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Faculty of Graduate Studies

**The Translation of Requests in the Holy Quran:
A Contrastive Study between Arabic and English**

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This Thesis is Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Applied Linguistics and Translation, Faculty of Graduate Studies, An- Najah National University, Nablus, Palestine.

2015

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Dedication

To my parents whose prayers provided me with strength and support from the beginning until the end of my research.

To my husband and mother- in- law whose support encouraged me to proceed in my research.

To my four children who were so patient for long hours of separation.

To my brothers, sisters and all relatives who stood next to me.

I say

Thank you all

Acknowledgment

First of all, I would thank Almighty God for providing me with faith, patience and strength to come up with this work.

I am indebted to my parents, my husband and all those who enlightened my way and were very supportive from the very beginning until the end.

Special thanks and regards to my supervisor Dr. Sufyan Abuarrah for his patience, assistance and constructive comments and suggestions for the improvement of this thesis.

Thanks to Dr. Ruqayyah Herzallah for her supportive inspiration during my study.

My sincere thanks to my sister Maha who encouraged me throughout the preparation for this work.

My deepest appreciation goes to all those who supported me during the period of my study.

To all those I will appreciate your help forever.

الإقرار

انا الموقعة ادناه مقدمة الرسالة التي تحمل عنوان:

The Translation of Requests in the Holy Quran: A Contrastive Study between Arabic and English

اقر بأن ما اشتملت عليه هذه الدراسة انما هو نتاج جهدي الخاص، باستثناء ما تمت الاشارة اليه
حيثما ورد، وان هذه الرسالة ككل، او جزء منها لم يقدم من قبل لنيل اية درجة علمية او بحث
علمي لدى اية مؤسسة تعليمية او محلية اخرى.

Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student Name: : اسم الطالبة
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Date : : التاريخ

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List of Abbreviations

S L	Source Language
T L	Target Language
S S	Source Text
T T	Target Text
Pbuh	Peace Be Upon Him
A	Ali's Translation
B	Arberry's Translation
C	Dawood's Translation
Trans	Translation
A	Act
FTA	Face Threatening Act

**The Translation of Requests in the Holy Quran:
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Abstract

For decades, translation studies have been confined by traditional studies like semantics and syntax.

The emergence of pragmatics as a new discipline in the field of linguistics opened the doors widely to both linguists and translators to look at languages from a new dimension which is language in use. At that time the importance of translating the Holy Quran has increased as people become more interested in learning about other cultures and religions and the number of Muslims who speak other languages and want to understand the teachings of Islam is increasing. Any translation of the Quran therefore should resemble the original as intended.

One theory to consider this is speech acts by Austin and Searle. This thesis therefore provides a descriptive, comparative and analytical study of the performance of the speech act of requesting in the translation of the Holy Quran. The study described both languages' performance of requesting (imperative in particular), analyzed its functions in the translated texts and compared three translations for compatibility. The researcher finds out that although Arabic and English are distinct linguistically, the translators strive to keep the same style, form and the intended pragmatic functions as possible.

They use different strategies such as addition, substitution and explanation in a way to convey a similar effect. They succeed in most of the cases but failed in others specially when facing cultural – bound concepts and words of multiple meanings. In such cases part of the meaning is lost.

Chapter One

Introduction

1.1 Statement of the Problem

1.2 Research Questions

1.3 Limitations of the Study

1.4 Significance of the Study

1.5 Methodology

1.6 Organization of the Study

Introduction

Pragmatics is the study of language in human communication following the set of rules of conditions imposed by the surrounding society (Mey, 2001). One of the main aspects of pragmatics is the theory that was founded by John Austin in (1962) and later developed by John Searle in (1969) that is speech act theory. According to speech act theory, speakers perform actions while making utterances. There are different types of speech acts such as apologies, complaints, invitations, promises and requests. The comprehension of speech acts is based on the speaker and the hearer.

The speaker has an intention and a goal to achieve; the hearer on the other hand has to decode that intention following the cultural, personal and interpersonal dimensions of the utterance. Both sides are helped by the circumstances surrounding the utterance which are the speech events (Mey, 1998). It is the sum of the interlocutors who use the speech act or the language utterances for the purpose of interaction.

It is hard to translate a speech act from one language into another particularly when they have more differences than similarities. This research is about translating the speech act of requesting from Arabic into English in the Holy Quran. Arabic and English are distinct culturally and linguistically; therefore translating a speech act that is culturally and cognitively contextualized differently from a language into another will not be easy. Requesting is a type of directives which embody an effort by the

speaker to get the hearer to do something, to direct him or her towards some goals (Mey, 2001). Performing requesting in one language successfully requires good knowledge about culture, society, context and language form.

Translating requesting between languages could be hard to achieve because it is a face threatening act. Requests may cause imposition on the hearer from the side of the speaker. Therefore, they may vary in the level of indirectness which is different from one culture into another. That depends on a number of interpersonal relations that could be appreciated differently in different languages, such as status, distance, gender etc. (c.f. Abuarrah et. al , 2013; Tawalbeh, 2012; Al-Marrani and Sazalie, 2010).

To be able to understand the meanings and functions of requests from a pragmatic point of view, it's important to identify its linguistic forms in Arabic and English. Requests in Arabic are of five types, imperative, interrogative, negation, wish and vocation (c.f Ateyya,2004; Ateeq,1985). Each type has sub-types to perform different functions depending on the context where they appear (See section 3.1.1). On the other side, imperatives in English are of five types. Each type has its language forms and each appears in contexts where it plays a different pragmatic function. This is another reason why this study is concerned with requests; that is because they could be communicated in different language forms in both languages and those forms are not compatible in terms of function.

It is known that the Holy Quran is rhetorical in its language and style which makes the task of translation more challenging. However, translating the Holy Quran into English has become necessary because non-Arab Muslim communities are growing rapidly in English speaking countries in addition to the greater academic interest in Islam (Kidwai,1987). Given that there are different translations for the Holy Quran, it would be interesting to know the extent to which such translations succeed in translating requests from Arabic into English.

In brief, this thesis studies the function and translation of requesting in Arabic as a SL and English as a TL. It also investigates three different translations to identify to what extent they succeed in transferring requesting as it is in the SL.

The first translation is by Abdalla Yousif Ali (1989). Ali is an Indian scholar who graduated in Cambridge University as a lawyer. According to Mohammed (2005) ,this Muslim scholar was known for his eloquent style in writing with a rich taste of Arabic. His translation is considered as the best one that conveys the meaning of the style of the Holy Quran that is translated by a Muslim scholar first published in (1934).

The second translation is by Arthur. J. Arberry (1955). He is a Christian Orientalist and a professor of Arabic. He entitles his translation as " The Koran Interpreted ". In the preface to his translation, he proposes that any version is a "poor copy "of the original (p. 24). For that reason, he calls his book an interpretation of the meanings of the Holy Quran.

The third translation is by N . J . Dawood (1956). This is the only translation by a Jew. But this translation is not as accurate as the previous two chosen translations. Kidwai (1987) states that Dawood adopts an unusual order of the Surahs in his translation in addition to the mistranslations in many verses of the Holy Quran which is rejected.

1.1 Statement of the Problem

The present study aims at examining the translation of requests in the Holy Quran from Arabic into English. The researcher tries to understand the functions and strategies of requesting performance mainly imperatives in the Holy Quran. It describes requests in Arabic, and then compares them to their translations in English language to point to any differences in function in the performance of the same speech act in both languages. The study also tries to suggest solutions to the problems of translating imperatives into English to help translators communicate the same function in translating religious texts.

1.2 Research Questions

The focus in this study is on the types of requests as used in the English translation of the Holy Quran. The researcher investigates one type of requests. Types and functions of imperatives are examined in the source text of the Holy Quran and compared with their English translation.

For this, the study attempts to answer the following questions:

1. What functions do imperatives perform in the Holy Quran?
2. What functions do imperatives perform in the translated text?
3. Are the functions of imperatives in the translated texts compatible?
4. What problems may arise in the translation of imperatives from Arabic into English in the Holy Quran?
5. What techniques do translators use to help communicate a similar function to Arabic imperatives in the translated text?

1.3 Limitations of the Study

This study is limited to three translations chosen from a big number of English translations of the Holy Quran. Additionally, sample Suras with certain sample verses are chosen for the purposes of this research.

Requests in Arabic are of five types; *imperative, interrogative, negation, wish and vocation*. It's a very wide area to study and very difficult to include all types in this thesis due to the large number of requests in the Quran. The researcher provides a brief explanation about all types of requests with respect to their syntactic forms and pragmatic functions in general in Arabic (C. f. 3.1.1). Then she examines types and functions of imperatives in both languages (See section 3.2) as the main focus of study. The researcher chooses imperatives because they are the nearest to speech act theory.

To make the analysis clearer and achieve the goals of the research, under each function two examples are provided with one translation for each in (3.1) and (3.2). But in (4.1) and (4.2), the three translations are provided in order to compare - contrast the chosen translations and compare them with the original text from one hand and to see to what extent they succeed in transferring the invisible meaning as intended in the original text. For this reason, only imperatives are compared in the two languages in (4.1).

On the other hand, since the source text for the current study is Arabic, negative imperatives will be excluded in the analytical part of the research since they are considered as a separate category with different syntactic forms and pragmatic functions. It is difficult to include them all in this research since this means that we need to double the research.

1.4 Significance of the Study

It is known that the Holy Quran is God's words revealed to His Prophet Muhammad (Pbuh) in Arabic. But Arabic is one of the world languages which people use to communicate and to worship God as well. When non-speakers of Arabic convert to Islam, they become in need to understand the Islamic teachings and rules in their original languages. This need has opened the way to scholars, linguists and translators to study the Holy Quran and to translate it into different languages such as English, French and Chinese, etc....

On the other hand, translators should keep in mind that they are dealing with a Holy Text which has its privacy. So, the translations must be accurate and resemble the original as possible in their translations.

But, through the preparation for this work, it is noticed that not all English translations of the Holy Quran are as accurate as must be. In other words, there is a great loss of the meanings of the original text related to reasons such as misunderstanding and the difference between the two languages. Such problems appear when the translator belongs to a non-Arab culture i.e. he / she faces some concepts and norms that exist in the Arab culture and not in any other one.

The present study gains its significance from the idea that it aims at highlighting problems translators face when translating the Holy Quran in particular . It also, pinpoints problems in some of the English translations of the Holy Quran and suggests solutions where possible.

Moreover, this research is considered as a sample study for other types of performative utterances in both languages Arabic and English. Performative utterances are of five types and this study is only concerned with one type which is imperatives. S, other types could be subjects of study by other researchers for the same aim.

1.5 Methodology

This research tackles the speech act of requesting in Arabic as the source language and English as the target language. The Holy Quran is the

text the researcher chooses to be the subject of study in addition to three chosen English translations of the same text.

To come up with clear and useful results, the study is built on three different dimensions. Each one elaborates on a topic that is related to the main concept of the study in a way that serves its goals. This division reflects the importance of pragmatics in understanding any text. The first dimension is based on the speech act of requesting from a pragmatic point of view. The researcher has consulted different studies that have been made in this field. After having a good background about requests from a pragmatic point of view, another section adds a new thing but from a linguistic point of view.

Types and pragmatic functions of requests are examined in Arabic and English with examples for each. Since Arabic is the source language and the Holy Quran is the source text, all the examples mentioned in Arabic are taken only from the Holy Quran.

Requests belong to a very big family in Arabic which is called Performative Utterances. It is a very wide topic and is divided into five sub-headings which are; imperative, interrogative, negation, wish and vocation. For the purposes of this study only imperatives are studied in both languages in relation to their pragmatic meanings they play in a given text. The researcher finds it useful to give a brief explanation about each type of the above five categories. She also explains the pragmatic functions they carry with examples from the Holy Quran under each function.

The last and the most important section of this research which connects pragmatics with linguistics is the analytical part. In this section, the pragmatic functions of imperatives are explained with two examples for each function. Three translations are provided for each example. The translations are compared first with the source text and then with each other to find out which one is the best to render the same meaning and function as intended in the source text.

Regarding the choice of examples, they are chosen from random surahs for two reasons. First, it is difficult to find all types of imperatives in one specific surah. Second, pragmatics studies the culture, context and the relationship between the speaker and the hearer which requires choosing examples from different surahs since each verse in the Holy Quran carries a theme and an occasion. So including all the Holy Quran by choosing different examples from random surahs serves the aims of this study.

Three translations are chosen for the purposes of this study. The first one is by Ali Abdallah Yusuf (1989) who is a very remarkable and reliable Muslim translator of the Holy Quran. His translations are wide spread in the Islamic non-speaking Arabic societies. The second translation is by Arthur Arberry (1955) who is a Christian orientalist. He spent his life studying the language of the Holy Quran. He believes that the Holy Quran cannot be translated but its meanings are transferred into the target Language. And the last one is by N.J.Dawood (1956) who is an Iraqi Jew.

These three translations were chosen after a deep research in the English translations of the Holy Quran. The researcher has read many different translations but chooses these three for two reasons. First, the three translations belong to three different cultural backgrounds. The first translator is Muslim , the second is Christian and the last is a Jewish translator . In other words, it is interesting to spot areas of differences in the three translations related to factors such as culture and religion. Second, while investigating the translations of the Arabic imperatives, the researcher finds out some differences between the translations. She also finds some mistakes that result from the misunderstanding of the Islamic culture; such mistakes should be highlighted since the text is very sensitive.

The last point concerns the way the data is analyzed in this research. As mentioned earlier, this study is a descriptive, comparative and analytical one. In the analytical chapter, the pragmatic functions of imperatives are divided into two main parts. The first part tackles the basic Functions. Two examples are provided under each function. But in the second part, the secondary functions are discussed with one example for each since they are rarely used in the Holy Quran. Under each example, the three translations of the same verse are explained and compared. The researcher sheds light on areas of success and others of failure when translating the imperatives from Arabic into English and suggests solutions where possible.

1.6 The Organization of the Study

This study consists of five chapters. Chapter one is an introductory one that presents the introduction, the statement of the problem, the research questions, the limitations, methodology and thesis outline. Chapter two consists of two parts. In part one, the research browses some literature reviews that investigate translating requests in the Holy Quran. In part two, the research is concerned with topics that relate mainly to the topic of the research such as speech act theory as based on the views of each of Austin and Searle.

Chapter three illustrates types of requests in Arabic and English from a linguistic and pragmatic points of view. Chapter four discusses the translations of requests from a pragmatic view. Also, different examples are mentioned to explain the strategies used in the use of imperative in the Holy Quran. Chapter four applies speech act theory to types of requests used in the Holy Quran. The chapter draws a comparison between the two linguistic systems in reference to types and strategies and another comparison between the three translations of the Holy Quran. Chapter five introduces the final conclusion, recommendations and findings of the research.

Chapter Two

Literature Review and Theoretical Background

- 2.1 Literature Review**
- 2.2 The Translation of the Holy Quran**
 - 2.2.1 Definition of the Holy Quran**
 - 2.2.2 The Notion of Equivalence**
 - 2.2.3 Translation and Culture**
- 2.3 Austin's Speech Act Theory**
 - 2.3.1 Constatives vs. Performatives**
 - 2.3.2 Austin's Felicity Conditions**
 - 2.3.3 Locutionary, Illocutionary and Perlocutionary Acts**
 - 2.3.4 Austin's Classification of Speech Acts**
- 2.4 Searle's Speech Act Theory**
 - 2.4.1 Constitutive Rules**
 - 2.4.2 Searle's Classification of Speech Acts**
- 2.5 Direct vs. Indirect Speech Acts**
 - 2.5.1 Indirectness and Politeness**
- 2.6 The Speech Act of Requesting**
 - 2.6.1 Requests Perspectives**
 - 2.6.2 Felicity Conditions for Requests**
- 2.7 Conclusion**

Literature Review and Theoretical Background

2.1 Introduction

This chapter reviews the literature that is related to the translation of requests as a directive speech act. It also reviews recent studies done in the field of translating the Holy Quran in relation to speech act theory and performative utterances. The study investigates the translation of requests in the Holy Quran. As a result, the focus is on translating requests from Arabic into English. Therefore, the researcher included theories and studies on related topics. In order to achieve the goals of this chapter, the researcher divided it into three main sections.

The first section talks about the translation of the Glorious Quran. The researcher investigates different English translations of the Holy Quran from different eras. The concept of equivalence plays the most important role when transferring the original meaning in the target language.

The second section discusses Speech Act Theory with reference to its main figures Austin and Searle. (c.f Austin 1962, Searle 1969, Mey, 2001, Schiffrin, 1994 and Leech, 1983). The level of indirectness will be tackled in this research as a mitigating device or politeness marker. The researcher investigates to what extent an expression like "politeness" could be tackled when translating Holy texts like the Holy Quran.

The third section elaborates on the speech act of requesting with its directive force in English. The researcher consulted two main studies

made in this field. The first is by Kulka (1989) and the second is by Trosborg (1995). They suggest different types and strategies that facilitate the production and realization of this speech act.

2.2 The Translation of the Holy Quran

Newmark (1988) proposes that translation is "rendering the meaning of a text into another language in the way that the author intended the text" (p.5). The word "author" in the case of the Holy Quran creates a difficulty and a barrier for the translator to stop and think many times before translating even one single word. This is because he is translating God's words. In fact, he is dealing with a miracle which stands as is in any other language till the Judgment Day.

Newmark (1988) suggests that understanding a text requires general and close reading (p.11). To grasp the intended meaning of the Holy Quran, the translator should read the verses in the original language many times. The general reading can be achieved through reading different exegesis of the Holy Quran, critical papers and illustrative analytical essays regarding certain topics that the text tackles. Such topics are society, culture, ethics, faith, heaven, hell, etc.... The second stage is the close reading; it requires an extensive research for the use of a text inside the original text. The translator's role is to look for places where figurative language is used, he/she should also find out the multiple functions and extra meanings one word might indicate to. In fact, there's no single word that comes by chance in the Glorious Quran. Each verse has a function to play serving the plot

and the multiple themes of the original text. Our Lord states the rules of this religion- Islam- through all the Quran verses from (Al-Fatiha) to (An-Nas). For this reason, the Quran is considered as "the miracle of Islam" (Al-Malik, 1995, p. 17).

2.2.1. Definition of the Holy Quran

Hasanuddin (1996) identifies the Quran as "a collection of messages received by prophet Muhammad [Pbuh] direct from Allah; which he delivered through them to the entire humanity. The Book is guidance from Allah for the mankind. It contains revelations by prophet Muhammad [Pbuh] from Allah during a period of about 23 years" (quoted in Al-Jabari 2008, pp. 16-17).

Between its two covers there are one hundred fourteen surahs divided into thirty chapters. They begin with "Al-Fatiha" and end with "An-Nas". The Surahs are of two types; Meccan and Medinan. The former refers to those revealed to Muhammad (Pbuh) before migration (Hijra) to Medina. The latter refers to those verses revealed in Medina after (Hijra). Each type has distinguishing features from the other. It is noticed that the Meccan Surahs are short consisting of brief verses. They are "full of enthusiasm and poetic usage. They stress the unity and majesty of God" (Al-Jabari, 2008, p.17). But the Medinan Surahs represent the "informative chapters [that] clarify the aspects of Islam such as Zakat (compulsory alms), fasting, hajj (pilgrimage) (ibid). The concentration in these Surahs

is on the social aspect of a Muslim's life. They set rules, solve problems and suggest the results of different kinds of deeds performed by people.

Cragg (1988) assured that "The Quran exists to be understood" (p.47). Given that people on earth are of different tongues and cultures and that the Holy Quran is God's message to all humanity, non-Arab Muslims who convert to Islam have the right to read this Book in their original tongue in order to follow its instructions and organize their daily life as well. This view opened the way to scholars and translators to start working to produce a translated text of the original.

