11 conjunctions which equals 18%. This suggests that both texts use conjunctions to a similar extent to connect and coordinate ideas within the text, contributing to the overall coherence and logical flow of the content. Also, lexical cohesion, T1 contains 26 which is 42%, while T2 contains 27 which equals 44%.

## 3. Conclusion

This study has delved into the intricate task of translating Al-Dhariyat Surah from the Glorious Quran into English, with a specific focus on the translations by M. H. Shakir and Muhammad Sarwar. It explores the challenges and complexities of translating a religious text, particularly one as profound as the Glorious Quran, which requires a deep understanding of linguistic and stylistic nuances. Through the analysis of twenty three ayahs from Al-Dhariyat, Surah , it is uncovered how these two translators approached their task, identifying their linguistic and stylistic strategies. The study highlights the importance of coherence devices

in ensuring that the translated text effectively conveys the deep and multifaceted meanings present in the original Quranic ayahs.

In the realm of religious translation, where conveying both the literal and spiritual essence of the text is crucial, the choice of words, syntactical structures, and cohesive device becomes paramount. This study has contributed to our understanding of how translators navigate these challenges and has shed light on the unique approaches of Shakir and Sarwar. Ultimately, the task of translating the Glorious Quran into English is a monumental one, with the potential to bridge cultures and provide access to the Quranic message for non-Arabic speakers worldwide. While no translation can fully capture the depth and beauty of the original Arabic text, the efforts of translators like Shakir and Sarwar play a vital role in making the Glorious Quran accessible to a global audience, allowing them to engage with its profound teachings and wisdom.

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Ayah twenty: In T1, "those who are sure" refers to people who have certainty or strong faith. In T2, "those who have strong faith" serves as a reference, conveying the same idea. Both references indicate a group of individuals with unwavering belief. Lexical Cohesion: In both translations, the terms "signs" and "evidence (of the Truth)" are used interchangeably to refer to the indicators of the Truth present in the earth. Both translations emphasize the idea that the earth holds these signs or evidence.

Ayah twenty one: In T1, "your own souls" serves as a reference to the inner selves or consciousness of the audience. In T2, "your own selves" is used in a similar way. Both references highlight the internal aspect of individuals. A Lexical Cohesion can be seen because, in both translations, the terms "evidence of the Truth" and "see" are used consistently to convey the message that there is evidence of the Truth within one's own self, and individuals are urged to perceive or understand it. Both translations maintain coherence by using these related terms.

Ayah twenty two: Both translations use repetition by starting with "in the heavens" to emphasize the location of sustenance and the promises. They also employ reference cohesively, using pronouns like "your" and "what" to refer back to the sustenance and the promises mentioned earlier, establishing a connection within the ayah. Additionally, T2 uses a specific reference to "Paradise" as the promise, further clarifying the nature of what is being referred to.

Ayah twenty three: Both translations use repetition by referring to "the Lord of the heavens and the earth" to emphasize the Divine authority being invoked. They also effectively use reference, using pronouns like "it" and "this" to connect back to the truth and certainty being mentioned earlier, strengthening cohesion within the ayah. Additionally, both translations employ a simile, comparing the certainty of the truth to the certainty of human speech, to convey the idea in a relatable manner.

## 2.2 Results and Findings of the Analysis.

All the occurrences of cohesive devices which have been used by the two translators are shown in the table below:

Table (1): The occurrences of cohesive devices in T1 and T2

| Cohesive Devices | T1 | % | T2 | % |
|---|---|---|---|---|
| Reference | 9 | 15 | 8 | 13 |
| Substitution | 15 | 24 | 15 | 24 |
| Ellipsis | 1 | 2 | 1 | 2 |
| Conjunction | 11 | 18 | 11 | 18 |
| Lexical Cohesion | 26 | 42 | 27 | 44 |
| Total | 62 | 100 | 62 | 100 |

T1 contains 9 references and that is 15%, while T2 contains 8 references which is 13%. This suggests that both texts make use of reference, but T1 uses it slightly more often than T2. This can contribute to the clarity and coherence of the text by linking related ideas together. Substitution is another type of cohesive device that replaces a word or phrase with a substitute word or phrase to avoid repetition. Both T1 and T2 contain 15 instances of substitution which equals to 24% respectively. This indicates that both texts effectively use substitution to maintain variety in their language and reduce redundancy.

