

**Predicative Imperative in Surat Al-Baqarah: A Comparative
Study of Two Translation
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Abstract

This is a revised chapter of M. A. theses entitled *Form and Function of the Imperative in Surat Al Baqarah: A Comparative Study of Two Translations*. The two translations are Arthur J. Arberry's *The Holy Qur'an and English Translation of the Meanings*. Reprinted (2005), and M. M. Ghali's *Towards Understanding the Ever Glorious Qur'an* (2008). The paper applied the two theories: Halliday's Thematic Information Structure and Mona Baker's Thematic Structure, in order to investigate who of the two translators is more competent in rendering predicative imperative throughout the surah.

The paper includes some forms and functions of predicative imperative, in which they exceed the six forms of imperative in English language presented by J. L. Austin and elaborated by J. Searle within the speech acts theory, and the four forms of imperative in Arabic language.

The paper surveyed an introduction, objectives of the study, definition of imperative forms, sources of data, the research questions, review of literature, significance of the study, features and perspectives of the two translators, theoretical framework, the application part, Ghali vs. Arberry in syntactic and semantic analysis, conclusion and finally the consolidating references.

الأمر الخبري في سورة البقرة : دراسة مقارنة بين ترجمتين

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الملخص

تشكل هذه الدراسة فصلاً من رسالة ماجستير بعنوان (شكل ووظيفة الأمر في سورة البقرة: دراسة مقارنة بين ترجمتين). وقد تمت الدراسة على ترجمتي آرثر جون آريري التي أعيد طبعها عام 2005، ومحمد محمود غالي التي طبعت عام 2008 . قامت الدراسة بتطبيق نظريتي كل من هالداي Thematic Information Structure ومني بيكر Thematic Structure ؛ وذلك لاختبار إلى أي درجة استطاع كل منهما أن يقوم بترجمة أشكال الأمر الخبري على مدار السورة . قدمت الدراسة بعض أشكال الأمر الخبري ووظائفه ، والتي تجاوزت الأشكال الستة للأمر التي قدمها كل من أوستن وسيرل في نظرية أحداث الكلام ، فضلاً عن تجاوزها حتى لأشكال الأمر التقليدية في اللغة العربية. ولقد عرضت الدراسة - لبأين هذا الموضوع - مقدمة ، وأهداف الدراسة ، وبعض تعريفات لصيغ الأمر ، والمصادر الرئيسة للبحث ، وأسئلة البحث ، والدراسات الأدبية السابقة ، والمغزى من الدراسة ، والملاح الرئيسة لأسلوب كل مترجم فضلاً عن خصائص كل ترجمة . كما تناولت الدراسة أيضاً الإطار النظري الذي تمت الدراسة في إطاره ، ثم ختمت الدراسة بملخص لها مع تقديم عدد يعتد به ويعول عليه من المصادر والمراجع .

Reading Conventions for the Transcription of Arabic Forms

The transcription Symbols adopted in this study follow the IPA Conventions. Yet, some adaptations are made to meet writing necessities.

The following is a list of these symbols used in the transcription.

Consonants

No	Symbol	Description
1	/ʔ/	Voiceless glottal stop, e.g. /ʔakala/ 'he ate'
2	/b/	Voiced bilabial stop, e.g. /bāʕa/ 'he sold'
3	/t/	Voiceless dental stop, e.g. /taraka/ 'he left'
4	/d/	Voiced dental stop, e.g. /danā/ 'he approached'
5	/t̤/	Voiceless alveolar emphatic stop, e.g. /tawīl/ 'long'
6	/d̤/	Voiced alveolar emphatic stop, e.g. /d̤āʕa/ 'he is lost'
7	/k/	Voiceless velar stop, e.g. /kāna/ 'he was'
8	/q/	Voiceless uvular stop, e.g. /qāla/ 'he said'
9	/f/	Voiceless labio-dental fricative, e.g. /fahm/ 'understanding'
10	/θ/	Voiceless interdental fricative, e.g. /θumma/ 'then'
11	/ð/	Voiced interdental fricative, e.g. /ðālika/ 'that'
12	/ð̤/	Voiced interdental emphatic fricative, e.g. /ð̤il/ 'shadow'
13	/s/	Voiceless alveolar fricative, e.g. /saʔala/ 'he asked'
14	/z/	Voiced alveolar fricative, e.g. /ʕazīz/ 'mighty'
15	/ʕ/	Voiceless alveolar emphatic fricative, e.g. /ʔaʕam/ 'deaf'
16	/ʃ/	Voiceless palate-alveolar, e.g. /ʃaraf/ 'honour'
17	/ɣ/	Voiced velar fricative, e.g. /ɣaniy/ 'rich'
18	/x/	Voiceless uvular fricative, e.g. /ʔaxbār/ 'news'
19	/ħ/	Voiceless pharyngeal fricative, e.g. /ħamala/ 'he carried'
20	/ħ̤/	Voiced pharyngeal fricative, e.g. /ħ̤amala/ 'he worked'
21	/h/	Voiceless glottal fricative, e.g. /hunā/ 'here'
22	/j/	Voiced palatal affricate, e.g. /jamīl/ 'beautiful'
23	/l/	Voiced dental lateral, e.g. /lam/ 'not'

