

**An Eco-Discourse Analysis Study of the English Translation
of Sura-t- ANabaa**

By: Sara Samir Eldaly
Assistant professor of Linguistics
English Dep. Faculty of Arts

Abstract

This study stems from the need to uncover the eco-stories lived by across the generic moves of the ST and the TT of Sura-t- ANabaa. The argument -ANabaa- is rendered through the meaning making potentialities of the verses. The argument schematizes the eco-world in both a factive and a fictive manner. This study uncovers the iconic syntactic structure role in identifying the argument's structure as the generic moves of the Sura. As qualitatively framed, this study presents a descriptive comparative discourse analysis of ANabaa as an iconic argument. This study employed Toulmin's approach of argument structure (2003) and Kirsner's syntactic iconicity (1985) so as to reach the micro-level of the generic eco-stories. The results of the study show the following: the TT eco-argument of ANabaa is rendered through the generic moves; 2) the TT lexical-based constructions of the eco-argument ANabaa for each move are rendered at the level of word equivalence; and 3) The lexical-constructions construe the information semantics and the phenomenological semantics.

Keywords: *Discourse Analysis, Argument structure, Iconicity, generic moves, morpho-syntactic constructions, cognitive ecology, lexical-based constructions*

دراسة تحليل الخطاب البيئي للترجمة الانجليزية لسورة النبأ

ملخص

تنبثق هذه الدراسة من الحاجة الى كشف القصص البيئية المتعايش بها عبر التنقلات النوعية في النص الأصلي والنص المترجم لسورة النبأ. فحجة النبأ قد تم تناولها من خلال احتمالات بناء المعنى في الايات. فقامت حجة النبأ بالتخطيط الواقعي والخيالي للعالم البيئي. وتوضح هذه الدراسة دور البناء التركيبي الرمزي في معرفة البنية التركيبية على أنها تنقل نوعي للسورة. فتعرض هذه الدراسة، في ضوء اطار المنهجية النوعية، تحليل مقارن ووصفي "للنبأ" كأنه حجة رمزية. فتناولت الدراسة منهج تولمان لبناء الحجة (2003) و منهج كريسنر للرمزية النحوية (1985) للتحقق من البنية التركيبية لتنقلات القصص البيئية. و أظهرت نتائج الدراسة الاتي: (1) الحجة البيئية المترجمة للنبأ عرضت عبر التنقلات النوعية، (2) تحقق البناء المعجمي المتكافئ للتنقلات النوعية لحجة النبأ على مستوى الكلمة، (3) وتوضح البنية المعجمية دلالة المعلومات ودلالة الظواهر.

الكلمات المفتاحية: تحليل الخطاب، بناء الحجة، الرمزية، التنقلات النوعية، البنية الصرفية.

النحوية، البيئة المعرفية، البنية المعجمية

An Eco-Discourse Analysis Study of the English Translation of Sura-t- ANabaa

By: Sara Samir Eldaly

Assistant professor of Linguistics

English Dep. Faculty of Arts

Statement of the Problem

Discourse analysis, as a tool, focuses on reading the meta-propositional meanings beyond language use and how the linguistic constructions are dialectically employed and functionally representing the intended aim (Gee, 2018). The bottom-up approach represents the micro level of analysis (Paltridge, 2012). The analysis starts with the word level since the sentence is unlocked (Thornbury, 2005). Unlocking the proposition is unpacking textuality. Textual devices, given their purpose, include the morpho-syntactic/-semantic constructions. The frequent use of the morpho-syntactic/-semantic constructions helps in constructing a prototypical pattern of form and meaning.

With that, the prototypical patterns construct the macro level of the text (Biber, Connor, and Upton, 2007). These patterns display the situational conventionalities within various speech communities. The discourse frame represents the language functions performed across the textual layers. Generically, the textual conventionalities are questionable. They represent a simplified- or a complicated-based sequential of genre types and genre moves (Swales, 1990). In this study, the Qur'anic sura is applicable to the translation and the interpretation processes. Both show the bottom up and top down considerations. And they also employ the language functions served across the eco-stories lived by (Stibbe, 2015).

Genre-based moves as a Mediated Interactive Tool

The genre communicative types reflect the nature of language use where mutual conventionalized relations are performed across speech communities (Swales, 1990, p. 21). The patternized use of shapes the type of knowledge within/across the speech communities and establishes a definite schema of communication circuits (pp. 21-22). The more the transferred concepts are, the more the reactions and/or the interactional exchanges are; and the more the linguistic devices are employed. Accordingly, an eco-social reality is conducted due to the cognitive processing upon the social activities (Bless and Greifender, 2018, p. 3); and is realized through the linguistic paths constructed by different speech acts (Searle, 1969). Furthermore, language performativity reflects the chief-source and the triggered activities, and the mediated situations where there will be a leaked propositional content that is identified according to the eco-/co- features of situations (Bless and Greifeneder,

2018, pp. 6-7). The inconsistent behaviors render negative feelings and motivated forces to behave in particular manners; these are framed by generic linguistic frames that fit the speech event and the text type (p. 3). In a more elaborated sense, the balanced situationality results in representing the old conventional norms and the new representations of the recent speech events (Bless and Greifeneder, 2018, p. 3 and Bhatia, 2014, p. 34). In this study, genre is seen through the analysis of the complete text that reflects certain rhetorical conventionalities, e.g. starting with a question followed by an answer. This rhetorical feature occurs at certain instances of the text so as to provide a descriptive statement of the event (Biber & Conrad, 2009).

According to the generic aspect, each part of a text has a purpose-based function that provides an answer to a question around the eco-story lived by (Biber & Conrad, 2009, p. 17). These questions belong to participants, consequences of events, detailed incidents, and the spatio-temporal references. The rhetorical organization describes the way the eco-features answer the question rendered at the very beginning. The details provided across the complete text uncover the conversational-like aspect of the sura, i.e. the unique feature of the Qur'anic discourse while addressing the third voice. The question at the very beginning states the claim for further major argument/s and triggered arguments.

Aim of the Study

This study is an attempt to approach the generic moves of the argument structure of ANabaa. In order to approach this aim, some questions are proposed: 1) Are there any definite eco-generic moves in ANabaa? If yes, what are these eco-generic moves? 3) To what extent does the TT display the ST eco-generic move? 4) to what extent does the iconicity of syntax affect the structure of the generic moves? And if no, 4) How does ANabaa is organized and is represented?

Methodology

Framework of Analysis

This study is a qualitative-based study that presents a descriptive and a comparative statement of the ST and the TT of Sura-t-ANabaa.

Database

'Al-Nabaa' or the 'Great News' is a Meccan Surah. It is revealed on the Prophet (Peace be Upon Him, PBUH henceforth) in Mecca. The surah's order in the Holy book is 78. The TT belongs to Ali's English Translation of the Holy Qur'an.

Method of Analysis

The present study adopts Toulmin's argument structure (2003) and the syntactic iconicity (Kirsner, 1985). Toulmin's approach is designed to

address argument in light of claim-data-warrant-support; Kirsner's approach deals with the iconicity in syntax where conceptualizations diagram the syntactic structure. Iconicity based on the dynamic nature a syntactic role may possess to approach the meaning making potentialities.

Results of the Study

The analytical statement meets the present study questions. ANabaa possesses its eco-generic moves; they are translated and rendered equivalently to the TT; they syntactic iconicity is proved as the syntactic structures determine the semantic chains (Haiman, 1983). Eco-discoursely, ANabaa presents the physical eco-world explicitly in a conversation-based discourse, i.e. Turns.

To start with, the beginning of this surah depends on a *Marked* structure of word order that singled out against the normal background of unmarked word order (Berk, 1999, pp. 51-52). The propositional content is moved from the simple level of a word to the higher level of a sentence and consequently a text. The Turns in this Sura (T_s) represent the marked structure that is seen through the common sentence pattern; **Subject + verb + object/SVO**.

The first three Ts actualize the mental images of the eco-pragmatic scenes for further inferences (Kirsner, 1985, pp. 249-250). It is framed by the '*what*' as a WH-interrogative word for the actors, experiences, agents, and patients' mutual interactions and propositions (Berk, 1999, pp. 93-95). The continuous progression of the *what*-probable meaning converts the question into an information-based statement; accordingly, the eco-topical thematization is constructed. Cognitively, eco-comprehensibility access reflects the iconicity of the one word that shows up the scene (i.e. the what) and the path (i.e. the how).

The ST and the TT Profile Statement

Introduction

The surah's opening with the eco-linguistic factors creates a coherent sense through a proposition unit of the crucial leitmotif concerning the first T1. The opening rhetorical question renders the sense of 'probability' and 'denial' (Geis, 1995, pp. 27-28). Analytically, the speech act of requests is motivated and motivated by the eco-world.

<i>Concerning <u>what</u> are they disputing?</i>	<i>T1</i>	عَمَّ يَتَسَاءَلُونَ
<i>Concerning the Great News,</i>	<i>T2</i>	عَنِ النَّبَاِ الْعَظِيمِ
<i>About <u>which</u> they cannot agree.</i>	<i>T3 (Ali,</i>	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
78:1-3)		

Discoursely, the leitmotif of this sura is expressed through the syntactic- and semantic-based constructions of the first three verses where

the argument structure is presented through question-answer patterns. Syntactically speaking, the first argument is presented in three different structures that describe the argumentative question, standpoint, and the one-word event where all the situational dots are included.

