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## Problems of Translating Imperative Mood in the Glorious Qur'an into English

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### ABSTRACT

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

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

### Introduction

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

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 Qur'an itself and its place in the Muslim world.

### Literature Review

#### What is the Meaning of Imperative Mood in Arabic and English Languages:

According to imperative mood in Arabic, the imperative or command form of the verb in Arabic is based upon the imperfect/ present tense verb in the jussive mood. It occurs

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in the second person (all forms of “you”), for the most part, although it occasionally occurs in the first person plural (“let’s”) and the third person (“let him/her/them”). (Aziz, 1989:82)

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

### IM From Juristic Perspective

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

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ } (البقرة: 43)

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

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

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

The forms of command are four:

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

{ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ } (العنكبوت: 45)

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

{ وَالْقَانِلِيْنَ لِأَخْوَانِهِمْ هَلُمَّ إِلَيْنَا } (الأحزاب: 18)

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

{ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ } (محمد: 4)

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

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

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

It may be that an obligatory act may not require to be carried out immediately due to an evidence which requires it; in such cases it is removed from being an obligation to meaning something else, accordingly to Al-Amidi, Al-Baydawi, Al-Mahali(2003), Al

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Kuwi,1981:33; Ibn 'Uthaymeen, n.d.:67, Zidan (1977:291),and Sulaiman (1995:70-180) mentioned some other meanings in addition to the Islam jurists deduce الأحكام التكليفية الخمسة the Five Religious Duties in the Islamic (Shari'a) legislation such as:

1- Obligatory **الوجوب** as in the verse:

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

a- "Establish worship, pay the poor-due, and bow your heads with those who bow (in worship)." (Pickthall,1930,2)

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

2- Recommended duty **الندب** as in the verse:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ } (المائدة: 105)

a- "O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided.Unto Allah ye will all return; and then He will inform you of what ye used to do." (Pickthall,1930,37)

b- "You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to God, and He will make you realize what you have done." (Abdulhaleem:2005,102)

3- Threatening **التهديد** as in the verse:

{ فليضحكوا قليلا وليبكوا كثيرا } (التوبة: 82)

a- "Then let them laugh a little: they will weep much, as the award of what they used to earn." (Pickthall,1930,59)

b- "Let them laugh a little; they will weep a lot in return for what they have done." (Abdulhaleem:2005,123)

4- Permission **الأباحة** as in the verse:

{ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ } (النور: 32)

a- And marry such of you as are solitary and the pious of your slaves and maid servants. (Pickthall,1930,111)

b- Marry off the single among you and those of your male and female slaves who are fit [for marriage]. (Abdulhaleem: 2005,197)

5- Preaching and instructing **الوعظ والارشاد** as in the verse

{ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ } ( لقمان: 19)

a- "Be modest in thy bearing and subdue thy voice. Lo! " (Pickthall,1930,131)

b- "Go at a moderate pace and lower your voice," (Abdulhaleem:2005,262)

6- Supplication **الدعاء** as in the verse:

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

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- a- Moses said: "My Lord! Relieve my mind." (Pickthyall,1930,97)  
b- Moses said, 'Lord, lift up my heart.'"(Abdulahleem:2005,197)  
7- Indignity **الأهانة** as in the verse:

{ وَذُوقُوا عَذَابَ الْحَرِيقِ } ( الأنفال: 50 )

- a- "Taste the punishment of burning!" (Pickthyall,1930,55)  
b- "Taste the punishment of the Fire.(Abdulahleem:2005,113)  
8- Settlement by negotiation **التسوية** as in the verse:

{ قُلْ أَنْفِقُوا طَوْعاً أَوْ كَرْهاً لَنْ يُتَقَبَلَ مِنْكُمْ } (التوبة:53)

- a- "Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you." (Pickthyall,1930,58)  
b- "Say, 'Whether you give willingly or unwillingly, what you give will not be accepted,'" (Abdulahleem:2005,121)  
9- Disability **التعجز** as in the verse:

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

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

- 10- Giving options **التخيير** as in the verse:

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

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

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

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

- a- "fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable." (Pickthyall,1930,74)  
b- "but give us full measure. Be charitable to us: God rewards the charitable." (Abdulahleem:2005,151)  
12- Hospitality **الأكرام** as in the verse:

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{ ادْخُلُوهَا بِسَلَامٍ آمِنِينَ } (الحجر:46)

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

{ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } (البقرة: 57)

