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PERFORMATIVE UTTERANCES:
THEIR BASIC AND SECONDARY MEANINGS
WITH REFERENCE TO
FIVE ENGLISH TRANSLATIONS
OF THE MEANINGS OF
THE HOLY QUR'AN

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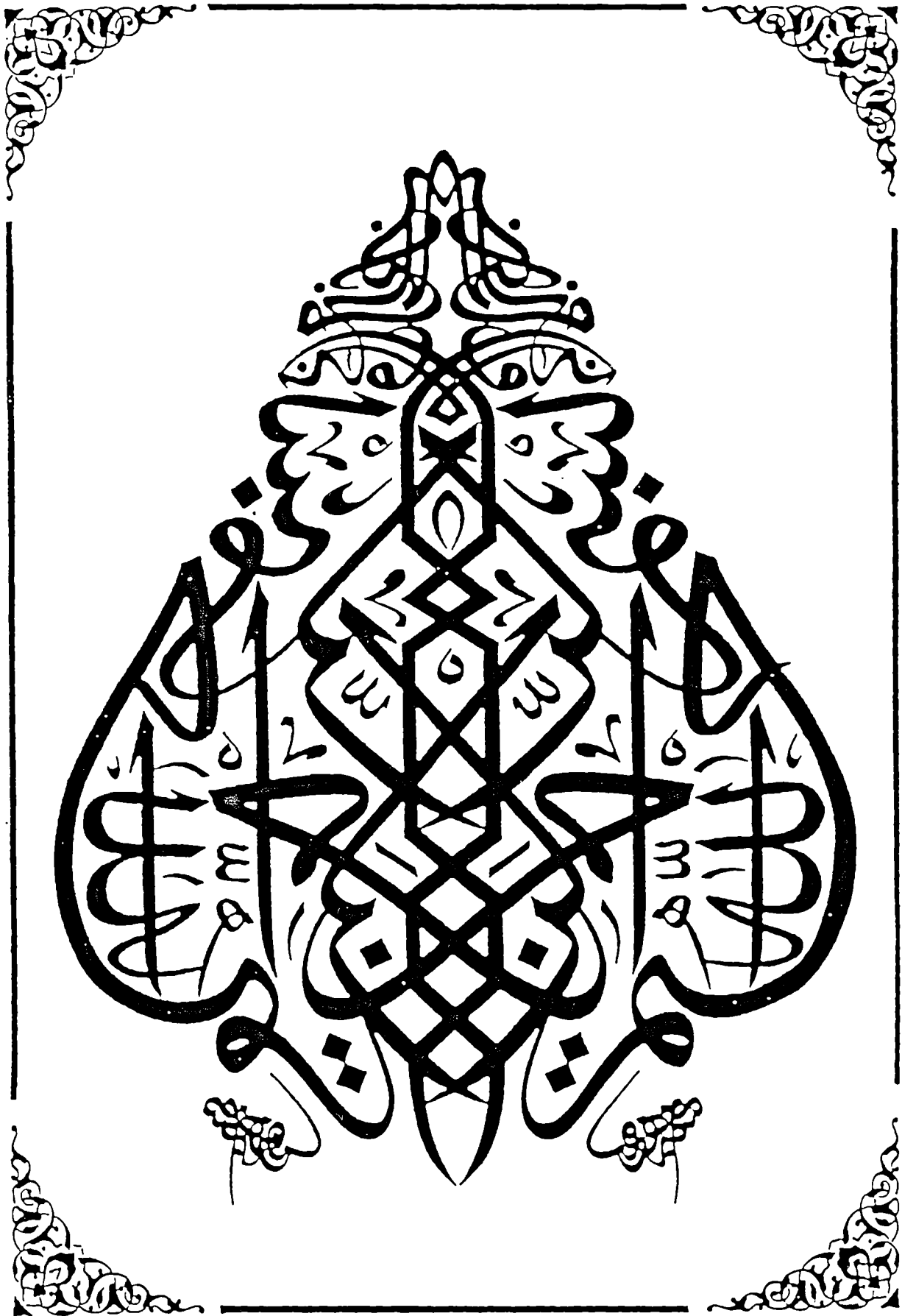
A THESIS SUBMITTED FOR THE
FULFILLMENT OF THE DEGREE OF
DOCTOR OF PHILOSOPHY

FACULTY OF SOCIAL SCIENCES
DURHAM UNIVERSITY
C.M.E.I.S

1995



18 MAY 1995



Abstract

Translating the secondary meanings of performative utterances is one of the problematic issues in the field of translation. In this work I consider appropriate methods which a translator should adopt in dealing with this issue. This thesis consists of seven chapters. The first chapter is the *Introduction* which contains, among other matters, a discussion of the main problem of the thesis, the purposes of this work, and an outline of the contents of each chapter of the thesis. Chapter two is *A survey of the translation of the meanings of the Holy Qur'an*. It gives some historical background regarding the issue of translating the Qur'an. It also provides some relevant background about the translator of each of the five translations under consideration as well as general stylistic information. This is followed by Chapter three, which is *Pragmatics and speech acts*. This chapter considers relevant aspects of speech acts theory within the overall context of pragmatics. It focuses on the classification of illocutionary acts in terms of the taxonomies of Austin, Searle, and Bach and Harnish, and aspects of performative utterances. Chapter four is *Performative utterances in Arabic* which focuses on the study of the five types of performative utterances recognized in traditional Arab rhetoric and discusses both the primary and secondary meanings of each type. Chapter five is *Performative utterances in English*. It considers the types of performative utterances from a modern linguistic perspective and discusses both the basic and the secondary meanings of each type of utterance. Comparisons are drawn between rhetorical usages in English and Arabic, and analytical models are established, which are applied in Chapter Six. Chapter six is *Analysis and questionnaire results*. This chapter is the focus of the study. In it the major secondary meanings of the five types of performative utterances are discussed in detail with comments on the five translations of each example together with some comments on the results of the questionnaire. The last chapter is the *Conclusion*. This chapter summarizes the arguments and analysis, and suggests further areas of research in the light of the results that I have obtained. In addition to the seven chapters, there are three *Appendices*. These are Appendix (1) A sample of the questionnaire, Appendix (2) Tables of the results of the questionnaire, and Appendix (3) Further examples of the secondary meanings of performative utterances.

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Dedicated to all
those who seek
the truth

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Declaration

I, the author of this thesis, declare that none of the material in this thesis has been previously submitted by me or any other candidate for a degree in this or any other university

Acknowledgments

الحمد لله الذي بنعمته تتم الصالحات، والشكر له
على توفيقه وإمتنانه، والصلاة والسلام على خير رسله.

First of all, praise be to Allah, The Almighty God, without Whose decree and determine this work could not have been accomplished.

Like almost all Ph.D. students, I find myself indebted to so many people who have helped me during the course of my research that it is impossible to record all here. I hope that all those not singled out for special mention will nevertheless accept my sincere thanks. They may rest assured that I shall always be grateful to them as I am to those mentioned below.

First, and foremost, I would like to express my deep gratitude and thanks to my supervisor, Dr. James Dickins, whose consistent patience and encouragement, valuable advice, constructive comments and suggestions for the improvement of this thesis have all been inestimable value in preparation of this work in its present form. I owe Dr. James a great debt for editing, proof reading, and re-editing the materials of this work throughout the various stages of my research.

I also would like to place on record my deep gratitude to the Saudi Arabian Monetary Agency (S.A.M.A) my sponsor, for giving me this opportunity to continue my higher studies. Special thanks in this organization goes to my uncle Dr. Ahmed Al-Malik, the Vice Governor, who encouraged me since I was a child and after the death of my beloved father, to achieve one of my ultimate goals in this life. I thank him for all his support and help throughout my academic life.

I would like to thank my friend Abdul-Mohsin Al-Askar who not only assisted me during my literature review, but also gave a copy of his M.A. thesis which helped me in investigating the main issue of this study.

Thanks and regards are also extended to all my friends and colleagues in Durham and elsewhere for their helpful suggestions, encouragements, and moral support during the period of my study.

My deepest appreciation goes to all my family and relatives, for their love, patience and moral support during the long years of my research. Special gratitude is owed to my beloved mother who has been so patient during my several long absences from Riyadh. And special thanks goes to my father who died before he could witness the achievements of his sons.

Last, but by no means least, I take this opportunity to express my deepest gratitude and thanks to my wife, whose support has helped me immeasurably throughout my life with her, and who shared all of the problems I faced during my work with infinite patience and understanding. With her support and help - after the help of Allah - this work would never have been possible. I also find myself obliged to mention my beloved child Abdul Aziz who shared with his parent the same feeling.

CHAPTER ONE

INTRODUCTION

1.0 LAYOUT OF THE CHAPTER

This chapter will consist of five sections. Section 1 will discuss background issues regarding the Qur'an and its translation. Section 2 will focus on the main problem of this study. Section 3 will concentrate on answers to the major question which may present itself or may be raised by a reader of this thesis. This question may be stated as follows:-

Why did I choose this particular topic for the focus of my work?

It will also consider the aims and the purposes of this study. Section 4 will discuss the methodology that I have followed in investigating and analyzing the problem under the concern of this thesis. Finally, Section 5 will provide a brief overview of the contents of each chapter of this thesis.



1.1 BACKGROUND TO THE QUR'AN AND ITS TRANSLATION

As may be known to all, the revelation of the Qur'an, the fundamental source of all studies and researches relating to Islam, is a turning point in the history of mankind. The Qur'an - as Muslims believe - addresses all generations at all periods from the time of its revelation to the day of doom. It is a divine address and guiding principles.

Many aspects of Qur'anic studies have received wideranging and comprehensive attention from different scholars at different times. Yet despite its vitality, the issue of the translation of the Qur'an has always been approached from a narrow angle.

In the second half of the twentieth century, translation has become one of the major subjects of general interest. It is now graded not only as an art, but also, according to Robins (1964), as a new discipline, alongside stylistics, contrastive linguistics and semantics.

I believe that it is important to present to the world some accurate and communicatively effective translations of the major works of literature, thought, and, above all, the religion of Islam as manifested in the Holy Qur'an.

The Holy Qur'an, which has been learned and taught for fourteen centuries, is one of the most translated books. Translations which were started as early as the first century of the Islamic calendar, and have continued till today for different purposes, no doubt will continue till the end of time.

Translations of the meanings of the Qur'an have already appeared in many tongues, including English. According to Ihsanoglu (1986) printed Qur'an translations in 65 languages have been noted. The number of first printing of complete translations is 551, and of incomplete works and selections 883. Complete translations were printed 829 times, and selections were printed 409 times.

But even for objective and neutral translations, the task of presenting an accurate translation of the Qur'an to the non-Arabic reader has remained almost impossible according to El-Shiekh (1990), for two reasons.

The first reason lies in the nature of the Qur'anic style which is renowned for its literary merit. With such a style, as with poetry, there is bound to be maximal degree of translation loss. The greater the literary value of a given work the more is apt to be lost in the translation process. It is by definition impossible to imitate or reduplicate what is original and unique. So any translation of great literary works, including the Qur'an, is bound to be little more than an approximation of the source language text.

The second reason is that Muslim (as well as some non-Muslim) translators of the Qur'an fear lest they should go astray in their translations of the meanings of the Qur'an which they accept as the very words of Allah. They, therefore, tend to concentrate on lexical accuracy rather than convey the communicative value of the original work. Such translators fail to reproduce the grandeur of the Qur'anic style, and some of them even go so far as to refrain from calling their translations "translations" as such. Instead, they refer to them as for example "interpretations" or "translations of the meanings of the Qur'an", as if translation were usually concerned with anything other than meaning.

In this context, it should be noted that the translation of the meanings of the Qur'an does not aspire to provide a substitute for the divine words of Allah, but only endeavours to help convey the message of Allah through to other people by the transfer of the meaning from one language to another.

Despite these problems, the translation of the Qur'an into other languages remains an issue of great importance, particularly to Muslims themselves.

1.2 THE CENTRAL PROBLEM

This study aims to investigate what I believe is one of the major problems in the field of the translation of the meanings of the Holy Qur'an. This problem is the translation of "الجملة الإنشائية" "Performative Utterances".

I have been working as a translator for the past five years. During my work, I used to come across many problems, particularly when translating from Arabic to English. Performative utterances, like many other issues, always made me stop for a while and cost me a lot effort to translate them into the target language.

Performative utterances are one of the most interesting issues in the study of Arabic rhetoric. Arab rhetoricians, both past and present, express their interest in the study of the basic and secondary meanings of performative utterances. As Abbas (1989) says:-

... ومباحث الإنشاء ذات أثر ملحوظ، فهي تثري أسلوب الكاتب والمتكلم بكل ما يثير النفوس، ويرهف الإحساس ويوقظ المشاعر ويؤثرفي القلب ... لذلك فالحقُّ أن مباحث الإنشاء حَريئةٌ بكل إهتمام وعناية لكثرة ما فيها من أغراض، جديرةٌ بأن يلاحظها البليغ (عباس، 1989:203).

... The study of performative utterances is of great significance. Performative utterances enrich the style of the writer or speaker, exciting the reader, stimulating his senses, arousing his feelings, and influencing his emotions... In fact, for this reason, it is true to say that the study of performative utterances merits the greatest concern, because it has many purposes which need to be recognized by the rhetorician. (My translation).

During my work as a translator, I came across many cases where there is a performative utterance in the Arabic text. The problem which cost a great effort to translate is when I came across one of the five types of performative utterance in a context where this type of performative utterance is used not to indicate its basic meaning. There are five types of performative utterance. These are *Imperative*, *Negative imperative*, *Interrogative*, *Vocative*, and *Wish* . As will be discussed in this study, these types are sometimes used not to indicate their basic meanings, but to indicate secondary meanings. In this case, there is a problem for the translator. Is he to translate the form regardless of its secondary meaning? Or, is he to take care of the secondary meaning regardless of the form of the original text?

1.3 REASONS FOR CHOOSING THIS TOPIC

There are many reasons that led me to choose this topic. The following are two of these reasons. Firstly, as I have already noted, I discovered during my work as a translator, that performative utterances are one of the issues in the field of translation which need to be studied and given more consideration, particularly when these are used to indicate a secondary meaning.

Secondly, the following incident encouraged me to analyze performative utterance in the Qur'an from a translator's point of view. This incident happened in 1991, when I met a non-Arabic speaker. He knew that I was a Muslim and that I was working as a translator. He told me that he had found a place in the Qur'an where there is a contradiction according to his understanding. He pointed me to the following verse 5:90-91, which reads:-

«يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجسٌ من عمل
الشیطان فاجتنبوه لعلكم تفلحون، إنما يريد الشيطان أن يوقع بينكم
العداوة والبغضاء في الخمر والميسر ويصدكم عن ذكر الله وعن الصلاة فهل
أنتم منتهون»
(المائدة -91-90)

" O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye, then, have done?"

(Pickthall, 1989:104)

This man was surprised, because he said that he came across the underlined part which was translated in the version which he was using as follows:-

"Will you give up or not".

He said to me, "How come that God here mentions this list of the disadvantages of drink and at the end He gives a choice to the reader either to give up or not?". According to this man's understanding, if God wants to give a choice regarding something there is no need to list its disadvantages.

Later, I decided to refer myself to some commentaries regarding this example to find what the Muslim scholars have said about it. I made a survey of many English translations of the meanings of the Qur'an. This convinced me of the need to study the issue of performative utterances, in their basic and secondary meanings, as well as the methods used by various translators of the meanings of the Qur'an to deal with this issue, especially when it is used to indicate a secondary meaning.

My purpose in this work is to study performative utterances from both Arabic and English points of view, and to find how the translators of the translations under consideration deal with such utterances when they are used to indicate a secondary meaning. I aim in this thesis to suggest from my point of view as a translator the best way to treat the secondary meaning of a performative utterance.

1.4 METHODOLOGY OF THE STUDY

Having mentioned the main problem of this work and its purpose, I come now to talk about the methodology that I am going to follow in this study. In order to limit the scope of the study to a manageable corpus, I have confined myself to five English translations of the meanings of the Holy Qur'an with different categories of translators as will be discussed in Chapter 2.

In studying performative utterances, I am going to analyze their five types from an Arabic, as well as from an English point of view. These are *Imperative*, *Negative Imperative*, *Interrogative*, *Vocative*, and *Wish*. When it comes to the study of the secondary meanings of each type, I discuss the meaning as the Arab rhetoricians analyze it, then find if it has an equivalent meaning in English. I then analyze the five translations, make comments and suggest solutions for the problems if possible.

1.5 OUTLINE OF THE THESIS

This thesis consists of six chapters in addition to this introductory chapter. For a reader who wishes to have a quick overview of the contents of each chapter, the following outlines are provided:-

1- Chapter 2 is entitled *A survey of the translation of the meanings of the Holy Qur'an*. It consists of two main sections. The first focuses on the issue of the translation the Holy Qur'an. It also gives a historical background to the translation of the Qur'an. The second section is a survey of the five English translations under consideration and their translators, providing biographical and other relevant background for each of the five translators as well as general stylistic information for each of the translations.

2- Chapter 3 is entitled *Pragmatics and speech acts*. It considers relevant aspects of speech act theory within the overall context of pragmatics. It focuses on the classification of illocutionary acts in terms of the taxonomies of Austin, Searle, and Bach and Harnish, and aspects of performative utterances. The chapter provides the central theoretical background for the more detailed discussions in Chapter 4 and 5, and the analysis and evaluation of the translations in Chapter 6. This chapter is the first step towards the study of performative utterances.

3- Chapter 4 is entitled *Performative utterances in Arabic*. This chapter, which draws directly on the work of the classical Arab rhetoricians, describes the various types of performative utterances recognized in traditional Arab rhetoric, and discusses both literal and rhetorical, i.e. basic and secondary, usages of each of the utterance types. It highlights correspondences between traditional rhetorical notions, and modern approaches to pragmatics as discussed in Chapter 3.

4- Chapter 5 is entitled *Performative utterances in English*. This chapter considers the types of performative utterances in English from a modern linguistic perspective, and discusses both literal and rhetorical uses of each type of the utterance types. Comparisons are drawn between rhetorical usages in English and Arabic, and analytical models are established, which are applied in Chapter 6.

5- Chapter 6 is entitled *Analysis and Questionnaire results*. This chapter is the focus of this study. Here I analyze the major secondary meanings of each type of performative utterance, illustrating each meaning with one or two examples. Then I comment on the example, its five translations and the results of the questionnaire, concentrating on whether the translators convey the secondary meaning in their translations as found in the source text.

6- Chapter 7 is the *Conclusion*. This chapter summarizes the arguments and analyses, and suggests further areas of research in the light of the results that I have obtained.

7- Finally, the last part of this thesis is the appendices. This consists of three sections. The first section is the questionnaire which I have used during my analysis, and which has been addressed to the ten English native speakers. This section is followed by a presentation of the results of the ten respondents in table form. Each secondary meaning under consideration in the questionnaire has its own table which shows the responses of the ten respondents. The third section lists further examples of each of the secondary meanings of each type of performative utterances. I mention one or two examples under each secondary meaning. I do not comment on the examples, but I simply list them in order to give the reader of this work more chance to study performative utterances.

CHAPTER TWO

A SURVEY OF THE TRANSLATION OF THE MEANINGS OF THE HOLY QUR'AN

2.0 LAYOUT OF THE CHAPTER

This chapter will consist of two main sections regarding the translation of the meanings of the Holy Qur'an in general and the five English translations which form the focus of my study in particular. The first section discusses one of the major miracles of the Divine Book *the inimitability of the Qur'an*. It also discusses some of the fundamental points with regard to the translation of the meanings of the Holy Qur'an. The second section contains a survey of the five English translations of the meanings of the Holy Qur'an considered in this thesis and their translators, providing some relevant background about each of them. It also gives short notes about the style and the history of each translation.

2.1 WHAT IS THE QUR'AN?

All the great religions of the world have their sacred books but it is the proud claim of Islam that the Qur'an is the only sacred book to have survived absolutely unchanged since it was first revealed and written down more than fourteen hundred years ago.

The Qur'an is a Divine Book. It has been defined as follows:

هو كلام الله المنزّل على رسوله محمد، والمتعبد بتلاوته، والمنقول
إلينا بالتواتر (القطان، 1982:21).

It is the Word of God (Allah), sent down upon the last Prophet Mohammed, by means of which Allah is worshiped, and transmitted to us by numerous people. (My translation)

According to Denffer (1989) the Qur'an is:-

The Word of God (Allah), sent down upon the last Prophet Mohammed, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons, both verbally and in writing. It is inimitable and unique, protected by Allah from any corruption (Denffer, 1989:17).

Muslim scholars have held different views about the word "Qur'an", about its derivation, and hence about its meaning. Some of them consider it a proper noun designating the Book revealed to the Prophet (from the root *q-a-r-*' 'to read'). Some others hold that it is derived from (قراين Qara'in), the plural of (قرينة Qarinah) which means an associate or a companion linked with another associate or another companion (For more details about this issue, see *World Bibliography of Translations of the Meanings of the Holy Qur'an*, 1986:xvii).

In outward form, the Qur'an is divided into 114 *Suras* (sg. *Sura*), which means literally 'row' or 'fence'. In technical language, a *Sura* is the passage-wise division of the Qur'anic text, i.e. a chapter or part, set apart from the preceding and following text. These 114 *Suras* are of unequal length. Each short section of text into which the *Sura* is divided is called an *Aya*, (pl. *ayat*), which actually means 'sign'. In technical language, an *Aya* is the shortest division of the Qur'anic text, i.e. a phrase or sentence or verse (cf. Denffer, 1989:67; Gibb, 1964:35).

As is well known, the language of the Qur'an is Arabic. The Qur'an itself gives some indication about its language:

« إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ » (يوسف ٢)

"We have sent it down as an Arabic Qur'an in order that ye may learn wisdom"

(Yusuf Ali, 1990:623)

In another place in the Qur'an, its language is called 'clear Arabic'

« وهذا لسان عربي مبين » (النحل ١٠٣)

"This (the Qur'an) is a clear Arabic tongue" (Taqi-u-din,1993:403)

Arabic became the language of the Qur'an because the Prophet was an Arab, and because the Arabic tongue is capable of great eloquence and clarity (cf. Ihsanoglu, 1986:xviii ; Denffer, 1989:71).

2.1.1 Inimitability of The Qur'an

Al-Jurjani's explanation of the inimitability of the Qur'an can be summarized as follows:-

The Arabs were challenged by the Qur'an to produce a composition like it. But instead of accepting the challenge, which was easier to do, had it been possible, they resorted to fighting with the sword. Here arises a question which deserves serious consideration,

What was it which made the Qur'an inimitable?

Was it merely the thought of the Qur'an or its language. If the latter alternative is accepted, another question faces us,

Was it the quality of the words which they could not imitate?

The answers to these questions are as follows:-

The opponents of the Qur'an observed elegance in the setting and order of the words and in their order, peculiarities of narration, extraordinary beginning and ending of the verses, position and flow of words, the introduction of parables, statement of events, forms of admonition, reminders, allurements, warning and the style of argument. But they could not find a single word which was inappropriate or which could be objected to or improved upon. On account of these qualities not one among them could hope to imitate it (cf. الجرجاني 37-32).

Al-Jurjani has more clearly stated his view in another place in the same book (دلائل الإعجاز). His argument can be summarized as follows:-

When the Arabs were challenged to compete with the Qur'an, surely they must have known those particular qualities of it which they were unable to produce in their composition. For, it would be meaningless if a man, without giving a hint of some particular quality of his action, says to another, 'my action has made you unfit to do anything like it.' That quality of the Qur'an cannot be said to consist only in words, letters, vowel-points and in the construction of sentences with rhymes, because all these were within the capabilities of the Arabs. It could only be the result of the combination of words conveying ideas in a manner unknown before the Qur'an (cf. 365-360 الجرجاني).

The Qur'an declares itself, however, to be an absolutely unique and inimitable *Arabic Qur'an*, the like of which cannot be produced in Arabic, nor, of course, in any other language. Again and again it reminds us that it is an Arabic Qur'an and hence communicates its meaning in a perfect manner. Indeed, it is because it is in Arabic that the Qur'an is so eloquent and well-formed.

The roots of this Qur'anic doctrine lie in the fact that pre-Islamic Arabs were already very proud of the expressive quality of their language. Before Islam, Arab poets competed with each other by composing eloquent poetry; seven successful poems called the 'Seven Odes' were hung on the *Ka'ba* sanctuary as a challenge for other poets to outdo them in poetic quality.

From the earliest times, Muslims have developed the dogma of the "inimitability of the Qur'an". The Mu'tazila school of theology - the first systematic school of theology in Islam, generally known in the West as 'the Rationalist school of theology'- elaborated this dogma most fully. It was followed by the Sunni and other schools of thought, and numerous books have been written on the subject. The dogma usually states that the Qur'an cannot be matched by any human power in its verbal expression and its meaning (cf. Fazlur Rahman, 1988:25).

2.1.2 Causes of Inimitability

According to al-Baqilani the inimitability of the Qur'an is due to three main causes. He has divided the last into 10 kinds, making the total 12. Al-Mawardi enumerated them as 20 and al-Qadi 'Iyad considered them to be 4, and by further subdivision added 8 more also making them 12. The total of all these is 44. However, some of the categories of al-Baqilani, al-Mawardi and al-Qadi 'Iyad overlap with each other. The following is a summarized account of some of them:-

1- Correctness of the words of a type beyond the reach of the Arabs. In spite of their extraordinary skill in the language, the Arabs could not produce anything like it.

2- The wonderful composition and extraordinary style of the Qur'an, in spite of dealing with different subjects.

3- The fact that Arabic diction never had such eloquence expressing delicate ideas and rare truths in a familiar style except in lengthy sentences.

4- The wide variety of expression in the Qur'an despite the fact that there are stories, admonitions, arguments, truths, laws, excuses, threats, promises, teachings of noble character and descriptions of various kinds. It is impossible to find this quality in one composition.

5- The fact that the construction of the Qur'anic sentences shows three features:-

(a) Effective and impressive use of words.

(b) Completeness of ideas so that they are clear in the beginning and are not dependent on the end. Also there is coordination between the ideas and words.

(c) Beauty of construction, absence of inharmonious combinations and inequality of the metre.

6- The presence of various forms of expression: detailed description, abbreviation, conjunctions, disjunctions, metaphors, explicit descriptions and so on. All these are found in the Qur'an and when we compare their use in the Qur'an with that of other persons, it becomes obvious that the expression of the Qur'an is superhuman.

7- The easy style of the Qur'an, which has no unfamiliar words or strange combinations. There is no obscurity in any of its constructions. The ideas are easily followed by everybody whether learned or ignorant.

8- The combination of abundant and different ideas in one continuous sentence, which is beyond human effort. This is, sometimes, achieved by using words capable of several interpretations (cf. Badruddin,1950:4-8).

2.1.3 Translation of The Qur'an

By translation of the Qur'an is meant the expression of the meaning of its text in a language different from the language of the Qur'an, in order that those not familiar with it may know about it and understand Allah's guidance and will.

There is agreement among Muslim scholars that it is impossible to transfer the original Qur'an word by word in identical fashion into another language. This is due to several reasons:

- Words of different languages do not express all the shades of meaning of their counterparts, though they may express specific concepts.

- The narrowing down of the meaning of the Qur'an to specific concepts in a foreign language would mean missing out other important dimensions.

- The presentation of the Qur'an in a different language would therefore result in confusion and misguidance (cf. Denffer,1989:143).

As more and more non-Arabic speaking people embraced Islam, the need was felt for understanding and preaching the message of the Qur'an in languages other than Arabic.

Ideally one interested in the study of the Qur'an should learn Arabic, for no translation, however excellent, can recapture any of the numerous hallmarks of the Qur'an. In actual fact, the Qur'an, being the Word of Allah, is simply untranslatable.

The translations which have been produced have been undertaken for the following two main purposes:

- (i) to preach the message of the Qur'an among non-Arabic speaking Muslims, and
- (ii) to introduce the message of the Qur'an to non-Muslims.

2.1.4 Biblical vs Qur'anic Translation

As far as religious translation is concerned, I have looked to many references and many books to find any kind of rules or principles for the translation of religious texts. I have only

found the following principles adopted by Nida with regard to the Biblical translation. Nida (1959:13) says:- Though in many instances the principles underlying Bible translation are only partially recognized or formulated by those engaged in such work, nevertheless the result of any accurate translating reveals the following basic principles:

- (1) Language consists of a systematically organized set of oral-aural symbols.....
- (2) Associations between symbols and referents are essentially arbitrary.....
- (3) The segmentation of experience by speech symbols is essentially arbitrary.....
- (4) No two languages exhibit identical systems of organizing symbols into meaningful expressions (cf. Nida,1959:13-20).

If we compare the Bible with the Qur'an as Holy Books, we find at once that there is one striking difference. Whatever its degree of borrowing from the Bible and other earlier writings, the Qur'an is mediated to the Islamic World in the same Arabic in which it was during the time of the Prophet Mohammad. A Muslim, whether in London, New York, or Jakarta, is obliged to pray in the original.

Another major difference in the situations of Biblical and Qur'anic translations is that unlike Biblical Hebrew and Biblical Greek, Arabic continues to be a vigorous living language in a large part of the Muslim world today.

A third major difference in the translations of the Qur'an and the Bible is that in the case of the former, the concept of a standard translated version does not exist. Standardization of translations perhaps has some weighty advantages. It provides some anchorage for reference amid a variety of versions besides offering to the average believers a unanimity in which to rejoice. But it has its disadvantages too: most believers begin to hold the standard translation as infallible and suspect the motivation of other translations (cf. Rahbar,1963:61).

2.1.5 Different views of Muslim Scholars Concerning the Translation of the Qur'an

There are different opinions among Muslim scholars on this particular point. It is necessary to explain that translation falls into two different categories. The first is that which communicates the meaning of the Qur'an into languages other than Arabic. This practice was

followed even during the life of the Prophet (p.b.u.h). There has been no difference of opinion among the scholars on this issue. The other type of translation is that which offers another version of the Qur'an in a foreign language, to serve as a substitute and an alternative to the Qur'an in its original Arabic text.

Despite the historical fact that the early Muslim community's stand on the translation of the Arabic text of the Qur'an was ambivalent, as indeed, the general Muslim attitude remains so to this day, the act of translation may be logically viewed as a natural part of the Muslim exegetical effort. However, whereas the idea of interpreting the Qur'an has not been so controversial, the emotional motives behind rendering the Qur'anic text into languages other than Arabic have been always looked upon with suspicion. This is obvious as the need for translating the Qur'an arose in those historic circumstances when a large number of non-Arabic speaking people had embraced Islam, and giving new linguistic orientations to the contents of the revelation - as happened in the case of the New Testament, could have led to unforeseeable and undesirable, developments within the body of the Islamic religion itself (for a brief, though useful, survey of Muslim attitudes towards the permissibility of translating the text of the revelation to non-Arabic tongues, see M.Ayoub, 'Translating the Meaning of the Qur'an: Traditional Opinions and Modern Debates', in *Afkar-Inquiry*, Vol.3,No.5, May1986,pp34-39; *World Bibliography of the translations of the meanings of the Holy Qur'an*,1986:xxiii).

With the above ends in view, many Muslims have translated the Qur'an into their respective languages. Even several non-Muslims are found among the translators of the Qur'an. Their motives have been however somewhat different from those of Muslims. Indeed, for some of them, their primary interest lay in dissuading their people from forming a good image of Islam and the Qur'an.

2.1.6 Historical Note

The first translation of the Qur'an into a Western language was made into Latin. It was done under the instruction of Peter the Venerable, Abbot of Cluny in 1143. It was first printed and published by Theodore Bibliander at Basel 1543, four hundred years after its composition.

This translation, according to John Segovia, was unsatisfactory. Because, 'it introduced into the text the ideas of Latin, and used words and notions proper to the Christian world but

not of Islam'. Therefore , he made a new translation of the Qur'an in 1453. No copies of this translation seem extant now.

The introduction of the Qur'an into Latin literature, specially its publication in 1543, created a further impetus to present it in vernacular tongues. An Italian version published in 1547, was followed by a German in 1616 and a French in 1647.

In 1647 Andre' Du Ryer who was the French Consul in Egypt for some years translated it into French. This translation was later described by Sale as having mistakes in every page besides frequent transpositions, omissions and additions.

The message of the Qur'an was known to English speaking people only through these translations until Alexander Ross (1590-1694), a Chaplain of King Charles I translated and published it in 1649 from the French version of Du Ryer.

Ross's rendering of the Qur'an, being the first in English, went into five editions in England and one in the USA. But his translation was considered 'bad' (Sale,1734), 'despicable' (Savary,1751), and 'an indifferent translation of an inadequate version' (Arberry,1958:17). Many later English translations were based on a Latin version by father Ludovic Maracci in 1698. Maracci was the confessor of Pope Innocent XI and was taught Arabic by a Turk.

One of the most famous English translations was by George Sale in 1734, who included a detailed explanatory discourse. Sale depended largely on Maracci's Latin version. This was because he could not fully master the Arabic language. According to Arberry ' the superiority of Sale's to Ross is evident in every line; not only had he a good grasp of the Arabic language....but his English is more elegant and mature' (Arberry,1964:12).

Undeniably Sale's translation of the Qur'an contains many faults, each one indicating that he could not have fully grasped the Arabic language. But despite its inaccuracies, Sale's version has gone through some thirty editions; it was translated into Dutch in 1742, French in 1750, German in 1764, Russian in 1792, Swedish in 1814 and into Bulgarian in 1902.

Subsequently, many other attempts to translate the Qur'an into English have been published by English writers who largely depended on Sale's or other non-Arabic versions. Rodwell's rendering appeared in 1861, Palmer's in 1880, Bell's in 1939 and Dawood's in 1956. Professor Arberry's translation of the original Arabic was published in 1955 and was described by Watt as of the 'greatest literary distinction'. It was also praised by Williams and

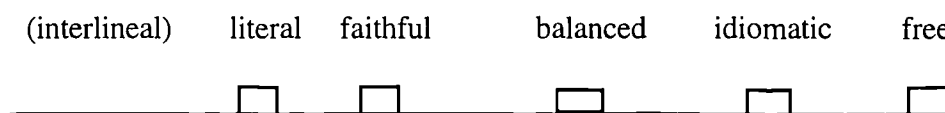
Hollander, in his work *On Translation* puts the key elements for the work of translation, saying:

...Statements of all kinds have meaning. To translate a sentence from one language to another is somehow to discover its meaning and then to construct a sentence in the new or target language that possesses the same meaning... (Hollander, 1959:207).

According to the Oxford Dictionary, 'translation' means expressing the sense of a word, sentence, or book in another language. Catford defines 'translation' as the replacement of the textual material in one language (SL) by equivalent textual material in another language (TL). Translation, for Nida, is basically a matter of 'finding the closest equivalence' in the host language for the message contained by the original source language (cf. Catford,1965:20; Prickett,1993:7; Nida,1964:19).

2.1.7.b Classification of translation

Beekman and Callow (1974) classify translation in regard to its linguistic form into two terms, *Literal* and *Idiomatic*. If its form corresponds more to the form of the original text, it is classified as literal; if its form corresponds more to the form of the receptor language, then it is classified as idiomatic. Hervey and Higgins (1992) go further in their classification. They state that there are two opposed degrees of translation. At the extreme of SL bias is interlineal translation, where the TT does not necessarily respect TT grammar, but has grammatical units correspondings to every grammatical units of the SL. This is actually an extreme form of the much more literal translation of Beekman and Callow. At the extreme of TL bias is completely free translation where there is only a global correspondence between the textual units of the ST and those of the TT. Between the two extremes of literal translation and free translation, one may find an infinite number of degrees. Newmark (1982) adopts the following diagram which I believe can be used as a principle basis when assessing any translation. It also covers the point of Beekman and Callow's classification.



A faithful translation according to Beekman (1974) is a translation which transfers the meaning and the dynamic of the original text. The expression, *transfers the meaning*, means that the translation conveys to the reader or hearer the information that the original conveyed to its readers or hearers. The expression, *the dynamic*, means that (i) the translation makes a natural use of the linguistic structures of the receptor language, and that (ii) the recipients of the translation understand the message with ease.

(cf. Beekman and Callow, 1974:19-32; Hervey and Higgins, 1992:20-22; Newmark, 1982:38-40).

2.1.7.c Equivalence in translation

The literature on translation studies has generated a lot of discussion of what is generally known as the principle of equivalent effect. In a nutshell, this principle stipulates that the target text should produce 'the same' effect on its audience as those produced by the source text on its original readers. (Hervey & Higgins, 1992:24)

Let us start our consideration of translation equivalence with a somewhat modified version of Catford's general definition (1965:50), a modification which may be justified according to Catford's own treatment of the concept throughout his book, even if the exact formulation is not found in it. In trying to generalize the conditions for translation equivalence, Catford puts the following generalization:-

Translation equivalence occurs when an SL and a TL text or item are related to at least some of the same features of substance. (1965:50).

A further distinction must be made between textual equivalence and formal correspondence. A textual equivalence is any TL text or portion of text which is observed on a particular occasion to be the equivalent of a given SL text or portion. A formal correspondent, on the other hand, is any TL category which can be said to occupy the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL (cf. Catford, 1965:27).

In his definition of translation equivalence, Popovic (1976) distinguishes four types:-

(1) Linguistic equivalence, where there is homogeneity on the linguistic level of both SL and TL text, i.e. word-for-word translation.

(2) Paradigmatic equivalence, where there is equivalence of 'the elements of a paradigmatic expressive axis', i.e. element of grammar, which Popovic sees as being higher category than lexical equivalence.

(3) Stylistic (translational) equivalence, where there is 'functional equivalence elements in both original and translation aiming at an expressive identity with an invariant of identical meaning'.

(4) Textual equivalence, where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape.

In developing the theme of translation equivalence, Nida (1964) distinguishes between two basic kinds of equivalence, which he terms the 'formal' and the 'dynamic'. In his words, principles of formal equivalence 'focus attention on the message itself, in both form and content. In such translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Dynamic equivalence, in the other hand, does not concern itself with forms, but aims to create in the host language an equivalent effect to that given in the source text.

This is called the 'equivalent response' principle. Newmark (1988:48) calls it 'equivalent effect' where he says that the overriding purpose of any translation should be to produce the same effect on the relationship of the translation as was obtained on the readership of the original. To quote Newmark's words "As I see it, 'equivalent effect' is the desirable result, rather than the aim of any translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa).; (b) if there is a pronounced cultural gap between the SL and the TL text." (Newmark,1988:48).

In trying to solve the problem of translation equivalence Neubert (1985) postulates that from the point of view of a theory of texts, translation equivalence must be considered a semiotic category, comprising a syntactic, semantic and pragmatic component. These components according to Bassnett (1991:27) are arranged in a hierarchical relationship, where semantic equivalence takes priority over syntactic equivalence, and pragmatic equivalence conditions and modifies both the other elements.

Equivalence overalls result from the relation between signs themselves, the relationship between signs and what they stand for, and the relationship between signs, what they stand for

and those who use them.

According to Bassnett (1991) equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL versions. Popovic's four types offer a useful starting point and Neubert's three semiotic categories point the way towards an approach that perceives equivalence as a dialectic between the signs and the structures within and surrounding the SL and TL texts.

Hervey & Higgins (1992) raise objections to using the term 'equivalence' in assessing the relationship between a source text and a corresponding target text. This is because they believe it is not helpful to say that a good translation produces a target text that has 'the same meaning' as the corresponding source text, when such a claim rests on the comparison of two virtually imponderable and indeterminate qualities.

(See Bassnett, 1991:20-30; Neubert, 1985; Popovic, 1976; Hervey & Higgins, 1992:80-87; Nida, 1964:19-21; Prickett, 1993:7-9)

2.1.7.d Principles of translation

The basic principles of translation mean that no translation in a receptor can be the exact equivalent of the model in the source text, that is to say, all types of translation involve (1) loss of information, (2) addition of information, and/or (3) skewing of information (cf. Nida, 1959:13).

House (1988) puts forward the general principle that:-

In evaluating the relative match between ST and TT, a distinction is made between dimensional mismatches or covertly erroneous errors and non-dimensional mismatches or overtly erroneous errors, the latter comprising both mismatches of denotative meanings of ST and TT elements and branches of the target language system. The final qualitative judgement of TT consists of a listing of both covertly erroneous and overtly erroneous, and of a statement of the relative match of the two functional components. (House, 1988:ii).

House, as well as other scholars, have attempted to establish a translation model to be used for the assessment of translation quality. Unfortunately, all such models involve the analysis of the source language text in accordance with measures that cannot be used in relation to Qur'anic text. Identifying the addressor, his social status, his relationship with the addressee (See House, 1988; Newmark, 1988, for instance) are by no means applicable in the case of the

Qur'an. Even more general models such as that of Frawley (1984), based upon the idea that translation is basically a process of recodification on the different linguistic and semantic levels, do not lend themselves to the treatment of the translation of holy books in general and the Qur'an in particular (cf. El-Shiekh,1990:26).

To be realistic, one should never expect any translation of the Qur'an to convey in full the ideas expressed in the Arabic. To quote Williams on the subject : 'No translation, however faithful to the meaning has ever been successful' (cf. Williams,1963:2). Anyone who has read the Qur'an in the original is forced to admit this statement is justified. Arabic, when expertly used, is a remarkably terse, rich and forceful language, and the Arabic of the Qur'an is by turns striking, soaring, vivid, tender and breathtaking.

Those who have tried to translate the Qur'an from its Arabic original have found it impossible to express the same wealth of ideas with a limited number of words in the new language. They, therefore, tend to concentrate on lexical accuracy rather than convey the communicative value of the original work. Such translations fail to reproduce the grandeur of the Qur'anic style, and as already noted in Section 2.1.6, some translators even go so far to refrain from calling their translations "translation" as such. Instead, they refer to them as "interpretation" or "translation of the meaning of the Qur'an" (cf. El-Shiekh,1990:2). Indeed, some translators, recognizing this extreme difficulty, have refrained from calling their works 'translations'. Pickthall for instance, called his rendering *The Meaning of the Glorious Qur'an*; while Arberry entitled his, *The Qur'an Interpreted*. Both have made their translations directly from Arabic. Needless to say, in the case of a second or third hand translation such as those from Arabic into Latin or French and hence into English, the result is bound to be still farther away from the original.

Comparing any translation of the Qur'an with the original Arabic is like comparing a thumbnail sketch with the natural view of a splendid landscape rich in colour, light and shade. The Arabic vocabulary as used in the Qur'an conveys a wealth of ideas with various subtle shades and colours impossible to express in full with a finite number of words in any other language (Khalifa,1983:66).

The unique nature of the Qur'an renders any attempt at applying the same measures which are used in the assessment of the translation of other works almost completely useless. The Qur'anic text has its own particular cohesion which cannot be judged by the general rules of textual analysis. With regard to the cohesion of the Qur'an, al-Baqilani says:

إن القرآن بديع النظم، خارج عن المعهود من نظام جميع كلام العرب، وله أسلوب يختص ويتميز به عن أساليب الكلام المعتاد. (الباقلاني، 121:1349)

It has a wonderful style beyond the ordinary style of all the speech of the Arabs. (my translation)

The Arabs consider its style the apex of beauty and elegance, above all, representing the charm of Arabic.

Given the Muslim premise that the Qur'an is the actual Word of God and that it addresses all people throughout the ages, we cannot classify it under any of the textual categories presented by de Beaugrande and Dressler (1981), let alone those suggested by Crystal and Davy (1968) in their investigation of English style. Even the resort to native speakers of the target language to assess the accuracy, clarity and naturalness of the translation is bound to be of limited use in our case, since the source language text itself is already different in so many ways from all the other textual categories of Arabic poetry and prose. The western reader must also not expect the translated version to be even greatly similar to The Old Testament or The New Testament. To quote Arberry: "...the western reader must get rid of the assumption that the Koran is more or less like the Old Testament" (Arberry,1953:24).

Despite this fact, a number of Qur'anic translations such as Yusuf Ali's adopt a markedly archaising (biblical style) in their translations (cf. El-Shiekh,1990:26; Khatib, 1980:v).

2.2 SURVEY OF THE FIVE ENGLISH TRANSLATIONS OF THE MEANINGS OF THE HOLY QUR'AN UNDER THE STUDY OF THIS THESIS

In this thesis I have chosen five English translations of the meaning of the Qur'an for consideration under my study of Performative Utterances. The translators of these five translations fall under different categories with regard to their ethnicity and religion and in this respect provide a wide range of potential approaches to the translation of the Qur'an. These categories are shown in the following table:-

Table - 2.1 -

		Muslim	Non-Muslim
A R A B		Taqi-u-din	Dawood
Non-Arab	Muslim origin	Yusuf Ali	Arberry
	non-Muslim origin	Asad	

In preparing this thesis, I have looked at the following ten English translations of the meanings of the Qur'an:

- | | | |
|---------------------------|----|------------|
| The Message of the Qur'an | by | M.Asad |
| The Koran | by | J. Dawood |
| The Koran Interpreted | by | A. Arberry |
| The Noble Qur'an | by | Taqi-u-din |
| The Holy Qur'an | by | A.Y. Ali |
| The Bounteous Koran | by | M. Khatib |

The Qur'an	by	Irving
The Qur'an	by	Zafrulla Khan
The Koran	by	J.M.Rodwell
The Koran	by	M.M.Pickthall

I have limited my work to the first five translations. The reasons for choosing these particular translations among the other translations are not only the fact that they represent different and contrasting categories of translators, but also the wide-spread popularity of these translations. In addition, although Khatib's translation is by an Arab native speaker, I believe it is not as accurate as Taqi-u-din Al-Hilali's. Irving's translation is concerned with American English. Zafrulla's translation is considered to be a Qadyanni (Ahmadi) translation, which makes it unacceptable in most parts of the Islamic world, Pickthall's translation does not have any comments unlike Asad's translation. Finally, Rodwell's translation is unacceptable because of adopting a different order for the Suras of the Qur'an. He adopts a chronological order of the Suras of the Qur'an. This makes it unacceptable in the Islamic World.

The following is a survey of the five translations which are considered in my study, and their translators.

2.2.1 A Survey of Yusuf Ali's Translation

The Translator

Abdullah Yusuf Ali was born on the 4th April 1870 in Bombay, India. He was an Indian Muslim. His father was a religious man, and took care of his son's Qur'anic education. Abdullah Yusuf Ali continued his education to the highest stages. At a very early age, according to his statement between the age of four and five, his father taught him Arabic. He also appreciated English literature and he wrote many articles in various English magazines. He travelled to Europe and he served as a Lecturer in Hindustani Language and Indian Religious Manner in the School of Oriental Studies at the University of London between 1917 and 1919. During this period of time, he read and studied many English translations of the Qur'an in addition to many English books about the Qur'an. He was awarded a CBE in 1917. He also served the Nizam of Hyderabad as his Revenue Minister (1921-1922) and the Islamic College,

Lahore as its principal between 1935 and 1937.

Abdullah Yusuf Ali spent more than 40 years reading, collecting and sorting data and materials about the translation of the Qur'an. When he returned to his country, he completed his work. He also served the Nizam of Hyderabad (1921 - 1922) and the Islamic College, Lahore (1935 - 1937). He died on the 10th of December 1953 (cf. Khan,1986:95; Kidwai,1990:18).

The Translation

Abdullah Yusuf Ali is now well known in Qur'anic literature. His English translation of the meanings of the Qur'an is so well read that almost every English-speaking Muslim house has a copy. It is perhaps the most popular translation. It stands as a major achievement in this field. It is written in a good style and couched in chaste English. It stands out above other translations as a highly readable rendering of the Qur'an into English. It is characterized by the 6310 notes which are reflective of Yusuf Ali's vast learning. He was one of the few Muslims who enjoyed an excellent command over the English language. This is fully reflected in his translation. Though his is more of a paraphrase than a literal translation, yet it faithfully represents the scene of the original (cf. Kidwai,1990:18).

In the course of his long career, Yusuf Ali tried to translate the noble words of the Arabic Qur'an. He felt that his service to the Qur'an should be to present it in a fitting garb in English. He cherished this ambition in his mind for more than forty years. He had collected books and materials for it, visited places, undertook journeys, and took notes to equip himself for the task. The whole work of Yusuf Ali was completed in three years. He finished his last manuscript on the 4th of April 1937 and the publishing of the last part of the translation was completed by December 1937. Within a few months, in 1938, a two-volume edition was issued from the press. In the same year 1938, a third edition in one, two and three volumes was also published.

The salient features of Yusuf Ali's translation are that the Arabic text and English translation are arranged in parallel columns, a series of notes are arranged as commentary on the lower half of the page, and each individual sura starts with a poetical summary. The book starts with a general introduction, a poetical introduction and a table of contents and brief subject index at the end . Both the translation and the commentary are devotional and practical.

The aim of the translator was to edify and strengthen the faith of his co-religionists in the superior excellence of Islam (cf. Khan,1986:95).

Abdullah Yusuf Ali's work (Parts I-III) was reviewed by no less a person than Pickthall who said that this translation " is in better English than any previous English translation by an Indian " (Pickthall,1935:519).

In his preface, Abdullah Yusuf Ali says :-

I do not wish to write a long preface. I wish merely to explain the history of my project, the scope and plan of this work, and the objects I have in view. I have similarly explained the system which I have followed in the translation of Arabic words and names.

It may be asked, Is there any need for a fresh English translation ? To those who ask this question I commend a careful consideration of the facts which I have set out in my note on translation. After they have read it, I would invite them to take any particular passage in part i, Say ii 74 or ii 102 and compare it with any previous version they choose. If they find that I have helped them even the least bit further in understanding its meaning, or appreciating its beauty, or catching something of the grandeur of the original, I would claim that my humble attempt is justified . (Yusuf Ali,1983:iii).

Yusuf Ali goes on in the Preface to talk about the history of his life, knowledge and experience; then he discusses his translation. He says :

Gentle and discerning reader! What I wish to present to you is an English Interpretation side by side with the Arabic text. The English shall be not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic text. The rhythm, music and exalted tone of the original should be reflected in the English Interpretation. It may be a faint reflection, but such beauty and power as my pen can command shall be brought to its service. (*ibid* :iv).

In his rhythmic commentary, Yusuf Ali gives a general introduction to the subject of the actual suras. The text in English is printed in larger type than the running commentary, in order to distinguish at a glance the substance from the shadow. It is also displayed differently, in parallel columns with the Arabic text" (*ibid* :iv).

Sometimes Yusuf Ali departs from the literal translation in order to express the spirit of the original better in English, In these cases, he explains the literal meaning in the notes. For example.

« يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرنا » (البقرة- 104)

"O ye of faith Say not words of ambiguous import, but words of respect" (Yusuf Ali,1990:43).

In his associated note regarding this verse, Yusuf Ali says, " In choosing an English word for an Arabic word, a translator necessarily exercises his own judgment and may be unconsciously expressing a point of view, but that is inevitable" (Yusuf Ali,1938:v)

Yusuf Ali explains the scope of the notes and particularly the fact that he has made them as short as possible consistent with the object he has in view, viz "to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what he understands to be the meaning of the text" (Yusuf Ali,1983:v).

Finally it is to be noted that this translation is widely used in the Islamic World . The reasons for this acceptance are:-

- 1) It is produced by a Muslim scholar who knows Arabic as well as English.
- 2) It has accompanying commentary and notes which might help the reader to understand the meaning.

(For more details about the translator and the translation See Khan,1986:82-108; Kidawi,1990:17-20; 135-124:1986، مهنتا)

2.2.2 A Survey of Dawood's Translation

The Translator

Dawood is an Arabic-speaking Iraqi Jew settled in the United Kingdom. Born in Baghdad, Dawood came to England as an Iraqi State Scholar in 1945 and graduated from London University. In 1959, he founded the Arabic Advertising & Publishing Company Ltd. London, which is one of the major producers of Arabic typesetting outside the Middle East. Dawood was one of the directors of Contemporary Translation Ltd. and managing director of the Arabic Advertising and Publishing Company Ltd.. Dawood is perhaps the only Jew to have translated the Qur'an into English.

Apart from translating a number of technical works into Arabic, Dawood has edited and abridged the « مقدمة ابن خلدون » "*The Muqaddimah of Ibn Khaldun*" (cf. Dawood,1990; Khan,1986:88).

The Translation

Dawood's translation is perhaps the most widely circulated non-Muslim English translation of the Qur'an. It was first published in 1956 by Penguin Books in their series called Penguin Classics and has since sold over one million copies. All of the translations of the Qur'an, from Ross (1590 - 1694) to Arberry (1905 - 1969), were rendered into archaic and Biblical language which is not easily understood by the ordinary reader. There was no translation of the Qur'an in contemporary or modern English. Dawood came forward to fill this gap. It is said that he is best known for his translation of the Qur'an, the first in contemporary English. Dawood's approach could be regarded as free translation on the large scale (cf. Khan,1986:88; Dawood,1990).

In his translation, Dawood claims that his work 'The Koran Translated with Notes' is an intelligible version of the Qur'an in contemporary English. He also states the aim, method and sources of his work. He says:

In preparing this new translation, it has been my aim to present the modern reader with an intelligible version of the Koran in contemporary English. It is acknowledged that the Koran is not only one of the most influential books of prophetic literature, but also a literary masterpiece in its own right. In adhering to a rigidly literal rendering of Arabic idioms, previous translations have, in my opinion, practically failed to convey both the meaning and the rhetorical grandeur of the original. It ought to be borne in mind that the Koran contains many statements, which if not recognized as altogether obscure, lend themselves to more than one interpretation . I have taken great pains to reproduce these ambiguities wherever they occur and have provided explanatory footnotes in order to avoid turning the text into an interpretation rather than a translation. Throughout this rendering the standard commentaries of Al- Zamakhshari, Al-Baidawi, and Al-Jalalayn have been closely followed. (Dawood,1980:3-4)

Apart from adopting an unusual order of the *Suras* in his translation, Dawood discusses the issue of the arrangement of the *Suras* of the Qur'an. He neither agrees with the known arrangement nor with the arrangement of the *Suras* chronologically. He has followed a strange approach in arranging the *Suras* of the Qur'an. Regarding this issue, he says:

In preparing the content of the Koran for book-form, its editors or editor followed no chronological sequence. Its chapters (Suras) were arranged generally in order of length, the longest coming first and the shortest last. Attempts have been made by Noldeke, Grimme, Rodwell, and Bell to arranged the chapters in chronological order, but scholars are agreed that a strictly chronological arrangement is impossible without dissecting some of the chapters into scattered verses, owing to the inclusion of revelations spoken in Medina in chapters begun several years earlier in Mecca. (*ibid* :iii).

He also says:

The present sequence, while not following a strictly chronological order, begins with the more biblical and poetic revelations and ends with the much longer, and often more topical, chapters. In short, the new arrangement is primarily intended for the uninitiated reader who, understandably, is often put off by such mundane chapters as '*The Cow*' or '*Women*' which are traditionally placed at the beginning of the Book. (*ibid* :ii).

In the latest edition of Dawood's translation (1990), he follows the traditional sequence of arranging the Suras of the Qur'an. He provides a note for the general reader after his introduction, where he explains the reason for arranging the *Suras* in their normal order. He says:

It is recognized that reading the Suras in their traditional sequence - as presented in this translation - is not essential for an adequate understanding of the Koran. Readers approaching the Koran for the first time may therefore find it helpful to begin with the shorter and more poetic chapters, such as those describing the Day of Judgement, Paradise and Hell (e.g. '*The cessation*' and '*The Merciful*') and those with biblical themes (e.g. '*Mary*' and '*Joseph*') in the second half of the book, before attempting the much longer and often more complex chapters in the first half (e.g. '*The Cow*' and '*The Table*'), which presuppose familiarity with events in the early days of Islam. (Dawood,1990:5)

(For more details about the translator and the translation, see Khan,1986:82-108; Kidawi,1990:17-20; 135-124:1986. مهنا.)

2.2.3 A Survey of Asad's Translation

The Translator

Mohammed Asad, formerly Leopold Weiss, was born to Jewish parents in the Polish city of Lvov in 1900. Having an extraordinary gift for learning languages, Asad mastered Arabic, Hebrew, French, German and English in addition to his mother tongue Polish. Despite his father's desire for him to be a Rabbi, Asad took up the profession of journalism and

quickly become outstanding as a correspondent for leading European newspapers.

After he visited Arab and African countries, Weiss became interested in the religion of Islam and eventually in 1926 he became a Muslim. After his conversion, he travelled throughout the Muslim world and stayed in Saudi Arabia for more than five years. In 1932 he went to India and settled in Lahore where he met Sir Mohammed Iqbal, who persuaded him to translate Sahih al-Bukhari into English.

After the partition of India, Asad played an important role in Pakistan as one of the specialists in Islamic law. In 1953, he was appointed Minister Plenipotentiary to the United Nations. In 1957, he organized an Islamic colloquium at Lahore at the initiative of the Government of Pakistan. In 1958, he went to Switzerland and commenced his translation of the Qur'an into English. He died in February 1992 (cf. Khan,1986:85; Kidwai,1990:19).

The Translation

After about 22 years of labour, the complete edition of Asad's translation came out in 1980. It was published by Dar-al-Andalus Limited. Prior to this complete edition a preliminary limited edition of part of this work comprising the first nine Suras was published in Geneva by the Islamic Centre, European representative of the Muslim World League.

Preliminary matters of his work include a dedication 'to the people who think', a table of contents which gives both Arabic captions and their English translation of Suras and a Foreword explaining the need for a new translation.

Asad's attempt is called *The Message of the Qur'an*, and is translated into chaste, idiomatic English. The Arabic text and English rendering are printed in parallel columns, while short commentaries appear as footnotes in this translation. A brief introduction to each Sura explains the chronological order of the Sura but sometimes goes further to present the inner message of them. The work includes four useful appendices : 'Symbolism and Allegory in the Qur'an' "al-Muqata'at", "the Term and concept of Jinn "and " the Night Journey".

In his Foreword Asad says:

Still, none of the previous translations - whether done by Muslims or by non-Muslims - has so far brought the Qur'an nearer to the hearts or minds of people raised in a different religious and psychological climate and revealed something, however little, of its real depth and wisdom.

It is more than probable that one of the main reasons for this lack of appreciation is to be found in that aspect of the Qur'an which differentiates it fundamentally from all other Sacred Scriptures. (Asad,1993:iii).

Asad also points out another reason:

When we look at the long list of translations - beginning with the Latin works of the high Middle Ages and continuing up to the present in almost every European tongue - we find one common denominator between their authors, whether Muslims or non - Muslims : all of them were - or are - people who acquired their knowledge of Arabic through academic study alone, that is, from books. None of them has ever been familiar with the Arabic language as a person is familiar with his own. (*ibid* :iii).