Within the first set of information-based units, the three Noun Phrases/NPs' propositional content shows the Qur'anic-word translatability given the eco-/co-interpretations. The three-based content information packages reflect the semantic 'load' of '*what*' that shows the *appropriateness*-based interpretations with accessible pheno-world (Berk, 1999, p. 64). The first three Ts present *one thematic-rhematic* sequential chain about the hereafter, the reward, and the punishment, and/or the creed.

Structurally, the *micro-level* can be seen from two perspectives; the *first* is about the cognitive processing over the ST proposition and the *second* is the ST linguistic constructions that construct the interpreter's TT eco-comprehension of the schematized meanings. Both reflect the translator's skills to manage the ST and the TT levels. Given the iconic nature of language, the micro-levels of language analysis may be inherited, developed, and conceptualized; operations upon the micro level construct a prototypical network that construes the macro-level context (House, 2015, pp. 5-6). Micro-/macro levels reflect the '*transference*' notion in translation (Catford, 1965, p. 43). The transference is described as formal when adequate equivalence is realized as the dynamic information packages and the propositional content.

Identifying the ST and the TT micro-/macro-levels requires investigating the generic types and moves within and across the surah's verses and the verse itself. The generic moves answer the information-seekers who doubt or acknowledge their denial of the new creed's teachings.

On the level of generic analysis, the surah is divided into three main components and their triggered argument structures; the beginning that is question-based; the middle that based on the eco-world providing some proofs that are required to manage the argument structure; and the end where there is a generalized conclusion that provides an over-generalized sense of value-based evaluation of the gestalt view. The included triggered moves are employed so as to evidentially elaborate, logically support, and coherently develop the answer of the question. The surah presents six-based generic pieces that determine the whole scene and provide gestalt view. The generic-based discourse features are provided in table (1);

Table (1)
The Generic Moves of Sur-at- An-Nabaa

The verses' number	The generic move process	The Thematic roles
1:3	Main part: Opening	To the unbelievers and doubters
4:16	Body part Triggered argument	To human beings
17: 20		Hereafter description
21:30		To unbelievers
31:36		To the believers
37:40	Main Part: Closing	To human beings

The three classified generic practices are dealt with as communicative events given the nature of the semantic roles; agents, patients, and experiences included within the move or across the generic moves of the whole surah. Due to the purpose of the present analysis, the argument structure of the Qur'anic logical claim is analyzed in light of Toulmin's approach of the argument (2003). The argumentative structure is discussed throughout the ST and the TT below.

The layout of arguments should be determined by the purpose-based practices of the argument (Toulmin, 2003, p. 88). The unique genre of the Qur'anic discourse shows the formal logic of practical and jurisprudential purposes in one layout. These two layouts frame the daily life. The nature of the through/counter argument determines the linguistic features that carry out the propositional content of the argument. Thus, in the argument patterns, the practicalities employed by each linguistic term serve particular purpose for definite daily use.

Analytically, the linguistic practicalities carry the components of an argument, i.e., the propositional content moves that design the micro-structure of the argument; the major premise, the minor premise, and the conclusions (Toulmin, 2003, p. 89). The major premise may be broken into various minor premises that would in turn elaborate the major claim and facilitate conducting the conclusion in syntactic iconicity. The minor/triggered premises carry additional information packages; they may be depicted at the morpho-syntactic level that one lexeme, lexical constructions, or parallel lexical networks carry a/symmetric meanings for the argument with symmetric syntactic structures (Toulmin, 2003, p. 89 and Haiman, 1983). The components of the argument are displayed across the whole sura's rhetorical moves.

Generally speaking, the explicit argument is to be completed or be shown up depending on the nature of the *knowledge* role that is practiced across the layers of discourse (Toulmin, 2003, p. 90). *Knowledge* is

realized at two distinct but compatible manners; the *epistemic* (i.e., socio-cultural heritage) that goes back to the denotative and connotative meaning of the lexeme and the *procedural* knowledge where the meta-language practicalities help in finalizing the logical forms of the argument. These two compatible knowledge elements can be seen through group of identified elements; **the Claim /C/** that is expressed in an implicit tone by seeking information about the argumentative-people/unbelievers' voice who attempt at denying the value-based truth. Thus, the sura starts with a rhetorical question with a new stylistic manner of inferring the answer for the implied argument. In this sense, inference-based propositions and additional information chains are constructed (Toulmin, 2003, p. 91).

Concerning what are they disputing? 1- عَمَّ يَتَسَاءَلُونَ

Thus, the nature of the answer is reflected in the *probability* of presenting multiple nominative chains where various meanings render sufficient information packages. The C across the opening-based question is completely rendered by the followed two verses (2 and 3) where the syntactic construction is significantly established in two different sets. Thus, the probability-based questioning is definitely determined by the two verses; then, the challenged-based rendition of the negative-based reference of the knowledge-based intention to reach the true-based reliable data. The intention-based practices reflect the practical reasoning purpose-based practices. Furthermore, the C of the argument frames the socio-cognitive identity of the speech community members.

Data/D is expressed across a group of verses that provide truth-based knowledge inferences in light of the purpose-based practices (Chilton, 2008, pp. 251-252). Grounding shows the degree of knowledge rendered across the discourse layers. Knowledge is part of context which in Qur'anic discourse, given its generic features, is embodied between the participants according Allah's eye of the world about the 'pheno-world' (p. 252). The pheno-world displays the relation between the cognitive reception of the practices; and the interactional sense from the participants. The two levels; the *cognitive* as well as the *interactional* is experienced across sequences of actions and practices while dealing with the conceptual integrated theory of blending (p. 252).

The integrated nature of the cognitive and the interactional levels are experienced across the sura opening as a reply to those who argue and the logical form of the expositive and the descriptive genres evoke the

epistemological as well as the cognitive forces to determine the human epistemology (Toulmin, 2003, p.195). Epistemology theorizes *knowledge* for the human beings over temporal and spatial contextual references and/or inferences (p. 196). Knowledge on the level of cognitive realization and abstract representation renders the power-based frame with Allah's Almighty determination over the world. Thus, the surah's situational dots work upon the human intellectual skills where this Qur'anic propositional content is evoked and interpreted symmetrically across various Qur'anic verses across the Qur'an suras, such as the lexico-semantic based similarities and/or symmetric verses (i.e., Mutashabihat). The epistemological base -to some degree- depends on the comparative applied logic in a practical sense where discursiveness is applied so as to reach the gestalt view of the world where practicalities and theorizing are integrated for future-based human beings' performances. Thus, the **D** represents a call for '*thinking out loudly*' about the eco-physical features to realize and/or reach an epistemological truth.

Furthermore, the argument layout across the verses as well as the daily practices contains and/or includes the '**Warrants**' that are logically inferred from the stated data that are processed upon by the logically-based data (Toulmin, 2003, p. 132). The practicality represented throughout the data refers to its applicability (syllogistic sense of the data). The syllogism derived warrant may not be found across all arguments; however, it is worth noting that the simplicity driven from warrant-based data renders a simple syllogistic argument that suits or matches the tiny performances of the human beings with their gradable statuses of intellectual skills. Thus, it may be said that *children or learners or broadly second languages users*, can stand steady for a single lexeme and just work out their mentalities so as to discover the inner power or the implicit references and/or inference (where warrant lies) are logically performed.

To continue, **Support** is another element of argument layout that may/not be included across its layers. *Support* is employed to intensify and/or mitigate the force of the disputed claim where linguistic devices are used so as to reach this end-goal. The logical coherence across the major and minor arguments renders the authority and reliability of the disputed claim (Toulmin, 2003). It is assumed that *support* affects the realization of the disputed claim since there is a closer look to the logical relations, the commonsense, the encyclopedic knowledge, the inner cognitive forces, and the apparent performances that cope up with the

argument-based purpose practices (p. 13). The *support*, in its simplest propositional content, processes upon the value-based truth of the claim, approved-validity, valued-assessment, legitimate-purpose based practices, and a convenient-justified persuasion. Support may serve the role of discourse markers as a transition-based device.

Moreover, the use of symmetric lexical component in light of rendering gradable degrees of the propositional meaning in the Arabic language is referred to as the *Arabic couplets* (Johnstone, 1991). The couplets are structurally designed to refer to two or less than two adequate semantic-based constructions (pp. 38-39). The lexical couplets construct a patternized display of the eco-features for the easiness of receiving the information chains; the eco-physical features are stated in light of the life circuit of activities; they reflect a generalized complex perspective to a detailed simplified value-based constructions that reflect the nature of the human cognition, the metaphoric eco-sketch, the socio-semiotic, and the meta-language competencies where words, phrases, and propositions determine language structure.

The ST and the TT Profile across the Generic Moves

The ST profile is established so as to uncover the linguistic evidences of the purpose-based practices across the ST situational dots (House, 2015, p. 30). Moreover, the eco-textual features refer to the '*area of operation*' where the old retained practices may be represented across the recent situational dots (p. 30). The ST profile shows the content, i.e. micro-level where the interpersonal and ideational meta-functions are conducted across any given text (Halliday, 2014). Analytically, the ideational function across the text is realized throughout the experiential and the logical sequential relations that are built implicitly and/or explicitly through the syntagmatic and/or paradigmatic constructions (p. 30). Additionally, the interpersonal meta-function is realized throughout the personal and the social roles. In fin, the eco- factors across the intrinsic constructions of language create an artistic piece of writing.

Given the uniqueness of the Qur'anic discourse, there are multiple-based integration of the texts' genre types (i.e. macro-genre), e.g. the narrative, the descriptive, the argumentative, and the expositive; the detailed-based information chunks provide triggered micro-genres. The macro-/micro-genres across the Qur'anic discourse deploy the topical references/inferences. Thus, it seems that the initiated topic is circulated across the lexico-semantic constructions.