- a- "(saying): Eat of the good things where with We have provided you" (Pickthyall,1930,3)  
b- "saying, 'Eat the good things We have provided for you.'" (Abdulhaleem:2005,8)  
14- Warning الانذار as in the verse:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعاً } (النساء:71)

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

- 15- Abasement الاحنتقا ر as in the verse:

{ قَالَ لَهُمْ مُوسَىٰ ائْتُوا مَا أَنْتُمْ مُنْفِقُونَ } (الشعراء: 43)

- a- "Moses said unto them: Throw what ye are going to throw!" (Pickthyall,1930,116)  
b- "Moses said to them, 'Throw down whatever you will.'" (Abdulhaleem:2005,233)  
16- Educating التاديب as in the verse:

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

- a- "Seek help in patience and prayer; and truly it is hard save for the humble-minded" (Pickthyall,1930,2)  
b- "Seek help with steadfastness and prayer– though this is hard indeed for anyone but the humble" (Abdulhaleem:2005,8)  
17- Do something at soon التكوين as in the verse:

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

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

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18- الأناعام as in the verse:

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

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

19- Authorization التفويض as in the verse:

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

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

20- Arousing amazement التعجب as in the verse:

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

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

21- Denying التكذيب as in the verse:

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

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

22- Advice المشورة as in the verse:

{ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ أِفْعَلِ مَا تَأْمُرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ } (الصافات: 102)

- a- "And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast." (Pickthyall,1930,144)
- b- "When the boy was old enough to work with his father, Abraham said, 'My son, I have seen myself sacrificing you in a dream. What do you think?' He

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said, 'Father, do as you are commanded and, God willing, you will find me steadfast.'" (Abdulhaleem:2005,313)

c-

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

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

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

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

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

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

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

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

25- **التبصير** as in the verse:

{ فَدَرُّهُمْ يَحْوِضُونَ وَيَلْعَبُونَ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ } ( الزخرف: 83 )

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

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

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

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

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

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

As for to imperative mood in English, Lyons(1995:256), discussing the imperative mood generally, states, "if a language has a grammatical mood which is used distinctly and characteristically for the purpose of imposing one's will on others for the purpose of issuing directives, that mood is traditionally described as the imperative".

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

### Methodology

This study has been utilizing qualitative approach in collecting and analyzing data. This study aims test the IM associated with the translation of the Qur'anic mood into English. This present study also was adopted Peter Newmark, who provided two theories, 'semantic

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translation' and 'communicative translation'. In addition, this current study is tackled two groups of sampling. The first one is 5 verses from The Glorious Qur'an which is content of multi- functions of IM in the Glorious Qur'an. The second sampling is 4 translators which is depending on nationality such as Muslim (Arabic Muslim and foreign Muslim) and non-Muslim.

### Data Analysis, Translation, Discussion and Findings

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

#### Data Analysis:

##### SL Text: (1)

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

#### The Interpretation:

"Act as you wish; indeed He is Seer of what you do — this is [meant as] a threat for them." **Tafsir al-Jalalayn (1280 ah.)**

##### TL Text: (1)

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

#### Translation:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	<b>Arberry</b>	أَعْمَلُوا	Do	-	+
2.	<b>Dawood</b>	أَعْمَلُوا	Do	-	+
3.	<b>Abdulhalem</b>	أَعْمَلُوا	Do	-	+
4.	<b>ul-Qadri</b>	أَعْمَلُوا	Do	-	+

##### SL Text: (2)

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

#### The Interpretation:

"And when the prayer is finished, disperse in the land (this is an imperative denoting permissibility) and seek, provision through, God's bounty, and remember God, with remembrance, frequently, that perhaps you may be successful, [that perhaps] you may be the

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winners." **Tafsir al-Jalalayn (1280 ah.)**

**TL Text: (2)**

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

**Translation:**

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

**SL Text: (3)**

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

**The Interpretation:**

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

**TL Text: (3)**

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

**Translation:**

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

## PROBLEMS OF TRANSLATING IMPERATIVE MOOD

### SL Text: (4)

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

#### The Interpretation:

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

#### TL Text: (4)

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

#### Translation:

No.	Names of Translators	Arabic Text	English Text	Com. Translation	Sem. Translation
1.	<b>Arberry</b>	ذُوقُوا	Taste now	-	+
2.	<b>Dawood</b>	ذُوقُوا	We shall say to them: 'Feel'	+	-
3.	<b>Abdulhaleem</b>	ذُوقُوا	Feel	-	+
4.	<b>ul-Qadri</b>	ذُوقُوا	It will be said to them: 'Taste'	+	-