Asad, like most of the other translators, claims that his work will not be a replacement for the Qur'an. Regarding this point he says:

The work which I am now placing before the public is based on a lifetime of study and of many years spent in Arabia. It is an attempt - perhaps the first attempt - at a really idiomatic, explanatory rendition of the Qur'anic message into a European language. Nonetheless, I do not claim to have translated the Qur'an in the sense in which, say, Plato or Shakespeare can be translated.

Although it is impossible to reproduce the Qur'an as such in any other language, it is nonetheless possible to render its message comprehensible to people who, like most Westerners, do not know Arabic at all or - as is the case with most of the educated non - Arab Muslims - not will enough to find their way through it unaided. (*ibid* :v).

With regard to the style of Asad's translation, he has consciously avoided using unnecessary archaisms, which would only tend to obscure the meaning of the Qur'an for the contemporary reader. However he also says:

I did not see any necessity of rendering the Qur'anic phrases into a deliberately modern idiom which would conflict with the spirit of Arabic original and jar upon any ear attuned to the solemnity inherent in the concept of revelation. (*ibid* :ii).

(For more details about the translator and the translation, see Khan,1986:82-108;

Kidawi,1990:17-20; 135-124:1986 (مهنا))

2.2.4 A Survey of Arberry's Translation

The Translator

Arther Jeffery Arberry was born on 12 May, 1905 at Trafton, Portsmouth, England. After finishing Portsmouth Grammar School in 1924, he entered Pembroke College from where he graduated in 1929. In 1932 Arberry joined Cairo University as Head of Department

of Classics. There he acquired firsthand knowledge of literary and social customs in the Islamic Middle East. In 1934, he became Assistant Librarian of the India Office Library and in 1936 he was awarded a D.Litt by Cambridge University. He became Professor of Persian at the University of London in 1944 and Professor of Arabic in 1946.

In 1947 he moved to Cambridge to fill the Sir Thomas Adam's Chair of Arabic. He died on 20 October 1969 at the age of 64 (cf. Arberry, 1991; Khan, 1986:87).

A profound and inspiring teacher, Arberry was also an immensely prolific and versatile writer, publishing over sixty works on a wide range of topics in Arabic and Persian studies. He was a Christian and remained a Christian throughout .

The Translation

Arberry's "The Koran Interpreted" no doubt stands out above the other English renderings by non-Muslims in the terms of both its approach and quality (cf. Kidwai, 1990:20).

Despite the publication of so many translations from the seventeenth century down to the middle of the twentieth century the Holy Qur'an had been very little appreciated and understood in the West. Professor Arberry in his introductory work in 1953 investigated the reason why the Qur'an had hitherto failed to capture the Western imagination. He established that the principal cause was the inadequacy of all existing translations, their failure to do justice to the rhetoric and artistry of the original text. In the publication, Arberry offered some specimens of how the Qur'an might be presented in English to better effect. The enthusiastic reception to his experimental work persuaded him to devote himself to complete a translation of the Qur'an (cf. Khan, 1986:87-88).

In his attempt to convey the sublime rhetoric of the original, Professor Arberry has carefully studied the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind (cf. Arberry, 1991:x).

Arberry studied the Qur'an and pursued it from end to end over many years; it was his constant companion, the object of his most intensive study. While translating, he tried to find the best English equivalent for every meaning and every rhythm of the original Arabic. In his preface, Arberry says :

I have striven to devise rhythmic patterns and sequence-groupings in correspondence with what the Arabic presents, paragraphing the grouped sequences as they seem to form original units of revelation. In making this interpretation, I have considered the opinions of the learned commentators, and when they have differed, I have been eclectic in deciding between alternative explanations. I have tried to compose clear and unmannered English, avoiding the 'Biblical' style favored by some of my predecessors. (*ibid* :x-xi).

He entitles his attempt "*The Koran Interpreted*". Regarding this point, Arberry in his preface says:

I have called my version an interpretation, conceding the orthodox claim that the Koran is untranslatable. (*ibid* :xi).

This interpretation came out for the first time in 1955 in two volumes. In the same year, another edition in one volume was published by Macmillan, New York, while a second impression was issued in 1963. This translation was included in the Oxford University Press series in 1961. Published both in England and the U.S.A. there were more than nine reissues of this work between 1964 and 1983.

(For more details about the translator and the translation, see Khan,1986:82-108; Kidawi,1990:17-20; 135-124:1986 (مهنا)).

2.2.5 A Survey of Taqi-u-din's Translation

The Translators

This translation of the meanings of the Qur'an has been undertaken by two well-versed scholars. The first one, who is of high rank in the domain of religious knowledge and virtue, is Dr. Mohammed Taqi-u-Din Al-Hilali. The other scholar is Dr. Mohammed Muhsin Khan, who settled for a long time in Great Britain where he achieved important medical posts after his qualification.

Dr. Al-Hilali was born in the year 1891 in a village called al-Fidah in a valley near Sajalmasah in Morocco (N. Africa). His grandfather migrated to this place from al-Qairawan (Tunisia), many years before. He was a person endowed with religious knowledge as were his father and his family. He memorized the Qur'an while a boy of 12 years. He travelled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc.). He worked

as a teacher in these countries. He got his secondary school training in al-Qairawan University, completed his education in Egypt, and got his doctorate from Berlin University (Germany). He worked in Baghdad University, as an assistant Professor, then Professor. Lastly, he worked as a Professor in the Islamic University, Al-Madina (Saudi Arabia).

Dr. Al-Hilali had widespread experience in the field of preaching, wrote many books and did many religious and good deeds. He was possessed of true Islamic Monotheistic Faith, and called people to this faith and used to respond those who opposed this doctrine. He died in the year 1988.

Dr. Mohammed Muhsin Khan was born in the year 1925 in Al-Qaur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from wars and tribal strife. He received most of his education in the city of Kandahar (Afghanistan), then he continued his education gaining a Degree in Medicine and Surgery from the University of the Punjab, Lahore. He then worked in the University Hospital in Lahore. After that he travelled to England and stayed there for four years, where he got a Diploma of Chest Diseases from the University of Wales. He subsequently worked in the Ministry of Health in Saudi Arabia for about 15 years, then he moved to Al-Madina where he worked as a Head of the Department of Chest Diseases in the King's Hospital. Lastly, he worked as the Director of the Islamic University Clinic, Al-Madina.

He collaborated with Dr. Al-Hilali in the translation of the interpretation of the Qur'an and Sahih Al-Bukhari into English language during the period of his stay at the Islamic University (Al-Madina, Saudi Arabia) (cf. Taqi-u-din,1993; Kidwai,1988).

Both these translators have been described as *Salafi* (Traditional followers of the way of the Prophet).

The Translation

Both scholars have cooperated in this extremely important Islamic project, and they have exerted great efforts. Their joint study of the interpretation of the meanings of the Qur'an has been one of the greatest striving, dedication and devotion in order to reach the most authentic and unanimously approved opinions. Their main intention has been to present the interpretation of the meanings of the Qur'an in its pristine form -as understood by the early

Muslims without in the least going away from it (cf. Taqi-u-din,1993:xx).

Dr. Al-Misri says about this translation :

It presents the interpretation of the meanings which the early Muslims of this nation had known, clearly and purely in its real form before deviating from the original interpretation. If this book is reprehended for not being written in a high and advanced style of English, as it occurs in modern contemporary English Literature, there, it is only from its advantages, because in such a subject as this, it is preferable to keep to easiness, simplicity and proximity free from mistakes. Moreover, the reader's intention is to enjoy himself by understanding the interpretation of the meanings of the Book and not to enjoy himself through an English style.

(*ibid* :xx)

The new edition of this translation is in two forms, one in a detailed form (in 9 volumes), and the other in a summarized form (in one volume). It is, in fact, a summarized English version of Ibn Kathir's exegesis, supplemented by Al-Tabari's, with comments from *Sahih Al-Bukhari*. The translation is intended to present the meaning of the Qur'an which the early Muslims had known.

The translators took the meanings from the most authentic books, such as, the commentaries of At-Tabari, Al-Qurtubi and Ibn Kathir and from the Sunna books of hadith, such as, Sahih Al-Bukhari and Muslim. This translation was revised by Dr. Mohammed Amin Al-Misri, who was the Head of Higher Studies Dept., Islamic University Al-Madina; and by Dr. Abdur Rahim, Supervisor in the Arabic Language Section of this University.

The work was published in its 9 volumes by Hilal Yanilari, Istanbul, Turkey in 1974, reissued in 1976 while the second edition of the work was published in 1978 (cf. Taqi-u-din,1993; Kidwai,1988).

CHAPTER THREE

PRAGMATICS AND SPEECH ACTS

3.0 LAYOUT OF THE CHAPTER

This chapter consists of eight sections. It considers relevant aspects of speech act theory within the overall context of pragmatics. It also discusses the classification of speech acts into *locutionary*, *illocutionary* and *perlocutionary acts*. It, then, focuses on the classification of illocutionary acts in terms of the taxonomies of (i) Austin, (ii) Searle, and (iii) Bach and Harnish, and aspects of performative utterances. The chapter provides the central theoretical background for the more detailed discussions in Chapter 4 and 5, and the translations' analysis and evaluation in Chapter 6. In this chapter, I move from general points to specific ones. This is in order to make the issues discussed in this chapter the starting points for the discussion of the main topic of this thesis.

3.1 DEFINITION OF PRAGMATICS

Most definitions of pragmatics have been derived from Charles Morris's famous definition of pragmatics in *Foundations of the theory of signs*, where he contrasts it with semantics and syntax. He says:-

Syntax [is] the study of the syntactical relations of signs to one another in abstraction from the relations of signs to objects or to interpreters;... Semantics deals with the relation of signs to designata and so to objects which they may or do denote;... Pragmatics is designated the science of the relation of signs to their interpreters. (Morris,1971:28)

The use of 'sign' in this definition is a bit confusing, since syntax studies the grammatical relations of morphemes [the smallest meaningful syntactic unit of language, for example, the past tense marker 'ed' in English; and the "ون" of the masculine sound plural in Arabic] which are not usually considered to be signs. Davis (1991) suggests replacing Morris's 'sign' with 'linguistic unit', which applies to morphemes, phrases, and sentences. An alternative, of course, would be to explicitly say that one does regard morphemes as signs. So according to Davis (1991), we will then come out with the following definitions:

Syntax is the study of grammatical relations of linguistic units to one another, and the grammatical structures of phrases and sentences that result from these grammatical relations; Semantics is the study of the relation of linguistic units to the world; Pragmatics is the study of the relation of linguistic units to their users. (Davis,1991:3)

Under the influence of Morrisian usage, Carnap adopted the following version of the trichotomy:

If in an investigation explicit reference is made to the speaker, or to put it in more general terms, to the user of the language, then we assign it [the investigation] to the field of pragmatics... If we abstract from the user of the language and analyze only the expression and their designata, we are in the field of semantics... And finally, if we abstract from the designata also and analyze only the relations between expressions, we are in (logical) syntax.

(Carnap,1959:9)

The whole science, consisting of the three parts mentioned, is called semiotics.

This broad view of pragmatics creates a problem because it is too inclusive to be of much use. Applying this definition, pragmatics has as its domain any human activity from baseball to the stock market. From this point, we will come up with the notion that all the human sciences become part of pragmatics. On this view, then, pragmatics is not on the same level as semantics and syntax, when these are construed as theories constructed to account for

various aspects and fields of the linguistic ability of the speaker (cf. Davis, 1991:3).

Since Morris's introduction of the trichotomy syntax, semantics and pragmatics, the latter term has come to be used in two distinct ways. The first retains the broad orientation envisaged by Morris and others, while the second narrows the scope of pragmatics.

As Levinson puts it:-

On the one hand, the very broad use intended by Morris has been retained, and this explains the usage of the term pragmatics in the titles of books that deal, for example, with matters as diverse as the psychopathology of communication... and the evaluation of the symbol systems... Even here though, there has been a tendency to use pragmatics exclusively as a diversion of linguistic semiotics, rather than as pertaining to sign systems in general. This broad usage of the term, covering sociolinguistics, psycholinguistics, and more, is still the one generally used on the Continent... On the other hand, and specially within analytical philosophy, the term pragmatics was subject to a successive narrowing of scope (Levinson, 1983:2).

Within linguistics this narrowing of scope has continued and pragmatics has become in effect part of linguistic semiotics to the exclusion of other areas of semiotic enquiry. Levinson (1983) also considers a number of proposed definitions of the term pragmatics from this more narrow linguistic perspective. The following are some of these definitions:

One possible definition is that: Pragmatics is the study of those principles that will account for why a certain set of sentences are anomalous, or not possible utterances... (p 6)... Another kind of definition that might be offered would be that pragmatics is the study of language from a functional perspective, that is, that it attempts to explain facets of linguistic structure by reference to non-linguistic pressures and causes... (p 7) ... One quite restricted scope for pragmatics that has been proposed is that pragmatics should be concerned solely with principles of language usage, and have nothing to do with the description of linguistic structure... (p 7)... A definition that is specifically aimed at capturing the concern of pragmatics with features of language structure. The definition might go as follows: Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language... (p 9)... One kind of definition might run as follows: Pragmatics is the study of all those aspects of meaning not captured in a semantic theory. Or ... assuming that semantics is limited to the statement of truth conditions: Pragmatics has its topic those aspects of meaning of utterances which cannot be accounted for by straightforward reference to the truth conditions of the sentences uttered. Put crudely: PRAGMATICS = MEANING - TRUTH CONDITIONS... (p 12)... Pragmatics is the study of the relations between language and context that are basic to an account of language understanding... (p 21)... Pragmatics is the study of the ability of language users to pair sentences with the contexts in which they would be appropriate... (p 24)... Pragmatics is the study of deixis (at least in part), implicature, presupposition, speech acts, and aspects of discourse structure... (p 27)

After listing these proposed definitions, Levinson finally summarizes his discussion saying:-

We have considered a number of rather different delimitations of the field. Some of these seem deficient: for example, the restriction of pragmatics to grammatically encoded aspects of context, or the notion that pragmatics should be built on the concept of appropriateness. The most promising are the definitions that equate pragmatics with 'meaning minus semantics'.

(Levinson,1983:32)

Levinson (1983) rejects the various proposed alternative definitions in favour of the definition 'meaning minus semantics', because they are concerned with encoded aspects of context and they may be less restrictive than it seems at first sight.

3.2 SEMANTICS VS PRAGMATICS

From all that I have said so far about pragmatics and its definitions, I propose the view that *Pragmatics = Meaning - Semantics*. Under this definition both semantics and pragmatics are concerned with meaning; the difference between them according to Leech (1983:6) can be attributed to two different uses of the verb *to mean* as in the following examples:

[1] *What does X mean ?*

[2] *What did you mean by X ?*

Semantics traditionally deals with meaning as a dyadic, as in [1], while pragmatics deals with meaning as a triadic relation, as in [2]. Thus meaning in pragmatics is defined relative to a speaker or user of the language, whereas meaning in semantics is defined purely as a property of expression in a given language, in abstraction from specific situations, speakers, or hearers, i.e. meaning understood as representational content. Pragmatics studies what speakers do with words, whereas semantics studies what words mean, what speakers use words to talk about.

Wunderlich (1980) puts it as follows:

In my view, semantics deals with literal meanings, i.e. with the interpretation of sentences or sentence fragments in a neutral context, which only provide the values of contextual variables occurring in the description of sentence meaning... On the other hand, pragmatics deal with the interpretation of sentences (or utterances) in a richer context, which includes the understanding of the preceding discourse, the beliefs and expectations which speakers and hearers have, their

social relationship, their state of obligations, their state of knowledge etc. Hence, pragmatics is concerned with all kinds of non-literal meaning, but also with the perlocutionary effects, i.e. with the conclusions a hearer draws from an utterance and with the consequential reactions of the hearers. (Wunderlich, 1980:304).

Thus, what I have said so far, supports the following conclusion, which summarizes and clarifies the traditional view of the relation between the two fields semantics and pragmatics. Semantics is the study of the conventions associating the sign-types of language with the things they represent. Pragmatics, on the other hand, considers the production of sign-tokens in a specific utterance context (cf. Recanati,1987:2; Leech,1983:89; Ladusaw,1988:89; Levinson,1983:9).

3.3 TRUTH CONDITIONAL SEMANTICS

If pragmatics = meaning - semantics, in order to understand what pragmatics is, we have to understand what meaning and semantics are. I take meaning to be a primitive term, i.e. 'a term whose further definition, we are satisfied, would add nothing further to our understanding of that term'. (Mulder,1980:25). In fact, this definition leaves the question of the definition of semantics.

Most modern approaches to semantics are truth-conditional. The truth of a statement is typically defined under such approaches in terms of the correspondence theory of truth. That is so-called because a statement is defined as being true if, and only if, the state of affairs described by the statement hold.

The correspondence theory of truth is defined by Martin (1991) as follows:

Something is true when it corresponds with the facts. This is a common sense view, but some philosophers have rejected it because they find that the notion of 'correspondence' is completely unclear, or that we never have any grounds for thinking that a sentence or belief 'corresponds' with external facts - all we have direct contact with is other beliefs. (Martin,1991:237).

Cann (1993:15) defines the theory as follows:

A statement in some language is true if, and only if, it corresponds to some state of affairs.

This definition can be applied to statements in any language. We have to bear in our minds that knowing whether a statement is true or false does not, of course, itself indicate the meaning of the statement. In other words, the meaning of a sentence can be understood by its

speaker, even if he does not know the truth or falsity of such a sentence.

To say of a sentence '*The cat is on the mat*' that it means that the cat is on the mat is, in this view, to say that it represents a state of affairs in which the cat is on the mat. And to say this, is to say that the sentence is true if, and only if, the cat is on the mat. The sentence is true when the state of affairs obtains, and false otherwise (cf. Cann,1993:15; Recanati,1987:7).

Arab rhetoricians have talked about this issue under the topic of identifying a standard by means of which they can know whether the statement is true or false. I have summarized their points of view regarding this issue in section 4.1.3.

It should be noted that with regard to the correspondence theory of truth, the views of both modern semanticists and most Arab rhetoricians are in agreement. They both ultimately owe their view to the ancient Greek philosophers. (For more details about the history of this theory, see *The Encyclopedia of Philosophy*, 1972:223-231).

3.3.1 Grice's maxims and theory of relevance

Semantics, then, is truth-conditional. If pragmatics = meaning - semantics, all aspects of meaning which are not treatable in terms of truth / falsity fall under pragmatics.

There are a number of approaches to pragmatics based on the truth conditional approach to semantics. One of the most important is Grice's account of conversational maxims. Grice suggests a number of conversational maxims. The interaction of these maxims with the truth conditional imports of the full sentence that underlines the expressions uttered in any discourse gives rise to conversational implicatures that allow a speaker to convey information over and above what is actually said, i.e. in terms of truth conditions. Grice's maxims are:-

a) Maxim of quantity

This states that the contribution should be as informative as is required for the current purpose of the exchange, and should not be unnecessarily informative.

b) Maxim of quality

This states that speakers' contributions ought to be true - specifically, that they should not say what they believe to be false, nor should they say anything for which they lack adequate evidence.

c) Maxim of relevance

This states that the contributions should be relevant to the purpose of the exchange.

d) Maxim of manner

This states that contributions should be perspicuous, and specifically:-

- (i) be brief
- (ii) be orderly
- (iii) avoid ambiguity
- (iv) avoid obscurity.

Grice's maxims have not gone unchallenged or unrevised in the literature and, in recent years, an attempt has been made to reduce these maxims into the single explanatory principle of relevance that guides all inference making. Relevance theory reduces all maxims to one, essentially the maxims of relevance, and defines relevance in terms of cognitive effect (the amount and importance of information contained in an inferred proposition for a particular participant in particular situation) balanced against processing effort (the number of steps that need to be taken to get to the inferred proposition).

A definition of these ideas is given by Wilson and Sperber (1988:140):-

Theory of relevance:-

- (a) Other things being equal, the greater the cognitive effect achieved by the processing of a given piece of information, the greater its relevance for the individual who processes it.
- (b) Other things being equal, the greater the effort involved in the processing of a given piece of information, the smaller its relevance for the individual who processes it.

(Cf. Levinson, 1983:101-103, Crystal, 1991:213; Cann, 1993:21-33; Newmeyer, 1988(ii):chap 8, Wilson and Sperber, 1988:140; Grice, 1975).

3.4 SPEECH ACTS

The various other areas of what is normally regarded as pragmatics can also be related to truth-conditional semantics with greater or lesser success. The aspect of pragmatics which is of central concern to the present study is speech acts. Speech act is a term derived from the work of the philosopher J.L. Austin (1911-1960) and is now used widely in linguistics to refer to a theory which analyses the role of utterances in relation to the behavior of a speaker and hearer

in interpersonal communication. The concept of a speech act was originally proposed by Austin as a challenge to the philosophical school of logical positivism. Specifically, he attacked the view that language could be fully defined in terms of truth or falsity. Austin illustrated that words represent a means of accomplishing a deed or an action: an apology, an order, a prayer or a warning, for example, are actions which can be achieved through the use of language. The deed is done if it is conveyed by the appropriate utterance under the correct conditions. Since an action cannot be categorized as true or false, neither then should language "because truth and falsity are not names for relations, or qualities, but for a dimension of assessment - how the words stand in respect of satisfactoriness to the facts, events, situations, etc., to which they refer" (Austin,1975:149). Austin wanted to distinguish between utterance meaning (i.e. conveyed speaker intention) and sentence meaning (i.e. the literal meaning or propositional intention). In order to argue this point, Austin made a clear distinction between performative and constative utterances which will be discussed later in this chapter.

The theory of speech acts is generative in important ways. It is not concerned with when utterances will be used and what consequences they have, or with the distribution of direct and indirect forms in relation to content and role - i.e. with questions which must be answered through ethnographic description of performance. Rather, it is a philosophy of language contained as the procedural axiomatization of rules of 'felicitous' communication of intended meaning. It concentrates, not so much on the abstract meaning of a sentence, but on what people are doing when they utter it.

As its name suggests, speech act theory treats an utterance as an act performed by a speaker in a context with respect to an addressee. Austin has specifically attacked the view that language could be defined in terms of truth or falsity. Attributing truth conditions to an utterance gives a limited perspective to the complexity of language use (cf. Cann,1993:20; Crystal,1991:323; Austin,1962:103; Reiss,1985:chap 1).

The notion of a speech act characterizes the significance of a pragmatic explanation of language. Linguistic understanding concerns the interplay between utterance, intention and context. The contextual element of a speech event includes spatial and temporal features, social conventions as well as the knowledge and beliefs of the participants. Language use necessarily conforms to linguistic rules; social interaction is also guided by the application of principles.

The theory of speech acts connects these two domains, linguistic and social, creating a more coherent concept of linguistic interaction. With its roots in philosophy, it is a theory of communication which explains language meaning as based on speaker intention and context conditions. The theory of speech acts starts with the assumption that the minimal unit of human communication is not a sentence or other expression, but rather the performance of certain kinds of acts, such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, etc. (cf. Searle, 1980).

As Searle puts it :-

The unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence, or even the token [roughly: the occurrence] of the symbol, word or sentence, but rather the production or issuance of the symbol or word or sentence in the performance of the speech act. (Searle, 1969:16).

3.5 CLASSIFICATION OF SPEECH ACTS

The first thing one should bear in his mind while studying speech act theory, is that speech acts are actions happening in the world, that is, they bring about a change in the existing state of affairs.

Wunderlich (1980) suggests four different ways for classifying speech acts. He says:-

On the basis of the topic of speech act classification, we can envisage four main criteria for speech act classification. It will then depend on the purpose of our theory to which one we want to give priority.

(1) - Speech acts can be classified according to the main grammatical markers in a given language. These markers are in a language like English or German at least the following ones:-

- a) The interrogative mood - speech acts of the erotetic type,
- b) The imperative mood - speech acts of the directive type,
- c) The declarative mood - speech acts of the representative type,
- d) Specific performative formulas - speech acts of the declaration type.

This definition would seem to exclude the study of rhetorical purposes, i.e. at least some aspects of pragmatics.

(2) - Speech acts can be classified according to

- a) the type of propositional content.
- b) the type of illocutionary outcome or the type of satisfaction condition, respectively.

Because of the interrelationship of propositional content and illocutionary outcome, an independent classification according to either (a) or (b) is not possible. The results will partly

overlap with the results of the first classification, but they will not coincide.

(3) - Speech acts can be classified according to their function, i.e. as to whether they represent an initiating or a reacting move, or to put it differently, according to their position within speech act patterns.

(4)- Speech acts can be classified according to their origin as either primary (natural) speech acts or secondary (institutional) speech acts. (Wunderlich,1980:293-394).

I have to say that the above first classification of speech acts into *interrogative, imperative, and declarative mood* is one which much concerns my study as will be discussed later in this chapter (see 3.8).

Language understanding is based on the recognition of three main distinctions: the propositional content of the utterance; the speaker's purpose; and the effect the utterance has on the addressee. Comprised together these notions represent utterance action, and are thus referred to as acts: locutionary, illocutionary and perlocutionary.

The classic distinction between the different aspects (or 'forces') of a speech act is due to Austin (1962), who recognizes and describes a fundamental trichotomy among the things we do when we use language. In uttering a sentence, we are also doing things. We must clarify in what ways in uttering a sentence, we might be said to be performing an action. Austin isolated three basic senses in which in saying something one is doing something, and hence three kinds of acts that are simultaneously performed. According to Austin, linguistic acts fall into three categories which he called "Locutionary", "Illocutionary" and "Perlocutionary" acts (cf. Sadock,1974:8; Levinson,1983:236).

It is important to distinguish clearly between these different aspects of a speech act. If **S** is the speaker, **H** the hearer, **E** an expression (typically a sentence) in language **L**, and **C** the context of utterance, the main constituents of **S**'s speech act can be schematically represented as follows :-

Utterance Act : **S** utters **E** from **L** to **H** in **C**.

Locutionary Act : **S** says to **H** in **C** that so-and-so.

Illocutionary Act: **S** does such-and-such in **C**.

Perlocutionary Act : **S** affects **H** in a certain way .

These acts are intimately related. In uttering **E**, **S** says something to **H**, in saying something to **H**, **S** does something; and by doing something, **S** affects **H**. Moreover, the

success of the perlocutionary act depends on H's identifying one of the other acts (cf. Bach and Harnish, 1979:39-40).

Each of these three types of acts has been further defined, as follows:-

(1) Locutionary act (performing the act of saying something)

This is an act of saying, the production of a meaningful utterance

The utterance of certain noises, the utterance of certain words in a certain construction, and the utterance of them with a certain "meaning" in the favourite philosophical sense of that word, i.e. with a certain sense and a certain reference. (Austin, 1962:94)

It is the utterance of a sentence with determinate sense and reference. In other words, it is the act that is performed in order to communicate. In speaking, acts of phonation (e.g. aspirating a /t/, and closing the glottis) belong in this class. Higher order grammatical acts also belong in this class. Using the word *axolotl* and ending a sentence with a preposition are locutionary acts, whose study is the domain of fields like phonetics, phonology, syntax and linguistic semantics.

Austin distinguishes three aspects of locutionary act. To say anything is to perform:-

a) A Phonetic act, that is to perform the act of uttering certain noises.

b) A Phatic act, that is to perform the act of uttering certain vocables or words, i.e. noises of certain types belonging to and as belonging to a certain vocabulary, in a certain grammar, with certain intonation.

c) A Rhetic act, that is to perform the act of using those vocables with certain more-or-less definite sense and reference.

It is Austin's rhetic act which most researchers regard as the locutionary act proper.

(See Bach and Harnish, 1979:19; Davis, 1980:37; Sadock, 1974:8; Austin, 1962:94; Lyons, 1977:730; Mey, 1993:112; Leech, 1983:199; Levinson, 1983:236)

(2) Illocutionary act (performing an act in saying something)

This is an act performed in saying something, making a statement or promise, issuing a command or request, asking a question, naming a ship, etc., (Lyons, 1977: 730).

It is the speech act that we accomplish by communicating our intent to accomplish it. An illocutionary act is the conventional force of an utterance. There are numerous ways in

which our intended illocution can be communicated. The most straightforward is to mention directly what we are doing in making a particular utterance, as when we say :-

I pronounce the defendant guilty (See Sadock, 1974: 9; Leech, 1983: 199)

(3) Perlocutionary act (performing an act by saying something)

This is an act performed by means of saying something: getting someone to believe that something is so, persuading someone to do something, moving someone to anger, consoling someone in his distress, etc... By uttering the sentence:

You don't look a day over forty,

one might flatter an elderly person to whom it was addressed, amuse or insult a young addressee, embarrass oneself, and so on. The perlocutionary act is the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance.

Austin (1962:101) introduces the notion of a perlocutionary act as follows:-

Saying something will often, or even normally, produce certain consequential effects upon the feeling, thoughts, or actions of the audience, or of the speaker, or of other persons: and it may be done with the design, intention, or purpose of producing them... We shall call the performance of an act of this kind the performance of a perlocutionary act.

(cf. Levinson, 1983:236; Lyons, 1977:731; Sadock, 1974:9).

After discussing the three acts, Austin summarizes his point of view as follows:-

We first distinguished a group of things we do in saying something, which together we summed up by saying we perform a *locutionary act*, which is roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to 'meaning' in the traditional sense. Second, we said that we also perform an *illocutionary act*, such as informing, ordering, warning, undertaking, etc.. i.e. utterances which have a certain (conventional) force. Thirdly, we may also perform a *perlocutionary act*, what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading. (Austin, 1962:103)

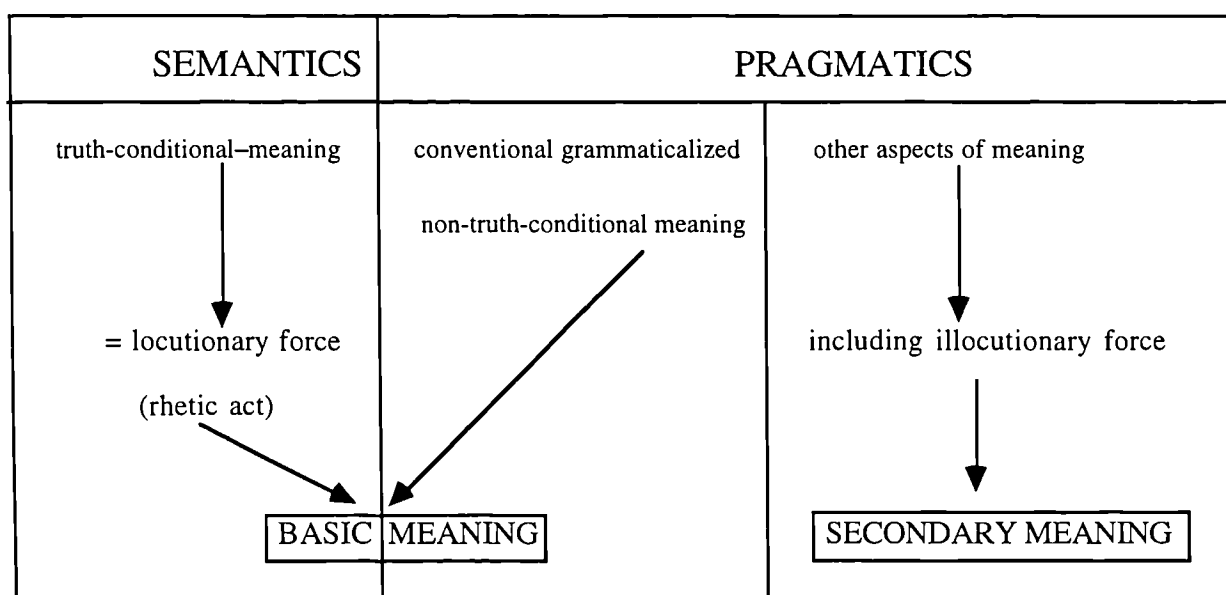
Austin's main concern in *How to Do Things with Words* is with the illocutionary act, and he uses these other acts to contrast with it. He also indicates that we must avoid the idea that the illocutionary act is a consequence of the locutionary act, and even the idea that what is imported by the nomenclature of illocutions is an additional reference to some of the consequences of the locutions. With regard to the illocutionary act and the perlocutionary act, Austin recognizes

that these are independent components of the complex act of utterance, although they are no doubt connected in certain standard situations (cf. Austin,1962; Lyons,1977; Davis,1980; Bach and Harnish,1979).

From this point, I have to draw a line between what I will call in the following chapters, *the basic (primary) meaning* and *the secondary meaning*. As I have said before semantics deals with the study of sentence meaning and what speakers use words to talk about. Truth conditional meaning, as said before, comes under the study of semantics. Pragmatics equals meaning minus semantics. The study of locutionary force is part of the study of semantics, whereas the study of illocutionary force is part of the study of pragmatics. The question which presents itself here, is *Where do we consider the study of the basic and the secondary meanings to come under?*

What I propose (as will be clear from the analysis in Chapter 6) is that the study of the secondary meaning is a purely pragmatic matter. To the contrary, it is difficult to say that the study of the basic meaning is purely semantic. This is because under the study of the basic meaning there is an element of non-truth-conditional meaning which Levinson (1983) calls 'conventional grammaticalized meaning', which is considered to be pragmatic.

This distinction between the study of the basic meaning and the study of the secondary meaning may be clarified in the following chart:-



As should be clear from the above chart, there are two major fields of study, semantics and pragmatics. On the one hand, under the study of semantics falls truth-conditional meaning, which equals the locutionary force (rhetic act). On the other hand, under the study of pragmatics, we have conventional grammaticalized (non-truth-conditional meaning) and some other aspects of meaning, including the illocutionary force. Here I have to make it clear that the illocutionary force does not necessarily include all the other aspects of meaning which fall under pragmatics. The basic (primary) meaning is a combination of truth-conditional meaning (semantic meaning) and conventional grammaticalized - non-truth-conditional meaning - (part of pragmatic meaning). This, on the one hand, indicates that the basic meaning is neither purely semantic nor purely pragmatic. On the other hand, it indicates that the secondary meaning is purely pragmatic, i.e. it falls under the study of other aspects of pragmatic meaning, including illocutionary force.

3.6 CLASSIFICATION OF ILLOCUTIONARY ACTS

If the basic unit of human linguistic communication is the illocutionary act, and since the illocutionary force equals secondary meaning, where both of them are considered to be part of the study of pragmatics as in the above chart, then the most important question which presents itself is:-

How many categories of illocutionary acts are there?.

In fact, many taxonomies of illocutionary acts have been proposed. Any attempt to develop a taxonomy of illocutionary acts must take into account Austin's classification of illocutionary act into his five basic categories, which will be discussed later in this section. All subsequent taxonomies are attempted improvements on Austin's.

There are now available a great many other rival classificatory schemes. See table 3.1 at the end of this Chapter for a review of six different taxonomies proposed by Bach and Harnish, Searle, Austin, Vendler, Ohman, and Fraser. I will concentrate on only three of these taxonomies which I think could be considered as the basis of the study of the taxonomies of illocutionary acts. These three taxonomies are, (i) Austin's (1962), (ii) Searle's (1976), (iii) Bach and Harnish (1979) respectively. They have a strong family resemblance, which at face value suggests that they may be close and near to the truth. I have to say at the very beginning that clearly some of the following categories correspond directly to categories established by

Arab rhetoricians. I will relate them, where possible, to the categories I use for analysis of the Arabic examples in Chapter 6.

3.6.1 Austin's Taxonomy

Austin advances his five categories very tentatively, more as a basis for discussion than as a set of established results. He introduces his taxonomy saying:-

I distinguish five more general classes: but I am far from equally happy about all of them... I call then these classes of utterances, classified according to their illocutionary force.
(Austin,1962:151)

Here are Austin's five categories:-

1) Verdictives

They are typified by the giving of a verdict as the name implies, by a jury, arbitrator, or umpire. Verdictives consist in the delivering of a finding, official or unofficial, upon evidence or reasons as to value or fact, so far as these are distinguishable. Examples of verbs in this class are: acquit, hold, calculate, describe, analyze, estimate, date, rank, assess, and characterize (cf. Austin,1962:153; Searle,1976:7).

2) Exercitives

They are the exercising of powers, rights, or influence. An exercitives is the giving of a decision in favor of or against a certain course of action, or advocacy of it. It is a decision that something is to be so, as distinct from a judgment that it is so. This class is a very wide one, some examples of it are: order, command (see 6.1.1 and 6.3.1.b), appoint, direct, beg, recommend, nominate, plead and advise. Typical contexts in which exercitives are used are in:-

- a) filling offices and appointments, elections, and admissions.
- b) advice (see 6.1.1.c and 6.2.1.c), exhortation, and petition (see 6.2.1.e).
- c) enablements, orders, sentences, and annulments.
- d) the conduct of meetings and business.
- e) rights, claims, and accusations (cf. Austin, 1962:155 -157; Searle,1976:7).

3) Commissives

The whole point of commissives, as Austin puts it, is to commit the speaker to a certain course of action. Some of the obvious examples are :- promise, covenant, guarantee, embrace, and swear (cf. Austin, 1962: 156-158).

4) Behabitives

They are a very miscellaneous group, and have to do with attitudes and social behavior. They include the notion of reaction to other people's behavior and fortunes and of attitudes and expression of attitudes to someone else's past conduct or imminent conduct. Examples are apologizing, congratulating, commending, condoling, cursing, and challenging (see 6.1.1.a) (cf. Austin, 1962: 152-161; Searle, 1976: 7).

5) Expositives

They are difficult to define. They make plain how our utterances fit into the course of an argument or conversation, how we are using words, or, in general, are expository. They are used in acts of exposition involving the expounding of views, the conducting of arguments, and the clarifying of usages and references. Examples are 'I reply', 'I argue', 'I concede', 'I illustrate', 'I assume' (cf. Austin, 1962: 152-162; Searle, 1976: 7).

Austin's categories have been widely criticized. Searle, for example, criticizes Austin for operating with overlapping criteria, for having incompatible elements within his classification and for including elements in his categories that do not satisfy the definition of the category. But mainly, Searle is unhappy about the fact that Austin's lists are not a classification of illocutionary acts but of English illocutionary verbs, and that the existence or non-existence of the latter cannot (and should not) be a criterion for the existence or non-existence of a particular speech act.

Searle summarizes his lists of criticisms of Austin's taxonomy as follows:-

In sum, there are (at least) six related difficulties with Austin's taxonomy; in ascending order of importance: there is a persistent confusion between verbs and acts, not all verbs are illocutionary verbs, there is too much overlap of the categories, too much heterogeneity within the categories, many of the verbs listed in the categories don't satisfy the definition given for the category and, most important, there is no consistent principle of classification. (Searle, 1976: 10)

Similarly, Leech criticizes Austin for committing the grave error of supposing that 'verbs in English language correspond one-to-one with categories of speech act', in other words, it has a confusion of speech acts and speech acts verbs. In Leech's words:

[Austin's] classification (into 'Verdictives, Exercitives, Commissive, Behabitives, and Expositives') is a prime example of what I have just called the 'Illocutionary-Verb Fallacy'.

(Leech,1983:176)

Searle is undoubtedly right in criticizing Austin for the deficiency in his classificatory schema. For example, the categories that Austin establishes are not mutually exclusive, as their criteria often overlap. Further, the definitions of speech acts that Austin provides are too wide.

But in order to be fair, one should not forget that Austin himself was not always happy with the classes of speech acts he proposed: among others, his 'Behabitives' caused him a lot of trouble. And even though in his description of the individual speech act he often ended up describing particular speech act verbs in English, the importance of his discovery, namely that language is an instrument of action not just of speaking, is not restricted to a particular language (cf. Searle,1976:8-10; Leech,1983:176-178; Mey,1993:151-170).

3.6.2 Searle's Taxonomy

In his 1976 article 'A classification of illocutionary acts', Searle states the following:-

"The primary purpose of this paper is to develop a reasoned classification of illocutionary acts into certain basic categories or types" (Searle,1976:1). Searle's concern in his taxonomy is with illocutionary acts, and only incidentally with the corresponding classes of illocutionary verbs. He expressly disassociates himself from Austin's assumption of such a correspondence between verbs and speech acts: 'Differences in illocutionary verbs are a good guide, but by no means a sure guide to differences in illocutionary acts' (Searle,1979:2). Nevertheless, it is clear throughout this paper that Searle is thinking in terms of illocutionary verbs.

In fact, Searle (1976) proposes that there are just five basic kinds of action that one can perform in speaking, by means of the following five types of utterance :-

1) **Representatives**

The purpose of this class is to commit the speaker (in varying degrees) to something being the case, to the truth of the expressed proposition. The degrees of commitment vary from weak cases such as hypothesizing that P to strong cases such as solemnly swearing that P,

asserting that P and stating that P are typical. All the members of the representatives class are assessable on the dimension of assessment which includes true and false. Paradigm cases : asserting, concluding ..., etc...

In his (1979) version of the (1975) article 'A taxonomy of speech acts', Searle changes the term 'representatives' into 'assertives'.

(cf. Levinson,1983:240; Leech,1983:105; Searle,1976:8-10; Mey,1993:51-170)

2) Directives

The illocutionary point of these consists in the fact that they are attempts by the speaker (in varying degrees) to get the hearer to do something. The degrees of attempt vary from weak cases such as suggesting that you do A, to strong cases such as commanding that you do A. Questions for examples, are directives, because 'they are attempts to get the hearer to perform a speech act' (Searle,1975:356). In other words, directives may be very modest 'attempts' as when I invite you to do it or suggest that you do it, or they may be very fierce attempts as when I insist that you do it. Verbs denoting members of this class are ask (see 6.3), order, command, (see 6.1.1 and 6.3.1.b), pray (see 6.1.1.d and 6.2.1.d), request and also invite, permit (see 6.1.1.g), and advise (see 6.1.1.c and 6.2.1.c) (cf. Levinson,1983:240; Wunderlich,1980; Leech,1983:105; Searle,1976:11).

3) Commissives

They are those illocutionary acts whose point is to commit the speaker (in varying degrees) to some future course of action. Paradigm cases : promising, threatening (see 6.1.1.e), offering (cf. Searle,1976:11; Levinson,1983:240; Wunderlich 1980; Leech,1983:105).

4) Expressives

The illocutionary point of this class is to express (whether sincerely or not) the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. Typical expressives are thanking, congratulating, welcoming, deploring and apologizing (cf. Searle,1976:11; Levinson,1983:240; Wunderlich 1980; Leech,1983:105).

5) Declarations

It is the defining characteristic of this class that the successful performance of one of its members brings about the correspondence between the propositional content and reality. Declarations are those which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institutions. Paradigm cases are : excommunicating, declaring war, christening, firing from employment, dismissing, and naming (cf. Searle,1976:11; Levinson,1983:240; Leech,1983:105).

On the whole, Searle's is a very elegant system. It is much tighter and more consistent than Austin's original five - category effort, which Searle (1976:7-10) criticizes in some detail, and it is more economical than the different classifications proposed by Vendler, Ohmann, Fraser, and Bach & Harnish (see table 3.1 at the end of this Chapter). Despite this point about Searle's taxonomy, we soon find him harking back to the performance as the canonical form of each illocution, and as the basis for his classification: 'I now propose to examine the deep structure of explicit performative sentence in each of the five categories'. Searle does not justify this procedure, but takes it for granted presumably in accordance with the 'principle of expressibility' (the principle that whatever can be meant can be said) which he adopts with similar lack of justification in speech acts (1969:19-21). So Searle sticks to a categorical theory of speech act, despite the obvious difficulties of deciding when a given utterance fits into one category rather than another.

When it comes to evaluating Searle's taxonomy, the first thing one notes is that in many respects it resembles Austin's. Thus, Searle, like Austin, distinguishes five classes of speech act; and one of Searle's classes, the so-called 'commissives', is more or less conceptually identical with the class defined by Austin under the same name. In Searle's exposition, much is made of all the different criteria that one could employ in order to establish a coherent and consistent taxonomy; but when it comes to applying the criteria, only a few of them are used.

However, in one respect Searle's taxonomy is superior to Austin's: it is more oriented towards the real world, inasmuch as it takes its point of departure what actually is the case. Therefore the interest of linguists and philosophers should centre on the illocutionary aspect of language use, rather than on the distinction between locutionary and illocutionary acts (cf. Leech,1983:176; Mey,1993:169; Bach and Harnish,1979:42).

3.6.3 Bach's and Harnish's Taxonomy

According to Bach and Harnish (1979), types of illocutionary act are distinguished by types of illocutionary intent. Since illocutionary intents are fulfilled if the hearer recognizes the attitudes expressed by the speaker, types of illocutionary intents correspond to types of expressed attitudes. Accordingly Bach and Harnish (1979), classify types of illocutionary act in terms of types of expressed attitudes (cf. Bach & Harnish, 1979: 39).

In Bach's and Harnish's words,

The fundamental idea behind our taxonomy is that the illocutionary intents, or expressed attitudes, by which types of illocutionary act are distinguished are all homogeneous with the speech act schema.... A more obvious merit of our taxonomy is its comprehensiveness and explicitness. It covers a great many types of illocutionary acts in detail, not only labeling them but specifying what distinguishes them. (Bach and Harnish, 1979:40)

Bach and Harnish divide illocutionary acts into six general categories. Two of these categories, effectives and verdictives, are conventional not communicative. The four main kinds of communicative illocutionary acts are constatives, directives, commissives and acknowledgments; these correspond roughly to Austin's expositives, exercitives, commissives, and behabitives, respectively, and closely to Searle's representatives, directives, commissives and expressives, although their characterizations of them are different from Searle's. The following are the six categories of Bach and Harnish taxonomy of illocutionary acts:-

1) Effectives

Effectives are utterances that, when issued by the right person under the right circumstances, make it the case that such and such. They are mere utterances. Since to perform an effective just is to issue an utterance which is mutually believed to be such that a certain institutional state of affairs is thereby produced, if there is anything mysterious about effectives, it would seem that they are no more mysterious than the institutional state of affairs they produce (cf. Bach and Harnish, 1979:113).

Only an effective counts as an act of resigning, bidding, vetoing, seconding, exempting or bequeathing.

2) Verdictives

Whereas effectives produce facts, verdictives are merely determinations of fact. They have official and binding consequence, however, and what they determine to be so is the case, as far as the institution is concerned. Verdictives are commonly determinations of natural fact. They settle such questions as who killed Jones, whether Smith was tagged, and whether Johnson signed his name to a certain document (cf. Bach and Harnish, 1979:110).

3) Constatives :

In general, a constative is the expression of a belief, together with the expression of an intention that the hearer forms (or continues to hold) a like belief. Some of the examples of this class are: assertives, predicatives, descriptives, informatives, confirmatives, assentives, etc. (cf. Bach and Harnish, 1979:42).

4) Directives

They express the speaker's attitude toward some prospective action by the hearer and his intention that his utterance, or the attitude it expresses, be taken as a reason for the hearer's action. Sub-types include requestives, questions (see 6.3), requirements, permissives (see 6.1.1.g) and advisories (see 6.1.1.c and 6.2.1.c) (cf. Bach and Harnish, 1979:47).

5) Commissives

This is the one category of illocutionary acts for which Austin's original label has been retained universally. They express the speaker's intention and belief that his utterance obligated him to do something (perhaps under certain conditions). Some examples are :- promise contract, swear that and guarantee that (cf. Bach and Harnish, 1979:49).

6) Acknowledgments :-

Acknowledgments as Bach and Harnish call them are the central cases of Austin's motley class of "behabitives". They express feelings regarding the hearer or, in cases where the utterance is clearly perfunctory or formal, the speaker's intention that his utterance satisfies a social expectation to express certain feelings and his belief that it does. Some of the examples of this class are :- apologize, condole, congratulate, greet and thank. (See Bach & Harnish, 1979:51)

The different taxonomies of illocutionary acts proposed by Austin, Searle, Vendler, Ohmann, Fraser, and Bach & Harnish are compared in summary form as shown in table 3.1 at the end of this chapter, with Searle's taxonomy taken as a reference standard. All the six of these taxonomies focus on two kinds of illocutionary acts.

1) Illocutionary acts that combine commissive with directive illocutionary force (e.g., offering, inviting , challenging).

2) Illocutionary acts that require two participants (e.g. giving, selling, contracting), (See Hancher,1979).

Table 3.1 at the end of this Chapter, necessarily simplified, gives some impression of the comprehensiveness and efficiency of each of these various systems. (Within each system, each category is numbered separately, to draw attention to repeated entries). (See Table 3.1 where six different taxonomies of illocutionary are listed).

It is obvious even from the table that Ohman's system is unlike all the others in having a relatively fine grain. Though his basic categories are no more numerous than those of the other systems, Ohman provides many subcategories to mediate between the few basic categories and the thousands of particular kinds of illocutionary acts that all these systems generalize.

More to the point, it is obvious from the table that Ohman makes provision for a category that everyone else ignores, the category that he calls 'conditionals'. If Searle's classification is to be made truly comprehensive, it will have to be enlarged to provide for certain kinds of speech acts related to 'conditional'. These include the making of contracts, a prime social use of language. Fraser's taxonomy (1974), on the other hand, is concerned with 'vernacular performative verbs'. He also concentrates his taxonomy on syntactic structure (cf. Hancher,1979; Leech,1983:222; Katz,1977:198)

There is no clear classification of speech acts. Neither Austin's nor Searle's nor anybody else's attempts are really convincing. Searle, for example, distinguishes representatives, directives, commissives, and declarations (cf. Searle,1976). But there remain some questions and open problems with this classification, such as :-

(a) Commissives are certainly not a universal speech act type, they may rather be considered as possible reactions to directives.

(b) According to Searle, questions are a sub-type of directives. They are, however, grammatically marked and hence a candidate for a generic type of speech act. Searle's considerations are of deliberative question, rhetorical questions, etc.. (See 5.5.2.a for further details about Searle's point of view regarding rhetorical questions).

(c) Within Searle's five types, there is no place for speech acts like warnings, advice, proposals, offers, which share some properties of the representative and directive (or the commissive) type (cf. Wunderlich, 1977 a).

From what I have just said , we can say that the lack of a clear classification of illocutionary acts may be due to one of two things:-

(i) Nobody has yet produce a generally satisfactory (i.e. 'truth-like') account; or

(ii) No such generally satisfactory account may be possible (different accounts may be more or less satisfactory for different purposes and different languages).

It is very important here to say that I intend to make use of these various categorizations in the following chapters by cross-references from these chapters to all relevant sections in this chapter.

3.7 PERFORMATIVE/ CONSTATIVE UTTERANCES

Having discussed these general issues, it is time now to approach an important issue which touches closely the subject of this thesis. This has to do with what Austin (1962) calls 'performatives'. The original idea in Austin's *How to Do Things with Words* (1962) was that performative utterances ('performatives' for short) are fundamentally different from constative (or descriptive) utterances. He stated that constative utterances are statements: their function is to describe some event, process or state-of-affairs, and they have the property of being either true or false. Performative utterances, by contrast, have no truth-value: they are used to do something, rather than to say that something is or is not the case. (See 3.3 for the discussion of truth conditional semantics).

This means that where constatives utterances can be evaluated in traditional terms of truth and falsehood, performatives are neither true nor false. Rather, they are to be regard as felicitous or non-felicitous. For example, a sentence like:

' *I name this ship Liberty*' or

' *I advise you to stop smoking*'

is uttered, characteristically, to perform particular kinds of acts which, as Austin points out, could hardly be performed in any other way.

So, we can say that this distinction between constative and performative utterances, as it was originally drawn, is based upon the distinction between saying something and doing something by means of language. It was an important part of Austin's point of view to emphasize:

(i) that statements, or constative utterances, constitute only one class of meaningful utterances, and

(ii) that performative utterances should also be brought within the scope of logical and philosophical investigation (cf. Leech, 1983:176; Lyons, 1977:726; Bach and Hamish, 1979:203)

Crystal (1991) defines constatives and performatives as follows: Constative is ... a basic term used in the theory of speech acts: it refers to utterances which are descriptive statements, capable of being analyzed in terms of truth values. Performatives, on the other hand, is a term used by J. Austin and now found in grammatical and semantic analysis, to refer to a type of sentence where an action is 'performed' by virtue of the sentence having been uttered, e.g.. *I apologize...*, *I baptize.....*, *I promise.....* (Crystal, 1991:75,255)

The problem with Austin's original distinction between constative and performative utterances, as he demonstrates, is that it is extremely difficult to provide a workable criterion for distinguishing performative utterances from non-performative (or, as he calls them, constative) utterances. Indeed, examples such as the following:

He did not do it. I state that he did not do it.

cause him some trouble. So, later, having become convinced, Austin eventually concludes that all utterances are 'performatives' in the sense of constituting a form of action, rather than simply a matter of saying about the world. Austin abandoned his original distinction between performative and constative utterances replacing it with that between 'primary performatives' and 'explicit performatives' (constative utterances turned out to be only a kind of primary performatives).

For example, we can perform the act of promising in English in either of two ways; by saying:

(i) *I shall be there at seven o'clock.*

(ii) *I promise that I shall be there at seven o'clock.*

The first of these utterances (i) is a primary performative; and the second (ii), which contains a form of the performative verb 'promise', is an explicit performative.

Austin gives the name 'primary performatives' to illocutionary ambiguous utterances such as '*So go ahead*' and '*I won't stay very long*', reserving the term 'explicit performatives' for utterances introduced by a 'prefix' indicating without ambiguity their illocutionary force (cf. Leech, 1983:177; Blakemore, 1992:95; Lyons, 1977:728; Recanati, 1987:20; Levinson, 1983:238).

Lyons (1977) comments on this issue saying:

Two points should be emphasized in connection with this distinction of primary and explicit performatives. The first point is that the fact that a primary and explicit performative may be used to perform the same speech-act does not imply that the sentences in question have the same meaning. An explicit performative is typically more specific in meaning than a primary performative. If someone says, in the appropriate circumstances :

I promise to be there at two o'clock.

He can hardly deny subsequently that he has made a promise. But if he says:

I'll be there at two o'clock,

unless the context is such as to exclude the possibility of any other interpretation, he might reasonably claim that he was merely predicting, rather than promising, that he would be there at two o'clock, and the fulfillment of his prediction might have been conditional upon factors over which he had no control.

Secondly, it is a characteristic feature of explicit performatives in English that they have the form of declarative sentences with a first person subject and that performative verb is in the simple present tense. But this is neither a necessary nor a sufficient condition of their being explicit performatives. On the other hand, we will find explicit performatives, such as:-

Passengers are requested to cross the rail way line by the footbridge,

with the performative verb in the passive. This is commonly the case with requests or commands that are issued by some impersonal or corporate authority. On the other hand, we will find performative verb, like 'promise' being used in the simple present tense with a first person subject in constative utterances. In certain circumstances,

I promise to be there ,

is interpretable as a statement. (Lyons, 1977:728 - 30)

3.7.1 Explicit Performative Utterances

According to Austin, every utterance serves to perform an illocutionary act, and various elements exist to help the speaker indicate just which act, or which kind of act, he intended to perform. These indications are not always precise enough to determine the exact illocutionary force conveyed by the utterance. Lyons defines explicit performatives as "the one in which the utterance inscription contains an expression that makes explicit what kind of act is being performed" (Lyons, 1981:175). Many languages have a particular syntactic construction for performing a large number of acts. In this performative construction, there is a different verb for each act.

In English an explicit performative is the utterance of a sentence with main verb in the first person singular, simple present indicative active, this verb being the name of a kind of illocutionary act one could ordinarily be performing in uttering that sentence. It is an utterance in which the utterance inscription contains an expression that makes explicit what kind of acts is being performed (cf. Lyons, 1981:175)

Within a traditional speech-act theory framework, explicit performative utterances like the following examples:

[1] *I predict that Alan will arrive soon.*

[2] *I warn you that Alan will arrive soon.*

[3] *I promise that I will not smoke.*

[4] *I conclude that names are verbs.*

are considered to have a special significance for a theory of meaning. According to Austin (1962:61-70), this significance lies in the fact that in each case the performative verb lacks descriptive meaning, or in other words, that it does not contribute to a proposition with truth conditions. Its function is simply to indicate the type of the speech act being uttered. Note that all the above English examples contain a first person subject and a verb in the present non-progressive form. Such sentences according to the above definition, have been termed explicit performatives - explicit, because the specific act performed (predicting, promising, concluding, warning) is referred to by the verb in the sentences, in contrast to ordinary declaratives, imperatives, and interrogatives (see chapter four for more details about these

terms), which perform their acts implicitly, without a word referring specifically to asserting, requesting, or inquiring.

One could say that the 'explicit performatives' are the most extreme cases of speech act verbs, in that they can perform, and necessarily perform, certain speech acts for which they are designated. English is rich in explicit performatives, but not all languages are. Some (for instance, spoken Tamil, as described by K.Paramasivam) have nothing truly comparable to this construction in English. Arabic has this kind of explicit performative such as "قبِلْتُ" "I accept" which is called by the Arab rhetoricians "صيغ العقود" "contactual formula" which is used to express acceptance of a bargain. (See 4.1.2)

(cf. Mey,1993:135; Blakemore,1992:96; Recanati,1987:20; Bach and Harnish,1979:203; Lyons,1977:175; Sadock and Zwicky,1985:156; Schiffer,1972:100-117).

3.8 SENTENCE TYPES

It is in some respects a surprising fact that most languages of the world are similar in presenting three basic sentence types with similar functions and often strikingly similar forms. These are *Declaratives*, *Interrogatives* and *Imperatives*. On the assumption that these three sentence-types paradigmatically express the illocutions of stating, questioning and requesting (or ordering), respectively, then a successful typology of illocutions might be expected to predict the predominance of these three sentence-types across languages. One might argue that it is pointless to search for internal linguistic motivations for these three sentence-types: they recur in the languages of the world because humans are, perhaps, specifically concerned with three functions of language in particular - the organizing of other person's actions, the eliciting of information and the conveying of information.

Many languages have in addition to the three basic sentence-types (imperative, interrogative, and declarative), others that appear to be similarly circumscribed in use: exclamatives that are used paradigmatically to express surprise, imprecatives to express curses, optatives to express wishes, and so on. (Levinson,1983:40-42)

Sadock and Zwicky (1985) say :

Still another family of expressive minor types comprises optatives, expressions of the speaker's wishes. The name 'optative', however, is often applied to constructions that, properly speaking, do not constitute a separate sentence type; but the construction can also be hortatory. That is, it can also be followed by the addressee. Thus it appears that this just the more general meaning that one would expect from the meaning of the morphemes that make it up. Likewise in Karok, optative notions are expressed by the use of much more general attitude markers. (Sadock and Zwicky, 1985:164).