The analysis at the micro-level of the clause show the nature of the logical sequences of the claim-based arguments' structures that constitute a prototype that is experienced in other contexts so as to display the intended message (Toulmin, 2003, p. 88). The prototype of displaying the argument's structure reflects the validity and reliability of the claim (p. 88). The classified verses and the arguments' structures refer to the major premises, minor premises, and conclusion. These are displayed across the descriptive and expositive genre. The descriptive and/or the expositive nature can be reflected through *nominalization*, i.e. discorsal feature that appears through the structure of Noun Phrases/NPs (Paltridge, 2006, p. 15). In discourse, *nominalization* is employed to represent the actions and the activities (p. 15). The ST reflects significant lexically-based chains of noun groups. The Noun Group/Ngp in the ST is represented across the various generic moves so as to reflect the major/minor claims. The ST profile of generic moves' discorsal *nominalized* groups, is, e.g.

Table (2)

The eco- ST and -TT Lexical-Constructions' Profile

The verses' number	Translation	Lexical-based Constructions
Major Argument: Opening		
1:3	The Great News, they cannot agree	النبا، العظيم، مختلفون
Triggered Argument		
4:16	The earth, the mountains, sleep for rest, the night as a covering, the day, subsistence, Light of Splendour? The clouds, corn and vegetables, gardens of luxurious growth?	الأرض، مهاد، الجبال، أوتادا، أزواج، نومكم، سباتا، الليل، لباسا، النهار، معاشا، سبعا، شدادا، سراجا، وهاجا، المعصرات، ماء، ثجاجا، حبا، نباتا، جنات، ألفافا
Triggered Argument		
17: 20	The Day of Sorting out, thing appointed, The Day that the Trumpet, sounded, come forth in crowds, the heavens, doors, the mountains, mirage.	يوم، الفصل، ميقاتا، الصور، أفواجا، السماء، أبوابا، الجبال، سراجا
Triggered Argument		
21:30	Hell, the transgressors, destination, ages, cool, drink, a boiling fluid and a fluid, dark, murky, intensely cold, a fitting recompense [for them], account [for their deeds], Our Signs as false, on record, punishment."	جهنم، الطاعين، مابا، لايتين، أحقابا، بردا، مرصدا، شرابا، حميما، غساقا، جزاء، وفاقا، حسابا، اياتنا، كذابا، كتابا، شئ، عذابا
Triggered Argument		
31:36	The Righteous, fulfilment of [the heart's] desires, Gardens, grapevines, voluptuous women of equal age, a cup full, vanity, nor Untruth, Recompense, Lord, a gift, sufficient	المتقين، مفازا، حدائق، أعنايا، كواعب، أترابا، كاسا، دهاقا، لغوا، كذابا، جزاء، ربك، عطاء، حسابا
Major Argument: Closing		
37:40	37. The Lord, the heavens, the earth, [Allah] Most Gracious, argue, the Spirit, the angels, ranks, [Allah] Most Gracious, right, That Day Reality, his Lord, Penalty near, the Day, man, his hands, the Unbeliever, dust.	رب، السماوات، الأرض، الرحمن، خطابا، الروح، الملائكة، صفا، الرحمن، صوابا، اليوم، الحق، ربه، مابا، عذابا، قريبا، يوم، المرء، يدا، الكافر، ترابا

The previously derived Ngps are derived from the rhetorical moves where critical-arguments are designed so as to establish the premises of the inductive arguments. The eco-physical features' syntactic structure is represented through the NP_s. Pragmatically, the nominalized value-based

appraisal construes the ideational function that deploys the logical as well as the experiential functions. Moreover, the nominalized groups reflect the rhetorical appeals of logos, pathos, and ethos. From the very beginning, *nominalization* serves the reply to the opening question where probability is designed (Walton, 2004, p. 66). On the level of genre, the argument structure can be described in terms of explaining or exposing a claim (Walton, 2004, p.76).

Syntactically, the Ngp_s are experienced across the surah' moves. Across the first move -where the question is employed- the first three turns employ the first alternate-based question where the simple construction of the lexeme {alnabaa}the great News is represented across the Prepositional Phrase/PP (فيه/feehi/about) and the sentence predicate (muktalifoona/مختلفون/ cannot agree).

The argument explains the disputed claim and provides refuted eco-proofs; it appears across the predicate that is {muktalifoona/مختلفون/ cannot agree} (Walton, 2004, p. 225). Due to the raised notion of probability-based convention, the Qur'anic argument provides sufficient information packages for the propositional content. Cognitively, the first move frames the surah by the *three* independent *nominative* constructions; *the first* is the *proper noun* that entitles the surah 'Al anabaa' with its immediate constituent that serves an epithet to Al nnabaa; *the second* is the *pronominal phrase* {هم/they/hum} that opens the probability scene to the agents who have asked the question and possesses a particular thematic roles (Saeed, 2009); *the third construction* is the attitudinal pragma-appraised term that posits the entities in their suitable status-co (White, 2011, p. 14). Generally, the meaning of the lexico-construction {muktalifoona/مختلفون/ cannot agree} bears in itself the reference to the three based discursive pragmatic meaning.

The three-based pragma-discursive attitudinal meanings are; *affect* where a sense of positive and/or negative views and/or reports of the third parties are included (White, 2011, p. 16). The second probable attitudinal meaning is *judgment* that refers to the social assessment to particular social norms and/or behaviors (p. 16). And the third probable attitudinal meaning resides in 'appreciation' where assessments are made of semiotic and natural phenomenon in the eco-surroundings. In his article *Appraisal*, White has referred to the value-based aesthetic qualities in a given context (p. 17). In this regard, the physical referents of the co-and the eco- context set/construct the logical appeal where the evidentially valid proofs are represented and constructed so to create triggered and/or minor arguments where various relevant standpoints are referred to.

Obviously, the first set of minor-based apparent argument is the *eco-physical context* (78: 6-16). Across these verses, there has been N-based reference to the (*earth, mountains, sleep, rest, the night, the day, subsistence, light of splendor, the clouds, corn and vegetables, gardens, luxurious growth*). These eco-constructions create the logical appeal of the rhetorical persuasion.

Moreover, the second set of minor-based apparent argument is the hereafter circumstantial eco-features that are experienced through a set of simple clauses that refer to the physical eco-features in daily life. The eco-landmarks, night and day, and the human relations are reflected through these verses so as to reflect the experiential process that is supposed to be prevailed across the three-senses of neutral, circumstantial clause, and abstract classification (Halliday, 2014, p. 310). The experiential clauses are expressed through the existential processing of these eco-features and human's behavior towards them. In light of the existentialism processing, the eco-features are expressed across fixed linguistic constructions that show up the prototype of syntactic networks and process upon particular cognitive paths that start with a rhetorical question followed by the eco-features across a chain of eco-physical features (78:17-20). In this domain, the probability-based argument is held due to; first, the rhetorical construction of the question that evokes the cognitive forces depending on allowing human beings thinking about the truth-based evaluation where validity and reliability are experienced through possible and impossible (Toulmin, 2003, pp. 41-42). Attention is captured through two different linguistic constructions across three chronological order;

4. Verily, they shall soon [come to] know!

5. Verily, verily they shall soon [come to] know!

6. Have We not made the earth as a wide expanse,

4- كَلَّا سَيَعْلَمُونَ ,

5- ثُمَّ كَلَّا سَيَعْلَمُونَ.

6- أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

The ST across the verses 4 and 5 depends mainly on the sense of unexpectedness or the 'denial of expectation' (Iten, 2005, p. 109). The denial of expectation is created as a result of creating a relevance-based link/network across the various situational dots. In this sense, the co-/eco-context of the Meccan suras where there is an obvious denial to the 'call for Allah' and/or 'the monotheism', a denial of the expected/probable argument is established since there is a rational/formal logic beyond the raised standpoint that makes it comprehensible as standing beside or near to an evidence or an eco-factor (Toulmin, 2003, p. 43). In these two verses, the verified reply is conveyed to; a) the argumentative people, doubters, and/or the unbelievers who suspect or doubt the new creed as

well as to b) the believers to ascertain their truth-valued path. The first linguistic construction is repeated two times by the ST article {ﻻ/kalla/verily}. This article is structurally experienced pointing to double referents that are supposed to be the two basic agents or semantic roles. Moreover, it serves the negative sense where the utterances present two opposing/contrastive ideas. The opposing ideas are proved to be true by the truth-conditioning that surround the utterance or the event under examination. In light of the opening rhetorical question, the frequent use of the article asserts the propositional content of the antecedent and the following/upcoming. The discourse marker {ﻻ} presents two functions that reside in the cognitive processing upon the situational truth-conditions; expectedness deny and the opponents' status-commentary. Both are conducted across the meta-pragmatic force of negation where the interplay across the three acts is involved (Olza, 2017, pp. 46-47). The performative verbs across the first moves refer to a chain of asking-answering sequence. The first question is 'asking' and the answer starts with 'will be acknowledged'. The rendered meaning across the verses provides the sense of meta-negative pragmatic force and the descriptive negative force (Lee, 2017, pp. 63-65). Admitting the disbelief in itself provides a sense of admitting falling in mistakes which is the core meaning of negativity-based assumptions (p. 64). To continue, the two verses (78: 4-5) serve the constructed preliminary argument where there will be definite *lemma* that frames the nature of the argument or it layouts its aspects (i.e., minor premises and the conclusion) given that the major premise is conducted at the very beginning. The minor arguments elaborate the major argument for the sake of the instruction as well as informing generality that are progressed throughout the generic moves. Moreover, the stylistic Arabic rhetorical features are significant enough to set the controversial sense of reaching the same ST function equivalence across the TT generic moves. The equivalent controversy leads to the need for the Translation Quality Assessment approach of analysis (House, 2015).