### SL Text: (5)

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

#### The Interpretation:

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

#### TL Text: (5)

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

## PROBLEMS OF TRANSLATING IMPERATIVE MOOD

### Translation:

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

### Discussion

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

### Conclusion

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

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

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## **Introspection as a Language Learning Device: From the Language Learners' Perspective**

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### **ABSTRACT**

This paper argues that introspection on language related issues are vital if the learners of a language want to learn the target language effectively while embedding culture and technology in the learning process. A quantitative analysis based on a survey as they reflect on their language learning is discussed. These learners will explain how they have improved in their command of English proficiency over a period of time. They have also learnt many other things they explain on reflecting about their involvement in the English Language training course over a period of time. Such reflection and talking protocols are necessary so that learners can, by talking, share their learning processes with their peers and lecturers. Both will benefit from this sharing process.

### **Importance of Reflection as a Learning Device**

Reflection is an important human activity in which people recapture their experience, think about it, and evaluate it (Bond, Keogh and Walker, 1985). It is this working with experience and previous knowledge that is important in learning. The capacity to reflect is developed to different stages in different people and it may be this ability which characterizes those who learn effectively from experience.

Reflection can be defined as the deliberate and purposeful act of thinking which centers on ways of responding to problem situations in language learning. It involves not simply a sequence of ideas, but a consecutive ordering in such a way that the learner leans back on, or refers to previous knowledge learnt. The successive portions of reflective thought flow out of one another and support one another. Each phase is a step from something to something. According to Dewey, 1933 there is, in any reflective thought, definite units that are linked together so that there is a sustained movement to a common end.

Reflection is a way of helping learners to learn in meaningful ways, thus leading to genuine understanding. Three attitudes that are important in pre-disposing an individual to reflect are open-mindedness, whole-heartedness and responsibility (Dewey, 1933).

For learners reflection is clearly purposeful because it aims at a conclusion. The purpose of reflecting is to untangle a problem or to make more sense of a puzzling situation; reflection involves working towards a better understanding of the problem and ways of solving it.

Reflection enables a learner not only to recall information but to think about the information unit. The learner can, on reflection unravel some difficult new information learnt. He can make links between new and old information while reflecting, he can compare how different teachers have imparted or dissemination the same information; he can come to some conclusions of what is difficult for him and why. He can determine what he has learnt or not mastered.

In short, reflection can be considered as the purposeful, deliberate act of inquiry into one's thoughts and actions through which a perceived problem is examined in order that a thoughtful reasoned response might be tested out. Reflection is to be seen as a learning experience because of the meaningful nature of the inquiry into that experience. It involves a number of steps in thinking which when organized and linked lead to a consequence. With reflection it is out of the darkness of student unknown comes the light of professional practical knowledge (Grimmet and Erickson,1988).

In short, reflecting or looking back on experience offers opportunities to make better sense of past experiences and to develop a new or deeper understanding of that situation and to know where one stands with regards to one's own learning.

### **Aim and Methodology of this Study**

This paper takes into account the reflections of 40 school leaders from secondary and primary schools in Malaysia who have served as English Language Panel Heads or teachers before being appointed in their current position as school leaders. They attended in August 2013, a 3 day in-service course in Effective Communication at Institut Aminuddin Baki, Ministry of Education Malaysia which includes components of language learning such as Presentation skills, Conducting meetings, Oral Skills and Writing skills. The researcher argue that reflection by the learners of what has been learnt encourage thinking and self-discovery and understanding.

The researcher interviewed the participants who at the end of the training course were asked to complete a Questionnaire on Reflection and Language Learning. They were also asked to speak freely of the learning experiences in the language course. The Questionnaire was based on 8 items:

1. Do you think that Reflection is important and have practiced Reflection during teaching and learning in the classroom?
2. Have you practiced Reflection in your Language Classroom?
3. Do the learners provide useful feedback after the Reflection activity in the classroom?
4. Is the Reflection activity beneficial for the teacher's future lesson planning?
5. Is the Reflection activity construed as a time consuming by the learners?
6. Briefly describing the learner's interpretation of Reflection in the language classroom?
7. How did the learner actually carry out the Reflection activity in the classroom?
8. Did the planning for teaching and learning of language improve after the Reflection activities?