2.2.2 The Notion of Equivalence

According to Newmark (1988), the purpose of any translation is "to produce the same effect on the readership of the translation as was obtained on the readership of the original" (p.48). God chooses Arabic to be the language of the Holy Quran. He says in His Glorious Quran

" وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ" (النحل/103) which is translated as " this is Arabic, pure and clear" (Ali, 1989, p. 764). In translating such case, the translator's task is very difficult for two reasons. First, he should stay faithful to the original text since it is a divine one where any manipulation is forbidden and is totally rejected. Secondly, since it is the word of God, this means that God's words have a special effect and multiple connotations in the reader's heart and mind as well. So, any translation remains an imitation of the original. For that reason, many Muslim scholars call for an

interpretation of the meanings of the Quran and not a translation since they consider it untranslatable.

The Holy Quran is a kind of genre by itself. It includes different aspects such as cultural norms, beliefs, ethics, social life, manners, politics, religions, worship, collectivism, individualism, law. It encompasses all aspects of people's life. The translator therefore should be knowledgeable of all these issues to be able to interpret the message behind them.

The importance of translating the Holy Quran into English has become greater because of growing non – Arab Muslim communities in English speaking countries as well as greater academic interest in Islam (Kidwai, 1987). The point lies in the degree of the accuracy and comprehensibility of these translations. Al-Jabari (2008) indicates that poor translations create an obstacle that disallows the readers of the translated text from comprehending the same meanings and effect (p.1). Later, there have been many attempts to produce more accurate translations which Muslim scholars considered as interpretations of the meanings of the Holy Quran such as Arthur Arberry's translation in 1955 entitled "The Koran Interpreted ". His translation is considered as one of the best translations that convey the deep meaning of Arabic (Kidwai, 1987). A number of translations followed such as "The Bounteous Koran" by Khatib which was authorized by Al-Azhar in 1984 and "The Koran" by N.J Dawood in 1956.

Many researchers have examined the role of pragmatics in the translation of the Holy Quran. Sharifabad and Hazbavi (2011) studied the

translation strategies regarding translating implicature in the story of Prophet Joseph in the Holy Quran. Conversational implicature was the focus with maxims of quality, quantity, relation and manner. They were investigated and studied in both languages. In sum, the study revealed that English translators, in rendering the intended verses, used three kinds of translation strategies, namely the use of footnote, parenthesis and brackets. Such strategies are increasingly used when the (SL) and (TL) are of two different language families. In such case they represent two different systems and two different cultures were the translator's task is to bring them together.

2.2.3 Translation and Culture

Culture is defined as "the way of life and its manifestations are peculiar to a community that uses a particular language as its means of expression" (Newmark, 1988, p.94). In the case of the Holy Quran, this Book mentions the stories of different societies in relation to their norms, values and ethics. All these stories are expressed in the same language which is Arabic. Linguists agree that Arabic possesses a very sophisticated semantic, pragmatic and syntactic system which is able to observe any culture. The problem appears when translating the Arabic culture into different languages such as English because of the gap between both cultures and languages.

Newmark (1988) also suggests that the cultural gap results from the difference or the distance between the source language and the target one.

Wherever there's a cultural focus, consequently, there's a translation problem. (p.94). Culture is an important concept in translation since it plays an important role in the process of making choices. It can be more problematic for the translator than the semantic or syntactic choices in a text. It is the background which helps the translator understand why certain speech acts are performed in certain ways. Some people need to read the Quran in their original languages because they come from different cultures and societies. To avoid miscommunication or misunderstanding, a skillful translator should provide equivalent interpretations mainly to culturally bound concepts that exist in Arabic and not in any other language. For example, one of the Surahs of the Holy Quran is At- Talaq (Divorce). It is full of rules and instructions that tell Muslims how to deal with their wives. If they face problems, there are steps and stages that govern their relationships and their marriage. But when they reach the point when they cannot keep this marriage, God allows them to end this marriage and separate by a law known in Islam as "Divorce" or "At-Talaq". This Surah tackles this social issue and sets the rules and instructions that a Muslim should follow in order to end this marriage. God says in His Book:

" يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ (الطلاق / 1).

"O prophet! When ye do Divorce women, Divorce them at their prescribed periods, and count (accurately) their prescribed periods: And fear Allah your Lord. And turn them not out of their houses, nor shall they

(themselves) leave. Except in case they are Guilty of same open lewdness. Those are limits set by Allah situation" (At- Talaq Surah, Ali, 1989,p.1764).

In this example, God addresses different slices of the society. At the beginning, He addresses Prophet Muhammad as the teacher and representative of the society, God says "O prophet". Then, God goes on to address the whole community by saying: " When ye Do Divorce Women ". The Law of Divorce in Islam is of two types according to the number of times the husband pronounces the word "divorce ". In each stage the reconciliation is not only possible but recommended. In the first type, the man can return his wife to his house but in the second, she cannot get back to his house and they should separate by law.

In this example, the rule of divorce in Islam has no equivalent in the target language or the target culture. Here comes the role of the translator who has to transfer the meaning and rules correctly and accurately.

In this regard, we should mention the notion of context as most related to culture and its representation through language. It is difficult to translate a text without studying the circumstances that are involved in uttering a certain speech act such as a request. The translator should study the surrounding series of events that are involved in that act. Context has a strong relationship with culture since each culture has its own values and orientations.

To sum, the text of the Quran is unique, and has its distinguishing features and privacy. Since Holy verses control people's lives and issues, it is important to be translated accurately and to give the meaning as it is intended by the speaker "Allah ". It is one of the world's masterpieces which losses a lot once being translated. Therefore, any translation will fail to render the same meaning and to retain the beauty of the expressions taking into consideration the eloquent and rhetoric expressions of the Quran as well as the style.

One of the main difficulties that a translator may face is meaning. If he / she does not grasp the right, intended meaning of a certain verse, the result will be a misleading translation. This means that the reader of the translated text will not grasp the intended meaning as is in the source text. Al-Jabari (2008) finds out that the most readable translations of the Holy Quran fail to render the intended meaning in the target language. The reader finds a difficulty in digesting the verses to grasp the meaning. He suggests seven reasons for such poor English translations. These are "peculiar style", " literal translation", " cultural differences", "use of old-fashioned words", " transliteration", " unusual orthodoxy" and" excessive use of explanations between brackets". Each reason stands as an obstacle that disallows the English reader grasping the original meaning as intended unsatisfactory work" (ibid). This is because the translators of the Holy Quran into English are not qualified to render the meanings of the Quran. Some possess a good knowledge in Arabic but not in English, others are not aware of the target culture's nuances.

By the same token, Mahmoud (2008) examines the cultural and the pragmatylistic factors that affect the translation of "Surat An-Nas" of the Glorious Quran into English as a case study. He states that because Arabic and English belong to two different families, the linguistic form, the cultural values and ethics differ from one language to another. He proposes that, "most cultural expressions are translation resistant, but some of these expressions can be linguistically tamed and naturalized into the T.T "(ibid). The Arab, Muslim society has its own values, ethics expressed through linguistic expressions that are cultural-bound. They exist in the Arab society and not in any other one. This is considered as an obstacle in front of the translator's eyes when transferring the meaning and form from Arabic into English. He/ she should use variable strategies in order to render the same meaning with leaving the same effect the Arabic verse leaves when read by an Arab tongue. So, the translator should possess the knowledge of both systems and cultures in a way to dig for the equivalent expressions used in the target culture such as cultural-bound expressions i.e. terms that have no word to word counterpart. These expressions are connected with specific culture's thoughts and beliefs. For that reason, Mahmoud (2008) claims that

(Ali's) translation is one of the best translations which render the message, meanings and the linguistic style of the Holy Quran. This is because he is an Arab Muslim who has enough knowledge about Arab culture in general and the language of the holy Quran in particular.

In addition, Al-Malik (1995) examines performativity in both Arabic and English. He provides an illustrative account of types of performative utterances in Arabic in general and the Holy Quran in particular. He chooses five English translations of the Holy Quran and compared them with the source text. According to him, it is important to provide an honest translation of the Glorious Quran for two reasons, first "to preach the message among non- Arabic speaking Muslims" and "to introduce the message of the Quran to non-Muslims" (ibid). After he examines the translations of all performative utterances in the Holy Quran, he concludes that (Ali's) translation is the best since it renders the meanings, message and the style of the source text. In addition, it succeeds in transferring the illocutionary effect of certain speech acts in particular.

Performative utterances have been the subject of study by many scholars in Arabic and English. In his study, Ateyya (2004) counts all imperatives according to their syntactic forms which are of four types in Arabic. They go under two headings; direct and indirect forms. The first is represented by the verb of command. The second type has three sub-types which are "the L of command" followed by the imperfect in the jussive mood, "nominal verb of command" and " the verb of command substitute". Then he comes up with statistical results about the number of times each type occurs in the Holy Quran (see chapter four for more details). Ateyya (ibid) proposes over twenty pragmatic functions of imperatives in the Holy Quran, he provides different examples from various surahs. Ateyya's study is considered as an authentic one since it counts all types of imperatives

linguistically in addition to the rhetorical meanings suggested for some verses. What the researcher's study adds is the translations of these types, the researcher's task is to find out if the chosen translations succeed in transferring the same functions as played in the source text.

It is clear that languages are similar in some areas, but they differ in many others. For instance, imperatives and requests exist in Arabic and English, but the realization patterns for each language are distinct related to reasons such as culture and religion. A comparative study is proposed by Al-Hindawi et.al (2013). He examines speech act theory in English and Arabic. In English, he suggests that it has two versions, weak and strong. Austin's (1962) is the weak one which was developed later by Searle's (1969) strong version. He claims that the idea of constatives vs. performatives exists in both languages. In Arabic, constatives are of three types; initial constative, requestive constative and denial constative. All types are judged to "truth- falsehood values" (ibid). On the other hand, performatives in Arabic exist by performing an action. He adopted Matloob's (1986) classification of performatives. Matloob divides them into two big categories; requestive performatives and non- requestive performatives. The first type "involves requesting something which does not exist at the time of requesting" (quoted in Al-Hindawi, 2013). It is divided into five sub-types; imperatives, negative imperative (these are two different types each has its particles and uses unlike English, they go under the same heading), interrogative, wish and vocation. But, the other type which is the non-requestive performative requires nothing to request,

rather, it has to do with "contractual formula, astonishment, oaths, hope and praise or despair"(ibid).

Al-Saaidi et.al (2013) examines the speech act of prohibition in selected Biblical and Quranic verses. The study elaborates on the realization of prohibition at various levels; syntactic, semantic and pragmatic in Arabic and English. Results indicate that prohibition in English is realized by syntactic devices mainly the declarative sentence. Unlike Arabic, it is expressed by the negative imperative "do not do". From a pragmatic point of view, as imperatives and other types of requests, prohibition has an illocutionary force i.e. the speaker wants the hearer not to carry out an action. This force serves prohibition's function in the text. In addition, there are secondary meanings or forces realized in a text. The researcher finds out ten illocutionary forces for prohibition. They are forbidding, prayer, contempt, abstention, encouragement, gratitude and cooperation, request, expressing consequence, reprimanding and counseling. All these meanings help better understand the text in general and holy texts in particular since the language used is a divine one that is different from any other secular one.

2.3 Austin's Speech Act Theory

Language is a tool for communication. It is mainly form and meaning. The first makes the study of syntax and the other of semantics. Leech states that syntax is "the abstract formal system of language" (1983, p. 4). It is the structure or the rules that govern the way words, symbols and

sentences go together. Nida (1964) defines semantics as " the relationship between signs or symbols created by human beings and their referent, corresponding roughly to what people usually think of as meaning" (p.34). It studies the conventional meanings of words depending on the grammatical relations between them. But these two domains are not enough to understand language function. So, there has been a need for a third domain to take language out of its rigid theoretical frame and put it to use; this is the study of pragmatics. According to Yule (1996), pragmatics is the "meaning as communicated by a speaker and interpreted by a listener" (p.3). For leech (1983), pragmatics is "the study of meaning in relation to speech situation" (p.6). Levinson (1983) adds a comprehensive account for the three domains. He states that, "Syntax is taken to be the study of the combinatorial properties of words and their parts, and semantics to be the study of meaning, so pragmatics is the study of language usage" (p. 5).

Pragmatics is based on principles not on rules. It studies utterances not sentences. It also builds a triadic relationship between language, meaning and user (Leech, 1983). Language cannot be studied in isolation away from its users who are also affected by the society where they live. This society consists of different slices of people, thoughts and values. It also has institutions, the places where people meet and use language formally in order to communicate.

One of the prominent theories of pragmatics which put language into practice is Speech Act Theory. Trosborg proposes that:

With the emergence in the philosophy of language of theories of Speech Act functions, there was a movement away from the structural definition of language towards a functional definition of language (1995, p.8).

The roots of this theory go back to the 1930s. "Logical positivism" was dominating language interpretation (Austin,1962). In other words, a sentence can be tested for its truth or falsity, otherwise, it is meaningless. For instance, a statement like "You're great" is nothing more than a compliment. But a sentence like "Open the door" can't be true or false. From that observation, Speech Act Theory found its way to existence. This theory is not about language as true or false; it is about language function as communicated in context following the speaker's intention. This may not be true or false, and therefore cannot be part of the study of logical positivism (See more about this in the following section).

2.3.1 The Notion of Constatives vs. Performatives

As mentioned above, the scale which was used to test a sentence was "logical positivism". It states that the key function of language is to make true or false sentences (Austin,1962). For example, "snow is white" is a true statement. A sentence which describes a state of affairs is called constative. The British philosopher John Austin noticed that not all statements state truth or falsity. For example, "close the window, please?" can't be judged for being true or false, but it carries an action to be performed. Such examples opened the way for Austin to differentiate between constatives which are descriptive and performatives which carry

an action. Austin suggested that a statement like "You're fired" is more than a statement, it ends your employment. He introduced this dichotomy in his lectures which were delivered at Harvard in 1955. He published the series of lectures in "How to Do Things with Words"; his famous masterpiece in 1962. The main point that lies in his lectures is that the speaker is not only saying something, he / she is also doing something. Schiffrin (1994) explains the difference in her words. She states that, "Constatives are declaratives whose truth could be judged, performatives are declarations that "do" an action" (p.51).

2.3.2 Austin's Felicity Conditions

In his formulation of speech act theory, Austin proposes that a performative utterance is neither true nor false, but it can be "felicitous" (happy) or "infelicitous" (unhappy). Performatives must meet a set of conditions in order to succeed. They constitute various speech acts. First, the performative verb or the action must be in the present tense that makes explicit the illocutionary act that the speaker intends to accomplish in uttering the sentence. Second, each sentence has a first person subject. The last condition implies the existence of the adverb "hereby" in the sentence. This adverb is a marker that it is a performative.

These are the general conditions through which a working verb or an utterance can be considered a performative. By the same token, there are other conditions that constitute the performance of a speech act. For example, there are felicity conditions for declarations which differ from

those for requests or warnings. But if one of the felicity conditions doesn't exist or satisfy the execution of the verb, then the act " misfires " or goes "unhappy". In Austin's (1962) words, "if one of the procedures is abused, the act is misfired".

2.3.3 Types of Felicity Conditions

What causes a speech act to go unhappy?

In his series of lectures (1962), Austin distinguished between three broad categories of infelicitous. There are reasons that disallow or violate the execution of a speech act. The first category is called "Misinvocations ". It disallows a purported act. For example, if a random individual says the words of marriage ceremony, this disallows it to be performed. The second type is called "Misexcutions". Here, the act is violated by errors or omissions. For example, an appropriate authority pronounces a couple man and wife, but uses the wrong names. In such a case, the purported act does not take place. The last group is related to abuses. Here the act succeeds, but the participants do not have the ordinary and expected thoughts and feelings associated with the happy performance of such an act such as insincere promises.

2.3.4 Locutionary, Illocutionary and Perlocutionary Acts

The most prominent aspect of Austin's theory is his distinction between three levels of utterances (1962, p. 94-107). Locutionary,

illocutionary and perlocutionary acts which divide the performative act into three stages one after the other.

1. A locutionary act: "act of speaking"

It refers to the production of sounds and words which conform with the grammatical rules of a particular language.

2. An illocutionary act: "act in speaking"

It is the issuing of an utterance with conventional communicative force achieved. It includes that "sort of an act done in speaking including act that is the apparent purpose for using a performative sentence: Christening, marrying and so forth" (Sadock, 2004).

3. A perlocutionary act: "act by speaking"

It is the effect or the consequence left behind an act. It is achieved by saying. According to Austin, "perlocutionary acts consist in the production of effects upon the thoughts, feelings or actions of the addressee, speaker or other parties" (1962, p.2).

Mey (2001) defines the illocutionary act as the "speaker's involvement in what is uttered" (p.156). The illocutionary act is the most important in this research as it carries the performative function or the force of an act. Some of the illocutionary acts are:

1. To convey information
2. To ask for information
3. To give orders
4. To make requests
5. To make threats
6. To give warnings
8. To make a promise
9. To complain
10. To thank

These functions exist in all languages. But their performance could be affected by factors such as context, cultural values, the relationship between the speaker and the hearer and finally by the society itself. Age, gender and social rank affect the way a certain speech act is performed.

2.3.5 Austin's Classification of Speech Acts

Since speech acts are used to perform different functions, they are of different types following the illocutionary force and the speaker's intention. Austin (1962) classified them into five broad categories.

1. Verdictives: According to Austin (1962), they are acts that "consist of delivering a finding" (p.153) such as estimating, assessing, reading and describing.
2. Exercitives: acts of giving a decision for or against a course of action such as ordering, appointing, dismissing, sentencing and advising.
3. Comissives: acts whose point is to commit the speaker to a course of action such as promising, intending, declaring and contracting.
4. Behabitives: expressions of attitudes towards the conduct, fortunes or attitudes of others, they are mainly concerned with feelings and reactions such as apologizing, congratulating, thanking, blaming, complaining and welcoming, etc....
5. Expositives: these acts are used to expound views, conduct arguments and clarify ideas such as arguing, insisting, affirming, informing refereeing and conceding, etc. ...

Though seems inclusive to the basic functions language can perform in certain contexts, this classification has been criticized for what appears to others as problematic areas. For example, Strawson (1971) criticizes Austin's marrying or weddings and Christening. He explains that such ceremonies take place in formal ritualistic situations which involve specific conventions. Mey (2001) proposes that Searle criticizes Austin's categories for being overlapping. In that, one speech act may belong to two different categories at the same time .For example, the speech act of describing

could be considered as a verdictive and an expositive at the same time (p.169).

One of the prominent figures who were affected by Austin's theory of performativity is the American philosopher John Searle. As one of his students, Searle developed Austin's thoughts and ideas into a more systematic linguistic theory.

2.4 Searle's Speech Act Theory

Searle introduced his theory by defining the speech act as, "the basic unit of linguistic communication" (1969, p. 21). This definition allows him to associate speech acts with the study of language and meaning. Schiffrin (1994) proposes that, "he [Searle] provides Austin's speech acts with a systematic framework to incorporate it into a linguistic theory" (p.54). Searle systemizes the theory by his distinction between two types of rules. The first group is the regulative rules which regulate, create or define behavior forms (Searle, 1975) as when cutting food, hold the knife in the right hand. The second type is the constitutive rules. They "constitute an activity whose existence depends on the rule (ibid). The best example also suggested by Searle is the chess game. The rules of the game as well as how to order the pieces and how each piece moves on the board are regulative. But for instance a checkmate is made if the king is attacked in such a way that no move will leave it unattacked is a constitutive rule.

