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CONTENTS

The Translation of the Imperative Mood in Al- Muzzammil Qur'ānic Sūrah into English

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The General Concept of Mood :

Mood can be realized by distinctions in the form of the verb. It expresses the attitude of the speaker toward what he/she says. It is the characteristic of a verb that tells the recipient what function the verb can perform.

Moods of the English Verb :

Mood in English is divided by grammarians into three types: (1) indicative, (2) imperative and (3) subjunctive. The following examples are illustrative:

(1) John was in the garden. (indicative).

(2) Be quiet! (imperative)

(3) I insist that he pay the bill. (subjunctive)

(4) Beware of the bull in the garden. (imperative)

(5) God save the queen! (subjunctive) (Aziz, 1989: 75; Ehrlich and Murphy, 1991: 40-1)

The Imperative Mood in English:

The imperative mood is a form of verb used in direct commands, entreaties or requests. The imperative mood is naturally used with the second person because commands are usually directed person addressed. Consider the following examples:

(1) *Honour* all men; *love* all men; *fear* none. (command)

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(2) Oh, from these sterner aspects of thy face, *spare* me and mine, nor *let* us the wrath of the mad unchained elements. (entreaty)

(3) Tell me, how was it you thought of coming here? (request)   (Baskervill and Swell, 2004: 99; Aziz, 1989: 75)

As obvious in the preceding examples the imperative mood is realized by putting the base of the lexical verb at the beginning of the statement. However, imperative may be used with plural first person (we) because (we) consists of (I + you) e.g.: *let's go*!, and the same with the third person, e.g.: *Let him be accursed!* (1) (Ibid)

Moods of the Arabic Verb :

Grammarians like Wright (1971) point out that the Arabic verb has five moods : (1) الرفع (indicative), (2) النصب (subjunctive), (3) الجزم (jussive), (4) الأمر (imperative), (5) التوكيد (emphatic). The following examples are illustrative:

(1)يعالجُ الطبيب المريض The doctor examines the patient. (indicative mood).

(2) لن يدرسَ الطالب The student will not study. (subjunctive mood).

(3) لم يداومْ في الجامعة He did not attend the university. (jussive mood).

(4)أقِم الصلاة Say your prayers. (imperative mood)

(5) إحفظْنَ هذه القصيدة Do memorize this poem. (emphatic mood)

(Wright, 1971: 51-52; Aziz, 1989: 79)

The Imperative Mood in Arabic :

In Arabic, as in English, the imperative mood is used in giving orders, exhortation, demands, commands and entreaties. As for its structure, it is used in the second person or in the third person by putting لِ (lām of command) before imperfect verb . The imperative mood in Arabic is derived from the jussive form by omitting the prefix of the imperfect and

replacing it by "اُ", if the second radical has "dhamma"__; like أَدرُسْ ← يدرُسُ. However, if the second radical is فتحة __or __كسرة, the prefix is omitted and replaced by اِ as in اِذهبْ ← يذهَب __, and اِضرِبْ ← يضرِب. This initial prefix is added to avoid starting a word with a sequence of consonants. If this does not occur, then, the prefix is not used as in: قُل ← يقول (say) and يقف قِف ← (stop).

As for the different forms of الامر (imperative) the following can be used.

Singular	Dual	Plural
إنهض، إنهضي	إنهضا	إنهضوا، إنهضن

Let's see the following examples:

1. (1) إفعلْ ما آمرك به Do what I order you. (2nd person singular masculine)
2. (2) إنهضي مبكراً Get up early. (2nd person singular feminine)
3. (3) إقرئا درسكما Read your lessons. (2nd person dual, masculine and feminine)
4. (4) إحفظوا هذه القصيدة Memorize this poem. (2nd person plural masculine)

إصبرنَ على المصائب Be patient during times of hardship. (2nd person plural feminine) (Aziz, 1989, 82)

The particle لِ (lām) of command can be used with all second and third persons, singular, dual and plural, masculine and feminine as well as first person plural:

