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PROBLEMS OF TRANSLATING IMPERATIVE MOOD IN THE GLORIOUS QUR'AN INTO ENGLISH

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Abstract

Much ink has been spilt on the study of imperative mood in Arabic. However, to the best of our knowledge, no study has been conducted about the translation of imperative mood in the Glorious Qur'an into English. This study comes to abridge that gap. Throughout this paper, the study sheds light on the problems of translating imperative mood in the Glorious Qur'an into English. The study hypothesizes that the difficulty of translating the imperative mood into English arises from the fact that there is no one to one correspondence between the form and function of the imperative mood in the Qurān. To put it more precisely, misunderstanding the real function of the imperative verb leads to inaccurate translation. Consequently there will be confusion between what obligatory duty is and what is recommendable or apprehensive from the juristic perspective. In order to convey the functions of imperative mood into English via using communicative theory of Newmark (1988a, 1988b) in translation. The study ends by giving some recommendations and proposing some suggestions for further studies.

Keywords: Mood (M), Imperative Mood (IM), Communicative Translation (CT) and Semantic Translation (SM).

1. Introduction

No doubt languages of mankind have a lot of semantic notions to share with other languages. It is a matter of fact that Arabic is a flexible language in the sense that it has a variety of linguistic devices that express different types of meaning. Among these types is speaker's attitude toward the action (mood). Mood as a semantic notion has different sets, among which is the imperative mood (the subject matter of the present study). Hence, the problem arises. Also, the language of the Glorious Qur'an is sacred and considered as a classical language which increases the problem of transferring these verses from Arabic into English. Furthermore, the interpretation of the Glorious Qur'an is sometimes different from one interpreter to another one, which means that the translator is perplexed and does not know which interpretation to follow.



Imperative mood in the Qur'an is one of the most important aspects of sacred literature whose semantics and overtones have long occupied the interest of the Arab grammarians. Similarly, no less interest has been paid by exegetes and rhetoricians since the early days of the Islam. This interest has been mainly due to the paramount significance of the Qur'an itself and its place in the Muslim world.

The main purpose of this study is to compare and analyse the imperative mood associated with the translation of the Quranic mood into English. Furthermore, this current study provides answers to the following research questions:

1. How is the imperative mood translated in the Holy Quran from Arabic into English by the translators that we have chosen them?
2. Based on Newmark (1988a, 1988b), which type of translation (communicative or semantic) is followed in rendering the imperative mood in the Qur'an into English?

1.1 Literature Review

1.1.1 The Meaning of the Imperative mood in Arabic and English:

According to the imperative mood in Arabic, the imperative or command form of the verb in Arabic is based upon the imperfect/ present tense verb in the jussive mood. It occurs in the second person (all forms of "you"), for the most part, although it occasionally occurs in the first person plural ("let's") and the third person ("let him/her/them"). (Aziz, 1989:82)

The general rule for forming the imperative is to take the second person form of the jussive verb and remove the subject marker (the *ta-* or *tu-* prefix). If the remaining verb stems starts with a consonant-vowel sequence, then the stem is left as it is because it is easily pronounceable. If the remaining stem starts with a consonant cluster, then it needs a helping vowel prefix. The nature of the helping vowel depends on the verb form and the nature of the stem vowel.

1.1.2 The Imperative Mood from Juristic Perspective

Accordingly to Ibn 'Uthaymeen (2003:28), the IM in the Glorious Qur'an is called . The definition of a command is: a statement that includes the request of الأمر command an action by way of a higher authority, such as: 'establish the prayer and pay zakat'.

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ } (البقرة: 43)

And what is excluded from our word 'statement' is anything which is not spoken via gestures even if what is meant by is a command.

And what is also excluded from our words 'the request of an action' is the prohibition, because that is requesting one to leave an action, and the intent of an action is to bring it about, and that includes the speech which is commanded to be said.

And what is also excluded from our words 'by way of a higher authority' is to appeal, and supplicate, and other such words that have the pattern of a command and through other factors which might be perceived to be a command.