No	Symbol	Description
24	/m/	Voiced bilabial nasal, e.g. /māta/ 'he died'
25	/n/	Voiced alveolar nasal, e.g. /nār/ 'fire'
26	/r/	Voiced alveolar trill, e.g. /rahīm/ 'merciful'
27	/w/	Voiced bilabial semi-vowel, e.g. /waḥada/ 'he promised'
28	/y/	Voiced palatal semi-vowel, e.g. /yarmī/ 'he throws'

Vowels

No	Symbol	Description
1	/i/	High front short unrounded vowel, e.g. /min/ 'of'
2	/ī/	High front long unrounded vowel, e.g. /qarīb/ 'near'
3	/a/	Low central short vowel, e.g. /man/ 'who'
4	/ā/	Low central long vowel, e.g. /bāb/ 'door'
5	/u/	High back short unrounded vowel, e.g. /kul/ 'eat!'
6	/ū/	High back long unrounded vowel, e.g. /fūl/ 'beans'

Elision (Speech Connecting)

Elision concerns the omission, under certain conditions, of the short vowel sounds /a/, /i /, /u/, on the one hand, and of the connecting glottal Stop /ʔ/ (with or without accompanying vowel sound), on the other, where elision of a vowel sound or without /ʔ/ occurs at the junction of words or of a particle and a word, this feature is marked by a hyphen (-). For example, the preposition /fi/ "in" and the noun /ʔalbayt/ "home" are transcribed, in connected speech, as /fi-lbayt/ "at home".

1- Introduction

The comparative study in translation usually distinguishes the different perspectives of the translators to trace weaknesses and strengths, to minimize failings and maximize the benefits obtained as a result of the translation. The two translations, that of A. J. Arberry (reprinted in 2005) and that of M. M. Ghali (printed in 2008), the domain of study, reveal two different perspectives of translating the imperative in chapter two (Surat Al-Baqarah) as far as language function and language competence are concerned. These two perspectives will be discussed within the framework of M. Halliday's 'Information Structure Theory'(1969) and Mona Baker's Theory 'Thematic and Information Structure'(1992). The thesis will be a

comparative study between two translations of Surat Al Baqarah. The most important aspect that has been taken into consideration is the major differences between the two translations, with a view to differentiating between language functions and language competence. A considerable number of examples will be presented and consolidated.

1.1. Arthur John Arberry

Arthur John Arberry was born in Portsmouth, May 12, 1905 – Cambridge, and died on October 2, 1969. He was a respected British orientalist, and a most prolific scholar of Arabic, Persian, and Islamic studies. He was educated at Portsmouth grammar school and Pembroke College, Cambridge. Formerly, head of the department of classics at Cairo University in Egypt, Arberry returned home to become the assistant librarian at the library of the Indian office. During the war, he was a postal censor in Liverpool, and was then seconded to the ministry of information, London, which was housed in the newly-constructed Senate house of the University of London. Arberry was appointed to the chair of Persian at the School of Oriental and African Studies (SOAS), university of London 1944-47. He subsequently became the Sir Thomas Adams's professor of Arabic at Cambridge University and fellow of Pembroke College, Cambridge, from 1947 until his death in 1969. Arberry's translation of the Qur'an is widely respected, one of the most prominent written works by a non-Muslim scholar. Arberry's most important popular works are: translations of Iqbal's works, *The Mysteries of Selflessness*, *Javid Nama*, *the Kur'an Interpreted*, and *The Seven Odes*. (http://en.wikipedia.org/wiki/Arthur_John_Arberry)

1.2. Mohammad Mahmud Ghali

Ghali (1920-) is one of the leading figures in the field of Islamic studies, particularly in Qur'anic studies. Ghali has spent 20 years interpreting the meanings of the glorious Qur'an into English. His English translation *Towards understanding the ever-glorious Qur'an* (2008) is a masterpiece in the field. As a native translator, he sees that some of the main differences in translation of the meanings of the Qur'an into English are differences between the two languages, most important of which is the fact that Arabic has a

wealth of basic vocabulary and a rich morphological and syntactic structure. In this edition, an effort has been made to correct more mistakes resulting from a modest mastery of both English and Arabic, hoping that this translation could help towards the understanding of the teachings of the Qur'an.

(<http://www.amazon.com/Towards-Understanding-Ever-Glorious-Mohammad-Mahmud/dp/B000Q3EWP0>)

2- Objectives of the Study.

The objectives of this study are:

- 1- To show the dichotomy between the two translations concerning the imperative meanings which are concerned with language competence.
- 2- To bridge the gaps between these two perspectives, of a native translator (M. M. Ghali), and of a non-native translator (A. J. Arberry), and to examine to what extent each of them has achieved success.
- 3- To suggest alternative translations of certain verses that do not fulfill the requirements of the evaluative criteria.

3- Definition of Imperative Forms

The study offers a group of definitions that express the variant perspectives of the imperative, whether lexical or semantic.

According to *The Dictionary of Linguistics and Phonetics, 6th Edition*, David Crystal (2008), imperative is a term used in the grammatical classification of sentence types, and usually seen in contrast to indicative, interrogative, etc. An imperative use refers to verb forms or sentence/clause types typically used in the expression of commands, e.g. *Go away!*

According to *Routledge Dictionary of Language and Linguistics*, Hadumod Bussmann (1998), imperative is subcategory of a verbal mood used primarily to express a request or command, e.g. *Come here!*. However, it can also fulfill other functions, such as a conditional, e.g. *Lose my book and I'll make you buy me a new one*. On the other hand, requests can also be expressed in declarative sentences, e.g. *You'll keep your mouth shut!* or in interrogatives, e.g. *Why don't you keep your mouth shut?*, where intonation and modal particles contribute to the identification of the speech act in question.

