

***Imperative Mood in the Glorious Qurān with
Reference to Translation***

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تاريخ القبول: 2009/2/18

تاريخ التقديم: 2008/7/23

1.1 Introduction:

To translate the Holy Books is not an easy task. The glorious Quran, for example, utilises a rhetoric style that indicates a meaning(s) that might not correspond to what is expressed formally. To put it differently, the form is something and the function or meaning is something else. An example of this case in the glorious Qurān is the imperative mood. The verb in Arabic may be in the form of imperative which, supposedly, entails obligation. However, its function is permission. There are many examples that will be tackled in the following papers.

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

This paper tries to study the imperative mood generally in Arabic and specifically in the Glorious Qurān. The researcher will try to examine all aspects related to the

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imperative mood with their translations from Arabic into English.

The problems tackled in this study are related to the way whereby the meanings of the verses containing the imperative verb are rendered into English. Unawareness on the part of the translator of the function of the imperative verb may lead to inappropriate understanding of the verse which consequently leads to inaccurate translation that needs to be solved satisfactorily.

The present paper aims at (1) showing the way whereby the meanings of the verses containing the imperative mood are rendered into English,(2) specifying the method of translation of this mood, (3) pointing out some problems that may arise from translating these types,(4) proposing some remedies that coincide with the religious interpretation adopted.

In order to achieve the above-mentioned aims, the study hypothesizes that the difficulty of translating the imperative mood into English arises from the fact that there is no one to one correspondence between the form and function of the imperative mood in the Qurān. To put it more precisely, misunderstanding the real function of the imperative verb leads to inaccurate translation. Consequently there will be confusion between what is obligatory duty and what is recommendable or reprehensive from the juristic perspective.

1.2 Imperative Mood in Arabic and English:

The imperative mood (henceforth IM) is one among five moods of the Arabic verb. It is employed in the second person and is derived from the jussive form by omitting the

prefix of the imperfect and replacing it by (أ), if the second radical has 'dhamma' يَكْتُبُ or if that radical has kasra or fatha

اذْهَبْ يَذْهَبُ اضْرِبْ يَضْرِبُ. This initial prefix is added to avoid starting a word with a consonant cluster (which standard Arabic does not favour). If this possibility does not exist, the prefix is not used: e.g. قَفْ stop, قل say (Aziz, 1989:82). It is obvious that this mood can be realised by many forms as Al-Jawari (1974:56) and Sulaiman (1995:17) state like (افعل) e.g: اكتب / write. لِنَفْعَلْ as in the verse:

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ الفتح:9

That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day. Pickthall (1956:776)

Or it may be لِيَفْعَلْ as in the verse:

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ الطلاق: 7

Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease. Pickthall (1956:)

It is, Al- Jawari (1974:58) adds, the first form, i.e افعَلْ which expresses IM more tensely than the second one. The third form is اسم فعل أمر / verbal imperative noun like: حيها *welcome*, صه *keep silent*etc. Finally Al-Sulaiman (1995:17) and Al-Ghayati (n.d: 341) state that المصدر النائب عن الفعل الأمر is the fourth form of IM as in the verse:

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ.....﴾ محمد:4

Now when ye meet in battle those who disbelieve, **then it is smiting of the necks until**, when ye have routed them, then making fast of bonds.....Pickthall (1956: 654)

As for IM in English, the base form of the verb is mainly used here as in: *come here, Be quiet, read this*. Sometimes some modal verbs are annexed to the base form as: *Must, should, ought* (Aziz, 1989: 78; Palmer, 1974: 120).

In both languages this mood is mainly used to express command, orders, exhortations and entreaties (Aziz, 1989: 82; Nelson, 2001: 93).