The forms of command are four:

1. The imperative verb (فعل الأمر), such as:

{ أَتْلُ مَا أُوجِي إِلَيْكَ مِنْ أَلِكْتَابِ } (العنكبوت:45)

2. The imperative verbal noun (اسم فعل الأمر), such as:

{ وَالْقَائِلِينَ لِأَخْوَانِهِمْ هَلُمَّ إِلَيْنَا } (الأحزاب:18)

3. The verbal noun (المصدر النائب عن فعل الأمر) that is used in place of the imperative verb, such as:

{ فَأَذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ } (محمد:4)

1. Present tense verb joined with the lam of imperative (المضارع المقرون بلام الأمر), such as:

{ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً } (الفتح:9)

In addition, commands can also be understood using other than the normal forms (as mentioned above), such as something being described as fard, wajib, mandub, or obedience, or praising the perpetrator, disparaging the one who leaves it, or when a reward is connected to it, or that to leave it would be punishable. Ibn 'Uthaymeen (2003:29).

It may be that an obligatory act may not require to be carried out immediately due to an evidence which requires it; in such cases it is removed from being an obligation to meaning something else, accordingly to Al-Amidi, Al-Baydawi, Al-Mahali(2003), Al Kuwi,1981:33; Ibn 'Uthaymeen, n.d.:67, Zidan (1977:291),and Sulaiman (1995:70-180) mentioned some other meanings in addition to the Islam jurists deduce الأحكام التكليفية the Five Religious Duties in the Islamic (Shari'a) legislation such as:

1. Obligatory الوجوب: as in the verse:

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ } (البقرة: 43)

- "Establish worship, pay the poor-due, and bow your heads with those who bow (in worship)." (Pickthyall, 1930, 2)
- "Keep up the prayer, pay the prescribed alms, and bow your heads [in worship] with those who bow theirs." (Abdulhaleem: 2005, 8)

1. Recommended duty **الندب** as in the verse:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا أِهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ }

(المائدة: 105)

- "O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided.Unto Allah ye will all return; and then He will inform you of what ye used to do." (Pickthyall,1930,37)
- "You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to God, and He will make you realize what you have done." (Abdulhaleem:2005,102)

1. Threatening **التهديد** as in the verse:

{ فليضحكوا قليلا وليبكيوا كثيرا } (التوبة: 82)

- "Then let them laugh a little: they will weep much, as the award of what they used to earn." (Pickthyall,1930,59)
- "Let them laugh a little; they will weep a lot in return for what they have done." (Abdulhaleem:2005,123)

2. Permission **الأباحة** as in the verse:

{ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ } (النور: 32)

- And marry such of you as are solitary and the pious of your slaves and maid servants. (Pickthyall,1930,111)
- Marry off the single among you and those of your male and female slaves who are fit [for marriage]. (Abdulhaleem: 2005,197)

3. Preaching and instructing **الوعظ والارشاد** as in the verse:

{ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ }

(لقمان: 19)

- "Be modest in thy bearing and subdue thy voice. Lo! " (Pickthyall,1930,131)
- "Go at a moderate pace and lower your voice," (Abdulhaleem:2005,262)

4. Supplication **الدعاء** as in the verse:

{ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي } (طه: 25)

- (Moses) said: "My Lord! Relieve my mind." (Pickthyall, 1930, 97)
- Moses said, 'Lord, lift up my heart.'"(Abdulhaleem: 2005, 197)

5. Indignity **الأهانة** as in the verse:

{ وَذُوقُوا عَذَابَ الْحَرِيقِ } (الأنفال: 50)

- a. "Taste the punishment of burning!" (Pickthyall, 1930, 55)
- b. "Taste the punishment of the Fire.(Abdulhaleem: 2005, 113)

6. Settlement by negotiation **التسوية** as in the verse:

{ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ } (التوبة:53)

- a. "Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you." (Pickthyall, 1930, 58)
- b. "Say, 'Whether you give willingly or unwillingly, what you give will not be accepted,'" (Abdulhaleem: 2005, 121)

7. Disability **التعجيز** as in the verse:

"وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ" (البقرة : 23)

- a. "And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a sura or the like thereof," (Pickthyall,1930,1)
- b. If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it" (Abdulhaleem:2005,6)

8. **Giving options** **التخيير** as in the verse:

{ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ } (الكهف:29)

- a. "Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve." (Pickthyall,1930,91)
- b. "Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.'" (Abdulhaleem:2005,185)

11- **Petition** **الألتماس** as in the verse:

{ فَأَوْفُ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ } (يوسف: 88)

- a. "fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable." (Pickthyall,1930,74)
- b. "but give us full measure. Be charitable to us: God rewards the charitable." (Abdulhaleem:2005,151)

12 Hospitality **الأكرام** as in the verse:

{ أَدْخُلُوها بِسَلامٍ آمِنِينَ } (الحجر: 46)