It may be worth while to consider briefly what truth-conditional semantics has to say on the meaning of the three sentence types. As has been seen in Section 3.3, truth-conditional semantics claims that to know the meaning of a sentence is to know the conditions under which that sentence is true. Thus the meaning of the declarative sentence:

Mary's blind twin brother is a dipsomaniacal bachelor.

can be stated in terms of the conditions that have to hold for this sentence to be true.

Truth-conditional semantics raises a number of serious problems (See e.g. Kempson, 1977:25 and Smith and Wilson, 1979:15). The most serious problem is that many people believe that it cannot adequately handle the meaning of two major sentence types, namely, interrogatives and imperatives. The question how to deal with imperatives and interrogatives within a truth-conditional framework is very controversial and has given rise to interesting discussion (See for example, Huntley, 1984). There are three different opinions regarding this matter. The first opinion holds that imperatives and interrogatives are neither true nor false and therefore fall outside the scope of truth-conditional semantics. The second opinion maintains that it is possible to handle imperatives and interrogatives in terms of truth-conditions. According to the third view, imperatives and interrogatives are better treated in terms of conditions other than truth conditions, such as obedience conditions (Searle, 1979:126), compliance conditions (Katz, 1977:120), and satisfaction conditions (Wunderlich, 1980:304). (cf. Katz, 1977; Searle, 1979; Wunderlich, 1980; Aarts, 1989:120-133; Kempson, 1975:4).

Katz (1977:120), for example, writes that, whereas 'a truth condition tells us what must obtain for a statement to be true ... a compliance condition tells us what features an act must have to comply with a request. Similarly, Wunderlich (1980:304) claims that an imperative utterance like "*Do a!*" is satisfied 'if it is true of the addressee some time after the utterance

that he performs the action *a'* .

Austin, 1962; Bach and Harnish, 1979; Katz, 1977; Sadock, 1974; and Searle, 1969 have assumed a more or less close link between illocutionary force of an utterance and the type of sentence it consists of, often to the point of claiming that each sentence type is specified for a particular type of illocutionary force, and then drawing a distinction between direct speech acts and indirect speech acts (cf. Davies, 1984:119; Aarts, 1989:119).

**TABLE - 3.1-
Taxonomies of speech acts**

Bach&Harnish	Searle	Austin	Vendler	Ohman	Fraser
1-constatives	representative	1-expositive 2-verdictive	1-expositive	1- expositive 1a- attesters 1b-sequencers 1c-positioners 1d-emphatics 2- status fixers 2a-verdictives 3- responsibility establishers: 3a-ascribers 1- expositive: 1e-queries 4- future directors 4a-influencers 4b-exhotations 4c-wishes 4- future directors 4d-commissives 3- responsibility establishers: 3b-implicators 5- executors: 5a-ceremonials 2- status fixers 2b-operatives 5- executors: 5a-ceremonials 5b-assigners 5c-receivers 5d-aligners 2- status fixers: 2a-verdictives 4- future directors 4e-conditionals	1-acts of asserting 2-acts of evaluating
2-directives	directives	3-bahabitives 4-exercitives	2-exercitives 3-interrogatives		3-acts of requesting 4-acts of suggesting 5-acts of legitimizing
3-commissives	commissives	5-commissives	4-commissives		6-acts of committing
4-acknowledgment	expressives	3-behabitives	5-behabitives		7-acts reflecting attitude
	declarations	4-exercitives	6-operatives		8-ceremonial acts 9-acts of stipulating 5-acts of legitimizing
	representative declarations (no provision)	2-verdictives (no provision)	7-verdictives (no provision)		2-acts of evaluating (no provision)

(cf Hancher, 1979)

CHAPTER FOUR

PERFORMATIVE UTTERANCES IN ARABIC

4.0 LAYOUT OF THE CHAPTER

Having discussed the notion of pragmatics, and speech acts and its classification in the preceding chapter, this chapter will concentrate on performative utterances as opposed to declarative utterances, from the Arabic point of view. I will study the types of performative utterances, their primary (basic) meanings and their secondary meanings (illocutionary force). Arab rhetoricians did not concentrate their study of performative utterances on their form and structure because this is part of the work of the grammarians. Rather they concentrated their efforts in this field on the study of the rhetorical (secondary) meanings which performative utterances may indicate as distinct from their (basic) primary meanings. (See Section 3.5 for further details regarding the distinction between secondary and basic meaning from a speech act theory point of view).

In this chapter, I shall try to illustrate my discussion with examples (if possible) taken from the Holy Qur'an which is considered to be the central source of Arabic language and rhetoric. If I cannot find examples from the Qur'an I will support my discussion with examples from Arabic literature.

Although Arab rhetoricians have mentioned many secondary meanings for each type of performative utterance, I have focused my study on some of the major secondary meanings, in order to avoid repetition and areas of overlap between the meanings.

4.1 SENTENCE TYPES

In the structure of Arabic and possibly all other languages, there are two major types of utterance. These two types are *Declarative utterances* الخبر (which some writers translate as 'statement' and others as 'informative') and *Performative utterances* الإنشاء (see Austin's distinction between constatives and performatives in Section 3.7, and also Section 3.8). In any type of utterance, we are either expressing information, or we are expressing something which does not exist at the time of speaking and in this case we are requesting and asking for that thing to happen, or we are simply asking about it, or interdicting someone from it.

These two types of utterances, declarative and performative, cover all structures and forms of speech, whether poetry, prose, etc. Arab rhetoricians talk a great deal about the nature of each type. In the following pages, I give an idea about what they have said about each type.

4.1.1 Declarative

Declarative utterances are those utterances which are liable to assessment in terms of truth or falsity. (Note similarities with modern truth-conditional approaches to semantics as discussed in 3.3). This conception, which is probably derived from Aristotle, was introduced rather early in Arabic linguistic thinking, and one may find a clear reference to it in Ibn Qutayba's introduction to (أدب الكاتب). In the field of rhetoric proper it gained wide acceptance as a general principle of classification of utterances, but the way in which it had to be understood remained for some time an object of controversy.

In other words, a statement is a sentence, whether it is an affirmative sentence or a disaffirmative, which indicates an outer reality. If it corresponds to that reality, it will be described as a truthful statement and if it does not, it will be described as an untruthful statement. A statement is thus describable as truthful or untruthful. The speaker could be also described as truthful or untruthful depending on the correspondence of what he says to the truth, fact, situation, or belief (see section 4.1.3) (cf Bohas, 1990; أمين, 1982; عباس, 1989).

4.1.2 Performative

The basic meaning of the word إنشاء is establishment or discovering. As has been said, from a rhetorical point of view, performative utterances are defined as those utterances which are not liable to assessment in terms of truth or falsity. They are called 'performative' because their very realization aims at performing an act such as giving an order, asking a question, etc. (See Austin's point of view regarding explicit performative 3.7.1).

Performative utterance is divided into two basic types by Arab rhetoricians: the first type, which they call '*demand (rogative) performative*' (إنشاء طلبي), basically serve to express requests, or as Abbas says:-

وهو ما يستدعي مطلوباً غير حاصل وقت الطلب (عباس: 1989: 147)

It is an utterance which requests for something which does not exist at the time of speaking.

The main subtypes of demand (rogative) performatives are *imperative, negative imperative, interrogative, vocative and wish*.

The second type, called '*non-demand (non-rogative) performative*' (إنشاء غير طلبي) does not basically serve the same purpose, as Al-Askar notes:-

ما لا يستدعي مطلوباً (العسكر, 1993: 78)

It is an utterance which does not request the existence of an action.

The main subtypes of non-rogative performatives are '*contractual formula*' (صيغ العقود) such as 'I accept' (قبلت) used to express acceptance of a bargain, expression of astonishment as conveyed by exclamatory forms, oaths, and expressions of praise or blame.

(See Section 3.7 regarding explicit performatives).

Some Arab rhetoricians exclude the non-rogative (non-demand) performative utterance from the area of rhetoric, because it lacks any rhetorical purpose. So they do not concentrate on the study of this type. Some of them consider it part of grammatical studies and some of them list this type under the study of declarative utterance. In fact, it is the first type of performative utterances, i.e. rogative (demand) performative, which will be the core of my study. (See Bohas,1990; عباس,1989:146-170; عتيق,1985:76-80)

4.1.3 The Truthfulness and the Untruthfulness of an utterance

Given the above definition of declarative and performative utterances, the question which presents itself is:-

What is the standard that enables us to decide whether an utterance is true or untrue?

There are significant differences of opinions between the rhetoricians regarding the answer to this question. There are three main different opinions, which are as follow :-

a) The opinion of the majority:-

The opinion of the majority of the rhetoricians is that truth in a declarative utterance is its correspondence to external reality and that falsity is its lack of correspondence. It should be observed, regarding this point, that the words rendering truth and falsity in Arabic literally, as Bohas (1990) states, mean 'sincerity' (صِدْق) and 'lie' (كُذِب), which is very significant of deep pragmatic bias of the Arabs in all that has to do with language.

For example, consider the case of someone who says:-

جاء أخوك من سفره

Your brother came from his travel.

According to this opinion, if your brother came back in reality, this indicates that this declarative utterance is true and its speaker is describable as a truthful person. If your brother did not come back yet, this indicates that it is false and its speaker is a liar.

b) The opinion of Al-Nazzam

Ibrahim Al-Nazzam disagrees with the opinion of the majority. He maintains that truth in an utterance means that it expresses the speaker's convictions, whether the judgement it contains corresponds to external reality or not. This shift from the logical relationship between language and the external world to the more psychological bond between utterance and conviction is very characteristic of the original Arabic approach to linguistic communication.

For example, if someone says:

البحر ماءؤه عذب

The water of the sea is fresh

and he -the speaker- believes in this statement, this means that he is a truthful person and *vice versa*.

c) The opinion of Al-Jahiz

Al-Jahiz attempts to conciliate the two conflicting approaches. His opinion is that truth must meet the two requirements of correspondence with reality and expression of the speaker's conviction. The remaining two possibilities, that is correspondence or non-correspondence combined with the absence of conviction, are characterized by this opinion as non-truth and non-falsity.

In fact, Al-Jahiz presents all the possible contributions of the views of the majority and of Al-Nazzam. Consider a case where someone says:-

جاء أخوك من سفره

Your brother came from his travel.

In this example, if your brother came back in reality and the speaker believes this, the sentence will be described as a truthful declarative utterance according to all the three opinions. If the speaker believes that your brother came back, and your brother did not come back in reality, the utterance will be described as untruthful declarative utterance according to the opinions of the majority, and it will be described as truthful declarative utterance according to

the opinion of Al-Nazzam, and finally it will be described as neither truthful nor untruthful according to the opinion of Al-Jahiz.

I believe that the opinion of the majority is the most reasonable and acceptable one because they have strongly opposed and rejected both the other two opinions, and because their opinion is free from any contradiction. Note also that the view of the majority coincides with the position taken in modern truth-conditional semantics (Section 3.3). For more details about the arguments on behalf of all three opinions and how the majority oppose and reject the arguments of the others See عباس,1989; عتيق,1985; Bohas,1990; المرآغي,1982.

4.2 DEMAND PERFORMATIVE UTTERANCES

As has previously been said, performative utterances are defined as those utterances which are not amenable to assessment in terms of truth or falsity. The speaker of such utterances cannot be described either as truthful or a liar. As also already noted, the demand performative utterance has five main subtypes. These are, الأمر Imperative, النهي Negative imperative, Interrogative الاستفهام, Vocative النداء, Wish التمني .

In the following sections, I shall discuss each of these subtypes, record all its possible linguistic expressions, give a definition of its primary meaning and list some of its major possible secondary meanings, illustrating them with examples taken from the Qur'an if possible or from Arabic poetry and prose.

4.2.1 Imperative الأمر

Arab rhetoricians define imperative as:-

وهو طلب الفعل على وجه الاستعلاء والالزام . (عباس،1989:149; عتيق، 1982:81)

It is a request (or an order) to do something from a position of superiority and compulsion.

(My translation)

This order comes from the speaker, who has a higher status or position than the addressee. This request carries the meaning of obligation. In Bohas's words (1990:123), "the

primary meaning of the imperative is the demand of the execution of an action from a superior to a inferior".

Imperative is basically expressed in Arabic by one of the following forms:-

i) The imperative verb

Example:-

« خذ من أموالهم صدقة » (التوبة - 107)

"Take of their wealth "a free will offering" (Arberry,1991:191)

ii) The jussive accompanied by a specialized particle called " لام الامر "

Example

" لينفق ذو سعة من سعته " (الطلاق - 7)

"Let the rich man spend according to his wealth" (Dawood,1990:397)

iii) The verbal noun replacing the imperative

Example

« وبالوالدين إحساناً » (الإسراء - 23)

"And do good unto thy parents" (Asad,1993:421)

(See العسكر,1993:62; عتيق,1985:81; عباس,1989:149)

4.2.1.a Secondary meanings of the imperative

So far we can say that the primary meaning of imperative is defined as the demanding of the execution of an action from a superior to an inferior. It is not very important, from a rhetorical point of view, to concentrate on the study of the imperative in its basic meaning and forms; this is part of the study of grammar. The most important thing for rhetoricians is to focus on the study of its secondary meanings.

Arab rhetoricians derive the secondary meanings of the imperative from the situation of the speaker as well as from the general context. There are many secondary meanings for the imperative form. Al-Suyuti lists 20 secondary meanings for the imperative form (See 225/2 السيوطي). Al-Najjar lists 35 secondary meanings for the imperative form. These meanings overlap with each other as Al-Subki says "وغالب هذه المعاني فيه نظر" "Most of these meanings are subject to debate" (See 231/2 التفتازاني). The followings are some of the major secondary meanings to which the imperative form may deviate. Note that I have chosen these meanings among the others, because they are most widely accepted by Arab rhetoricians:-

(cf أمين,1982:102; العسكر,1993:63)

1) Challenge and Incapacitation التحدي والتعجيز

The imperative form may indicate the meaning of challenge and incapacitation, when the action of the imperative is beyond the ability of the addressee. It could also indicate this meaning in the case of showing the inability of someone who is claiming that he is capable of doing something. Challenge and incapacitation involve requesting the addressee to do an action which he is unable to do, in order to show the weakness and incapacity of the addressee. This secondary meaning, according to the clarification of the Arab rhetoricians, corresponds to one of the categories of speech act taxonomies, i.e. to Austin's Behabitives (see 3.6.1). On the other hand, the meaning of challenge does not correspond to any of the categories of Searle or Bach & Harnish taxonomies (cf. عتيق,1985:87; أمين,1982:105).

Example:-

Allah (God) in the Holy Qur'an challenges the Arabs at the time of the Prophet Mohammed to bring either a chapter or a verse like those of the Qur'an.

« وإن كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله »

(البقرة - 23)

"And if you doubt any part of what We have bestowed from on high, step by step, upon Our servant [Muhammad], then produce a Sura of similar merit" (Asad,1993:6)

In this example, the imperative verb «فاتوا» "produce" is not used for the basic meaning of the imperative, but to indicate the meaning of challenge to the Arabs, to produce a Sura like those of the Qur'an. Further discussion and comments on this example are to be found in 6.1.1.a.

2) Continuation and Excitation الاستمرار والتهييج

The imperative form may indicate the meaning of continuation and excitation when a request is made to the addressee who is expected not to stop doing something.

Example:-

«واستغفروا الله إن الله كان غفوراً رحيماً» (النساء - 106)

" And seek the Forgiveness of Allah, Certainly, Allah is Ever Oft-forgiving, Most Merciful " (Taqi-u-din,1993:143)

In this example, the purpose of the imperative form is to excite the addressee to continue asking God for forgiveness.

None of the categories of Austin's (3.6.1), Searle's (3.6.2), and Bach & Harnish (3.6.3) corresponds to this secondary meaning. Further discussion and comments on the example of this secondary meaning are to be found in Section 6.1.1.b.

3) Advice and Guidance النصيح والارشاد

This denotes a request that comes in the form of an imperative, and at the same time is free of any form of obligation. It carries the meaning of advice and guidance to the addressee to behave in the right manner. The closest categories of speech act taxonomies which may be considered to correspond this meaning are: Searle's Directives (3.6.2), and Bach & Harnish's Directives (3.6.3).

Example:-

« يا بني أقم الصلاة وامر بالمعروف وانه عن المنكر » (لقمان-17)

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong" (Yusuf Ali, 1990:1215)

In this example, a father is speaking to his son. He is not instructing him, rather he is giving him advice and guidance to behave in the right way. We would expect a father, who has more experience in life than his son, to guide his son and show him the best way in life. Further discussion and comments on this example are to be found in Section 6.1.1.c.

4) Prayer and Supplication الدعاء

The imperative form may deviate from its basic meaning to indicate the meaning of prayer. This could happen when the imperative form comes from someone who has a lower status to an addressee who has a higher one. The Qur'an is full of examples of this secondary meaning. The only category that to some extent may be considered to correspond this secondary meaning is Searle's Directives (3.6.2). None of Austin's and Bach & Harnish's categories corresponds to this meaning.

Example (1)

« رب اجعلني مقيم الصلاة » (ابراهيم - 40)

"My lord, Make me a performer of the prayer" (Arberry, 1991:251)

Example (2)

« قال رب اشرح لي صدري ويسر لي أمري » (طه - 25)

" Said [Moses]: " O my Sustainer! open up my heart [to Thy light] and make my task easy for me " (Asad,1993:472).

All these examples have imperative forms "اشرح" , "اجعلنى يسر" which are used not for their basic meaning as imperative forms, because the speakers in all of the examples are human beings requesting the Creator in a form of prayer. We do not expect a human being to give instructions to the Lord (the Creator). So, in this case a human being uses the form of imperative in the meaning of supplication. Further discussion and comments on these examples are to be found in Section 6.1.1.d.

5) Threat التهديد

The imperative form may deviate from its basic meaning to indicate the meaning of threat. This is when the speaker wants to threaten the addressee with punishment for doing an action. In this case the imperative form is free from any sense of superiority over or obligation on the part of the addressee. Searle's Commissives (3.6.2) is the only category which may be considered to correspond to this secondary meaning. Further discussion and comments regarding this secondary meaning are to be found in Section 6.1.1.e.

Example:-

« وقل للذين لا يؤمنون اعملوا على مكانتكم إنا عاملون » (هود - 121)

" Say to those who do not believe: Do whatever ye can, We shall do Our part " (Taqi-u-din,1993:620)

6) Scorn and disdain التهكم والإهانة

The imperative form may indicate the meaning of scorn and disdain.

Example:-

« قل كونوا حجارة أو حديداً » (الاسراء - 50)

" Say : (Nay!) be ye stones or iron" (Yusuf Ali,1990:791)

It is impossible for a human being to make himself stones or iron. The imperative form in this example is used to indicate the unconcern and the indifference of the speaker towards the

addressee. This secondary meaning does not correspond to any of the categories of the speech act taxonomies discussed in 3.6. Further discussion and comments on this example are to be found in Section 6.1.1.f.

7) Permission الإباحة

The imperative form may deviate from its basic meaning to indicate the meaning of permission, in cases where the addressee thinks that something is prohibited. The imperative form is used here to indicate permission for the speaker to do the action under consideration which was not permitted for him before the uttering of the sentence. Similar to the meaning of advice, this secondary meaning corresponds to Searle's Directives (3.6.2) and Bach & Harnish's Directives (3.6.3). Further discussion and comments on the following example are to be found in Section 6.1.1.g.

Example

« وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر »

(البقره - 187)

"And eat and drink till the white thread become distinct to you from the black thread of the dawn" (Yusuf Ali,1990:78)

8) Equalization: التسوية

One of the secondary meanings of the imperative form is the meaning of equalization. This is used when the addressee has two or more options and he thinks that one of them is better than the other. Equalization occurs when the addressee is requested to do either of the two options and is used to indicate to the speaker that they are of the same value.

Example:-

« قل أنفقوا طوعاً أو كرهاً لن يتقبل منكم » (التوبة - 53)

"Say' Expend willingly or unwillingly, it shall not be accepted from you" (Arberry,1991:185)

The addressees had been thinking that if they expended willingly it would be accepted from them. The imperative is used here to show that neither expending willingly nor unwillingly will be accepted from them. As noted in the meaning of continuation, none of the categories of the speech act taxonomies corresponds to this secondary meaning. Further discussion and comments on this example are to be found in Section 6.1.1.h (cf. عباس,1989:140-155; أمين,1982:100-109; عتيق,1985:80-90).

4.2.2 Negative Imperative النهي

وهو طلب الكف عن الفعل على وجه الاستعلاء والإلزام.

It is a request in the form of superiority and compulsion to refrain from doing an action.

(عباس,1989:154, عتيق,1982:90) (My translation)

The meaning of the negative imperative according to this definition is the opposite of the meaning of the imperative. Although both the two forms contain a request, the imperative is a request to do something, whereas negative imperative is a request not to do something.

The negative imperative has only one form, which is the imperfect verb tense preceded by the interdictive « لا الناهية ». Negative imperative is called 'prohibitive' by some writers, but in fact, I disagree with them, because the meaning of the negative imperative has broader sense than simply prohibiting.

Example (1)

« لا تقربوا الصلاة وأنتم سكارى » (النساء-43)

"Do not attempt to pray while you are in a state of drunkenness"

(Asad,1993:111)

Example (2)

« ولا تكتموا الشهادة » (البقرة - 283)

" *And do not cancel what you have witnessed*" (Asad,1993:63)

In the case of Arabic, the negative imperative can simply be used for:-

- (a) someone who is fulfilling the action under concern at the time of speaking,
- (b) someone who is not fulfilling the action under concern at the time of speaking.

In the case of (a) the negative imperative is stronger and has a more emphatic element, for example:-

If a boy is doing something bad, and his father wants to address a negative imperative sentence asking his son to stop doing it, he will say:

قف ، لا تفعل هذا

Stop doing that

Whereas in the case of (b) the negative imperative comes in form of advice or warning from the father to his son, (See the use the negative imperative in Arabic to indicate the meaning of advice, 4.2.2.a, and 6.2.1.c), for example:-

If the father wants to advise his son not to do something he will say:-

لا تلعب بالنار، فهي خطيرة

Do not play with the fire; It is dangerous.

The emphatic element of the negative imperative in this case is less than the case of (a).

4.2.2.a Secondary meanings of the negative imperative

As mentioned earlier, the basic meaning of the negative imperative is to restrain the addressee from doing an action, but if someone studies the negative imperative form carefully in the Qur'an he will find that sometimes the negative imperative deviates from its basic meaning to indicate some secondary meanings which could be understood from the context. As with the imperative, there are many secondary meanings of the negative imperative form. Some rhetoricians list 20 secondary meanings, but as I have said earlier these meanings overlap with

each other. The following are some of the major secondary meanings of the negative imperative form. As noted before that I have chosen the following meanings among the others, because they are most widely used by Arab rhetoricians.

1) Continuation and Excitation الإستمرار والدوام

The negative imperative form may indicate the meaning of continuation. It is one of the extraordinary styles in Arabic rhetoric in which the addressee is asked to continue what he is doing. It is used for any utterance whose purpose is to provoke and to incite the addressee who is not expecting to refrain from doing so, or the addressee who is not expected to do so. The negative imperative form is used in such cases to convey the idea of excitation and continuation.

Example (1)

« فلا تكونن من الممترين » (يونس - 94)

" *So be not of the doubters*" (Arberry,1991:208)

Al-Zamakhshari says with regard to this example :-

« أي فإثبت و دم على ما أنت عليه من إنتفاء المرية عنك » (الزمخشري 270/2)

That this means to maintain the addressee's situation of absence of doubt in his heart

Example (2)

« ولا تموتن إلا وأنتم مسلمون » (آل عمران- 102)

"*and die not except in a state of Islam*" (Yusuf Ali,1990:171)

The meaning of the negative imperative form in this example is to ask the believers to remain Muslims till they die. It urges Muslims to continue in their belief. According to the clarification of Arab rhetoricians regarding this secondary meaning, none of the categories of Austin's (3.6.1), Searle's (3.6.2), and Bach & Harnish's (3.6.3) taxonomies corresponds to

this secondary meaning. For more details about this secondary meaning see Section 6.2.1.a.

2) Denial of Hope التينيس

The negative imperative form may indicate the meaning of denial of hope, when the addressee is planning to do something, but from the speaker's point of view, he can not do so, because it is too late for him to do so. It shows that there is no chance for the addressee to fulfill what he wants, and that, there is no benefit for him in doing so at this stage.

Example:-

« يا أيها الذين كفروا لا تعتذروا اليوم إنما تجزون ما كنتم تعملون »

(التحريم - 7)

"O ye unbelievers makes no excuses this day ' ye are being but requited for all that ye did" (Yusuf Ali, 1990:1775)

The speaker in this example is Allah. He does not mean to tell the unbelievers not to make excuses on that day. Rather, He wants to show them that at this stage, it is too late to make such excuses. The negative imperative form is used in this example not for its basic meaning, but to indicate the meaning of denial of hope. As with the meaning of continuation, none of the categories of the speech act taxonomies discussed in 3.6 corresponds to this secondary meaning. For more details about this meaning and the above example see Section 6.2.1.b.

3) Advice and guidance النصيح والارشاد

The negative imperative form may deviate from its primary meaning to indicate the meaning of advice and guidance to the addressee. This could happen when the negative imperative occurs in an appropriate context, where the speaker is advising his addressee not to perform the action under concern.

Example (1)

« ولا تمش في الأرض مرحاً » (لقمان-18)

"And walk not in the earth exultantly" (Arberry,1991:419)

Example (2)

« يا بني لا تشرك بالله » (لقمان-13)

"O my son, do not associate others with God" (Arberry,1991:419)

The speaker of these two examples is a father who is trying to restrain his son from doing such things. We expect a father who has wide experience in life to give advice and guidance to his son to behave in the right way. The categories of speech act taxonomies which to some extent correspond to the meaning of advice are Austin's Exercitives (3.6.1), Searle's Directives (3.6.2), and Bach & Harnish's Directives (3.6.3). For further discussion regarding this secondary meaning and the above example see Section 6.2.1.c.

4) Prayer and Supplication الدعاء

The negative imperative form may indicate the meaning of prayer when it comes from a speaker who has a lower status to an addressee who has a higher status, from someone who is weak to someone who is strong, or from a creature to the Creator. It may carry the meaning of appealing for help. In the Qur'an, it is always addressed to the Creator.

Example (1)

« ربنا لا تُزِغْ قلوبنا بعد إذ هديتنا » (آل عمران-8)

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us" (Taqi-u-din,1993:76)

Example (2)

« ربنا ولا تحملنا ما لا طاقة لنا به » (البقرة - 286)

"Our Lord! Put not on us a burden greater than we have strength to bear" (Taqi-u-din,1993:75)

The speakers of both the above two examples are the believers. They are using the negative imperative form not for its basic meaning, but for the meaning of prayer. They are addressing the negative imperative form to their God to show their need for His help.

Although Searle's Directives (3.6.2) is the only category that may be said to correspond to the meaning of pray, I believe that the use of 'pray' in Searle's taxonomy does not have the same sense as of the meaning of 'pray' according to the clarification of the Arab rhetoricians. For more details and comments regarding this secondary meaning and the above examples, see Section 6.2.1.d.

5) Petition الإلتماس

The meaning of Petition could be understood from the negative imperative form when both the speaker and the addressee have the same status. It is a request from a partner to his colleague, from someone to his friend, from someone to his brother, or from one creature to another.

Example:-

Allah speaks in the Qur'an through Aaron, who was talking to his brother Moses. Both of them are prophets.

« قال يا ابن أم لا تأخذ بلحيتي ولا برأسي » (طه - 94)

"(Aaron) replied: "O son of my mother' Seize (me) not by my beard nor by (the hair of) my head" (Yusuf Ali, 1990:901)

Here both the speaker and the addressee have the same status. The negative imperative form is expressed here to indicate the meaning of petition.

Austin is the only one who mentions petition in his taxonomy. It is Austin's Exercitives (3.6.1) which may correspond to the meaning of petition. For further details and analysis regarding this secondary meaning and the above example, see Section 6.2.1.e.

(cf. أمين,1982; العسكر,1993; عتيق,1982; الجيار,1990; عباس,1989)

4.2.3 الإستفهام Interrogative

Interrogative has been defined by Arab rhetoricians as:-

(أمين,1982:84) « هو طلب العلم بشيء لم يكن معلوماً من قبل »

It is a request for the knowledge about something which was unknown before. (My translation)

Interrogative particles

There are eleven interrogative particles according to Arab grammarians and rhetoricians

(عباس,1989:168) (أي، كم، كيف، أنى، أيان، أين، متى، ما، من، هل، أ)

1) اُ (Hamza) This is the simplest interrogative particle. It is always used at the beginning of the sentence nominal or verbal. (Contarino,1974:137)

Example :-

"أأنتم أشد خلقاً أم السماء بناها" (النازعات - 15)

"Are you more difficult to create or is the heaven that He constructed?"

(Taqi-u-din,1993:885)

2) هل This is very much like the Hamza, except that it seems to have a stronger emphatic effect on the statement about which the question is asked. It can be used to introduce a nominal sentence, as well as a verbal sentence.

Example :-

« هل جزاء الإحسان إلا الإحسان » (الرحمن - 60)

"Is there any reward for good - other than good" (Taqi-u-din,1993:797)

3) من This is used to ask about the person involved in the action under concern.

Example :-

« قالوا : من فعل هذا بآلهتنا » (الانبياء - 59)

"They said, Who has done this to our gods?" (Taqi-u-din,1993:481)

4) ما This is used to ask about the thing involved.

Example :-

« قال فما خطبكم أيها المرسلون » (الحجر - 57)

"(Abraham again) said: "What then is the business on which you have come, O Messengers?" (Taqi-u-din,1993:382)

5) متى This is used to identify a time either past or future.

Example :-

« ويقولون متى هذا الوعد إن كنتم صادقين » (الملك - 25)

"They say: When will this promise come to pass" (Taqi-u-din,1993:844)

6) أيَّان This is used to ask about a time in the future only.

Example :-

« يسأل أيَّان يوم القيامة » (القيامة - 6)

"He asks: When will be this Day of Resurrection" (Taqi-u-din,1993:871)

7) أين This is used to identify a place or a location.

Example :-

« أين ما كنتم تعبدون » (الشعراء - 92)

"Where are those that you used to worship" (Taqi-u-din,1993:544)

8) كيف This is used to identify a situation and circumstances.

Example :-

« كيف تكفرون بالله » (البقرة - 28)

"How can you disbelieve in Allah" (Taqi-u-din,1993:7)

9) أنى This is used to identify the situation and the case. It could be used as equivalent to two different interrogative particles. It could be used as an equivalent to "كيف" as in the following example:-

« أنى يحي هذه الله بعد موتها » (البقرة - 259)

" How could God bring all this back to life after its death" (Asad,1993:58)

It could be also used as an equivalent to "أين" as in the following example:-

« يا مريم أنى لك هذا » (آل عمران - 37)

" O Mary, whence came this unto thee?" (Asad,1993:72)

(See العسكر,1993:72)

10) كم This is used to identify a number.

Example:-

« كم تركوا من جنات وعيون » (الدخان - 25)

"How many of gardens and springs do they (Pharaoh's people) left"

(Taqi-u-din,1993:735)

11) أَيُّ This is normally used to determine one of two things which share same common quality. It is generally used with a following genitive in the singular or plural and can be in any of the three grammatical cases. It then has an explicative meaning 'which', or 'what'.

Example:-

« فأي الفريقين أحق بالأمن منكم إن كنتم تعلمون » (الأنعام - 18)

"Which of the two parties has more right to be in security, if you but know" (Taqi-u-din,1993:204).

For further discussion of all these particles, see Cantarino,1974,vol-1-:137-160; عباس,1989:168-190; عتيق,1985:96-104; أمين,1982:84-95.

4.2.3.a Secondary meanings of the interrogative

We have ascertained that the basic meaning of interrogative is a request to know something which was unknown before, by the use of certain particles. But the interrogative form may deviate from its basic meaning to indicate another meaning which can be understood from the context. So the primary meaning of the interrogative may not apply for a particular interrogative form. Arab rhetoricians have made studies of the secondary meanings of the interrogative form. Al-Suyuti for example lists 32 secondary meanings of the interrogative form. Ahmed Matloob lists 40 secondary meanings. These meanings overlap with each other. The following are some of the major secondary meanings to which the interrogative form may deviate. As noted earlier that I have chosen these meanings rather than the others, because they are most widely used by Arab rhetoricians.

It should be noted that whenever the interrogative form deviates from its basic meaning, the question is not meant to be answered.

1) Exclamation **التعجب**

The interrogative form may be used to indicate the meaning of exclamation, i.e. when the speaker is exclaiming and expressing his surprise about the content of the utterance.

Example

« ما لهذا الرسول يأكل الطعام ويمشي في الأسواق » (الفرقان - 7)

"They also say:" How is it that this apostle eats and walks about the market-squares" (Dawood,1990:253)

The purpose of the interrogative form in this example is to show the surprise of the speakers about what the Apostle does every day.

With regard to speech act taxonomies discussed in 3.6, none of the categories corresponds to the meaning of exclamation as clarified by the Arab rhetoricians. However, this secondary meaning is also considered as one the secondary meanings of the interrogative form in English (see 5.5.2). For further discussion and explanation regarding this meaning and the above example see Section 6.3.1.a.

2) Order **الأمر**

The interrogative form may deviate from its primary meaning, to indicate the meaning of order which has been defined earlier as a request from a position of superiority to do something.

Example:-

« فهل أنتم منتهون » (المائدة - 91)

" Will you not, then, desist?" (Asad,1993:162)

Austin's Exercitives (3.6.1) is the only category of speech act taxonomies in which order is considered as one of its examples. However, I believe that the use of 'order' in Austin's Exercitives does not have the same sense of 'order' as secondary meaning of the interrogative form as clarified by the Arab rhetoricians. For further details and comments on

this secondary meaning and the above example see Section 6.3.1.b.

3) Negation **النفى**

The interrogative form may indicate the meaning of negation. (See 5.5.2 for the equivalent secondary meaning in English, and Section 6.3.1.c for further details)

Example (1)

« من ذا الذي يشفع عنده إلا بإذنه » (البقرة - 254)

"Who is there can intercede in his presence except as He permitteth"

(Yusuf Ali, 1990:115).

Example (2)

« هل من خالق غير الله يرزقكم من السماء والأرض » (فاطر - 33)

"Is there any creator, apart from God, who provides for you out of heaven and earth" (Arberry,1991:444)

In these two examples, we have interrogative forms used not for their basic meaning. Both of the two sentences indicate the meaning of negation. The first example means that there is no one who can intercede with Allah except by His permission, and the second means that there is no one who can provide for man other than Allah (cf. عتيق, 1985:104).

None of the categories of the speech act taxonomies corresponds to this secondary meaning. However, the use of the interrogative form to indicate the meaning of negation is also found in English (see 5.5.2). For further discussion and analysis regarding the use of the interrogative form to indicate the meaning negation see Section 6.3.1.c.

4) Improbability

الإستبعاد

The interrogative form may sometimes indicate the meaning of improbability and the unlikelihood of something happening.

Example:-

« أنى لهم الذكرى وقد جاءهم رسول كريم » (الدخان - 13)

"How should they have the Reminder, seeing a clear Messenger already came to them" (Arberry,1991:513)

This secondary meaning does not correspond to any of the categories of the speech act taxonomies discussed on 3.6. Also the English interrogative form cannot be used to indicate the meaning improbability. For more details and clarification regarding this secondary meaning and the above example see Section 6.3.1.d.

5) Inducement of Fascination

التشويق

The interrogative form may be used to motivate the addressee to do something. In this case the speaker does not want to find out about something; rather, he wants to motivate the addressee to do the thing under consideration.

Example:-

« يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم »

(الصف - 12)

"O ye who believe! Shall I lead you to a bargain that will save you from a grievous chastisement" (Yusuf Ali,1990:1740)

This secondary meaning has an equivalent use in English. According to some linguists, the interrogative form may be used to arouse the audiences' interest (see table -5.1- in Section 5.5.2.a). However, none of the categories of the speech act taxonomies corresponds to this secondary meaning. For further explanation and clarification regarding this meaning and the above example see Section 6.3.1.e.

6) Negative imperative النهي

The interrogative form may indicate the meaning of negative imperative, which has been defined earlier as a request from a position of superiority to refrain from doing an action.

Example

« أتخشونهم فالله أحق أن تخشوه » (التوبه - 13)

"Do you hold them in awe? Nay, it is God alone of whom you ought to stand in awe" (Asad,1993:258)

The meaning of the interrogative form in this example is to tell the addressees that they should not fear the unbelievers; rather, they should only fear God.

According to the Arab rhetoricians' clarification of this secondary meaning, none of the categories of the speech act taxonomies discussed in 3.6 corresponds to this secondary meaning. It should be also noted that the English interrogative form cannot be used to indicate the meaning of negative imperative. For additional comments on this secondary meaning and the above example see Section 6.3.1.f.

7) Scorn and Mockery التهكم والإستهزاء والتحقير

The interrogative form may indicate the meaning of scorn and mockery.

Example:-

« أهذا الذي بعث الله رسولاً » (الفرقان - 14)

"Is this the one whom Allah has sent as a Messenger?" (Taqi-u-din,1993:533)

This example is interrogative in form but not in meaning. The speaker is trying to scorn the addressee. The speakers here are the unbelievers. They want to ignore the Messenger and to show his insignificance.

None of the categories of the speech act taxonomies (3.6) corresponds to this meaning.

For further details and comments on this meaning and the above example see Section 6.3.1.g.

8) Expression of awe and exaltation

التهويل والتفخيم

The interrogative form may deviate from its basic meaning to indicate the expression of awe and exaltation. This is when the speaker wants to exaggerate and to exalt the thing under consideration.

Example:-

« القارعة. ما القارعة » (القارعة 1-2)

"*The Clatterer! What is the clatterer?*" (Arberry,1991:657)

As far as the speech act taxonomies are concerned, none of the categories can be said to correspond to this secondary meaning. In addition to this point, the English interrogative form cannot be used to indicate the meaning of expression of awe and exaltation. For more details and explanation regarding this meaning and the above example see Section 6.3.1.h.

9) WISH (Optative) التمني

A speaker may use the interrogative form to express his wish.

Example:-

« فهل لنا من شفعاء فيشفعوا لنا » (الأعراف - 53)

"*Have we, then, any intercessors who could intercede in our behalf?*"

(Asad, 1993:211)

From the discussion of the speech act taxonomies (3.6), none of the categories corresponds to the meaning of wish as a secondary meaning for the interrogative form. It is also noted that this secondary meaning does not have an equivalent secondary meaning in the English interrogative form. For further comments and discussion about this meaning and the above example see Section 6.3.1.h.

10) Affirmation**التقرير**

The interrogative form may deviate from its basic meaning to indicate the meaning of affirmation. Affirmation has been defined by Arab rhetoricians as:-

« هو حمل المخاطب على الإقرار بما يعرفه اثباتاً ونفياً لغرض من الأغراض »
 « أو هو بمعنى آخر حمل المخاطب على الإعتراف بأمر قد استقر عنده ثبوته أو نفيه »
 (التفتازاني:294/2؛ عتيق،1985:108)

It is to force the addressee to affirm what he already knows for a certain purpose. It could be also defined as forcing the addressee to recognize a matter which is already in his mind either positively or negatively. (My translation)

Example:-

« أليس الله بأحكم الحاكمين » (التين - 8)

" *Is not God the most just of judges*" (Asad,1993:962)

In their taxonomies, Searle and Bach & Harnish list assertives as one of the examples of the categories which they call 'Representatives' and 'Constatives' respectively (see 3.6.2 and 3.6.3). I believe that assertive to some extent corresponds to the meaning of affirmative as clarified by the Arab rhetoricians. Affirmative is also considered as one of the secondary meanings of the English interrogative form (see 5.5.2). For more details and comments regarding this meaning and the above example see Section 6.3.1.j.

11) Disaffirmation**الإنكار**

The interrogative form may be used to indicate the meaning of disaffirmation. This is when the interrogation goes beyond its basic meaning to indicate that the thing under consideration is an unacknowledged matter. The speaker disaffirms what the addressee has done either in the past or in the future. This meaning does not correspond to any of the categories of speech act taxonomies discussed in Section 3.6. This secondary meaning of the interrogative form is divided into :-

a) Reproach disaffirmative (انكار توبيخي)

The interrogative form may indicate the meaning of reproach disaffirmation when the speaker wants to rebuke the addressee for an action. This action could be in the past, in the present or in the future as in the following examples:-

(i) in the past

Example (1)

« أكان للناس عجباً أن أوحينا إلى رجل منهم » (يونس - 2)

"Is it wonder for the mankind that We have sent Our Inspiration to a man from among themselves" (Taqi-u-din,1993:303)

The interrogative form in this example indicates a reproach disaffirmative. It means that such an action should not have happened.

Example (2)

« أم اتخذوا آلهة من الأرض هم ينشرون » (الأنبياء - ١٢)

"Or have they taken for worship gods from the earth who can raise (the dead)?" (Yusuf Ali,1990:921)

This means that they should not have taken gods from the earth. They should take only Allah as their God.

(ii) in the present or the future

Example:-

« أتأمرون الناس بالبر وتنسون أنفسكم » (البقرة - 44)

"Do you enjoin right conduct on the people and forget yourselves" (Yusuf Ali,1990:19)

The interrogative form in this example is addressed to someone who is carrying out the action at the time of speaking or who may carry it out in the future. It indicates that the addressee should not carry out the suggested action.

b) Denial disaffirmative (إنكار تكذيبي)

The speaker may use the interrogative form to indicate the meaning of denial disaffirmative when he wants to show that the action under concern did not take place, and where the addressee is claiming that it did take place. The denial disaffirmative may be used for an action in the past, in the present or in the future, as in the following examples :-

(i) in the past

Example (1)

« أفأصفاكم ربكم بالبنين واتخذ من الملائكة إناثاً » (الإسراء -40)

"Has then your Lord preferred for you sons and taken for Himself daughters among the angels" (Yusuf Ali, 1990:788)

Example (2)

« أصفى البنات على البنين » (الصفات - 153)

"Has He chosen daughters above sons" (Arberry,1991:462)

(ii) in the present or the future:-

Example:-

« أنلزمكموها وأنتم لها كارهون » (هود -28)

" Shall we compel you to accept it when you have a strong hatred for it"
(Taqi-u-din,1993:327)

None of the categories of the speech act taxonomies corresponds to this secondary meaning of the interrogative form. This meaning also does not have an equivalent secondary meaning in English. For further discussion and analysis regarding this secondary meaning see 6.3.1.k.

(See العسكر,1993:201-340; عتيق,1985:96-122; عباس,1989:168-202; أمين,1982:84-104;

الجيار,1990:36-161)

4.2.4 Vocative النداء

The Arab rhetoricians define vocative as follows:-

« هو طلب المتكلم إقبال المخاطب عليه بحرف من حروف النداء » (أمين، 1982:113)

It is the speaker's request for the attention of the addressee, by the use of a vocative particle.

The category of vocative falls outside the taxonomies of speech act theory discussed earlier in Chapter Three. I believe that this is because this category relates only to parts of the utterances not the whole utterances (sentences).

Vocative particles

There are eight vocative particles. They can be classified into two types:-

i) Vocative particles for a close (proximal) addressee

(أى and اُ)

Example

1) اُ

أسگان هذا الحي خذوا حذرکم

'O people of this area, be careful'

2) أى

أى بني لا تقترب من النار

'O my son, be away from the fire'

ii) Vocative articles for a distant (distal) addressee.

(يا ، أيا ، وا ، هيا ، آ ، أى)

1) (يا)

This is the most common vocative particle. Some rhetoricians consider it suitable for both types of vocative, but the majority consider it to be used only for a distant vocative (cf. عباس، 1989:163).

قال الزمخشري «هي لنداء البعيد، أو من هو بمنزلته من نائم أو ساه، وإذا نودي بها من عداهم فلحرص المنادي عليه» (عباس، 1989:163)

Al-Zamakhshari says that (يا) is used for the distal vocative or for someone considered to be a distal addressee. If someone else is called by the use of "يا", this is to express the strong wish of the speaker for the addressee. (My translation)

Example (1)

« يا بني اركب معنا » (هود - 42)

"O my dear son! Embark with us" (Asad, 1993:320)

Example (2)

« يا نار كونى برداً وسلاماً » (الأنبياء - 69)

"O fire! Be thou cool, and [a source of] inner peace" (Asad, 1993:495)

In some cases, the vocative particle « يا » may be omitted from the sentence, as in the following example:-

« يوسف أيها الصديق » (يوسف - 46)

"O Joseph, the man of truth" (Taqi-u-din, 1993:347)

2) « أيا »

Example

أيا جامع الدنيا لغير بلاغة

لمن تجمع الدنيا وأنت تموت

3) « وا »

Example

« وا إسلاماه » « وا معتصماه »

4) « أ » « هيا » and « أي »

These three vocative particles are rare (cf. عباس, 1989:164).

Deviation of vocative articles from the above classification

The vocative particles may be used as classified above, i.e. proximal or distal vocative. If so, they are said not to be deviating from the basic classification, but they are often used for the opposite of their classification. This means that a proximal vocative particle may be used with a distal addressee and *vice versa*. The followings are the two possible deviations:-

i) Treating a distal addressee as if he is a proximal one**إنزال البعيد منزلة القريب**

Sometimes the addressee, who is far away from the speaker, may be considered as if he is very close to the speaker by the use of one of the proximal vocative particles (أي or أ) for the purpose of indicating that the addressee is very close to the speaker's heart and mind, and to show that although he is physically far from the speaker, he is present all the time in the speaker's heart (cf. عباس, 1989:163).

Example

I did not find any example in the Qur'an regarding this point. In order to illustrate this point, I take the following example from Arabic poetry,

أَسْكَانَ نَعْمَانَ الْأَرَاكِ تَيَقَّنُوا بِأَنْكُمْ فِي رِيحِ قَلْبِي سَكَانَ

O people of Nu'man Al-arak know for certain

That you are in the core of my heart

The poet in this example is talking to his beloved people who live far away from his place. He is using the particle *hamza* which is one of the particles of a close vocative. He is imagining that they are close enough for him to hear his vocative (cf. أمين, 1982:113)

ii) Treating a proximal addressee as if he is a distal one

إنزال القريب منزلة البعيد

A speaker may use a far vocative particle to call someone who is very close to him for the following purposes :-

1) To indicate that the addressee is a very significant and important. The speaker treats the distance between his status and the addressee's as if it is a great distance in space (cf.

عباس,1989:165)

Example

« إذ قال لأبيه يا أبت » (مريم - 42)

"When he said to his father O my father!" (Taqi-u-din,1993:451)

In this example, the speaker, who is a son, is calling his father, who is listening to him. The speaker was expected to use a proximal vocative particle, but he has not. He has used the particle « يا », which is considered to one of the distal vocative particles, to express his respectfulness to his father.

2) To indicate how neglectful the addressee is and how little he is paying attention to the speaker's point of view.

Example:-

« إني لأظنُّكَ يا موسى مسحوراً » (الإسراء - 101)

"Pharoah said to him:" O Moses! I think you are indeed bewitched"

(Taqi-u-din,1993:425)

Pharoah in this example is calling the prophet Moses who is in front of him. Pharoah, uses a far vocative particle (يا), in order to express his disdain towards the Prophet Moses.



4.2.4.a Secondary meanings of the vocative

The vocative form may not be used for its basic meaning, but for another meaning. The following are some of the secondary meanings of the vocative. Here I have to repeat what I have said earlier, that vocative itself falls outside the categories of the speech act taxonomies. This means that none of the categories of the speech act taxonomies corresponds to any of the following secondary meanings of the vocative form.

1) Profound regret التحسر والتوجع

The speaker may use the vocative form to indicate the meaning of profound regret when he wants to express his distress. (See 6.4.1.a for further details)

Example:-

« أن تقول نفس يا حسرتا على ما فرطت في جنب الله ... » (الزمر - 56)

"Lest the soul should then say, 'Ah! woe is me! in that I neglected (my duty) towards Allah" (Yusuf Ali,1990:1414). (العسكر,1993:374; الجيار,1990:270)

2) Friendliness and politeness التأنيس والملاطفة

A speaker may express the meaning of friendliness and politeness by the use of a vocative form. (See 5.3.2.a for the equivalent secondary meaning in English, and 6.4.1.b for further details)

Example

« يا أيها المزمّل » (المزمّل - 1)

"O you wrapped in garments" (Taqi-u-din,1993:614)

3) Exaltation التعظيم

The vocative form may be used to exalt and dignify the addressee. (See 6.4.1.c for further details).

Example

« يا أيها النبي اتَّقِ الله » (الأحزاب - ١)

"O prophet! Remain conscious of God" (Asad,1993:638)

4) Affront

الإهانة

To the contrary of the meaning of exaltation, the vocative form may be used to indicate the meaning of affront. This is when the speaker uses an expression which indicates the slighting and disparagement of the addressee. (See 6.4.1.d for further details)

Example

« ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ... » (الواقعة - 51)

" and then, verily, O you who have gone astray and called the truth a lie". (Asad,1993:833)

5) Compassion and sympathy

الشفقة والاستعطاف

The vocative style may deviate from its primary meaning to express the meaning of compassion and sympathy. This meaning occurs frequently in contexts such as when the Prophets are calling their people to refrain from false worship and start worshipping Allah only. (See 6.4.1.e for further details) (cf. الجبار,1990:268).

Example (1)

« قال يا قوم إني لكم نذير مبين » (نوح- 2)

" He said" O my people, I am unto you a clear Warner" (Arberry,1991:608)

Example (2)

« وإذ قال موسى لقومه يا قوم اذكروا نعمة الله عليكم » (المائدة - 20)

"And when Moses said to his people 'O my people! Remember the favor of Allah unto you" (Taqi-u-din,1993:164).

(cf. العسكر,1993:374; الجيار,1990:270)

4.2.5 Wish التمني

The Arab rhetoricians define wish as follows:-

هو طلب حصول شيء على سبيل المحبة (عتيق،1985/122)

It is a request for thing whose existence is desired. (my translation)

Wish Particles

1) The main particle for expressing the meaning of wish is « ليت ». Most examples of wish in the Qur'an use « ليت ». It is the only wish particle which is used to express the meaning of wish for a thing that is unlikely to happen.

Example (1)

« يا ليت لنا مثل ما أوتي قارون » (القصر - 79)

"Would that we had the like of Korah's fortune!" (Dawood,1990:277)

Example (2)

« قال يا ليت قومي يعلمون » (يس - 26)

"He said, Ah me! Would that my people knew" (Yusuf Ali,1990:1323)

2) There are three other particles which like « ليت » express the meaning of wish. However they are less frequently used. These three particles are not regarded basically as wish particles, but they sometimes share the meaning of « ليت ». The three particles are:-

« هل » This is basically an interrogative particle.

« لو » This is basically a particle of refraining.

« لعل » This is basically a hope particle.

4.2.5.a Secondary meanings of wish

The rhetoricians discuss the use of the three particles " هل ", " لو " and " لعل " instead of « ليت » to express the meaning of wish. In this chapter we have found that the particles of the interrogative, the negative imperative and the vocative may be used not to indicate their basic meanings but to indicate some secondary meanings. Unfortunately, this situation is not paralleled in the case of the wish form. Arab rhetoricians talk about how the speaker can express the meaning of wish by the use of some particles other than the basic wish particle " ليت " which are not basically considered wish particles. They do not talk about how the wish particle " ليت " could indicate some secondary meanings other than the meaning of wish. They have mentioned three different particles which could be used in some context to indicate the meaning of wish. As mentioned, these three particles are " هل ", " لو " and " لعل ". (cf. أبو موسى, 1987:200).

As with the vocative, the use of these particles to indicate the meaning of wish falls outside the speech act taxonomies.

The following are some of the ways in which these three particles are used:-

1) « هل »

This is used to express the meaning of wish when the speaker wants to highlight the thing under consideration as being likely to happen. None of the categories of the speech act taxonomies discussed in Section 3.6 corresponds to this meaning. (See Section 6.5.1.a for further discussion).

Example (1)

« فهل لنا من شفعاء فيشفعوا لنا » (الأعراف - 53)

"Have we no intercessor now to intercede on our behalf" (Yusuf Ali,1990:413)

In this example, the speakers use the particle « هل » to express their wish to have intercessors in their situation.

Example (2)

« فهل إلى خروج من سبيل » (غافر - 11)

"Is there any way to go forth" (Arberry,1991:482)

Example (3)

« هل إلى مرد من سبيل » (الشورى - 44)

"Is there any way of return" (Asad,1993:747)

In these examples, « هل » is used as a particle of wish although it is basically an interrogative particle.

2) « لو »

"لو" may be used as a wish particle. It is used in cases when the thing under concern is unattainable and far from reality. The reason for using « لو » as a wish particle rather than « ليت » is that the particle « ليت » is known as 'the mother of all wish particles', whereas « لو » is basically a particle used to express refraining and abstention of the apodosis.

Using « لو » instead of « ليت » suggests that the thing under consideration is unlikely to happen. None of the categories of the speech act taxonomies discussed in Section 3.6 corresponds to this meaning. (See Section 6.5.1.b for further discussion).

Example (1)

« فلو أن لنا كرة فنكون من المؤمنين » (الشعراء - 102)

"Would that we had a second chance [in life], so that we could be among the believers" (Asad,1993:567)

The speakers in this example are the unbelievers, on the Day of Judgment in which they will meet their punishment. At that time, they will start to wish that they could come back to this life. If they could do so, they would be believers. However, it is too late for them to do so.

Example (2)

« لو أن لنا كرة فنتبرأ منهم كما تبرؤا منا » (البقرة - 166)

"If only we had one more chance, we would clear ourselves of them as they have cleared themselves of us" (Yusuf Ali,1990:67)

3) « لعل »

« لعل » This is considered a particle of hope « ترجح » for something which is likely to happen. The rhetoricians have taken this hoping form from the list of demand (rogative) performatives and they have listed it among the non-demand performative utterances.

« لعل » Sometimes indicates the improbability of the thing under concern. This leads me to talk about the differences between wish "التمني" and hope "الترجي" from a rhetorical point of view. Arab rhetoricians have differentiated between these two meanings by the following:-

(i) They have listed wish under the types of demand performative utterance, whereas they have listed hope under the types of non-demand performative utterance.

(ii) They said that the use of hope expression, does not indicate request. All that we have is an expectation of the existence of an action (ترقب حصول الشيء). By contrast there is an indication of request in the use of a wish expression. None of the categories of the speech act taxonomies discussed in Section 3.6 corresponds to this meaning. (See Section 6.5.1.c for

further discussion).

Example (1)

« لعلني أبلغ الأسباب » (غافر - 38)

"That I haply I may attain to the [right] means" (Asad,1993:722)

Example (2)

« لعلني أطلع إلى إله موسى » (القصص-38)

"That I may look at the God of Moses" (Taqi-u-din,1993:572)

(See عباس, 1989:156-161; عتيق, 1985:122-124; أمين, 1982:81-84; العسكر, 1993:341-363)

4.3 CORRESPONDENCE CHARTS

At the end of the discussion of the secondary meanings of performative utterances from the Arabic point of view, I have found myself obliged to relate the secondary meanings established by the Arab rhetoricians to the categories of speech act taxonomies established by Austin (section 3.6.1), Searle (section 3.6.2), and Bach and Harnish (section 3.6.3). The following charts show the correspondences and non-correspondences between the various classifications.

(i) Imperative

Table - 4.1 -

Arab rhetoricians	Austin	Searle	Bach & Harnish
(1) Challenge	Behabitives	-----	-----
(2) Continuation	-----	-----	-----
(3) Advice	Exercitives	Directives	Directives
(4) Prayer	-----	Directives	-----
(5) Threat	-----	Commissives	-----
(6) Scorn	-----	-----	-----
(7) Permission	-----	Directives	Directives
(8) Equalization	-----	-----	-----

(ii) Negative Imperative

Table - 4.2 -

Arab rhetoricians	Austin	Searle	Bach & Harnish
(1) Continuation	-----	-----	-----
(2) Denial of Hope	-----	-----	-----
(3) Advice	Exercitives	Directives	Directives
(4) Prayer	-----	Directives	-----
(5) Petition	Exercitives	-----	-----

(iii) Interrogative

Table - 4.3 -

Arab rhetoricians	Austin	Searle	Bach & Harnish
(1) Exclamation	-----	-----	-----
(2) Order	Exercitives	-----	-----
(3) Negation	-----	-----	-----
(4) Improbability	-----	-----	-----
(5) Fascination	-----	-----	-----
(6) Negative Imperative	-----	-----	-----
(7) Scorn	-----	-----	-----
(8) Exaltation	-----	-----	-----
(9) Wish	-----	-----	-----
(10) Affirmation	-----	Representatives	Constatives
(11) Disaffirmation	-----	-----	-----

(iv) Vocative**Table - 4.4 -**

Arab rhetoricians	Austin	Searle	Bach & Harnish
(1) Profound regret	-----	-----	-----
(2) Friendliness	-----	-----	-----
(3) Exaltation	-----	-----	-----
(4) Affront	-----	-----	-----
(5) Compassion	-----	-----	-----

(v) Wish**Table - 4.5 -**

Arab rhetoricians	Austin	Searle	Bach & Harnish
(1) هـل	-----	-----	-----
(2) لـو	-----	-----	-----
(3) لـعل	-----	-----	-----

CHAPTER FIVE

PERFORMATIVE UTTERANCES IN ENGLISH

5.0 LAYOUT OF THE CHAPTER

In Chapter 3, I have discussed the notions of pragmatics, speech acts, and performative utterances which are in fact the core of this thesis. Having discussed performative utterances, their five types and some of their major secondary meanings from an Arabic point of view in Chapter 4, in this chapter I will discuss the types of performative utterances, and their basic and secondary meanings from an English point of view. This chapter will consist of six sections.

The first section will provide a brief information about sentence types from an English point of view based on Section 3.8. The other five sections will discuss the five types of performative utterances, their basic and secondary meanings from an English point of view. This Chapter together with Chapter 4 will be the key to the analysis in Chapter 6.