### **Findings from the Questionnaire on Reflection and Language Learning**

The feedback provided by the 40 experienced school leaders (Respondents) through the Questionnaire when analysed have the following findings:

For Item 1 – 100% of the respondents agreed that Reflection was important and need to be practiced during teaching and learning in the classroom. For Item 2- 100% of the respondents have practiced Reflection in the classroom when they were language teachers. As for Item 3 almost 99% of the respondents admitted they have practiced Reflection in their language classroom. For Item 4 about 98% of the respondents agreed that the feedback provided by the learners after the Reflection activity was useful for the follow up activities in the language classroom.

For Item 5 – 100% of the respondents agreed that Reflection was beneficial for future lesson planning by the language teachers. As for Item 6 – 85% of the respondents felt that Reflection was a time consuming activity in the language learning classroom. As for Item 6 –

majority of the participants described the role played by Reflection as important /effective role/useful/good/assist the teacher /reinforcement /recall /enhance /motivate /overcome /feedback /helpful.

For Item 7 on the different ways to carry out the Reflection in the classroom the respondents listed the following activities: oral exercises, writing activities, asking questions/ conducting a simple quiz/providing written work/providing worksheets with exercises and setting tasks for the learners. For the Final Item 8 – 100% of the respondents wholly agreed that Reflection activities helped to improve the planning for teaching and learning of Language.

### **Limitations of the Study**

Reflection on learning processes and outcomes must be regularly conducted to have meaning and to aid learning. A one off reflective class is not very useful for learners. However, it was hoped that some insight would be provided on the learning processes and what learners deemed important as they reflected and looked back on the teaching and learning that took place throughout the year.

As for the importance of the Study, we find that such reflection and talking protocols are necessary so that learners can , by talking share their learning processes with their peers and teachers. Both will benefit from this sharing process.

### **Analysis of the Data in the Questionnaire Shows the Following Findings:**

About 38 of the respondents reported that they had improved on their speaking skills. They added that they were using grammatically correct structures when conversing. 15 of the respondents involved in the study explained how they had improved in their writing skills. Another 20 respondents felt that they were now able to pronounce certain words correctly.

10 respondents felt that they were now able to negotiate and use grammatically accurate English .On reflection they realized that they had mastered the skills of negotiation. The learners had also learnt subconsciously to use communicative strategies About 15 respondents explained how they used the strategy of falling back on non-verbal discourse and body language when faced with linguistic difficulties.

Some of the learning outcomes did not appear to have any relevance to linguistic skills perse. The learners as a result of their year long study believed that they were now able to analyse situations correctly. They were more confident when making decisions. They were able to handle stress by means of proper planning and also learnt to express dissatisfaction. The learners were able to do mind mapping. This in turn helped them to organize their life and plan their work effectively. The learners had become more independent simply because they had gained more knowledge. The learners also were able to plan well before they entered their class.

### **Pedagogical Applications**

This paper supports the fact that Introspection on language related issues are vital if learners of a language want to learn the target language effectively. In order to make this happen teachers/ language trainers should also play their part to help the learners.

Certain contextual factors may influence the nature of the reflection. Young learners may be triggered to reflect in problem solving ways while the older learners may be asked to verbalise their learning and “unlearning” experiences or even to write in a diary or log.

Teachers/Language trainers should also be receptive towards feedback from the learners and must make efforts to act on it. Feedback from the learners could be using any form of media such as telephone, e-mail or even the use of diary. In this modern era of E-Technology learners may use the different tools available to provide feedback to the

teacher/Language trainers about the information learned by the individual thus making introspection as a language learning device more relevant.

If reflection is to be valued by the learners as a worthwhile attribute for their development, they must experience it as a logical consequence of learning and use it CONTINUOUSLY. It should be pointed out that a teacher/Language trainer must be brave teacher/trainer with a healthy self-esteem if he takes on reflection and reflective tasks as a learning tool in the language classroom.

He must be prepared to hear that learners did not understand some new information disseminated because he did not make clear links or used far too difficult lexical items. It is indeed a brave teacher/trainer who will be willing to use reflection as a learning strategy.

### **Conclusion**

Reflection is a process that may be applied in learning situations in order to help not only the learner to make better sense of the information at hand, but also to enable the teacher/trainer to guide and direct learning in appropriate ways. The value of reflection in teaching and learning is that it encourages both the teacher and learner to view problems from different perspectives.

Reflection suggests a process of thinking after an activity; it does not mean that it is limited to a one off situation. Reflection can occur before, during and after an experience, and in each case which is recognized as a problem situation and may vary as will the reflective thinking and the subsequent learning.

In conclusion it is important to emphasise that reflection should be constantly conducted and not be a one-off end of the year activity.

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