لِتذهبْ (انتَ) (2nd person singular masculine)؛ لِتذهبي (انتِ) (2nd person singular feminine)؛ لِتذهبا (انتما) (2nd person dual masculine and feminine)؛ لِتذهبوا (انتم) (2nd person plural masculine)؛ لِتذهبْنَ (انتن) (2nd person plural feminine)؛ لِنذهبْ (نحن) (1st person plural)؛ لِيذهبْ (هو)، (3rd person singular masculine)؛ لِتذهبْ (هي) (3rd person singular feminine)؛ لِيذهبا (هما) (3rd person dual masculine)؛ لِتذهبا (هما) (3rd person dual feminine)؛ لِيذهبوا (هم) (3rd person plural masculine)؛ لِيذهبْنَ (هن) (3rd person plural feminine)

The Qur'anic Ayas :

In any study involving the translation of the Glorious Qur'an, particularly translation, the researcher will face problems of different interpretations as to the understanding of a particular word, aya, or passage. Translators of the Glorious Qur'ān sometimes are confused as to which interpretation should be considered. To overcome this problem Aṭiyah (1996: 31) suggests that the compiler needs an operational criterion by which different interpretations can be judged. A clear statement of what system is being followed should accompany the verse citations. More important, however, is his provision of the qualifications of the interpreters whose commentaries have been consulted.

To solve the problem of different interpretations, Atiyah (1996: 31) points out that three perspectives should be considered. First, the philological aspects of an aya that serve to elucidate its literal meaning and/ or practical application. Second, the historical context of an aya, which helps us to understand its implication, explanation, or application to a certain situation. Third, the theological views or controversies that a particular word, aya, or successive ayas have been raised by commentators. The complementary nature of these three perspectives provides an integrated approach to the exegetical analysis that forms the basic source of Qur'ānic retrieval system (Ibid).

Transference & Equivalence in translation :

Generally, translation can be defined either in terms of equivalence or in terms of transference of meaning. This led Newmark (1988a) to compare translation to a flattened "V" diagram in which the first line represents "literality", i.e. equivalence but with varying degrees such as "word- for-word" translation, "literal translation", "faithful translation" and "semantic translation". However, the second line represents freedom with varying degrees such as "communicative

translation", "dynamic equivalence", "free translation" and "adaptation". (Newmark, 1988 a: 50; 1988b : 46; 1991: 12)

No doubt , finding equivalence is one of the procedures used in translation. It is believed that it can occur at word, grammatical, textual and pragmatic levels. Hervey and Higgins (2002 : 18) point out that "equivalence" denotes an observed relationship between ST utterances and TT utterances that are seen as directly corresponding to one another.

Prescriptively, "equivalence" denotes the relationship between an SL expression and the standard TL rendering of it; for instance as given in a dictionary, or required by an instructor of translation or as consonant with a given theory or methodology of translation. As for transference, it means conveying "meaning" or the "proposition" of the SL to the TL by means of interpretation or other semantic procedures. (Miyanda, 2007 : 46).

By examining some examples drawn from certain languages one can say that total meaning and equivalence in translation do not exist. Why is it so? It is for the simple reason that meaning belongs to language and culture. One can, also, say that some languages use only one word whereas other languages use two or three words in order to refer to the same concept. If this is so, one can say that translating the verses of the Glorious Qur'ān is more problematic; simply, because the language of Almighty Allah is completely different from the language of human beings.

In this connection Jacobson (1992: 145) says: on the level of interlingual translation, there is ordinarily no full equivalence between code- units, while messages may serve as adequate interpretations of alien code units or messages. This means that equivalence in translation is almost always only partial."

Bassnet (2002: 36) also confirms that there is no total equivalence in translation, but only approximation when he says, "equivalence in translation 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 TL versions." The fact that there is no sameness means that there are aspects of the SL terms that are not covered by equivalents in the TL.

Data Analysis and Translation:

The ground has now been prepared for a full-dress analysis of imperative mood in the Glorious Qur'ān. The data to be presented will be analyzed by making use of our literature review and the translation methods that have been reviewed and chosen as a model for recommending the most appropriate transference of the verses under investigation.

