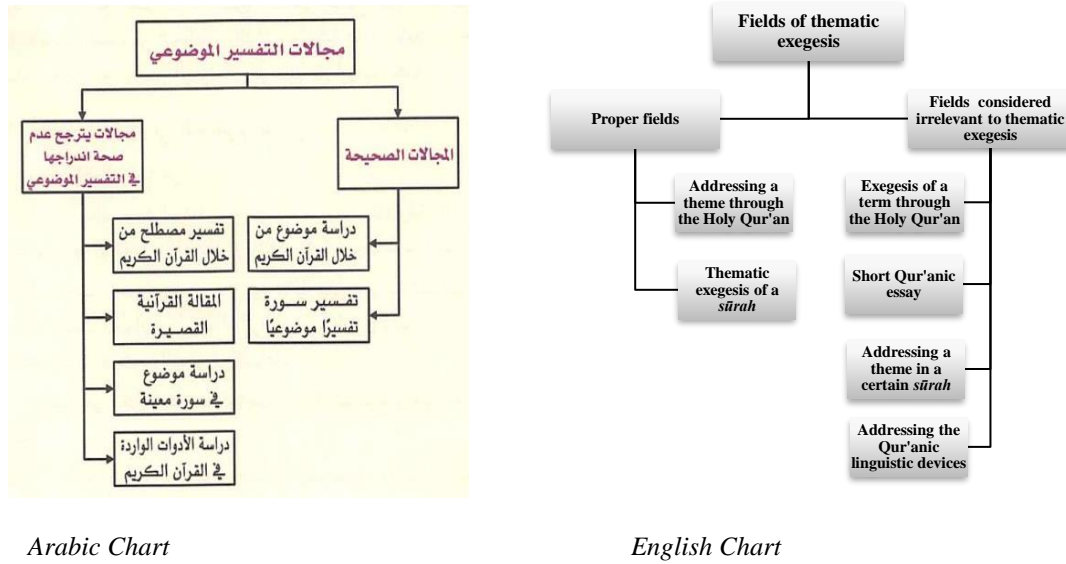


Figure 1. Fields of Thematic Exegesis according to Al-Ḥumaydī (2022, p.35)

3.1.4 Methodology of Thematic Exegesis

Al-Ḥumaydī (2022, pp.30-32) explained the methodology followed in the topic and *sūrah* types. In the topic type, one defines the subject, brings together the related *'āyahs*, studies these *'āyahs*, divides the topic into different elements (categories), interprets the *'āyahs*, mentions the place of revelation of the *'āyahs* and the characteristics of the time of revelation, draws some points of guidance from the *'āyahs*, and finally connects the *'āyahs* to real life. In the *sūrah* type, one introduces the *sūrah*, identifies the interpretation of the *sūrah* precisely, tries to figure out the thematic unity of the *sūrah*, divides the *sūrah* into sections assigning a title to each one, mentions the relation (*munāsabah*) between the sections and their *'āyahs*, fully interprets each section and connects them to one another, draws the points of guidance from each section, and connects the *'āyahs* to real life at the end.

Al-Xudayrī (n.d.) agreed with Muslim on the three types and went further in developing the methodology followed in the third type. He states the main objective or objectives of the *sūrah*, shows the way of discussing them, studies the relation between all the parts of the *sūrah* and the objective(s), mentions the reason and place of revelation of the *sūrah*, and defines the relationships between all these elements and the main objective. From this perspective, one discovers that each *sūrah* has a unique character and clear objectives. Following this type of thematic exegesis, one should focus only on the *'āyahs* in the *sūrah* and not mention other *'āyahs* from other *sūrahs*, which may only be stated to support the ideas and not to build them up.

3.2 The Science of *Munāsabāt*

We shall now move on to the science of relations (sg. *munāsabah*, pl. *munāsabāt*) and how it is connected to thematic exegesis. Zahri (2010) clarifies the idea of *munāsabah*, arguing that it comes to light when the reader of the Qur'an wonders why one topic is changed to another by going on to a second topic then returning to the first and sometimes changing the topic completely without reaching an end to the story, or when the reader wonders why events are arranged chronologically in some *sūrahs* while in others they are not. This is a matter of dispute between exegetes. Al-Ḥumaydī (2022, pp.53-56) mentions the opinions of various exegetes and the reasons behind them. The first group of exegetes believe that there is no *munāsabah* between the verses of the Qur'an. The reason they give for this is that this is an effort, beyond the Qur'anic meanings, which involves personal opinions, and that the Qur'an was revealed in parts according to events and time and not as a whole. Accordingly, how could there be any relations between those parts? The other group, however, argued that there are *munāsabāt* especially between the *'āyahs*. In support of this opinion, they rely on multiple pieces of evidence, as this is a proof of the Qur'an's eloquence, beauty of style and unity of its parts. Moreover, this field of science facilitates understanding the Qur'an. It is one of the secrets of how it is put into this sequence although its parts reflect different places and times of revelation. Al-Zarkashi (1344–1392) quoted his teachers' final word in this dispute, *وفصل الخطاب أنها على حسب الوقائع تنزيلاً، وعلى حسب الحكمة ترتيباً؛ فالمصحف كالمصحف الكريمة على وفق ما في الكتاب المكنون مرتبة سورة كلها وآياته بالتوقيف* "The final word in this dispute is that the Qur'an was revealed according to events but ordered in accordance with divine wisdom as it is saved in the Preserved Tablet (*Al-Lawḥ Al-Mahfūd*) with *tawqīf* (i.e. deriving from Allāh only) in arranging the *'āyahs* and *sūrahs*" (1957, p.37).

3.2.1 Importance of the Science of *Munāsabāt*

The importance of this field of science is shown in important scholars' words. Al-Razi (n.d., p.145) says, *“Most of the Qur'anic marvels are laid down in the fine arrangements and connections of the Qur'an”*. He also adds that *“The science of *munāsabāt* is a great science in which most of the Qur'anic marvels and wonders are laid down and it is a rational feature; if it is subjected to human minds it is accepted”*. In his exegesis of *Sūrat Al-Baqarah* [2], he states that *ومن تأمل في لطائف نظم هذه السورة وفي بدائع ترتيبها علم أن* *“One who ponders over the marvels of this *sūrah*'s organisation and the wonders of its arrangement will know that just as the Qur'an is miraculous because of the sublime eloquence of its wording and the eminence of its meanings, it is also miraculous because of the arrangement and organisation of its *'āyahs*”*. Al-Zarkashi (1957, p.35) states that *واعلم أن المناسبة علم شريف تحزر به العقول، ويعرف به قدر الفائت فيما يقول* *“Know that the science of *munāsabah* is a great science which addresses minds and by which the speaker values what he is saying”*. According to Al-Zarkashi, (1957, p.63), Ibn Arabi (1164-1240) stresses its importance, saying, *ارتباط أي القرآن بعضها ببعض حتى تكون كالكلمة الواحدة متسقة المعاني، منتظمة* *“The relationship of the Qur'anic *'āyahs* is a great science; their relationship is such that they appear as if they were one word with harmony of meanings and organised structures”*.

3.2.2 Aspects of the Science of *Munāsabāt*

The *munāsabāt* are studied on two levels: *’āyahs* and *sūrah*s. However, exegetes focus on the relations between the *’āyahs* as they are clearer than the ones between the *sūrah*s (Al-Ḥumayḍī, 2016). This is usually done by looking at the context and the place and time of revelation. On the *’āyah* level, one may study the relation between the start and the end of the *sūrah* as in the book of Al-Suyuti (1445-1505) *مرصد المطالع في تناسب المقاطع والمطالع* ‘Points of Observation of the Concordance between Sections and Starting Points’ (2005). Further aspects to be covered at this level are the relations between the *’āyahs* within the *sūrah*, between the parts of the single *’āyah* and between the *sūrah*’s name and content. On the *sūrah* level, the researcher may look at the relation between the content of the *sūrah* and the *sūrah* that comes before it and between the end of one *sūrah* and the beginning of the next one.

3.3 Makkī and Madanī *Sūrah*s

Al-Zarkashi (1957, p.187) explains the three definitions of ‘Makkī’ and ‘Madanī’ in relation to Makkī and Madanī *sūrah*s (also called ‘Makkan’ and ‘Medinan’ *sūrah*s). The first deals with them in terms of place of revelation; Makkī *sūrah*s were revealed in Makkah and Madanī *sūrah*s were revealed in Madīnah. The commonest definition is the second, which is based on the time of revelation according to the *hijrah* (also spelled Hejira or Hijra “Migration” or “Emigration”, Latin Hegira; Prophet Muhammad's emigration (622 CE) from Makkah to Madīnah in order to escape persecution (Encyclopedia Britannica, 2023). Hence, everything which was revealed before the *hijrah* is Makkī, even if the revelation took place outside Makkah and everything which was revealed after the *hijrah* is Madanī, even if the revelation took place outside Madīnah. The third definition states that Makkī *sūrah*s are the ones that contain a dialogue addressing the people of Makkah, while Madanī *sūrah*s’ dialogues address the people of Madīnah.

Muslim (2000, p.29) explains that the search for the *sūrah*’s *miḥwar* should be undertaken by looking into multiple aspects including the place/time of revelation of the *sūrah* – Makkah or Madīnah. This is done on the grounds that Makkī *sūrah*s have distinct characteristics from Madanī ones. He also states that it is well-known that Makkī *sūrah*s display the three bases of Islam which are: divinity, the message of Islam and the resurrection. Many of them also urge human beings to follow good patterns of behaviour and avoid bad ones. Ġānim (2002, p.6) mentions that Madanī *sūrah*s, by contrast, involve legislation, and tend to use dialogue, provide evidence, refute the allegations of the opponents and the People of the Book, and expose the hypocrites.

Zahniser (2013, pp.26-55) discussed the difference between Makkī and Madanī *sūrah*s, noting that, according to critics, Madanī *sūrah*s are long, with a more ambiguous structure than Makkī ones. He mentioned that according to Al-Zarkashi, a few scholars decided to take on the task of trying to understand the relationship between the verses of the long *sūrah*s. He then discussed two long *sūrah*s in details, *Sūrat Al-Baqarah* [2] and *Sūrat Al-Nisā*’ [4], showing how *sūrah* is in each case exhibit features of unity.

3.4 Thematic Unity in the Holy Qur'an

3.4.1 General Background

Mir (1993, pp.211-221) considers how various modern Muslim scholars regard each *sūrah* as a unity. Some of their views can be summarised as follows:

1. Thanvi (1863-1943) explains how each *'āyah* is connected to the preceding and following *'āyahs*. He uses the notion of *rabṭ* 'link' which connects the different themes of the *sūrah*. For example, he considers Sūrat Luqmān [31] to be unified around the idea of 'the oneness of God' and to contain four main sections (Thanvi, 2019).
2. Sayyid Qutb (1906-1966) uses the notion of *miḥwar* 'axis' in his introduction to each *sūrah*. He believes that each *sūrah* has a main idea which the whole *sūrah* revolves around. For example, he proposes that Sūrat Al-Furqān [25] has a main *miḥwar* of consoling Prophet Muhammad – peace and blessings be upon him – and contains four main sections (Qutb, 2003, p.2544).
3. Darwaza (1888-1984) states that his study of the Qur'an led him to a convincing perception of how the individual *'āyahs* and groups of *'āyahs* are linked together. For example, he discussed how Sūrat Al-Takwīr [81] is divided into two sections connected to each other. The first section warns people of the Day of Resurrection while the second confirms the news of this day and refutes the objections of those who disbelieve it (Darwaza, 1962, p.499).
4. Farahi (1863-1930) believes that each *sūrah* has a central theme, or what he calls *ṣamūd* 'pillar' under which all *'āyahs* are connected (Farahi, 2012).
5. Farahi's student, Islahi (1904-1997), also identifies the unity of the *sūrah* using the notion of *ṣamūd*. He attempts to complete the work of his teacher by identifying the proper *ṣamūd* for every *sūrah*s. For example, he divides Sūrat Al-Šuṣarā' [26] into nine sections, with all sections having a main theme affirming the messengerhood of Prophet Muhammad – peace and blessings be upon him – and the divinity of the Holy Qur'ān (Islahi, 1974b, pp.2-62).

Non-Muslim scholars have also considered the issue of thematic unity in the Qur'an, e.g. Neuwirth (2014), Sells (2007), Madigan (2001) and Wansbrough (1977). However, the most extensive such study was carried out by Sinai in Neuwirth et al. (2010), and accordingly it is this study which I will consider here. Sinai uses three parameters in analysing the *sūrah*: verse length, *sūrah* length and structural complexity (Neuwirth et al., 2010, pp.410-412). 'Structural complexity' is explained in terms of most *sūrah*s being divisible into thematic and syntactic sections. These sections are sometimes marked by the change of rhyme. He categorises *sūrah*s into three main groups:

1. Relatively short *sūrahs* which thematically revolve around the Day of Judgement. They consist of very short '*āyahs* with one main or subordinate clause and have many rhyme schemes with frequent changes.
2. Mid-length *sūrahs*, which are like the first group in addressing the reward and punishment in the Day of Judgement but have wider thematic scope. They include narratives of the history of old nations and interpretations of natural phenomena as signs '*āyāt*' of the existence of God. They consist of '*āyahs* containing more than one clause, with up to four clauses in each '*āyah*. They have fewer rhyme schemes and, hence, rhyme changes are less frequent.
3. Lengthy *sūrahs*, many of which clarify a variety of political or social controversies giving detailed regulations. They consist of long '*āyahs* with limited rhyme schemes.

Looking at the structural complexity of the first group, these *sūrahs* may only be divided into 'paragraphs' if they allow for any structural subdivisions. However, the second group can be divided into both paragraphs and larger thematic subdivisions made of more than one paragraph (Neuwirth et al., 2010, p.419). The last group can also be divided into large thematic parts introducing multipartite *sūrah* structures due to the length of the '*āyahs*, the overall length of the *sūrah* as well as the structural organisation of the *sūrah* (Neuwirth et al., 2010, pp.424-425).

3.4.2 Types of Thematic Unity in the Holy Qur'an

Based on this study of relations, we reach a point where we find a thematic unity in each *sūrah*. This thematic unity is classified into two major types (Al-Ḥumayḍī, 2016, pp.30-35). The first is the unity of the Qur'anic topic, meaning that the '*āyahs* of one topic are related to each other and form a unified topic despite the difference in the time and reason of revelation; this is undebatable as Qur'anic parts interpret each other. The second is the thematic unity of the Qur'anic *sūrah*, which means that each *sūrah* has an objective and a purpose that all its themes aim to achieve. This kind of unity has multiple names, such as the *mağzā* 'purpose', *hadaf* 'objective', *maḍmūn* 'content', *ṣaxṣiyyah* 'character', *ṣamūd* 'pillar', *miḥwar* 'axis', etc.

In her study of thematic unity, Bāwazīr (2015, pp.32-41) argued that it is classified into five types: a. thematic unity in the whole Qur'an; b. thematic unity in a certain topic in the Qur'an; c. thematic unity in the Qur'anic *sūrah*; d. thematic unity found between two *sūrahs*, as one *sūrah* may introduce the other; e. thematic unity found in multiple *sūrahs* which share a specific feature.

First, the thematic unity of the whole Qur'an is defined as the main topics which all the '*āyahs* address. An example of this is the fact that all the '*āyahs* of the Holy Qur'an are guidance, light and a cure and that the Qur'an is the word of Allāh. An '*āyah* that shows this overall thematic unity is (الرَّاءِ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ) "Alif, Lām, Rā". These are the verses of the clear Book" [Sūrat Yūsuf, 12:1].

Second, the thematic unity of a certain topic in the Qur'an involves searching for a specific theme throughout the Qur'an. The discussion of this type of thematic unity is found abundantly in scholarly studies from the early Islamic period until today. Examples include the book مجاز القرآن 'Figurative Language in the Qur'an' by 'Abū-Ṣubaydah (728-824) and the chapter entitled النار في القرآن 'Hellfire in the Qur'an' from الحيوان 'The Book of Animals' by Al-Jahiz (776-868).

Third, under thematic unity in the Qur'anic *sūrah*, we find three sub-types. The first one is the *sūrah* with a clear thematic unity. The second is when the thematic unity needs deep thinking and careful consideration. The third sub-type is that which is only clear to scholars who are well-grounded in knowledge.

Clear thematic unity is usually found in short *sūrahs* that have a limited number of topics as if the *sūrah* was revealed with one objective. Badawī (2005, p.175) mentioned that the Qur'an is divided into *sūrahs*, each one of which has a title derived from the topics discussed in it or things mentioned in it, such as humans or animals; the *sūrah* may address one topic and not go on to any other ones as is the case in short *sūrahs*. An example of this is Sūrat Al-'Ixlāṣ [112]. Another example is the Hadith of the Prophet Muhammad – peace and blessings be upon him ‘أَفْرَأُ (فُلٌ يَا أَيُّهَا ‘، “Recite (the *Sūrah*) 'Say, O you disbelievers!' and then go to sleep at its end, for it is a declaration of freedom from polytheism” (Sunan Abi Dawud, Hadith: 5055). Here, he mentioned that Sūrat Al-Kāfirūn [109] has one main topic, which is freedom from polytheism.

Thematic unity which needs careful consideration and a combination of all the *sūrah*'s topics under one main theme is found in *sūrahs* with multiple topics, such as Sūrat Al-Mu'minūn [23]. Al-Shatibi (1144–1194) says that Sūrat Al-Mu'minūn is revealed for one case even though it contains many meanings; it was revealed in Makkah, and Makkī *sūrahs* tend to address meanings which have one objective, i.e. to call for worshiping Allāh (1997, pp.269-274).

Some *sūrahs*' thematic unity is not clear except to those who are well-grounded in knowledge. For example, when Omar Ibn Al-Khattab asked Ibn Abbas about the exegesis of the 'āyah in Sūrat Al-Naṣr [110], (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ), “When there comes the help of Allāh and the Conquest”, he replied, “أَجَلٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ إِيَّاهُ، “That indicated the approaching death of Allāh's Messenger which Allāh informed him.” Then he recited the *sūrah* until its end and Omar Ibn Al-Khattab said to him, “مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ، “I do not know not of it except what you know” (Al-Bukhari, Hadith: 3627, translation: Khan, 1997b, p.438).

Fourth, two *sūrahs* may be connected to each other thematically. Al-Xuḍayrī (2014) mentions two examples of this type. In Sūrat Al-Ḍuḥā [93], there is a mention of the tangible favours given to Prophet Muhammad – peace and blessings be upon him – while the intangible ones are mentioned in Sūrat Al-Ṣarḥ [94]. Moreover, in Sūrat Al-Fātiḥah [1], the three groups of people are mentioned in the last 'āyah; ‘Whom You have bestowed Your Grace, not of those who earned Your Anger nor of those who went astray’. The first two groups (i.e. Muslims and Jews)

are discussed in the following *sūrah* which is Sūrat Al-Baqarah [2] while the last group (i.e. Christians) is mentioned in the one that follows it, which is Sūrat Āl Ĥimrān [3].

Fifth, some *sūrahs* share some characteristics which combine them in a thematic way. Examples of this are the *sūrahs* that start with the isolated letters and the seven long *sūrahs*.

Another way of describing thematic unity is mentioned by Bāzmūl (n.d., p.19). He states that exegetes try to clarify the topics that the *'āyahs* present, combine them together by mentioning the meaning that connects them, then figure out the *miḥwar* topic the *sūrah* is addressing. The combining of topics could be verbal or semantic. For instance, semantic combination is found in respect of good versus evil and intimidation versus enticement as they are the opposite of each other. In verbal combination, one *'āyah* maybe connected 'معطوفة' to another or may clarify it.

3.4.3 Thematic Harmony vs. Thematic Unity

To clarify the relationship between thematic harmony and thematic unity, Bāzmūl (n.d., pp.14-16) compares the two aspects. First, thematic harmony is concerned with the unity of the *sūrah* according to its organisation in the Qur'an: why one part comes before or after another, why this case is mentioned in this *sūrah*, the meaning that connects it to what comes before or after it and other topics that show relations within the themes of one *sūrah* or relations between the themes of a group of *sūrahs*. Second, thematic unity shows the main topic (*miḥwar*) of all the themes in the *sūrah*. The researcher here mentions the objectives and themes of the *sūrah* then looks at the *miḥwar* that combines all those themes and their objective without looking at the order of the *'āyahs* and their themes. Hence, thematic harmony aims to focus on how closely related the themes of the *sūrah* are, while thematic unity focuses on addressing the goal and objective of the *sūrah*. Thematic harmony is the general notion which thematic unity falls under.

3.4.4 Thematic Harmony vs. Thematic Unity vs. the Science of *Munāsabāt*

Bāzmūl also clarifies the difference between thematic harmony, thematic unity and the science of *munāsabāt* (n.d.). The last is discussed thoroughly and clearly in the books of *tafsīr* while the first two are mentioned in the exegesis of the *'āyahs* or within the field of *munāsabāt*. According to Al-Zarkashi, (1957, p.63), and as already noted in section 3.2.1, Ibn Arabi says "The relationship of the Qur'anic *'āyahs* is a great science; their relationship is such that they appear as if they were one word with harmony of meanings and organised structures". It seems clear here that by the 'harmony of meanings' Ibn Arabi means thematic harmony and by the 'organised structures' he means the *munāsabah* between the *'āyahs*. In interpreting *'āyah* 44 in Sūrat Fuṣṣilat [41], Al-Razi (864-923) says, إذا فسرنا هذه الآية على الوجه الذي ذكرناه صارت هذه السورة من أولها إلى آخرها كلاماً واحداً منتظماً، "When we interpret the *'āyah* this way, the whole *sūrah* from beginning to end will be a single statement organised to serve one objective" (1999, p.570). His words point out both thematic harmony and thematic unity. It should be stressed, however, that the terms 'thematic harmony' and 'thematic unity' have only been used recently and are not found in classical books of exegesis.

Another difference is what each field is concerned with, as Bāzmūl mentions (n.d., p.20). *Munāsabah* deals with the reasons behind the order of the *'āyahs* and the meaning that links the *sūrah* to its *'āyahs*. When one addresses the relation between one part of a *sūrah* and another considering their order within the *sūrah*, this is called ‘thematic harmony.’ If the exegete goes further and looks at the objective of this order and the *miḥwar* that combines all the themes of the *sūrah*, this is what has recently come to be called ‘thematic unity.’

According to the analysis we have given, there is an overlap between *munāsabah* and thematic unity (Bāzmūl, n.d., pp.23-24). Knowing the *munāsabah* helps in figuring out the objective, which is the main *miḥwar* of the *sūrah*, and vice versa; knowing the objective of the *sūrah* helps in identifying the *munāsabah*. We can thus deduce that the science of *munāsabāt* is the overall science which contains thematic harmony within which lies thematic unity. Therefore, each thematic unity is a thematic harmony which is a *munāsabah*. On the other hand, not every *munāsabah* is a thematic harmony nor a thematic unity.

3.5 Background of Sūrat Maryam

Sūrat Maryam [19] is chosen to apply the comparative methodology due to its medium length of 98 *'āyahs* and because it has six different themes, none of which are explicitly connected to the others. In the following sections, I will look at the name of the *sūrah* (section 3.5.1), the revelation of the *sūrah* (section 3.5.2), the general features of the *sūrah* (section 3.5.3), the *miḥwar* of the *sūrah* (section 3.5.4), the relations/*munāsabāt* within the *sūrah* (section 3.5.4), the relation/*munāsabah* between the start and the end of the *sūrah* (section 3.5.5) and the *sūrah*'s themes/topics (section 3.5.6).

3.5.1 The Name of the Sūrah

The *munāsabah* between the name of the *sūrah* and the *sūrah* itself is obvious. It is named ‘Maryam’ (Mary) as her story, may Allāh be pleased with her, is mentioned in detail in the *sūrah*. “وفي ذلك تكريمٌ لها، وتخليدٌ لذكراها، وتسجيلٌ لمآثرها ومناقبها، وتقديرٌ لصدقها وعفتها” (This is to honour and commemorate her, to record her virtues and to appreciate her sincerity and chastity” (Muslim et al., 2010b, p.403). In her story, the mercy of Allāh is evident, as His mercy and blessings were sent down upon her. Imam Al-Zarkashi (1957, p.270) said:

ينبغي النظر في وجه اختصاص كل سورة بما سميت به، ولا شك أن العرب تراعي في الكثير من المسميات أخذ أسمائها من نادر أو مستغرب يكون في الشيء [...] ويسمون الجملة من الكلام أو القصيدة الطويلة بما هو أشهر فيها، وعلى ذلك جرت أسماء سور الكتاب العزيز.

One should investigate how each *sūrah* is specified through its name. It is obvious that, in naming things, the Arabs typically take into consideration rare or unusual aspects of the thing being named. [...] They name the sentence [in the study of grammar] or the long poem according to what is most prominent in it, and this is the method followed in naming the *sūrahs* of the Holy Book.

3.5.2 Revelation of the *Sūrah*

The *sūrah* is a Makki *sūrah*. It was revealed in Makkah before the *hijrah*. Ibn Mas'ud, may Allāh be pleased with him, said, *بنی اسرائیل والكهف ومريم وطه والأنبياء: هنّ من العتاق الأول، وهنّ من تلادي*, “The *Sūrah of Banī 'Isrā'el, Al-Kahf, Maryam, Tā-hā* and *Al-'Anbiyā'* are from the earliest revealed *Sūrah* which I learnt by heart, and they are my first property” (Al-Bukhari, Hadith: 4739, translation: Khan, 1997b, p.218).

3.5.3 General Features of the *Sūrah*

The *sūrah* mentions the stories of the previous prophets following the general pattern in the Qur'an of mentioning stories. However, it is unique as Allah's favour on his prophets is represented as something special, showing His *rahmah* (mercy) to them (Abdel-Haleem, 2020, p.3). In the first section of the *sūrah*, where Allah mentions the stories of the prophets, the punishment that is found in other *sūrahs* is not mentioned. For example, in the story of Mūsā (Moses) – peace and blessings be upon him, only the mercy towards him is mentioned while the oppressiveness of Pharaoh and his death are not mentioned although they are mentioned in other *sūrahs*. Another example is found also in the story of 'Ibrāhīm (Abraham) – peace and blessings be upon him. The *sūrah* only mentions Allah's mercy without mentioning other things, such as how he broke the idols or as he was thrown into fire. This gives a clear idea of how the *sūrah* focuses on Allah's mercy. We may ask why this is. Abdel-Haleem (2020, p.3) believes that this is due to the psychological need of Prophet Muhammad – peace and blessings be upon him – at the time of the revelation of the *sūrah*. The *sūrah* is not an early Makkī one, being revealed in the second period of the Makkī *sūrahs* when the disbelievers of Makkah subjected the Muslims to oppression and torture.

The *sūrah* is divided into two structural main parts: the narrative part (*'āyahs* 2-58) and the polemical part (*'āyahs* 59-98). In relation to these two parts, Gokkir (2018, pp.7-8) states that the structure of the *sūrah* is quite symmetrical. In the narrative part, the stories of Zakariyyā (Zachariah) and Yaḥyā (John), Maryam (Mary) and ʿĪsā (Jesus), 'Ibrāhīm (Abraham), Mūsā (Moses), Hārūn (Aaron), 'Ismāʿīl (Ishmael) and 'Idrīs ((Enoch) are mentioned with a concluding *'āyah* mentioning 'Ādam (Adam) and Nūḥ (Noah). In the polemical part, the *'āyahs* mention the following generations, and criticise the arrogance of the disbelievers towards the believers, having gods other than Allah and claiming Allah has a son. The concluding *'āyahs* then mention the believers, the revelation of the Holy Qur'an and generations destroyed for their sins.

There have been a few attempts to consider the structure of Sūrat Maryam [19]. One significant attempt is that of Islahi. In his exegesis, 'Tadabbur-i-Quran', Islahi (1974a, pp.1-3) divides the *sūrah* into ten sections. These are: (i) the story of Zakariyyā, (ii) the story of Maryam, (iii) differences with Christians regarding ʿĪsā, (iv) the story of 'Ibrāhīm, (v) the mention of Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs, (vi) direction to Prophet Muhammad – peace and blessings be upon him – to be patient, (vii) the fate of the disbelievers, (viii) the claims of the disbelievers and the answers to them, (ix) direction to Prophet Muhammad to wait for the fate of the disbelievers and the reward of the believers, and (x) direction to Prophet Muhammad – peace and blessings be upon

him – that the Qur’an is the best way to both warn people and give glad tidings. In Islahi’s division, some of the sections are very short and could, in principle, be joined together as is done by a number of other scholars, e.g. Qutb (2003, pp.2299-2300) and Muslim et al. (2010b, p.413) (see section 3.5.7 below).

Another attempt to consider is that of Neuwirth (2014, pp.334-345). She divides the *sūrah* into six sections. These are: (i) the annunciation to Zachariah (Zakariyyā), (ii) the annunciation to Mary (Maryam), (iii) Mary’s giving birth, (iv) the later Meccan (Makkī) addition, (v) stories of the prophets, and (vi) the polemical section.

Parallel themes and common motifs in the *sūrah* exhibit formulaic items and recurring locutions at the level of the words and clauses/sentences. For example, the parallel themes of the stories of Zakariyyā and Maryam are shown in recurring words, clause/sentence structures and rhyme. The recurring clauses/sentences are mostly found in the narrative part. On the other hand, recurring words are found both in the narrative and the polemical parts of the *sūrah*. This provides a linguistic link between the two parts. The literary style and its numerous features link all the themes/topics of the *sūrah*, making it a coherent unit (Gokkir, 2018, pp.14-15).

Sinai in Neuwirth et al. (2010, pp.437-438) points out an interesting thematic connection between the different narrative parts of the *sūrah*. This connection is shown in how suffering social isolation for the sake of God delivers His grants. This is given in the story of Zakariyyā who was granted Yaḥyā in ‘āyah 7, “O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name”. The story of Maryam also shows this where she was granted ʿĪsā when she was deprived of human communication in ‘āyah 16, “And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east”. The term *ʿintabaḍat* ‘to withdraw’ in ‘āyah 16 is used in the same sense as *ʿiʿtazala* in ‘āyah 49, where ʿIbrāhīm renounced his family and community, then God granted him offspring, i.e. ʿIshāq (Isaac) and Yaʿqūb (Jacob), “So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet”. Mūsā was also granted his brother, Hārūn, in ‘āyah 53, “And We gave him out of Our mercy his brother Aaron as a prophet”. As can be seen, the verb *wahaba* ‘to grant’ is used as a central term throughout the *sūrah*.⁴

3.5.4 Miḥwar of the Sūrah

The *sūrah* revolves around two main features that are closely related to each other: the mercy of Allāh and human worship to Allāh. First, Allāh’s name *Al-Raḥmān* (the Entirely Merciful) and the word *raḥmah* (mercy) are repeated a lot in this *sūrah*. Second, while mercy is one of Allāh’s perfect attributes, worshipping is the perfect characteristic of human beings (Muslim et al., 2010b, pp.406-407).

⁴ The translations of the ‘āyahs in this paragraph are from Sahih International.

3.5.5 Relation/*Munāsabah* between the *Miḥwar* of the *Sūrah* and the name of the *Sūrah*

The *sūrah*'s *miḥwar* and the name of the *sūrah* have a clear relationship. Maryam was dedicated by her mother to worship Allāh entirely. From this point, we come to realise the relation between the name of the *sūrah* and the *miḥwar*. Ibn Ḥajar states that the name 'Maryam' has the meaning of 'the worshipper' in Syriac (1986, p.541). Moreover, mercy is shown in the story of Maryam throughout her life. Her story is mentioned with a great reflection of this mercy in the second theme/topic in the *sūrah*.

3.5.6 Relation/*Munāsabah* between the Start and the End of the *Sūrah*

The *sūrah* starts with the isolated letters (كهيعص), which indicate that the Holy Qur'an is a perspicuous Arabic book in its letters, words and features (Muslim et al., 2010b, p.408). At the end of the surah, the reason for this revelation being in this language is given ﴿فإنما يسرناه بلسانك لتبشر﴾ (فإنما يسرناه بلسانك لتبشر "So, [O Muḥammad], We have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people". The *sūrah* also mentions at the beginning the story of Zakariyyā, reminding human beings of Allāh's mercy upon him in the immortal book ﴿كهيعص [1] ذكر رحمت﴾ (كهيعص [1] ذكر رحمت "Kāf, Hā', Yā', Ṣayn, Ṣād. [This is] a mention of the mercy of your Lord to His servant Zechariah". On the other hand, He mentions at the end of the *sūrah* those who are not known anymore after being famous when they were alive ﴿وكم أهلكنا قبلهم من قرن هل تحس منهم من أحد﴾ (وكم أهلكنا قبلهم من قرن هل تحس منهم من أحد "And how many have we destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?".⁵

3.5.7 The *Sūrah*'s Themes/Topics

Muslim et al. (2010b, pp.413-483) divide the *sūrah* into six themes/topics. The following sections will address these themes/topics and their relation/*munāsabah* with the *miḥwar* of the *sūrah*. These are: Allāh's mercy on Zakariyyā and Yaḥyā (section 3.5.7.1), Allāh's mercy on Maryam and ʿĪsā (section 3.5.7.2), Allāh's mercy on 'Ibrāhīm (section 3.5.7.3), Allāh's mercy on Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs (section 3.5.7.4), the path of survival (3.5.7.5) and addressing unbelievers' suspicions and false beliefs (section 3.5.7.6).

3.5.7.1 Allāh's Mercy on Zakariyyā and Yaḥyā

The *sūrah* starts by mentioning Allāh's mercy on Zakariyyā such that He answered his prayers and granted him a son although he was old and his wife was barren. This shows the relation between this theme and the *miḥwar* of the mercy of Allāh.

3.5.7.2 Allāh's Mercy on Maryam and ʿĪsā

The story of Maryam and ʿĪsā has a strong relationship with the *miḥwar* of the *sūrah* as it shows how the mercy of Allāh was upon Maryam and her son. It also shows their perfect worship to Allāh.

⁵ The translations of the 'āyahs in this paragraph are from Sahih International.

3.5.7.3 Allāh's Mercy on 'Ibrāhīm

The story of 'Ibrāhīm is related to the *miḥwar* of the *sūrah* showing how merciful Allāh was to him. It shows also how he was a perfect human worshipping Allāh, calling to worship Him alone with no partners.

3.5.7.4 Allāh's Mercy on Mūsā, Hārūn, 'Ismā'īl and 'Idrīs

This theme is related to the *miḥwar* of the *sūrah* in showing how merciful Allāh was to them and how they were perfect humans worshipping Him.

3.5.7.5 The Path of Survival

This theme is related to the *sūrah's miḥwar* by addressing the mercy of Allāh and how it encompasses everything by allowing the disobedient to repent and granting Paradise to the believers.

3.5.7.6 Addressing Unbelievers' Suspicions and False Beliefs

This dialogue that addresses the false beliefs of the unbelievers is a mercy from Allāh as it aims to guide human beings to the right path by fulfilling their ultimate role in this life, which is worshipping Allāh alone.

3.6 Conclusion

The third chapter introduced thematic exegesis giving a detailed definition, explaining how the research in this field started and developed, how scholars classified its types and by which methods it was carried out. A background of the science of *munāsabāt* was provided with a focus on its importance, which was shown in the scholars' words and a focus on its aspects on the level of '*āyahs* and the level of *sūrahs*. Makkī and Madanī *sūrahs* were defined and their relation to the *sūrahs' miḥwar* were explained. Then thematic unity was addressed with a general background then showing how scholars classified its types, comparing it to thematic harmony to clarify the differences between the two notions and comparing these two notions to the science of *munāsabāt*, where the last notion was discussed thoroughly in the books of *tafsīr*, also to show how these three notions are clearly distinct. Finally, a background of Sūrat Maryam [19] was briefly introduced. This involved showing the *munāsabah* between the name of the *sūrah* and the *sūrah* as the story of Maryam was narrated in detail in the *sūrah*. It also gave information about the revelation of the *sūrah* as it was revealed in Makkah before *hijrah*. It discussed general features of the *sūrah* then introduced the two aspects of the *miḥwar* of the *sūrah* which are the mercy of Allāh and human worship to Allāh. It explained how this *miḥwar* is related to the name of the *sūrah* as the mercy of Allāh is clearly shown in the story of Maryam and how her worship was to Him. It showed how the start and the end of the *sūrah* are related to each other. Finally, each theme/topic of the *sūrah* was introduced in relation to the *miḥwar* of the *sūrah*.

4 Chapter Four: Syntactic Structure in English and Arabic

4.0 Introduction

In this chapter, the features of English and Arabic sentences are addressed. This provides crucial analytical categories for the general approach to thematic structure in chapter 5 and the specific analysis of *Sūrat Maryam* [19] in terms of thematic structure in chapter 6. This will be dealt with under sections on the definition of sentence, word order, sentence types in which both Arabic and English types will be considered and coordination and subordination. Finally, a conclusion to this chapter is provided.

4.1 Definition of ‘sentence’

A sentence, in general, is defined by Bussmann (1996, p.1059) as the largest unit of speech which follows language-dependent rules. It is, hence, a complete and independent unit in its content, grammatical structure and intonation. Downing and Locke (2006, p.272) define an English sentence in respect of grammar and of orthography and rhetoric. Grammatically, it has one independent clause or two or more related clauses and the sentence here is considered the highest unit of speech. Orthographically and rhetorically, a sentence begins with a capital letter and ends with a full stop, an exclamation mark or a question mark. Dickins (2010b, p.1078) suggests there are three possible ways of defining ‘sentence’: a. grammatical; b. semantic; c. intonational/punctuational. He explains this as follows:

Grammatical definition

The sentence, whether in spoken or written language, is a grammatically defined entity. In English, for example, a partial grammatical definition of a sentence is that it must have a subject and a verb (except in the case of imperative sentences, which are normally subjectless). This kind of definition is typically adopted in formal (or formalist) approaches to linguistics such as generative grammar.

Semantic definition

The sentence, whether in spoken or written language, is an expression which yields a ‘complete’ meaning. Completeness is a vague notion, but seems most coherently identifiable with propositionality: if an expression can be true or false, we have a sentence; if it doesn’t, we do not. Thus, in English ‘I like apples’ may be said to yield a complete meaning, because it can be true or false, if spoken in a given context, without anything further being said. By contrast, an ‘expression’ ‘Apples’ can be said not to yield a complete meaning; it cannot on its own be true or false. It can, of course, be true or false if uttered as a reply to (i.e. in the context of) ‘What do you like?’.

Intonational/punctuational definition

The sentence in spoken language can be defined in intonational terms. A sentence has an intonation pattern indicating ‘closure’ at the end (normally by means of a falling tone in English). Semantically, such an intonation pattern may be said to indicate a complete, independent message [...]. The sentence in written language can be defined in

punctuational terms. In standard written English, a sentence is a stretch of language which begins with a capital letter and ends with a full-stop. Orthography, and punctuation in particular, in English bears some relation to intonation in spoken English, albeit that orthography and punctuation provide a very partial ‘guide’ to intonation. Many strings of words defined purely in intonational/punctuational terms would, of course, be non-sentences under a grammatical and/or semantic definition.

The Arabic clause/sentence ‘جملة’ is usually identified with utterance ‘كلام’. Some scholars refer to both terms interchangeably, e.g. ‘Ibn Jinnī (1986, p.18), who mentions that both terms refer to the same notion: “Regarding the utterance ‘*kalām*’, it is every meaningful independent wording, which grammarians call sentences”. Other scholars started to define the two terms differently, making a distinction between them. Ibn Hisham (1998, p.363) defines utterance ‘كلام’ as *القول المفيد بالقصد. والمراد بالمفيد ما دل على* “An utterance is a group of words which provide meaningful information. What is meant by ‘meaningful’ is a meaning after which it is acceptable to be silent”. On the other hand, he defines the clause/sentence ‘جملة’ as *هي عبارة عن الفعل وفاعله ك(قام زيد) والمبتدأ والخبر ك(زيد قائم)* “A clause/sentence ‘*jumlaḥ*’ consists of a verb/an action and its subject/doer as in *qāma Zayd* ‘Zayd stood up,’ a predicand and predicate⁶ as in *Zayd qā’im* as in ‘Zayd is standing up’, or what stands in place of one of these structures as in *ḍuriba al-liṣṣ*: The thief was beaten.” He then differentiates between utterance ‘الكلام’ and clause/sentence ‘الجملة’ saying that *أنهما ليسا مترادفين، والصواب أنها أعم منه؛ إذ شرطه الإفادة بخلافها. فكل كلام جملة ولا ينعكس، ألا ترى أن* “They are not synonyms. In fact, ‘clause/sentence’ is a broader notion than ‘utterance’, as an utterance must be meaningful whereas a clause/sentence may not be. Hence, every utterance is a clause/sentence, but not the other way round. Do not you see that, for example, that *’in qāma Zayd* (If Zayd stands up) as a part of saying *’in qāma Zayd, qāma ṣamr* (If Zayd stands up, Amr will stand up) is called a clause/sentence and not an utterance”. In terms of traditional Western grammar, both *’in qāma Zayd* and *qāma ṣamr* in *’in qāma Zayd, qāma ṣamr* are clauses, but not sentences. *’In qāma Zayd* cannot be a sentence in terms of traditional Western grammar because it is a subordinate clause, while *qāma ṣamr* could be a sentence, if that was all there was, because it is a main clause.

On the notional definition of a sentence, Greenbaum and Nelson (2002, p.13) mention that sometimes a sentence is defined as a unit that expresses a complete thought. Al-Rummānī (1978, p.39) was among the first Arabs to define the sentence as in terms of informativity: *الجملة هي المبنية: من موضوع ومحمول للفائدة* “The sentence is what is built on a topic and provides information”. However, this definition is problematic. The difficulty lies in defining what is ‘a complete thought’ (Greenbaum and Nelson, 2002, p.13). For instance, some notices seem complete in themselves; however, they are not considered sentences as in ‘Exit’/مخرج and ‘Danger’/خطر. The other

⁶ ‘Predicand’ is used to translate مبتدأ and ‘predicate’ to translate خبر. This usage is adopted by a number of authors: the terms ‘predicand’ and ‘predicate’ are used in Bohas, Guillaume and Kouloghli (1990: 43), where they are employed as the translations of the traditional Arabic grammatical terms *mubtada’* and *xabar*. They are subsequently used by Watson (1993), and Dickins (2010a, pp.235-269).

problematic issue is having more than one thought in a sentence (Greenbaum and Nelson, 2002, p.13). An example of this is: ‘Sara always leaves her keys on the kitchen counter, which is beyond the reach of children and where they can be easily found’. This sentence has more than one thought: it gives information about the place where Sara keeps her keys, how safe from children the place is and how practical it is to find the keys easily.

4.2 Word Order

“The syntactic structure of a language imposes restrictions on the way messages may be organised in that language” (Baker, 2011, p.110). Baker explains that these restrictions are more fixed in some languages than others. This affects the possible orders of the functional elements within a sentence: subject, predicate, object, etc. (Baker, 2011, p.110).

In English, word order is relatively fixed compared to some other languages such as Arabic. The meaning of a sentence, often as well as its grammar, depends on the word order of the sentence and how the elements are organised within it (Baker, 2011, p.110). For instance, the sentence ‘The cat chased the mouse’ (where ‘cat’ is the subject, and ‘mouse’ the object) gives a totally different meaning from ‘The mouse chased the cat’ (where ‘mouse’ is the subject and ‘cat’ the object).

Arabic has less strict word order restrictions than English, partly reflecting the fact that it has a pervasive system of case inflections unlike English where case inflections are limited to pronouns. This allows Arabic to make greater use of word order for stylistic variation than does English, to express emphasis and contrast and to deliver the message in different ways (Baker, 2011, p.110). For example, the sentence *أكل الولد التفاحة* *Akala al-walad al-tuffāḥah* ‘The boy ate the apple’ gives the same propositional meaning (also termed ‘denotative meaning’ and ‘conceptual meaning’) as *التفاحة أكل الولد* *Al-tuffāḥah akala al-walad* ‘The apple ate the boy’, but with a different emphasis. As Baker notes, “Word order is extremely important in translation because it plays a major role in maintaining a coherent point of view and orienting messages at text level” (Baker, 2011, p.110).

4.3 Sentence Types

4.3.1 Arabic Clause/Sentence Types

Typically, Arabic clauses/sentences are classified into two major types by grammarians and rhetoricians: nominal clauses/sentences *الجملة الاسمية* and verbal clauses/sentences *الجملة الفعلية*. Nominal clauses/sentences are clauses/sentences that start with a noun (Al-Sāmīrrā’ī, 2007, p.157). Nominal clauses/sentences consist of a *mubtada* ‘مبتدأ’ ‘predicand’ and a *xabar* ‘خبر’ ‘predicate’. The predicand is normally the noun which the speaker/writer is starting the sentence with and which he/she is going to provide information about. The predicate is normally what follows the predicand and gives information about it. For example, in the clause/sentence, *زيدٌ صائمٌ* ‘Zayd is fasting’, the *mubtada* is *زيد* ‘Zayd’, about whom we are giving information that he is fasting. Hence, the *xabar* is *صائمٌ*. This is the usual order of simple nominal clauses/sentences. However, the order may change as the predicand may occur as a postposed predicand *مبتدأ مؤخر*

and the predicate as a preposed predicate خبر مقدم. For example, in صائمٌ زيدٌ ‘Fasting is Zayd’, the *mubtada* زيد ‘Zayd’ is postposed, while the *xabar*, صائمٌ ‘fasting’ (which gives the information about Zayd) is preposed.

Verbal clauses/sentences are clauses/sentences that start with a verb (Al-Sāmīrrā’ī, 2007, p.157). Verbal clauses/sentences consist of a verb فعل *fiʿl* and a subject فاعل *fāʿil*. For example, جاء زيدٌ ‘Zayd came’ is a simple verbal clause/sentence starting with the verb جاء ‘came’ followed by the subject of the verb, which is زيد ‘Zayd’.

There are, however, some scholars who make different divisions. Ibn Hisham (1998, p.363) classifies clauses/sentences into three types according to their initial element ‘صدر’. According to him, a clause/sentence that starts with a noun is nominal, one that starts with a verb is verbal, and one that starts with an adverb is adverbial ‘الجملة الظرفية’. For example, عندك زيدٌ؟ is adverbial according to Ibn Hisham as it starts with an adverbial. Al-Zamakhshari (1074-1143) adds a fourth type: the conditional clause/sentence ‘الجملة الشرطية’ (2004, p.358). For example, إن تكرمني أكرمك is conditional according to Al-Zamakhshari as it has a condition and a result. Ibn Hisham (1981, pp.35-41) does not approve this addition as he classifies the conditional clause/sentence as either nominal or verbal according to the estimated meaning ‘المعنى المقدر’. Al-Liheiabi (1999, p.172) says that ‘estimated meaning’ ‘المعنى المقدر’ is a term used by Arab linguists to refer to the process of deducing an element ellipped from a sentence. For example, if we say: عندك زيدٌ؟ and estimate that the clause/sentence ends with a noun, such as كائن or مستقر, this will make it a nominal clause/sentence, while estimating that it ends with a verb, as in استقر, makes it a verbal clause/sentence. Jāb-Allāh (2008) says that يقاس على ذلك كل كلام يحتاج إلى تقدير سواء صُدِرَ بظرف أم غيره “This technique is used for every case of an utterance that needs an estimation (i.e. whose corresponding ‘full’ form needs to be reconstructed) whether it starts with an adverbial or with something else”. Therefore, Arabic clauses/sentences will be dealt with as either nominal or verbal.

4.3.2 English Sentence Types

4.3.2.1 Simple Sentence

Simple sentences are sentences consisting of only one clause. They are of seven major types: SVA (Subject-Verb-Adverbial), SVC (Subject-Verb-Complement), SVO (Subject-Verb-Object), SVOA (Subject-Verb-Object-Adverbial), SVOC (Subject-Verb-Object-Complement), SVOO (Subject-Verb-Object-Object) and SV (Subject-Verb). These patterns can be extended by adding an optional adverbial. Some examples – where the optional adverbial is a bracketed A – are: SV which becomes (A)SV(A), SVA which becomes (A)SV(A)A and SVOO which becomes S(A)VOO (Quirk and Greenbaum, 1973, pp.166-168).

Syntactically, simple sentences can be divided into four main classes: statements (i.e. declaratives), questions (i.e. interrogatives), commands (i.e. imperatives) and exclamations (i.e. exclamatory sentences) (Quirk and Greenbaum, 1973, p.191).

4.3.2.2 Compound Sentence

When two simple sentences – or two independent clauses – are connected, this is called a compound sentence.

4.3.2.3 Complex Sentence

A complex sentence consists of one independent clause with one or more dependent clause(s). This involves subordination, a non-symmetrical relation between two clauses where one of them is a constituent or part of the other (Quirk and Greenbaum, 1973, p.309).

4.3.2.4 Compound-complex Sentence

A compound-complex sentence consists of two independent clauses with one or more dependent clause(s). The device of subordination enables us to organise multiple clause structures where the subordinate clause may itself be superordinate to other clauses. This will give us a hierarchy of clauses, one within another, resulting in sentences of greater complexity (Quirk and Greenbaum, 1973, p.309).

4.3.2.5 Strengths and weaknesses of the four types of sentence structure

Sentence structure	Positive effects	Negative effects
Simple – has a single main idea (independent clause). Example: The boat capsized.	<ol style="list-style-type: none"> 1. Simplicity: reader can concentrate on a single unit of thought. 2. Emphasis: ideas are set apart from those in surrounding, longer sentences. 3. Brevity: as start of paragraph, compels reader to find out more. 4. Rhythm: balanced with longer sentences, lures audience. 5. Isolation: breaks complex subject into manageable units. 	<ol style="list-style-type: none"> 1. Over-simplification: can alienate reader. 2. Undue emphasis: contents automatically highlighted, even when wrong to do so. 3. Fragmentation: string of undifferentiated ideas.
Compound – has two or more main ideas. Example: The boat capsized and the passengers got wet.	<ol style="list-style-type: none"> 1. Correlation: creates dynamic, inherent relationship between two ideas: equality, sequence or juxtaposition. 2. Rhythm: balance between two ideas of equal importance. 	<ol style="list-style-type: none"> 1. Inappropriate correlation: makes inaccurate relationship of equality, sequence or juxtaposition. Misleads reader. 2. Fragmentation: string of undifferentiated ideas.
Complex – has one main idea and one or more lesser ideas. Example: When the boat capsized, the passengers got wet.	<ol style="list-style-type: none"> 1. Subordination: indicates clear-cut relationship between two or more ideas. 2. Emphasis: idea in main clause receives greater attention. 3. Flexibility: variety of conjunctions to express wide range of relationships. 4. Economy: eliminates redundancy of separate sentences. 	<ol style="list-style-type: none"> 1. Inappropriate subordination: depicts inaccurate relationships between two or more ideas. 2. Inappropriate emphasis: idea in main clause does not deserve greater attention. 3. Inappropriate relationship: inaccurate indicator of relationship selected.

<p>Compound-complex – has two or more main ideas and one or more lesser ideas. Example: When the waves came up, the boat capsized and the passengers got wet.</p>	<p>Compactness: combines many ideas into a single packet of information.</p>	<p>1. Density: too many ideas combined. 2. Lack of clarity: relationships between ideas become jumbled. 3. Lack of emphasis: importance of any one idea is lost in the mass.</p>
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Table 1. Strengths and weaknesses of the four types of sentence structure. Source: (Emerson, 1987 as cited in Kumar, 2011, p.24)

4.3.3 Logically Possible Sentence Types

Here, we will mention the logically possible sentence types which are applicable to both Arabic and English. In practice, some of these types may not occur very commonly. When discussing this, one should bear in mind that written Classical Arabic does not have punctuational sentences (i.e. it does not use punctuation marks, even full-stops), but Modern Standard Arabic does and so do Classical Arabic texts which appear in modern editions, where full-stops (and other punctuation marks) have been added.

Based on the definitions of ‘sentence’ given by Dickins (section 5.1; cf. Dickins 2010b, p.1078), multiple sentence types can be identified. Assuming all grammatical, semantic and intonational/punctuational definitions of ‘sentence’ to operate independently, this gives the following logical possibilities for different kinds of ‘sentence’:

1. Grammatical + semantic + intonational/punctuational sentence. This could be described as a ‘sentence in the full sense’.
2. Grammatical + semantic (only) sentence. This is something which is otherwise a sentence, but lacks the standard intonational/punctuational features of a sentence.
3. Grammatical + intonational/punctuational (only) sentence. This is something which is otherwise a sentence, but lacks the standard semantic features of a sentence.
4. Semantic + intonational/punctuational (only) sentence. This is something which is otherwise a sentence, but lacks the standard grammatical features of a sentence.
5. Grammatical (only) sentence. This is something which is otherwise a sentence, but lacks the standard semantic and intonational/punctuational features of a sentence.
6. Semantic (only) sentence. This is something which is otherwise a sentence, but lacks the standard grammatical and intonational/punctuational features of a sentence.
7. Intonational/punctuational (only) sentence. This is something which is otherwise a sentence, but lacks the standard grammatical and semantic features of a sentence.

4.4 Coordination and Subordination

One important aspect of sentence structure is the use of coordination and subordination. The following sections discuss coordination types (section 4.4.1), coordinators (section 4.4.2), subordinators (section 4.4.3) and coordination vs. subordination (section 4.4.4).

4.4.1 Coordination Types

Coordination is of two main types: syndetic and asyndetic (Quirk et al., 1985, p.918). Syndetic coordination refers to linked coordination using a verbalised coordinator. Asyndetic coordination refers to unlinked coordination where no coordinators are verbalised. The following examples illustrate the difference between the two types:

- a. He walked slowly and carefully.
- b. He walked slowly, carefully.

In these two examples, sentence (a) exemplifies syndetic coordination using ‘and’ as a verbalised coordinator, while sentence (b) exemplifies asyndetic coordination where ‘and’ is omitted. Syndetic coordination in cases with only two elements, as above, is the usual form used in English while asyndetic coordination is usually used as a stylistic feature (Quirk et al., 1985, p.918).

Typically, English has asyndetic linkage between all the coordinated elements in lists except the last two in which syndetic linkage is used. Arabic, however, has a typical pattern of using syndetic linkage throughout (Dickins, 2017, p.240). The following examples show this difference:

- a. Sara likes apples, oranges and bananas.
- b. تحب سارة التفاح والبرتقال والموز.

4.4.2 Coordinators

Coordinating conjunctions, or, more simply, coordinators are linking words that show coordination verbally (Quirk et al., 1985, p.918). In the following sections, Arabic coordinators are identified followed by English coordinators.

4.4.2.1 Arabic Coordinators

The Arabic coordinators are: *wa* (showing general conjunction ‘and’), *fa* (result ‘so’), *tumma* (sequence ‘then’), *’aw* (disjunction ‘or’), *’am* (disjunction ‘or’) and *bal* (adversative emphasis ‘not X, rather Y’). Some coordinators may show more than one relationship as often seen with *wa* and *fa* (Holes, 2004, pp. 266-278).

Wa is the main coordinator in Arabic and is used, amongst other things, between clauses/sentences. It is normal to find *wa* at the beginning of all the paragraphs (except the first) in Arabic texts since it usually marks the beginning of the following part of the text. It acts as a neutral link between the coordinated elements with no logical relationship other than addition nor any type of hierarchy.

Fa indicates a logical relationship between the coordinated elements where the second element is the consequence of the first element, or the first element the consequence of the second.

Tumma indicates a sequenced relationship introducing a new event, development or a change in the sequence of actions.

'*Aw* and '*am* show disjunctive coordination. '*Aw* is used in affirmative/interrogative clauses/sentences with synonymous or near-synonymous choices. By contrast, '*am* is used only with interrogative clauses/sentences with mutually exclusive choices.

Bal is an affirmatory and adversative coordinator which affirms the truth of what is expressed in the first clause/sentence (which usually is a negative clause/sentence) and introduces another truth in the second clause/sentence which is more specific or appropriate.

4.4.2.2 English Coordinators

The basic English coordinators are: 'and', 'or', and 'but'. According to Quirk et al. (1985, pp.930-935), the use of these coordinators is as follows:

And is used when the second clause is a consequence or result of the first clause, when the second clause is chronologically sequential to the first clause, when the second clause introduces a contrast, when the first clause is a condition of the second clause, when the second clause makes a point similar to the first clause, when the second clause is a pure addition to the first clause where both clauses are congruent in meaning, and when the second clause adds an appended comment of explanation of the first.

Or introduces an alternative. This alternative may also be a restatement or a corrective to what is said in the first conjoin or may imply a negative condition.

But expresses a contrast. This contrast may introduce unexpected information as what is mentioned in the second conjoin is unexpected in relation to what is mentioned in the first conjoin.

Correlatives are also used as coordinators in English. These are: 'either...or', 'both...and', 'nor/neither', 'neither...nor' and 'not (only)...but'.

4.4.2.3 Comparison between some of the coordinators in Arabic and English

Functions of 'and' in English compared to <i>wa-</i> and <i>fa-</i> in Arabic			
Function	Coordinator		
	<i>And</i>	<i>wa-</i>	<i>fa-</i>
1. Addition	+	+	-
2. Contrast	+	+	-
3. Concession	+	+	+
4. Comment	+	+	-
5. Simultaneity	+	+	-
6. Reason	-	-	+

7. Result	-	-	+
8. Sequence	+	+	+
9. Explanation	+	-	+
10. Resumption	-	+	-

Table 2. Functions of 'and' in English compared to و *wa-* and ف *fa-* in Arabic. Source: (Dickins, 2017, p.234)

4.4.3 Subordinators

Subordinating conjunctions, or, more simply, subordinators are the most important device of subordination (Quirk et al., 1985, pp.998-1005). In the following sections, Arabic subordinators are identified followed by English subordinators.

4.4.3.1 Arabic Subordinators

Arabic subordinators are classified semantically.

4.4.3.1.1 Semantic Classification

Al-Najjar (2007, pp.174-177, as cited in Al-Titinchy, 2012, pp.20-21) classifies Arabic subordinators semantically as follows:

- a. Subordinators of time
ما كاد...حتى, 'before', قبل أن, 'as soon as', حالما, 'as long as', ما دام, 'as', حين, 'after', بعدما/بعد أن
بينما, 'whenever', كلما, 'till/until/when', حتى, 'since', منذ, 'once', حالما, 'no sooner ... that',
'while/whilst.'
- b. Subordinators of place
حيث, 'where', حيثما, 'wherever'.
- c. Subordinators of concession
رغم أن, 'whereas', في حين, 'even though', حتى لو, 'even if', حتى إذا, 'although', رغم أن/مع أن
'while'.
- d. Subordinators of condition
إذنا, 'unless', إن لم/ما لم, 'if', إن/لو/إذا
- e. Subordinators of condition/ concession
من, 'whoever', أينما, 'whatever', مهما, 'however', كيفما, 'whether ... or', سواء أم
- f. Subordinators of manner
'as', كما/مثلما
- g. Subordinators of reason or cause
'since', لما كان, 'because', لأن, 'as', بما أن
This also includes circumstantial reason clauses, for example clauses beginning with:
نظرًا لـ, 'seeing that', الآن وقد, 'now that'
- h. Subordinators of purpose
لئلا, 'lest', 'so as to/to/so that', لكي/كي/حتى, 'in order that/to', من أجل أن
- i. Subordinators of result
'too ... بحيث لا/لم/لن', 'so ... that/so', بذلك و, 'enough ... that/so ... that/such ... that', بحيث
'to'.

- j. Subordinators of comparison
كأنّ/ كأنّ/ كأنّ 'as if', كما لو 'as though'.
- k. Subordinators of proportion
كلما 'as ... (so)', 'the ... the'.

4.4.3.2 English Subordinators

Subordinators are classified semantically or syntactically according to the clauses that follow them.

4.4.3.2.1 *Semantic Classification*

Al-Titinchy, (2012, p.18) classifies English subordinators semantically as follows:

- a. Subordinators of time
'After', 'as', 'as long as', 'as soon as', 'before', 'no sooner ... than', 'now that', 'once', 'since', 'till', 'until', 'when', 'whenever', 'while', 'whilst', 'until', 'just', 'just as'.
- b. Subordinators of place
'Where', 'wherever'.
- c. Subordinators of concession
'Although', 'even if', 'even though', 'though', 'whereas', 'while', 'whilst', 'whatever', 'no matter ... or', 'whether ... or'.
- d. Subordinators of condition
'If', 'unless', 'in case', 'as long as', 'in the event that', 'once', 'on condition that', 'provided that', 'whenever', 'whether...or', 'however', 'whatever', 'whoever'.
- e. Subordinators of manner
'As', 'as if', 'as though', 'like'.
- f. Subordinators of reason or cause
'As', 'because', 'since', 'for', 'with', 'as long as', 'now that', 'seeing that'.
- g. Subordinators of purpose
'In order that', 'lest', 'so as to', 'so that', 'to'.
- h. Subordinators of result
'Enough ... that', 'so', 'so that', 'so that ...', 'such ... that', 'too ... to'.
- i. Subordinators of comparison
'As if', 'as though', 'more ... than'.
- j. Subordinators of proportion
'As ... (so)', 'the ... the'.
- k. Subordinators of preference
'Rather than'.

4.4.3.2.2 *Syntactic Classification*

English subordinators are classified according to the clauses that follow them as follows:
a. finite, b. non-finite, c. bare infinitive, d. to-infinitive, e. -ed clauses and f. -ing clauses (Quirk et al., 1985, pp.998-1005).

a. Subordinators followed by finite clauses

Subordinators usually precede finite clauses. These subordinators are of three main types: i. simple, ii. complex and iii. correlative. Simple subordinators consist of a single word, complex subordinators are larger units consisting of multiple words and correlative subordinators combine two markers of subordination where one of them is a subordinator (Quirk et al., 1985, pp.998-1005).

i. Simple subordinators

The simple subordinators are: ‘after’, ‘although’, ‘as’, ‘because’, ‘before’, ‘directly’, ‘if’, ‘immediately’, ‘lest’, ‘like’, ‘once’, ‘since’, ‘that’, ‘though’, ‘till’, ‘unless’, ‘until’, ‘when(ever)’, ‘where(ver)’, ‘whereas’, ‘whereupon’, ‘while’ and ‘whilst’.

ii. Complex subordinators

Complex subordinators can be divided up into the following types:

- *Ending with ‘that’:*
‘But that’, ‘in that’, ‘in order that’, ‘insofar that’, ‘in the event that’, ‘save that’ and ‘such that’.
- *Ending with optional ‘that’:*
‘Assuming’, ‘considering’, ‘excepting’, ‘given’, ‘granted’, ‘granting’, ‘provided’, ‘providing’, ‘seeing’, ‘supposing’, ‘except’, ‘for all’, ‘now’ and ‘so’.
- *Ending with ‘as’:*
‘According as’, ‘as far as’, ‘as long as’, ‘as soon as’, ‘forasmuch as’, ‘inasmuch as’, ‘insofar as’ and ‘insomuch as’.
- *Others:*
‘As if’, ‘as though’ and ‘in case’.

iii. Correlative subordinators

Correlative subordinators can be divided up into the following types:

- The unique proportional correlatives: ‘as ... so’ and ‘the ... the’.
- The comparative correlatives: ‘as... as’, ‘so ... as’, ‘such ... as’, ‘so ... that’, ‘such ... that’, ‘less ... than’, ‘more/-er ... than’, ‘no sooner ... than/when’, ‘barely ... when/than’, ‘hardly ... when/than’, ‘scarcely ... when/than’.
- The correlative ‘whether ... or’, which is used with alternative interrogative clauses (with optional or-clause) and with alternative conditional-concessive clauses (with obligatory or-clause).
- The subordinator in the initial subordinate adverbial clause combined by an optional conjunct in the superordinate clause.

b. Subordinators followed by non-finite and verbless clauses

Having no finite verbs, non-finite and verbless clauses are subordinate clauses and are occasionally preceded by a subordinator. Most non-finite clauses may be preceded by the subordinators ‘with’ and ‘without’ with a noun phrase following them.

c. Subordinators followed by bare infinitive clauses

These clauses are limited only to the synonymous subordinators: ‘rather than’ and ‘sooner than’.

d. Subordinators followed by to-infinitive clauses

These clauses may be preceded by many subordinators. These are: ‘as if’, ‘as though’, ‘for’, ‘in order’, ‘so as’, ‘whether ... (or)’, ‘with’ and ‘without’.

e. Subordinators followed by *-ed* clauses and verbless clauses

Clauses with an *-ed* participle and verbless clauses may be preceded by the following subordinators: ‘although’, ‘as (manner)’, ‘as if’, ‘as soon as’, ‘as though’, ‘even if’, ‘if’, ‘once’, ‘though’, ‘unless’, ‘until’, ‘when(ever)’, ‘where(ver)’, ‘whether ... or’, ‘while’ and ‘whilst’.

f. Subordinators followed by *-ing* clauses

Clauses with an *-ing* participle may be preceded by the following subordinators: ‘although’, ‘as if’, ‘as though’, ‘even if’, ‘if’, ‘once’, ‘though’, ‘unless’, ‘until’, ‘when(ever)’, ‘whether ... or’, ‘while’ and ‘whilst’.

4.4.4 Coordination vs. Subordination

Coordination and subordination are different in many aspects. In English coordinated clauses, both conjoined units are at the same level of constituent structure. On the other hand, subordination links two units forming a hierarchy structure where the subordinate unit is a constituent of the superordinate unit. This syntactic inequality of subordination results in semantic inequality due to the syntactic hierarchy and position (Quirk et al., 1985, p.918). Usually, the subordinate clause comes first followed by the main clause as the new information is usually shifted to the end; all other things being equal, the main clause is expected to express the crucial information (whether this is new information, or foregrounded information, as discussed below).

Main clauses usually give foregrounded information and subordinate clauses (including adverbials) give backgrounded information. Tomlin discusses the difference between the two types mentioning that foregrounded information is important to the narrative while backgrounded information serves or enriches the foregrounded information (Tomlin, 1987, p.87). Dickins states that foregrounded information is important for the general development of the text while backgrounded information serves more local units. This makes foregrounded information significant for information mentioned later in the text while backgrounded information is not (Dickins, 2017, p.236).