Each T1 and T2 contain 1 instance of ellipsis which is 2%. This suggests that both texts use ellipsis sparingly, implying that they tend to provide more complete information rather than relying on readers to infer missing words. In the context of your provided data, it appears that both Text (1) and Text (2) contain an equal number of conjunctions, with each text having a total of

Ayah twelve: Both translations convey the same question asked by people about the day of judgment. There is reference: both T1 and T2 use the pronoun "They" to refer to the people who are asking about the Day of Judgment. Both translations maintain coherence in identifying the questioners.

Ayah thirteen: In T2, "On the Day of Judgment" refers back to "the day," maintaining coherence. Additionally, "they will be punished by the fire" in T2 is a reference to "they shall be tried at the fire" in T1. A conjunction is used because both translations use "On" at the beginning of the sentence to introduce the time frame, which serves as a cohesive device to link the concepts.

Ayah fourteen: In T2, "Suffer the torment" is a reference to "Taste your persecution" in T1. Both expressions convey the idea of experiencing punishment. In T2, "And will be told" serves as a conjunction that links the consequence ("Suffer the torment") with the desire expressed earlier in the ayah, which is "which you wanted to experience immediately." This conjunction

helps in maintaining coherence by connecting the cause and effect.

Ayah fifteen: In T2, "The pious ones" is a reference to "those who guard (against evil)" in T1. Both expressions describe the same group of people. Both translations use the conjunction "and" to connect "gardens" and "fountains"/"springs," emphasizing the blessings and rewards for the righteous.

Ayah sixteen: In T2, «Receiving their reward» refers back to «Taking what their Lord gives them» in T1. Both expressions describe the outcome of their righteous actions. In T2, the conjunction «They had been» connects their past righteousness with the present reward, maintaining coherence.

Ayah seventeen: Both T1 and T2 refer to the same behavior, which is the limited sleep at night. This maintains coherence in describing their nighttime habits.

Ayah eighteen: There is a reference, both T1 and T2 refer to the same action of seeking forgiveness in the morning, maintaining coherence in describing their daily routine.

Ayah nineteen: In T2, «They as-

signed a share» is a reference to «And in their property was a portion» in T1. Both expressions convey the idea of allocating a portion of their wealth to those in need.

### 2.1.1.4 Topic Four: Allah's Manner of Delivering Sustenance to the Servants (20-23).

وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ (٢٠) وَفِيٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١) وَفِي ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢) فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ (٢٣).

| The Ayahs | Shakir T1 | Sarwar T2 |
|---|---|---|
| وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ | And in the earth there are signs for those who are sure. | In the earth there is evidence (of the Truth) for those who have strong faith. |
| وَفِيٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ | And in your own souls (too); will you not then see? | There is also evidence of the Truth within your own selves. Will you then not see? |
| وَفِي ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ | And in the heaven is your sustenance and what you are threatened with. | In the heavens there is your sustenance and that which you were promised (Paradise). |
| فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ | And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak. | This, by the Lord of the heavens and the earth is as certain as your ability to speak. |

The Application of Halliday and Hassan›s Model on Translation of Some Ayahs of Al-Dhariyat Surah

the phrase "at variance with each other" refers to the differing opinions or beliefs of the audience, creating a direct connection. In T2, the phrase "turn away from Our Quran" directly references the Quran as the subject of the ayah, establishing a clear connection to the previous context.

Ayah nine: T1 adds the word "swear" and turns the implicit swearing into an explicit statement. T1 also considers "it" as a specific noun phrase that refers to a particular entity, possibly the Quran, by making it singular. In these translations, both convey the idea that people have the choice to turn away or reject. The cohesive device used here is lexical cohesion, where similar structures are used to express a related idea.

Ayah ten: Both translations repeat the theme of condemnation. T1 repeats the idea of being cursed or disapproved of by using the phrase "Cursed be the liars." T2 repeats the idea of disapproval with the phrase "Death to those." These repetitions emphasize the strong negative judgment.