2.4.1 Constitutive Rules

The scale of rules which is used to characterize each type of speech acts is a group of constitutive rules. They are of four types; each has its own function which helps in understanding the speech act. The rules as mentioned in Schiffrin (1994, p.56) are:

1. Propositional content conditions: These are textual, they concern reference and predication. They are concerned with the text or the proposition itself.
2. Preparatory conditions: They provide a good account of the background circumstances and knowledge about the speaker (S) and the hearer (H) that must hold prior to the performance of the act.
3. The sincerity condition: It tackles the psychological state of the speaker at the moment of performing the illocutionary act.
4. The essential rule or condition: It is what the utterance "counts as" or the "point of the act".

If we concentrate on the functions of each rule, we find out that Searle studies the speech act from different corners. He begins with the text itself with its predication, then he goes to the context or the social circumstances in which this act is uttered leading to the psychological state of the speaker and finally with the force and the fit of this speech act. Schiffrin (1994) comments on the functions of each condition. She

proposes that each role has its own function to play. For instance, the propositional content conditions are concerned with the text itself; the preparatory rules tackle the prior conditions preceding the uttered act. The aspect which studies the psychological state of the speaker is the essential condition.

As mentioned earlier, Searle criticizes Austin's classification and suggested a new taxonomy. To make his categories more comprehensive and avoid overlapping, he used the direction of fit, the illocutionary point and force of the act to be the criterion used to distinguish one category from another.

The first aspect is fit. Fit could be defined as a relation between word and world or language and reality. It "expresses the fact that our words both match the world we live in, and that they, at least potentially, though not always visibly, are able to change that world" (Mey, 2001, p. 131).

It could take different directions; words - to - world, world- to- words, bidirectional and no direction. In the first type, the speaker's words "fit" or go with the environment in which the performative act takes place such as representatives. The second type is the other way direction, i.e. the world fits or matches the speaker's words. Mey (2001) comments on this type. According to him, "through the use of words, I make the world fit my language: I change the world in accordance with my directions, as given through my use of language" (p.132). Commissives and directives represent this type. The third type which is bidirectional could be in both

ways. Here both the world and the speaker's words match each other such as declarations. Finally, fit can take no direction at all such as expressives. In this kind, the speaker's words describe the utterer; they have nothing to do with the surrounding environment or try to change it.

The second criteria Searle used in his taxonomy is the "point" or the intention of the act. It explains why the speaker utters a certain act. For instance, the point of orders is that the speaker attempts to get the hearer to do a future action. Each speech act has an intended aim to be achieved via the utterance. If we dig deep in the psychological state of the speaker, we find out that behind any speech act, there's a power that reveals that point. For instance, the psychological state for representatives is belief and for expressives is feeling. This explains why the direction of fit of these two categories is words-to-world. They are related to feelings inside the speaker's heart and have nothing to change in the world. But in the case of declarations, directives and commissives whose psychological states are cause, want and intend respectively, we notice that these states carry the intention of change. For that reason, they change the world to make it fit the speaker's words.

Force is the hearer's involvement in the uttered act while the proposition is the content of the act. Different speech acts may have the same proposition but differ in their forces (Searle, 1965). Consider Austin's examples:

John will leave the room.

Will John leave the room?

John, leave the room!

The above three examples share the same proposition which is leaving the room, but differ in their forces. The first is a predication, the second is an interrogative and the third is an imperative. Syntax helps in realizing the force in various ways such as mood, punctuation, stress, word order and intonation contour (ibid).

As mentioned earlier, Searle has defended Austin's thoughts and ideas and developed his theory into more comprehensive, systematic one. He criticizes the former's for his classification of speech acts and suggests a new one. Trosborg (1995) proposes that, " Searle makes a consistent classification of functions of language usage by dividing illocutionary acts into limited number of major categories" (p.14).

2.4.2 Searle's Classification of Speech Acts:

1. Representatives: This group includes acts that state that the speaker believes to be the case or not. The speaker represents the world as he / she makes words fit the world. According to Trosborg (1995), "the speaker's intention or aim in performing such acts is to commit himself / herself to the belief that the propositional content of the utterance is true [In] an

attempt to describe the world" (p. 14). Statements of facts, assertions, conclusions and descriptions are examples of this category.

2. Directives: Speech acts that speakers use to get the hearer to do a future action. They express what the speaker wants such as commands, orders and requests in a way that makes the world fit the words via the hearer. Trosborg (1995) illustrates the idea of cost-benefit scale using requests as an example. She suggests that this scale varies according to the illocutionary point concerning a request. It involves the hearer in a future action which is beneficial for the speaker and costly for the hearer.

3. Commissives: In performing commissives, the speaker commits himself / herself to some future course of action. Speech acts which belong to this group express what the speaker intends such as promises, threats, refusals and offers. So they can be performed by the speaker alone. Concerning their fit, they are "world - to - words" i. e. the speaker intends to make the world fit his / her words.

4. Expressives: They express the speaker's psychological state of mind or what he / she feels. In this type there's no direction of fit since the speaker is only talking about his / her feelings. He / she has nothing to say about the world or to make it fit what he / she feels. Thanks, complaints, apologies, praises, blames and condolences are all examples of this category.

5. Declarations: This is a different category since the speaker has to have a special institutional authority or a role in a specific situation. The term is

related to an authoritative role to be played by the speaker such as a Priest or a Jury who have the authority which allow them to take a decision and change the world to make it fit their words such as Christening, naming, appointing, declaring and dismissing. An example is when a Priest says: I now pronounce you a husband and wife. In fact, he is changing the world by making it fits his words when these man and woman become a couple husband and wife.

It is clear that the above five categories are more comprehensive than Austin's. There's no overlapping. The point and the psychological state of the speaker are apparent in each type. Moreover, the direction of fit is set for each category. Mey (2001) proposes that Searle's taxonomy is superior to Austin's. Schiffrin (1994) adds that, "[Searle] ... provides Austin's speech acts with a systematic framework to incorporate it into a linguistic theory" (p. 54). In this current study, the researcher is only interested in requests as a type of directives. As a type of directive speech act, requests can be direct or indirect depending on multiple factors that will be explained later.

2.5 Direct vs. Indirect Speech Acts

Another approach of classification which was proposed by John Searle (1975) is his theory of indirect speech acts. For him, "the simplest cases of meaning are those in which the speaker utters a sentence and means exactly and literally what he says" (p. 59). Once the speaker utters a sentence where its structure and meaning match his / her intention,

simultaneously, recognized by the hearer, the speech act is assigned to be direct. The grammatical form goes with the function of the utterance and the meaning is directly recognized. But, there are cases when the speaker utters a sentence and means something else or through the uttering of a specific speech act, the speaker is performing another one. In this case, the speech act is assigned to be indirect. The speaker intends to create the effect or the knowledge in the hearer to recognize his / her intention with the help of some contextual clues. To take Searle's famous example, "Can you pass the salt?", this utterance can be realized as a question if the hearer says "yes" or "no". Or, it could be a request and he / she really wants the hearer to pass the salt. What decide the kind of speech act to be performed are the preparatory conditions which illustrate circumstances prior to the execution of the performative act. For instance, the setting where this utterance takes place plays a crucial role in its execution. In that if the two interlocutors are sitting on a table in a restaurant, then this utterance is for sure not a question, the speaker intends it as a "request to pass salt" (Searle, 1965, p. 60). This example is best seen in Schiffrin's definition. She states that, "[it is] an utterance in which one illocutionary act " a primary " act is performed by way of the performance of another act " a literal act " (1994, p. 59).

2.5.1 Indirectness and Politeness

Requesting is a face threatening act. Requests may cause imposition on the hearer from the side of the speaker. They may vary in the level of

indirectness which is different from one culture into another. Level of indirectness has important implications to politeness and the culture's orientations to collectivism and face wants (Abuarrah et.al, 2013 and Tawalbeh and Al-Oqaily, 2012). In some cultures directness is synonymous to impoliteness. For reasons such as politeness and tactfulness, certain languages tend to make requests less direct and more mitigated to reduce imposition and increase the possibility of compliance. The choice of direct or indirect requests is not arbitrary; rather, it depends on factors such as status and social rank. For example, requests addressed to superiors are less direct than those addressed to inferiors and vice versa. Another factor is distance. The relationship between the interlocutors governs the level of formality and directness used between them. So, culture can decisively help decide on the kind of requests and the level of directness to be used. In other words, what is considered direct and impolite in one culture might be polite and indirect in another. According to Leech (1983) , indirect illocutions are more polite because "they increase the degree of optionality " and " the more indirect an illocution is, the more diminished and tentative its force tends to be (p. 108).

Brown and Levinson (1978) propose a theory of politeness. According to them, a directive speech act such as requesting is considered an (FTA) Face Threatening Act. FTAs are " acts that violate the hearer's need to maintain his / her esteem and be respected because the speaker is impeding on the hearer by asking (H) not to do what (H) wants, but rather

to do what (S) wants " (1983, p. 79) (c.f. Brown and Levinson, 1975; Leech 1983;, Lackoff 1973; and Grice, 1975).

2.6 The Speech Act of Requesting.

This section elaborates on one of Searle's speech acts categories which are "directives". The researcher studies requests from a pragmatic point of view. Because this study aims at examining types and strategies used in translating requests in the Holy Quran from Arabic into English, requests mainly imperatives are examined in both languages syntactically and pragmatically; Arabic as the source language and English as the target one. And since speech act theory deals with performing actions, imperatives in Arabic are chosen to be the subject of study since they are "doing" verbs as defined in the theory of performativity.

Requests are directive acts which embody an effort by the speaker to get the hearer to do something, to direct him or her towards some goals. Ellis (1994) defined them as, "attempts on the part of a speaker to get the hearer to perform or to stop performing some kinds of action" (p.167). They are beneficial to the speaker and costly to the hearer. The former has certain goals and intentions to achieve, while the latter is under threat of performing the action.

But, what makes the current study more challenging and interesting is that it deals with the Holy Quran. In cases when "God" is the speaker, the reader will discover that "He" is directing hearers or certain slices of

society for their benefits. In such cases, a request takes the shape either of an imperative or an advice for the hearer's benefit.

So, requesting in one language requires good knowledge of culture and society as macro elements where it operates and context with its different micro representations such as participants, settings, topic and background information.

Recently, the importance of pragmatics as a problem solving discipline has increased in its contribution to applied linguistics. Cross - language differences have become an obstacle which forbids second language speakers from realizing intended meanings in translated texts. Even in inter - language linguistics there are variables within the same language and the same culture that cause the same problem. This has given way to linguists to study how certain speech acts are performed within the same language from one hand and how are they translated from one language into another.

(CCSARP) A Cross - Cultural Study of Speech Act Realization Patterns is a project issued in 1989 by Kulka et.al. The purpose of this project is to establish patterns and strategies used in the realization of two speech acts - requests and apologies in eight languages or varieties. These are Australian English, American English, British English, Canadian French, Danish, German, Hebrew and Russian. Kulka's project is based on the idea of universality. She proposes that the speech act of requesting is universal, i.e. It exists in all languages and cultures. Culture and society

affect the way it is performed from one language to another. People perform requests differently for different reasons such as cultural values and social norms. Such factors affect the level of indirectness when performing a request. For this reason, she suggests a scale of indirectness. This scale is divided into three sub - levels:

1. The most direct or the explicit level: this type includes imperatives, performatives and hedged performatives.
2. The conventional indirect level: the act is realized by reference to contextual preconditions necessary for its performance. The meaning is interpreted through the linguistic content and the conventional usage.
3. The non - conventional indirect: the request is realized by either partial reference to object or an element needed for the implementation of the act. Here the meaning of the utterance is interpreted through the contextual inference.

These three levels are recommended since "by making a request, the speaker impinges on the hearer's claim to freedom of action and freedom of imposition (Kulka et. al, 1989). In addition to these three levels, Kulka suggests nine strategies divided under the three sub - levels. They are mood derivable, explicit performatives, hedged performatives, locution derivable, scope derivable, language specific suggestory formula, reference to preparatory conditions, strong hints and mild hints (ibid).

A recent study by Abuarrah et.al (2013) examines the performance of requests in Palestinian Arabic and British English. His study is based on three pillars; pragmalinguistics, sociolinguistics and culture. He studies the levels of directness used in performing requests in both languages and relate that use to factors such as status, distance and degree of imposition. The study shows that both languages use different scales of directness in relation to politeness depending on different cultural concepts such as individualism and collectivism.

Shams and Afghari (2011) investigate the comprehension of indirect request speech act used by Iranian people in daily communication. The study is an attempt to find out whether different cultural backgrounds and the gender of the speakers affect the comprehension of the indirect request of speech act. The results reveal that culture has a significant effect on the interpretation of indirect request of speech act. Gender on the other hand, doesn't affect the comprehension of indirect request of speech act.

Tawalbeh and Al-Oqaily (2012) examine how social factors such as power, distance, rate of imposition and context affect the level of indirectness when performing the speech act of requesting in two different languages which are Arabic and English. Such factors require a level of politeness to be used by the speaker. He claims that each culture plays a crucial role in performing different patterns of requests. He adds that polite markers and involvement expressions are recommended. They mitigate the harshness of the request and maximize closeness and intimacy between

interlocutors. For example, American students used direct requests when addressing their friends while the Saudi students varied their request strategies depending on social variables of power and distance.

Van Dijk (1979) examines the semantic and pragmatic connectives which express relations between speech acts such as (and, but, or, so, and if). For him, speech act sequences are not arbitrary, rather, they follow each other for certain aims and intentions in the speaker's mind. This means that each speech act will be interrupted in respect to the neighboring speech acts. He distinguishes semantic connectives which express relations between denoted facts from pragmatic connectives which express relations in the speech utterances of speech acts. Consider the following example,

A: Can you tell me the time?

B: But, you have a watch yourself!

The example shows that the hearer doesn't accept the request for information but questions a condition for appropriate requests.

On the other hand, Lee (2005) studies the linguistic expressions of Cantonese and English requests. In more particular, she investigates the cross - linguistic devices of requests written by native English - speaking and native Cantonese respondents in an academic contact on the basis of discourse completion tests. The study comes up with the result that the linguistic properties and the social factors combine to constitute a request.

A pragmalinguistics classification is adopted by Kulka (1989) in an attempt to capture the pragmatic functions played by various linguistic elements in the discourse. It classifies linguistic elements depending on their pragmatic functions. For instance, Consultative devices are used by the speaker to involve the hearer and bid for his / her cooperation.

e.g. Do you think I could borrow your notebook?

On the other hand Understaters are elements the speaker uses to minimize parts of the proposition like saying,

Could you tidy up a bit before I start?

Another type is Hedges used to avoid specification in making a commitment. As an example,

It would really help if you did something about the kitchen.

Finally, there are Downtoners which the speaker uses to modulate the impact the utterance leaves on the hearer. For example,

Will you be able perhaps to drive me? (Kulka et. al, 1989).

These syntactic downgraders (interrogatives, negation, past tense and embedded if clause) are mitigating devices used by the speaker in order to mitigate the threat to the hearer's face. They show that the speaker is pessimistic when using negation in particular, past tense is considered as a distancing element while hedging devices describe the manner, name the

action or refer to contextual aspect involved in the performed action such as embedded if clause.

2.6.1 Requests Perspective

In order to analyze the speech act of requesting, three dimensions should be taken into consideration, the speaker or the requestor, the hearer or the requestee and the action to be performed. The speaker chooses the perspective he wants in accordance with his / her intentions. For instance, if he / she says "Could you ", he / she is emphasizing the role of the hearer. There are four perspectives suggested by Blum Kulka et.al (1989) as follows:

1. Hearer oriented

e.g. could you clean your room?

2. Speaker oriented

e.g. do you think I could borrow your notes?

3. Speaker and hearer oriented

e.g. could we please clean up?

4. Impersonal (the use of one/ they/ passivation /people)

e.g. it will be a good idea to

Another approach for realizing requests is from a semantic point of view. Kulka (1989) proposes that a statement or an utterance is divided into three main parts; the address term, the head act and the adjuncts. These

three dimensions can't be taken apart without making a reference to the speaker, the hearer and the action to be performed. First of all, address terms come at the beginning of the speech act and are governed by factors such as social rank, gender and the relationship between the interlocutors. The head act is the most important part since it indicates to the proposition of the act whether it is a warning, a request or a declaration, etc.... The last part is the adjuncts. These are external modifications that affect the context, such as checking an availability, getting a precommitment or grounders which indicate to the reasons for making a request, etc...

2.6.2 Felicity Conditions for Requests

In his formulation of speech act theory, Austin's performative utterance is neither true nor false, but can be "felicitous" or "infelicitous" according to a set of conditions whose interpretation differs from one speech act to another. The following table illustrates the felicity conditions for requests:

	Type of rule	
1.	Propositional	Future act (A) of hearer (H).
2.	Preparatory	(a) (H) is able to do (A). S believes (H) is able to do (A). (b) It is not obvious to both (S) and (H) that (H) will do (A) in the normal course of events of his own accord.
3.	Sincerity	(S) Wants (H) to do (A).
4.	Essential	Counts as an attempt to get (H) to do (A).

(Schiffrin, 1989, P. 71)

2.7 Conclusion

In brief, in this chapter, the researcher examines different studies conducted in the field of translating the Holy Quran into English. She also cites different views of the translation of the Holy Quran in addition to the idea of equivalence. On the other hand, she examines Speech Act Theory as suggested by (Austin) and developed by (Searle). She talks about different kinds of speech acts as suggested by the two prominent figures in addition to the rules and conditions that regulate and constitute the performance of each type. Then, she examines the speech act of requesting as a pragmatic category in relation to interlocutors, society and culture. Scales of indirectness are taken into consideration in this research as adopted by Kulka (1989) and Trosborg (1995).

This chapter gives a clear theoretical background that facilitates the study of requests in Arabic as the source language and in English as the target language concerning the translation of requests in the Holy Quran.

For the first glimpse, it sounds difficult to bring speech act theory and the translation of the Holy Quran together in one study. But, by reviewing previous researches done in the translation of the Holy Quran and the principles of speech act theory, it becomes easier to bring them together by searching for common ground between them that are language, culture and language users. Speech act theory analyzes the relationship between the interlocutors and how different external circumstances such as culture and norms affect the way speak and deal with each other. On the

other side, the Holy Quran which is God's words in most of its verses reflects the life and stories of people from different eras, different ideologies, and different cultures. So, choosing one type of speech acts which is imperatives is a chance to look at the two languages and the two cultures from three different perspectives since the three chosen translations belong to three translators from three different cultures and backgrounds.

In sum, it is interesting to see how each translator's culture and norms affect his translation of a certain text like the Holy Quran.

The next chapter discusses types of requests in Arabic and English. In addition, it states different pragmatic or secondary functions these syntactic forms may play in a text.

Chapter Three

Requests in Arabic and English

3. 1 Introduction

3. 2 Requests in Arabic

3. 2. 1 Requestive Performatives

3. 2. 1. 1 Types of Requestive Performatives

1. Imperative

2. Negative Imperative

3. Interrogative

4. Wish

5. Vocation

3. 2. 2. 1 Imperative in Arabic

3. 2. 2. 2 The Syntactic Forms of Imperative

3. 2. 2. 3 The Pragmatic Functions of Imperative

3. 3 Imperative in English

3. 3. 1 Types of Imperative

3. 3. 2 Pragmatic Functions of Imperative

3. Introduction

This chapter describes the types and categories of the speech act of requesting in Arabic and English. It is divided into three sub-sections; the first one elaborates the types of requests in Arabic in relation to their syntactic forms and pragmatic meanings. The second section examines types of imperatives in Arabic. It illustrates them from a syntactic point of view, then the researcher provides a complete illustration of their pragmatic functions from a rhetorical point of view since the study aims at studying types and meanings of requestive forms. The last section examines types and functions of imperatives in English and their counterparts in Arabic.