5.1 SENTENCE TYPES

As noted in Section 3.8 the three basic sentence types are *declarative*, *Interrogative*, and *Imperative*. These types can be described as follows: The *Declarative* is subject to judgments of truth and falsehood; in this respect, it corresponds to the declarative utterance in Arabic analysis as opposed to the performative utterance, which is not subject to truth value judgements. Declaratives are used for making announcements, stating conclusions, making claims, relating stories, and so on. The *Interrogative* elicits a verbal response from the addressee. It is used principally to gain information. The *Imperative* indicates the speaker's desire to influence future events. It is of service in making requests, giving orders and the like. (See Sadock and Zwicky, 1985:160; Quirk et al, 1985:803-830)

Since my task is concerned only with performative utterances, this means that declarative sentences will be excluded from my discussion. With regard to the other types of Arabic performative utterances, apart from imperatives, and interrogatives, that is vocatives, negative imperatives, and wishes, some philosophers consider that negative imperative sentences are part of imperative sentences, vocatives are also analyzed under the study of imperative sentences, and finally wishes are discussed only as sentences having their main verb "*wish*". (See Sadock and Zwicky, 1985:160; Quirk et al, 1985:803-830)

For more details and discussion regarding sentence types in relation to speech act theory, see Section 3.8.

5.2 IMPERATIVE

5.2.1 What is an Imperative?

Sadock (1974:139) defines the English imperative as a sentence that lacks an overt subject, but whose logical subject refers to the addressee, and that contains a verb form homophonous with the infinitive, while Broadie (1972:180) unseriously suggests that an imperative should be defined as: "any sentence whose verb would be in the imperative mood". Most languages have an imperative restricted to second person logical subjects that indicates the speaker's wish and desire to influence the addressee's actions. (However, see below for the

argument in favour of some imperatives having an overt subject).

Semantists and pragmatists agree that imperative sentences play a different role in language than declaratives and interrogatives. Whereas declarative sentences are usually descriptions of states of affairs, and interrogative sentences are usually requests for information, imperative sentences are usually requests for the performance of action or the realization of state of affairs. Under normal circumstances an imperative sentence cannot be used to make a statement or to ask a question. I believe that this is a fact that any description of the meaning of imperative sentences has to capture. Semantists and pragmatists have attempted to account for this by separating what these have in common from what makes them sentences of a particular illocutionary type. (For more details about this issue, see Aarts, 1989; Katz, 1977; Searle, 1979; Wunderlich, 1980).

The form of an imperative sentence differs from a declarative sentence in that :

a) It generally has no subject.

b) It has either a main verb in the base form or (less commonly) an auxiliary in the base form followed by the appropriate form of the main verb.

Otherwise, the clause patterns of imperatives sentences show the same range and ordering of elements as declaratives.

Broadie (1972:180) says that:

In some languages it is in general quite clear from morphological consideration alone, whether a verb is in the imperative mood, in other languages, such as English, it is not, and in other languages still, morphological considerations may be entirely unhelpful. My utterance of "*You pay attention* " could be an imperative or an indicative, since I could, with this sentence, tell you to pay attention or tell you that you pay attention. The syntax of the sentence does not provide a clue to which of these two things was doing. Certainly, if my utterance were imperatival, I would use an intonation and emphasis that I would not use were it assertoric. But intonation and emphasis are not part of the syntax of a sentence. (Broadie,1972:180).

The assumption that what determines a sentence as imperative is the mood of the main verb is especially inept in the case of English and similar languages with few or no inflexions. A mood (same word as mode) is by origin an inflexional category, and the verbs in English imperatives have no special distinguishing mark at all. At least in a language such as English it ought to be obvious that whether a verb is or is not imperative depends on the sentence in which it occurs, or more accurately, in normal cases on the locution-act towards whose

performance it contributes. It is whole sentences, not isolated verbs that are imperative or indicative, and even then they need to be seen in a context of use.

Imperatives refer to a situation in the immediate or more remote future and are therefore incompatible with time adverbials that refer to a time period in the past or that have habitual references (cf. Quirk et al, 1985:828; Hamblin, 1987:46)

The question which presents itself here is :

What are the syntactic rules that enable us to classify an English sentence as an imperative?

We can identify three major characteristics by means of which a syntactic class of imperative can be defined :

- 1- Optionality of subject, along with the restrictions on what subjects are possible.
- 2- Lack of tense inflection.
- 3- The necessity for *do* with negation or emphasis.

Other characteristics that have been suggested - the exclusion of certain adverbials, of stative verbs, of passive verb forms, of progressive verb forms, and of perfect verb forms; co-occurrence with *please* , and vocative *someone*.

One property felt to characterize the imperative is the fact that it may lack a subject, indeed, the absence of a subject has sometime been taken as the defining characteristic of imperatives which distinguishes them from other sentence types. (See below for further details about the issue of imperative subject 5.3.1.b)

The imperative is also distinguished by properties of its verb phrase. This is characterized by an absence of tense inflection, which is perhaps not immediately striking in examples like :-

Come with me.

Do not waste your time.

but is obvious in examples like :

Be quiet.

Somebody help me.

The other important property of imperative verb phrase is that it requires the presence of *do* with negation, or when the imperative is emphatically affirmative. (See Davies, 1986:5-7; Quirk et al, 1985:820-833)

The simplest and commonest kind of imperative in English consists of a plain predicate without a subject, as in :

Close the door.

Move further down the car.

Take the first turning on the left.

The verb is, as we have noted, in the plain or infinitive form without special ending. Imperatives can have subjects which might be confused with the vocative form (See 5.3.1.b), as :-

John, move your car.

Henry and Mary bring the lunch.

Somebody get a doctor.

However the ordinary imperative does not have a subject, it is complete without it. It has sometimes been debated (Thorne,1966 and Levenston,1969), whether plain-predicate imperatives really lack a subject or whether the subject is an understood 'You'. Thorne (1966) has also attempted to locate a single grammatical source for the subjects of imperatives. He proposes that the surface subjects of all imperative sentences must be vocative.

In the case of a typical imperative, there is not much to choose between the contentions. Since the person (or persons) supposed to carry out what the imperative enjoins is (are) the addressee(s), and since an imperative has to be conceived of being addressed, at least in principle, to some person or group, the meaning is clear without an expressed subject. So the dispute is doctrinaire, turning on the question of whether a verb must have a subject.

(cf. Downes,1977:82 & Hamblin,1987:46-47)

Thorne (1969) summarizes his discussion about the imperative subject saying that:

The idea that the second person pronoun 'you' enters into the structure of all imperative sentences in English is at least as old as Bollokar (1586:26) and seems to have been accepted by most grammarians since that time. Jespersen (1940:468) states that 'The proper sphere of imperative is the second person (singular, or plural). Sweet (1960:iii) is no less categorical. 'As the imperative can be used only in addressing someone, the subject of an imperative sentence must always be in the second person'. Since both writers assume that only pronouns have a second person form they conclude that the subject of imperatives is always 'You'. This

provides them with a basis for their explanation of the short form of imperative (*come!*) That is, that in these cases the subject '*You*' is "understood" not needing actually to be marked because it is the only possible subject." (Thorne,1966:69).

"LET" Form

First person imperatives can be formed by the use of the verb *let*, followed by a subject in the objective case.

Examples :

Let us all work hard.

Let me think what to do next.

The same applies to 3 rd person subjects.

Examples :

Let no one think that a teacher's life is easy.

Let each man decide for himself.

Summary of forms of imperatives :

We can now summarize the structural types of imperatives as in the following table :-

Table - 5.1 -

		1st person	2nd person	3rd person
without subject		----	<i>Open the door</i>	-----
with subject	without <i>let</i>	-----	<i>You open the door</i>	<i>Someone open the door</i>
	with <i>let</i>	<i>Let me open the door</i>	-----	<i>Let someone open the door</i>

(See Quirk.et.al,1985; Davies,1986)

5.2.2 Secondary Meanings of Imperatives

Imperative sentences are used for a wide range of illocutionary acts. It is not, however, always possible to make precise distinctions, because the illocutionary force depends on the relative authority of speaker and hearer and on the relative benefits of the action to each. This is clearly compatible with what the Arab rhetoricians have said about the definition of imperative (See section 4.2.2).

It is necessary, to distinguish between the illocutionary potential of the construction, that is the range of illocutionary acts it can be used to perform, and the grammatical construction itself. In fact, almost any sentence type can be used to perform a great variety of acts. There are numerous cases where infinitive constructions either identical to the imperative or very similar to it can be used to perform utterances which are not commands. The following are some examples of imperative sentences where a main-clause imperative is literally and seriously used without the predicted directive force, i.e. used for different illocutionary acts. (See Downes, 1977:77; Stockwell, 1973:633-634; Quirk et al., 1985:830-833; Sadock and Zwicky, 1985:165-178)

(a) Advice

Example:

Peter : *Excuse me, I want to get to the station.*

Mary: *Take a number 3 bus.*

Here, Mary is advising Peter what to do. There is no reason to think she cares whether Peter follows her advice, and hence no reason to analyze her utterance as an attempt to get Peter to take a number 3 bus. This corresponds to what the Arab rhetoricians say about the use of imperative to indicate the meaning of advice and guidance. (See 4.2.1.a and 6.1.1.c), and (See Austin's exercitives 3.7.1, Searle's directives 3.7.2, and Bach and Harnish directives 3.7.3).

If the hearer understands the speaker to be indicating that the state of affairs is desirable from the hearer's point of view, then the utterance will be understood as permission or advice.

If the speaker of *leave the room* is understood simply to be indicating that leaving the room would be desirable from the hearer's point of view, then the utterance will be understood as advice. If the speaker is understood to be conceding that leaving the room is desirable to the

hearer and guaranteeing that this is possible, then the utterance will be understood as permission.

(b) Permission

Example:

a. *Can I open the window? I'm really hot.*

b. *Go on, open it then.*

Here, the speaker is giving the hearer a permission to open the window. There is no reason to think that the speaker cares whether the addressee brings about the state of affairs described, and hence no reason to analyze his utterance as an attempt to get him to open the window. This corresponds to what the Arab rhetoricians say about the use of the imperative form to indicate the meaning of permission. (See 4.2.1.a and 6.1.1.g). (See also, Searle's directives 3.7.2 and Bach and Harnish's directives 3.7.3).

(c) Good wishes

Example:

Get well soon.

Getting well soon is not under the hearer's control, and consequently, it would be odd to regard this utterance as an attempt to get the hearer to get well. Good wishes are distinguished from requests and orders by the fact that it is evident to the hearer that the speaker believes, first, that neither he nor the hearer is in a position to bring about the state of affairs described, and, second, that this state of affairs would be beneficial to the hearer. Although this meaning does not correspond to any of the secondary meanings of the imperative in Arabic, it could be considered to equal the meaning of wish in Arabic. (See Section 4.2.5 and 6.5)

(d) Threats and dares

Example:

Sara, on seeing David about to throw a snowball, says, threateningly:

Go on. Throw it Just you dare.

Here Sara's utterance is not an attempt to get David to throw the snowball -on the contrary. She is threatening him from doing so. This corresponds to the meaning of threat in Arabic. (See 4.2.1.a, and 6.1.1.e)

Example:

Say that again, and I'll hit you.

(e) Warning

Example:

Be careful, while driving in this area.

Mind your head.

It is clear from these two examples that the illocutionary force here is to warn the addressee from something, and not to ask him to do something. This meaning may be considered to correspond to the meaning of advice in Arabic (see 6.1.1.c).

There are some other examples in which the imperative form is used to indicate a meaning other than its basic meaning, such as

Offer e.g. *Have a cup of coffee.*

Curse e.g. *Go to hell.*

Invitation e.g. *Spend this weekend with us.*

The common things between these secondary meanings of the imperative form is that they cannot co-occur with *please*.

Imperatives can be used in the absence of an agent or hearer, as when Tim looks at the sky while it is raining heavily and says:

Please stop raining.

Or when he gets in his car and mutters:

Start, damn you.

The absence of both hearer and agent makes it hard to see these utterances as attempts to get someone to perform the action described. Wilson and Sperber (1988) called the use of the imperative utterance in such contexts *audienceless cases*. This category does not apply in Arabic, because it is very rare, if not impossible, to use an imperative form in Arabic in audienceless cases.

(See Blakemore,1992:110-113; Aarts,1989:120-133; Leech,1983:114-118; Sadock and Zwicky,1985:165-178; Quirk.et.al,1985:803-830; Wilson and Sperber,1988)

We may conclude that according to the English writers, the imperative form may indicate the following secondary meanings: prohibition, permission, advice, good wishes, threat, warning, offer, curse, invitation, and audienceless cases. Out of these secondary meanings, the only meanings which correspond to secondary meanings in Arabic are permission, advice, threat, and prohibition.

5.3 VOCATIVES

5.3.1 What is a Vocative?

Vocative refers to the case form taken by a noun phrase (often a single noun or pronoun) when it is used in the function of address (including both animate and inanimate entities). English does not make this distinction inflectionally, but does so using an optional noun phrase, in certain positions, and usually with a distinctive intonation, as in

[1] *John, are you coming ?* (Crystal,1991:374)

It is an optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed. It is either a call, drawing the attention of the person or persons addressed, singling them out from others in hearing, as in [2], or an address, expressing the speaker's relationship or attitude to the person or persons addressed, as in [3] and [4]

[2] *John, dinner's ready.* [Voc S VC]

[3] *And that, my friends, concludes my speech.* [S Voc VO]

[4] *My back is aching, doctor.* [S V Voc]

Sentences [2-4] show that a vocative may take initial, medial, or final position in the sentence. In its optionality and freedom of position, it is more like an adverbial (or, more precisely, like a disjunct) than any other element of clause structure. Intonationally, the vocative is set off from the rest of the clause either by constituting a separate tone unit or by forming the tail of a tone unit. The most characteristic intonations are fall-rise for an initial vocative functioning

as a call, and otherwise rise for a vocative functioning as an addressee (cf. Quirk et al., 1985:773).

Downing (1969) in his article "*Vocative and Third person imperative in English*" suggests that vocatives must be dealt with as a distinct deep structure category. Davies (1984) on the other hand states that vocative is not a sentence, cannot be assigned to any sentence, and indeed bears no obvious structural relationship to any sentence constituent. Suggestions that vocative should be identified as a sentence constituent at some underlying level remain without convincing justification.

Levinson (1983:70) says that vocatives in general are an interesting grammatical category. They are noun phrases that refer to the addressee, but are not syntactically or semantically incorporated as the arguments of a predicate; they are rather set apart prosodically from the body of a sentence that may accompany them.

As for the semantics of vocative, it must refer to the speaker's addressee or addressees and to those alone. Thorne (1966) suggests that vocatives like *someone* and *one of you* can occur only with imperatives; whereas Downing (1969) states that they are possible only with imperatives and interrogatives, but never with declaratives. The most central use of vocative is to attract the attention of the one(s) addressed, to make clear who it is being addressed. But it can also serve a purely 'emotive' purpose, as when A says to B in a context where no one else is present and where B is already attending.

[5] *I think, Kim /dear / sir, that the issue is worth pursuing*

Here it would be a mark of friendliness, of worth, or of respect and formality, and so on. This may correspond to what the Arab rhetoricians say when the vocative is used not to indicate its basic meaning but to indicate the meaning of friendliness and politeness, (see 4.2.4 and 6.4.1.b). In some languages, such as Latin, the vocative function is associated with a special nominal case inflection, contrasting with nominative, accusative, etc.; and the primary use of the term 'vocative' is for this inflectional category (cf. Huddleston, 1984:225, Stockwell et al., 1973)

The vocative function is filled by NPs; in some cases, as with proper names, the NP is one that can also be used referentially in the central nominal function of subject and subject, but in others it is not:

My dear, son, sir, old man, etc..

When *You* precedes the vocative, the distinction between a vocative and an appositive may be neutralized in writing, though not in speech, for example.

[6] *You, Robert, will have to work harder.*

[7] *I have been looking for you, my friend.*

Vocatives forms in different languages appear to be highly idiosyncratic and complex. (See Levinson,1983:70-71; Huddleston,1984:225; Thorne,1966; Downing,1969)

5.3.1.a Imperative Subject and Vocative

In the preceding pages, I have talked about the imperative as well as the vocative in English. There is some confusion between these two topics. So, in the following pages I will talk about the kind of subject that occurs with imperative and vocative, trying to differentiate them from each other.

Thorne (1966) proposes that the surface subject of all imperative sentences must be a vocative, to the degree that this requirement is simply a way of stating that they must refer to the addressee. One of the most obvious characteristics of English imperative sentences is (as I have mentioned earlier) that they need not and typically do not contain a subject at all. As noted in Section 5.2.1, Sadock (1974:139) defines imperative sentences as sentences that lack an overt subject, but whose logical subject refers to the addressee, and that contain verb form homophonous with the infinitive.

Vocatives and subjects differ with respect to their positional possibilities - the [*You*] of

Shut up, you.

can't be subject, while that of :-

Don't you speak to me like that.

could hardly be vocative. In initial position the vocative will be distinguished from a subject prosodically (being spoken with a separate intonation contour) or by being marked off by punctuation (See Huddleston, 1984).

The logically important point that is made by the distinction between subjects and vocatives is that third-person imperatives (as we may as well call them) are separate in kind from second, and that the person or persons who are supposed to carry out the action the imperative specifies are not necessarily those to whom it is addressed. This does not mean (usually) that those to whom it is addressed are to do nothing about it at all. The distinction between vocative and subject is relevant also with third person NPs, but is perhaps not so easy to draw in all instances.

We can distinguish readily enough between

Kim, open the window please,

With *Kim* marked off prosodically or by punctuation from the rest, and

Somebody open the window, please

With *somebody* integrated prosodically or by punctuation with the rest.

Normally, the subject of an imperative will express a semantic argument representing the addressee(s) or some (specific or non-specific) members of the set of addressees.

Opinions differ considerably as to what types of imperative subject it is necessary to recognize; some, like Darbyshire(1967) have gone so far as to imply that imperatives never contain any kind of subject. Crume(1935) acknowledges only one possible subject in imperatives, this being *You* ; while Levenston (1969) recognizes just two realizations of the category subject in imperatives, understood *You* and *someone*.

The fact that there is some disagreement over what types of subjects are possible may reflect a certain doubt as to the status of examples like:

- *John scatter the files, Bill ransack the desk and I'll watch the door.*

- *Jessica hold one end of the rope and Rene hold the other.*

(See Darbyshire,1967; Crume,1935; Levenston,1969; Hamblin,1987; Davies, 1985)

A comment by Jespersen (1954:184) seems to suggest that the contrast between a vocative and an imperative subject is indeed a very superficial one :

You, take that chair!

with *You* outside the sentence by rapid enunciation becomes :

You take that chair!

with *You* as the subject of the imperative. He seems to be implying here that what makes *You* the subject of an imperative rather than a vocative is merely the speed at which the whole is uttered. However, while this may be a clue which indicates whether a particular instance of *You* is intended as a subject or a vocative, and while there are doubtless particular instances of utterances where it is difficult to determine which of these functions an initial noun phrase is fulfilling, this should not lead us to conclude that there is no deeper theoretical distinction between subject and vocative. On the contrary the two can be shown to be formally and functionally distinguishable.

As noted above, the property which usually identifies the initial noun phrase in an imperative as a vocative rather than a subject is the intonation break which is generally orthographically given as a comma corresponding to a separate intonation contour, so the intonation will be conclusive here, whereas it is not in a case like:

All of you, whatever you're doing, stop and listen to me.

(See Davies, 1985; Huddleston, 1984; Jespersen, 1954:184; Downing, 1969:570-575)

It is thus clear that the subject of the imperative and vocative are two distinguishable elements.

5.3.2 Secondary Meanings of Vocatives

Before discussing the secondary meanings of vocative, I have to draw the attention to the forms of vocative in English.

Forms of Vocatives

Vocatives may be :

a) Names :

First name, last name, full name, with or without a title

e.g. *David, Mr. Johnson*

b) Standard appellatives, usually without modification

e.g. *mother, father, madam, professor.*

c) Terms of occupations :

e.g. *waiter, driver, officer.*

d) Epithets (noun or adjective phrases) expressing evaluation (See 4.2.4.a, and 6.4.1.b).

e.g. *my dear, my friend, bastard, fatty.*

e) General nouns, but which are often used in specialized senses.

e.g. *brother, girls, ladies and gentlemen, boys.*

f) The personal pronoun *You*

g) Nominal clauses

e.g. *whoever said that, whoever you are* (See Quirk.et.al,1985:773-75).

Some of these forms, such as epithets, seem relevant to the secondary meanings given by the Arab rhetoricians (see 4.2.4.b and 6.4.1.b).

Vocatives sometimes serve to indicate something of the way the speaker views the addressee. There are, for instance, the vocatives which reveal the speaker's view of the relations of power or solidarity holding between him and the addressee, the relative status of the two or the degree of intimacy between them. (See the meaning of friendliness in Section 4.2.4.b and 6.4.1.b)

Another type of vocative reveals the speaker's view of the addressee is that identifies the addressee's occupation, e.g. *Prime Minister, Doctor, Professor, Waiter, etc..* The speaker who uses one of these shows that he is viewing his addressee primarily in terms of his occupation; and their use may not be equally appropriate in all circumstances. The speaker who uses an occupational vocative in one situation may address the same individual by other type of vocative in another situation, where he is not so conscious of the addressee's role as a member of this profession; for instance, in a restaurant a speaker might well use a vocative like:

Waiter, bring me your menu, please.

but if he should meet the same waiter walking in the street at a later time, he would be extremely unlikely to use the same vocative and say something like:

Good morning, waiter, how are you?

Vocatives may also fulfil a rhetorical function, especially in the context of a formal speech. One strategy is to insert a vocative in order to fill a pause in the flow of ideas. This

may be useful if the speaker simply wants to collect his thoughts for a second or two before continuing, e.g.

Do not think ... my dear friends, do not think for one minute that I have sought to deceive you on this issue.

The vocative may also be used to produce a quite deliberate break, which will help to add emphasis to what follows. Often the vocative follows a heavily accented word and is in turn followed by a repetition of this same word; the vocative is then a pretext for the repetition, which is exploited for emphasis: e.g.

I have never, ladies and gentlemen, never gone back on my promises to my constituents. (cf. Davies, 1984:120-125)

All these factors combine to make it possible to perform a variety of illocutionary and perlocutionary acts by uttering a vocative.

5.4 NEGATIVE IMPERATIVE

It has more than once been suggested that there is something rather unusual or puzzling about the meaning of negative imperative. This peculiarity has been considered to be reflected in the fact that in some languages the syntactic structure of those negative sentences corresponding to affirmative imperatives is quite different, in some an entirely different type of sentence is used instead, and in others the negation itself is different from that used in other types of sentence points which are made by Jespersen (1917), Gardiner (1951), Lakoff (1968) and Schmerling (1982). This is of course true also of Arabic (cf. *لا تذهب* but *إذهب*). In Arabic, as in many languages, it is the positive imperative which has the more anomalous form (it is the only 2nd person imperfect form not to begin with *ت*).

Sadock and Zwicky (1985:177) claim that of the 23 languages examined in their survey as many as three quarters do not have what they term 'straightforward negative imperative'. The first of these tendencies is illustrated by Latin, where an imperative accompanied by a negative particle is rare, the usual pattern being to use instead an imperative involving the verb

nolo, 'be unwilling', with an infinitive complement. Gardiner claims that a similar construction exists in Old-Egyptian, and we could also mention Welsh, where the negative equivalent of an imperative is one involving the verb *Peidio* 'refrain'.

A striking fact about imperatives is how frequently negative imperatives are handled differently from negative declaratives. Better-known Western languages like English are, in fact, quite unusual in simply adding the marks of negation that are found in other sentence types to the imperative formula in order to convey a prohibition.

Even English, which appears to form straightforward negative imperatives, has a special form for sentences with the main verb *be* :-

Don't be stupid!

Here *do* appears, where it fails to in the case of corresponding negative assertion and questions:

* *I didn't be stupid.*

* *Didn't I be stupid?*

There are also languages in which sentences with negative imperative meaning are not of imperative form such as Arabic (See section 4.2). Some languages therefore, also display a prohibitive sentence type, but it is not formally related to the imperative. In Arabic, the prohibitive form is related, but not identical. (Sadock and Zwicky, 1985:165-178)

There is evidently a feeling that while an imperative puts forward some sort of action for the addressee to perform, the presence of negation is somehow incompatible with this function. Perhaps Lakoff (1968) has a similar feeling, for while considering that negation in a declarative sentence can be represented as something like

[1] *It S is not so,*

She finds it quite impossible to represent a negative imperative along the lines of

[2] *I order that it not be so that you do that,*

dismissing this paraphrase as quite meaningless. Instead she argues that negation in imperatives must be represented by an abstract verb *refrain*, so that the following sentence

[3] *Don't do that.*

can be represented as

[4] *I order you to refrain from doing that.*

However, one might argue that the contrast between these two ways of representing negation can be attributed to differences between the two sentence types involved, rather than to the existence of two distinct types of negation.

(See Davies, 1986:66-70; Lakoff, 1968; Lyons, 1977:777)

Davies (1986) argues that there is no need to distinguish the negation which is associated with other types of sentence. I totally agree with Davies, because what is special to imperatives is simply the way in which negative interacts with the meaning of the imperative. Actually, it is this which makes the interpretation of negative imperatives seem rather more complex than that of affirmative ones.

Lyons (1977:773-4) does in fact identify two possible readings for negative imperatives, paraphrasing the first as in [5] and [6], and the second as in [7] and [8].

[5] *I say so - let it not be so (that) P*

[6] *I (hereby) impose upon you the obligation not to make it so that -P holds.*

[7] *I say so - so be it - (that) not P.*

[8] *I (hereby) impose upon you the obligation to make it so that not -P holds.*

He argues that the second of these interpretations is not typical of negative imperatives, which function as prohibitions, and are used not normally as instructions to carry out, but to refrain from carrying out, some course of action. He rejects the interpretation represented by [7] and [8] on the grounds that 'the speaker does not want the addressee to bring about a state-of-affairs, which already exists (cf. Lyons, 1977:773-4; Davies, 1986:70-75).

Davies (1985) comments that this is certainly true of the situation Lyons envisages, where the speaker wants to forbid the addressee from doing something he apparently intends to do; but a prohibition may equally well serve to tell someone to stop doing something he is

already engaged on. Thus [9] may serve the same purpose as [10].

[9] *Don't be so silly.*

[10] *Stop being so silly.*

According to Lyons, negation may be associated either with the assertion which a declarative sentence constitutes, or with the proposition of which it is an assertion, so it may be associated with an imperative, or with the particular proposition which is presented. When negation is assumed to interact with the meaning of the imperative in this way, it becomes clear that the crucial difference between the two possible interpretations lies, not in the type of action implied, whether doing or non-doing, but in the attitude of the speaker towards the possible action presented.

The two types of attitude which a negative imperative can be used to express can be represented as follows :

[11] *I do not accept (I reject) the possibility of P's becoming true.*

[12] *I accept the possibility of not-P's becoming true.*

We can now look at the ways in which negative imperatives, with their two possible types of interpretation, can be used. The most typical use of an affirmative imperative, as the expression of the speaker's acceptance of a possibility, is of course to convey the speaker's intention that this possibility be realized. Naturally enough, the utterance of a negative imperative which expresses the rejection of a possibility can convey the speaker's intention that the addressee not realize this possibility. Negative imperative can thus be used to convey directives not to do something, since the negation, when associated with the presentation, makes the imperative's utterance an expression of the speaker's opposition or unfavorable attitude towards the possibility referred to. (See Davies, 1985; Lyons, 1977)

To negate the following imperative sentences :

[13] *Open the door.*

[14] *You open the door.*

[15] *Someone open the door.*

One simply adds an initial *Don't* or *Do not*, replacing assertive by non assertive items where necessary :-

Don't open the door.

Don't you open the door.

Don't any one open the door / No one open the door.

First person imperatives, on the other hand, are generally negated by the insertion of "not " after the pronoun following *LET* :-

[16] *Let's not say anything about it.*

[17] *Let me not believe such an accusation (formal, rare).*

Third person imperatives with *Let* are negated by *not* after *Let* or (more informally) by an initial *don't*.

[18] *Let not anyone fool himself that he can get away with it.*

[19] *Don't let anyone fool himself that he can get away with it.*

Negative imperatives are less commonly followed by tag question. The only type that seems possible is *will you* ? In the following sentence, with a falling tone on the tag :-

[20] *Don't make a noise, will you ?* (See Quirk.et.al,1985:630-631).

5.5 INTERROGATIVE

5.5.1 What is a Question ?

In brief, an interrogative is a sentence in the interrogative mood; whose mark in English is the inversion of the order of subject and verb, and customarily a special mark at the end of the sentence (or in spoken English a certain tone of voice); and sometimes a certain characteristic word such as '*what, when, how*' and so on.

Interrogative is a term used in the grammatical classification of sentence types, and is usually seen in contrast to declaratives and imperative. It refers to verb forms or sentence/clause types typically used in the expression of a question, e.g. the inverted order of *Is he coming ?*

Or the use of an 'interrogative word' (often sub-classified as interrogative adjectives, e.g. *which*; adverbs, e.g. *Why*; and pronouns, e.g. *who*).

Syntactically, in English, a question is a sentence with inversion of the subject of the first verb in the verb phrase. Some would include the use of sentences with a rising intonation as a class of question.

Semantically, questions express a desire for more information, usually requesting a reply from the listener (exceptions include rhetorical questions).

In grammatical discussion, questions are usually referred to as interrogative in form. In the words of Bach and Harnish (1979:40):-

Questions are special cases of requests, special in that what is requested is that the speaker provide the hearer with certain information.

This is perhaps the standard speech-act account of interrogative (cf. Crystal,1991:182; Hamblin,1958:159).

The main function of interrogatives is that they are primarily used to seek information on a specific point. Questions primarily have the illocutionary force of inquiries. But they are often used as directives conveying request, offers, invitation, and advice. (See section 4.5.3 for the discussion of the secondary meanings of interrogatives from an Arabic point of view).

5.5.1.a Classification of Interrogatives

We can make a classification of interrogatives based on the presuppositions of the question. It seems reasonable to suppose that this criterion is implicit in the '*total*' versus '*partial*' interrogative distinction. (See Section 4.2.3)

A sentence such as:-

When did John arrive ?

is a partial interrogative in that it presupposes that John arrived and asks only about the time; whereas a sentence as

Did John arrive ?

makes no equivalent presupposition and is thus treated as a '*total*' interrogative (cf. Huddleston,1971:9; Quirk.et.al,1985:803).

Questions are classified into three major classes according to the type of the reply they expect:-

- (1) Those that expect affirmation or negation, as in

Have you finished the book ?,

are called Yes-No questions.

- (2) Those that typically expect a reply from an open range of replies, as in:-

What is your name ?

are called Wh-questions or Informative questions.

- (3) Those that expect as the reply one of two or more options presented in the question, as in :-

Would you like to go for a walk or stay at home ?,

are called Alternative questions.

The conventional forces of these sentences share the following feature: they signal the desire of the speaker to gain information from the addressee. This is in fact the basic meaning of the interrogative utterances.

(1) Yes/No Question

Perhaps the most basic interrogative type, and the most widely distributed, is the Yes/No question, one that seeks a comment on the degree of truth of the questioned proposition. Yes/No questions are usually formed by placing the operator before the subject and giving the sentence a rising intonation, e.g.

The boat has left.

Has the boat left ?

Our team was beaten.

Was our team beaten ?.

Like negative statements, Yes/No questions may contain non-assertive forms as *any* and *ever*. The question containing such forms is generally neutral, with no bias in expectation towards a positive or negative response, e.g.

Someone called last night.

Did anyone call last night ?

The boat has left yesterday.

Has the boat left yet ?

In the case of Yes/No questions, the information requested is essentially the truth value of its propositional content.

Maximum conductiveness is expressed by a further type of Yes/No questions which conveys positive or negative orientation - tag questions (cf. Sadock and Zwicky,1985:180-186; Quirk.et.al,1985:805-810).

Tag questions involve the type of interrogative tag which consists of an auxiliary followed by a personal pronoun as its subject,

Example

isn't it? , do you ?

is usually referred to as a ' *tag question*' .

Sometimes the term is used to designate the whole sentence which contains such a tag, or it is used about other types of tag (cf. Nasslin,1984:153).

In the linguistic literature the term *tag question* is thus used in two ways; either it is used with reference to a tag alone which consists of an auxiliary plus pronoun and which is interrogative

Example

isn't it? , does it ?;

or the term is used to refer to the combination of a clause and such a tag. The function of the tag question - whether it denotes this tag only or the whole sentence - may seem commonplace, trivial even, but at a closer look, it often proves complicated, difficult to interpret or to translate.

The general rules for forming the most common types of tag question are :-

(a) The tag question consists of operator and subject in that order (enclitic *n't*, if present, is attached to the operator).

(b) The operator is generally the same as the operator of the proceeding statement.

Example

I haven't seen you before, have I?

If the statement has no operator, the dummy auxiliary *DO* is used, as for Yes/No questions in general,

Example

She knows you, doesn't she?

(c) If the statement is positive, the tag is generally negative, and *vice versa*.

(d) The nuclear tone of the tag occurs on the auxiliary, and is either rising or falling.

(e) The subject of the tag must be a pronoun which either repeats, or is in co-reference with, the subject of the statement, agreeing with it in number, person and gender (cf. Quirk et al., 1985:810).

(2) Wh-Questions

We turn next to the second major type of question, Wh-questions. These are formed with the use of interrogative proforms and occur either in conjunction with, or independently of, the formal markers of interrogativity in Yes/No question. Inversion and special morphology seem frequently to co-occur with interrogative words, but particles and intonation do so rarely.

The new information is the request for the identity of the interrogated part of the sentence. The interrogated part of the sentence can thus be called the 'focus' of the sentence, but it is also what the sentence is about, so the term 'topic' is used as well. Interrogative proforms are often found in focus or topic position, which for many language (English as well as Arabic) is sentence-initial position.

The interrogative words indicate either all by themselves, or with the help of syntactic features of the question in which they occur, whether the questioner is interested in knowing the subject, object, verb, or some other element of the proposition that the addressee is requested to supply so as to yield a true proposition. But they also typically limit the field that the questioner expects the unknown to be part of. Thus *who* indicates that the questioner wants the addressee to identify a person, *when* indicates a time, *Where* indicates a place, and so on (See examples below). (cf. Sadock and Zwicky, 1985:180-186)

Wh-questions are formed with the aid of one of the following simple interrogative words (or Wh-words):-

(who/whom/whose, what, which, when, why, how)

Unlike Yes/No questions, Wh-questions generally have falling intonation. As a rule,

(i) the Wh-element (i.e. the clause element containing the Wh-word) comes first in the sentence (apart from some conjunctions, such as *on the other hand*).

(ii) the Wh-word itself takes first position in the Wh-element.

The following sentences exemplify the various clause functions in which the Wh-element operates:-

Who opened my letter?

Which book have you lent him?

Whose beautiful antiques are these?

How wide did they make the bookcase?

When will you be promoted?

Where shall I put the glasses?

Why are they always complaining?

What is your age?

We see above that the normal statement order of elements is altered in Wh-questions not only by the initial placement of the Wh-element, but by the inversion of subject and operator in all cases except when the Wh-element is the subject, where the rule that the Wh-element takes initial position applies, overriding the rule of inversion.

Subject-operator inversion is the same in its application to Wh-question as in its application to Yes/No questions; if there is no operator in the equivalent statement, *DO* is introduced as an operator in the question.

(3) Alternative Questions

Closely related to Yes/ No questions are alternative questions. These provide a list from which, the speaker suggests, the right answer might be drawn. But the list might consist only of a proposition and its negation, e.g.

Is it raining, or isn't it?

In addition, alternative questions provide a link with information questions in that the alternatives that are suggested can be a list of propositions that differ in some way other than logical polarity, e.g.

Is it raining, or is it snowing?.

There are two types of alternative questions. The first resembles a Yes-No question, and the second a Wh-question.

Examples:-

[1] *Would you like chocolate, vanilla, or strawberry (ice cream)?*

[2] *Which ice cream would you like? Chocolate, vanilla or strawberry?*

The first type differs from a Yes/No question only in the intonation; instead of the final rising tone, it contains a nucleus for alternative : a rise occurs on each item in the list, except the last, on which there is a fall, indicating that the list is complete.

The second type of alternative question is really a compound of two separate questions: a Wh-question followed by an elliptical alternative question (cf. Quirk.et.al 1985:817-825).

5.5.2 Secondary Meanings of the Interrogative

So far I have been discussing acts of questioning where the question is used in a 'standard' way. There are, however, a number of ways in which questions are used 'non-standardly'; some of these may be count as rhetorical questions. In fact, many interrogative utterances cannot be analyzed as requests for information. In the following pages, I will discuss rhetorical questions as the basic criteria for the study of the secondary meanings of the English interrogative form. This will be followed by drawing attention to many sorts of examples which cannot be regarded as attempts to get information from the hearers.

5.5.2.a Rhetorical Questions

A rhetorical question is interrogative in structure, but in some cases has the illocutionary force of a strong assertion or some other meanings. There is a sense, however, in which presuppositions are relevant to the quite different classification of questions into rhetorical versus ordinary (real) questions. It might be maintained that the answer to a rhetorical question

contains no new information, this is why it is arguable whether it has the illocutionary force of question at all.

In essence, it is the context which has to be studied to separate real and rhetorical questions - the immediately preceding context, and the following context. Here I have to draw attention to the difference between the functions of real and rhetorical questions. The functions of real questions will be considered first, then those of rhetorical questions.

The functions of real questions

Real questions may be analyzed as serving two functions:-

(i) To elicit unknown information by a learner or inquirer (see the definition of question in Section 5.5.1).

(ii) To elicit known information, generally by a teacher (see Exam question below).

The function of rhetorical questions

In contrast with real questions, rhetorical questions serve the purpose of imparting or calling attention to information, not eliciting it. They are thus semantically equivalent to statements, using this term in a broad sense to include commands.

In the field of speech act theory, Austin and Searle have dealt with the illocutionary effects of the interrogative speech acts and the intentions of the speakers. However, while Austin and Searle dealt with the conditions whereby questions could be considered felicitous and the illocutionary forces behind indirect speech act, both these two authors excluded explanation of the role played by rhetorical questions, and did not mention indirect speech acts which take the form of rhetorical questions.

With regard to questions, Searle (1992:8) puts matters as follows:

I said that questions were requests for information, and that suggests that every question is a request for an assertion. But that seems obviously wrong if you think about it. The point was brought home to me very forcefully when ... a small boy said to me:

'Do you promise to take us skiing this weekend?'

In this case, he was asking for a promise, not a piece of factual information. He was requesting me either to promise or refuse to promise, and of course, those are speech acts different from assertion.

Most of the thing which have traditionally been called rhetorical questions would now according to some writers, come under the heading of indirect speech acts which are defined by Crystal as follows:

It refers to an utterance whose linguistic form does not directly reflect its communicative purpose, as when *I'm feeling cold* functions as a request for someone to close a door. If, on the other hand, someone produced the same sentence to express, literally, the fact that he was feeling cold, then the speech act would be direct. (Crystal, 1991:174)

There are, however, 'genuine' rhetorical questions which, I think, should not be treated as indirect speech acts. Genuine rhetorical questions are for example :-

- (i) questions used in soliloquy.
- (ii) questions used for asking ourselves.
- (iii) questions used for emphasizing or affirming an issue.

Consider the following three examples:-

- a) *Am I that stupid?*
- b) *Is this really a problem?*
- c) *Don't you believe in that?*

If (a) is uttered in soliloquy, then it is a rhetorical question. (b) is a rhetorical question if the speaker does not want the addressee to answer this question, he knows the answer perfectly well. In fact, he answers the question himself. (c) is a rhetorical question when the speaker wants to emphasize or affirm that he and the addressee(s) share the same belief in the issue.

In general, rhetorical questions do not require an answer (and they do not require a non-verbal response either) because they are uttered in soliloquy or because the answer is given by the speaker himself. Answers to rhetorical questions are supposed to be obvious to both the speaker and the hearer and hence do not need to be expressed (cf. Searle, 1969:66; Quirk et al., 1985:825; Huddleston, 1971:9-11).

In Yes/No rhetorical questions, the form of the question always reveals which one of the two possible answers it is that is supposed to be the obvious answer. The way it works out grammatically is that negative rhetorical questions expect positive answers and positive rhetorical questions expect negative answers. This corresponds to the case in Arabic where the interrogative form is used to indicate the meaning of affirmation. The use of the negative in the question provides rhetorical force and implies a reply in the positive. (See Asad's comment in section 6.3.1.j).

Example

[Q]. *Don't you want to grow up big and strong ?*

[A]. *Yes, of course I do.*

[Q]. *Is it necessary to shout like that?*

[A]. *No, of course it isn't.*

The expected answers to Wh-rhetorical questions are much more difficult to characterize than the expected answers to Yes/No rhetorical questions. Here again the answer is supposed to be obvious to both the speaker and the hearer (cf. Pope,1976:36-37; Austin,1962; Searle,1975; Frank,1990; Beekman and Callow,1975)

The purpose of the discussion so far has been to elucidate criteria by means of which real and rhetorical questions may be distinguished, even though there is a small residue of ambiguities. Now, however, the distinction is assumed, and the question which could be asked;

Granted this is a real question (or a rhetorical one), what function is it fulfilling in this context ?

From one contemporary act perspective, the distinguishing characteristic of rhetorical questions, which separates them as a category from informational (real) questions, lies at their performative level. It is useful to remind ourselves of the basic difference in function between real and rhetorical questions. As noted earlier in this section, the real question is used to convey or call attention to information. This being the case, it is reasonable to expect that when a real question is answered, it will be answered by someone other than the questioner (see Expository question below). Conversely, it is reasonable to assume a rhetorical question will not be answered, but if it is answered, then it will be by the questioner himself, not by someone else, i.e. if the question is answered by someone other than the questioner, it is a real question; if it remains unanswered or if the questioner answers it himself, then it is a rhetorical question (see Expository question below) (cf. Beekman and Callow,1975:229-231; Sadock and Zwicky,1985). Four principal functions of rhetorical questions may be distinguished as follows:-

a) A statement of certitude

Rhetorical questions which transform into statements of certitude do not carry any implications of evaluation or obligation. They simply express the fact that the speaker is sure of what he is saying. If the information expressed is common knowledge to both the speaker and hearers, the speaker is calling the hearers' attention to it. The statement into which a rhetorical question transforms may be (i) an affirmation, (ii) a negation, or a combination of both (cf. affirmation in Section 6.3.1.j).

For example, the question in Matthew 6:30

" ... Shall he not much more clothe you....?"

This question is equivalent to the assertion of "he will certainly much more clothe you".

An example of a rhetorical question which transforms into an affirmation is found in Matthew 26:55

"Are ye come out as against a thief with swords and staves for to take me?"

This may be considered as an equivalent to the meaning of affirmation according to the clarification of the Arab rhetoricians regarding the use of interrogative form to indicate the meaning of affirmation. (See affirmation in Arabic Section 4.2.3.a, and 6.3.1.j)

An example of a rhetorical question which is equal to negation or denial is found in Mark 2:19

" Can the children of the bride chamber fast, while the bridegroom is with them?"

An example like Luke 16:11

" ..Who will commit to your trust the true riches?"

is equivalent to the negative statement "No one will commit the true riches to your trust". This is in fact similar to the Arabic interrogative form when it is used to indicate the secondary meaning of negation (See section 4.2.3, and 6.3.1.c)

b) A statement of incertitude

Rhetorical questions are used not only to express certitude, but also to express incertitude in various forms, such as doubt, perplexity and uncertainty; or contingency or deliberation. The first three represent a state of mind which may be entered after seeing evidence which does not lead to any firm conclusion. A contingency represents an event or state which is possible but not certain to occur or exist and which is the potential cause or reason for another event or state. Deliberation represents the process of thought by which the evidence is weighed and which will lead to some conclusion.

Doubt, or uncertainty, are expressed in Matthew 6:31, where Jesus focuses on such questions as:

"What shall we eat?", "What shall we drink?", and "Where withal shall we be clothed?"

If such questions as these are raised in a family circle by one of the members, they would not represent real questions. Such questions are equivalent to statements of the type, "We don't know what we will eat, or drink, or wear".

c) A statement of evaluation or obligation

Rhetorical questions are also used to make a statement of evaluation whether of approval or disapproval. It would seem that the question form is used as a more polite or less direct way to administer a rebuke or command. It is worth noting that a wide range of emotional attitudes on the part of the speaker may accompany a rhetorical question of this type. These attitudes, however, are derived from the context of the question, and not from its actual form. Questions of this type are generally transformed into statements, or imperative forms, or negative imperatives (prohibitions). For example, Matt 8:26

"Why are ye fearful"

with these words, Jesus was rebuking his disciples, so that the question means the same as "you shouldn't be afraid", or "Don't be afraid".

To some extent, questions of this type may be considered to correspond to the use of the Arabic interrogative form to indicate the meaning of scorn (see Section 6.3.1.g), negative imperative (see Section 6.3.1.f) and denial disaffirmative (see Section 6.3.1.k).

d) To introduce a new subject or a new aspect of a subject

Rhetorical questions are also used to signal the start of a new subject, or some new aspects of the same subject - an inference, conclusion, explanation, or answer to a preceding discussion (See Expository question below).

For example Matt 12:48

"Who is my mother? And who is my brother?"

This can be rendered as "I will tell you who my mother is....".

Other secondary meanings of the interrogative form

The following are some of the secondary meanings of the English interrogative form as discussed by Wilson and Sperber (1988). I have to draw the attention to the fact that some of these meanings fall under one of the previous functions of the interrogative form.

(a) Exam questions

Examiners usually know more about the subject than the examinees, and it would be odd to treat exam questions as request for information.

Example:

Examiner: *Who discovered New Zealand?*

The examiner is not asking this question because he wants to know the answer, but because he wants to assess the candidate's attempt at an answer. Clearly, this kind of question can occur in any language. All that is required is for the questioner to already know the answer.

(b) Expository questions

Often, a writer or a speaker asks a question to arouse the audience's interest in an answer that he plans to give himself. That is to say that the speaker (the questioner) is stimulating and motivating his addressee.

Example:

What are the objections to this analysis? First,....

Here the speaker goes on to answer the question himself. This is to some extent corresponds to the use of the interrogative in Arabic to indicate the meaning of inducing of fascinating, (see 4.2.3.a, and 6.3.1.e).

(c) Speculative questions

Example:

Now, who is going to win the by-election tomorrow?

There is no point in asking a question unless you think that the hearer may be able to provide the answer. But the speaker here may know that he does not know the answer, and he may know that the hearer doesn't know the answer as well. Indeed, he may know that no one knows the answer at all (at the moment of the utterance).

(d) Guess questions

Example:

A parent who is playing with his child by holding a coin in his closed fist and placing his hands behind his back and asks:

Which hand is it in?

The speaker's utterance doubly fails to fit the standard speech-act account. Since the speaker already knows the answer, his question cannot be a request for information. Moreover, there is no way in which the hearer can know the exact answer, the answer can only be a guess. So we could simply say that the parent is using the interrogative form not to inform or tell the child anything, but just to give him a chance to guess.

(e) Surprise question

Example:

Allan: The president has resigned?

Sara: *Good heavens. Has he?*

It seems inappropriate to describe Sara's utterance as a request for information, which she was given a few seconds ago. Intuitively, it expresses Sara's surprise or incredulity at the information she has been given. This meaning may correspond to the use of the interrogative form to indicate the meaning of exclamation in Arabic, 4.2.3.a and 6.2.3.1 (cf. Wilson and Sperber, 1988; Bell, 1975).

5.5.2.b Questions and their functions

The following table summarizes the contrast between real and rhetorical questions and the various functions they may serve in English together with their equivalent in Arabic (if possible). This table is as follows:-

Table - 5.2 -

Classification	Function
Real	1- To elicit unknown information (basic meaning) 2- To elicit known information, exam question, guess question
Rhetorical	1- To express certitude (Negative, Affirmative) 2- To express incertitude, contingency, or deliberation 3- To make an evaluation or a command (Affirmative, or negative) 4- To highlight and introduce a new subject or a new aspect of one 5- To express surprise, exclamatory question 6- To arouse the audience's interest, (inducing fascination), expository

In order to make it plainer, I would like to say that in this table the meanings which are between brackets refer to the equivalent Arabic secondary meanings.

(cf. Wilson and Sperber,1986; Searle,1979; Beekman & Callow,1975:273-245; Frank,1990:723)

5.6 WISH (Optative)

In English, there is no indirect speech construction for the optative subjunctive, but when it is used to express a wish the construction with *may* is sometimes a near equivalent.

'God bless you ' she said

-- *She expressed the wish that God might bless you.*

This sort of usage is quite limited in English, perhaps to the context where God ,etc..., is used as the subject, *may* is much more productive.

The modal *may* is placed at the beginning of the sentence, and marks it as an expression of wish, e.g.

May you be happy.

Here, the speaker is using the modal *may* to express his wish for the addressee to be happy.

Wish allows transferred negation in infinitive clauses, but not in finite clauses, e.g..

I don't wish to be rude. {I wish not to be rude }. (Quirk.et.al,1985:1025-1034).

Hypothetical subjunctives are normal in subordinate declarative clauses used as complements of the verb (*wish*), e.g.

We wish we were back in the islands.

For a long time we have wished we had two cars.

Declarative clauses completing wish express what is felt as unreal or impossible (see section 6.5.1), e.g.

We wish we were back in the islands.

is very close in meaning to

We regret that we are not living in the islands.

Want is now the commonest verb for expressing desire directly, as in

She wants to see you.

Wish involves rejection of possibility when declarative clauses follow, as in

I wish I were a good mechanic

and is largely confined to formal styles when it has complements of other types, as in

Whom did you wish to see?

The verb WISH may be followed by a that-clause containing a verb in the hypothetical past, as in :-

I wish (that) she were here (cf. Quirk.et.al,1985:1183; Long,1961:151)

I have consulted many references to find anything about wish as a type of performative utterance as in the Arabic style, all of them deal with wish as a main verb of a sentence and not as a sentence-type. Wish sentences involving a main verb meaning 'to wish' are, of course, declarative rather than performative, unless they are in the form 'I wish that ...', in which case they are explicit performatives. However, there are usages in English giving a sense of wish and true optative, such as the archaic 'Would that ...', 'If ... only', 'If ... but', and 'Could we ...', which are performative, rather than declarative (See examples in Section 6.5).

CHAPTER SIX

ANALYSIS AND QUESTIONNAIRE RESULTS

6.0 LAYOUT OF THE CHAPTER

This chapter will be the focus of my work. It consists of five sections. I analyze each type of performative utterance and list its major secondary meanings. I include the results of a questionnaire which I have produced regarding the most problematic examples considered in this chapter, and comment on the five translations of each example, and on the results and comments of the respondents.

In Chapter 4 and 5, I have talked about performative utterances both from an Arabic point of view and from an English point of view. As mentioned earlier a performative utterance is a kind of sentence which cannot be described as true or false. There, I have said that Arab rhetoricians have divided performative utterances into five different types; these are *Imperative*, *Negative imperative*, *Interrogative*, *Vocative*, and *Wish (optative)*. English philosophers

mentioned three types for English sentences; these are *Declarative*, *Imperative*, and *Interrogative*. I have said that from a speech act point of view, declarative sentences are not considered performative utterances, because they are subject to analysis in terms of truth values. Vocatives and negative imperatives as mentioned before are discussed from an English point of view under the study of imperative utterances, whereas wish sentences are dealt with as declarative sentences with a main verb of *wishing*. I have talked in these two chapters about each type of performative utterance with illustrations of its definition and its primary and secondary meanings.

More generally, rhetoricians distinguish between 'the primary meaning' of an utterance, which results from its linguistic analysis, and its 'secondary meaning' which reflects the intentions and objectives of the enunciator and which are sometime quite far from the linguistic meaning.

Of course, understanding these 'secondary meanings' takes much more than merely knowing the rules of grammar. In order to have a full account of the secondary meaning, we need also to know a lot about the situational context, i.e. the conditions in which speech was produced, to whom it was addressed, and to have a good grasp of the strategies used by the speaker to convey what he/she really had in mind.

In the previous two chapters, I have been discussing performative utterances where they are used in a 'standard' way; but we have seen number of ways in which performative utterances are used 'non-standardly'. We have noticed that sometimes the speaker may use a form of performative utterance not to indicate its basic meaning, but to express an illocutionary force of a different meaning for a rhetorical purpose (which is called the *rhetorical meaning* by the Arab rhetoricians). Like some Arab rhetoricians, I have called this way of using the performative utterances, (خروج عن المعنى الأصلي لغرض بلاغي) "*deviation from the basic meaning for a rhetorical purpose*".

In the field of speech act theory, as mentioned in Chapter 3, philosophers distinguish between the locutionary act (performing the act of saying something), the illocutionary act (performing the act in saying something) and the perlocutionary act (performing the act by saying something) (cf. Bohas, 1990:122-133).

The main topic of this research is to investigate some of the rhetorical purposes (illocutionary forces) of the use of performative utterances in the Qur'an, which is the canonical source for the Arabic language and the main aim of Arabic rhetoricians since they emerged was to find and explore its merit and inimitability "*I'jaz*".

In this chapter, (1) I am going to apply what have been said in the previous chapters regarding some examples from the Qur'an and to analyze their five English translations in terms of the degree to which they convey the same secondary meaning as appears in the Arabic text.

(2) I shall consider whether the English translations, if possible, preserve both the basic meaning (semantic equivalence) and the illocutionary force ('rhetorical meaning') of the original Arabic. I think it is sufficient merely to convey the same illocutionary force (pragmatic equivalence) even if this involves using a form whose locutionary force and illocutionary force are in effect identical (i.e. where the English form has only a basic meaning with no additional rhetorical meaning, See 3.6). Here it seems to me that the equivalence of illocutionary force is the essential element in translation in general and in religious translation in particular.

(3) A third possibility is where the English preserves the illocutionary force of the Arabic, but uses a locutionary force which is different from both the English illocutionary force and the Arabic locutionary force. (See the comment on the secondary meanings of interrogative where a negative question in English is used for a positive question in Arabic, section 6.3)

My task in this chapter is to make an evaluation of the five translations under consideration assessing each example of each type of the performative utterances on the basis of whether it conveys the illocutionary force of the original (i.e. the same rhetorical purpose as found in the Arabic text). I am going to give one or two examples for each type of performative utterance.

As mentioned in chapter 2, I have chosen five English translations of the meanings of the Qur'an, based on different categories of the translators; Muslim *vs* non-Muslim, Arab *vs* non-Arab, and Muslim origin *vs* non-Muslim origin. The following are the abbreviations, which will be used throughout this chapter, of the five English translations under study:-

Trans'M' = Moahammed Asad's translation (1993)

Trans'D' = Dawood's translation (1990)

Trans'A' = Arberry's translation (1991)

Trans'T' = Taqi-u-din's translation (1993)

Trans'Y' = Yusuf Ali's translation (1990)

On the basis of my analyses in this chapter, I have presented differences between secondary meanings of all the five types of performative utterances in Arabic and English in a table form. The table after the introduction of each type of performative utterance indicates where the secondary meaning is problematic in English as presented in the English translations. The table also shows whether the secondary meaning of the performative utterance in the Arabic is capable of being conveyed in English or not. In the basis of discussions with my supervisor, I have classified the examples in this section into four categories in terms of the extent to which they are problematic. 'Yes' indicates that the meaning under consideration is adequately conveyed both in Arabic and English; 'Partly Yes' indicates that the meaning under consideration is found in Arabic and is partly but not fully conveyed in English; 'Partly No' indicates that the meaning under consideration is found in Arabic and is inadequately conveyed in English; and finally 'No' indicates that the meaning under consideration is found in Arabic and is not conveyed in English at all.

Bearing in mind the role that a questionnaire may play in investigating important points, I have also devised the questionnaire as an aid to the analysis of the examples which I have looked at; I have limited this questionnaire to the 'Partly No' and 'No' categories. This is particularly in order to make the questionnaire a manageable length for respondents; it also to allow me to focus on the generally problematic examples. I have addressed the questionnaire to ten English native speakers in order to find if they can add some significant points and ideas to my work. (See a sample of the questionnaire and the results of the respondents in Appendices 1 and 2).

With regard to the statistical reliability of the questionnaire and in order to get the best results, I have consulted the issue with one of my friends, who is a student working with statistics. Here I have to draw the attention to the fact that the questionnaire results are not entirely very reliable. However, they do serve as a guide to my analysis. The tables in this chapter, which show the results of the questionnaire, consist of four columns. The first one is the 'No. of respondents answering 1 & 2'. The second is the 'No. of respondents answering 3'. The third is 'No. of respondents answering 4 & 5'. And finally, the fourth column is the

'overall average'. I have combined 1&2, as well as, 4 &5 in one column because they represent very close options in the questionnaire (cf. Appendix 1). The overall average is the result of dividing the total choices of the ten respondents by 10 (the number of the respondents).

6.1 IMPERATIVE

Imperative has been defined by Arab rhetoricians as an order or a request in the form of superiority to do something. An illocutionary force of the imperative depends, as Downes (1977) puts it, on the relative authority of the speaker and the hearer. The imperative form may be sometimes used not to indicate a request or order, but to indicate another meaning which I have called in previous chapters the secondary meanings, or the illocutionary force of the imperative utterance, which is used for a rhetorical purpose. These secondary meanings of the imperative are as many as twenty according to Al-Suyuti (cf. Section 4.2.1.a). (See the list of these meanings which Al-Suyuti gives in 225/2 *السيوطي*). As I have said in both Chapter Four and Five, that the imperative sentences are used, both from Arabic and English points of view, for a wide range of illocutionary forces which in fact depend basically on the situational context, i.e. the relative authority of the speaker and the hearer and on the relative benefits of the action to each (cf. Downes, 1977). (See section 4.2.1.a and 5.2.2).

6.1.1 Secondary Meanings of the Imperative

As noted in section 6.1, I have drawn up the following table after discussing all the examples of the secondary meanings in this section with my supervisor. This was simply in order to limit the questionnaire to those secondary meanings which we both agreed to be problematic. The table is as follows:

Table - 6.1-

	Yes	Partly Yes	Partly No	No
1) Challenge	*			
2) Continuation		*		
3) Advice		*		
4) Prayer		*		
5) Threat			*	
6) Scorn			*	
7) Permission				*
8) Equalization				*

As can be seen from this table, the secondary meanings of the imperative which are most problematic from a translation point of view are (5) Threat, (6) Scorn, (7) Permission, and (8) Equalization. These are the meanings which I have therefore addressed in the questionnaire.