Ayah eleven: In T1, the cohesive device used is ellipsis, where the word "They" is omitted but understood from the context. The use of ellipsis creates a concise and straightforward sentence. In T2, the cohesive device used is conjunction, where the word «And» connects this verse to the previous one. This conjunction indicates a continuation or addition to the previous description.

### 2.1.1.3 Topic Three: Details about the Certain Benefits for both Believers and Non-believers (12-19).

يَسْـَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ (١٢) يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ (١٣) ذُوقُواْ فِتْنَتَكُمْ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَسْـتَعْجِلُونَ (١٤) إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ (١٥) ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُواْ قَبْلَ ذَٰلِكَ مُحْسِنِينَ (١٦) كَانُواْ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ (١٧) وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨) وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ (١٩).

| The Ayahs | Shakir T1 | Sarwar T2 |
|---|---|---|
| يَسْـَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ | They ask: When is the day of judgment? | They ask, «When it will be the Day of Judgment?» |
| يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ | (It is) the day on which they shall be tried at the fire. | On the Day of Judgment they will be punished by the fire. |
| ذُوقُواْ فِتْنَتَكُمْ هَٰذَا ٱلَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ | Taste your persecution! this is what you would hasten on. | And will be told, «Suffer the torment which you wanted to experience immediately.» |
| إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ | Surely those who guard (against evil) shall be in gardens and fountains. | The pious ones will live amidst gardens and springs. |
| ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُواْ قَبْلَ ذَٰلِكَ مُحْسِنِينَ | Taking what their Lord gives them; surely they were before that, the doers of good. | Receiving their reward from their Lord. They had been righteous people before the Day of Judgment. |
| كَانُواْ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ | They used to sleep but little in the night. | They slept very little during the night. |
| وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ | And in the morning they asked forgiveness. | And asked for forgiveness in the early morning. |
| وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ | And in their property was a portion due to him who begs and to him who is denied (good). | They assigned a share of their property for the needy and the destitute. |

Ayah one: T1 adds personal reference "I" to refer to Allah Almighty who swears implicitly by the wind in SL. But T1 adds the word "swear" and turns the implicit to explicit . T1 considers the wind as a specific noun phrase that refers to a particular entity by making it singular. T2, on the other hand refers to the wind in its plural form, i.e., It is a plural noun phrase that refers to multiple winds.

Ayah two: In T1, substitution is used as the word "clouds" is substituted with the phrase "bearing the load (of minute things in space)" to clarify the nature of the clouds' load. In T2, subordination is used with the subordinate clause "which are heavily loaded with water" to provide additional information about the clouds, creating a cohesive relationship between the two parts.

Ayah three: In T1, ellipsis is used by omitting the word "ships" in parentheses, assuming that the reader can infer it from the context. In T2, subordination is used with the subordinate clause "which smoothly sail on the oceans" to provide additional information about the ships,

creating a cohesive relationship between the two parts.

Ayah four: In T1, ellipsis is used by omitting the word "angels" in parentheses, assuming that the reader can infer it from the context. In T2, subordination is used with the subordinate clause "which distribute the affairs" to provide additional information about the angels, creating a cohesive relationship between the two parts.

Ayah five: In T1, a reference-based cohesive device is employed. The word "What" in this translation refers back to the earlier mention of a threat, creating a connection through reference. In T2, a subordination-based cohesive device is utilized. The subordinate clause "that what you are promised is certainly true'" is employed to provide additional information about the promise, establishing cohesion between the two parts of the sentence.

Ayah six: T1 and T2, cohesive and stylistic devices are utilized to emphasize the certainty of the Day of Judgment. Both translations use the conjunction "And" as a cohesive device to connect the ayah to the preceding context.