J. Van Der Auwera (2006) defines imperatives as constructions of grammar that typically express a state of affairs as desirable by the speaker and that furthermore appeal to the hearer to fulfill the desire. Thus, the sentence *go home now* is an imperative. It has the meaning just described, and the construction type is defined in terms of grammar, especially syntax (the clause lacks a subject and it starts with a finite verb) and, less so, morphology (the bare form of the verb is highly polyfunctional). *Encyclopedia of Language and Linguistics* (ELL2) (2006: p. 4461).

Der Auwera, in such definition, asserts the obligatory action that the addressee must comply with. In a sense, the addressee will be punished in case of disobeying. Hence, all the other forms of imperative such as advice, request, invitation, offer, and so on are excluded from the context.

According to the *Oxford Companion to the English language* (1992: p.500), the term *imperative* is taken from the Latin form *imperativus* to mean "expressing command".

The imperative verb in English takes the same form as in the trinitaries or the stem, but the former is regarded as a finite verb.

It is mainly addressed to the second person, whether singular or plural, ordering him/them to perform some acts.

Ex: Go away!

Study your lessons!

4- Sources of Data

The current study will be based on two translations of The Holy Qur'an:

- 1- Arberry, Arthur J. (2005) *The Holy Qur'an and English translation of the meanings*. Dar An-Nafa'es Printing-Publishing-Distribution. Beirut-Lebanon.
- 2- Ghali, Mohammad Mahmud. (2008) *Towards Understanding the Ever Glorious Qur'an*. Cairo: Dar An-Nashr for Universities.

5- Research Questions

The main thesis questions are:

- 1- Did the two translations, of Arthur J. Arberry (non-native), and of Mohammad Mahmoud Ghali (native),

succeed in rendering all the predicative imperative forms and functions that have occurred in Surat Al- Baqarah, to be appropriately translated into English?

2- Was Arberry, as a non-native translator, endowed enough with the Arabic Language competence to translate the Qur'an?

3- Who is more competent in translating the language of the Holy Qur'an into English?

6- Review of Literature

There were a few writings about translating the imperative in the domain of the Qur'anic text. Most of the writings came comprehensively, or briefly. Rarity is the common feature of the writings about the imperative of the Qur'an.

Hassan Mustapha (2008) in Baker's *Routledge Encyclopedia of Translation Studies*, distinguishes between the Hadith (the sayings of the Prophet) which may be translated and quoted in translation, and the illegitimacy of the translation of the Qur'an, because of its quintessentially divine nature. He also surveyed the opponent points of view, such as Abu Hanifa's, the Iraqi scholar and theologian (700-67), who believed that it was legitimate to translate all the verses of the Qur'an into a foreign tongue, but 'it was not lawful to put the whole together in one volume unless the Arabic text was placed opposite the translation throughout' (Pickthall 1938, p. 422).

Mahmud Tawfiq Saad, in his book, *The Image of Imperative and Prohibition in the Wise Qur'an*, presents different types of the imperative: the first type is the 'prefixed-present verb' with the letter 'l', which is called 'the imperative L' (لام الأمر) for example, وليخش (الذين لو تركوا من خلفهم ذرية ضعافاً خافوا عليهم فليتقوا الله وليقولوا قولاً سديداً- النساء/9). These verbs وليخش فليتقوا- ليقولوا- have been textured in the present tense to express the imperative, and this trinity forms a fence of protection for one's weak children. Saad presents another type of the imperative which is represented in the explicit 'infinitive', as a main clause of the subjunctive mode, for example, (فمن عفى له من أخيه شيء فاتباع بمعروف وأداء إليه بإحسان- البقرة/178). The two explicit infinitive forms (اتباع-أداء) express the imperative. (1993, p. 16).

In his essay *On Imperative, Interruption Conversation and the Rise of Discourse Marker: A study of Italian 'Guarda'*. Richard

Waltereit compares the Italian imperative 'Guarda!' to the English imperative 'Look!', indicating that:

It may entitle the speaker to an interruption because it, conversationally, implicates that someone has to say something extremely important which requires the immediate attention of the conversation partners. It is argued that speakers will tend to use the imperative even in situations where they do not have something important for the others to look at. They will do this so simply because this imperative is so useful for floor-begging. At this point, 'look!' is no longer an imperative, but a discourse marker. The variety of functions of discourse markers can be shown as side-effects of the imperative use.

(<http://www.staff.ncl.ac.uk/richard.waltereit/guarda.pdf>)

This feature will be investigated in the language of the Holy Qur'an, besides other functions.

Paul Portner, professor of linguistics at Georgetown University, wrote an essay on *The Semantics of Imperatives Within a Theory of Clause Types*, contrasts imperatives with permissives to bring out the differences as well. He declares that these two types are functionally very similar: An imperative places a requirement on the addressee, while a permissive places a requirement on the speaker. Yet imperatives are apparently universal (and at least extremely common), while permissives are extremely rare. It does not seem easy to give a functional explanation for this contrast, and so it is reasonable to inquire into whether an explanation is in terms of a syntactic or in a semantic theory.