6.1.1.a Challenge and Incapacitation

التحدي والتعجيز

As has been mentioned earlier, the imperative form in Arabic may be used not for its basic meaning, but to indicate the illocutionary meaning of challenge and incapacitation. (As noted in Section 4.2.1.a that the nearest category in terms of the speech act taxonomies which may be consider to correspond this meaning is Austin's Behabitives 3.6.1)

Example -1-

"وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ"

Trans"M" " And if you doubt any part of what have bestowed from on high, step by step, upon Our servant [Mohammad], then produce a Surah of similar merit." (Asad,1993:6)

Trans"D" " If you doubt what We have revealed to Our servant, produce one chapter comparable to it." (Dawood,1990:12)

Trans"A" " And if you are in doubt concerning that We have sent down on Our servant, then bring a sura like it." (Arberry,1991:4)

Trans"T" " And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave Mohammed, then produce a Surah (chapter) of the like thereof" (Taqi-u-din, 1993:6)

Trans"Y" " And if you are in doubt as to what We have revealed from time to time to our servant, then produce a Sura like thereunto." (Yusuf Ali,1990:12)

COMMENT

In this example, Allah (the Speaker) uses the imperative form (فاتوا) to indicate His challenge to the unbelievers to produce even one Sura (Chapter) like those of the Qur'an. The rhetorical purpose for using the imperative form in this context is not to request the addressees to do so, because He knows that the performing of the act under concern is beyond their ability, but in fact, the illocutionary force of the sense of the imperative is to indicate that they cannot do so, i.e. they cannot produce even a Sura.

The use of the verb "فاتوا" in the plural form carries with it greater indication for the meaning of challenge and incapacitation, because a group of people has more strength and power than an individual person. The challenge here is not for one person to produce a Sura like those of the Qur'an, but it is for all the people to do so if they can.

All the above five translations have interpreted the verb "فاتوا" as an imperative verb form in English. They have relayed the basic meaning of the imperative sentence. In his commentary regarding this verse, Yusuf Ali mentions that this is a concrete test to know that this, i.e. the Qur'an, is a revelation from Allah. No one can inspire spiritual truth in such noble language. (Yusuf Ali,1990:12).

The English imperative here also relays the same secondary meaning of challenge and incapacitation as the Arabic. It is worth suggesting that the use of the word 'then' before the

imperative verb gives a greater sense of the meaning of challenge and incapacitation, although I have not found anything in the literature about the use of 'then' in English imperative utterances to support my claim. However, I think that Trans'D' is a little weaker than the others because of the absence of 'then'.

Example -2-

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرؤُوا

عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ " (آل عمران -168)

Trans"M" " They who, having themselves held back [from fighting] later, said of their [slain] brethren, 'Had they but paid head to us, they would not have been slain', Say: 'Avert, then, death from yourselves, if what you say is true!' (Asad,1993:94)

Trans"D" "Such were the men who, as they sat at home, said of their brothers: ' Had they listened to us, they would not have been slain'; Say to them: 'Ward off death from yourselves, then, if what you say be true" (Dawood,1990:57)

Trans"A" " Who said of their brothers 'Had they obeyed us, they would not have been slain, 'Say' 'Then avert death from yourselves if you speak truly" (Arberry,1991:66)

Trans"T" "(they are) the ones who said about their killed brethren while they sat (at home), 'If only they had listened to us, they would not have been killed'. Say 'Avert death from your own selves, if you speak the truth" (Taqi-u-din,1993:113)

Trans"Y" "(They are) the ones that say, (of their brethren slain) while they themselves sit (at ease):' If only they had listened to us, they would not have been slain' Say 'Avert death from your own selves if you speak the truth" (Yusuf Ali,1990:193).

COMMENT

Here in this example, the meaning of challenge comes in the phrase " فادرؤوا عن أنفسكم " "avert death from yourselves". Most people believe that there is a specified time for the death of every person, and when that time comes no one can delay it or postpone it, i.e. no one can protect and save himself from it.

The use of the imperative form in this example in the plural as in the previous example, gives a greater sense of the inability of the addressees to ward off and avert death from themselves, because this is out of their control and they could not do anything to do so.

Ending the context with the phrase " **إِنْ كُنْتُمْ صَادِقِينَ** " "if you speak the truth", also provides a strong element of challenge and incapacitation. This is because it could be understood from the context as if the addressee(s) claimed that they are capable to do the action. The use of such an expression indicates that they are not saying the truth if they want to fulfil the basic meaning of the imperative verb. I have gone through many examples in the Qur'an where this kind of expression is mentioned after an imperative form, and I have concluded that almost in all these examples the use of such an expression is a sign that strengthens the meaning of challenge.

The use of the word "then" strengthens the elements of the meaning of challenge and incapacitation. I believe that all the five translations have successfully conveyed the sense of challenge. Although Trans'T' and 'Y' didn't use "then" as the other three translations did, but to my feeling, still their rendering is quite strong in expressing the intended secondary meaning.

So far, I conclude that the imperative form may be used, in Arabic as well as in English, to indicate the illocutionary meaning of challenge and incapacitation, although none of the English writers have say anything about this (See my comment on the previous example).

6.1.1.b Continuation and Excitation

الإستمرار والتهييج

The imperative form may be used to indicate the meaning of continuation and excitation, when it is addressed to someone who is already fulfilling the request at the time of the utterance. The use of the imperative form here is to strengthen the resolve of the addressee to continue with what he is doing. The imperative form is not used for its basic meaning, because the thing under consideration already exists (cf. Section 6.2 about negative imperative). Abu-Hayyan states a standard for the use of the imperative form to indicate the meaning of continuation.

« هكذا المعنى في كُلِّ أمرٍ يكون المأمور متلبساً بما أمرَ به » (النحوي 229/8)

This meaning applies to any imperative form where the addressee is in the process of doing of the action under consideration. (My translation)

قال العلوي : هو فى إصطلاح علماء البلاغة مقولاً على كل كلام دال على الحث على الفعل لمن لا يتصور منه تركه، وعلى ترك الفعل لمن لا يتصور منه فعله، ولكن يكون صدور الأمر ممن هذه حاله على وجه الإلهاب والتهييج له على الفعل أو الكف لاغير. (الجيار، 1990:168)

According to Al-Alawi: from the rhetoricians point of view, the term 'continuation and excitation' is used to describe any request urging the addressee to do something when he is expected to do it, or not to refrain doing an action when he is not expected to do it . In this case, the imperative comes in the form of excitation and agitation to do the action or to refrain from doing it. (My translation).

Example -1-

"يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تَطْعِ الْكَافِرِينَ وَالْمُنَافِقِينَ" (الأحزاب ١)

Trans" M " "O, Prophet! Remain conscious of God, and defer not to the deniers and the hypocrites" (Asad,1993:638)

Trans" D " "Prophet, have fear of God and do not yield to the unbelievers and the hypocrites" (Dawood, 1990:293)

Trans" A " "O Prophet, Fear God, and obey not the unbelievers and the hypocrites" (Arberry,1991:427).

Trans" T " " O Prophet (Mohammad)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites" (Taqi-u-din,1993:614).

Trans" Y " "O Prophet! Fear Allah, and hearken not the unbelievers and the hypocrites" (Yusuf Ali,1990:1237).

COMMENT

It is commonly agreed that the Prophet is one of those who fear God greatly. The imperative form in this example " اتَّقِ الله " is used as a request which does not indicate that he (the addressee) is not fearing God, but to ask him to carry on fearing God. So the illocutionary

force of this imperative form is to ask the Prophet to continue fearing God.

Trans"D", Trans"A" and Trans"Y" translate the Arabic imperative form " اتق الله " into an English imperative form which gives a relatively weak sense of the rhetorical purpose. It lacks the rhetorical aspects of the meaning of continuation, i.e. they have relayed the basic sense, but this sense does not in English have the same secondary meaning as in Arabic. Both Trans"M" and Trans"T", on the other hand, have successfully interpreted the same imperative form into an English form which gives a stronger indication of the meaning of continuation and excitation. This is because they have used an imperative form whose basic sense necessarily involves continuation. Both translations give the meaning of having greater fear of God rather than a request to fear God.

Example -2-

" فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ " (هود - ١١٢)

Trans"M" "Pursue, then, the right course, as thou hast been bidden [by God], together will all who, with thee, have turned unto Him" (Asad,1993:333)

Trans"D" "Follow then the right path as you are bidden, together with those who have repented with you" (Dawood,1990:165).

Trans"A" " So go thou straight, as thou hast been commanded, and whose repents with thee" (Arberry,1991:224).

Trans"T" " So stand (ask Allah to make) you (Mohammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you" (Taqi-u-din,1993:339).

Trans"Y" " Therefore stand firm (in the straight path) as thou art commanded, thou and those who with thee turn (unto Allah)" (Yusuf Ali,1990:616).

COMMENT

The imperative form in this example " فاستقم " is a request for the addressee to stand firm and straight in the right path. It is not addressed to someone who is not following the right path. This is because the addressee here is the Prophet who is pursuing the right path. It is very

clear that the imperative form "فاستقم" in the Arabic text is not addressed to someone who is not fulfilling this request before the proclaiming of this sentence.

All the above translations have conveyed the secondary meaning of this imperative form, which is the meaning of continuation and excitation.

Trans"T" and Trans"Y" are the most appropriate in indicating the secondary meaning. This is because of the use of the verb "stand" which has both stative and dynamic aspects. The use of the verb "Pursue" in Trans"M" is more effective than the use of the verbs "Follow" and "Go" in Trans"D" and Trans"A" respectively, because it contains the sense of 'carrying on'.

So far, in line with what I have concluded in 6.1.1.a, the imperative form may indicate the secondary meaning of continuation as in Arabic.

6.1.1.c Advice and Guidance النصح والإرشاد

The imperative form may sometimes indicate the meaning of advice and guidance from the speaker to the addressee. It carries with it the meaning of commiseration and pity. We do not find such a use of the imperative form from someone to his enemy. But we expect a father, who has a great deal of experience in life, to use such form when he wants to educate his son. The use of this form is sometimes preceded by the use of a vocative phrase. (As noted in 4.2.1.a the categories of the speech act taxonomies which may to some extent correspond to this meaning are Austin's Exercitives 3.6.1; Searle's Directives 3.6.2; and Bach and Harnish's Directives 3.6.3).

In such cases, as Wilson and Sperber (1988:79) point out that there is no reason to think that the speaker cares whether the addressee follows his advice, and hence no reason to analyze the speaker's utterance as an attempt to get the addressee to fulfil the action under concern. In both English and Arabic, the imperative form may be used to indicate the illocutionary force of advice. (See 4.2.1.a and 5.2.2)

Example -1-

"يا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ" (لقمان-17)

Trans"M" " O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong" (Asad,1993:629).

Trans"D" " My son, be steadfast in prayer, enjoin justice, and forbid evil" (Dawood,1990:289)

Trans"A" " O my son, perform the prayer, and bid unto honour, and forbid dishonour" (Arberry,1991:419)

Trans"T" " O my son! Aqim-as-salat (offer prayer perfectly), enjoin (people) for Al-Ma' ruf and forbid (people) from Al-Munkar" (Taqi-u-din,1993:607).

Trans"Y" " O my son! establish regular prayer, enjoin what is just, and forbid what is wrong" (Yusuf Ali,1990:1215).

COMMENT

In this example, the speaker is a father, and the addressee is his son. He is not instructing or ordering his son. He is using the imperative form to give advice. Every father wants his son to do the best; therefore, he normally expresses his experience in life in the form of an imperative verb indicating that he is advising his son. It is clear from the situational context of this example, that the father is not attempting to get his son to do the action, but is only advising him.

The use of "يا بني" " O my son" the vocative form makes the meaning of advice and guidance more clear. This is because this vocative form with a diminutive carries an element of affection.

All the above five translations, use the vocative form in the same way as in the Arabic text. The use of the imperative form after such a vocative form makes the secondary meaning, i.e. advice and guidance, of the imperative form clearer. Trans"M" uses the phrase " O my dear son" which gives a greater sense of affection. Trans"M" and "D" are stronger than the other three translations, because they are not only using the plain imperative form, but they have accompanied it with 'be' which strengthens the sense that the imperative form is not used to indicate its primary meaning.

6.1.1.d Prayer and Supplication الدعاء

As has been mentioned before, the imperative form is usually addressed from someone who has a higher status to someone who has a lower one. It is used by the Lord to His creature, or from an employer to his employee, or from a father to his son. But sometimes the opposite may happen. A speaker who has a lower status may address an imperative form to the addressee who has a higher one. In this case, the imperative form is used not to indicate its primary meaning as an instruction or order, but to indicate a secondary meaning which in this context is the meaning of prayer and supplication. In this case, the context shows some elements of weakness, submission and humility of the speaker. (As noted in 4.2.1.a Searle's Directives 3.6.2 is the only category of the speech act taxonomies which has 'pray' as one of its examples).

In fact, this description, like all the others, specifies (situational) context which in its broadest sense, includes the total non-linguistic background to a text or utterance, including the immediate situation in which it is used, and the awareness by speaker and hearer of what has been said earlier and of any relevant external beliefs or presuppositions. (See Crystal, 1991:318)

It is worth mentioning that if a speaker supplicates an utterance to someone who has a similar status, this would not be considered as a meaning of prayer or supplication. Arab rhetoricians say of such an utterance that it indicates the meaning of petition. (See 4.2.2.c, and 6.2.1.e)

Example

" رَبُّ اجْعَلْنِي مَقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي " (إبراهيم-40)

Trans"M" " O my Sustainer, cause me and [some] of my offspring to remain constant in prayer" (Asad,1993:379)

Trans"D" " Lord, make me and my descendants steadfast in prayer" (Dawood,1990:182).

Trans"A" " My Lord, make me a performer of the prayer and of my seed" (Arberry,1991:251).

Trans" T" " O my Lord! Make me one who offers prayers perfectly, and (also) from my offspring" (Taqi-u-din,1993:374).

Trans" Y" " O my Lord! make me one who establishes regular prayer, and also among my offspring" (Yusuf Ali,1990:705)

COMMENT

The speaker in this example is the Prophet Abraham. He is using the imperative verb form " **اجعلني**" " make me" not for its basic meaning. He is using it for a rhetorical purpose which indicates the meaning of prayer. The addressee in this example is Allah. So the imperative form is used here by a creature to his Creator; and in fact this is the opposite of the normal use of the imperative form.

Someone who has a lower status may address an imperative form to someone who has a higher status, and in this case, we could say that the imperative form deviates from its basic meaning to a secondary meaning which in this context is the meaning of prayer. The use of such an imperative form usually comes with a vocative phrase to indicate the need of the speaker for the help of the addressee, and it also shows the humble situation of the speaker.

Through the use of "O my Lord (Sustainer)", all the above five translations have maintained the style of prayer and supplication. They also indicate the humility and the imploring of the speaker to the addressee. None of the translations fails in expressing this meaning. The use of such particles with the imperative utterance is a standard feature of religious English.

6.1.1.e Threat

التهديد

The imperative form may indicate the meaning of threat, when the speaker is not pleased with the thing under consideration. He does not want the addressee to do this thing. The speaker, by the use of the imperative form in such a case, is not attempting to get the hearer to perform the action concerned, but he is threatening the addressee and warning him against fulfilling the action indicated by the imperative verb. (As noted in 4.2.1.a, Searle's Commissives 3.6.2 is the only category of the speech act taxonomies which may correspond to this meaning). There are many examples in the Qur'an where Allah uses the imperative form to

threaten the people against doing something.

Sometimes the intonation and the stress may help in making this secondary meaning of the imperative clearer, although consideration of oral delivery falls outside the central concern of this thesis.

Example:-

"وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ؛

وإنتظروا إِنَّا منتظرون" (هود-121)

Trans"M" " And say unto those who will not believe: 'DO anything they may be within your power, [while] We behold, shall labour [in God's way]; and wait behold, We too are waiting" (Asad,1993:335).

Trans"D" " Say to the infidels :'Do whatever lies within your power, and so shall We. Wait if you will; We too are waiting" (Dawood,1990:165).

Trans"A" " And say to the unbelievers: Act you according to your station, We are acting. And watch and wait, We are also watching and waiting". (Arberry,1991:225)

Trans"T" " And say to those who do not believe: Act according to your ability and way, We are acting (in our way). And wait you! We (too) are waiting". (Taqi-u-din,1993:340)

Trans"Y" " Say to those who do not believe: Do whatever ye can; We shall do our part; And wait ye! We too shall wait" (Yusuf Ali,1990:620)

COMMENT

The imperative form in this example is free from any sense of obligation or instruction on the part of the addressee. The imperative form is used in order to indicate the meaning of threat. In the Qur'an, imperative threat is sometimes followed by an expression which makes the meaning very clear. Here in this example, the imperative forms "اعملوا" and "إنتظروا" are followed by "إِنَّا عَامِلُونَ" and "إِنَّا منتظرون" respectively.

Table - 6.2 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	2	3	5	3.4
Trans'D'	5	2	3	2.6
Trans'A'	5	3	2	2.5
Trans'T'	3	3	4	3.1
Trans'Y'	4	3	3	2.8

Repetition of the verb does not seem to work as well in English as it does in Arabic. However even in English it may add some element of threat to the statement. It is interesting that the sense of threat rated highly in the results of the questionnaire.

Trans (D, A, and Y) have (too/also), which seems to me to introduce an element of threat and menace. 'While' in Trans"M" suggests mild contrast, or even temporal simultaneity. It therefore reduces the sense of threat, which depends on a very strong contrast / opposition between the "إعملوا على مكانتكم" element and the "إنا عاملون" element. This may be why respondents to the questionnaire are least happy with Trans"M".

In Trans"T" "We shall do our part" suggests collaboration between the believers and the unbelievers. I believe this seriously undermines the sense of threat. I cannot see any obvious reason why Trans"T" scores badly in the questionnaire although respondents may be put off by the somewhat clumsy English style,

From the above table, we can see that Trans"A" is the best translation. As one of the respondents points out, 'only Trans"A" conveys to me the sense of threat'. It has an overall average of 2.5.

I conclude that the imperative form may be used in both Arabic and English to indicate the meaning of threat, but still there is a problematic element in English. The meaning of threat conveyed by simply a plain imperative form in English is not as strong as by the plain imperative form in Arabic.

I also have to say that, intonation and stress may strengthen the deviation of the imperative form from its basic meaning. This is very clear in this example.

6.1.1.f Scorn and Disdain التهكم، والإهانة، والتحقير

According to Arabic rhetoricians, to disdain means:

إِظْهَارُ الْمُهَانِ وَتَصْغِيرِهِ، وَقِيلَةُ الْمُبَالَاهِ بِهِ (التفتازاني 317/2)

To point out the contemptuous nature of something and the fact that it does not deserve the attention of the speaker. (My translation)

The imperative form may indicate this meaning when the speaker wants to show his disdain for the addressee. He does not want the addressee to fulfill his request, but he aims to indicate that he does not care about him and he is not paying any attention to him, whether the addressee is capable of fulfilling the imperative or not.

Example:-

"يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وجوهِهِمْ ذُوقُوا مسَّ سَقَرٍ" (القمر-48)

Trans"M" " On the Day when they shall be dragged into the fire on their faces, [they will be told] Taste now the touch of hell-fire" (Asad,1993:822).

Trans"D" "On the day when they are dragged into the Fire with faces downwards, We shall say to them: Feel the touch of the Hell" (Dawood,1990:375).

Trans"A" " The day when they are dragged on their faces into the Fire:' Taste now the touch of Sakar!'" (Arberry,1991:555).

Trans"T" " The Day they will be dragged in the Fire on their faces (it will be said to them) ' Taste you the touch of Hell". (Taqi-u-din,1993:792).

Trans"Y" " The Day they will be dragged through the Fire on their faces; (they will hear) ' Taste ye the touch of Hell". (Yusuf Ali,1990:1650).

COMMENT

The context of this example is the fate of the unbelievers on the Day of Resurrection; while they are in the Fire. The imperative form is used here to indicate the meaning of scorn and disdain. The imperative verb "ذوقوا" "Taste" is usually used with food or drink. Using this verb in the context of the Fire strengthens the sense of disdain.

Table - 6.3 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	3	6	1	2.8
Trans'D'	3	6	1	2.8
Trans'A'	4	4	2	2.6
Trans'T'	2	7	1	2.9
Trans'Y'	1	8	1	3.0

From this table, the best overall average is Trans"A", which together with Trans"M", has a stronger sense of scorn and disdain, because of the use of 'now' as one of the applicants pointed out. The problematic element in expressing the meaning of scorn and disdain by the use of the plain imperative form in English rests on the fact that it is less strong than the plain imperative form in Arabic.

Trans"D" is the translation that least effectively conveys the secondary meaning of the imperative verb "ذوقوا"; this is because of the use of the verb "Feel", which is less powerful than the verb "Taste" in this context. The rhetorical purpose of using this imperative verb form "ذوقوا" in particular, is to show the affront and the contempt of speaker towards the addressee.

All the other translations have translated the verb "ذوقوا" literally as "Taste", which makes the meaning of scorn and disdain clearer. The use of 'now' in Trans"M" and "A" gives a stronger sense of scorn. The archaising 'taste you' and 'taste ye' in Trans"T" and "Y" also give this sense to a lesser extent (probably because of their 'religious' feel).

6.1.1.g Permission الإباحة

The imperative form may be used not for its basic meaning, but to indicate the meaning of permission. This is when the purpose of using the imperative form is to give permission to the addressee to do what he is requested to do, while this thing was prohibited for him before. It also indicates that this permission will not cause any trouble for the addressee if he does not fulfill the request. As Wilson and Sperber (1988:80) point out there is no reason to think that the speaker cares whether the hearer performs the permitted action. (See 3.7.2 Searle's directives,

and 3.7.3 Bach and Harnish's directives).

Example:- (1)

"فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ"

(الجمعة-10)

Trans"M" "And when the prayer is ended, disperse freely on earth and seek to obtain [something] of God's bounty". (Asad,1993:864)

Trans"D" "Then, when the prayers are ended, disperse and go you ways in quest of God's bounty". (Dawood,1990:393)

Trans"A" "Then, when the prayer is finished, scatter in the land and seek God's bounty". (Arberry,1991:584)

Trans"T" "then when the (Jumu'a) prayer is finished, you may disperse through the land, and seek the Bounty of Allah". (Taqi-u-din,1993:830)

Trans"Y" "And when the prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah". (Yusuf Ali,1990:1748)

COMMENT

The verse preceding this example is

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ، فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ،

ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ" (الجمعة-9)

"O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance and leave trafficking aside; that is better for you, did you but know" (Arberry,1991:584).

Here, Allah is asking the believers to come to the mosques when they hear the proclamation for the Friday prayer. He is asking them to stop their work and trade until the prayer is finished. After that they can go back to their work and trade if they want.

The imperative verb form in the above example "فَانْتَشِرُوا" is used to indicate the meaning of permission. Working and trading are permitted in Islam, but this permission is

suspended by the call for prayer. This suspension is cancelled by the completion of the prayer. It is worth noting that there is no reason to analyze Allah's utterance here as an attempt to get the believers to start working and trading.

In order to translate this example, the translator must keep in his mind the deviation of the imperative form from its basic meaning to indicate the meaning of permission. This could be achieved by the use of an auxiliary verb or any word which is capable of changing the meaning of the imperative form to the meaning of permission. The use of the word '*may*' is an example of this function. It is important to notice here that the use of the simple imperative in English seems weakly to convey the sense of permission and is not therefore appropriate for translating the Arabic imperative utterance which has a secondary meaning of permission.

Table - 6.4 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	2	5	3	3.1
Trans'D'	2	5	3	3.0
Trans'A'	2	6	2	2.9
Trans'T'	7	1	2	2.4
Trans'Y'	6	2	2	2.3

The figures in this table shows that Trans"Y" and "T" have the best overall averages. As one of the respondents comments; ' I only find Trans"Y" and "T" expressing the sense of permission, the others are imperatives that seem to convey obligation rather than permission'.

I believe that this is because of the use of the word '*may*' which indicates the secondary meaning of the Arabic imperative form. The archaic word order '*may ye disperse*' in Trans"Y" somewhat disguises the notion of permission. The positioning of the word '*then*' in Trans"Y" emphasizes more strongly that the action under concern is prohibited before prayer was finished.

Another respondent points out that 'Trans"M", "D", "A" all translate the Arabic imperative literally, ignoring the meaning of permission'. Trans"D" and "A" do not use any word which may help the reader to understand the secondary meaning of the imperative form. So they are less accurate in conveying the rhetorical purpose of the use of the imperative form in this example. Trans"M" uses the word '*freely*', which suggests that this request was not permitted before.

I conclude that although permission is considered as one of the secondary meanings of the imperative form from both Arabic and English points of view (see 4.2.2 and 5.1.2.g), the plain imperative form in English is not as strong in conveying the permission meaning as in Arabic. The use of an auxiliary, such as *may* in English can give more sense of permission. I also conclude that in this example therefore, the best strategy seems to be to use an English form whose illocutionary force is equivalent to its locutionary force.

Example:- (2)

" فالآن باشيروهنّ وابتغوا ما كتب الله لكم وكلوا واشربوا حتى

يَتَبَيَّنَ لَكُمْ الخيط الأبيض من الخيط الأسود من الفجر " (البقرة-187)

Trans"M" " Then you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night." (Asad,1993:40).

Trans"D" " Therefore you may now lie with them and seek what God has ordained for you, eat and drink until you can tell a white thread from a black one in the light of the coming dawn." (Dawood,1990:28)

Trans"A" " So now lie with them, and seek what God has prescribed for you, and eat and drink, until the white thread shows clearly to you from the black thread at the dawn." (Arberry,1991:25)

Trans"T" " So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." (Taqi-u-din,1993:42)

Trans"Y" " So now associate with them, and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread." (Yusuf Ali,1990:78)

COMMENT

For Muslims during their fasting, lying with a wife, eating and drinking are prohibited from dawn until sunset. They are supposed to refrain from doing these three things during their

fasting. But they could do so at night. Before the revelation of this verse, Muslims were in doubts about doing these three things at night time. However, this verse indicates the permission for them to fulfill any of these three things at night, and this will not affect their fasting.

The imperative verb forms in this example are not used for the basic meaning of the imperative, but they are used to indicate the meaning of permission. As suggested in the previous example, the best way to convey this secondary meaning is by the use of the auxiliary 'may'.

Trans"D" and M" most effectively convey the rhetorical purpose of the use of the imperative form in this context, because both of them have used the word 'may'. The other translations Trans"A", "T" and "Y" are less accurate in this example, because they have used the simple imperative form without any element which could indicate the meaning of permission.

6.1.1.h Equalization التسوية

The imperative form may indicate the meaning of equalization in the situation when the addressee has two requests or more and he thinks that one of them is better than the others, i.e. he gives preference to one over the other. The imperative form is used here to indicate that the two things being requested are equal in worth. Equalization is used to indicate that it is the same from a speaker point of view whether the action indicated by the imperative verb is fulfilled or not. The difference between permission and equalization is as follows:

يقول السعد حول الفرق بين التسوية والإباحة : هو أن المخاطب في الإباحة كأنه تَوَهَّمَ أَنْ لَيْسَ يَجُوزُ الْإِتْيَانُ بِالْفِعْلِ فَابْتِغَى وَأَذِنَ لَهُ بِالْفِعْلِ مَعَ عَدَمِ الْحَرَجِ فِي التَّرْكِ، وَفِي التَّسْوِيَةِ كَأَنَّهُ تَوَهَّمَ أَنْ أَحَدَ الطَّرْفَيْنِ مِنَ الْفِعْلِ أَوْ التَّرْكِ أَنْفَعُ لَهُ وَأَرْجَحُ بِالنِّسْبَةِ إِلَيْهِ، فَرَفَعَ ذَلِكَ وَسَوَّى بَيْنَهُمَا. (التفتازاني 319/2)

As Al-Sa'ad says regarding the difference between equalization and permission:-

In the case of permission, the addressee thinks that he is not allowed to do the thing under consideration; then he is given permission to do it and if he does not do it nothing will happen to him. In the case of equalization, the addressee thinks that one of the two possibilities under consideration - whether doing the action or not - is better for him; hence, equalization is used to indicate that both are the same. (My translation)

When the imperative form indicates the meaning of equalization, it is usually accompanied by the word " أَوْ " "or" in order to conjoin doing the act with its opposite. Therefore, in this case, it is very clear that the imperative verb is not used of its basic meaning, because we do not expect to have a request with its opposite in the same sentence.

Example:-

" وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ " (المالك-8)

Trans"M" " And [know, O men, that] whether you keep your beliefs secret or state them openly, He has full knowledge indeed of what is in [your] hearts" (Asad,1993:880).

Trans"D" " Whether you speak in secret or aloud, He knows your inmost thoughts" (Dawood,1990:400)

Trans"A" " Be secret in your speech, or proclaim it, He knows the thoughts within the breasts" (Arberry,1991:597).

Trans"T" " And whether you keep your talk secret or disclose it, He is the All-knower of what is in the breasts (of men)" (Taqi-u-din, 1993:842).

Trans"Y" " And whether ye hide your word or make it known, He certainly has (full) knowledge of the secrets of (all) hearts". (Yusuf Ali, 1990:1785)

COMMENT

This verse means that regardless of the form of the addressees' speech and deeds, they are the same with respect to Allah's knowledge. The two imperative verbs "أَسْرُوا" and "اجْهَرُوا" are used to indicate the meaning of equalization, which shows the equality of speaking secretly or openly as far as Allah's knowledge is concern. Here, the imperative form is not an attempt to get the addressees to do the action described by the imperative form, but to express that both the two actions are the same with regard to Allah's knowledge. I believe that in this situational context, the simple imperative form in English cannot convey this secondary meaning.

Table - 6.5 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	9	1	-	1.9
Trans'D'	8	2	-	1.9
Trans'A'	4	4	2	2.7
Trans'T'	5	3	2	2.6
Trans'Y'	6	3	1	2.4

This table shows that Trans"A" has the weakest overall average. This in fact because it has a very weak element of equalization, due to the lack of the word 'whether'. As one of the respondents comments, 'Trans"A" is odd translation here and the sense of equalization is absent'.

I conclude that the use of the word 'whether' is very helpful in conveying the meaning of equalization, because it denotes the element of equalization. However, the deviation of the imperative form from its basic meaning to indicate the meaning of equalization in Trans"A" is not as clear as in the other translations.

6.2 NEGATIVE IMPERATIVE

Negative imperative has been defined by Arab rhetoricians as : a request in the form of superiority and compulsion to refrain from doing an action. In other words, the basic meaning of negative imperative is to indicate the prohibition of the performance of the action concerned. Arab grammarians regard the negative imperative as basically a request to refrain from doing an action not yet being done. However, they do not differentiate completely between whether the action concerned is already being done at the time of the utterance or not. I believe that the basic meaning of negative imperative could be regard to both the two actions, i.e. already being done, and not yet being done. (See 4.2.2 and 5.4)

As mentioned in Chapter five, from an English point of view negative imperative is considered as one of the secondary meanings of the imperative form which indicates the meaning of prohibition.

The main use of the negative imperative in the Qur'an is either as a request to do something or to refrain from doing something with respect to worshipping Allah. The negative imperative form may also be used not to indicate its basic meaning, but to indicate a secondary meaning. The following are the major secondary meanings in which the negative imperative may be used.

6.2.1 Secondary Meanings of Negative Imperative

As I have indicated elsewhere (6.1.1) the following table shows the problematic secondary meanings of the negative imperative.

Table - 6.6 -

	Yes	Partly Yes	Partly No	No
1) Continuation				*
2) Denial of Hope			*	
3) Advice		*		
4) Prayer	*			
5) Petition	*			

As can be seen from this table, the secondary meanings of the negative imperative which are most problematic are (1) Continuation, and (2) Denial of hope. These are the meanings which I have therefore addressed in the questionnaire.

6.2.1.a Continuation and Excitation الإستمرار والتهييج

The negative imperative form may indicate this meaning when the request is addressed to someone who is not expected to comply with this request. In other words, it is used for any utterance whose purpose is to provoke and to incite the addressee who is not expected to refrain from doing something, or the addressee who is not expected to do something. The speaker uses the form of the negative imperative to encourage the addressee to continue to refrain from fulfilling the request. The illocutionary force here does not indicate that the

addressee is already performing the action.

Example -1-

"فلا تكونن من الممترين؛ ولا تكونن من الذين كذبوا بآيات الله"

(يونس-95)

Trans"M" " Be not, then, among the doubters; and neither be among those who are bent on giving the lie to God's messages" (Asad,1993:307).

Trans"D" " Therefore do not doubt it. Nor shall you deny the revelations of God" (Dawood,1990:115).

Trans"A" " So be not of the doubters, nor be of those who cry lies to God's signs" (Arberry,1991:208)

Trans"T" " So be not of those who doubt (it); And be not one of those who belie Ayat (proofs, verses, etc.) of Allah" (Taqi-u-din,1993:319).

Trans"Y" " So be in no wise of those in doubt. Nor be of those who reject the signs of Allah" (Yusuf Ali,1990:75)

COMMENT

Again in this example, the addressee is the Prophet Mohammad; the Prophet is expected to be neither of those who doubt nor among those who deny the signs of Allah. The negative imperative form here is used to ask the Prophet to carry on his belief and his way of life. So we may say that the negative imperative form in this example deviates from its basic meaning to its secondary meaning, which is the meaning of excitation and continuation.

Table - 6.7 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	7	2	1	2.3
Trans'D'	2	5	3	3.2
Trans'A'	6	4	-	2.2
Trans'T'	3	4	3	3.0
Trans'Y'	4	3	3	2.9

This table shows that Trans"D" is the weakest one. As one of the applicants says, 'Trans"D" indicates that the prophet may be already doubting and denying, etc., which cannot be the intended sense'. It also fails to convey the parallelism of the Arabic. Trans"T" is better than Trans"D", because the English readers feel Trans"D" is slightly clumsy - too many small words, not concise enough. Trans"Y" is slightly better than Trans"T", but weaker than Trans"M" and "A". The use of 'so be in no wise of those in doubt' in Trans"Y" is archaic and might be felt difficult to interpret by some readers. It looks like an attempt to convey the emphasis of 'ن'.

All the above five translations -except Trans"D"- have successfully interpreted the negative imperative form into an English phrase which indicates that it is not used for its basic meaning. I think that this is because of the use of 'be', whereas Trans"D" uses the direct negative imperative 'do not', which is less effective in indicating the secondary meaning. I suspect that 'be not' seems somewhat more compatible with the meaning of continuation than 'do not doubt it'. 'Be not' is a rather formal and archaic negative imperative typical of certain Biblical translations. I believe that the best way to express this meaning in English is by the use of the form 'do not be...', which none of the five translations has used.

Example -2-

" فَلَا تُطِعِ الْمَكْذِبِينَ " (القلم- 8)

Trans"M" " Hence, defer not to [the likes and dislikes of] those who give the lie to the truth" (Asad,1993:884)

Trans"D" " Give no heed to the disbelievers" (Dawood,1990:401)

Trans"A" " So obey thou not those who cry lie" (Arberry,1991:599)

Trans"T" " So obey not you (O Mohammad) the denier" (Taqi-u-din,1993:845)

Trans"Y" " So obey not those who deny" (Yusuf Ali,1990:1793)

COMMENT

During the early life of the Prophet Mohammad, the unbelievers of Makkah used to request him to refrain from asking them to join the new religion Islam. They used to ask him not to spread Islam among the people of Makkah and elsewhere.

Here, the Speaker is Allah and the addressee is the Prophet Mohammad himself. He is requested not to obey the unbelievers of Makkah, although he has never done so, and he is not expected to do so.

The negative imperative form in this example deviates from its primary meaning, because it is not addressed to someone who is already fulfilling the request under consideration, but to someone who is not doing so. In this case, the addressee is asked to continue his behaviour and his way of life towards the thing under consideration. Al-Zamakhshari says regarding this example :- "تهيج وإلهاب للتصميم على معاصاتهم" :- "The negative imperative here is a kind of exciting and stirring up the addressees to disobey the unbelievers". (الزمخشري 142/4).

6.2.1.b Denial of hope التَّيْئِيسُ

The negative imperative form may be used not for its basic meaning, but to indicate the meaning of denial of hope. This is when the addressee is about to do an action which he is unable to do (from the speaker's point of view) or which will be of no benefit to him. In other words, the negative imperative form may indicate the meaning of denial of hope in the case of putting an end to the hope of the addressee.

Example

" قَالَ لَا تَخْتَصِمُوا نَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ " (ق-28)

Trans"M" "[And] He will say :- 'Contend not before Me, [O you sinner,] for I gave you a forewarning [of this Day of Reckoning]" (Asad,1993:799)

Trans"D" "God will say :'Do not dispute in My presence. I gave you warning beforehand" (Dawood,1990:366)

Trans"A" "He shall say, 'Dispute not before Me! For I sent you before the threat" (Arberry,1991:540)

Trans"T" "Allah will say: "Dispute not in my presence, I had already, in advance, sent you the Threat" (Taqi-u-din,1993:769)

Trans"Y" " He will say :'Dispute not with each other in My presence; I had already in advance sent you warning" (Yusuf Ali,1990:1603)

COMMENT

On the Day of Judgement, there will be a great deal of disputation between the leaders of untruthfulness and their followers. In order to save himself, each of them will make the other responsible for being an unbeliever and its result. Such disputations are of no avail. They will not get any benefit from such disputations. Then Allah will close all the arguments and put an end to these disputations saying " لا تختصموا لديّ وقد قدّمت إليكم بالوعيد " There is no purpose in disputing with each other, since He has warned them of His punishment through His messengers and His Books.

The negative imperative form in this example is not meant to request the addressees to refrain from disputation, but to indicate the meaning of denial of hope and to make clear that their disputation is useless.

Table - 6.8 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	7	1	2	2.5
Trans'D'	4	5	1	2.7
Trans'A'	4	4	2	2.7
Trans'T'	4	3	3	2.8
Trans'Y'	6	3	1	2.5

All the above translations render the negative imperative form in the same archaic way except Trans"D" where the translator uses "do not" in accordance with modern grammar to make a negative imperative form in English as mentioned in Chapter 5. I believe that these forms fully convey the secondary meaning of the negative imperative in Arabic.

The overall average of the five translations is below 3, which indicates that these translations have conveyed the intended secondary meaning. Trans"T" with the weakest score, perhaps because of the use of "I had already" which has an odd tense in English. I think it is unusual in English to shift from the present to the past perfect as in Trans"T". The use of

"before" in Trans"A" is slightly odd, because it could be interpreted as 'أمام'.

6.2.1.c Advice and Guidance النصح والإرشاد

The speaker who has a higher status may use the negative imperative form not to indicate its basic meaning, but to give advice and guidance to his addressee. This occurs when the negative imperative is used in a context that suggests admonition and warning. In this case, the addressee is not requested to stop doing something that already exists, but to refrain from doing something in the future. (See 3.7.1 Austin's exercitives, 3.7.2 Searle's directives, and 3.7.3 Bach and Harnish's directives).

Example :-

" وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ: يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ " (لقمان-13)

Trans"M" " And, lo, Luqman spoke thus unto his son, admonishing him: 'O my dear son! Do not ascribe divine power to aught beside God" (Asad,1993:628)

Trans"D" " Luqman admonished his son saying: serve no other deity besides God" (Dawood,1990:289)

Trans"A" " And when Lokman said to his son, admonishing him.' O my son, do not associate others with God" (Arberry,1991:419)

Trans"T" " And (remember) when Luqman said to his son when he was advising him: O my son! Join not in worship others with Allah" (Taqi-u-din,1993:605)

Trans"Y" " Behold, Luqman said to his son admonishing him.' O my son! join not in worship (others) with Allah" (Yusuf Ali,1990:1213)

COMMENT

This example is similar to those discussed in the previous section on the imperative, (See 6.1.1.c) where it may be used to indicate the meaning of advice and guidance towards the addressee.

The speaker in this example is a father -Luqman. He is warning and admonishing his son to behave in the right way. By using the negative imperative form in this context, the

speaker does not mean to indicate the primary meaning of the negative imperative form, but to advise and give some recommendation to the addressee. There is no reason to think that the speaker cares whether the hearer will refrain from performing the action or not.

All the above translations render the examples with a vocative and a noun plus the imperative, as in the original except Trans"D" where the translator deletes the vocative form 'O my son'. Using such a vocative form addressed to the son before a negative imperative form provides sufficient context to indicate that the negative imperative form is not used for its basic meaning, but to indicate advice and guidance.

6.2.1.d Prayer الدعاء

Both the imperative form and the negative imperative form have the basic meaning of a request from someone of a higher status to someone of a lower one. But they can also be used in the opposite direction, i.e. from someone who is of a lower status to someone who is of a higher one. In this case, they are not used for their basic meanings, but to indicate the meaning of prayer and supplication. (See 3.7.2 Searle's directives).

We do not expect a human being to address a negative imperative form to his Lord. But he may use such a form to indicate his humbleness towards his Lord. (See 5.1.2.d)

Example:-

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا " (المتحنة-5)

Trans"M" " Our Sustainer! Make us not a plaything for those who are bent on denying the truth" (Asad,1993:856)

Trans"D" " Lord, do not expose us to the designs of the unbelievers" (Dawood,1990:390)

Trans"A" " Our Lord, make us not a temptation to those who disbelieve" (Arberry,1991:577)

Trans"T" " Our Lord! Make us not a trial for the disbelievers" (Taqi-u-din,1993:823)

Trans"Y" " Our Lord! Make us not a (test and) trial for the unbelievers" (Yusuf Ali,1990:1730)

COMMENT

The speakers in this example are the believers. In using the phrase "ربنا لا تجعلنا" which is a negative imperative form, their intention is to use it not for its basic meaning, but to indicate the meaning of prayer and supplication.

None of the five translations fails in conveying the secondary meaning of the negative imperative form in this example. This is because all of them have successfully used the word 'Lord' or 'Our Lord', which always introduces some elements of prayer and supplication. The use of the imperative in this way is also a standard feature of religious English. The archaic word order of 'make us not' in Trans (M, A, T, and Y) is closer to the original text in structure than 'do not expose us' in Trans"D".

6.2.1.e Petition الإلتماس

The negative imperative may be used to indicate the meaning of petition when both the speaker and the addressee have the same status. Whenever a speaker makes a request in the form of seeking help from somebody like him, the negative imperative does not indicate the meaning of prayer, because both the speaker and the addressee are creatures and have the same status. It is employed, for example, when a student addresses a request for help from his teacher and *vice versa*. The meaning of petition is different from the meaning of prayer in the sense that both the speaker and the addressee have the same status, whereas in the case of prayer the speaker has a lower status compared to the hearer who has a higher one. (See 3.7.1 Austin's exercitives).

Example:-

« قال يا ابن أم لا تأخذ بلحيتي ولا برأسي » (طه-94)

Trans"M" " Answered [Aaron] : O my mother's son! Seize not my beard, nor by my head!" (Asad,1993:480)

Trans"D" " Son of my mother, 'he replied, 'let go, I pray you, of my beard and my head".(Dawood,1990:224)

Trans"A" " Son of my mother, ' Aaron said, 'take me not by the beard, or the head!). (Arberry,1991:317).

Trans"T" " He (Aaron) said: 'O son of my mother! Seize (me) not by my beard. Nor by my head!'. (Taqi-u-din,1993:467)

Trans"Y" " (Aaron) replied: 'O son of my mother:' seize (me) not by my beard nor by (the hair of) my head" (Yusuf Ali,1990:901).

COMMENT

The speaker here is Aaron and the addressee is Moses. Both of them were prophets. This means that they both have the same status. By the use of the negative imperative, the speaker is expressing his petition towards his addressee not to perform the action expressed.

Trans"D" does not express the illocutionary force of the meaning of petition as the other four translations do. This is because of the use of the form 'let go, I pray you', which lacks any element of negative imperative. However, one could regard this as a combination of 'Strategy 1' and 'Strategy 3' (see Chapter 7); 'let go ... of my beard' is Strategy 1, while 'I pray you ...' makes the element of supplication a matter of literal meaning, i.e. Strategy 3. There is an odd mixture of register in the translation. Dawood has eliminated the negative imperative element in his translation. 'Pray' in this sense is archaic. The form 'Let go ... of my beard' in Trans"D" is rather colloquial.

6.3 INTERROGATIVE

As noted earlier in 4.2.3, Interrogative has been defined by Arab rhetoricians as follows:-

هو طلب العلم بشئ لم يكن معلوماً من قبل (أمين،1982:82)

It is a request for the knowledge about something which was not known before. (My translation)

According to Crystal, "questions from a semantic point of view express a desire for more information, usually requesting a reply from the listener (exceptions include rhetorical questions)". (Crystal, 1991:287). (See also 3.7.2 Searle's directives, and 3.7.3 Bach and Harnish's directives).

Rhetorical questions as defined earlier, are those questions which are not meant to be answered. The speaker may use the interrogative form not to indicate his lack of knowledge, but to indicate one of the secondary meanings of the interrogative form. (See 5.5.3)

Arab rhetoricians have made many studies of the interrogative form in the Qur'an . They have studied its form, and its rhetorical and secondary meanings. Al-Suyuti lists 32 secondary meanings of the interrogative form (for more details of these meanings, see 219/2 (السيوطي).

When the interrogative form is used to indicate a secondary meaning, it makes the utterance more emphatic. Arab rhetoricians have agreed that in the Qur'an, all the interrogative forms which come from Allah are not used to indicate the basic meaning of the interrogative form. This is because He knows everything; He is the All-knower. Al-Shaikh Zadah says:-

"والإستفهام من الله تعالى محال، لأنه تعالى عالم بجميع الأشياء "

(الجيار، 1990:205)

The interrogative [in its basic meaning] from Allah is impossible, because He knows everything.

This means that all the interrogative forms in the Qur'an are used to indicate a secondary meaning, i.e. they are not meant to be answered, provided that they are coming from Allah. However, there are some interrogative forms in the Qur'an where they are used to indicate the basic meaning of the interrogative. These are questions which are addressed by some creatures, such as by a human being, or Jinn, or an Angel, for example :-

(قال فما خطبكم أيها المرسلون) (الذاريات -21)

"Abraham said: "Then for what purpose you have come, O messengers" (Taqi-ud-din,1993:774)

The speaker in this example is the Prophet Abraham. He was visited by some Angels. He asked them the above question to discover something which he did not know before.

6.3.1 Secondary Meanings of Interrogative

As I have indicated elsewhere (6.1.1), the following table shows the problematic secondary meanings of the interrogative form.

Table - 6.9 -

	Yes	Partly Yes	Partly No	No
1) Exclamation	*			
2) Order		*		
3) Negation		*		
4) Improbability			*	
5) Fascination			*	
6) Neg-Imperative			*	
7) Scorn			*	
8) Exaltation				*
9) Wish				*
10) Affirmation			*	
11) Disaffirmation			*	

As can be seen from this table, the secondary meanings of the interrogative which are most problematic from a translation point of view are (4) Improbability, (5) Fascination, (6) Negative imperative, (7) Scorn, (8) Exaltation, (9) Wish, (10) Affirmation, (11) Disaffirmation.

These are the meanings which I have therefore addressed in the questionnaire.

6.3.1.a Exclamation **التَّعَجُّبُ**

The interrogative form may indicate this meaning when the speaker is exclaiming about the content of the utterance. He is expressing his surprise in the form of an interrogative. In this case we do not expect an answer to the interrogative. The exclamatory question is interrogative in structure, but has the illocutionary force of an exclamatory assertion. Both Arabic and English interrogative utterances may indicate the illocutionary force of exclamation and surprise. (See 4.2.3 and 5.5.2) (cf. Quirk.et.al.1985:825)

Example:-

و قالوا مالهذا الرسول يأكل الطعام ويمشي في الأسواق " (الفرقان-7)

Trans^u"M" " Yet they say: 'What sort of apostle *is this* [man] who eats food [like all other mortals] and goes about in the market-places?" (Asad,1993:550)

Trans^u"D" " They also say: 'How is it that this apostle eats and walks about the market-squares?" (Dawood,1990:253)

Trans^u"A" " They also say, 'What ails this messenger that he eats food, and goes in the markets?" (Arberry,1991:364)

Trans^u"T" " And they say: 'Why does this messenger (Muhammad) eat food, and walk about in the markets (like ourselves)" (Taqi-u-din,1993:528)

Trans^u"Y" " And they say: 'What sort of a messenger *is this*, who eats food and walks through the streets?" (Yusuf Ali,1990:1034)

COMMENT

"ما" is one the interrogative particles. The speakers in this example are the unbelievers of Makkah. When the Prophet Mohammad asked them to embrace Islam and told them that he was the Messenger of Allah, they rejected his invitation and refused to join the new religion. They made many objections, one of which is that he - the messenger of Allah- is only like them; why is not an angel sent down to them?.

Here in this example, they are raising this question not to be answered, but to indicate their exclamation and surprise at having a messenger who eats food and walks in the markets.

Trans "M", "D", "A" and "Y" are very strong in expressing the meaning of exclamation and surprise of the speakers. Although the forms in all of them are interrogative, it is very clear that they are only interrogatives in form not in meaning. It seems inappropriate to describe the interrogative utterance here as a request for information. It expresses the speakers' surprise. Trans"A" is rather archaic. The italic elements in Trans"M", "D" and "Y" carry the exclamatory aspects in English.

Trans"T" is the weakest in expressing the secondary meaning and the rhetorical purpose for using such a form in this context. The element of exclamation in this translation is not as

strong as in the other translations, since the utterance is framed as a simple question lacking any exclamatory element.

Example -2-

"فَقَالُوا أَبْشِرْنَا مَنْأً وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسَعْرٌ" (القمر-24)

Trans"M" " And they said: 'Are we to follow one single mortal, one from among ourselves? In that case, behold, we would certainly sink into error and folly!' (Asad,1993:820)

Trans"D" " They said: 'Are we to follow a mortal who stands alone among us? That would surely be error and madness" (Dawood,1990:375)

Trans"A" " and said, 'What, shall we follow a mortal, one of ourselves? Then indeed we should be in error and insanity!' (Arberry,1991:554)

Trans"T" " For they said: 'A man! Alone from us, that we are to follow? Truly, then we should be in error and distress or manless!' (Taqi-u-din,1993 :790)

Trans"Y" " For they said: 'What! A man! a solitary one from among ourselves! Shall we follow such a one? Truly should we then be in error and madness" (Yusuf Ali,1990:1652)

COMMENT

This example is part of the story of the Thamud tribe. Allah sent down the Prophet Saleh to them in order to invite them to worship Him alone. They reply negatively to the Prophet Saleh saying "أَبْشِرْنَا مَنْأً وَاحِدًا نَتَّبِعُهُ" which means, A man from us are we to follow? They have used the form of interrogative to indicate their utter surprise at having a man as Prophet. Their surprise is based on the man himself and not on the verb that follows.

Trans "M", "D", and "A" base the interrogativity on the verb and not on the man, and this has changed part of the meaning of the source text. These three translations fail adequately to indicate the secondary meaning of this example. However, they are all designed to give a rhetorical and potential aspect only.

Trans "T" and "Y" are the most successful, because of the use of forms which indicate the meaning of exclamation based on the word man itself. The use of 'What' in these two translations is an attempt to suggest surprise.

6.3.1.b Order الأمر

The interrogative form may indicate the meaning of order, i.e. a request in the form of superiority to do something- when the speaker wants to request and to order the addressee in terms of the content of the sentence. (As noted in 4.2.1.a Austin's Exercitives 3.6.1 is the only category of speech act taxonomies which may correspond to this meaning).

Example -1-

«إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر

والميسر ويصدكم عن ذكر الله وعن الصلاة، فهل أنتم منتهون» (المائدة-91)

Trans"M" "By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not, then, desist?" (Asad,1993:162)

Trans"D" "Satan seeks to stir up enmity and hatred among you by means of wine and gambling, and to keep you away from the remembrance of God and from your prayers, Will you not abstain from them?" (Dawood,1990:89)

Trans"A" "Satan only desire to precipitate enmity and hatred between you in regard to wine and arrow shuffling, and to bar you from the remembrance of God and from prayer, Will you then desist?" (Arberry,1991:115)

Trans"T" "Satan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from prayer. So, will you not then abstain?" (Taqi-u-din,1993:182)

Trans"Y" "Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah and from prayer: Will ye not then abstain?" (Yusuf Ali,1990:316)

COMMENT

It has been narrated that when this verse was revealed to the Prophet Mohammed, and when his companions heard it from him, they made an immediate response saying "إِنْتَهَيْنَا،

إِنْتَهَيْنَا " " We abstain, We abstain".

They are the best people to understand the commands of the Qur'an. They have understood that the phrase " فهل أنتم منتهون " is interrogative in form, but not in meaning. They knew that the illocutionary force of this utterance is to order them to perform the action under concern.

Al-Maraghi says with regard to this example " فهل أنتم منتهون "

« هذا أمرٌ بالإنتهاء جاء بأسلوب الإستفهام وكان غاية في البلاغة » (المرافي 25/7)

This phrase comes in a form of interrogative which has an order or request in meaning, and this is of extraordinary eloquence. (My translation)

Asad comments in his translation that this is a rhetorical question implying the necessity of desisting, which can be expressed in English only by the use of the negative form. (Asad,1993:162). That is to say, the (positive) interrogative in English cannot (normally) convey the sense of order.

All the above translations have used the negative form with the rhetorical question, except Trans"A" where he uses the affirmative form with the word 'then'. This, as mentioned in the preceding paragraph, makes Trans"A" the weakest in conveying the secondary meaning of the source text.

Example -2-

« فقرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ » (الذاريات-27)

Trans"M" " and placed it before them, saying, 'Will you not eat?' (Asad,1993:804).

Trans"D" " He placed it before them, saying: 'Will you not eat?' (Dawood,1990:386).

Trans"A" " And he laid it before them saying: 'Will you not eat?' (Arberry,1991:544).

Trans"T" " And placed it before them, (saying), 'Will you not eat?' (Taqi-ud-din,1993:774).

Trans"Y" " And placed it before them. He said, 'Will ye not eat?' (Yusuf Ali,1990:1614)

COMMENT

This is part of the story of the Prophet Abraham who was visited by some Angels in order to give him glad tidings of an intelligent son. When they came in to his house, he turned to his household and brought out a roasted calf and placed it before them. And then he said to them «ألا تاكلون»، which from the context of the story indicates that, although it is an interrogative in form, it has the illocutionary force of an order. He is requesting them to start eating since everything is ready.

All the above translations have used the interrogative form with the negative which as Asad has said is the only way to express an order sentence in the form of interrogative. Unlike the previous example, Trans"A" interprets this example like the other translations with a negative in the interrogative form.

6.3.1.c Negation النفي

The interrogative form may be used to indicate the meaning of negation when it is possible to replace the interrogative particle with one of the negative particles such as "لا، لن، ليس". This means that the interrogative form is not used to indicate its primary meaning and is not meant to be answered, but to indicate the meaning of negation. Here, as mentioned in chapter four, English shares with Arabic the ability to express the illocutionary force of negation by the use an interrogative form.

Example -1-

«من ذا الذي يشفع عنده إلا بإذنه» (البقرة -255)

Trans"M" " Who is there that could intercede with Him, unless it be by His leave?".

(Asad,1993:57)

Trans"D" " Who can intercede with Him except by His permission?".

(Dawood,1990:38)

Trans"A" " Who is there that shall intercede with Him save by His leave?".

(Arberry,1991:37)

Trans" T " " Who is he that can intercede with Him except with His permission?".

(Taqi-u-din,1993:63)

Trans" Y " " Who is there can intercede in His presence except as He permitteth?".

(Yusuf Ali,1990:115)

COMMENT

In this example, the interrogative particle is "من". It has been used not to indicate its basic meaning, but to indicate the meaning of negation. "من" in this example could be replaced by the negative particle "لا", as said by some Arab rhetoricians and some interpreters of the Qur'an.

The unbelievers of Makkah were claiming that the idols which they worship are capable of interceding for them on the Day of Judgement. Allah in this verse is denying their claim and affirming that no one is capable of interceding with Him except by His permission.

Al-Razi says with regard to the use of "من" in this example that

« من ذا الذي إستفهام معناه النفي، أي لا يشفع عنده أحد إلا بأمره » (الرازي 311/2)

It is interrogative in form indicating the meaning of negation, so this verse means that no one can intercede with Him except by His permission. (My translation)

Similarly, Al-Tabarsi also says:-

« هو إستفهام معناه النفي أي لا يشفع عنده يوم القيامة أحد لأحد إلا بإذنه وأمره »

(الطبرسي 302/1)

It is an interrogative form indicating the meaning of negation, so the verse means that no one can intercede for any one else on the Day of Judgement except with Allah's permission. (My translation)

All the five translations use the English interrogative particle "who" as an equivalent to the Arabic interrogative particle "من". I believe that "who is there" can frequently give a rhetorical sense of "there is no one who". The use of *there* points up the existential aspect giving the question more force, and leading the reader to conclude that there is no one.

Trans"Y" has the form " is there can", which also seems somewhat odd in English. Trans"D" has a weak potential rhetorical force. Trans"M" and "A" with the form 'Who is there' are likely to be the closest to the original text and have the best form that may convey the sense of negation.

Example -2-

« هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ » (فاطر-3)

Trans"M" " Is there any creator, other than God, that could provide for you sustenance out of heaven and earth". (Asad,1993:666)

Trans"D" " Is there any other creator who provides for you from the heaven and earth?".(Dawood,1990:305)

Trans"A" " Is there any creator, apart from God, who provides for you out of heaven and earth?". (Arberry,1991:444)

Trans"T" " Is there any creator other than Allah who provides for you from the sky (rain) and the earth?". (Taqi-u-din,1993:639)

Trans"Y" " Is there a Creator, other than Allah, to give you sustenance from heaven or earth?". (Yusuf Ali,1990:1297)

COMMENT

The interrogative particle in this example is "هل". It has been used as Al-Tabarsi says:-

هذا إستفهام لهم معناه النفي، أي لا خالق إلا الله يرزق من السماء

والأرض. (الطبرسي 227/5)

This is an interrogative form used to indicate the meaning of negation, so the meaning of the phrase is that No creator other than Allah can provide for you from the sky and earth. (My translation)

The secondary meaning of this interrogative form is the negation, which could be achieved by the replacing of the interrogative particle "هل" with the negative particle "لا".

All the five translations have used the same interrogative form which is "is there". Although this interrogative form is a kind of Yes/No question, it conveys in English the sense of negation. The form 'is there a Creator' in Trans"Y" is closer to the original text than the form 'Is there any' in the other four translations. (See my comment on the previous example).