The second set of socio-ecological features evokes the meta-cognitive awareness of the physical surroundings that bear no sense of probability where purpose-based practices of the eco-features are achieved through out four levels of analysis; *symbolic ecology*, *natural ecology*, *socio-ecology*, and *cognitive-ecology* (Steffensen and Bundsgaard, 2000, p. 9 & Steffensen and Fill, 2014, p. 6). The four perspectives can be elaborated in light of: first, *the symbolic ecology* and *natural ecology* are represented through the '*ecosophy*' approach where the concept of revealing and/or sharing the stories lived by others and the speakers as well becomes

available and accessible (Stibbe, 2015, p. 10). The availability and the accessibility of the eco-features render the force of the ecological-sustainability that establishes value-based effect on people's life (p. 11). Accordingly, the eco-value-based attitudinal estimation appears in people's life where there would be a persuasive force that is designed across the eco-features such as; the mountains/Aljibal, allayla/night, sleep/nawmakum, Al-Arda/land, and even the nature of the various-based gender performances of men and women as it appears in Allah's word 'And [have We not] created you in pairs' (78: 8). The ecosophy of the value-based evaluations reflects the evidences-based confirmations of the eco-features where the state of the world is preserved.

On the level of symbolic and natural ecology, the second set of verses deals with two relevant even contradicts aspects; the abstract set of features that are elaborated across these eco-features. The spiritual features are included across the semiotic-references and/or inferences of the opposites in a sense of pairs; {day, night}; {[+human] and [+animal] pairs-based creation}; {land, heaven}; {mountains, the clouds water}. Each of these classifications bear in its internal as well as its external construction network/s and frame/s that are employed and experienced by others and/or evoke the cognitive intellectual skills where human ingenuity manages the a/symmetric considerations where philosophical attitudes are construed and constructed as well (Stibbe, 2015, p. 12). The constructed frames constitute the conventionalized knowledge that is elaborated by the human cognition into encyclopedic knowledge where the human beings' mental models are constructed and elaborated when experienced across language performances and/or competences at any of language layers. Thus, the translatability, as a language skill competence, widens the frame given to these frames that will proceed and develop other frames in other languages with more references and inferences.

In light of the previous set of verses, a particular type of knowledge is practiced where discursive practices can be developed; epistemic and deontic modal of natural language attitudes are intertwined so as to create the mental models where personal as well as generalized attitudes are depicted so as to manage the gestalt view/scene of life, performances, and/or purposes. The most obvious discursive-based purpose across the instances of the verse is to get much closer (approach) truth. Truth-based conduct helps in establishing the *power-relations* that is denoted through various language levels; the power relations are inferred through knowledge, certainty, and status. In light of numerating the eco-features, the power-valued sense is represented throughout each socio-/eco-factor. Elaborating the eco-linguistic features in a particular pattern refers to the

appraisal pattern where there is a positive and/or negative feeling is elaborated towards the eco-element and its represented effects upon the socio-users (White, 2011).

Concerning the level of translatability, the eco-equivalent representations of the socio-eco elements create an eco-chain of conventionalized knowledge-based rendering of the ST across the TT layers that in turn construe the construal in TT. Thus, the construal itself is preferably used as it is in the ST. The ST constructions as well as the TT representations establish a sense of schematized belief towards the '*reality-based*' value.

The reality-based value is realized across preserving Holmes and Wilson' audience design (2017) and the *cooperative principle*/CP (Grice, 1975). In this regard, the four maxims to approach cooperation and social harmony are conducted so as to refer to the truth conditions of the purpose-based practice that appears across the generic moves while serving the function/s of instructing, explaining, describing, arguing, and narrating (Knapp and Watkins, 2005). Considering the second set of verses a generic move where a purpose-based practice is elaborated, one may infer that these verses support the descriptive-based reality and the explanatory-based expositions of the evidential-based answer.

The nature of the generic moves while translated should integrate both the ST textual features and the purpose-based practice generic features that show the construal-based construction in both the ST and TT. The integrated-based broad coverage of the ST and the TT frames the human cognitive design where the structure and the content of the reality-based/truth-based are stated in a well-organized manner that includes; the simple statement constructions, the rhetorical-based questions, the complex-cognition elaboration, and the pragma-dialectical references and/or inferences of the argumentative dialogic genre. The integrated-based genres render conventionalized communication processes (Givon, 2005).

Accordingly, the conventionalized communicative processing schematizes the content-based meaning as well as the structure of the Qur'anic verses. In this sense, the chain of eco-physical features establishes an episodic representation scene that shows up the continuity, connectivity and grounding (Givon, 2005, p. 126). The three textual outcomes set the coherent context that guarantees the flexible apprehension of the mentioned detailed serial of eco-features. Continuity, connectivity, and grounding set the base of the mental text that resides in the episodic memory where *sequential structure* as a network is constructed and progressed given the dialectical practices over time; the

matter that develops the sura's propositional content and easiness of retrieval. These discorsal features since facilitating the text-comprehension can be described as online discourse. The online discourse production refers to the available cues given to the hearer so as to apprehend the implicit and/or explicit meanings of these layers such as; the coherence signals, the enthusing-based devices, the working-memory activation, the mental connections, the search and the retrieval operations in episodic memory (p. 180). These eco-/co-textual features strengthen the relations/links between the receivers' mentalities and the world surrounding them. On the level of textual relations, the simple grammatical constructions of the second set of verses [S]+[V]+[O] or the [S] + [P] opens the gate for a new style of integrated-based propositional meaning that is derived across both the simple syntactic construction and the complex-based cognitive processing of the grouped-based comparisons between the eco-physical features that constitute a peculiar genre to the Qur'anic discourse.

The unique sense of the Qur'anic discourse is rendered due to the integrated-based approaches of the *formal semantics* and the interactive communicative approaches (Langacker, 2013, p. 28). To start with, the interactive approaches attempt to deal with not only the individual mind but also all the accessible minds who portray discorsal dynamic socialization across the textual layers (p. 28). The dynamicity is generated and elaborated given the timeless and the applicability of the text itself then the stylistic features it bears within and beyond its construction. On the level of *Formal Semantics*, the propositional content is derived from the truth-based conditions (Saeed, 2009). In other words, the listeners who manage and get closer to the contemplation of the eco-features correspond to the **truth conditions** where the conditions of the situation under investigation match the realizations of the hearers. In this sense, when getting closer to the Qur'anic situational dots of the situation at hand (asking about the Great News), the receivers schematize a degree of 'matching' between what they receive and what they interpret and/or retain in their memories (p. 306). The **truth conditions** when realized and/or approached are called 'true' through the *logical or simple theory of truth* with no sophisticated complexities. These simplified constructions help in moving through the language layers to interpret the meaning and the content of the implicit or explicit message.

Due to the interrelations between the rendered social behaviors and the cognitive forces that frame and shape the discursive practices across various contexts, it goes without saying that the two approaches; the socio-ecology and the cognitive-ecology are relevant to each other. The

stylistic manner/s that are followed by human so as to keep the progress over the world are reflected through the *socio-ecology sustainability* since cooperation is preserved across the daily life (Stibbe, 2005, p.69). The *cognitive-ecology* is practiced since there is a category of comparable entities and items that is reflected across the construction '*And [have We not] created you in pairs*' (78: 8). The human pairs, unlike the non-human beings, are regarded as the everlasting semantic roles or thematic roles where agents, experiences, reception, perception, conceptualization, and re-production of the input practices or they may be regarded as the reproducers of the nature-based and human-like discursive practices where life-support system is created and sustained.

The second-set of verses bears in its propositional content further attainability linguistic-features that are conducted at the level of lexico-syntactic and/-semantic construction. The linguistic 'Itifat' that is progressed when a sudden shift in the syntactic-pattern or the pronominal change is realized across the verses, is experienced throughout these verse when moving from the third-voice addresses to the second-voice addresses in the Arabic Language across the rhetorical question '*Have We not made the earth as a wide expanse*' (78:6), then addressing those who seek the answer with '*And [have We not] created you in pairs*' (78:8). One of the significant functions of Itifat is to capture the attention to realize who are the receivers and/or the intended interlocutors. In light of changing the tone of addressing people, an illocutionary-based force is determined (*pragma-dialectical concern*) and a *socio-cognitive reference*. The pragma-dialectical force can be interpreted as the intended meaning beyond the shift from the absentees to the addressors. That may cause an over-generalized inference of the 'you' as for all the humanities not a restricted sense of those who seek answer or argue about the belief or the creed. As for the socio-cognitive-force, it goes without saying that the relation between language, society, and cognition is seen through the regularities built for and by the language use; in other words, language patterns shape and are shaped by the social structure. In this sense, the sociolinguistic variationist aspect can be realized across the 'Itifat' given that the same propositional content in its broad meaning (messaging people) can be said in various stylistic manner regarding the truth-conditioning value of the whole situationality dots (Geeraerts, Kristiansen, and Peirsman, 2010, p.7). Itifat is regarded as one of the Qur'anic stylistic features that is used for rhetorical purposes (Al zarkashi, 1957). This feature is found exclusively in the Arabic text of Qur'an which may lose its rich eloquence in the TT given the equivalent function served across both ST and TT. He continues that Itifat is

employed so as to serve various purposes 'the change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew the interest in discourse processing, and to keep the mind from boredom and frustration (p. 4). Itifat can be conducted at various levels such as the change of the addressees; such radical change and shift causes grammatical marked structure where unconventionalized structure is constructed across the discourse layers (Abdel Haleem, 1999). The symmetric use of pronominal change is repeated across verses 9 and 12.