Coordination and subordination are different in Arabic and English. English coordinated clauses are always foregrounded while Arabic coordinated clauses may have different grounding interpretations. Thus, Arabic main clauses in coordinated clauses/sentences may be backgrounded (Dickins, 2017, p.236). Arabic also makes dense use of coordination and English of subordination (Othman, 2004). Hence, translating an Arabic source text into English requires greater use of subordination rather than coordination to produce a style more typical of the TL. Othman (2004) also mentions another difference between the use of English ‘and’ and Arabic *wa*. In Arabic, *wa* is repeated for coordinating units throughout the text. However, *wa* is used not only as a coordinator as it can function also to introduce adverbial elements, oaths, accompaniments and many other things.

4.5 Conclusion

This chapter defined ‘sentence’ in English and in Arabic. Then it showed how word order is relatively fixed in English while it is less strict in Arabic. For each type in turn, the Arabic sentence types were introduced followed by the English sentence types. Finally, the chapter provided a discussion of coordination and subordination. Coordination types were explained. This was followed by a consideration of Arabic and English coordinators as well as Arabic and English subordinators. At the end of the chapter, a comparison was made between coordination and subordination.

5 Chapter Five: Arabic and English Thematic Structures

5.0 Introduction

As a type of semantic organisation, we will deal with the thematic structure of clauses/sentences. This is sometimes classified under the analysis of clause as a message. Baker (2011, p.121) states that there are two main approaches to thematic structure: the Prague School and the Hallidayan approach. “The two approaches are often at odds with each other and can produce completely different analyses of the same clause” (Baker, 2011, p.121). The two methods will be discussed briefly in the following sections (5.1-5.4). A comparison of Arabic and English thematic systems is then provided (section 5.5). Thematic analysis is discussed (section 5.6), followed by specific analysis of Arabic thematic structures (section 5.7). Then thematic progression is introduced (section 5.8) and additional features of phonological repetition and phrase repetition are considered (section 5.9). Finally, a conclusion to this chapter is provided (section 5.10).

5.1 The Prague School

The Prague School approach is often referred to as the functional sentence perspective (FSP). A group of Czech linguists were the pioneers in studying the relation between syntax and communicative function, developing the notions of ‘theme’ and ‘rheme’ (Baker, 2011, p.160). Theme is defined by the Prague School linguist, Mathesius, as “that which is known or at least obvious in the given situation, and from which the speaker proceeds” (cf. Dahlgren, 1998, p.27) and rheme is defined as what the speaker states about the theme or regarding it (Dickins, 2020, p.20).

One of the most influential approaches in the Prague school is that of Firbas. Firbas made some refinements to Mathesius’s definition and defined theme in accordance with the available contextual information as follows: the theme “is constituted by the sentence element (or elements) carrying the lowest degree(s) of CD (i.e. communicative dynamism) within the sentence” (Firbas, 1964, p.272). ‘Communicative dynamism’ can be defined on the basis that linguistic communication is dynamic rather than static as Firbas (1971, pp.135-136) states it:

By CD I understand a property of communication, displayed in the course of the development of the information to be conveyed and consisting in advancing this development. By the degree or amount of CD carried by a linguistic element, I understand the relative extent to which the element contributes to the development of the communication, to which, as it were, it ‘pushes the communication forward.

Prague School researchers do not distinguish ‘theme and rheme’ from ‘given and new’ (see section 5.2 below). Instead, the sentence is analysed as ‘theme followed by rheme’ when the starting point of the utterance is shared/known information and analysed as ‘rheme followed by theme’ when the starting point of the utterance is new information (Bloor and Bloor, 2013, p.83).

5.2 The Hallidayan Approach

In this approach, the English clause is analysed as a message by dividing it into two parts. One part serves as ‘the point of departure of the message’ and is called the ‘theme’. The rest of the message in which the theme is developed is called the ‘rheme’ (Halliday and Matthiessen, 2004, p.64). Thus, a theme accompanied by a rheme builds up the message structure. This structure shows theme and rheme according to their order, as theme always occurs at the beginning of the clause (Halliday and Matthiessen, 2004, p.64).

The information unit is parallel to the clause. Therefore, the theme system (made up of the theme and the rheme) is parallel to the system of information. Information is the tension between what is known/predictable and what is new/unpredictable. This makes up the information system from two elements: ‘new’ and ‘given’. The ‘new’ position in unmarked patterns is at the end of the information unit (Halliday and Matthiessen, 2004, pp.88-91).

Semantically, there is a strong relationship between the two systems: theme and information. This relationship is obvious in the unmarked patterns of both structures. Accordingly, in unmarked structures, the order of ‘given’ and ‘new’ on one hand is parallel to ‘theme’ and ‘rheme’ on the other, resulting in the ‘theme’ falling within the ‘given’ and the ‘new’ falling within the ‘rheme’. The terms ‘theme and rheme’ and ‘given and new’ do not mean the same thing. Thus, the ‘theme’ is what the speaker chooses as his point of departure while the ‘given’ is what the listener already knows. They are both, of course, speaker-selected but ‘theme and rheme’ is speaker-oriented and ‘given and new’ is listener-oriented (Halliday and Matthiessen, 2004, p.93).

5.3 Marked Themes According to Halliday

Any theme in a declarative clause in English which is not a subject is called a ‘marked theme’. The most used marked themes are adverbials (e.g. ‘today’, ‘suddenly’, etc.) and prepositional phrases (e.g. ‘at night’, ‘in the corner’, etc.). These marked themes only occur due to a valid reason of having them in the position of the theme rather than the subject. Accordingly, the use of marked themes is unusual compared to typical/unmarked themes (Halliday and Matthiessen, 2004, p.73).

5.3.1 Fronted Theme

As noted, Halliday and Matthiessen (2004, p.78) argue that whenever a theme that is other than the subject comes first, it produces a ‘marked theme’. These themes “usually either express some kind of setting for the clause or carry a feature of contrast”. Hence, the subject which is usually the typical/unmarked theme will be now part of the rheme. Halliday and Matthiessen (2004, p.78) give an example of this from *David Copperfield*, as follows: (^T Talent, ^T) (^R Mr Micawber has; ^R) (^T capital, ^T) (^R Mr Micawber has not ^R).

5.3.2 Predicated Theme

“This involves a particular combination of thematic and informational choices” (Halliday and Matthiessen, 2004, p.95). An example of this from Halliday and Matthiessen (2004, p.95) is: (T It was Jane T) (R that started it. R).

5.3.3 Identifying Theme

“This identifies one element as being exclusive at that point in the clause” (Halliday and Matthiessen, 2004, p.95). An example of this from Halliday and Matthiessen (2004, p.95) is: (T The job T) (R wasn’t getting me down R).

5.4 Critique of the Prague School and Hallidayan Approaches to Theme and Rheme

Dickins argues that the Prague-School definition of theme as “what is being spoken about in the sentence” and Halliday’s definition of it as “the point of departure of the message” are both vague. Instead, he defines theme semantically as “the element of most immediate concern in an utterance” and rheme as “what the speaker says about this theme” (2010b, p.1096).

In terms of intonational correlates, the rheme carries the primary accent or main stress, which is usually at the end of the clause/sentence. If the clause/sentence has one intonation unit, the theme is unaccented and if it has more than one intonation unit, it appears as a secondary accent (Dickins, 2010b, p.1096).

Baker (2010, p.140) argues that there is a main difference between the Hallidayan approach and the Prague school. In her opinion, Halliday insists that, in English at least, the theme always comes at the beginning of the sentence and the rheme is what comes after it. In this definition, it is not possible to have a ‘rheme-theme sequence’. In fact, this is not quite right as Dickins (2020, p.26) notes, “in addition to initial themes, Halliday also recognises the possibility in English of postposed themes, as in “They don’t make sense, *these instructions*” (Halliday and Matthiessen 2004, p.97).” Baker goes on to mention that the exclusive placement of ‘theme’ at the start of the sentence (with the marginal exception of postposed themes) at the Hallidayan approach contrasts clearly with the Prague linguists such as Firbas, who states that the sentence order is not the only criterion for determining themes and rhemes. Halliday, in this sense, is much easier to follow than the Prague school. However, this leads to two main disadvantages. First, it involves a partially circular argument as theme comes always at the beginning (with the exception of postposed themes; see below) and whatever comes at the beginning is the theme. Second, while it works clearly with SVO languages with nearly fixed patterns like English, it is difficult to see how it works with languages like Arabic where the verb often appears at the start of the clause/sentence, and where many clauses/sentences do not have verbs.

Halliday’s view involves two main criteria. First, theme is the initial element in the sentence (if we ignore his notion of postposed theme). Second, theme is the “the point of departure of the message” – viewed as a semantic notion. As Dickins (2020, pp. 27-28) argues, however, this only works if what comes first in the sentence is semantically (rather than phonetically) always

the point of departure of the message. Huddleston (cited in Fries, 1995, p.4) mentions why this is a problematic notion:

It is not clear that ‘starting point’ or ‘point of departure’ can sustain an interpretation that is independent of syntactic sequence – that the Theme is the point of departure for the message in a more significant sense than that of being the first element.

The Prague school approach (or FSP) has one main advantage: it can easily explain the organisation of languages other than English that have free or nearly free word order. However, its disadvantage is that it is rather complex and within the same school one finds multiple approaches that are different from one another (Baker, 2011, p.160).

Mathesius, from the Prague school, defined theme as we mentioned earlier using a two-element definition: (i) “that which is known or at least obvious in the given situation” and (ii) “from which the speaker proceeds” (cf. Dahlgren, 1998, p.27). This led to two main different approaches regarding theme: the combining and the separating approaches (Fries, 1978). The two approaches differ greatly in the criteria for determining the theme as well as in defining theme itself, as it means different things according to which of the two approaches is adopted (Davidse, 1987, p.64). Linguists who adopt the combining approach, such as Mathesius, look at theme as both the contextually given information and the point from which the speaker proceeds (Davidse, 1987, p.65). On the other hand, linguists such as Halliday support the separating approach. In this approach, “two distinct layers of structure, rather than one, are posited” (Davidse, 1987, p.66). In the Prague School, Firbas supports the combining approach and defines theme as the element with the lowest CD, stating that it must meet a certain criterion to determine this, such as contextual dependence and intonation. Firbas thus disagrees with the separating approach’s view of theme as the starting point of the sentence (Firbas, 1964, pp.273-274).

Since this study will deal with both Arabic and English and since Arabic has relatively free word order structures, a version of the Prague school approach will be adopted. The study will follow the approach of Alharthi (2010, p.114), who noted in his study that he did not use the Hallidayan approach because of its vagueness, set pattern of having the theme in the first position and failure to deal with free word order sentences. Instead, he adopted something akin to the Prague school approach, which deals with one set of notions, *theme and rheme* rather than the two notions, *theme and rheme* and *given and new*, as in Halliday’s approach. However, it should be noted that theme and rheme in the Prague school are closer to ‘given’ and ‘new’ in Halliday and, thus, the study deals with theme and rheme in much the same way that Halliday deals with given and new (Alharthi, 2010, pp.114-115).

5.5 Comparison of Arabic and English Thematic Systems

Baker (2010, p.127) identifies some major differences in determining themes between Arabic and English. First, Arabic verbs are usually inflected for person, number and gender and Arabic sentences relatively rarely have independent subject pronouns as in English. A verb without an explicit subject in Arabic (but with a subject person incorporated into the verb form, e.g. كَتَبْتُ،

katab-tu ‘I wrote’, كَتَبْتُ *katab-nā* ‘we wrote’) can provide the same information as a verb with an explicit subject in English (e.g. ‘I wrote’, ‘we wrote’). However, identifying the theme in Arabic inflected verbs is not as simple as identifying it in an English pronoun-plus-verb combination, since the Arabic does not have an independent pronoun word to be identified as theme. Thus, ‘I wrote’ in English corresponding to كَتَبْتُ *katab-tu* ‘I wrote’ in Arabic could be treated as ‘wrote-*I*’ according to Baker (2010, p.127) or as ‘*I* wrote’, considering the subject as reconstructed/*mustatir* according to Dickins (2020, pp.46-48).

5.6 Thematic Analysis: Principles and Application to Specific Clause/Sentence types

In the following sections, I will look at the principles adopted in this thesis for thematic analysis (section 5.6.1) of Arabic and English and their specific application to different Arabic and English clause/sentence types (section 5.6.2).

5.6.1 Thematic Analysis: Principles

I have basically adopted the model which Dickins (2020, pp.1-88) proposes in *Thematic structure and para-syntax: Arabic as a case study* (which is itself essentially the same as that in Alharthi, 2010). Some main principles to mention here are:

- a. I have stuck with the traditional terms ‘theme’ and ‘rheme’, rather than adopting the non-standard terms ‘Nuc/Thema’ and ‘Peri/Rhema’, which Dickins (2020) uses in his book. Dickins’ terms are unnecessarily complex for my purposes, and raise issues which are not relevant to my work;
- b. I have avoided going into related complications about the relationship between thematic structure and its realisation, which Dickins deals with (e.g. Dickins 2020, p.66, Figure 7.1 and related discussion in the main text), because this falls outside the scope of my study;
- c. I do not therefore specifically consider the realisational correlates proposed in *Thematic structure and para-syntax: Arabic as a case study* for ‘theme’ and ‘rheme’, i.e. i. contrast or parallelism (with previous and/or future material), ii. stress, iii. scene-setting (for future material) and organisation of material, iv. linkage (with previous material) and v. long theme (Dickins, 2020, p.71). These would be interesting for future study, but do not contribute to the specific issue of the unity of the Qur’anic text;
- d. I do not consider issues beyond theme-rheme analysis which may be linked to thematic structure (cf. Dickins, 2020, pp.89-92), since these fall outside the scope of my study.

5.6.2 Thematic Analysis: Application to Specific Clause/Sentence types

In this section, I will provide a list, for easy reference, of the ‘outcomes’ for theme-rheme analysis of the clause/sentence of the principles laid out in section 5.6.1 for Arabic and then for English, drawing on Alharthi (2010). I will use the following symbols in the following discussion and in the analysis in chapters 6, 7, 8, 9, 10 and 11.

T ‘theme’.

R ‘rheme’.

\ ‘within’. For example, T\R ‘theme within rheme’.

Ø ‘element that is not verbalised’.

U ‘unit’. Therefore, U1 ‘first unit’, U2 ‘second unit’, etc.

A ‘*āyah*’. Therefore, A1 ‘first *āyah*’, A2 ‘second *āyah*’, etc.

Generally, the same analytical techniques are used for both languages. According to Alharthi (2010, pp.122-123), these are as follows:

1. The sentence in English and Arabic is divided into two main elements (Theme and Rheme) on the basis of how it is uttered in speech. A sentence may involve one or more tone groups.
2. In each tone group, a word on which the main stress falls is identified.
3. In each tone group, a main theme and a main rheme are identified, on the basis of the word in that tone group which carries the main stress.
4. When a sentence has two tone groups and consists of a subordinate clause or phrase followed by a main clause, the subordinate clause or phrase is analysed as the main theme and the main clause as the main rheme.
5. When a sentence has two tone groups and consists of a main clause followed by a subordinate clause, the main clause is treated as the main theme and the subordinate clause as the main rheme.
6. Non-embedded coordinated clauses are analysed as successive strings of theme-rheme structures.
7. Parenthetical elements are treated as falling outside the main theme-rheme structure, though having their own internal theme-rheme structure. Parenthetical and relative clauses are excluded from the analysis.

Alharthi (2010, p.123) mentions that Halliday and Matthiessen (2004, p.75) deal with the ‘wh-’ element in ‘wh-’ interrogatives as themes. This is on the basis that the question-word is the element that asks for new information. However, we will here deal with question-words in both Arabic and English as rhemes. This is because the question word is the element that ‘represents’ the unknown information by questioning it, although the primary stress may not fall on the question-word. An example of this is found in my analysis of Sūrat Maryam [19]:

A8. (^R ‘annā ^R) (T (^{T/T} yakūnu ^{T/T}) (^{R/T} lī ġulāmun ^{R/T}) T)

5.7 Specific Analysis of Arabic Thematic Structures

Alharthi (2010, p.124) gives detailed information regarding specific Arabic thematic structures. These ideas are discussed from a more abstract perspective in Dickins (2002, pp.5-88), and readers wishing to consider more general theoretical issues should consult that work. These issues, however, fall outside the scope of this thesis. Alharthi classifies the relevant issues according to the sentence type as follows:

5.7.1 Verbal Clauses/Sentences

VSO: in clauses/sentences that have the order Verb-Subject-Object, the theme is the Subject and the rheme is the Verb and the Object.

VOS: in clauses/sentences that have the order Verb-Object-Subject, the theme is the Verb and the Object and the rheme is the Subject.

VS: in clauses/sentences that have the order Verb-Subject (and no other elements). Alharthi (2010, pp.124-125) analyses the theme as the Verb and the rheme as the Subject. In general, Alharthi's method of analysis is followed. However, it is clear from consideration of VS clauses/sentences in my data, that in clauses/sentences of this type, the Subject is the theme while the Verb is the rheme. An example of this from my data is: A6. U2. (^T wa-Ø ^T) (^R yariṭu min 'āli Yaṣqūba ^R). Accordingly, in my analysis, in VS clauses/sentences, the Subject (which is a zero element 'Ø') will be analysed as the theme, and the Verb as a rheme.

5.7.2 Nominal Clauses/Sentences

Predicand-Predicate (non-verbal): in clauses/sentences that have a non-verbal predicate after the predicand, the theme is the predicand/*mubtada'* and the rheme is the predicate/*xabar*. An example of this from my data is:

A9. U3. ﴿هو عليّ هين﴾
(^T huwa ^T) (^R ḡalayya hayyinun ^R)

Predicate (non-verbal)-Predicand: in clauses/sentences that have a non-verbal predicate followed by a predicand, the theme is the predicate/*xabar* and the rheme is the predicand/*mubtada'*. An example of this is:

﴿في البيت زيد﴾
(^T fī-al-bayt ^T) (^R Zaid ^R)

Predicand-Predicate (verbal): in clauses/sentences which have the order Subject-Verb-Object (SVO). The theme is the predicand/*mubtada'* and the rheme is the verbal predicate/*xabar*. The verbal predicate is also analysed internally as a zero theme 'Ø' and the remainder as the rheme. An example of this from my data is:

A47. U4. ﴿إنه كان بي حفيأ﴾
(^T 'innahu ^T) (^R (^{T/R} Ø ^{T/R}) (^{R/R} kāna bī ḡafiyā ^{R/R}) ^R)

5.7.3 Adverbial Clause/Sentence

In adverbial clauses/sentences, the theme is the adverbial and the rheme is the remainder. Internally, the rheme is analysed into theme and rheme. An example of this from my data is:

A85. ﴿يوم نحشر المتقين إلى الرحمن وفدا﴾

(^T Yawma ^T) (^R (^{T/R} Ø ^{T/R}) (^{R/R} naḥṣuru al-muttaqīna 'ilā al-Raḥmāni wafdā ^{R/R}) ⁷

5.7.4 Main and Subordinate Clauses

When the main clause is preposed, the theme is the main clause and the rheme is the subordinate clause. An example of this from my data is:

A15. (وسلام عليه يوم ولد ويوم يموت ويوم يُبعث حياً)

(^T (^{T/T} Wa-salāmun ^{T/T}) (^{R/T} Ṣalayhi ^{R/T}) ^T) (^R yawma wulida wa-yawma yamūtu wa-yawma yubṣaṭu ḥayyā ^R) ⁸

When the subordinate clause is preposed, the theme is the subordinate clause and the rheme is the main clause. An example of this from my data is:

A46. U3. (لئن لم تنته لأرجمك)

(^T la-'in lam tantahi ^T) (^R (^{T/R} Ø ^{T/R}) (^{R/R} la-'arjumannaka ^{R/R}) ^R) ⁹

Thus, Arabic specific thematic structure analysis can be illustrated in a chart as follows:

Sentence Type	Subtype	Word Order	Theme	Rheme
Verbal Clauses/sentences		VSO	S	V + O
		VOS	V + O	S
		VS	S	V
		VO	Ø	VO
Nominal Clauses/sentences	Non-verbal predicates	Predicand + Predicate	predicand/ <i>mubtada'</i>	predicate/ <i>xabar</i>
		Predicate + Predicand	predicate/ <i>xabar</i>	predicand/ <i>mubtada'</i>
	Verbal predicates	Predicand + V Predicate (SVO)	predicand/ <i>mubtada'</i>	v.predicate/ <i>xabar</i> (Ø theme+ rheme)
Adverbial Clause/sentence			Adverbial	the remainder (theme+rheme)
Main Clause + Subordinate		main (preposed)	Main	Subordinate
		subordinate (preposed)	Subordinate	Main

Table 3. Arabic-Specific Thematic Structure Analysis

This approach allows for an analytical distinction in theme-rheme terms between a verbal clause/sentence such as *دارس الرجل* *daras al-rajl* 'the man studied' and a nominal clause/sentence

⁷ Elements of the main and subordinate clauses are also internally analysed.

⁸ Elements of the main and subordinate clauses are also internally analysed.

⁹ Elements of the main and subordinate clauses are also internally analysed.

with a verbal clause predicate such as *الرجل درس* *al-rajul daras* ‘the man studied’. In the case of *daras al-rajul*, there is a simple theme-rheme structure:

$(^T \text{al-rajul } ^T) (^R \text{ daras } ^R)$

In the case of *al-rajul daras*, the predicate *daras* ‘studied’ consists of an embedded verbal clause, which is itself to be analysed in theme-rheme terms as containing a zero theme, i.e. as:

$(^T \emptyset ^T) (^R \text{ daras } ^R)$

The overall theme *الرجل درس* *al-rajul daras* ‘the man studied’, however, is *al-rajul* ‘the man’. This gives an overall theme-rheme analysis of *al-rajul daras*:

$(^T \text{al-rajul } ^T) (^R (^{T/R} \emptyset ^{T/R}) (^{R/R} \text{ daras } ^{R/R}) ^R)$

Thus, while *al-rajul* is the theme in both *الرجل درس* *daras al-rajul* and *الرجل درس* *al-rajul daras*, these two sentences are not the same in theme-rheme terms. While *al-rajul* in *daras al-rajul* is structurally a basic theme, *al-rajul* in *al-rajul daras* is structurally a non-basic theme (since its rheme itself contains a theme as well as a rheme). Communicatively this is reflected in the fact that the theme in a simple verbal sentence, e.g. *al-rajul* in *daras al-rajul* is unmarked (non-emphatic; cf. section 5.3), while the theme in a nominal sentence with a verbal predicate, e.g. *al-rajul* in *al-rajul daras* is marked (emphatic; cf. section 5.3).

We can extend this analysis of VS sentences (i.e. verbal sentences, or where these occur in a larger structure, verbal clauses) and SV sentences (i.e. nominal sentences with a verbal predicate, or where these in a larger structure, nominal clauses with a verbal predicate) – to cover more complex related structures, such as VSO and SVO sentences. Examples are *الرجل درس الكتاب* *daras al-rajul al-kitāb* (VSO) vs. *الرجل درس الكتاب* *al-rajul daras al-kitāb* (SVO) ‘the man studied the book’ (in both cases). In accordance with the principles already given, the theme-rheme analysis of *daras al-rajul al-kitāb* is:

$(^T \text{al-rajul } ^T) (^R \text{ daras } \dots \text{ al-kitāb } ^R)$

That is to say, the theme is *al-rajul* ‘the man’ and the rheme (which is discontinuous) is *daras ... al-kitāb*. This analysis can be contrasted with that for *al-rajul daras al-kitāb* ‘the man studied the book’, which is, combining the principles used for analysing *al-rajul daras* and those used for analysing *daras al-rajul al-kitāb* discussed above:

$(^T \text{al-rajul } ^T) (^R (^{T/R} \emptyset ^{T/R}) (^{R/R} \text{ daras } \dots \text{ al-kitāb } ^{R/R}) ^R)$

Just as the differential theme-rheme analyses of *daras al-rajul* and *al-rajul daras* ‘the man studied’ reflect the fact that in the former *al-rajul* is an unmarked (non-emphatic) theme, and in the latter it is a marked (emphatic) theme, so the differential theme-rheme analyses of *daras al-rajul al-kitāb* and *al-rajul daras al-kitāb* likewise reflect the fact that in the former *al-rajul* is similarly an unmarked (non-emphatic) theme, and in the latter it is a marked (emphatic) theme.

For a discussion of these and related issues from a more abstract theoretical perspective, see Dickins (2020, pp.5-88).

5.8 Thematic Progression

Themes and rhemes can be put in an order of thematic progression, which in turn produces coherent texts (Halliday, 1994, p.388). Themes and rhemes of clauses/sentences connect to the themes and rhemes of the following clauses/sentences in multiple ways. According to Daneš (1974, pp.118-122), these connections could involve repeating the main elements or developing them further, giving different types of thematic progression.

On this basis, we can treat thematic progression as the way in which themes and rhemes interact with other themes and rhemes within the text producing a continuous discourse which organises the text (Jing, 2015, p.181). Thematic progression is defined more precisely by Daneš (1974, p.114) as “the choice and ordering of utterance themes, their mutual concatenation and hierarchy, as well as their relationship to the hyper-themes of the superior text units (such as the paragraph, chapter...) to the whole text and to the situation. Thematic progression might be viewed as the skeleton of the plot.”

Three types of thematic progression are identified by Daneš (1974, pp.118-119): constant, simple linear and derived. Constant progression involves repeating the same theme in a group of clauses/sentences. Hence, the following order of relations is followed: $T1=T2$, $R1 \neq T2$, $R1 \neq R2$ (where $T1$ is the theme and $R1$ the rheme of the first clause/sentence, $T2$ is the theme and $R2$ the rheme of the second clause/sentence, etc.). A good example of this is found at the beginning of the Holy Qur’an in Sūrat Al-Fātiḥah [1]:

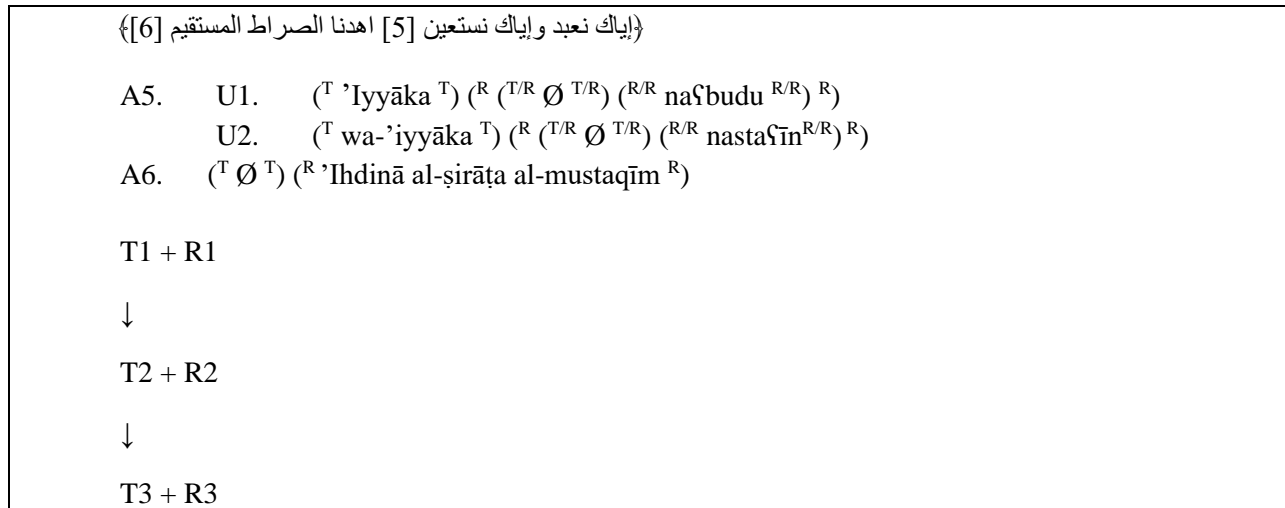


Figure 2. Mapping of Constant Progression

Daneš (1974, p.118) regards linear progression as the most basic type of thematic progression. Linear progression involves the relating of the rheme of the first clause/sentence to the theme of the second, such that the rheme of each clause/sentence becomes the theme of the

next one. The order of relations is: $R1=T2$, $T1\neq T2$, $R1\neq R2$. An example of this is found in *Sūrat Maryam* [19]:

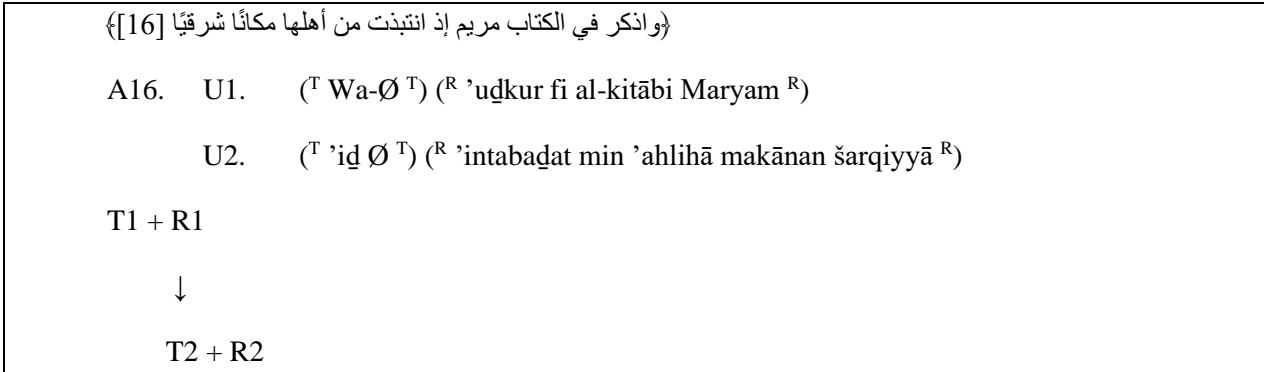


Figure 3. Mapping of Linear Progression

Derived progression is the third type of progression proposed by Daneš (1974, pp.119-120). Here the theme of the clause/sentence is derived from a hyper-theme (i.e. a general topic, rather than a theme in the specific sense in which it is being used elsewhere in this thesis). This hyper-theme could be the theme/topic of the whole paragraph, other section of the text, or the whole text. This means that the clauses/sentences within the text carry different messages but are derived from the same overall theme/topic of the paragraph or text. The following order of relations is followed: $T1\neq T2$, $R1\neq T2$. This is found in *Sūrat Al-Ḥajj* [22] where the hyper-theme is *al-ḥajj*:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ [27] لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسم الله في أيام معلومت على ما رزقهم من بهيمة الأنعام فكلوا منها وأطعموا البائس الفقير [28] ثم ليقضوا تقّتهم
وليوفوا نذورهم وليطوفوا بالبيت العتيق [29]﴾

Hawes (2015, p.95) recognises constant progression, linear progression and derived progression, but suggests that it is also necessary to recognise three additional sub-types under constant progression. These are constant gap progression, constant type progression and constant rheme progression.

The first sub-type, constant gap progression, functions like Daneš' constant progression type but with the omission of one or more clause/sentence between the first theme and its repetition. According to Hawes (2015, p.95), this makes it less 'heavy' than Daneš' constant progression where the repetition must involve adjacent clauses. An example is found in *Sūrat Maryam* [19] where the theme in the first clause/sentence is the theme in the third clause/sentence:

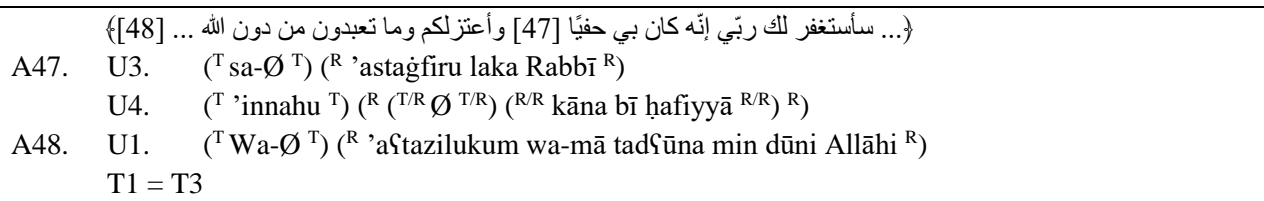


Figure 4. Mapping of Constant Gap Progression

The second sub-type, constant type progression, repeats the lexicogrammatical category of the theme or rheme and not the theme or rheme itself. An example of this is found in Sūrat Al-Šams [91]:

- {[9] وقد أفلح من زكاهها [9] وقد خاب من دساها [10]}
- A9. (T qad 'aflaḥa T) (R man zakkāhā R)
- A10. (T wa-qad xāba T) (R man dassāhā R)

Finally, the third sub-type, constant rheme progression, repeats the rhemes alone without the themes. This can be found in Sūrat Maryam [19]:

	{قال كذلك قال ربك ... [9]}
A9.	U1. (T Ø T) (R Qāla kaḍālika R)
	U2. (T Rabbuka T) (R qāla ...)
	R1 = R2

Figure 5. Mapping of Constant Rheme Progression

5.9 Additional Features Considered: Phonological Repetition and Phrase Repetition

In addition to the types of thematic progression proposed by Daneš and Hawes, I have added two other features which are prominent in the structure of the text. These are phonological repetition, including rhyme, and phrase repetition. Phonological repetition, including rhyme, is very prominent in the language of the Holy Qur'an. Phrase repetition, which falls under lexicogrammatical repetition, involves the repetition of both the theme and the rheme together, including cases with a gap of one or more clause/sentence between them. These two features were particularly important to add to the analysis due to their prominence in Sūrat Maryam [19].

5.10 Conclusion

The thematic structure of clauses/sentences was discussed thoroughly in this chapter. The Prague school approach was addressed followed by the Hallidayan approach. The chapter introduced Halliday's classification of marked themes into three types. A critique was made of the Prague school and the Hallidayan approach and a comparison drawn between Arabic and English thematic structures. The principles of thematic analysis adopted in this thesis were introduced for both Arabic and English clauses/sentences along with their specific application to different clause/sentence types in both languages. Following this, Arabic clauses/sentences were analysed thematically according to their clause/sentence type: verbal, nominal, adverbial, or main and subordinate. Then the order of themes and rhemes producing thematic progression was explained. Finally, some additional features were considered. These were phonological repetition and phrase repetition, which is a type of lexicogrammatical repetition.

6 Chapter Six: Structure and Thematic Unity in English Translations of Sūrat Maryam Compared to the Holy Qur'an: General Issues and Analysis of the First Theme/Topic of the *Sūrah*

6.0 Introduction

The chapter starts with a discussion of some general issues then the decisions made throughout the analysis of the *sūrah*. This is followed by the analysis of the first theme/topic of the *sūrah*. Finally, a conclusion to this chapter is provided.

6.1 General Issues

In this chapter (and the following chapters 7, 8, 9, 10 and 11), each '*āyah*' will be analysed individually in terms of its thematic structure (theme-rheme structure). Within the '*āyah*', each element will be addressed regarding thematic unity (theme-rheme unity), going up progressively in terms of size from basic theme-rheme units to relations between the '*āyahs*' within the first theme/topic leading towards a general notion of thematic unity in the *sūrah*.

Starting with the level of the '*āyah*', each '*āyah*' will be written accompanied by an English grammatical analysis which is taken from the Quranic Arabic Corpus, an annotated linguistic online resource for the Holy Qur'an (Dukes, 2009). An Arabic grammatical analysis is also provided for each word. This is taken from إعراب القرآن الكريم 'Inflectional morphological analysis of the Noble Qur'an' by Maḥmūd Yāqūt (1991). After that, the six English translations will be given, followed by a thematic (theme-rheme) analysis of the structure of each '*āyah*'. Based on the given information, a discussion will follow providing a detailed comparison between the English translations on a thematic basis.

As noted in section 5.6.2, the symbols used in the analysis are as follows:

T 'theme'.

R 'rheme'.

\ 'within'. For example, T\R 'theme within rheme'.

∅ 'element that is not verbalised'.

U 'unit'. Therefore, U1 'first unit', U2 'second unit', etc.

A '*āyah*'. Therefore, A1 'first '*āyah*', A2 'second '*āyah*', etc.

When more than one theme or rheme is used in the same analysed unit, a number will be added after the symbol that presents the theme or the rheme (e.g. T1 'first theme', T2 'second theme', R1 'first rheme', R2 'second rheme', etc.). When multiple occurrences are found within the single theme or rheme, a superscripted letter will follow the occurrence (e.g. 'awḥā^a).

In the analysis, a highlighting colour system is followed for clarity. Each type of thematic progression will have its occurrences highlighted with a particular colour. Constant progression occurrences will be highlighted in yellow, constant gap progression occurrences in green, lexicogrammatical repetition occurrences in light blue, rheme repetition occurrences in purple, phonological repetition occurrences in grey and linear progression occurrences in red. These same colours will also be used in the charts. In the chart, derived progression will be in dark blue as it only appears in the chart with no word/phrase occurrences within the analyses.

Finally, if an occurrence is used under more than one thematic progression type, the word/phrase will be highlighted according to the first occurring type. Then a number will be placed after that word/phrase and highlighted according to the next occurring type (e.g. Rabbuka 2).

6.2 Decisions Made Throughout the Analysis

Within the analysis, it does not really matter where we put a conjunction (e.g. the coordinating conjunctions *wa-*, *fa-* and *tumma*) as it does not take part in the theme-rheme structure. For convenience, I have put it together with the theme or rheme as it occurs in the *'āyah*. Vocative phrases are also not included in the analysis (e.g. *Rabbi*) because these also fall outside the main theme-rheme analysis.

'For' will be dealt with as a coordinator (coordinating conjunction) rather than a subordinator (subordinating conjunction, and, more specifically, a disjunct). 'Since', on the other hand, is a subordinator.

The reason for treating the 'wh-' question words (such as 'who', 'what', 'when', 'where', 'how' and their Arabic equivalents) as rhemes is that they relay the unknown element in the sentence. Thus, if I say, 'Who did you meet?' I know (or think I know) that you met someone, but I do not know who that person was. In the case of ^أ'*a-* and ^{هـ}*hal* in Arabic, it is the entire following sentence which is made a question. The question words: ^أ'*a-* and ^{هـ}*hal* do not really relay the unknown information. Therefore, they will be left out of the theme-rheme analysis, unlike other question words which are dealt with as rhemes being the main elements which relay the unknown information.

Initial 'never' is to be regarded as an emphatic theme, e.g. 'but never Lord, have I ever prayed to You in vain'. Stressed initial themes are also dealt with as emphatic themes. For example, in 'to his son came the command', 'to his son' is an emphatic theme.

All oaths are dealt with as themes. This applies also to initial (preposed/fronted) adverbials, such as 'surely', 'assuredly', and 'ultimately'. However, 'verily' and 'indeed' are a rather strange form in English, almost entirely used in Bible translations to translate various Hebrew and Greek words and will be regarded as elements that fall outside the main theme-rheme analysis. Temporal adverbs are also dealt with as initial themes, e.g. 'now'. Like temporal adverbs, we will treat causal/conjunctive adverbs as initial themes, e.g. 'therefore', 'wherefore', 'accordingly',

‘consequently’, ‘so’, ‘instead’, and ‘then’ as they all introduce a statement resulting from, or caused by, what immediately precedes.

It is worth noting here that ‘so that’ is differently analysed than ‘so’. It is considered a subordinating conjunction, i.e. a conjunction that is used at the beginning of a subordinate clause. Other examples of these conjunctions are ‘although’, ‘after’, ‘before’, ‘because’, ‘how’, ‘if’, ‘once’, ‘since’, ‘until’, ‘unless’ and ‘when’. In this case, the whole subordinating clause is the theme.

When the subordinate clause comes after the main clause, it needs to be analysed as a rheme, while the main clause is analysed as the theme. In an example of the if-clause, this gives the following analysis: (^T I will stone you ^T) (^R if you do not stop this ^R).

Some sentences are not grammatical sentences in English, because they do not contain a main clause, though they are orthographic ones (section 3.3.3; cf. Dickins 2010b, p.1078) because they begin with a capital letter and end with a full-stop. They will be dealt with as elements within the thematic analysis. An example of this is Pickthall’s translation of A41: ‘Lo! he was a saint, a prophet.’ Another good example is Hilali and Khan’s translation of A42: ‘When he said to his father: ...’.

Subject-verb inversion (i.e. putting the verb before the subject) is archaic in English. This is a vestige from when English was a V2 language; when anything could come first in the sentence, but when the verb had to come second (Burnett and Ferch, 2005).

When we deal with the complement of *kāna* in the analysis, this complement will be treated as an object. Thus, not only noun-phrases which are dependent on standard transitive verbs (such as ‘eat’) are objects (where ‘cake’, for example is the object in ‘I ate cake’), but also elements which are dependent on the verb ‘to be’/كان (such as لم تك شيئاً in شيئاً), and which are normally called ‘complements’ in English, here will be regarded as objects, following the analysis of Alharthi (2010) above in section 5.7.

In sentences beginning with a dummy ‘there’, this will be dealt with as a theme and the remaining part of the sentence as a rheme. One strange structure to mention here is having a dummy ‘there’ and a postposed/backed subject to the end of the sentence. This is found in the translation of Abdel-Haleem of ‘āyah 59 of Sūrat Maryam, ‘but there came after them generations who neglected prayer and were driven by their own desires’. Here, the postposed/backed subject ‘generations who...’ is regarded as the rheme to the dummy theme ‘there’.

In sentences starting with a dummy ‘it’ and then having a clause at the end starting with ‘that’ which is co-referential with this dummy ‘it’, the clause ‘that ...’ is to be regarded as a ‘co-theme’ with the earlier, ‘it’, since ‘it’ is co-referential with ‘that’. An example of this is the

translation of 'āyah 92 of Sūrat Maryam: (^R (^{T/R} It ^{T/R}) (^{R/R} does not befit the Most Compassionate Lord ^{R/R}) (^T (^{T/T} that He ^{T/T}) (^{R/T} should take a son. ^{R/T}) ^T).

English verb phrases following conjunctions like 'and' which are lacking a subject will be treated as a single unit with what precedes them. This is unlike Arabic conjoined clauses where they still have an ellipsed subject and, thus, will be dealt with as two – or more – separate units.

A more difficult issue is posed by قال 'he said'. Here there are two obvious alternatives. The first way to deal with verbs like قال 'he said', when it is followed by direct speech, as in Sūrat Maryam [19:8] ﴿رب أنى يكون لي غلام وكانت امرأتي عاقرا وقد بلغت من الكبر عتيا﴾ following (قال) is to treat all the direct speech as if completely independent of the preceding verbs of speech (in this case قال). Thus, in this case, قال could simply be analysed as (^T Ø ^T) (^R Qāla ^R) without any specific theme-rheme connection to what follows. The second way is to regard everything which comes after قال 'he said' as being its object. The logic of this is the same for English as for Arabic. It can be illustrated for English by examples like a. "He said 'I am coming'", b. "He said he was coming", c. "He said that". Here, in c. it is fairly clear that 'that' is the object. By analogy, in b. 'he was coming' is also to be regarded as the object; and in a. by further analogy 'I am coming' is also to be regarded as the object. The problem with this is that the scope of objects becomes unlimited. Consider d. "He said, 'I am coming. I just need to pack my things. I can't remember where I left my wallet. Can you give me a few minutes to find it? What a nuisance!'". It would be possible to add more and more sentences, whether statements, such as "I just need to pack my things", or questions such as "Can you give me a few minutes to find it?", or exclamations, such as "What a nuisance!". We would be extending the notion of 'object' to cover a potentially unlimited number of utterances, of different types (statement, question, exclamation), each of which looks like, in its own right, an independent utterance (having, amongst other things, its own independent sentential intonation pattern when spoken, and its own sentential punctuation – initial capital letter and final full-stop – when written).

In Arabic, what follows a saying verb is called مقول القول and treated as the object/مفعول به. Usually, it does not matter how long this object is even if it is a whole speech/خطبة. Yāqūt (1991), however, treats the first element of direct speech (i.e. the part in the first sentence only) as the object of the 'say' verb. Consider again, the English: "He said, 'I am coming. I just need to pack my things. I can't remember where I left my wallet. Can you give me a few minutes to find it? What a nuisance!'". In this case, one could say that sentence 1. "I am coming", and nothing else, is the object of "He said", giving a separate analysis for sentence 2. I just need to pack my things, 3. I can't remember where I left my wallet, 4. Can you give me a few minutes to find it? and 5. What a nuisance! Since this is a very elegant way to overcome the problem and is adopted by some Arab grammarians, this technique will be followed throughout the analysis.

Speech within a speech will be standardly treated as embedded and not be further analysed. However, in cases where the speech segments are very long, they will be analysed.

6.3 Analysis of the Sūrah

In the following sections, I will consider thematic analysis (including thematic progression) of the first theme of Sūrat Maryam [19], based on the discussion in sections 5.6-5.9. A detailed analysis of the first theme/topic of the *sūrah* will be addressed (section 6.3.1). This detailed analysis will be provided for the first theme/topic only serving as a guide to the following themes/topics in the following chapters.

This will be followed by the thematic analysis of the first theme/topic of the *sūrah* (section 6.3.1.1), thematic analysis of the first translation (section 6.3.1.2), thematic analysis of the second translation (section 6.3.1.3), thematic analysis of the third translation (section 6.3.1.4), thematic analysis of the fourth translation (section 6.3.1.5), thematic analysis of the fifth translation (section 6.3.1.6) and thematic analysis of the sixth translation (section 6.3.1.7).

6.3.1 Detailed Analysis of the First Theme/Topic of the Sūrah



حروف مقطعة لا محل لها من الإعراب

Isolated letters that do not involve the case system



ذكر: خبر مرفوع بالضممة لمبتدأ محذوف تقديره "هذا"، أي "هذا ذكر"، وهو مضاف

N – nominative masculine verbal noun

رحمة: مضاف إليه مجرور

N – genitive feminine noun

ربك: (ربّ) مضاف إليه مجرور وهو مضاف، (الكاف) مضاف إليه مجرور

N – genitive masculine noun

PRON – 2nd person masculine singular possessive pronoun

عبد: (عبد) مفعول به للمصدر (ذكر)، (الهاء) ضمير متصل مضاف إليه

N – accusative masculine noun

PRON – 3rd person masculine singular possessive pronoun

زكريا: بدل منصوب بالفتحة المقدرة للتعذر

PN – accusative proper noun

The English Translations:

1- Abdel-Haleem

This is an account of your Lord's grace towards His servant, Zachariah,

2- Hilali and Khan

(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

3- Maududi

This is an account of the mercy of your Lord to His servant Zechariah

4- Pickthall

A mention of the mercy of thy Lord unto His servant Zachariah.

5- Sahih International

[This is] a mention of the mercy of your Lord to His servant Zechariah

6- Yusuf Ali

(This is) a recital of the Mercy of thy Lord to His servant Zakariya.

Thematic Structure:

(^T (^{T/T} Ø ^{T/T}) (^{R/T} Dikru raḥmati Rabbika ṣabdahu Zakariyyā ^{R/T}) ^T)

The theme in the 'āyah is the reconstructed predicand/*mubtada*: هذا and the rheme is the predicate/*xabar*: ذكر

Discussion:

All the translations introduce a TT equivalent of the reconstructed theme (i.e. هذا 'this [is]') except Pickthall, who started his translation directly with the rheme (i.e. ذكر 'a mention'). Three of the translations use brackets to show that the reconstructed theme (i.e. هذا 'this [is]') is not verbalised in the 'āyah and is treated as a reconstructed addition on the part of the translator: Hilali and Khan, Sahih International and Yusuf Ali. The other three translators – Maududi, Pickthall and Abdel-Haleem – do not give this priority and include the reconstructed element within the translation directly.



إذ: ظرف زمان مبني على السكون في محل نصب متعلق بـ"رحمة"، أي "ذكر رحمة ربك إياه وقت أن ناداه"

T – time adverb

نادى: فعل ماض مبني على الفتح المقدر للتعذر، فاعله ضمير مستتر تقديره "هو" يعود على "زكريا"، والجملة الفعلية في محل جر مضاف إليه

V – 3rd person masculine singular (form III) perfect verb

ربه: "رب" مفعول به، والهاء مضاف إليه

N – accusative masculine noun

PRON – 3rd person masculine singular possessive pronoun

نداءً: مفعول مطلق منصوب

N – accusative masculine indefinite (form III) verbal noun

خفياً: صفة منصوبة

ADJ – accusative masculine singular indefinite adjective

The English Translations:

1- Abdel-Haleem

when he called to his Lord secretly,

2- Hilali and Khan

When he called out his Lord (Allāh) a call in secret,

3- Maududi

when he cried to his Lord in secret.

4- Pickthall

When he cried unto his Lord a cry in secret,

5- Sahih International

When he called to his Lord a private supplication.

6- Yusuf Ali

Behold! he cried to his Lord in secret,

Thematic Structure:

(^R (T/R 'Iḍ Ø ^{T/R}) (^{R/R} nādā Rabbahu nidā'an xafiyyā ^{R/R} R)

The 'āyah is a verbal clause/sentence with the order Verb-Subject-Object. Hence, its theme is the subject which is the reconstructed pronoun "هو" referring to زكريا, which occurs in the previous 'āyah, and the rheme is the verb and the object نادى ربه.

Discussion:

All translations start with the adverbial 'when/ إذ' except the translation of Yusuf Ali who changes this into 'Behold!'.

The 'āyah is stated as a verbal clause/sentence copying its structure in all translations with the subject 'he' and the main verb 'cried' or 'called'. The theme 'he' is explicitly mentioned in all translations, although it is a reconstructed pronoun in the 'āyah, as this cannot be copied into the English structure.

The rheme is the verb and the object نادى ربه followed by an absolute object/ مفعول مطلق which is نداء. This is mentioned in Hilali and Khan's translation in a way similar to the 'āyah (i.e. a call; from the verb called). Pickthall also followed the same pattern by using 'a cry' following the verb 'cried'. Other translations remove the مفعول مطلق from the translation. Sahih International, however, adds this at the end of the 'āyah. It translates this as a noun (i.e. supplication) which does not follow the verb root (i.e. called) and thus does not provide the reader with the same root of both words as in the Arabic structure. The translation also changes the word order of the 'āyah, placing the adjective 'a private' before the noun 'supplication' and thus following the English sentence structure rather than the original structure of the 'āyah.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

NEG CONJ N N V CONJ PRON P N V PRON ACC PRON N V
N PRON N PRON N P V

قال: فعل ماض، فاعله ضمير مستتر تقديره "هو"

V – 3rd person masculine singular perfect verb

رَبّ: منادى بحرف نداء محذوف منصوب بالفتحة المقدرة، وهو مضاف. وياء المتكلم المحذوفة للتخفيف مضاف إليه.

N – accusative masculine noun

PRON – 1st person singular possessive pronoun

إِنِّي: إن حرف توكيد ونصب، والياء اسمها.

ACC – accusative particle

PRON – 1st person singular object pronoun

وهن: فعل ماض مبني على الفتح.

V – 3rd person masculine singular perfect verb

العظم: فاعل، والجملة الفعلية في محل رفع خبر إن. وجملة إن جواب النداء، وجملة النداء "مقول القول".

N – nominative masculine noun

مني: جار ومجرور.

P – preposition

PRON – 1st person singular object pronoun

واشتعل: الواو عاطفة، اشتعل فعل ماض.

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular (form VIII) perfect verb

الرأس: فاعل، والجملة الفعلية معطوفة على "وهن العظم" في محل رفع.

N – nominative masculine noun

شيباً: تمييز منصوب وعلامة نصبه الفتحة

N – accusative masculine indefinite noun

ولم: الواو عاطفة، لم حرف نفي وجزم وقلب

CONJ – prefixed conjunction *wa* (and)

NEG – negative particle

أكن: فعل مضارع ناقص مجزوم بلم وعلامة جزمه السكون، واسمه ضمير مستتر تقديره "أنا".

V – 1st person singular imperfect verb, jussive mood

بدعائك: بدعاء جار ومجرور متعلق ب(شقياً)، والكاف ضمير متصل مضاف إليه.

P – prefixed preposition *bi*

N – genitive masculine noun

PRON – 2nd person masculine singular possessive pronoun

ربّ: منادى بحرف نداء محذوف منصوب بالفتحة المقدرة، وهو مضاف. وياء المتكلم المحذوفة للتخفيف مضاف إليه.

N – nominative masculine noun

PRON – 1st person singular possessive pronoun

شقيّاً: خبر (أكن) منصوب بالفتحة، والجملة معطوفة على جواب النداء.

N – accusative masculine singular indefinite noun

The English Translations:

1- Abdel-Haleem

saying, 'Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You in vain:

2- Hilali and Khan

Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

3- Maududi

He said: "Lord! My bones have grown feeble and my head is glistening with age; yet, never have my prayers to You, my Lord, been unfruitful.

4- Pickthall

Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

5- Sahih International

He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

6- Yusuf Ali

Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

Thematic Structure:

U1. (T Ø T) (R Qāla Rabbi

U2. (T/R 'innī T/R) (R/R (T/R/R al-ṣadmu T/R/R) (R/R/R wahana ... minnī R/R/R) R/R) R)

U3. (T al-ra'su T) (R wa-'ištaṣala ... šaybā R)

U4. (T wa-Ø T) (R lam 'akun bi-duṣā'ika Rabbi šaqiyyā R)

The *'āyah* is divided into four verbal clauses/sentences connected to each other with the conjunction *و/wa*.

[قال [ربّ]: In the first clause/sentence (VSO), the theme is the reconstructed subject "هو" and the rheme is the verb قال and the object *وهن العظم منّي* which is "مقول القول". The vocative ربّ is not included in the analysis because as a vocative phrase, it falls outside the main theme-rheme analysis.

وهن العظم مني: the main theme here is *إنّي* and the rheme is the clause/sentence *وهن العظم مني*. The rheme is a verbal sentence having the order VSO, in which the theme is the subject *العظم* and the rheme is the verb *وهن* and the object *منّي*.

[اشتعل الرأس شيباً]: since the order of the clause/sentence is VSO, the theme is the subject *الرأس* and the rheme is the verb *اشتعل* and the object *شيباً*.

[ولم] أكن [بدعائك ربّ] شقياً: since the order of the clause/sentence is VSO, the theme is the reconstructed subject of *kāna* "أنا" and the rheme is the verb *أكن* and the object/complement of *kāna* *شقياً*.

Discussion:

In the first clause/sentence, four out of the six translations do not mention the theme which is the reconstructed pronoun "هو", but rather connect the *'āyah* to the previous *'āyah*. Hilali and Khan, Pickthall and Abdel-Haleem start with the verb 'saying' referring to the subject from the previous *'āyah* 'he' which refers to the previously mentioned 'Zakariyyā'. Ali also starts the translation of the *'āyah* in a similar way but with a different verb, i.e. 'praying'. Only two translations repeated the mention of the theme in the *'āyah*, which follows the Arabic structure. The only difference from the Arabic is that in the translations the pronoun 'he' is verbalised and not reconstructed as this could not be copied into the English structure. These are the translations of Maududi and Sahih International, both of which start the *'āyah* with a new sentence and a subject, i.e. 'He said'. The rheme in this clause/sentence is the verb قال and its object *مقول القول*. Again, the four translations that do not mention the subject here, change the part of speech of the theme's verb to connect the *'āyah* to the previous one. The two translations that start with the subject are the only ones that keep the past tense in the English structure. Then we find the vocative ربّ. Originally, this is the noun ربّ with the first-person singular possessive pronoun *ياء المتكلم* which is omitted in Arabic for تخفيف 'lightening'. Ṣafīfī states that it is allowed to omit the last letter of the vocative for lightening purposes which is called as *ترخيم المنادى* 'vocative lightening' (1996, p.17). Four translations have the possessive pronoun: Hilali and Khan, Pickthall, Sahih International and Ali. Two translations do not have this: Maududi and Abdel-Haleem.

The second clause/sentence starts with the theme which is the 'accusative particle' *إنّ* with the first-person singular possessive pronoun *ياء المتكلم*. The accusative particle is translated as

‘indeed’ in the translations of Hilali and Khan, Sahih International and Ali, while Pickthall uses ‘Lo!’. The other translations do not mention it. The next part, which is the rheme, is the verbal clause/sentence *وهن العظم مئي*. All translations present *وهن* in the form of a verb except Ali who translates it as an adjective ‘infirm’, thus not following the original structure of the *‘āyah*.

The third clause/sentence *اشتعل الرأس شيباً* is connected to the previous clause/sentence by the conjunction *واو*. The theme *الرأس* is translated as ‘head/hair’ preceded by the possessive pronoun ‘my’ in all translations although it is not mentioned in the original *‘āyah* which has *الرأس*, i.e. ‘the head’. The rheme is the verb *اشتعل* and its object *شيباً*. The translations of Abdel-Haleem ‘is’, Maududi ‘is glistening’, Pickthall ‘is shining’, and Yusuf Ali ‘doth glisten’ change the verb form, hence not using the past tense as in the *‘āyah*. Using the present perfect tense of the verb, Hilali and Khan translate it as ‘has spread’ and Sahih International as ‘has filled’. The object *شيباً* has different translations also. Maududi translates it as ‘age’ combined with the verb ‘glistening’, which gives a meaning of the shining effect of grey hair. Hilali and Khan and Pickthall translate it as ‘grey hair’ and Ali uses ‘grey’ alone. Abdel-Haleem translates it as ‘ashen grey’ using the adjective ‘ashen’ to convey the meaning of the verb *اشتعل*, which he does not mention in a verbal form. The term ‘white’ is used in the translation of Sahih International.

The fourth clause/sentence *أكن...شقياً* is also connected to previous clause/sentence by the conjunction *واو* but with the addition of the negative particle *لم*. The theme is the reconstructed subject *أنا*, which is verbalised in all translations as ‘I’ except the translation of Maududi who changes the whole subject, making it ‘my prayers’, and clearly leading to a meaning that differs from the other translations and the *‘āyah*. The rheme is the verb *أكن* and its object *شقياً*. The verb is translated as ‘have [...] been’ by Maududi, Hilali and Khan, Pickthall and Sahih International and as ‘have ever’ by Abdel-Haleem. Yusuf Ali uses an inverted structure in which the copula ‘am’ immediately follows the negative ‘never’, and the subject ‘I’ comes after the copula. Maududi translates the object *شقياً* as ‘unfruitful’ referring to the ‘prayers’ rather than speaker, i.e. ‘Zakariyyā’. Abdel-Haleem also uses ‘in vain’ referring to the verb ‘prayed’. The other four translations follow the structure of the *‘āyah* using an adjective that refers to the speaker: Hilali and Khan, Pickthall and Ali translate it as ‘unblest’ while Sahih International translates it as ‘unhappy’.

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِنْ رَأْيِ وَكَانَتْ أَمْرًا تِي عَاقِرًا
 N PRON N V CONJ PRON N P N PRON V PRON ACC CONJ
 فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا
 N PRON N P PRON P V REM

وإني: الواو عاطفة، و(إن) حرف توكيد ونصب، والياء ضمير في محل نصب اسمها.

CONJ – prefixed conjunction *wa* (and)

ACC – accusative particle

PRON – 1st person singular object pronoun

خفت: فعل ماضٍ، والتاء فاعل، والجملة الفعلية في محل رفع خبر إنَّ. وجملة إنَّ معطوفة على جواب النداء (إني وهن العظم مئي).

V – 1st person singular perfect verb

PRON – subject pronoun

الموالي: مفعول به منصوب بالفتحة.

N – accusative plural noun

من: حرف جر.

P – preposition

ورائي: (وراء) اسم مجرور بالكسرة، والجار والمجرور حال متعلق بـ(الموالي)، والياء مضاف إليه.

N – genitive noun

PRON – 1st person singular possessive pronoun

وكانت: الواو عاطفة، و(كان) فعل ماضٍ ناقص، والتاء للتأنيث حرف مبني على السكون.

CONJ – prefixed conjunction *wa* (and)

V – 3rd person feminine singular perfect verb

امراتي: (امرأة) اسم كان، والياء مضاف إليه.

N – nominative feminine noun

PRON – 1st person singular possessive pronoun

عاقراً: خبر كان، والجملة الفعلية في محل نصب حال بتقدير "قد" أي "وقد كانت امرأتني عاقراً"

N – accusative masculine indefinite active participle

فهب: الفاء واقعة في جواب شرط مقدر، و(هب) فعل دعاء مبني على السكون وفاعله "أنت" مستتر وجوباً.

REM – prefixed resumption particle

V – 2nd person masculine singular imperative verb

لي: جار ومجرور متعلق بالفعل (هب).

P – prefixed preposition *lām*

PRON – 1st person singular personal pronoun

من: حرف جر.

P – preposition

لذلك: (لذن) ظرف مبني على السكون في محل جر بـ(من)، والجار والمجرور حال متعلق بـ(ولياً)، والكاف مضاف إليه.

N – genitive noun

PRON – 2nd person masculine singular possessive pronoun

ولياً: مفعول به منصوب بالفتحة.

N – accusative masculine indefinite noun

The English Translations:

1- Abdel-Haleem

I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor—a gift from You—

2- Hilali and Khan

"And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

3- Maududi

I fear evil from my kinsmen after I am gone; and my wife is barren, so grant me an heir out of Your special grace,

4- Pickthall

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

5- Sahih International

And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir

6- Yusuf Ali

"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

Thematic Structure:

U1. (T Wa-'innī T) (R (R/R xif (T/R -tu T/R) al-mawāliya min warā'ī R/R) R)

U2. (T 'imra'atī T) (R wa-kānati ... ṣāqiran R)

U3. (T fa-Ø T) (R hab lī min ladunka waliyyā R)

The 'āyah is divided into three sections. The first two sections are connected to the previous 'āyah with the conjunction *و* / *wa*. The last section is connected to them with the resumptive particle *ف* / *fa*.

إِنّ [و] إِنّي خفت الموالى من ورائى is an accusative particle, اللىاء (i.e. a first singular attached pronoun) is the predicand and the verbal clause/sentence خفت الموالى is the predicate. Hence, in the first nominal clause/sentence (SVO), the theme is the predicand اللىاء 'I' and the rheme is the verbal predicate clause/sentence خفت الموالى. Within the rheme, a theme and rheme are identified. In the verbal clause/sentence خفت الموالى (VSO) the theme is the subject pronoun تاء المتكلم in the verb خفت and the rheme is the verb in خفت and the object الموالى.

[و] كانت امرأتى عاقراً: in the second verbal clause/sentence (VSO), the theme is the subject of *kāna* امرأتى and the rheme is the verb كان and the object/complement of *kāna* عاقراً.

[ف]هب لى [من لذك] ولىاً: in the third verbal clause/sentence (VSO), the theme is the reconstructed subject "أنت" and the rheme is the verb هب and the object ولىاً.

Discussion:

In the first clause/sentence, the theme (i.e. the predicate) and the first part of the rheme (i.e. the verb) are translated in all translations as 'I fear'. The second part of the rheme (i.e. the object) الموالى is translated as 'the successors' by Sahih International. The other translations add the possessive pronoun 'my' before the noun, which is translated as 'kinsmen/ relatives/ kinsfolk'. Within the rheme, the theme تاء المتكلم in the verb خفت is a Ø theme in the English translations as it is not mentioned. The English translations use the predicate (in Arabic) which is the subject (in English) 'I' and do not mention it again afterwards as is done in the 'āyah, i.e. literally: 'Indeed (I) fear (I) the...', as this could not be copied into the English structure.

In the second clause/sentence, the subject امرأتى is the theme, which is translated as 'my wife' in all translations. The rheme is the verb كانت and the object/complement of *kāna* عاقراً is translated as 'is barren' changing the verb form from the original past to the present tense except in Sahih International which translates it as 'has been barren'. Hilali and Khan along with Pickthall add 'since' before the verb to give the meaning of the past tense in the 'āyah.

In the third clause/sentence, the theme which is the reconstructed subject in the 'āyah "أنت" is implied in the imperative verb following the Arabic structure. The verb 'give/grant' implies the subject 'You' in all translations. The rheme is the verb هب translated as 'give/grant' and the object ولىاً translated as 'an heir/a successor'.

The 'āyah is connected to the previous 'āyah by the conjunction *و* / *wa*. However, only two translations start with this connection by using 'and': the translation of Hilali and Khan and the translation of Sahih International. The second part of the 'āyah is connected to the first part also by using the conjunction *و* / *wa*. Maududi and Sahih International use 'and' while others change the

connection to other forms: Abdel-Haleem uses ‘for’, Hilali and Khan and Pickthall use ‘since’ and Ali uses ‘but’. They all afterwards introduce the same idea ‘my wife is barren’ but this is done with different means: *and* connects the idea to the previous one following the original structure of the *'āyah*, *for* and *since* connect it as giving a reason for the first part (i.e. Zakariyyā’s fear), and *but* connects it to the previous part contrasting it with what has been previously been mentioned (i.e. his fears are contrasting with being able to have children). The last part of the *'āyah* is connected to the previous one using the resumption particle *ف/ fa-*. All translations except that of Pickthall use ‘so’ as a connection to provide the meaning that the *'āyah* has, which is asking for a son after giving the reasons for this. Pickthall, on the other hand, starts this part with the interjection ‘Oh’ which may lack the meaning of linking reasons and results as with ‘so’.



يرتني: (يرت) فعل مضارع، فاعله ضمير مستتر "هو" يعود على (ولياً)، والنون للوقاية، والياء مفعول به، والجملة الفعلية في محل نصب صفة لـ(ولياً).

V – 3rd person masculine singular imperfect verb

PRON – 1st person singular object pronoun

ويرت: الواو عاطفة، (يرت) فعل مضارع، فاعله ضمير مستتر "هو" يعود على (ولياً)، والجملة معطوفة على (يرتني) في محل نصب.

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular imperfect verb

من: حرف جر.

P – preposition

أل: اسم مجرور بالكسرة، والجار المجرور متعلقة بـ(يرت).