- a. "(And it is said unto them): Enter them in peace, secure."(Pickthyall,1930,80)
- b. "Enter them in peace and safety!" (Abdulhaleem:2005,164)

12- Gratitude **الأمتنان** as in the verse:

{ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } البقرة: 57

- a- " (saying): Eat of the good things where with We have provided you"
(Pickthyall,1930,3)
- b- "saying, 'Eat the good things We have provided for you.'" (Abdulahleem:2005,8)

13- Warning الأنداز as in the verse:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انْفِرُوا جَمِيعًا } (النساء:71)

- a- "O ye who believe! Take your precautions, then advance the proven ones, or advance all together." (Pickthyall,1930,26)
- b- "You who believe, be on your guard. March [to battle] in small groups or as one body." (Abdulahleem:2005,57)

14- Abasement الأحتقار as in the verse:

{ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلقُونَ } (الشعراء: 43)

- a- "Moses said unto them: Throw what ye are going to throw!"
(Pickthyall,1930,116)
- b- "Moses said to them, 'Throw down whatever you will.'" (Abdulahleem:2005,233)

15- Educating التاديب as in the verse:

{ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ } (البقرة: 45)

- a- "Seek help in patience and prayer; and truly it is hard save for the humble-minded"
(Pickthyall,1930,2)
- b- "Seek help with steadfastness and prayer– though this is hard indeed for anyone but the humble" (Abdulahleem:2005,8)

16- Do something at soon التكوين as in the verse:

{ يَقُولُ لَهُ كُنْ فَيَكُونُ } (ألا عمران: 47)

- a- "He saith unto it only: Be! and it is." (Pickthyall,1930:17)
- b- "He only says, "Be", and it is." (Abdulahleem,2005:38)

17- الأنعام as in the verse:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ } (البقرة: 172)

- a- "O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship." (Pickthyall,1930,8)
- b- "You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship." (Abdulhaleem:2005,19)

18- Authorization **التفويض** as in the verse:

{ قَالُوا لَن نُّؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا } (طه: 72)

- a- "They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree." (Pickthyall,1930,98)
- b- "They said, 'We shall never prefer you to the clear sign that has come to us, nor to Him who created us. So decide whatever you will: you can only decide matters of this present life'" (Abdulhaleem:2005,199)

19- Arousing amazement **التعجب** as in the verse:

{ أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ } (الأسراء: 48)

- a- "See what similitudes they coin for thee," (Pickthyall,1930,87)
- b- "See what they think you are like!" (Abdulhaleem:2005,178)

20- Denying **التكذيب** as in the verse:

{ قُلْ فَأْتُوا بِالتَّورَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ } (أل عمران: 93)

- a- "Say: Produce the Torah and read it (unto us) if ye are truthful." (Pickthyall,1930,18)
- b- "Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth.'" (Abdulhaleem:2005,41)

21- Advice **المشورة** as in the verse:

{ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ لِبُنِيِّ إِبْرَاهِيمَ إِذْ بَدَأَ تَرَئِي قَالَ يَا بَنِيَّ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِن الصَّابِرِينَ } (الصافات: 102)

- a- "And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O



my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast." (Pickthyall,1930,144)

- b- "When the boy was old enough to work with his father, Abraham said, 'My son, I have seen myself sacrificing you in a dream. What do you think?' He said, 'Father, do as you are commanded and, God willing, you will find me steadfast.'" (Abdulhaleem:2005,313)

- 22- Arousing consideration **الاعتبار** as in the verse:

{ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ } (الأنعام: 99)

- a- "Look upon the fruit thereof, when they bear fruit, and upon its ripening."
(Pickthyall,1930,41)

- b- "Watch their fruits as they grow and ripen!" (Abdulhaleem:2005,87)

- 23- Hankering **التلهف** as in the verse:

{ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ } (آل عمران: 119)

- a- "Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts."
(Pickthyall,1930,19)

- b- "[Prophet], say, 'Die of rage [if you wish]!' God knows exactly what is in everyone's hearts." (Abdulhaleem:2005,43)

- 24- **التبصير** as in the verse:

{ فَدَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ } (الزخرف: 83)

- a- "So let them flounder (in their talk) and play until they meet the Day which they are promised." (Pickthyall,1930,19)

- b- "Leave them to wade in deeper and play about, until they face the Day they have been promised." (Abdulhaleem:2005,191)

- 25- Commissioning **التكليف والالزام** as in the verse:

{ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا } (مريم: 12)

- a- "(And it was said unto his son): O John! Hold the Scripture. And We gave him wisdom when a child." (Pickthyall,1930,159)

- b- "[We said], 'John, hold on to the Scripture firmly.' While he was still a boy, We granted him wisdom" (Abdulhaleem:2005,320)

As for to imperative mood in English, Lyons(1995:256), discussing the imperative mood generally, states, "if a language has a grammatical mood which is used distinctly and



characteristically for the purpose of imposing one's will on others for the purpose of issuing directives, that mood is traditionally described as the imperative".