It is to be noted that the following abbreviations will be used in the tables related to the analyses of the ayas concerned:

Abbreviations used in the tables:

SL Imp. = source language imperative; TL = target language

P=Pickthall; S=Sale; A=Ali; H&K=Hilali&Khan

PM=Progressive Muslims;

sm=semantic; cm=communicative

Source Text 1:

١- يَا أَيُّهَا الْمُزَّمِّلُ(١)قُمِ اللَّيْلَ إِلَّا قَلِيلًا(٢)نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا(٣)أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (الآيات ١-4)

Interpretation:

Almighty Allah is addressing the prophet Muhammad (صلى الله عليه وسلم) through Gabrial (عليه الصلاة والسلام) to stand up for

saying his prayers by night, but not all night (half of it or a little less or a little more).

TL Texts:

    1- O thou wrapped up, <u>raise</u> to prayer, and continue therein during the night except a small part; that is to say, during one-half thereof: or <u>do thou lessen</u> the same a little, or <u>add thereto</u>. And <u>repeat</u> the Koran with a distinct and sonorous voice   (Sale, 1881: LXXIII)

    2- O thou folded in garments

<u>Stand</u> (to prayer) by night, but not all night-

half of it or <u>a little less</u>,

Or <u>a little more</u>; and` <u>recite</u> the Qur'an in slow measured rhythmic tones   (Ali, 1991: 1551)

    3- 1. O you wrapped in garments (i.e. Prophet Muhammad SAW)!

2. <u>Stand (to pray)</u> all night, except a little.

3. Half of it, or <u>a little less</u> than that,

4. Or <u>a little more</u>; and <u>recite</u> the Qur'an (aloud)

 in a slow, (pleasant tone and) style

 (Hilali& Khan, 1996: 735)

    4- O thou wrapped up in thy raiment!

<u>Keep</u> vigil the night long, save a little

A half thereof, or <u>abate</u> a little thereof

Or <u>add</u> (a little) thereto and <u>chant</u> the Qurʔaan in measure (Pickthtall, 1996: 397)

    5- O you cloaked one.

<u>Stand</u> the night except for a little.

Half of it, or <u>a little less</u> than that.

Or <u>a little more</u>, and <u>arrange</u> the Quran in its arrangement

(Progressive Muslims, 2004)

Translational Analysis of verses (1-4):

No.	SL Imp.	TL					translation method				
		S	A	H&K	P	PM	S	A	H&K	P	PM
1	قم	raise	stand	stand	keep	stand	sm	sm	sm	sm	sm
2	انقص	lessen	a little less	a little less	abate	a little less	sm	cm	cm	sm	cm
3	زد	add	a little more	a little more	add	a little more	sm	cm	cm	sm	cm
4	رتل	repeat	recite	recite	chant	arrange	sm	sm	sm	sm	sm

Discussion:

In these ayas (1-4), it is apparent that the imperative verb "قم" is realized by imperative verbs (keep, raise, stand, stand and stand) respectively which means a grammatical element is replaced by a grammatical element. The second verb "انقص" is realized by verbs (abate and lessen) and by non-verbal expressions (a little less). The third verb "زد" is realized by verbs (add and add) and by non-verbal expression (a little more). The fourth verb "رتل" is realized by verbs (chant, repeat, recite, recite and arrange). It is believed that an imperative verb should be replaced by an imperative verb since both languages have forms of imperative verbs which adequately reflect the imperative mood.

S L Text 2:

٢- ﴿ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ﴾ (الآية 8)

Interpretation:

Almighty Allah is addressing the prophet Muhammad (صلى الله عليه وسلم) through Gabrial (عليه السلام) to remember His name and devote himself completely to Him.