N – genitive masculine noun

يعقوب: مضاف إليه مجرور بالفتحة لأنه ممنوع من الصرف للعلمية والعجمية.

PN – genitive proper noun: Yaʿqūb

واجعله: الواو عاطفة، و(اجعل) فعل دعاء، وفاعله ضمير مستتر وجوباً تقديره "أنت"، والهاء ضمير متصل مفعول أول.

CONJ – prefixed conjunction *wa* (and)

V – 2nd person masculine singular imperative verb

PRON – 3rd person masculine singular object pronoun

رَبِّ: منادى بحرف نداء محذوف، والياء المحذوفة "يا رَبِّي" مضاف إليه.

N – nominative masculine noun

PRON – 1st person singular possessive pronoun

رضياً: مفعول به ثان منصوب بالفتحة.

N – accusative masculine singular indefinite noun

The English Translations:

1- Abdel-Haleem

to be my heir and the heir of the family of Jacob. Lord, make him well pleasing [to You].’

2- Hilali and Khan

"Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

3- Maududi

one that might be my heir and the heir of the house of Jacob; and make him, Lord, one that will be pleasing to You.

4- Pickthall

Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).

5- Sahih International

Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

6- Yusuf Ali

"(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

Thematic Structure:

U1. (T Ø T) (R Yariṭunī R)

U2. (T wa-Ø T) (R yariṭu min 'āli Yaṣqūba R)

U3. (T wa-Ø T) (R 'ijʕalhu Rabbi raḍiyyā R)

The *'āyah* is divided into three verbal clauses/sentences. These are connected to each other by the conjunction *و/wa*.

يرثني: in the first clause/sentence, the order is VSO. Accordingly, the theme is the subject, which is the reconstructed pronoun "هو". The rheme is the verb يرث and the object which is the pronoun connected to the verb ياء المتكلم.

[و] يرث [من آل يعقوب]: in the second clause/sentence, the order is VS. The theme is the reconstructed pronoun "هو" and the rheme is the verb يرث. The clause/sentence is linked to the previous one and follows it in grammatical status.

[و] اجعله [ربّ] رضيعاً: in the third clause/sentence, the order is VSO. The theme here is the subject which is the reconstructed pronoun "أنت". The rheme is the verb اجعل and the objects as the verb has two objects: the first is the pronoun connected to the verb هاء الغائب and the second is رضيعاً.

Discussion:

In the first clause/sentence, the theme which is the subject (i.e. the reconstructed pronoun "هو") is verbalised as 'who' in the translations of Hilali and Khan, Pickthall and Sahih International and as 'one that' in the translations of Maududi and Ali. Abdel-Haleem starts his translation by connecting the *'āyah* to the previous one referring to the rheme of the previous *'āyah* which is ولياً. The rheme, i.e. the verb يرث and the object ياء المتكلم, is translated differently in these translations. Some translate the rheme in a similar verbal way, using the verbal form of يرث 'inherit/represent' followed by the pronoun 'me' which presents the object ياء المتكلم. This is found in the translations of Hilali and Khan, Pickthall and Sahih International, i.e. 'shall/will inherit (of) me' and in the translation of Ali, i.e. 'will represent me'. Others change the verb of the rheme يرث to a form of a noun 'heir' preceded by the verb 'be' and the possessive pronoun 'my' which represents the object ياء المتكلم. This is found in the translations of Abdel-Haleem and Maududi, i.e. 'be my heir'.

In the second clause/sentence, the theme in this section is the reconstructed pronoun "هو". All translations elide the theme as it was verbalised in the first clause/sentence as 'who' and both sections are linked with the conjunction 'and'. The rheme is the verb يرث, which is linked to the previous clause/sentence. Hence, in the translations, the form of the speech follows the rheme in the previous clause/sentence. Hilali and Khan, Pickthall and Sahih International translate it as 'inherit' and Ali as 'represent'. Abdel-Haleem and Maududi translate it as 'heir' connected to the rheme of the previous *'āyah* that is preceded by the verb 'be'.

In the third clause/sentence, the theme is the reconstructed pronoun "أنت". This is kept in the English sentence structure as a reconstructed pronoun also, i.e. 'you', in all translations as it follows the imperative verb 'make'. The rheme's first part is the imperative verb اجعل which is translated as 'make' in all translations. The second part of the rheme is the objects, as the Arabic verb has two objects, i.e. the pronoun هاء الغائب and the noun رضيعاً. The first object, هاء الغائب, is

translated as ‘him’ in all translations. The second object, رَضِيًّا, is translated as an adjective by Abdel-Haleem ‘well-pleasing’, Hilali and Khan along with Ali ‘well-pleased’, and Pickthall ‘acceptable’. It is translated as a verb by Maududi ‘will be pleasing’ and Sahih International ‘pleasing’.



يا: حرف نداء

VOC – prefixed vocative particle *yā*

زكريا: منادى مبني على الضم، في محل نصب

PN – nominative proper noun

إنّا: (إنّ) حرف توكيد ونصب، (نا) اسمها

ACC – accusative particle

PRON – 1st person plural object pronoun

نبشرك: (نبشّر) فعل مضارع، وفاعله ضمير مستتر تقديره "نحن"، والكاف مفعول به، والجملة في محل رفع خبر إنّ، وجملة إنّ جواب النداء.

V – 1st person plural (form II) imperfect verb

PRON – 2nd person masculine singular object pronoun

بغلام: جار ومجرور متعلق بالفعل (نبشّر)

P – prefixed preposition *bi*

N – genitive masculine indefinite noun

اسمه: (اسم) مبتدأ، والهاء مضاف إليه

N – nominative masculine noun

PRON – 3rd person masculine singular possessive pronoun

يحيى: خبر مرفوع بالضمّة المقدرة، والجملة الاسمية في محل جر صفة لـ(غلام)

PN – nominative proper noun: Yahyā

لم: حرف نفي وجزم وقلب

NEG – negative particle

نجعل: فعل مضارع مجزوم بـ(لم)، وفاعله ضمير مستتر تقديره "نحن"، والجملة في محل جر صفة ثانية
لـ(غلام)

V – 1st person plural imperfect verb, jussive mood

له: جار ومجرور متعلق بالفعل (نجعل)

P – prefixed preposition *lām*

PRON – 3rd person masculine singular personal pronoun

من: حرف جر

P – preposition

قبل: ظرف مبني على الضم في محل جر بـ(من)، والجار والمجرور حال من (سماً)

N – genitive noun

سماً: مفعول به منصوب

N – accusative masculine indefinite noun

The English Translations:

1- Abdel-Haleem

'Zachariah, We bring you good news of a son whose name will be John—We have chosen this name for no one before him.'

2- Hilali and Khan

(Allāh said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

3- Maududi

(He was told): "Zechariah, We bring you the good news of the birth of a son whose name shall be Yahya (John), one whose namesake We never created before."

4- Pickthall

(It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).

5- Sahih International

[He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

6- Yusuf Ali

(His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

Thematic Structure:

Yā Zakariyyā (T 'innā T) (R (T/R Ø T/R) (R/R nubašširuka bi-ḡulāmin 'ismuhu Yaḥyā lam najʕal lahu min qablu samiyyā R/R) R)

The *'āyah* starts by calling the name of Zakariyyā then addressing him using two main clauses/sentences. Vocative forms such as *Yā Zakariyyā* are not part of the main theme-rheme structure and, hence, should be ignored.

إِنَّا نَبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا: the clause/sentence starts with the accusative/accusativising particle *إِنَّ* followed by the suffixed pronoun *نا*, which is the predicand/*mubtada'*. The verbal clause/sentence *نَبَشِّرُكَ* is its predicate/*xabar*. Within the rheme, the sub-theme is the reconstructed subject "نحن" 'We' and the sub-rheme is the verb *نَبَشِّرُ* and the object *كاف المخاطب*.

Here the relative clauses *اسمه يحيى* and *لم نجعل له من قبل سميًّا* could, in principle, be analysed in theme-rheme terms, but they are too deeply embedded (since they are relative clauses) to constitute part of the main sentence structure and should therefore be ignored.

Discussion:

All translations start with the theme, i.e. the subject, 'We' followed by the verb and the object 'bring/give' and 'you/thee'. However, this is followed by the adjective 'good/glad' and the noun 'news/tidings' to convey the full meaning of the Arabic verb *نَبَشِّرُ*. Within the rheme, the sub-theme is the subject, which is the reconstructed pronoun "نحن". This is translated as 'We' in all translations. Then *اسمه* is translated as 'whose name' by four translators: Abdel-Haleem, Maududi, Pickthall and Sahih International. Hilali and Khan along with Yusuf Ali translate it as 'His name' starting a new clause/sentence and hence, separating this clause from the previous one. The name of *يحيى* is translated as either *Yaḥyā* or John or by mentioning both names. The verb *نَجْعَلُ* is translated as 'have chosen', 'have given', 'created', 'have assigned' and 'have conferred'. *سَمِيًّا* is conveyed into English as a phrase according to the verb used by the translator(s). Hilali and Khan translate it as 'that name (to none)', Abdel-Haleem translates it as 'this name (for no one)', Pickthall uses 'the same name' and Yusuf Ali uses '(none by) that name'. Maududi follows the *'āyah* in using one word for *سَمِيًّا* which is 'namesake'. Sahih International is the only translation that goes with the same structure as the *'āyah* placing *سَمِيًّا* at the end of the translation after the phrase *من قبل* 'to any before [this] name' while all other translations place the translation of the phrase *من قبل* at the end.

قَالَ رَبِّ أَنِّي يَكُونُ لِي عُلْمٌ وَكَانَتْ أَمْرَاتِي عَاقِرًا وَقَدْ
CERT CONJ N PRON N V CIRC N PRON P V INTG PRON N V
بَلَّغْتُ مِنَ الْكِبَرِ عِتِيًّا
N N P PRON V

قال: فعل ماض، فاعله ضمير مستتر تقديره "هو"، والجملة استئنافية.

V – 3rd person masculine singular perfect verb

رَبِّ: منادى بحرف نداء محذوف، والياء المحذوفة "يا رَبِّي" مضاف إليه.

N – nominative masculine noun

PRON – 1st person singular possessive pronoun

أَنِّي: اسم استفهام في محل نصب ظرف مكان.

INTG – interrogative noun

يَكُونُ: فعل مضارع ناقص مرفوع بالضمة.

V – 3rd person masculine singular imperfect verb

لِي: اللام حرف جر، وياء المتكلم اسم مجرور، والجار والمجرور خبر مقدم لـ(يكون).

P – prefixed preposition *lām*

PRON – 1st person singular personal pronoun

غلام: اسم (يكون) مؤخر، والجملة جواب النداء، وجملة النداء في محل نصب "مقول القول".

N – nominative masculine indefinite noun

وكانت: الواو للحال، و(كان) فعل ماض ناقص، والتاء للتأنيث.

CIRC – prefixed circumstantial particle

V – 3rd person feminine singular perfect verb

امراتي: (امرأة) اسم كان، والياء مضاف إليه.

N – nominative feminine noun

PRON – 1st person singular possessive pronoun

عاقراً: خبر (كان) منصوب، والجملة في محل نصب حال للياء في (لي).

N – accusative masculine indefinite active participle

وقد: الواو عاطفة، و(قد) حرف تحقيق.

CONJ – prefixed conjunction *wa* (and)

CERT – particle of certainty

بلغت: (بلغ) فعل ماض، وتاء المتكلم فاعل، والجملة معطوفة على السابقة في محل نصب.

V – 1st person singular perfect verb

PRON – subject pronoun

من: حرف جر.

P – preposition

الكبر: اسم مجرور بالكسرة، والجار والمجرور متعلق بـ(بلغت).

N – genitive masculine noun

عتياً: مفعول به منصوب.

N – accusative masculine indefinite noun

The English Translations:

1- Abdel-Haleem

He said, 'Lord, how can I have a son when my wife is barren, and I am old and frail?'

2- Hilali and Khan

He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

3- Maududi

He said: "My Lord! How can I have a boy when my wife is barren and I have reached an extremely old age?"

4- Pickthall

He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?"

5- Sahih International

He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

6- Yusuf Ali

He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

Thematic Structure:

- U1. $(^T \emptyset ^T) (^R \text{ Qāla Rabbi}$
U2. $(^{T/R} (^{R/T/R} \text{ 'annā } ^{R/T/R}) (^{T/T/R} (^{T/T/T/R} \text{ yakūnu lī } ^{T/T/T/R}) (^{R/T/T/R} \text{ ḡulāmun } ^{R/T/T/R}) ^{T/T/R}) ^{T/R})$
U3. $(^{R/R} (^{T1/R/R} \text{ 'imra'atī } ^{T1/R/R}) (^{R1/R/R} \text{ wa-kānati ... Ṣāqiran } ^{R1/R/R})$
U4. $(^{R2/R/R} \text{ wa-qad balāḡ } (^{T2/R/R} \text{ -tu } ^{T2/R/R}) \text{ mina al-kibari ṣitiyyā } ^{R2/R/R}) ^{R/R}) ^{R/R})$

The 'āyah is divided into four main clauses/sentences. These are connected by the conjunction *wa*.

[رب] قال: In the first clause/sentence (VSO), the theme is the reconstructed subject "هو" and the rheme is the verb قال and the object مقول القول which is the clause/sentence أنى يكون لي غلام. The vocative رب is not included in the analysis because as a vocative phrase, it falls outside the main theme-rheme analysis.

أنى يكون لي غلام: The question word أنى is the rheme of the theme يكون لي غلام. The theme here is also analysed as a verbal clause/sentence with the order VOS. Hence, the theme is the verb يكون and the rheme is the object/complement of *kāna* لي and the subject of *kāna* غلام.

[و] كانت امرأتي عاقراً: The order of the verbal clause/sentence is VSO. The theme is the subject of *kāna* امرأتي and the rheme is the verb كان and the object/complement of *kāna* عاقراً.

[وقد] بلغت من الكبر عتياً: The verbal clause/sentence structure is VSO. The theme is the subject which is the connected pronoun in ناء المتكلم بلغت and the rheme is the verb بلغ and the object عتياً.

U3 and U4 together stand in a circumstantial (حال) – and therefore subordinate (clause) relationship to U2 أنى يكون لي غلام, which is the main clause to which U3 and U4 relate. And since U2 comes before U3 and U4, U2 is to be analysed as a theme, to which U3 and U4 are together the rheme.

Discussion:

In the first clause/sentence, the theme which is the subject and the first part of the rheme which is the verb are translated as 'He said' in all translations. The difference between the translations and the 'āyah is that the subject in the 'āyah is the reconstructed pronoun "هو", while in the translations it is verbalised as the omission of the subject pronoun cannot be copied into the English structure. The rheme goes on to the end of مقول القول/the object of *Qāla* with three sub-units.

The second clause/sentence, which is the object, is the vocative clause/sentence رب أنى يكون لي غلام. The vocative device is the reconstructed "يا" in the 'āyah, which is verbalised only in the translation of Yusuf Ali as 'O' while the other translations start directly with '[My] Lord'. The complement of the vocative device is the sentence أنى يكون لي غلام. Within it, the question word أنى is a rheme and its theme is يكون لي غلام. All translations use 'how' at the beginning of the

clause/sentence following the order of the 'āyah. Its theme is a verbal clause/sentence with the order VOS. Thus, the theme within it is the verb يكون, which is translated as 'can/will/shall [I] have'. The first part of the rheme is the object/complement of kāna لي, which is found as 'I' in all translations. The second part of the rheme is the subject of kāna غلام, translated as 'a son/a boy'. It is clear here that all translations followed the same pattern in their translations of this clause/sentence with no major differences in the structure.

In the third clause/sentence, the subject امرأتي is the theme, which is translated as 'my wife' in all translations. The rheme is the verb كانت and the object/complement of kāna عاقراً is translated as 'is barren' changing the verb form from the original past to the present tense except in Sahih International which translates it as 'has been barren'.

In the fourth clause/sentence, the subject which is the suffixed pronoun ناء المتكلم in the verb بلغت is the theme and is translated as 'I' in all translations. The first part of the rheme, which is the verb بلغ, is translated as 'have reached' in four translations: Hilali and Khan, Maududi, Pickthall and Sahih International. Yusuf Ali translates it as 'have grown'. Abdel-Haleem, on the other hand, does not copy the verb into English but rather uses the copula 'am'. The second part of the rheme is the object عتياً which also describes the clause that precedes it من الكبر. Three translations use 'extreme/extremely' describing the 'old age': Hilali and Khan, Maududi and Sahih International. Pickthall uses 'infirm' and Yusuf Ali uses 'quite decrepit' to describe the 'old age' also. Abdel-Haleem changes the structure of the 'āyah and adds this as a new adjective 'frail' linked to the previous adjective 'old' with the conjunction 'and'.



قال: فعل ماضٍ، وفاعله ضمير مستتر "هو"، والجملة استئنافية.

V – 3rd person masculine singular perfect verb

كذلك: الكاف حرف تشبيه وجر، (ذا) اسم إشارة في محل جر بالكاف، واللام للبعد، والكاف للخطاب، والجار والمجرور خبر لمبتدأ محذوف أي "الأمر كذلك"، والجملة "مقول القول".

P – prefixed preposition (ka)

DEM – masculine singular demonstrative pronoun

قال: فعل ماضٍ.

V – 3rd person masculine singular perfect verb

رَبِّكَ: (ربّ) فاعل، وهو مضاف، والكاف مضاف إليه، والجملة الفعلية استئنافية.

N – nominative masculine noun

PRON – 2nd person masculine singular possessive pronoun

هو: ضمير منفصل في محل رفع مبتدأ.

PRON – 3rd person masculine singular personal pronoun

عليّ: جار ومجرور متعلق به (هين).

P – preposition

PRON – 1st person singular object pronoun

هين: خبر مرفوع بالضمّة، والجملة "مقول القول".

N – nominative masculine singular indefinite noun

وقد: الواو للحال، و(قد) حرف تحقيق.

CONJ – prefixed conjunction *wa* (and)

CERT – particle of certainty

خلقتك: (خلق) فعل ماض، (التاء) فاعل، (الكاف) مفعول به، والجملة الفعلية في محل نصب حال.

V – 1st person singular perfect verb

PRON – subject pronoun

PRON – 2nd person masculine singular object pronoun

من: حرف جر.

P – preposition

قبل: ظرف زمان مبني على الضم في محل جر به (من)، والجار والمجرور متعلق به (خلقتك).

N – genitive noun

ولم: الواو عاطفة، و(لم) حرف نفي وجزم وقلب.

CIRC – prefixed circumstantial particle

NEG – negative particle

تك: فعل مضارع ناقص مجزوم بالسكون على النون المحذوفة للتخفيف "لم تكن"، واسمه ضمير مستتر وجوباً تقديره "أنت".

V – 2nd person masculine singular imperfect verb, jussive mood

شيئاً: خبر (تك) منصوب، والجملة معطوفة على ما قبلها.

N – accusative masculine indefinite noun

The English Translations:

1- Abdel-Haleem

He said, 'This is what your Lord has said: "It is easy for Me: I created you, though you were nothing before."' '

2- Hilali and Khan

He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

3- Maududi

He answered: "So shall it be." Your Lord says: "It is easy for Me," and then added: "For beyond doubt, I created you earlier when you were nothing."

4- Pickthall

He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

5- Sahih International

[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.' "

6- Yusuf Ali

He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

Thematic Structure:

- U1. (T Ø T) (R Qāla kaḍālika R)
- U2. (T Rabbuka T) (R qāla ...)
- U3. (T/R huwa T/R) (R/R Ḥalayya hayyinun R/R) R)
- U4. (R wa-qad xalaq(T-tu-T)ka min qablu R)
- U5. (T wa-Ø T) (R lam taku šay'ā R)

قال كذلك: the verbal clause/sentence order is VSO. The theme is the reconstructed subject pronoun "هو" and the rheme is the verb قال and the object which is the nominal clause/sentence; the reconstructed predicand "الأمر" and the predicate كذلك. Within the nominal clause/sentence, the theme is the predicand and the rheme is the predicate.

قال ربك: the verbal clause/sentence order is VSO. The theme here is the subject which is ربك. The rheme is the verb قال and the object مقول القول which is the clause/sentence هو [عليّ] هين. Within the object, three utterances are found.

هو [عليّ] هين: the theme is the predicand/*mubtada* 'هو and the rheme is the predicate/*xabar* هين.

[وقد] خلقتك [من قبل]: the verbal clause/sentence order is VSO. The theme is the subject suffixed pronoun تاء المتكلم, the rheme is the verb خلق and the object is the suffixed pronoun كاف المخاطب.

[ولم] تك شيئاً: the verbal clause/sentence order is VSO. The theme is the subject of *kāna* which is the reconstructed pronoun "أنت" and the rheme is the verb تك and the object which is the object/complement of *kāna* شيئاً.

Discussion:

In the first clause/sentence, all translations start with the theme (i.e. the subject) and the first part of the rheme (i.e. the verb) as 'He said/answered' verbalising the reconstructed subject pronoun as 'He', except Sahih International, which replaces the subject pronoun with 'an angel'. Afterwards, the second part of the rheme which is the object, كذلك, is analysed as a reconstructed predicand (i.e. the theme) "الأمر" and the predicate (i.e. the rheme) كذلك and translated as 'so/thus (it will be)' by Hilali and Khan, Pickthall, Sahih International and Yusuf Ali. Maududi translates it as 'so shall it be'. Abdel-Haleem, however, translates it differently as 'This is what [your Lord...]', which changes the thematic structure of the 'āyah by combining the two first clauses/sentences together.

In the second clause/sentence, the theme, which is the subject ربك, and the first part of the rheme, which is the verb قال, are translated as 'your Lord has said' by Abdel-Haleem and as 'Your Lord says' by Hilali and Khan, Maududi and Sahih International, while Pickthall and Yusuf Ali use archaic English and translate it as 'thy Lord saith' with a difference also in the verb tense. This shows that all translations follow the same structure. The second part of the rheme, which is the object (i.e. the clause/sentence هو [عليّ] هين وقد خلقتك من قبل ولم تك شيئاً) is divided into three clauses/sentences.

هو [عليّ] هين is translated as 'it/this is easy for Me' in all translations. The theme is the predicand هو 'it/this' and the rheme is the predicate هين 'easy'. The difference between the structure of the 'āyah and the translations is the position of the clause عليّ which comes in the 'āyah between the theme and the rheme and comes at the end of the sentence in the translations.

In [وقد] خلقتك [من قبل], the theme which is the subject تاء المتكلم and the first part of the rheme which is the verb خلق, are translated as 'I (have) created' followed by the second part of the rheme,

which is the object كَافِ الْخَطَابِ, translated as ‘you’ in all translations except Yusuf Ali who uses archaic English ‘I did [indeed] create thee’.

[ولم] تَكْ شَيْئاً is a verbal sentence with the order VSO. The theme which is the subject of *kāna* (i.e. the reconstructed pronoun) "أَنْتَ" is translated as ‘you’ except Pickthall and Yusuf Ali, who use the archaic ‘thou’. The first part of the rheme which is the verb تَكْ is translated as ‘were’ by Abdel-Haleem, Maududi and Sahih International, ‘had been’ by Hilali and Khan, ‘wast’ by Pickthall and ‘hadst been’ by Yusuf Ali. The other part of the rheme which is the object/complement of *kāna* شَيْئاً is translated as ‘nothing’, combining the meaning of the negative particle لَمْ that comes before the clause/sentence in the *’āyah* with the meaning of ‘a thing’ شَيْئاً. The translation of Pickthall conveys the same meaning but by using the archaic ‘naught’ instead of ‘nothing’.



قال: فعل ماضٍ، وفاعله ضمير مستتر تقديره "هو"، والجملة استئنافية.

V – 3rd person masculine singular perfect verb

رَبِّ: منادى بحرف نداء محذوف، والياء المحذوفة "يا رَبِّي" مضاف إليه.

N – nominative masculine noun

PRON – 1st person singular possessive pronoun

اجعل: فعل دعاء، وفاعله ضمير مستتر وجوباً تقديره "أنت"، وجملة النداء "مقول القول".

V – 2nd person masculine singular imperative verb

لي: جار ومجرور متعلق بالفعل (اجعل).

P – prefixed preposition *lām*

PRON – 1st person singular personal pronoun

آية: مفعول به منصوب.

N – accusative feminine singular indefinite noun

قال: فعل ماضٍ، وفاعله ضمير مستتر تقديره "هو"، والجملة استئنافية.

V – 3rd person masculine singular perfect verb

أيتك: (آية) مبتدأ مرفوع، والكاف مضاف إليه.

N – nominative feminine singular noun

PRON – 2nd person masculine singular possessive pronoun

ألاً: (أن) حرف مصدري ونصب، و(لا) نافية.

SUB – subordinating conjunction

NEG – negative particle

تكلم: فعل مضارع منصوب ب(أن)، وفاعله "أنت"، و(أن) والفعل في تأويل المصدر في محل رفع خبر، والجملة "مقول القول".

V – 2nd person masculine singular (form II) imperfect verb, subjunctive mood

الناس: مفعول به منصوب.

N – accusative masculine plural noun

ثلاث: ظرف زمان منصوب بالفتحة متعلق ب(تكلم).

T – accusative masculine time adverb

ليال: مضاف إليه مجرور بالكسرة المقدرة للتعذر على الياء المحذوفة لتتوین العوض.

N – genitive plural indefinite noun

سويًا: حال من الفاعل (تكلم).

N – accusative masculine singular indefinite noun

The English Translations:

1- Abdel-Haleem

He said, 'Give me a sign, Lord.' He said, 'Your sign is that you will not [be able to] speak to anyone for three full [days and] nights.'

2- Hilali and Khan

[Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

3- Maududi

Zechariah said: "Lord, grant me a Sign." Said He: "Your Sign is that you shall not be able to speak to people for three nights, though you will be otherwise sound."

4- Pickthall

He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

5- Sahih International

[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

6- Yusuf Ali

(Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

Thematic Structure:

- U1. (T Ø T) (R Qāla Rabbi
U2. (T/R Ø T/R) (R/R 'ijʕal lī 'āyah R/R) R)
U3. (T Ø T) (R Qāla
U4. (T/R 'āyatuka T/R) (R/R 'allā tukallima al-nāsa ʕalāʕa layālin sawiyyā R/R) R)

[ربّ] قال: the order of the clause/sentence is VSO. The theme is the reconstructed subject pronoun "هو". The rheme is the verb قال and the object is مقول القول which is the clause/sentence اجعل لي آية. The vocative ربّ is not included in the analysis because as a vocative phrase, it falls outside the main theme-rheme analysis.

اجعل [لي] آية: the order of the verbal clause/sentence is VSO. The theme is the reconstructed pronoun "أنت" and the rheme is the verb اجعل and the object آية.

قال: the order of the clause/sentence is VSO. The theme is the reconstructed subject pronoun "هو". The rheme is the verb قال and the object which is the clause/sentence آيتك ألا تكلم الناس ثلاث ليال سوياً.

آيتك ألا تكلم الناس ثلاث ليال سوياً: in the nominal آيتك ألا تكلم الناس ثلاث ليال سوياً, the theme is the predicand/*mubtada*' آيتك and the rheme is the predicate/*xabar* which is the reconstructed *maṣḍar* from تكلم. It would, of course, be possible to further analyse the theme-rheme structure of آيتك ألا تكلم الناس ثلاث ليال سوياً. However, this is an embedded clause, which does not form part of the main sentence structure, and can, accordingly, be ignored.

Discussion:

The theme which is the subject of the first clause/sentence is mentioned in four translations as 'Zakariyyā' which is reconstructed in the 'āyah as "هو" 'he', referring to Zakariyyā. Three of these translations, those of Hilali and Khan, Sahih International and Yusuf Ali, place Zakariyyā's name between brackets to show that it is reconstructed, while Maududi mentions the name without

the use of brackets by which he does not convey that it is reconstructed. The other two translations, Abdel-Haleem and Pickthall, use ‘he’ also without brackets. This is followed by the first part of the rheme, which is the verb ‘said’ in all translations. Then the translations have equivalents for the object, the clause/sentence اجعل لي آية.

The order of the verbal clause/sentence اجعل [لي] آية is VSO. The theme, which is the reconstructed subject pronoun "أنت", has no lexical equivalent in the translations as well where it is preceded by an imperative verb اجعل, which is the first part of the rheme and translated as ‘give/appoint/grant/make’. The second part of the rheme which is the object آية is translated as ‘a sign’ in all translations except that of Pickthall, who uses ‘some token’. All translations start the vocative clause with the vocative subject ‘Lord’ following the vocative clause/sentence in the ‘āyah that starts with رَبِّ, except Abdel-Haleem, who changes the structure of the ‘āyah by starting with the supplication and placing the vocative subject at the end of the clause/sentence.

In the next clause/sentence, قَالَ, the theme is also a reconstructed pronoun subject "هو" ‘he’, referring to Allāh. Four translations translate this with the first part of the rheme (i.e. the verb) as ‘He said’: Abdel-Haleem, Hilali and Khan, Pickthall and Sahih International. Maududi uses the same words, however in the opposite order, using the archaic VS structure ‘Said He’. No translation shows that the subject is reconstructed by using brackets. Yusuf Ali, on the other hand, places this within the vocative clause/sentence as ‘was the answer’, changing the structure and probably not conveying the same meaning as that of the ‘āyah. The second part of the rheme is the object; مقول القول.

The object of *Qāla*, مقول القول, is a nominal clause/sentence where the theme is the predicand/*mubtada* ‘أيتك’ and the predicate/*xabar* is the reconstructed *maṣdar* from ألا تكلم. Four translations translate the theme as ‘Your sign is’: Abdel-Haleem, Hilali and Khan, Maududi and Sahih International. Pickthall and Yusuf Ali both use archaic English; Pickthall translates it as ‘Thy token is’ and Yusuf Ali as ‘Thy Sign [...] shall be’. The rheme is translated into two semantically different ways. The first involves mentioning that Zakariyyā shall not speak to people and the second that he will not be able to speak to people. Hilali and Khan, Pickthall, Sahih International and Yusuf Ali went for the meaning that he shall not speak to people while Abdel-Haleem and Maududi refer to the idea that he will not be able to speak to people. Abdel-Haleem mentions the ‘be able to’ between brackets, showing that it is not verbalised in the ‘āyah. It is worth mentioning here that at the end of the ‘āyah, the word سوياً which is a حال for the verb تكلم is translated by all translators with the notion of ‘having no bodily defect/ being sound’, except Abdel-Haleem who translate سوياً as a صفة for the three nights ثلاث ليال with the notion of ‘together’, and hence conveys it as ‘three full [days and] nights’.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً
 T PRON V INT PRON P V CONJ N P PRON N P V REM
 وَعَشِيًّا
 T CONJ

فخرج: الفاء عاطفة، (خرج) فعل ماض وفاعله ضمير مستتر تقديره "هو" يعود على زكريا. والجملة معطوفة على جملة (قال) الثانية.

REM – prefixed resumption particle

V – 3rd person masculine singular perfect verb

على: حرف جر.

P – preposition

قومه: (قوم) اسم مجرور بالكسرة والهاء مضاف إليه، والجار والمجرور متعلق بـ(خرج).

N – genitive masculine noun

PRON – 3rd person masculine singular possessive pronoun

من: حرف جر.

P – preposition

المحراب: اسم مجرور بالكسرة، والجار والمجرور متعلق بـ(خرج).

N – genitive masculine noun

فأوحى: الفاء عاطفة، و(أوحى) فعل ماض مبني على الفتح المقدر للتعذر، وفاعله ضمير مستتر تقديره "هو"، والجملة معطوفة على (خرج).

CONJ – prefixed conjunction *fa* (and)

V – 3rd person masculine singular (form IV) perfect verb

إليهم: جار ومجرور متعلق بـ(أوحى).

P – preposition

PRON – 3rd person masculine plural object pronoun

أن: تفسيرية لا محل لها من الإعراب.

INT – particle of interpretation

سبحوا: فعل أمر مبني على حذف النون، وواو الجماعة فاعل، والجملة تفسيرية لا محل لها من الإعراب.

V – 2nd person masculine plural (form II) imperative verb

PRON – subject pronoun

بكرةً: ظرف زمان منصوب بالفتحة متعلق ب(سبحوا).

T – accusative feminine indefinite time adverb

وعشيًا: الواو عاطفة، و(عشيًا) اسم معطوف منصوب بالفتحة.

CONJ – prefixed conjunction *wa* (and)

T – accusative masculine indefinite time adverb

The English Translations:

1- Abdel-Haleem

He went out of the sanctuary to his people and signalled to them to praise God morning and evening.

2- Hilali and Khan

Then he came out to his people from Al-Mihrab (a praying place or a private room, etc.), he told them by signs to glorify Allāh's Praises in the morning and in the afternoon.

3- Maududi

Thereupon Zechariah came out from the sanctuary and directed his people by gestures to extol His glory by day and by night.

4- Pickthall

Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

5- Sahih International

So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.

6- Yusuf Ali

So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allāh's praises in the morning and in the evening.

Thematic Structure:

U1. (T Fa-Ø T) (R xaraja ʕalā qawmihi mina al-miḥrābi R)

U2. (T fa-Ø T) (R 'awḥā 'ilayhim 'an sabbihū bukratan wa-ʕašiyā R)

[ف]خرج [على قومه من المحراب]: The order of the clause/sentence is VS. The theme is the verb خرج and the rheme is the subject which is the reconstructed pronoun "هو" 'he' referring to Zakariyyā.

[ف]أوحى [إليهم] أن سبحوا بكرةً وعشياً: The order of the clause/sentence is VSO. The theme is the subject which is the reconstructed pronoun "هو" 'he' referring to Zakariyyā and the rheme is the verb أوحى and its object مقول القول which is أن سبحوا بكرةً وعشياً.

It would be possible to further discuss أن سبحوا بكرةً وعشياً in theme-rheme terms. However, أن سبحوا بكرةً وعشياً is the object of أوحى (with *bi-* omitted after the verb أوحى). As such, it is not a major sentence element, and should accordingly be omitted from the analysis.

Discussion:

The theme in the first clause/sentence is the reconstructed subject pronoun "هو" which is verbalised in all translations as 'he' except Maududi and Yusuf Ali, who mention the name "Zakariyyā". Hence, none of the translations show that the theme is reconstructed as this cannot be copied into the English structure. The rheme here is the verb خرج is translated as a past tense verb in all translations following the *'āyah*. Abdel-Haleem translates it as 'went out' while all the other translators use the verb 'came' as 'came out' except Pickthall, who uses the archaic English 'came forth'.

The second clause/sentence follows the first one in its structure. Here, the reconstructed subject pronoun "هو" is the theme and the rheme is the verb أوحى with its object أن سبحوا بكرةً وعشياً. The first part of the rheme is translated as a verb derived from 'sign' as in the translation of Abdel-Haleem and Sahih International, i.e. 'signalled' and Pickthall, i.e. 'signified'. Hilali and Khan and Yusuf Ali use 'sign' with another verb 'i.e. told [...] by signs' while Maududi uses 'gestures' instead, i.e. 'directed [...] by gestures'. Within the object, أن سبحوا بكرةً وعشياً, all translations use the imperative verb without verbalising the subject, following the unmarked English structure. Instead, they verbalise the unmentioned object which is 'Allāh'. The translations are: 'praise God', 'glorify Allāh's Praises', 'extol His glory', 'Glorify your Lord', 'exalt [Allāh]' and 'celebrate Allāh's praises'. The translation that follows the structure of the *'āyah* most clearly is that of Sahih International 'exalt [Allāh]', which shows using brackets that the object is not verbalised in the *'āyah*.

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَهُ الْحُكْمَ صَبِيًّا

N N PRON PRON V REM N P N V PN VOC

يا: حرف نداء.

VOC – prefixed vocative particle *yā*

يحيى: منادى مبني على الضم المقدر في محل نصب.

PN – nominative proper noun; Yahyā

خذ: فعل أمر، وفاعله ضمير مستتر وجوباً تقديره "أنت"، وجملة النداء "مقول القول".

V – 2nd person masculine singular imperative verb

الكتاب: مفعول به منصوب.

N – accusative masculine noun

بقوة: جار ومجرور، حال من فاعل (خذ).

P – prefixed preposition *bi*

N – genitive feminine indefinite noun

وآتيناه: الواو استئنافية، (آتيناه) فعل ماض، و(نا) فاعل، والهاء مفعول به أول، والجملة استئنافية.

REM – prefixed resumption particle

V – 1st person plural (form IV) perfect verb

PRON – subject pronoun

PRON – 3rd person masculine singular object pronoun

الحكم: مفعول به ثان منصوب.

N – accusative masculine noun

صبياً: حال من (يحيى) منصوب.

N – accusative masculine indefinite noun

The English Translations:

1- Abdel-Haleem

[We said], 'John, hold on to the Scripture firmly.' While he was still a boy, We granted him wisdom,

2- Hilali and Khan

(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.

3- Maududi

"O John! Hold the Book with all your strength." We had bestowed wisdom upon him while he was still a child;

4- Pickthall

(And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,

5- Sahih International

[Allāh] said, "O John, take the Scripture with determination." And We gave him judgement [while yet] a boy

6- Yusuf Ali

(To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

Thematic Structure:

- U1. Yā Yaḥyā (^T Ø ^T) (^R xuḍi al-kitāba bi-quwwatin ^R)
U2. (^R wa-'āṭay(^T -nā-^T)hu al-ḥukma ṣabiyyā ^R)

[يا يحيى] خذ الكتاب [بقوة]: The clause/sentence structure is VSO. Hence, the theme is the subject which is the reconstructed pronoun "أنت" and the rheme is the imperative verb خذ and the object الكتاب.

[وآتيناه الحكم صبياً]: The clause/sentence structure is VSOO. The theme is the subject which is the suffixed pronoun نا and the rheme is the verb أتى and the suffixed object pronoun هاء الغائب. The rheme here also has a second object which is الحكم.

Discussion:

Like other vocative phrases يا يحيى will be ignored from the perspective of general theme-rheme analysis. This leaves us with two units in the 'āyah.

In the first clause/sentence, the theme which is the reconstructed pronoun "أنت" is kept as a reconstructed pronoun "you" in all English translations as it follows an imperative verb. The first part of the rheme, which is the imperative verb خذ, is translated as 'hold' or by a form involving 'hold' by all translators except Sahih International and Yusuf Ali, who use 'take' and 'take hold of' respectively. The second part, which is the object, الكتاب is translated as 'the scripture' (to which Hilali and Khan add 'the Taurat (Torah)'), except by Maududi and Yusuf Ali who translate it as 'the Book'.

In the second clause/sentence, the theme is the subject in the 'āyah which is the suffixed pronoun نا after the verb, while in the translations it is the verbalised pronoun 'We' preceding the verb, in accordance with standard English structure. The first part of the rheme is the verb أتى which is translated as 'gave' by all translators except Abdel-Haleem, who uses 'granted', and

Maududi, who uses ‘bestowed’. The rheme has two objects: the first is the suffixed pronoun هاء الغائب referring to Yahyā which is translated as a verbalised pronoun ‘him’, and the second is الحكم which is ‘wisdom’ in all translations except Sahih International, which uses ‘judgement’.



وَحَنَانًا: الواو عاطفة، و(حناناً) اسم معطوف على (الحكم).

CONJ – prefixed conjunction *wa* (and)
N – accusative masculine indefinite noun

من: حرف جر.

P – preposition

لَدُنَّا: (لِ) ظرف مبني على السكون على النون المدغمة في نون (نا) في محل جر بـ(من)، والجار والمجرور صفة لـ(حناناً) و(نا) ضمير متصل مضاف إليه.

N – genitive noun
PRON – 1st person plural possessive pronoun

وزكاةً: الواو عاطفة، و(زكاةً) اسم معطوف منصوب بالفتحة.

CONJ – prefixed conjunction *wa* (and)
N – accusative feminine indefinite noun

وكان: الواو عاطفة، و(كان) فعل ماض ناقص واسمه "هو" مستتر جوازاً.

CONJ – prefixed conjunction *wa* (and)
V – 3rd person masculine singular perfect verb

تقياً: خبر (كان)، والجملة معطوفة على (أتيناه).

N – accusative masculine singular indefinite noun

The English Translations:

1- Abdel-Haleem

tenderness from Us, and purity. He was devout,

2- Hilali and Khan

And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

3- Maududi

and We also endowed him with tenderness and purity, and he was exceedingly pious

4- Pickthall

And compassion from Our presence, and purity; and he was devout,

5- Sahih International

And affection from Us and purity, and he was fearing of Allāh.

6- Yusuf Ali

And piety (for all creatures) as from Us, and purity: He was devout,

Thematic Structure:

U1. (^R Wa-ḥanānan min ladunnā wa-zakātan ^R) – continuation of R of U2 of previous 'āyah

U2. (^T wa-Ø ^T) (^R kāna taqiyyā ^R)

وحناناً من لدنا وزكاة: Since حناناً is اسم معطوف to الحكم from the previous 'āyah, it can be regarded as forming part of the previous rheme, together with من لدنا وزكاة. Hence, the whole phrase وحناناً من لدنا وزكاة is a partial unit (since the beginning of the unit is in the previous 'āyah).

وكان تقياً: The structure of the clause/sentence is VSO. The theme is the subject which is the reconstructed pronoun "هو". The rheme is the verb كان and the object/complement of kāna تقياً.

Discussion:

The translations of وكان تقياً verbalise the subject as 'he', hence showing the theme without reconstruction according to the standard English structure. Following the subject, comes the two-part rheme: the first is the verb كان, which is translated as 'was' by all translators, and the second is the object تقياً, which is kept as an adjective in English, with, however, different words being used in different translations. Some translations copied the 'āyah's structure, translating it as a single word ('devout'/'righteous') while others used more than one term ('exceedingly pious'/'fearing of Allāh').



وَبِرًّا: الواو عاطفة، و(بِرًّا) اسم معطوف على (حناناً) منصوب.

CONJ – prefixed conjunction *wa* (and)

N – accusative masculine indefinite noun

بوالديه: الباء حرف جر، و(والدي) اسم مجرور بالياء لأنه مثنى، والهاء مضاف إليه، والجار والمجرور متعلق بـ(براً).

P – prefixed preposition *bi*

N – genitive masculine dual noun

PRON – 3rd person masculine singular possessive pronoun

ولم: الواو عاطفة، و(لم) حرف نفي وجزم وقلب.

CONJ – prefixed conjunction *wa* (and)

NEG – negative particle

يكن: فعل مضارع ناقص مجزوم، واسمه ضمير مستتر "هو".

V – 3rd person masculine singular imperfect verb, jussive mood

جَبَّاراً: خبر (يكن) منصوب، والجملة معطوفة على (وكان تقياً).

N – accusative masculine singular indefinite noun

عصياً: خبر ثانٍ لـ(يكن) منصوب.

ADJ – accusative masculine singular indefinite adjective

The English Translations:

1- Abdel-Haleem

kind to his parents, not domineering or rebellious.

2- Hilali and Khan

And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allāh or to his parents).

3- Maududi

and cherishing to his parents. Never was he insolent or rebellious.

4- Pickthall

And dutiful toward his parents. And he was not arrogant, rebellious.

5- Sahih International

And dutiful to his parents, and he was not a disobedient tyrant.

6- Yusuf Ali

And kind to his parents, and he was not overbearing or rebellious.

Thematic Structure:

U1. (R Wa-barran bi-wālidayhi R) – continuation of R of U1 of previous 'āyah

U2. (T wa-Ø T) (R lam yakun jabbāran ṣaṣiyyā R)

وَبَرًّا بِوَالِدِيهِ: Since وَبَرًّا is اسم معطوف to حناناً, the entire phrase وَبَرًّا بِوَالِدِيهِ can be regarded as forming part of the rheme from the previous 'āyah, it can be regarded as forming part of the previous rheme, this being a partial unit (since the beginning of the unit is in the previous 'āyah).

[ولم] يَكُنْ جَبَّارًا عَصِيًّا: The structure of the clause/sentence is VSO. Hence, the theme is the reconstructed pronoun subject "هو" and the rheme is the verb يَكُنْ and its two objects/complements: عَصِيًّا and جَبَّارًا.

Discussion:

Abdel-Haleem translates the verbal clause/sentence by mentioning the adjectives only and omitting any equivalent of the ST verb. All other translations start a new clause/sentence, translating the theme as a verbalised pronoun 'he' and the first part of the rheme, which is the verb, as 'was' and the rest of the rheme, which is the object/complement of the verb as adjectives. These adjectives are either following each other without connectors copying the structure of the 'āyah as in the translations of Pickthall 'arrogant, rebellious' and Sahih International 'disobedient tyrant', or by adding a connector as in the translations of Abdel-Haleem 'domineering or rebellious', Hilali and Khan 'arrogant nor disobedient', Maududi 'insolent or rebellious' and Yusuf Ali 'overbearing or rebellious'.



وسلاماً: الواو استئنافية، و(سلام) مبتدأ مرفوع.

CONJ – prefixed conjunction *wa* (and)

N – nominative masculine indefinite noun

عليه: (على) حرف جر، والهاء اسم مجرور، والجار والمجرور في محل رفع خبر.

P – preposition

PRON – 3rd person masculine singular object pronoun

يوم: ظرف زمان متعلق ب(سلام)، وهو مضاف.

T – accusative masculine time adverb

ولد: فعل ماضٍ، ونائب الفاعل ضمير مستتر "هو"، والجملة في محل جر مضاف إليه.

V – 3rd person masculine singular passive perfect verb

ويوم: الواو عاطفة، و(يوم) ظرف معطوف على (يوم) السابقة.

CONJ – prefixed conjunction *wa* (and)

T – accusative masculine time adverb

يموت: فعل مضارع، والفاعل ضمير مستتر "هو"، والجملة في محل جر مضاف إليه.

V – 3rd person masculine singular imperfect verb

ويوم: الواو عاطفة، و(يوم) ظرف معطوف على (يوم) السابقة.

CONJ – prefixed conjunction *wa* (and)

T – accusative masculine time adverb

يبعث: فعل ماضٍ، ونائب الفاعل ضمير مستتر "هو"، والجملة في محل جر مضاف إليه.

V – 3rd person masculine singular passive imperfect verb

حيّاً: حال منصوب بالفتحة.

N – accusative masculine singular indefinite noun

The English Translations:

1- Abdel-Haleem

Peace was on him the day he was born, the day he died, and it will be on him the day he is raised to life again.

2- Hilali and Khan

So Peace on him the day he was born the day that he dies and the day that he will be raised up to life (again)!

3- Maududi

Peace be upon him the day he was born, and the day he will die, and the day he will be raised up alive.

4- Pickthall

Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!

5- Sahih International

And peace be upon him the day he was born and the day he dies and the day he is raised alive.

6- Yusuf Ali

So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

Thematic Structure:

(^T (^{T/T} Wa-salāmun ^{T/T}) (^{R/T} Ṣalayhi ^{R/T}) ^T) (^R yawma wulida wa-yawma yamūtu wa-yawma yubṣaṭu ḥayyā ^R)

[و] سلامٌ عليه [يوم ولد ويوم يموت ويوم يبعث حياً]: The structure of the nominal clause/sentence is predicand-predicate. The theme is the predicand سلامٌ while the rheme is the predicate عليه.

يوم ولد ويوم يموت ويوم يبعث حياً is an adverbial. It is a rheme, in relation to سلامٌ عليه, which as an initial main (non-subordinate) element is a theme. It contains clauses within it – ولد, يموت, and يبعث حياً - but these are embedded and not part of the main sentence structure and should accordingly be omitted from the analysis.

Discussion:

The theme which is the predicand سلامٌ is translated as ‘peace’ in all translations. The predicate عليه is the rheme of سلامٌ, and it is translated into a preposition and a pronoun as in the ‘*āyah* ‘on him’ by Hilali and Khan, Pickthall and Yusuf Ali. Abdel-Haleem translates it as ‘was on him’ while Maududi and Sahih International use the religious cliché ‘be upon him’. The clause/sentence سلامٌ عليه is a theme for the following adverbial clause يوم ولد ويوم يموت ويوم يبعث حياً which forms a rheme. The first part, يوم ولد, is translated by all translators as ‘he was born’, verbalising the subject and keeping the verb in the past tense. Hilali and Khan, Sahih International and Yusuf Ali use ‘he dies’ to translate يوم يموت and Pickthall use the archaic ‘he dieth’; both translations copy the ‘*āyah* in using the present tense. On the other hand, Abdel-Haleem uses the past tense ‘he died’ and Maududi uses the future tense ‘he will die’. As for يوم يبعث حياً, Hilali and Khan, Maududi and Yusuf Ali translate it as ‘he will be raised up’ and Pickthall as ‘he shall be raised’, both translations using the future tense. Abdel-Haleem and Sahih International use the present tense as in the ‘*āyah*, translating it as ‘he is raised’.

6.3.1.1 Thematic Analysis in the First Theme/Topic of the *Sūrah*

In this section I will consider thematic analysis (including thematic progression) of the first theme of the *sūrah*, on the basis of the discussion in sections 5.6-5.8.

كَهَيْعَصَ
INL

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكْرِيًا
٢ PN PRON N PRON N N N

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا
٣ ADJ N PRON N V T

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
٤ V NEG CONJ N N V CONJ PRON P N V PRON ACC PRON N V
بِدُعَايِكَ رَبِّ شَقِيًّا
٤ N PRON N PRON N P

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِنْ رَأْيِ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
٥ P PRON P V REM N PRON N V CONJ PRON N P N PRON V PRON ACC CONJ
لَدُنكَ وَلِيًّا
٥ N PRON N

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا
٦ N PRON N PRON V CONJ PN N P V CONJ PRON V

يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا
٧ N N P PRON P V NEG PN PRON N N P PRON V PRON ACC PN VOC

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ
٨ P PRON V CERT CONJ N PRON N V CIRC N PRON P V INTG PRON N V
الْكِبَرِ عِتْيًا
٨ N N

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتَنكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

NEG CIRC N P PRON PRON V CERT CONJ N PRON P PRON PRON N V DEM P V
 ٩ N V

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

١٠ N N T N V NEG SUB PRON N V N PRON P V PRON N V

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

١١ T CONJ T PRON V INT PRON P V CONJ N P PRON N P V REM

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا

١٢ N N PRON PRON V REM N P N V PN VOC

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا

١٣ N V CONJ N CONJ PRON N P N CONJ

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا

١٤ ADJ N V NEG CONJ PRON N P N CONJ

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

١٥ N V T CONJ V T CONJ V T PRON P N CONJ

- A1. Kāf-hā'-yā'-ṣayn-ṣād
- A2. (T (T/T Ø T/T) (R/T Dikru raḥmati Rabbika ṣabdahu Zakariyyā 2 R/T) T)
- A3. (R (T/R 'Id Ø 2 T/R) (R/R nādā Rabbahu nidā'an xafiyā R/R) R)
- A4. U1. (T Ø T) (R Qāla Rabbi
- U2. (T/R 'innī 2 T/R) (R/R (T/R/R al-ṣaḍmu T/R/R) (R/R/R wahana ... minnī R/R/R) R)
- U3. (T al-ra'su T) (R wa-'ištāṣala ... šaybā R)
- U4. (T wa-Ø 2 T) (R lam 'akun bi-duṣā'ika Rabbi šaqiyyā R)
- A5. U1. (T Wa-'innī T) (R (R/R xif (T/R -tu T/R) al-mawāliya min warā'ī R/R) R)

- U2. (T 'imra'atī T) (R wa-kānati ... ṣāqiran R)
- U3. (T fa-Ø T) (R hab lī min ladunka waliyyā R)
- A6. U1. (T Ø T) (R Yaritūnī R)
- U2. (T wa-Ø T) (R yaritū min 'āli Yaṣqūba R)
- U3. (T wa-Ø T) (R 'ijṣalhu Rabbi raḍiyyā R)
- A7. Yā Zakariyyā (T 'Innā T) (R (T/R Ø T/R) (R/R nubašširuka bi-ḡulāmin 'ismuhu Yaḥyā lam najṣal lahu min qablu samiyya R/R) R)
- A8. U1. (T Ø T) (R Qāla Rabbi
- U2. (T/R (R/T/R 'annā R/T/R) (T/T/R (T/T/T/R yakūnu lī T/T/T/R) (R/T/T/R ḡulāmun R/T/T/R) T/T/R) T/R)
- U3. (R/R (T1/R/R 'imra'atī T1/R/R) (R1/R/R wa-kānati ... ṣāqiran R1/R/R)
- U4. (R2/R/R wa-qad balāḡ(T2/R -tu T2/R) mina al-kibari ṣitiyyā R2/R/R) R/R) R)
- A9. U1. (T Ø T) (R Qāla kaḍālika R)
- U2. (T Rabbuka 2 T) (R qāla ...
- U3. (T/R huwa T/R) (R/R ṣalayya hayyinun R/R) R)
- U4. (R wa-qad xalaq(T -tu T)ka min qablu R)
- U5. (T wa-Ø T) (R lam taku šay'ā R)
- A10. U1. (T Ø T) (R Qāla Rabbi
- U2. (T/R Ø T/R) (R/R 'ijṣal lī 'āyah R/R) R)
- U3. (T Ø T) (R Qāla
- U4. (T/R 'āyatuka T/R) (R/R 'allā tukallima al-nāsa ṭalāṭa layālin sawiyyā R/R) R)
- A11. U1. (T Fa-Ø T) (R xaraja ṣalā qawmihi mina al-miḥrābi R)
- U2. (T fa-Ø T) (R 'awḥā^a 'ilayhim an sabbiḥū^b bukratan wa-ṣašiyā R)
- A12. U1. Yā Yaḥyā (T Ø T) (R xuḍi al-kitāba bi-quwwatin R)
- U2. (R wa-'ātay(T -nā- T)hu al-ḥukma ṣabiyyā R)
- A13. U1. (R Wa-ḥanānan min ladunnā wa-zakātan R) – continuation of R of U2 of previous 'āyah

- U2. (T wa-Ø 2 T) (R kāna taqiyyā R)
- A14. U1. (R Wa-barran bi-wālidayhi R) – continuation of R of U1 of previous 'āyah
- U2. (T wa-Ø T) (R lam yakun jabbāran ṣaṣiyyā R)
- A15. (T (T/T Wa-salāmun T/T) (R/T ṣalayhi R/T) T) (R yawma^a wulida wa-yawma^b yamūtu^c wa-yawma^d yubṣatu^e ḥayyā R)

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	Zakariyyā
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	Yaḥyā
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	Allāh
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	Zakariyyā
	A12. U1. (T) + A13. U2. (T)	Yaḥyā
	A9. U2. (T) + A9. U4. (T)	Allāh
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	Simple past tense verb
	A11. U2. (R ^b) + A12. U1. (R)	Imperatives
	A14. U2. (R) + A15. (R ^c) + A15. (R ^e)	Simple present tense verb
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	Phrase repetition
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	Lexical/ word repetition
	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9. U2. (R)	
	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	Rhyme
A2. (R/T) + A3. (T/R)	Zakariyyā	
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā	
Total	75	

Table 4. Thematic Progression Analysis of the First Theme/Topic of the *Sūrah*

6.3.1.2 Thematic Analysis of the First Translation (Abdel-Haleem)

A1. Kaf Ha Ya 'Ayn Sad

A2. (T (T/T This T/T) (R/T is an account of your Lord's grace towards His servant, Zachariah, R/T)T)

- A3. (R (T/R when **he** T/R) (R/R called to his **Lord** secretly, R/R) R)
- A4. U1. (R saying, ‘Lord, (T/R my bones T/R) (R/R have weakened R/R) R) – continuation of R of previous ‘āyah
- U2. (T and my hair T) (R/R is ashen grey, R/R)
- U3. (T but never T) (R (T/R **I** T/R) (R/R Lord, have ... ever prayed to You in vain R/R) R) ¹⁰
- A5. U1. (T **I** T) (R (T/R fear [what] my kinsmen [will do] T/R) (R/R (T/R/R when **I** T/R/R) (R/R/R am gone, R/R/R) R/R) R)
- U2. (T for **my wife** T) (R is barren, R)
- U3. (T so T) (R (T/R **Ø** T/R) (R/R **grant** me a successor—a gift from You— R/R) R)
- A6. U1. (R to be my **heir**^a and the **heir**^b of the family of Jacob. R) – continuation of R of previous ‘āyah
- U2. Lord, (T **Ø** T) (R **make** him well pleasing [to You].’ R)
- A7. U1. ‘Zachariah, (T **We** T) (R bring you good news of a son whose name will be John R)
- U2. (T —**We** T) (R have chosen this name for no one before him.’ R)
- A8. U1. (T He T) (R said,
- U2. ‘Lord, (R/R (R/R/R how R/R/R) (T/R/R **can** I have a son T/R/R) R/R) (T1/R (T/T1/R when **my wife** T/T1/R) (R/T1/R is barren, R/T1/R) T1/R) (T2/R (T/T2/R and I T/R2/R) (R/T2/R **am** old and frail?’ R/T2/R) T2/R) R) ¹¹
- A9. U1. (T He T) (R said,
- U2. (T/R ‘**This** T/R) (R/R **is** what your Lord has said: R/R) R)
- U3. (T “**It** T) (R **is** easy for **Me**: R)
- U4. (T (T **I** T) (R **created** **you**, R) T) (R (T/R though **you** 2 T/R) (R/R **were** nothing before.”’ R/R) R)
- A10. U1. (T **He** T) (R said,

¹⁰ Dealing with ‘never’ at the beginning of the phrase in English is different than *lam* in Arabic: (T wa-Ø T) (R lam ‘akun bi-duṣā’ika Rabbi šaḡiqyā R).

¹¹ After ‘when’, i.e. a subordinating conjunction, both phrases are dependent on ‘when’; therefore, they are considered one unit. Hence, it consists of a main clause “How can I have a son” and two coordinated subordinate clauses “when my wife is barren” and “and I am old and frail”.

- U2. (T/R \emptyset T/R) (R/R ‘Give me a sign, R/R) R) Lord.’
- U3. (T He T) (R said,
- U4. (T ‘Your sign T) (R is that you will not [be able to] speak to anyone for three full [days and] nights.’ R)
- A11. U1. (T He T) (R went out of the sanctuary to his people R)
- U2. (T and \emptyset T) (R signalled to them to praise God morning and evening. R)
- A12. U1. (T [We T) (R said],
- U2. ‘John, (T/R \emptyset T/R) (R/R hold on to the Scripture firmly.’ R/R) R)
- U3. (T (T/T While he T/T) (R/T was still a boy, R/T) T) (R (T/R We T/R) (R/R granted him wisdom, R/R) R)
- A13. U1. (R (R/R tenderness from Us, and purity. R/R) R) – continuation of R of previous ‘āyah
- U2. (T He T) (R was devout, R)
- A14. (R kind to his parents, not domineering or rebellious. R) – continuation of R of previous ‘āyah
- A15. U1. (T (T/T Peace T/T) (R/T was on him R/T) T) (R the day^a he was^b born, the day^c he died^d, R)
- U2. (T (T/T and it T/T) (R/T will be on him R/T) T) (R the day he is raised to life again. R)

Type	ST	TT1	Referring to	Matching
	‘Āyah. Utterance. (Theme/ Rheme)	‘Āyah. Utterance. (Theme/ Rheme)		‘Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A4. U3. (T/R) + A5. U1. (T) + A5. U1. (T/R/R) A9. U4. (T/R) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	Zakariyyā	A4. + A5. + A5. A9. + A10. A11. + A11.
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A12. U2. (T) + A12. U3. (T/T)	Yaḥyā	∅
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	A5. U3. (T/R) + A6. U2. (T) + A7. U1. (T) + A7. U2. (T) A10. U2. (T/R) + A10. U3. (T)	Allāh	A10. + A10.

		A9. U2. (T/R) + A9. U3. (T)	The creation of Yaḥyā	∅
		A15. U1. (T/T) + A15. U2. (T/T)	Peace	∅
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	∅	Zakariyyā	∅
	A12. U1. (T) + A13. U2. (T)	∅	Yaḥyā	∅
	A9. U2. (T) + A9. U4. (T)	∅	Allāh	∅
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A9. U4. (R) + A9. U4. (R/R) A11. U1. (R) + A11. U2. (R) + A12. U1. (R) A12. U3. (R/T) + A12. U3. (R/R) + A13. U2. (R) + A15. U1. (R/T) + A15. U1. (R ^b) + A15. U1. (R ^d)	Simple past tense verb	A11. + A11. A12. + A13.
	A11. U2. (R ^b) + A12. U1. (R)	A5. U3. (R/R) + A6. U2. (R)	Imperatives	∅
	A14. U2. (R) + A15. (R ^c) + A15. (R ^e)	A8. U2. (T/R/R) + A8. U2. (R/T1/R) + A8. U2. (R/T2/R) A9. U2. (R/R) + A9. U3. (R)	Simple present tense verb	∅
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. U2. (T) (R) + A8. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R/T) + A3. (R/R) A6. U1. (R ^a) + A6. U1. (R ^b) A10. U2. (R/R) + A10. U4. (T) A15. U1. (R ^a) + A15. U1. (R ^c) + A15. U2. (R)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9. U2. (R)	∅		∅
	Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	∅	Rhyme
Linear Progression	A2. (R/T) + A3. (T/R)	A2. (R/T) + A3. (T/R) A9. U4. (R) + A9. U4. (T/R)	Zakariyyā	A2. + A3.
	∅	A9. U3. (R) + A9. U4. (T)	Allāh	∅
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā			
Total	75	55		25 (= 33.3%)

Table 5. Thematic Analysis of the First Translation (Abdel-Haleem)

6.3.1.3 Thematic Analysis of the Second Translation (Hilali and Khan)

A1. Kaf- Ha-Ya-'Ain-Sad. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings].

A2. (T (This T) (R is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah). R)

A3. (T (T/T When he T/T) (R/T called out his Lord (Allāh) a call in secret, R/T) T)

A4. U1. (R Saying: "My Lord! Indeed (T/R my bones T/R) (R/R have grown feeble, R/R) R) – continuation of R of previous 'āyah

U2. (T and grey hair T) (R has spread on my head, R)

U3. (T And I T) (R have never been unblest in my invocation to You, R) O my Lord!

A5. U1. (T (T/T "And Verily! I T/T) (R/T fear my relatives after me, R/T) T) (R (T/R since my wife T/R) (R/R is barren. R/R) R)

U2. (T So T) (R (T/R Ø T/R) (R/R give me from Yourself an heir, R/R) R)

A6. U1. (R "Who shall inherit me, R) – continuation of R of previous 'āyah

U2. (T and Ø T) (R inherit (also) the posterity of Ya'qub (Jacob) R) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.).

U3. (T And Ø 2 T) (R make him, my Lord, one with whom You are Well-pleased!". R)

A7. U1. (T (Allāh T) (R said)

U2. "O Zakariya (Zachariah)! (T/R Verily, We 2 T/R) (R/R give you the glad tidings of a son, R/R) R)

U3. (T His name T) (R will be Yahya (John). R)

U4. (T We T) (R have given that name to none before (him)." R)

A8. U1. (T He T) (R said:

U2. "My Lord! (R/R (R/R/R How R/R/R) (T/R/R can I have a son, T/R/R) R/R) (T1/R (T/T1/R when my wife T/T1/R) (R/T1/R is barren, R/T1/R) T1/R) (T2/R (T/T2/R and I T/T2/R) (R/T2/R have reached the extreme old age." R/T2/R) T2/R) R)

A9. U1. (T He T) (R said:

U2. (T/R "So T/R) (R/R (T/R/R it T/R/R) (R/R/R will be). R/R) R)

U3. (T Your Lord T) (R says;

- U4. (T/R It T/R) (R/R is easy for Me R/R). R)
- U5. (T (T/T Certainly T/T) (R/T (T/R/T I T/R/T) (R/R/T have created you before, R/R/T) R/T) T) (R (T/R when you 2 T/R) (R/R had been nothing!" R/R) R)
- A10. U1. (T [Zakariya (Zachariah)] T) (R said:
- U2. "My Lord! (T/R Ø T/R) (R/R Appoint for me a sign." R/R) R)
- U3. (T He T) (R said:
- U4. (T/R (T/T/R "Your sign T/T/R) (R/T/R is that you shall not speak unto mankind for three nights, R/T/R) T/R) (R/R (T/R/R though Ø T/R/R) (R/R/R having no bodily defect." R/R/R) R/R) R)
- A11. U1. (T Then he T) (R came out to his people from Al-Mihrab (a praying place or a private room, etc.), R)
- U2. (T he T) (R told them by signs to glorify Allāh's Praises in the morning and in the afternoon. R)
- A12. U1. (T (It T) (R was said to his son):
- U2. "O Yahya (John)! (T/R Ø T/R) (R/R Hold fast the Scripture [the Taurat (Torah)]." R/R) R)
- U3. (T And We T) (R gave him wisdom while yet a child. R)
- A13. U1. (T And Ø T) (R made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] R)
- U2. (T and he T) (R was righteous, R)
- A14. U1. (R And dutiful towards his parents, R) – continuation of R of previous 'āyah
- U2. (T and he T) (R was neither an arrogant nor disobedient (to Allāh or to his parents). R)
- A15. (T So T) (R (T/R (T/T/R Peace T/T/R) (R/T/R on him R/T/R) T/R) (R/R the day^a he was^b born the day^c that he dies and the day^d that he will be raised up to life (again)! R/R) R)

Type	ST 'Āyah. Utterance. (Theme/ Rheme)	TT2 'Āyah. Utterance. (Theme/ Rheme)	Referring to	Matching 'Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A4. U3. (T) + A5. U1. (T/T) A9. U5. (T/R) + A10. U1. (T) A10. U4. (T/R/R) + A11. U1. (T) + A11. U2. (T)	Zakariyyā	A4. + A5. A9. + A10. A11. + A11.