The Arab rhetoricians identify the performative utterance *الانشاء* as that utterance which is not judged in terms of truth or falsity, but it requires the performance of an act such as thanking, asking requesting, etc.... It is divided into two main types, "requestive performative" "*الانشاء الطلبي*" and "non- requestive performative" (*الانشاء غير الطلبي*). The first type is of five sub-types, imperative and negative imperative, interrogative, wish and vocation (See section 3.1.1). The second type is the non-requestive performative. It doesn't require the existence of an action (Ateeq,1985), such as expressions of praise and blame, oaths, exclamatory forms and contractual formulas. In this research, the researcher is concerned with the first kind. The following discussion defines and gives examples about the five categories with more emphasis on imperatives as the closest to

requestive utterances in form and function as mentioned in the limitations of this research.

3.1 Definition of Requestive Performative

Fayyood (1992) defines it as "what requires an action that doesn't exist at the time of speaking" (p.214). Other rhetoricians explain it in a different way. Ateeq (1985) proposes that it is not judged for truth or falsity, rather the existence of its meaning doesn't take place at the time of uttering it.

3.1.1. Types of Requestive Performatives

As mentioned earlier, requests in Arabic are of five broad categories. The researcher explains each type with examples in the following pages. Then she elaborates on forms and functions of imperatives as the main focus of the current study.

1. Imperative

It is the request for performing the action from the superior to the inferior (c.f. Ateeq, 1985; Ali, 2001 and Ateyya, 2004).

Example: (البقرة / 43) " قال تعالى " وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ "

" And be steadfast in prayer: Give Zakat, and bow down your heads with those who bow down (in worship)". (AL-Baqarah, 43) (Ali, 1989, p.19)

In this verse, God is the speaker who is the superior and the Jews are the hearers who are the inferior. So, it is the default case to occur in the imperative since there's a difference in rank.

2. Negative Imperative (Prohibition)

It is the request to stop doing an action from the superior to the inferior in the form of obligation (c.f. Ateyya, 2004; Ba-Taher, 2008; Ali,2001).

Example: قال تعالى: "وَلَا تَكْتُمُوا الشَّهَادَةَ" (البقرة، 283)

"And do not conceal the testimony; "(Al-Baqarah , 283) (Arberry, 1955,p.17)

Ateyya (2004) proposes that the imperative and the negative imperative share the same feature which is the request in the form of superiority, but they differ in the kind of request. The first is a request to do an action while the second type is a request for not doing an action. Al-Saaidi (2015) claims that negative imperative or prohibition is a negative command that means instructing the addressee not to do assigned act. For that reason, it is called "Negation" although in English both types come under the same heading; that is imperatives. But in Arabic they are two distinct categories since each has its particles and pragmatic functions which appear in a given text.

Negative imperative has many pragmatic functions or meanings that can be understood by context. Such meanings are:

2.1. Supplication الدعاء

This function takes place between two interlocutors of different ranks where that of the lower supplicates from the higher not to perform a certain action.

Example: قال تعالى: "رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا" (البقرة / 286)

"Lord, do not be angry with us if we forget or lapse into error"
(Al- Baqarah, 286) (Dawood, 1956, p.42)

The syntactic form is negative imperative " لا تؤاخذنا ". The " لا " functions as a negation particle. Pragmatically, it reflects a kind of supplication because the speaker is of a lower rank whereas the hearer who is God is of the highest rank. In such case, the meaning is not negation or forbidding the speaker from doing the assigned action but supplication because that weak is in need of the almighty God. They ask Him not to be angry with them if they forget or commit errors. So, context decides the pragmatic meaning of the syntactic forms used.

2.2. Petition الالتماس

This kind appears in conversations between two persons who belong to the same social status, simultaneously, having a strong relationship with each other in that the speaker knows that the hearer will take his words into consideration (Fayyood , 1992).

Example: قال تعالى: "قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي" (طه / 94)

"(Aaron) replied:" O son of my mother! Seize (me) not by my beard nor by (The hair of) my head!" (Ta- Ha , 94) (Ali, 1989, p. 901)

This verse is taken from a conversation between the two brothers; Moses and Aaron. Aaron is addressing his brother Moses in a very smooth and kind language. The expression " يا ابن ام " or " O son of my mother! " reflects a sort of intimacy and devotion between the brothers. This expression is more rhetorical than the word " brother " and carries the implication of petition. Aaron asks Moses not to seize him by his beard nor by his hair. The act of seizing his beard and hair is a sign of blame from Moses. So Aaron asks for Moses's petition (As-Saboni, n.d).

2.3 Advice and Guidance النصيح والإرشاد

This function occurs in situations where the speaker informs the hearer not to do a certain act. It is realized as an advice since the benefits are for the hearers sake. In case he/she does not comply with the request, this doesn't affect the speaker because (s/he) has nothing to gain after performing the action.

Example:

قال تعالى: "وَأِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" (لقمان / 3)

"And when Lokman said to his son, admonishing him, ' O my son, do not associate others with God; to associate others with God is a mighty wrong" (Luqman, 13) (Arberry, 1955, p. 113)

In the above example, Luqman asks his son not to associate others with God. The father - son relationship implies that the speaker should advise and guide his son to the right way and not to commit sins amongst which associating others with God is the extremist.

By looking again at the same verse, it is noticed that the Divine words express the pragmatic function which is revealed through the verse itself. God says "وهو يعظه" admonishing or advising him. The expression reflects the state of the father which is advising and guiding.

2.4 Denial of Hope التينيس

This function relates to situations where persons commit bad deeds and think falsely that making excuses will provide them with a glimpse of hope not to be punished for these deeds. The negation functions as a shock that informs them to lose hope.

Example: قال تعالى: "لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ" (التوبة / 66)

"Make no excuses. You have renounced the faith after embracing it "
(At- Tauba, 66) (Dawood, 1956, p.140)

God is addressing the evil doers telling them not to make excuses, not to hope for salvation as there's no place for forgiveness.

2.5 Equalization التسوية

This function works as a message for the speaker who tries to do a good deed after a bad one in order to be forgiven. The negation form comes

as a reply as not to do that thing because in both cases the result is the same (c.f. Ateyya, 2004 and Fayyood,1992).

Example: قال تعالى: "اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ" (الطور / 16)

"Burn ye therein: The same is it to you whether ye bear it with patience, or not"(At-Tur, 16) (Ali, 1989, p. 1625)

In the above example, God is addressing the unbelievers telling them: burn in Hell whether you show patience or not you will burn as a result of your bad deeds in life. The Quranic verse reveals the function by using the word " سواء " which is translated as " the same". This is to inform the unbelievers not to think of forgiveness, they will face their destiny which is fire.

3. Interrogative الاستفهام

Rhetoricians defined it as the request for information about something that has been unknown before (Ba-Taher, 2008) (Abu Musa, 1988). To seek knowledge, certain particles are used in the interrogative form such as " من ، أي ، كيف ، كم ، اين ، متى ، هل ، ايان " who, which, how, how much, how many, where, when, would, is, are, will". Ateeq (1985) claims that each particle has its distinct use. In other words, each one requires a kind of information. For instance "hal" (Is /Are / Will / Would) is used just to request belief while "ayna" (Where) is used to state a place etc... (p.91). Like any other types of performative utterances, interrogative has secondary meanings such as.

3.1 Disaffirmation الإنكار

This function occurs when the hearer claims an idea, the speaker disaffirms this claim in the form of a question. When asking the questions, he / she doesn't seek information or a specific answer, he / she wants to disaffirm a previous claim in the form of a question.

Example: قال تعالى: " أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى " (النجم / 21)

"What, have you males, and He females?" (An- Najm , 21) (Arberry, 1955,p. 244)

In the above example, God is not waiting an answer, there's a previous claim from the unbelievers that males are for them and females are for God. The Divine interrogative is a reply to disaffirm their claim. One might wonder where is the request in this verse? The answer suggests that since interrogatives are requests for information or knowledge about a certain topic, sometimes they are used not for their ordinary, real function but to indicate a meaning of disaffirmation of a previous claim.

3.2 Exclamation التعجب

This style is used to point to a wrong action by the hearer. The reply comes in an interrogative form not to gain an answer but to show exclamation from such behavior.

Example: قال تعالى: "أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ" (البقرة / 44)

"Would you enjoin righteousness on men and forget yourselves?"
(Al- Baqarah, 44) (Dawood, 1956, p. 14)

In the provided example, God addresses the Jews telling them: how come you enjoin and ask people to be righteous at the time you are not. So, the verse suggests the meaning of an order to start of yourselves and be righteous then ask people to be like you. The format occurs in the interrogative mood to reflect a kind of exclamation from such acts.

3.3 Negation النفي

The interrogative form negates an idea or a belief. The function occurs when the hearer claims an idea or a belief. The speaker's interrogative negates it.

Example: (قال تعالى: "مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ" (البقرة / 255))

"Who is thee can intercede in His presence except as He permitteth?"
(AI-Baqara, 255) (Ali, 1989, p. 115)

In the above example, God is addressing the whole humanity. He is not seeking information but confirming the fact that he is the almighty over all beings. He is expressing a trait of God that only He possesses the ability to intercede. In case anyone intercedes it is after His permission. He has control over everything in this universe. He sets this fact in the syntactic form of interrogative since by reading the first two words, the reader thinks

that a name should be provided. But after reading the verse till the end, he discovers that it is just a negation of a previous claim.

3.4 Order الأمر

The speaker orders the hearer to perform an action in the interrogative form. Once he / she realizes the question correctly, he performs an action not providing a yes / no answer. So, the function of order is implied in the analysis of the interrogative.

Example: قال تعالى: "فَهَلْ أَنْتُمْ مُسْلِمُونَ (هود / 14)

"Will ye even then submit (to Islam)?" (Hud, 14) (Ali, 1989, p. 585)

God in this example is not waiting an answer of being Muslims or not, rather, He is waiting an action to be performed. In other words, He orders these people to submit to Islam.

3.5 Wish التمني

The question here works as a wish to get out of a very harsh situation. The speaker here wishes something in the form of a question

(Ba-Taher, 1992).

Example: قال تعالى: "يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ" (القيامة / 10)

" O that day man will ask: " Whither shall I flee?" (Al- Qiyamat, 10) (Dawood, 1956, p.412)

This verse portrays man's psychological state in the Day of Resurrection. This man wishes if there is a refugee from that situation in which he finds himself/ herself in. He looks for a place to flee because he / she is afraid of facing his inevitable destiny. His psychological state which is wish is expressed through the interrogative form. He asks where the refugee is although he knows there isn't but he wishes it.

3.6 Affirmation التقرير

This function implies the affirmation of a fact in the question form. In that the speaker sends a message in the form of a question.

Example: (البقرة / 106) "قال تعالى: "أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

"Knowest thou not that Allah Hath power over all things"
(Al- Baqarah, 106) (Ali, 1989, p.43)

The speaker in the above verse who is God is addressing the Human being in general. He is not asking him / her whether he / she knows that God has power over all things. But, He is informing and affirming this fact in the form of interrogative form. In other words, He is telling humanity " don't forget that God has power over all things".

4. Wish التمني

This is the fourth type of performative utterances in general. Ateeq (1985) quoted Atftazani's definition of wish as "the request for the existence of a desired thing" (p. 111). It is the request for a beloved thing

that is impossible to happen in the sight of the speaker (Fayyood, 1992). Ateyya (1985) suggests a similar definition. He states that it is a request for the existence of a preferred thing that is impossible and unlikely to happen. The main particle used to explain a wish is "laita" or "would that" .

Example: (مريم / 23) قال تعالى: "يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا"

"Would I had died ere this, and become a thing forgotten!"
(Maryam, 23) (Arberry, 1955, p. 332)

In the above example, Mary who is the speaker wishes death. So, her request is revealed through her wish of being dead and forgotten. But this type differs from the other kinds of performative utterances in that new particles are used figuratively to indicate to the pragmatic function of wish. These particles; " laita, la'ala and hal" are not originally wish particles, but they are used to indicate that secondary function such as:

4.1 "Hal" (Has / Have / Is / Are)

It is originally an interrogative particle, but here it is used to give the meaning of a distancing. (c.f. Fayyood, 1992)

Example:(الأعراف / 53) قال تعالى: " فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا"

"Have we no intercessors now to intercede on behalf?"
(Al-A'raf , 53) (Ali, 1989, p. 354)

The interrogative particle here is used figuratively. The speaker represented by the unbelievers wish if they have intercessors to help them get out of their difficult situations.

4.2 La'ala" perchance

It is originally a wish particle, but in this context it is used as a tool for begging and wish a certain thing to come true.

Example: قال تعالى: " لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اٰمْرًا " (الطلاق / 1)

"Perchance after that God will bring something new to pass"
(At- Talaq, 1) (Arberry, 1955, p. 284)

The particle here expresses a sort of hope for something to come true. This is used in situations where there's a quarrel between husband and wife. It is recommended or wished as a last stage for solution before divorce.

4.3 "Lau" (Could / If)

Example: قال تعالى: " اَوْ تَقُوْلَ حِيْنَ تَرٰى الْعَذَابَ لَوْ اَنَّ لِىْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ " (الزمر/58)

"Or, when he sees the scourge: ' Could I but live again, I would lead a righteous life.' " (Az- Zumar, 58) (Dawood, 1956, p. 326)

This particle is used when a person wishes something that is impossible to happen or to take place. The above verse shows the state of the people of the hell under scourge. In such situation, an evil man says that he wishes if he goes back to life, he would be a righteous individual in his society. But this wish is impossible since scourge is the reward of his bad deeds in mortal life.

In this verse, the particle is used for the meaning of plea. The speaker asks for help in the form of a wish. The unbeliever when sees his eternal home which is hell asks for help by expressing his wish if returning back to life to do good deeds.

5. Vocative النداء

This is the last type of the performative utterances. It is the speaker's request or call for the hearer's attention using one of the vocative particles. According to linguists, vocative has five particles which are (Al-hamza, ay, ya, hayya, aa, aay) (c.f. Ad-Darawish, 2005; Fayyood, 1992).

Despite the variety of these particles, Ateyya (2004) indicates to the fact that the Holy Quran uses only one particle in all its vocative situations that is "ya" or "Oh" usually followed by the addressee and an imperative or a negation. Example (1): (البقرة / 21) "يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ" قال تعالى:

"O ye people! Worship your Guardian Lord, who created you"
(AL- Baqarah, 21) (Ali, 1989, p. 11)

In the above example, God is calling people to worship Him. To set ideas clearly, the speaker in this verse who is God is of higher rank of that of the speaker who is humanity in general. God doesn't request worship from anyone, he calls people to do this action for their sake and benefits. He shows them the right path to follow. On the other hand, the vocative form is followed by the imperative verb " worship" but , as known, the language of the Holy Quran is very eloquent and rhetorical, for that reason, God uses a very smooth words to direct His people to the right path before the imperative verb.

قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ (البقرة / 264): Example (2)

" Those who expend their wealth in the way of God then follow not up what they have expended with reproach and injury "
(Al-Baqarah , 264) (Arberry, 1955, p. 67)

The above example illustrates the same function as it has the same vocative style with the same particle. However, the first one is followed by an order while the second one is followed by a prohibition. God addresses the believers and orders them not to follow up their expenses of wealth with injury and reproach. Again the smooth, kind style plays an important role in affecting the speakers feelings towards the speaker.

قال تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً" (آل عمران / 130): Example (3)

"Believers, do not live on usury, doubling your wealth many times over"
(Al-i-Imran, 130) (Dawood, 1956, p.53)

In this example, God who is the speaker commands the believers not to live in usury. From the above three examples, we notice that the imperative and prohibition come after a vocative particle followed by an address name. It is clear that God uses different linguistic techniques in order to reveal a certain message that is concerned with the Laws of Islam.

It worths mentioning that from a pragmatic point of view, such vocative expressions where address names are used before the command or the prohibition are considered mitigating devices , i.e. they make the request less direct and mitigate its harshness.

Vocative has many secondary meanings such as:

5.1 Exclamation **التعجب**

This function is revealed in utterances where the speaker is astonished from a certain act, so he calls something unusual to show the degree of exclamation.

قال تعالى: "يَا حَسْرَةً عَلَى الْعِبَادِ" (يس / 30): Example (1)

"Ah, woe for those servants!" (Ya-Sin, 30) (Arberry, 1955, p.146)

According to Ateyya (2004), 'woe' can't be addressed but people instead are addressed. But God addressed it as a sort of exclamation from people's deeds.. In the above example, God is addressing 'woe' to show a kind of anger and astonishment from people's deeds.

5.2 Regret **التحسر**

The vocative here is used not to call anyone or anything , but to express a kind of regret for a current situation. (c.f Ateeq, 1985)

Example (2) قال تعالى: " يَا لَيْتَنِي كُنْتُ تُرَابًا" (النبأ/ 40)

"Woe unto me! Would that I was (mere) dust!" (An-Nabaa, 40) (Ali, 1989, p. 1677)

5.3. Specificity **الاختصاص**

This function is used when the speaker intends to address a specific person or a specific group of people. (Ateeq, 1985, p118)

(هود / 73) "رَحِمْتُ اللّٰهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ قَالَ تَعَالَى:"

"The mercy of God and His blessing be upon you, O people of the House!" (Hud, 73) (Arberry, 1955, p.248)

In the above example, the speaker who is God is concerned with a specific group of people that is " people of the House" or the family of prophet Muhammad (Pbuh). So, he calls for God's mercy and blessings to that group of people and not anyone else.

3.2. Imperative in Arabic

As mentioned in (3.1.1), the second section of this chapter elaborates on "Imperatives" as a sub-group of requestive- performatives. The researcher provides a complete illustration of its syntactic forms and pragmatic functions in Arabic and English. An imperative is the request for performing an action from the superior to the inferior in the form of obligation (Ali, 2001) (Ad-Darawish, 2009) (Ba-Taher, 2008)(Ateeq, 1985). The definition indicates to two important issues, superiority and obligation. Superiority means that the speaker who is of a higher rank orders that hearer who is of a lower rank to perform an action. It implies an obligation since it is in the form of imperative.

3.2.1. The Syntactic Forms of Imperative

Imperatives in Arabic could be direct or indirect.

1. Direct: (Fi'l Al- amr) فعل الامر

It is the direct form of the verb of command.

Example (1): (البقرة / 43) "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ" قال تعالى:

"And perform the prayer, and pay the alms" (Al- Baqarah , 43) (Arberry, 1955, p.34)

Example (2): قال تعالى: "خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا" (التوبة / 103)

"Take alms from them, so that they may thereby be cleansed and purified"
(At-Tauba, 103) (Dawood, 1956, p.145)

This is the natural form of order in Arabic which is expressed by the use of the direct form of the verb of command. The above example reflects a direct command from God to all Muslims. He orders them to perform prayer and pay the alms. The two performative verbs "perform" and "pay" are used directly to inform the hearer to do the assigned acts. This is the syntactic direct form of imperative where the base form of the verb is used.

2. Indirect: It has three forms

a. " lam al- amr" or " the L of command" لام الامر

Example (1): قال تعالى: "فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ" (قريش / 3)

"Let them worship the Lord of this House" (Quraish, 3) (Ali, 1989, p.2015)

Example (2): قال تعالى: " فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقرة / 185)

"Therefore whoever of you is present in that month Let him fast"
(Al- Baqarah, 185) (Dawood, 1956, p. 29)

The above two examples show one of the indirect ways of performing imperatives in Arabic that is the use of the " L of command". This " L" is tied with the base form of the verb. In other words , the L- of command is connected to the base form of the verb to represent a syntactic

formula of imperatives in Arabic. This formula is expressed in English by the use of "let" which shows the meaning of suggestion.