1.3 IM From Juristic Perspective

At the first sight, the IM in the Glorious Quran, seems to indicate mainly compulsiveness. However, it may indicate additional meanings other than obligation relying on the contextual clues. Of these meaning to mention, the Islam jurists deduce الأحكام التكليفية الخمسة the Five Religious Duties in the Islamic (Shari'a) legislation. In what follows are some sub-meanings of IM in the Glorious Quran. Ibn 'Uthaymeen (2003:118) mentions these meanings:

1. الندب / recommended duty: as in the verse:

﴿ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ﴾ البقرة: 282

O ye who believe! When ye contract a debt for a fixed term, **record it in writing**. Pickthall (1956:66)

2. الإباحة / permission: as in the verse:

﴿ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ﴾ المائدة: 1

But when ye have left the sacred territory, **then go hunting (if ye will)**..... Pickthall (1956:454).

3. التهديد/ threatening as in the verse:

﴿اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ فصلت:40

Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers). Al-Hilali and Khan (1996:867).

See also (Al-Kuwi,1981:33; Ibn 'Uthaymeen, n.d.:67).

Moreover, Zidan (1977:291) Sulaiman (1995:70-180) add some other meanings in addition to the previously mentioned like:

1. السخرية/ Mockery as in the verse:

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾ الدخان: 49

Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!. Al-Hilali and Khan(1996:627)

2. التكذيب / denying as in the verse:

﴿قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ آل عمران: 168

Say: "**Avert death from your ownselves,** if you speak the truth." Al-Hilali and Khan(1996:127)

3. الزجر / reprimand as in the verse:

﴿قُلْ تَمَنَّعَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ﴾ الزمر: 8

Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!. Al-Hilali and Khan(1996:727)

4. الشماتة/ malicious joy as in the verse:

﴿هَذَا مَا كُنْتُمْ تَكْنُزُونَ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ﴾ التوبة:35

This is the treasure which you hoarded for yourselves. **Now taste** of what you used to hoard. Al-Hilali and Khan(1996:422).

5. التحدي / Challenging as in the verse:

﴿كُونُوا حِجَارَةً أَوْ حَدِيدًا﴾ الإسراء: 50

Say (O Muhammad SAW) "Be you stones or iron Al-Hilali and Khan (1996:322).

6. الخذلان /disappointment as in the verse:

﴿ قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا﴾ الإسراء: 63

(Allah) said: "**Go, and whosoever of them follows** you, surely! Hell will be the recompense of you (all) an ample recompense. Al-Hilali and Khan (1996:333).

7. الاستبصار /arousing consideration and reflection as in the verse:

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾
آل عمران: 137

Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), **so travel through the earth, and see what was the end of those** who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers). Al-Hilali and Khan (1996:176).

8. التأديب / educating as in the verse:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ البقرة: 45

And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un Al-Hilali and Khan (1996:113)

9. التعليم /instructing as in the verse:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾
النحل: 126

And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with

which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin (the patient ones, etc.) Al-Hilali and Khan (1996: 313)

10. الإكرام/hospitality as in the following:

﴿ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ﴾ الزخرف:70

Enter Paradise, you and your wives, in happiness. Al-Hilali and Khan (1996:313).

11. التحذير/warning as in:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انفِرُوا جَمِيعًا﴾ النساء:71

O you who believe! **Take your precautions**, and either go forth (on an expedition) in parties, or go forth all together. Al-Hilali and Khan (1996:113).

12. التعجب/arousing amazement as in:

﴿أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾ الكهف:26

How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule. Al-Hilali and Khan (1996:213).

13. التهويل/scaring as in the verse:

﴿لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا﴾ الفرقان:14

Exclaim not today for one destruction, **but exclaim** for many destructions. Al-Hilali and Khan (1996:313).

14. التخيير/giving options as in the verse:

﴿اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ﴾ البقرة:61

Go you down to any town and you shall find what you want!" Al-Hilali and Khan (1996:313).

15. التسليم/submission as in the verse:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾ الصافات:102

And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), **so look what you think!**" He said: "O my father! **Do that which you are commanded,** Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.) Al-Hilali and Khan (1996:413).

16. الرجاء والالتماس/ solicitation and hoping as in the verse:

﴿يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا﴾ مريم: 43
"O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. Al-Hilali and Khan (1996:513).

17. التلهيف/hankering as in the following verse:

﴿قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ آل عمران: 119

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets) Al-Hilali and Khan (1996:513).