(<http://www.google.com/search?client>)

This hypothesis also will be tested in the language of the Holy Qur'an.

Christina Schäffner (2008) introduces the theory of 'Translatorial Action', which represents a function-oriented approach to the theory and practice of translation, and which was developed by Justa Holz-Mänttari (1984). Translation is here conceived of primarily as a process of intercultural communication whose end product is a text which is capable of functioning appropriately in specific situations and contexts of use.

According to this conception, neither the source and target-text

comparison, nor linguistics, has any significant role to play, and translation is situated within the wider context of cooperative interaction between professionals (experts) and clients. Mänttari's aim is to provide a theoretical basis and conceptual framework from which guidelines for professional translators may be drawn, and in developing her approach, she draws on the communication theory.

The primary purpose of translatorial action is to enable cooperative, functionally adequate communication, to take place across cultural barriers. This of texts, and in order to set Schäffner's theory apart from more traditional approaches. (Baker's Encyclopedia, 2008, p. 3).

About compensation translation, Keith Harvey (1989) explains that compensation is a technique which involves making up for the loss of a source text effect by recreating a similar effect in the target text through means that are specific to the target language and/or text. Examples cited in the literature often involve the translation of puns. For instance, in a discussion of the translations of the French comic strip *Asterix* (Gosciny and Uderzo 1972), Hatim and Mason conclude that the translators abandon the attempt to relay the puns as such and, instead, compensate by inserting English puns of their own which are not part of the source text. But equivalence of intention has been maintained. (1990, p. 202).

Here the same linguistic device is employed in both source and target texts to achieve a similar humorous effect. This will be investigated, in Arberry's technique of rendering the approximate meaning of the Qur'anic text.

7- Significance of the Study

The patterns of the imperative which have been presented within Surat Al-Baqarah, whether explicitly or implicitly, grammatically or pragmatically, which amount to more than the four patterns of Arabic, and more than the six patterns of English that express imperative, appear covering different concepts of the addressor's demand. These patterns are derived mainly from three types of imperative: the first type comes out of the 'creative sentence' (الجملة الإنشائية), which manifests the immediate/propositional explicit order, the second type is called 'creative predicate' (الخبر الإنشائي),

which we are concerned with in this paper, and the third type is called 'the main clause of the negative subjunctive mood' (جواب الشرط في أسلوب الشرط المنفي), and which both manifest the implicit and pragmatic/expressive order.

8- The Features and the Perspectives of the two Translators

8.1. The Shared-in Features

The two translators restrict themselves to placing the Arabic text opposite to the translation, aiming at directing the reader to an immediate concentration on the verse and its translation without any sort of distortion or confusion.

8.2. The Differences Between Arberry and Ghali

Arberry prefers to conserve the same size of the calligraphy of both the original text and the translation, putting the number of the verse at the beginning. He also prefers to start his work from left to right. Arberry uses neither footnotes to clarify any word the reader misunderstands, nor comments on any word that may have a polysemic meaning.

Unlike Arberry, Ghali does not compel to the same size of the calligraphy of the two text, he sets The Qur'anic page as a photocopy at the upper right corner of the translation page, and then he starts the translation verse by verse. He prefers to convey the literal meaning of some words presenting them in the footnotes. Also Unlike Arberry, Ghali prefers to start his work from right to left.

8.3. Arthur J. Arberry (Non-Native of Arabic, British)

Translation presented by Arthur J. Arberry (1905-69) in 1955, entitled *The Koran Interpreted*, was published by Oxford University Press. Arberry was a Christian professor in London University.

He was of the opinion that the Qur'an being a great work, should not be translated. Hence, he chose to name his work an "interpretation" rather than a translation. Despite the fact that Arberry was a non-Arab, non-Muslim, yet he had moderate views about Islam and the Qur'an.

Although Arberry was a Christian, a true scholar of Arabic and Islam, a Cambridge University graduate, he spent several years in the Middle East perfecting his Arabic and Persian language skills.

The title of his work was named firstly, *The Koran Interpreted*, and then it became *The Holy Qur'an and English Translation of the Meanings* (2005), by Dar An-Nafa'es, publication house. This is to indicate that his work was merely an interpretation of the text and not its translation.

However, Arberry, as a non-native speaker of Arabic, has fallen into many misinterpretations of the words, and, sometimes, the verses of The Holy Qur'an. Thus, several examples will be discussed later.

His title, *The Koran Interpreted*, acknowledged the orthodox Muslim view that the Qu'ran cannot be translated, but only interpreted.

Arberry (1955, p. 24) rendered the Qur'an into understandable English, and It seems destined to separate the text from tradition. The Arberry version has earned the admiration of intellectuals worldwide, and having been reprinted several times, remains the reference of choice for most academics.

This version shows great respect towards the language of the Qur'an, particularly its musical effects. His careful observation of Arabic sentence structure and phraseology makes his translation very close to the Arabic original in grammatical terms. However, this feature, along with the lack of any notes or comments, can sometimes make the text seem difficult to understand and confusingly unidiomatic. (Abdel Haleem, 2004, p. xi)

8.4. Mohammad M. Ghali (Native of Arabic, Egyptian)

Of all the many translations into English comes Muhammad Mahmoud Ghali's *Towards Understanding the Ever-Glorious Qur'an* (2008). Ghali's translation differs from other translations because of being extremely source-language oriented. Although Ghali exerted a tremendous effort to translate the Noble Qur'an 'exactly' as it is, his translation is difficult to comprehend, especially for the non-Muslim, and it does not easily capture the majesty of the Book.