6.3.1.d Improbability الإستبعاد

The interrogative form may indicate the meaning of improbability when the speaker does not expect the action under consideration to happen, i.e. he is considering that the action concerned is unlikely to happen.

Example -1-

« وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ » (المالك-25)

Trans"M" " But they [only] ask, ' When is this promise to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!.' (Asad,1993:882)

Trans"D" " They ask: ' When will this promise be fulfilled, if what you say be true?'. (Dawood,1990:401)

Trans"A" " They say, ' When shall this promise come to pass, if you speak truly?'. (Arberry,1991:598)

Trans"T" " They say : ' When will this promise (i.e. the Day of Resurrection) come to pass? If you are telling the truth.' (Taqi-u-din,1993:844)

Trans"Y" " They ask: when will this promise be (fulfilled)? If ye are telling the truth." (Yusuf Ali,1990:1789)

COMMENT

The speakers in this example are the unbelievers of Makkah. They are addressing this interrogative form to the Prophet Mohammad and his companions. They are not raising this question in order to get information, but to express their feeling that the promise which the Prophet and his companions are talking about is very unlikely to be fulfilled. They are indicating the improbability of it being fulfilled.

Table - 6.10 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	2	4	4	3.2
Trans'D'	4	4	2	2.7
Trans'A'	8	-	2	2.4
Trans'T'	4	3	3	3.1
Trans'Y'	2	4	4	3.3

"متى" is an interrogative particle used to indicate a specific time. The equivalent interrogative particle in English is "when". All the five translations succeeded in using the same English interrogative particle. All of them use the form "When will this ?" or "When shall this ...?" except Trans"M" where the form "When is this?" is used. All these three forms lack any sense of improbability.

The figures in the above table show that Trans'A' has the best overall average. One of the respondents points out that Trans'A' has the best score because of the use of 'shall' where he states a difference between the use of 'shall' in Trans'A' and the use of 'will' in the other four translations, saying that 'shall' has the tone of incredulity, and 'will' implies a belief that it will happen.

The figures also show that Trans'M" and 'Y' have the weakest scores. I think this is because of the use of two sentences which is odd in this context. They are also odd in a sense that they have a sentence with only an 'if' clause.

Two of the respondents, by choosing [4] and [5] for all the five translations, confirm my personal belief that all the five translations are very weak in conveying the sense of improbability. As one of them says 'All the five translations do not seem to be rhetorical, they suggest that an answer is required'. Another respondent suggests that 'we would have expected something like 'So when' in order to convey the sense of improbability, except that this form sounds a little colloquial'.

I suggest that in English the best way to translate the interrogative form with the sense of improbability is to use the form 'So when ...', which to my feeling carries some elements of

improbability.

Example -2-

« أَنْى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ، ثُمَّ تَوَلَّوْا عَنْهُ » (الدخان-13)

Trans"M" " [But] how shall this remembrance avail them [at the Last Hour], seeing an apostle had previously come unto them." (Asad,1993:761)

Trans"D" " But, how will their new faith help them, when an undoubted Prophet had come to them." (Dawood,1990:348)

Trans"A" " How should they have the Reminder, seeing a clear Messenger already came to them." (Arberry,1991:513)

Trans"T" " How can there be for them an admonition, when a Messenger explaining things clearly has already come to them". (Taqi-u-din,1993:733)

Trans"Y" " How should they have the Reminder. Seeing that a Messenger explaining things clearly has (already) come to them." (Yusuf Ali,1990:1521)

COMMENT

" أَنْى " is one of the interrogative particles. It has been used in this example not to indicate the basic meaning of interrogative, but to show the improbability of the admonition of the people of the prophet. Here Allah is the speaker. He is addressing this kind of interrogative not to know something unknown to Him before, because He is the All-knowing and He knows everything. He is using the interrogative form to indicate that these people are far away from admonition and from returning back to the truth. Although these people trust their prophet and they know that he is not a liar, they have rejected his invitation. So how could such people get an admonition and a reminder?

All the five translations use the same interrogative particle "How" as an equivalent to "أَنْى". I feel that "How" is the best English interrogative particle to convey the illocutionary force of the meaning of improbability in this context.

Trans"D" is the weakest one in conveying the same meaning of the source text. This is because the potential rhetorical aspect is weak because of the use of 'will'. The interrogative

element in this translation is not based on "having admonition" which is the basic element of improbability.

Trans"M", "A" and "Y" are better than Trans"D", because their interrogative aspect is based on "having admonition" like the source text. The general style of Trans"A" seems a little strange as is Trans"Y". Trans 'Y' is also a little odd in English because it uses two sentences, beginning the second with 'Seeing'. Trans'A' and 'Y' are not as strong as Trans"T" in conveying the same rhetorical meaning. Trans"T" is the best one from my point of view, because of the use of the form "How can there be" which is stronger than the form "How should they have" . The form "How can there be" is rather similar to the form 'How can it be there' . The form "How can it be that" often conveys the rhetorical sense of improbability.

The use of 'already' in Trans'A' and 'T' (to some extent also 'previously' in Trans'M') helps to suggest the rhetorical sense of the meaning of improbability by strengthening the factuality of the following statement.

6.3.1.e Inducing of Fascination التَشْوِيق

Arab rhetoricians say that the interrogative form may be used to indicate the meaning of inducing of fascination in a case when the speaker aims to stimulate and motivate the addressee to do the action under consideration. The speaker is using the interrogative form not to know something which he does not know before, but to indicate the meaning of inducing of fascination (cf. 116:1985,عتيق).

Example -1-

« يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ

(الصف -10)

عَذَابِ أَلِيمٍ »

Trans"M" "O You who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering?" (Asad,1993:861)

Trans"D " Believers! Shall I point out to you a profitable course that will save you from a woeful scourage?" (Dawood,1990:392)

Trans"A " O Believers, shall I direct you to a commerce that shall deliver you from a painful chastisement?". (Arberry,1991:581)

Trans"T " O You who believe! Shall I guide you to a commerce that will save you from a painful Torment?". (Taqi-u-din,1993:827)

Trans"Y "O Ye who believe! Shall I lead you to a bargain that will save you from a grievous chastisement?". (Yusuf Ali,1990:1740)

COMMENT

The speaker in this example is Allah. As noted earlier He never uses the interrogative form in the Qur'an to indicate its basic meaning, i.e. to know something which He does not know before, because He is the All-knowing and He knows everything. In this example, He knows that the believers strongly desire to know the type of commerce that may save them from torment. He also knows that they will reply to this interrogative form positively.

By using this interrogative form, Allah wants to arouse their desire and to awaken excitement in their minds, so they will keep on thinking and waiting for the answer to come. When the answer comes, it will occupy a good place in the minds of the addressees.

Table - 6.11 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	3	4	3	2.8
Trans'D'	5	4	1	2.6
Trans'A'	6	4	-	2.1
Trans'T'	5	5	-	2.3
Trans'Y'	6	3	1	2.2

All the five translations have used the same interrogative form which is '*Shall I*'. According to the comment of one of the respondents, the basic form "Shall I .." common to all the five English translations, certainly conveys some elements of the intended meaning of inducing fascination. It also indicates that the speaker is trying to awaken the addressee's mind to the answer. The use of 'O' adds considerably to the rhetorical effect of what follows. I have

tried to find out information about the rhetorical purpose of using the form 'Shall I...' in English, but I have not been able to find anything.

The figures in the above table show that Trans'A', 'T' and 'Y' are the most acceptable. I believe that this is because of the use the form "Shall I direct/ guide/ lead you to ..." which are closer to the Arabic. Trans'M' and 'D' have the least scores because of the use of the form 'Shall I point you ...' which doesn't involve the addressees very directly compared with the other form in the other three translations. One of the respondents believes that the use of such a form is too prosaic.

Example -2-

« فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ: هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى »

(طه - 20)

Trans"M" " But Satan whispered unto him, saying: ' O Adam! Shall I lead thee to the tree of life eternal, and [thus] to a kingdom that will never decay?". (Asad,1993:484)

Trans"D" " But Satan whispered to him, saying: ' Shall I show you the Tree of Immortality and an everlasting kingdom?". (Dawood,1990:226)

Trans"A" " Then Satan whispered to him saying: ' Adam, Shall I point thee to the Tree of Eternity, and a kingdom that decays not?". (Arberry,1991:320)

Trans"T" " Then Satan whispered to him, saying: ' O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?". (Taqi-u-din,1993:470)

Trans"Y" " But Satan whispered evil to him: he said: ' O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays?". (Yusuf Ali,1990:909)

COMMENT

The speaker in this example is Satan. He knows that Adam will answer this interrogative form positively. By using the interrogative form he is trying to make Adam think about the answer before it comes. So although Satan is using the interrogative form, it is not used to indicate its primary meaning. It has been used to indicate the meaning of inducing of fascination and motivation.

As with the previous example, all the five translations use the interrogative form 'Shall I '. As noted earlier, this form conveys some elements of the meaning of fascinating and motivating the addressee to think about the answer. I believe that Trans'D' is the least effective, because of the use of "show" which is not as strong as "lead" or "point" in the other translations.

6.3.1.f Negative Imperative النهي

The interrogative form may be used not to indicate its basic meaning, but to indicate the meaning of negative imperative which has been defined earlier as a request in the form of superiority to refrain from doing an action.

Example

« أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ » (التوبة-13)

Trans"M" " Do you hold them in awe? Nay, it is God alone of whom you ought to stand in awe, if you are [truly] believers". (Asad,1993:258)

Trans"D" " Do you fear them? Surely God is more deserving of your fear, if you are true believers." (Dawood,1990:134)

Trans"A" " Are you afraid of them? You would do better to be afraid of God, if you are believers". (Arberry,1991:180)

Trans"T" " Do you fear them? Allah has more right that you should fear Him, if you are believers". (Taqi-u-din,1993:275)

Trans"Y" " Do ye fear them? Nay, It is Allah whom ye should more justly fear, if ye believe". (Yusuf Ali,1990:500)

COMMENT

The interrogative particle in this example is the 'hamza'. Although it has been used as an interrogative particle, it is not meant to be answered. The speaker here is Allah and He is not asking the addressees - the believers- whether they fear the unbelievers or not. Rather He is requesting them not to fear any thing else other than Himself. Atiq says with regard to this

example, that it means « لا تخشونهم، فالله أحق أن تخشوه » 'Do not fear them. It is Allah whom you should fear' (عتيق، 1985:117).

Table - 6.12 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	6	2	2	2.5
Trans'D'	8	2	-	2.1
Trans'A'	9	1	-	1.9
Trans'T'	3	6	1	2.7
Trans'Y'	5	4	1	2.3

The figures in the above table show that Trans'A' is the most acceptable one. I think that this could be attributed to the following:

(a) It may be because of the structural simplicity,

(b) It is the translation which has the most obviously parallel structure in the two sentences and therefore gives a strong contrast,

(c) The repetition of the form "... afraid of ..." helps to some degree to convey the secondary meaning as in the source text.

The form " It is God ... whom.." in Trans'M' and the form "It is Allah whom ..." in Trans'Y' most precisely capture the focal aspect of "فالله"; but they give somewhat complicated structures in English

I believe that Trans"M" and "Y", as one of the respondents points out, makes the sense of the negative imperative most explicit by introducing the archaic word 'Nay'. However, the majority of the respondents do not seem to agree with me, because the use of 'Nay' is relatively unacceptable to them.

The use of "surely" in Trans'D' is an attempt to achieve what is achieved by the use of word "Nay" in Trans'M' and 'Y' using less archaic language. However, "Surely" in Trans'D' as one of the respondents points out 'It has something of the same effect, but introduces a potential sense of doubt, which is clearly not the intended meaning'.

Trans'T' has the weakest overall average. This is because of the use of the form '... Allah has more right ...' which has no explicit contrastive element, e.g. 'Nay', 'Surely'. This form is also unidiomatic compared with the form '... You would do better ...' in Trans'A' which is idiomatic. It is also because nothing in Trans'T' indicates any element of negative imperative.

6.3.1.g Scorn and Mockery التهكم والإستهزاء والتحقير

The interrogative form may deviate from its basic meaning to indicate the illocutionary force of scorn and disdain. This is when the speaker wants to ridicule and to mock the thing under consideration. He wants to show his disdain for the addressee with regard to the intended action.

Example -1-

« قالوا يا شعيب! أصلاتك تامرُك أن نترك ما يعبدُ آبائنا

(هود-87)

Trans'M " Said they, ' O Shu'aib! Does thy [habit of] praying compel thee to demand of us that we give up all that our forefathers were wont to worship". (Asad,1993:329)

Trans'D " Shu'aib, they replied, ' did your prayers teach you that we should renounce the gods of our fathers". (Dawood,1990:163)

Trans'A " They said. 'Shu'aib, does thy prayer command thee that we should leave that which our fathers served". (Arberry,1991:221)

Trans'T " They said ' O Shu'aib! Does your prayer (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship". (Taqi-u-din,1993:335)

Trans'Y " They said: ' O Shu'aib! Does thy prayer command thee that we leave off the worship which our fathers practised". (Yusuf Ali,1990:609)

COMMENT

The speakers in this example are the people of the Prophet Shu'aib. By using the interrogative form, they do not want him to answer their question because they know in advance that prayer itself cannot do so. However they want to express their disdain and scorn for such prayer. They are saying that there is nothing that may distinguish him from among them as a prophet except prayer which is not capable of performing such a request.

Al-Zamakhshari and Al-Tabrasi and many other interpreters of the Qur'an say that the people of the prophet Shu'aib use the form of interrogative to indicate their scorn and disdain for his prayer (cf. 205/3 الطبرسي; 219/2 الزمخشري).

Table - 6.13 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	3	2	5	3.4
Trans'D'	2	5	3	3.3
Trans'A'	1	3	6	3.5
Trans'T'	1	4	5	3.6
Trans'Y'	3	4	3	3.1

The figures in the above table indicate that all the five English translations are weak in expressing the meaning of scorn and disdain. In other words, none of them convey any mood of rhetoric. According to one of the respondents, 'None of the English translation gives the sense of scorn and disdain nor do they place the focus on 'prayers' which they should ideally do to convey the same sense as 'أصلاتك'.

Trans'D' is strange because of the use of the past tense 'did'. One of the respondents suggests that 'Is it your prayer that' could to some extent may convey some element of the intended meaning as in the Arabic. I conclude that conveying the meaning of scorn and disdain in English by the use of an interrogative form is one of the problematic issues in translation, particularly in the translation of the Holy Qur'an.

Example -2-

« وَإِذَارَأَوْكَ إِن يُتَّخَذُونَكَ إِلهُزُوءاً، أَهَذَا الَّذِي بَعَثَ اللهُ رَسُوْلاً » (الفرقان-41)

Trans"M" " Hence, whenever they consider thee, [O Muhammad] they but make thee a target of their mockery, [saying] ' Is this the one whom God has sent as an apostle". (Asad,1993:555)

Trans"D" " Whenever they see you, they scoff at you, saying ' Is this the man whom God has sent as His apostle?". (Dawood,1990:255)

Trans"A" " And when they see thee, they take thee in mockery only: ' What, is this he whom God sent forth as a Messenger?". (Arberry,1991:365)

Trans"T" " And when they see you (O Muhammed), they treat you only as a mockery (saying) ' Is this the one whom Allah has sent as a Messenger?". (Taqi-u-din,1993:533)

Trans"Y" " When they see thee, they treat thee not otherwise than in mockery: ' Is this the one whom Allah has sent as a messenger?". (Yusuf Ali,1990:1043)

COMMENT

The context of this example is the unbelievers of Makkah's attitudes towards the Prophet Mohammed. He did all that he could to invite them to embrace Islam. But unfortunately, the majority of them not only rejected his invitation, they also used to ridicule, mock and disdain him. Al-Zamakhshari says:-

وهم على غاية الجحود والإنكار، سخرية وإستهزاء، ولو لم يستهزؤوا لقالوا:

أهذا الذي زعم وإدعى أنه مبعوث من عند الله رسولا (الزمخشري 281/3)

They are not only extreme in rejecting his invitation, but they are also disdain and scoffing him. If they were not doing so, they would have said ' Is this the one who claims that he is the Messenger of Allah?'. (My translation)

The interrogative form in this example is not used to indicate its basic meaning, but to indicate the meaning of disdain and scorn of the speakers towards the addressee. Trans"T", "M", "Y" and "D" translate the interrogative form into "Is this the" , whereas Trans"A" uses the form " What, is this.....". The interrogative form in Trans"A" is perhaps somewhat

weaker in expressing the secondary meaning, i.e. the meaning of scorn and disdain; this is because of the additional use of "what", which I believe tends to indicate the meaning of exclamation rather than the meaning of scorn and disdain. All the five translations have an interrogative form which is close to the structure of the Arabic, but the potential rhetorical aspect seems weaker than the Arabic.

6.3.1.h Expression of awe and exaltation

التهويل و التفخيم

The interrogative form may deviate from its basic meaning to indicate the meaning of expression of awe and exaltation. This is when the speaker wants to exaggerate and to exalt the thing under consideration.

Example -1-

(القارعة 1-2) « القارعة، ما القارعة »

Trans"M" " OH, the sudden calamity! How awesome the sudden calamity!".
(Asad,1993:972)

Trans"D" " THE DISASTER! What is the disaster?". (Dawood,1990:431)

Trans"A" " The Clatterer! What is the Clatterer?". (Arberry,1991:657)

Trans"T" " Al-Qa'ri'ah (the striking hour .i.e. (the Day of Resurrection), What is the striking (hour)?". (Taqi-u-din,1993:920)

Trans"Y" " The (Day) of Clamour: What is the (Day) of Clamour?". (Yusuf Ali,1990:1997)

Example -2-

(الحاقة 1-2) « الحاقة، ما الحاقة »

Trans"M" " OH, THE LAYING-BARE of the truth! How awesome that laying-bare off the truth!". (Asad,1993:888)

Trans"D" " THE CATASTROPHE: and what is the Catastrophe?". (Dawood,1990:403)

Trans'A " " The Indubitable! What is the indubitable?". (Arberry,1991:603)

Trans'T " " The Reality (i.e. the Day of Resurrection)! What is the reality?". (Taqi-din,1993:851)

Trans'Y " " The Sure Reality! What is the Sure Reality?". (Yusuf Ali,1990:1804)

COMMENT

Both these two examples have the interrogative particle « ما ». It has been used to express the awesomeness of the Day of Resurrection. Al-Zamakhshari says with regard to the use of « ما » in these two examples:

أيُّ شيءٍ هي، تفخيما لشأنها وتعظيما لهولها. (الزمخشري/598/4)

This form means 'What is it' and is used to glorify its status and to exalt its terribleness. (My translation)

Although the forms « ما القارعة » and « ما الحاقة » are in the form of an interrogative, they are not meant to be answered. The speaker here is Allah. He is not asking about the Day of Resurrection, but He is frightening and threatening the addressees about this horrible day. The repetition of the same word conventionally indicates also that there is a purpose for this form and that it has a secondary meaning.

Table - 6.14 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	9	1	-	1.8
Trans'D'	1	2	7	3.8
Trans'A'	-	2	8	4.0
Trans'T'	1	2	7	4.0
Trans'Y'	-	3	7	3.9

All the five translations have the same form which is ".....! What is.....?", except Trans"M" where the form "OH,....., how awesome" is used. I believe that the form in Trans"M" is the best form in English to convey the secondary meaning of the source text. This is because the use of 'The X. What is the X?' does not in English

convey the same rhetorical effect as 'القارعة. ما القارعة' in Arabic. The other form has a weak sense of the meaning of awe and exaltation.

The figures in the above table show that Trans'M' is on one side with a very good overall average and the other four translations on another side with very weak overall averages. According to one of the respondents, 'While I suggest that Trans'D', 'A', 'T' and 'Y' closely follow the Arabic structure, only Trans'M' for me conveys the sense described in the comment'. Although Trans'M' strays from a literal translation of the Arabic, I believe that it is the only possible way to convey the message of the source text. It is worth mentioning that Trans'M' substitutes the locutionary force of the Arabic for the illocutionary force and is the only translation where the proposed illocutionary force is the same as the locutionary force.

6.3.1.i Wish

التمني

A speaker may express his wish by using the interrogative form. In this case, the speaker is trying to focus the attention of the addressee on his wish. The speaker in such a context does not mean by using the interrogative form that it is meant to be answered.

Example

« فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا » (الأعراف-53)

Trans"M" " Have we, then, any intercessors who could intercede in our behalf?".

(Asad,1993:211)

Trans"D" " Will no one plead on our behalf?". (Dawood,1990:113)

Trans"A" " Have we then any intercessors to intercede for us?". (Arberry,1991:149)

Trans"T" " Now are there any intercessors for us that they might intercede on our behalf?". (Taqi-u-din,1993:233)

Trans"Y" " Have we no intercessors now to intercede on our behalf?". (Yusuf Ali,1990:413)

COMMENT

The context of this example is the leading of the unbelievers to the Fire on the Day of Judgement, because they did not fulfill their duties towards Almighty God. At this time, they will be very sad and remorseful. They will begin to express their remorse by stating some of their wishes, one of which is that they wish that they had an intercessor who is capable of interceding for them. Hence, there is no reason to think that they are using the interrogative form for the purpose of getting information from the hearers.

« هل » is an interrogative particle. It has been used in this example by the unbelievers not to indicate its basic meaning of the interrogative, but to indicate the meaning of wish. It is not meant to be answered. Al-Qurtubi says regarding this example:-

« فهل لنا من شفعاء » " إستفهام فيه معنى التمني " (القرطبي 21/7)

It is an interrogative form carrying the meaning of wish. (My translation)

Al-Tabrasi also says about this example:-

« تَمَنُوا أَنْ يَكُونَ لَهُمْ شُفَعَاءُ يَشْفَعُوا لَهُمْ فِي إِزَالَةِ الْعِقَابِ » (الطبرسي 72/3)

They wish that they have intercessors who might intercede for them to remove the torment from them. (My translation)

Trans"D" has the form " Will no one", which is very strong in expressing the secondary meaning of the source text. This is because of the use of the negative. Trans"Y" also uses the negative which gives a strong sense of wishing (in the positive).

Trans"T" has the form "Now are there?". I believe that this form is very weak in conveying the secondary meaning of wish because it is too straightforward a question. Trans"A" and "M" have the form " Have we then?". This form has a weak potential rhetorical aspect.

Table - 6.15 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	4	5	1	2.7
Trans'D'	9	1	-	1.8
Trans'A'	5	4	1	2.6
Trans'T'	2	6	2	3.0
Trans'Y'	9	1	-	2.1

The figures in the above table support what I have just said about the five translations. They show that Trans'D' and 'Y' are on one side. According to one of the respondents, this is because of the use of the negative, which expresses the sense of wish clearly, especially in the case of Trans'D'. Trans'M' and 'A' are in the middle. This, according to one of the respondents, may be attributed to the use of 'then' which expresses some elements of wish. Trans'T' has the weakest overall average. This is because as I have said earlier, it is too straightforward a question and it seems to give the wrong illocutionary force. I conclude that to convey the sense of wish by the use of the negative in English is better than the use of the positive.

6.3.1.j Affirmation التقرير

Arab rhetoricians define affirmative interrogative as

هو حَمَلُ الْمُخَاطَبِ عَلَى الْإِقْرَارِ وَالْإِعْتِرَافِ بِأَمْرٍ قَدْ اسْتَقَرَّ عِنْدَهُ ثُبُوتُهُ أَوْ
نَفْيُهُ (عباس; 205/1989)

It is making the addressee affirms and recognizes something which is already established and settled in his mind either positively or negatively. (My translation)

Because the interrogative form makes a forceful impression on the mind of the addressee, the speaker uses this form to indicate the meaning of affirmation. Arab rhetoricians state a condition for an interrogative form to indicate the meaning of affirmation. They say that the thing under consideration, i.e. the thing which needs to be affirmed, must come immediately after the interrogative particle. The meaning of affirmation has been divided into two different sub-types:-

1) Actualization and Realization التحقيق والتثبيت

The speaker in this case knows in advance that the thing under consideration has already happened. He is using the interrogative form to make the addressee recognize that he has done so and so. The Qur'an is full of examples of this type.

Example -1-

«هل أتى على الإنسان حيناً من الدهر لم يكن شيئاً مذكوراً» (الإنسان-1)

Trans"M" " HAS THERE [not] been an endless span of time before man [appeared - a time] when he was not yet a thing to be thought of?". (Asad,1993:915)

Trans"D" " DOES THERE not pass over man a space of time when his life is a blank?". (Dawood,1990:413)

Trans"A" " Has there come on man a while of time when he was a thing unremembered?". (Arberry,1991:621)

Trans"T" " Has there not been over man a period of time, when he was nothing to be mentioned?". (Taqi-u-din,1993:874)

Trans"Y" " Has there not been over Man a long period of time, when he was nothing (not even) mentioned?". (Yusuf Ali,1990:1863)

COMMENT

The interrogative particle in this example is «هل». It has been used not to indicate the basic meaning of interrogative, but to indicate the meaning of affirmation, as Al-Shaukani says regarding this example:-

(هل) هنا بمعنى قد، والإستفهام للتقرير «الشوكاني 344/5

هل here means قد, and the interrogative form is used to indicate the meaning of affirmation.

(My translation)

Al-Tabrasi also says with regard to this example:-

(هل) هنا إستفهام يراد به التقرير «الطبرسي 143/6

هل here is an interrogative indicating the meaning of affirmation. (My translation)

Allah is the speaker in this example. He is addressing this interrogative form to all mankind to affirm that there has indeed come a time when man was nothing to be mentioned. He does not want them to answer this question, but to bear in their minds this fact.

Table - 6.16 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	7	2	1	2.3
Trans'D'	5	2	3	2.7
Trans'A'	2	5	3	3.0
Trans'T'	5	2	3	2.7
Trans'Y'	6	2	2	2.5

Trans"A" has the form " Has there come?". This form is very weak in indicating the potential rhetorical aspect of the meaning of affirmation and actualization. This is because it is the only translation that uses an affirmative while in this case the negative is essential in English, as one of the respondents says 'the use of the negative in the question provides rhetorical force and implies a reply in the positive'. Trans'A' has the weakest overall average.

Trans"T", "M" and "Y" have the form " Has there not been?". This form is the best one for conveying the same secondary meaning as the source text. Asad says " Implying, according to all the classical commentators; the interrogative particle *hal* having here the positive meaning of *qad* . However, this meaning can be brought out equally well by interpolating the word 'not' " (Asad, 1993: 915). The potential rhetorical aspect in this form is very strong and it is clear enough that the interrogative form here is used not to indicate its basic meaning, but to indicate the meaning of affirmation.

Similarly, Trans"D", with the form "Does there not pass..", has some sense of conveying the illocutionary force of the meaning of affirmation. However, the use of the present tense in Trans"D" is somewhat odd in English, and this perhaps accounts for its relatively low degree of acceptability to the respondents.

I conclude that it is essential to use the negative in this kind of context because the purpose of the negative here is the opposite. The answer to a negative question, according to one of the respondents, will be affirmative (like the Arabic).

Example -2-

« قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا » (الشعراء 18)

Trans"M" " [But when Moses had delivered his message, Pharaoh] said: ' Did we not bring thee up among us when thou wert a child?'. (Asad,1993:561)

Trans"D" " Pharaoh said to Moses: ' Did we not bring you up when you were an infant?'. (Dawood,1990:258)

Trans"A" " He said, ' Did we not raise thee amongst us as a child?'. (Arberry,1991:371)

Trans"T" " (Pharaoh) said (to Moses): ' Did we not bring you up among us as a child?'. (Taqi-u-din,1993:539)

Trans"Y" " (Pharaoh) said: ' Did we not cherish thee as a child among us?'. (Yusuf Ali,1990:1058)

COMMENT

This example is part of the story of the Prophet Moses and Pharaoh. The speaker here is Pharaoh. He knows that Moses did not forget that he was brought up in the house of Pharaoh. However, Pharaoh is not using the interrogative form to find out the answer from Moses, but to make the Prophet Moses affirms the thing under consideration and to remind Moses about it. Pharaoh is using this form in order to make Moses to change his mind and to stop spreading his Message which has been revealed to him from Allah.

All the five translations use the same form which is " Did we not?". This form in English has, as mentioned in the preceding example, a strong conventional potential rhetorical meaning of affirmation, because of the use of the negative.

2) *Requesting the addressee to affirm and recognize what the speaker*

wants طلب إقرار المخاطب بما يريد المتكلم

There are many examples in the Qur'an of this type. Here the speaker wants the addressee to recognize and affirm what he (the speaker) wants, i.e. to affirm the thing under consideration. The difference between this type and the first type is that :-

a) The first type, which is used to indicate the actualization and realization of the action under consideration, is performative in form (locutionary force) and declarative in meaning (illocutionary force). It is performative in form, because it has the form of interrogative which is one of the five types of performative utterances. It is at the same time declarative in meaning, because the meaning of the sentence is to affirm and recognize an action which has already taken place. Here the speaker is using the form of interrogative not to be answered, but to affirm the existence of the action under consideration.

b) The second type, on the other hand, is performative in form (locutionary force) and in meaning (illocutionary force). It is performative in form because it has the form of interrogative. And it is performative in meaning, because its purpose is to force the addressee to affirm the action under consideration.

Example -1-

« أَلَيْسَ ذَالِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى » (القيامة 40)

Trans"M" " Is not He, then, able to bring the dead back to life?". (Asad,1993:914)

Trans"D" " Has He no power, then, to raise the dead to life?". (Dawood,1990:412)

Trans"A" " What, is He not able to quicken the dead?". (Arberry,1991:620)

Trans"T" " Is not He (Allah Who does that) Able to give life to the dead?". (Taqi-ud-din,1993:874)

Trans"Y" " Has not He, (the same), the power to give life to the dead?". (Yusuf Ali,1990:1861)

COMMENT

The interrogative particle in this example is the 'hamza'. It is followed by the negative particle 'ليس'. In this case, Al-Shaukani and Al-Qurtubi indicate that whenever the interrogative particle precedes a negative particle, this changes the sentence to affirmative (cf. 466/5 القرطبي 117/20; الشوكاني)

The speaker in this example is using the interrogative form in order to indicate the meaning of affirmation. As Al-Tabrasi says regarding this example:-

« هذا تقرير لهم على أن من قَدَرَ على الإبتداء قادر على البعث والإحياء » (الطبرسي 136/6)

This is a kind of affirmation to indicate that the One who was capable of creating them from nothing will be able to give life to the dead. (My translation)

If someone wants to answer this form of interrogative, he has to use a word other than Yes or No. In Arabic the best word to reply positively to this type of interrogative is « بلى », which indicates the agreement of the addressee and his acceptance of the request of the speaker. And also the best way to reply to this interrogative negatively is 'نعم' 'Yes', which indicates the disagreement of the addressee.

Trans"D" with the form " Has He no" is somewhat weak in expressing the potential rhetorical aspect. The use of 'no' rather than 'not' (as in the other translations) reduces the rhetorical force, suggesting that He has some power (but perhaps not absolute power). This translation is also more open to a non rhetorical interpretation.

Trans"A" with the form " What, Is He not able" also has a weak potential rhetorical aspect of the meaning of affirmation. It suggests that the interrogative form is not used for its basic meaning, but unfortunately the secondary meaning which it may indicate is the meaning of exclamation and surprise. This is because of beginning the interrogative form with 'what', although it is used here to suggest that the question is a rhetorical question.

Trans"Y" with the form " Has not He"?" has a stronger potential rhetorical aspect of the meaning of affirmation than Trans"A" and "D". This is because of the use of the negative particle 'not' after the interrogative particle. This indicates that the interrogative form is not used to indicate its basic meaning. This is despite the fact that the word order here perhaps seems slightly odd.

Trans"T" and "M" with the form " Is not He"?" have the strongest potential rhetorical aspect of the meaning of affirmation. I believe that this form is the best form in English for conveying the same rhetorical purpose as the use of the interrogative form in Arabic. Using the word 'then' in Trans"M" strengthens the element of the deviation of the interrogative form. So, as with the first type of affirmative, the use of the negative is essential in English in this context. I feel that Trans'M', 'A', 'T', and 'Y' are all rather similar.

Example -2-

« أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ » (التين-8)

Trans"M" " Is not God the most just of judges?". (Asad,1993:962)

Trans"D" " Is God not the best of judges?". (Dawood,1990:429)

Trans"A" " Is not God the justest of judges?". (Arberry,1991:650)

Trans"T" " Is not Allah the Best of Judges?". (Taqi-u-din,1993:915)

Trans"Y" " Is not Allah the wisest of judges?". (Yusuf Ali,1990:1978)

COMMENT

There is no doubt that Allah is the best of judges. Although Allah is using here the interrogative form, He knows that He is the best of judges. He is using this interrogative form to make the addressee recognize this fact. Al-Tabrasi says with regard to this example:-

« هذا تقرير للإنسان على الإعتراف بأنه تعالى أحكم الحاكمين » (الطبرسي 180/6)

This interrogative form is used to make man admit that Allah is the best of judges. (My translation)

All five translations succeed in having the same form which is "Is not?" except Trans"D" where the form " Is God not ...". The form of Trans"D" is less successful than the other forms in conveying the rhetorical meaning of the interrogative form. " Is not God ..." is perhaps more archaic sounding than " Is God rot....". It also gives slightly more (thematic) emphasis to God. I suspect that both have equal rhetorical potential aspect. Again the negative is essential in English in this context and all the five English translations have succeeded in using the negative.

6.3.1.k Disaffirmative الإنكار

One of the most important secondary meanings to which the interrogative form may deviate is the meaning of disaffirmative. This is when the speaker uses the interrogative form to indicate that the thing under consideration is an unknown matter and he wants to express his disaffirmation of such a thing.

The difference between the affirmative and disaffirmative meaning of the interrogative form is that, in the case of an affirmative interrogative the speaker wants to affirm the existence of the matter or he wants to induce the addressee to recognize and to affirm it. In the case of a disaffirmative interrogative, on the other hand, the speaker wants to dispute and contest with the addressee on the matter under concern. As Al-Hajjar says:

«ويفيد الإستفهام معنى الإنكار في مقام يُنكرُ فيه المُتكلِّمُ حصول

المسؤول عنه، ويكون غير راض به» (الحجار: 87)

The interrogative may indicate the meaning of disaffirmation in the case where the speaker wants to deny the existence of something and to express his dissatisfaction with the thing under consideration. (My translation)

Arab rhetoricians have divided the interrogative with disaffirmative meaning into two sub-types, reproach disaffirmative إنكار توبيخي and denial disaffirmative إنكار تكذبي.

If a speaker wants to disaffirm an action done by someone, he may be disaffirming the action which the addressee claims he has done, but in fact he has not done; in this case the speaker is trying to deny this point. Or if the speaker wants to disaffirm the action of the addressee which he has already done; he is, in this case, is trying to reproach and rebuke the addressee.

Al-Subki says with regard to the difference between the two sub-types of the disaffirmative meaning that:-

وضابط هذا القسم أن التوبيخ أن يكون ما يلي الهمزة فيه واقعاً، لكنه مستقبلي؛ وأما التكذيب فوضابطه أن ما يلي الهمزة فيه غير واقع، وقصد تكذيبهم فيه. (التفتازاني 299/2)

The criterion of this type is that the reproach [of disaffirmative] requires that the thing which comes after the interrogative particle has already happened, but is a shameful deed, whereas the criterion of the denial disaffirmative is that the thing that comes after the interrogative particle has not happened, and the speaker wants to show that it is a lie.¹ (My translation).

¹ There is a long argument regarding whether the Hamza is the only interrogative particle that may indicate the meaning of disaffirmative or not. I agree with those who say that all the interrogative particles may have the same function. (cf 195:1989; عباس)

A) Denial Disaffirmative

الإنكار التكذيبي

The speaker may use the form of interrogative to indicate the meaning of denial disaffirmative for an action in the past, the present or the future. Ibn Jinni says about this point that:-

إن الإنكار الإبطالي-التكذيبي- يعني أن ما بعد الهمزة غير واقع وأن مدعيه كاذب

(الجيار;1990:177)

The denial disaffirmative means that the action which comes after the interrogative Hamza did not take place and that anyone who claims that it did is a liar. (My translation).

i) An action in the past

In this case, the speaker is not using the interrogative form to know something which was unknown to him before, but to indicate that this past action which the addressee claims has happened, did not happen. He wants to disclaim the existence of the action and accuse the addressee of lying. The denial disaffirmative here indicates that the action under consideration has not happened. The meaning of the denial disaffirmative here is "لم يكن" "has not happened".

Example :-

« أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا » (الإسراء-40)

Trans"M" " HAS, THEN, your Sustainer distinguished you by [giving you] sons, and taken unto Himself daughters". (Asad,1993:425)

Trans"D" " What! Has your Lord blessed you with sons, and Himself adopted daughters from among the angels?". (Dawood,1990:206)

Trans"A" " What, has your Lord favoured you with sons and taken to Himself from the angels females?". (Arberry,1991:278)

Trans"T" " Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for himself from among the angels daughters?". (Taqi-u-din,1993:414)

Trans"Y" " Has then your Lord, (O pagans) preferred for you sons, and taken for Himself daughters among the angels". (Yusuf Ali,1990:788)

COMMENT

This verse is an allusion to the pre-Islamic Arabian belief that the angels -conceived of as a kind of female sub-deities- were God's daughters, and this despite the pagan Arabs' contempt for female offspring. In its wider implication, this rhetorical question is meant to bring out the absurdity of the supposition that God's divinity could be projected into, or shared by, any other being. (Asad,1993:424.n49)

Al-Zamakhshari says with regard to this example:-

أفأصفاكم" خطاب للذين قالوا "الملائكة بنات الله" والهمزة للإنكار (الزمخشري

(668/2

'أفأصفاكم' is addressed to those who say the angels are God's daughters; the interrogative Hamza indicates the meaning of disaffirmation. (My translation)

Although this example is about an action in the past, it simply means "لم يكن". This means that such an action, i.e. choosing the angels to be His daughters, did not take place. The speaker in this example is denying the existence of the action in the past by the use of the interrogative form. He is trying to disaffirm the claim of the addressees.

Table - 6.17 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	3	6	1	2.7
Trans'D'	8	1	1	2.2
Trans'A'	4	5	1	2.5
Trans'T'	5	5	-	2.4
Trans'Y'	5	5	-	2.2

Trans "M", "T" and "Y" have the form " Has then your". Although this form has some potential rhetorical aspect, it is weak in expressing the meaning of denial disaffirmative. The reader of these translations might expect them to be followed by an exclamation mark, rather than a question mark (to indicate the rhetorical intention). The use of 'Then' in these translations, might give some element of the sense of disaffirmative, but according to one of the respondents, it does not seem to have been introduced for this purpose.

Trans "A" and "D" have the form " What, has your". By the use of 'what', the translators want to show that the question here is a rhetorical one and is not meant to be answered. I think 'What' gives the sense of disaffirmative. Like the other form, this form also has a weak potential rhetorical aspect for expressing the meaning of denial disaffirmative.

The figures in the above table show that all the five overall averages are very close to each other. I suspect that 'distinguished' in Trans 'M' seems odd to the readers. Also the form 'and taken Himself from the angels females' in Trans 'A' may be difficult to interpret both because of the word order and the use of 'females' rather than 'daughters' which is used in all other translations. Trans 'A' and 'D' have the form 'What, has your ...'. This form according to one of the respondents appear to express exclamation at the event rather than to question its occurrence. 'What' to another respondent brings out the sense of absurdity better than the other form in the other three translations. I believe that the use of 'What' here indicates some element of disaffirmative.

ii) An action in the present or in the future

Here the speaker is denying the claim of the addressee and at the same time warning him against doing the action described. In this case the denial disaffirmative means " لا يكون " "shall not take place". This indicates that the action under consideration will not happen and shall not be done.

Example:-

« أَنْلِزْمُكُمْ هَا، وَأَنْتُمْ لَهَا كَارِهُونَ » (هود-28)

Trans"M" " Can we force it on you even though it be harmful to you". (Asad,1993:317)

Trans"D" " Can we compel you to accept it against your will". (Dawood,1990:158)

Trans"A" " Shall we compel you to it while you are averse to it". (Arberry,1991:412)

Trans"T" " Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it". (Taqi-u-din,1993:327)

Trans"Y" " Shall we compel you to accept it when ye are averse to it ". (Yusuf Ali,1990:589)

COMMENT

This is part of the story of the Prophet Noah and his people. He has asked them to worship Allah alone and to stop worshipping anything else. By using the interrogative form, Noah and the believers with him are indicating that it shall not happen that they will force the addressees to accept their invitation. They do not want them to reply to this question yes or no, but they are denying their claim that they will compel them to accept it. Al-Qurtubi and Al-Shaukani say that the secondary meaning of this interrogative form is disaffirmation.

« الإستفهام بمعنى الإنكار » (الشوكاني 351/2; القرطبي 25/9).

One of the important points in this example, is that "أنلزمكموها" in Arabic, although it is treated as one word, consists of interrogative particle, subject, verb and an object. In other words, it equals a complete sentence.

Trans"M" and "D" have the form "Can we". Whereas Trans"A", "Y" and "T" have the form " Shall we". I believe that both these two forms have a relatively weak potential rhetorical aspect. They lack any specific element of denial disaffirmative. But the translators clearly use 'can', and 'shall' to give a sense of denial.

2) Reproach Disaffirmative الإنكار التوبيخي

The interrogative form may indicate reproach disaffirmative when the speaker wants to reproach and rebuke the addressee for an action

i) In the past

The speaker in this case knows that the action under consideration has already happened. He is trying to rebuke and censure the addressee for doing this action. In this case the reproach disaffirmative means « ماكان ينبغي » " It should not have happened".

Example :-

« وكيف تكفرون وأنتم تتلى عليكم آياته » (آل عمران-101)

Trans"M" " And how could you deny the truth when it is unto you that God's

messages are being conveyed". (Asad,1993:83)

Trans"D " But how can you disbelieve when God's revelations are recited to you?".
(Dawood,1990:51)

Trans"A " How can you disbelieve, seeing you have God's signs recited to you".
(Arberry,1991:58)

Trans"T " And how would you disbelieve, while unto you are recited the verses of Allah". (Taqi-u-din,1993:98)

Trans"Y " And how would ye deny faith while unto you are rehearsed the signs of Allah". (Yusuf Ali,1990:170)

COMMENT

This example is addressed to the unbelievers of Makkah, because they have rejected the Message of the Prophet Mohammed, although he recites the verses of Allah to them. By using the interrogative form in this context, the speaker does not want to know something which he does not know before.

Al-Zamakhshari says with regard to this example:-

« وكيف تكفرون إستفهام فيه معنى الإنكار » (الزمخشري 393/1)

It is an interrogative form indicating the meaning of disaffirmation. (My translation)

In the Arabic form, there is some element of the meaning of surprise and exclamation. This indicates that the interrogative form may sometimes be used to indicate more than one secondary meaning. 'How' is often used to give this rhetorical sense in English. 'How is it' possibly gives an even stronger rhetorical sense. All the five translations have used 'how' to indicate the rhetorical aspect. The use of 'how could', 'how can' and 'how would' are an attempt to signal the disaffirmative.

Trans"T" and "Y" have the form " And how would". This form is very weak in indicating that the action under consideration has already happened. These two translations have a weak potential rhetorical aspect for the meaning of reproach disaffirmative.

Trans"M" with the form " And how could" is good in conveying the rhetorical intention. 'Could' I have a feeling is better than the use of 'can' in Trans"D" and "A". This is

because 'can' gives the sense of present, rather than past. However, a more obvious significance would be achieved by 'How could you have disbelieved'.

ii) In the present or in the future :-

The speaker may use the interrogative form to indicate the meaning of reproach disaffirmative for an action that is about to happen or may happen. In this case he is trying to give a sense of advice by stating that the action under consideration should not take place. He is expressing his rebuke for such an action. This reproach disaffirmative means « لا ينبغي أن يكون » 'It should not happen'.

Example :-

« يا أيها الذين آمنوا لا تتخذوا الكافرين أولياء من دون

المؤمنين، أتريدون أن تجعلوا لله عليكم سلطاناً مبيناً » (النساء-144)

Trans"M" "O you who have attained to faith! Do not take the deniers of the truth for your allies in preference to the believers! Do you want to place before God a manifest proof of your guilt?". (Asad,1993:132)

Trans"D" " Believers! do not choose the infidels rather than the faithful for your friends. Would you give God a clear proof against yourselves?". (Dawood,1990:75)

Trans"A" " O believers, take not the unbelievers as friends instead of the believers; or do you desire to give God over you a clear authority?". (Arberry,1991:93)

Trans"T" " O you who believe! Take not for 'Awliya' (protectors or helpers or friends) disbelievers instead of believers . Do you wish to offer Allah a manifest proof against yourselves?". (Taqi-u-din,1993:150)

Trans"Y" " O Ye who believe! Take not for friends unbelievers : Do ye wish to offer Allah an open proof against yourselves?". (Yusuf Ali,1990:263)

COMMENT

The interrogative particle in this example is the 'Hamza'. It has been used to indicate the meaning of reproach interrogative as Al-Shaukani says:-

"والهمزة للإستفهام مع التوبيخ للمخاطبين". (الشوكاني 77/1)

The Hamza here is used as an interrogative particle to indicate the meaning of reproach upon the addressees. (My translation)

Abu Mosa says with regard to this example:-

« الإنكار هنا موجّه إلى تلك الإرادة التي لا ينبغي أن تكون. فالإنكار هنا

بمعنى لا ينبغي أن تكون تلك الإرادة » (أبوموسى 1987:622)

The disaffirmative here is addressed to the desire which should not be fulfilled. The disaffirmative here means that this desire should not be fulfilled. (My translation)

Parts of Speech of the Disaffirmative

As we have seen, the speaker may use the interrogative form to disaffirm an action or a thing. This thing may be the verb, subject or object of the sentence depending on the place of the interrogative particle in the sentence. If the interrogative particle is followed by a verb this means that the disaffirmative element is based on the verb itself and by extension the entire clause, as in the following examples:-

THE VERB

Example -1-

« أتعبدون ما تنحتون » (الصفات-95)

Trans"M" " Do you worship something that you [yourselves] have carved".

(Asad,1993:687)

Trans"D" " Would you worship that which you have carved with your own hands".

(Dawood,1990:315)

Trans"A" " Do you serve what you hew?". (Arberry,1991:459)

Trans"T" " Worship you that which you (yourselves) carve?". (Taqi-u-din,1993:661)

Trans"Y" " Worship ye that which ye have (yourselves) carved?". (Yusuf Ali,1990:1355)

Example -2-

(الأنعام-74) « أَتَتَّخِذُ أَصْنَاماً آلِهَةً »

Trans"M" " Takest thou idols for gods?". (Asad,1993:183)

Trans"D" " Will you worship idols as your gods?". (Dawood,1990:99)

Trans"A" " Takest thou idols for gods?". (Arberry,1991:130)

Trans"T" " Do you take idols as gods". (Taqi-u-din,1993:203)

Trans"Y" " Takest thou idols for gods?". (Yusuf Ali,1990:360)

COMMENT

Both these examples have the 'Hamza' as an interrogative particle. It is followed in both cases by a verb " أَتَعْبُدُونَ " and " أَتَتَّخِذُ". The interrogative Hamza has been used to indicate the meaning of disaffirmation (cf. 23/7 القرطبي; 133/2 الشوكاني; 106/3 الطبرسي). It also based on both the two examples on the verb itself.

I will not comment on the deviation of the interrogative form in these and the following examples. I will comment only on where the interrogative element is based.

In English it is archaic to begin an interrogative form with a main verb. Modern English uses the auxiliary verb 'do' with inverted word order.

In the first example, Trans"T" and "Y" use an archaic English interrogative form by placing the verb at the very beginning of the sentence. This might be interpreted as having been done in order to focus the interrogative element on the verb. Trans"M" and "A" use a modern English interrogative form " DO you". This form is not strong enough in concentrating the question element on the verb. Trans"D" is very weak in this respect. However, it seems more likely to me that it simply reflects a general tendency by these interpreters to use archaic English of the type used in older well-known translation of the Bible (such as the King James translation).

In the second example, Trans"M", "Y" and "A" use the archaic interrogative form in English. They have focused the question element on the verb itself. Trans"T" and "D" used the modern interrogative form in English.

None of the five translations of both the two examples seems very strong . 'Would' is rhetorically good, but does not give a strong sense of factuality. I conclude that I do not think English offers a device for concentrating the question element on the verb.

THE SUBJECT

If the interrogative particle is followed by the subject of the sentence, it means that the speaker is concentrating and focusing the disaffirmative element on the subject of the sentences.

Example -1-

« أَهْمُ يَقْسِمُونَ رَحْمَةَ رَبِّكَ » (الزخرف-32)

Trans"M" " But is it they who distribute thy Sustainer's grace?". (Asad,1993:753)

Trans"D" " Is it they who apportion your Lord's blessing?". (Dawood,1990:345)

Trans"A" " What, is it they who divide the mercy of thy Lord?". (Arberry,1991:507)

Trans"T" " Is it they who would portion out the Mercy of your Lord?". (Taqi-uddin,1993:725)

Trans"Y" " Is it they who would portion out the Mercy of thy Lord?". (Yusuf Ali,1990:1503)

Example -2-

« أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ » (يونس-99)

Trans"M" " Dost thou, then, think that thou couldst compel people to believe". (Asad,1993:308)

Trans"D" " Would you then force people to have faith?". (Dawood,1990:115)

Trans"A" " Wouldst thou then constrain the people, until they are believers". (Arberry,1991:208)

Trans"T" " Will you (O Mohammad) then compel mankind until they become believers".

(Taqi-u-din,1993:320)

Trans"Y" " Wilt thou then compel mankind against their will, to believe?". (Yusuf

Ali,1990:576)

COMMENT

The use of 'What' in Trans"A" is clearly intended to convey the rhetorical nature of the question. And the use of 'then' in all the five translations in the second example has, perhaps, a rhetorical aspect. It seems that Arberry uses 'what' (not always successfully) in an attempt to convey a wide variety of rhetorical meanings.

In the first example, all the five translations have the same form which is "... is it they...". This is a reasonable way to focus the question element on the subject of the sentence. The use of 'What' in Trans"A" is clearly intended to make the sentence rhetorical.

In the second example, although we have five different forms, all these forms have focused the interrogative element on the subject of the sentence. However, they do not do so very strongly. Asad's use of the comma after 'thou' (and also after then) gives 'thou' rather more force.

THE OBJECT

Example -1-

(الأنعام-40) « أَغْيِرَ اللّٰهَ تَدْعُونَ »

Trans"M" " Can you see yourselves invoking any but God" (Asad,1993:177)

Trans"D" " Will you call on any but God to help to you". (Dawood,1990:96)

Trans"A" " Will you call upon any other than God?". (Arberry,1993:125)

Trans"T" " Would you then call upon any one other than Allah?". (Taqi-u-din,1993:197)

Trans"Y" " Would ye then call upon other than Allah". (Yusuf Ali,1990:384)

Example -2-

« أَغْيِرِ اللّٰهَ أَتَّخِذُ وَلِيًّا » (الأنعام-14)

Trans''M'' " Say: 'Am I to take for my master anyone but God". (Asad,1993:173)

Trans''D'' " Say:' Should I take any but God for my Defender?". (Dawood,1990:93)

Trans''A'' " Say:' Shall I take to myself as protector other than God". (Arberry,1991:122)

Trans''T'' "Say (O Mohammad) Shall I take as a 'Wali' (Lord, protector) any other than Allah." (Taqi-u-din,1993:192)

Trans''Y'' " Say:' Shall I take for my protector any other than Allah". (Yusuf Ali,1990:341).

COMMENT

In both these examples, we notice that the focus of the question is the object of the sentences. This is because the interrogative hamza in both examples is followed by the word "غير الله". The speaker is addressing these two interrogative forms to his addressees in order to disaffirm the action under consideration, i.e. the object of the sentence.

None of the five translations in the two examples succeeds in focusing the question element on the object of the sentence. I suggest that the form "*Is there anyone other than Allah*?" is possibly the best way to convey the same meaning of the source text, although it is strongly emphatic in English.

Points on the Secondary Meanings of the Interrogative in the Qur'an

The main points regarding the secondary meanings of interrogative in the Holy Qur'an may be summarized as follows:-

1) The basic in assessing the rhetorical meaning of an interrogative form is the situational context and general coherence. We will not be able to interpret the rhetorical meaning without the relevant information concerning the speaker, the addressee and the surroundings.

2) The use of the interrogative form to indicate its basic meaning is very infrequent in the Qur'an. This is due to the fact that the interrogative basically means to know something which was unknown before, and this is impossible in the case of Allah who knows everything.

3) The dominant use of interrogative in the Qur'an is not for its basic meaning, but for a rhetorical purpose, i.e. to indicate a secondary meaning.

6.4 VOCATIVE

Vocative has been defined by Arab rhetoricians as follows:-

هو طلب المتكلم إقبال المخاطب عليه بحرف من حروف النداء (عتيق، 1985:113)

It is the speaker's request for the attention of the addressee by the use of one of the vocative particles. (My translation). (cf. Crystal, 1991 for English definition, and see 5.3.1).

Vocative has a significant position in Arabic style, because it establishes a relation between the speaker and the addressee. Beginning a speech with a vocative form indicates the importance of what the speaker is going to say. In the Holy Qur'an, twelve surahs (chapters) begin with a vocative form.

The vocative form is often accompanied by an imperative, or negative imperative or interrogative. This is to prepare the addressee to accept what will come after the vocative form. The followings are examples of this point:-

i) Vocative + imperative

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمَنُوا بِرَسُولِهِ... » (الحديد-28)

" O you who believe! Fear Allah, and believe too in His Messenger" (Taqi-u-din, 1993:810)

ii) Vocative + neg-imperative

« يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ

سكارى حتى تعلموا ما تقولون " (النساء-43)

"O you who believe! Approach not prayer when you are in a drunken state until you know (the meaning of) what you utter". (Taqi-u-din, 1993:130)

iii) Vocative + Interrogative

« يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ » (الصف-10)

" O you who believe! Why do you say that which you do not do?". (Taqi-u-din,1993:825)

Al-Zarkashi says with regard to this point:

كل نداء في كتاب الله يعقبه فهم في الدين، إما من ناحية الأوامر أو النواهي التي عقدت بهما سعادة الدارين، وإما مواعظ وقصص لهذا المعنى (الزركشي 2:336)

Every vocative form in the Qur'an is followed by an interpretation of the religion, whether in terms of orders or interdictions upon which the happiness in the two lives [this worldly life and the life in the Hereafter] are based, or stories leading to the same conclusion. (My translation)

6.4.1 Secondary Meanings of Vocative

The vocative particles may be used not to request the attention of the addressee, but to indicate some secondary meaning other than the basic meaning of the vocative form. The following are some of the secondary meanings to which the vocative may deviate. As I have indicated elsewhere (6.1.1) the following table shows the problematic secondary meanings of vocative.

Table - 6.18 -

	Yes	Partly Yes	Partly No	No
1) Profound regret		*		
2) Friendliness			*	
3) Exaltation			*	
4) Affront		*		
5) Compassion		*		

As can be seen from this table, the secondary meanings of the vocative which are most problematic from a translation point of view are (2) Friendliness and (3) Exaltation. These are the meanings which I have therefore addressed in the questionnaire.

6.4.1.a Profound regret

التَحَسُّرُ

The vocative form may be used to indicate the meaning of profound regret when the addressee is something which it is impossible to address, like addressing the vocative form to مطايا, حسارة, ويل, sorrow, distress, woe, etc..

Example

« قالوا يا حَسْرَتَنَا على ما فرطنا فيها » (الانعام-31)

Trans'M " they cry: ' Alas for us, that we disregarded it". (Asad,1993:175)

Trans'D " they will exclaim: ' Alas, we have neglected much in our lifetime!".

(Dawood,1990:95)

Trans'A " they shall say, ' Alas for us, that we neglected it!". (Arberry,1991:129)

Trans'T " they say: ' Alas for us that we gave no thought to it". (Taqi-u-din,1993:195)

Trans'Y " they say: ' Ah! woe unto us that we neglected". (Yusuf Ali,1990:346)

COMMENT

Al-Qurtubi says regarding this example:-

وقع النداء للحسرة، وليست بمنادى على الحقيقة ولكنه يدل على كثرة
التحسر، وقيل هو تنبيه للناس على عظيم ما يحل بهم من الحسرة
(القرطبي 41/6)

The vocative form is addressed to regret, which cannot properly be a vocative addressee. It indicates profundity of sorrow. It has been also said that the vocative form is used to draw the attention of the people to the profound regret the speakers will experience at that time. (My translation)

'Alas', used in Trans'M", 'D', 'A' and 'T', is used in English to express unhappiness, pity, disappointment, grief, sorrow or concern (cf. Longman dictionary of English Language,1991:36 and The Oxford English Dictionary,1991:1/294). Trans'Y' with the form 'Ah! Woe unto...' also indicates the sense of profound regret. All the five translations have successfully expressed the meaning of profound regret.

6.4.1.b Friendliness and Politeness التأنيس والملاطفة

The vocative form may be used not to indicate its basic meaning, but to indicate the meaning of friendliness and politeness. This is when the speaker wants to express his politeness and friendship towards the addressee. The speaker in this case, shifts the form from using the proper name of the addressee to the use of a description of his state. The use of this vocative form is to prepare and to encourage the addressee to fulfill what will come after the vocative form.

Example

(المزمل-1) « يَا أَيُّهَا الْمُزْمَلُ »

Trans" M " " O THOU enwrapped one! " (Asad,1993:903)

Trans" D " " YOU THAT are wrapped up in your mantle". (Dawood,1990:409)

Trans" A " " O thou enwrapped in thy robes". (Arberry,1991:614)

Trans" T " " O you wrapped in garments (i.e. Prophet Mohammad)". (Taqi-u-din,1993:864)

Trans" Y " " O thou folded in garments!". (Yusuf Ali,1990:1839)

COMMENT

The speaker in this example is Allah. He is addressing the vocative form to the Prophet Mohammad. He is requesting him to fulfil his duty towards His Message by asking the people of Makkah and elsewhere to accept the new religion of Islam.