18. الدعاء/ supplicating as in the verse:

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ الإسراء: 110

Say (O Muhammad SAW): "**Invoke** Allah or invoke the Most Beneficent (Allah), by whatever name **you invoke** Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between Al-Hilali and Khan (1996:513).

After what has been mentioned, it obvious that there is huge space between the form and function of the imperative verb. This attracts our attention in the process of translating.

1.4 Indicatives vs. Imperatives

Mainly the IM in the Glorious Quran is realised by either form of the previously mentioned forms (see p. 2 and 3). However, pondering on the verses that involve IM, one may find indicative sentences that function as imperatives as in the following verse:

﴿ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا
مَنْتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ
الأنفال:65﴾

O Prophet (Muhammad SAW)! Urge the believers to fight. **If there are twenty steadfast persons amongst you, they will overcome two hundred**, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand Al-Hilali and Khan (1996:113).

In this verse the function of the underlined indicative sentence is imperative, i.e. as if it reads: If there are twenty they should be steadfast in order to overcome two hundred. On the contrary, one may find imperatives that function as indicatives as in the following:

﴿ فليضحكوا قليلاً وليبكيوا كثيراً جزاء بما كانوا يكسبون﴾ التوبة:82
So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins) Al-Hilali and Khan (1996:253).

The imperative verb indicates indicative mood, that is "they will laugh a little and will cry much (Ibn 'Uthaymeen, n.d.:64; Zidan,1977:291; Sulaiman, 1995:200).

1.5 Data Analysis

Regarding the distribution of our data, six Quranic verses along with four translations of each have been chosen. The analysis of the data is carried out by utilizing comprehensive tables (they are designed by the researcher) which include: SL text, TL text, type, form whereby the IM is realised, its function, type of translation, and degrees of translational coincidence with the religious interpretation. A new rendering will be suggested if no effective translation is found. Moreover, in this study we adopt Newmark's (1988) communicative approach since this method more accurate than others as far as the content is concerned.

SL Text:(1)

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾ الحديد:13

TL Text:(1)

Al-Hilali & Khan (1996:454): On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "**Go back to your rear!** Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

Pickthall (1956:350): On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: **Go back and seek for light!** Then there will separate them a wall wherein is a gate, the inner side whereof

containeth mercy, while the outer side thereof is toward the doom.

Sarwar (1981:425): On that day the hypocrites will say to the believers, "Please look at us so that we might benefit from your light." They will be told, "Go back and search for your own light." A barrier with a door will be placed between them. Inside it there will be mercy but outside of it there will be torment.

Yusuf Ali (1937:321): One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!

The Interpretation: Allah the Almighty tells us what horrible event that will happen in the Hereafter, and how the hypocrite will be in real dilemma. It will be said: "Turn ye back to your rear! then seek a Light (where ye can), but alas and in vain. The safe people will the believers. Ibn Kathiir (1969: 612/4)

SL Text:(1)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
ارْجِعُوا وَرَاءَكُمْ	1	<i>Go back to your rear</i>	Imperative	To indicate desperateness and not an order
	2	<i>Go back and seek for light</i>		
	3	<i>"Go back and search for your own light</i>		
	4	<i>Turn ye back to your rear! then seek a Light (where ye can)!"</i>		

Table (1): The Translations of SL Text (1)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1		+					
2		+					
3		+					
4	+						

Table (2): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *Go back and search for light but surely in vain*

SL Text:(2)

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ آل عمران: 97

Al-Hilali & Khan (1996:151): In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, **he attains security**. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).

Pickthall (1956:145): Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and **whosoever entereth it is safe**. And pilgrimage to the House is

a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

Sarwar (1981:125): In (Bakka), there are many clear signs (evidence of the existence of God). Among them is the spot where Abraham stood. **Whoever seeks refuge therein will be protected by the laws of amnesty.** Those who have the means and ability have a duty to God to visit the House and perform the hajj (pilgrimage) rituals. The unbelievers should know that God is Independent of all creatures.