The translation by Ghali shows clearly that its translator has gone to the trouble of consulting the well-known Arabic commentaries in footnotes. The result is therefore a translation

which has all the appearance of accuracy, but is marred by infelicities in English which suggest that the translator's knowledge of the language has been derived too predominantly from books. His translation is often obscure or contains phrases that take one by surprise, so that one is forced to refer to the original Arabic to fathom the meaning.

In other words, the non-native of Arabic reader cannot set a comprehensive relation between an unreadable word and its footnote. Ghali would rather make a sort of link between them, which, however, reflects the main purpose of the translation.

Some of the main difficulties in Ghali's translation are the differences between the two languages, most important of which is the fact that Arabic has a wealth of basic vocabulary and a rich morphological and syntactic aspects. So much of Arabic vocabulary has no counterpart in English such as the verbs /*ʿadala*/ "he did justice", and /*ḍalama*/ "he did injustice" which have no verb equivalents in English.

On the other hand, being a native speaker of Arabic, Muslim, and absorbed with the Arabic and Islamic cultural heritage, and rather being a religious scholar, Ghali presents a great work of translation that reveals the most important criteria of translation.

9- Theoretical Framework

9.1. Criteria of Translating the Qur'anic Text

Once a translator intends to translate The Holy Qur'an, he should take some specific criteria into account. One of the utmost important criteria is the equivalence one.

9.2. The Equivalence Criterion

As equivalence is a term used broadly in translation studies, it might be useful to start with one of the most recent definitions given to the term in the entry of equivalence by Kenny in *the Routledge Encyclopedia of translation studies* (1998):

Proponents of equivalence-based theories of translation usually define equivalence as the relationship between a source text (ST) and a target text (TT) that allows the TT to be considered as a translation of the ST

in first place. Equivalence relationships are also said to hold between parts of STs and parts of TTs. (1998, p. 77).

9.3. Halliday's Theory of Thematic Information Structure

In his masterpiece *An Introduction to Functional Grammar* (1985), Halliday indicates that "Theme can be identified as that element which comes in first position in the clause". His definition, in this case, is functional, as it is with all the elements in this interpretation of grammatical structure.

The term Information Structure (IS), which goes back to Halliday, is perhaps a little confusing. Without any theoretical biases or inclinations, one would most naturally interpret the term as 'structure of information'. I suspect, however, that this way of interpreting it may invite objections from those working on IS and related issues. Searle presents almost five general forms of the imperative, namely question, imperative, statement, declaration, and negation. These forms come with variable functions, which he includes in examples as the following:

1- Can you speak a little louder? (Question)	Request
2- Don't touch electric cooker. (Imperative)	Warning
3- Yes, you are right. That's true. (Statement)	Agreement
4- Can I use your car? (Question)	Permission
5- May I help you? (Question)	Offer
6- Turn on the light. (Imperative)	Order
7- But, it's still light. (Statement)	Refusal
8- What does it mean? (Question)	Asking
9- Sorry, I was sick yesterday. (Statement)	Excuse
10- You had better see a doctor. (Declaration)	Advice
11- It's time to sharpen our color pencils to draw new things in our life notebook. (Declaration)	Imagining
12- I'll be there at five o'clock. (Declaration)	Promise
13- Don't forget to order some drink. (Negation)	Reminding
14- Go on, apply for the job. (Imperative)	Urging / Encouraging
15- Let's stop now and finish it later. (3 rd person imperative)	Suggestion

In this, R. Wardhaugh (1998) writes in his book *An Introduction to Sociolinguistics* (p. 287), about Searle's six ways, in which man can make requests or give orders even indirectly:

There are utterance types that focus on the hearer's ability

to do something, those that focus on the speaker's wish or desire that the hearer will do something, those that focus on the hearer's actually doing something, those that focus on the hearer's willingness or desire to do something, Those that focus on the reasons for doing something, and finally, those that embed one of these types inside another. As Searle states (1999, p.151), "One can perform one speech act indirectly by performing another directly".

According to Austin's *Systematic Functional Grammar Model*, language is said to fulfill three metafunctions: (1) the ideational macrofunction, (2) the interpersonal macrofunction, (3) the textual macrofunction. The textual function, the third one, that focuses on the present study, expresses the discursal meaning by drawing on the system and network of *theme* to create text in actual communicative event.

9.4. Baker's Thematic Structure Theory in Translation

Comparing nominalization and verbal forms in theme position, in Brazilian Portuguese, Spanish, and Arabic, which Baker (1992) called (verb-inflected languages), these languages often place the verb in the first or 'theme' position as the following:

The thematic analysis of the Brazilian Portuguese version gives:
Discuti | este assunto em Washington. (*Discuti* means *i discussed*).
theme | rheme

While thematic analysis of the English sentence *I discussed this matter in Washington*, gives:

I | discussed this matter in Washington.
theme | rheme

Also the thematic analysis of the Arabic version gives:

أقيموا | الصلاة
rheme | theme

In most cases the thematic/T- structure is not arranged at random; instead, there is usually some meanings behind it. In other words, it is not only a grammatical phenomenon, but also a kind of writing skills employed by the author.