T L Texts:

1- And <u>commemorate</u> the name of thy Lord: and <u>separate</u> thyself unto him, <u>renouncing</u> worldly vanities (Sale,1881: LXXIII)

2- But <u>keep in remembrance</u> the name of thy Lord and <u>devote</u> thyself to Him wholeheartedly (Ali, 1991: 1552)

3- And <u>remember</u> the name of your Lord and <u>devote</u> yourself to Him with a complete devotion (Hilali& Khan, 1996: 735)

4- So <u>remember</u> the name of thy Lord and <u>devote</u> thyself with a complete devotion (Pickthtall, 1996: 574)

5- And <u>remember</u> the name of your Lord, and <u>devote</u> to Him completely

(Progressive Muslims , 2004)

Translational Analysis of verse (8):

No	SL Imp.	TL					translation method				
		S	A	H&K	p	PM	S	A	H&K	p	PM
1	واذكر	commemorate	Keep in remem-brance	remember	remember	remember	sm	sm	sm	sm	sm

2	وتبتل	Separate& renouncing	devote	devote	devote	devote	<u>cm</u>	sm	sm	sm	<u>cm</u>

Discussion:

In this aya, the imperative mood expressed by first verb "اذكر" is realized by imperative forms (remember, commemorate, keep in remembrance, remember and remember) respectively. This means that grammatical elements are replaced by grammatical elements. As for the mood of the second verb (تبتل), it is realized by the verbs (devote, devote, devote and devote) except for one case which is realized by the imperative form 'separate' as well as the non-finite form 'renouncing'. We confirm the replacement of imperative verbs by imperative verbs since they exist in both languages. We also suggest that different imperative lexical verbs should be unified by resorting to all interpretations of the Glorious Qur'ān.

S L Text 3:

٤- ﴿ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴾ **(سورة المزمل الآية 9)**

Interpretation:

Almighty Allah is addressing the prophet Muhammad (صلى الله عليه وسلم) to take Him alone as his protector.

T L Texts:

1- He is the Lord of the east and of the west; there is no God but he. Wherefore <u>take</u> him for thy patron (Sale, 1881:LXXIII)

2- {He is}Lord of the East and the West: there is no God but He: take Him therefore for {thy} disposer of affairs (Ali, 1991: 1552)

3- (He alone is) the Lord of the east and the west; LãilãhaillãHuwa none has the right to be worshipped but He). So take Him Alone as Wakíl (Disposer of your affairs) (Hilali& Khan, 1996: 735)

4- Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender (Pickthall, 1996: 574)

5- The Lord of the east and the west, there is no god but He, so take Him as a protector (Progressive Muslims,2004)

Translational Analysis of verse (9):

No	SL Imp.	TL					translation method				
		S	A	H&K	P	PM	S	A	H&K	P	PM
1	اتّخذه	take	take	take	choose	take	sm	sm	sm	sm	sm

Discussion:

A close look at his verse reveals that the imperative mood expressed by the verb "اتخذه" is realized by the imperative verb forms (choose, take , take, take and take) respectively. This difference is only in lexicality. The first selected verb is "choose" vs. the lexical verb "take" in the following four cases. This results in using semantic translation. To avoid the difference in lexicality, we suggest that translators should resort to different interpretations of the Glorious Qur'ān. In the light of these interpretations, one can come up with an appropriate rendering.

S L Text ٤:

٥- ﴿ وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴾ (الآية ١٠)

Interpretation:

Almighty Allah is addressing prophet Muhammad (صلى الله عليه وسلم) to be patient with what the infidels say and keep away from them in a diplomatic way.

T L Texts:

1- and <u>patiently suffer</u> the contumelies which the infidels utter against thee; and <u>depart from them</u> with a decent departure (Sale, LXXIII)

2- And <u>bear with patience</u> what they utter, and <u>part from them</u> with a fair leave taking (Pickthall, 1996: 574)

3- And <u>have patience</u> with what they say, and <u>leave them</u> with noble {dignity} (Ali, 1991: 1552)

4- And <u>be patient</u> {O Muhammad} with what they say, and <u>keep away</u> from them in a good way. (Hilali& Khan, 1996: 736)

5- And <u>be patient</u> over what they say, and <u>depart from them</u> in a good manner (Progressive Muslims, 2004)

Translational Analysis of verse (10):