The third move in this sura is concerned with an integrated-based expositive reference to the hereafter events/features/incidents and/or semantically the situational dots where the eco-descriptiveness determines the propositional content (truth-valued base of the hereafter) due to the belief in the eco-features.

The number	verses' Translation	Lexical-based Constructions
17: 20	The Day of Sorting out, thing appointed, The Day that the Trumpet, sounded, come forth in crowds, the heavens, doors, the mountains, mirage.	يوم, الفصل, ميقاتا, الصور, أفواجا, السماء, أبوابا, الجبال, سرابا,

Again, it is the eco-cognitive processing of contemplation over the eco-surrounding that force the human beings with their rational and formal logic to believe and evidentially expect the hereafter upcoming event. The expositive and the descriptive genres evoke the knowledge schema that is derived from the authentic reliable sources of information/the Qur'anic stories. Here and there the eco-socio-cognitive force upon the human beings is reflected in this scene since the cognitive paths are designed to frame the whole situation. The cognitive path is designed given the human experience that starts from the beginning of the sura and across the generic moves. The opening question starts the metaphor of the 'life journey' that begins with a question, to the chronological series of events and descriptive features (78:6), to the expositive features of the hereafter (this stage) where actually it starts in verse (78: 17). The metaphor of '*life journey*' starts and ends through the list of categorized comparisons of the first set of verses and ends with the third set of verses,

17. Verily the Day of Sorting out **إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا**
is a thing appointed

The hereafter is mentioned here as a 'day' where various paths are experienced by the eco-features that construct the schematized view of the hereafter through theses lexico-syntactic and semantic networks. The projected frame contains the semantic cues of the path which is determined across its temporal and spatial features and the semantic

agents as well, even the fictional (imaginative) view of the mountains {Day of Sorting out- appointed; Day that the Trumpet- sounded; ye-crowds; the heavens- opened; the mountains- vanish; and the mirage} (78: 17-20). Generally speaking, the three verses with their detailed dots carry an *opposite meaning* to the second set of verses where 'the life journey' is starting; providing a sense of experiential function; sustainable-based growth where consumerism is conducted; individualism; and success across life situational dots (Stibbe, 2015). In light of the prevailed propositional content, the core of the eco-linguistic aspects is performed implicitly and/or explicitly through the cognitive frame of meaning. In this sense, the life path is summed up in few steps that are the generic moves of this sura that is represented across these life-hereafter phases;

Al-Nabaa Path Schema

To argue→ to die for the hereafter→ value-based assessed
(fulfilment of [the heart's] desires/ Hell)→truth-based belief
([straight] return to his Lord!)

The path schema in sura-t- ANabaa reflects the propositional content of the semantic path schema where the 'man' starts as the starting point passing through intermediate points that end with a determined end-point (Saeed, 2009, p. 369). The following figure is represented in this equation where the arrow reflects the starting, the middle, and the end point in this manner:



It is worth noting that the human beings (in pairs) and the crowds are the thematic roles that serve the agents, experiencers, patients, and receivers who are associated with logical connectives so as to approach and/or conduct a conclusion. In light of the inner-relations between the thematic roles and the final conclusion, the life-journey metaphor is conducted through the **Source→Target** domain by using various **Vehicles** that are seen as the instruments that are required to fulfill a discursive purpose-based practice (Saeed, 2009, p. 359). One of the significant elements for reaching the target is the *cognitive ability* to manage and proceed across the eco-physical comparisons and the contrastive situational dots of the life journey where the question (at the beginning) has only one fixed answer that is stated after passing through the life intermediate points which is the straight path of the valued-truth belief in Allah (at the end). This cognitive ability is developed through the much more practices over the situational dots of the Qur'anic expositive and descriptive chains of episodes.

A closer look over the first three generic moves, one can infer the symmetric or the parallel structure of the sentences/clauses constituents that refer to the simplified syntactic construction that lend the moves easiness of remembering (meta-cognitive force) for retrieving the information chains/packages.

Moving forward to the translatability of these information packages that represent an integrated-based descriptive and -expositive text type, the intension beyond referring and/or inferring a particular meaning or a certain interpretation construct the relation between human cognition, communication, and culture by the appropriated mediated channel using a suitable stylistic language. The translatability of the Qur'anic language as well as the interpretation of the Qur'anic message reflects the appropriateness of *context as the construal of minds* (Givon, 2005, p. 7). The context as the construal of minds refers to the 'reality' reflexivity. In light of conceptualizing the context of the Qur'anic discourse, reality-based value is inherited in the Qur'anic situational dots. Accordingly, each compositional unit in the Qur'anic language shares the reality-based construction. Thus, the cognitive processing upon each tiny detail proves its reliability and then its significant role in defending any relevant argument. These tiny details serve the 'data' of the proofs that are employed not only across the third set of verses but also within the sura verses where the challenger may reach the conclusion given the correctness of the experienced eco-data (Toulmin, 2003, p. 90). The much more detailed data are, the much more expectations for the challenger/arguer belief in the presupposed claim or the refuted argument. Moreover, the more the linguistic constructions of the claim are, the more the equivalent propositional content constituents are; and the more the detailed data are. Analytically, the same content is displayed in parallel constructions that may meet the challenger' expectations and satisfy his/her needs.

Back again to lexical couplets that are entitled as synonymic dittology where the nucleus is stated across two or more lexical constructions that generally render the same propositional content or complete each other where the language system appears through its context that shows the complex nature of the situation or its simplified base (Johnstone, 1991, p. 39). The complex nature of the situational dots stems from the cognitive processing upon each lexical construction; and the simplified nature is reached out through the simplified chronological world order of the eco-/co-factors. The descriptive and expositive moves along the whole sura

create a narrative-like structure where all the narrative-compositional elements are grouped so as to naturalize the argument and the information-seeking question at the beginning of the sura (Johnstone, 2002, p. 82). The narrative-like genre paves the way for more information processing, meta-memory representations, and self-awareness that will actually regularize the comprehension mastery of the narrative (Biber and Conrad, 2009, pp. 4-5).

In general, putting the human mind under this language structure refers to the intention and the implicit illocutionary forces to design high-valued cognitive mentalities where mental maps are supposed to cover and overwhelm these particular details; the cognitive representation system; the communicative codes; the conceptual lexicon; propositional information; multi-propositional discourse; and the sensory-motor codes; the grammatical code (Givon, 2005, p. 65).

The fourth set of minor-based apparent argument is conducted across the verses (78: 21-30). The rhetorical move starts with the verse where the definite and determine destiny is rendered and conveyed to the unbelievers and/or the doubters in the call for Allah. The lexical constructions constitute a particular frame of expositive and descriptive genre where the details are included starting with the argument definite end that is conducted after recording the unbelievers' actions/activities of disbelief.

The verses' number	Translation	Lexical-based Constructions
21: 30	Hell, the transgressors, destination, ages, cool, drink, a boiling fluid and a fluid, dark, murky, intensely cold, a fitting recompense [for them], account [for their deeds], Our Signs as false, on record, punishment."	جهنم, مرصادا, الطاغين, لا يثين, أحقابا, لا بردا ولا شرابا, حميما, غساقا, جزاء, لا يرجون حسابا, كذبوا باياتنا كذبا, كل شيء احصيناه, ذوقوا لن نزيدكم عذابا

Generally speaking, the unbelievers'/doubters' status is determined by the evaluation of the relevant context where they put (i.e., the unbelievers involved in given the Qur'anic words within these verses). The semantic frame of the unbelievers' performances shapes whole scene of the penalty and reward concept in our creed; the recording of the agents' doings refer to the historical performances that show inherited performances where a phenomenon throughout the discourse/language is constructed and construed along the move (Alba-Juez and Thompson, 2014, p. 3). The represented language is shaped by the wrong-doers actions; and it builds/constructs the doubters/unbelievers' schematized view. Thus, the

penalty schema is constructed for those who attempt to behave symmetrically. So, the nature of the penalty and reward is designed as an evaluation of the contextual behavior that is socio-culturally and cognitively processed upon (p. 3). That matter that guarantees the timeless and applicable of the Qur'anic laws; the context is here and there across and within various cultures through different faces and cognitions. Working upon the historical context and the individual behaviors refers to the old Greek appeal of 'ethos' that constitutes the third appear in addition to logos and pathos. *Ethos* here refers to the true-valued assessment of the activities performed by either the speakers and/or receivers (p. 4). Ethos shapes the truth-based belief that is conducted by the speaker's (Allah's word) to mankind and the listeners who are considered as the followers of the righteous path.

These set of verses starts with the penalty (i.e., Hell) that is designed to the wrong doers as a top down representation of the discursive purpose for those people; then the bottom up references and/or inferences are contextually indicated. This strategic manipulation of the mental schema that starts with the wholeness gestalt view that evokes the detailed components or compositional factors of the actions resulted from the mental lexicon semantic frame (Saeed, 2009, p. 8). The mental lexicon semantic frame, across cultures, human behaviors and languages, evokes conventional knowledge, epistemic knowledge, meta-knowledge, and encyclopedic (amalgamated literal and pragmatic) knowledge where the various interpretations are opened to question, practice, perception, realizations, even to translatability and transfer across simplified and/or complicated situations along our daily situations (pp. 8-9). The value-based estimation of the situational dots (i.e., agents) appears in (78: 23, 27 & 28).