	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A13. U2. (T) + A14. U2. (T)	Yaḥyā	A13. + A14.
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	A6. U3. (T) + A7. U1. (T) + A7. U2. (T/R) A10. U2. (T/R) + A10. U3. (T) A12. U3. (T) + A13. U1. (T)	Allāh	A10. + A10.
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	∅	Zakariyyā	∅
	A12. U1. (T) + A13. U2. (T)	∅	Yaḥyā	∅
	A9. U2. (T) + A9. U4. (T)	A5. U2. (T/R) + A6. U3. (T) A7. U2. (T/R) + A7. U4. (T)	Allāh	∅
	∅	A9. U2. (T/R) + A9. U4. (T/R)	The creation of Yaḥyā	∅
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A11. U1. (R) + A11. U2. (R) + A12. U1. (R) A12. U3. (R) + A13. U1. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R/R ^b)	Simple past tense verb	A11. + A11. A12. + A13.
	A11. U2. (R ^b) + A12. U1. (R)	∅	Imperatives	∅
	A14. U2. (R) + A15. (R ^c) + A15. (R ^e)	A5. U1. (R/T) + A5. U1. (R/R) A8. U2. (T/R/R) + A8. U2. (R/T1/R) A9. U3. (R) + A9. U4. (R/R)	Simple present tense verb	∅
	∅	A4. U1. (R/R) + A4. U2. (R) + A4. U3. (R)	Present perfect tense verb	∅
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. (T/R) (R/R) + A8. U2. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R) + A3. (R/T) A10. U2. (R/R) + A10. U4. (T/T/R) A15. (R/R ^a) + A15. (R/R ^c) + A15. (R/R ^d)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
Rheme Repetition	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9. U2. (R)	A6. U1. (R) + A6. U2. (R)		A6. + A6.

Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7. (R/R) + A8. U4. (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	∅	Rhyme	∅
Linear Progression	A2. (R/T) + A3. (T/R)	A2. (R) + A3. (T/T) A9. U5. (R/T) + A9. U5. (T/R)	Zakariyyā	A2. + A3.
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā			
Total	75	57		28 (= 37.3%)

Table 6. Thematic Analysis of the Second Translation (Hilali and Khan)

6.3.1.4 Thematic Analysis of the Third Translation (Maududi)

A1. Kaf. Ha'. Ya'. Ayn. Sad.

A2. (T (T/T This T/T) (R/T is an account of the mercy of your Lord to His servant Zechariah R/T)T)

A3. (R (T/T when he 2 T/R) (R/R cried^a to his Lord^b in secret. R/R) R)

A4. U1. (T He T) (R said:

U2. "Lord! (T1/R My bones T1/R) (R1/R have grown feeble R1/R) (T2/R and my head T2/R) (R2/R is glistening with age; R2/R) R)

U3. (T never T) (R (T/R my prayers T/R) (R/R yet, ... have ... to You, my Lord, been unfruitful. R/R) R)¹²

A5. U1. (T (T/T I T/T) (R/T fear evil from my kinsmen R/T) (R (T/R after I T/R) (R/R am gone; R/R) R)

U2. (T and my wife T) (R is barren, R)

U3. (T So T) (R (T/R ∅ T/R) (R/R grant me an heir out of Your special grace, R/R) R)

A6. U1. (T one T) (R that might be my heir^a and the heir^b of the house of Jacob; R)

U2. (T and ∅ T) (R make him, Lord, one that will be pleasing to You. R)

A7. U1. (T (He T) (R was told):

U2. "Zechariah, (T/R We T/R) (R/R bring you the good news of the birth of a son whose name shall be Yahya (John), R/R) R)

U3. (T one whose namesake T) (R (T/R We T/R) (R/R never created before." R/R) R)

¹² The translation of this unit of the 'āyah is: 'yet, never have my prayers to You, my Lord, been unfruitful.'

- A8. U1. (T He T) (R said:
 U2. "My Lord! (R/R/R How R/R/R) (T/R/R can I have a boy T/R/R) R/R) (T1/R (T/T1/R when my wife T/T1/R) (R/T1/R is barren R/T1/R) T1/R) (T2/R (T/T2/R and I T/T2/R) (R/T2/R have reached an extremely old age?" R/T2/R) T2/R) R)
- A9. U1. (T He T) (R answered:
 U2. (T/R So T/R) (R/R (T/T/R if T/T/R) (R/T/R shall ... be." R/T/R) R/R) R) ¹³
 U3. (T Your Lord T) (R says:
 U4. (T/R "It T/R) (R/R is easy for Me," R/R) R)
 U5. (T and then Ø 2 T) (R added:
 U6. (T/R (T/T/R "For beyond doubt T/T/R) (R/T/R (T/R/T/R I T/R/T/R) (R/R/T/R created you earlier R/R/T/R) R/T/R) T/R) (R/R (T/R/R when you 2 T/R/R) (R/R/R were nothing." R/R/R) R/R) R)
- A10. U1. (T Zechariah T) (R said:
 U2. "Lord, (T/R Ø T/R) (R/R grant me a Sign." R/R) R)
 U3. (T He T) (R Said ...:
 U4. (T/R (T/T/R "Your Sign T/T/R) (R/T/R is that you shall not be able to speak to people for three nights, R/T/R) T/R) (R/R (T/R/R though you T/R/R) (R/R/R will be otherwise sound." R/R/R) R/R) R)
- A11. U1. (T Thereupon Zechariah T) (R came out from the sanctuary R)
 U2. (T and Ø T) (R directed his people by gestures to extol His glory by day and by night. R)
- A12. U1. "O John! (T Ø T) (R Hold the Book with all your strength." R)
 U2. (T (T/T We T/T) (R/T had bestowed wisdom upon him R/T) T) (R (T/R while he T/R) (R/R was still a child; R/R) R)
- A13. U1. (T and We T) (R also endowed him with tenderness and purity, R)
 U2. (T and he 2 T) (R was exceedingly pious R)
- A14. U1. (R and cherishing to his parents. R) – continuation of R of previous 'āyah

¹³ The translation of this unit of the 'ayah is: 'So shall it be'.

U2. (T Never T) (R (T/R he T/R) (R/R was ... insolent or rebellious. R/R) R)

A15. (T (T/T Peace T/T) (R/T be upon him R/T) T) (R the day^a he was^b born, and the day^c he will^d die, and the day^e he will^f be raised up alive. R)

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A3. (T/T) + A4. U1. (T) A5. U1. (T/T) + A5. U1. (T/R) A9. U6. (T/R/R) + A10. U1. (T) A10. U4. (T/R/R) + A11. U1. (T) + A11. U2. (T)	Zakariyyā	A3. + A4. A5. + A5. A9. + A10. A11. + A11.
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A13. U2. (T) + A14. U2. (T/R)	Yaḥyā	A13. + A14.
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	A7. U2. (T/R) + A7. U3. (T/R) A10. U2. (T/R) + A10. U3. (T)	Allāh	A10. + A10.
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	∅	Zakariyyā	∅
	A12. U1. (T) + A13. U2. (T)	A12. U2. (T/R) + A13. U2. (T)	Yaḥyā	A12. + A13.
	A9. U2. (T) + A9. U4. (T)	A5. U3. (T/R) + A6. U2. (T) + A7. U2. (T/R) + A7. U3. (T/R) A9. U1. (T) + A9. U3. (T) + A9. U5. (T) A12. U2. (T/T) + A13. U1. (T)	Allāh	∅
	∅	A9. U2. (T/T/R) + A9. U4. (T/R)	The creation of Yaḥyā	∅
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A3. (R/R ^a) + A4. U1. (R) A7. U3. (R/R) + A8. U1. (R) A9. U5. (R) + A9. U6. (R/R/T/R) + A9. U6. (R/R/R) + A10. U1. (R) A11. U1. (R) + A11. U2. (R) A12. U2. (R/R) + A13. U1. (R) + A13. U2. (R) + A14. U2. (R/R) + A15. (R ^b)	Simple past tense verb	A3. + A4. A11. + A11. A12. + A13.
	A11. U2. (R ^b) + A12. U1. (R)	∅	Imperatives	∅
	A14. U2. (R) + A15. (R ^c) + A15. (R ^e)	A5. U1. (R/T) + A5. U1. (R/R) + A5. U2. (R)	Simple present tense verb	∅

		A8. U2. (T/R/R) + A8. U2. (R/T1/R) A9. U3. (R) + A9. U4. (R/R)		
	∅	A4. U2. (R1/R) + A4. U3. (R/R)	Present perfect tense verb	∅
	∅	A10. U4. (R/T/R) + A10.U4. (R/R/R) A15. (R ^d) + A15. (R ^f)	Future tense verb	∅
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. U2. (T) (R) + A8. U2. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R/T) + A3. (R/R ^b) A5. U3. (R/R) + A6. U1. (R ^a) + A6. U1. (R ^b) A10. U2. (R/R) + A10. U4. (T/T/R) A15. (R ^a) + A15. (R ^c) + A15. (R ^e)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
Rheme Repetition	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9.U2. (R)	∅		∅
Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	∅	Rhyme	∅
Linear Progression	A2. (R/T) + A3. (T/R)	A2 (R/T) + A3 (T/T) A9. U6. (R/R/T/R) + A9. U6. (T/R/R)	Zakariyyā	A2. +A3.
	∅	A9. U4. (R/R) + A9. U5. (T)	Allāh	∅
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā			
Total	75	71		32 (= 42.6%)

Table 7. Thematic Analysis of the Third Translation (Maududi)

6.3.1.5 Thematic Analysis of the Fourth Translation (Pickthall)

A1. Kaf. Ha. Ya. A'in. Sad.

A2. (^T ∅ ^T) (^R A mention of the mercy of thy **Lord** unto His servant **Zachariah**. ^R)

A3. (^T When **he** ^T) (^R cried unto his **Lord** a cry in secret, ^R)

A4. U1. (^R Saying: My Lord! Lo! (^{T/R} the bones of me ^{T/R}) (^{R/R} wax feeble ^{R/R}) ^R) -continuation of R of previous 'āyah

U2. (^T and my head ^T) (^R is shining with grey hair, ^R)

U3. (^T and **I** ^T) (^R have never been unblest in prayer to Thee, ^R) my Lord.

- A5. U1. Lo! (^T (^{T/T} **I** ^{T/T}) (^{R/T} **fear** my kinsfolk after me, ^{R/T} ^T) (^R (^{T/R} since **my wife** ^{T/R}) (^{R/R} **is barren.** ^{R/R}) ^R)
- U2. Oh, (^T **Ø** ^T) (^R give me from Thy presence a successor ^R)
- A6. U1. (^R Who shall **inherit** of me ^R) – continuation of R of previous 'āyah
- U2. (^T and **Ø** ^T) (^R **inherit** (also) of the house of Jacob. ^R)
- U3. (^T And **Ø** ^T) (^R make him, my Lord, acceptable (unto Thee). ^R)
- A7. U1. (^T (It ^T) (^R was said unto him):
- U2. O Zachariah! Lo! (^{T/R} **We** ^{T/R}) (^{R/R} bring thee tidings of a son whose name is John; ^{R/R}) ^R)
- U3. (^T **We** ^T) (^R have given the same name to none before (him). ^R)
- A8. U1. (^T He ^T) (^R said:
- U2. My Lord! (^{R/R} (^{R/R/R} How ^{R/R/R}) (^{T/R/R} can I have a son ^{T/R/R}) ^{R/R}) (^{T1/R} (^{T/T1/R} when **my wife** ^{T/T1/R}) (^{R/T1/R} **is barren** ^{R/T1/R}) ^{T1/R}) (^{T2/R} (^{T/T2/R} and I ^{T/T2/R}) (^{R/T2/R} have reached infirm old age? ^{R/T2/R}) ^{T2/R}) ^R)
- A9. U1. (^T He ^T) (^R said:
- U2. (^{T/R} So ^{T/R}) (^{R/R} (^{T/R/R} **it** ^{T/R/R}) (^{R/R/R} will be.) ^{R/R/R}) ^{R/R}) ^R)
- U3. (^T Thy Lord ^T) (^R **saith**:
- U4. (^{T/R} (^{T/T/R} **it** ^{T/T/R}) (^{R/T/R} **is** easy for **Me**, ^{R/T/R}) ^{T/R}) (^{R/R} (^{T/R/R} (^{T/T/R/R} even as **I** ^{T/T/R/R}) (^{R/T/R/R} **created** **thee** before, ^{R/T/R/R}) ^{T/R/R}) (^{R/R/R} (^{T/R/R/R} when **thou** ^{T/R/R/R}) (^{R/R/R/R} **wast** naught. ^{R/R/R/R}) ^{R/R/R}) ^{R/R}) ^R)
- A10. U1. (^T He ^T) (^R **said**:
- U2. My Lord! (^{T/R} **Ø** ^{T/R}) (^{R/R} Appoint for me some **token.** ^{R/R}) ^R)
- U3. (^T **He** ^T) (^R said:
- U4. (^{T/R} Thy **token** ^{T/R}) (^{R/R} is that thou, with no bodily defect, shalt not speak unto mankind three nights. ^{R/R}) ^R)
- A11. U1. (^T Then **he** ^T) (^R **came** forth unto his people from the sanctuary, ^R)
- U2. (^T and **Ø** ^T) (^R **signified** to them:
- U3. (^{T/R} **Ø** ^{T/R}) (^{R/R} Glorify your Lord at break of day and fall of night. ^{R/R}) ^R)

- A12. U1. (T (And it T) (R was said unto his son):
 U2. O John! (T/R Ø T/R) (R/R Hold fast the Scripture. R/R) R)
 U3. (T And We T) (R gave him wisdom when a child, R)
- A13. U1. (R And compassion from Our presence, and purity; R) – continuation of R of previous 'āyah
 U2. (T and he 2 T) (R was devout, R)
- A14. U1. (R And dutiful toward his parents. R) – continuation of R of previous 'āyah
 U2. (T And he T) (R was not arrogant, rebellious. R)
- A15. (T (T/T Peace T/T) (R/T on him R/T) T) (R the day^a he was^b born, and the day^c he dieth and the day^d he shall be raised alive! R)

Type	ST	TT4	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A4. U3. (T) + A5. U1. (T/T) A11. U1. (T) + A11. U2. (T)	Zakariyyā	A4. + A5. A11. + A11.
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A13. U2. (T) + A14. U2. (T)	Yaḥyā	A13. + A14.
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	A7. U2. (T/R) + A7. U3. (T) A10. U2. (T/R) + A10. U3. (T)	Allāh	A10. + A10.
Constant Gap	A4. U2. (T) + A4. U4. (T)	Ø	Zakariyyā	Ø
	A12. U1. (T) + A13. U2. (T)	A12. U2. (T/R) + A13. U2. (T)	Yaḥyā	A12. + A13.
	A9. U2. (T) + A9. U4. (T)	A5. U2. (T) + A6. U3. (T)	Allāh	Ø
	Ø	A9. U2. (T/R/R) + A9. U4. (T/T/R)	The creation of Yaḥyā	Ø
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R)	A9. U4. (R/T/R/R) + A9. U4. (R/R/R/R) + A10. U1. (R) A11. U1. (R) + A11. U2. (R)	Simple past tense verb	A11. + A11. A12. + A13.

	A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A12. U3. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R ^b)		
	A11. U2. (R ^b) + A12. U1. (R)	∅	Imperatives	∅
	A14. U2. (R) + A15. (R ^c) + A15. (R ^e)	A5. U1. (R/T) + A5. U1. (R/R) A9. U3. (R) + A9. U4. (R/T/R)	Simple present tense verb	∅
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. U1. (T/R) (R/R) + A8. U2. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R) + A3. (R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^c) + A15. (R ^d)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
Rheme Repetition	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9. U2. (R)	A6. U1. (R) + A6. U2. (R)		A6. + A6.
Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	∅	Rhyme	∅
Linear Progression	A2. (R/T) + A3. (T/R)	A2. (R) + A3. (T) A9. U4. (R/T/R/R) + A9. U4. (T/R/R/R)	Zakariyyā	A2. + A3.
	∅	A9. U4. (R/T/R) + A9. U4. (T/T/R/R)	Allāh	∅
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā			
Total	75	48		28 (= 37.3%)

Table 8. Thematic Analysis of the Fourth Translation (Pickthall)

6.3.1.6 Thematic Analysis of the Fifth Translation (Sahih International)

A1. Kaf, Ha, Ya, 'Ayn, Sad.

A2. (T (T/T [This T/T] (R/T is] a mention of the mercy of your Lord to His servant Zechariah (R/T)T)

A3. (R (T/R When he 2 T/R) (R/R called^a to his Lord^b a private supplication. (R/R) R)

A4. U1. (T He T) (R said,

U2. "My Lord, (T/R indeed my bones T/R) (R/R have weakened, (R/R) R)

U3. (T and my head T) (R has filled with white, R)

- U4. (T and never T) (R (T/R I T/R) (R/R have ... been in my supplication to You, my Lord, unhappy. R/R) R)
- A5. U1. (T And indeed, I T) (R fear the successors after me, R)
- U2. (T and my wife T) (R has been barren, R)
- U3. (T so T) (R (T/R Ø T/R) (R/R give me from Yourself an heir R/R) R)
- A6. U1. (R Who will inherit me R) – continuation of R of previous 'āyah
- U2. (T and Ø T) (R inherit from the family of Jacob. R)
- U3. (T And Ø T) (R make him, my Lord, pleasing [to You]." R)
- A7. U1. (T [He T) (R was told),
- U2. "O Zechariah, (T/R indeed We T/R) (R/R give you good tidings of a boy whose name will be John. R/R) R)
- U3. (T We T) (R have not assigned to any before [this] name." R)
- A8. U1. (T He T) (R said,
- U2. "My Lord, (R/R (R/R/R how R/R/R) (T/R/R will I have a boy T/R/R) R/R) (T1/R (T/T1/R when my wife T/T1/R) (R/T1/R has been barren R/T1/R) T1/R) (T2/R (T/T2/R and I T/T2/R) (R/T2/R have reached extreme old age?" R/T2/R) T2/R) R)
- A9. U1. (T [An angel] T) (R said,
- U2. (T/R "Thus T/R) (R/R (T/R/R [it T/R/R) (R/R/R will be]; R/R/R) R/R) R)
- U3. (T your Lord T) (R says,
- U4. (T/R [it T/R) (R/R is easy for Me, R/R) R)
- U5. (T (T/T for I T/T) (R/T created you before, R/T) T) (R (T/R while you 2 T/R) (R/R were nothing.'" R/R) R)
- A10. U1. (T [Zechariah] T) (R said,
- U2. "My Lord, (T/R Ø T/R) (R/R make for me a sign." R/R) R)
- U3. (T He T) (R said,
- U4. (T/R "Your sign T/R) (R/R is that you will not speak to the people for three nights, [being] sound." R/R) R)

- A11. U1. (T So T) (R (T/R he T/R) (R/R came out to his people from the prayer chamber R/R) R)
 U2. (T and Ø T) (R signaled to them to exalt [Allāh] in the morning and afternoon. R)
- A12. U1. (T [Allāh] T) (R said,
 U2. "O John, (T/R Ø T/R) (R/R take the Scripture with determination." R/R) R)
 U3. (T And We T) (R gave him judgement [while yet] a boy R)
- A13. U1. (R And affection from Us and purity, R) – continuation of R of previous 'āyah
 U2. (T and he 2 T) (R was fearing of Allāh. R)
- A14. U1. (R And dutiful to his parents, R) – continuation of R of previous 'āyah
 U2. (T and he T) (R was not a disobedient tyrant. R)
- A15. (T (T/T And peace T/T) (R/T be upon him R/T) T) (R the day^a he was^b born and the day^c he dies and the day^d he is raised alive. R)

Type	ST	TT5	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A3. (T/R) + A4. U1. (T) A4. U4. (T/R) + A5. U1. (T) A9. U5. (T/R) + A10. U1. (T) A11. U1. (T/R) + A11. U2. (T)	Zakariyyā	A3. + A4. A4. + A5. A9. + A10. A11. + A11.
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A13. U2. (T) + A14. U2. (T)	Yaḥyā	A13. + A14.
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	A7. U2. (T/R) + A7. U3. (T) A10. U2. (T/R) + A10. U3. (T)	Allāh	A10. + A10.
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	Ø	Zakariyyā	Ø
	A12. U1. (T) + A13. U2. (T)	A12. U2. (T/R) + A13. U2. (T)	Yaḥyā	A12. + A13.
	A9. U2. (T) + A9. U4. (T)	A12. U1. (T) + A12. U3. (T)	Allāh	Ø
	Ø	A9. U2. (T/R/R) + A9. U4. (T/R)	The creation of Yaḥyā	Ø
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R)	A3. (R/R ^a) + A4. U1. (R) A9. U5. (R/T) + A9. U5. (R/R) + A10. U1. (R)	Simple past tense verb	A3. + A4. A11. + A11. A12. + A13.

	A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A11. U1. (R/R) + A11. U2. (R) + A12. U1. (R) A12. U3. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R ^b)		
	A11. U2. (R ^b) + A12. U1. (R)	∅	Imperatives	∅
	A14. U2. (R) + A15. (R ^c) + A15. (R ^c)	A9. U3. (R) + A9. U4. (R)	Simple present tense verb	∅
	∅	A4. U2. (R/R) + A4. U3. (R) + A4. U4. (R/R) A8. U2. (R/T1/R) + A8. U2. (R/T2/R)	Present perfect tense verb	∅
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. U2. (T) (R) + A8. U2. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R/T) + A3. (R/R ^b) A10. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^c) + A15. (R ^d)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
Rheme Repetition	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9.U2. (R)	A6. U1. (R) + A6. U2. (R)		A6. + A6.
Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	∅	Rhyme	∅
Linear Progression	A2. (R/T) + A3. (T/R)	A2. (R/T) + A3. (T/R) A9. U5. (R/T) + A9. U5. (T/R)	Zakariyyā	A2. + A3.
	∅	A9. U4. (R/R) + A9. U5. (T/T)	Allāh	∅
Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā			
Total	75	57		34 (= 45.3%)

Table 9. Thematic Analysis of the Fifth Translation (Sahih International)

6.3.1.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

A1. Kaf. Ha. Ya. 'Ain. Sad.

A2. (T (This T) (R is) a recital of the Mercy of thy Lord to His servant Zakariya. R)

A3. (T he T) (R Behold! ... cried to his Lord in secret, R)

- A4. U1. (R Praying: "O my Lord! (R/R infirm indeed R/R) (T/R are my bones, T/R) R)¹⁴
– continuation of R of previous 'āyah
- U2. (T and the hair of my head T) (R doth glisten with grey: R)
- U3. (T but never T) (R (T/R I T/R) (R/R am ... unblest, O my Lord, in my prayer to Thee!
R/R) R)
- A5. U1. (T "Now T) (R (T/R I T/R) (R/R fear (what) my relatives (and colleagues) (will do) after
me: R/R) R)
- U2. (T but my wife T) (R is barren: R)
- U3. (T so T) (R (T/R Ø T/R) (R/R give me an heir as from Thyself,- R/R) R)
- A6. U1. (R "(One that) will (truly) represent me, R) – continuation of R of previous 'āyah
- U2. (T and Ø T) (R represent the posterity of Jacob; R)
- U3. (T and Ø T) (R make him, O my Lord! one with whom Thou art well-pleased!" R)
- A7. U1. (T (His prayer T) (R was answered):
- U2. "O Zakariya! (T/R We T/R) (R/R give thee good news of a son: R/R) R)
- U3. (T His name T) (R shall be Yahya: R)
- U4. (T We T) (R on none by that name have ... conferred distinction before." R)
- A8. U1. (T He T) (R said:
- U2. "O my Lord! (R/R (R/R/R How R/R/R) (T/R/R shall I have a son, T/R/R) R/R) (T1/R (T/T1/R
when my wife T/T1/R) (R/T1/R is barren R/T1/R) T1/R) (T2/R (T/T2/R and I T/T2/R) (R/T2/R have grown
quite decrepit from old age?" R/T2/R) T2/R) R)
- A9. U1. (T He T) (R said:
- U2. (T/R "So T/R) (R/R (T/R/R (it T/R/R) (R/R/R will be) R/R/R) R/R) R)
- U3. (T thy Lord T) (R saith,
- U4. (T/R that T/R) (R/R is easy for Me: R/R) R)
- U5. (T (T/T I T/T) (R/T did indeed create thee before, R/T) T) (R (T/R when thou 2 T/R) (R/R
hadst been nothing!" R/R) R)

¹⁴ 'Infirm' is to be analysed as a fronted/preposed rheme since it carries the primary accent in spoken English.

- A10. U1. (T (Zakariya) T) (R said:
 U2. "O my Lord! (T/R Ø T/R) (R/R give me a Sign." R/R) R)
 U3. (T Thy Sign T) (R (T/R was the answer, T/R) (R/R (T/R/R "Shall be that thou shalt speak to no man for three nights, T/R/R) (R/R/R although thou art not dumb)" R/R/R) R/R) R)
- A11. U1. (T So T) (R (T/R Zakariya T/R) (R/R came out to his people from him chamber: R/R) R)
 U2. (T He T) (R told them by signs to celebrate Allāh's praises in the morning and in the evening. R)
- A12. U1. (T To his son T) (R came the command:
 U2. "O Yahya! (T/R Ø T/R) (R/R take hold of the Book with might": R/R) R)
 U3. (T and We T) (R gave him Wisdom even as a youth, R)
- A13. U1. (R And piety (for all creatures) as from Us, and purity: R) – continuation of R of previous 'āyah
 U2. (T He 2 T) (R was devout, R)
- A14. U1. (R And kind to his parents, R) – continuation of R of previous 'āyah
 U2. (T and he T) (R was not overbearing or rebellious. R)
- A15. (T So T) (R (T/R (T/T/R Peace T/T/R) (R/T/R on him R/T/R) T/R) (R/R the day^a he was^b born, the day^c that he dies, and the day^d that he will be raised up to life (again)! R/R) R)

Type	ST	TT6	Referring to	Matching 'Āyah.
Constant Progression	A3. (T) + A4. U1. (T) + A4. U2. (T) A4. U4. (T) + A5. U1. (T) + A5. U1. (T/R) A7. (T/R) + A8. U1. (T) A9. U5. (T) + A10. U1. (T) A11. U1. (T) + A11. U2. (T)	A9. U5. (T/R) + A10. U1. (T) A11. U1. (T/R) + A11. U2. (T)	Zakariyyā	A9. + A10. A11. + A11.
	A6. U1. (T) + A6. U2. (T) + A6. U3. (T) A13. U2. (T) + A14. U2. (T)	A13. U2. (T) + A14. U2. (T)	Yahyā	A13. + A14.
	A9. U1. (T) + A9. U2. (T) A10. U2. (T) + A10. U3. (T)	Ø	Allāh	Ø
Constant Gap Progression	A4. U2. (T) + A4. U4. (T)	A4. U3. (T/R) + A5. U1. (T/R)	Zakariyyā	Ø

		A8. U1. (T) + A8. U2. (T/R/R) + A8. U2. (T/T2/R)		
	A12. U1. (T) + A13. U2. (T)	A12. U2. (T/R) + A13. U2. (T)	Yaḥyā	A12. + A13.
	A9. U2. (T) + A9. U4. (T)	A5. U3. (T/R) + A6. U3. (T) + A7. U2. (T/R) + A7. U4. (T)	Allāh	Ø
	Ø	A9. U2. (T/R/R) + A9. U4. (T/R)	The creation of Yaḥyā	Ø
Lexicogrammatical Repetition	A3. (R/R) + A4. U1. (R) + A4. U2. (R/R/R) + A4. U3. (R) A5. U1 (R/R) + A5. U2. (R) A8. U3. (R1/R/R) + A8. U4. (R2/R/R) A11. U1. (R) + A11. U2. (R ^a) A12. U2. (R) + A13. U2. (R)	A11. U1. (R/R) + A11. U2. (R) + A12. U1. (R) A12. U3. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R ^b)	Simple past tense verb	A11. + A11. A12. + A13.
	A11. U2. (R ^b) + A12. U1. (R)	Ø	Imperatives	Ø
	A14. U2. (R) + A15. (R ^c) + A15. (R ^c)	A4. U1. (T/R) + A4. U2. (R) + A4. U3. (R/R) + A5. U1. (R/R) + A5. U2. (R) A8. U2. (T/R/R) + A8. U2. (R/T1/R) A9. U3. (R) + A9. U4. (R/R)	Simple present tense verb	Ø
	A5. U2. (T) (R) + A8. U3. (T1/R/R) (R1/R/R)	A5. U2. (T) (R) + A8. U2. (T/T1/R) (R/T1/R)	Phrase repetition	A5. + A8.
	A2. (R/T) + A3. (R/R) A7. (R/R) + A8. U2. (R/T/T/R) A10. U2. (R/R) + A10. U4. (T/R) A15. (R ^a) + A15. (R ^b) + A15. (R ^d)	A2. (R) + A3. (R) A10. U2. (R/R) + A10. U3. (T) A15. (R ^a) + A15. (R ^c) + A15. (R ^d)	Lexical/ word repetition	A2. + A3. A10. + A10. A15. + A15. + A15.
Rheme Repetition	A6. U1. (R) + A6. U2. (R) A9. U1 (R) + A9. U2. (R)	A6. U1. (R) + A6. U2. (R)		A6. + A6.
Phonological Repetition	A2. (R/T) + A3. (R/R) + A4. U4. (R) + A5. U3. (R) + A6. U3. (R) + A7 (R/R) + A8. U4 (R2/R/R) + A10. U4. (R/R) + A11. U2. (R) + A12. U2. (R) + A13. U2. (R) + A14. U2. (R) + A15. (R)	Ø	Rhyme	Ø
Linear Progression	A2. (R/T) + A3. (T/R)	A2. (R) + A3. (T) A9. U5. (R/T) + A9. U5. (T/R)	Zakariyyā	A2. + A3.
	Ø	A9. U4. (R/R) + A9. U5. (T/T)	Allāh	Ø

Derived Progression	Allāh's Mercy on Zakariyyā and Yaḥyā		
Total	75	53	26 (= 34.6%)

Table 10. Thematic Analysis of the Sixth Translation (Yusuf Ali)

6.3.1.8 Discussion

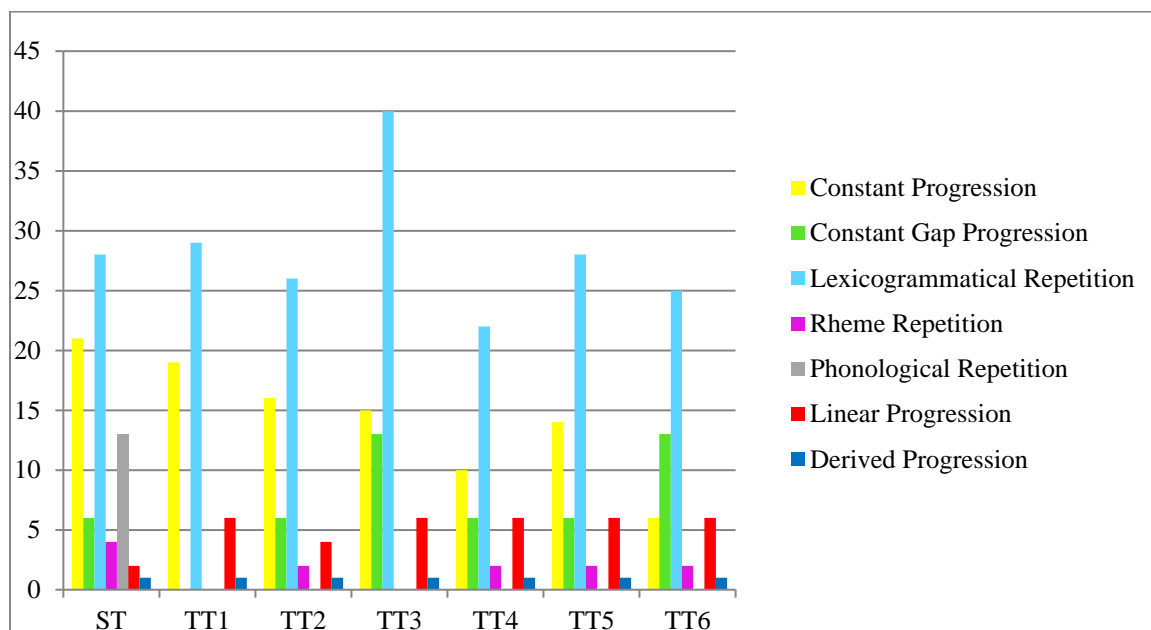


Figure 6. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the First Theme of the *Sūrah*

The chart shows how the analysis of each translation is related to the Holy Qur'an as the source text in the first theme/topic of the *sūrah*, as follows:

1. Constant progression is found mostly in the source text with 21 occurrences. The translations vary in terms of constant progression from 19, 16, 15, 10 and 14 to 6 respectively. This highlights how some translations follow the ST by maintaining the same themes within a similar order more than others.
2. Constant gap progression has higher matching numbers when compared to the ST in half of the TTs. The ST has 6 elements, as do the second, fourth and fifth translations, while the first translation has no elements and both the third and sixth translations have 13.
3. The source text has 28 repeated lexicogrammatical elements while the first translation has 29, the second has 26, the third 40, the fourth 22, the fifth 28 (like the ST) and the sixth 25.
4. Rheme repetition shows a limited number of results ranging from 4 in the ST to 2 in the second, fourth, fifth and sixth translation and none in the first and third translations.
5. Phonological repetition is prominent in the language of the Holy Qur'an rhyme playing a major role in the text's coherence with 13 occurrences. However, none of the English translations had any occurrences of phonological repetition.
6. Linear progression has 2 occurrences in the source text. It appears 6 times in all translations.

7. In regards to derived progression, the ST and all the TTs deal with one main subject/theme, which is Allāh's Mercy on Zakariyyā and Yaḥyā. Hence, all of them share this one main element.

6.4 Conclusion

In this chapter, a discussion of general issued was provided followed by the decisions made throughout the analysis. The analysis of the first theme/topic of the *sūrah* was then presented. The thematic structure of each *'āyah* was addressed, with a determination of theme(s) and rheme(s). Thematic progression was analysed in the Holy Qur'an, followed by corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each thematic progression type and the percentage of matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed.

7 Chapter Seven: Analysis of the Second Theme/Topic of the *Sūrah*

7.0 Introduction

In the following sections, I will consider thematic analysis (including thematic progression) of the second theme of the *sūrah*, based on the discussion in sections 5.6-5.9, as follows: the thematic analysis of the second theme/topic of the *sūrah* (section 7.1), thematic analysis of the first translation (section 7.2), thematic analysis of the second translation (section 7.3), thematic analysis of the third translation (section 7.4), thematic analysis of the fourth translation (section 7.5), thematic analysis of the fifth translation (section 7.6) and thematic analysis of the sixth translation (section 7.7). Finally, a discussion is provided (section 7.8) followed by a conclusion to this chapter (section 7.9).

7.1 Thematic Analysis of the Second Theme/Topic of the *Sūrah*

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
 ١٦ ADJ LOC PRON N P V T PN N P V REM

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
 ADJ N PRON P V CONJ PRON N PRON P PRON V REM N PRON N P V CONJ
 ١٧

قَالَتْ إِنَّنِي آعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا
 ١٨ N PRON V COND PRON P N P V PRON ACC V

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا
 ١٩ ADJ N PRON P V PRP PRON N N PRON PREV ACC V

قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا
 ٢٠ N V NEG CONJ N PRON V NEG CONJ N PRON P V INTG V

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً
 N CONJ N P N PRON V PRP CONJ N PRON P PRON PRON N V DEM P V
 مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا
 ٢١ ADJ N V CONJ PRON P

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا
 ٢٢ ADJ LOC PRON P V CONJ PRON V REM

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلِ هَذَا

DEM T PRON V PRON ACC VOC V N N P N PRON V REM

وَكُنْتُ نَسِيًّا مَنَسِيًّا

٢٣

N N PRON V CONJ

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزِنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

٢٤

N PRON LOC PRON N V CERT V PRO INT PRON N P PRON V REM

وَهَزَيْتَنِي بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا

٢٥

ADJ N PRON P V N N P PRON P PRON V CONJ

فَكَلِمِي وَأَشْرِبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا

N N P EMPH V EXL CONJ N PRON V CONJ PRON V CONJ PRON V CONJ

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

٢٦

N T V NEG REM N N P PRON V PRON ACC PRON V REM

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

٢٧

ADJ N PRON V CERT EMPH PN VOC PRON V PRON V PRON N PRON P V REM

يَاخُتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

٢٨

N PRON N V NEG CONJ N N PRON N V NEG PN N VOC

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

٢٩

N N P V REL V INTG PRON V PRON P V REM

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

٣٠

N PRON V CONJ N PRON V PN N PRON ACC V

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

N PRON V REL N CONJ N P PRON V CONJ PRON V REL LOC N PRON V CONJ

٣١

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

٣٢

ADJ N PRON V NEG CONJ PRON N PN CONJ

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

٣٣ N V T CONJ V T CONJPRON V T PRON PN CONJ

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

٣٤ PRON VPRON P REL N N PN N PN DEM

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

V PRON P V PREV ACC REM N V T PRON N N P V SUB PN P V NEG
٣٥ V CONJ

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

٣٦ N N DEM PRON PRON V REMPRON N CONJPRON N PN ACC CONJ

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

٣٧ ADJ N N P PRON VREL PN REMPRON N P N V REM

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

٣٨ ADJ N P T N AMD PRON PRON V T V CONJPRON P V

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

PRON V NEG PRON CONJ N P PRON CIRC N V T N T PRON V CONJ
٣٩

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

٤٠ PRON VPRON P CONJPRON PREL CONJ N V PRONPRON ACC

- A16. U1. (T Wa-Ø T) (R 'udkur fī al-kitābi Maryam R)
- U2. (T 'id Ø 2 T) (R 'intabaḍat min 'ahlihā makānan šarqiyyā R)
- A17. U1. (T fa-Ø T) (R 'ittaxaḍat min dūnihim ḥijābā R)
- U2. (T fa-Ø T) (R 'arsalnā 'ilayhā rūḥanā R)
- U3. (T fa-Ø T) (R tamattala lahā bašaran sawiyyā R)

- A18. U1. (T Ø^T) (R Qālat
 U2. (T/R 'innī T/R) (R/R (T/R/R Ø^{T/R/R}) (R/R/R 'aṣūdu bi-Al-Raḥmāni minka R/R/R) R/R) R)
 U3. (T Ø^T) (R 'in kunta taqiyyā^R)¹⁵
- A19. U1. (T Ø^T) (R Qāla
 U2. (T/R (T/T/R 'innamā 'anā T/T/R) (R/T/R rasūlu Rabbiki R/T/R) T/R) (R/R (T/R/R Ø^{T/R/R}) (R/R/R li-'ahaba laki ḡulāman zakīyyā R/R/R) R/R) R)
- A20. U1. (T Ø^T) (R Qālat
 U2. (T/R (R/T/R 'annā R/T/R) (T/T/R (T/T/T/R yakūnu li T/T/T/R) (R/T/T/R ḡulāmun R/T/T/R) T/T/R) T/R) (R/R (T/R/R wa-lam yamsasni T/R/R) (R/R/R baṣarun R/R/R) R/R) R)¹⁶
 U3. (T wa-Ø^T) (R lam 'aku baḡiyyā^R)
- A21. U1. (T Ø^T) (R Qāla
 U2. (T/R Ø^{T/R}) (R/R kaḡālika R/R) R)¹⁷
 U3. (T Rabbuki^T) (R qāla ...
 U4. (T/R huwa^{T/R}) (R/R ḡalayya hayyin R/R) R)
 U5. (T wa-Ø^T) (R li-najḡalahu 'āyatan li-al-nās wa raḡmatan minnā^R)
 U6. (T wa-Ø^T) (R kāna 'amran maḡdiyyā^R)
- A22. U1. (T Fa-Ø^T) (R ḡamalathu^R)
 U2. (T fa-Ø^T) (R 'intabaḡat bihi makānan qasiyyā^R)
- A23. U1. (T al-maxāḡu T) (R Fa-'ajā'ahā ... 'ilā jidḡi al-naxlati^R)
 U2. (T Ø^T) (R qālat
 U3. (R yā laytan(T -i^T) mittu qabla hādā^R) R)
 U4. (R wa-kun(T -tu^T) nasyan mansiyyā^R)
- A24. U1. (T Fa-Ø^T) (R nādāhā min taḡtihā^R)
 U2. (R 'allā taḡzan(T -i^T) R)
 U3. (R qad jaḡala (T Rabbuki^T) taḡtaki sariyyā^R)
- A25. U1. (R Wa-huzz(T -i^T) 'ilayki bi-jidḡi al-naxlati^R)

¹⁵ The main clause is elliptical; فاخرج من وراء الحجاب إن كنت تقياً.

¹⁶ wa- is a حال/circumstantial clause.

¹⁷ The predicand/mubtada' is elliptical; الأمر كذلك.

- U2. (${}^T \emptyset {}^T$) (R tusāqit ṣalayki ruṭaban janiyyā R)
- A26. U1. (T Fa- \emptyset 2 T) (R kulī R)
- U2. (T wa- \emptyset T) (R 'išrabī R)
- U3. (T wa- \emptyset T) (R qarrī ṣaynan R)
- U4. (T (${}^{R/T}$ fa-'immā taray(${}^{T/T}$ - i - ${}^{T/T}$)na mina al-bašari 'aḥadan ${}^{R/T}$) T) (R (${}^{T/R}$ fa- \emptyset ${}^{T/R}$) (${}^{R/R}$ qūli
- U5. (${}^{T1/R/R}$ 'innī ${}^{T1/R/R}$) (${}^{R1/R/R}$ (${}^{R/R1/R/R}$ nadar(${}^{T/R1/R/R}$ - tu ${}^{T/R1/R/R}$) li-Al-Raḥmāni ṣawman ${}^{R/R1/R/R}$) ${}^{R1/R/R}$)
- U6. (${}^{T2/R/R}$ fa- \emptyset ${}^{T2/R/R}$) (${}^{R2/R/R}$ lan 'ukallima al-yawma 'insiyyā ${}^{R2/R/R}$) ${}^{R/R}$) R)
- A27. U1. (T (${}^{T/T}$ Fa- \emptyset ${}^{T/T}$) (${}^{R/T}$ 'atat bihi qaṅmahā ${}^{R/T}$) T) (${}^{R/R}$ (${}^{T/R}$ \emptyset 2 ${}^{T/R}$) (${}^{R/R}$ taḥmiluhu ${}^{R/R}$) R)
- U2. (${}^T \emptyset {}^T$) (R Qālū
- U3. yā Maryamu (${}^{R/R}$ laqad ji (${}^{T/R}$ - ti ${}^{T/R}$) šay'an fariyyā ${}^{R/R}$) R)
- A28. U1. Yā 'uxta Harūna (R mā kāna (T 'abūki T) 'imra'a saw'in R)
- U2. (R wa-mā kānat (T 'ummuki T) baḡiyyā R)
- A29. U1. (T Fa- \emptyset T) (R 'ašārat 'ilayhi R)
- U2. (${}^T \emptyset$ T) (R qālū
- U3. (${}^{R/R}$ kayfa ${}^{R/R}$) (${}^{T/R}$ (${}^{T/T/R}$ \emptyset ${}^{T/T/R}$) (${}^{R/T/R}$ nukallimu man kāna fī al-mahdi ṣabiyyā ${}^{R/T/R}$) ${}^{T/R}$) R)
- A30. U1. (${}^T \emptyset$ T) (R Qāla
- U2. (${}^{T/R}$ 'innī ${}^{T/R}$) (${}^{R/R}$ ṣabdu Allāhi ${}^{R/R}$) R)
- U3. (${}^T \emptyset$ T) (R 'ātāniya al-kitāba R)
- U4. (T wa- \emptyset T) (R jaṣalanī nabiiyyā R)
- A31. U1. (T Wa- \emptyset T) (R jaṣalanī mubārakan 'aynamā kuntu R)
- U2. (T wa- \emptyset T) (R 'awṣanī bi-al-šalāti wa-al-zakāti mā dumtu ḡayyā R)
- A32. U1. (R Wa-barran bi-wālidatī R) – continuation of R of U1 of previous 'āyah
- U2. (T wa- \emptyset T) (R lam yajṣalnī jabbāran ṣaḡiyyā R)
- A33. (T (${}^{T/T}$ Wa-al-salāmu ${}^{T/T}$) (${}^{R/T}$ ṣalayya ${}^{R/T}$) T) (R yawma^a wulidtu wa-yawma^b 'amūtu^c wa-yawma^d 'ubṣatu^e ḡayyā R)

- A34. (T Dālika T) (R Ġisā 'ibnu Maryama qawla al-ḥaqqi 'alladī fihi **yamtarūn** R)
- A35. U1. (T 'an yattaxiḍa min waladin T)¹⁸ (R Mā kāna li-Allāhi ... subḥānahu R)¹⁹
 U2. (T (T/T 'idā Ø T/T) (R/T qaḍā 'amran R/T) T) (R (T/R fa-'innamā Ø T/R) (R/R yaqūlu lahu kun fa-**yakūn** R/R) R)
- A36. U1. (T **Allāha** T) (R Wa-'inna ... **Rabbī^a** wa-**Rabbukum^b** R)
 U2. (T fa-Ø T) (R 'iḥbudūhu R)²⁰
 U3. (T hādā T) (R širāṭun **mustaqīm** R)
- A37. U1. (T al-'aḥzābu min baynihim T) (R Fa-'ixtalafa ... R)
 U2. (R fa-waylun R) (T li-'alladīna kafarū min mašhadi **yawmin** ḥaḍīm T)
- A38. U1. (T Ø T) (R '**Asmī^a** bihim wa-'**abšir^b** **yawma^c** ya'tūnanā R)
 U2. (T lākini **al-ḍālimūna** T) (R **al-yawma** fi ḍalālin mubīn R)
- A39. (T (T/T (T/T/T Wa-Ø T/T/T) (R/T/T 'andīrhum **yawma** al-ḥasrati R/T/T) T/T) (R/T (T/R/T al-'amru T/R/T) (R/R/T 'id quḍiya ... R/R/T) R/T) T) (R (T1/R wa-**hum** T1/R) (R1/R fi ḡaflatin R1/R) (T2/R wa-**hum** T2/R) (R2/R lā yu'minūn R2/R) R)
- A40. U1. (T '**Innā** T) (R (T/R **naḥnu** T/R) (R/R **narītu** al-'arḍa wa-man ḡalayhā R/R) R)²¹
 U2. (T wa-'**ilaynā** T) (R (R/R **yurjaḡ(T/R -ū- T/R)n 2** R/R) R)²²

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	Maryam
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	The Angel
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	Ġisā
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T)	The people

¹⁸ Here, أن يتخذ is a postposed/backed subject of kāna.

¹⁹ It is possible to further analyse سبحانه but we have not done so, because although it is elliptical, it is also parenthetical.

²⁰ This is a reconstructed/estimated conditional clause/sentence, i.e. جواب شرط مقدر.

²¹ 'Innā and naḥnu are marked/emphatic themes.

²² Wa-'ilaynā is a marked/emphatic theme.

	A39. (T1/R) + A39. (T2/R)	
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	Allāh
Constant Gap Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	Maryam
	A21. U4. (T/R) + A21. U6. (T)	The creation of ʿĪsā
	A21. U3. (T) + A21. U5. (T)	Allāh
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	Simple past tense verb
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	Imperatives
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	Simple present tense verb
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	Lexical/ word repetition
Rheme Repetition	∅	
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)	Rhyme
Linear Progression	A16. U1. (R) + A16. U2. (T)	Maryam
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā	
Total	123	

Table 11. Thematic Progression Analysis of the Second Theme/Topic of the *Sūrah*

7.2 Thematic Analysis of the First Translation (Abdel-Haleem)

A16. U1. (T ∅ T) (R Mention in the Quran the story of **Mary**. R) ²³

U2. (T **She** 2 T) (R **withdrew** from her family to a place to the east R)

A17. U1. (R and **secluded** herself away; R) - continuation of R of previous 'āyah

²³ 'The story of Mary' here is specifically more rhematised by being placed at the end. This also relates nicely to the fact that 'Mary', referred to by 'She', then becomes the theme in the next unit.

- U2. (T We T) (R sent Our Spirit to appear before her in the form of a perfected man. R)
- A18. U1. (T She T) (R said,
- U2. (T/R I T/R) (R/R seek the Lord of Mercy's protection against you: R/R) R)
- U3. (T (T/T if you T/T) (R/T have any fear of Him R/T) T) (R (T/R Ø T/R) (R/R [do not approach]!' R/R) R)
- A19. U1. (T but he T) (R said,
- U2. (T/R (T/T/R I T/T/R) (R/T/R am but a Messenger from your Lord R/T/R) T/R) (R/R [come] to announce to you the gift of a pure son. ' R/R) R)
- A20. U1. (T She T) (R said,
- U2. (T/R (R/T/R 'How R/T/R) (T/T/R (T/T/T/R I T/T/T/R) (R/T/T/R can ... have a son R/T/T/R) T/T/R) T/R) (R/R (T/R/R when no man T/R/R) (R/R/R has touched me? R/R/R) R/R) R)
- U3. (T I T) (R have not been unchaste,' R)
- A21. U1. (T and he T) (R said,
- U2. (T/R 'This T/R) (R/R is what (T/R/R your Lord T/R/R) (R/R/R said:
- U3. (T/R/R/R 'if T/R/R/R) (R/R/R/R is easy for Me- R/R/R/R) R/R/R) R/R) R)
- U4. (T We T) (R shall make him a sign to all people, a blessing from Us.' R)
- U5. (T And so T) (R (T/R if T/R) (R/R was ordained: R/R) R)
- A22. U1. (T she T) (R conceived him. R)
- U2. (T She T) (R withdrew to a distant place R)
- A23. U1. (T (T/T and, when the pains of childbirth T/T) (R/T drove her to [cling to] the trunk of a palm tree, R/T) T) (R (T/R she T/R) (R/R exclaimed,
- U2. (T/R/R 'I Ø T/R/R) (R/R/R wish I had been dead and forgotten long before all this!' R/R/R) R/R) R)
- A24. U1. (T but a voice T) (R cried to her from below,
- U2. (T/R Ø T/R) (R/R 'Do not worry: R/R) R)
- U3. (T your Lord T) (R has provided a stream at your feet R)
- A25. U1. (T (T/T and, if you T/T) (R/T shake the trunk of the palm tree towards you, R/T) T)

- U2. (R (T/R it T/R) (R/R will deliver fresh ripe dates for you, R/R) R)
- A26. U1. (T so T) (R (T/R Ø 2 T/R) (R/R eat^a, drink^b, be^c glad, and say^d to anyone you may see:
 U2. (T/R/R 'I T/R/R) (R/R/R have vowed to the Lord of Mercy to abstain from conversation, R/R/R) R/R) R)
- U3. (T and I T) (R will not talk to anyone today.' R)
- A27. U1. (T She 2 T) (R went back to her people carrying the child, R)
 U2. (T and they T) (R said,
 U3. 'Mary! (T/R You T/R) (R/R have done something terrible! R/R) R)
- A28. U1. Sister of Aaron! (T Your father T) (R was not an evil man; R)
 U2. (T your mother T) (R was not unchaste!' R)
- A29. U1. (T She T) (R pointed at him. R)
 U2. (T They T) (R said,
 U3. (R/R 'How R/R) (T/R (T/T/R we T/T/R) (R/T/R can ... converse with an infant?' R/T/R) T/R) R)
- A30. U1. (T [But] he T) (R said:
 U2. (T/R 'I T/R) (R/R am a servant of God. R/R) R)
 U3. (T He 2 T) (R has granted^a me the Scripture; made^b me a prophet; R)
- A31. U1. (R made me blessed wherever I may be. R) - continuation of R of U3 of previous 'āyah
 U2. (T He T) (R commanded me to pray, to give alms as long as I live, R)
- A32. U1. (R to cherish my mother. R) - continuation of R of U2 of previous 'āyah
 U2. (T He T) (R did not make me domineering or graceless. R)
- A33. U1. (T (T/T Peace T/T) (R/T was on me R/T) T) (R the day I was born R)
 U2. (T (T/T and Ø T/T) (R/T will be on me R/T) T) (R the day^a I die and the day^b I am raised to life again.' R)
- A34. U1. (T Such T) (R was Jesus, son of Mary. R)²⁴

²⁴ This is a marked/emphatic theme.

- U2. (T [This T] (R is) a statement of the Truth about which they are in doubt: R)
- A35. U1. (T it T) (R would not befit God to have a child. R)
- U2. (T He T) (R is far above that: R)
- U3. (T (T/T when He T/T) (R/T decrees something, R/T) T) (R (T/R He T/R) (R/R says only, 'Be,' and it is. R/R) R)
- A36. U1. (T 'God T) (R is my Lord^a and your Lord^b, R)
- U2. (T so T) (R (T/R Ø T/R) (R/R serve Him: R/R) R)
- U3. (T that T) (R is a straight path.' R)
- A37. U1. (T But factions T) (R have differed among themselves. R)
- U2. (T (R/T What suffering R/T) (T/T will come to those who obscure the truth T/T) T) (R (T/R when a dreadful Day T/R) (R/R arrives! R/R) R)
- A38. U1. (T (T/T How sharp of^{fa} hearing, how sharp of^{fb} sight T/T) (R/T (T/R/T they T/R/T) (R/R/T will be R/R/T) R/T) T) (R (T/R when they T/R) (R/R come to Us, R/R) R)
- U2. (T although now they T) (R are clearly off course! R) ²⁵
- A39. (T (T/T (T/T/T Ø T/T/T) (R/T/T Warn them [Muhammad] of the Day of Remorse R/T/T) T/T) (R/T (T/R/T when the matter T/R/T) (R/R/T will be decided, R/R/T) R/T) T) (R (T/R for they T/R) (R/R are heedless and do not believe. R/R) R)
- A40. U1. (T We T) (R It is ... who will inherit the earth and all who are on it: R) ²⁶
- U2. (T they T) (R will all be returned to Us. R)

Type	ST	TT1	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T)	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R) A20. U1. (T) + A20. U2. (T/T/T/R) A22. U1. (T) + A22. U2. (T)	Maryam	A16. + A17. A18. + A18. A22. + A22. A23. + A23. A26. + A26. + A26. + A27.

²⁵ This part is a separate unit because though 'although' is a subordinating conjunction (more specifically, a disjunct), here the 'although'-clause functions pretty much like a separate sentence.

²⁶ This is a cleft-sentence 'It is We who ...'. The theme is 'We' which is a stressed – contrastive – theme, meaning 'We and nobody/nothing else'.

	A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	A23. U1. (T/R) + A23. U2. (T/R/R) A26. U1. (T/R) + A26. U2. (T/R/R) + A26. U3. (T) + A27. U1. (T)		
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A18. U3. (T/T) + A18. U3. (T/R) + A19. U1. (T) + A19. U2. (T/T/R)	The Angel	A18. + A19. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	A30. U1. (T) + A30. U2. (T/R)	ġisā	A30. + A30.
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T/R/T) + A38. U1. (T/R) + A38. U2. (T)	The people	A29. + A29. A38. + A38.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A30. U3. (T) + A31. U2. (T) + A32. U2. (T) A35. U2. (T) + A35. U3. (T/T) + A35. U3. (T/R) + A36. U1. (T)	Allāh	A35. + A35. + A36.
	∅	A33. U1. (T/T) + A33. U2. (T/T)	Peace	∅
Constant Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A23. U2. (T/R/R) + A24. U2. (T/R) + A25. U1. (T/T) + A26. U1. (T/R) A27. U1. (T) + A27. U3. (T/R)	Maryam	A24. + A25. + A26. A27. + A27.
	A21. U4. (T/R) + A21. U6. (T)	A21. U3. (T/R/R/R) + A21. U5. (T)	The creation of ġisā	A21. + A21.
	∅	∅	ġisā	∅
	A21. U3. (T) + A21. U5. (T)	A21. U2. (T/R/R) + A21. U4. (T)	Allāh	A21. + A21.
	∅	A39. (T/R) + A40. U2. (T)	The people	∅
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R)	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A18. U1. (R) A21. U5. (R) + A22. U1. (R) + A22. U1. (R) + A23. U1. (R/T) + A23. U1. (R/R) A27. U1. (R) + A27. U2. (R) A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R)	Simple past tense verb	A16. + A17. + A17. + A18. A21. + A22. + A22. + A23. + A23. A28. + A28. + A29. + A29. A30. + A30. + A31. + A31.

	A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A30. U3. (R ^a) + A30. U3. (R ^b) + A31. U1. (R) + A31. U2. (R) + A32. U2. (R) + A33. U1. (R/T)		
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c) + A26. U1. (R/R ^d)	Imperatives	A26. + A26. + A26.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A18. U2. (R/R) + A18. U3. (R/T) A35. U2. (R) + A35. U3. (R/T) + A35. U3. (R/R) + A36. U1. (R) A38. U1. (R/R) + A38. U2. (R)	Simple Present tense verb	∅
	∅	A20. U2. (R/R/R) + A20. U3. (R)	Present perfect tense verb	∅
	∅	A40. U1. (R) + A40. U2. (R)	Future tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U2. (R/R) + A20. U2. (R/T/T/R) A33. U1. (R) + A33. U2. (R ^a) + A33. U2. (R ^b) A36. U1. (R ^a) + A36. U1. (R ^b) A38. U1. (R/R) + A39. (R/T/T)	Lexical/ word repetition	A19. + A20. A33. + A33. + A33. A36. + A36. A38. + A39.
	∅	A38. U1. (T/T ^a) + A38. U1. (T/T ^b)	Phrase repetition	∅
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)	∅	Rhyme	∅
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. U1. (R) + A16. U2. (T)	Maryam	A16. + A16.
	∅	A30. U2. (R/R) + A30. U3. (T)	Allāh	∅
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā			
Total	123	97		65 (= 52.8%)

Table 12. Thematic Analysis of the First Translation (Abdel-Haleem)

7.3 Thematic Analysis of the Second Translation (Hilali and Khan)

- A16. (T (T/T And Ø T/T) (R/T mention in the Book (the Quran, O Muhammad SAW, the story of **Maryam (Mary)**, R/T) T) (R (T/R when **she** 2 T/R) (R/R **withdrew** in seclusion from her family to a place facing east. R/R) R)
- A17. U1. (T **She** T) (R **placed** a screen (to screen herself) from them; R)
- U2. (T then We T) (R **sent** to her Our Ruh [angel Jibrael (Gabriel)], R)
- U3. (T and he T) (R **appeared** before her in the form of a man in all respects. R)
- A18. U1. (T **She** T) (R **said**:
- U2. (T/R "Verily! **I** T/R) (R/R **seek** refuge with the Most Beneficent (Allah) from you, R/R) R)
- U3. (T if **you** T) (R **do** fear Allah." R) 27
- A19. U1. (T (**The angel**) T) (R said:
- U2. (T/R (T/T/R "**I** T/T/R) (R/T/R am only a Messenger from your Lord, R/T/R) T/R) (R/R (to announce) to you the gift of a righteous **son**." R/R) R)
- A20. U1. (T **She** T) (R said:
- U2. (T/R (R/T/R "How R/T/R) (T/T/R (T/T/T/R **I** 2 T/T/T/R) (R/T/T/R can ... have a **son**, R/T/T/R) T/T/R) T/R) (R/R (T/R/R when no man T/R/R) (R/R/R has touched me, R/R/R) R/R) R)
- U3. (T **I** T) (R nor am ... unchaste?" R) 28
- A21. U1. (T He T) (R said:
- U2. (T "So T) (R (T/R (**it** T/R) (R/R will be), R/R) R)
- U3. (T **your Lord** T) (R said:
- U4. (T/R **That** T/R) (R/R **is** easy for Me (Allah): R/R) R)
- U5. (T And (**We** T) (R wish) to **appoint** him as a sign to mankind and a mercy from Us (Allah), R)
- U6. (T and **it** T) (R **is** a matter (already) decreed, (by Allah).'" R)

²⁷ The main clause is elliptical.

²⁸ 'Nor' is stressed, making a clear contrast between the previous element: "How can I have a son when no man has touched me".

- A22. U1. (T So T) (R (T/R she T/R) (R/R conceived him, R/R) R)
 U2. (T and she T) (R withdrew with him to a far place. R)
- A23. U1. (T And the pains of childbirth T) (R drove her to the trunk of a date-palm. R)
 U2. (T She T) (R said:
 U3. (T/R I 2 T/R) (R/R "Would that ... had died^a before this, and had been forgotten^b and out of sight!" R/R) R)
- A24. U1. (T Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] T) (R cried unto her from below her, saying:
 U2. (T/R Ø T/R) (R/R "Grieve not! R/R) R)
 U3. (T Your Lord T) (R has provided a water stream under you; R)
- A25. U1. (T "And Ø T) (R shake the trunk of date-palm towards you, R)
 U2. (T it T) (R will let fall fresh ripe-dates upon you." R)
- A26. U1. (T "So T) (R (T/R Ø 2 T/R) (R/R eat^a and drink^b and be^c glad, R/R) R)
 U2. (T (T/T and if you T/T) (R/T see any human being, R/T) T) (R (T/R Ø T/R) (R/R say:
 U3. (T/R/R 'Verily! I T/R/R) (R/R/R have vowed a fast unto the Most Beneficent (Allah) R/R/R) R/R) R)
 U4. (T so T) (R (T/R I T/R) (R/R shall not speak to any human being this day.' R/R) R)
- A27. U1. (T Then she 2 T) (R brought him (the baby) to her people, carrying him. R)
 U2. (T They T) (R said:
 U3. "O Mary! (T/R Indeed you T/R) (R/R have brought a thing Fariya (an unheard mighty thing). R/R) R)
- A28. U1. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! (T Your father T) (R was not a man who used to commit adultery, R)
 U2. (T nor your mother T) (R was an unchaste woman." R)
- A29. U1. (T Then she T) (R pointed to him. R)
 U2. (T They T) (R said:

- U3. (R/R "How R/R) (T/R (T/T/R we T/T/R) (R/T/R can ... talk to one who is a child in the cradle?" R/T/R) T/R) R)
- A30. U1. (T "He [Iesa (Jesus)] T) (R said:
 U2. (T/R Verily! I T/R) (R/R am a slave of Allah, R/R) R)
 U3. (T He 2 T) (R has given me the Scripture and made me a Prophet;" R)
- A31. (T "And He T) (R has made^a me blessed wheresoever I be, and has enjoined^b on me Salat (prayer), and Zakat, as long as I live." R)
- A32. (R "And dutiful to my mother, and made me not arrogant, unblest." R) - continuation of R of previous 'āyah
- A33. (T (T/T "And Salam (peace) T/T) (R/T be upon me R/T) T) (R the day^a I was born, and the day^b I die, and the day^c I shall be raised alive!" R)
- A34. U1. (T Such T) (R is 'Iesa (Jesus), son of Maryam (Mary). R)
 U2. (T (it T) (R is) a statement of truth, about which they doubt (or dispute). R)
- A35. U1. (R (T/R It T/R) (R/R befits not (the Majesty of) Allah R/R) R) (T (T/T that He T/T) (R/T should beget a son R/T) T) [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah].
 U2. (T He T) (R Glorified and Exalted be ... above all that they associate with Him R).
 U3. (T (T/T When He T/T) (R/T decrees a thing, R/T) T) (R (T/R He 2 T/R) (R/R only says to it, "Be!" and it is. R/R) R)
- A36. U1. (T ['Iesa (Jesus) T) (R said]:
 U2. (T/R "And verily Allah T/R) (R/R is my Lord^a and your Lord^b. R/R) R)
 U3. (T So T) (R (T/R Ø T/R) (R/R worship Him (Alone). R/R) R)
 U4. (T That T) (R is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets). [Tafsir At-Tabari] R)
- A37. U1. (T Then the sects T) (R differed [i.e. the Christians about 'Iesa (Jesus)], R)

U2. (^R so woe ^R) (^T unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire). ^T)²⁹

A38. U1. (^T (^{R/T} How clearly ^{R/T}) (^{T/T} (^{T/T/T} they (polytheists and disbelievers in the Oneness of Allah) ^{T/T/T}) (^{R/T/T} will ... see and hear, ^{R/T/T} ^{T/T}) ^T) (^R (^{T/R} they ^{T/R}) (^{R/R} the Day when ... will appear before Us! ^{R/R}) ^R)³⁰

U2. (^T But the Zalimûn (polytheists and wrong-doers) ^T) (^R today are in plain error. ^R)

A39. (^T (^{T/T} (^{T/T/T} And Ø ^{T/T/T}) (^{R/T/T} warn them (O Muhammad SAW) of the Day of grief and regrets, ^{R/T/T} ^{T/T}) (^{R/T} (^{T/R/T} when the case ^{T/R/T}) (^{R/R/T} has been decided, ^{R/R/T} ^{R/T}) ^T) (^R (^{T1/R} while (now) they ^{T1/R}) (^{R1/R} are in a state of carelessness, ^{R1/R}) (^{T2/R} and they ^{T2/R}) (^{R2/R} believe not. ^{R2/R}) ^R)

A40. U1. (^T Verily! We ^T) (^R will inherit the earth and whatsoever is thereon. ^R)

U2. (^T And to Us ^T) (^R (^{T/R} they ^{T/R}) (^{R/R} all shall be returned, ^{R/R}) ^R)³¹

Type	ST	TT2	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	A16. (T/R) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R) A20. U1. (T) + A20. U2. (T/T/T/R) A22. U1. (T/R) + A22. U2. (T) A23. U2. (T) + A23. U3. (T/R) A26. U1. (T/R) + A26. U2. (T/T) + A26. U2. (T/R) + A26. U3. (T/R/R) + A26. U4. (T/R) + A27. U1. (T)	Maryam	A16. + A17. A18. + A18. A22. + A22. A23. + A23. A26. + A26. + A26. + A26. + A26. + A27.
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A19. U1. (T) + 19. U2. (T/T/R)	The Angel	A19. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1.	A30. U1. (T) + A30. U2. (T/R)	ġisā	A30. + A30.

²⁹ This as a conjoined clause, i.e. 'so' is here a conjunct. We are treating "woe" as if it is the subject of the sentence and "unto the disbelievers [...] from the meeting of a great Day" as the predicate (which one would expect to begin with a verb), even though there is no verb.

³⁰ There is stress on the word 'clearly' – and more generally the phrase 'how clearly' in this sentence. Hence, 'how clearly' is to be treated as an emphatic rheme.