2. "Nominal Verb of Command" اسم فعل الأمر

Example (1):

قال تعالى "يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ" (المائدة / 105)

"O ye who believe! Guard your own souls: If ye follow (right) guidance. No hurt can come to you from those who stray. "
(Al-Maidah, 105) (Ali, 1989, p.321)

Example (2): قال تعالى: " وَقَالَتْ هَيْتَ لَكَ" (يوسف / 23)

"" Come," she said," take me! "" (Yusuf, 23) (Arberry, 1955, p. 256)

In the above two examples the speakers use an indirect form of the imperative that is the nominal verb of command. It carries the same syntactic function but in a different form. Here there is no direct verb, the directive function is understood by the nominal verb of command such as " هيت " or (come). This nominal verb has no equivalent in English for that reason it is translated as a direct verb of command.

2.3 "Verb of Command Nominal Substitute" المصدر النائب عن فعل الأمر

Example (1): قال تعالى: " وَبِالْوَالِدَيْنِ إِحْسَانًا" (البقرة / 83)

"Show kindness to your parents" (Al-Baqarah, 83) (Dawood, 1956, p.17)

Example (2): "قال تعالى: فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ" (محمد / 4)

"Therefore, when ye meet the unbelievers (in fight), smite at their necks " (Muhammad, 4) (Ali, 1989, p.1560)

This is the third type of indirect forms of imperatives. It is related to the verb of command nominal substitute. It carries the same force as the direct one in that the speaker commits the hearer to perform certain action. In the first example above, God informs sons to treat their parents kindly. In the second example, God is informing the fighters to face their enemies who are the unbelievers and attack them by smiting their necks. The expressions used are very meaningful since the noun stems from the base verb (c.f Ateeq, 1985; Ad-Darawish, 2005; Ateyya, 2004; Khalil, 1999; Ba-Taher, 2008).

These are the four syntactic forms of imperatives in Arabic. All of them require the performance of a future action usually from the superior to the inferior. Sometimes, an imperative bears meanings other than its real (performative) meaning to other functions and implications which are understood by the context in which certain verbs are used. Arabic is a very rhetorical and eloquent language which is different from any other one worldwide. For that reason God chooses it to be the language of His Glorious Quran as in the verse:

قال تعالى "إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ" (يوسف / 2)

"We have sent it down as an Arabic Quran in order that ye may learn wisdom" (Yusuf, 2) (Ali, 1989, 623)

Rhetoricians state that Arabic allows over twenty pragmatic meanings of imperative; some are very famous whereas others are secondary and rarely used. Therefore and since the study only tackles meanings used in the Holy Quran, only the functions available with verses from the Glorious Quran are explained.

3.2.2 The Pragmatic Functions of Imperative

1. Supplication " الدعاء

It is the request for help, mercy and forgiveness (Ateeq, 1985; Fayyood, 1992; Ad-Darawish, 2009). Usually the inferior or that of the lower rank asks the superior who is of the higher rank. In the case of the holy Quran, people demand God's mercy and forgiveness. These people include prophets, Muslims, non- believers, etc... All these speakers feel weak for a moment. So they take refuge to God's help. Since a verb is used to make this request, the syntactic form of this supplication and prayer takes the shape of the imperative form.

Example (1): قال تعالى: "قَالَ رَبِّ اجْعَلْ لِي آيَةً" (مريم / 10)

"He said," Lord, appoint me some sign," (Maryam, 10) (Arberry, 1955, p. 330).

By referring to the Quran exegeses, we notice that this verse is said by prophet Yahya who is addressing God asking him to give him a sign to proof the pregnancy of his wife. Because Yahya is in a rank lower than the speaker who is God , the imperative form is realized as a supplication where he requests God's help.

Example (2): قال تعالى: "رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ" (يونس / 88)

"Lord, destroy their riches" (Yunus, 88) (Dawood, 1956, p.154)

In the above example, Prophet Yunus asks God to destroy his people's riches because they didn't believe in God. The verb appears in the base form " destroy" in the form of imperative but it is realized as a supplication and the address term " lord" is used to show the difference of ranks between the two interlocutors. It also precedes the performative verb as a kind of indirectness.

2. Wish التمني

It is the request for a beloved, preferred thing or service the speaker wishes it comes true. That thing could be impossible to happen or possible but the speaker knows he / she would never get it (c.f. Ateeq, 1985; Ateyya, 2004).

Example (1): قال تعالى: " رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ " (المؤمنون / 107)

"Our Lord! Bring us out of this: if ever we return (To evil), then shall we be wrong-doers indeed " (Al- Muminun ,107) (Ali, 1989, p. 998)

The people of hell request and ask God to get them out of it. They wish that because they know this wish will never come true. They address God by saying " Our Lord" thinking that he will listen to them.

قال تعالى: " رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ " (فاطر / 37). Example (2).

"Lord, remove us hence! We will live a good life and will not do as we have done " (Fatir, 37) (Dawood, 1956, p.307)

The same plot reoccurs in the above example, the speaker tries to convince the hearer who is God of doing good deeds. But all this is in vain because it's too late. Here, the imperative is used figuratively to convey an invisible meaning. The unbelievers are not informing God to do the action but they wish if that action takes place.

3. Advice and Guidance النصح والارشاد

This kind of request doesn't imply any obligations. It is a kind of advice that the speaker suggests for the hearer's benefits (c.f. Ad-Darawish, 2005; Ba-Taher, 2008).

Example (1):

قال تعالى: " يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ " (لقمان / 17).

"O my son! Establish regular prayers, enjoin what is just, and forbid what is wrong: And bear with patient constancy what're betide thee; for this is

firmness (of purpose) in (the conduct of) affairs".
(Luqman, 17) (Ali, 1989, p. 1215).

The father- son relationship implies that a father should guide his son to the right way through advising him. In the above example, Luqman "the wise" tells his son to pray regularly, enjoin just things and forbid wrong ones, etc... The imperative verbs used are the direct type that is the base form of the verb such as "establish, enjoin and bear". Luqman starts his advice with a fatherhood expression which is " O my son". This reflects a strong relationship between him and his son and could be an advice to all humanity when such words are produced by a wise man like " Luqman".

Example (2):

قال تعالى: " إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكُنْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ " (البقرة / 282)

"When you contact a debt one upon another for a stated term, write it down and let a writer write it down between you justly"
(Al-Baqarah, 282) (Arberry, 1955,p. 70)

God is addressing believers admonishing them to write any debt transaction that takes place between them. It is an advice i. e. the hearer is free to follow the advice or to leave it, But, it is for his/her sake because writing is fixed and works as a contract that cannot be changed forever.

4. Warning and Threat التهديد والوعيد

The imperative form in this kind is used by the speaker to show his unacceptance of the hearer's committed actions. The aim of this threat is to frighten the hearer in order not to dare to do or to go back to bad deeds (c.f. Ateeq, 1985; Ateyya, 2004).

قال تعالى: " فُلْ تَمَنَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ " (الزمر / 8) : Example (1)

"Say:" Enjoy unbelief a while, but the Fire shall be your home"
(Az-Zumar, 8) (Dawood, 1956, p. 322)

God is addressing prophet Muhammad to say to the unbeliever the following message "enjoin unbelief" your destiny is to hell. He is not ordering him to really enjoy unbelief but it is a figurative expression used to threaten him of his last eternal home which is hell. When the unbeliever hears these words, he might feel frightened, repents and stop doing evil deeds.

قال تعالى: " اَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ " (فصلت / 40) : Example (2)

"Do what ye will: Verily He seeth (clearly) All that ye do "
(Fussilat, 40) (Ali, 1989, p. 1406)

When reading the above verse " Do what ye will" the hearer may think that the speaker is giving him freedom to do whatever he wants or that the way he lives is true. But, the pragmatic function suggests that such imperative is a kind of threat if the surrounded circumstances are taken into

consideration such as types of interlocutors, contexts and so on. In the given example, the speaker " God" is threatening the unbelievers warning them. The language carries the meaning of threat and not permission. This is understood by the end of the verse which says that God sees all their deeds.

5. Incapacitation التعجيز

In this type, the speaker asks the hearer to perform an action that is beyond his/ her ability (Ba-Taher, 2008) and (Fayyood, 1992). The speaker uses this form of imperative in order to show the hearer's inability and incapacity to challenge him.

Example (1):

قال تعالى: " وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ (البقرة / 23).

" And if you are in doubt concerning that We have sent down on Our servant, then bring a sura like it " (Al-Baqarah, 23) (Arberry, 1955, p.32)

God is addressing the unbelievers in the form of a request. He orders them to bring a " sura" not a real command , but to show their incapacity. As-Soyoti (1976) considers this verse in particular. He states that what is meant by this verse is not to produce a verse like the Holy Quran, but to show their weakness and incapability.

قال تعالى: " قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ" (آل عمران / 168):

"Say to them: ' Ward off death from yourselves, then, if what you say is true!" (Al-i-Imran, 168) (Dawood, 1956, p. 57)

It is known that death is an undeniable fact. All people's fate is death. God addresses the hypocrites showing their incapacity by challenging them to escape from death. Of course they can't simply because only God gives and takes lives. So, the use of this imperative verb (فَادْرَأُوا) is not to perform the action since God knows they can't, but it is used figuratively to enhance them to admit their weakness (c. f Fayyood, 1992).

6. Equalization التسوية

It takes place when the addressee thinks falsely that one of two choices is better than the other. The imperative comes as an answer as both choices are equal (c.f. Ateeq, 1985 and Ateyya, 2004).

Example: قال تعالى: "اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ" (الطور / 16)

"Burn ye there in: The same is to you whether ye bear it with patience, or not " (At-Tur, 16) (Ali, 1989, p. 1623)

In this example God addresses the unbelievers and makes them feel that they will be tortured in hell whether they show patience or not. Both cases lead to the same result which is torture. The hearer thinks that patience may be of his /her benefits to get out of hell, but all this is in vain (Ateyya, 2004).

Example (1):

قال تعالى: " اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ"
(التوبة / 80)

"Whether thou ask for their forgiveness, or not, (their sin is unforgivable): If thou ask seventy times for their forgiveness. Allah will not forgive them" (At-Tauba, 80) (Ali, 1989, p. 525).

Here, God addresses prophet Muhammad (Pbuh) telling him that He will not forgive the unbelievers whether he asks for their forgiveness or not.

7. Permission الإباحة

It is used when the hearer thinks that he / she is forbidden from performing a certain act. The imperative here works as a permission to perform the act without fear of leaving it undone ((Ateyya, 2004),(Ateeq, 1985)).

Example (1):

قال تعالى: "وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ"
(البقرة / 187)

"Eat and drink until you can tell a white thread from a black one in the light of the coming dawn" (Al-Baqarah, 187) (Dawood, 1956, p.28)

The above example suggests that Muslims are allowed to eat and drink all night till they see dawn. Mistakenly, they think that they are not allowed to do these acts, but the divine verse comes as a permission to eat and drink till the dawn. God or the speaker is not ordering them to eat and drink as an obligation but telling them that they can do that.

8. Creation and Subjection التكوين والتسخير

Rhetoricians suggest that both terms carry the same meaning. Ateeq (1985) explains it in his words. He says that the hearer is subjected and fully controlled to do the action unconsciously .

Example (1): قال تعالى: "كُونُوا قِرَدَةً خَاسِيْنَ" (البقرة / 65)

"Be, ye apes, Despised and rejected" (Al-Baqarah, 65) (Ali, 1989, p.28)

In the above verse, God is addressing the sons of Israel. He orders them to be apes and unconsciously they found themselves changed into apes. So, they found themselves weak unable to do anything but being subjected to God's control and strength which then transferred them into apes out of control of themselves. It carries the meaning of disdain and punishment for them. For that reason, God uses his capability and subjected them into apes.

Example (2): قال تعالى: "إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ" (النحل / 40)

" The only words We say to thing, when We desire it, is that We say to it " Be, " and it is " (An-Nahl ,40) (Arberry, 1955, p.290).

Example (3):

قال تعالى: "إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ"
(آل عمران / 59)

"The similitude of Jesus before Allah is as that of Adam, He created him from dust, then said to him "Be"; and he was" (Al-i-Imran, 59) (Ali, 1989, p.158)

Here God reveals one of His strengths and merits which is "the creator". God has control over everything in this universe once he says "be" it will be. Subjection is used when something already exists and God changes it into new different thing. But creation is another attribute of God where he creates a thing or a human out of dust. Something that hasn't been existing before.

9. Obligation الوجوب

According to Ateyya (2004), Obligation is the basis of imperative. The hearer is obliged to perform the requested action (p.237).

قال تعالى: " وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا" (طه / 132):(1)

"And bid thy family to pray, and be thou patient in it"

(Ta-Ha, 132) (Arberry, 1955, p. 349)

This verse represents a direct command from the speaker who is God to His prophet Muhammad (Pbuh). The direct form of the base verb is used. It carries the meaning of obligation.

قال تعالى: " وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" (البقرة / 43)

"And perform the prayer, and pay the alms, and bow with those that bow"
(Al-Baqarah, 43) (Arberry, 1955, p. 35)

The same theme is expressed in the second verse but this time God is addressing the sons of Israel directly to pray, to pay alms and to bow. The last directive which is bowing is emphasized because the Jews pray without bowing so God orders them to bow like other worshippers.

10. Affront and Disdain الإهانة والتحقير

The imperative here carries the meaning of scorn and insult. The direct form of the verb is imperative, but the function is to disdain the hearer (c.f. Ateeq, 1985 and Ateyya, 2004)

قال تعالى: " ذُوقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" (الدخان / 49)

" Taste! Surely thou art the mighty, the noble"
(Ad-Dukhan , 49) (Arberry, 1955, p. 209)

When hearing the word " taste" for the first glimpse, it comes to mind that the hearer is going to taste something delicious. But in the case of this extract from the Holy Quran, God is addressing the unbeliever ordering him to taste torture. It indicates to a pragmatic meaning that is disdain and affront. It reveals a sort of sarcasm.

Example (2): قال تعالى: "فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ" (آل عمران / 21)

"Announce to them a grievous chastisement"

(Al-i- Imrans, 21) (Ali, 1989, p. 146)

The same function appears in the above example where a word like "فَبَشِّرْهُمْ" is followed in Arabic with something happy. But , to mean woeful scourge is a bad news that is used to scorn and mock the hearer. Also, it is a kind of disconcert of the addressee.

These are the most recurring functions in the Holy Quran. The following four functions are considered secondary since they are rarely used in the Holy Quran.

1. Consultation المشورة

The imperative form implies a request for consultation. The speaker asks the hearer for his / her opinion in a certain topic using the imperative form (Ateyya, 2004).

Example : قال تعالى: " قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي " (النمل / 32)

"Nobles, let me hear your counsel" (An-Naml, 32) (Dawood, 1956, p. 266)

Here, the speaker is Queen Balqis. Although she is a queen with the force of deciding whatever she wants. She uses the direct verb of imperative of consultation to consult and hear from her people. So, the verb is not to order but to hear from them. This reflects the strong relationship

between the queen and her people since she takes the Nobles' opinions into consideration.

2. Continuation and Excitation الاستمرار والاثارة

According to AL-Malik (1995), this request is addressed to the hearer who is expected not to stop doing a certain deed . Most of the Quranic verses concerning this meaning are addressing Prophet Mohammed (Pbuh) as God is invoking him to continue worshipping God to increase his faith and patience.

Example : (الاحزاب / 1) " قال تعالى: " يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ "

"O Prophet, fear God, and obey not the unbelievers and the hypocrites. God is All-knowing, All- wise" (Al-Ahzab,1) (Arberry, 1955, p.121)

The direct form of the imperative verb is used in the above example not for the purpose of ordering the prophet to perform the acts, but to give him strength and steadfast in front of the unbelievers. Such verses invoke him to continue in his message facing the evil doers patiently.

3. Disciplinary Punishment التاديب

The form of imperative indicates to a disciplinary punishment that the speaker performs when he/ she wants to punish someone (See Ateyya , p. 237).

Example (1):

قال تعالى: "وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ^ط"
(النساء / 34)

" As to those women on whose part ye fear Disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And Last) beat them (lightly); " (An-Nisaa, 34) (Ali, 1989, p. 220)

4. Submission التسليم

This form indicates to an imperative . But the function implies a kind of submission to the addressee to do whatever he/ she wants as a sign of strong faith in God and indifference towards the hearer. (c.f. Ateyya, 2004 and Ateeq, 1985)

قال تعالى: " فَاَقْضِ مَا أَنْتَ قَاضٍ " (طه / 72) Example (1)

"Decide then what thou wilt decide " (Ta-Ha, 72) (Arberry, 1955, p. 343)

This verb is said by the sorcerers of Pharaoh addressing Pharaoh after they converted and became in league with Moses. They tell him: do whatever you want because whatever you decide is mortal as this life. So, the imperative here reflects indifference towards what the speaker wants to decide.

3.3 Imperative in English

Linguistics divided the English sentences into three main types; declarative, interrogative and imperative. A declarative sentence such as stating, asserting and claiming is subject to truth or falsity. Interrogatives on the other hand such as inquiring and quering are questions by the speaker to elicit information from the hearer. The last type which is imperatives implies the performance of an action. In this type the speaker directs the hearer to perform an action or to refrain from doing it (Portner,2004).

Khalil (1999) suggests that imperative sentences "have the discourse function of directives" (p. 113). He adds that they have four distinguishing features. First, they have no overt subject such as "Go out ". Sometimes, they have an explicit subject. We can say "You go out ". The use of an explicit subject implies a pragmatic function that is to emphasize the doer of the action which is "you" and not anyone else. Second, imperatives are tenseless. The base form of the verb is always used such as "Be quiet "; simultaneously; the action to be performed is always in the future. Finally, imperatives do not appear in subordinate clauses (ibid , p.113).

3.3.1 Types of Imperative

Linguists divide imperatives into the following five categories.

1. Subject imperatives : In this type there's no overt subject such as:

- Go away.
 - Get me a cup of coffee.
2. Subject imperatives: The subject here could be 2nd or 3rd person. They are used " to give instructions, to avoid ambiguity or to express irritation " (Khalil, 1999, p.113).
- You go out.
 - Someone get me a cup of tea.
3. Negative imperatives: This type expresses prohibitions such as:
- Don't leave home before eight.
 - Don't anyone open the door.

The subject in negative imperatives could be implicit or explicit.

4. Emphatic imperatives: This type requires the use of "Do" as an emphatic particle.
- Do have some more tea!
5. Imperatives with " Let ":

This kind is different from the others. It is called "inclusive imperative". In that they express a mutual action to be performed by the speaker and the hearer. Hamblin (1987) states that "imperatives in let's refer always, to proposed joint action of speaker and addressee (p. 60).

3.3.2 Pragmatic Functions of Imperative

Huntley (1984) proposes that " imperatives can be used to issue orders, commands, demands, requests, threats, exhortations, permissions,

concessions, warnings and advice" (p.1). This quotation summarizes functions of imperatives in use. In fact, there's a strong relationship between form, meaning and use. They are interrelated. This is best seen in contexts where certain types of imperatives are used using certain syntactic forms to come up with a meaningful utterance. For instance, the use of "Do" as a grammatical particle suggests a pragmatic function which is emphasizing the performance of an act. Also, the use of "Let's" suggests that both interlocutors share the performance of the future act and so on. The interpretation of the functions of these particles helps revealing the pragmatic meaning as intended in certain contexts.