In addition, Konig & Siemund 2007, van der Auwera et al. 2004c, as imperatives such verb constructions which express commands, orders and requests, but are also used for illocutionary acts like invitations, exhortations, suggestions, instructions, entreaties, pleas, the giving of advice or permission.

2. Methodology

This study has been utilizing qualitative approach in collecting and analyzing data. This study aims test the IM associated with the translation of the Qur'anic mood into English. This present study also was adopted Peter Newmark, who provided two theories, 'semantic translation' and 'communicative translation'. In addition, this current study is tackled two groups of sampling. The first one is 5 verses from The Glorious Qur'an which is content of multi- functions of IM in the Glorious Qur'an. The second sampling is 4 translators which is depending on nationality such as Muslim (Arabic Muslim and foreign Muslim) and non-Muslim.

2.1 Data Analysis, Translation, Discussion and Findings

In this study, we will analyze our data collected from the Glorious Qur'an in terms of Newmark's (1988) semantic translation and communicative translation. The main focus of the semantic translation is the meaning of the holy verses, whereas the main focus of the communicative translation is the force of the holy verses. The analysis will be according to the following steps: (1) setting down the source language text, (2) interpreting the glorious verse,(3) listing down the target texts, and (4) discussing the matching between the SL text and TL text. Then listing down the result of this matching to know the areas of similarities and differences.

2.2 Data Analysis:

SL Text: (1)

{ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ } سورة فصلت (40)

The Interpretation:

"Act as you wish; indeed He is Seer of what you do — this is [meant as] a threat for them."

Tafsir al-Jalalayn (1280 ah.)

TL Text:



- 1- "Do what you will; surely He sees the things you do." **A.J.Arberry (1955)**
- 2- "Do as you will, He is watching all your actions." **N. J. Dawood (1956)**
- 3- "Do whatever you want, God certainly sees everything you do." **M. Abdulhaleem (2004)**
- 4- "Do as you wish. Surely, He sees all that you do." **M.T.-ul-Qadri (2011)**

Findings and Discussions:

In ordinary speech, the imperative verb "أَعْمَلُوا" can be semantically translated into English as 'do' which it indicate performing an action. However, in the context of the present verse, it should be translated based on the function it communicates. Based on the interpretation of this verse, the function it communicates includes adding a sense of 'threat' (al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180). The use of مَا شِئْتُمْ (whatever you want) is used after the imperative to indicate the function of threat, so Allah indirectly urge those people to leave what they do.

As shown in Table 2.1 below, and based on the 4 translations to the imperative أَعْمَلُوا, it was found that all the 4 translators translated the verb semantically and none of them attempted to translate the communicative function the IM implies. They mainly used the imperative verb 'do'. It is likely that finding an equivalent in English that carries the 'threatening' mode is difficult to find. However, using 'do whatever you want' could be a solution to achieve the intended communicative function of this IM.

Translation Analysis:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	Arberry	أَعْمَلُوا	Do	-	+
2.	Dawood	أَعْمَلُوا	Do	-	+
3.	Abdulhaleem	أَعْمَلُوا	Do	-	+
4.	ul-Qadri	أَعْمَلُوا	Do	-	+

SL Text: (2)

{فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ }
 سورة الجمعة (10)

The Interpretation:

"And when the prayer is finished, disperse in the land (this is an imperative denoting



permissibility) and seek, provision through, God's bounty, and remember God, with remembrance, frequently, that perhaps you may be successful, [that perhaps] you may be the winners." **Tafsir al-Jalalayn (1280 ah.)**

TL Text:

