Conclusion

Summary of the Study

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

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

The thesis is divided into five chapters. Chapter one reviews an introduction that presents the nature of the study as a comparative one, a brief c.v. of the two translators, the objectives of this study, some definitions of imperative forms, and the study presents, as a contribution, a suggested overwhelming definition of the imperative.

Chapter one also tackles the imperative for the first and the third persons, a distinction between the singular addressee and the plural addressee, where the study introduces, as a contribution also, how to distinguish between them putting a small circled (P) – on the upper right corner of the imperative verb/form – to refer to the plural addressee, a small circled (S) to refer to the singular addressee, and a small circled (D) to refer to the dual addressee. The chapter, also, surveys the rationale of the study, the significance of the study, where the researcher has
mentioned that the imperative patterns are derived mainly from three
types of imperative: the first type comes out of the 'creative sentence'
(الجملة الإنشانية), to manifest the immediate/propositional explicit order, the
second type is called 'creative predicate' (الخبر الإنشائي), and the third type
is called 'the main clause of the negative subjunctive mood' (جواب الشرط في
أسلوب الشرط المنفى), which both manifest the implicit and
pragmatic/expressive order. The chapter includes the research questions,
review of literature, and organization of the study.

Chapter two sheds light on the historical background of some attempts
of translating the Qur'anic text. In this, the study points out the most
problematic issue that the translators have neglected, whether
intentionally or not, i.e. the cosmopolitan overwhelming perspective of the
Text that makes it applicable wherever and whenever, as if they were
formalizing the words and the meanings. The study presents a number of
consolidating opinions in this matter. This chapter surveys 17 attempts of
translation: three initiative attempts, and fourteen recent ones that cover
the most perspectives of translation. The chapter discusses the notion of
translatability of the Qur'an, and some opinions of the immediate
successors generation, and the followers generation. The most outstanding
attempt of translation is that of Salman Al Farisi, when he was asked by
the Persians to write Al-Fatehah in Persian for prayer. He submitted what
he had done to the Prophet, and He did not disapprove of it. As for the
legitimacy of translating the Qur'an, the researcher sees that being
transferred from the revealed/oral form of the Text into the written form
by Uthman ibn Affan’s order, the Text, then, is considered the first
legitimate attempt of translating the Qur’an. In other words, Ibn Affan has
done the final form of the Text, as the first immediate constituent result.
The strategies of the Qur'anic translation have been discussed in this chapter, where the study sees that, as the Hadith (the sayings of the prophet) may be translated and quoted in translation, it has traditionally been considered legitimate to translate the Qur'an, taking into consideration the quintessentially divine nature of the Qur'an and the clearly human character of the Hadith.

Also, Chapter two surveyed the features and the perspectives of the two translators, the shared-in features, and the differences between Arberry and Ghali. Also some of the main difficulties and the differences between the two languages in Ghali’s and Arberry’s translation are discussed in this chapter.

Chapter three, theoretical framework, asserts seven main points: the first point explains five main criteria that should be taken into consideration, once a translator intends to translate The Holy Qur’an: the cultural criterion, the equivalence criterion, the linguistic criterion, the rhetorical criterion, and the textual criterion. The second point shows the forms of the imperative in Arabic, which is divided into two main kinds of the verb: 1- The strong verb that has three forms: the sound verb (الفعل الصحيح), the glottalized verb (الفعل المهمض), and the doubled verb (الفعل معتل الحرف المشدد). 2- The weak verb has four forms: the blind verb (الفعل معتل الحرف الأول), the hollow verb (الفعل الأجوف/الفعل معتل الحرف الأوسط), The lame verb (الفعل معتل الحرف الآخر), and the doubly weak verb. The third point presents the forms of the imperative in English language. The fourth point presents the grammatical way of expressing command in English. The fifth, the sixth, and the seventh points survey Halliday’s theory of Thematic Information Structure, Baker’s Thematic Structure Theory in Translation, and Austin’s Speech Acts Theory.
Chapter four, syntactic and semantic analysis, shows the contrast between Ghali and Arberry. The study classifies the forms linguistically and semantically under three main categories: the first category is the up–down imperative, the second category is imperative between two participants, and the third category is the down–up imperative. It gives the most important characteristics of each category in some detail. The study, also, has found that the number of forms of the imperative, surveyed throughout the surah, is twenty one forms under different titles and subtitles, as follows: under the first category are sixteen forms, under the second category are two forms, and under the third category are three forms. Chapter four, also, presents the exotic meanings of the word imperative /?al?amr/, which are completely different from the forms that give the meaning of doing/perform something.

Findings of the study

Considering all the definitions that have been presented in (1.3.), the study suggests to generalize a definition that may overwhelm the concept of imperative, i.e. “The imperative is every linguistic performance/utterance that compels the addressee, whether explicitly or implicitly, syntactically or pragmatically, willingly or obligatory, to do something for the favor of the addressee”.

Arberry has a great tendency to use the ancient form of the language to express the meanings throughout his translation, taking into account the quintessentially divine nature of the Qur’anic text. For example, he uses words such as, thou, thee, art and wilt, instead of, you, are and will. Ghali prefers to be more communicative with the reader; so, he uses the modern form of the language.
The two translators restricted themselves to placing the Arabic text opposite to the translation, aiming at directing the reader to an immediate concentration on the verse and its translation without any sort of distortion or confusion. Arberry prefers to conserve the same size of the calligraphy of both the original text and the translation, putting the number of the verse at the beginning of each one. He also prefers to start his work from left to right. Arberry uses neither footnotes to clarify any word the reader may misunderstand, nor comments on any word that may have a polysemic meaning.

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

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

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

Rashad Khalifa, in his revision of Qur'an: The Final Testament (1992), claimed that he had used mathematics and computers to find hidden meanings in the Qur'an.

The Iranian-born lecturer, translator and linguist Fazlollah Nikayin in his work *The Qur'an: A Poetic Translation* (1999), attempts a poetic rendering of the Qur'an.

Shabbir Ahmed, in *The Qur'an as It Explains Itself* (5th edition, Mar 2012), attempts to explain Qur'anic verses by using other verses from within the Qur'an itself.

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

The twenty one forms that the study has surveyed, covers, from the researcher’s point of view, all the addressee’s optative and compulsory demand.

As the English language presents six forms of the imperative performances, and the Arabic language presents four forms of the imperative performance, the study presents a number of unfamiliar forms of the imperative, such as, the transitive imperative, the prohibition as an imperative, the ing-form as imperative, the prepositional phrase as an imperative, the past form expressing imperative, the number as an imperative, the adverb as an imperative, the noun as an imperative, the negative infinitive as an imperative, the gender as an imperative, the noun as an imperative, and the affirmative infinitive as an imperative.
Most of the unfamiliar forms of the imperative have been extracted from the 'creative predicate' (الخبر الإنشائي), and from 'the main clause of the negative subjunctive mood' (جواب الشرط في أسلوب الشرط المنفي), which together manifest the implicit and pragmatic/expressive order.

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

**Limitation of the Study and Suggestions for Further Research**

As the study analyzes three main levels of imperative, it is not possible to describe (298) forms of imperative that have been found throughout the surah separately for the reason of quantity, hence the study selects one verse to represent each form.

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

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

The special divine characteristic of the Qur’anic text makes some imperative forms debatable, where some opinions consider them optative and others consider them ordinance, and the study does not prefer to discuss such forms to avoid the jurisprudence opinions.

In spite of the above limitations, the study has attempted to look upon the verses from different points of view.