Yusuf Ali (1937:123): In it are Signs Manifest; (for example), the Station of Abraham; **whoever enters it attains security;** Pilgrimage thereto is a duty men owe to Allah,-those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

The Interpretation: This verse tells us that in (Mecca) there are many clear signs like the Station of Abraham. Whoever enters this place he should be safe. Ibn Kathiir (1969: 612/4)

SL Text:(2)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
كَانَ آمِنًا	1	<i>he attains security</i>	Statement	Gives an order
	2	<i>whosoever entereth it is safe</i>		
	3	<i>Whoever seeks refuge therein will be protected by the laws of amnesty</i>		
	4	<i>whoever enters it attains security</i>		

Table (3): The Translations of SL Text (2)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1		+					
2			+				
3						+	
4		+					

Table (4): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *whoever enters it, he should attain security*

SL Text:(3)

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي
أَمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ فصلت: 40

Al-Hilali & Khan (1996:656): Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? **Do what you will.** Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

Pickthall (1956:652): Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? **Do what ye will.** Lo! He is Seer of what ye do.

Sarwar (1981:521): Those who deviate from Our revelations are not hidden from Us. Is the one who will be thrown into hell fire better than the one who will be brought safely into the presence of God on the Day of Judgment? **Act as you wish;** God is Well-Aware of whatever you do.

Yusuf Ali (1937:564): Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? **Do what ye will:** verily He seeth (clearly) all that ye do.

The Interpretation: Those who distort Allah's revelations are not hid from him. This is a severe threat for those who distort Allah's verses, names and attributes. Is it equal? he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Then threateningly he says act as you want. Verily He sees that you do. Ibn Kathiir (1969: 104/4)

SL Text:(3)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
اَعْمَلُوا مَا شِئْتُمْ	1	<i>Do what you will</i>	Imperative	Warning
	2	<i>Do what ye will</i>		
	3	<i>Act as you wish</i>		
	4	<i>Do what ye will</i>		

Table (5): The Translations of SL Text (3)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1		+					
2			+				
3			+				
4		+					

Table (6): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *Beware of your doings, Verily! He is All-Seer of what you do*

SL Text:(4)

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ
النحل: 126

Al-Hilali & Khan (1996:250): And if you punish (your enemy, O you believers in the Oneness of Allah), **then punish** them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin (the patient ones, etc.).

Pickthall (1956:255): If ye punish, **then punish** with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.

Sarwar (1981:266): If you want retaliation, **let it be equal to that which you faced**. But if you exercise patience it will be better for you.

Yusuf Ali (1937:222): And if ye do catch them out, **catch them out no worse** than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.

The Interpretation: Allah the Almighty instructs us that our retaliation should be equal to that we received or regaining any stolen right. But if you exercise patience it will be better for you. Ibn Kathiir (1969: 612/2)

SL Text:(4)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ	1	<i>then punish</i>	Imperative	Instructing and guiding
	2	<i>then punish</i>		
	3	<i>let it be equal to that which you faced</i>		
	4	<i>catch them out no worse</i>		

Table (7): The Translations of SL Text (4)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1			+				
2			+				
3					+		
4					+		

Table (8): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *Then you could punish in a way equal to that which you faced*

SL Text:(5)

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ﴾ الأنفال:

65

Al-Hilali & Khan (1996:152): O Prophet (Muhammad SAW)! Urge the believers to fight. **If there are twenty steadfast persons amongst you, they will overcome two hundred,** and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

Pickthall (1956:151): O Prophet! Exhort the believers to fight. **If there be of you twenty steadfast they shall overcome two hundred,** and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

Sarwar (1981:142): Prophet, mobilize the believers for the battle. **It will take only twenty of your men who are steadfast (in prayer)** to defeat two hundred unbelieving men. Your two hundred men would defeat their two thousand; the unbelievers have no understanding.