Arabic seems to permit almost as many ways of ordering the constituents of the sentence as possible. Arabic, according to

Bakir (1980), is one of the human languages that tolerates variation in the order of words in its sentences.

Schreiber and Anshen (1974: P. 21) claim that Arabic is, at any underlying level, a VP-first language and that NP- first sentences in Arabic are transformationally derived from VP-first structure. Therefore, noun initial construction in Arabic is a derived structure.

10- Ghali vs. Arberry, Syntactic and Semantic Analysis

10.1. Introduction

The application will demonstrate in detail a description of the two translations within the theoretical framework, and will analyze the dichotomy between the translation of the imperative meanings of the non-native translation perspective, which relies on the grammatical sequence, and that of the native translation perspective, which relies on language competence.

The patterns of the imperative which have been presented within Surat Al-Baqarah, whether explicitly or implicitly, grammatically or pragmatically, amount to more than thirteen patterns, covering different concepts of the addressor's demand. These patterns are derived mainly from three types of imperative: the first type comes out of the 'creative sentence' (الجملة الإنشائية), which manifests the immediate/ propositional explicit order, the second type is called 'creative predicate' (الخبر الإنشائي), which we are concerned with in this paper, and the third type is called 'the main clause of the affirmative and the negative subjunctive mood' (جواب الشرط في أسلوب الشرط المثبت والمنفى), and which both manifest the implicit and pragmatic/expressive order. However, there is a fourth type of imperative which is called 'the noun of imperative verb' (اسم فعل الأمر). Yet, this type of imperative is not included within surat Al-Baqarah. In other words, this type is not mentioned exclusively within the surah.

The paper classifies the forms linguistically and semantically under three main categories: the first category is the up-down imperative, which is represented in God-man relationship, the second category is imperative between two participants, at the level of the human being within the speech community, which is represented in man-man relationship, and the third category is the

down-up imperative, which is represented in man-God relationship. The study sees that these three categories are considered the ultimate overwhelming levels of the imperative all over the speech communities.

The aim of this chapter is to show how many forms of the imperative have been mentioned/included in surat Al-Baqarah under the three categories of the imperative, to point out what extent Arberry and Ghali have achieved success in translating these imperative forms, and to show if there is a correspondence between the forms and functions.

In all, the study exclusively investigates the existence of (298) imperative forms. Whether correspondents in the function, or variants, these forms suit different functions.

Actually, there are two main aspects that comprise the demand: the first one is 'to do something' which is entitled "imperative", and the second is 'not to do something' which is entitled "prohibition". Also, three main constituents constitute the notion of either the imperative or the prohibition: the addressor, the order, and the addressee.

The researcher recons how many verbs are in every surveyed form of the creative imperative, then he will sum up, in detail, the total number of these verbs that cover all the forms and functions.

10.2. The Up-Down Imperative (259 Times)

The up-down imperative is sub-categorized as the first relationship, the God-man relationship, which is the dominating, and the overwhelming form of the imperative throughout the surah where these forms amount to 259 forms. It is noteworthy that the Addressor directs His imperative forms to specific addressees who are: the angels, Adam, the Prophet Mohammad (pbuh), the Prophets Ibrahim and Ismail (pbut), the Prophet Mosses (pbuh), Israel's sons, and people in general.

10.3. Characteristics of the Up-Down Imperative

There are some specific features that characterize this sort of imperative:

- 1- There is no explicit verb expressing the imperative, for example, there is no 'do the prayer' to mean صلوا , there is no 'pay the

alms' to mean زكوا , there is no 'do the fast' to mean صوموا , and there is no 'do the pilgrimage' to mean حجوا البيت . There are no such verbs in the Holy Text to express the legal ordinances that refer to the worshipping of Allah.

- 2- All God's imperative forms throughout the whole Text, which ask people to do something related to worshipping, are not monoverbic constituents, that is to say, the imperative forms are contained in more than one linguistic constituent to express God's intended requirements.
- 3- The euphemistic style is the main dominating style that covers all the imperative verbs which carry the acts of ordering people to do something. For example,

وَدَسَّلُوْكَ عَنِ الْمَحِيْضِ قُلْ هُوَ اَذَىٰ فَاَعْتَرِلُوْا النِّسَاءَ فِي الْمَحِيْضِ وَلَا تَقْرُبُوْهُنَّ حَتّٰى يَطْهَرْنَ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ۗ اِنَّ اللّٰهَ سَجِيْدٌ لِّتَوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ .
(Al-Baqarah: 222) ﴿٢٢٢﴾

Arberry: They will question thee concerning the monthly course. Say: "It is hurt; so go apart from women during the monthly course, and do not approach them till they are clean. When they have cleansed themselves, then come unto them as God has commanded you" Truly, God loves those who repent, and He loves those who cleanse themselves.

Ghali: And they ask you concerning menstruation. Say: It is hurt; so keep apart from women during menstruation, and not to draw near them till they are pure. So, when they have purified themselves, then come up to them from where Allah has commanded you. Surely, Allah loves the ones constantly repenting, and He loves the ones constantly purifying themselves.

This verse is, indeed, a rich example of euphemism. In their two occurrences, references to sex were replaced by two different metaphors, in which a high level of euphemism was achieved. The former occurrence *wala taqrabūhunna/* ولا تقربوهن is a prohibition of having sex in a certain condition (menstruation). The second occurrence *fa?tūhunna/* فاتوهن is an imperative form derived from the root /?atā/ which generally means "he came".