- 1- "Then, when the prayer is finished, scatter in the land and seek God's bounty, and remember God frequently; haply you will prosper." **A. J. Arberry (1955)**
- 2- "Then, when the prayers are ended, disperse and go your ways in quest of God's bounty. Remember God always, so that you may prosper." **N. J. Dawood (1956)**
- 3- "then when the prayer has ended, disperse in the land and seek out God's bounty. Remember God often so that you may prosper." **M. Abdulhaleem (2004)**
- 4- "Then after the Prayer is offered, disperse in the land and (then) look for Allah's bounty (i.e., sustenance). And remember Allah much so that you may attain to prosperity." **M.T.-ul-Qadri (2011)**

Findings and Discussions:

In ordinary speech, the imperative verb "فَأَنْتَشِرُوا" can be semantically translated into English as 'disperse, or 'scattered' which indicate moving apart in different directions without order or regularity. However, in the context of the present verse, it should be translated based on the function it communicates. Based on the interpretation of this verse, the function it communicates includes adding a sense of 'giving permission' or 'permissibility' (al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180). The communicative function is achieved using "ف" (fa) which indicates perusing an action after prohibiting it, which in this case the prayer. It also implied the optional of dispersing or not.

As shown in Table 2.2, and based on the 4 translations to the imperative فَأَنْتَشِرُوا, it was found that all the translators translated the semantic functions of the imperative verb. The translators (1,2,3, and 4) have translated the verb فَأَنْتَشِرُوا into 'disperse' and 'scattered' thus rendering the semantic function of the IM. Those who translated the semantic function of the IM (Arberry, Dawood, Abdulhaleem, and ul-Qadri) were Muslims and non-Muslims, it seemed that they employed their understanding of the verse in translating the communicative function of the IM.

Translation Analysis:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	Arberry	فَانْتَشِرُوا	Scatter	-	+
2.	Dawood	فَانْتَشِرُوا	Disperse	-	+
3.	Abdulhalem	فَانْتَشِرُوا	Disperse	-	+
4.	ul-Qadri	فَانْتَشِرُوا	Disperse	-	+

SL Text: (3)

{ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ } سورة الشعراء (83)

The Interpretation:

"My Lord! Grant me [unerring] judgement, knowledge, and unite me with the righteous, the prophets." *Tafsir al-Jalalayn (1280 ah.)*

TL Text:

- 1- "My Lord, give me Judgment, and join me with the righteous," **A.J.Arberry (1955)**
- 2- "Lord, bestow wisdom upon me, and admit me among the righteous." **N. J. Dawood (1956)**
- 3- "My Lord, grant me wisdom; join me with the righteous;" **M. Abdulhalem (2004)**
- 4- "O my Lord! Bless me with excellence in knowledge and deeds, and include me amongst those who deserve Your exceptional intimacy." **M.T.-ul-Qadri (2011)**

Findings and Discussions:

In ordinary speech, the imperative verb "هَبْ" can be semantically translated into English as 'give', 'grant', 'bestow' which indicate the act of giving with or without a return. However, in the context of the present verse, it should be translated based on the function it communicates. Based on the interpretation of this verse, the function it communicates includes adding a sense of 'Supplication' (al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180).

As shown in Table 2.3 below, and based on the 4 translations to the imperative هَبْ لِي, it was found that all the translators translated the verb semantically Based on the interpretation of the verse, what is being asked by Abraham (Peace be upon him) is not something physical, but



something spiritual like wisdom, knowledge, right understanding and power of judgment and can only be granted as a blessing from Allah to His obedient people.

Translation Analysis

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	Arberry	هَبْ لِي	give me	-	+
2.	Dawood	هَبْ لِي	Bestow	-	+
3.	Abdulhalem	هَبْ لِي	grant me	-	+
4.	ul-Qadri	هَبْ لِي	Bless me	-	+

SL Text: (4)

{ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ } سورة القمر (48)

The Interpretation:

The day when they are dragged into the Fire on their faces, in the Hereafter and it is said to them: 'Taste [now] the touch of Saqar', Hell's affliction of you." **Tafsir al-Jalalayn (1280 ah.)**

TL Text:

- 1- "The day when they are dragged on their faces into the Fire: Taste now the touch of Saqar!" **A.J.Arberry (1955)**
- 2- "On the day when they are dragged into the Fire with faces down, We shall say to them: Feel the touch of Hell." **N. J. Dawood (1956)**
- 3- "on the Day when they are dragged on their faces in Hell. 'Feel the touch of Hell." **M. Abdulhaleem (2004)**
- 4- "The Day when they will be dragged into Hell on their faces (it will be said to them:) 'Taste burning in Hell." **M.T.-ul-Qadri (2011)**

Findings and Discussions:

In ordinary speech, the imperative verb "ذُوقُوا" can be semantically translated into English as 'taste' which indicates the act of trying or testing the flavor or quality of (something) like food or life. However, in the context of the present verse, it should be translated based on the function it communicates. Based on the interpretation of this verse, the function it communicates includes adding a sense of 'Indignity' which is not connected to a belief (al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180).