## 2.1.1.2 Topic Two: Rejecters of the Hereafter have no Justification (7-11).

وَٱلسَّمَاءِ ذَاتِ ٱلْحُبُكِ (٧) إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ (٨) يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (٩) قُتِلَ ٱلْخَرَّصُونَ (١٠) ٱلَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ (١١).

| The Ayahs | Shakir T1 | Sarwar T2 |
|---|---|---|
| وَٱلسَّمَاءِ ذَاتِ ٱلْحُبُكِ | I swear by the heaven full of ways. | By the beautiful heavens. |
| إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ | Most surely you are at variance with each other in what you say. | your ideas are confused. |
| يُؤْفَكُ عَنْهُ مَنْ أُفِكَ | He is turned away from it who would be turned away. | Let whoever wishes, turn away from Our Quran. |
| قُتِلَ ٱلْخَرَّصُونَ | Cursed be the liars. | Death to those whose opinions are merely baseless Conjectures. |
| ٱلَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ | Who are in a gulf (of ignorance) neglectful. | And who wander in the abyss of confusion. |

Ayah seven: In both translations, the cohesive device used is reference, where "the heaven" in T1 and "the beautiful heavens" in T2 refer to the same celestial entity, creating a cohesive relationship.

Ayah eight: Both translations use reference cohesively to connect ideas within the ayahs. In T1, the pronoun "you" refers back to the audience, and

figurative language is employed. Additionally, it is essential to uncover the multiple functions and nuanced meanings that a single word or phrase may convey. In the Glorious Quran, every word is purposefully chosen and contributes to the broader narrative and the exploration of numerous themes present in the original text.

It is vital to emphasize that nothing in the Glorious Quran is arbitrary or coincidental. Each verse serves a distinct role in the overall storyline and addresses a multitude of topics found within the original text. Allah Almighty conveys the principles of Islam through the Quran's verses, spanning from (Al-Fatiha) to (AnNas). This profound significance within the Islamic faith leads to the Quran being referred to as "the miracle of Islam" (Al-Malik, 1995: 17).

## 2. Methodology

This study employs a systematic approach to assess the translation of Al-Dhariyat Surah from the Glorious Quran into English, with a specific focus on the translations by M. H. Shakir and Muhammad Sarwar. The study's methodology includes the selection of ayahs (1-23) from Al-Dhariyat Surah for analysis, grounding the examination in Halliday and Hasan's (1976) model of cohesive devices, conducting a comprehensive linguistic analysis, employing a comparative approach to contrast the translations, assessing the effectiveness of conveying both the literal and spiritual dimensions of the original text, and interpreting the findings to gain insights into the unique translation strategies employed by the two translators.

### 2.1 Data Analysis

### 2.1.1 The Topical Analysis of Al-Dhariyat Surah

### 2.1.1.1 Topic One: The Promise of the Day of Judgment (1-6)

وَٱلذَّٰرِيَٰتِ ذَرۡوًا (١) فَٱلۡحَٰمِلَٰتِ وِقۡرًا (٢) فَٱلۡجَٰرِيَٰتِ يُسۡرًا (٣) فَٱلۡمُقَسِّمَٰتِ أَمۡرًا (٤) إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥) وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ (٦).

| The Ayahs | Shakir T1 | Sarwar T2 |
|---|---|---|
| وَٱلذَّٰرِيَٰتِ ذَرۡوًا | I swear by the wind that scatters far and wide. | By the winds which carry dust particles. |
| فَٱلۡحَٰمِلَٰتِ وِقۡرًا | Then those clouds bearing the load (of minute things in space). | By the clouds which are heavily loaded with water. |
| فَٱلۡجَٰرِيَٰتِ يُسۡرًا | Then those (ships) that glide easily. | By the ships which smoothly sail on the oceans. |
| فَٱلۡمُقَسِّمَٰتِ أَمۡرًا | Then those (angels who) distribute blessings by Our command. | By the angels which distribute the affairs. |
| إِنَّمَا تُوعَدُونَ لَصَادِقٌ | What you are threatened with is most surely true. | That what you are promised is certainly true. |
| وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ | And the judgment must most surely come about. | And the Day of Judgment will inevitably take place. |

In essence, all translation definitions revolve around the concept of equivalency. For instance, translation can be defined as «the substitution of textual content in one language (SL) for comparable textual material in another language (TL)» (Catford 1965: 20).