NO.	SL	TL					translation method				
	Imp.	S	A	H&K	P	PM	S	A	H&K	P	PM
1	اصبر	Patiently Suffer	Have patience	be patient	bear with patience	be patient	<u>cm</u>	<u>cm</u>	<u>cm</u>	<u>cm</u>	<u>cm</u>
2	اهجرهم	depart from them	leave them	keep away	part from them	depart from them	sm	sm	sm	sm	sm

Discussion:

An inspection of this verse reveals that the imperative mood in "اصبر" is realized by the imperative verb phrases (bear with patience, patiently suffer, have patience, be patient and be patient) respectively. As for the second imperative verb "اهجرهم", it is apparent that it is realized by imperative verbs (part from them, depart from them, leave them, keep away and depart from them). It is to be noted that the fourth rendering is different from the others in terms of lexicality. To avoid this difference in the choice of lexicons, one should resort to different interpretations of these verses in the Glorious Qur'ān.

S L Text ٥:

٦- ﴿ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً ﴾ (الآية ١١)

Interpretation:

Almighty Allah is addressing the prophet Muhammad (صلى الله عليه)to leave those who deny him to Him. He is also telling to bear with them for a while.

T L Texts:

1- And <u>let me alone</u> with those who charge the Koran with falsehood, who enjoy the blessings of this life; and <u>bear with them</u> for a while (Sale, 1981: LXXIII)

2- and <u>leave Me</u> {alone to deal with}those in possession of the good things of life, who {yet} deny the truth; and <u>bear with them</u> for a little while   (Ali, 1991: 1552)

3- And <u>leave Me</u> Alone to deal with the beliers {those who denyMy Verses} those who are in possession of good thingsof life. And <u>give them respite</u> for a little while (Hilali& Khan, 1996: 736..)

4- <u>Leave Me</u> to deal with the deniers, lords of ease and comfort (in this life); and <u>do thou respite them</u> awhile (Pickthall, 1996: 574)

5- And <u>leave Me</u> to deal with the deniers who have been given the good things, and <u>give them time</u> for a while (Progressive Muslims,2004)

Translational Analysis of verse (11):

No	SL Imp.	TL					translation method				
		S	A	H&K	P	PM	S	A	H&K	P	PM
1	ذرني	let me With those	let me With those	leave me	leave me	leave me	sm	sm	sm	Sm	sm
2	مهلهم	bear with them	bear with them	give them respite	do thou respite them	give them time	sm	sm	sm	sm	<u>cm</u>

Discussion:

A careful inspection of this aya can show that the imperative mood "ذرني" is realized by two groups of translators. One group (three translators) used the imperative verb (leave me). The second group used the imperative verb (let me with those). The difference between both is in terms of lexes. In regard to the second imperative verb "مهّلهم", it is realized by the following imperative verbs respectively (do thou respect them, bear with them, bear with them, give them respite and give them time). It seems that these renderings are coloured with imperative expressions rather than just imperative verbs.

As for the emergence of different imperative lexes, we suggest that before resorting to translating these verbs, translators must be familiarized with different interpretations of the Glorious Qur'ān.

S L Text ٦:

٧- ﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُم مَّرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ (الآية 20)ـ

Interpretation:

Almighty Allah is addressing prophet Muhammad (صلى الله عليه وسلم) through Gabriel (عليه السلام) to do so many things like reading and reciting the Glorious Qur'ān, saying his prayers, giving alms, lending unto Allah a goodly loan, and seeking forgiving of Him.

T L Texts:

1- Thy Lord knoweth that thou continuest in prayer and meditation sometimes near two-third parts of the night, and sometimes one-half thereof, and at other times one-third part thereof: and a part of thy companions, who are with

thee, do the same. But God measureth the night and the day; he knoweth that you cannot exactly compute the same: wherefore he turneth favorably unto you. <u>Read</u>, therefore, so much of the Koran as may be easy unto you. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain a competency of the bounty of God; and others fight in the defense of God's faith. <u>Read</u>, therefore, so much of the same as may be easy. And <u>observe</u> the stated times of prayer, and <u>pay</u> the legal alms; and <u>lend</u> unto God an acceptable loan; for whatever good ye send before for your souls, ye shall find the same with God. This will be better, and will merit a greater reward. And <u>ask</u> God forgiveness; for God is ready to forgive, and merciful.   (Sale, 1881: LXXIII)