They will dwell therein for ages (78: 23)		لَا يَبْثِنُ فِيهَا أَحْقَابًا
For that they used not to fear any account [for their deeds] (78: 27)	[for their deeds]	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
But they [impudently] treated Our Signs as false (78: 28)		وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

The grouped unbelievers possess an open-access to each other mentality since, following the top-down approach; they have not been convinced with the true-value conditioning, and even they do not give themselves chance to reverse/alter/change their attitudes, so, their false attitudes have been accumulated over time and reach the final destination. Thus, the sense of competition is not deeply inherited given their equal status-co (Greifender, Bless, and Fiedler, 2018). In an elaborated manner, the discursive-purpose practices, across the rhetorical moves, along the

sura, with its opening question, are regarded as the Requirements (R_s) that are employed so as to approach the end goal (Walton, 2004). Relevance in persuasive dialogues where the dialectical-performances are practiced across four R_s that are; a) the respondents accept the premises as commitments; b) the inferences are generally acceptable; c) the proponents' thesis which is stated at the opening move of the sura is to be the ultimate conclusion. The ultimate conclusion in this sura is the 'difference' in estimating the situations, the difference in interpreting the required question, the difference across the un/believers, and the difference across the eco-factors of the story lived by. And d) the matching between the raised claims and/or arguments shows the truth-valid identification of the proponents' goal across the argument rhetorical moves. The arguers' claims are applicable and accessible in various ways that start with the rhetorical question showing a commitment to answer; the eco-inferences of the society and the worldwide are stated to prove the sustainability of Allah's eye around the world; the conclusion presents an ultimate end; and the truth-conditioning of the raised argument or claim (Walton, 2004, p. 126).

The overall references and/or inferences throughout the sura refer to the stimuli that drive people or mankind toward the selection of particular actions rather than others; in other words the rendered indexicalities show up the relevant motivation-based series of factors that reside in the socio-eco factors (Iten, 2005, p. 63). In this way, the linguistic devices or the rhetorical strategies establish a relevance-based link to the cognition processing of the human mankind. The micro-/macro- structure of the sura provides various types of information packages; a) ostensive communication; b) conceptual and procedural information; and c) explicit and implicit information (pp. 63-85). These sets of information; 1) elaborate the realization of the true-based factors in society and the existentialism realities in daily life; 2) contradict and minimize the extent the opponents' views towards the true-based realities; and 3) contextualize the information chains as integrating the old and the new information packages so as to establish a connection across all the language layers and the information units.

In light of the relevance theories where the truth or non-truth conditioning features are literally experienced, the lexical meaning raises four meaningful relevant features; *sense, reference, tone, and force* (Iten, 2005, p. 29). Considering or taking into consideration the meaning of truth-conditioning existentialism and/or non-existentialism shapes the

gestalt scene of any relevant item. The gestalt scene is realized as integrating the positive and the negative/the existent and non-existent features in the relevant context. It can be deduced that relevance-based recognition depends mainly on the pragmatic-view of the speech acts' performance of locutionary and illocutionary forces. The *sense* and *reference* of any given lexeme is about the logical as well as the rational validity the lexeme renders to the meaning. That is sense and reference can be expected and schematized across the mankind's mentality; thus, the force and tone are employed so as to license escaping from the limits of the truth-conditioning; opening the gate for probability of meaning where the argumentative layout is structured (Toulmin, 2003). Thus, the simple lexicon may refer to the whole system of conceptualizing a truth or belief. References and further the inferences, those depend on the pragmatic awareness of the encyclopedic knowledge, determine the sense of truth that is derived from the lexical constructions; thus, a thought (reference and sense) is established across the co- and eco-textual relations that construct the mental map searching for the schematized maps surrounding the thought that is evoked by the simple lexicon (Iten, 2005, p. 30). Truth conditions features are evoked by the simplest linguistic devices that are found through names, predicates, connectives and quantifiers (p. 31).

Analytically, the fourth set of verses, the move forward of the unbelievers and/or the doubters represent a schematized map of 'Hell' and its rendered assets in light of a simplified lexicon-network but complicated cognitive processing that requires a contextual encyclopedic knowledge of the whole 'Hell' frame: 1) causes (*they [impudently] treated Our Signs as false* كَذَّبُوا/كَذَّبْنَا); 2) behaviors (*they used not to fear any account [for their deeds]* يَرْجُونَ); 3) time-span (*أَحْقَابًا/لَا يَبُتْنَ* dwell therein for ages); 4) pragma-dialectical appraisal of these doubters (*لِلطَّاغِينَ* the transgressors); 5) contextualized-evaluation base where reward and/penalty is stated given the activities performed and/or practiced by those people as it appears in (*A fitting recompense [for them]* جَزَاءٌ وَفَاقًا).

The simple lexical network of the 'Hell' that is stated from the very beginning of the rhetorical move along with its explanatory semantic lexicals refer to the intention-based construction of; a) the familiarity with the concept that keeps the listeners well-known of it; b) inclusion of some relevant issues or attitudes; c) the multi-word expressions relevant lexicals that provide or add a descriptive/expositive features of the 'Hell' (Geeraerts, Kristiansen, and Peirsman, 2010). The familiarity of the network refers to the *habitually-concept construction* that in turn would reflect the experiential (i.e., negative or positive effects). Thus, the

semantic lexical network construction refers to the relations constructed and construed for the persuasion appeals (a logos or logical connection between words where there is a hierarchical representation of events; b) pathos appeal where the emotions are inferred from the attitudinal-based constructions; and c) ethos where there is an evidential base that is experienced by the eco-features in the sura rhetorical moves). Conversely, the generic move of the believers' reward is stated in 6 verse; the fifth set of verse constructs the believers' promising desires; the rhetorical move of the 'believers' status description and exposition where the value-based system renders a positive-based implication and/or indication of the relevant situational dots. In other words, the believers' network is structured in light of the following semantic frame:

The verses' number	Lexical-based Constructions
78: 31-36	The Righteous, fulfilment of [the heart's] desires, Gardens, grapevines, voluptuous women of equal age, a cup full, vanity, nor Untruth, Recompense, Lord, a gift, sufficient لِّلْمُتَّقِينَ ، مَقَارٍ ، حَدَائِقَ ، وَأَعْنَابٍ ، كَوَاعِبَ ، أَنْزَابٍ ، وَكُاسًا ، لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ، جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا

The propositional content of the righteous people, similar to the wrong doers, is evoked by the pragma-appraisal network (White, 2011). The crucial discursive practices for the wrong doers and the righteous people create a sense of cognitive mutual representation that reflects the symmetric-based evaluative product which is the penalty and/or reward for the two parties. In light of the pragma-appraised assessment of the sura, across the two rhetorical moves of the wrong doers and the righteous people, presents the evaluative units that point out the reasons for such assessment either the penalty or the reward; the wrong doers' evaluative lexical units are expressed in light of the two descriptive statements:

For that they used not to fear any account [for their deeds] (78: 27)	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
But they [impudently] treated Our Signs as false (78: 28)	وَكَذَّبُوا بِآيَاتِنَا كِذَابًا
For the transgressors a place of destination (78: 22)	لِلطَّاغِينَ مَأْبَا

The over-estimated representation of their behaviors tenders the 'negative effect' of their discursive practices; moreover, their fixed-based mentality of the false beliefs motivates the message receivers of thinking about the reasons beyond their fixed false attitudes, their continuous excessive behavior, and their exaggerated transgression.

The verses' number	Lexical-based Constructions
78: 37-40	The Lord, the heavens, the earth, [Allah] Most Gracious, argue, the Spirit, the angels, ranks, [Allah] Most Gracious, right, That Day Reality, his Lord, Penalty near, the Day, man, his hands, the Unbeliever, dust. رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا * يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا * ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءِ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا * إِنَّا أَنْزَلْنَاهُ قُرْآنًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

And finally, the concluding set of characteristics is the determined voice of Allah or in other words Allah's eye over the whole world so as to create a gestalt scene of these probabilities' claim-refute that are stated across verses (78: 37-40). The ideational function is conducted throughout the final verses so as to prove the existentialism of Allah and the mankind future actions or expected performances in light of the gestalt scenarios of the wrong doers as well as the righteous people (Halliday, 2014). The truth-based linguistic features are value-experienced in light of the nominalized entities, the verb groups, the modifiers, the prepositions where the paths to conduct an end-goal communicative process, adj phrases, and adv phrases. Additionally, the linguistic rhetorical devices that serve the function of modifiers and/or quantifiers to various entities are employed to pragmatically add a particular intended effect (White, 2011, p. 18).

Generally speaking, the various rhetorical moves where thematic shifts are constructed and construed given the nature of the process included throughout the sura and the verses show up the thematic discursal organization that is employed throughout the sura that depicts the types of thematic organizations; 1) the constant theme progression and 2) the zig-zag thematic pattern follows the zig-zig pattern across each move (Paltridge, 2006, pp. 145-147). The thematic progression helps in determining the flow and focus of information; the progression of thematic prominence where the topic is initiated and the rest of sentence/clause is the relevant commentary on the theme itself. It is worth noting that each move starts with a prominent theme and proceeds across various commentaries that elaborate the main topic. Thus, the sura itself is composed of constant themes and zig-zag patterns within each move; accordingly, the unique completeness or the gestalt view is structured and schematically designed to suit the variety of addressees and being applicable to the gradable nature of the human mentality or in general the meta-cognitive forces where awareness, self-regulation, meta-knowledge.