By using this type of vocative, Allah wants to show friendliness and politeness to the Prophet to make him feel safe and secure. Al-Suhaili says that:-

وفي خطابه بهذا الإسم (المزمل) فائدة الملاطفة، فإن العرب إذا
قصدت ملاطفة المخاطب سموه بإسم مشتق من حالته التي هو
عليها، فقول الله تعالى لحمد صلى الله عليه وسلم "يا أيها المزمل"
فيه تأنيس وملاطفة. (السهيلي:187)

The use of this vocative form implies a meaning of friendliness. When the Arabs want to address the listener in a polite manner, they often call him by the use of a noun that is derived

from his situation. There is an element of friendliness and politeness in addressing the Prophet Mohammed (p.b.u.h) as " O you wrapped". (My translation)

Asad says with regard to this example:-

Hence, the commentators differ widely in their interpretations of the above apostrophe, some of them preferring the literal connotation, others the metaphorical; but there is no doubt that irrespective of the linguistic sense in which the address 'O thou enwrapped one' is understood, it implies a call to heightened consciousness and deeper spiritual awareness on the part of the prophet. (Asad,1993:903).

Table - 6.19 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	2	6	2	2.9
Trans'D'	4	5	1	2.8
Trans'A'	3	7	-	2.8
Trans'T'	5	3	2	2.7
Trans'Y'	3	3	4	3.0

Trans'D' uses 'You' to express the vocative meaning. This form according to one of the respondents is neither polite nor friendly. Trans'T' uses 'O you ..', and Trans'M', 'A' and 'Y' use the form ' O thou ...'. I think that all the five translations fail to express the sense of friendliness and politeness. As one of the respondents says: 'None of the translations convey the sense of kindness or friendliness and the various attempts to translate 'المزمل' literally leave the reader bewildered'.

Generally speaking, the figures in the above table indicate that the overall average for all the five translation is weak. According to one of the respondents, 'the sense of politeness is conveyed more by the archaic 'thou' and the formal usage, such as 'enwrapped' than by anything else'.

6.4.1.c Exaltation التَّعْظِيم

The vocative form may deviate from its basic meaning to indicate the meaning of exaltation. This is when the speaker calls the addressee by using a description which indicates

his honoring and exalting of the addressee. This is like when Allah in the Qur'an calls the Prophet ' O Prophet' to express His exaltedness and bestowal of honors upon him, or when He calls the believers " O you who believe..".

Example -1-

« يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ » (الأحزاب -1)

Trans"M" " O Prophet! Remain conscious of God.....". (Asad,1993:638)

Trans"D" " Prophet, Have fear of God.....". (Dawood,1990:293)

Trans"A" " O Prophet, fear God.....". (Arberry,1991:427)

Trans"T" " O Prophet (Mohammad) keep your duty to Allah.....". (Taqi-uddin,1993:614)

Trans"Y" O Prophet! Fear Allah,.....". (Yusuf Ali,1990:1237)

COMMENT

The vocative form in this example is addressed to the Prophet Mohammad. Allah is the speaker. He is using one of the best characteristics of the Prophet to express His exalting of the addressee. Al-Alusi says with regard to this example:-

وأريد بخطاب النبي صلى الله عليه وسلم بهذا الوصف تعظيمه

وتكريمه وتوقيره والتنويه بمقامه الشريف (الألوسي 147/28)

By using this vocative form to describe the Prophet, The Speaker wants to express His exaltation and honoring of the status of the addressee. (My translation)

One of the interesting points in the Qur'an is that none of the vocative forms which are addressed to the Prophet Mohammed occur with his proper name Mohammed. Allah in the Qur'an addresses all the vocative forms to the Prophet Mohammed using forms such as 'O Messenger', 'O Prophet', 'O you enveloped' and ' O you wrapped'. In the case of other Prophets, however, Allah addresses them with the vocative plus their own proper names. This shows Allah's honoring and exaltation of the Prophet Mohammed.

Table - 6.20 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	4	6	-	2.5
Trans'D'	4	3	3	3.0
Trans'A'	5	5	-	2.5
Trans'T'	5	4	1	2.6
Trans'Y'	4	6	-	2.6

The figures in the above table show that Trans'D' is the worst one. This seems to be because of the use of the vocative form without the 'O'. According to one of the respondents, 'Prophet' in Trans'D' seems abrupt and even a little impolite.

The other four translations have relatively close overall averages ranging between 2.5 and 2.6. I believe that this is because of the use of the vocative form with the 'O' which gives a greater sense of formality and potentially of exaltation. The archaic nature of 'O' gives also an appropriate sense of a religious register.

Example -2-

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ » (الأحزاب-70)

Trans"M" " O you who attained to faith! Remain conscious of God....".

(Asad,1993:625)

Trans"D" " Believers, fear God". (Dawood,1990:229)

Trans"A" " O believers, fear God". (Arberry,1991:425)

Trans"T" " O you who believe! keep your duty to Allah". (Taqi-u-din.1993:629)

Trans"Y" " O you who believe! Fear Allah". (Yusuf Ali,1990:1268)

COMMENT

This is another example of the use of the vocative form to indicate the meaning of exaltation. Addressing the believers using the vocative form is a kind of expression of honor towards them, because for a man the best vocative form by which a speaker may call him is by the use an expression that indicates his bestowal of honor upon him. Al-Zarkashi calls this type of vocative style "خطاب المدح" "praise address" (cf. 228/2 الزركشي).

6.4.1.d Affront

الإهانة

To the contrary of the meaning of exaltation, the vocative form may be used to indicate the meaning of affront. This is when the speaker uses an expression which indicates the slighting and disparagement of the addressee. Al-Zarkashi calls this type of vocative style "خطاب الذم" (الزركشي 230/2) "dispraise address".

Example

« ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ... » (الواقعة-51)

Trans"M" " and then, verily, O you who have gone astray and called the truth a lie".

(Asad,1993:833)

Trans"D" "As for you sinners who deny the truth". (Dawood,1990:379)

Trans"A" " Then you erring ones, you that cried lies ". (Arberry,1991:561)

Trans"T" " Then moreover, verily,- you the erring ones, the deniers". (Taqi-ud-din,1993:802)

Trans"Y" "Then will ye truly,- O ye that go wrong and deny (the truth)". (Yusuf Ali,1990:1678)

COMMENT

By using the expression "أيها الضالون المكذبون", the speaker wants to express his affront towards the addressee. In this case, he is using a description of the addressee of a negative kind. The addressee does not like to be called by this type of expression.

Trans"D" is very weak in expressing the potential rhetorical aspect, because it lacks any vocative element. Translations without 'O' have a less religious feel and perhaps therefore, give a better sense of the meaning of affront. The use of 'then' with the archaic 'O' in Trans'M' and 'Y' may give a sense of affront.

6.4.1.e Compassion and sympathy الشَّفَقَةُ وَالْعَطْفُ

The speaker may use the vocative form to express his compassion for the addressee. He uses this meaning in order to attract the attention of the addressee to the action under consideration. This secondary meaning occurs a great deal in the Qur'an in the context where the speaker is a Prophet telling his people to worship Allah alone and to avoid worshipping idols or anything else.

Example

« قال يا قوم إني لكم نذير مبين » (نوح-2)

Trans" M " " [And Noah] said: ' O my people! I am but a plain Warner to you".

(Asad,1993:858)

Trans" D " " He said ' My people, I come to warn you plainly". (Dawood,1990:406)

Trans" A " " He said, ' O my people, I am unto you a clear Warner". (Arberry,1991:608)

Trans" T " " He said: ' O my people! Verily, I am a plain Warner to you". (Taqi-uddin,1993:858)

Trans" Y " "He said: ' O my people! I am to you a Warner, clear and open". (Yusuf Ali,1990:1823)

COMMENT

The speaker in this example is the Prophet Noah. He uses the vocative form to express his compassion towards his people. Sadiq Khan says regarding this example:-

« صديق خان (73/10) «أضافهم إلى نفسه إظهاراً للشفقة»

He relates them to himself to express his compassion towards them. (My translation)

This style is repeated in the Qur'an in many places where the context requires some kind of compassion and attracting the attention of the addressees. It always comes with « يا المتكلم أو نا المتكلمين » " 1st person personal pronoun" in order to strengthen the meaning of compassion. Notice that all the five English translations have 'my', which establishes a link between the speaker and the addressees; this also gives a potential sense of the meaning of compassion. Trans"D" minus the 'O' may be weaker than the others in expressing

the vocative with its secondary meaning.

6.5 WISH

Arab rhetoricians define wish as follows:-

هُوَ طَلَبُ أَمْرٍ مَحْبُوبٍ لَا يُتَوَقَّعُ حُصُولَهُ، إِمَّا لِكُونِهِ مُسْتَحِيلًا، وَإِمَّا لِكُونِهِ لَا يُطْمَعُ فِي نَيْلِهِ. (شروح التلخيص 225/2; عتيق، 1985:85)

It is a request for a desirable thing which is not expected to happen, either because it is impossible or because the speaker does not desire to have it. (My translation)

Hope on the other hand has been defined as follows:-

هُوَ طَلَبُ أَمْرٍ قَرِيبِ الْوُقُوعِ وَمُتَوَقَّعُ حُدُوثِهِ. (عباس، 1989:156)

It is a request for something which is very close to being realized and which is expected to happen. (My translation)

The main particle that is used to express wish is " لَيْتَ ". This is used a great deal in the Qur'an to indicate the meaning of wish.

Example -1-

« قِيلَ ادْخُلِ الْجَنَّةَ، قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ » (يس-26)

Trans"M" " [And] he was told, '[Thou shalt] enter Paradise! _ [where upon] he exclaimed: 'Would that my people knew'". (Asad,1993:676)

Trans"D" " We said to him: 'Enter Paradise,' and he exclaimed: ' Would that my people knew'". (Dawood,1990:310)

Trans"A" " It was said, 'Enter Paradise!' He said: 'Ah, would that my people had knowledge'". (Arberry,1991:451)

Trans"T" " It was said (to him when the disbelievers killed him) 'Enter Paradise' He said ' Would that my people know!" (Taqi-u-din,1993:648)

Trans"Y" " It was said: ' Enter thou the Garden.' He said: ' Ah me! Would that my people knew (what I know)!" (Yusuf Ali,1990:1323)

Example -2-

« يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ » (القصص-79)

Trans"M" " Oh, if we but had the like of what Qarun has been given! ". (Asad,1993:603)

Trans"D" " Would that we had the like of Korah's fortune!". (Dawood,1990:277)

Trans"A" " Would that we possessed the like of that Korah has been given!".
(Arberry,1991:401)

Trans"T" " Ah, would that we had the like of what Korah has been given". (Taqi-u-
din,1993:579)

Trans"Y" " Oh! that we had the like of what Qarun has got!". (Yusuf Ali,1990:1144)

6.5.1 Secondary Meanings of Wish

In this chapter we have found that the particles of the interrogative, the negative imperative and the vocative may be used not to indicate their basic meanings but to indicate some secondary meanings. Unfortunately, as noted in Section 4.2.5.a, this situation is not paralleled in the case of the wish form. Arab rhetoricians talk about how the speaker can express the meaning of wish by the use of some particles -other than the basic wish particle "ليت"- which are originally not wish particles. They do not talk about how the wish particle "ليت" could indicate some meanings other than the meaning of wish. They have mentioned three different particles which could be used in some contexts to indicate the meaning of wish. These three particles are "هل", "لو" and "لعل". (أبو موسى, 1987:200).

As elsewhere (6.1.1), the following table shows the problematic secondary meanings of Wish.

Table - 6.21 -

	Yes	Partly Yes	Partly No	No
1) هل				*
2) لو				*
3) لعل				*

6.5.1.a هل

"هل" is an interrogative particle. In section three of this chapter, I have said that the interrogative form may be used not to indicate its basic meaning, but to indicate the meaning of wish. The speaker may use the interrogative particle "هل" to express the meaning of wish when he wants, as Abbas says, to:-

إِبْرَازُ الْمُتَمَنَّى فِي صُورَةِ الْمُكِنِ الَّذِي لَا نَجْزِمُ بِإِنْتِفَائِهِ، وَذَلِكَ
لِكَمَالِ الْعِنَايَةِ بِهِ . (عباس، 1989:158)

... highlight the desirable thing as a possible matter whose existence we do not completely rule out. This is because of our great concern for it. (My translation)

Example -1-

« فَهَلْ لَنَا مِنْ شُفَعَاءَ، فَيَشْفَعُوا لَنَا » (الأعراف-53)

Trans"M" " Have we, then, any intercessors who could intercede in our behalf?".

(Asad,1993:211)

Trans"D" " Will no one plead on our behalf?". (Dawood,1990:113)

Trans"A" " Have we then any intercessors to intercede for us?". (Arberry,1991:149)

Trans"T" " Now are there any intercessors for us that they might intercede on our behalf?". (Taqi-u-din,1993:233)

Trans"Y" " Have we no intercessors now to intercede on our behalf?". (Yusuf Ali,1990:413)

COMMENT

Arab rhetoricians noted important differences between expressing the meaning of wish by the use of the basic wish particle "ليت" and the interrogative particle "هل". Although, expressing the meaning of wish by the use of "هل" could give the same meaning as "ليت", these two particles are not exactly the same. This is because "هل" is basically an interrogative particle. The interrogative element is always used for actions that are likely to happen. Ibn Yacqub says:

والسُّرْفُ فِي الْعُدُولِ عَنْ " لَيْت " الَّتِي هِيَ الْأَصْلُ فِي التَّمَنِّيِّ إِلَى " هَل " فِي
نَحْوِ هَذَا الْكَلَامِ، هُوَ إِبْرَازُ الْمَتْنِيِّ فِي صُورَةِ الْمُسْتَفْهَمِ عَنْهُ الَّذِي لَا
جُزْمَ بِإِنْتِفَائِهِ لِظَهَارِ كَمَالِ الْعِنَايَةِ بِهِ. (أبوموسى، 1987:201)

The point behind the use of "هل" in this context instead of the basic wish particle "ليت" is to highlight the desirable thing whose existence we do not completely rule out under the guise of the interrogative. This is in order to express our great concern for it. (My translation)

Amin (1982) says with regard to this example :-

إِذْ لَمَّا كَانَ وَجُودُ مَنْ يَشْفَعُ لَهُمْ مَعْلُومًا لَدَيْهِمْ، إِمْتَنَعَ تَأْوِيلُ
الآيَةِ بِالإِسْتِفْهَامِ، وَإِنْصَبَّ عَلَى التَّمَنِّيِّ. (أمين، 1982:83)

Because it is known to the speakers that they cannot have intercessors, we cannot interpret this example in the interrogative meaning. It has been focused on expressing the meaning of wish. (My translation)

Table - 6.22 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	3	5	2	2.9
Trans'D'	7	3	-	2.0
Trans'A'	3	5	2	2.9
Trans'T'	1	6	3	3.3
Trans'Y'	10	-	-	1.8

I have to say here that although I have already discussed the above example in (6.3.1.i) under the secondary meanings of the interrogative, I am discussing it here under the secondary meanings of the vocative. My discussion in the two places is from two different angles. The above table compared with the table in (6.3.1.i) supports my claim.

Trans'D' and 'Y' have succeeded in expressing the sense of the meaning of wish, because of the use of an element of negative which is essential in this context. Trans'T' has the weakest overall average, because it is too straightforward a question. According to one of the respondents, 'Now' in Trans'T' sounds like the start of a considered almost philosophical question to oneself.

Example -2-

« هَلْ إِلَى مَرَدٍ مِنْ سَبِيلٍ » (الشورى -44)

Trans"M" " Is there any way of return?". (Asad,1993:747)

Trans"D" " Is there no way back?". (Dawood,1990:342)

Trans"A" " Is there any way to be sent back?". (Arberry,1991:503)

Trans"T" " Is there any way of return (to the world)?". (Taqi-u-din,1993:719)

Trans"Y" " Is there any way (to effect) a return?". (Yusuf Ali,1990:1490)

6.5.1.b لو

"لو" may be used to express the meaning of wish, although it is not basically a wish particle. The speaker may adopt this form in order to indicate that the thing under consideration is "مَزِيْزٌ، صَعْبُ الْوُقُوعِ، بَعِيدُ الْمَنَالِ" " precious, unlikely to occur and difficult to obtain".

" لو " is called in Arabic « أَداةٌ إِمْتِنَاعٍ وَقُوعِ الْجَوَابِ لِإِمْتِنَاعِ وَقُوعِ الشَّرْطِ » " a particle which rules out the occurrence of the [action expressed by the] apodosis by ruling out the [action expressed by the] protesis".

Example -1-

« فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ » (الشعراء-102)

Trans"M" " Would that we had a second chance [in life], so that we could be among the believers!". (Asad,1993:567)

Trans"D" " Could we but live our lives again we would be true believers". (Dawood,1990:261)

Trans"A" " O that we might return again, and be among the believers!". (Arberry,1991:375)

Trans"T" " (Alas) If we only had a chance to return (to the world), we shall truly be among the believers!". (Taqi-u-din,1993:545)

Trans"Y" " Now if we only had a chance of return, We shall truly be of those who believe!". (Yusuf Ali,1990:1070)

COMMENT

In this example "لو" is used instead of "ليت" to express the meaning of wish. This example deals with the situation of the unbelievers on the Day of Judgement, when they will see what Allah has given the believers. At that stage, they will be very remorseful. They will start expressing their wish that they were among the believers.

Al-Shaukani says regarding this example:-

وَهَذَا مِنْهُمْ عَلَى طَرِيقِ التَّمَنِّي، الدُّالُّ عَلَى كَمَالِ التَّحَسُّرِ.

(الشوكاني-105/4)

This is a way of expressing the meaning of wish which indicates the deepest regret. (My translation)

Or as Al-Zamakhshari puts it:

(ولو) في مثل هذا الموضع في معنى التمني. (الزمخشري 323/3)

'لو' in this type of context indicates the meaning of wish. (My translation)

The speaker may use "لو" in the position of "ليت" in order to show the impossibility of the action under consideration. Abu Musa says with regard to this point:

« والفرق بين التمني بـ(لو) والتمني بـ(ليت)، أن (لو) هنا تزيد

المعنى بُعداً ». (أبوموسى، 211:1987)

The difference between expressing the meaning of wish by the use of 'لو' and the use of 'ليت' is that 'لو' gives the meaning an additional element of remoteness. (My translation)

Table - 6.23 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	8	2	-	1.9
Trans'D'	6	3	1	2.3
Trans'A'	7	3	-	2.1
Trans'T'	5	4	1	2.6
Trans'Y'	4	6	-	2.6

The figures in the above table show that Trans'M' has the best overall average. This is because it is very close to the source text in meaning as well as in form. The use of the 'O that ..' in Trans'A' is very good attempt to express the sense of wish. Trans"D", "T", and "Y" do convey the sense of wish, but also present the situation as a real possibility as one of the respondents points out. Also with the use of the past 'had' in Trans "T" and "Y", English grammar would normally require 'should' rather than 'shall'.

Example -2-

« لَوْ أَنَّ لِي كَرَّةً فَاكُونُ مِنَ الْمُحْسِنِينَ » (الزمر-58)

Trans"M" " Would that I had a second chance [in life], so that I could be among the doers of good!". (Asad,1993:714)

Trans"D" " Could I but live again, I would lead a righteous life". (Dawood,1990:326)

Trans"A" ' O that I might return again, and be among the good-doers". (Arberry,1991:478)

Trans"T" " If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good doers)". (Taqi-u-din,1993:686)

Trans"Y" " If only I had another chance, I should certainly be among those who do good!". (Yusuf Ali,1990:1415)

6.5.1.c لعل

' لعل ' is considered to be a particle for expressing the meaning of hope, which is often used to express the probability of the matter under concern. The speaker may use ' لعل ' to indicate the meaning of wish. This is when he wants to show the improbability of the matter under consideration.

Example -1-

« وقال فرعون يا هامان ابن لي صرحاً؛ لَعَلِّي أَبْلُغَ

الأسْبَابِ؛ أَسْبَابَ السَّمَوَاتِ » (غافر- 27)

Trans"M" " But Pharaoh said: ' O Haman! Build me a lofty tower, that I haply I may attain to the [right] means - the means of approach to the heavens". (Asad,1993:722)

Trans"D" " Pharaoh said to Haman: ' Build me a tower that I may reach the high ways of the heavens". (Dawood,1990:330)

Trans"A" " Pharaoh said: ' Haman, build for me a tower, that haply so I may reach the cords, the cords of the heavens". (Arberry,1991:485)

Trans"T" "And Pharaoh said: ' O Haman! Build me a tower that I may arrive at the ways, the ways of the heavens". (Taqi-u-din,1993:695)

Trans"Y" " Pharaoh said: ' O Haman! Build me a lofty palace, that I may attain the ways and means. The ways and means of the heavens". (Yusuf Ali,1990:1436)

COMMENT

The speaker of this example is Pharaoh. He claims that no one has greater power than him in the world. When the Prophet Moses comes and asks people to worship Allah alone, Pharaoh is very angry and surprised. He expresses his wish to see or to reach the Lord of the Prophet Moses. This type of wish is impossible to achieve. The use of ' لعل ' in this context expresses this kind of impossibility.

Table - 6.24 -

	No of respondents answering 1&2	No of respondents answering 3	No of respondents answering 4&5	Overall average
Trans'M'	1	3	6	3.7
Trans'D'	4	3	3	2.9
Trans'A'	1	3	6	3.6
Trans'T'	2	5	3	3.1
Trans'Y'	2	6	2	3.1

The figures in the above table show that all the five translations have weak overall averages which indicate that none of them convey the sense of improbability. According to one of the respondents, the wish is implicit in all the five translations. Another respondent points out that none of the translations really imply the wish is unattained, and that the underlined words state the purpose of the instruction, i.e. Pharoah's goal in building a tower.

Trans'M' and 'A' have the weakest scores; this seems to be because of the use of 'haply' which according to one of the respondents is too archaic word in English to be widely understandable.

Example -2-

« لَعَلِّي أَطَّلِعَ إِلَى إِلَهِ مُوسَى » (القمر-38)

Trans"M" " and then build me a lofty tower, that haply I may have a look at the god of Moses". (Asad,1993:595)

Trans"D" " And build for me a tower that I may climb to the god of Moses". (Dawod,1990:274)

Trans"A" " and make me a tower, that I may mount up to Moses' god". (Arberry,1991:396)

Trans"T" " and set up for me a 'Sarhan' (a lofty tower, or palace, etc.) in order that I may look at (or look for) the God of Moses". (Taqi-u-din,1993:572)

Trans"Y" " And build me a lofty palace, that I may mount up to the God of Moses". (Yusuf Ali,1990:1131)

CHAPTER SEVEN

CONCLUSION

7.1 PREFACE

This chapter will summarize some of the major arguments and issues which have emerged through the analysis and the literature review. It will state some of the findings that have been discovered, some of the recommendations which I would like to suggest, and some areas for further study. In fact it is very difficult to summarize all the issues in this chapter. However, I am going to mention the most important issues from my point of view as a translator.

Here I would like to draw attention to the fact that I will try to present the issues in this chapter in a manner parallel to the order and organization of this thesis. This means that I will first discuss the issues regarding the translation of the meanings of the Holy Qur'an. Then I will summarize my conclusions regarding the issue of performative utterances. This will be

followed by a discussion of the conclusions regarding the five English translations of the meanings of the Holy Qur'an in respect to performative utterances. Because I have found many issues of relevance to the field of translation, the following section will concentrate on certain general translation issues in accordance with the main theme of this thesis. This will be followed by a discussion of some of the areas which I believe need further research and study. Finally, as a research student, I will end my conclusion with some recommendations particularly addressed to those who are concerned with the Holy Qur'an and the translation of its meanings into English.

As was pointed out in the Introduction, and will now be clear from the body of this work, the main emphasis and focus of the present study has been the issue of performative utterances and their basic and secondary meanings, and what a translator should do with them when they are used not to indicate their basic meaning, but to indicate a secondary meaning.

My analysis of performative utterances in this work has refers to five English translations of the meanings of the Holy Qur'an, namely:-

<i>The Message of the Qur'an</i>	by	M. Asad
<i>The Koran</i>	by	N.J. Dawood
<i>The Koran</i>	by	A.J. Arberry
<i>The Noble Qur'an</i>	by	Taqi-u-din
<i>The Holy Qur'an</i>	by	A.Y. Ali.

7.2 THE TRANSLATION OF THE QUR'AN

With regard to the issue of the translation of the meanings of the Holy Qur'an, I have concluded the following:

1- The Qur'an could be considered untranslatable, because each time one returns to the Arabic text, one finds new meaning and fresh ways of interpreting it. So it is a living document.

2- The Qur'an in Modern English is a chimera. There is no possibility of producing a Qur'anic equivalent of the Good News for Modern Man Bible. The Qur'an is not that kind of book and does not lend itself to that kind of treatment. It must be recognized that some features of Qur'anic style cannot be reproduced: the overtones, the rhythms, the varying peaks of rhetorical emphasis, the patterns of vowel change which shift like underlying pedal points throughout the chapter, highlighting particular themes. To attempt to reproduce these unique features of the Arabic is likely to lead not to understanding and edification, but to bathos and worse.

-3- The translator of the meanings of the Holy Qur'an must work out by trial and error what he can communicate of the original, and recognize, given the nature of his talent, personality and the language medium in which he is working, what is beyond him and must be left unsaid.

-4- Numerous problems arise when translating the Holy Qur'an: some because many passages relating to legal provisions are based on concepts and situations unfamiliar to the speaker of English; others because the Qur'an is linguistically creative and produces its own concepts. There are however more general causes of difficulty. The semantic spread of any given Arabic word often has only a minor area of overlap with an English equivalent: thus in many cases the range of associative resonance is drastically reduced; where commentators give several denotative meanings to a particular word or phrase, the interpreter has to make informed, responsible choices; and perhaps most difficult of all, the interpreter has to decide precisely what connotative sense the context requires. This is a highly personal matter. It depends on a personal response to the text, and word choice in this area is inevitably influenced by the interpreter's personal formation, religious as well as secular, his literary tastes and experience, his sense of style.

But this is not all. The very character of the Qur'an if a rendering is to be effective, requires not simply a spoken rhetoric (بلاغة), but a rhetoric of proclamation, a counterpart to that which inspired both total loyalty and bitter enmity among the Arabs of Makkah (the tribe of Quraysh) when the words were first uttered by the Prophet Mohammad (p.b.u.h). Clearly the task is an impossible one.

-5- Most renderings attempt to present the Qur'an in a suitably 'religious' language (of course with some exceptions). Unfortunately the expectations and presumptions of 'religious' language in English are dominated by the style and conventions of the King James Bible and the style of Common Prayer.

-6- Many of the difficulties that face a reader of a translation of the Qur'an may be resolved once the intonation and stress of the spoken word is sensed, and the distribution of voices grasped.

-7- It is very clear that most of the Qur'anic utterances have two shades of meaning, primary and secondary. What should be done, then, to translate these shades of meaning into English? In fact, it is very difficult for a translation to capture the two meanings. The researcher believes that the translator should take the message rather than the form into primary consideration. In order to capture the intended meaning in the original, the translator of the meanings of the Holy Qur'an should resort to one of the interpretations suggested by one of the well-versed commentators.

-8- In the field of the translation of the meanings of the Holy Qur'an, some writers (such as El-Shiekh, 1990) believe that the flow of style is seriously interrupted and its beauty distorted, when the translator adds explanatory notes in brackets in order to make up for obscurity of meaning resulting from his insistence upon the so-called semantic approach to translation. Consequently, for these writers, the reader is frequently interrupted by such notes and clarifications inserted in the brackets. However, I do not agree entirely with this point, because from my analysis and research upon the five translations under consideration, I have found that the translator in some cases finds himself compelled and obliged to add some notes to clarify the issue and to give the reader more chances to grasp the meaning of the original text.

-9- With regard to the general issue of religious translations, I have to draw the attention to the following points:

(i) All the five translations discussed in this work have quite properly, relied on reputable classical exegetes to help them interpret the meaning of the Qur'an, so that they can render them into acceptable English.

(ii) Some of the translations (especially, Taqi-u-din's) explicitly incorporate an exegetical element into the translation (cf. Hervey and Higgins, 1992:17).

7.3 PERFORMATIVE UTTERANCES

The followings are the major findings that I have recognized from my analysis of the performative utterances:

-1- The use of particles in English is sometimes essential in conveying the illocutionary force of a performative utterance. I believe that the use of such particles may be regarded as an attempt to convey the secondary meaning. The following are some of these particles which have been used successfully when rendering a performative utterance in English. Such particles are "Now", "Then", "What", "So", "would", and "will". So from the analysis chapter, we may say that these particles are sometimes used effectively by translators who are trying to make them indicate a secondary meaning. However, they fail in some other places. The use of these particles in some contexts gives a greater sense of the concerned secondary meaning (cf. for example 6.3.1.d; 6.3.1.e; 6.3.1.g; 6.3.1.h; 6.3.1.i; 6.3.1.k and 6.5.1.a).

-2- English seems to use the negative more widely than Arabic does. The use of the negative in the question, for example, in English provides a rhetorical force and implies a reply in positive (cf. example in 6.3.1.j).

-3- It is sufficient merely to convey the same illocutionary force (secondary meaning) even if this involves using a form whose locutionary force and illocutionary force are in effect identical (See 3.6) (i.e. where the English form has only a basic meaning with no additional

rhetorical meaning). Here it seems to me that equivalence of illocutionary force is the essential feature in translation in general, and in religious translation in particular. We should be aware that the illocutionary force depends in most cases on the situational context.

-4- The study and the analysis of the basic meaning of a performative utterance depends on the study of both the locutionary force of the sentence and its conventional grammaticalized features (non-truth-conditional meaning). The study of the secondary meaning of a performative utterance on the other hand equals the study of illocutionary force of the utterance. So we may simply say:

Basic meaning = locutionary force + conventional grammaticalized features

Secondary meaning = illocutionary meaning.

-5- Sometimes the translator, when translating a performative utterance, may substitute the locutionary force of the Arabic for the illocutionary force. In this case, the proposed illocutionary force is the same as the locutionary force (see for example Trans"M" in 6.3.1.h).

-6- With regard to the distinction between the subject of an imperative and the vocative, I have concluded that they are two distinguishable elements (see the discussion in 4.3.1.b).

-7- It seems in general that the more specific (and therefore more emphatic) the utterance is, the more it is likely to be interpreted as unacceptable in its basic meaning and therefore to have a secondary meaning. (See for example 6.1.1.f and 6.3.1.d). In other words, greater specificity / emphasis seems to concord with a greater likelihood of secondary meaning interpretation.

-8- Stylistic oddity seems to affect respondents' judgments in the essentially different area of assessment of secondary meaning (cf. for example 6.2.1.c). It seems to me that respondents often react negatively to an English style which they consider odd, or unacceptable. This would suggest that for the naive (probably non-Muslim) reader at least, a very literal translation (such as that of Taqi-u-din) is to be avoided, and that to some extent translation loss has to be accepted in order to produce a translated version which is felt acceptable by the

reader.

-9- With regard to the style of the translation, I draw the attention to the fact that in many examples the effect of the use of 'religious' archaism on respondents' perceptions of secondary meaning was very clear (cf. for example 6.2.1.a; 6.1.1.f; 6.1.1.g; 6.3.1.f; and 6.5.1.c).

-10- For *wish* as a type of performative utterance, I believe that 'would that...'; 'If ... only'; 'If ... but...'; and 'could we ...' seem to be true optatives in English.

-11- With regard to Grice's maxims, I have realized that many secondary meanings involve flouting of:-

(i) The maxims of relevance. That is to say, the primary ('literal') meaning fails to fit the context; the reader assumes the co-operative principle is functioning, and draws an appropriate inference utilizing a secondary meaning.

(ii) The maxims of quantity. That is to say, the readers feel slightly clumsy -too many small words not concise enough (cf. for example 6.2.1.a)

-12- The account of secondary meanings does have some shortcomings. The most interesting of these is the following. Consider an example such as (فهل أنتم منتهون) (Section 6.3.1.b). In English this can only be successfully translated with a negative question 'Will you not then abstain?', and not with a positive question 'Will you then abstain?'. If a Gricean/ relevance theory account were sufficient on its own to explain the operation of secondary meanings, it would clearly be possible to translate (فهل أنتم منتهون) as 'Will you then abstain?', and to achieve the same secondary meaning. This is because the same inferences would be drawn in the two languages (and indeed in any languages) from the failure of (فهل أنتم منتهون) to be successfully interpreted in its primary meaning, and the same secondary meaning would be arrived at. Clearly this is not what happens in practice. I believe it is necessary therefore to accept that in addition to the operation of implicature etc., there is also a

conventional element in the occurrence and interpretation of secondary meanings. That is to say, it is an illocutionary convention of Arabic that (فهل أنتم منتهون) can, in some contexts, have the illocutionary force of an order. In English, this convention does not exist. However, English does have the illocutionary convention that 'Will you not then abstain?' can, in some contexts, have the illocutionary force of an order.

7.4 The five English translations with regard to performative Utterances

With regard to the problem of this study in conjunction with the five English translations under the consideration of this work, and from the examples which I have analyzed, I conclude the following:

a) Asad is consistent in using the word 'then' and some other particles, which I believe, are being used as attempts to convey rhetorical purposes. (See for example Trans"M" in 6.1.1.a, 6.1.1.b, 6.1.1.e, 6.3.1.b, 6.3.1.i, 6.3.1.j, 6.3.1.k, 6.4.1.d, and 6.5.1.a).

b) Dawood fails in many places to convey the rhetorical purposes of the use of performative utterance. For example, he doesn't use any particle for vocative, which as I have said in my analysis is essential, particularly when the vocative is used to convey a secondary meaning. In other words, he is consistent in rendering the vocative without 'O'. As one of the respondents to the questionnaire says, " It is the worst translation in conveying the vocative form with its secondary meaning". (See for example Trans"D" in 6.1.2.c, 6.2.1.c, 6.2.1.d, 6.4.1.b, 6.4.1.c, 6.4.1.d, and 6.4.1.e).

c) Arberry has mainly succeeded in reproducing a stylistic effect approximately equivalent to that of the source language text as far as the very nature of literary translation allows. He has successfully used 'what' with performative utterances in many places, which I believe is being used to express the rhetorical purpose. In this aspect, he seems consistent (cf. for example Trans"A" in 6.3.1.a, 6.3.1.g, 6.3.1.h, and 6.3.1.j).

d) Taqi-u-din has succeeded in explaining the meaning of the borrowed words. Similar to Asad, he has also succeeded in using some English particles to express the rhetorical purposes of performative utterances. It seems to me that his uses of the English particles such as 'then, now, too, ... etc.', is an attempt to convey a wide variety of rhetorical purposes (cf. for example Trans"T" in 6.1.1.e, 6.1.1.g, 6.3.1.b, 6.3.1.i, 6.3.1.j, 6.3.1.k, 6.4.1.d, and 6.5.1.a).

e) Y. Ali is consistent in his use of archaic words. Because of this kind of archaicism, he sometimes fails to convey the secondary meaning of an example of a performative utterance as it is expressed in the source text (see for example Trans"Y" in 6.1.1.e, 6.1.1.g, 6.2.1.a, and 6.4.1.d).

So far I conclude that, consistency is essential in the field of translating the meanings of the Holy Qur'an.

In order to provide a general account of the five English translations under the study of this thesis, with particular focus on aspects that are relevant to performative utterances, in that they affect respondents' judgments regarding the translations of performative utterances analyzed with examples in Chapter 6, and based on the classification of translation discussed on Section 2.1.7.b, I have concluded the following:

Asad has adopted a modern English language, and he is at the same time very keen to give the style of his rendering some elements of religious register. Dawood's approach could be regarded, on a large scale, as more of an idiomatic translation in terms of Hervey and Higgins (1992). Arberry might be regarded as a balanced translation. Taqi-u-din translation to some extent may be considered as an exegetic translation. And finally, Y. Ali adopts a markedly archaising ('biblical') style in his translation.

7.5 TRANSLATION ISSUES

From going through the material in Chapter six extremely carefully, I came up with the following list of translation issues.

A. Basic Features of translations

I have to pinpoint the most obvious strategies for translating the secondary meanings of performative utterances. These strategies are:

1- Maintenance of both basic and secondary meanings of Arabic in the English translation.

(Strategy 1)

There are obviously many examples of this strategy (cf. example 6.1.1.h and 6.3.1.f). I have to draw the attention to the fact that there might be additional things in English translations (cf. the use of 'then' and some other particles), which act to reinforce and make more evident the secondary meaning in the English translation.

2- Maintenance of distinction between basic and secondary meanings in the English translation, but substitution of Arabic basic meaning for different basic meaning in English.

(Strategy 2)

There are obviously many examples of this strategy (cf. for example 6.3.1.b; 6.3.1.j; 6.3.1.i; 6.3.1.k; 6.5.1.a; and 6.5.1.b). In (6.3.1.a) for example, we can see how the English question has a different form from the Arabic. The most obvious example of this strategy is example -1- in Section 6.3.1.b (فهل أنتم منتهون), where the interrogative form is used with the negative to express an order.

3- Abandonment of distinction between basic and secondary meaning in the English translation, such that the English uses a basic meaning to relay what is relayed in Arabic by a secondary meaning (and English has no distinct secondary meaning). (Strategy 3)

There are obviously many examples of this strategy (cf. for example 6.1.1.a; 6.1.1.g; 6.1.1.h). In (6.1.1.g) we can see how the use of auxiliary verb is capable of changing the meaning of imperative to indicate the meaning of permission.

I have to draw the attention to some cases where it is useful to use the two strategies 1 and 3. For example, in (6.2.1.e), Trans"D" could be regarded as a combination of strategy 1 and 3. "Let go ... of my beard" is strategy 1, while "I pray you ..." makes the element of supplication a matter of literal meaning, i.e. strategy 3.

In this section, I have to say that the key issue is the relaying of the secondary (pragmatic) meaning. Of these three strategies, I believe that Strategy 1 is the best (all other things being equal), followed by Strategy 2, then Strategy 3.

B. Secondary Features of translation

1. *Then*

Going through the use of 'then' in various examples in Chapter six, I believe it is used for two purposes. (i) To emphasize the apodsis. (ii) As a literal translation of 'ثُمَّ'. These two purposes, I believe, are attempts to convey the secondary meaning of the ST (cf. for example 6.1.1.a and 6.1.1.g).

2. *Compensation*

Compensation is the technique of making up for the loss of important ST features through replicating ST effects approximately in the TT by mean of other than those used in the ST (cf. Hervey and Higgins, 1992:35-40). For example, consider the use of 'O my dear son' in (6.1.1.c), to emphasize the sense of advice. Similarly, the use of 'too' in (6.1.1.e) to convey the sense of threat. (See also example 6.4.1.b)

C- Overall rating of different translations

In order to see how respondents rate the different translations overall, from the point of view of their success in relaying the Arabic secondary meaning, I have made an averaging out for each of the translations across all the results. The five English translations of the meanings of the Qur'an under the study of this thesis scored the following figures (See Table (ii) in Appendix 2): Trans"M" = 2.7; Trans"D" = 2.65; Trans"A" = 2.67; Trans"T" = 2.89; Trans"Y" = 2.66.

The above figures show that they are very close and that there is not too much difference between the scores of the five translations. The figures also indicate that Dawood's translation is the best one from the point of view of the overall averages of the results of the questionnaire. I believe that this could be attributed to the simple and modern English language which Dawood has adopted in his translation.

To the contrary of this, the figures indicate that Taqi-u-din's translation has the worst average. I think that this could be attributed to the style which Taqi-u-din has adopted in his translation. For example, the use of transliteration for some words is unacceptable to some of the respondents.

7.6 AREAS FOR FURTHER RESEARCH

Finally, but by no means of least significance, in the course of the present work a number of areas and topics which I believe are beyond the scope of this research and are seen to merit further research:

-1- The pragmatics of the use of some particles in the translation of religious texts. The following are some of these particles: "then", "now", "what", etc.

-2- The pragmatic use of "shall I .." in some interrogative sentences. I have looked for more details regarding the use of this form. However, I have not been able to discover anything of relevance in the literature.

-3- The degree to which the notions of performative utterances as understood by the Arab rhetoricians and as understood by Austin etc., are similar or differ. Why might there be these differences? How do the interests of Austin etc., and the Arab rhetoricians differ (cf. Tables 4.1- 4.5)?

-4- The correspondences and non-correspondences between the secondary meanings recognized by Arab rhetoricians, and those recognized for English. Why are fewer meanings recognized for English? Do fewer meanings exist for English, or is there just less concern for this topic among linguists dealing with English (cf. Table 5.2 and associated notes)?

7.7 RECOMMENDATIONS

Having studied the basic and secondary meanings of performative utterances in the context of the translation of the meanings of the Holy Qur'an, I find myself obliged to mention the following recommendations particularly to those who are concerned with the translation of the Holy Qur'an:

-1- In order to produce a good version of the translation of the Holy Qur'an, we need to combine all the merits of the best translations available, rather than start from scratch. The right approach to take is to select one of the best English translations and revise, modify and improve upon it. The revision, modification and improvement is a team job. No single individual should be asked to undertake such a lifelong task. The team should not only include religious scholars; it should also contain other scholars and experts in the relevant fields: linguistics, Arabic language and literature, English language and literature, and translation.

-2- Because of the current lack of a fully adequate translation, and in order to control this important issue, the above recommendation implies the need for an Islamic International Organization, which will be responsible for controlling this issue, and which will be the only organization that can give approval for any translation of the meaning of the Qur'an before it is published.

I have to say, at the end of this conclusion, that the above findings, do not mean that the resultant version can in all cases capture both the primary and the secondary meanings of performative utterances intended by the Qur'an. This research is only meant to provide a more practical way for handling and dealing with performative utterances in the translation of the meanings of the Holy Qur'an.

A QUESTIONNAIRE

NAME:-.....

DEPT:-.....

DEGREE:-.....

The *Qur'an* is unique among sacred Books in style, unity of language and authorship, and significance in the life of the faith it governs. The *Qur'an*, according to Islam, is God's Word revealed to mankind in Arabic through the agency of the Prophet Mohammed.

Although it is commonly and correctly argued that the *Qur'an* is neither translatable nor imitable, translations and interpretations do exist, even if none has claimed or received authenticity or the authority of Scripture. Orthodox opinion rightly maintains that the *Qur'an* is untranslatable. For from the point of view of "style" and "subject-matter" and the fusion of the two. The Book is inimitable (*mu'jiz*). It follows therefore that every believer should learn Arabic to understand its meaning in the original Arabic -a task which non-speakers of Arabic find daunting.

The *Qur'an* has been translated many times into many languages. The question here is not therefore whether the *Qur'an* should be translated but whether or not a certain translation is accurate in rendering the meaning of the Book. (cf. Hosni,A. 1990:93 & Binark,1986:6).

There are many linguistic and non-linguistic issues which need to be discussed and analyzed with regard to the existing English translations of the meanings of the *Qur'an*. I have limited my thesis to one of these issues which is **الجملة الإنشائية PERFORMATIVE UTTERANCES**.

According to Arab rhetoricians, speech is divided into two types. STATEMENT **الخبير** and PERFORMATIVE **الإنشاء** utterances. For them, a statement (**الخبير**) is an utterance whether affirmative or negative, which indicates an outer reality. In other words, it is describable as a truthful or untruthful utterance, the speaker of which can be described as a truthful or untruthful person depending on the correspondence of what he says to the truth, fact, situation, or belief.

الإنشاء performative utterance on the other hand, is describable neither as truthful nor untruthful and its speaker cannot be described as a truthful or untruthful person. Performative utterances are of two types, (i) DEMAND PERFORMATIVE (including orders, optative, questions, interdiction, and call), (ii) NON-DEMAND PERFORMATIVE (including oaths, praise expression, and hope expression, etc.).

My thesis concentrates on the first type of performative utterance. This is the demand performative. I consider how a speaker may use a form of a demand performative utterance not to indicate its basic meaning but to indicate a secondary meaning. Performative utterances are of five sub-classes, (a) Imperative, (b) Negative imperative, (c) Interrogative, (d) Vocative, (e) Wish .

As an English native speaker, and basing your judgement on the definition of the secondary meaning given to you in each sub-class, please judge the five English translations below each example in terms of how well they convey the intended secondary meaning, on the following scale, [1] Very well, [2] Well, [3] Neither well nor badly, [4] Badly, [5] Very badly. Please circle the number which you feel is most appropriate in each case. Under the section entitled ANY OTHER COMMENTS, please add any other relevant comments, for instance on the interrelationship between the style of particular translation(s) and the conveyance of the intended secondary meaning.

(a) IMPERATIVE

Imperative (الأمْر) has been defined by Arab rhetoricians as a request or an instruction in the form of superiority to do something. The imperative form is often used by a speaker who has a higher status than his addressee. The imperative form in the *Qur'an* may be used sometimes not to indicate its basic meaning, but to indicate another secondary meaning. The followings are some of these secondary meanings, each of which will be illustrated with an example and five English translations.

(a-1) PERMISSION

A speaker may use the imperative form to indicate the meaning of permission (الإباحة) when he wants to give his permission for the addressee to do something, this thing having been previously prohibited for the addressee. This kind of permission does not impose any form of obligation on the addressee.

Example:-

"فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ"

(الجمعة-١٠)

Trans"M" "And when the prayer is ended, disperse freely on earth and seek to obtain [something] of God's bounty". (Asad,1993:864)

Trans"D" "Then, when the prayers are ended, disperse and go you ways in quest of God's bounty". (Dawood,1990:393)

Trans"A" "Then, when the prayer is finished, scatter in the land and seek God's bounty". (Arberry,1991:584)

Trans"T" "thin when the (Jumu'a) prayer is finished, you may disperse through the land, and seek the Bounty of Allah".(Taqi-u-din,1993:830)

Trans"Y" "And when the prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah". (Yusuf Ali,1990:1748)

Comment

In the context of this example, Allah -the Speaker- is asking the believers to come to the mosque when they hear the proclamation for Friday prayer. He is asking them to stop their work and trade until the prayer is finished. After finishing the prayer, they can go back to their work and trade if they want to do so. How well do you feel the meaning of permission is covered by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

(a-2) EQUALIZATION

The speaker may use the imperative form to indicate the meaning of equalization (التسوية) in the situation when the addressee has two or more requests one of which he believes is better than the other(s), i.e. has predominance over the other(s). The imperative form is used here to indicate that all the things being requested are of equal value. There is no difference in worth between them. Equalization is used to indicate that it is immaterial to the speaker whether the action indicated by the imperative verb is fulfilled or not.

Example:-

"وَأَسِرُّوا قَوْلَكُمْ أَوْ إِجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ"
 (الملك - ١٣)

Trans"M" " And [know, O men, that] whether you keep your beliefs secret or state them openly, He has full knowledge indeed of what is in [your] hearts" (Asad,1993:880).

Trans"D" " Whether you speak in secret or aloud, He knows your inmost thoughts" (Dawood,1990:400)

Trans"A" " Be secret in your speech, or proclaim it, He knows the thoughts within the breasts" (Arberry,1991:597).

Trans"T" " And whether you keep your talk secret or disclose it, He is the All_knower of what is in the breasts (of men)" (Taqi-u-din,1993:842).

Trans"Y" " And whether ye hide your word or make it known, He certainly has (full) knowledge, of the secrets of (all) hearts". (Yusuf Ali, 1990:1785)

COMMENT

This example means that regardless of whether the addressees speak openly about their beliefs or not, Allah knows all about them. How well do you feel the meaning of equalization is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(a-3) THREAT

The speaker may use the imperative form to indicate the meaning of threat (التهديد), when he is displeased with the thing under consideration. He does not want the addressee to do this thing. He is threatening the addressee and warning him against fulfilling the action indicated by the imperative verb.

Example:-

"وقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ إِعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ×
وَإِنظُرُوا إِنَّا مُنْتَظِرُونَ" (هود ١٢١)

Trans"M" " And say unto those who will not believe: 'DO anything they may be within your power, [while] We behold, shall labour [in God's way]; and wait behold, We too are waiting" (Asad,1993:335).

Trans"D" " Say to the infidels :'Do whatever lies within your power, and so shall We. Wait if you will; We too are waiting" (Dawood,1990:165).

Trans"A" " And say to the unbelievers: Act you according to your station, We are acting. And watch and wait, We are also watching and waiting". (Arberry,1991:225)

Trans"T" " And say to those who do not believe: Act according to your ability and way, We are acting (in our way). And wait you! We (too) are waiting". (Taqi-u-din,1993:340)

Trans"Y" " Say to those who do not believe: Do whatever ye can; We shall do our part; And wait ye! We too shall wait". (Yusuf Ali,1990:620)

COMMENT

The imperative form in this example is free from any sense of obligation or instruction on the part of the addressee. The imperative form is used in order to indicate the meaning of threat. In the *Qur'an*, threat is sometimes followed by an expression which makes the meaning very clear. Here in this example, the imperative forms "إِعْمَلُوا" and "إِنظُرُوا" are followed by "إِنَّا عَامِلُونَ" and "إِنَّا مُنْتَظِرُونَ" respectively. How well do you feel the meaning of threat is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(a-4) Scorn and Disdain

The imperative form may indicate the meaning of scorn and disdain (التـــهكم) when the speaker wants to show his disdain for the addressee. He does not want the addressee to fulfill his request, but he aims to indicate that he does not care about him and he is not paying any attention to him, regardless of whether the addressee is capable of fulfilling the imperative or not.

Example:-

"يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وجوهِهِمْ ذُوقُوا مَسَّ سَقَرَ"
 (القمر ٤٨)

Trans"M" " On the Day when they shall be dragged into fire in their faces, [they will be told] Taste now the touch of hell-fire" (Asad,1993:822).

Trans"D" "On the day when they are dragged into the Fire with faces downwards, We shall say to them: Feel the touch of the Hell" (Dawood,1990:375).

Trans"A" " The day when they are dragged on their faces into the Fire:' Taste now the touch of Sakar!" (Arberry,1991:555).

Trans"T" " The Day they will be dragged in the Fire on their faces (it will be said to them) ' Taste you the touch of Hell". (Taqi-u-din,1993:792).

Trans"Y" " The Day they will be dragged through the Fire on their faces; (they will hear) ' Taste ye the touch of Hell". (Yusuf Ali,1990:1650).

COMMENT

The context of this example is the fate of the unbelievers on the Day of Resurrection; while they are in the Fire, they will be asked to fulfill this request. The imperative form is used here to indicate the meaning of scorn and disdain. The imperative verb "ذوقوا" "Taste" is usually used with food or drink. Using this verb in the context of the Fire strengthens the sense of disdain. How well do you feel the meaning of scorn and disdain is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

(b) NEGATIVE IMPERATIVE

Negative imperative (النهي) has been defined by Arab rhetoricians as a request in the form of superiority and compulsion to refrain from doing an action. The negative imperative form may be used not to indicate its basic meaning, but to indicate a secondary meaning. The following are the major secondary meanings in which the negative imperative may be used, each of which will be illustrated by an example with five English translations.

(b-1) Continuation and Excitation

The negative imperative form may indicate the meaning of excitation and continuation (الإستمرار والتهييج) when the request is addressed to someone who is not expected to comply with this request. In other words, it is used for any utterance whose purpose is to provoke and to incite the addressee who is not expected to refrain from something, or the addressee who is not expected to do something. The speaker uses the form of the negative imperative to encourage the addressee to continue his behavior in refraining from fulfilling the request.

Example

"فلا تكوننَّ مِنَ الممتريين × ولا تكوننَّ مِنَ الذين كذبوا بآيات الله"
 (يونس ٩٥)

Trans"M" " Be not, then, among the doubters; and neither be among those who are bent on giving the lie to God's messages" (Asad,1993:307).

Trans"D" " Therefore do not doubt it. Nor shall you deny the revelations of God" (Dawood,1990:115).

Trans"A" " So be not of the doubters, nor be of those who cry lies to God's signs" (Arberry,1991:208)

Trans"T" " So be not of those who doubt (it); And be not one of those who belie Ayat (proofs, verses, etc) of Allah" (Taqi-u-din,1993:319).

Trans"Y" " So be in no wise of those in doubt. Nor be of those who reject the signs of Allah" (Yusuf Ali,1990:75)

COMMENT

The addressee is the Prophet Moharamed; the Prophet is expected to be neither of those who doubt nor among those who deny the signs of Allah. The negative imperative form here is used to ask the Prophet to carry on his belief and his way of life. So we could say that the negative imperative form in this example deviates from its basic meaning to the secondary meaning which is the meaning of excitation and continuation. How well do you feel the meaning of continuation and excitation is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(b-2) Denial of hope

The negative imperative form may be used not for its basic meaning, but to indicate the meaning of (التَيْئِسُ) denial of hope. This is when the addressee is about to do an action which he is unable to do (from the speaker's point of view) or which will be of no benefit to him. In other words, the negative imperative form may indicate the meaning of denial of hope in the case of putting an end to the hope of the addressee.

Example

" قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ " (ق-٢٨)

Trans"M" " [And] He will say :- ' Contend not before Me, [O you sinner,] for I gave you a forewarning [of this Day of Reckoning" (Asad,1993:799)

Trans"D" " God will say : ' Do not dispute in My presence. I gave you warning beforehand" (Dawood,1990:366)

Trans"A" " He shall say, 'Dispute not before Me! For I sent you before the threat" (Arberry,1991:540)

Trans"T" " Allah will say: - "Dispute not in my presence, I had already, in advance, sent you the Threat" (Taqi-u-din,1993:769)

Trans"Y" " He will say : ' Dispute not with each other in My presence; I had already in advance sent you warning" (Yusuf Ali,1990:1603)

COMMENT

On the Day of Judgement, there will be great deal of disputation between the leaders of untruthfulness and their followers. In order to save himself, each of them will make the other party responsible for being an unbeliever and its result. Such disputations are of no avail. They will not get any benefit from such disputations. Then Allah will close all the arguments and put an end to these disputations saying " لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ". There is no purpose in disputing with each other, since He has warned them from His punishment through His messengers and His Books.

The use of the negative imperative form in this example is not meant to request the addressees to refrain from disputation, but to indicate the meaning of denial of hope and to

make clear that their disputation is useless. How well do you feel the meaning of denial of hope is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(c) Interrogative

Interrogative (الإستفهام) has been defined by Arab rhetoricians as a request for knowledge about something which was not known before. Rhetorical questions are those questions which are not meant to be answered. The speaker may use the interrogative form not to indicate his lack of knowledge, but to indicate one of the secondary meaning of the interrogative form. The majority of interrogative forms in the Qur'an are of this type of question. The followings are some of these secondary meanings :-

(c-1) Improbability

The interrogative form may indicate the meaning of improbability (التحدي والتعجيز) when the speaker does not expect the action under consideration to happen, i.e. he is considering that the action is unlikely.

Example

« وَيَقُولُونَ مَتَى هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ » (الملك ٢٥)

Trans"M" " But they [only] ask, ' When is this promise to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!.' (Asad,1993:882)

Trans"D" " They ask: ' When will this promise be fulfilled, if what you say be true?'. (Dawood,1990:401)

Trans"A" " They say, ' When shall this promise come to pass, if you speak truly?'. (Arberry,1991:598)

Trans"T" " They say : ' When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth.' (Taqi-u-din,1993:844)

Trans"Y" " They ask: when will this promise be (fulfilled)? if ye are telling the truth." (Yusuf Ali,1990:1789)

COMMENT

The speakers in this example are the unbelievers of Makkah. They are addressing this interrogative form to the Prophet Mohammed and his companions. They are not raising this question in order to know its answer, but to express their feeling that the promise which the Prophet and his companions are talking about is very unlikely to be fulfilled. They are indicating the improbability of it being fulfilled. How well do you feel the meaning of improbability is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(c-2) Inducing of Fascination

Arab rhetoricians say that the interrogative form may be used to indicate the meaning of inducing of fascination (التشويق) in a case when the speaker aims to stimulate and motivate the addressee to do the action under consideration. The speaker is using the interrogative form not to know something which he does not know before, but to indicate the meaning of inducing of fascination.

Example

« يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ »
 (الصف ١٠)

Trans"M" "O You who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering?". (Asad,1993:861)

Trans"D" " Believers! Shall I point out to you a profitable course that will save you from a woeful scourage?". (Dawood,1990:392)

Trans"A" " O Believers, shall I direct you to a commerce that shall deliver you from a painful chastisement?". (Arberry,1991:581)

Trans"T" " O You who believe! Shall I guide you to a commerce that will save you from a painful Torment?". (Taqi-u-din,1993:827)

Trans"Y" "O Ye who believe! Shall I lead you to a bargain that will save you from a grievous chastisement?". (Yusuf Ali,1990:1740)

COMMENT

The speaker in this example is Allah. In this example, He knows that the believers strongly desire to know the type of commerce that may save them from torment. He also knows that they will reply to this interrogative form positively.

By using this interrogative form, He wants to arouse their desire and to awaken excitement in their minds, so they will keep on thinking and waiting for the answer to come. When the answer comes, it will occupy a good place in the minds of the addressees. How well do you feel the meaning of inducing of fascination is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-3) Negative Imperative

The interrogative form may be used not to indicate its basic meaning and may not meant to be answered, but to indicate the meaning of negative imperative(النهي) which has been defined as a request in the form of superiority to refrain from doing an action.

Example

« أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ »
 (التوبة ١٣)

Trans"M" " Do you hold them in awe? Nay, it is God alone of whom you ought to stand in awe, if you are [truly] believers". (Asad,1993:258)

Trans"D" " Do you fear them? Surely God is more deserving of your fear, if you are true believers." (Dawood,1990:134)

Trans"A" " Are you afraid of them? You would do better to be afraid of God, if you are believers". (Arberry,1991:180)

Trans"T" " Do you fear them? Allah has more right that you should fear Him, if you are believers". (Taqi-u-din,1993:275)

Trans"Y" " Do ye fear them? Nay, It is Allah whom ye should more justly fear, if ye believe". (Yusuf Ali,1990:500)

COMMENT

The interrogative particle in this example is the 'hamza'. Although it has been used as an interrogative particle, it is not meant to be answered. The speaker here is Allah and He is not asking the addressees - the believers- whether they fear the unbelievers or not. Rather He is requesting them not to fear any thing else other than Himself. How well do you feel the meaning of negative imperative is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-4) Scorn and Disdain

The interrogative form may deviate from its basic meaning to indicate the meaning of scorn, and disdain (التهمك و التحقير). This is when the speaker wants to ridicule and to mock the thing under consideration. He wants to show his disdain for the addressee.