As shown in Table 2.4 below, and based on the 4 translations to the imperative ذُوقُوا, it was found that 2 of the translators translated the communicative functions of the IM while the other two authors translated the verb semantically. Those who translated the imperative verb semantically



(1, and 4) using ‘taste’ did not included the implied meaning of indignity which was clear in the ‘dragged into the Fire on their faces’. (Dawood, and Abdulhalem) attempted to translate the communicative function by linking ‘dragging on their faces’ to the feeling of the flames of the Hell using the imperative ‘feel’, though were not completely successful.

Translation Analysis:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	Arberry	ذُوقُوا	Taste now	-	+
2.	Dawood	ذُوقُوا	We shall say to them: ‘Feel	+	-
3.	Abdulhalem	ذُوقُوا	Feel	+	-
4.	ul-Qadri	ذُوقُوا	it will be said to them:) ‘Taste	-	+

SL Text: (5)

{ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ } سورة البقرة (61)

The Interpretation:

"He, exalted be He, said, ‘Go down to a city, whichever city it may be; you shall have, there, what you demanded’ of vegetable produce;" **Tafsir al-Jalalayn (1280 ah.)**

TL Text:

- 1- "Get you down to Egypt; you shall have there that you demanded." **A.J.Arberry (1955)**
- 2- "Go back to some city. There you will find all you have asked for." **N. J. Dawood (1956)**
- 3- "go down to any city. Surely (there) will be (available) all what you demand." **M.T.-ul-Qadri (2011)**
- 4- "Go down to Egypt, where you will have what you asked for." **T.A.Itani (2012)**



Findings and Discussions:

In ordinary speech, the imperative verb "أَهْبِطُوا" can be semantically translated into English as 'to go down' which indicates the act of moving from a place to another. However, in the context of the present verse, it should be translated based on the function it communicates. Based on the interpretation of this verse, the function it communicates includes adding a sense of 'scolding' (al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180). This included the movement from the better place or situation to inferior one.

As shown in Table 2.5 below, and based on the 4 translations to the imperative أَهْبِطُوا, it was found that all of the translators translated the semantic functions of the IM by considering both imperative structure and semantic function, while none of them translated the communicative function of the verb. In this verse, Allah wanted to communicate His anger, as these people preferred the inferior things to the best things. The translators should have communicated Allah anger or scolding by translating the verse as 'Allah said/told them angry or scolding, to go down to any town.' which communicates the connoted message.

Translation Analysis:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	Arberry	أَهْبِطُوا	Get you down	-	+
2.	Dawood	أَهْبِطُوا	Go back	-	+
3.	Abdulhalem	أَهْبِطُوا	Go to	-	+
4.	ul-Qadri	أَهْبِطُوا	go down	-	+

3. Discussion

An inspection of these texts and their renderings reveal that translators have translated IM (realized by the imperative verb) in the holy verses by the imperative mood. This means that they used semantic translation. As for the rest of translators (2, 3) in text 4, it seems that they used a communicative translation, simply, because they changed the structure and used obligation (shall as in 2) and, the translator (3) has used only futurity which has not the same function in the same text.

4. Conclusion

The evidence from this study suggests that the style of the Glorious Qur'an is special and unique. Special in its references; unique in its incapacitation, which makes the process of its translation from one language into another very difficult; due to the difficulty of conveying the eloquently and diagrammatic characteristics of Glorious Qur'an. So, words of Glorious Qur'an can be translated semantically; yet, it is difficult to translate due to the act that these words imply internal references and meanings which represent the spirit of Glorious Qur'an and the secret of its eloquence.



The findings of this study indicate that there is no one from the translators can achieve the translating function of imperative mood in the noble Qur'an according to Juristic Perspective, (for this claim, see also al-Amidi, 1233 C.E; al-Baydawi, n.d.; al-Mahali, 2003; al-Kuwi, 1981:33; Ibn 'Uthaymin, 2003:67; Zidan, 1977:291; and Sulaiman, 1995:70-180) into English.

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