2- Thy Lord doth know that thou standest forth (to pray) nigh two- thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy) <u>Read</u> ye, therefore, of the Qurãn as much as may be easy for you……. <u>Read</u> ye, therefore, of the Qurãn as much as may be easy {for you}, and <u>establish</u> regular prayer and <u>give</u> regular charity, and <u>loan</u> to Allah a beautiful loan …..And <u>seek</u> ye the grace of Allah: for Allah is oft-forgiving, most merciful. … (Ali, 1991: 1554-5)

5- Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy)…..So, <u>recite</u> you of the Qurãn as much as may be easy for you…. So, <u>recite</u> you of the Qurãn as much as may be easy {for

you} and <u>perform</u> *As-Salãt {iqãmat-as-Salãt}* and <u>give</u> *Zakãt* And <u>lend</u> to Allãh a goodly loan ….. And <u>seek</u> <u>forgiveness</u> of Allãh. Verily, Allãh is oft-forgiving, most merciful (Hilali& Khan, 1996: 735)

6- Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two thirds of the night, or (sometimes) half or athird thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not,and turneth unto you in mercy. <u>Recite</u>, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the causeof Allah. So <u>recite</u> of it that which is easy (for you), and <u>establish</u> worship and <u>pay</u> the poor due and (so) <u>lend</u> unto Allaha goodly loan. Whatsoever good ye send before you far your souls, ye will surely find it with Allah, better and greater in the recompense. And <u>seek</u> forgiveness of Allah. Lo! Allah is Forgiving, Merciful   (Pickthall, 1996: 574)

7- Your Lord knows that you rise a little less than two thirds of the night, and half of it, and one third of it, as well as a group of those who are with you. And God measures the night and the day. He knows that you will not be able to keep-up, so He pardons you. So <u>study</u> what is made easy of the Quran. He knows that there will be sick among you, and others that venture out in the land seeking from God's bounty, and others who are fighting in the cause of God, so <u>study what</u> you can of it. And <u>hold</u> the contact-method and <u>contribute</u> towards betterment and <u>give</u> God a loan of righteousness. And whatever you put forth yourselves, you will find it with God, for it is better and a greater reward. And <u>seek</u> God's forgiveness, for God is Forgiving, Merciful (Progressive Muslims, 2004)

Translational Analysis ofverse (20):

No.	SL Imp.	TL					translation method				
		S	A	H&K	P	PM	S	A	H&K	P	PM
1	فاقرءوا	read	read	read	recite	study	sm	sm	sm	sm	sm
2	فاقرءوا	read	read	read	recite	study	sm	sm	sm	sm	sm
3	وأقيموا	Observe	Establish	Keep up	Establish	hold	sm	<u>cm</u>	sm	sm	sm
4	وآتوا	pay the legal alms	give	pay	pay	contribute	sm	sm	sm	sm	sm
5	واقرضوا	lend	give loan	offer	lend	give	sm	sm	sm	sm	sm
6	واستغفروا	ask	seek	ask	seek	seek	sm	sm	sm	sm	sm

Discussion:

In this aya the imperative mood is expressed by six imperative verb forms. The first verb "أقرءوا" is rendered into (recite, read, read, read, and study). This means that the imperative verb has been replaced by its wquivalent imperative

verbs. The only difference is in the choice of lexicons which are (recite, read, and study) respectively. The second verb "اقرءوا" has been also replaced by the imperative verb forms (recite, read, read, read and study). The third imperative mood in "أقيموا" has been replaced by the imperative verb forms (establish, observe, establish, keep up and hold) respectively. The only difference between them is in the choice of the lexicons.

As for the fourth imperative verb form "آتوا" is realized by the imperative verbs (pay, give, pay and contribute)respectively. The difference in the choice of lexicons is apparent. The fifth mood of "أقيموا" is realized by the imperative verb forms (lend, lend, give loan, offer and give). It also seems that the difference is in the choice of lexicons.