### 1.2.2 Text-Type Translation

In this approach, texts are categorized based on typology, with the assumption that each text type has its own unique translation technique. Werlich (1975: 71) divides texts into five categories: descriptive, narrative, expository, argumentative, and instructional. Text-type analysts search for lexical cues and structural patterns that can help identify a text as belonging to a specific text type.

Nord (1991) refers to the distinction made by German linguists and translation scholars, such as Reiss & Vermeer (1984), when discussing text-type oriented translation. According to this differentiation, 'text type' is a functional classification, distinguishing between informative, expressive, and persuasive texts, or descriptive, narrative, and argumentative texts. On the other hand, 'text class' is a category that pertains to the contexts in which texts commonly occur, like weather reports, prayers, recipes, folk ballads, or operating instructions.

Nord points out that British authors often use the term "text type" to encompass both functional classification and context-based categories, as seen in references like De Beaugrande 1980: 197, De Beaugrande & Dressler 1981: 183ff, House 1981a: 35, and Nord 1991: 18. Similarly, Mason (1982: 23) and Crystal and Davy (1969) utilize the term 'province' to classify texts into scientific, administrative, political, religious, literary, journalistic, legal, and other categories.

Sager (1993: 84) emphasizes the fact that text typology, while based on elements such as topic, aim, method of expression, and situational circumstances primarily concerned with the social and knowledge interactions between writer and intended reader - is of limited value for translation: These broad categories are not scientific, and there is no one widely accepted and recognized taxonomy of text kinds that can be used in translation debates.

Mason's domains, as described, offer only a vague indication of the kind of language used. Lie (1995) underscores that categorizing texts in translation based on text type is often done primarily to highlight the general focus or "thrust" of a text, as very few texts are purely 'expressive,' 'informative,' 'vocative,' or any single type. One of the major challenges of applying text typology to translation is the hybrid nature of texts, as they often exhibit a combination of characteristics that make it challenging to assign them to a specific text type (see Hatim 1997: 41).

On the contrary, Shaheen (1997: 9) presents a different perspective, highlighting the advantages of a text typological approach to translation due to its ability to provide objective and systematic translation strategies that are essential for producing effective target texts. Additionally, Shaheen emphasizes that the text typology method involves text analysis as a preliminary stage before translation. However, in the specific case of the investigation mentioned, the application of the text-type method to translation was found to be unworkable.

### 1.2.3 The Translation of the Glorious Quran

Newmark (1988: 11) highlights that comprehending a book, particularly one as profound as the Glorious Quran, necessitates a dual approach of both broad and meticulous reading. To grasp the intended meaning of the Quran, a translator should meticulously read and analyze its passages in the original language. The broad reading aspect involves exploring various interpretations of the Glorious Quran, critically examining related articles, and engaging with comprehensive analytical writings that delve into specific themes addressed in the text. These encompass a wide array of subjects, ranging from societal and cultural aspects to matters of ethics, faith, and the concepts of heaven and hell, among others. During the translation process, the translator's duty is not solely to transfer words from one language to another but also to identify instances where

known as reference. It becomes evident whenever an element within the text indicates that the identification of the discussed subject can be inferred from the immediate context. References include pronouns and determiners. Here's an example illustrating the semantic relationship of reference:

*Example (1):*

**Mary** *hasn't watched the **film. She** hates **it**.*

*She* and *it* are anaphoric referential devices in this context, pointing back to *Mary* and *film*, respectively.

### 1.1.1 Halliday and Hasan's Model of Analysis

Halliday and Hasan (٨٨ :١٩٦٧) group substitution and ellipsis together because they both require r*eplacement*; the only difference is that in substitution, an item is replaced, whereas in ellipsis, *zero is substituted*. These two categories are shown by the following examples:

*Example (2):*

*I bought a **hat** last year. I bought another **one** this year.*

*Where are you going? **Home**.*

The lexical item *one* in (a) replaces *hat*. In (b), there is a clausal ellipsis of: *I am going*, and so the situation has zero substitution in the response *Home*.