Imperatives are a very big family, so it includes commands demands and orders. For the first sight, they seem similar, but in fact they are very different. (Hamblin, 1987) First, although all of them are sub-types of imperatives, they differ in their forces as well as the social context in which they may occur. For instance, requests and commands imply the performance of a certain act from the part of the hearer but they differ in the degree of authority concerned with the interlocutors. Requests have no authority. They "must" be made from a position of inferiority, or at best equality "(Hamblin,1987). Unlike commands which require a kind of legal authority. They are "the leading of typical members of the imperative family" (ibid, p. 5). For instance, when an inferior uses the imperative in his / her discourse, it is understood as a request. But, a commander orders an officer to do certain acts; his order should be performed since he is the superior who orders the inferior or that of the lower rank from a position of

power. Demands on the other hand are different. They are imperatives but they lack authority since they are used in a specific context which is trade unions. In such contexts both interlocutors are of the same position so no one is boss (ibid).

In brief, to realize the message behind each type of imperatives, pragmatics offers its extra look at language in use. To be more specific, not all imperatives are issued for the purpose of issuing orders and making requests. They have extra functions that appear in contexts as mentioned earlier. For that reason, Aikhenvald (2010) suggests that imperatives are a grammatical category that reflects a function of language but the analysis of imperatives is the function of pragmatics.

Imperatives have different functions to play in a given text. They are determined by factors such as types of interlocutors, the relationship between them, power and authority. In sum, they express illocutionary acts or pragmatic meanings. Khalil (1999) lists a number of these meanings as the following:

1. Order

Example: Make your bed now!

The speaker uses the direct verb of command "make".

2. Prohibition

Example: Don't touch the oven!

This function is expressed through the use of the negation particle " not" followed by the base verb of command.

3. Request

Example: Open the door, please!

Requests are usually used between two interlocutors who are of the same rank. The use of " please" shows that the benefits are for the sake of the speaker.

4. Plea

" Help" is an imperative verb but it plays the function of plea since the hearer is in a difficult situation that doesn't require orders.

Example: Help!

5. Advice

Example: Lock the door before you go out!

6. Warning

Example: Be careful!

7. Suggestion

Example: Let's have some tea!

8. Offer

Example: Have some more!

9. Invitation

Example: Come in and sit down!

10. Good wishes

Example: Have a good day.

11. Instruction

Example: Take the first road to the left.

(See Khalil (1999, pp. 114-115)

By the same token, AL-Malik (1995) suggests similar functions such as

1. Advice: Here the utterance takes the form of the imperative mood whose benefit is to the hearer's sake as:

Example : Take the first road to the left.

2. Permission: This function occurs in dialogues where the hearer requests a permission to perform an action. The speaker's response comes in the form of imperative to the hearer's benefit. For instance, a student feels hot in a classroom, he asks for the instructor's permission to open the window

Example : Can I open the window, please?

: Go on open it.

The instructor's reply "Go on" could be realized as an order since it is stated in the imperative mood. But in fact, it is a permission to perform preferred action.

3. Good wishes:

Example: Have a nice day!

The speaker here wishes the hearer a nice day to spend. He / She is not ordering him / her to have it, he wishes it in case it doesn't come true and a bad thing takes place, this will not affect the speaker since it is for the hearer's sake.

4. Warning:

Example: Be careful!

The above example is a very famous expression that is used daily among language users. It carries the force of warning the hearer of something dangerous or a bad thing like to happen. It also takes the form of imperative although it is a warning.

5. Threats and dares

Example: Say it and I'll kill you.

The speaker here threatens the hearer of killing if says certain words. He is not ordering him to say it, rather he threatens him not to do assigned act.

6. Offer:

Example: Have a piece of cake!

In the above example, the speaker offers the hearer a piece of cake although the syntactic form is imperative with the use of the verb "have" directly.

7. Invitation:

Example: Come to my birthday party tonight.

The speaker invites the hearer to his / her birthday party using the base form of the verb "come".

8. Curse:

Curse can be performed in the form of imperative as in the following example:

Go to hell.

The hearer will not even think of performing neither the action nor the speaker's intention that the hearer should perform requested action rather it carries the meaning of curse.

These are the main pragmatic meanings of English imperatives which occur in multiple situations.

Al- Malik (1995) proposes that what is common between all these pragmatic meanings is the absence of the "please" particle. This is because "please" is used when the speaker requests an action for his / her benefits. Because all these meanings are figurative, in that the action performed is to the hearer's benefit, then no need to use it. It becomes irrelevant in such contexts.

3.4 Conclusion

In sum, this chapter illustrates types and functions of imperatives as used in Arabic and English. Each language has its syntactic rules of imperatives forms as well as secondary functions that appear in certain occasions.

Given that each language supplements its users of certain usages in specific situations. The next chapter represents the main focus of the current research which is the translation of imperatives in the Holly Quran;

Arabic being the source language is compared to English being the target one into which the original is translated.

To make things clear and easier for analysis, the researcher examines each function in relation to the three chosen translations to point to any differences or similarities that may occur between the two texts in general and the two languages in particular regarding functions of imperatives as used in discourse. Chapter four of this study is an attempt to achieve this goal.

Chapter Four

Analysis of the Translations of Imperative in the Holy Quran

4. 1 Introduction

4. 2 Analysis of the Pragmatic Functions of Imperative

4. 2. 1 Supplication

4. 2. 2 Wish

4. 2. 3 Advice

4. 2. 4 Warning and Threat

4. 2. 5 Incapacitation

4. 2. 6 Equalization

4. 2. 7 Permission

4. 2. 8 Creation and Subjection

4. 2. 9 Obligation

4. 2. 10 Affront and Disdain

4. 3 Analysis of the Secondary Pragmatic Functions of Imperatives

4. 3. 1 Consultation

4. 3. 2 Continuation and Excitation

4. 3. 3 Disciplinary punishment

4. 3. 4 Submission

4.1 Analysis of the Translations of Imperative in the Holy Quran

In the previous chapter, the researcher illustrates types of performative utterances and their pragmatic functions in Arabic and English. Syntactic forms are explained with examples provided from the Holy Quran. This chapter is the focus of the whole research. It is concerned with the translation of imperatives in the Holy Quran from Arabic into English. As mentioned earlier, there are four types of imperatives in Arabic; the direct verb of command, the L of command, the nominal verb of command and the verb of command nominal substitute. These are the four syntactic forms of imperatives in Arabic. The next pages which represent the analytical part of the study go through the most famous pragmatic functions of imperatives in the Holy Quran as mentioned in chapter three. Under each function, two examples are analyzed in regard to their three translations by Ali (1989), Arberry (1955) and Dawood (1956). Then, the researcher introduces four extra secondary functions that are rarely used with one example for each. The researcher's task is to compare and assess the chosen translations and find out to what extent they succeed in transferring the illocutionary force and the pragmatic functions of imperatives in their different contexts in the Quran.

4.2 Analysis of Pragmatic Functions of Imperatives:

1. Supplication: الدعاء

Example 1: قال تعالى: " رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ " (نوح \ 28)

Trans (A) : " Oh my Lord! Forgive me, my parents "
(Ali, 1989, p. 1828)

Trans (B) : " My Lord, forgive me and my parents " (Arberry, 1955, p.304)

Trans (C) : " Forgive me, Lord, and forgive my parents "
(Dawood, 1956, p. 407)

In the above verse, God is being addressed by His creatures. The speaker who is prophet " Noah " is asking for God's mercy and forgiveness. The prophet is very polite in his use of the word " رب " " Lord " before his request for forgiveness. This use reveals a kind of intimacy and worship for God.

The three translations use the verb " forgive " but into different levels of indirectness. Ali (1989) and Arberry (1955) keep the same level as the original text, but Dawood (1956) puts the verb at the beginning of the utterance followed by the head act verb " forgive ". This contradicts with the way supplications are expressed in the Holy Quran. Usually an address term such as " Lord " should proceed the requested verb to show devotion, service and loyalty to God.

Example 2: قال تعالى: "رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ" (يونس / 88)

Trans (A) : " Deface Our Lord the features of their wealth "
(Ali, 1989, p. 573)

Trans (B) : " Our Lord, obliterate their possessions, "
(Arberry, 1955, p.235)

Trans (C) : " Lord, destroy their riches "
 (Dawood, 1956, p.154)

In the above example, the speaker who is Moses is addressing God using the imperative verb " اطمس ". Moses is requesting the performance of an action by using this verb. This verb is translated differently in the three chosen translations as:

A: deface

B: obliterate

C: destroy

According to Roget's Thesaurus (2000), the three verbs carry similar meaning. Deface and obliterate are very similar since they express a kind of deletion and removing the traces (p. 206). But, destroy means undoing and going down (p. 60). In other words, traces may still exist and not removed completely. So, Ali's and Arberry's choice of verbs is nearest to the intended meaning of the verb " اطمس ". Although the verb " اطمس " carries the illocutionary force of getting the hearer to perform the action in the imperative form, in this context, it is used for a function other than its real one, that is supplication. Prophet Moses who is the speaker is in a state where he requests from God to torture his people. So he asks God to reveal a certain kind of scourge to his people that is to " let their wealth become defaced " (Ali, 1989, p. 573). In other words, he asks God to take back all their wealth and richness and leave them poor. According to As-Saboni

(n.d), Moses's curse is considered an anger for God and His religion; for that reason God responds to this supplication

(p. 596). Still this has to do with semantics of which verb to choose. However, if we look back at the same verse, we notice that Moses doesn't address God directly, rather, he uses the word "ربنا" or "Our Lord". When the speaker is of a lower rank and the hearer is of a higher rank, the imperative form functions as a supplication. Translations (B) and (C) keep the same level of indirectness in that the verb is preceded by "Our Lord" and "Lord". In Trans.(A), the verb precedes the word "lord". Therefore translation C is the least to keep this function because it starts the translation with the verb and that makes the utterance look more like a direct order.

2. Wish التمني

Example (1):(107 / المؤمنون) " قَالَ تَعَالَى: " رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ "

Trans (A) : " Our Lord! Bring us out of this " (Ali, 1989, p. 998)

Trans (B) : " Our Lord, Bring us forth out of it! " (Arberry,1955,p.44)

Trans (C) : " Lord", deliver us from Hell " (Dawood,1956,p.245)

In the above verse, the people of hell ask God to bring them out of it. They are unable to face their destiny. They wish from God after they realized that hell is an existing fact (As-Sa'di, 2004). Linguistically, a wish is to ask for the impossible. The unbelievers know that God will not listen to them. Falsely, they think that the use of the word "ربنا" "Our Lord" will be useful in this respect. This represents the extremist contradiction in their opinion towards faith. In life, they used to address prophets with "

your Lord " " ربك " from a sarcastic view but now they use " Our Lord " " ربنا " from a position of weakness and need for God's help to relief their scourge.

The three translations use three verbs to mean اخرجنا which are "bring out", "bring forth" and "deliver". The three verbs serve the illocutionary force intended by the verb " اخرجنا " in the Arabic text. Still the first two translations are more mitigated as the head act (the directive verb) is more distanced by the addition of the word 'our'.

Example (2) :

قال تعالى: " رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ " (ابراهيم \ 44)

Trans .(A) : The wrong doers say : " Our Lord respite us (if only) for a short term: we will answer thy call, and follow the messengers!" (Ali, 1989, p. 706)

Trans (B) : " Our Lord, defer us to a near term, and we will answer thy call, and follow the messengers." (Arberry, 1955, p. 279)

Trans (C) : " Lord, grant us respite for a while. We will obey your call, and follow the apostles. " (Dawood, 1956, p. 183)

In the Arabic verse, the wrong-doers ask God to respite their end. Once they discovered that they will face an inevitable destiny, they begged from God to respite that destiny. The three translations keep the same level of indirectness in that they all start with the word " Lord " and "Our Lord ". Our Lord is nearer to the source, it connotes admitting God's existence but this is too late. This address term precedes the verb اخرجنا which is translated into "respite" by Ali and Dawood, and "defer" by Arberry.

According to Longman Dictionary (1990) respite means " a short period of time (delay) before suffering "(p. 943) . But defer means " to put off until later time " (ibid, p. 288). If we look at the context of the original text, we see that the word "respice" serves the function better than the verb "defer" since the evil doers request respite when they see scourge. "Respice" is to delay punishment and they wish God will delay their punishment. The verb appears in the imperative form to serve the pragmatic function of a wish. However we should notice that translation C changes the verb respice into the noun form. That makes the act of requesting less face threatening and more mitigated.

On the other hand, the third translation translates the word الرسل as "apostles". This word creates a gap between the two languages. It shows that the translator is affected by the Biblical terms and culture. This word is not a part of the Arab culture. He should translate it as " messengers" which renders the meaning better.

3. Advice والنصح و الارشاد

Example (1):

قال تعالى: " يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ " (لقمان / 17)

Trans (A) : " O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: And bear with patient constancy whate'er betide thee;" (Ali, 1989, p. 1215)

Trans (B) : " O my son, perform the prayer, and bid unto honour, and forbid dishonor. And bear patiently whatever may befall thee; "
 (Arberry, 1955, p. 113)

Trans (B) : " My son, be steadfast in prayer, enjoin justice, and forbid evil. Endure with fortitude whatever befalls you. "
 (Dawood, 1956, p. 289)

This example represents a salient pragmatic function of imperatives which is advice. The father-son relationship connotes a sort of intimacy, respect and guidance between the two interlocutors. Luqman's teachings as proposed by Ali (1989) " may be supposed to be general directions flowing from Luqman's teaching to men, and not directed to his son "

(p. 1215). Luqman is teaching the whole humanity how to be obedient to God . He uses a series of verbs " واصبر " ، " وانه " ، " وامر " ، " اقم " respectively. Luqman (the wise) starts with the most important to the least important. He starts with performing prayers and ends with being patient. These performative verbs represent the main pillars of a Muslim's social life in that a true Muslim should pray, do good, forbid evil deeds and be patient.

The three verbs are translated differently in the three chosen translations. For instance " اقم الصلاة " is translated as "establish regular prayer" (Ali,1989), "perform the prayer" (Arberry,1955) and "be steadfast in prayer" (Dawood,1956). The word " اقم " according to " Al-Waseet " Dictionary (2004) carries the meaning of steadiness and continuation in performing a certain act (p. 767). So, amongst the three translations, " establish regular " and " be steadfast " serve the meaning intended in the

original text unlike the verb "perform" which means to do the action but lacks the meaning of steadiness and continuation.

The three translations keep the same level of indirectness. The verb comes after the father's expression "my son" which is recommended in situations where a father is advising his son with kindness. So, advice as a pragmatic function is transferred into the target text in the three translations.

Luqman proceeds his guidance by suggesting a very important theme which is " justice or honour " as expressed in the three translations. The word " معروف " in Arabic encompasses multiple meanings that are related to justice, goodness and honour. This makes a reason why the son should perform the prayers. The mention of reason right after an imperative verb mitigate the force of the verb and make it less face threatening. So the translator should consider what comes next to the imperative verb as part of its illocutionary force; it either upgrades or downgrades the force following the context of the verse .But, if we discuss the use of verbs, we notice that the translations succeed in using enjoin and forbid because these two verbs have the illocutionary forces of ordering and forbidding in that the speaker wants the hearer to perform the action in the course of events but because they appear in a father- son conversation they are considered as an advice.

The last advice in Luqman's conversation with his son is to be patient. Ali (1989) and Arberry (1955) use the verb " bear " while

Dawood (1956) uses the verb "endure". Both verbs have the same implication of bearing and endurance of suffering and pain where patience is recommended, simultaneously, as the verb "اصبر" in Arabic (Al-Waseet Dictionary, 2004, p.505). So, the function of guidance and advice can be found in both cultures, for that reason it is easy to transfer the meaning into the target language.

Example 2:

قال تعالى : " إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ " (البقرة \ 282)

Trans (A) : " When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties. (Ali, 1989, p. 128)

Trans (B) : " O believers, when you contact a debt one upon another for a stated term, write it down and let a writer write it down between you justly" (Arberry, 1955, p.70)

Trans (D) : " Believers, when you contract a debt for a fixed period, put it in writing. Let a scribe write as God has taught him. Therefore let him write " (Dawood, 1956, p. 41)

In this verse, God is addressing believers in a very advising and guarding style. The verse tackles a very important issue regarding people's daily life that is debt. In the above verse, God calls believers to perform a certain act which is writing. According to As-Saboni (n.d), this writing of postponed debt is a guidance from God to His people to write postponed debts in order to be saved (p. 177). This written contract lasts. He doesn't

use any other expression like having a witness since writing remains and can't be changed.

The three translations keep the same level of indirectness in that the original text puts the verb in the middle of the utterance after explaining the situation. So, all the translators do the same in the target language. The word "فاكتبوه" is translated as

" reduce them to writing " (A)

" write it down " (B)

" put it in writing " (C)

By looking at them, we notice that Arabic is a compacted language in that one word such as "فاكتبوه" consists of a verb "فاكتب" (write), a subject (و) the plural "you" and an object (هـ) "it". But if we look at the translation, we find out that a complete sentence is needed to transfer the meaning correctly. Also the translators use two verb forms to translate the Arabic verb in Ali's(1989) and Dawood's(1956) translations. The translators can be more direct by giving the verb write immediately, but they could feel that the message is not in writing itself, but in preserving through writing to avoid loss.

The second part of the Quranic verse " و ليكتب " stresses the same theme but using a different syntactic form which functions as a tool for giving advice and not obligation. This is the L- of command connected

with the performative verb " و ليكتب " is rendered in English by using the particle "let" which expresses suggestion. The three translations translated it as "let " which helps in maintaining the theme as the original.

4. Warning and Threat التهديد والوعيد

Example (1): قال تعالى: "فَلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ" (الزمر / 8)

Trans (A) : " Say, " Enjoy the disbelief for a little while: verily thou art

(one) of the companions of the Fire! " (Ali, 1989, p. 1397)

Trans (B) : " Say : " Enjoy thy unbelief a little; thou shalt be among the inhabitants of the Fire" (Arberry, 1955, p. 166)

Trans (B) : " Say : " Enjoy unbelief a while, but the Fire shall be your home". (Dawood, 1956, p. 322)

In this verse God (the speaker) is addressing the unbeliever (the hearer) in a very threatening language.

This threat represents a message from God to the unbelievers carried by prophet Muhammad (Pbuh). For that reason the first command is " Say you prophet to the unbelievers", then the direct order is to the unbelievers in the verb " enjoy". But this verb here functions differently. As-Sabboni (1980) proposes that this command is to threaten them. In other words God tells them to enjoy this mortal life keeping their state of disbelief for a short period of time since Fire is waiting them; it's their eternal home . Ali (1989)

illustrates this verse in that "this flourishing life and short duration of enjoyment leads to one path which is Fire" (p.1397).

God threatens the unbeliever in a very eloquent, distinguished and unique style. The word " تمتع " or " enjoy " linguistically connotes the feeling of happiness and a very comfortable atmosphere. It is also known that enjoyment is used for beloved, happy things. So how come that God orders the unbelievers to enjoy disbelief ! The answer is that this enjoyment is not in its real place and God describes it as a mortal enjoyment where their destiny is hell. Suddenly, comes the divine shock which reveals that the previous order is not real but a sort of threat when reading انك من اصحاب النار". He informs him with his destiny and bad end (Fire). Here the function of threat is best revealed since God doesn't order the unbeliever to enjoy life for the purpose of enjoyment but to tell him that this short satisfaction is the way to Hell.

The three translations succeed in rendering the intended meaning using the equivalent meaning which is " enjoy ". But Ali(1989) fails in rendering the meaning of " اصحاب النار ". The Quranic exegeses illustrate the meaning of " اصحاب " not as companions but persons who live and possess a place. So, the word inhabitants is nearer to the original than the first one. Dawood's translation provides the meaning but changes the form.