³¹ '[And] to Us' is an emphatic, and more specifically a contrastive theme, i.e. 'unto Us – and to no-one else'.

	(T) + A31. U2. (T) + A32. U2. (T)			
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T/T/T) + A38. U1. (T/R) A39. (T1/R) + A39. (T2/R)	The people	A29. + A29. A38. + A38. A39. + A39.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A30. U3. (T) + A31. U1. (T) A35. U2. (T) + A35. U3. (T/T) + A35. U3. (T/R) A40. U1. (T) + A40. U2. (T)	Allāh	A35. + A35. A40. + A40.
Constant Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A20. U2. (T/T/T/R) + A20. U3. (T) A23. U3. (T/R) + A24. U2. (T/R) + A25. U1. (T) + A26. U1. (T/R) A27. U1. (T) + A27. U3. (T/R)	Maryam	A24. + A25. + A26. A27. + A27.
	A21. U4. (T/R) + A21. U6. (T)	A21. U2. (T/R) + A21. U4. (T/R) + A21. U6. (T)	The creation of ġisā	A21. + A21.
	A21. U3. (T) + A21. U5. (T)	A21. U3. (T) + A21. U5. (T) A35. U3. (T/R) + A36. U2. (T/R)	Allāh	A21. + A21.
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A16. (R/R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A22. U1. (R/R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) A27. U1. (R) + A27. U2. (R) A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R)	Simple past tense verb	A16. + A17. + A17. + A17. + A18. A22. + A22. + A23. + A23. A27. + A27. A28. + A28. + A29. + A29.
	∅	A23. U3. (R/R ^a) + A23. U3. (R/R ^b)	Past perfect tense verb	∅
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c)	Imperatives	A26. + A26. + A26.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A18. U2. (R/R) + A18. U3. (R) A21. U4. (R/R) + A21. U5. (R) + A21. U6. (R) A34. U1. (R) + A34. U2. (R) + A35. U1. (R/R) +	Simple Present tense verb	∅

		A35. U2. (R) + A35. U3. (R/T) + A35. U3. (R/R) A39. (R1/R) + A39. (R2/R)		
	∅	A30. U3. (R) + A31. (R ^a) + A31. (R ^b)	Present perfect tense verb	∅
	∅	A38. U1. (R/T/T) + A38. U1. (R/R) A40. U1. (R) + A40. U2. (R/R)	Future tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U2. (R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^c) A36. U2. (R/R ^a) + A36. U2. (R/R ^b) A37. U2. (T) + A38. U1. (R/R) + A39. (R/T/T)	Lexical/word repetition	A19. + A20. A33. + A33. + A33. A36. + A36. A37. + A38. + A39.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)	∅	Rhyme	∅
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. (R/T) + A16. (T/R)	Maryam	A16. + A16.
	∅	A30. U2. (R/R) + A30. U3. (T)	Allāh	∅
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā			
Total	123	96		68 (= 55.2%)

Table 13. Thematic Analysis of the Second Translation (Hilali and Khan)

7.4 Thematic Analysis of the Third Translation (Maududi)

- A16. (T (O Muhammad), (T/T ∅ T/T) (R/T recite in the Book the account of **Mary**, R/T) T) (R (T/R when **she** T/R) (R/R **withdrew** from her people to a place towards the east; R/R) R)
- A17. U1. (R and **drew** a curtain, screening herself from people R) - continuation of R of previous 'āyah

- U2. (T whereupon We T) (R sent to her Our spirit R)
- U3. (T and he T) (R appeared to her as a well-shaped man. R)
- A18. U1. (T Mary T) (R exclaimed:
- U2. (T/R "I T/R) (R/R surely take refuge from you with the Most Compassionate Lord, R/R)
R)
- U3. (T if you T) (R are at all God-fearing." R) ³²
- A19. U1. (T He T) (R said:
- U2. (T/R "I T/R) (R/R am just a message-bearer of your Lord, R/R) R)
- U3. (T I T) (R have come to grant you a most pure boy." R)
- A20. U1. (T Mary T) (R said:
- U2. (T/R (R/T/R "How R/T/R) (T/T/R (T/T/T/R a boy T/T/T/R) (R/T/T/R can ... be born to me R/T/T/R)
T/T/R) (R/R (T/R/R when no man T/R/R) (R/R/R has even touched me, R/R/R) R/R) R)
- U3. (T I T) (R nor have ... ever been unchaste?" R) ³³
- A21. U1. (T The angel T) (R said:
- U2. (T/R Thus T/R) (R/R (T/R/R it T/R/R) (R/R/R shall ... be R/R/R) R/R) R)
- U3. (T Your Lord T) (R says:
- U4. (T/R It T/R) (R/R is easy for Me; R/R) R)
- U5. (T (T/T and We 2 T/T) (R/T shall do so R/T) T) (R in order to make him a Sign for
mankind and a mercy from Us. R)
- U6. (T This T) (R has been decreed.' " R)
- A22. U1. (T Then she T) (R conceived^a him and withdrew^b with him to a far-off place. R)
- A23. U1. (T Then the birth pangs T) (R drove her to the trunk of a palm-tree R)
- U2. (T and she 2 T) (R said:
- U3. (T/R I T/R) (R/R "Oh, would that ... had died before this and had been all forgotten."
R/R) R)

³² The main clause is elliptical.

³³ 'Nor' is an emphatic element here, providing a strong counterpart to 'when no man has even touched me'.

- A24. U1. (T Thereupon T) (R (T/R the angel T/R) (R/R below her cried out:
 U2. (T/R/R Ø T/R/R) (R/R/R "Grieve not, R/R/R) R/R) R)
 U3. (T for your Lord T) (R has caused a stream of water to flow beneath you. R) ³⁴
- A25. U1. (T Ø T) (R Shake the trunk of the palm-tree towards yourself R)
 U2. (T and fresh and ripe dates T) (R shall fall upon you. R)
- A26. U1. (T So T) (R (T/R Ø 2 T/R) (R/R eat^a and drink^b and cool^c your eyes; R/R) R)
 U2. (T (T/T and if you T/T) (R/T see any person R/T) T) (R (T/R Ø T/R) (R/R say to him:
 U3. (T/R/R 'Verily I T/R/R) (R/R/R have vowed a fast to the Most Compassionate Lord, R/R/R) R/R) R)
 U4. (T and so T) (R (T/R I T/R) (R/R shall not speak to anyone today.' " R/R) R)
- A27. U1. (T Then T) (R (T/R she 2 T/R) (R/R came to her people, carrying her baby. R/R) R)
 U2. (T They T) (R said:
 U3. "O Mary! (T/R You T/R) (R/R have committed a monstrous thing. R/R) R)
- A28. U1. O sister of Aaron! (T Your father T) (R was not an evil man, R)
 U2. (T your mother T) (R nor was ... an unchaste woman." R)
- A29. U1. (T Thereupon T) (R (T/R Mary T/R) (R/R pointed to the child. R/R) R)
 U2. (T They T) (R exclaimed:
 U3. (R/R "How R/R) (T/R (T/T/R we T/T/R) (R/T/R can ... speak to one who is in the cradle, a mere child?" R/T/R) T/R) R)
- A30. U1. (T The child T) (R cried out:
 U2. (T/R "Verily I T/R) (R/R am Allah's servant. R/R) R)
 U3. (T He T) (R has granted me the Book and has made me a Prophet R)
- A31. (R and has blessed^a me wherever I might be and has enjoined^b upon me Prayer and Zakah (purifying alms) as long as I live; R) - continuation of R of previous 'āyah
- A32. U1. (R and has made me dutiful to my mother. R) - continuation of R of previous 'āyah

³⁴ 'For' is treated as a coordinating conjunction.

- U2. (T He T) (R has not made me oppressive, nor bereft of God's blessings. R)
- A33. U1. (T (T/T Peace T/T) (R/T be upon me R/T) T) (R the day^a I was born and the day^b I will die^c, and the day^d I will be^e raised up alive." R)
- A34. U1. (T This T) (R is Jesus, the son of Mary; R)
- U2. (T and this T) (R is the truth about him concerning which they are in doubt. R)
- A35. U1. (T It T) (R does not befit Allah to take for Himself a son. R)
- U2. (R Glory R) (T be to Him! T)
- U3. (T (T/T When He T/T) (R/T decrees a thing R/T) T) (R (T/R He T/R) (R/R only says: "Be" and it is. R/R) R)
- A36. U1. (T (Jesus T) (R had said):
- U2. (T/R "Indeed Allah T/R) (R/R is my Lord^a and your Lord^b, R/R) R)
- U3. (T so T) (R (T/R Ø T/R) (R/R serve Him alone. R/R) R)
- U4. (T This T) (R is the Straight Way." R)
- A37. U1. (T But different parties T) (R began to dispute with one another. R)
- U2. (R A dreadful woe R) (T awaits on that great Day for those that reject the Truth. T)
- A38. U1. (T (T1/T they T1/T) (R1/T How well shall ... hear R1/T) (T2/T they T2/T) (R2/T and how well shall ... see R2/T) T) (R on the Day they come to Us! R) ³⁵
- U2. (T But today the evil-doers T) (R are in manifest error. R)
- A39. (O Muhammad), (T (T/T (T/T/T Ø T/T/T) (R/T/T warn those who are steeped in heedlessness and are obstinately rejecting the truth R/T/T) T/T) (R/T (T/R/T that the Day) T/R/T) (R/R/T shall come R/R/T) R/T) T) (R (T1/R when things T1/R) (R1/R will be finally decided R1/R) (T2/R and they T2/R) (R2/R shall be left with utter remorse. R2/R) R)
- A40. U1. (T Ultimately, T) (R (T/R We T/R) (R/R shall inherit the earth and whatever is on it; R/R) R) ³⁶
- U2. (T to Us T) (R (T/R they T/R) (R/R shall ... be returned. R/R) R) ³⁷

³⁵ 'How well' is emphatic.

³⁶ 'We' here is emphatic, i.e. contrastive, meaning 'We – and no-one else'.

³⁷ 'To Us' is an emphatic (contrastive) theme here in English.

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	A18. U1. (T) + A18. U2. (T/R) A23. U2. (T) + A23. U3. (T/R) A26. U1. (T/R) + A26. U2. (T/T) + A26. U2. (T/R) + A26. U3. (T/R/R) + A26. U4. (T/R) + A27. U1. (T/R)	Maryam	A18. + A18. A23. + A23. A26. + A26. + A26. + A26. + A26. + A27.
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A18. U3. (T) + A19. U1. (T) + A19. U3. (T)	The Angel	A18. + A19. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	A30. U1. (T) + A30. U2. (T/R)	Ķisā	A30. + A30.
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T1/T) + A38. U1. (T2/T)	The people	A29. + A29. A38. + A38.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A35. U3. (T/T) + A35. U3. (T/R) A40. U1. (T/R) + A40. U2. (T)	Allāh	A35. + A35. A40. + A40.
Constant Gap Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A22. U1. (T) + A23. U2. (T) A24. U2. (T/R/R) + A25. U1. (T) + A26. U1. (T/R) A27. U1. (T/R) + A27. U3. (T/R)	Maryam	A24. + A25. + A26. A27. + A27.
	A21. U4. (T/R) + A21. U6. (T)	A21. U2. (T/R/R) + A21. U4. (T/R) + A21. U6. (T)	The creation of Ķisā	A21. + A21.
	A21. U3. (T) + A21. U5. (T)	A21. U3. (T) + A21. U5. (T/T)	Allāh	A21. + A21.
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R)	A16. (R/R) + A17. U1. (R) + A17. U2. (R) +	Simple past tense verb	A16. + A17. + A17. + A17. + A18. A27. + A27.

	A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A17. U3. (R) + A18. U1. (R) A27. U1. (R/R) + A27. U2. (R) A28. U1. (R) + A28. U2. (R) + A29. U1. (R/R) + A29. U2. (R)		A28. + A28. + A29. + A29.
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c)	Imperatives	A26. + A26. + A26.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A18. U2. (R/R) + A18. U3. (R) A21. U3. (R) + A21. U4. (R/R) A22. U1. (R ^a) + A22. U1. (R ^b) + A23. U1. (R) + A23. U2. (R) A34. U1. (R) + A34. U2. (R) + A35. U1. (R) A35. U3. (R/T) + A35. U3. (R/R)	Simple Present tense verb	∅
	∅	A20. U2. (R/R/R) + A20. U3. (R) A30. U3. (R) + A31. (R ^a) + A31. (R ^b) + A32. U1. (R) + A32. U2. (R)	Present perfect tense verb	∅
	∅	A33. U1. (R ^c) + A33. U1. (R ^e) A38. U1. (R1/T) + A38. U1. (R2/T) A39. (R/R/T) + A39. (R1/T) + A39. (R2/T) + A40. U1. (R/R) + A40. U2. (R/R)	Future tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U3. (R) + A20. U2. (T/T/T/R) A33. U1. (R ^a) + A33. U1. (R ^b) + A33. U1. (R ^d) A36. U2. (R/R ^a) + A36. U2. (R/R ^b) A37. U2. (T) + A38. U1. (R) + A39. (T/R/T)	Lexical/ word repetition	A19. + A20. A33. + A33. + A33. A36. + A36. A37. + A38. + A39.
	∅	A38. U1. (R1/T) + A38. U1. (R2/T)	Phrase repetition	∅
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3.	∅	Rhyme	∅

	(R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)			
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. (R/T) + A16. (T/R)	Maryam	A16. + A16.
	Ø	A17. U2. (R) + A17. U3. (T)	The Angel	Ø
	Ø	A21. U4. (R/R) + A21. U5. (T/T) A30. U2. (R/R) + A30. U3. (T)	Allāh	Ø
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā			
Total	123	99		59 (= 47.9%)

Table 14. Thematic Analysis of the Third Translation (Maududi)

7.5 Thematic Analysis of the Fourth Translation (Pickthall)

- A16. (T (T/T And Ø T/T) (R/T make mention of **Mary** in the Scripture, R/T) T) (R (T/R when **she** T/R) (R/R **had withdrawn** from her people to a chamber looking East, R/R) R)
- A17. U1. (R (R/R And **had chosen** seclusion from them. R/R) R) - continuation of R of previous 'āyah
- U2. (T Then We T) (R **sent** unto her **Our Spirit** R)
- U3. (T and **if** T) (R **assumed** for her the likeness of a perfect man. R)
- A18. U1. (T **She** T) (R **said**:
- U2. Lo! (T/R **I** T/R) (R/R **seek** refuge in the Beneficent One from thee, R/R) R)
- U3. (T if **thou** T) (R **art** Allah-fearing. R)³⁸
- A19. U1. (T **He** T) (R said:
- U2. (T/R **I** T/R) (R/R **am** only a messenger of thy Lord, R/R) R)

³⁸ The main clause is elliptical.

- U3. (T that I T) (R may bestow^a on thee a faultless son^b. R) ³⁹
- A20. U1. (T She T) (R said:
- U2. (T/R (R/T/R How R/T/R) (T/T/R (T/T/T/R I T/T/T/R) (R/T/T/R can ... have a son R/T/T/R) T/T/R) T/R)
(R/R (T/R/R no mortal T/R/R) (R/R/R when ... hath touched me, R/R/R) R/R) R)
- U3. (T I T) (R neither have ... been unchaste? R)
- A21. U1. (T He T) (R said:
- U2. (T/R So T/R) (R/R (T/R/R (it T/R/R) (R/R/R will be). R/R/R) R/R) R)
- U3. (T Thy Lord T) (R saith:
- U4. (T/R It 2 T/R) (R/R is easy for Me. R/R) R)
- U5. (T And (it 2 T) (R will be) R)
- U6. (T that We T) (R may make of him a revelation for mankind and a mercy from Us,
R) ⁴⁰
- U7. (T and it T) (R is a thing ordained. R)
- A22. U1. (T And she T) (R conceived him, R)
- U2. (T and she T) (R withdrew with him to a far place. R)
- A23. U1. (T And the pangs of childbirth T) (R drove her unto the trunk of the palm-tree. R)
- U2. (T She T) (R said:
- U3. (T/R I T/R) (R/R Oh, would that ... had died ere this and had become a thing of naught,
forgotten! R/R) R)
- A24. U1. (T Then (one) T) (R cried unto her from below her, saying:
- U2. (T/R Ø T/R) (R/R Grieve not! R/R) R)
- U3. (T Thy Lord T) (R hath placed a rivulet beneath thee, R)
- A25. U1. (R And shake the trunk of the palm-tree toward thee, R) - continuation of R of
previous 'āyah

³⁹ The rather unusual usage of 'that' – which does not simply connect with what comes before semantically – justifies treating the clause beginning with 'that' as a separate unit.

⁴⁰ The rather unusual usage of 'that' – which does not simply connect with what comes before semantically – justifies treating the clause beginning with 'that' as a separate unit.

- U2. (T **thou** T) (R wilt cause ripe dates to fall upon thee. R)
- A26. U1. (T So T) (R (T/R **Ø** 2 T/R) (R/R **eat**^a and **drink**^b and **be**^c consoled. R/R) R)
- U2. (T (T/T And if **thou** T/T) (R/T meetest any mortal, R/T) T) (R (T/R **Ø** T/R) (R/R say:
- U3. (T/R/R **i** 2 T/R/R) (R/R/R Lo! ... have vowed a fast unto the Beneficent, and may not speak this day to any mortal. R/R/R) R/R) R)
- A27. U1. (T Then T) (R (T/R **she** T/R) (R/R brought him to her own folk, carrying him. R/R) R)
- U2. (T They T) (R said:
- U3. O Mary! (T/R **Thou** T/R) (R/R hast come with an amazing thing. R/R) R)
- A28. U1. O sister of Aaron! (T Thy father T) (R **was** not a wicked man R)
- U2. (T thy mother T) (R nor **was** ... a harlot. R)
- A29. U1. (T Then she T) (R **pointed** to him. R)
- U2. (T **They** T) (R **said**:
- U3. (R/R How R/R) (T/R (T/T/R **we** T/T/R) (R/T/R can ... talk to one who is in the cradle, a young boy? R/T/R) T/R) R)
- A30. U1. (T **He** T) (R spake:
- U2. Lo! (T/R **i** T/R) (R/R am the slave of **Allah**. R/R) R)
- U3. (T **He** T) (R **hath given** me the Scripture and hath appointed me a Prophet, R)
- A31. (R And **hath made**^a me blessed wheresoever I may be, and **hath enjoined**^b upon me prayer and almsgiving so long as I remain alive, R) - *continuation of R of previous 'āyah*
- A32. (R And (**hath made**^a me) dutiful toward her who bore me, and **hath** not **made**^b me arrogant, unblest. R) - *continuation of R of previous 'āyah*
- A33. (T (R/T Peace R/T) (T/T on me T/T) T) (R **the day**^a I was born, and **the day**^b I die, and **the day**^c I shall be raised alive! R)
- A34. U1. (T Such T) (R was Jesus, son of Mary: R)
- U2. (T (this T) (R **is**) a statement of the truth concerning which they doubt. R)
- A35. U1. (R (T/R It T/R) (R/R **befitteth** not (the Majesty of) Allah R/R) R) (T (T/T that He T/T) (R/T should take unto Himself a son. R/T) T)

- U2. (R Glory R) (T be to Him! T)
- U3. (T (T/T When He T/T) (R/T decreeth a thing, R/T T) (R (T/R He T/R) (R/R saith unto it only: Be! and it is. R/R) R)
- A36. U1. (T And lo! Allah T) (R is^a my Lord^b and your Lord^c. R)
- U2. (T So T) (R (T/R Ø T/R) (R/R serve Him. R/R) R)
- U3. (T That T) (R is the right path. R)
- A37. U1. (T The sects T) (R among them differ: R)
- U2. (R but woe R) (T unto the disbelievers from the meeting of an awful Day. T)
- A38. U1. (T (T/T Ø T/T) (R/T See^a and hear^b them R/T T) (R (T/R they T/R) (R/R on the Day^a ... come^b unto Us! R/R) R)
- U2. (T yet the evil-doers T) (R are to-day in error manifest. R)
- A39. U1. (T (T/T And Ø T/T) (R/T warn them of the Day of anguish R/T T) (R (T/R when the case R/T) (R/R hath been decided. R/R) R)
- U2. (T Now T) (R (T/R they T/R) (R/R are in a state of carelessness, R/R) R)
- U3. (T and they T) (R believe not. R)
- A40. U1. (T Lo! We, only We, T) (R inherit the earth and all who are thereon, R)⁴¹
- U2. (T and unto Us T) (R (T/R they T/R) (R/R are returned. R/R) R)⁴²

Type	ST	TT4	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5.	A18. U1. (T) + A18. U2. (T/R) A20. U1. (T) + A20. U2. (T/T/T/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) A26. U1. (T/R) + A26. U2. (T/T) + A26. U2. (T/R) + A26. U3. (T/R/R)	Maryam	A18. + A18. A22. + A22. A23. + A23. A26. + A26. + A26. + A26.

⁴¹ 'We' here is emphatic, i.e. contrastive, meaning 'We – and no-one else'.

⁴² 'To Us' is an emphatic (contrastive) theme here in English 'to Us – and no-one else'.

	(T/R1/R/R) + A26. U6. (T2/R/R)+A27. U1. (T/T) + A27. U1. (T/R)			
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/R) + A19. U3. (T)	The Angel	A18. + A19. + A19. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	A30. U1. (T) + A30. U2. (T/R)	ġisā	A30. + A30.
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A39. U2. (T/R) + A39. U3. (T)	The people	A29. + A29. A39. + A39.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A35. U3. (T/T) + A35. U3. (T/R) + A36. U1. (T)	Allāh	A35. + A35. + A36.
	Ø	A21. U4. (T/R) + A21. U5. (T)	The creation of ġisā	Ø
Constant Progression Gap	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A25. U2. (T) + A26. U1. (T/R) A26. U3. (T/R/R) + A27. U1. (T/R) + A27. U3. (T/R)	Maryam	A27. + A27.
	A21. U4. (T/R) + A21. U6. (T)	A21. U2. (T/R/R) + A21. U4. (T/R) + A21. U5. (T) + A21. U7. (T)	The creation of ġisā	A21. + A21.
	A21. U3. (T) + A21. U5. (T)	Ø	Allāh	Ø
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A17. U2. (R) + A17. U3. (R) A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R)	Simple past tense verb	A17. + A17. A22. + A22. + A23. + A23.
	Ø	A16. (R/R) + A17. U1. (R/R) A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R)	Past perfect tense verb	Ø

	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c) A38. U1. (R/T ^a) + A38. U1. (R/T ^b)	Imperatives	A26. + A26. + A26. A38. + A38.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A18. U2. (R/R) + A18. U3. (R) A19. U2. (R/R) + A19. U3. (R ^a) A34. U2. (R) + A35. U1. (R/R) A35. U3. (R/T) + A35. U3. (R/R) + A36. U1. (R ^a) A36. U3. (R) + A37. U1. (R) A38. U1. (R/R ^b) + A38. U2. (R) A39. (R/R) + A39. U3. (R) + A40. U1. (R) + A40. U2. (R/R)	Simple Present tense verb	A40. + A40.
	∅	A30. U3. (R) + A31. (R ^a) + A31. (R ^b) + A32. (R ^a) + A32. (R ^b)	Present perfect tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U3. (R ^b) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^c) A36. U1. (R ^b) + A36. U1. (R ^c) A37. U2. (T) + A38. U1. (R/R ^a) + A39. U1. (R/T)	Lexical/ word repetition	A19. + A20. A33. + A33. + A33. A36. + A36. A37. + A38. + A39.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)	∅	Rhyme	∅
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. (R/T) + A16. (T/R)	Maryam	A16. + A16.

	Ø	A17. U2. (R) + A17. U3. (T)	The Angel	Ø
	Ø	A30. U2. (R/R) + A30. U3. (T)	Allāh	Ø
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā			
Total	123	88		53 (= 43%)

Table 15. Thematic Analysis of the Fourth Translation (Pickthall)

7.6 Thematic Analysis of the Fifth Translation (Sahih International)

- A16. (T (T/T And Ø T/T) (R/T mention, [O Muhammad], in the Book [the story of] Mary, R/T) T) (R (T/R when she 2 T/R) (R withdrew from her family to a place toward the east. R) R)
- A17. U1. (T And she T) (R took, in seclusion from them, a screen. R)
- U2. (T Then We T) (R sent to her Our Angel, R)
- U3. (T and he T) (R represented himself to her as a well-proportioned man. R)
- A18. U1. (T She T) (R said,
- U2. (T/R I T/R) (R/R "Indeed, ... seek refuge in the Most Merciful from you, R/R) R)
- U3. (T (T/T [so T/T) (R/T (T/R/T Ø T/R/T) (R/R/T leave me], R/R/T) R/T) T) (R (T/R if you T/R) (R/R should be fearing of Allah." R/R) R) 43
- A19. U1. (T He T) (R said,
- U2. (T/R (T/T/R "I T/T/R) (R/T/R am only the messenger of your Lord R/T/R) T/R) (R/R to give you [news of] a pure boy." R/R) R)
- A20. U1. (T She T) (R said,
- U2. (T/R (R/T/R "How R/T/R) (T/T/R (T/T/T/R I 2 T/T/T/R) (R/T/T/R can ... have a boy R/T/T/R) T/T/R) T/R) (R/R (T/R/R while no man T/R/R) (R/R/R has touched me R/R/R) R/R) R)
- U3. (T and I T) (R have not been unchaste?" R)
- A21. U1. (T He T) (R said,
- U2. (T/R "Thus T/R) (R/R (T/R/R [it T/R/R) (R/R/R will be]; R/R/R) R/R) R)
- U3. (T your Lord T) (R says,
- U4. (T/R It T/R) (R/R is easy for Me, R/R) R)
- U5. (T and We T) (R will make him a sign to the people and a mercy from Us. R)

⁴³ [so leave me] is an elliptical theme.

- U6. (T And **it** T) (R is a matter [already] decreed.' " R)
- A22. U1. (T So T) (R (T/R **she** T/R) (R/R **conceived** him, R/R) R)
- U2. (T and **she** T) (R **withdrew** with him to a remote place. R)
- A23. U1. (T And the pains of childbirth T) (R **drove** her to the trunk of a palm tree. R)
- U2. (T **She** T) (R **said**,
- U3. (T/R "Oh, **I** 2 T/R) (R/R wish I had died before this and was in oblivion, forgotten." R/R) R)
- A24. U1. (T But he T) (R called her from below her,
- U2. (T/R **Ø** T/R) (R/R "Do not grieve; R/R) R)
- U3. (T your Lord T) (R has provided beneath you a stream. R)
- A25. U1. (T And **Ø** T) (R shake toward you the trunk of the palm tree; R)
- U2. (T it T) (R will drop upon you ripe, fresh dates. R)
- A26. U1. (T So T) (R (T/R **Ø** 2 T/R) (R/R **eat**^a and **drink**^b and **be**^c contented. R/R) R)
- U2. (T (T/T And if **you** T/T) (R/T see from among humanity anyone, R/T) T) (R (T/R **Ø** T/R) (R/R say,
- U3. (T/R/R 'Indeed, **I** T/R/R) (R/R/R have vowed to the Most Merciful abstention, R/R/R) R/R) R)
- U4. (T so T) (R (T/R **I** T/R) (R/R will not speak today to [any] man.' " R/R) R)
- A27. U1. (T Then **she** 2 T) (R **brought** him to her people, carrying him. R)
- U2. (T They T) (R **said**,
- U3. "O Mary, (T/R **you** T/R) (R/R have certainly done a thing unprecedented. R/R) R)
- A28. U1. O sister [i.e., descendant] of Aaron, (T your father T) (R **was** not a man of evil, R)
- U2. (T your mother T) (R nor **was** ... unchaste." R)
- A29. U1. (T So T) (R (T/R she T/R) (R/R **pointed** to him. R/R) R)
- U2. (T **They** T) (R **said**,
- U3. (R/R "How R/R) (T/R (T/T/R **we** T/T/R) (R/T/R can ... speak to one who is in the cradle a child?" R/T/R) T/R) R)

- A30. U1. (T [Jesus] T) (R said,
 U2. (T/R "Indeed, I T/R) (R/R am the servant of Allah. R/R) R)
 U3. (T He 2 T) (R has given me the Scripture and made me a prophet R)
- A31. (T And He T) (R has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive R)
- A32. U1. (R And [made me] dutiful to my mother, R) - continuation of R of previous 'āyah
 U2. (T and He T) (R has not made me a wretched tyrant. R)
- A33. (T (T/T And peace T/T) (R/T is on me R/T) T) (R the day^a I was born and the day^b I will die and the day^c I am raised alive." R)
- A34. (T That T) (R is Jesus, the son of Mary - the word of truth about which they are in dispute. R)
- A35. U1. (T It T) (R is not [befitting] for Allah to take a son; R)
 U2. (T He T) (R exalted is ...! R)⁴⁴
 U3. (T (T/T When He T/T) (R/T decrees an affair, R/T) T) (R (T/R He 2 T/R) (R/R only says to it, "Be," and it is. R/R) R)
- A36. U1. (T [Jesus T) (R said],
 U2. (T/R "And indeed, Allah T/R) (R/R is my Lord^a and your Lord^b, R/R) R)
 U3. (T so T) (R (T/R Ø T/R) (R/R worship Him. R/R) R)
 U4. (T That T) (R is a straight path." R)
- A37. U1. (T Then the factions T) (R differed [concerning Jesus] from among them, R)
 U2. (T so T) (R (R/R woe R/R) (T/R to those who disbelieved - from the scene of a tremendous Day. T/R) R)
- A38. U1. (T (R/T How [clearly] R/T) (T/T (T/T/T they T/T/T) (R/T/T will hear and see R/T/T) T) (R (T/R they T/R) (R/R the Day ... come to Us, R/R) R)
 U2. (T but the wrongdoers T) (R today are in clear error. R)
- A39. U1. (T (T/T And Ø T/T) (R/T warn them, [O Muhammad], of the Day of Regret, R/T) T) (R (T/R when the matter T/R) (R/R will be concluded; R/R) R)

⁴⁴ As an initial rhyme, 'exalted' is emphatic in this sentence.

- U2. (T and [yet], they T) (R are in [a state of] heedlessness, R)
- U3. (T and they T) (R do not believe. R)
- A40. U1. (T We T) (R Indeed, it is ... who will inherit the earth and whoever is on it, R)
- U2. (T and to Us T) (R (T/R they T/R) (R/R will be returned. R/R) R)

Type	ST	TT5	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	A16. (T/R) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R) A20. U1. (T) + A20. U2. (T/T/T/R) A22. U1. (T/R) + A22. U2. (T) A23. U2. (T) + A23. U3. (T/R) A26. U1. (T/R) + A26. U2. (T/T) + A26. U2. (T/R) + A26. U3. (T/R/R) + A26. U4. (T/R) + A27. U1. (T)	Maryam	A16. + A17. A18. + A18. A22. + A22. A23. + A23. A26. + A26. + A26. + A26. + A26. + A27.
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A18. U3. (T/R/T) + A18. U3. (T/R) + A19. U1. (T) + A19. U2. (T/T/R)	The Angel	A18. + A19. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	A30. U1. (T) + A30. U2. (T/R)	Ķisā	A30. + A30.
	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T/T/T) + A38. U1. (T/R) A39. U2. (T) + A39. U3. (T)	The people	A29. + A29. A38. + A38. A39. + A39.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A30. U3. (T) + A31. (T) + A32. U2. (T) A35. U2. (T) + A35. U3. (T/T) + A35. U3. (T/R)	Allāh	A35. + A35.
Constant Gap Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A20. U2. (T/T/T/R) + A20. U3. (T) A23. U3. (T/R) + A24. U2. (T/R) + A25. U1. (T) + A26. U1. (T/R) A27. U1. (T) + A27. U3. (T/R)	Maryam	A24. + A25. + A26. A27. + A27.

	A21. U4. (T/R) + A21. U6. (T)	A21. U2. (T/R/R) + A21. U4. (T/R) + A21. U6. (T)	The creation of ġisā	A21. + A21.
	A21. U3. (T) + A21. U5. (T)	A21. U3. (T) + A21. U5. (T) A35. U3. (T/R) + A36. U2. (T/R)	Allāh	A21. + A21.
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A16. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A22. U1. (R/R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) A27. U1. (R) + A27. U2. (R) A28. U1. (R) + A28. U2. (R) + A29. U1. (R/R) + A29. U2. (R)	Simple past tense verb	A16. + A17. + A17. + A17. + A18. A22. + A22. + A23. + A23. A28. + A28. + A29. + A29.
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c)	Imperatives	A26. + A26. + A26.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A21. U3. (R) + A21. U4. (R/R) A34. (R) + A35. U1. (R) + A35. U2. (R) + A35. U3. (R/T) A39. U2. (R) + A39. U3. (R) + A40. U1. (R)	Simple Present tense verb	∅
	∅	A20. U2. (R/R/R) + A20. U3. (R) A30. U3. (R) + A31. (R) + A32. U2. (R)	Present perfect tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U2. (R/R) + A20. U2. (R/T/TR) A33. (R ^a) + A33. (R ^b) + A33. (R ^c) A36. U2. (R/R ^a) + A36. U2. (R/R ^b) A37. U2. (T/R) + A38. U1. (R/R) + A39. U1. (R/T)	Lexical/ word repetition	A19. + A20. A33. + A33. + A33. A36. + A36. A37. + A38. + A39.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28.	∅	Rhyme	∅

	U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)			
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. (R/T) + A16. (T/R)	Maryam	A16. + A16.
	Ø	A17. U2. (R) + A17. U3. (T)	The Angel	Ø
	Ø	A30. U2. (R/R) + A30. U3. (T)	Allāh	Ø
Derived Progression	Allāh's Mercy on Maryam and ħīsā			
Total	123	96		65 (= 52.8%)

Table 16. Thematic Analysis of the Fifth Translation (Sahih International)

7.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

- A16. (T (T/T Ø T/T) (R/T Relate in the Book (the story of **Mary**, R/T) T) (R (T/R when **she** 2 T/R) (R/R **withdrew** from her family to a place in the East. R/R) R)
- A17. U1. (T **She** T) (R **placed** a screen (to screen herself) from them; R)
U2. (T then We T) (R **sent** her **our angel**, R)
U3. (T and **he** T) (R **appeared** before her as a man in all respects. R)
- A18. U1. (T **She** T) (R **said**:
U2. (T/R "I T/R) (R/R seek refuge from thee to (Allah) Most Gracious: R/R) R)
U3. (T (T/T Ø T/T) (R/T (come not near) R/T) T) (R (T/R if **thou** T/R) (R/R dost fear Allah." R/R) R)
- A19. U1. (T **He** 2 T) (R said:
U2. (T/R Ø T/R) (R/R "Nay, R/R) R) 45
U3. (T (T/T I T/T) (R/T am only a messenger from thy Lord, R/T) T) (R (to announce) to thee the gift of a holy **son**. R)
- A20. U1. (T **She** T) (R said:
U2. (T/R (R/T/R "How R/T/R) (T/T/R (T/T/T/R I T/T/T/R) (R/T/T/R shall ... have a **son**, R/T/T/R) T/T/R) T/R) (R/R seeing that no man has touched me, R/R) R)

⁴⁵ This is a rHEME to an ellipted-type theme.

- U3. (T and I T) (R am not unchaste?" R)
- A21. U1. (T He T) (R said:
 U2. (T/R "So T/R) (R/R (T/R/R (it T/R/R) (R/R/R will be): R/R/R) R/R) R)
 U3. (T Thy Lord T) (R saith,
 U4. (T/R that T/R) (R/R is easy for Me: R/R) R)
 U5. (T and (We T) (R wish) to appoint him as a Sign unto men and a Mercy from Us': R)
 U6. (T It T) (R is a matter (so) decreed." R)
- A22. U1. (T So T) (R (T/R she T/R) (R/R conceived him, R/R) R)
 U2. (T and she T) (R retired with him to a remote place. R)
- A23. U1. (T And the pains of childbirth T) (R drove her to the trunk of a palm-tree: R)
 U2. (T She T) (R cried (in her anguish):
 U3. (T/R I T/R) (R/R "Ah! would that^a ... had died^b before this! R/R) R)
 U4. (T I T) (R would that^a ... had been^b a thing forgotten and out of sight!" R)
- A24. U1. (T But (a voice) T) (R cried to her from beneath the (palm-tree):
 U2. (T/R Ø T/R) (R/R "Grieve not! R/R) R)
 U3. (T for thy Lord T) (R hath provided a rivulet beneath thee; R)
- A25. U1. (T "And Ø T) (R shake towards thyself the trunk of the palm-tree: R)
 U2. (T It T) (R will let fall fresh ripe dates upon thee. R)
- A26. U1. (T "So T) (R (T/R Ø 2 T/R) (R/R eat^a and drink^b and cool^c (thine) eye. R/R) R)
 U2. (T (T/T And if thou T/T) (R/T dost see any man, R/T) T) (R say,
 U3. (T/R I T/R) (R/R have vowed a fast to (Allah) Most Gracious, R/R) R)
 U4. (T and this day T) (R (T/R I T/R) (R/R will ... enter into not talk with any human being"
 R/R) R)
- A27. U1. (T At length T) (R (T/R she 2 T/R) (R/R brought the (babe) to her people, carrying him
 (in her arms). R/R) R)
 U2. (T They T) (R said:

- U3. "O Mary! (^R truly an amazing thing ^R) (^T (^{T/T} **thou** ^{T/T}) (^{R/T} hast ... brought! ^{R/T}) ^T)
- A28. U1. "O sister of Aaron! (^T Thy father ^T) (^R was not a man of evil, ^R)
- U2. (^T nor thy mother ^T) (^R a woman unchaste!" ^R)⁴⁶
- A29. U1. (^T But she ^T) (^R **pointed** to the babe. ^R)
- U2. (^T **They** ^T) (^R **said**:
- U3. (^{R/R} "How ^{R/R}) (^{T/R} (^{T/T/R} **we** ^{T/T/R}) (^{R/T/R} can ... talk to one who is a child in the cradle?" ^{R/T/R}) ^{T/R}) ^R)
- A30. U1. (^T **He** ^T) (^R said:
- U2. (^{T/R} "**I** ^{T/R}) (^{R/R} am indeed a servant of **Allah**: ^{R/R}) ^R)
- U3. (^T **He 2** ^T) (^R **hath given** me revelation and made me a prophet; ^R)
- A31. (^T "And **He** ^T) (^R **hath made** me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; ^R)
- A32. (^T "**He**) ^T) (^R **hath made** me kind to my mother, and not overbearing or miserable; ^R)
- A33. (^T (^{T/T} "So ^{T/T}) (^{R/T} (^{T/R/T} peace ^{T/R/T}) (^{R/R/T} is on me ^{R/R/T}) ^{R/T}) ^T) (^R **the day**^a I was born, **the day**^b that I die, and **the day**^c that I shall be raised up to life (again)"! ^R)
- A34. U1. (^T Such ^T) (^R (was) Jesus the son of Mary: ^R)
- U2. (^T (it ^T) (^R is) a statement of truth, about which they (vainly) dispute. ^R)
- A35. U1. (^R (^{T/R} It ^{T/R}) (^{R/R} is not befitting to (the majesty of) Allah ^{R/R}) (^T (^{T/T} that He ^{T/T}) (^{R/T} should beget a son. ^{R/T}) ^R)
- U2. (^R Glory ^R) (^T be to Him! ^T)
- U3. (^T (^{T/T} when **He** ^{T/T}) (^{R/T} **determines** a matter, ^{R/T}) ^T) (^R (^{T/R} **He** ^{T/R}) (^{R/R} only **says** to it, "Be", and it is. ^{R/R}) ^R)
- A36. U1. (^T Verily **Allah** ^T) (^R **is**^a my **Lord**^b and your **Lord**^c: ^R)
- U2. (^T **Him** ^T) (^R therefore serve ye: ^R)⁴⁷
- U3. (^T this ^T) (^R **is** a Way that is straight. ^R)

⁴⁶ The sentence here lacks a verb.

⁴⁷ This is an emphatic theme: 'Him – and Him only'.

- A37. U1. (T But the sects T) (R differ among themselves: R)
 U2. (R and woe R) (T to the unbelievers because of the (coming) Judgment of a Momentous Day! T)
- A38. U1. (T (T/T they T/T) (R/T How plainly will ... see and hear, R/T) T) (R (T/R the Day that they T/R) (R/R will appear before Us! R/R) R) 48
 U2. (T but the unjust T) (R today are in error manifest! R)
- A39. U1. (T (T/T But Ø T/T) (R/T warn them of the Day of Distress, R/T) T) (R (T/R when the matter T/R) (R/R will be determined: R/R) R)
 U2. (T for (behold,) they T) (R are negligent R)
 U3. (T and they T) (R do not believe! R)
- A40. U1. (T We T) (R It is ... Who will inherit the earth, and all beings thereon: R)
 U2. (T to Us T) (R (T/R they T/R) (R/R will ... all be returned. R/R) R) 49

Type	ST	TT6	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)	to	'Āyah.
Constant Progression	A16. U2. (T) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R/R) A22. U1. (T) + A22. U2. (T) A23. U2. (T) + A23. U3. (T) + A23. U4. (T) A26. U1. (T) + A26. U2. (T) + A26. U3. (T) + A26. U4. (T/T) + A26. U4. (T/R) + A26. U5. (T1/R/R) + A26. U5. (T/R1/R/R) + A26. U6. (T2/R/R) + A27. U1. (T/T) + A27. U1. (T/R)	A16. (T/R) + A17. U1. (T) A18. U1. (T) + A18. U2. (T/R) A20. U1. (T) + A20. U2. (T/T/T/R) + A20. U3. (T) A22. U1. (T/R) + A22. U2. (T) A23. U2. (T) + A23. U3. (T/R) + A23. U4. (T) A26. U1. (T/R) + A26. U2. (T/T) + A26. U3. (T/R) + A26. U4. (T/R) + A27. U1. (T/R)	Maryam	A16. + A17. A18. + A18. A22. + A22. A23. + A23. + A23. A26. + A26. + A26. + A26. + A27.
	A18. U3. (T) + A19. U1. (T) + A19. U2. (T/T/R) + A19. U2. (T/R/R)	A18. U3. (T/T) + A18. U3. (T/R) + A19. U1. (T)	The Angel	A18. + A18. + A19.
	A30. U1. (T) + A30. U2. (T/R) + A30. U3. (T) + A30. U4. (T) + A31. U1. (T) + A31. U2. (T) + A32. U2. (T)	A30. U1. (T) + A30. U2. (T/R)	Ķisā	A30. + A30.

⁴⁸ 'How plainly' is emphatic in English.

⁴⁹ 'to Us' is emphatic here, giving the sense 'To Us – and no-one else'.

	A29. U2. (T) + A29. U3. (T/T/R) A38. U1. (T) + A38. U2. (T) A39. (T1/R) + A39. (T2/R)	A29. U2. (T) + A29. U3. (T/T/R) A39. U2. (T) + A39. U3. (T)	The people	A29. + A29. A39. + A39.
	A35. U2. (T/T) + A35. U2. (T/R) + A36. U1. (T) A40. U1. (T) + A40. U1. (T/R) + A40. U2. (T)	A30. U3. (T) + A31. (T) + A32. (T) A35. U3. (T/T) + A35. U3. (T/R) + A36. U1. (T) + A36. U2. (T)	Allāh	A35. + A35. + A36.
Constant Gap Progression	A24. U2. (T) + A25. U1. (T) + A26. U1. (T) A27. U1. (T/R) + A27. U3. (T/R)	A24. U2. (T/R) + A25. U1. (T) + A26. U1. (T/R) A27. U1. (T/R) + A27. U3. (T/T)	Maryam	A24. + A25. + A26. A27. + A27.
	A21. U4. (T/R) + A21. U6. (T)	A21. U4. (T/R) + A24. U6. (T)	The creation of ħisā	A21. + A21.
	A21. U3. (T) + A21. U5. (T)	A21. U3. (T) + A21. U5. (T)	Allāh	A21. + A21.
	∅	A19. U1. (T) + A19. U3. (T/T)	The Angel	∅
Lexicogrammatical Repetition	A16. U2. (R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A21. U6. (R) + A22. U1. (R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) + A23. U3. (R) + A23. U4. (R) + A24. U1. (R) A27. U2. (R) + A27. U3. (R) + A28. U1. (R) + A28. U2. (R) + A29. U1. (R) + A29. U2. (R) A30. U3. (R) + A30. U4. (R) + A31. U1. (R) + A31. U2. (R)	A16. (R/R) + A17. U1. (R) + A17. U2. (R) + A17. U3. (R) + A18. U1. (R) A22. U1. (R/R) + A22. U2. (R) + A23. U1. (R) + A23. U2. (R) A27. U1. (R/R) + A27. U2. (R) A29. U1. (R) + A29. U2. (R)	Simple past tense verb	A16. + A17. + A17. + A17. + A18. A22. + A22. + A23. + A23. A29. + A29.
	∅	A23. U3. (R/R ^b) + A23. U4. (R/R ^b)	Past perfect tense verb	∅
	A26. U1. (R) + A26. U2. (R) + A26. U3. (R) A38. U1. (R ^a) + A38. U1. (R ^b)	A26. U1. (R/R ^a) + A26. U1. (R/R ^b) + A26. U1. (R/R ^c)	Imperatives	A26. + A26. + A26.
	A20. U2. (T/R/R) + A20. U3. (R) A33. (R ^c) + A33. (R ^e) A40. U1. (R/R) + A40. U2. (R)	A21. U4. (R/R) + A21. U5. (R) A35. U3. (R/T) + A35. U3. (R/R) + A36. U1. (R ^a) A36. U3. (R) + A37. U1. (R) A39. U2. (R) + A39. U3. (R)	Simple Present tense verb	∅
	∅	A30. U3. (R) + A31. (R) + A32. (R)	Present perfect tense verb	∅

	∅	A38. U1. (R/T) + A38. U1. (R/R) A40. U1. (R) + A40. U2. (R/R)	Future tense verb	∅
	A19. U2. (R/R/R) + A20. U2. (R/T/T/R) A33. (R ^a) + A33. (R ^b) + A33. (R ^d) A36. U1. (R ^a) + A36. U1. (R ^b) A37. U2. (T) + A38. U1. (R ^c) + A38. U2. (R) + A39. (R/T/T)	A19. U3. (R) + A20. U2. (R/T/T/R) A23. U3. (R/R ^a) + A23. U4. (R/R ^a) A33. (R ^a) + A33. (R ^b) + A33. (R ^c) A36. U1. (R ^b) + A36. U1. (R ^c) A37. U2. (T) + A38. U1. (T/R) + A39. U1. (R/T)	Lexical/word repetition	A19. + A20. A23. + A23. A36. + A36. A37. + A38. + A39.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A16. U2. (R) + A17. U3. (R) + A18. U3. (R) + A19. U2. (R/R/R) + A20. U3. (R) + A21. U6. (R) + A22. U2. (R) + A23. U4. (R) + A24. U3. (R) + A25. U2. (R) + A26. U6. (R2/R/R) + A27. U3. (R/R) + A28. U2. (R) + A29. U3. (R/T/R) + A30. U4. (R) + A31. U2. (R) + A32. U2. (R) + A33. (R) A36. U3. (R) + A37. U2. (T) A34. (R) + A35. U2. (R/R) + A39. (R2/R) + A40. U2. (R)	∅	Rhyme	∅
Linear Progression	A16. U1. (R) + A16. U2. (T)	A16. (R/T) + A16. (T/R)	Maryam	A16. + A16.
	∅	A17. U2. (R) + A17. U3. (T)	The Angel	∅
	∅	A30. U2. (R/R) + A30. U3. (T)	Allāh	∅
Derived Progression	Allāh's Mercy on Maryam and ʿĪsā			
Total	123	95		61 (= 49.5%)

Table 17. Thematic Analysis of the Sixth Translation (Yusuf Ali)

7.8 Discussion

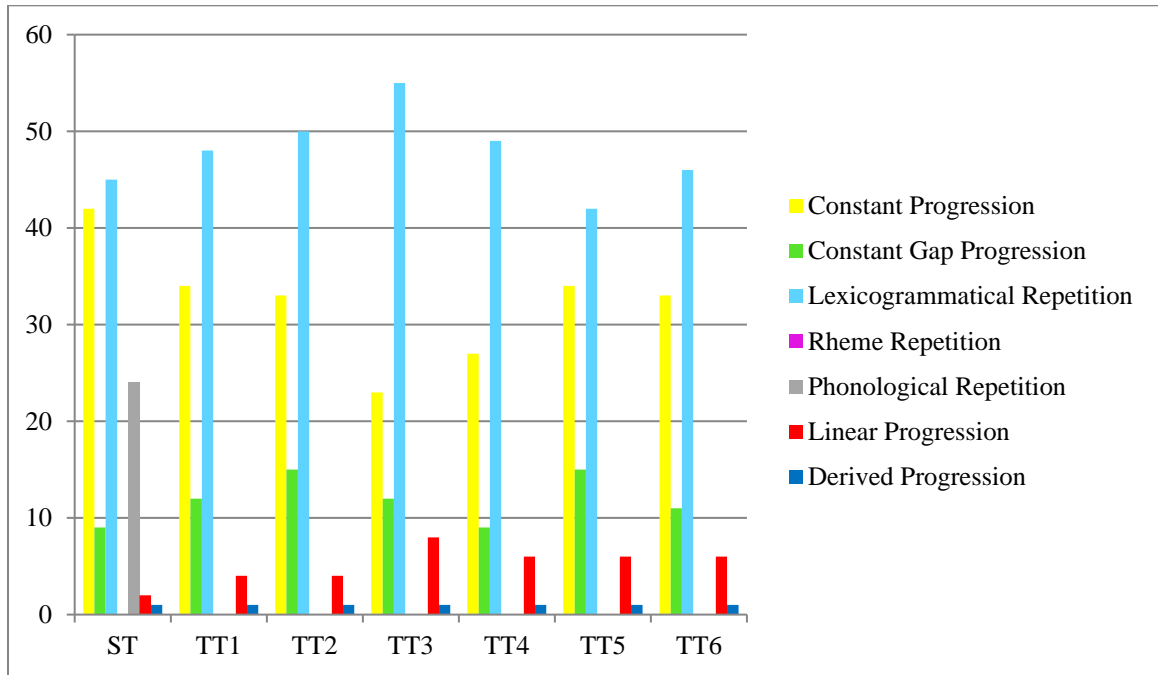


Figure 7. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the Second Theme of the *Sūrah*

We will look here at the thematic progression analysis of the second theme of the *sūrah*. The results can be summarised as follows:

1. Constant progression occurs 42 times in the source text. This is lower, interestingly, in all the translations. The first and fifth translations have 34 occurrences, the second and the sixth 33, the fourth 27 and the third 23.
2. Constant gap progression has 9 occurrences in the source text. This corresponds to 12 in the first and third translations, 15 in the second, 9 in the fourth, 15 in the fifth and 11 in the sixth.
3. The frequency of occurrence of lexicogrammatical repetition in the translations is close to that in the source text. In the source text, we find 45 occurrences. The first translation has 48 occurrences, the second 50, the third 55, the fourth 49, the fifth 42 and the sixth 46.
4. Rheme repetition does not occur in the source text, or in any of the translations.
5. Phonological repetition is frequent in the Holy Qur'an with 24 occurrences. None of the translations has any occurrences of phonological repetition.
6. Linear progression appears twice in the source text. This increases to 4 results in the first and second translation, 8 in the third, and 6 in the fourth, fifth and sixth.
7. Finally, derived progression here is found in the theme of Allāh's Mercy on Maryam and ʿĪsā in the ST and all the TTs.

7.9 Conclusion

In this chapter, the analysis of the second theme/topic of the *sūrah* was presented. The thematic structure of each *āyah* was addressed, with a determination of theme(s) and rheme(s).

Thematic progression was analysed in the Holy Qur'an, followed by corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each thematic progression type and the percentage of matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed.

8 Chapter Eight: Analysis of the Third Theme/Topic of the *Sūrah*

8.0 Introduction

In the following sections, I will consider thematic analysis (including thematic progression) of the third theme of the *sūrah*, based on the discussion in sections 5.6-5.9, as follows: the thematic analysis of the third theme/topic of the *sūrah* (section 8.1), thematic analysis of the first translation (section 8.2), thematic analysis of the second translation (section 8.3), thematic analysis of the third translation (section 8.4), thematic analysis of the fourth translation (section 8.5), thematic analysis of the fifth translation (section 8.6) and thematic analysis of the sixth translation (section 8.7). Finally, a discussion is provided (section 8.8) followed by a conclusion to this chapter (section 8.9).

8.1 Thematic Analysis of the Third Theme/Topic of the *Sūrah*

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ٤١
N N V PRON ACC PN N P V CONJ

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ٤٢
NEG CONJ V NEG CONJ V NEG REL V INTG P PRON N VOC PRON N P V T
N PRON P V

يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ
PRON V PRON V REM PRON V NEG REL N P PRON V CERT PRON ACC PRON N VOC
صِرَاطًا سَوِيًّا ٤٣
ADJ N

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ٤٤
N N P V PN ACC PN V PRO PRON N VOC

يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ٤٥
N PN P V REM N P N PRON V SUB V PRON ACC PRON N VOC

قَالَ أَرَأَيْبُ أَنْتَ عَنْ عَاهَتِي يَا إِبْرَاهِيمَ لَيْنَ لَمْ تَنْتَهَ لَأَرْجُمَنَّكَ
PRON EMPH V EMPH V NEG COND EMPH PN VOC PRON N P PRON N INTG V
وَأَهْجُرَنِي مَلِيًّا ٤٦
N PRON V CONJ

قَالَ سَلَّمَ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ٤٧
 وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ
 بِدُعَاءِ رَبِّي شَقِيًّا ٤٨
 فَلَمَّا أَعْتَزَلْتُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا
 جَعَلْنَا نَبِيًّا ٤٩
 وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

- A41. U1. (T Wa-Ø T) (R 'uḍkur fī al-kitābi 'Ibrāhīma R) ⁵⁰
 U2. (T 'innahu T) (R (T/R Ø T/R) (R/R kāna šiddīqan nabīyyā R/R) R)
- A42. U1. (T 'Id Ø 2 T) (R qāla li-'abīhi
 U2. yā 'abati (R/R lima R/R) (T/R taḥbudu mā lā yasmaʿu^a wa-lā yubširu^b wa-lā yuḡni^c ṣanka šay'ā T/R) R)
- A43. U1. Yā 'abati (T 'inni T) (R (T/R qad jā'anī mina al-ṣilmi T/R) (R/R mā lam ya'tika R/R) R)
 U2. (T fa-Ø T) (R 'ittabiṣnī 'ahdika širāṭan sawīyyā R)
- A44. U1. Yā 'abati (T Ø T) (R lā taḥbudi al-šayṭāna 2 R)
 U2. (T 'inna al-šayṭāna 2 T) (R (T/R Ø T/R) (R/R kāna li-Al-Raḥmāni ṣaṣīyyā R/R) R) ⁵¹
- A45. U1. Yā 'abati (T 'innī T) (R (T/R Ø T/R) (R/R 'axāfu an yamassaka ṣaḍābun mina Al-Raḥmāni R/R) R)

⁵⁰ 'Ibrāhīma has a special stressed rhematic(-type) status; being postposed/backed here, on the basis that the unmarked (basic) word order is 'uḍkur 'Ibrāhīma fī al-kitābi'.

⁵¹ ṣaṣīyyā has a special stressed rhematic(-type) status; being postposed/backed to the end of the sentence.

- U2. (T fa-Ø T) (R takūna li-al-šayṭani waliyyā R) ⁵²
- A46. U1. (T Ø T) (R Qāla
- U2. (T/R 'anta T/R) (R/R 'a-rāgībun ... ṣan 'ālihatī yā 'Ibrāhīmu R/R) R)
- U3. (T la-'in lam tantahi T) (R (T/R Ø T/R) (R/R la-'arjumannaka R/R) R)
- U4. (T wa-Ø T) (R 'ihjurnī maliyyā R)
- A47. U1. (T Ø T) (R Qāla
- U2. (T/R salāmun T/R) (R/R ṣalayka R/R) R)
- U3. (T sa-Ø T) (R 'astagfiru laka Rabbi 2 R)
- U4. (T 'innahu T) (R (T/R Ø T/R) (R/R kāna bī hafīyyā R/R) R)
- A48. U1. (T Wa-Ø 2 T) (R 'aṣṭazilukum^a wa-mā tadṣūna min dūni Allāhi^b R)
- U2. (T (T/T wa-Ø T/T) (R/T 'adṣū^a Rabbi^b R/T) T) (R (T/R ṣasā 'allā Ø T/R) (R/R 'akūna^a bi-duṣā'i Rabbi^b ṣaqīyyā R/R) R) ⁵³
- A49. U1. (T (T/T Fa-lammā Ø T/T) (R/T 'iṣṭazalahum wa-mā yaṣbudūna min dūni Allāhi R/T) T) (R (R/R wahab (T/R -nā T/R) lahu 'Ishāqa wa-Yaṣqūba R/R) R)
- U2. (T wa-kullan T) (R (R/R jaṣal (T/R -nā 2 T/R) nabīyyā R/R) R)
- A50. U1. (R Wa-wahab (T -nā T) lahum min raḥmatinā R)
- U2. (R wa-jaṣal (T -nā T) lahum lisāna ṣidqin ṣaliyyā R)

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T ^a) + A48. U2. (T/R ^a) + A49. U1. (T/T)	'Ibrāhīm
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	'Ibrāhīm's father
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	Allāh
	Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T) A49. U1. (T/R) + A49. U2. (T/R)
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R) A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	Simple past tense verb

⁵² The backing/postposing of *waliyyā* gives it a stressed rhematic aspect.

⁵³ The word *ṣaqīyyā* is postposed/backed here, on the basis that the unmarked/basic word order would be 'akūna ṣaqīyyā bi-duṣā'i Rabbi'.

	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R ^a) + A48. U2. (R/T) + A48. U2. (R/R)	Simple present tense verb
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	Lexical/ word repetition
Rheme Repetition	∅	
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	Rhyme
Linear Progression	A41. U1. (R) + A41. U2. (T)	'Ibrāhīm
	A44. U1. (R) + A44. U2. (T)	Al-ṣayṭān
	A47. U3. (R) + A47. U4. (T)	Allāh
	A49. U1. (R/R) + A49. U2. (T)	'Ishāq and Yaṣqūb
Derived Progression	Allāh's Mercy on 'Ibrāhīm	
Total	61	

Table 18. Thematic Progression Analysis of the Third Theme/Topic of the *Sūrah*

8.2 Thematic Analysis of the First Translation (Abdel-Haleem)

- A41. U1. (T ∅ T) (R Mention too, in the Quran, the story of Abraham. R) ⁵⁴
U2. (T He 2 T) (R was a man of truth, a prophet. R)
- A42. U1. (T He T) (R said to his father,
U2. 'Father, (R/R why R/R) (T/R (T/T/R you T/T/R) (R/T/R do ... worship something that can neither hear nor see nor benefit you in any way? R/T/R) T/R) R)
- A43. U1. Father, (T knowledge that has not reached you T) (R has come to me, R)
U2. (T so T) (R (T/R ∅ T/R) (R/R follow me: R/R) R)
U3. (T I T) (R will guide you to an even path. R)
- A44. U1. Father, (T ∅ T) (R do not worship Satan 2 - R)
U2. (T Satan 2 T) (R has rebelled against the Lord of Mercy. R)
- A45. U1. Father, (T I T) (R fear that a punishment from the Lord of Mercy may afflict you R)
U2. (T and that you T) (R may become Satan's companion [in Hell]. R)
- A46. U1. (T His father 2 T) (R answered,

⁵⁴ 'Abraham' is postposed/backed here, the unmarked word order being 'Mention too the story of Abraham in the Quran'.

- U2. ‘Abraham, (T/R you T/R) (R/R do ... reject my gods? R/R) R)
- U3. (T (T/T I T/T) (R/T will stone you R/T) T) (R (T/R if you T/R) (R/R do not stop this. R/R) R)
- U4. (T Ø T) (R Keep out of my way!’ R)
- A47. U1. (T Abraham 2 T) (R said,
- U2. (T/R ‘Peace T/R) (R/R be with you: R/R) R)
- U3. (T I T) (R will beg my Lord 2 to forgive you- R)
- U4. (T He T) (R is always gracious to me- R)
- A48. U1. (T but for now T) (R (T/R I T/R) (R/R will leave you, and the idols you all pray to, R/R)R)
- U2. (T and I T) (R will^a pray to my Lord^b and trust that my prayer will not be in vain.’ R)
- A49. (T (T/T When he T/T) (R/T left his people and those they served beside God, R/T) T) (R (T/R We T/R) (R/R granted him Isaac and Jacob and made them both prophets: R/R) R)
- A50. (T We T) (R granted Our grace to all of them, and gave them a noble reputation. R)

Type	ST	TT1	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A41. U2. (T) + A42. U1. (T) A46. U3. (T/R) + A46. U4. (T) + A47. U1. (T) A48. U1. (T/R) + A48. U2. (T) + A49. (T/R) + A50. (T)	'Ibrāhīm	A41. + A42. A46. + A47. A48. + A48. + A49.
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A45. U2. (T) + A46. U1. (T)	'Ibrāhīm's father	A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	Ø	Allāh	Ø
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A47. U1. (T) + A47. U3. (T)	'Ibrāhīm	Ø
	Ø	A43. U2. (T/R) + A44. U1. (T) A46. U1. (T) + A46. U3. (T/T)	'Ibrāhīm's father	Ø
	A49. U1. (T/R) + A49. U2. (T/R)	Ø	Allāh	Ø
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R)	A41. U2. (R) + A42. U1. (R)	Simple past tense verb	A41. + A42. A49. + A49. + A50.

	A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A49. (R/T) + A49. (R/R) + A50. (R)		
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	∅	Simple present tense verb	∅
	∅	A48. U1. (R/R) + A48. U2. (R ^a)	Future tense	∅
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R) + A45. U1. (R) A47. U3. (R) + A48. U2. (R ^b)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A47. + A48.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T)	A41. U1. (R) + A41. U2. (T) A43. U2. (R/R) + A43. U3. (T)	'Ibrāhīm	A41. + A41.
	A44. U1. (R) + A44. U2. (T)	A44. U1. (R) + A44. U2. (T)	Al-šayṭān	A44. + A44.
	A47. U3. (R) + A47. U4. (T)	A47. U3. (R) + A47. U4. (T)	Allāh	A47. + A47.
	A49. U1. (R/R) + A49. U2. (T)	∅	'Ishāq and Yaṣqūb	∅
Derived Progression	Allāh's Mercy on 'Ibrāhīm			
Total	61	40		28 (= 45.9%)

Table 19. Thematic Analysis of the First Translation (Abdel-Haleem)

8.3 Thematic Analysis of the Second Translation (Hilali and Khan)

A41. U1. (T And ∅^T) (R mention in the Book (the Quran) **Ibrahim (Abraham)**.^R)⁵⁵

U2. (T Verily! **He** 2^T) (R **was** a man of truth, a Prophet.^R)

A42. U1. (T When **he** T) (R **said** to his father:⁵⁶

⁵⁵ 'Ibrahim (Abraham)' is postposed/backed here.

⁵⁶ This is not a grammatical sentence in English, though it is an orthographic one, because it does not contain a main clause.

- U2. "O my father! (R/R Why R/R) (T/R (T/T/R you T/T/R) (R/T/R do ... worship that which hears not, sees not and cannot avail you in anything? R/T/R) T/R) R)
- A43. U1. "O my father! (T Verily! There T) (R (T/R has come to me of knowledge T/R) (R/R that which came not unto you. R/R) R)
- U2. (T So T) (R (T/R Ø T/R) (R/R follow me. R/R) R)
- U3. (T I T) (R will guide you to a Straight Path. R)
- A44. U1. "O my father! (T Ø T) (R Worship not Shaitan (Satan) 2. R)
- U2. (T Verily! Shaitan (Satan) 2 T) (R has been a rebel against the Most Beneficent (Allah). R)
- A45. "O my father! (T (T/T Verily! I T/T) (R/T fear^a lest a torment from the Most Beneficent (Allah)^b overtake you, R/T) T) (R (T/R so that you T/R) (R/R become^a a companion of Shaitan (Satan)^b (in the Hell-fire)." [Tafsir Al-Qurtubi] R/R) R) ⁵⁷
- A46. U1. (T He (the father) T) (R said:
- U2. (T/R you T/R) (R/R "Do ... reject my gods, O Ibrahim (Abraham)? R/R) R)
- U3. (T (T/T If you 2 T/T) (R/T stop not (this), R/T) T) (R (T/R I T/R) (R/R will indeed stone you. R/R) R)
- U4. (T So T) (R (T/R Ø 2 T/R) (R/R get away from me safely before I punish you." R/R) R)
- A47. U1. (T Ibrahim (Abraham) 2 T) (R said:
- U2. (T/R "Peace T/R) (R/R be on you! R/R) R)
- U3. (T I T) (R will ask Forgiveness of my Lord 2 for you. R)
- U4. (T Verily! He T) (R is unto me, Ever Most Gracious. R) ⁵⁸
- A48. U1. (T "And I 2 T) (R shall^a turn away from you and from those whom you invoke besides Allah^b. R)
- U2. (T And I T) (R shall^a call on my Lord^b; R)
- U3. (T and I 2 T) (R hope that I shall^a not be unblest in my invocation to my Lord^b." R)

⁵⁷ 'So that' is a (compound) subordinating conjunction.

⁵⁸ Here 'Ever Most Gracious' is postposed/backed, the basic/unmarked word order being 'He is Ever Most Gracious unto me'.