Example

« قالوا يا شعيب! أصلاتك تأمرُك أن نترك ما يعبدُ آبائنا»
 (هود ٨٧)

Trans"M" " Said they, ' O Shu'aib! Does thy [habit of] praying compel thee to demand of us that we give up all that our forefathers were wont to worship". (Asad,1993:329)

Trans"D" " Shu'aib, they replied, 'did your prayers teach you that we should renounce the gods of our fathers". (Dawood,1990:163)

Trans"A" " They said. 'Shuaib, does thy prayer command thee that we should leave that our fathers served". (Arberry,1991:221)

Trans"T" " They said ' O Shu'aib! Does your prayer (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship". (Taqi-u-din,1993:335)

Trans"Y" " They said: ' O Shu'aib! Does thy prayer command thee that we leave off the worship which our fathers practised". (Yusuf Ali,1990:609)

COMMENT

The speakers in this example are the people of the Prophet Shu'aib. By using the interrogative form, they do not want him to answer their question because they know in advance that prayer itself does not demand or command any one to do so; However they want to express their disdain and scorn for such prayer. They are saying that there is nothing that may distinguish him from among them as a prophet except prayer which is not capable of performing such a request. How well do you feel the meaning of scorn and disdain is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-5) Expression of awesomeness and exaltation

The interrogative form may deviate from its basic meaning to indicate the meaning of expression of awesomeness and exaltation (التهويل والتفخيم). This is when the speaker wants to exaggerate and to exalt the thing under consideration for a purpose.

Example

(القارعة ١-٢) « القارعة، ما القارعة »

Trans" M " " OH, the sudden calamity! How awesome the sudden calamity!". (Asad,1993:972)

Trans" D " " THE DISASTER! What is the disaster?". (Dawood,1990:431)

Trans" A " " The Clatterer! What is the Clatterer?". (Arberry,1991:657)

Trans" T " " Al-Qa'ri'ah (the striking hour .i.e. (the Day of Resurrection), What is the striking (hour)?". (Taqi-u-din,1993:920)

Trans" Y " " The (Day) of Clamour: What is the (Day) of Clamour?". (Yusuf Ali,1990:1997)

COMMENT

The interrogative particle « ما » has been used to express the awesomeness of the Day of Resurrection. Although the utterance « ما القارعة » is in the form of an interrogative, it is not meant to be answered. The speaker here is Allah. He is not asking about the Day of

Resurrection, but He is frightening and threatening the addressees about this horrible day. The repetition of the same word indicates also that there is a purpose for this form and that it has a secondary meaning. How well do you feel the meaning of expression of awesomeness and exaltation is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-6) Wish

A speaker may express his wish (التمنى) by using the interrogative form. In this case, the speaker is trying to focus the attention of the addressee on his wish.

Example

(الأعراف ٥٣) « فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا »

Trans"M" " Have we, then, any intercessors who could intercede in our behalf?". (Asad,1993:211)

Trans"D" " Will no one plead on our behalf?". (Dawood,1990:113)

Trans"A" " Have we then any intercessors to intercede for us?". (Arberry,1991:149)

Trans"T" " Now are there any intercessors for us that they might intercede on our behalf?". (Taqi-u-din,1993:233)

Trans"Y" " Have we no intercessors now to intercede on our behalf?". (Yusuf Ali,1990:413)

COMMENT

The context of this example is the unbelievers when they will be led to the Fire on the Day of Judgement, because they did not fulfill their duties towards Almighty God. At this time, they will be very sad and remorseful. They will begin to express their remorse by stating some of their wishes, one of which is that they wish that they had an intercessor who is capable of interceding for them. How well do you feel the meaning of wish is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-7) Affirmation

Arab rhetoricians define affirmation (التقرير) as making the addressee affirm and recognize something which is already established and settled in his mind either positively or negatively.

The speaker in this case uses the interrogative form not to be answered. He knows in advance that the thing under consideration has already happened. However, he is using this form to make the addressee recognize that he has done so and so.

Example

« هل أتى على الإنسان حين من الدهر لم يكن شيئاً مذكوراً »

(الإنسان ا)

Trans"M" " HAS THERE [not] been an endless span of time before man [appeared - a time] when he was not yet a thing to be thought of?". (Asad,1993:915)

Trans"D" " DOES THERE not pass over man a space of time when his life is a blank?". (Dawood,1990:413)

Trans"A" " Has there come on man a while of time when he was a thing unremembered?". (Arberry,1991:621)

Trans"T" " Has there not been over man a period of time, when he was nothing to be mentioned?". (Taqi-u-din,1993:874)

Trans"Y" " Has there not been over Man a long period of time, when he was nothing (not even) mentioned?". (Yusuf Ali,1990:1863)

COMMENT

The interrogative particle in this example is « هل ». It has been used not to indicate the basic meaning of interrogative, but to indicate the meaning of affirmation. Allah is the speaker in this example. He is addressing this interrogative form to all mankind to affirm that there has indeed come a time when man was nothing to be mentioned. He does not want them to answer this question, but to bear in their minds this fact. How well do you feel the meaning of affirmation is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

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(continue on the other side of the sheet if necessary).

(c-8) Disaffirmation

One of most important secondary meanings to which the interrogative form may deviate is the meaning of disaffirmation (الإِنكار). This is when the speaker uses the interrogative form to indicate that the thing under consideration is an unknown matter and he wants to express his disaffirmation of such a thing.

The difference between the affirmative and disaffirmative meaning of the interrogative form is that, in the case of the affirmative interrogative the speaker wants to affirm the existence of the matter or he wants to induce the addressee to recognize and affirm it. In the case of disaffirmative interrogative, on the other hand, the speaker wants to dispute and contest the addressee on the matter.

In the case of disaffirmation, the speaker is not using the interrogative form to find out about something which was unknown to him before, but to indicate that this action which the addressee claims has happened, did not exist. He wants to disclaim the existence of the action and accuse the addressee of lying. The disaffirmative here indicates that the action under consideration has not happened. The meaning of the disaffirmative here is "لم يكن" "has not happened".

Example :-

« أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا »
 (الإِسْرَاءُ ٤٠)

Trans"M" " HAS, THEN, your Sustainer distinguished you by [giving you] sons, and taken unto Himself daughters". (Asad,1993:425)

Trans"D" " What! Has your Lord blessed you with sons, and Himself adopted daughters from among the angels?". (Dawood,1990:206)

Trans"A" " What, has your Lord favoured you with sons and taken to Himself from the angels females?". (Arberry,1991:278)

Trans"T" " Has then your Lord (O pagans of Makka) preferred for you sons, and taken for himself from among the angels daughters?". (Taqi-u-din,1993:414)

Trans"Y" " Has then your Lord, (O pagans) preferred for you sons, and taken for Himself daughters among the angels". (Yusuf Ali,1990:788)

COMMENT

This verse is an allusion to the pre-Islamic Arabian belief that the angels -conceived of as a kind of female sub-deities- were God's daughters, and this despite the pagan Arabs' contempt for female offspring. In its wider implication, this rhetorical question is meant to bring out the absurdity of the supposition that God's divinity could be projected into, or shared by, any other being. How well do you feel the meaning of disaffirmation is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

(d) VOCATIVE

Vocative (النداء) has been defined by Arab rhetoricians as follows "It is the speaker's request for the attention of the addressee by the use of one of the vocative particles". The vocative particles may be used not to request the attention of the addressee, but to indicate some secondary meanings other than the basic meaning of the vocative form. The followings are some of these secondary meanings each of which will be illustrated with an example and five translations.

(d-1)- Friendliness and politeness

The vocative form may be used not to indicate its basic meaning, but to indicate the meaning of friendliness and politeness (الشفقة والعطف). This is when the speaker wants to express his politeness and friendship towards the addressee. The speaker in this case, shifts the form from using the proper name of the addressee to a description of his state. The use of this vocative form is to prepare and to encourage the addressee to fulfil what will come after the vocative form.

Example

(المزمل) « يَا أَيُّهَا الْمُزْمَلُ »

Trans"M" " O THOU enwrapped one! " (Asad,1993:903)

Trans"D" " YOU THAT are wrapped up in your mantle". (Dawood,1990:409)

Trans"A" " O thou enwrapped in thy robes". (Arberry,1991:614)

Trans"T" " O you wrapped in garments (i.e. Prophet Mohammed)". (Taqi-uddin,1993:864)

Trans"Y" " O thou folded in garments!". (Yusuf Ali,1990:1839)

COMMENT

The speaker in this example is Allah. He is addressing the vocative form to the Prophet Mohammed. He is requesting him to fulfil his duty towards His Message by asking the people of Makkah and elsewhere to accept the new religion of Islam.

By using this type of vocative, Allah wants to show friendliness and politeness to the Prophet to make him feel safe and secure. How well do you feel the meaning of friendliness and politeness is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

(d-2)- Exaltation

The vocative form may deviate from its basic meaning to indicate the meaning of exaltation (التعظيم). This is when the speaker calls the addressee by using a description which indicates his honoring and exalting of the addressee. This is like when Allah in the *Qur'an* calls the Prophet ' O Prophet' to express His exaltedness and bestowal of honors upon him, or when He calls the believers " O you who believe..".

Example

« يا أيها النبي اِتَّقِ اللَّهَ » (الأحزاب ١)

Trans"M" " O Prophet! Remain conscious of God.....". (Asad,1993:638)

Trans"D" " Prophet, Have fear of God.....". (Dawood,1990:293)

Trans"A" " O Prophet, fear God.....". (Arberry,1991:427)

Trans"T" " O Prophet (Mohammed) keep your duty to Allah.....". (Taqi-uddin,1993:614)

Trans"Y" O Prophet! Fear Allah,.....". (Yusuf Ali,1990:1237)

COMMENT

The vocative form in this example is addressed to the Prophet Mohammed. Allah is the speaker. He is using one of the best characteristics of the Prophet to express His exalting of the addressee.

One of the interesting points in the *Qur'an* is that none of the vocative forms which are addressed to the Prophet Mohammed occur with his proper name Mohammed. Allah in the *Qur'an* addresses all the vocative forms to the Prophet Mohammed using forms such as 'O Messenger', 'O Prophet', 'O you enveloped' and 'O you wrapped'.

In the case of other Prophets, however, Allah addresses them with the vocative plus their own proper names. This shows Allah's honoring and exaltation of the Prophet Mohammed. How well do you feel the meaning of exaltation is conveyed by each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

(e) WISH

Arab rhetoricians define wish (التمنى) as follows " It is a request for a desirable thing which is not expected to happen, either because it is impossible or because the speaker does not desire to have it". Hope on the other hand has been defined as follows "It is a request for a thing which is about to happen and expected to occur". The main particle that is used to express wish is (لَيْتَ).

In the preceding types of performative utterance we have found that the particles of the interrogative, the negative imperative and the vocative may be used not to indicate their basic meanings but to indicate some secondary meanings. Unfortunately, this is not the case with the wish form. Arab rhetoricians talk about how the speaker can express the meaning of wish by the use of some particles -other than the basic wish particle (ليت)- which are originally not considered as wish particles. They do not talk about how the wish particle (ليت) could indicate some meanings other than the meaning of wish. They have mentioned three different particles which could be used in some context to indicate the meaning of wish. These three particles are (هَلْ), (لَوْ) and (لَعَلَّ).

1) هَلْ

(هَلْ) is an interrogative particle. I have said earlier that the interrogative form may be used not to indicate its basic meaning, but to indicate the meaning of wish. The speaker may

use the interrogative particle (هَلْ) to express the meaning of wish when he wants to highlight the desirable thing as a possible matter whose existence we do not completely rule out. This is because of our great concern for it.

Example

« فَهَلْ لَنَا مِنْ شُفَعَاءَ، فَيَشْفَعُوا لَنَا » (الأعراف ٥٣)

Trans"M" " Have we, then, any intercessors who could intercede in our behalf?". (Asad,1993:211)

Trans"D" " Will no one plead on our behalf?". (Dawood,1990:113)

Trans"A" " Have we then any intercessors to intercede for us?". (Arberry,1991:149)

Trans"T" " Now are there any intercessors for us that they might intercede on our behalf?". (Taqi-u-din,1993:233)

Trans"Y" " Have we no intercessors now to intercede on our behalf?". (Yusuf Ali,1990:413)

COMMENT

The point behind the use of (هَلْ) in this context instead of the basic wish particle (لَيْتَ) is to highlight the desirable thing whose existence we do not completely rule out under the guise of the interrogative. This is in order to express our great concern for it.

Arab rhetoricians says with regard to this example " Because it is known to the speakers that they can not have intercessors, we cannot interpret this example in the interrogative meaning. It has been focused on expressing the meaning of wish". How well do you feel the meaning of wish is conveyed by the use the interrogative particle (هَلْ) in each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

لَوْ 2)

(لَوْ) may be used to express the meaning of wish, although it is not originally a wish particle. The speaker may adopt this form in order to indicate that the thing under consideration is " precious, unlikely to occur and difficult to obtain". (لَوْ).

Example

« فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ » (الشعراء ١٠٢)

Trans"M" " Would that we had a second chance [in life], so that we could be among the believers!". (Asad,1993:567)

Trans"D" " Could we but live our lives again we would be true believers". (Dawood,1990:261)

Trans"A" " O that we might return again, and be among the believers!". (Arberry,1991:375)

Trans"T" " (Alas) If we only had a chance to return (to the world), we shall truly be among the believers!". (Taqi-u-din,1993:545)

Trans"Y" " Now if we only had a chance of return, We shall truly be of those who believe!". (Yusuf Ali,1990:1070)

COMMENT

In this example (لو) is used instead of (ليت) to express the meaning of wish. It is about the situation of the unbelievers on the Day of Judgement, when they will see what Allah has given the believers. At that stage, they will be very remorseful. They will start expressing their wish that they were among the believers.

The speaker may use (لو) in the position of (ليت) in order to show the impossibility of the action under consideration. How well do you feel the meaning of wish is conveyed by the use of the particle (لو) in each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

3) لَعَلْ

(لَعَلْ) is considered to be a particle for expressing the meaning of (تَرْجٍ) hope, which is often used to express the probability of the matter under concern. The speaker may use (لَعَلْ) to indicate the meaning of wish. This is when he wants to show the improbability of the matter under consideration.

Example

« وقال فرعون يا هامان ابن لي صرحاً لَعَلِّي أَبْلُغَ

الأسباب» أسباب السَّموات « (غافر ٣٧)

Trans"M" " But Pharaoh said: ' O Haman! Build me a lofty tower, that I haply I may attain to the [right] means _ the means of approach to the heavens". (Asad,1993:722)

Trans"D" " Pharaoh said to Haman: ' Build me a tower that I may reach the high ways of the heavens". (Dawood,1990:330)

Trans"A" " Pharaoh said: ' Haman, build for me a tower, that haply so I may reach the cords, the cords of the heavens". (Arberry,1991:485)

Trans"T" "And Pharaoh said: ' O Haman! Build me a tower that I may arrive at the ways, the ways of the heavens". (Taqi-u-din,1993:695)

Trans"Y" " Pharaoh said: ' O Haman! Build me a lofty palace, that I may attain the ways and means. The ways and means of the heavens". (Yusuf Ali,1990:1436)

COMMENT

The speaker in this example is Pharaoh. He claims that no one has greater power than him in the world. When the Prophet Moses came and asked people to worship Allah alone, Pharaoh was very angry and surprised. He expresses his wish to see or to reach the Lord of the Prophet Moses. This type of wish is impossible to achieve. (لعل) is used in this context to express this kind of impossibility. How well do you feel the meaning of wish is conveyed by the use of the particle (لعل) in each of the above five translations? Please circle the number which you feel is most appropriate in each case.

	Very well	Well -----	Neither well nor badly	Badly -----	Very badly
Trans(M)	1	2	3	4	5
Trans(D)	1	2	3	4	5
Trans(A)	1	2	3	4	5
Trans(T)	1	2	3	4	5
Trans(Y)	1	2	3	4	5

Any other comments:-

.....

(continue on the other side of the sheet if necessary).

END OF THE QUESTIONNAIRE

(i) The Results of the Questionnaire

(1) IMPERATIVE

1- Threat

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	4	4	2	5	4	3	4	3	3
Trans'D'	2	3	4	1	3	4	1	4	2	2
Trans'A'	1	3	4	1	4	3	2	3	2	2
Trans'T'	2	2	4	1	4	4	3	5	3	3
Trans'Y'	3	3	4	1	2	4	2	2	4	3

2- Scorn and Disdain

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	3	2	3	3	3	2	3	4	3
Trans'D'	3	2	4	3	2	3	3	3	3	2
Trans'A'	1	3	2	3	4	3	1	4	3	2
Trans'T'	2	3	3	3	3	3	2	4	3	3
Trans'Y'	3	3	3	3	3	3	2	3	4	3

3- Permission

	A	B	C	D	E	F	G	H	I	J
Trans'M'	4	4	4	3	3	3	3	2	2	3
Trans'D'	1	4	4	3	3	3	3	4	3	2
Trans'A'	1	4	4	3	2	3	3	3	3	3
Trans'T'	2	2	1	1	4	2	2	5	2	3
Trans'Y'	4	2	2	1	3	2	1	1	4	3

4- Equalization

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	2	1	2	2	1	3	2	2
Trans'D'	1	2	2	1	2	1	2	3	2	3
Trans'A'	3	2	4	2	4	3	3	1	3	2
Trans'T'	2	2	2	1	4	3	2	4	3	3
Trans'Y'	2	2	2	1	3	3	2	2	4	3

(2) NEGATIVE IMPERATIVE

1- Continuation

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	3	1	3	2	2	4	2	2
Trans'D'	4	3	5	1	5	3	2	3	3	3
Trans'A'	2	2	3	1	3	2	1	2	3	3
Trans'T'	2	3	3	1	4	3	2	5	4	3
Trans'Y'	2	3	3	1	4	2	2	5	4	3

2- Denial of hope

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	4	2	2	2	2	4	3	2
Trans'D'	3	2	4	2	3	3	2	3	2	3
Trans'A'	2	2	4	2	3	4	1	3	3	3
Trans'T'	2	2	4	3	3	4	1	4	3	2
Trans'Y'	2	2	4	3	2	2	3	3	2	2

(3) INTERROGATIVE**1- Improbability**

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	2	4	5	4	3	1	5	3	3
Trans'D'	3	3	4	5	2	1	2	3	2	3
Trans'A'	1	2	4	5	2	2	2	2	2	2
Trans'T'	3	3	4	5	3	2	2	5	2	2
Trans'Y'	3	3	4	5	3	2	2	3	4	4

2- Inducing Fascination

	A	B	C	D	E	F	G	H	I	J
Trans'M'	4	2	3	1	4	3	1	4	3	3
Trans'D'	2	2	3	2	4	2	2	3	3	3
Trans'A'	1	2	3	1	2	3	1	2	3	3
Trans'T'	2	2	3	1	3	3	1	3	3	2
Trans'Y'	2	2	3	1	2	3	1	1	4	3

3- Negative Imperative

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	2	1	2	4	3	1	5	2	2
Trans'D'	2	2	2	1	3	3	2	2	2	2
Trans'A'	2	2	3	1	2	2	1	2	2	2
Trans'T'	3	3	3	1	3	3	2	4	2	3
Trans'Y'	3	2	1	1	3	2	1	3	4	3

4- Scorn and Disdain

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	2	4	5	4	4	2	5	3	2
Trans'D'	3	3	5	5	3	3	2	4	2	3
Trans'A'	3	3	4	5	4	4	1	3	4	4
Trans'T'	3	2	4	5	3	4	3	5	4	3
Trans'Y'	3	2	4	5	3	3	2	2	4	3

5- Expression of awesomeness

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	2	1	2	1	1	3	2	2
Trans'D'	4	3	5	5	4	4	2	4	4	3
Trans'A'	4	3	5	5	4	4	3	4	4	4
Trans'T'	5	3	5	5	4	4	2	5	4	3
Trans'Y'	4	3	5	5	4	4	3	4	4	3

6- Wish

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	4	3	3	2	2	3	3	3
Trans'D'	2	2	2	1	2	1	1	3	2	2
Trans'A'	2	2	4	3	3	2	2	2	3	3
Trans'T'	3	2	4	3	3	3	3	4	3	2
Trans'Y'	2	2	2	2	3	2	2	2	2	2

7- Affirmation

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	2	1	2	2	2	4	3	3
Trans'D'	2	2	2	1	4	4	2	4	3	3
Trans'A'	3	2	4	3	4	3	1	3	4	3
Trans'T'	2	2	2	1	2	4	3	3	4	4
Trans'Y'	2	2	2	1	2	4	3	2	4	3

8- Disaffirmation

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	2	3	2	3	3	1	4	3	3
Trans'D'	1	2	1	5	2	2	2	3	2	2
Trans'A'	1	2	1	5	3	3	1	3	3	3
Trans'T'	3	2	3	2	2	3	1	3	3	2
Trans'Y'	3	2	3	2	2	3	1	2	3	3

(4) VOCATIVE**1- Friendliness and politeness**

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	3	2	3	4	4	1	3	3	3
Trans'D'	5	3	3	3	2	3	2	3	2	2
Trans'A'	3	3	2	3	3	3	1	2	3	3
Trans'T'	4	3	4	3	2	3	2	2	2	2
Trans'Y'	3	3	2	3	4	4	1	2	4	4

2- Exaltation

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	3	3	2	2	3	1	2	3	3
Trans'D'	5	4	4	2	3	3	2	3	2	2
Trans'A'	3	3	3	2	3	3	2	2	2	2
Trans'T'	3	3	3	2	4	2	2	2	3	2
Trans'Y'	3	3	3	2	2	3	2	2	3	3

(5) WISH**1- هل**

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	2	4	3	4	2	3	3	3	2
Trans'D'	2	2	2	1	3	1	1	3	2	3
Trans'A'	3	2	4	3	4	2	3	2	3	3
Trans'T'	3	2	5	3	4	3	3	4	3	3
Trans'Y'	2	2	2	1	2	2	1	2	2	2

2- لو

	A	B	C	D	E	F	G	H	I	J
Trans'M'	2	2	2	1	3	1	1	3	2	2
Trans'D'	2	2	3	1	4	2	1	3	2	3
Trans'A'	2	2	2	3	2	1	1	2	3	3
Trans'T'	2	2	3	2	2	3	2	4	3	3
Trans'Y'	3	2	3	2	3	3	2	3	3	2

لعل 3-

	A	B	C	D	E	F	G	H	I	J
Trans'M'	3	4	5	4	4	5	3	4	3	2
Trans'D'	4	3	4	5	2	2	1	3	2	2
Trans'A'	3	4	5	4	4	4	2	3	4	3
Trans'T'	3	3	4	5	3	2	1	4	3	3
Trans'Y'	3	3	4	5	2	3	2	3	3	3

(ii) The Overall Averages

	Trans"M"	Trans"D"	Trans"A"	Trans"T"	Trans"Y"
6.1.1.e	3.4	2.6	2.5	3.1	2.8
6.1.1.f	2.8	2.8	2.6	2.9	3.0
6..1.1.g	3.1	3.0	2.9	2.4	2.3
6.1.1.h	1.9	1.9	2.7	2.6	2.4
6.2.1.a	2.3	3.2	2.2	3.0	2.9
6.2.1.b	2.5	2.7	2.7	2.8	2.5
6.3.1.d	3.2	2.7	2.4	3.1	3.3
6.3.1.e	2.8	2.6	2.1	2.3	2.2
6.3.1.f	2.5	2.1	1.9	2.7	2.3
6.3.1.g	3.4	3.3	3.5	3.6	3.1
6.3.1.h	1.8	3.8	4.0	4.0	3.9
6.3.1.i	2.7	1.8	2.6	3.0	2.1
6.3.1.j	2.3	2.7	3.0	2.7	2.5
6.3.1.k	2.7	2.2	2.5	2.4	2.2
6.4.1.b	2.9	2.8	2.8	2.7	3.0
6.4.1.c	2.5	3.0	2.5	2.6	2.6
6.5.1.a	2.9	2.0	2.9	3.3	1.8
6.5.1.b	1.9	2.3	2.1	2.6	2.6
6.5.1.c	3.7	2.9	3.6	3.1	3.1

$$\text{Trans}^{\text{"M"}} = 51.3 / 19 = 2.7 \quad \text{Trans}^{\text{"D"}} = 50.4 / 19 = 2.65$$

$$\text{Trans}^{\text{"A"}} = 50.8 / 19 = 2.67 \quad \text{Trans}^{\text{"T"}} = 54.9 / 19 = 2.89$$

$$\text{Trans}^{\text{"Y"}} = 50.6 / 19 = 2.66$$

Further Examples of Performative Utterances

The followings are some examples taken from the Holy Qur'an, concerning the fundamental issue of this thesis, i.e. performative utterances. I will mention one or two examples for each the secondary meanings of each type of performative utterances. There will not be any comments on the examples, because what I have said in the body of the thesis could be applied to these examples.

IMPERATIVE

1- Challenge and Incapacitation

Example -1-

« فليأتوا بحديث مثله إن كانوا صادقين » (الطور-34)

Trans"M " But then, [if they deem it the work of a mere mortal,] let them produce another discourse like it - if what they say be true!". (Asad,1993:809)

Trans"D " Let them produce a Scripture like it, if what they say be true!". (Dawood,1990:370)

Trans"A "Then let them bring a discourse like it, if they speak truly". (Arberry,1991:548)

Trans"T "Let them then produce a recital like unto it (the Qur'an) if they are truthful". (Taqi-u-din,1993:780)

Trans"Y " Let them then produce a saying like unto it - if (it be) they speak the Truth". (Yusuf Ali,1990:1630)

Example -2-

« أم لهم شركاء، فليأتوا بشركائهم إن كانوا صادقين » (القلم-41)

Trans"M" " Or have they, perchance, any sages to support their views? Well, then if they are sincere in this their claim, let them produce those supporters of theirs". (Asad,1993:887)

Trans"D" " Or have they other deities besides God? Let them produce them, if what they say be true!". (Dawood,1990:403)

Trans"A" " Or do they have associates? Then let them bring their associates, if they speak truly". (Arberry,1991:601)

Trans"T" " Or have they 'partners'? Then let them bring their 'partners' if they are truthful!". (Taqi-u-din,1993:847)

Trans"Y" " Or have they some 'partners' (in Godhead)? Then let them produce their 'partners' if they are truthful!". (Yusuf Ali,1990:1799)

2- Continuation and Excitation

Example -1-

« وَإِذْ كَرِإِسْمِ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً » (المزمل -8)

Trans"M" " But [whether by night or by day,] remember thy Sustainer's name and devote thyself unto Him with utter devotion". (Asad,1993:903)

Trans"D" " Remember the name of your Lord and dedicate yourself to Him utterly". (Dawood,1990:409)

Trans"A" " And remember the Name of thy Lord, and devote thyself unto Him very devoutly". (Arberry,1991:614)

Trans"T" " And remember the Name of your Lord and devote yourself to Him with a complete devotion". (Taqi-u-din,1993:865)

Trans"Y" " But keep in remembrance the name of thy Lord, and devote thyself to Him wholeheartedly". (Yusuf Ali,1990:1840)

Example -2-

« يَا أَيُّهَا الَّذِينَ آمَنُوا، آمِنُوا بِاللَّهِ وَرَسُولِهِ » (النساء -136)

Trans"M" " O you who have attained to faith! Holdfast unto your belief in God and His Apostle". (Asad,1993:131)

Trans"D" " Believers, have faith in God and His apostle". (Dawood,1990:75)

Trans"A" " O believers, believe in God and His Messenger". (Arberry,1991:92)

Trans"T" " O you who believe! Believe in Allah, and His Messenger". (Taqi-u-din,1993:149)

Trans"Y" " O ye who believe! Believe in Allah and His Messenger". (Yusuf Ali,1990:260)

3- Advice and Guidance

Example -1-

« يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى

(البقرة -281)

فَاكْتُبُوهُ »

Trans"M" " O YOU who have attained to faith! Whenever you give or take credit for a stated time, set it down in writing". (Asad,1993:62)

Trans"D" " Believers, when you contract a debt for a fixed period, put it in writing". (Dawood,1990:41)

Trans"A" " O believers, when you contract a debt one upon another for a stated time, write it down". (Arberry,1991:42)

Trans"T" " O you who believe! When you contract a debt for a fixed period, write it down". (Taqi-u-din,1993:73)

Trans"Y" " O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, Reduce them to writing". (Yusuf Ali,1990:128)

4- Prayer

Example -1-

« رَبِّ اغْفِرْ لِي وَلِوَالِدِيٍّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا » (نوح -28)

Trans"M" " O my Sustainer! Grant Thy forgiveness unto me and unto my parents, and unto everyone who enters my house as a believer". (Asad,1993:898)

Trans"D" " Forgive me, Lord, and forgive my parents and every true believer who seeks refuge in my house". (Dawood,1990:407)

Trans"A" " My Lord, forgive me, My parents, all who enter my house as a believer". (Arberry,1991:610)

Trans"T" " My Lord! Forgive me, and my parents, and him who enters my house as a believer". (Taqi-u-din,1993:860)

Trans"Y" " O my Lord! Forgive me, My parents, all who enter my house in Faith". (Yusuf Ali,1990:1828)

Example -2-

« قال ربِّ اشرح لي صدري » (طه -25)

Trans"M" " Said [Moses]: 'O my Sustainer! Open my heart [to Thy light]". (Asad,1993:473)

Trans"D" " Lord, said Moses, 'Put courage into my heart". (Dawood,1990:221)

Trans"A" " Lord, open my breast,' said Moses". (Arberry,1991:312)

Trans"T" " (Moses) said! 'O my Lord! Open for me my chest". (Taqi-u-din,1993:460)

Trans"Y" " (Moses) said:' O my Lord! Expand me my breast". (Yusuf Ali,1990:883)

5- Threat

Example -1-

« وفي ثمود إذ قيل لهم تمتعوا حتى حين » (الذاريات -43)

Trans"M" " And in [the story of the tribe of] Thamud, too, when they were told, 'You shall enjoy your life for [but] a little while". (Asad,1993:805)

Trans"D" " And in Thamud, they were allowed to take their ease a while". (Dawood,1990:368)

Trans"A" " And also in Thamood, when it was said to them, 'Take your enjoyment for a while!'. (Arberry,1991:545)

Trans" T " " And in Thamud (there is also a sign), when they were told: 'Enjoy yourselves for a while"' . (Taqi-u-din,1993:775)

Trans" Y " " And in the Thamud (was another sign), behold they were told, 'Enjoy (your brief day) for a little while"' . (Yusuf Ali,1990:1617)

Example -2-

(فصلت -40) « إعملوا ما شئتم إنه بما تعملون بصير »

Trans" M " " Do what you will: verily, He sees all that you do". (Asad,1993:736)

Trans" D " " Do as you will, He is watching all your actions". (Dawood,1990:337)

Trans" A " " Do what you will; He sees the things you do". (Arberry,1991:495)

Trans" T " " Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers)". (Taqi-u-din,1993:708)

Trans" Y " " Do what ye will: Verily He seeth (clearly) all that ye do". (Yusuf Ali,1990:1466)

6- Scorn and Disdain

Example -1-

(الإسراء -50) « قل كونوا حجارة أو حديداً »

Trans" M " " Say: '[You will be raised from the dead even though] you be stones or iron"' . (Asad,1993:426)

Trans" D " " Say: ' You shall ; whether you turn to stone or iron"' . (Dawood,1990:200)

Trans" A " " Say: 'Let you be stones, or iron"' . (Arberry,1991:279)

Trans" T " " Say (O Mohammad) : ' Be you stones or iron"' . (Taqi-u-din,1993:416)

Trans" Y " " Say: (Nay!) be ye stones or iron"' . (Yusuf Ali,1990:791)

Example -2

(النبأ -30) « فذوقوا فلن نزيدكم إلا عذاباً »

Trans"M" " [And so We shall say:] 'Taste, then, [the fruit of your evil doingd,] for now We shall bestow on you nothing but more and more suffering". (Asad,1993:924)

Trans"D" " We shall say: 'taste this: you shall have nothing but mounting torment". (Dawood,1990:416)

Trans"A" " Taste! We shall increase you not save in chastisement". (Arberry,1991:626)

Trans"T" " So taste you (the results of your evil actions); No increase shall We give you, except in Torment ". (Taqi-u-din,1993:882)

Trans"Y" " So taste ye (the fruits of your deeds); For no increase shall We grant you, except in Chstisement". (Yusuf Ali,1990:1883)

7- Permission

Example -1-

« فكلوا منها وأطعموا البائس الفقير » (الحج -28)

Trans"M" " eat, the, thereof, and feed the unfortunate poor". (Asad,1993:509)

Trans"D" " Eat of their fresh, and feed the poor and the unfortunate". (Dawood,1990:236)

Trans"A" " So eat thereof, and feed the wretched poor". (Arberry,1991:336)

Trans"T" " Then, eat thereof and feed there with the poor having a very hard time". (Taqi-u-din,1993:493)

Trans"Y" " then eat ye thereof and feed the distressed ones in want". (Yusuf Ali,1990:957)

Example -2-

« يا أيها الرسل كلوا من الطيبات » (المؤمنون -51)

Trans"M" " O YOU APOSTLES! partake of good things of life". (Asad,1993:525)

Trans"D" " Apostles! Eat of that which is wholesome,". (Dawood,1990:245)

Trans"A" " O Messenger, eat of the good things". (Arberry,1991:346)

Trans" T " " O (you) Messengers! Eat of the Tayyibat [all kinds of Halal (legal) foods]". (Taqi-u-din,1993:506)

8- Equalization

Example -1-

«إِصْلُوهَا فإِصْبِرُوا أَوْ لَا تَصْبِرُوا، سَوَاءٌ عَلَيْكُمْ» (الطور-١٦)

Trans" M " " Endure it [now]! But {whether you} bear yourselves with patience or without patience, it will be the same to you" (Asad,1993:808)

Trans" D " " It is the same whether or not you show forbearance" (Dawood,1990:370)

Trans" A " " Roast in it! and bear you patiently, or bear no patiently, equal it is to you" (Arberry,1991:547)

Trans" T " " Taste you therein it is heat, and whether you are patient of it or impatient of it, it is all the same" (Taqi-u-din,1993:778)

Trans" Y " " Burn ye therein : the same is it to you whether ye bear it with patience or not" (Yusuf Ali,1990:1625)

Example -2-

«قُلْ أَنفَقُوا طَوْعاً أَوْ كَرْهاً، لَنْ يُتَقَبَلَ مِنْكُمْ» (التوبة-53)

Trans" M " " Say, ' You may soenr [anything] willingly or unwillingly, it shall never be accepted from you". (Asad,1993:286)

Trans" D " " say: 'Whether you give willingly or with reluctance, your offerings shall not be accepted". (Dawood,1990:138)

Trans" A " " Say 'Expend willingly, or unwillingly, it shall not be accepted from you". (Arberry,1991:185)

Trans" T " " say 'Spend (in Allah's cause) willingly or unwillingly, it will not be accepted from you". (Taqi-u-din,1993:284)

Trans"Y" " Say: 'Spend (for the cause) willingly or unwillingly, not from you will it be accepted'". (Yusuf Ali,1990:517)

NEGATIVE IMPERATIVE

1- Continuation and Excitation

Example -1-

« فلا تطع المكذبين » (القلم-8)

Trans"M" " Hence, defer not to [the likes and dislikes of] those who give the lie to the truth". (Asad,1993:884)

Trans"D" " Give no head to the disbelievers". (Dawood,1990:401)

Trans"A" " So obey thou not those who crylie". (Arberry,1991:598)

Trans"T" " So obey not you (O Mohammad) the deniers". (Taqi-u-din,1993:845)

Trans"Y" " So obey not to those who deny ". (Yusuf Ali,1990:1793)

Example -2-

« فإصبر لحكم ربك ولا تطع منهم أثماً أو كفوراً » (الإنسان-23)

Trans"M" " Await, then, in all patience thy Sustainer's judgment, and pay no head to any of them who is a wilful sinner or ingrate". (Asad,1993:917)

Trans"D" " Therefore await with patience the judgment of thy Lord, and do not yield to the wicked and the unbelieving". (Dawood,1990:414)

Trans"A" " So be then patient under the judgment of thy Lord, and obey not one of them, sinner or unbeliever". (Arberry,1991:622)

Trans"T" " Therefore be patient (O Mohammad) and submit to the command of your Lord, and obey neither a sinner, nor a disbeliever among them". (Taqi-u-din,1993:876)

Trans"Y" " Therefore be patient with constancy to the command of thy Lord, and obey not to the sinner or the ingrate among them". (Yusuf Ali,1990:1868)

2- Denial of Hope**Example -1-**

« لا تعتذرا قد كفرتم بعد إيمانكم » (التوبة -66)

Trans"M" " Do not offer [empty] excuses! You have indeed denied the truth after [having professed] your belief [in it]" (Asad,1993:271)

Trans"D" "Make no excuses. You have battered a way your faith for unbelief". (Dawood,1990:140)

Trans"A" " Make no excuses, you have disbelieved after your believing". (Arberry,1991:186)

Trans"T" "Make no excuses; you have disbelieved after you had believed". (Taqi-u-din,1993:287)

Trans"Y" " Make ye no excuses: ye have rejected faith after ye had accepted it". (Yusuf Ali,1990:521)

Example -2-

« يا أيها الذين كفروا لا تعتذروا اليوم إنما تجزون ما كنتم

تعملون » (التحریم -7)

Trans"M" " [Hence] O you who are bent on denying the truth, make no [empty] excuses today: [in the life to come] you shall be but recompensed for what you were doing". (Asad,1993:877)

Trans"D" " They will say to the unbelievers; 'Make no excuses for yourselves this day, you shall be rewarded according to your deeds". (Dawood,1990:399)

Trans"A" " O you unbelievers, do not excuse yourselves today; you are only being recompensed for what you were doing". (Arberry,1991:594)

Trans"T" " (It will be said in the Hereafter) O You who disbelieve! Make no excuses this day! You are being requited only for what you used to do". (Taqi-u-din,1993:839)

Trans"Y" " (It will be said) 'O ye unbelievers! Makes no excuses this Day! Ye are being but requited for all that ye did". (Yusuf Ali,1990:1775)

3- Guidance and Advice

Example -1-

« فلا تزكوا أنفسكم هو أعلم بمن إتقى » (النجم -32)

Trans"M" " Do not, then, consider yourselves pure [for] He Knows best as to who is conscious of Him". (Asad,1993:815)

Trans"D" " Do not pretend to purity, He knows best those who guard themselves against evil". (Dawood,1990:373)

Trans"A" " Therefore hold not your selves purified; God knows very well him who is godfearing". (Arberry,1991:551)

Trans"T" " So ascribe not purity to yourselves, He knows best him who fears Allah and keep his duty to Him". (Taqi-u-din,1993:786)

Trans"Y" " Therefore hold not yourselves purified; He knows best who it is that guards against evil". (Yusuf Ali,1990:1641)

Example -2-

« ولا تصعر خدك للناس ولا تمش في الأرض مرحاً » (لقمان - 18)

Trans"M" " And turn not thy check away from people in [false] pride, and walk not haughtily on earth". (Asad,1993:629)

Trans"D" " Do not treat men with scorn, nor walk proudly on the earth". (Dawood,1990:289)

Trans"A" " Turn not thy check away from men in scorn, and walk not in the earth exultantly". (Arberry,1991:419)

Trans"T" " And turn not your face away from men with pride, nor walk in insolence through the earth". (Taqi-u-din,1993:607)

Trans"Y" " And swell not thy cheek (for pride) at men, nor walk in insolence through the earth". (Yusuf Ali,1990:1215)

4- Prayer

Example -1-

« ربنا لا تجعلنا فتنة للذين كفروا » (المتحنة - 5)

Trans"M" " Our Sustainer! Make us not a trial for the disbelievers". (Asad,1993:856)

Trans"D" " Lord, do not expose us to the designs of the unbelievers".
(Dawood,1990:390)

Trans"A" " Our Lord, make us not a temptation to those who disbelieve".
(Arberry,1991:577)

Trans"T" " Our Lord! Make us not a trial for the disbelievers". (Taqi-u-din,1993:823)

Trans"Y" " Our Lord! Make us not a (test and) trial for the unbelievers". (Yusuf Ali,1990:1730)

Example -2-

« ربنا لا تؤاخذنا إن نسينا أو أخطأنا » (البقرة - 286)

Trans"M" " Our Sustainer! Take us not to task if we forget or unwittingly do wrong". (Asad,1993:64)

Trans"D" " Lord, do not be angry with us if we forget or fall into error".
(Dawood,1990:42)

Trans"A" " Our Lord, take us not to task if we forget, or make mistake".
(Arberry,1991:43)

Trans"T" " Our Lord! Punish us not if we forget or fall into error". (Taqi-u-din,1993:74)

Trans"Y" " (pray): 'Our Lord! condemn us not if we forget or fall into error". (Yusuf Ali,1990:133)

INTERROGATIVE

1- Exclamation

Example -1-

« فما لهم عن التذكرة معرضين » (المذثر - 49)

Trans"M" " WHAT, THEN, is amiss with them that they turn away from all admonition?". (Asad,1993:911)

Trans"D" " Why then do they turn away from this reminder?". (Dawood,1990:412)

Trans"A" " What ails them, that they turn away from the Reminder". (Arberry,1991:617)

Trans"T" " then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?". (Taqi-u-din,1993:870)

Trans"Y" " Then what is the matter with them that they turn away from admonition". (Yusuf Ali,1990:1853)

Example -2-

« أفنجعل المسلمين كالمجرمين » (القلم - 35)

Trans"M" " or should We, perchance, treat those who surrender themselves unto Us as [We should treat] those who remain lost in sin?". (Asad,1993:885)

Trans"D" " Are We to treat alike the true believers and the guilty?". (Dawood,1990:402)

Trans"A" " What, shall We make those who have surrender like to those sinners?". (Arberry,1991:600)

Trans"T" " Shall We then treat the Muslims like the criminals?". (Taqi-u-din,1993:849)

Trans"Y" " Shall We then treat the people of Faith like the people of sin?". (Yusuf Ali,1990:1798)

2- Order**Example -1-**

« فقربه إليهم، قال ألا تأكلون » (الذاريات - 27)

Trans"M" " And placed it before them. saying, ' Will you not eat". (Asad,1993:804)

Trans"D" " He placed it before them, saying, 'Will you not eat". (Dawood,1990:368)

Trans"A" " And he laid it before them saying, ' Will you not eat?". (Arberry,1991:544)

Trans"T" " And placed it before them, saying, 'Will you not eat?". (Taqi-u-din,1993:774)

Trans"Y" " And placed it before them. He said,' Will you not eat?". (Yusuf Ali,1990:1614)

Example -2-

« ولقد يسرنا القرآن للذكر فهل من مدكر » (القمر -17)

Trans"M" " Hence, indeed, We made this Qur'an easy to bear in mind, who, then, is willing to take it to heart". (Asad,1993:820)

Trans"D" " We have made the Koran easy to remember: but will any take heed". (Dawood,1990:374)

Trans"A" " Now We have made the Koran easy for Remembrance. Is there any that will remember?". (Arberry,1991:554)

Trans"T" " And, We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?" (Taqi-u-din,1993:790)

Trans"Y" " And we have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?". (Yusuf Ali,1990:1651)

3- Negation**Example -1-**

« فمن يهد من أضل الله » (الروم - 29)

Trans"M" " And who could guide those whom God has [thus] let go astray". (Asad,1993:621)

Trans"D" " And who can guide those whom God has led astray". (Dawood,1990:285)

Trans"A" " So who shall guide those whom God has led astray". (Arberry,1991:414)

Trans"T" " Then who will guide him whom Allah has sent astray?". (Taqi-u-din,1993:598)

Trans"Y" " But who will guide those whom Allah leaves astray?". (Yusuf Ali,1990:1186)

Example -2-

« ومن أوفى بعهد من الله » (التوبة - 111)

Trans"M" " And who could be more faithful to his covenant than God?". (Asad,1993:282)

Trans"D" " And who is more true to his pledge than God?". (Dawood,1990:145)

Trans"A" " And who fulfils his covenant truer than God?". (Arberry,1991:192)

Trans"T" " And who is Truer to his Covenant than Allah?". (Taqi-u-din,1993:296)

Trans"Y" " And who is more faithful to his covenant than Allah?". (Yusuf Ali,1990:536)

4- Improbability

Example -1-

« إذا متنا وكنّا تراباً ذلك رجعٌ بعيدٌ » (ق - 3)

Trans"M" " Why -[how could we be resurrected] after we have died and become mere dust? Such a return seems far-fetched indeed". (Asad,1993:796)

Trans"D" " When we are dead and turned to dust ...? Shall we be raised to life?". (Dawood,1990:365)

Trans"A" " What, when we are dead and become dust? That is a far turning!". (Arberry,1991:539)

Trans"T" " When we are dead and become dust (shall we be resurrected?) That is a far return". (Taqi-u-din,1993:767)

Trans"Y" " What! When we die and become dust, (shall we live again)? That is a (sort of) return far (from our understanding)". (Yusuf Ali,1990:1597)

Example -2-

« يسألون أيَّان يوم القيامة » (الذاريات - 12)

Trans"M" " They who [mockingly] ask, 'When is that Day of Judgment to be?'

(Asad,1993:803)

Trans"D" " When will the day of Judgment be? they asked". (Dawood,1990:367)

Trans"A" " Asking, 'When shall be the Day of Doom?'. (Arberry,1991:543)

Trans"T" " They ask, 'When will be the Day of Recompense?'. (Taqi-u-din,1993:773)

Trans"Y" " They ask, 'When will be the Day of Judgment and Justice?'. (Yusuf Ali,1990:1611)

5- Inducing of Fascination**Example -1-**

« فوسوس إليه الشيطان قال يا آدم هل أدلك على شجرة الخلد

(طه - 120)

وملكٍ لا يبلى »

Trans"M" " But Satan whispered unto him, saying: 'O Adam! Shall I lead thee to the tree of life eternal, and [thus] to a kingdom that will never decay?'. (Asad,1993:484)

Trans"D" " But Satan whispered to him, saying: ' Shall I show you the Tree of Immortality and an everlasting kingdom?'. (Dawood,1990:226)

Trans"A" " Then Satan whispered to him saying, 'Adam, shall I point thee to the Tree of Eternity, and a kingdom that decays not?'. (Arberry,1991:320)

Trans"T" " Then Satan whispered to him, saying: 'O Adam! shall I lead you to the Tree of Eternity and to a kingdom that will never waste a way". (Taqi-u-din,1993:470)

Trans"Y" " But Satan whispered evil to him: he said, 'O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?'. (Yusuf Ali,1990:909)

6- Scorn and Disdain**Example -1-**

« أُلْقِيَ الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا، بَلْ هُوَ كَذَابٌ أَشْرٌ » (القمر-25)

Trans"M" " Why - on him alone from among all of us should a [divine] reminder have been bestowed? Nay, but he is a boastful liar". (Asad,1993:820)

Trans"D" " Did he alone among us receive this warning? He is indeed a foolish liar". (Dawood,1990:375)

Trans"A" " Has the Reminder been cast upon him alone among us? Nay, rather he is an impudent liar". (Arberry,1991:554)

Trans"T" " Is it that the Reminder is sent to him (prophet Saleh) alone from among us? Nay, he is an insolent liar!". (Taqi-u-din,1993:790)

Trans"Y" " Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one". (Yusuf Ali,1990:1652)

Example -2-

« وَإِذَا رَأَوْكَ إِذَا يَتَخَذُونَكَ إِلَّا هُزُوًا، أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا »

(الفرقان-41)

Trans"M" " Hence, whenever they consider thee, [O Muhammad] they but make thee a target of their mockery, [saying] 'Is this the one whom God has sent as an apostle?'" (Asad,1993:555)

Trans"D" " Whenever they see you they scoff at you, saying: 'Is this the man whom God has sent as His apostle?'" (Dawood,1990:255)

Trans"A" " And when they see thee, they take thee in mockery only: 'What, is this he whom God sent forth as a Messenger?'" (Arberry,1991:365)

Trans"T" " And when they see you (O Mohammad) they treat you only as a mockery (saying) 'Is this the one whom Allah has sent as a Messenger?'" (Taqi-u-din,1993:533)

Trans"Y" " When they see thee, they treat thee no otherwise than in mockery: 'Is this the one whom Allah has sent as a messenger?'" (Yusuf Ali,1990:1043)

7- Expression of Awe and Exaltation

Example -1-

« والسما والطارق، وما أدراك ما الطارق » (الطارق 1-2)

Trans"M" " CONSIDER the heavens and that which comes in the night!; And what could make thee concern what it is that comes in the night?". (Asad,1993:944)

Trans"D" " BY THE heaven, and by the nightly visitant! Would that you knew what the nightly visitant is!". (Dawood,1990:423)

Trans"A" " By heaven and the night-star! And what shall teach thee what is the night-star?". (Arberry,1991:640)

Trans"T" " By the heaven, and At-Tariq (the night-comer, i.e. the bright star); And what will make you to know what At-Tariq (night-comer) is?". (Taqi-u-din,1993:901)

Trans"Y" " By the sky, and the Night-Visitant (therein); and what will explain to thee what the Night-Visitant is?". (Yusuf Ali,1990:1934)

Example -2-

« فأصحاب اليمين ما أصحاب اليمين » (الواقعة - 8)

Trans"M" " Thus, there shall be such as will have attained to what is right: or, how [happy] will be they who have attained to what is right". (Asad,1993:830)

Trans"D" " those on the right (blessed shall be those on the right)". (Dawood,1990:379)

Trans"A" " Companions of the Right (O co,panions of the Right)". (Arberry,1991:560)

Trans"T" " So those on the Right hand,- Who will be those on the Right Hand?". (Taqi-u-din,1993:799)

Trans"Y" " Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?". (Yusuf Ali,1990:1673)

8- Wish**Example -1-**

« فهل إلى خروج من سبيل » (غافر -11)

Trans"M" " Is there any way out [of this second death]?" . (Asad,1993:719)

Trans"D" " Is there no way out?" . (Dawood,1990:328)

Trans"A" " Is there any way to go forth?" . (Arberry,1991:482)

Trans"T" " Then, is there any way to get out (of the Fire)?" . (Taqi-u-din,1993:691)

Trans"Y" " Is there any way out (of this)?" . (Yusuf Ali,1990:1426)

Example -2-

« فهل إلى مرد من سبيل » (الشورى-44)

Trans"M" " Is there any way of return?" . (Asad,1993:747)

Trans"D" " Is there no way back?" . (Dawood,1990:342)

Trans"A" " Is there any way to be sent back?" . (Arberry,1991:503)

Trans"T" " They will say: 'Is there any way of return (to the world)?" . (Taqi-u-din,1993:719)

Trans"Y" " Say: ' Is there any way (to effect) a return?" . (Yusuf Ali,1990:1490)

9- Affirmation**Example -1-**

« قال ألم أقل لك إنك لن تستطيع معي صبراً » (الكهف -72)

Trans"M" " He replied: 'Did I not tell thee that thou wilt never be able to have patience with me?" . (Asad,1993:450)

Trans"D" " Did I not tell you, 'he replied, 'that you would not bear with me". (Dawood,1990:211)

Trans"A" " Said he, 'Did I not say that thou couldst never bear with me patiently?" . (Arberry,1991:297)

Trans"Y" " (Khidr) said: 'Did I not tell you that you can have no patience with me'".

(Taqi-u-din,1993:441)

Trans"Y" " He answered: 'Did I not tell thee that thou canst have no patience with

me?'. (Yusuf Ali,1990:842)

Example -2-

« أَلَمْ يَأْتِكُمْ نَذِيرٌ » (الملك -8)

Trans"M" " Has no warner eer come to you?". (Asad,1993:880)

Trans"D" " Did no one come to warn you?". (Dawood,1990:400)

Trans"A" " Came there no warner to you?". (Arberry,1991:596)

Trans"T" " Did no warner come to you?". (Taqi-u-din,1993:842)

Trans"Y" " Did no warner come to you?". (Yusuf Ali,1990:1783)

10- Dissaffirmation

Example -1-

« أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ » (الصفات -153)

Trans"M" " Has He chosen daughters in preference to sons?". (Asad,1993:691)

Trans"D" " Would He choose daughters rather than sons?". (Dawood,1990:316)

Trans"A" " Has He choosen daughters above sons?". (Arberry,1991:462)

Trans"T" " Has He (then) chosen daughters rather than sons?". (Taqi-u-din,1993:664)

Trans"Y" " Did He (then) choose daughters rather than sons?". (Yusuf Ali,1990:1364)

Example -2-

« أَفْتَمَارُونَهُ عَلَى مَا يَرَى » (النجم -12)

Trans"M" " Will you, then, contend with his as to what he saw?". (Asad,1993:813)

Trans"D" " How can you, the, question what he sees?". (Dawood,1990:372)

Trans"A" " What, will you dispute with him what he sees?". (Arberry,1991:550)

Trans"T" " Will you then dispute with him?". (Taqi-u-din,1993:782)

Trans"Y" " Will ye then dispute with him concerning what he saw?". (Yusuf Ali,1990:1637)

VOCATIVE

1- Profound Regret

Example -1-

« قالوا: ياويلتنا إننا كنا ظالمين » (الأنبياء -14)

Trans"M" " And they could only cry: 'Oh, woe unto us! Verily, we were wrongdoers!'" . (Asad,1993:489)

Trans"D" " Woe to us, we have done wrong!". (Dawood,1990:228)

Trans"A" " they said, 'Alas for us! We have been evildoers'" . (Arberry,1991:324)

Trans"T" " They cried, 'Woe to us! Certainly! We have been Zalimun (Polytheists,)'". (Taqi-u-din,1993:475)

Trans"Y" " They said: 'Ah! Woe to us! We were indeed wrong-doers". (Yusuf Ali,1990:919)

Example -2-

« أن تقول نفس يا حسرتا على ما فرطت في جنب الله » (الزمر -56)

Trans"M" " Lest any human being should say [on Judgment Day]: 'Alas for me for having been remiss in what is due to God". (Asad,1993:713)

Trans"D" " Lest any man should say: 'Alas! I have disoeyed God'" . (Dawood,1990:326)

Trans"A" " Lest any soul should say, 'Alas for me in that I neglected my duty to God'" . (Arberry,1991:477)

Trans"T" " Lest a person should say: 'alas, my grief that I was undutiful to Allah...'" . (Taqi-u-din,1993:685)

Trans"Y" " Lest the soul should (then) say: 'ah! Woe is me! - in that I neglected (my duty) towards Allah". (Yusuf Ali,1990:1414)

2- Exaltation**Example -1-**

« يا أيها النبي إذا جاءك المؤمنات » (المتحنة -12)

Trans"M" " O Prophet! Whenever believing women come unto thee". (Asad,1993:858)

Trans"D" " Prophet, if believing women come to you". (Dawood,1990:390)

Trans"A" " O Prophet, when believing women come to thee". (Arberry,1991:579)

Trans"T" " O Prophet! When believing women come to you". (Taqi-u-din,1993:824)

Trans"Y" " O Prophet! When believing women come to thee". (Yusuf Ali,1990:1734)

3- Affront**Example -1-**

« يا أيها الذين كفروا لا تعتذروا .. » (التحريم -7)

Trans"M" " [Hence] O you who are bent on denying the truth ..". (Asad,1993:877)

Trans"D" " They will say to the unbelievers: 'Make no excuses ". (Dawood,1990:399)

Trans"A" " O you unbelievers, do not exuse yourselves ..". (Arberry,1991:594)

Trans"T" " O you who disbelieve (in the oneness of Allah)! Make no excuses..".

(Taqi-u-din,1993:839)

Trans"Y" " O ye Unbelievers! Makes no excuses ..". (Yusuf Ali,1990:1775)

Example -2-

« قل يا أيها الكافرون » (الكافرون -1)

Trans"M" " SAY: 'O you who deny the truth'". (Asad,1993:981)

Trans"D" " SAY: 'UNBELIEVERS'". (Dawood,1990:433)

Trans"A" " Say: 'O Unbelievers'". (Arberry,1991:664)

Trans"T" " Say 'O Al-kafirun (disbelievers in Allah, ...". (Taqi-u-din,1993:926)

Trans"Y" " Say: 'O ye that reject Faith". (Yusuf Ali,1990:2021)

4- Expressing the meaning of compassion**Example -1-**

« يا أبت لم تعبد ما لا يسمع ولا يبصر » (مریم-42)

Trans"M" " O my father! Why dost thou worship something that neither hears nor sees ...". (Asad,1993:462)

Trans"D" " He said his father: How can you serve a worthless idols, a thing that can neither see nor hear". (Dawood,1990:216)

Trans"A" " Father, why worshippeth thou that which neither hears nor sees ..". (Arberry,1991:305)

Trans"T" " O my father! Why do you worship that which hears not, nor sees". (Taqi-u-din,1993:451)

Trans"Y" " O my father! Why worship that which heareth not and seeth not". (Yusuf Ali,1990:863)

Example -2-

« وإذ قال موسى لقومه: يا قوم ... » (الصف-5)

Trans"M" " Now when Moses spoke to his people, 'O My people!'. (Asad,1993:860)

Trans"D" " Tell of Moses, who said to his people: ...". (Dawood,1990:391)

Trans"A" " And when Moses said to his people, 'O my people ..". (Arberry,1991:580)

Trans"T" " And (remember) when Moses said to his people: 'O my people ..". (Taqi-u-din,1993:826)

Trans"Y" " And remember, Moses said to his people: 'O my people ..". (Yusuf Ali,1990:1738)

WISH**1- هـ**

« وتقول هل من مزيد » (ق - 30)

Trans" M" " and it will answer, '[Nay,] is there yet more [for me]?'. (Asad,1993:799)

Trans" D" " And hell will answer: 'Are there any more?'. (Dawood,1990:366)

Trans" A" " And it shall say, 'Are there any more to come?'. (Arberry,1991:541)

Trans" T" " It will say: 'Are there any more (to come)?'. (Taqi-u-din,1993:769)

Trans" Y" " It will say, 'Are there any more (to come)?'. (Yusuf Ali,1990:603)

2- لـ

« وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير »

(الملك - 10)

Trans" M" " And they will add: 'Had we but listened [to those warning], or [at least] used our own reason, we would not [now] be among those who are destined for the blazing flame!'. (Asad,1993:880)

Trans" D" " And they will say: 'If only we listened and understood, we should not now be among the heirs of Hell!'. (Dawood,1990:400)

Trans" A" " They also say, 'If we had only heard, or had understood, we would not have been of the inhabitants of the Blaze!'. (Arberry,1991:596)

Trans" T" " And they will say: ' Had we but listened or use our intelligence, we would not have been among the dwellers of the Blazing Fire!'. (Taqi-u-din,1993:842)

Trans" Y" " They will further say: 'had we but listened or used our intelligence, we should not (now) be among the companions of tthe Blazing Fire!'. (Yusuf Ali,1990:1829)

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