Concerning the translation of the word النار, the first two translators misunderstand the meaning of the word النار , so they translate it literary as " fire". But, the intended meaning of this word is different. It means the

eternal home of the unbelievers. So, among the three translations, Dawood's translation is the best to render this meaning.

Example (2): قال تعالى: "اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" (فصلت / 40)

Trans (A) : " Do what ye will : verily He seeth (clearly) all that ye do " (Ali, 1989, p. 1406)

Trans (B) : " Do what you will; surely He sees the things you do " (Arberry, 1955, p. 181)

Trans (C) : " Do as you will, He is watching all your actions " (Dawood, 1956, p. 337)

In this verse, God (the speaker) addresses the atheists (the hearer). The imperative verb " اعملوا " is used from the Higher to the lower to indicate the meaning of threat. In his exegeses (Safwat At-Tafaseer), As-Saboni (n.d) proposes that this verse could mean " do whatever you want in this life, it is a threat not a permission shadowed with warning" (vol.3, p.125). God gives them the freedom to do what they like. He threatens them after many stages of guidance and calling for the right way, but they rejected and rebelled against all prophets and miracles.

The interesting point here lies in the fact that God in other contexts addresses the believers informing them to " do ". The difference is in the type of hearer and the nature of his / her deed. It means threat when the hearer are the corrupted people with their bad deeds but when the believers

are the hearer, then the command " do " is direct to do good things in order to win heaven. So, the three translations reserved the function as stated in the original text. They begin with the verb " Do " which carries the meaning of threat.

5. Incapacitation التعجيز

Example (1):

قال تعالى: " وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ " (البقرة / 23)

Trans (A) : " And if ye are in doubt as to what We have revealed from time to time to Our servant Then produce a Sura like thereunto " (Ali, 1989, p. 12)

Trans (B) : " And if you are in doubt concerning that We have sent down on Our servant, then bring a Sura like it " (Arberry, 1955, p. 32)

Trans (C) : " If you doubt what We have revealed to our servant, produce one chapter comparable to it " (Dawood, 1956, p.12)

It is known that Arabic is the language of Kuraish. The revelation of the Quran in the Arabic tongue represents a challenge and a miracle by itself. In the given example, God (the speaker) is addressing the unbelievers (the hearer) in the core of their specialization since they are the people of Arabic language, its rhetoric and eloquence. He orders them to produce a single Sura like the Holy Quran. Of course the illocutionary force behind this command is not to be carried out but to challenge them and show their

incapacity. So, the Divine command in this respect functions as a challenge to the unbelievers to prove that the Quran is God's words which have no similar equivalence.

By referring to many Quranic exegeses, it is noticed that

Al-Khawarzmi (n.d) proposes that this verse can bear two explanations which serve the same function of incapacitation. First, the pronoun "هـ" in the word "مثله" could refer to the word (Sura) as explained above. The second explanation suggests that the same pronoun "هـ" refers to the word "عبدنا" or our messenger Muhammad (Pbuh). God challenges them to bring an illiterate human like Muhammad (Pbuh) speaking very eloquent words like those of the Holy Quran.

The three translations succeed in transferring the function of the imperative which is incapacitation according to the first interpretation. But they fail in rendering the second challenge since all of them translated the word "مثله" as "like it". English can't offer one pronoun to refer to a human and an object at the same time. But the Arabic linguistic system can provide such particles which help in making the text more ambiguous bearing more than one semantic interpretation, simultaneously, serving the same pragmatic function.

Concerning the choice of verbs, (Ali) and (Dawood) use the verb "produce" while Arberry uses the verb "bring". According to Longman Dictionary (1990), "produce" means to make from materials (p. 874). It connotes the meanings of bringing out a thing that hasn't been existed before. But the word "bring" means that something already exists

and the order is to come with it from one place to another. Depending on the Quranic meaning intended " فَأْتُوا بِسُورَةٍ " God orders them to produce new thing. So, the verb produce is nearer and more suitable to be used in translating this verse. In addition to that, the use of then right before the verb emphasizes the function of challenge implied in the use of the imperative verb. The translation by Dawood did not consider this, so I think it was the least translation to communicate a similar function to the source text.

By looking at the three translations, it is noticed that the third translator uses the word " chapter" to refer to سُورَةٌ . In this example, the translator mistranslates the word simply because it has no counterpart in any other culture . it is one of the Quranic terms that must be transliterated . so, the word سُورَةٌ should be translated as " Sura" . this is the best word to render the original.so, translations (A) and (B) succeed in translating it which reflects their good knowledge of the Arab culture and the Islamic religious terms.

Example (2):

قال تعالى: " قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ " (آل عمران / 168)

Trans (A) : " Avert death from your own selves, if ye speak the truth"
(Ali, 1989, p. 193)

Trans (B) : " Then overt death from yourselves, if you speak truly "
(Arberry, 1955, p 94)

Trans (C) : " ward off death from yourselves, then, if what you say be
true" (Dawood, 1956, p. 57)

In the above example God is ordering the hypocrites to face a very inevitable destiny which is death. He challenges them to avert death if they are true. In the original verse the particle " ف " connected with the verb implies the meaning of challenging and showing the hearer's incapacitation " فادرعوا " just like the word 'then' as given in the previous example. By looking at the three translations, this particle is transferred in (Arberry's) and (Dawood's) translations by using its equivalent 'then' . But Ali (1989) omits it from the whole verse.

The verb " ادرعوا " is translated into two different words; " overt " , and " ward off" . According to Longman Dictionary (1990), overt means " to prevent happening " (p. 59) while " ward off " means " to prevent something danger " (p. 1238). By looking at the thing to be warded off " death ", I think that " ward off " is more suitable since death is something dangerous. So, the order here is not to be exposed to death and ward it off but to show the hypocrites' incapability and weakness when confronting God's laws in this life. Al- Malik (1995) states that the use of plural " فادرعوا " intensifies the meaning of challenge. He adds that the end of the verse " ان كنتم صادقين " also serves the same function (p. 155).

6. Equalization التسوية

Example(1): قال تعالى: "اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ " (الطور / 16)

Trans (A) : " Burn ye there in : The same is to you whether ye bear it with patience, or not" (Ali, 1989, p. 1623)

Trans (B) : " Roast in it! And bear you patiently, or bear not patiently, equal it is to you "(Arberry, 1955, p. 241)

Trans(C) : " Burn in its flames. It is the same whether or not you show forbearance " (Dawood, 1956, p.370)

In this verse, there are two orders. In the first order God orders the unbelievers to burn in hell. It is followed by another order which is to be patient. But He doesn't give them the chance even to think of being patience since the result is the same whether they bear it with patience or not. The second order suggests the meaning of equalization. According to As- Sa'di (2004), patience here doesn't relief scourge. The result is the same and they will last in hell forever .

On the other hand, the original text uses the imperative from " اصبروا " not for its real function of performing what is requested but to serve a pragmatic function; that is to foreground the second verb that implies equalization. But, the chosen translations express it differently. (Ali) and (Dawood) change the form in order to serve the intended meaning. When reading his translation, the reader realizes the gist but not in the imperative mood. I think that the translator should be faithful to the original text keeping its style and serving its meaning in case when the original is a holy text like the Holy Quran. For that reason, Abdul Raof (2001) states that " Qur'anic discourse is inimitable and can't be reproduced into a target language " (p.3). Amongst the three translations, Arberry's translation renders the same form of the imperative verb " bear" to play a pragmatic role of equalization and leave a similar effect as the original.

Example 2:

قال تعالى : " اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ " (التوبة / 80)

Trans (A) : " whether thou ask for their forgiveness, or not. (their sin is unforgivable) : If thou ask seventy times for their forgiveness. Allah will not forgive them" (Ali, 1989, p. 525)

Trans (B) : " Ask pardon for them, or ask not pardon for them; if thou askest pardon for them seventy times, God will not pardon them " (Arberry, 1955, p. 216)

Trans (C) : " It is the same whether or not you beg forgiveness for them. If seventy times you beg forgiveness for them, God will not forgive them"(Dawood, 1956, p.141)

Forgiveness is a very remarkable theme that lies between the verses of the Holy Quran. In the above example God is addressing prophet Muhammad ordering him not to ask for the unbelievers forgiveness. He uses a very unique style that implies the meaning of equalization, indifference and losing hope.

God in this verse sends a message to the unbelievers, the imperative form and the negative form are used to play the function of equalization. Ali (1989) proposes that although prophet Muhammad is full of mercy and forgiveness, his prayers will not benefit them since they reject Allah .

The performative verb " استغفر " appears only in the second translation in the imperative form " ask pardon". But the other two translations use the clause form to render the meaning where they manipulate the Quranic style to an extent. Both of these translations show

awareness of the function of equalization, and this is apparent in the use of phrases at the beginning of the translations that describe the function.

7. Permission الإباحة

Example (1):

قال تعالى : " وَفَلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا " (البقرة \ 35)

Trans (A) : " And We said" " O Adam! Dwell thou and thy wife in the Garden and eat of the bountiful things therein"

(Ali, 1989, p. 16-17)

Trans (B) : " And We said: " Adam, dwell thou, and thy wife, in the Garden, and eat there of easefully where you desire; "

(Arberry, 1955, p. 33)

Trans (C) : " We said: " Adam dwell with your wife in paradise and eat of its fruits to your hearts' content wherever you will"

(Dawood, 1956, p. 13)

In the above example, God is addressing the father of humanity " Adam ". He asks him to dwell with his wife " Eve " and to eat whatever they want. The verse consists of two imperative verbs; "dwell" and " eat ". These verbs are used in a new function other than their basic performative imperative one which is permission.

Al-Khawarزمi (n. d) states that God permits them to live anywhere in the Garden and to eat freely .

The three translations keep the same level of indirectness since God who is of the highest rank is ordering " Adam " the human. In the original verse the word " شئتما " works as a hint for the intended

function. It connotes the meanings of free will and desire. By investigating the three translations, it is noticed that Ali (1989) overlooks this word and omits it while Arberry(1955) and Dawood (1956) translate it as " you will " and " you desire ". These two expressions succeed in maintaining the function of imperative which is permission. The hearer is free to dwell and to eat as he desires.

It worths mentioning that God uses the word " اسكن " and not any other word for a purpose. Al-Qurtubi (2005) states that the choice of the word " اسكن " is not random. It reflects a kind of warning of leaving since this expression can't be of a possession. It is for a limited period of time (p. 205). The one who dwells doesn't possess the dwelling nor stays there forever. This represents a sign of leaving the Garden and reassures the high linguistic system of which the Holy Quran is based on.

Example(2):

قال تعالى: "وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ" (البقرة / 187)

Trans (A) : " And eat and drink, until the white thread of dawn appear to you distinct from its black thread" (Ali, 1989, p. 77-78).

Trans (B) : " And eat and drink, until the white thread shows clearly to you from the black thread at the dawn. "

(Arberry, 1955, p. 53)

Trans (C) : " Eat and drink until you can tell a white thread from a black one in the light of the coming dawn" (Dawood, 1956, p. 28)

In the above verse, God is addressing Muslims in the form of direct imperatives " eat " and " drink ". This command doesn't bear any degree of obligation, in contrast, it implies a sort of permission since they think falsely that they can't eat or drink at night. These words are said in a certain context which is fasting or Ramadan. Here God gives Muslims freedom to eat and drink whatever they want until they see the white thread of dawn; after that moment the permission is over.

The three translations succeed in transferring the same illocutionary force behind such request which accounts for the hearer's benefits. Despite the fact that fasting is a culture- bound concept that is connected with the Islamic laws and teachings, the target language observes the meaning and reproduces it into English clearly simply because eating and drinking are universal concepts and habits.

Another cultural- bound concept that is connected with fasting is dawn. " The white thread " is the light of the morning. This expression is translated as is and serves the meaning of the whole verse.

8. Creation and subjection التكوين و التسخير

Example (1): قال تعالى: " كُونُوا قِرَدَةً خَاسِئِينَ " (البقرة / 65)

Trans (A) : " Be, ye apes, Despised and rejected " (Ali, 1989, p. 28)

Trans (B) : " Be you apes, miserably slinking " (Arberry, 1955, p.36)

Trans (C) : " You shall be changed into detested apes" (Dawood, 1956, p. 16) .

In this verse, God is addressing the sons of Israel with a sort of anger and rejection. He orders them to be apes. As-Saboni (n.d) proposes that the

order "كونوا" in this verse is used not for its basic, real function, rather it is used to show the meaning of disdain and affront from one side and to show the Divine ability in changing these people from real humans into real apes. The idea of subjection is best portrayed in the moment when they see themselves changed unconsciously into apes without being capable in stopping that change.

The verb "كونوا" is translated into (Be) in the three translations but it is better expressed in the first two example translations. Ali (1989) and Arberry (1955) put it at the beginning of the head act. Both translations start with this verb as the original verse. But the last translation by Dawood (1956) uses the phrase "You should" before the direct verb of command "be". This phrase works as a hedge that implies the meaning of a suggestion formula or informing someone with what is going to take place. This translation contradicts with the intended meaning since God is not informing them with their destiny. He orders them to be and they were without giving them the chance to think or give opinion.

Such punishment comes as a result of disbelieve. The word "خاسئين" provides a hint with the strong hatred and anger to those people. This Arabic word communicates the meaning of rejection and detest. The translators provide two words to serve the meaning. For that reason (Ali) uses "despised" and "rejected" to mean خاسئين .

Example (2):

قال تعالى: " مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ" (آل عمران / 59)

Trans (A) : " The similitude of Jesus before Allah is as that of Adam, He

created him from dust, then said to him " Be "; and he was"

(Ali, 1989, p.158)

Trans (B) : " Truly, the likeness of Jesus, in God's sight, is as Adam's likeness, He created him of dust, then said He unto him, " Be ", and he was." (Arberry, 1955, p. 82)

Trans (C) : " Jesus is like Adam in the sight of God. He created him from dust and then say to him " Be," and he was."

(Dawood, 1956, p. 47)

Creation is a characteristic of God. Through the above verse, God is informing us of two important points. First, He is the creator of all beings. His order and ability pass over all things and beings. Second, it states the way Jesus is created. According to Ali (1989), " the greatness of Jesus arose from the Divine command " Be " " (p. 158). Through this command Jesus is changed from the state of dust to that of human.

The verb of creation is "كن" (be). It consists of two letters, a very short word that has a rapid result. Once God pronounces it, something new is being created. The three translations succeed in translating this word in an English word that has the same features and effects. This word is "Be ".

So, the function of this command is not to ask the hearer to perform a certain act or to pay an effort. No! The Divine order is valid, but the pragmatic function of "be" is to reveal Gods capability of creation and that it is a trait of God and God only.

9. Obligation الوجوب

Example 1: (طه / 132) قال تعالى: "وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا "

Trans (A): "Enjoin prayer on thy people, and be constant therein."

(Ali, 1989, p. 913)

Trans (B): "And bid thy family to pray, and be thou patient in it"

(Arberry, 1955, p. 349)

Trans (C): "Enjoin prayer on your people and be diligent in its observance."

(Dawood, 1956, p. 227)

One of the core functions of imperatives is obligation. The speaker orders the hearer to perform the assigned action. This obligation is uttered usually from a position of power and capability. The hearer on the other hand is of a lower rank and has the feelings of fear and obedience to the former.

In the provided example, God is ordering his prophet to "bid his family to pray in particular and his people in general" (Al-Qurtubi, 2005, vol.11, p.174). So, this order is a direct Divine command to all Muslims to pray. This prayer should be continuous, faithful and devoted with patience to the Al-mighty God.

The word " و امر " is translated as "enjoin" and "bid". According to Longman Dictionary (1990), both verbs denote the meaning of ordering someone to perform an action. But the word " اهلك " is translated differently. (Ali) and (Dawood) realize that what is meant by " اهلك " is (thy people). In contrast to Arberry who translates it as (thy family) in such case, part of the meaning is lost in the target language. Here the reader thinks that praying is excluded to Prophet Muhammad (Pbuh) and his family.

The same verse contains another obligation in the form of imperative " و اصطبر ". God uses the direct syntactic form of the verb. It is translated as " constant ",

" Patient " and " diligent ". The three terms denote the meaning of firmness, steady effort and bearing for a long time. This is the intended meaning of " و اصطبر " especially when the performed action is praying. Worshipping God should be firm, steady and continuous. So, it is seen that the function of obligation is rendered in the target language successfully.

Example (2): قال تعالى: "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" (البقرة / 43)

Trans (A) : " And be steadfast in prayer: Give Zakat, and bow down your heads with those who bow down (in worship). (Ali, 1989, p. 19)

Trans (B) : " And perform the prayer, and pay the alms, and bow with those that bow" (Arberry, 1955, p. 35)

Trans (C) : " Attend to your prayers, render the alms levy, and kneel with those who kneel" (Dawood, 1956, p. 14)

The above verse mentions two of the pillars of Islam; prayer and giving Zakat (alms). A true Muslim should obey God's commands and perform assigned Islamic laws. But why does God say " و اركعوا مع الراكعين " although this is implied in performing prayers. The answer is that in this specific verse, God is addressing the Jews bedding them to pray and to pay the alms. God stresses bowing down for a purpose. According to Al-Khwarzmi (n.d) God means that in Muslims' prayer bowing could mean obedience and the service of God. But Ali (1989) solves this argument by

saying that "the chief feature of the Jewish prayers is bowing heads" (p. 19) which differs from Muslims' prayer in which a person should bow down.

(Ali's) translation is the best of the three for two reasons. First, he uses the word "down" to stress the kind of bowing as Muslims do in praying. Second, he adds " in worship " to emphasize the performance of the act in a certain context which is worship. In (Arberry's) translation the position is not clear; it's too general to say " bow ". It doesn't serve the intended meaning.

On the other hand, Dawood (1956) uses the word (kneel). But it doesn't serve the meaning simply because kneeling according to Longman Dictionary(1990) means to " go down or remain on the knees" (p.609) and this is not enough to fill the gap between two cultures. Such expression keeps the meaning ambiguous and the reader will not grasp the gist correctly.

One may say that bowing is different from prostrating. The answer is provided by Al-Qurtubi (2005) who proposes that bowing in this context "encompasses both bowing and prostrating" (vol. 1, p.235) so, both meanings are compacted in one word.

If we go back to the first two commands regarding the prayers and alms. The verb " اقيموا " carries the meanings of steadiness and continuation. Ali's translation render the meaning faithfully, he translates it as " be steadfast in prayer", but (Arberry) translate it as "perform " , this verb implies the doing of the action but has no implications of steadiness and continuation. (Dawood) on the other hand uses the word " attend ".

This expression according to Longman Dictionary means "to give attention to something" (p. 55). This meaning is not enough to refer to a steadfast prayer and to express the meaning of a Muslim prayer.

10. Affront and Disdain **الاهانة و التحقير**

Example 1 : (الدخان / 49) " قال تعالى: " ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ "

Trans (A) : " Taste thou (this)! Truly are mighty, full of honour!"

(Ali, 1989, p. 1528)

Trans (B) : " Taste! Surely thou art the mighty, the noble "

(Arberry, 1955, p. 209)

Trans (C) : " Taste, illustrious and honourable man! "

(Dawood, 1956, p. 351)

The above verse expresses another pragmatic function of imperatives that is scorn and disdain. The speaker here orders the hearer to perform the action figuratively since the aim is to disdain him.

This verse has an occasion in that God (the speaker) is addressing one specific unbeliever who is " Abu Jahl ". Al- Qurtubi (2005) proposes that Abu Jahl used to describe himself in life as the mightiest and the most honourable man on earth. The Divine verse comes as a reply for his words. God is addressing him in a very sarcastic language using the same characteristics with the same expressions he claims for himself in life. God orders him to taste torture, to taste the loss of dignity and honour and to taste the loss of mighty. It's time to pay the price for all the secular arrogance he used to be proud of.