Yusuf Ali (1937:132): O Prophet! rouse the Believers to the fight. **If there are twenty amongst you, patient and persevering,** they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

The Interpretation: Allah Almighty reveal (O Muhammad SAW) Urge the believers to fight in the cause of Allah. They

should be steadfast and not to runaway for the unbelievers. Ibn Kathiir (1969: 305/2)

SL Text:(5)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
إِنَّ يَكُنْ مَنَّكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِئَتِينَ	1	<i>If there are twenty steadfast persons amongst you, they will overcome two hundred</i>	Indicative	Giving order
	2	<i>If there be of you twenty steadfast they shall overcome two hundred</i>		
	3	<i>It will take only twenty of your men who are steadfast (in prayer)</i>		
	4	<i>If there are twenty amongst you, patient and persevering</i>		

Table (9): The Translations of SL Text (5)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1			+				
2			+				
3			+				
4			+				

Table (10): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *If there are twenty persons amongst you they should be steadfast, in order to overcome two hundred.....*

SL Text:(6)

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ الفتح: 9

Al-Hilali & Khan (1996:548): In order that you (O mankind) may believe in Allah and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allah's) praises morning and afternoon.

Pickthall (1956:555): That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

Sarwar (1981:546):so that you (people) may believe in God and His Messenger, help, and respect God and glorify Him in the morning and the evening.

Yusuf Ali (1937:542): In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.

The Interpretation: So that you (O mankind) should believe in Allah and His Messenger, that you may assist and honour Him(i.e. the Prophet Muhammad), and glorify Allah in every morning and evening. Ibn Kathiir (1969: 197/4)

SL Text:(6)

SL Text Arabic	No. of Text	TL Text English	Form of the Verb	Function of the Verb
لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ	1	<i>may believe in Allah and His Messenger</i>	<i>Indicative</i>	<i>Giving order</i>
	2	<i>may believe in Allah and His messenger</i>		
	3	<i>may believe in God and His Messenger</i>		
	4	<i>may believe in Allah and His Messenger</i>		

Table (11): The Translations of SL Text (6)

Title	Semantic Method			Communicative Method			Function of the Verb
	High	Medium	Low	High	Medium	Low	Imperative
1		+					
2		+					
3		+					
4		+					

Table (12): Degrees of Translational Coincidence with the Interpretation

The Proposed Rendering: *That you should believe in ALLAH and HIS Messenger, and may help him, and honour him, and that you may glorify ALLAH morning and evening.*

1.6 Conclusion

After reviewing the renderings of the imperative mood, one can conclude that most translators have opted for the semantic method of translation rather than the communicative one. Consequently, most of them have rendered only the surface meaning of the imperative verb in a way that gives an impression that every verb of such mood in the Glorious Quran indicates command and order, which is not (cf. data analysis). Therefore, translators are highly advised to consult books of أصول الفقه "Essences of Jurisprudence" so that they may arrive at the different usages and meanings of the mood concerned. In doing so one can give more accurate renderings than they are now. Finally, there is no direct link between the form of the verb and its function.

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أسلوب الأمر في القرآن الكريم بالإشارة إلى الترجمة

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الملخـص

إن أسلوب الأمر في القرآن من الأساليب البلاغية المهمة التي كانت وما تزال محط اهتمام الكثيرين من النحاة والبلاغيين. وتهدف هذه الدراسة إلى توضيح استخدامات أسلوب الأمر في اللغة العربية بشكل عام وفي القرآن الكريم على نحو خاص من خلال استعراض عدد من الترجمات وبالرجوع إلى كتب أصول الفقه من أجل الوقوف على وظائف هذا الأسلوب.

ومن أجل تحقيق الأهداف المذكورة آنفاً تفترض الدراسة بأنه لا يوجد ارتباط مباشر بين صيغة فعل الأمر وبين وظيفته الفقهية إذ قد تكون وظيفة الفعل هي الدلالة على الوجوب بينما تدل في الحقيقة تدل على الإباحة أو الاحتقار أو التهديد.... الخ. لذا فإن عدم اكتراث المترجم لهذه المسألة قد يؤدي إلى ترجمة غير دقيقة الأمر الذي يحتاج حلاً ناجعاً. وقد أثبتت الدراسة الفرضية المذكورة.

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