However, the use of the very general imperative *fa?tūhunna/* is a successful form to deliver the intended meaning, that is a permission of the full sexual intercourse, and a claim that

euphemism has been given far more weight than meaning would be valid, if not accompanied by the earlier antecedent /taqrabūhunna/. *European Scientific Journal January*, (2013 edition vol. 9, p. 2).

10.4. The Imperative Derived from the Creative Sentence

The Arabic creative sentence is a sentence that has one of the following eight linguistic perspectives that overwhelm the concept of demand, and all of them are under the big umbrella of discourse: 1) interrogative (الاستفهام), 2) imperative (الأمر), 3) prohibition (النهي), 4) exhortation (التحريض/الحث), 5) presentation (العرض), 6) desideratum (التمني), 7) pleading (الترجي), 8) apostrophe (النداء).

The researcher suggests adding another perspective of demand to the Arabic creative sentence which is called *injunction* (الإيعاز). The study, however, suggests defining 'injunction' as "the style of discourse that stimulates the addressee to act, either on the contrary of the addressor's speech, or as exactly as he wills". For example,

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (Al Saff: 2).

Arberry: O you who believe, wherefore do you say what you do not?
Ghali: O you who have believed, why do you say which you do not perform?

Such perspective could not be presented in a specific form of imperative to do something, but exclusively through the discourse. Yet, the current study is not concerned with this topic right now.

10.5. The Imperative Derived From the Creative Predicate

10.5.1. The Explicit Present as an Imperative (15 Times)

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلَتِهِنَّ أَحَقُّ بِرُدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (Al Baqarah 228).

Arberry: Divorced women shall wait by themselves for three periods; and it is not lawful for them to hide what God has created in their wombs; if they believe in God and the Last Day. In such time their mates have better right to restore them, if they desire to set things right. Women have such honourable rights as obligations, but their men have a degree above them; God is All-mighty, All-wise. (228)

Ghali: And divorced women shall await by themselves for

three periods; and it is not lawful for them to keep back what Allah has created in their wombs, in case they (really) believe in Allah and the Last Day. And their husbands have truer (right) to restoring them in such time, in case they are willing to do righteousness. And they (the women) have (rights) like (the obligations) they under with beneficences, and men have a degree above them; and Allah is Ever-Mighty, Ever-Wise. (228)

The verb **يَتَرَبَّصْنَ** /yatarabbaṣna/ which carries the meaning of 'laying in-waiting for', is *creative* **إِشْتَائِي**, because it gives an order to lay-in-waiting-for, and *predicative* **خَبْرِي** as well, because it takes the form of the explicit present. The main distinctive feature of this form is to insert the present tense within the future one, where the latter refers to do the action just in the future, while the former refers to now and then. On the other hand, the function of this form is to do the action of marriage immediately after the specific period of waiting has ended. In other words, the woman, right after this period, is perfectly and absolutely free to do the action of marriage as soon as she can. This verb, however, is present by form and imperative by function.

Arberry translates the verb **يَتَرَبَّصْنَ** as *shall wait by themselves*, while Ghali translates it as *shall await by themselves*. Ghali prefers to precede the word *wait* with the letter *a* to be *await*, considering that the letter *a* reinforces the imperative resulting from the verb. The study sees that, whether it is *wait* or *await*, it does not fulfill the required concept that comes out of the Arabic verb **يَتَرَبَّصْنَ**. Therefore, as long as the verb compiles the two main tenses, the present and the imperative, then it is preferable to be translated into *lay-in-waiting-for*, as one concept.

The researcher suggests rendering the verb **يَتَرَبَّصْنَ** /yatarabbaṣna/as: And the divorced women *are laying in-waiting for* three menstruations. (Disagrees with both).

10. 5. 2. The Prepositional Phrase as an Imperative (2 times)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنَ لِمَنْ أَرَادَ أَنْ يُنْمِ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا بِأَوْلَادِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾ (Al Baqarah 233)

Arberry: Mothers shall suckle their children two years completely, for such as desire to fulfill the suckling. It is for the father to provide them and clothe them honorably. No soul is charged save to its capacity; a mother shall not be pressed for her child, neither a father for his child. The heir has a like duty. But if the couple desire by mutual consent and consultation to wean, then it is no fault in them. And if you desire to seek nursing for your children, it is no fault in you provide you hand over what you have given honorably; and fear God, and know that God sees the things you do. (233)

Ghali: And (women) giving birth, shall suckle their children two rounds completely, for the one who is willing to perfect the suckling. And it is for the man to whom children are born to offer them provision and raiment with beneficence. No self is charged except to its capacity. No woman giving birth shall be harmed on account of her child, nor shall a man to whom a child is born (be harmed) on account of his child; and the heir (is charged) in like manner. So, in case both of them are willing by mutual consent and consultation to wean, then there is no fault in them (both). And in case you are willing to seek suckling for your children, then there is no fault in you when you hand over whatever you have brought (them) with beneficence; and be pious to Allah and know that Allah is Ever-Beholding of whatever you do. (233)

Arberry adds the word *duty* to the text, where it is excluded. Ghali substitutes the anaphoric reference ذَلِكْ /dālika/ with the noun *manner*. Hereby, both of the two translators use the compensation translation to fit their points of view.