- A49. U1. (T So T) (R (T/R (T/T/R when he T/T/R) (R/T/R had turned away from them and from those whom they worshipped besides Allah, R/T/R) T/R) (R/R (T/R/R We T/R/R) (R/R/R gave him Ishaque (Isaac) and Ya'qub (Jacob), R/R/R) R/R) R)
- U2. (T and each one of them T) (R (T/R We 2 T/R) (R/R made a Prophet. R/R) R)
- A50. U1. (T And We T) (R gave them of Our Mercy (a good provision in plenty), R) ⁵⁹
- U2. (T and We T) (R granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). R)

Type	ST	TT2	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A41. U2. (T) + A42. U1. (T) A46. U2. (T/R) + A46. U3. (T/T) A46. U4. (T/R) + A47. U1. (T) A48. U1. (T) + A48. U2. (T) + A48. U3. (T)	'Ibrāhīm	A41. + A41. A46. + A47. A48. + A48. + A48.
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A45. (T/R) + A46. U1. (T)	'Ibrāhīm's father	A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	Allāh	A49. + A50. + A50.
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A46. U3. (T/T) + A46. U4. (T/R) A46. U3. (T/T) + A46. U4. (T/R) A47. U1. (T) + A47. U3. (T) + A48. U1. (T) A48. U3. (T) + A49. U1. (T/T/R)	'Ibrāhīm	A47. + A48.
	∅	A42. U2. (T/T/R) + A43. U2. (T/R) + A44. U1. (T)	'Ibrāhīm's father	∅
	A49. U1. (T/R) + A49. U2. (T/R)	A49. U1. (T/R/R) + A49. U2. (T/R)	Allāh	A49. + A49.
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R) A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A41. U1. (R) + A42. U1. (R) A49. U1. (R/R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	Simple past tense verb	A41. + A42. A49. + A49. + A50. + A50.
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	A45. (R/T ^a) + A45. (R/R ^a)	Simple present tense verb	∅

⁵⁹ '(A good provision in plenty)' is postposed/backed here, the basic/unmarked word order being 'gave them (a good provision in plenty) of Our Mercy'.

	∅	A48. U1. (R ^a) + A48. U2. (R ^a) + A48. U3. (R ^a)	Future tense	∅
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. (R/R ^b) A44. U2. (R) + A45. (R/T ^b) A48. U1. (R ^b) + A49. U1. (R/T/R) A47. U3. (R) + A48. U2. (R ^b) + A48. U3. (R ^b)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A48. + A49. A47. + A48. + A48.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T)	A41. U1. (R) + A41. U2. (T) A43. U2. (R/R) + A43. U3. (T)	'Ibrāhīm	A41. + A41.
	A44. U1. (R) + A44. U2. (T)	A44. U1. (R) + A44. U2. (T)	Al-šayṭān	A44. + A44.
	A47. U3. (R) + A47. U4. (T)	A47. U3. (R) + A47. U4. (T)	Allāh	A47. + A47.
	A49. U1. (R/R) + A49. U2. (T)	A49. U1. (R/R/R) + A49. U2. (T)	'Ishāq and Yaʿqūb	A49. + 49.
Derived Progression	Allāh's Mercy on 'Ibrāhīm			
Total	61	61		41 (= 67.2%)

Table 20. Thematic Analysis of the Second Translation (Hilali and Khan)

8.4 Thematic Analysis of the Third Translation (Maududi)

- A41. U1. (O Muhammad), (T ∅ T) (R recite in the Book the account of Abraham. R) ⁶⁰
- U2. (T Most surely T) (R (T/R he T/R) (R/R was a man of truth, a Prophet R/R) R)
- A42. U1. (T (T/T (And ∅ T/T) (R/T remind people) R/T) T) (R (T/R when he T/R) (R/R said to his father:
- U2. "Father! (R/R/R Why R/R/R) (T/R/R (T/T/R/R you T/T/R/R) (R/T/R/R do ... worship that which neither sees nor hears, and which can be of no avail to you? R/T/R/R) T/R/R) R/R) R)
- A43. U1. Father, (T a knowledge that has not reached you T) (R has come to me. R)
- U2. (T So T) (R (T/R ∅ T/R) (R/R follow me that I may guide you to a Straight Way. R/R) R)
- A44. U1. Father, (T ∅ T) (R do not serve Satan 2, R)

⁶⁰ Here 'the account of Abraham' is postposed/backed.

- U2. (T for Satan 2 T) (R has indeed been a persistent rebel against the Most Compassionate Lord. R)
- A45. U1. Father, (T I T) (R fear^a that a punishment from the Most Compassionate Lord^b might strike you R)
- U2. (T and you T) (R may^a end up as one of Satan's^b companions?" R)
- A46. U1. (T The father T) (R said:
- U2. "Abraham, (T/R you T/R) (R/R have ... turned away from my gods? R/R) R)
- U3. (T (T/T If you T/T) (R/T do not give this up, R/T) T) (R (T/R I T/R) (R/R shall stone you to death. R/R) R)
- U4. (T Now T) (R (T/R Ø T/R) (R/R begone from me forever." R/R) R)
- A47. U1. (T Abraham 2 T) (R answered:
- U2. (T/R "Peace T/R) (R/R be upon you. R/R) R)
- U3. (T I T) (R shall seek pardon for you from my Lord 2. R)
- U4. (T My Lord 2 T) (R has always been kind to Me. R)
- A48. U1. (T I 2 T) (R shall withdraw from you and all that you call upon beside Allah. R)
- U2. (T I T) (R shall^a only call upon my Lord^b. R)
- U3. (T I 2 T) (R trust the prayer to my Lord will not go unanswered." R)
- A49. U1. (T Thereupon T) (R (T/R Abraham T/R) (R/R dissociated himself from his people and the deities they worshipped instead of Allah, R/R) R)
- U2. (T and We T) (R bestowed^a upon him Isaac and Jacob and made^b each of them a Prophet; R)
- A50. (T and We T) (R bestowed^a on them Our mercy, and granted^b them a truly lofty renown. R)

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A46. U2. (T/R) + A46. U3. (T/R) A46. U4. (T/R) + A47. U1. (T) A48. U1. (T) + A48. U2. (T) + A48. U3. (T)	'Ibrāhīm	A46. + A47. A48. + A48. + A48.

	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A43. U2. (T/R) + A44. U1. (T) A45. U2. (T/R) + A46. U1. (T/R)	'Ibrāhīm's father	A43. + A44. A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	A49. U2. (T) + A50. (T)	Allāh	A49. + A50.
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A41. U2. (T/R) + A42. U1. (T/R) A47. U1. (T) + A47. U3. (T) + A48. U1. (T) A48. U3. (T) + A49. U1. (T/R)	'Ibrāhīm	A47. + A48.
	A49. U1. (T/R) + A49. U2. (T/R)	∅	Allāh	∅
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R) A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A49. U1. (R/R) + A49. U2. (R ^a) + A49. U2. (R ^b) + A50. (R ^a) + A50. (R ^b)	Simple past tense verb	A49. + A49. + A50. + A50.
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	A45. U1. (R ^a) + A45. U2. (R ^a)	Simple present tense verb	∅
	∅	A48. U1. (R) + A48. U2. (R ^a)	Future tense	∅
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. U2. (R ^b) A44. U2. (R) + A45. U1. (R ^b) A47. U3. (R) + A47. U4. (R) + A48. U2. (R ^b) + A48. U3. (R)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A47. + A48. + A48.
Rhyme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T)	∅	'Ibrāhīm	∅
	A44. U1. (R) + A44. U2. (T)	A44. U1. (R) + A44. U2. (T)	Al-šayṭān	A44. + A44.
	A47. U3. (R) + A47. U4. (T)	A47. U3. (R) + A47. U4. (T)	Allāh	A47. + A47.
	A49. U1. (R/R) + A49. U2. (T)	∅	'Ishāq and Yaṣqūb	∅
Derived Progression	Allāh's Mercy on 'Ibrāhīm			
Total	61	43		30 (= 49.1%)

Table 21. Thematic Analysis of the Third Translation (Maududi)

8.5 Thematic Analysis of the Fourth Translation (Pickthall)

- A41. U1. (T And Ø T) (R make mention (O Muhammad) in the Scripture of Abraham. R)
 U2. (T Lo! he 2 T) (R was a saint, a prophet. R)
- A42. U1. (T When he T) (R said unto his father.⁶¹
 U2. O my father! (R/R Why R/R) (T/R (T/T/R thou T/T/R) (R/T/R worshippeth ... that which heareth not nor seeth, nor can in aught avail thee? R/T/R T/R) R)
- A43. U1. O my father! Lo! (T there T) (R hath come unto me of knowledge that which came not unto thee. R)
 U2. (T So T) (R (T/R Ø T/R) (R/R follow me, R/R) R)
 U3. (T and I T) (R will lead thee on a right path. R)
- A44. U1. O my father! (T Ø T) (R Serve not the devil 2. R)
 U2. (T Lo! the devil 2 T) (R is^a a rebel unto the Beneficent^b. R)
- A45. O my father! (T (T/T Lo! I T/T) (R/T fear^a lest a punishment from the Beneficent^b overtake thee R/T) T) (R (T/R so that thou T/R) (R/R become^a a comrade of the devil^b. R/R) R)
- A46. U1. (T He T) (R said:
 U2. (T/R thou T/R) (R/R Rejectest ... my gods, O Abraham? R/R) R)
 U3. (T (T/T If thou 2 T/T) (R/T cease not, R/T) T) (R (T/R I T/R) (R/R shall surely stone thee. R/R) R)
 U4. (T Ø 2 T) (R Depart from me a long while! R)
- A47. U1. (T He 2 T) (R said:
 U2. (T/R Peace T/R) (R/R be unto thee! R/R) R)
 U3. (T I T) (R shall ask forgiveness of my Lord 2 for thee. R)
 U4. (T Lo! He T) (R was ever gracious unto me. R)
- A48. U1. (T I 2 T) (R shall^a withdraw from you and that unto which ye pray beside Allah^b, R)
 U2. (T and I 2 T) (R shall^a pray unto my Lord^b. R)

⁶¹ This is not a grammatical sentence in English, though it is an orthographic one, because it does not contain a main clause.

U3. (T (T/T It T/T) (R/T may be that, in prayer unto my Lord, R/T) T) (R (T/R I T/R) (R/R shall not be unblest. R/R) R) ⁶²

A49. U1. (T So, T) (R (T/R when he T/T/R) (R/T/R had withdrawn from them and that which they were worshipping beside Allah, R/T/R) T/R) (R/R (T/R/R We T/R) (R/R/R gave him Isaac and Jacob. R/R/R) R/R) R)

U2. (T Each of them T) (R (T/R We 2 T/R) (R/R made a prophet. R/R) R)

A50. (T And we T) (R gave^a them of Our mercy, and assigned^b to them a high and true renown. R)

Type	ST	TT4	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A41. U2. (T) + A42. U1. (T) A46. U2. (T/R) + A46. U3. (T/T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T)	'Ibrāhīm	A41. + A42. A46. + A47. A48. + A48.
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A45. (T/R) + A46. U1. (T)	'Ibrāhīm's father	A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	A49. U2. (T/R) + A50. (T)	Allāh	A49. + A50.
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A46. U3. (T/T) + A46. U4. (T) A47. U1. (T) + A47. U3. (T) + A48. U1. (T) A48. U2. (T) + A48. U3. (T/R) + A49. U1. (T/T/R)	'Ibrāhīm	A47. + A48.
	∅	A43. U2. (T/R) + A44. U1. (T)	'Ibrāhīm's father	∅
	A49. U1. (T/R) + A49. U2. (T/R)	A49. U1. (T/R/R) + A49. U2. (T/R)	Allāh	A49. + A49.
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R) A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A41. U2. (R) + A42. U1. (R) A49. U1. (R/R/R) + A49. U2. (R/R) + A50. (R ^a) + A50. (R ^b)	Simple past tense verb	A41. + A42. A49. + A49. + A50. + A50.
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	A44. U2. (R ^a) + A45. (R/T ^a) + A45. (R/R ^a) A46. U2. (R/R) + A46. U3. (R/T)	Simple present tense verb	∅
	∅	A48. U1. (R ^a) + A48. U2. (R ^a)	Future tense	∅

⁶² 'It' is a dummy subject, making the true subject 'I shall not be unblest' at the end of the sentence, as a rheme.

	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. (R/R ^b) A44. U2. (R ^b) + A45. (R/T ^b) A48. U1. (R ^b) + A49. U1. (R/T/R) A47. U3. (R) + A48. U2. (R ^b) + A48. U3. (R/T)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A48. + A49. A47. + A48. + A48.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T) A44. U1. (R) + A44. U2. (T) A47. U3. (R) + A47. U4. (T) A49. U1. (R/R) + A49. U2. (T)	A41. U1. (R) + A41. U2. (T) A44. U1. (R) + A44. U2. (T) A47. U3. (R) + A47. U4. (T) A49. U1. (R/R/R) + A49. U2. (T)	'Ibrāhīm Al-šayṭān Allāh 'Ishāq and Yaḡqūb	A41. + A41. A44. + A44. A47. + A47. A49. + A49.
Derived Progression	Allāh's Mercy on 'Ibrāhīm			
Total	61	56		39 (= 63.9%)

Table 22. Thematic Analysis of the Fourth Translation (Pickthall)

8.6 Thematic Analysis of the Fifth Translation (Sahih International)

A41. U1. (T And ∅ T) (R mention in the Book [the story of] Abraham. R)⁶³

U2. (T Indeed, he T) (R was a man of truth and a prophet. R)

A42. U1. (T ∅ T) (R [Mention] when he said to his father,

U2. "O my father, (R/R why R/R) (T/R (T/T/R you T/T/R) (R/T/R do ... worship that which does not hear and does not see and will not benefit you at all? R/T/R) T/R) R)

A43. U1. O my father, (T indeed there T) (R (T/R has come to me of knowledge T/R) (R/R that which has not come to you, R/R) R)

U2. (T so T) (R (T/R ∅ T/R) (R/R follow me; R/R) R)

U3. (T I T) (R will guide you to an even path. R)

A44. U1. O my father, (T ∅ T) (R do not worship [i.e., obey] Satan 2. R)

U2. (T Indeed Satan 2 T) (R has ever been, to the Most Merciful, disobedient. R)

⁶³ '[the story of] Abraham' is postposed/backed here.

- A45. O my father, (^T (^{T/T} indeed I ^{T/T}) (^{R/T} fear that there will touch you a punishment from the **Most Merciful** ^{R/T}) ^T) (^R (^{T/R} so **you** ^{T/R}) (^{R/R} would be to **Satan** a companion [in Hellfire]."
R/R) ^R)⁶⁴
- A46. U1. (^T [**His father**] ^T) (^R said,
U2. (^{T/R} **you** ^{T/R}) (^{R/R} "Have ... no desire for my gods, ^{R/R}) ^R)
U3. O Abraham? (^T (^{T/T} If **you** ² ^{T/T}) (^{R/T} do not desist, ^{R/T}) ^T) (^R (^{T/R} I ^{T/R}) (^{R/R} will surely stone you, ^{R/R}) ^R)
U4. (^T so ^T) (^R (^{T/R} **Ø** ² ^{T/R}) (^{R/R} avoid me a prolonged time." ^{R/R}) ^R)
- A47. U1. (^T [**Abraham**] ² ^T) (^R said,
U2. (^{T/R} "Peace [i.e., safety] ^{T/R}) (^{R/R} **will** be upon you. ^{R/R}) ^R)
U3. (^T **I** ^T) (^R **will** ask forgiveness for you of **my Lord** ². ^R)
U4. (^T Indeed, **He** ^T) (^R is ever gracious to me. ^R)
- A48. U1. (^T And **I** ² ^T) (^R **will**^a leave you and those you invoke **other than Allah**^b ^R)
U2. (^T and **Ø** ^T) (^R **will**^a invoke **my Lord**^b. ^R)
U3. (^T **I** ² ^T) (^R expect that I will not be in invocation to **my Lord** unhappy [i.e., disappointed]."^R)
- A49. U1. (^T So ^T) (^R (^{T/R} (^{T/T/R} when **he** ^{T/T/R}) (^{R/T/R} had left them and those they worshipped **other than Allah**, ^{R/T/R}) ^{T/R}) (^{R/R} (^{T/R/R} **We** ^{T/R/R}) (^{R/R/R} gave him **Isaac and Jacob**, ^{R/R/R}) ^{R/R})^R)
U2. (^T **and each [of them]** ^T) (^R (^{T/R} **We** ² ^{T/R}) (^{R/R} **made** a prophet. ^{R/R}) ^R)
- A50. U1. (^T And **We** ^T) (^R **gave** them of Our mercy, ^R)
U2. (^T and **We** ^T) (^R **made** for them a mention [i.e., reputation] of high honor. ^R)⁶⁵

Type	ST	TT5	Referring to	Matching
	' <i>Āyah</i> . Utterance. (Theme/Rheme)	' <i>Āyah</i> . Utterance. (Theme/Rheme)		' <i>Āyah</i> .
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T)	A46. U2. (T/R) + A46. U3. (T/T) A46. U4. (T/R) + A47. U1. (T)	'Ibrāhīm	A46. + A47. A48. + A48. + A48.

⁶⁴ 'So' (like 'so that' in previous examples) is a subordinating conjunction here.

⁶⁵ 'A mention [i.e., reputation] of high honor' is postposed/backed here, the basic/unmarked word order arguably being, 'made a mention [i.e., reputation] of high honor for them'.

	A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A48. U1. (T) + A48. U2. (T) + A48. U3. (T)		
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A45. (T/R) + A46. U1. (T)	'Ibrāhīm's father	A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	Allāh	A49. + A50. + A50.
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A46. U3. (T/T) + A46. U4. (T/R) A47. U1. (T) + A47. U3. (T) + A48. U1. (T) A48. U3. (T) + A49. U1. (T/T/R)	'Ibrāhīm	A47. + A48.
	∅	A43. U2. (T/R) + A44. U1. (T)	'Ibrāhīm's father	∅
	A49. U1. (T/R) + A49. U2. (T/R)	A49. U1. (T/R/R) + A49. U2. (T/R)	Allāh	A49. + A49.
	∅	A41. U1. (T) + A42. U1. (T)	Muḥammad	∅
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R) A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	Simple past tense verb	A49. + A50. + A50.
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	∅	Simple present tense verb	∅
	∅	A47. U2. (R/R) + A47. U3. (R) A48. U1. (R ^a) + A48. U2. (R)	Future tense	∅
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. (R/R) A44. U2. (R) + A45. (R/T) A48. U1. (R ^b) + A49. U1. (R/T/R) A47. U3. (R) + A48. U2. (R ^b) + A48. U3. (R)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A48. + A49. A47. + A48. + A48.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T)	A41. U1. (R) + A41. U2. (T)	'Ibrāhīm	A41. + A41.
	A44. U1. (R) + A44. U2. (T)	A44. U1. (R) + A44. U2. (T)	Al-šayṭān	A44. + A44.

	A47. U3. (R) + A47. U4. (T)	A47. U3. (R) + A47. U4. (T)	Allāh	A47. + A47.
	A49. U1. (R/R) + A49. U2. (T)	A49. U1. (R/R/R) + A49. U2. (T)	'Ishāq and Yaʿqūb	A49. + A49.
Derived Progression	Allāh's Mercy on Ibrāhīm			
Total	61	51		36 (= 59%)

Table 23. Thematic Analysis of the Fifth Translation (Sahih International)

8.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

- A41. U1. (T (Also Ø T) (R mention in the Book (the story of Abraham: R) 66
U2. (T He T) (R was a man of Truth, a prophet. R)
- A42. U1. (T Behold, he T) (R said to his father:
U2. "O my father! (R/R why R/R) (T/R (T/T/R Ø T/T/R) (R/T/R worship that which heareth not and seeth not, and can profit thee nothing? R/T/R) T/R) R)
- A43. U1. "O my father! (T to me T) (R hath come knowledge which hath not reached thee: R)
U2. (T so T) (R (T/R Ø T/R) (R/R follow me: R/R) R)
U3. (T I T) (R will guide thee to a way that is even and straight. R)
- A44. U1. "O my father! (T Ø T) (R serve not Satan 2: R)
U2. (T for Satan 2 T) (R is^a a rebel against (Allah) Most Gracious^b. R)
- A45. "O my father! (T (T/T I T/T) (R/T fear^a lest a Penalty afflict thee from (Allah) Most Gracious^b, R/T) T) (R (T/R so that thou T/R) (R/R become^a to Satan^b a friend." R/R) R)
- A46. U1. (T (The father) T) (R replied:
U2. (T/R thou T/R) (R/R "Dost ... hate my gods, O Abraham? R/R) R)
U3. (T (T/T If thou 2 T/T) (R/T forbear not, R/T) T) (R (T/R I T/R) (R/R will indeed stone thee: R/R) R)
U4. (T Now T) (R (T/R Ø 2 T/R) (R/R get away from me for a good long while!" R/R) R)
- A47. U1. (T Abraham 2 T) (R said:
U2. (T/R "Peace T/R) (R/R be on thee: R/R) R)
U3. (T I T) (R will pray to my Lord 2 for thy forgiveness: R)

⁶⁶ '(the story of) Abraham' is postposed/backed here.

- U4. (T for **He** T) (R is to me **Most Gracious**. R)
- A48. U1. (T "And **I** 2 T) (R **will**^a turn away from you (all) and from those whom ye invoke **besides Allah**^b. R)
- U2. (T **I** 2 T) (R **will**^a call on **my Lord**^b. R)
- U3. (T perhaps, by my prayer **to my Lord**, T) (R (T/R **I** 2 T/R) (R/R **shall** be not unblest." R/R)
R)
- A49. U1. (T (T/T When **he** T/T) (R/T had turned away from them and from those whom they worshipped **besides Allah**, R/T) T) (R (T/R **We** T/R) (R/R **bestowed** on him **Isaac and Jacob**, R/R)
R)
- U2. (T **and each one of them** T) (R (T/R **We** 2 T/R) (R/R **made** a prophet. R/R) R)
- A50. U1. (T And **We** T) (R **bestowed** of Our Mercy on them, R)
- U2. (T and **We** T) (R **granted** them lofty honour on the tongue of truth. R)

Type	ST	TT6	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A41. U2. (T/R) + A42. U1. (T) A46. U4. (T) + A47. U1. (T) A48. U1. (T) + A48. U2. (T/T) + A48. U2. (T/R) + A49. U1. (T/T)	A46. U2. (T/R) + A46. U3. (T/T) A46. U4. (T/R) + A47. U1. (T) A48. U1. (T) + A48. U2. (T) A48. U3. (T/R) + A49. U1. (T/T)	'Ibrāhīm	A46. + A47. A48. + A48. A48. + A49.
	A43. U2. (T) + A44. U1. (T) A45. U2. (T) + A46. U1. (T)	A45. (T/R) + A46. U1. (T/R)	'Ibrāhīm's father	A45. + A46.
	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	A49. U2. (T/R) + A50. U1. (T) + A50. U2. (T)	Allāh	A49. + A50. + A50.
Constant Gap Progression	A42. U1. (T) + A43. U1. (T) A47. U3. (T) + A48. U1. (T)	A46. U3. (T/T) + A46. U4. (T/R) A47. U1. (T) + A47. U3. (T) + A48. U1. (T) A48. U2. (T) + A48. U3. (T/R)	'Ibrāhīm	A47. + A48.
	∅	A43. U2. (T/R) + A44. U1. (T)	'Ibrāhīm's father	∅
	A49. U1. (T/R) + A49. U2. (T/R)	A49. U1. (T/R) + A49. U2. (T/R)	Allāh	A49. + A49.
	∅	∅	Muḥammad	∅
Lexicogrammatical Repetition	A41. U2. (R/R) + A42. U1. (R)	A41. U2. (R) + A42. U1. (R)	Simple past tense verb	A41. + A42. A49. + A49. + A50. + A50.

	A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)	A49. U1. (R/R) + A49. U2. (R/R) + A50. U1. (R) + A50. U2. (R)		
	A42. U2. (T/R ^a) + A42. U2. (T/R ^b) + A42. U2. (T/R ^c) A48. U1. (R) + A48. U2. (R/T) + A48. U2. (R/R)	A44. U2. (R ^a) + A45. (R/T ^a) + A45. (R/R ^a) A46. U2. (R/R) + A46. U3. (R/T)	Simple present tense verb	∅
	∅	A48. U1. (R ^a) + A48. U2. (R ^a) + A48. U3. (R/R)	Future tense	∅
	A44. U1. (R) + A44. U2. (T) + A45. U2. (R) A44. U2. (R/R) + A45. U1. (R/R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (T/T ^b) + A48. U2. (T/R ^b)	A44. U1. (R) + A44. U2. (T) + A45. (R/R ^b) A44. U2. (R ^b) + A45. (R/T ^b) + A47. U4. (R) A48. U1. (R ^b) + A49. U1. (R/T) A47. U3. (R) + A48. U2. (R ^b) + A48. U3. (T)	Lexical/ word repetition	A44. + A44. + A45. A44. + A45. A48. + A49. A47. + A48. + A48.
Rheme Repetition	∅	∅		∅
Phonological Repetition	A41. U2. (R/R) + A43. U2. (R) + A44. U2. (R/R) + A45. U2. (R) + A46. U4. (R) + A47. U4. (R/R) + A48. U2. (R/R) + A49. U2. (R/R) + A50. U2. (R)	∅	Rhyme	∅
Linear Progression	A41. U1. (R) + A41. U2. (T)	A41. U1. (R) + A41. U2. (T)	'Ibrāhīm	A41. + A41.
	A44. U1. (R) + A44. U2. (T)	A44. U1. (R) + A44. U2. (T)	Al-šaytān	A44. + A44.
	A47. U3. (R) + A47. U4. (T)	A47. U3. (R) + A47. U4. (T)	Allāh	A47. + A47.
	A49. U1. (R/R) + A49. U2. (T)	A49. U1. (R/R) + A49. U2. (T)	'Ishāq and Yaʿqūb	A49. + A49.
Derived Progression	Allāh's Mercy on 'Ibrāhīm			
Total	61	58		40 (= 65.5%)

Table 24. Thematic Analysis of the Sixth Translation (Yusuf Ali)

8.8 Discussion

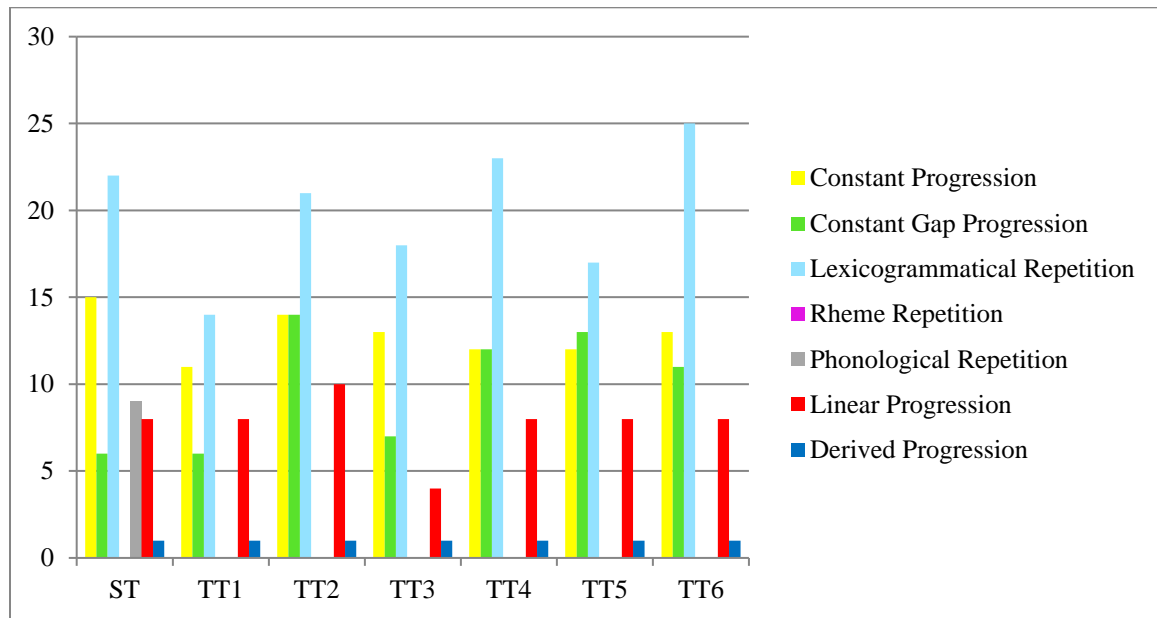


Figure 8. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the Third Theme of the *Sūrah*

The thematic progression analysis of the third theme of the *sūrah* can be summarised as follows:

1. Constant progression occurs 15 times in the ST. The first TT has 11 occurrences of constant progression, the second 14, the third and the sixth 13 and the fourth and fifth 12.
2. Constant gap progression has 6 occurrences in the ST. This is the same as TT1 while TT2 has 14 occurrences, TT3 has 7, TT4 has 12, TT5 has 13 and TT6 has 11.
3. Lexicogrammatical repetition occurs 22 times in the ST. The first TT has 14, the second 21, the third 18, the fourth 23, the fifth 17, and the sixth 25.
4. Rheme repetition does not occur in the ST or in any of the TTs.
5. Phonological repetition is found 9 times in the ST. There are no occurrences in any of the TTs.
6. Linear progression occurs 8 times in the ST, as it does in TT1, TT4, TT5 and TT6. In TT2, it occurs 10 times, and 4 times in TT3.
7. Derived progression is found in the main theme of Allāh's Mercy on 'Ibrāhīm – peace and blessings be upon him – in the ST and all TTs.

8.9 Conclusion

In this chapter, the analysis of the third theme/topic of the *sūrah* was presented. The thematic structure of each *'āyah* was addressed, with a determination of theme(s) and rheme(s). Thematic progression was analysed in the Holy Qur'an, followed by corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each thematic progression type and the percentage of matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed.

9 Chapter Nine: Analysis of the Fourth Theme/Topic of the *Sūrah*

9.0 Introduction

In the following sections, I will consider thematic analysis (including thematic progression) of the fourth theme of the *sūrah*, based on the discussion in sections 5.6-5.9, as follows: the thematic analysis of the fourth theme/topic of the *sūrah* (section 9.1), thematic analysis of the first translation (section 9.2), thematic analysis of the second translation (section 9.3), thematic analysis of the third translation (section 9.4), thematic analysis of the fourth translation (section 9.5), thematic analysis of the fifth translation (section 9.6) and thematic analysis of the sixth translation (section 9.7). Finally, a discussion is provided (section 9.8) followed by a conclusion to this chapter (section 9.9).

9.1 Thematic Analysis of the Fourth Theme/Topic of the *Sūrah*

٥١	وَ	أَذْكُرُّ	فِي	الْكِتَابِ	مُوسَى	إِنَّهُ	كَانَ	مُخْلِصًا	وَكَانَ	رَسُولًا	نَبِيًّا	
		N	P	N	N	PRON	V	N	CONJ	N	N	
٥٢	وَنَدَيْتُهُ	مِن	جَانِبِ	الطُّورِ	الْأَيْمَنِ	وَقَرَّبْتُهُ	نَجِيًّا					
	PRON	P	N	N	ADJ	V	N					
٥٣	وَوَهَبْنَا	لَهُ	مِن	رَحْمَتِنَا	أَخَاهُ	هَارُونَ	نَبِيًّا					
	PRON	PRON	P	N	N	N	N					
٥٤	وَ	أَذْكُرُّ	فِي	الْكِتَابِ	إِسْمَاعِيلَ	إِنَّهُ	كَانَ	صَادِقَ	الْوَعْدِ	وَكَانَ	رَسُولًا	نَبِيًّا
		N	P	N	N	PRON	V	N	N	CONJ	N	N
٥٥	وَكَانَ	يَأْمُرُ	أَهْلَهُ	بِالصَّلَاةِ	وَالزَّكَاةِ	وَكَانَ	عِنْدَ	رَبِّهِ	مَرْضِيًّا			
	N	V	N	N	N	V	LOC	N	N			
٥٦	وَ	أَذْكُرُّ	فِي	الْكِتَابِ	إِدْرِيسَ	إِنَّهُ	كَانَ	صِدِّيقًا	نَبِيًّا			
		N	P	N	N	PRON	V	N	N			
٥٧	وَرَفَعْنَاهُ	مَكَانًا	عَلِيًّا									
	PRON	N	N									

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ
 PN LOC PRON V REL P CONJ PN N P N P PRON P PN V REL DEM
 وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ
 N PRON P V T PRON V CONJ PRON V REL P CONJ PN CONJ PN N P CONJ
 الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا
 N CONJ N PRON V ADJ

- A51. U1. (T Wa-Ø T) (R 'udkur fī al-kitābi **Mūsā** R) ⁶⁷
 U2. (T 'innahu T) (R (T/R Ø T/R) (R/R **kāna** muxlaṣan R/R) R)
 U3. (T wa-Ø T) (R **kāna**^a rasūlan nabiyyā^b 2 R)
 A52. U1. (R Wa-nāday (T -nā- T) hu min jānibi al-tūri al-'aymani R)
 U2. (R wa-qarrab (T -nā- T) hu najiyyā R)
 A53. (R Wa-wahab (T -nā T) lahu min raḥmatinā 'axāhu Hārūna nabiyyā R)
 A54. U1. (T Wa-Ø T) (R 'udkur fī al-kitābi **'Ismā'īl** R) ⁶⁸
 U2. (T 'innahu T) (R (T/R Ø T/R) (R/R **kāna** ṣādiqa al-wafdi R/R) R)
 U3. (T wa-Ø T) (R **kāna**^a rasūlan nabiyyā^b 2 R)
 A55. U1. (T Wa-Ø T) (R **kāna** ya'muru 'ahlahu bi-al-ṣalāti wa-al-zakāti R)
 U2. (T wa-Ø T) (R **kāna** ṣinda Rabbihi marḍiyyā R) ⁶⁹
 A56. U1. (T Wa-Ø T) (R 'udkur fī al-kitābi **'Idrīs** R) ⁷⁰
 U2. (T 'innahu T) (R (T/R Ø T/R) (R/R **kāna** ṣiddīqan nabiyyā R/R) R)
 A57. (R Wa-rafaṣ (T -nā- T) hu makānan ṣaliyyā R)
 A58. U1. (T 'Ulā'ika T) (R (T/R **Allāhu** T/R) (R/R 'allaḏīna 'anṣama ... ṣalayhim mina al-nabiyyīna min ḍurriyyati 'Ādama wa-mimman ḥamalnā maṣa Nūḥin wa-min ḍurriyyati 'Ibrāhīma wa-'Isrā'īla wa-mimman hadaynā wa-'ijtabaynā R/R) R)

⁶⁷ Here *Mūsā* is postposed/backed, the unmarked/basic word order being 'udkur Mūsā fī al-kitābi'.

⁶⁸ *'Ismā'īl* is postposed/backed.

⁶⁹ *Marḍiyyā* is postposed/backed, the basic/unmarked word order being 'kāna marḍiyyā ṣinda Rabbihi'.

⁷⁰ *'Idrīs* is postposed/backed.

U2. (T (T/T 'idā tutlā ṣalayhim T/T) (R/T 'āyātu Al-Raḥmāni R/T) T) (R (T/R Ø T/R) (R/R xarrū sujjadan wa-bukiyyā R/R) R)

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	Mūsā
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	'Ismāʿīl
	A52. U1. (T) + A52. U2. (T) + A53. (T)	Allāh
Constant Gap Progression	A57. (T) + A58. (T/R)	Allāh
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R ^a) + A52. U1. (R) + A52. U2. (R) + A53. (R)	Simple past tense verb
	A54. U2. (R/R) + A54. U3. (R ^a) + A55. U1. (R) + A55. U2. (R)	
	A56. U2. (R/R) + A57. (R)	
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R)	Phrase repetition
	A51. U3. (R ^b) + A54. U3. (R ^b)	
Rheme Repetition	Ø	Ø
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	Rhyme
Linear Progression	A51. U1. (R) + A51. U2. (T)	Mūsā
	A54. U1. (R) + A54. U2. (T)	'Ismāʿīl
	A56. U1. (R) + A56. U2. (T)	'Idrīs
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs	
Total	42	

Table 25. Thematic Progression Analysis of the Fourth Theme/Topic of the *Sūrah*

9.2 Thematic Analysis of the First Translation (Abdel-Haleem)

A51. U1. (T Ø T) (R Mention too, in the Quran, the story of Moses. R) ⁷¹

U2. (T He T) (R was specially chosen, a messenger and a prophet. R)

A52. (T We T) (R called to him from the right-hand side of the mountain and brought him close to Us in secret communion; R)

A53. (T out of Our grace T) (R (T/R We T/R) (R/R granted him his brother Aaron as a prophet. R/R)R)

A54. U1. (T Ø T) (R Mention too, in the Quran, the story of Ishmael. R) ⁷²

U2. (T He 2 T) (R was true to his promise, a messenger and a prophet. R)

A55. U1. (T He T) (R commanded his household to pray and give alms, R)

U2. (T and his Lord T) (R was well pleased with him. R)

⁷¹ 'The story of Moses' is postposed/backed here.

⁷² 'The story of Ishmael' is postposed/backed here.

A56. U1. (T Ø T) (R Mention too, in the Quran, the story of Idris. R) ⁷³

U2. (T He T) (R was a man of truth, a prophet. R)

A57. (T We T) (R raised him to a high position. R)

A58. U1. (T These T) (R were the prophets God blessed- from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham and Israel- and those We guided and chose. R)

U2. (T (T/T When the revelations of the Lord of Mercy T/T) (R/T were recited to them, R/T) T) (R (T/R they T/R) (R/R fell to their knees and wept, R/R) R)

Type	ST	TT1	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	Ø	Mūsā	Ø
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A55. U1. (T)	'Ismāʿīl	A54. + A55.
	A52. U1. (T) + A52. U2. (T) + A53. (T)	Ø	Allāh	Ø
Constant Gap Progression	A57. (T) + A58. (T/R)	A52. (T) + A53. (T/R)	Allāh	Ø
	Ø	A58. U1. (T) + A58. U2. (T/R)	The people	Ø
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R)	A52. (R) + A53. (R/R)	Simple past tense verb	A52. + A53. A55. + A55. A56. + A57.
	A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R)	A55. U1. (R) + A55. U2. (R)		
	A56. U2. (R/R) + A57. (R)	A56. U2. (R) + A57. (R)		
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R)	Phrase repetition	A51. + A54. + A56. A51. + A54.
	A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U2. (R) + A54. U2. (R)		
Rheme Repetition	Ø	Ø	Ø	Ø
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	Ø	Rhyme	Ø
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismāʿīl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.

⁷³ 'The story of Idris' is postposed/backed here.

Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismā'īl and 'Idrīs		
Total	42	26	20 (= 47.6%)

Table 26. Thematic Analysis of the First Translation (Abdel-Haleem)

9.3 Thematic Analysis of the Second Translation (Hilali and Khan)

- A51. U1. (T And Ø T) (R mention in the Book (this Quran) Musa (Moses). R) ⁷⁴
 U2. (T Verily! He 2 T) (R was chosen R)
 U3. (T and he T) (R was^a a Messenger (and) a Prophet^b. R)
- A52. (T And We T) (R called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)]. R)
- A53. (T And We T) (R bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy. R)
- A54. U1. (T And Ø T) (R mention in the Book (the Quran) Isma'il (Ishmael). R) ⁷⁵
 U2. (T Verily! He 2 T) (R was true to what he promised, R)
 U3. (T and he T) (R was^a a Messenger, (and) a Prophet^b. R)
- A55. U1. (T And he T) (R used to enjoin on his family and his people As-Salat (the prayers) and the Zakat, R)
 U2. (T and his Lord T) (R was pleased with him. R)
- A56. U1. (T And Ø T) (R mention in the Book (the Quran) Idris (Enoch). R) ⁷⁶
 U2. (T Verily! He T) (R was a man of truth, (and) a Prophet. R)
- A57. (T And We T) (R raised him to a high station. R)
- A58. U1. (T Those T) (R were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. R) ⁷⁷

⁷⁴ 'Musa (Moses)' is postposed/backed here.

⁷⁵ 'Isma'il (Ishmael)' is postposed/backed here.

⁷⁶ 'Idris (Enoch)' is postposed/backed here.

⁷⁷ The rheme here is very long – and as such, there are many elements within it which could have been further analysed in theme-rheme terms but are not due to the fact that they are embedded elements.

U2. (T (T/T When the Verses of the Most Beneficent (Allah) T/T) (R/T were recited unto them, R/T) T) (R (T/R they T/R) (R/R fell down prostrating and weeping. R/R) R)

Type	ST	TT2	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	A51. U2. (T) + A51. U3. (T)	Mūsā	A51. + A51.
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A54. U3. (T) + A55. U1. (T)	'Ismā'īl	A54. + A54. + A55.
	A52. U1. (T) + A52. U2. (T) + A53. (T)	A52. (T) + A53. (T)	Allāh	A52. + A53.
Constant Gap Progression	A57. (T) + A58. (T/R)	∅	Allāh	∅
	∅	A58. U1. (T) + A58. U2. (T/R)	The people	∅
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R) A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R) A56. U2. (R/R) + A57. (R)	A51. U2. (R) + A51. U3. (R ^a) + A52. (R) + A53. (R) A54. U2. (R) + A54. U3. (R ^a) + A55. U1. (R) + A55. U2. (R) A56. U2. (R) + A57. (R) + A58. U1. (R) + A58. U2. (R/T) + A58. U2. (R/R)	Simple past tense verb	A51. + A51. + A52. + A53. A54. + A54. + A55. + A55. A56. + A57.
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	Phrase repetition	A51. + A54. + A56. A51. + A54.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	∅	Rhyme	∅
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismā'īl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismā'īl and 'Idrīs			
Total	42	34		28 (= 66.6%)

Table 27. Thematic Analysis of the Second Translation (Hilali and Khan)

9.4 Thematic Analysis of the Third Translation (Maududi)

- A51. U1. (T And Ø T) (R recite in the Book the account of Moses. R) ⁷⁸
 U2. (T He T) (R was^a a chosen one, a Messenger, a Prophet. ^b R)
- A52. U1. (T We T) (R called out to him from the right side of the Mount, R)
 U2. (T and We 2 T) (R drew him near to Us by communing to him in secret, R)
- A53. (T and out of Our mercy T) (R (T/R We T/R) (R/R appointed his brother Aaron, a Prophet (that he may assist him). R/R) R)
- A54. U1. (T And Ø T) (R recite in the Book the account of Ishmael. R) ⁷⁹
 U2. (T He 2 T) (R was^a ever true to his promise, and was a Messenger, a Prophet. ^b R)
- A55. U1. (T He T) (R enjoined his household to observe Prayer and to give Zakah (purifying alms); R)
 U2. (T and his Lord T) (R was well pleased with him. R)
- A56. U1. (T And Ø T) (R recite in the Book the account of Idris. R) ⁸⁰
 U2. (T He T) (R was a man of truth, a Prophet; R)
- A57. (T and We T) (R exalted him to a lofty position. R)
- A58. U1. (T These T) (R are the Prophets upon whom Allah bestowed His favour from the seed of Adam, and from the seed of those whom We carried (in the Ark) with Noah, and from the seed of Abraham and Israel. R)
 U2. (T They T) (R were those whom We guided and chose (for an exalted position). R)
 U3. (T They T) (R were such that when the words of the Most Compassionate Lord were recited to them, they fell down in prostration, weeping. R) ⁸¹

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	Ø	Mūsā	Ø

⁷⁸ 'The account of Moses' is postposed/backed here.

⁷⁹ 'The account of Ishmael' is postposed/backed here.

⁸⁰ 'The account of Idris' is postposed/backed here.

⁸¹ All of 'such that when the words of the Most Compassionate Lord were recited to them, they fell down in prostration, weeping' is a complement to the verb 'to be' ('were'). Hence, it was not analysed.

	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A55. U1. (T)	'Ismāʿīl	A54. + A55.
	A52. U1. (T) + A52. U2. (T) + A53. (T)	A52. U1. (T) + A52. U2. (T)	Allāh	A52. + A52.
	∅	A58. U1. (T) + A58. U2. (T) + A58. U2. (T)	The people	∅
Constant Gap Progression	A57. (T) + A58. (T/R)	A52. U2. (T) + A53. (T/R)	Allāh	∅
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R) A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R) A56. U2. (R/R) + A57. (R)	A51. U2. (R ^a) + A52. U1. (R) + A52. U2. (R) + A53. (R/R) A54. U2. (R ^a) + A55. U1. (R) + A55. U2. (R) A56. U2. (R) + A57. (R) A58. U2. (R) + A58. U3. (R)	Simple past tense verb	A51. + A52. + A52. + A53. A54. + A55. + A55. A56. + A57.
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U2. (R ^b) + A54. U2. (R ^b)	Phrase repetition	A51. + A54. + A56. A51. + A54.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	∅	Rhyme	∅
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismāʿīl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs			
Total	42	32		25 (= 59.5%)

Table 28. Thematic Analysis of the Third Translation (Maududi)

9.5 Thematic Analysis of the Fourth Translation (Pickthall)

A51. U1. (T And ∅ T) (R make mention in the Scripture of Moses. R)⁸²

U2. (T Lo! he 2 T) (R was chosen, R)

U3. (T and he T) (R was^a a messenger (of Allah), a prophet.^b R)

A52. (T We T) (R called him from the right slope of the Mount, and brought him nigh in communion. R)

A53. (T And We T) (R bestowed upon him of Our mercy his brother Aaron, a prophet (likewise). R)

⁸² 'Of Moses' is postposed/backed here.

- A54. U1. (T And Ø T) (R **make mention in the Scripture of Ishmael.** R) ⁸³
 U2. (T Lo! **he** 2 T) (R **was** a keeper of his promise, R)
 U3. (T and **he** T) (R **was**^a a messenger (of Allah), a prophet.^b R)
- A55. (T **He** T) (R **enjoined** upon his people worship and almsgiving, and was acceptable in the sight of his Lord. R)
- A56. U1. (T And Ø T) (R **make mention in the Scripture of Idris.** R) ⁸⁴
 U2. (T Lo! **he** T) (R **was** a saint, a prophet; R)
- A57. (T And We T) (R **raised** him to high station. R)
- A58. U1. (T **These** T) (R are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. R)
 U2. (T (T/T When the revelations of the Beneficent T/T) (R/T **were** recited unto them, R/T) T) (R (T/R **they** T/R) (R/R **fell** down, adoring and weeping. R/R) R)

Type	ST	TT4	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	A51. U2. (T) + A51. U3. (T)	Mūsā	A51. + A51.
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A54. U3. (T) + A55. (T)	'Ismā'īl	A54. + A54. + A55.
	A52. U1. (T) + A52. U2. (T) + A53. (T)	A52. (T) + A53. (T)	Allāh	A52. + A53.
Constant Gap Progression	A57. (T) + A58. (T/R)	Ø	Allāh	Ø
	Ø	A58. U1. (T) + A58. U2. (T/R)	The people	Ø
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R) A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R) A56. U2. (R/R) + A57. (R)	A51. U2. (R) + A51. U3. (R ^a) + A52. (R) + A53. (R) A54. U2. (R) + A54. U3. (R ^a) + A55. (R) A56. U2. (R) + A57. (R) A58. U2. (R/T) + A58. U2. (R/R)	Simple past tense verb	A51. + A51. + A52. + A53. A54. + A54. + A55. A56. + A57.
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	Phrase repetition	A51. + A54. + A56. A51. + A54.

⁸³ 'Of Ishmael' is postposed/backed here.

⁸⁴ 'Of Idris' is postposed/backed here.

Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	∅	Rhyme	∅
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismā'īl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismā'īl and 'Idrīs			
Total	42	32		28 (= 66.6%)

Table 29. Thematic Analysis of the Fourth Translation (Pickthall)

9.6 Thematic Analysis of the Fifth Translation (Sahih International)

- A51. U1. (T And ∅ T) (R **mention in the Book**, **Moses**. R)⁸⁵
U2. (T Indeed, **he** 2 T) (R **was** chosen, R)
U3. (T and **he** T) (R **was**^a **a messenger and a prophet**.^b R)
- A52. (T And **We** T) (R **called** him from the side of the mount at [his] right and brought him near, confiding [to him]. R)
- A53. (T And **We** T) (R **gave** him out of Our mercy his brother Aaron as a prophet. R)⁸⁶
- A54. U1. (T And ∅ T) (R **mention in the Book**, **Ishmael**. R)⁸⁷
U2. (T Indeed, **he** 2 T) (R **was** true to his promise, R)
U3. (T and **he** T) (R **was**^a **a messenger and a prophet**.^b R)
- A55. (T And **he** T) (R **used** to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him]. R)
- A56. U1. (T And ∅ T) (R **mention in the Book**, **Idrees**. R)⁸⁸
U2. (T Indeed, **he** T) (R **was** a man of truth and a prophet. R)
- A57. (T And We T) (R **raised** him to a high station. R)

⁸⁵ 'Moses' is postposed/backed here.

⁸⁶ 'His brother Aaron as a prophet' is postposed/backed here, the unmarked/basic word order being 'And We gave him his brother Aaron as a prophet out of Our mercy'.

⁸⁷ 'Ishmael' is postposed/backed here.

⁸⁸ 'Idrees' is postposed/backed here.

A58. U1. (^T Those ^T) (^R were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. ^R)

U2. (^T (^{T/T} When the verses of the Most Merciful ^{T/T}) (^{R/T} were recited to them, ^{R/T}) ^T) (^R (^{T/R} they ^{T/R}) (^{R/R} fell in prostration and weeping. ^{R/R}) ^R)

Type	ST	TT5	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	A51. U2. (T) + A51. U3. (T)	Mūsā	A51. + A51.
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A54. U3. (T) + A55. (T)	'Ismāʿīl	A54. + A54. + A55.
	A52. U1. (T) + A52. U2. (T) + A53. (T)	A52. (T) + A53. (T)	Allāh	A52. + A53.
Constant Gap Progression	A57. (T) + A58. (T/R)	∅	Allāh	∅
	∅	A58. U1. (T) + A58. U2. (T/R)	The people	∅
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R) A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R) A56. U2. (R/R) + A57. (R)	A51. U2. (R) + A51. U3. (R ^a) + A52. (R) + A53. (R) A54. U2. (R) + A54. U3. (R ^a) + A55. (R) A56. U2. (R) + A57. (R) + A58. U1. (R) + A58. U2. (R/T)	Simple past tense verb	A51. + A51. + A52. + A53. A54. + A54. + A55. + A56. + A57.
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	Phrase repetition	A51. + A54. + A56. A51. + A54.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	∅	Rhyme	∅
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismāʿīl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs			
Total	42	32		28 (= 66.6%)

Table 30. Thematic Analysis of the Fifth Translation (Sahih International)

9.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

- A51. U1. (T Also Ø T) (R **mention in the Book** (the story of **Moses**: R) ⁸⁹)
 U2. (T for **he 2** T) (R **was** specially chosen, R)
 U3. (T and **he** T) (R **was**^a a messenger (and) a prophet.^b R)
- A52. (T And **we** T) (R **called** him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). R)
- A53. (T And, out of Our Mercy, T) (R (T/R **We** T/R) (R/R **gave** him his brother Aaron, (also) a prophet. R/R) R)
- A54. U1. (T Also Ø T) (R **mention in the Book** (the story of **Isma'il**: R) ⁹⁰)
 U2. (T **He 2** T) (R **was** (strictly) true to what he promised, R)
 U3. (T and **he** T) (R **was**^a a messenger (and) a prophet.^b R)
- A55. U1. (T **He** T) (R **used** to enjoin on his people Prayer and Charity, R)
 U2. (T and **he** T) (R **was** most acceptable in the sight of his Lord. R)
- A56. U1. (T Also Ø T) (R **mention in the Book** the case of **Idris**: R) ⁹¹
 U2. (T **He** T) (R **was** a man of truth (and sincerity), (and) a prophet: R)
- A57. (T And We T) (R **raised** him to a lofty station. R)
- A58. U1. (T **Those** T) (R **were** some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. R)
 U2. (T (T/T Whenever the Signs of (Allah) Most Gracious T/T) (R/T **were** rehearsed to them, R/T) T) (R (T/R **they** T/R) (R/R would fall down in prostrate adoration and in tears. R/R) R)

Type	ST	TT6	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A51. U2. (T/R) + A51. U3. (T)	A51. U2. (T) + A51. U3. (T)	Mūsā	A51. + A51.
	A54. U2. (T/R) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	A54. U2. (T) + A54. U3. (T) + A55. U1. (T) + A55. U2. (T)	'Ismā'īl	A54. + A54. + A55. + A55.

⁸⁹ '(The story of) Moses' is postposed/backed here.

⁹⁰ '(The story of) Isma'il' is postposed/backed here.

⁹¹ 'the case of Idris' is postposed/backed here.

	A52. U1. (T) + A52. U2. (T) + A53. (T)		Allāh	A52. + A52. + A53.
Constant Gap Progression	A57. (T) + A58. (T/R)	A52. (T) + A53. (T/R)	Allāh	∅
	∅	A58. U1. (T) + A58. U2. (T/R)	The people	∅
Lexicogrammatical Repetition	A51. U2. (R/R) + A51. U3. (R) + A52. U1. (R) + A52. U2. (R) + A53. (R) A54. U2. (R/R) + A54. U3. (R) + A55. U1. (R) + A55. U2. (R) A56. U2. (R/R) + A57. (R)	A51. U2. (R) + A51. U3. (R ^a) + A52. (R) + A53. (R/R) A54. U2. (R) + A54. U3. (R ^a) + A55. U1. (R) + A55. U2. (R) A56. U2. (R) + A57. (R) + A58. U1. (R) + A58. U2. (R/T)	Simple past tense verb	A51. + A51. + A52. + A53. A54. + A54. + A55. + A55. A56. + A57.
	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	A51. U1. (R) + A54. U1. (R) + A56. U1. (R) A51. U3. (R ^b) + A54. U3. (R ^b)	Phrase repetition	A51. + A54. + A56. A51. + A54.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A51. U3. (R) + A52. U2. (R) + A53. (R) + A54. U3. (R) + A55. U2. (R) + A56. (R/R) + A57. (R) + A58. U2. (R/R)	∅	Rhyme	∅
Linear Progression	A51. U1. (R) + A51. U2. (T)	A51. U1. (R) + A51. U2. (T)	Mūsā	A51. + A51.
	A54. U1. (R) + A54. U2. (T)	A54. U1. (R) + A54. U2. (T)	'Ismāʿīl	A54. + A54.
	A56. U1. (R) + A56. U2. (T)	A56. U1. (R) + A56. U2. (T)	'Idrīs	A56. + A56.
Derived Progression	Allāh's Mercy on Mūsā, Hārūn, 'Ismāʿīl and 'Idrīs			
Total	42	34		31 (= 73.8%)

Table 31. Thematic Analysis of the Sixth Translation (Yusuf Ali)

9.8 Discussion

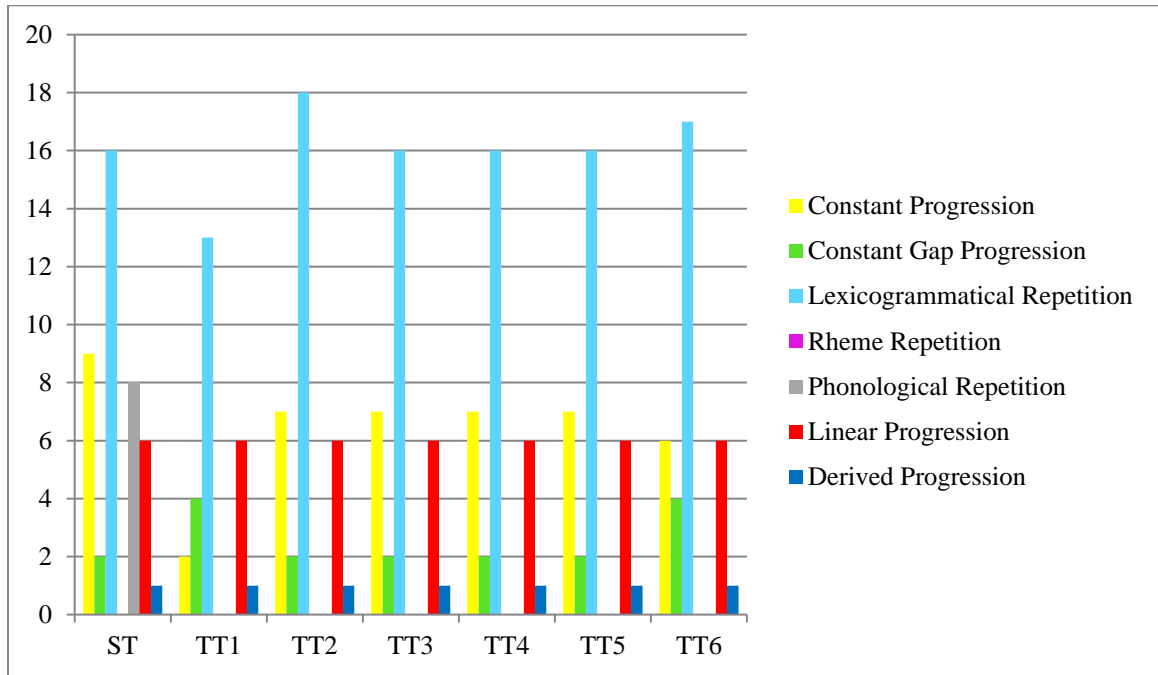


Figure 9. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the Fourth Theme of the *Sūrah*

Here, we will discuss the results of the thematic progression analysis of the fourth theme of the *sūrah*. These can be summarised as follows:

1. Constant progression occurs 9 times in the ST. In TT1, it occurs twice. In TT6, it occurs 6 times. In TT2, TT3, TT4 and TT5, it occurs 7 times.
2. Constant gap progression is found twice in the ST. It is found 4 times in both the first and sixth TTs. The other four TTs have 2 occurrences like the ST.
3. Lexicogrammatical repetition has 16 occurrences in the ST. In the first TT, it occurs 13 times, in the second TT 18 times, in the third, fourth and fifth TTs 16 times (as in the ST), and in the sixth TT 17 times.
4. Rheme repetition does not occur in the ST or in any of the TTs.
5. Phonological repetition has 8 occurrences in the ST. It does not occur in any of the TTs.
6. Linear progression is, interestingly, found to have the same number of occurrences in the ST and all the TTs – 6 in each case.
7. Derived progression is found in the main theme in the ST and all TTs: Allāh's Mercy on Mūsā, Hārūn, 'Ismā'īl and 'Idrīs – peace and blessings be upon them.

9.9 Conclusion

In this chapter, the analysis of the fourth theme/topic of the *sūrah* was presented. The thematic structure of each *'āyah* was addressed, with a determination of theme(s) and rheme(s). Thematic progression was analysed in the Holy Qur'an, followed by corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each

thematic progression type and the percentage of matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed.

10 Chapter Ten: Analysis of the Fifth Theme/Topic of the *Sūrah*

10.0 Introduction

In the following sections, I will consider thematic analysis (including thematic progression) of the fifth theme of the *sūrah*, based on the discussion in sections 5.6-5.9, as follows: the thematic analysis of the fifth theme/topic of the *sūrah* (section 10.1), thematic analysis of the first translation (section 10.2), thematic analysis of the second translation (section 10.3), thematic analysis of the third translation (section 10.4), thematic analysis of the fourth translation (section 10.5), thematic analysis of the fifth translation (section 10.6) and thematic analysis of the sixth translation (section 10.7). Finally, a discussion is provided (section 10.8) followed by a conclusion to this chapter (section 10.9).

10.1 Thematic Analysis of the Fifth Theme/Topic of the *Sūrah*

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا

N PRON V FUT REM N PRON V CONJ N PRON V N PRON N P V REM

٥٩

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَّمُونَ شَيْئًا

N PRON V NEG CONJ PN PRON V DEM REM N V CONJ V CONJ V REL RES

٦٠

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا

N PRON N V PRON ACC N P PRON N N V REL PN N

٦١

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

T CONJ T PRON P PRON N PRON P CONJ N RES N PRON P PRON V NEG

٦٢

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

N V REL PRON N P V REL PN DEM

٦٣

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا

PRON LOC REL CONJ PRON N LOC REL PRON P PRON N N P RES V NEG CONJ

٦٤

وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا

N PRON N V NEG CONJ DEM LOC REL CONJ

٦٤

- A59. U1. (T (T/T Fa-xalafa min baʿdihim T/T) (R/T xalfun R/T)
 U2. (R2/T ʾaḍāʿ (T2/T -ū 2 T2/T) al-ṣalāta R2/T)
 U3. (R3/T wa-ʾittabaʿ (T3/T -ū T3/T) al-ṣhawāti R3/T) T)
 U4. (R (R/R fa-sawfa yalq (T/R -aw- T/R) na ḡayyā R/R) R)
- A60. U1. (R ʾillā man tāba^a wa-ʾāmana^b wa-ṣamila^c ṣāliḥan R) ⁹²
 U2. (T fa-ʾulāʾika T) (R (R/R yadxul (T/R -ū- T/R) na^a al-jannata^b R/R) R)
 U3. (R wa-lā yuḍlam (T -ū- T) na ṣayʾā R)
- A61. U1. (R Jannāti ʿadnin ʾallatī waʿada Al-Raḥmānu ʿibādahu bi-al-ḡaybi R) ⁹³
 U2. (T ʾinnahu T) (R (T/R waʿduhu T/R) (R/R kāna ... maʾtiyyā R/R) R)
- A62. U1. (R Lā yasmaʿ (T -ū- T) na fīhā laḡwan ʾillā salāman R)
 U2. (T wa-lahum T) (R rizquhum fīhā bukratan wa-ṣaʿiyyā R)
- A63. (T Tilka T) (R al-jannatu ʾallatī nūriṭu min ʿibādīnā man kāna taqiyyā R)
- A64. U1. (T Wa-Ø T) (R mā natanazzalu ʾillā bi-ʾamri Rabbika R)
 U2. (R lahu R) (T mā bayna^a ʾaydīna wa-mā xalfanā wa-mā bayna^b ḍālika T)
 U3. (T Rabbuka 2 3 T) (R wa-mā kāna ... nasiyyā R)
- A65. U1. (T Ø T) (R Rabbu^a al-samāwāti wa-al-ʾarḍi wa-mā baynahumā^b R) ⁹⁴
 U2. (T Ø T) (R fa-ʾiṣbudhu R) ⁹⁵
 U3. (T Ø T) (R wa-ʾiṣtabir li-ʿibādātihī R)
 U4. (T hal Ø T) (R taṣlamu lahu samiyyā R)

⁹² This is a rHEME to an ellipTied-type theme in the previous unit.

⁹³ This is a relative clause which functions as a rHEME to an ellipTied/elided (محذوف) theme.

⁹⁴ The predicand/mubtada' is ellipTical: هو ربّ.

⁹⁵ This is a reconstructed/estimated conditional clause/sentence, i.e. جواب شرط مقدر.

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R)	The people
	A60. U2. (T/R) + A60. U3. (T)	
	A62. U1. (T) + A62. U2. (T)	Muḥammad
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	Allāh
Constant Gap Progression	∅	∅
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T)	Simple past tense verb
	A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	
	A65. U2. (R) + A65. U3. (R)	Imperatives
	A60. U2. (R/R ^a) + A60. U3. (R)	Simple present tense verb
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	Lexical/ word repetition
Rheme Repetition	∅	∅
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	Rhyme
Linear Progression	A59. (R/T) + A59. U2. (T2/T)	The people
	A60. U1. (R) + A60. U2. (T)	
	A64. U2. (R) + A64. U3. (T)	Allāh
Derived Progression	The path of survival	
Total	44	

Table 32. Thematic Progression Analysis of the Fifth Theme/Topic of the *Sūrah*

10.2 Thematic Analysis of the First Translation (Abdel-Haleem)

- A59. U1. (T but there T) (R (T/R came after them T/R) (R/R generations who neglected prayer and were driven by their own desires. R/R) R)
- U2. (T These T) (R will come face to face with their evil, R)
- A60. U1. (T but those who repent, who believe, who do righteous deeds, T) (R will enter Paradise. R)
- U2. (T They T) (R will not be wronged in the least: R)
- A61. U1. (T they T) (R will^a enter the Gardens^b of Lasting Bliss, promised by the Lord of Mercy to His servants- R)
- U2. (T it T) (R is not yet seen R)
- U3. (T but truly His promise T) (R will be fulfilled. R)
- A62. U1. (T There T) (R (T/R they T/R) (R/R will hear only peaceful talk, nothing bad; R/R) R)
- U2. (T there T) (R (T/R they T/R) (R/R will be given provision morning and evening. R/R) R)

- A63. (T That T) (R is the Garden We shall give as their own to those of Our servants who were devout. R)
- A64. U1. (T [Gabriel T] (R said),
 U2. (T/R 'We T/R) (R/R only descend [with revelation] at your Lord's command— R/R) R)
 U3. (T everything^a before us, everything^b behind us, everything^c in between^d, T) (R (T/R all T/R) (R/R belongs to Him— R/R) R)
 U4. (T your Lord 2 3 T) (R is never forgetful. R)
- A65. U1. (T He T) (R is^a Lord^b of the heavens and earth and everything in between^c R)
 U2. (T so T) (R (T/R Ø T/R) (R/R worship Him: R/R) R)
 U3. (T Ø T) (R be steadfast in worshipping Him. R)
 U4. (T you T) (R Do ... know of anyone equal to Him?' R)

Type	ST	TT1	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) A60. U2. (T/R) + A60. U3. (T) A62. U1. (T) + A62. U2. (T)	A60. U1. (T) + A60. U2. (T) + A61. U1. (T)	The people	A60. + A60.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T/R) + A65. U3. (T) + A65. U4. (T)	Muḥammad	A65. + A65. + A65.
	Ø	A64. U1. (T) + A64. U2. (T/R)	Gabriel	Ø
	A64. U3. (T) + A65. U1. (T)	A64. U4. (T) + A65. U1. (T)	Allāh	A64. + A65.
Constant Gap Progression	Ø	Ø	Ø	Ø
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	Ø	Simple past tense verb	Ø
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R/R) + A65. U3. (R)	Imperatives	A65. + A65.
	A60. U2. (R/R ^a) + A60. U3. (R)	A64. U4. (R) + A65. U1. (R ^a)	Simple present tense verb	Ø
	Ø	A59. U2. (R) + A60. U1. (R) + A60. U2. (R) + A61. U1. (R ^a) A61. U3. (R) + A62. U1. (R/R) + A62. U2. (R/R)	Future tense	Ø

	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A61. U1. (R ^b) + A63. (R) A64. U2. (R/R) + A64. U4. (T) + A65. U1. (R ^b) A64. U3. (T ^a) + A64. U3. (T ^b) + A64. U3. (T ^c) A64. U2. (R ^d) + A65. U1. (R ^c)	Lexical/ word repetition	A64. + A64. + A65. A64. + A64. A64. + A65.
	∅	A62. U1. (T) (R) + A62. U2. (T) (R)	Phrase repetition	∅
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	∅	Rhyme	∅
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T)	A59. U1. (R/R) + A59. U2. (T)	The people	A59. + A59.
	A64. U2. (R) + A64. U3. (T)	A64. U3. (R/R) + A64. U4. (T)	Allāh	A64. + A64.
Derived Progression	The path of survival			
Total	44	38		20 (= 45.4%)

Table 33. Thematic Analysis of the First Translation (Abdel-Haleem)

10.3 Thematic Analysis of the Second Translation (Hilali and Khan)

A59. U1. (T Then, T) (R (T/R there has succeeded them T/R) (R/R a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. R/R) R)

U2. (T So T) (R (T/R they T/R) (R/R will be thrown in Hell. R/R) R)

A60. U1. (R Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad SAW), and work righteousness. R) ⁹⁶

U2. (T Such 2 T) (R will enter Paradise R)

U3. (T and they T) (R will not be wronged in aught. R)

A61. U1. (T (They T) (R will^a enter) 'Adn (Eden) Paradise^b (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: R)

U2. (T Verily! His Promise T) (R must come to pass. R)

⁹⁶ This is a rheme to an ellipted-type theme in the previous unit.