Conjunction, as a sort of cohesion, creates a semantic link between one phrase complex and another, or between two bodies of text. Its distinguishing characteristic is that it works on clause complexes rather than tiny collections of words (ibid.: 226). It performs semantic tasks such as addition, opposition, adversative, and so on. In (3) below, *consequently* functions as a conjunct:

*Example (3):*

*She didn't wake up early this morning. **Consequently**,*

*she arrived late for work.*

In their influential work "Cohesion in English" (1976), Halliday and Hasan (1976) propose a comprehensive model for analyzing and categorizing different types of cohesive devices. They identified five main categories of cohesion:

1. Reference: This involves the use of words or expressions to refer back to something mentioned earlier in the text. It includes pronouns (e.g., «he,» «it»), demonstratives (e.g., «this,» «that»), and definite noun phrases (e.g., «the book»).

2. Substitution: Substitution occurs when a word or phrase is replaced by another word or phrase that has a similar meaning or function. For example, «The car broke down, and I had to call a tow truck. It cost me a fortune.» Here, «it» is used as a substitute for «the car.»

3. Ellipsis: Ellipsis involves the omission of a word or phrase that can be inferred from the context. For example, «Mary likes coffee, and Peter tea.» In this sentence, the verb «likes» is ellipted in the second clause.

4. Conjunction: Conjunction re-fers to the use of coordinating and subordinating conjunctions to link different parts of a text. Examples include «and,» «but,» «because,» and «although.»

5. Lexical cohesion: Lexical cohesion involves the use of related words or lexical items to create connections between different parts of a text. This includes synonyms, antonyms, hyponyms, and repetition of key terms (Halliday and Hasan, 1976).

### 1.2 Translation
### 1.2.1 Translation and Equivalence

The Oxford Advanced Learner's Dictionary defines translation as "to alter something spoken or especially written into another language." While this definition is accurate, it doesn't delve into the intricacies of the translation process or the criteria guiding such a transformation. Similarly, the characterization of a translator's role as "replacing the language of the other with a native language" (Brisset, 2000: 346) is correct but lacks precision, especially when considering language incompatibilities.

## Abstract

The translation of religious texts is not an essay task, especially the Glorious Quran, requires the use of various devices to effectively convey profound and nuanced meanings of this holy text. This study delves into the intricate task of translating Al-Dhariyat Surah by the two translators M. H. Shakir and Muhammad Sarwar. The focus of the analysis is the ayahs from (1) to (23) of Al-Dhariyat Surah that explicitly show unique use of cohesive devices. Thus Halliday and Hasan's model (1976) is used for the analysis.

The study hypothesizes that there are distinct types of cohesive devices used in these translations, some being more frequently employed to convey precise interpretations of the message in the text. Translators may opt for alternative devices to ensure accuracy in translation. The findings of this study shed light on the intricate world of Quranic translation and the skillful use of cohesive devices by the translators. Through a comprehensive exploration of translation difficulties, and data analysis of cohesive devices and. The study provides valuable insights into how two distinct translations of Al-Dhariyat Surah navigate the complexities of conveying the profound message of the Glorious Quran to English-speaking audiences.

**Keywords:** Stylistic, Translation, Coherence Devices, Glorious Quran.

## 1.Theoretical Background

## 1.1 Halliday and Hasan's Approach to Stylistics

Halliday and Hasan (1976: 23) define a text as "a continuum of meaning in context created around the semantic relations of coherence." They emphasize that a text is considered complete only when it possesses the quality of texture. Texture, they explain, is a composite of two elements: an external one referred to as register, which encompasses the characteristics of the context in which the text functions, and an internal aspect known as cohesiveness. Cohesion is a linguistic concept that comes into play "when the interpretation of some element in the discourse is contingent on that of another. The one implies the other in the sense that it cannot be adequately deciphered without it" (ibid.: 4).