Furthermore, the integrated-based thematic-rhematic constructions reflect the sequential organization of the conversational turns in response to the rhetorical opening question (Schegloff, 2007, p. 1). The apparent constant themes progression can be seen as producing actions not only wordings where the integration is established through the '*topicality*' and '*interaction/action performance*' where discursiveness of practices are construed (p. 3). Each generic move, with a thematic organization, is seen as a response turn that presents a Turn-Construction Unit/TCU with particular thematic roles; agents, patients, experiences, causes, results, and eco-social factors (p. 3). The TCUs are enacted and activated across

the internal progression of the theme's zig-zag pattern within the turn itself (Paltridge, 2006). The inner zig-zag pattern constructs the structure of the sequential organization that shapes the stretch of talk and/or the talk-in-interaction structure (Schegloff, 2007, p. 3).

Analytically, the TCU is a partial component of turn organization that determines the nature of the TCU where; 1) the relevant topicality is evoked and completed and the discursive actions involved in and 2) calling upon the next speaker that is selected by the speaker so as to perform the structured actions (Schegloff, 2007, p. 4). In Sura-t Aln Nabaa, Allah's voice Almighty as the speaker and the interlocutor (i.e., argumentator) offers the two discursive roles; 1) selecting the next speaker and 2) producing the core-claim or the argument-responses that are –due to the Qur'anic context- conducted by the doubters, argumentators, or the disbelievers; in this sense, the accessible TCU_s produce a cognitive umbrella that is directed to or devoted to a particular receiver with a definite purpose and discursive action or activity.

The hierarchical organization of the sura serves the sequential adjacency pairs where there is a production of the discursive practices chain that is elaborated in light of; responding to the raised claim, refuting the argument, proving the premises, adding proofs, and/or exemplifying the evidential evidences across the surroundings. Accordingly, the rhetorical generic moves as the conversational TCU_s suffice the *need* and the *desire* of the raised claim; thus, the interaction is served in talk (Schegloff, 2007, p. 8). The need and desire are sufficed across the communication information references and/or inferences where the Linguistic Intergroup Bias/LIB are conducted across the positive-based and/or negative-based attitudinal appraise (Fiedler and Greifeneder, 2018, pp. 187-188). The LIB either devoted to the ingroup descriptions or the outgroup descriptions refer to the positive or the negative sense of appraisal. The ingroup positive references and/or inferences refer to the linguistic abstractness where positivity and/or negativity is conducted as a trait inference from the recorded, represented, and interpreted behaviors (p. 187). In this surah, the trait inferences are taken from the agents (people); figures (experiential processing); scenes (eco-/co-situationality dots); and the pre-destined end across the two groups-descriptive sense that is deployed through group of *epithets* that elaborate the references and/or inferences of each group of people. Moreover, the interpersonal assessment of the situational dots across modalities gradable degrees (Halliday, 2014). The following list represents the ST epithets and the TT as well where the meaning of the clause/sentence is completed by the

predicate that is served by the attributive adjective that is syntactically lies in the Noun Phrase/NP (Al-Hawary, 2009, p. 8).

The attributive adjectives in ST possess particular morpho-syntactic features that follow the same gender, number, definiteness, and case. The following list of *attributive adjectives* are employed across the verses (78: 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 31, 32, 33, 34, 35, 36, 37, 38, and 40); and the adjective phrases across the verses (78: 2 and 39). The attribute can be *entity-* or *quality-* based attribute where the description of a thing or status or chain of sequential actions; they are used to add information (Knapp and Watkins, 2005, p. 98). The attributes across the NP_s reflect the extent the co-/eco-context affects the structure of the semantic situation type (Jackson, 1990, pp. 8-9). The situational types are divided into three types; state (i.e., the way people or things are that include quality, temporary state, private state, and stance); action (are performed by human agents), and event (i.e., things that happen, goings-on, without an agent) (pp. 10-15).

Discussion of Results

The integrated-based genres refer to multiple purpose-based practices that are presented and represented throughout each generic move, e.g. instructions and/or informing others; thus, representations should be continuous and graded so as to represent detailed features of the issue involved in or under examination (Karmiloff, 1992, p. 178). Accordingly, the eco-details are experienced so as to create gradable representations of the truth-based value which in turn develops the persuasive intent, sense and force of concepts. The conceptualized paths are structurally constructed in the way given the motivation beyond each textual layer, generic move, or syntactic structure (Haiman, 1983). The matter that stressed the iconicity role served across the generic moves.

Before going further across the TT, it is north noting that the ST profile provides a statement on the critical generic representation across the surah rhetorical moves. The critical generic examination is conducted so as to point out the relevant impact on the discourse community where meaning is created depending on the semantic networks as well as the lexico-grammatical features that pave the way to build the reasons as well as the impact specific features are used and practiced across a speech community so as to convey the message in this manner that address the individuals, groups, speech communities within and across various societies (Bhatia, 2017, p. 4). The criticality of the Qur'anic genre across one surah or within its rhetorical moves describes not only the end-goal of the communicative processes but also the generic structure itself (p.

21). The generic hierarchy structures the social and/or professional activities along with the semiotic properties of discourse so as to construct the purpose-based practices. The TT profile, for the sake of adequate equivalence, provides a closer interpretative semantic content of the ST that attempts at keeping the ST generic structure and function. The structure and function of the Qur'anic ST is seen through the integrated-based descriptive, instructive and expositive genres.

Generally speaking, the ST profile reflects an integrated-based sequence of ideational (logical and experiential) and interpersonal (personal and interactive) meta-functions with various purpose-based discursive practices depending on semantics, wordings, syntactic constructions and semiotic references and/or inferences.

Concerning the TT profile, the seven-based ST rhetorical moves are stated given the figures that are conducted across the major and minor premises (i.e., arguments); Halliday's figure refers the situationality process where time, place, agents, tools, and causes are experienced and processed upon (Halliday, 2014, p. 30). The focus is given to the experiential forces where the relevant processes that are supposed to persuade the two parties by; saying, happening, being, representing, re-describing, re-telling, receiving, perceiving, and re-calling the evidential appraised value of truth in two various senses; the first stating the truth by the ST and licensing the translatability of the ST message in TT.

Surat-An-Nabaa presents the relation between grammar, genre, and text when all the features of generic types, grammatical features, and logical textual relations are experienced in the narrative genre (Knapp and Watkins, 2005). The dominated genre across the narrative is; 1) **explaining** the disputed claim and the premises given to refute it. The explaining genre is used for two main reasons; 1) to give the reasons beyond the initiated argument; and 2) to show the ways, styles and manners experienced to affect the receivers (p. 126). Explanations are used in the present, past, or future tense (p. 127). Explanations require connectives that are considered as time-order words and pronominal references; explanations may be used throughout out instructing and arguing so as to elaborate the disputed claim.

The second genre in narrative is describing that is usually employed across the narrative genre providing an elaborated sense of the character, entities, statuses, processes, and the eco-features symbolic references (Knapp and Watkins, 2005, p. 97). In the descriptive genre, the grammatical construction is characterized with some features; 1) past and/or present simple tense; 2) relational verbs that are used to describe

entities, processes, parts and/or functions of phenomena; 3) action verbs are used to serve the functions and create effect that are performed throughout the generic moves; and 4) mental verbs that are used to support the feelings or the expressive speech acts (p. 98-99).

The instructing genre is another type of rhetorical moves that is employed and experienced throughout the narratives. It may be detected throughout the provided morals and themes of the narrative or it may be said that these are the derived purpose-based practices' outcomes or future procedures to approach the purpose-based practices. Thus, instructing reflects our life experience or our daily interactions (Knapp and Watkins, 2005, p. 153). The instruction-based genre is significantly used with children in their early childhood since they are required to perform certain actions and performances. For that sake, addressing or asking people to follow a particular advice and/or construct an advice-making both directly or indirectly (pp. 156-157). Therefore, the manner the speech is given to the audiences, hearers, or the receivers can be implicitly or explicitly recognized. The direct/explicit instructions are conducted by determining the addressee and nominating them across the speech production and/or using a pronominal reference by the second person pronoun and the implicit/indirect instructive-based genre is conducted generally by the third personal pronoun, the passive voice, or the 'it-cleft' construction. The instruction-based genre employs the processes performed so as to approach or conduct the end-goal. These performative verbs may be represented in the form of directives where the illocutionary forces design the imperative-like statements that direct the speaker doing some particular actions keeping the truth conditions while performing the action. The descriptive genre may be conducted at the eco-story lived by level or the human behaviors; thus, it may be for entities and/or individuals or processes in general.

Within the multiple-generic constructions, the metafunctions are constructed and are construed. The interpersonal level as a meta-function of Halliday's meta-functions is expressed through the consideration or conceptualized belief of falling under being of the righteous or of wrong doers' practices; the ideational in terms of logical and experiential reflects the dialectical use of language where the activated-practices are deployed so to create a link between the speaker, receivers, and the speech community to whom the message is addressed (Halliday, 2014, p. 23). In this way, the interpersonal meta-function of the re-descriptions/representations of actions is conducted since the statement is not only a mere literal meaning but also an encyclopedic proposition that connects the interactive and the personal (p. 30). Furthermore, the

interactive and personal levels can be elaborated since both of them are connected by the grammatical networks that delineated the communicative function across the two levels; interactive and personal where the included agents as well as the topics initiated are of due discursively practices (p. 30). The grammatical networks along with the semantic agents and the initiated topics create the textual relations with the logical cohesive relations and can be elaborated to construct the coherent sense across discourse organizations. In this surah, no delineated person or personae has been particularly addressed; however, the general-based address to mankind with their two classifications reaching to gradable degrees of value-based appraisal.