- A62. U1. (T They T) (R shall^a not hear therein (in Paradise^b) any Laghw (dirty, false, evil vain talk), but only Salam (salutations of peace).^R)
- U2. (T And they T) (R will have therein their sustenance, morning and afternoon. [See (V. 40:55)].^R)
- A63. (T Such T) (R is^a the Paradise^b which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqun (pious and righteous persons - See V. 2:2).^R)
- A64. U1. (T And we (angels) T) (R descend^a not except by the Command of your Lord^b 2 (O Muhammad SAW).^R)
- U2. (T To Him 2 T) (R (T/R belongs T/R) (R/R what is^a before us and what is behind us, and what is between^b those two, R/R)^R)
- U3. (T and your Lord 2 T) (R is never forgetful, R)^R)
- A65. U1. (R Lord^a of the heavens and the earth, and all that is between^b them, R)⁹⁷
- U2. (T so T) (R (T/R Ø T/R) (R/R worship Him (Alone) R/R)^R)
- U3. (T and Ø T) (R be constant and patient in His worship. R)^R)
- U4. (T you T) (R Do ... know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].^R)

Type	ST	TT2	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) A60. U2. (T/R) + A60. U3. (T) A62. U1. (T) + A62. U2. (T)	A60. U2. (T) + A60. U3. (T) + A61. U1. (T) A62. U1. (T) + A62. U2. (T)	The people	A60. + A60. A62. + A62.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T/R) + A65. U3. (T) + A65. U4. (T)	Muḥammad	A65. + A65. + A65.
	A64. U3. (T) + A65. U1. (T)	A64. U2. (T) + A64. U3. (T)	Allāh	A64. + A64.
Constant Gap Progression	Ø	Ø	Ø	Ø
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	Ø	Simple past tense verb	Ø
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R/R) + A65. U3. (R)	Imperatives	A65. + A65.

⁹⁷ This is a rheme to an ellipited-type theme in the previous unit.

	A60. U2. (R/R) + A60. U3. (R)	A63. (R ^a) + A64. U1. (R ^a) + A64. U2. (R/R ^a) + A64. U3. (R)	Simple present tense verb	∅
	∅	A60. U2. (R) + A60. U3. (R) + A61. U1. (R ^a) A62. U1. (R) + A62. U2. (R ^a)	Future tense	∅
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A61. U1. (R ^b) + A62. U1. (R ^b) + A63. (R ^b) A64. U1. (R ^b) + A64. U3. (T) + A65. U1. (R) A64. U2. (R/R ^b) + A65. U1. (R ^b)	Lexical/ word repetition	A61. + A63. A64. + A64. + A65. A64. + A65.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	∅	Rhyme	∅
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T) A64. U2. (R) + A64. U3. (T)	A60. U1. (R) + A60. U2. (T) A64. U1. (R) + A64. U2. (T)	The people Allāh	A60. + A60. A64. + A64.
Derived Progression	The path of survival			
Total	44	34		23 (= 52.2%)

Table 34. Thematic Analysis of the Second Translation (Hilali and Khan)

10.4 Thematic Analysis of the Third Translation (Maududi)

- A59. U1. (T **They** T) (R^(T/R) were succeeded^(T/R) (R^R by **a people** who neglected the Prayers and pursued their lusts. R^R)^R)
- U2. (T **They** 2 T) (R shall presently meet with their doom, R)
- A60. U1. (R except **those** who repent and believe and act righteously. R)⁹⁸
- U2. (T **Such** 2 T) (R shall^a enter **Paradise**^b and shall not be wronged at all. R)
- A61. U1. (T **Theirs** T) (R shall be everlasting Gardens which the Most Compassionate Lord has promised His servants in a realm which is beyond the ken of perception. R)
- U2. (T Surely His promise T) (R shall be fulfilled. R)
- A62. U1. (T **They** T) (R shall not hear in it anything vain; R)
- U2. (T **they** T) (R shall hear only what is good; R)

⁹⁸ This is a rheme to an ellipted-type theme in the previous unit.

- U3. (T and they T) (R shall have their provision in it, morning and evening. R)
- A63. (T Such T) (R is the Paradise which We shall cause those of Our servants who have been God-fearing to inherit. R)
- A64. U1. (T (The angels T) (R will say):
- U2. "(O Muhammad!) (T/R We T/R) (R/R descend^a not except by the command of your Lord.^b 2 R/R) R)
- U3. (T To Him 2 T) (R (T/R belongs T/R) (R/R all that is^a before us and all that is behind us, and all that is in between^b. R/R) R)
- U4. (T Your Lord 2 T) (R is not forgetful in the least. R)
- A65. U1. (T He T) (R is^a the Lord of the heavens and the earth and all that is in between^b. R)
- U2. (T Ø T) (R Serve Him, then, R)
- U3. (T and Ø T) (R be constant in serving Him. R)
- U4. (T you T) (R Do ... know anyone that might be His compeer?" R)

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) + A60. U2. (T/R) + A60. U3. (T) + A62. U1. (T) + A62. U2. (T)	A59. U1. (T) + A59. U2. (T) + A60. U2. (T) + A61. U1. (T) + A62. U1. (T) + A62. U2. (T) + A62. U3. (T)	The people	A59. + A59. + A62. + A62.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	Muhammad	A65. + A65. + A65.
	Ø	A64. U1. (T) + A64. U2. (T/R)	Gabriel	Ø
	A64. U3. (T) + A65. U1. (T)	A64. U3. (T) + A64. U4. (T) + A65. U1. (T)	Allāh	A64. + A65.
Constant Gap Progression	Ø	Ø	Ø	Ø
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) + A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	Ø	Simple past tense verb	Ø
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R) + A65. U3. (R)	Imperatives	A65. + A65.
	A60. U2. (R/R) + A60. U3. (R)	A64. U2. (R/R ^a) + A64. U3. (R) + A64. U3. (R/R ^a) + A64. U4. (R) + A65. U1. (R ^a)	Simple present tense verb	Ø

	∅	A60. U2. (R ^a) + A61. U1. (R) + A61. U2. (R) + A62. U1. (R) + A62. U2. (T) + A63. U3. (T)	Future tense	∅
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A60. U2. (R ^b) + A63. (R) A64. U2. (R/R ^b) + A64. U4. (T) A64. U3. (R/R ^b) + A65. U1. (R ^b)	Lexical/ word repetition	A60. + A63. A64. + A64. A64. + A65.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	∅	Rhyme	∅
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T) A64. U2. (R) + A64. U3. (T)	A59. U1. (R/R) + A59. U2. (T) A60. U1. (R) + A60. U2. (T) A64. U2. (R/R) + A64. U3. (T)	The people Allāh	A59. + A59. A60. + A60. A64. + A64
Derived Progression	The path of survival			
Total	44	39		24 (= 54.5%)

Table 35. Thematic Analysis of the Third Translation (Maududi)

10.5 Thematic Analysis of the Fourth Translation (Pickthall)

A59. U1. (T Now T) (R (T/R there hath succeeded them T/R) (R/R a later generation whom have ruined worship and have followed lusts. R/R) R)

U2. (T But they T) (R will meet deception. R)

A60. U1. (R Save him who shall repent and believe and do right. R) 99

U2. (T Such 2 T) (R will^a enter the Garden^b, R)

U3. (T and they T) (R will not be wronged in aught – R)

A61. U1. (R Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. R) 100

U2. (T Lo! His promise T) (R is ever sure of fulfilment – R)

A62. U1. (T They T) (R hear therein no idle talk, but only Peace; R)

U2. (T and therein T) (R (T/R they T/R) (R/R have food for morn and evening. R/R) R)

A63. (T Such T) (R is^a the Garden^b which We cause the devout among Our bondmen to inherit. R)

⁹⁹ This is a rheme to an ellipited-type theme in the previous unit.

¹⁰⁰ This is a relative clause which functions as a rheme to an ellipited/elided theme.

- A64. U1. (T We (angels) T) (R **come**^a not down save by commandment of thy **Lord**^b 2. R)
- U2. (T Unto **Him** 2 T) (R (T/R belongeth T/R) (R/R all that **is**^a before us and all that is behind us and all that is **between**^b those two, R/R) R)
- U3. (T and **thy Lord** 2 T) (R was never forgetful – R)
- A65. U1. (R **Lord**^a of the heavens and the earth and all that is **between**^b them! R) ¹⁰¹
- U2. (T Therefore, T) (R (T/R **Ø** T/R) (R/R **worship** thou Him R/R) R)
- U3. (T and **Ø** T) (R **be** thou steadfast in His service. R)
- U4. (T **thou** T) (R Knowest ... one that can be named along with Him? R)

Type	ST	TT4	Referring to	Matching
	' <i>Āyah.</i> Utterance. (Theme/Rheme)	' <i>Āyah.</i> Utterance. (Theme/Rheme)		' <i>Āyah.</i>
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) A60. U2. (T/R) + A60. U3. (T) A62. U1. (T) + A62. U2. (T)	A60. U2. (T) + A60. U3. (T)	The people	A60. + A60.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T/R) + A65. U3. (T) + A65. U4. (T)	Muḥammad	A65. + A65. + A65.
	A64. U3. (T) + A65. U1. (T)	A64. U2. (T) + A64. U3. (T)	Allāh	Ø
Constant Gap	Ø	A62. U1. (T) + A62. U2. (T/R)	The people	Ø
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	Ø	Simple past tense verb	Ø
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R/R) + A65. U3. (R)	Imperatives	A65. + A65.
	A60. U2. (R/R) + A60. U3. (R)	A61. U2. (R) + A62. U1. (R) + A62. U2. (R/R) + A63. (R ^a) + A64. U1. (R ^a) + A64. U2. (R/R ^a)	Simple present tense verb	Ø
	Ø	A59. U2. (R) + A60. U1. (R) + A60. U2. (R ^a) + A60. U3. (R)	Future tense	Ø
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A60. U2. (R ^b) + A61. U1. (R) + A63. (R ^b) A64. U1. (R ^a) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (R/R ^b) + A65. U1. (R ^b)	Lexical/word repetition	A60. + A61. + A63. A64. + A64. + A65. A64. + A65.

¹⁰¹ This is a rheme to an ellipited-type theme in the previous unit.

Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	∅	Rhyme	∅
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T)	A59. U1. (R/R) + A59. U2. (T) A60. U1. (R) + A60. U2. (T)	The people	A59. + A59. A60. + A60.
	A64. U2. (R) + A64. U3. (T)	A64. U1. (R) + A64. U2. (T)	Allāh	A64. + A64.
Derived Progression	The path of survival			
Total	44	36		21 (= 47.7%)

Table 36. Thematic Analysis of the Fourth Translation (Pickthall)

10.6 Thematic Analysis of the Fifth Translation (Sahih International)

- A59. U1. (T But there T) (R (T/R came after them T/R) (R/R successors [i.e., later generations] who neglected prayer and pursued desires; R/R) R)
- U2. (T so T) (R (T/R they T/R) (R/R are going to meet evil R/R) R)
- A60. U1. (R Except those who repent, believe and do righteousness; R) ¹⁰²
- U2. (T for those T) (R will enter Paradise and will not be wronged at all. R)
- A61. U1. (T [Therein T] (R are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. R)
- U2. (T Indeed, His promise T) (R has ever been eminent. R)
- A62. U1. (T They T) (R will not hear therein any ill speech - only [greetings of] peace – R)
- U2. (T and they T) (R will have their provision therein, morning and afternoon. R)
- A63. (T That T) (R is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah. R)
- A64. U1. (T [Gabriel T] (R said),
- U2. (T/R "And we [angels] T/R) (R/R descend not except by the order of your Lord 2. R/R) R)
- U3. (T To Him T) (R (T/R belongs T/R) (R/R that before us and that behind us and what is in between. R/R) R)
- U4. (T And never T) (R (T/R your Lord T/R) (R/R is ... forgetful – R/R) R)

¹⁰² This is a rheme to an ellipsed-type theme in the previous unit.

- A65. U1. (^R Lord^a of the heavens and the earth and whatever is between^b them^R)¹⁰³
 U2. (^T – so^T) (^R (^{T/R} Ø^{T/R}) (^{R/R} worship Him^{R/R})^R)
 U3. (^T and Ø^T) (^R have patience for His worship.^R)
 U4. (^T you^T) (^R Do ... know of any similarity to Him?"^R)

Type	ST	TT5	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) A60. U2. (T/R) + A60. U3. (T) A62. U1. (T) + A62. U2. (T)	A62. U1. (T) + A62. U2. (T)	The people	A62. + A62.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T/R) + A65. U3. (T) + A65. U4. (T)	Muḥammad	A65. + A65. + A65.
	Ø	A64. U1. (T) + A64. U2. (T/R)	Gabriel	Ø
	A64. U3. (T) + A65. U1. (T)	Ø	Allāh	Ø
Constant Gap Progression	Ø	Ø	Ø	Ø
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	Ø	Simple past tense verb	Ø
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R/R) + A65. U3. (R)	Imperatives	A65. + A65.
	A60. U2. (R/R) + A60. U3. (R)	Ø	Simple present tense verb	Ø
	Ø	A62. U1. (R) + A62. U2. (R)	Future tense	Ø
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A60. U2. (R) + A63. (R) A64. U2. (R/R) + A64. U4. (T/R) + A65. U1. (R ^a) A64. U3. (R/R) + A65. U1. (R ^b)	Lexical/ word repetition	A60. + A63. A64. + A64. + A65. A64. + A65.
Rheme Repetition	Ø	Ø	Ø	Ø
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	Ø	Rhyme	Ø
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T)	A60. U1. (R) + A60. U2. (T)	The people	A60. + A60.

¹⁰³ This is a rheme to an ellipted-type theme in the previous unit.

	A64. U2. (R) + A64. U3. (T)	A64. U2. (R/R) + A64. U3. (T)	Allāh	A64. + A64.
Derived Progression	The path of survival			
Total	44	23		19 (= 43.1%)

Table 37. Thematic Analysis of the Fifth Translation (Sahih International)

10.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

- A59. U1. (T But after them T) (R (T/R there followed T/R) (R/R a posterity who missed prayers and followed after lusts R/R) R)
- U2. (T soon, then, T) (R (T/R they T/R) (R/R will ... face Destruction,- R/R) R)
- A60. U1. (R Except those who repent and believe, and work righteousness: R) ¹⁰⁴
- U2. (T for these T) (R will enter the Garden and will not be wronged in the least,- R)
- A61. U1. (R Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: R) - continuation of R of U2 of previous 'āyah.
- U2. (T for His promise T) (R must (necessarily) come to pass. R)
- A62. U1. (T They T) (R will not there hear any vain discourse, but only salutations of Peace:R)
- U2. (T And they T) (R will have therein their sustenance, morning and evening. R)
- A63. (T Such T) (R is^a the Garden^b which We give as an inheritance to those of Our servants who guard against Evil. R)
- A64. U1. (T (The angels T) (R say:)
- U2. (T/R "We T/R) (R/R descend^a not but by command of thy Lord 2^b: R/R) R)
- U3. (T to Him 2 T) (R (T/R belongeth T/R) (R/R what is^a before us and what is behind us, and what is between^b: R/R) R)
- U4. (T and thy Lord 2 T) (R never doth forget,- R)
- A65. U1. (T Ø T) (R "Lord^a of the heavens and of the earth, and of all that is between^b them;R)
- U2. (T so T) (R (T/R Ø T/R) (R/R worship Him, R/R) R)
- U3. (T and Ø T) (R be constant and patient in His worship: R)
- U4. (T thou T) (R knowest ... of any who is worthy of the same Name as He?" R)

¹⁰⁴ This is a rheme to an ellipted-type theme in the previous unit.

Type	ST	TT6	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A59. U2. (T2/T) + A59. U3. (T3/T) + A59. U4. (T/R) A60. U2. (T/R) + A60. U3. (T) A62. U1. (T) + A62. U2. (T)	A62. U1. (T) + A62. U2. (T)	The people	A62. + A62.
	A65. U2. (T) + A65. U3. (T) + A65. U4. (T)	A65. U2. (T/R) + A65. U3. (T) + A65. U4. (T)	Muḥammad	A65. + A65. + A65.
	∅	A64. U1. (T) + A64. U2. (T/R)	Gabriel	∅
	A64. U3. (T) + A65. U1. (T)	A64. U3. (T) + A64. U4. (T)	Allāh	∅
Constant Gap Progression	∅	∅	∅	∅
Lexicogrammatical Repetition	A59. U1. (T/T) + A59. U2. (R2/T) + A59. U3. (R3/T) A60. U1. (R ^a) + A60. U1. (R ^b) + A60. U1. (R ^c)	∅	Simple past tense verb	∅
	A65. U2. (R) + A65. U3. (R)	A65. U2. (R/R) + A65. U3. (R)	Imperatives	A65. + A65.
	A60. U2. (R/R) + A60. U3. (R)	A63. (R ^a) + A64. U1. (R) + A64. U2. (R/R ^a) + A64. U3. (R/R ^a) + A64. U4. (R)	Simple present tense verb	∅
	∅	A62. U1. (R) + A62. U2. (R)	Future tense	∅
	A60. U2. (R/R ^b) + A61. U1. (R) + A63. (R) A64. U1. (R) + A64. U3. (T) + A65. U1. (R ^a) A64. U2. (T ^a) + A64. U2. (T ^b) + A65. U1. (R)	A60. U2. (R) + A61. U1. (R) + A63. (R ^b) A64. U2. (R/R ^b) + A64. U4. (T) + A65. U1. (R ^a) A64. U3. (R/R ^b) + A65. U1. (R ^b)	Lexical/ word repetition	A60. + A61. + A63. A64. + A64. + A65. A64. + A65.
Rheme Repetition	∅	∅	∅	
Phonological Repetition	A59. U4. (R/R) + A61. U2. (R/R) + A62. (R) + A63. (R) + A64. U3. (R) + A65. U4. (R)	∅	Rhyme	∅
Linear Progression	A59. (R/T) + A59. U2. (T2/T) A60. U1. (R) + A60. U2. (T)	A60. U1. (R) + A60. U2. (T)	The people	A60. + A60.
	A64. U2. (R) + A64. U3. (T)	A64. U2. (R/R) + A64. U3. (T)	Allāh	A64. + A64.
Derived Progression	The path of survival			
Total	44	31		20 (= 45.4%)

Table 38. Thematic Analysis of the Sixth Translation (Yusuf Ali)

10.8 Discussion

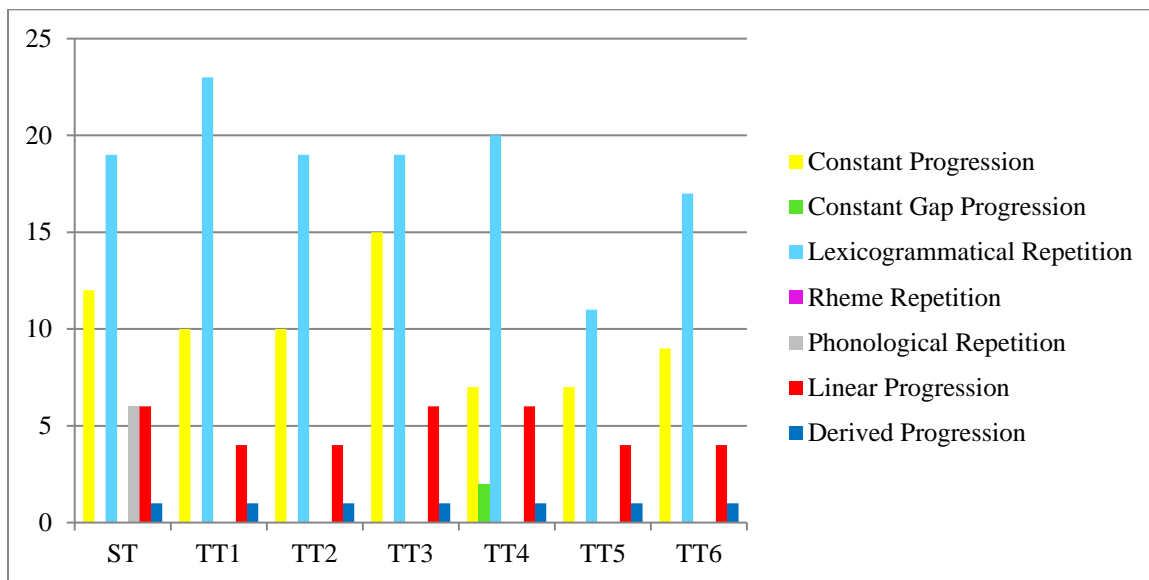


Figure 10. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the Fifth Theme of the *Sūrah*

Here, we will discuss the results of the thematic progression analysis of the fifth theme of the *sūrah*. These are as follows:

1. Constant progression occurs 12 times in the ST, 10 times in TT1 and TT2, 15 times in TT3, 7 times in TT4 and TT5, and 9 times in TT 6.
2. Constant gap progression does not occur in the ST, or in any of the translations except the fourth which has 2 occurrences.
3. Lexicogrammatical repetition has 19 occurrences in the ST. The first TT has 23, the second and the third 19, the fourth 20, the fifth 11 and the sixth 17.
4. Rheme repetition does not occur in the ST, or in any of the TTs.
5. Phonological repetition has 6 occurrences in the ST. It does not occur in any of the TTs.
6. Linear progression has 6 occurrences in the ST. In TT1, TT2, TT5 and TT6, it occurs 4 times, and it occurs 6 times in TT3 and TT4.
7. Derived progression is one main theme in the ST and all the TTs: addressing the path of survival.

10.9 Conclusion

In this chapter, the analysis of the fifth theme/topic of the *sūrah* was presented. The thematic structure of each *'āyah* was addressed, with a determination of theme(s) and rheme(s). Thematic progression was analysed in the Holy Qur'an, followed by corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each thematic progression type and the percentage of matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed.

11 Chapter Eleven: Analysis of the Sixth Theme/Topic of the *Sūrah*

11.0 Introduction

In the following sections, I will consider thematic analysis (including thematic progression) of the sixth theme of the *sūrah*, based on the discussion in sections 5.6-5.9, as follows: the thematic analysis of the sixth theme/topic of the *sūrah* (section 11.1), thematic analysis of the first translation (section 11.2), thematic analysis of the second translation (section 11.3), thematic analysis of the third translation (section 11.4), thematic analysis of the fourth translation (section 11.5), thematic analysis of the fifth translation (section 11.6) and thematic analysis of the sixth translation (section 11.7). Finally, a discussion is provided (section 11.8) followed by a conclusion to this chapter (section 11.9).

11.1 Thematic Analysis of the Sixth Theme/Topic of the *Sūrah*

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِثُّ لَسَوْفَ أَخْرَجُ حَيًّا ٦٦
 N V FUT EMPH PRON V REL T INTG N V CONJ

أَوَّلًا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ٦٧
 N V NEG CIRC N P PRON PRON V PRON ACC N V NEG SUP INTG

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ٦٨
 LOC PRON EMPH V EMPH CONJ PN CONJ PRON EMPH V EMPH PRON N P REM N PN

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ٦٩
 N N P N PRON INTG N N P EMPH V EMPH CONJ

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠
 N PRON P N PRON REL P N PRON EMPH CONJ

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ٧١
 ADJ N PRON N P V PRON N RES PRON P NEG CONJ

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ٧٢
 N PRON P N V CONJ PRON V REL V CONJ

وَإِذَا تَتَلَى عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ
 N N INTG PRON V REL P PRON V REL V ADJ PRON N PRON P V T CONJ
 مَقَامًا وَأَحْسَنُ نَدِيًّا
 N N CONJ N

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَا وَرِيًّا
 N CONJ N N PRON N P PRON T PRON V INTG CONJ

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
 PRON V REL PRON V T INC N N PRON P V IMPV REM N P V REL V
 إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا
 N N CONJ N N PRON REL PRON V FUT REM N EXL CONJ N EXL

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتِ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا
 N N CONJ N PRON N LOC ADJ N N CONJ N PRON V REL PN V CONJ

أَفْرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا
 N CONJ N EMPH V EMPH V CONJ PRON N P V REL PRON V SUP INTG

أَطَّلَعَ الْغَيْبِ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا
 N N LOC V CONJ N V INTG

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا
 N N P PRON P V CONJ V REL V FUT AVR

وَنَرِيَّهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا
 N PRON V CONJ V REL PRON V CONJ

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا
 N PRON P PRON V PRP N PN N P PRON V CONJ

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْزِعُهُمْ آزًّا ۝٨٣

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۝٨٤

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۝٨٥

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا ۝٨٦

لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝٨٧

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝٨٨

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٩

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝٩٠

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝٩١

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩٢

١٣ إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا
 N N N RES N CONJ N P REL N NEG

١٤ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا
 N PRON V CONJ PRON V CERT EMPH

١٥ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا
 N N T PRON N PRON N CONJ

١٦ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا
 N N PRON P V FUT N PRON V CONJ PRON V REL ACC

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ
 PRON P V CONJ N PRON P V PRP PRON N P PRON PRON V PREV ACC REM

قَوْمًا لَدُنَّا
 ١٧ ADJ N

وَكَمِ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ
 PRON P V CONJ N P PRON P V INTG N P PRON T PRON V INTG CONJ

رِكْزًا
 ١٨ N

A66. U1. (T al-'insānu 2 T) (R Wa-yaqūlu ...

U2. (T/R 'a'idā mā mittu T/R) (R/R (T/R/R Ø 2 T/R/R) (R/R/R la-sawfa 'uxraju hayyā R/R/R) R/R/R)

A67. (T al-'insānu 2 T) (R 'A-wa-lā yadkuru ... 'annā xalaqnāhu min qablu wa-lam yaku šay'ā R)

A68. U1. (T Fa-wa-Rabbika T) (R (T/R Ø T/R) (R/R la-nahšurannahum wa-al-šayā'īna R/R) R)

U2. (T tumma Ø T) (R la-nuḥdirannahum ḥawla jahannama jitiyyā R)

A69. (T Tumma Ø T) (R la-nanziŕanna^a min kulli šīŕatin 'ayyuhum 'ašaddu ŕalā Al-Raḥmāni^b ŕitiyyā R)

- A70. (T T̄umma la-**nahnu** T) (R 'aṣlamu bi-'allaḍīna hum 'awlā bihā **ṣiliyyā** R)
- A71. U1. (T Wa-'in minkum T) (R 'illā wāriduhā R)
 U2. (T Ø T) (R kāna ṣalā **Rabbika** ḥatman **maqḍiyyā** R) ¹⁰⁵
- A72. U1. (T T̄umma **Ø** T) (R **nunajji** 'allaḍīna 'ittaḡaw R)
 U2. (T wa-**Ø** T) (R **nadaru** al-ḍālimīna fihā **jitiyyā** R)
- A73. (T (T/T 'āyātuna T/T) (R/T Wa-'idā tutlā ṣalayhim ... bayyinātin R/T) T) (R (T/R 'allaḍīna kafarū T/R) (R/R qāla ... li-'allaḍīna 'āmanū (R/R/R 'ayyu al-farīḡayni R/R/R) (T/R/R xayrun maḡāman wa-'aḡsanu **nadiyyā** T/R/R) R/R) R)
- A74. U1. (T (R/T 'aḡlak(T/T -nā T/T) qablahum R/T) T) (R Wa-kam ... min **ḡarnin** R)
 U2. (T **hum** T) (R 'aḡsanu 'aṡātan wa-ri'yā R)
- A75. U1. (T Ø T) (R Qul
 U2. (T (T/T **man kāna fī al-ḍalālati** T/T) (R/T (T/R/T **Al-Raḡmānu** T/R/T) (R/R/T fa-l-yamdud lahu ... **maddā** R/R/T) R/T) T)
 U3. (R (T/R (R/T/R ḡattā 'idā ra'a(T/T/R **-w 2** T/T/R) mā yūṣadūna 'immā al-ṣaḍāba wa-'immā al-sāṣata R/T/R) T/R) (R/R (R/R/R fa-sa-yaṣlam(T/R/R **-ū-** T/R/R)na man huwa ṣarrun makānan wa-'aḍṣafu **jundā** R/R/R) R/R) R)
- A76. U1. (T Allāhu T) (R Wa-yazīdu ... 'allaḍīna 'ihtadaw **hudā** R)
 U2. (T wa-al-bāḡiyātu al-ṣāliḡātu T) (R xayrun ṣinda **Rabbika** ṡawāban wa-xayrun **maraddā** R)
- A77. U1. (R A-fa-**ra'ay**(T -ta T) 'allaḍī kafara bi-'āyātīnā wa-qāla la-'ūtayanna mālan wa-**waladā** R)
- A78. U1. (T 'A-**Ø** T) (R 'ittalaṣa al-ḡayba R)
 U2. (T 'ami **Ø** T) (R 'ittaxaḍa^a ṣinda **Al-Raḡmāni**^b ṣahḍā R)
- A79. U1. (T Ø T) (R Kallā R) ¹⁰⁶
 U2. (T **Ø** T) (R sa-**naktubu** mā yaḡūlu R)
 U3. (T wa-**Ø** T) (R **namuddu** lahu mina al-ṣaḍābi **maddā** R)

¹⁰⁵ The main clause is elliptical.

¹⁰⁶ This is a rheme to an ellipted-type theme.

- A80. U1. (T Wa-Ø^T) (R nariṭuhu mā yaqūlu^R)
 U2. (T wa-Ø^T) (R ya'tīnā fardā^R)
- A81. U1. (T (R/T Wa-'ittaxad(T/T -ū^{T/T}) min dūni Allāhi 'ālihatan^{R/T}) T)
 U2. (R (R/R li-yakūn(T/R -ū^{T/R}) lahum ṣizzā^{R/R}) R)
- A82. U1. (R Kallā sa-yakfur(T -ū^T)na bi-ṣibādātihim^R)
 U2. (R wa-yakūn(T -ū^T)na ṣalayhim diddā^R)
- A83. (T 'A-Ø^T) (R lam tarā 'annā 'arsalnā al-ṣayāṭina ṣalā al-kāfirīna ta'uzzuhum 'azzā^R)
- A84. U1. (T Fa-Ø^T) (R lā taṣjal ṣalayhim^R)
 U2. (T 'innamā Ø^T) (R naṣuddu lahum ṣaddā^R)
- A85. (T (T/T Yawma^{T/T}) (R/T (T1/R/T Ø^{T/R1/T}) (R1/R/T naḥṣuru^a al-muttaqīna 'ilā Al-Raḥmāni^b wafdā^{R1/R/T})
- A86. (T2/R/T Wa-Ø^{T2/R/T}) (R2/R/T nasūqu al-mujrimīna 'ilā jahannama wirdā^{R2/R/T}) R/T) T)
- A87. (R (T/R (R/T/R Lā yamlik(T/T/R -ū^{T/T/R})na al-ṣafāṣata^{R/T/R}) T/R) (R/R (T/R/R 'illā mani^{T/R/R}) (R/R/R 'ittaxada^a ṣinda Al-Raḥmāni^b ṣahdā^{R/R/R}) R/R) R)
- A88. U1. (T Wa-Ø² T) (R qālū
 U2. (T/R Al-Raḥmānu^T) (R/R 'ittaxada ... waladā^{R/R}) R)
- A89. (T Laqad Ø^T) (R jī'tum ṣay'an 'iddā^R)
- A90. U1. (R (T1/R al-samāwātu^{T1/R}) (R1/R Takādu ... yatafaṭṭarna minhu^{R1/R})
 U2. (T2/R al-'arḍu^{T2/R}) (R2/R wa-tanṣaqqu ...^{R/R})
 U3. (T3/R al-jibālu^{T3/R}) (R3/R wa-taxirru ... haddā^{R3/R}) R) – This is a rheme to the theme in the following 'āyah
- A91. (T (R/T 'An daṣa(T/T -w^{T/T}) li-Al-Raḥmāni^b waladā^{R/T}) T)¹⁰⁷
- A92. (R Wa-mā yanbaḡi li-Al-Raḥmāni^b Ø^R) (T (T/T 'an Ø^{T/T}) (R/T yattaxida waladā^{R/T}) T)
- A93. (T 'In kullu man fī al-samāwāti wa-al-'arḍi^T) (R 'illā 'atī Al-Raḥmāni^b ṣabdā^R)¹⁰⁸

¹⁰⁷ A90 is the rheme and A91 is its theme as the idea of A91 was mentioned in A88.

¹⁰⁸ Kullu here is a predicand/mubtada' and 'atī is its predicate/xabar.

- A94. U1. (T Laqad Ø T) (R 'aḥṣāhum R)
 U2. (T wa-Ø T) (R ṣaddahum ṣaddā R)
- A95. (T Wa-kulluhum T) (R 'ātīhi yawma al-qiyāmati fardā R)
- A96. (T 'Inna allaḏīna (R1/T 'āman (T/T -ū T/T) R1/T) (R2/T wa-ṣamil (T2/T -ū T2/T) al-ṣāliḥāti R2/T) T) (R (T/R Al-Raḥmānu 2 T/R) (R/R sa-yajfalu lahumu ... wuddā R/R) R)
- A97. (T Fa-'innamā (R/T yassar (T/T -nā- T/T) hu bi-lisānika R/T) T) (R (T1/R li-Ø T1/R) (R1/R tubaššira bihi al-muttaqīna R1/R) (T2/R wa-Ø T2/R) (R2/R tundira bihi qawman luddā R2/R) R)
- A98. U1. (T (R/T 'ahlak (T/T -nā T/T) qablahum R/T) T) (R Wa-kam ... min qarnin R)
 U2. (T hal Ø T) (R tuḥissu minhum min 'aḥadin R)
 U3. (T 'aw Ø T) (R tasmaṣu lahum rikzā R)

Type	ST	Referring to
	'Āyah. Utterance. (Theme/ Rheme)	
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	The people
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	Muḥammad
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	Allāh
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	The people
	A96. (T/R) + A97. U1. (T/T)	Allāh
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	Simple past tense verb
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R)	Simple present tense verb

	A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	Lexical/ word repetition
Rheme Repetition	∅	∅
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)	Rhyme
Linear Progression	A74. U1. (R) + A74. U2. (T)	The people
	A92. (R) + A92. (T/T)	Allāh
Derived Progression	Addressing the unbelievers' suspicions and false beliefs	
Total	133	

Table 39. Thematic Progression Analysis of the Sixth Theme/Topic of the *Sūrah*

11.2 Thematic Analysis of the First Translation (Abdel-Haleem)

A66. U1. (T **Man** 2 T) (R says,

U2. (T ∅ T) (R/R 'What? R/R) R) ¹⁰⁹

U3. (T (T/T Once **I** 2 T/T) (R/T am dead, R/T) T) (R (T/R **I** T/R) (R/R will ... be brought back to life?' R/R) R)

A67. (T **man** 2 T) (R but does ... not remember that We created him when he was nothing before? R)

A68. (T By **your Lord** [Prophet] T) (R (T/R **We** T/R) (R/R **shall** gather them and the devils together and set them on their knees around Hell; R/R) R)

A69. (T **We** T) (R **shall**^a seize out of each group those who were most disobedient towards the **Lord of Mercy**^b- R)

¹⁰⁹ This is a rheme to an ellipted-type theme.

- A70. (T We T) (R know best who most deserves to burn in Hell- R)
- A71. U1. (T but every single one of you T) (R will approach it, R)
 U2. (T Ø T) (R a decree from your Lord which must be fulfilled. R) ¹¹⁰
- A72. (T We T) (R shall save the devout and leave the evildoers there on their knees. R)
- A73. U1. (T (T/T When Our revelations T/T) (R/T are recited to them in all their clarity, R/T) T)
 (R (T/R [all that] the disbelievers T/R) (R/R say to the believers [is],
 U2. (R/R/R 'Which side R/R/R) (T/R/R is better situated? T/R/R) R/R) R)
 U3. (R Which side R) (T has the better following?' T)
- A74. (T We T) (R have destroyed many a generation before them who surpassed them in riches and outward glitter! R)
- A75. U1. (T Ø T) (R Say [Prophet],
 U2. (T/R (T/T/R The Lord of Mercy 2 T/T/R) (R/T/R lengthens [the lives] of the misguided, R/T/R) T/R) (R/R (T/R/R (T/T/R/R until, when they T/T/R/R) (R/T/R/R are confronted with what they have been warned about- either the punishment [in this life] or the Hour [of Judgement]- R/T/R/R) T/R/R) (R/R/R (T/R/R/R they T/R/R/R) (R/R/R/R realize who is worse situated and who has the weakest forces.' R/R/R/R) R/R/R) R/R) R)
- A76. U1. (T But God T) (R gives more guidance to those who are guided, R)
 U2. (T and good deeds of lasting merit T) (R are best and most rewarding in your Lord's sight. R)
- A77. U1. (T you T) (R Have ... considered the man who rejects Our revelation, who says,
 U2. (T/R I T/R) (R/R will certainly be given wealth and children'? R/R) R)
- A78. (T he T) (R Has ... penetrated the unknown or received a pledge to that effect from the Lord of Mercy? R)
- A79. U1. (T Ø T) (R No! R) ¹¹¹
 U2. (T We T) (R shall certainly record what he says and prolong his punishment: R)
- A80. U1. (T We T) (R shall inherit from him all that he speaks of R)

¹¹⁰ The main clause is elliptical.

¹¹¹ This is a rheme to an ellipted-type theme.

- U2. (T and he T) (R will come to Us all alone. R)
- A81. (T (T/T They T/T) (R/T have taken other gods beside God R/T) T) (R to give them strength, R)
- A82. (T but these gods T) (R will reject their worship and will even turn against them. R)
- A83. (T (T/T you [Prophet] T/T) (R/T Have ... not seen how We send devils R/T) T) (R to incite the disbelievers to sin? R)
- A84. U1. (T There T) (R is no need for you to be impatient concerning them: R)
- U2. (T We T) (R are counting down their [allotted] time. R)
- A85. (T (T/T On the Day T/T) (R/T (T/R/T We T/R/T) (R/R/T gather^a the righteous as an honoured company before the Lord of Mercy^b R/R/T) R/T) T)
- A86. (T (R/T (R/R/T and drive the sinful like a thirsty herd into Hell, R/R/T) R/T) T) – continuation of T of previous 'āyah
- A87. (R (T/R no one T/R) (R/R will have power to intercede except for those who have permission from the Lord of Mercy. R/R) R)
- A88. U1. (T The disbelievers T) (R say,
- U2. (T/R 'The Lord of Mercy T/R) (R/R has offspring.' R/R) R)
- A89. (R How terrible R) (T is this thing you assert: T)
- A90. (R (T/R it 2 T/R) (R/R almost causes the heavens to be torn apart, the earth to split asunder, the mountains to crumble to pieces, R/R) R) – This is a rhyme to the theme in the following 'āyah
- A91. (T (T/T that they T/T) (R/T attribute^a offspring to the Lord of Mercy^b. R/T) T)
- A92. (T It T) (R does^a not befit the Lord of Mercy^b [to have offspring]: R)
- A93. (T there T) (R is^a no one in the heavens or earth who will not come to the Lord of Mercy^b as a servant- R)
- A94. U1. (T He T) (R has counted them all: R)
- U2. (T He 2 T) (R has numbered them exactly- R)
- A95. (T and they T) (R will each return to Him on the Day of Resurrection all alone. R)
- A96. (T But the Lord of Mercy 2 3 T) (R will give love to those who believe and do righteous deeds: R)

A97. (T (T/T **We** 2 T/T) (R/T have made it easy, in your own language [Prophet], R/T) T) (R (T/R so that **you** T/R) (R/R may bring glad news to the righteous and warnings to a stubborn people. R/R) R)

A98. U1. (R How many generations R) (T (T/T **We** T/T) (R/T have destroyed before them! R/T) T)

U2. (T **you** T) (R Do ... perceive a single one of them now, or hear as much as a whisper? R)

Type	ST	TT1	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U3. (T/T) + A66. U3. (T/R) + A67. (T) A75. U2. (T/T/R/R) + A75. U2. (T/R/R/R) A77. U2. (T/R) + A78. (T) A80. U2. (T) + A81. (T/T)	The people	A66. + A67. A75. + A75.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	∅	Muḥammad	∅
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	A68. (T/R) + A69. (T) + A70. (T) A79. U2. (T) + A80. U1. (T) A84. U2. (T) + A85. (T/R/T) A94. U1. (T) + A94. U2. (T) A96. (T) + A97. (T/T)	Allāh	A68. + A69. + A70. A79. + A80. A84. + A85. A94. + A94.
	∅	A89. (T) + A90. (T/T)	Attributing offspring to Allāh	∅
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	A66. U1. (T) + A66. U3. (T/T)	The people	A66. + A66.
	∅	A97. (T/R) + A98. U2. (T)	Muḥammad	∅
	A96. (T/R) + A97. U1. (T/T)	A74. (T) + A75. U2. (T/T/R)	Allāh	∅

		A94. U2. (T) + A96. (T) A97. (T/T) + A98. U1. (T/T)		
	∅	A90. (T/R) + A92. (T)	Attributing offspring to Allāh	∅
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	∅	Simple past tense verb	∅
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A73. U1. (R/T) + A73. U1. (R/R) + A73. U2. (T/R/R) + A73. U3. (T) A75. U2. (R/T/R) + A75. U2. (R/T/R/R) + A75. U2. (R/R/R/R) + A76. U1. (R) + A76. U2. (R) A84. U1. (R) + A84. U2. (R) + A85. (R/R/T ^a) A88. U2. (R/R) + A89. (T) + A90. (R/R) + A91. (R/T ^a) + A92. (R ^a) + A93. (R ^a)	Simple present tense verb	A84. + A85.
	∅	A94. U1. (R) + A94. U2. (R)	Present perfect tense verb	∅
	∅	A68. (R/R) + A69. (R ^a) A79. U2. (R) + A80. U1. (R) + A80. U2. (R) A95. (R) + A96. (R)	Future tense	∅
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A66. U1. (T) + A67. (T) A68. (T) + A71. U2. (R) A69. (R ^b) + A75. U2. (T/T/R) + A78. (R) + A85. (R/R/T ^b) + A87. (R/R) + A88. U2. (T/R) + A91. (R/T ^b) + A92. (R ^b) + A93. (R ^b) + A96. (T)	Lexical/ word repetition	A66. + A67. A68. + A71. A69. + A75. + A78. + A85. + A87. + A88. + A91. + A92. + A93. + A96.
	∅	A73. U2. (R/R/R) + A73. U3. (R)	Phrase repetition	∅
Rheme Repetition	∅	∅	∅	∅

Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)	∅	Rhyme	∅
Linear Progression	A74. U1. (R) + A74. U2. (T)	∅	The people	∅
	A92. (R) + A92. (T/T)	∅	Allāh	∅
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	78		32 (= 24%)

Table 40. Thematic Analysis of the First Translation (Abdel-Haleem)

11.3 Thematic Analysis of the Second Translation (Hilali and Khan)

A66. U1. (T And man 2 (the disbeliever) T) (R says:

U2. (T/R (T/T/R "When I T/T/R) (R/T/R am dead, R/T/R) T/R) (R/R (T/R/R I T/R/R) (R/R/R shall ... then be raised up alive?" R/R/R) R/R) R)

A67. (T man 2 T) (R Does not ... remember that We created him before, while he was nothing?^R)

A68. U1. (T So T) (R (T/R by your Lord, surely, T/R) (R/R (T/R/R We T/R/R) (R/R/R shall gather them together, and (also) the Shayatin (devils) (with them), R/R/R) R/R) R)

U2. (T then T) (R (T/R We T/R) (R/R shall bring them round Hell on their knees. R/R) R)

A69. (T Then T) (R (T/R indeed We T/R) (R/R shall^a drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious^b (Allāh). R/R) R)

A70. (T Then, T) (R (T/R verily, We T/R) (R/R know best those who are most worthy of being burnt therein. R/R) R)

A71. U1. (T There T) (R is not one of you but will pass over it (Hell); R)

U2. (T this T) (R is^a with your Lord^b; R)

- U3. (T Ø T) (R a Decree which must be accomplished. R)
- A72. U1. (T Then T) (R (T/R We T/R) (R/R shall save those who use to fear Allah and were dutiful to Him. R/R) R)
- U2. (T And We T) (R shall leave the Zalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell). R)
- A73. U1. (T (T/T And when Our Clear Verses T/T) (R/T are recited to them, R/T) T) (R (T/R those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) T/R) (R/R say to those who believe (the weak, poor companions of Prophet Muhammad SAW who have a hard life):
- U2. (R/R/R "Which of the two groups (i.e. believers and disbelievers) R/R/R) (T/R/R is best in (point of) position and as regards station (place of council for consultation)." T/R/R) R/R) R)
- A74. (R And how many a generation (past nations) R) (T (T/T We T/T) (R/T have ... destroyed before them, who were better in wealth, goods and outward appearance? R/T) T)
- A75. U1. (T Ø T) (R Say (O Muhammad SAW)
- U2. (T/R (T/T/R whoever is in error, T/T/R) (R/T/R (T/R/T/R the Most Gracious (Allâh) T/R/T/R) (R/R/T/R will extend (the rope) to him, R/R/T/R) R/T/R) T/R) (R/R (T/R/R (T/T/R/R until, when they 2 T/T/R/R) (R/T/R/R see that which they were promised, either the torment or the Hour, R/T/R/R) T/R/R) (R/R/R (T/R/R/R they T/R/R/R) (R/R/R/R will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No. 19:73] R/R/R/R) R/R/R) R/R) R)
- A76. U1. (T And Allâh T) (R increases in guidance those who walk aright. R)
- U2. (T And the righteous good deeds that last, T) (R are^a better with your Lord^b, for reward and better for resort. R)
- A77. U1. (T you T) (R Have ... seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad صلى الله عليه وسلم) and said:
- U2. (T/R "I T/R) (R/R shall certainly be given wealth and children [if I will be alive (again)]." R/R) R)
- A78. U1. (T he T) (R Has ... known the unseen R)
- U2. (T he T) (R or has ... taken^a a covenant from the Most Gracious^b (Allâh)? R)

- A79. U1. (T Ø T) (R Nay, R) ¹¹²
 U2. (T We T) (R shall record what he says, R)
 U3. (T and We T) (R shall increase his torment (in the Hell); R)
- A80. U1. (T And We T) (R shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), R)
 U2. (T and he T) (R shall come to Us alone. R)
- A81. U1. (T (T/T And they T/T) (R/T have taken (for worship) aliha (gods) besides Allah, R/T) T)
 U2. (R (T/R that they T/R) (R/R might give them honour, power and glory (and also protect them from Allah's Punishment etc.). R/R) R)
- A82. U1. (T Ø T) (R Nay, R) ¹¹³
 U2. (T but they (the so-called gods) T) (R will deny their worship of them, and become opponents to them (on the Day of Resurrection). R)
- A83. (T you T) (R See ... not that We have sent the Shayatin (devils) against the disbelievers to push them to do evil. R)
- A84. U1. (T So T) (R (T/R Ø T/R) (R/R make no haste against them; R/R) R)
 U2. (T We T) (R only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins). R)
- A85. (T (T/T The Day T/T) (R/T (T1/R/T We T1/R/T) (R1/R/T shall^a gather the Muttaqun (pious - see V. 2:2) unto the Most Gracious^b (Allâh), like a delegate (presented before a king for honour). R1/R/T)
- A86. (T²/R/T And We T²/R/T) (R²/R/T shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water), R²/R/T) R/T) T)
- A87. (R (T/R None T/R) (R/R shall^a have the power of intercession, but such a one as received permission (or promise) from the Most Gracious^b (Allâh). R/R) R)
- A88. U1. (T And they T) (R say:
 U2. (T/R "The Most Gracious (Allâh) T/R) (R/R has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He

¹¹² This is a rheme to an ellipted-type theme.

¹¹³ This is a rheme to an ellipted-type theme.

has begotten a son [‘Îsâ (Jesus)], and the pagan Arabs say that He has begotten daughters (angels and others.)." ^{R/R} ^R)

- A89. (^T Indeed you ^T) (^R **have brought** forth (said) a terrible evil thing. ^R)
- A90. U1. (^R (^{T1/R} Whereby the heavens ^{T1/R}) (^{R1/R} **are** almost torn, ^{R1/R})
 U2. (^{T2/R} and the earth ^{T2/R}) (^{R2/R} **is** split asunder, ^{R2/R})
 U3. (^{T3/R} and the mountains ^{T3/R}) (^{R3/R} **fall** in ruins, ^{R3/R} ^R) – *This is a rheme to the theme in the following ‘āyah*
- A91. (^T (^{T/T} That they ^{T/T}) (^{R/T} **ascribe**^a a son (or offspring or children) to the **Most Gracious**^b (Allâh). ^{R/T} ^T)
- A92. (^R (^{T/R} But it ^{T/R}) (^{R/R} **is**^a not suitable for (the Majesty of) the **Most Gracious**^b **2** (Allâh) ^{R/R} ^R) (^T (^{T/T} that **He** ^{T/T}) (^{R/T} should beget a son (or offspring or children). ^{R/T} ^T)
- A93. (^T (^{T/T} There ^{T/T}) (^{R/T} **is** none in the heavens and the earth ^{R/T} ^T) (^R (^{T/R} but Ø ^{T/R}) (^{R/R} comes unto the **Most Gracious** (Allâh) as a slave. ^{R/R} ^R) ¹¹⁴
- A94. (^T Verily, He ^T) (^R **knows** each one of them, and has counted them a full counting. ^R)
- A95. (^T And everyone of them ^T) (^R **will** come to Him alone on the Day of Resurrection (without any helper, or protector or defender). ^R)
- A96. (^T Verily, those who believe [in the Oneness of Allâhand in His Messenger (Muhammad SAW)] and work deeds of righteousness, ^T) (^R (^{T/R} **the Most Gracious** **2** (Allâh) ^{T/R}) (^{R/R} **will** bestow love for them (in the hearts of the believers). ^{R/R} ^R)
- A97. (^T (^{T/T} So ^{T/T}) (^{R/T} (^{T/R/T} **We** ^{T/R/T}) (^{R/R/T} have made this (the Quran) easy in your own tongue (O Muhammad SAW), ^{R/R/T} ^{R/T} ^T) (^R (^{T/R} only that **you** ^{T/R}) (^{R/R} may give glad tidings to the Muttaqun (pious and righteous persons - See V. 2:2), and warn with it the Ludd (most quarrelsome) people. ^{R/R} ^R) ¹¹⁵
- A98. U1. (^R And how many a generation before them ^R) (^T (^{T/T} **We** ^{T/T}) (^{R/T} have ... destroyed! ^{R/T} ^T)
 U2. (^T **you** (O Muhammad SAW) ^T) (^R Can ... find a single one of them or hear even a whisper of them? ^R)

Type	ST	TT2	Referring to	Matching
	'Āyah. Utterance. (Theme/Rheme)	'Āyah. Utterance. (Theme/Rheme)		'Āyah.

¹¹⁴ 'But' here is a subordinating conjunction, rather than a coordinating conjunction, as it normally is.

¹¹⁵ 'That' here is equivalent to 'so that' and is thus a subordinating conjunction.

Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U1. (T) + A66. U2. (T/R) + A66. U2. (T/R/R) + A67. (T) 75. U2. (T/T/R/R) + A75. U2. (T/R/R/R) A77. U2. (T/R) + A78. U1. (T) + A78. U2. (T)	The people	A66. + A67. A75. + A75. A78. + A78.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	Ø	Muhammad	Ø
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	A72. U1. (T/R) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T)	Allāh	A72. + A72. A79. + A79. + A80. A84. + A85. + A86.
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	A75. U2. (T/T/R) + A75. U2. (T/T/R/R)	The people	A75. + A75.
	Ø	A83. (T) + A84. U1. (T/R) A97. (T/R) + A98. U2. (T)	Muhammad	Ø
	A96. (T/R) + A97. U1. (T/T)	A68. U1. (T/R/R) + A68. U2. (T/R) + A69. (T/R) + A70. (T/R) A96. (T/R) + A97. (T/R/T) + A98. U1. (T/T)	Allāh	A96. + A97.
	Ø	A81. U2. (T/R) + A82. U2. (T)	So-called gods	Ø
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	Ø	Simple past tense verb	Ø

	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A66. U1. (R) + A66. U2. (R/T/R) A70. (R/R) + A71. U1. (R) + A71. U2. (R ^a) A73. U1. (R/T) + A73. U1. (R/R) + A73. U2. (T/R/R) A76. U1. (R) + A76. U2. (R ^a) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) + A91. (R/T ^a) + A92. (R/R ^a) + A93. (R/T) + A94. (R)	Simple present tense verb	A90. + A90. + A90.
	Ø	A78. U1. (R) + A78. U2. (R ^a) A88. U2. (R/R) + A89. (R)	Present perfect tense verb	Ø
	Ø	A68. U1. (R/R/R) + A68. U2. (R/R) + A69. (R/R ^a) A72. U1. (R/R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/R ^a) A95. (R) + A96. (R/R)	Future tense	Ø
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A66. U1. (T) + A67. (T) A68. U1. (T/R) + A71. U2. (R ^b) + A76. U2. (R ^b) A69. (R/R ^b) + A75. U2. (T/R/T/R) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R ^b) + A88. U2. (T/R) + A91. (R/T ^b) + A92. (R/R ^b) + A93. (R/R) + A96. (T/R)	Lexical/ word repetition	A66. + A67. A68. + A71. + A76. A69. + A75. + A78. + A85. + A87. + A88. + A91. + A92. + A93. + A96.
Rheme Repetition	Ø	Ø	Ø	Ø
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) +	Ø	Rhyme	Ø

	A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)			
Linear Progression	A74. U1. (R) + A74. U2. (T)	∅	The people	∅
	A92. (R) + A92. (T/T)	A92. (R/R) + A92. (T/T)	Allāh	A92. + A92.
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	83		39 (= 29.3%)

Table 41. Thematic Analysis of the Second Translation (Hilali and Khan)

11.4 Thematic Analysis of the Third Translation (Maududi)

- A66. U1. (^T Man ² ^T) (^R is prone to say:
U2. (^{T/R} I ^{T/R}) (^{R/R} "Shall ... be raised to life after I die?" ^{R/R}) ^R)
- A67. (^T man ² ^T) (^R Does ... not remember that We created him before when he was nothing? ^R)
- A68. U1. (^T By your Lord, ^T) (^R (^{T/R} We ^{T/R}) (^{R/R} will surely muster them and the devils together. ^{R/R}) ^R)
U2. (^T Then ^T) (^R (^{T/R} We ^{T/R}) (^{R/R} will surely bring them all, on their knees, around Hell, ^{R/R}) ^R)
- A69. (^T and then ^T) (^R (^{T/R} We ^{T/R}) (^{R/R} will^a draw aside from each party those who were most rebellious against the Most Compassionate Lord^b, ^{R/R}) ^R)
- A70. (^T and then ^T) (^R (^{T/R} We ^{T/R}) (^{R/R} shall know well all those most worthy to be cast in Hell. ^{R/R}) ^R)
- A71. U1. (^T There ^T) (^R is not one of you but shall pass by Hell. ^R)
U2. (^T This ^T) (^R is^a a decree which your Lord^b will fulfil. ^R)
- A72. (^T Then ^T) (^R (^{T/R} We ^{T/R}) (^{R/R} shall deliver those that feared Allah and leave the wrongdoers there on their knees. ^{R/R}) ^R)
- A73. U1. (^T (^{T/T} When Our clear revelations ^{T/T}) (^{R/T} are recited to those who deny the Truth ^{R/T}) ^T) (^R (^{T/R} they ^{T/R}) (^{R/R} are went to say to those who have faith:

- U2. ^(R1/R/R) "Which of the two groups ^(R1/R/R) ^(T1/R/R) has a better status ^(T1/R/R) ^(R/R) ^(R2/R/R) and whose assemblies ^(R2/R/R) ^(T2/R/R) are grander?" ^(T2/R/R) ^(R/R) ^(R)
- A74. ^(R) How numerous ^(R) ^(T) ^(T/T) the peoples ^(T/T) ^(R/T) are ... We destroyed before them - those that were more resourceful and grander in outward appearance! ^(R/T) ^(T)
- A75. U1. ^(T) ^(Ø) ^(T) ^(R) Say:
- U2. ^(T/R) ^(T/T/R) "The **Most Compassionate Lord** ^(T/T/R) ^(R/T/R) grants respite to **those** who stray into error, ^(R/T/R) ^(T/R) ^(R/R) ^(T/R/R) until **they** ^(T/R/R) ^(R/R/R) behold what they had been threatened with, either God's chastisement (in the world) or the Hour (of Resurrection)" – ^(R/R/R) ^(R/R) ^(R)
- U3. ^(T) then ^(T) ^(R) ^(T/R) they ^(T/R) ^(R/R) fully know whose station is worse, and who is weaker in hosts! ^(R/R) ^(R)
- A76. U1. ^(T) (On the contrary), Allah ^(T) ^(R) increases in guidance those who follow the Right Way. ^(R)
- U2. ^(T) Lasting acts of righteousness ^(T) ^(R) are^a better in the sight of **your Lord**^b as reward and conducive to a better end. ^(R)
- A77. U1. ^(T) you ^(T) ^(R) Have ... seen him who rejected Our signs and said:
- U2. ^(T/R) "Surely ^(T/R) ^(R/R) ^(T/R/R) I ^(T/R/R) ^(R/R/R) shall continue to be favoured with riches and children." ^(R/R/R) ^(R/R) ^(R)
- A78. U1. ^(T) he ^(T) ^(R) Has ... obtained knowledge of the Unseen, ^(R)
- U2. ^(T) he ^(T) ^(R) or has ... taken^a a covenant with the **Most Compassionate Lord**^b? ^(R)
- A79. U1. ^(T) By no means! ^(T) ^(R) ^(T/R) We ^(T/R) ^(R/R) shall write down all what he says; ^(R/R) ^(R)
- U2. ^(T) and **We** ^(T) ^(R) shall greatly prolong his chastisement, ^(R)
- A80. U1. ^(T) and **We** ^(T) ^(R) shall inherit all the resources and hosts of which he boasts, ^(R)
- U2. ^(T) and he ^(T) ^(R) will come to Us all alone. ^(R)
- A81. ^(T) ^(T/T) They ^(T/T) ^(R/T) have taken other gods instead of Allah ^(R/T) ^(T) ^(R) ^(T/R) that they ^(T/R) ^(R/R) may be a source of strength for them. ^(R/R) ^(R)
- A82. ^(T) By no means! ^(T) ^(R) ^(T/R) They ^(T/R) ^(R/R) shall soon deny their worship and shall become their adversaries instead. ^(R/R) ^(R)
- A83. ^(T) you ^(T) ^(R) Do ... not see that We have sent devils upon the unbelievers who greatly incite them (to oppose the Truth)? ^(R)

- A84. U1. (T Therefore, T) (R (T/R Ø T/R) (R/R do not hasten (in seeking a scourge against them).
R/R) R)
- U2. (T We T) (R are counting their days. R)
- A85. (T (T/T The Day T/T) (R/T shall soon come R/T) T) (R (T1/R when We 2 T1/R) (R1/R shall^a bring
together the God-fearing to the Most Compassionate Lord^b, as honoured guests; R1/R) R)
- A86. (R (T2/R and We T2/R) (R2/R shall drive the guilty ones to Hell as a thirsty herd. R2/R) R)
– continuation of R of previous 'āyah
- A87. (T On that Day T) (R (T/R none T/R) (R/R will^a have the power to intercede for them except
those who received a sanction from the Most Compassionate Lord^b. R/R) R)
- A88. U1. (T They T) (R claim:
- U2. (T/R "The Most Compassionate Lord T/R) (R/R has taken a son to Himself." R/R) R)
- A89. (T Surely T) (R (T/R you T/R) (R/R have made a monstrous statement. R/R) R)
- A90. U1. (R (T1/R It T1/R) (R1/R is such a monstrosity that heavens might well-nigh burst forth
at it, R1/R)
- U2. (T2/R the earth T2/R) (R2/R might be cleaved, R2/R)
- U3. (T3/R and the mountains T3/R) (R3/R fall R3/R) R) – This is a rhyme to the theme in the
following 'āyah
- A91. (T at their ascribing a son to the Most Compassionate Lord. T)
- A92. (R (T/R It T/R) (R/R does not befit the Most Compassionate Lord 2 R/R) R) (T (T/T that He T/T)
(R/T should take a son. R/T) T)
- A93. (T (T/T There T/T) (R/T is no one in the heavens and the earth R/T) T) (R (T/R but he T/R) (R/R
shall come to the Most Compassionate Lord as His servant. R/R) R)
- A94. (T Verily He T) (R encompasses them and has counted them all. R)
- A95. (T On the Day of Resurrection T) (R (T/R each one of these T/R) (R/R will come to Him singly.
R/R) R)
- A96. (T Indeed, the Most Compassionate Lord 2 T) (R will soon create enduring love for those
who believe and do righteous works. R)
- A97. (T (T/T Therefore, T/T) (R/T (T/R/T We T/R/T) (R/R/T have revealed the Qur'an in your tongue and
made it easy to understand R/R/T) (R (T/R that you T/R) (R/R may give glad tidings to the God-
fearing and warn a contentious people. R/R) R)

A98. U1. (^R How numerous ^R) (^T (^{T/T} the peoples ^{T/T}) (^{R/T} **are** ... that We destroyed before them! ^{R/T}) ^T)

U2. (^T **you** ^T) (^R **Do** ... now perceive any one of them, or hear even their whisper? ^R)

Type	ST	TT3	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U1. (T) + A66. U2. (T/R) + A67. (T) A77. U2. (T/R/R) + A78. U1. (T) + A78. U2. (T)	The people	A66. + A67. A78. + A78.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	∅	Muḥammad	∅
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	A79. U1. (T/R) + A79. U2. (T) + A80. U1. (T) A85. (T/R) + A86. (T2/R)	Allāh	A79. + A79. + A80. A85. + A86.
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	A75. U2. (T/R/R) + A75. U3. (T/R)	The people	A75. + A75.
	∅	A83. (T) + A84. U1. (T/R) A97. (T/R) + A98. U2. (T)	Muḥammad	∅
	A96. (T/R) + A97. U1. (T/T)	A68. U1. (T/R) + A68. U2. (T/R) + A69. (T/R) + A70. (T/R) A84. U2. (T) + A85. (T/R) A96. (T) + A97. (T/R/T)	Allāh	A96. + A97.
	∅	A81. (T/R) + A82. (T/R)	So-called gods	∅

Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	∅	Simple past tense verb	∅
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A71. U1. (R) + A71. U2. (R ^a) A73. U1. (R/T) + A73. U1. (R/R) + A73. U2. (T1/R/R) + A73. U2. (T2/R/R) A75. U2. (R/T/R) + A75. U2. (R/R/R) + A76. U1. (R) + A76. U2. (R ^a) A83. (R) + A84. U1. (R/R) + A84. U2. (R) A98. U1. (R/T) + A98. U2. (R)	Simple present tense verb	∅
	∅	A78. U1. (R) + A78. U2. (R ^a) A88. U2. (R/R) + A89. (R/R)	Present perfect tense verb	∅
	∅	A68. U1. (R/R) + A68. U2. (R/R) + A69. (R/R ^a) + A70. (R/R) A79. U1. (R/R) + A79. U2. (R) + A80. U1. (R) + A80. U2. (R) A85. (R/T) + A85. (R1/R ^a) + A86. (R2/R) + A87. (R/R ^a) A95. (R/R) + A96. (R)	Future tense	∅
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R ^b) + A76. U2. (R ^b) A69. (R/R ^b) + A75. U2. (T/T/R) + A78. U2. (R ^b) + A85. (R1/R ^b) + A87. (R/R ^b) + A88. U2. (T/R) + A91. (T) + A92. (R/R) + A93. (R/R) + A96. (T)	Lexical/ word repetition	A66. + A67. A68. + A71. + A76. A69. + A75. + A78. + A85. + A87. + A88. + A91. + A92. + A93. + A96.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73.	∅	Rhyme	∅

	(T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)			
Linear Progression	A74. U1. (R) + A74. U2. (T)	A75. U2. (R/T/R) + A75. U2. (T/R/R)	The people	Ø
	A92. (R) + A92. (T/T)	A92. (R/R) + A92. (T/T)	Allāh	A92. + A92
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	80		31 (= 23.3%)

Table 42. Thematic Analysis of the Third Translation (Maududi)

11.5 Thematic Analysis of the Fourth Translation (Pickthall)

A66. U1. (T **And man** 2 T) (R **saith**:

U2. (T/R (T/T/R **When** I T/T/R) (R/T/R **am** dead, R/T/R) T/R) (R/R (T/R/R I T/R/R) (R/R/R shall ... forsooth be brought forth alive? R/R/R) R/R) R)

A67. (T **man** 2 T) (R Doth not ... remember that We created him before, when he was naught? R)

A68. U1. (T And, by **thy Lord**, T) (R (T/R verily **We** T/R) (R/R **shall** assemble them and the devils, R/R) R)

U2. (T **then** T) (R (T/R **We** T/R) (R/R **shall** bring them, crouching, around hell. R/R) R)

A69. (T **Then** T) (R (T/R **We** 2 T/R) (R/R **shall**^a pluck out from every sect whichever of them was most stubborn in rebellion to the **Beneficent**^b. R/R) R)

A70. (T And surely T) (R (T/R **We** T/R) (R/R **are** Best Aware of those most worthy to be burned therein. R/R) R)

A71. U1. (T (T/T There T/T) (R/T **is** not one of you R/T) T) (R but shall approach it. R)

U2. (T That T) (R is a fixed ordinance of **thy Lord**. R)

A72. (T Then T) (R (T/R We T/R) (R/R shall rescue those who kept from evil, and leave the evil-doers crouching there. R/R) R)

- A73. U1. (T (T/T And when Our clear revelations T/T) (R/T are recited unto them, R/T) T) (R (T/R those who disbelieve T/R) (R/R say unto those who believe:
- U2. (R/R/R Which of the two parties (yours or ours) R/R/R) (T/R/R is better in position, and more imposing as an army? T/R/R) R/R) R)
- A74. (R How many a generation R) (T (T/T We T/T) (R/T have ... destroyed before them, who were more imposing in respect of gear and outward seeming! R/T) T)
- A75. U1. (T Ø T) (R Say:
- U2. (T/R (T/T/R As for him who is in error, T/T/R) (R/T/R (T/R/T/R the Beneficent T/R/T/R) (R/R/T/R will verily prolong his span of life R/R/T/R) R/T/R) T/R) (R/R (T/R/R (T/T/R/R until, when they T/T/R/R) (R/T/R/R behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), R/T/R/R) T/R/R) (R/R/R (T/R/R/R they T/R/R/R) (R/R/R/R will know who is worse in position and who is weaker as an army. R/R/R/R) R/R/R) R/R) R)
- A76. U1. (T Allah T) (R increaseth in right guidance those who walk aright, R)
- U2. (T and the good deeds which endure T) (R are^a better in thy Lord's^b sight for reward, and better for resort. R)
- A77. U1. (T thou T) (R Hast ... seen him who disbelieveth in Our revelations and saith:
- U2. (T/R Assuredly T/R) (R/R (T/R/R I T/R/R) (R/R/R shall be given wealth and children? R/R/R) R/R) R)
- A78. U1. (T he T) (R Hath ... perused the Unseen, R)
- U2. (T he T) (R or hath ... made^a a pact with the Beneficent^b? R)
- A79. U1. (T Ø T) (R Nay, R) ¹¹⁶
- U2. (T but We T) (R shall record that which he saith and prolong for him a span of torment. R)
- A80. U1. (T And We T) (R shall inherit from him that whereof he spake, R)
- U2. (T and he T) (R will come unto Us, alone (without his wealth and children). R)
- A81. (T (T/T And they T/T) (R/T have chosen (other) gods beside Allah R/T) (R (T/R that they T/R) (R/R may be a power for them. R/R) R)

¹¹⁶ This is a rheme to an ellipted-type rheme.