Cohesion, like other semantic relations, is revealed through the *stratal organization* of language, as seen in the figure below:
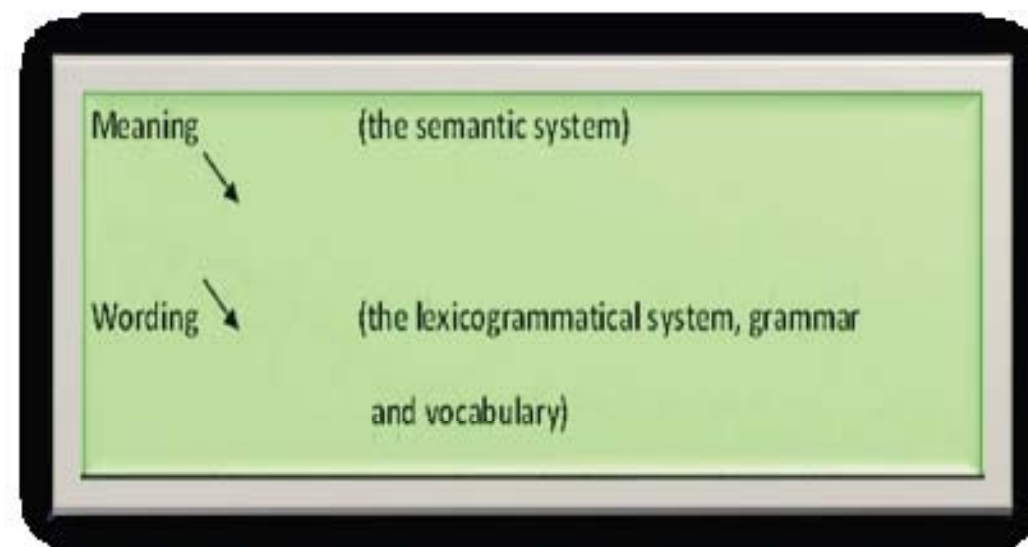


Figure (1): Stratal Organization of Language (Halliday and Hasan, 1976: 5)

Language, as outlined above, consists of three distinct levels: the semantic level, the lexicogrammatical level, and the phonological and/or orthographic level. Meaning is conveyed through words, and words are expressed through sounds or written forms.

Lexico-grammatical elements play a crucial role in establishing cohesion as a characteristic of language. Cohesion, in this context, is a concept that is partially revealed through grammar and partially through vocabulary. Consequently, there are two types of cohesion: grammatical and lexical. Grammatical cohesion encompasses devices such as references, substitution, and ellipsis, while lexical cohesion is exemplified by the use of conjunctions, reiteration, and collocation (Halliday and Hasan, 1976: 6, 278, 284).

The semantic relationship established through grammatical means is

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# The Application of Halliday and Hassan's Model on Translation of Some Ayahs of Al-Dhariyat Surah

# تطبيق أنموذج هاليدي وحســن فـــي ترجمة بعض آيات سورة الذاريات

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**المستخلص**

ترجمة النصوص الدينية ليست مهمة ســهلة، وخاصة القرآن الكريم، حيث تتطلب استخدام أداوت ربط متنوعة لنقل معاني هذا النص المقدس بفعالية. تعنى هذه الدراسة في ترجمة سورة الذاريات التي ترجمها المترجمين شــاكر ومحمد ســروار. يركز التحليل على الآيات من (١) إلى (٢٣) من ســورة الذاريات التي تظهر بوضوح اســتخدام فريد لادوات الربط. لذلك، يتم اســتخدام نموذج هاليدي وحسن (١٩٧٦) للتحليل.

تفترض الدراســة وجـــود أنواع متميزة من ادوات الربط المســتخدمة في هــذه الترجمات، بعضها يتم اســتخدامه بشــكل أكثر تكرارًا لنقل تفسيرات دقيقة لرســالة النص. يمكن للمترجمين اختيار ادوات بديلة لضمان دقة الترجمة. تســلط نتائج هذه الدراســة الضوء على عالم ترجمة القرآن واستخدام ماهر للمترجميــن لادوات الربــط. وذلك من خلال استكشــاف شــامل لصعوبات الترجمة وتحليــل البيانات المتعلقة بهذه الادوات. توفر الدراســة رؤى قيمة حول كيفية تنقل ترجمتين متميزتين لســورة الذاريات عبر تعقيدات نقل رسالة القرآن الكريم إلى الجمهور الناطق باللغة الإنجليزية.

**كلمات مفتاحية:** أسلوبية، ترجمة، أداوت الربط، القران الكريم.