Obviously, the grammatical constructions elaborate the interpersonal meta-function throughout the available grammatical resources that can be conducted in terms of the 'source-target-path' where the social role moves from place (A) to place (B) (Chesterman, 2016, p. 3). This type of grammatical network across the generic moves elaborates the support and data backing where the internal intentional logic that leads to an eternal-based conclusion (Toulmin, 2003). The grammatical path can be conducted as a change of status or moving from disbelief to belief or being guided and persuaded by the righteous path. In light of the two-based paths, the propositional content across the sura has been established two types of semantics; *informational* and *phenomenological* semantics.

'ANabaa' sets a lexico-semantic construction that is composed of two-based sets of *informational* semantics and *phenomenological* semantics (Mondal, 2016, p. 6). *Informational semantics* serves double-edged functions that are; designs and is designed by the cognitive system (p. 6). Analytically, information intensity is represented by the ratio of content to function words; content words are listed under the nouns, verbs, adverbs, and adjectives parts of speech and function words are listed under the pronouns, prepositions, articles, and conjunctions. Each of these lexical categories renders an information unit where the eco-story shapes and is shaped by the selected linguistic devices. The surah layers depict multiple networks of syntactic-, semantic-, dialectical-pragmatic, and semiotic-representations. The more the intensified information packages are, the more the linguistic devices are. The more the linguistic devices are, the more the information unit's representations are. The more the information unit's representations are, the more the cognitive forces are evoked. Moreover, the *phenomenological semantics* represents the mental phenomena in question. In this surah, the mental question is stated at the

very beginning of the surah licensing the receivers to guess and expect the suitable answer and/or the appropriate phenomenal meaning. The phenomenal meaning is derived from the rhetorical moves: *major premise* (i.e., opening question); *minor argument* (i.e., eco-features); *major premise* (i.e., hereafter); *minor argument* (i.e., disbelievers); *minor argument* (i.e., believers); and *major premise* (i.e., Allah's eye over the world).

References

- Abdel Haleem, M.A.S (1999). Grammatical Shift for Rhetorical Purposes: Illtifat and Related Features in the Qurán. *Bulletin of the school of Oriental and African Studies, Part (3)*.
- Al Zarkashi, B. (1957). *Al Burhan Fi Ulum Al Qur'an (The Evidence in The Science of Qur'an)*. Dar Al Hadieth: Cairo.
- Alba-Juez, L and Thompson, G. (2014). The Many Faces Phases of Evaluation. In G. Thompson and L.Alba-Juez (Eds.), *Evaluation in Context*. John Benjamins Publishing Company. Amsterdam/Philadelphia.
- Al-Hawary, M. (2009). *Arabic Second Language Acquisition of Morpho Syntax*. Yale University Press. New Haven and London.
- Ali, A. (1937). The Holy Qur'an Translation. Islamic Propagation Centre.
- Berk, L. (1999). *English syntax: From word to discourse*. Oxford University Press.
- Bhatia, V. (2014). *Worlds of Written Discourse. A Genre-Based View*. Bloomsburry. London. New York. New Delhi. Sydney.
- Bhatia, V. (2017). *Critical Genre Analysis. Investigating Interdiscursive Performance in Professional Practice*. Routledge. Taylor and Francis Group. London and New York.
- Biber, D. and Conrad, S. (2009). *Register, Genre, and Style*. Cambridge University Press.
- Biber, D., Connor, U., and Upton, Th. (2007). *Discourse on The Move. Using Corpus Analysis to Describe Discourse Structure*. John Benjamins Publishing Company.
- Bless, H. and Greifeneder, R. (2018). Introduction: What is Social Cognition Research about? In R. Greifeneder, H. Bless and K. Fiedler (eds.), *Social Cognition: How Individuals Construct Social Reality*. Routledge. Taylor and Francis Group. London: New York.
- Catford, J. (1965). *A Linguistic Theory of Translation*. Oxford University Press.
- Chesterman, A. (2016). *Memes of Translation. The Spread of Ideas in Translation Theory*. John Benjamins Publishing Company. Amsterdam: Philadelphia.
- Chilton, P. (2008). Reflections on Blends and Discourse. In F. Oakley and A. Hougaard (eds.), *Mental Spaces in Discourse and Interaction*. John Benjamins Publishing Company.
- Fiedler, K. and Greifeneder, R. (2018). Communicating Information. In R. Greifeneder, H. Bless and K. Fiedler (Eds.), *Social Cognition: How Individuals Construct Social Reality*. Routledge: Taylor and Francis Group. London and New York.
- Gee, J. (2018). *Introducing Discourse Analysis. From Grammar to Society*. Routledge: Taylor and Francis Group. London and New York.

- Geeraerts, D., Kristiansen, G. and Peirsman, Y. (2010). Introduction: Advances in Cognitive Sociolinguistics. In D. Geeraerts, G. Kristiansen, and Y. Peirsman (Eds), *Cognitive Linguistics Research*. De Gruyter Mouton.
- Geis, M. (1995). *Speech Acts and Conversational Interaction*. Cambridge University Press.
- Givon, T. (2005). *Context as The Other Minds: The Pragmatics of Sociality, Cognition, and Communication*. John Benjamins Publishing Company.
- Greifeneder, R., Bless, H. and Fiedler, K. (2018). *Social Cognition: How Individuals Construct Social Reality*. Routledge: Taylor and Francis Group. London: New York.
- Grice, H. P. (1975). Logic and Conversation. In P. Cole, & J. L. Morgan. (Eds.), *Syntax and Semantics*, Vol. 3, *Speech Acts* (pp. 41-58). New York: Academic Press.
- Haiman, J. (1983). *Iconicity in Syntax*. John Benjamins Publishing Company.
- Halliday, M.A.K. (2014). *Introduction to Functional Grammar*. Routledge: London and New York.
- Holmes, J. and Wilson, N. (2017). *An Introduction to Sociolinguistics*. Routledge: Taylor and Francis Group. London : New York.
- House, J. (2015). *Translation Quality Assessment. Past and Present*. Routledge: London and New York.
- Iten, C. (2005). *Linguistics Meaning, Truth Conditions and Relevance. The Case of Concessives*. Palgrave Macmillan.
- Johnstone, B. (1991). *Repetition in Arabic Discourse. Paradigms, Syntagms, and The Ecology of Language*. John Benjamins Publishing Company. Amsterdam/Philadelphia.
- (2002). *Discourse Analysis*. Blackwell Publishers.
- Jackson, H. (1990). *Grammar and Meaning: A Semantic Approach to English Grammar*. Routledge. Taylor and Francis Group. London and New York.
- Karmiloff, A. (1992). *Beyond Modularity: A Developmental Perspective on Cognitive Science*. The MIT Press.
- Kirsner, R. (1985). Iconicity and Grammatical Meaning. In J. Haiman (ed), *Iconicity in Syntax*. John Benjamins Publishing Company.
- Knapp, P. and Watkins, M. (2005). *Genre, Text, Grammar. Technologies For Teaching and Assessing Writing*. AUNSW Press.
- Langacker, R. (2013). *Essentials of Cognitive Grammar*. Oxford University Press.
- Lee, Ch. (2017). Metalinguistic Negation vs. Descriptive Negation Among their Kin and Foes. In M. Raitman (Ed.), *The Pragmatics of Negation*. John Benjamins Publishing Company.
- Mondal, P. (2016). *Language and Cognitive Structures of Emotion*. Palgrave macmillan.

- Olza, I. (2017). MetaLinguistic Negation and Explicit eco, with reference to English and Spanish. In M. Raitman (Ed.), *The Pragmatics of Negation*. John Benjamins Publishing Company.
- Paltridge, B. (2006). *Discourse Analysis: An Introduction*. Continuum.
- (2012). *Discourse Analysis: An Introduction*. Bloomsbury. London. NewDelhi. NewYork. Sydney.
- Saeed, J. (2009). *Semantics*. Wiley-Blackwell.
- Schegloff, E. (2007). *Sequence Organization in Interaction. A Primer in Conversation Analysis*. Cambridge University Press.
- Searle, J. (1969). *Speech Acts: An Essay in Philosophy of Language*. Cambridge: Cambridge University Press.
- Steffensen, S.V. and Bundsgaard, J. (2000). Dialectical Eco-linguistics: three Essays for the Symposium 'thirty years of Language and Ecology': ELT Research Group, University of Southern Denmark. Retrieved from: <http://portal.findresearcher.sdu.dk/en/publications/the-dialectics-of-ecological-morphology-or-the-morphology-of-dial>
- Steffensen, S. and Fill, A. (2014) Ecolinguistics: The State of the Art and Future Horizons. *Language Sciences*, Vol. 41, 6-25.
- Stibbe, A. (2015). *Eco-Linguistics: Language, Ecology, and The Stories We Live By*. Routledge. Taylor and Francis Group. London and New York.
- Swales, J. (1990). *Genre Analysis: English in Academic and Research Settings*. Cambridge University Press.
- Thornbury, S. (2005). *Beyond The Sentence: Introducing Discourse Analysis*. Macmillan.
- Toulmin, S. (2003). *The Uses of Argument*. Cambridge University Press.
- Walton, D. (2004). *Relevance in Argumentation*. Lawrence Erlbaum Associates Publishers.
- White, P. (2011). Appraisal. In J. Zienkowski, J. Ostman, and J. Verschueren (Eds.), *Discursive Pragmatics*. John Benjamins Publishing Company.