The researcher suggests rendering this verse:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ /waḥalal mawlūdi lahu rezquhunna wa kiswaṭuhunna bil maḥrūf/ as, *And the man, for whom born has been done, has to provide their livelihood and their raiment.* (Disagrees with both).

وَعَلَى /waʕalal wāriði miðlu ðālika/ as, *the heir has to do like that.o*
ذَلِكَ مِثْلُ الْوَارِثِ (Disagrees with both)

Conclusion

The study at hand, as a comparative study in translation, is an attempt to distinguish between Arthur J. Arberry, non-native of Arabic, and Mohammad Mahmoud Ghali, native, as two different perspectives of the translators. The study attempts to answer three main questions. These questions are, did the two translations, of Arthur J. Arberry (non-native of Arabic), and of Mohammad Mahmoud Ghali (native), succeed in rendering all the creative imperative forms and functions, that have occurred in Surat Al-Baqarah, appropriately into English?, was Arberry, as a non-native translator, endowed with the Arabic language competence to translate the Qur'an?, and who is more competent in translating the language of the Holy Qur'an into English?.

The study attempts to fulfill three main objectives. The first one is to show the dichotomy between the two translations concerning the imperative meanings which are concerned with language competence. The second one is to bridge the gaps between these two perspectives, that of a native translator (M. M. Ghali), and that of a non-native translator (A. J. Arberry), and to examine to what extent each of them has achieved success. Finally, to suggest alternative translations of certain verses that do not fulfill the requirements of the evaluative criteria.

The paper is divided into ten main points and a conclusion. The points are introduction, objectives of the study, definition of imperative forms, sources of data, the research questions, review of literature, significance of the study, features and perspectives of the two translators, theoretical framework, and finally, Ghali vs. Arberry, syntactic and semantic analysis.

Findings of the study

Considering all the definitions that have been presented in (3.), the study suggests to generalize a definition that may overwhelm the concept of imperative to be “The imperative is every linguistic performance/utterance that compels the addressee, whether explicitly or implicitly, syntactically or pragmatically, willingly or obligingly,

to do something for the favor of the addressor”.

Arberry has a great tendency to use ancient forms of the language to express the meanings throughout his translation, taking into account the quintessentially divine nature of the Qur’anic text. For example, he uses words such as, *thou, thee, art* and *wilt*, instead of, *you, are* and *will*.

Ghali prefers to be more communicative with the reader, so, he uses the modern form of the language.

The two translators restricted themselves to placing the Arabic text opposite to the translation, aiming at directing the reader to an immediate concentration on the verse and its translation without any sort of distortion or confusion. Arberry prefers to conserve the same size of the calligraphy of both the original text and the translation, putting the number of the verse at the beginning of each one. He also prefers to start his work from left to right. Arberry neither uses footnotes to clarify any word the reader may misunderstand, nor comments on any word that may have polysemic meaning.

Unlike Arberry, Ghali does not compel to the same size of the calligraphy of the two texts. He sets The Qur’anic page as a photocopy at the upper right corner of the translation page, and then he starts the translation verse by verse. He prefers to convey the literal meaning of some words, presenting them in footnotes. Unlike Arberry, Ghali prefers to start his work from the right side to the left one.

Of the historical background, the study sees that the translation by Abdullah Yusuf Ali (1934) is widely used in many English-speaking countries and was the most popular translation before the *Interpretation of the Meanings of the Noble Qur'an* was published in 1999.

The English translation by Arthur Arberry (1955) is the first English translation by an academic scholar of Arabic, Islam and also Sufism. For many years, it has become the scholarly standard for English translations.

The researcher has found that Halliday's and Baker's information structure theories are thoroughly and perfectly applicable to meet the

hypothesis of the study.

The forms that the paper has surveyed covers, from the researcher's point of view, all the addressor's optional and compulsory demand.

As the English language presents six forms of the imperative performances, and the Arabic language presents four forms of the imperative performance, the study presents a number of unfamiliar forms of the imperative, for example, the explicit present as an imperative, the prepositional phrase as an imperative, the past form expressing imperative, the number as an imperative, the adverb as an imperative, the noun as an imperative, the negative infinitive as an imperative, the gender as an imperative, the noun as an imperative, and the affirmative infinitive as an imperative.

Most of the unfamiliar forms of the imperative have been extracted from the 'creative predicate' (الخبر الإنشائي), and from 'the main clause of the negative subjunctive mood' (جواب الشرط فى أسلوب الشرط المنفى), which together manifest the implicit and pragmatic/expressive order.

Finally, one form may express more than one function, and the same function may be expressed by different forms.

Limitation of the Paper and Suggestions for Further Research

As the study analyzes the level of creative imperative, it is impossible to describe (298) forms of imperative that have been found throughout the surah separately for the reason of quantity, hence the study selects one verse to represent each form .

The study also does not investigate any cultural or biographical elements of any of the two translators.

It is recommended to apply the framework adopted in this study to examine all the imperative forms. Such application would reveal other forms that are used throughout the whole Qur'anic text.

The quintessential divine characteristics of the Qur'anic text make some imperative forms debatable, where some opinions consider them optative and others consider them ordinance, and the study does not prefer to discuss such forms to avoid the jurisprudence opinions.

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