- A82. U1. (T Ø T) (R Nay, R) ¹¹⁷
 U2. (T but they T) (R will deny their worship of them, and become opponents unto them. R)
- A83. (T thou T) (R Seest ... not that We have set the devils on the disbelievers to confound them with confusion? R)
- A84. U1. (T So T) (R (T/R Ø T/R) (R/R make no haste against them (O Muhammad). R/R) R)
 U2. (T We T) (R do but number unto them a sum (of days). R)
- A85. (T (T/T On the day T/T) (R/T (T/R/T when We T/R/T) (R/R/T shall^a gather the righteous unto the Beneficent^b, a goodly company. R/R/T) R/T) T)
- A86. (R/T (R/R/T And drive the guilty unto hell, a weary herd, R/R/T) R/T) T) – continuation of T of previous 'āyah
- A87. (R (T/R They T/R) (R/R will have no power of intercession, save him who hath made a covenant with his Lord. R/R) R)
- A88. U1. (T And they T) (R say:
 U2. (T/R The Beneficent T/R) (R/R hath taken unto Himself a son. R/R) R)
- A89. (T Assuredly T) (R (T/R ye T/R) (R/R utter a disastrous thing R/R) R)
- A90. U1. (R (T1/R Whereby almost the heavens T1/R) (R1/R are torn, R1/R)
 U2. (T2/R and the earth T2/R) (R2/R is split asunder R2/R)
 U3. (T3/R and the mountains T3/R) (R3/R fall in ruins, R3/R) R) – This is a rheme to the theme in the following 'āyah
- A91. (T (T/T That ye T/T) (R/T ascribe^a unto the Beneficent^b a son, R/T) T)
- A92. (R (T/R When it T/R) (R/R is^a not meet for (the Majesty of) the Beneficent^b 2 R/R) R) (T (T/T that He T/T) (R/T should choose a son. R/T) T)
- A93. (T (T/T There T/T) (R/T is none in the heavens and the earth R/T) T) (R (T/R but Ø T/R) (R/R cometh^a unto the Beneficent^b as a slave. R/R) R)
- A94. (T Verily He T) (R knoweth them and numbereth them with (right) numbering. R)
- A95. (T And each one of them T) (R will come unto Him on the Day of Resurrection, alone. R)

¹¹⁷ This is a rheme to an ellipted-type rheme.

A96. (T Lo! those who believe and do good works, T) (R (T/R the Beneficent 2 3 T/R) (R/R will appoint for them love. R/R) R)

A97. (T (T/T And We 2 T/T) (R/T make (this Scripture) easy in thy tongue, (O Muhammad) R/T) T) (R (T/R only that thou T/R) (R/R mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk. R/R) R)

A98. U1. (R And how many a generation before them R) (T (T/T We T/T) (R/T have ... destroyed! R/T) T)

U2. (T thou (Muhammad) T) (R Canst ... see a single man of them, or hear from them the slightest sound? R)

Type	ST	TT4	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U1. (T) + A66. U2. (T/T/R) + A66. U2. (T/R/R) + A67. (T) A75. U2. (T/T/R/R) + A75. U2. (T/R/R/R) + A77. U2. (T/R/R) + A78. U1. (T) + A78. U2. (T) A80. U2. (T) + A81. (T/T) A87. (T/R) + A88. U1. (T) A96. (T/R) + A97. (T/T)	The people	A66. + A67. A75. + A75. A78. + A78. A87. + A88.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	∅	Muhammad	∅
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	A69. (T/R) + A70. (T/R) A79. U2. (T) + A80. U1. (T) A84. U2. (T) + A85. (T/R/T)	Allāh	A69. + A70. A79. + A80. A84. + A85.
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	∅	The people	∅

	Ø	A83. (T) + A84. U1. (T/R) A97. (T/R) + A98. U2. (T)	Muhammad	Ø
	A96. (T/R) + A97. U1. (T/T)	A68. U1. (T/R) + A69. (T/R) A94. (T) + A96. (T/R) A97. (T/T) + A98. U1. (T/T)	Allāh	Ø
	Ø	A81. (T/R) + A82. U2. (T)	So-called gods	Ø
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	Ø	Simple past tense verb	Ø
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A66. U1. (R) + A66. U2. (R/T/R) A70. (R/R) + A71. U1. (R/T) A73. U1. (R/T) + A73. U1. (R/R) A76. U1. (R) + A76. U2. (R ^a) A89. (R/R) + A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) + A91. (R/T ^a) + A92. (R/R ^a) + A93. (R/T) + A93. (R/R ^a) + A94. (R) A97. (R/T) + A97. (R/R)	Simple present tense verb	A90. + A90. + A90. A97. + A97.
	Ø	A78. U1. (R) + A78. U2. (R ^a)	Present perfect tense verb	Ø
		A68. U1. (R/R) + A68. U2. (R/R) + A69. (R/R ^a) A79. U2. (R) + A80. U1. (R) + A80. U2. (R) A85. (R/R/T ^a) + A87. (R/R) A95. (R) + A96. (R/R)	Future tense	
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R)	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R ^b) A69. (R/R ^b) + A75. U2. (T/R/T/R) + A78. U2. (R ^b) + A85. (R/R/T ^b) +	Lexical/ word repetition	A66. + A67. A68. + A71. + A76. A69. + A75. + A78. + A85. + A88. + A91. + A92. + A93. + A96.

	+ A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A88. U2. (T/R) + A91. (R/T ^b) + A92. (R/R ^b) + A93. (R/R ^b) + A96. (T/R)		
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)	∅	Rhyme	∅
Linear Progression	A74. U1. (R) + A74. U2. (T)	∅	The people	∅
	A92. (R) + A92. (T/T)	A92. (R/R) + A92. (T/T)	Allāh	A92. + A92.
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	81		35 (= 26.3%)

Table 43. Thematic Analysis of the Fourth Translation (Pickthall)

11.6 Thematic Analysis of the Fifth Translation (Sahih International)

A66. U1. (T And **man 2** [i.e., the disbeliever] T) (R says,

U2. (T/R (T/T/R "When **I** T/T/R) (R/T/R have died, R/T/R T/R) (R/R (T/R/R **I** T/R/R) (R/R/R am ... going to be brought forth alive?" R/R/R) R/R) R)

A67. (T **man 2** T) (R Does ... not remember that We created him before, while he was nothing?^R)

A68. U1. (T So T) (R (T/R by **your Lord**, T/R) (R/R (T/R/R **We** T/R/R) (R/R/R **will** surely gather them and the devils; R/R/R) R/R) R)

U2. (T then T) (R (T/R **We** T/R) (R/R **will** bring them to be present around Hell upon their knees. R/R) R)

A69. (T Then T) (R (T/R **We** T/R) (R/R **will**^a surely extract from every sect those of them who were worst against the **Most Merciful**^b in insolence. R/R) R)

- A70. (T Then, T) (R (T/R surely T/R) (R/R (T/R/R We T/R/R) (R/R/R it is ... who are most knowing of those most worthy of burning therein. R/R/R) R/R) R) ¹¹⁸
- A71. U1. (T (T/T And there T/T) (R/T is none of you R/T) T) (R (T/R except he T/R) (R/R will come to it. R/R) R)
- U2. (T This T) (R is upon your Lord an inevitability decreed. R)
- A72. (T Then T) (R (T/R We T/R) (R/R will save those who feared Allah and leave the wrongdoers within it, on their knees. R/R) R)
- A73. U1. (T (T/T And when Our verses T/T) (R/T are recited to them as clear evidences, R/T) T) (R (T/R those who disbelieve T/R) (R/R say to those who believe,
- U2. (R/R/R Which of [our] two parties R/R/R) (T/R/R "is best in position and best in association?" T/R/R) R/R) R)
- A74. (R And how many a generation R) (T (T/T We T/T) (R/T have ... destroyed before them who were better in possessions and [outward] appearance? R/T) T)
- A75. U1. (T Ø T) (R Say,
- U2. (T/R (T/T/R (T/T/T/R "Whoever T/T/T/R) (R/T/T/R is in error – R/T/T/R) T/T/R) (R/T/R (T/R/T/R the Most Merciful T/R/T/R) (R/R/T/R let ... extend for him an extension [in wealth and time] R/R/T/R) R/T/R) T/R) (R/R (T/R/R (T/T/R/R until, when they 2 T/T/R/R) (R/T/R/R see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - R/T/R/R) T/R/R) (R/R/R (T/R/R/R they T/R/R/R) (R/R/R/R will come to know who is worst in position and weaker in soldiers." R/R/R/R) R/R/R) R/R) R)
- A76. U1. (T And Allah T) (R increases those who were guided, in guidance, R)
- U2. (T and the enduring good deeds T) (R are^a better to your Lord^b for reward and better for recourse. R)
- A77. U1. (T Then, T) (R (T/R you T/R) (R/R have ... seen he who disbelieved in Our verses and said,
- U2. (T/R/R "I T/R/R) (R/R/R will surely be given wealth and children [in the next life]"? R/R/R) R/R) R)
- A78. U1. (T he T) (R Has ... looked into the unseen, R)
- U2. (T he T) (R or has ... taken^a from the Most Merciful^b a promise? R)

¹¹⁸ This is a cleft-sentence 'It is We who ...'. The theme is 'We' which is a stressed – contrastive – theme, meaning 'We and nobody/nothing else'.

- A79. U1. (T Ø T) (R No! R) ¹¹⁹
 U2. (T We T) (R will record what he says and extend [i.e., increase] for him from the punishment extensively. R)
- A80. U1. (T And We T) (R will inherit him [in] what he mentions, R)
 U2. (T and he T) (R will come to Us alone. R)
- A81. (T And they T) (R have taken besides Allah [false] deities that they would be for them [a source of] honor. R)
- A82. U1. (T Ø T) (R No! R) ¹²⁰
 U2. (T They [i.e., those "gods"] T) (R will deny their worship of them and will be against them opponents [on the Day of Judgement]. R)
- A83. (T you T) (R Do ... not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement? R)
- A84. U1. (T So T) (R (T/R Ø T/R) (R/R be not impatient over them. R/R) R)
 U2. (T We T) (R only count out [i.e., allow] to them a [limited] number. R)
- A85. (T (T/T On the Day T/T) (R/T (T/R/T We T/R/T) (R/R/T will^a gather the righteous to the Most Merciful^b as a delegation R/R/T) R/T) T)
- A86. (T (R/T (R/R/T And will drive the criminals to Hell in thirst R/R/T) R/T) T) – continuation of T of previous 'āyah
- A87. (R (T/R None T/R) (R/R will^a have [power of] intercession except he who had taken from the Most Merciful^b a covenant. R/R) R)
- A88. U1. (T And they T) (R say,
 U2. (T/R "The Most Merciful T/R) (R/R has taken [for Himself] a son." R/R) R)
- A89. (T You T) (R have done an atrocious thing. R)
- A90. U1. (R (T1/R The heavens T1/R) (R1/R almost rupture therefrom R1/R)
 U2. (T2/R and the earth T2/R) (R2/R splits open R2/R)

¹¹⁹ This is a rheme to an ellipted-type theme.

¹²⁰ This is a rheme to an ellipted-type theme.

- U3. (T^{3/R} and the mountains T^{3/R}) (R^{3/T} collapse in devastation R^{3/R})^R – This is a rheme to the theme in the following 'āyah
- A91. (T (T/T That they T/T) (R/T attribute^a to the Most Merciful^b a son. R/T) T)
- A92. (R (T/R And it T/R) (R/R is^a not appropriate for the Most Merciful^b 2 R/R) R) (T (T/T that He T/T) (R/T should take a son. R/T) T)
- A93. (T (T/T There T/T) (R/T is no one in the heavens and earth R/T) (R (T/R but that he T/R) (R/R comes^a to the Most Merciful^b as a servant. R/R) R)
- A94. (T He T) (R has enumerated them and counted them a [full] counting. R)
- A95. (T And all of them T) (R are coming to Him on the Day of Resurrection alone. R)
- A96. (T Indeed, those who have believed and done righteous deeds T) (R (T/R - the Most Merciful T/R) (R/R will appoint for them affection. R/R) R)
- A97. (T (T/T So, [O Muḥammad], T/T) (R/T (T/R/T We T/R/T) (R/R/T have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] R/R/T) R/T) T) (R (T/R that you T/R) (R/R may give good tidings thereby to the righteous and warn thereby a hostile people. R/R) R)
- A98. U1. (R And how many R) (T (T/T We T/T) (R/T have ... destroyed before them of generations? R/T) T)
- U2. (T you T) (R Do ... perceive of them anyone or hear from them a sound? R)

Type	ST	TT5	Referring to	Matching
	'Āyah. Utterance. (Theme/ Rheme)	'Āyah. Utterance. (Theme/ Rheme)		'Āyah.
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U1. (T) + A66. U2. (T/T/R) + A66. U2. (T/R/R) + A67. (T) A75. U2. (T/T/R/R) + A75. U2. (T/R/R/R) A77. U2. (T/R/R) + A78. U1. (T) + A78. U2. (T)	The people	A66. + A67. A75. + A75. A78. + A78.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	∅	Muḥammad	∅
	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T)	A79. U2. (T) + A80. U1. (T)	Allāh	A79. + A80.

	A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)			
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	A75. U2. (T/T/T/R) + A75. U2. (T/T/R/R) A88. U1. (T) + A89. (T)	The people	A75. + A75. A88. + A89.
	Ø	A83. (T) + A84. U1. (T/R) A97. (T/R) + A98. U2. (T)	Muhammad	Ø
	A96. (T/R) + A97. U1. (T/T)	A68. U1. (T/R/R) + A68. U2. (T/R) + A69. (T/R) A84. U2. (T) + A85. (T/R/T) A97. (T/R/T) + A98. (T/T)	Allāh	Ø
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	Ø	Simple past tense verb	Ø
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A70. (R/R/R) + A71. U1. (R/T) A73. U1. (R/T) + A73. U1. (R/R) + A73. U2. (T/R/R) A76. U1. (R) + A76. U2. (R ^a) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) + A91. (R/T ^a) + A92. (R/R ^a) + A93. (R/T) + A93. (R/R ^a)	Simple present tense verb	A90. + A90. + A90.
	Ø	A78. U1. (R) + A78. U2. (R ^a) A88. U2. (R/R) + A89. (R)	Present perfect tense verb	Ø

	∅	A68. U1. (R/R/R) + A68. U2. (R/R) + A69. (R/R ^a) A79. U2. (R) + A80. U1. (R) + A80. U2. (R) A85. (R/R/T ^a) + A87. (R/R ^a)	Future tense	∅
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A66. U1. (T) + A67. (T) A68. U1. (T/R) + A71. U2. (R) + A76. U2. (R ^b) A69. (R/R ^b) + A75. U2. (T/R/T/R) + A78. U2. (R ^b) + A85. (R/R/T ^b) + A87. (R/R ^b) + A88. U2. (T/R) + A91. (R/T ^b) + A92. (R/R ^b) + A93. (R/R ^b) + A96. (T/R)	Lexical/ word repetition	A66. + A67. A68. + A71. + A76. A69. + A75. + A78. + A85. + A87. + A88. + A91. + A92. + A93. + A96.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)	∅	Rhyme	∅
Linear Progression	A74. U1. (R) + A74. U2. (T) A92. (R) + A92. (T/T)	∅ A92. (R/R) + A92. (T/T)	The people Allāh	∅ A92. + A92.
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	70		33 (= 24.8%)

Table 44. Thematic Analysis of the Fifth Translation (Sahih International)

11.7 Thematic Analysis of the Sixth Translation (Yusuf Ali)

A66. U1. (T **Man 2** T) (R says:

U2. (T/R ∅ T/R) (R/R "What! R/R) R) ¹²¹

¹²¹ This is a rheme to an ellipted-type theme.

- U3. (T (T/T When **I 2** T/T) (R/T am dead, R/T) T) (R (T/R **I** T/R) (R/R shall ... then be raised up alive?" R/R) R)
- A67. (T **man 2** T) (R But does not ... call to mind that We created him before out of nothing? R)
- A68. U1. (T So, T) (R (T/R by **thy Lord**, T/R) (R/R (T/R/R without doubt, **We** T/R/R) (R/R/R **shall** gather them together, and (also) the Evil Ones (with them); R/R/R) R/R) R)
- U2. (T then T) (R (T/R **We** T/R) (R/R **shall** ... bring them forth on their knees round about Hell; R/R) R)
- A69. (T Then T) (R (T/R **We 2** T/R) (R/R **shall**^a ... certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) **Most Gracious**^b. R/R) R)
- A70. (T And certainly **We** T) (R know best those who are most worthy of being burned therein. R)
- A71. U1. (T Not one of you T) (R but will pass over it: R)
- U2. (T this T) (R is, with **thy Lord**, a Decree which must be accomplished. R)
- A72. U1. (T But **We** T) (R **shall** save those who guarded against evil, R)
- U2. (T and **We** T) (R **shall** leave the wrong-doers therein, (humbled) to their knees. R)
- A73. U1. (T (T/T When Our Clear Signs T/T) (R/T **are** rehearsed to them, R/T) T) (R (T/R the Unbelievers T/R) (R/R **say** to those who believe,
- U2. (R/R/R "Which of the two sides R/R/R) (T/R/R **is** best in point of position? T/R/R) R/R) R)
- U3. (R Which R) (T **makes** the best show in council?" T)
- A74. (R But how many (countless) generations before them R) (T (T/T We T/T) (R/T have ... destroyed, who were even better in equipment and in glitter to the eye? R/T) T)
- A75. U1. (T Ø T) (R Say:
- U2. (T/R (T/T/R (T/T/T/R "If **any men** T/T/T/R) (R/T/T/R **go** astray, R/T/T/R) T/T/R) (R/T/R (T/R/T/R (Allah) **Most Gracious** T/R/T/R) (R/R/T/R **extends** (the rope) to them, R/R/T/R) R/T/R) T/R) (R/R (T/R/R (T/T/R/R until, when **they 2** T/T/R/R) (R/T/R/R **see** the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- R/T/R/R) T/R/R) (R/R/R (T/R/R/R **they** T/R/R/R) (R/R/R/R will at length realise who is worst in position, and (who) weakest in forces! R/R/R/R) R/R/R) R/R) R)
- A76. U1. (T "And Allah T) (R **doth** advance in guidance those who seek guidance: R)
- U2. (T and the things that endure, Good Deeds, T) (R **are**^a best in the sight of **thy Lord**^b, as rewards, and best in respect of (their) eventual return." R)

- A77. U1. (T thou T) (R Hast ... then seen the (sort of) man who rejects Our Signs, yet says:
 U2. (T/R "I T/R) (R/R shall certainly be given wealth and children?" R/R) R)
- A78. U1. (T he T) (R Has ... penetrated to the Unseen, R)
 U2. (T he T) (R or has ... taken^a a contract with (Allah) Most Gracious^{b?} R)
- A79. U1. (T Ø T) (R Nay! R)¹²²
 U2. (T We T) (R shall record what he says, R)
 U3. (T and We T) (R shall add and add to his punishment. R)
- A80. U1. (T To Us T) (R (T/R all that he talks of T/R) (R/R shall return ... R/R) R)
 U2. (T and he T) (R shall appear before Us bare and alone. R)
- A81. (T (T/T And they T/T) (R/T have taken (for worship) gods other than Allah, R/T) T) (R to give them power and glory! R)
- A82. (T Instead, T) (R (T/R they T/R) (R/R shall reject their worship, and become adversaries against them. R/R) R)
- A83. (T thou T) (R Seest ... not that We have set the Evil Ones on against the unbelievers, to incite them with fury? R)
- A84. U1. (T So T) (R (T/R Ø T/R) (R/R make no haste against them, R/R) R)
 U2. (T for We T) (R but count out to them a (limited) number (of days). R)
- A85. (T (T/T The day T/T) (R/T (T1/R/T We T1/R/T) (R1/R/T shall^a gather the righteous to (Allah) Most Gracious^b, like a band presented before a king for honours, R1/R/T) R/T) T)
- A86. (T (R/T (T2/R/T And We T2/R/T) (R2/R/T shall drive the sinners to Hell, like thirsty cattle driven down to water,- R2/R/T) R/T) T) – continuation of T of previous 'āyah
- A87. (R (T/R None T/R) (R/R shall^a have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.^b R/R) R)
- A88. U1. (T They T) (R say:
 U2. (T/R "(Allah) Most Gracious T/R) (R/R has begotten a son!" R/R) R)
- A89. (T Indeed ye T) (R have put forth a thing most monstrous! R)

¹²² This is a rheme to an ellipted-type theme.

- A90. (^R (^{T/R} At it ^{T/R}) (^{R/R} (^{T/R/R} the skies ^{T/R/R}) (^{R/R/R} are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, ^{R/R/R} ^{R/R}) ^R) – *This is a rheme to the theme in the following 'āyah*
- A91. (^T (^{T/T} That they ^{T/T}) (^{R/T} should invoke a son for (Allah) **Most Gracious**. ^{R/T}) ^T)
- A92. (^R (^{T/R} For it ^{T/R}) (^{R/R} is not consonant with the majesty of (Allah) **Most Gracious** ² ^{R/R}) ^R)
(^T (^{T/T} that **He** ² ^{T/T}) (^{R/T} should beget a son. ^{R/T}) ^T)
- A93. (^T Not one of the beings in the heavens and the earth ^T) (^R but must **come**^a to (Allah) **Most Gracious**^b as a servant. ^R)
- A94. (^T **He** ^T) (^R **does** take an account of them (all), and hath numbered them (all) exactly. ^R)
- A95. (^T And everyone of them ^T) (^R will come to Him singly on the Day of Judgment. ^R)
- A96. (^T On those who believe and work deeds of righteousness, ^T) (^R (^{T/R}(Allah) **Most Gracious** ^{T/R}) (^{R/R} will bestow love. ^{T/R}) ^R)
- A97. (^T (^{T/T} So ^{T/T}) (^{R/T} (^{T/R/T} We ^{T/R/T}) (^{R/T/T} have ... made the (Qur'an) easy in thine own tongue, ^{R/T/T} ^{R/T}) ^T) (^R (^{T/R} that with it ^{T/R}) (^{R/R} (^{T/R/R} **thou** ^{T/R/R}) (^{R/R/R} mayest give Glad Tidings to the righteous, and warnings to people given to contention. ^{R/R/R} ^{R/R}) ^R)
- A98. U1. (^R But how many (countless) generations before them ^R) (^T (^{T/T} We ^{T/T}) (^{R/T} have ... destroyed? ^{R/T}) ^T)
- U2. (^T **thou** ^T) (^R Canst ... find a single one of them (now) or hear (so much as) a whisper of them? ^R)

Type	ST 'Āyah. Utterance. (Theme/ Rheme)	TT6 'Āyah. Utterance. (Theme/ Rheme)	Referring to	Matching 'Āyah.
Constant Progression	A66. U2. (T/R/R) + A67. (T) A75. U3. (T/T/R) + A75. U3. (T/R/R) A78. U1. (T) + A78. U2. (T) A81. U1. (T/T) + A81. U2. (T/R) + A82. U1. (T) + A82. U2. (T) A87. (T/T/R) + A87. (T/R/R) + A88. U1. (T) A96. (T/T) + A96. (T2/T)	A66. U3. (T/T) + A66. U3. (T/R) + A67. (T) A75. U2. (T/T/R/R) + A75. U2. (T/R/R/R) A77. U2. (T/R) + A78. U1. (T) + A78. U2. (T)	The people	A66. + A67. A75. + A75. A78. + A78.
	A83. (T) + A84. U1. (T) A96. U1. (T1/R) + A97. U1. (T2/R) A98. U2. (T) + A98. U3. (T)	Ø	Muhammad	Ø

	A68. U1. (T/R) + A68. U2. (T) + A69. (T) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) + A80. U2. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T) A94. U1. (T) + A94. U2. (T)	A69. (T/R) + A70. (T) A72. U1. (T) + A72. U2. (T) A79. U2. (T) + A79. U3. (T) + A80. U1. (T) A84. U2. (T) + A85. (T1/R/T) + A86. (T2/R/T)	Allāh	∅
Constant Gap Progression	A66. U1. (T) + A66. U2. (T/R/R) A75. U2. (T/T) + A75. U3. (T/T/R) A88. U1. (T) + A89. (T)	A66. U1. (T) + A66. U3. (T/T) A75. U2. (T/T/T/R) + A75. U2. (T/T/R/R) A88. U1. (T) + A89. (T)	The people	A66. + A66. A75. + A75. A88. + A89.
	∅	A83. (T) + A84. U1. (T/R) A97. (T/R/R) + A98. U2. (T)	Muhammad	∅
	A96. (T/R) + A97. U1. (T/T)	A68. U1. (T/R/R) + A68. U2. (T/R) + A69. (T/R) A92. (T/T) + A94. (T)	Allāh	∅
Lexicogrammatical Repetition	A77. U1. (R) + A78. U1. (R) + A78. U2. (R ^a) A87. (R/R/R ^a) + A88. U1. (R) + A88. U2. (R) + A89. (R) A94. (R) + A94. U2. (R) + A95. (R) + A96. (R1/T) + A96. (R2/T)	∅	Simple past tense verb	∅
	A68. U1. (R/R) + A68. U2. (R) + A69. (R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R) + A80. U2. (R) A82. U1. (R) + A82. U2. (R) A84. U2. (R) + A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/T/R) A90. U1. (R1/R) + A90. U2. (R2/R) + A90. U3. (R3/R) A97. U1. (R1/R) + A97. U1. (R2/R) A98. U2. (R) + A98. U3. (R)	A73. U1. (R/T) + A73. U1. (R/R) + A73. U2. (T/R/R) + A73. U3. (T) A75. U2. (R/T/T/R) + A75. U2. (R/R/T/R) + A75. U2. (R/T/R/R) A76. U1. (R) + A76. U2. (R ^a) A93. (R ^a) + A94. (R)	Simple present tense verb	∅
	∅	A78. U1. (R) + A78. U2. (R ^a) A88. U2. (R/R) + A89. (R)	Present perfect tense verb	∅

	∅	A68. U1. (R/R/R) + A68. U2. (R/R) + A69. (R/R ^a) A72. U1. (R) + A72. U2. (R) A79. U2. (R) + A79. U3. (R) + A80. U1. (R/R) + A80. U2. (R) A85. (R1/R/T ^a) + A86. (R2/R/T) + A87. (R/R ^a) A95. (R) + A96. (R/R)	Future tense	∅
	A66. U1. (T) + A67. (T) A68. U1. (T) + A71. U2. (R) + A76. U2. (R) A69. (R ^b) + A75. U2. (T/R/T) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R) + A93. (R) + A96. (T/R)	A66. U1. (T) + A67. (T) A68. U1. (T/R) + A71. U2. (R) + A76. U2. (R ^b) A69. (R/R ^b) + A75. U2. (T/R/T/R) + A78. U2. (R ^b) + A85. (R1/R/T ^b) + A87. (R/R ^b) + A88. U2. (T/R) + A91. (R/T) + A92. (R/R) + A93. (R ^b) + A96. (T/R)	Lexical/ word repetition	A66. + A67. A68. + A71. + A76. A69. + A75. + A78. + A85. + A87. + A88. + A91. + A92. + A93. + A96.
Rheme Repetition	∅	∅	∅	∅
Phonological Repetition	A66. (R/R/R) + A67. (R) + A68. U2. (R) + A69. (R) + A70. (R) + A71. U2. (R) + A72. U2. (R) + A73. (T/R/R) + A74. U2. (R) + A75. U2. (R/R/T) + A75. U3. (R/R/R) + A76. U1. (R) + A76. U2. (R) + A77. U1. (R) + A78. U2. (R) + A79. U3. (R) + A80. U2. (R) + A81. U2. (R/R) + A82. U2. (R) + A83. (R) + A84. U2. (R) + A85. (R1/R/T) + A86. (R2/R/T) + A87. (R/R/R) + A88. U2. (R/R) + A89. (R) + A90. U3. (R3/R) + A91. (R/T) + A92. (R/T) + A93. (R) + A94. U2. (R) + A95. (R) + A96. (R/R) + A97. (R2/R) + A98. U3. (R)	∅	Rhyme	∅
Linear Progression	A74. U1. (R) + A74. U2. (T)	∅	The people	∅
	A92. (R) + A92. (T/T)	A92. (R/R) + A92. (T/T)	Allāh	A92. + A92.
Derived Progression	Addressing the unbelievers' suspicions and false beliefs			
	133	80		30 (= 22.5%)

Table 45. Thematic Analysis of the Sixth Translation (Yusuf Ali)

11.8 Discussion

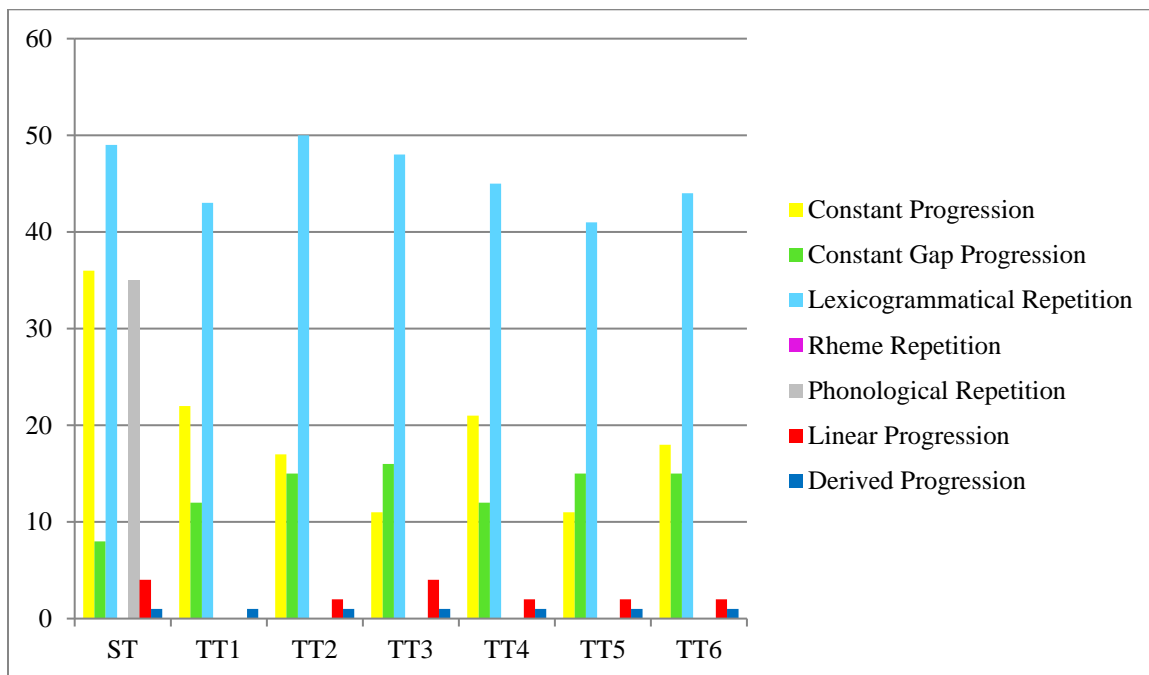


Figure 11. Chart of Thematic Progression Types in the Holy Qur'an and the Six Translations in the Sixth Theme of the *Sūrah*

Here, we will discuss the results of the thematic progression analysis of the sixth/final theme of the *sūrah*. These are as follows:

1. Constant progression occurs 36 times in the ST. This decreases to 22 in TT1, 17 in TT2, 11 in TT3 and TT5, 21 in TT4 and 18 in TT6.
2. Constant gap progression is found 8 times in the ST. This increases to 12 in TT1 and TT4, 15 in TT2, TT5 and TT6, and 16 in TT3.
3. Lexicogrammatical repetition has 49 occurrences in the ST. It is found 43 times in TT1, 50 times in TT2, 48 times in TT3, 45 times in TT4, 41 times in TT5, and 44 times in TT6
4. Rheme repetition does not occur in the ST, or in any of the TTs
5. Phonological repetition has 35 occurrences in the ST. It does not occur in any of the TTs.
6. Linear progression occurs 4 times in the ST. It does not occur in TT1, while it occurs 4 times in TT3 as in the ST, and twice in TT2, TT4, TT5 and TT6.
7. Derived progression involves one main theme in the ST and all TTs: addressing the unbelievers' suspicions and false beliefs.

11.9 Conclusion

Since this chapter is the analysis of the last theme/topic of the *sūrah*, the analysis of Sūrat Maryam [19] was presented. The thematic structure of each *'āyah* was addressed, with a determination of theme(s) and rheme(s). Thematic progression was analysed in the Holy Qur'an, followed by a corresponding analysis for each translation. At the end of each section, a table was provided showing the occurrences of each thematic progression type and the percentage of

matching occurrences between the Holy Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic were discussed. This analysis was done for the whole *sūrah* with a main chapter for each one of the six themes/topics.

12 Chapter Twelve: Conclusion

12.0 Introduction

This chapter provides a general conclusion to the study. It includes a summary discussion and results (section 12.1) with a table for each theme presenting the percentage results for each translation compared to the source text, the Holy Qur'an. This is followed by general conclusions (section 12.2), answers to research questions (section 12.3), suggestions for further study (section 12.4) and the conclusion (section 12.5).

12.1 Discussion and Results

<u>Theme/ Topic 1</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	42.8%	0%	46.4%	0%	0%	100%	100%	33.3%
Matching Percentage in TT2	47.6%	0%	46.4%	50%	0%	100%	100%	37.3%
Matching Percentage in TT3	57.1%	33.3%	53.5%	0%	0%	100%	100%	42.6%
Matching Percentage in TT4	38%	33.3%	46.4%	50%	0%	100%	100%	37.3%
Matching Percentage in TT5	57.1%	33.3%	53.5%	50%	0%	100%	100%	45.3%
Matching Percentage in TT6	28.5%	33.3%	46.4%	50%	0%	100%	100%	34.6%

Table 46. Matching Percentage of Thematic Elements in the First Theme

In the above table, it is noticeable that the results vary throughout the target texts/translations in the first four elements of thematic progression: constant progression, constant gap progression, lexicogrammatical repetition, and rheme repetition. However, they are exactly the same in the last three elements: phonological repetition, linear progression, and derived progression. Table 46 shows how the occurrences differ in the first element, i.e. constant progression, with the highest score being 57.1% for both the third and the fifth translations. This is followed by 47.6% for the second, 42.8% for the first, 38% for the fourth and 28.5% for the sixth TT. Under constant gap progression, we find either complete non-matching as in the first and second translations or a third of the occurrences matching the ST, i.e. a percentage of 33.3%. In the case of lexicogrammatical repetition, all translations show around half matching occurrences:

53.5% for the third and fifth translations and a 46.4% for the remaining translations. Phonological repetition, i.e. rhyme here, is not represented in any translation, this showing therefore at 0% throughout the table. On the other hand, linear progression shows a 100% matching percentage for all translations, as does derived progression. In terms of total composite percentages, all the translations show a percentage of less than 50%. The highest matching percentage is in TT5 at 45.3%, followed by 42.6% for TT3, 37.3% for both TT2 and TT4, 34.6% for TT6 and 33.3% for TT1.

<u>Theme/ Topic 2</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	57.1%	100%	64.4%	∅	0%	100%	100%	52.8%
Matching Percentage in TT2	66.6%	100%	62.2%	∅	0%	100%	100%	55.2%
Matching Percentage in TT3	54.7%	100%	53.3%	∅	0%	100%	100%	47.9%
Matching Percentage in TT4	57.1%	44.4%	51.1%	∅	0%	100%	100%	43%
Matching Percentage in TT5	64.2%	100%	57.7%	∅	0%	100%	100%	52.8%
Matching Percentage in TT6	61.9%	100%	51.1%	∅	0%	100%	100%	49.5%

Table 47. Matching Percentage of Thematic Elements in the Second Theme

For the second theme, the results differ for the first three elements (constant progression, constant gap progression and lexicogrammatical repetition) while being the same for the remaining four elements (rheme repetition, phonological repetition, linear progression and derived progression). Under constant progression, the highest percentage is found in TT2 with 66.6%, followed by 64.2% for TT5, 61.9% for TT6, 57.1% for both TT1 and TT4, and 54.7% for TT3. Constant gap progression shows 100% matching occurrences in all translations except for the fourth, which has a percentage of 44.4%. Lexicogrammatical repetition has a matching percentage of 64.4% for TT1, 62.2% for TT2, 57.7% for TT5, 53.3% for TT3, and 51.1% for both TT4 and TT6. Rheme repetition has no occurrences in the ST, and hence, is not applicable here. For phonological repetition, all translations show 0% matching occurrences. For linear progression, all translations follow the ST with 100% matching occurrences. Derived progression is also the same in the ST and all of the translations, giving 100% for all TTs. In terms of total percentages, the

highest is 55.2% for TT2. This is followed by 52.8% for both TT1 and TT5, 49.5% for TT6, 47.9% for TT3 and 43% for TT4.

<u>Theme/ Topic 3</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	60%	0%	54.5%	∅	0%	75%	100%	45.9%
Matching Percentage in TT2	80%	66.6%	72.7%	∅	0%	100%	100%	67.2%
Matching Percentage in TT3	73.3%	33.3%	54.5%	∅	0%	50%	100%	49.1%
Matching Percentage in TT4	66.6%	66.6%	72.7%	∅	0%	100%	100%	63.9%
Matching Percentage in TT5	66.6%	66.6%	59%	∅	0%	100%	100%	59%
Matching Percentage in TT6	73.3%	66.6%	72.7%	∅	0%	100%	100%	65.5%

Table 48. Matching Percentage of Thematic Elements in the Third Theme

For the third theme, constant progression shows a high percentage of matching occurrences, from 60% up to 80%. TT1 has a percentage of 60%, both TT4 and TT5 have 66.6%, both TT3 and TT6 have 73.3%, and finally TT2 has 80%. Constant gap progression is found at its highest percentage of 66.6% in four translations: TT2, TT4, TT5 and TT6. This drops down to 33.3% for TT3 and 0% for TT1. All lexicogrammatical repetition results are higher than 50%. They start from 54.5% for both TT1 and TT3, rising to 59% for TT5, and then 72.7% for TT2, TT4 and TT6. Rheme repetition has no occurrences in the ST, and hence, is not applicable here. Regarding phonological repetition, all translations show 0% matching occurrences. In respect of linear progression, four translations have a 100% matching result, i.e. TT2, TT4, TT5 and TT6. TT1 has 75% and TT3 has 50%. Derived progression is the same in the ST and all of the translations, giving 100% for all TTs. In terms of total percentages, TT1 is the lowest at 45.9%. Then come TT3 at 49.1%, TT5 at 59%, TT4 at 63.9%, TT6 at 65.5% and TT2 at 67.2%.

<u>Theme/ Topic 4</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	22.2%	0%	68.7%	∅	0%	100%	100%	47.6%
Matching Percentage in TT2	77.7%	0%	93.7%	∅	0%	100%	100%	66.6%
Matching Percentage in TT3	50%	0%	87.5%	∅	0%	100%	100%	59.5%
Matching Percentage in TT4	77.7%	0%	87.5%	∅	0%	100%	100%	66.6%
Matching Percentage in TT5	77.7%	0%	87.5%	∅	0%	100%	100%	66.6%
Matching Percentage in TT6	100%	0%	93.7%	∅	0%	100%	100%	73.8%

Table 49. Matching Percentage of Thematic Elements in the Fourth Theme

For the fourth theme, five columns show the same results for all translations: constant gap progression shows 0% for all TTs, rheme repetition is not applicable and shows the same result, phonological repetition shows 0%, linear progression is found at 100% for all TTs, and derived progression is also 100%. However, we find differences in constant progression and lexicogrammmatical repetition. In relation to constant progression, TT6 follows the ST and has a matching percentage of 100%. This is followed by 77.7% for TT2, TT4 and TT5, then 50% for TT3, and 22.2% for TT1. In relation to lexicogrammmatical repetition, the highest matching percentage is found in TT2 and TT6 at 93.7%, then TT3, TT4 and TT5 at 87.5% and finally TT1 at 68.7%. The total percentage is the highest in TT6 at 73.8%. It is similar in three TTs: TT2, TT4 and TT5 at 66.6%. Next comes TT3 at 59.5% and finally TT1 at 47.6%.

<u>Theme/ Topic 5</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	58.3%	∅	47.3%	∅	0%	66.6%	100%	45.4%
Matching Percentage in TT2	75%	∅	47.3%	∅	0%	66.6%	100%	52.2%

Matching Percentage in TT3	58.3%	∅	42.1%	∅	0%	100%	100%	54.5%
Matching Percentage in TT4	41.6%	∅	52.6%	∅	0%	100%	100%	47.7%
Matching Percentage in TT5	41.6%	∅	47.3%	∅	0%	66.6%	100%	43.1%
Matching Percentage in TT6	41.6%	∅	52.6%	∅	0%	66.6%	100%	45.4%

Table 50. Matching Percentage of Thematic Elements in the Fifth Theme

For the fifth theme, two types do not have any occurrences in the ST, and hence are not applicable in the TTs; these are constant gap progression and rheme repetition. In respect of constant progression, the highest percentage is for TT2 at 75%. This is followed by both TT1 and TT3 at 58.3%, then TT4, TT5 and TT6 at 41.6%. Regarding lexicogrammatical repetition, both TT4 and TT6 have a percentage of 52.6%, TT1, TT2 and TT5 have 47.3%, and finally TT3 has 42.1%. Phonological repetition has a 0% result for all TTs. Linear progression is found at 100% in both TT3 and TT4. This drops to 66.6% for the remaining TTs. Derived progression is the same in the ST and all the translations, giving 100% for all TTs. In terms of total percentages, the highest is TT3 at 54.5%, then TT2 at 52.2%, TT4 at 47.7%, TT1 and TT4 at 45.4%, and finally TT5 at 43.1%.

<u>Theme/ Topic 6</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	36.1%	25%	32.6%	∅	0%	0%	100%	24.4%
Matching Percentage in TT2	38.8%	50%	36.7%	∅	0%	0%	100%	28.2%
Matching Percentage in TT3	25%	50%	30.6%	∅	0%	50%	100%	23.3%
Matching Percentage in TT4	38.8%	0%	38.7%	∅	0%	50%	100%	26.3%
Matching Percentage in TT5	22.2%	50%	36.7%	∅	0%	50%	100%	24.8%

Matching Percentage in TT6	16.6%	75%	30.6%	∅	0%	50%	100%	22.5%
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Table 51. Matching Percentage of Thematic Elements in the Sixth Theme

For the sixth theme, the constant progression percentage ranges from 16.6% for TT6, to 22.2% for TT5, 25% for TT3, 36.1% for TT1, and 38.8% for both TT2 and TT4. Regarding constant gap progression, TT4 has 0% matching occurrences, TT1 has 25%, TT2, TT3 and TT5 have 50%, and finally TT6 has 75%. In respect of lexicogrammatical repetition, both TT3 and TT6 have 30.6%, TT1 has 32.6%, both TT2 and TT5 have 36.7%, and finally TT4 has 38.7% matching occurrences. Rheme repetition does not occur in the ST, and hence, is not applicable in any of the TTs. Phonological repetition, on the other hand, is not reproduced in any TT, showing 0% all over the table. Linear progression is either not present in the TT, as in TT1 and TT2, or present in half matching occurrences as in TT3, TT4, TT5 and TT6 at 50%. Derived progression is the same in both the ST and the TTs, giving 100% in all TTs. Regarding total percentages, all the TTs show a total matching percentage that is less than 30%. The highest is TT2 at 28.2%, then TT4 at 26.3%, TT5 at 24.8%, TT1 at 24.4%, TT3 at 23.3%, and finally TT6 at 22.5%.

<u>Whole Sūrah</u>	Constant Progression	Constant Gap Progression	Lexico-grammatical Repetition	Rheme Repetition	Phonological Repetition	Linear Progression	Derived Progression	Total
Matching Percentage in TT1	47.4%	35.4%	50.2%	0%	0%	71.4%	100%	39.9%
Matching Percentage in TT2	59.2%	54.8%	55.3%	50%	0%	85.7%	100%	47.6%
Matching Percentage in TT3	50.3%	54.8%	49.1%	0%	0%	78.5%	100%	42%
Matching Percentage in TT4	49.6%	32.2%	53%	50%	0%	92.8%	100%	43%
Matching Percentage in TT5	51.1%	61.2%	53%	50%	0%	85.7%	100%	44.9%
Matching Percentage in TT6	46.6%	67.7%	51.3%	50%	0%	85.7%	100%	43.5%

Table 52. Matching Percentage of Thematic Elements in the Whole Sūrah

When it comes to the whole *sūrah*, the constant progression percentage ranges from 46.6% in TT6, to 47.4% in TT1, 49.6% in TT4, 50.3% in TT3, 51.1% in TT5 and %59.2% in TT2. Regarding constant gap progression, TT4 is the lowest with a total percentage of 32.2% then TT1

at 35.4%, TT2 and TT3 both at 54.8%, TT5 at 61.2% and TT6 at 67.7%. In respect of lexicogrammatical repetition, TT3 has 49.1% matching percentage, TT1 50.2%, TT6 53%, both TT4 and TT5 53%, and TT2 55.3%. Rheme repetition is either 0% or 50%: TT1 and TT3 are 0% and TT2, TT4, TT5 and TT6 are 50%. Phonological repetition, on the other hand, is not reproduced in any TT, showing 0% all over the table. Linear progression has higher matching percentages starting at 71.4% in TT1, 78.5% in TT3, 85.7% in TT2, TT5 and TT6 and 92.8% in TT4. Derived progression is the same in both the ST and the TTs, at 100% in all TTs. Regarding total percentages, all the TTs show a total matching percentage that is less than 50%. The lowest is TT1 at 39.9% then TT3 at 42%, TT4 at 43%, TT6 at 43.5%, TT5 at 44.9% and finally the highest is TT2 at 47.6%. It is worth mentioning here that without the phonological repetition (which is an outlier at 0% for all TTs, as discussed), the total percentages would be 49.8%, 59.5%, 52.4%, 53.7%, 56.1% and 54.3% respectively.

12.2 General Conclusions

The following general overview sheds light on some major outcomes. In the short themes (i.e. the third, fourth and fifth themes), the percentage of matching occurrences is higher. The percentage is also more similar for the short themes when comparing the TTs under each thematic progression type. This gives a clue pointing to the fact that the shorter the *'āyah* is, the simpler the clause/sentence structure it has, and the easier it is to reproduce it as it appears in the ST, copying its thematic progression elements.

The themes are usually reproduced by the translators as they are found in the ST. However, the clause/sentence order sometimes differs. An added adverbial at the beginning of the clause/sentence changes the thematic structure analysis in terms of both constant progression and constant gap progression.

In terms of constant gap progression, in the fourth theme, the percentage is 0%. If one follows this, one will find that this is due to differences in the style of the English TTs compared to that of the original ST. These could be a type of unavoidable change in translation.

There is also a strong presence of lexicogrammatical repetition within the *'āyah*. The Arabic ST has three main tenses (past, present and imperative) which makes it relatively easy for tense to function as a cohesive device, while the English TTs have more tenses including the simple and perfect tenses, making tense cohesion less strong in the TTs. For example, in translating some temporal adjuncts in themes in Arabic such as 'لقد' with the past tense verb, the English present perfect tense is used. For example, *'āyah* 89 (لقد جنتم شيئاً إذاً) (^T Laqad Ø ^T) (^R ji'tum šay'an 'iddā ^R) is translated as (^T You ^T) (^R have done an atrocious thing ^R). This makes the lexicogrammatical matching percentage lower due to the changes made in the TT verb tenses. Rheme repetition is rarely found either in the ST or the TTs.

The most obvious difference is found in phonological repetition. Cohesion is found in the ST with a focus on theme repetition at the beginning of the *'āyah* and phonological repetition (i.e.

rhyme) at the end of it. While the ST builds cohesion between the *'āyahs* in this way, none of the TTs make any attempt to copy this feature. This clearly highlights the difference between the two languages and how the language of the Holy Qur'an has unique features that cannot be readily reproduced in English translation.

Linear progression has a few occurrences in each theme of the *sūrah* and these occurrences are usually reproduced as they appear in the ST. It is obvious that linear progression usually occurs with short clauses/sentences and, due to this, it is easily reproduced providing an effective cohesive device.

Derived progression involves the same main theme/topic in both the ST and TTs. This is an element that must be reproduced in the TT, as without it, the translation will not be a translation addressing the same theme/topic.

Adding ellipted elements in the English TTs which are not mentioned in the original ST sometimes makes the analysis of the TT different to that of the ST. For example, *'āyah* 18 (^{T/R} **I** ^{T/R}) (^{R/R} "Indeed, ... seek refuge in the Most Merciful from you, ^{R/R} ^R) (^T (^{T/T} [so ^{T/T}] (^{R/T} (^{T/R/T} \emptyset ^{T/R/T}) (^{R/R/T} leave me], ^{R/R/T} ^{R/T}) ^T) (^R (^{T/R} if you ^{T/R}) (^{R/R} should be fearing of Allah." ^{R/R}) ^R) where '[so leave me]' is a non-elliptical sentence, translating an original Arabic sentence which has an ellipted theme (قالت إني أعوذ بالرحمن منك إن كنت تقياً).

Some coordinators (coordinating conjunctions) in the ST are translated as adverbials, which changes the thematic analysis although reproducing the same elements. For example, the coordinators ف *fa-* and ثم *tumma* are translated as the adverbials 'so' and 'then'. This changes the analysis by introducing an adverbial theme at the beginning of the English clause/sentence, while the remaining part of it becomes the rheme. Within the rheme, a sub-theme and a sub-rheme are analysed, which reproduce the main theme and the main rheme in the ST. For example, one of the translations of *'āyah* 5 (^T *fa- \emptyset* ^T) (^R *hab lī min ladunka waliyyā* ^R) is: (^T *So* ^T) (^R (^{T/R} \emptyset ^{T/R}) (^{R/R} *give me from Yourself an heir* ^{R/R}) ^R).

English verb phrases following conjunctions like 'and', which are lacking a subject, are treated as a single unit with what precedes them. This is unlike Arabic conjoined clauses/sentences which still have an ellipted subject and, thus, are dealt with as two – or more – separate units. This makes differences appear strongly between the two analyses, i.e. such that a whole clause/sentence analysis is lacking in the English TT. For example, *'āyah* 50, U1. (^R *Wa-wahab* (^T *-nā* ^T) *lahum min raḥmatinā* ^R) U2. (^R *wa-jaʿal* (^T *-nā* ^T) *lahum lisāna ṣidqin ʿaliyyā* ^R) is translated as (^T *We* ^T) (^R *granted Our grace to all of them, and gave them a noble reputation.* ^R).

Negative particles in Arabic come before the verb. For example, *'āyah* 92 (وما ينبغي للرحمن أن يتخذ ولداً) (^R *Wa-mā yanbağī li-Al-Raḥmāni* ^R) (^T (^{T/T} 'an \emptyset ^{T/T}) (^{R/T} *yattaxiḍa waladā* ^{R/T}) ^T) becomes in English (^T *It* ^T) (^R *does not befit the Lord of Mercy [to have offspring]* ^R). This pushes

the theme (أن يتخذ ولداء) away from the thematic position to the end of the clause/sentence, while in English, the theme ‘it’ comes in the thematic position at the beginning of the clause/sentence.

Initial ‘never’ is regarded as an emphatic theme, e.g. (^T but never ^T) (^R (^{T/R} I ^{T/R}) (^{R/R} Lord, have ... ever prayed to You in vain ^{R/R} ^R). This is different to the analysis of the ST: (^T wa-Ø ^T) (^R lam ’akun bi-duṣā’ika Rabbi šaqiyyā ^R), leading to differences in the thematic progression analysis.

12.3 Answers to Research Questions

In section 1.2, the following research questions were raised. In this section, I will show how this research answers these questions, as follows:

12.3.1 Answer to Research Question 1

“How is the thematic unity of the aspects analysed in this thesis achieved in the Holy Qur’an, based on Qur’anic exegesis and linguistic analysis?”

As noted in section 6.0, starting with the level of the ‘āyah, each ‘āyah is accompanied by an English grammatical analysis which is taken from the Quranic Arabic Corpus, an annotated linguistic online resource for the Holy Qur’an (Dukes, 2009). An Arabic grammatical analysis is also provided for each word. This is taken from إعراب القرآن الكريم ‘Inflectional morphological analysis of the Noble Qur’an’ by Maḥmūd Yāqūt (1991). Afterwards, each ‘āyah is analysed individually in terms of its thematic structure (theme-rheme structure). Within the ‘āyah, each element is addressed regarding thematic unity (theme-rheme unity), going up progressively in terms of size from basic theme-rheme units to relations between the ‘āyahs within the theme/topic leading towards a general notion of thematic unity in the sūrah. Qur’anic exegesis is referred to where problematic issues arise, for example to find which elements are ellipted and what the pronoun/reconstructed pronoun refers to.

12.3.2 Answer to Research Question 2

“How is the thematic unity of the aspects analysed in this thesis achieved in the translations of the Holy Qur’an compared to each other and to the Holy Qur’an?”

As noted in section 6.0, the six English translations are given followed by a thematic (theme-rheme) analysis of the structure of each ‘āyah. The thematic structure of each ‘āyah is addressed, with a determination of theme(s) and rheme(s). Based on the given information, a discussion follows providing a detailed comparison between the English translations and the Holy Qur’an on a thematic basis.

This is followed by the thematic analysis of the theme/topic of the Holy Qur’an, and thematic analysis of the first, second, third, fourth, fifth and sixth translations. Then a discussion followed by a chart shows how the analysis of each translation is related to the Holy Qur’an in respect of the theme/topic of the sūrah.

Thematic progression is analysed in the Holy Qur’an, followed by corresponding analyses for each translation. At the end of each section, a table is provided showing the occurrences of each thematic progression type and the percentage of matching occurrences between the Holy

Qur'an and each translation. After the analysis of the six translations, the results of the thematic progression analysis for this theme/topic are discussed. As the general conclusion to this study, this chapter includes a summary discussion and results (section 12.1) with a table for each theme presenting the percentage results for each translation compared to the source text, the Holy Qur'an.

12.3.3 Answer to Research Question 3

“What factors influence the thematic unity of the aspects analysed in this thesis in these translations?”

The answers to this are found in sections 5.8 and 5.9. Themes and rhemes are put in an order of thematic progression, which in turn produces coherent texts (Halliday, 1994, p.388). Themes and rhemes of clauses/sentences connect to the themes and rhemes of the following clauses/sentences in multiple ways. According to Daneš (1974, pp.118-122), these connections could involve repeating the main elements or developing them further, giving different types of thematic progression.

On this basis, we can treat thematic progression as the way in which themes and rhemes interact with other themes and rhemes within the text producing a continuous discourse which organises the text (Jing, 2015, p.181). Thematic progression is defined more precisely by Daneš (1974, p.114) as “the choice and ordering of utterance themes, their mutual concatenation and hierarchy, as well as their relationship to the hyper-themes of the superior text units (such as the paragraph, chapter...) to the whole text and to the situation. Thematic progression might be viewed as the skeleton of the plot.”

Three types of thematic progression are identified by Daneš (1974, pp.118-119): constant, simple linear and derived. Constant progression involves repeating the same theme in a group of clauses/sentences. Hence, the following order of relations is followed: $T1=T2$, $R1\neq T2$, $R1\neq R2$ (where $T1$ is the theme and $R1$ the rheme of the first clause/sentence, $T2$ is the theme and $R2$ the rheme of the second clause/sentence, etc.).

Daneš (1974, p.118) regards linear progression as the most basic type of thematic progression. Linear progression involves the relating of the rheme of the first clause/sentence to the theme of the second, such that the rheme of each clause/sentence becomes the theme of the next one. The order of relations is: $R1=T2$, $T1\neq T2$, $R1\neq R2$.

Derived progression is the third type of progression proposed by Daneš (1974, pp.119-120). Here the theme of the clause/sentence is derived from a hyper-theme (i.e. a general topic, rather than a theme in the specific sense in which it is being used elsewhere in this thesis). This hyper-theme could be the theme/topic of the whole paragraph, other section of the text, or the whole text. This means that the clauses/sentences within the text carry different messages but are derived from the same overall theme/topic of the paragraph or text. The following order of relations is followed: $T1\neq T2$, $R1\neq T2$.

Hawes (2015, p.95) recognises constant progression, linear progression and derived progression, but suggests that it is also necessary to recognise three additional sub-types under constant progression. These are constant gap progression, constant type progression and constant rheme progression.

The first sub-type, constant gap progression, functions like Daneš' constant progression type but with the omission of one or more clause/sentence between the first theme and its repetition. According to Hawes (2015, p.95), this makes it less 'heavy' than Daneš' constant progression where the repetition must involve adjacent clauses. The second sub-type, constant type progression, repeats the lexicogrammatical category of the theme or rheme and not the theme or rheme itself. Finally, the third sub-type, constant rheme progression, repeats the rhemes alone without the themes.

In addition to the types of thematic progression proposed by Daneš and Hawes, I have added two other features which are prominent in the structure of the text. These are phonological repetition, including rhyme, and phrase repetition. Phonological repetition, including rhyme, is very prominent in the language of the Holy Qur'an. Phrase repetition, which falls under lexicogrammatical repetition, involves the repetition of both the theme and the rheme together, including cases with a gap of one or more clause/sentence between them. These two features were particularly important to add to the analysis due to their prominence in Sūrat Maryam [19].

In conclusion, the thematic structure of clauses/sentences was discussed thoroughly in chapter 5. The Prague school approach was addressed followed by the Hallidayan approach. The chapter introduced Halliday's classification of marked themes into three types. A critique was made of the Prague school and the Hallidayan approach and a comparison drawn between Arabic and English thematic structures. The principles of thematic analysis adopted in this thesis were introduced for both Arabic and English clauses/sentences along with their specific application to different clause/sentence types in both languages. Following this, Arabic clauses/sentences were analysed thematically according to their clause/sentence type: verbal, nominal, adverbial, or main and subordinate. Then the order of themes and rhemes producing thematic progression was explained. Finally, some additional features were considered. These were phonological repetition and phrase repetition, which is a type of lexicogrammatical repetition.

12.3.4 Answer to Research Question 4

“How can language-specific textual and stylistic features and preferences contribute to the thematic unity of the aspects analysed in this thesis?”

This is discussed in sections 5.6.2-5.8 and further detailed in section 12.2. Summarising those sections, in the case of short themes (i.e. the third, fourth and fifth themes), the percentage of matching occurrences is higher. The percentage is also more similar for the short themes when comparing the TTs under each thematic progression type. An added adverbial at the beginning of the clause/sentence changes the thematic structure analysis in terms of both constant progression

and constant gap progression. In terms of constant gap progression, in the fourth theme, the percentage is 0%. If one follows this, one will find that this is due to differences in the style of the English TTs compared to that of the original ST. These could be a type of unavoidable change in translation. The lexicogrammatical matching percentage is lower due to the changes made in the TT verb tenses. Rheme repetition is rarely found either in the ST or the TTs. The phonological repetition clearly highlights the difference between the two languages and how the language of the Holy Qur'an has unique features that cannot be readily reproduced in English translation. It is obvious that linear progression usually occurs with short clauses/sentences and, due to this, it is easily reproduced providing an effective cohesive device. Derived progression is an element that must be reproduced in the TT, as without it, the translation will not be a translation addressing the same theme/topic.

Adding ellipted elements in the English TTs which are not mentioned in the original ST sometimes makes the analysis of the TT different to that of the ST. Some coordinators (coordinating conjunctions) in the ST are translated as adverbials, which changes the thematic analysis although reproducing the same elements. English verb phrases following conjunctions like 'and', which are lacking a subject, are treated as a single unit with what precedes them unlike Arabic conjoined clauses/sentences which still have an ellipted subject and, thus, are dealt with as two – or more – separate units. Negative particles in Arabic come before the verb which pushes the theme away from the thematic position to the end of the clause/sentence unlike in English. Initial 'never' is regarded as an emphatic theme, leading to differences in the thematic progression analysis.

12.4 Suggestions for Further Study

Having considered the outcomes of the current study, the following are some suggestions for related topics to be addressed in further studies:

1. A comparative study can be made of the thematic unity of another *sūrah*.
2. A comparative study of thematic unity can be made to compare the translations of short *sūrahs* versus long *sūrahs* or long *'āyahs* versus short *'āyahs*. This will show whether the translations have a similar percentage of matching occurrences in both types or not.
3. More thematic unity types could be studied. This might include, for example, thematic unity in a certain topic in the Holy Qur'an.
4. Similar studies can replicate the current study in other languages. These would show corresponding issues involved in translating the Holy Qur'an into other languages.

12.5 Conclusion

Thematic unity is a new field in Qur'anic studies. This thesis has explored the issue of thematic unity in relation to Sūrat Maryam [19]. The *miḥwar* of the *sūrah* is the base of this unity, such that all the six different themes/topics fall under one main *miḥwar*. Moreover, the

development of thematic progression in its different types demonstrated how the *'āyahs*, themes/topics and the whole *sūrah* are united and coherent. The comparative study carried out in this thesis showed the degree to which each translation reflects this unity. It also showed the uniqueness of the Holy Qur'an where coherence is found on all levels from individual words, to *'āyahs*, then moving up to the level of the theme/topic, such that all these smaller elements fall under the unity of the whole *sūrah* with a main *miḥwar*.

The percentages in the tables in section 12.1 provide a clear perspective on the thematic unity of Sūrat Maryam [19] and the chosen English translations. The last table (Table 52) shows how each translation renders this unity in the whole *sūrah* compared to the Holy Qur'an. These percentages were calculated to show the overall matching percentages in the six translations. Although some elements have greater variability, e.g. constant gap progression where matching percentages range from around 32 to 68 percent, the total matching percentages fall within a relatively small range from around 40 to 48 percent *with* phonological repetition and from around 50 to 60 percent *without* phonological repetition. These results show how the translations do not have great variation in terms of rendering thematic unity, the gap between the highest and the lowest matching percentage being only about 10 percent.

This chapter constitutes a conclusion to the whole thesis. The chapter began with discussion and results with a table for each theme showing the percentage of matching results for the seven types of thematic progression in each translation compared to the source text, the Holy Qur'an. A summary was then provided to explain these results. Second, general conclusions were drawn. These conclusions included how and why in certain circumstances the analysis of the translations differed from that of the Holy Qur'an. It also showed how some problematic issues resulted in a difference between the analysis of the Holy Qur'an and that of the English translations. Third, answers to the research questions were provided. Finally, suggestions for further studies based on the results of this thesis were given.

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