As for the sixth imperative mood of "استغفروا", it is noted that it has been translated into (seek, ask, seek, ask and seek) respectively. It is apparent that the difference is in the choice of the lexicon.

To avoid the problem of variations of lexicality, translators must resort to different interpretations of these verses in the Glorious Qur'ān.

Conclusions

The main conclusions the study arrived at are the following:

1- The imperative for "command" is formed in Arabic from jussive by removing the initial prefix. If this leaves a "sukuun" over the first radical, an "alif" is added at the beginning.
2- Comparison of imperative mood in Arabic and English has mainly a formal basis, i.e. it is based on the syntactic structure. One point should be taken into consideration about the imperative mood in Arabic; the Arabic imperative verbs are affected by "gender", "number" and "person".

3- Semantically and pragmatically speaking, the imperative in both English and Arabic means to let somebody do something, but in negation it means prohibiting somebody from doing something.

4- Meaning and equivalence in translation should not be considered as total, but only partial due to the fact that equivalents in Arabic and English do not always cover all the aspects of the terms in the SL when translated into the TL. Translators should acknowledge the fact that each term in Arabic or English covers a reality and aspects that cannot be transferred into another language as meaning in any language is based on the culture of the language in question. This is apparent in this paper since the imperative verbs in the Glorious Qur'ān are realized by different imperative lexical verbs.

5- The translators in most cases have used semantic translation since they resorted to the forms of the imperative mood verbs which have been found to be equivalent in the surah analyzed .

6- In certain cases, the translators used communicative translation since they resorted to the meaning of the imperative verbs. In fact, they based their translations on different interpretations of the Glorious Qur'ān hence the variation in the choice of lexicons.

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ترجمة صيغة الأمر في سورة المزمل الى اللغة الأنكليزية

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المستخلص

تناول الكثير من الباحثين فعل الامر في اللغتين العربية والانكليزية درسا وتحقيقا، الا ان فعل الامر في سورة المزمل وترجمته الى اللغة الانكليزية – على حد علم الباحث – لم يتم تناوله ودراسته. لذا فأن بحثنا الحالي يتناول دراسة فعل الامر في سورة المزمل ومقارنته بما يكافئه في اللغة الانكليزية.

يهدف البحث الى (١) دراسة صيغ الامر في سورة المزمل وتحديد الافعال التي تؤدي هذه الوظيفة (الامر). (٢) بيان الطريقة التي ترجم بها خمسة من المترجمين هذه الصيغ. (٣) مقارنة صيغ الامر هذه في المذكورة في السورة مع ما يكافئوها في اللغة الانكليزية مع بيان اوجه التشابه والاختلاف. (٤) اقتراح ترجمة بديلة في الحالات التي انعدمت فيها ترجمة ملائمة؛ ولغرض تحقيق الاهداف التي ينشدها هذا البحث فقد تم اختيار خمسة من المترجمين بعضهم قديم وبعضهم حديث وهم كل من: (Sale, 1877) و (Pickthall, 1982) و (Abdullah Yousuf Ali, 1991) و (Hilali& Khan, 1996) و (Progressive Muslims, 2004)، يفترض البحث وجود تكافؤ شكلي في معظم الحالات بين لغة الاصل ولغة الهدف.

اما اهم الاستنتاجات التي توصل اليها البحث فهي:

١- ان بعض المترجمين اتبع اسلوب الترجمة الدلالية حيث انهم ترجموا صيغة الامر في اللغة العربية بصيغة الامر في اللغة الانكليزية بينما اتبع البعض الآخر اسلوب الترجمة التواصلية اذ انهم ترجموا صيغ الامر الواردة في السورة بعبارات اسمية.

٢- ان الترجمة الدلالية هي انجع طريقة لادراك المعنى القرآني الذي ترمي اليه الآيات الكريمة.

٣- ان الفرق بين الفئتين هو في اختيار المفردات الفعلية وقد يعزى ذلك الى الاختلاف في التفاسير .