The three translations succeed in transferring the intended function by the help of the exclamation mark which indicates that the command is used for other functions than its basic function.

Example (2): (21 / عمران / آل عمران) " قَالَ تَعَالَى: " فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ "

Trans (A) : " Announce to them a grievous chastisement " (Ali, 1989, p. 146)

Trans (B) : " do thou given them the good tidings of a painful chastisement " (Arberry , 1955, p. 75)

Trans (C) : " warn them of awful scourge " (Dawood, 1956, p.45)

The theme of scourge recur in a very sarcastic, mockery style. Here, God is informing his prophet Muhammad to tell the sons of Israel that a very painful scourge is waiting them. God's command occurs in other than its original use for the pragmatic function of scorning. He uses the word " فَبَشِّرْهُمْ directly at the beginning of the verse. According to " Al-Waseet " Dictionary (2004), this word is connected with "happy joyful news" (p.57). Unconsciously, the reader is expecting something happy, Suddenly, he / she is shocked by the rest of the verse which is " بِعَذَابٍ أَلِيمٍ ". This expression states the function of the imperative verb that is torture.

By searching for an equivalent effect in the three translations, the researcher finds out that none of them transfers the functional effect of sarcasm clearly and directly. In the first translation, (Ali) uses the word announce which is according to Longman Dictionary (1990) means to "make something clearly known" (p.33). This definition doesn't serve the

meaning of " فبشرهم " since this known thing could be good or bad. So, the sarcastic function here is lost. The second translation tries to transfer the meaning but using two words since the word " tidings " is an old English word which means (news) (ibid, p.1158). The translator has to add the word good in order to create a similar effect in the target language. The last translation fails completely to render the same function. (Dawood) translates it as " warn them " .This expression doesn't imply the pragmatic meaning of sarcasm but of warning and threat which completely contradicts with the original and considered unfaithful translation.

4.3 Analysis of Secondary Pragmatic Functions of Imperative

There are other secondary functions that are rarely used in the Holy Quran as the following :

1. Consultation المشورة

قال تعالى: " قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي " (النمل / 3)

Trans (A) : " She said : " Ye chiefs! Advise me in (this) my affair " (Ali, 1989, p. 1098)

Trans (B) : " She said, " O Council, pronounce to me concerning my affair " (Arberry, 1955, p. 79)

Trans (D) : " Nobles, let me hear your counsel " (Dawood, 1956, p. 266)

It is mentioned earlier that requests are of two types; the speaker may request the performance of an action or he / she may seek information. In the above example Queen Balqis (the speaker) is consulting her Nobles

(the hearers) in an issue concerning her nation. She introduces her point in a very clever way. She uses the vocative form addressing them with

" يَا أَيُّهَا الْمَلَأُ " which is translated as " chiefs, council and Nobles " respectively. Such address terms suggest a type of intimacy and respect between interlocutors. She calls them "Nobles" although she is the queen but this is one of a successful leader's characteristics. If we look at the gender of the speaker and hearer, we notice that a woman is addressing men. So, the use of such address names is required despite the fact that she is a queen. Such factors affect the degree of directness in conversations between the interlocutors if they are not of the same sex.

Concerning the choice of verbs. Ali (1989) uses the verb Advise which expresses the function clearly. We give advice without being asked to, but consultation is asked from the speaker. Dawood (1956) chooses the suggestory formula " let.....". Such structure doesn't only convey the meaning consultation but also the sharing of decision by both interlocutors. Arberry (1955) on the other hand, translates it as " pronounce" . This word according to Longman Dictionary (1990) means " to declare after consideration" (p.879). This definition serves the intended meaning since considering means consulting.

2. الاستمرار و الاثارة Continuation and Excitation

قال تعالى: " يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ " (الاحزاب / 1) Example :

Trans (A) : " O prophet fear Allah, and hearken not to the unbelievers and hypocrites, " (Ali, 1989, p. 1237)

Trans (B) : " O prophet, fear God, and obey not the unbelievers and the hypocrites" (Arberry, 1955, p. 121)

Trans (C) : " Prophet, Have fear of God and do not yield to the unbelievers and the hypocrites " (Dawood, 1956, p. 29)

In the above verse, God is addressing Muhammad (Pbuh) in a very respectful and honouring expression; " O prophet " although God addresses other prophets with their names " O Adam " " O Moses " etc. . But Prophet Muhammad is different. According to As-Saboni (n.d), "there is no single vocative in the Holy Quran in which God is addressing prophet Muhammad with his name" (vol. 2. P. 518).

The Quranic exegesis explain that this command is not directed to prophet Muhammad (Pbuh) to fear. As-Saboni (n. d) relates this to the fact that "in the surface meaning, God is addressing His prophet but the real order is for his people" (ibid). But He addresses him in order to provide him with strength, support and firmness in facing difficulties in his journey of calling to Islam . The verb اتق in the Arabic text implies a request of continuation in performing the act. I think that the translations should give some signs to communicate the same function as it is in the source text by

adding the verb 'continue'. By looking at the three translations, we notice that none of them serve this function and adds such expression.

3. Disciplinary Punishment التأييب

Example :

قال تعالى: " وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا " (النساء / 34)

Trans (A) : " As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (First), (Next), refuse to share their beds, (And last) beat them (lightly)" (Ali, 1989, p. 220)

Trans (B) : " And those you fear may be rebellious admonish; banish them to their couches, and beat them " (Arberry, 1955, p. 106)

Trans (C) : " As for those from whom you fear disobedience, admonish them, forsake them in beds apart, and beat them" (Dawood, 1956, p. 64)

The above example tackles a very important issue that is the husband- wife relationship. It offers three solutions in case of quarrel but one after the other. A man can solve the problem by admonishing his wife. If she doesn't listen to him, he moves to the second step which is to refuse sharing her bed. If this doesn't work, he can beat her but lightly .The three translations

keep the same order of the three steps. By looking at the first translation, it is clear that the translator has a good knowledge of the Quranic exegeses. This can be seen from his illustrations added to the translation as (first) and (next) to show order and the use of (lightly) to describe the verb (beating). This is to tell the husband that he is not free to beat her till death, it is lightly just as a punishment .

4. Submission التسليم

Example : (طه / 72) " قال تعالى: " فَاَقْضِ مَا اَنْتَ قَاضٍ " (طه / 72)

Trans (A) : " So decree whatever thou desirest to decree; for thou canst

only decree (touching) the life of this world" (Ali, 1989, p. 895)

Trans (B) : " Decide then what thou will decide thou canst only decide

touching this present life " (Arberry, 1955, p. 343)

Trans (C) : " Therefore do your worst; you can punish us only in the

present life " (Dawood, 1956, p. 223)

The speech in the above verse is uttered by the sorcerers of Pharaoh. They are addressing their master pharaoh after they have converted to Moses 's religion and "have been in league with him" (Ali, 1989, p. 894). Pharaoh threatens them of killing, but their answer was very astonishing. They told him to decree whatever he wants since this doesn't last forever,

his decree will be valid only in life. So, they are not ordering him to decree; this order connotes the acknowledgment and the acceptance of his decision.

The three translations transfer the pragmatic meaning intended by this request. But the first two translations are very faithful to the original text in form and meaning. The translators translate the verse word by word without losing meaning. But the last translation by Dawood offers the same meaning and effect but changes the form and this is not acceptable since it is a holy text where the translator is allowed to change the form otherwise it is an interpretation of the meaning of the Quranic verse .

To conclude, this chapter examines the translation of imperatives in the Holy Quran relation to the three chosen translations. After comparing the (ST) with the (TT), the researcher concludes that imperatives are expressed differently in Arabic and English. Each language has its own syntax forms by which imperatives are expressed.

Comparing the three translations with each other from one hand and with the original text from another hand, the researcher finds out that the pragmatic functions of imperatives are universal and can be found in English and Arabic but the way each language expresses its functions differs from one to another. Moreover, Arabic and English differ in the level of indirectness through which imperatives are expressed i.e. what considered direct in Arabic may be conveyed indirectly in English. Finally, the translators use different techniques in order to serve a certain function

in the original text or to solve a problem they face a cultural- bound concept or a pragmatic function that has no equivalent in (T T).

We should keep in mind that these translators are dealing with a holy text " The Holy Quran " this is different from any other text since these are God's words i.e. the translator has to be as faithful as possible in transferring the intended meaning by using different techniques.

In this study, the researcher finds out that the translators tend to use addition, substitution, explanation and rarely deletion. For instance, in contexts that tackle the Muslim prayers, the translators explain the difficult terms which has no counterpart in the target culture equivalent word- by- word between brackets. In the other places where a word in Arabic conveys multiple meanings, they translate it in two or three words. This is called addition where the translator adds extra words that don't exist in the original as separate words but are implied in a word that is eloquent. Deletion is rarely used but sometimes the words or the concept is deleted unconsciously when the translator explains a term in his words without providing an equivalent term. This is related to the cultural gap that may exist between two languages belonging to two different families like Arabic and English.

Chapter Five

Conclusion and Recommendations

5.1 Conclusion

5.2 Recommendations

5.1 Conclusion

In an attempt to find a shared ground between Arabic and English, this study succeeds to an extent in bringing the two languages together through Searle's Speech Act Theory. Searle's (1995) famous example, "Can you pass me the salt?" is not a question; rather it is an indirect request. This citation inspired the researcher to look for utterances in the Holy Quran where imperatives as a type of requests are not used as "primary acts" but as "secondary acts ". In order to achieve this, the study tried to compare Arabic and English performance of requests to find out how the same speech act is performed in the Holy Quran both as a source text and translated text. While this research investigated requesting in both languages, it only considered imperatives as one form of requesting in the translation of the Holy Quran for two reasons; first to study all request forms in the Holy Quran is more than hard to cover in one single research like this, and second imperatives are the closest to request forms in terms of form and function. The following will sketch the findings of this research according to the research questions.

1. What functions do imperatives perform in the Holy Quran?

Arabic is the original language of the Holy Quran. This book is based on a very eloquent, deep and high structured system. There are almost fourteen pragmatic functions that imperatives play in the Holy Quran. Ten are basic and frequently used. These are supplication, wish, advice, warning and threat, incapacitation, equalization, permission,

creation and subjection, obligation and affront and disdain. On the other hand, there are four secondary functions. These are consultation, continuation and excitation, disciplinary punishment and acknowledging.

2. What functions do imperatives perform in the translated text?

Imperatives are a very complex category in English. They can be performed directly or indirectly in English. When performed indirectly, they carry a different illocutionary force. That is, they play a function other than their primary one according to context, such as advice, permission and good wishes. By investigating the three translations, the researcher finds out that English as a language succeeds to some extent in observing and transferring the same functions as conveyed in the original text regardless of other syntactic and semantic considerations.

3. Are the functions of imperatives in the translated texts compatible?

Each translator expresses the function depending on his knowledge and taste of both languages. Almost all the translators succeed in transferring the same function as the original. But in some verses, they fail to render the same function such as Dawood's translation of the word (فبشرهم) which implies affront. He translates it as "warn them" changing it into warning and threat. Such function exists in the Holy Quran but it is not the intended one for this specific verse.

4. What problems may arise in the translation of imperatives from Arabic into English in the Holy Quran?

Syntactic, semantic and pragmatic problems arise through the translation of imperatives from Arabic into English. First of all, the two languages possess two different linguistic systems. For instance, in one of the translations, the translator has to change the part of speech of a word. A verb in Arabic is translated into a noun, or a noun phrase in the form of a clause. On the other hand, a category such as nominal verb of command *اسم فعل الامر* has no counterpart in English. In addition one word in Arabic can represent a complete sentence with a noun, a verb and an object. This can't be found in English. The semantic problems occur in verses including cultural- bound concepts such as "prostrating" "divorce" and "Zakat ". Such expressions are specific to Arabic culture. So, the translator confronts a problem in transferring them into English. Another semantic obstacle is the multiple meanings that Arabic offer for one word that cannot be conveyed in one equivalent word in English.

5. What techniques do translators use to help communicate a similar function to Arabic imperatives in the translated text?

To solve the various problems translators face when translating the Holy Quran from Arabic into English, they tend to use different techniques in order to create the same pragmatic effect as intended in the original text. First, they try to keep the same level of indirectness by adding address names before the speech act verb. Ali and Arberry were more accurate in serving this theme. But Dawood tends sometimes to put the verb at the beginning followed by the address name. Such changes affect the

realization of the intended function. In cases where there was no word-to-word equivalence; they tend to add extra words to help in serving the intended meaning in order to serve the same function. Concerning cultural-bound terms, they used explanation to make the concept clear for the target reader.

5. 2 Recommendations

1. The researcher suggests bringing the (SL) and the (TT) together through a shared work. To come with an accurate translation that is faithful to the original, the process of translating the Holy Quran should be carried out by two translators. The first one should be an Arab translator who lives in an Arab country and speaks Arabic as mother language. He should possess a good knowledge of Arabic syntax, semantics and rhetoric. Such conditions are not enough; translating God's words implies that the translator should possess knowledge of Islam as a religion. He has to read multiple Quranic exegeses to help him grasp the intended meaning accurately. The same conditions apply to the (TT) translator whose task is to reproduce the Holy Text into the (TL) after observing the form, meaning and style with the help of the (SL) translator. Once religion, culture and language are brought together, the result would be a translation that renders the same sense of the original to an extent.

2. The Holy Quran is one of God's miracles in this life. He says in His Glorious Quran

قال تعالى : " وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ " (النحل \ 103)

"We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear" (Ali, 1989, p. 764)

The Divine words set the language of the Holy Quran which is the Arabic tongue. Any translation of it can't produce the same eloquence, depth and effect of the original. For that reason, I suggest to call such translations "Interpretation of the meanings of the Holy Quran". What supports my opinion is the fact that non- Arab Muslims or foreigners are not allowed to read translated verses in the five prayers. They should pronounce the Arabic words as the original even if they don't know their meanings in Arabic.

3. My last point is that since the Holy Quran is a one single book, I suggest to have only one single interpretation. This book is sacred and should remain so. The variety of translations stands as confusing and that leads to misunderstanding and unsteadiness in learning the Islamic teachings from an original text translated into multiple weak and strange versions. For example, when a non-Arab converts to Islam, he needs to realize the Islamic teachings accurately as mentioned in the original. By depending on unfaithful translation, he will adopt a deviated concept that has no connection with the original which leads to a deviated portray of Islam as a religion.

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الرابعة .

Appendix (1)

A list of Sample Suras

The names of sample Suras as listed in the three translations

Number	Dawood	Arberry	Ali	The Sura
1	The Bee	The Bee	An-Nahl	النحل
2	Divorce	Divorce	At-Talaq	الطلاق
3	The Cow	The Cow	Al-Baqarah	البقرة
4	Ta Ha	Ta Ha	Ta- Ha	طه
5	Luqman	Lokman	Luqman	لقمان
6	Repentance	Repentance	At-Tauba	التوبة
7	The Mountain	The Mount	At-Tur	الطور
8	The Star	The Star	An-Najm	النجم
9	Hud	Hood	Hud	هود
10	The Resurrection	The Resurrection	Al-Qiyamat	القيامة
11	Mary	Mary	Maryam	مريم
12	The Heights	The Battlements	Al-A'raf	الاعراف
13	The Throngs	The Companies	Az-Zumar	الزمر
14	Ya Sin	Ya Sin	Ya-Sin	يس
15	The 'Imrans	The House of Imran	Al-i-Imran	ال عمران
16	The Tidings	The Tiding	A-Nabaa	النبأ
17	Quraysh	Kuraish	Quraish	قريش
18	The Table	The Table	Al-Maidah	المائدة
19	Joseph	Joseph	Yusuf	يوسف
20	Muhammad	Muhammad	Muhammad	محمد
21	Jonah	Jonah	Yunus	يونس
22	The Believers	The Believers	Al-Muminun	المؤمنون
23	The Creator	The Angles	Fatir	فاطر
24	Revelations Well Expounded	Distinguished	Fussilat	فصلت
25	Smoke	Smoke	Ad-Dukhan	الدخان
26	The Ant	The Ant	An-Naml	النمل
27	The Confederate Tribes	The Confederates	Al-Ahzab	الاحزاب
28	Women	Women	An-Nisaa	النساء
29	Noah	Noah	Nuh	نوح
30	Abraham	Abraham	Ibrahim	ابراهيم

Appendix 2

A list of Transliterated Arabic Resources used in the research.

Number	Name in Arabic	English Transliteration
1.	الدرأوئش	Ad-Darawish (2005)
2.	أبو موسى	Abu-Musa (1988)
3.	با طاهر	Ba-Taher (2008)
4.	الخواارزمي	Al-Khawarzmī (n.d)
5.	السعدي	As-Sa'di (2004)
6.	السيوطي	As-Soyoti (1978)
7.	الصابوني	As-Saboni (n.d)
8.	عتيق	Ateeq (1985)
9.	عطية	Ateyya (2004)
10.	علي	Ali (2001)
11.	فيود	Fayyood (1992)
12.	القرطبي	Al-Qurtubi (2005)
13.	المعجم الوسيط	Al-Waseet Dictionary (2004)

جامعة النجاح الوطنية

كلية الدراسات العليا

ترجمة أسلوب الطلب في القرآن الكريم:

دراسة مقارنة بين العربية والانجليزية

اعداد

منى محمد اسماعيل دار عيسى

اشراف

الدكتور سفيان ابو عرة

قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في اللغويات التطبيقية والترجمة
بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس، فلسطين.

2015

ب

ترجمة اسلوب الطلب في القران الكريم:

دراسة مقارنة بين العربية والانجليزية

اعداد

منى محمد اسماعيل دار عيسى

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الملخص

لعدة عقود اعتمدت البحوث التي تعنى بقضايا الترجمة على دراسات تقليدية تعنى بالشكل والمعنى. فكان للمقامية كعلم جديد دورا بارزا في مجال اللغة والذي فتح المجال للغويين والمترجمين من منظور واسع لرؤية اللغات برؤية جديدة الا وهي استخدامات اللغة. في ذات الوقت ازداد الاهتمام بترجمة القران الكريم بسبب تزايد اعداد المهتمين بالتقافات والديانات الاخرى اضافة الى تزايد اعداد المسلمين من غير المتكلمين بالعربية والذين يرغبون في فهم التعاليم الاسلامية. لذلك يشترط في اي ترجمة للقران الكريم ان تحاكي النص الاصلي .واحدة من النظريات التي تعنى بذلك هي نظرية الاستخدام الحقيقي للفعل حسب كلا من جون اوستن (J. Austin) وجون سيرل (J. Searle). لهذا تهدف هذه الدراسة الى تقديم مقارنة وتحليل لكيفية استخدام اسلوب الطلب في كلا اللغتين (العربية والانجليزية) وبخاصة اسلوب الامر. بالإضافة الى ذلك قامت الباحثة بتحليل المعاني البلاغية للأمر في القران الكريم والنصوص المترجمة في محاولة لإيجاد نوع من التوافق بين اللغتين و توصلت الى انه برغم الاختلاف بين اللغتين، فقد حاول المترجمون الحفاظ على الاسلوب والنمط بالإضافة الى المقصود من تلك المعاني البلاغية قدر الامكان. قام المترجمون باستخدام استراتيجيات مختلفة مثل الاضافة والاستبدال والتوضيح في محاولة لنقل نفس الاثر الذي يتركه النص الاصلي في القارئ. ولكنهم اخفقوا في بعضها وبخاصة في ترجمة المصطلحات الخاصة بالثقافة العربية والكلمات متعددة المعاني. ففي تلك الحالات فقد النص المترجم جزءا من المعنى المقصود.

