The Cognate Accusative in the Holy Qur'an and the Methods of Compensation[*]

المفعول المطلق في القرآن الكريم وأساليب الإحاطة بالشكل والمضمون

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Abstract

This study discusses the problem of translating the cognate accusative (CA) from Arabic into English. It also studies whether the translations studied achieve the optimal pragmatic meaning and force. It attempts to discover how cognate accusatives in the Holy Qur'an have been dealt with in translations done by a number of professional translators. In this study, the researcher will compare the different translations done by different translators, as Mohammad Muhsin Khan, Yusuf Ali, Muhammad Marmaduke Pickthall and Zaid Shakir. The aim is to discover how the cognate accusative has been dealt with; hence, the study will be involved in the basis of direct and indirect translation approaches to show how the translators manage to semantically and pragmatically render the source cognate accusative in the target language, the ensuing loss of meaning and ways of compensation. The study is to be empirical, analytical, and comparative, in the sense that it intends to observe the translators' decision-making in rendering the source text in the target language, whether they follow the direct or indirect translations to render the meaning in the target language. It

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studies whether the translations achieve the optimal meaning and force, both linguistically and pragmatically.

Keywords: Cognate Accusative (CA)- pragmatics- linguistics- compensation.

ملخص

تتميز لغة القرآن الكريم خاصة والعربية عامة بفصاحتها وبلاغتها وموسيقاها. فقد تم التغني بالقرآن الكريم ووصفة "بالنثر الإيقاعي". ومما لا شك فيه أن ترجمة القرآن الكريم تشكل هاجسًا لمترجميه. وقد حاول العديد من المترجمين من مختلف الجنسيات والثقافات بترجمته في ترجماتهم؛ بَيْد أن هناك خللًا في ترجماتهم؛ فالتغاضي عن تعدد معاني المفردات، وإهمال المعنى اللغوي و"البراغماتي" للمفردة، وعدم الاهتمام بالجانب البلاغي الموسيقي جعل من ترجمة القرآن أمرًا عصيًا. تهدف هذه الرسالة إلى تسليط الضوء على ترجمة المفعول المطلق في القرآنً الكريم. فالمفعول المطلق من أهم التراكيب النحوية البلاغية التي تتميز بها اللغة العربية عن نظيرتها اللغة الإنجليزية. لا يحمل هذا التركيب معنى نحويًا فحسب، بل له من البلاغة و"البراغماتية" والأهمية ما يجهله الكثير. كانت منهجية الدراسة منهجية تحليلية مقارنة. فقد هدفت إلى دراسة كيفية إحاطة المترجمين للمفعول المطلق في الإنجليزية بالشكل والمضمون، ودراسة منهجيات الترجمة المباشرة وغير المباشرة، ومدى تحقيق المعنى والقوة التي يحملها المفعول المطلق في الترجمة. كما أنها بينت مواطن الضعف والقوة في كل ترجمة، والأسباب الكامنة وراء ذلك. تجب الإشارة إلى أن الدراسة لا تعتمد على الرأي المطلق للباحثة. فقد اعتمدت في دراستها على العديد من القواميس العربية والإنجليزية لمعرفة المعاني المتعددة للمفردات. كما أنها اعتمدت على الكثير من كتب التفسير التي لعبت دورًا كبيرًا في معرفة الغاية المقصودة من الآية. لا بد من الاهتمام بالمفعول المطلق، فهو يحمل من القوة ما يدل على عظمة القرآن الكريم، وبلاغة معانيه، وإعجاز مفرداته، وجمال أسلوبه، وعذوبة موسيقاه.

الكلمات المفتاحية: المفعول المطلق.

Introduction

Language is a complex mixture of knowledge and abilities that enable speakers of languages to communicate with each other, express ideas, hypotheses, emotions, desires, and all the other issues that need expressing. It is important to note that the main differences between languages must not be ignored since languages reflect both culture and linguistics.

Away from cultural difference, one would not neglect the language systems' linguistic differences between Arabic and English. The cognate accusative is one of the main Arabic linguistic features that lack the precise English equivalent. The CA is known as "المَفعول المُطْلَق" in traditional Arabic grammar. It is used to add emphasis by using a verbal noun derived from the main verb or predicate that it depends on.

The Holy Qur'an is a rich source of rhetorical and aesthetic aspects as the aspect this study studies; the CA. However, such aspects should be translated properly to maintain as nearly as possible the nearest equivalent. The CA does not exist in English; hence, compensation would be used.

When it comes to the Holy Qur'an, translation problems arise since the language of the Holy Qur'an defeats any other translations. Therefore, translators have to be keenly aware of its structure, era of revelation, the context in which it was revealed and its semantic, rhetoric and pragmatic characteristics.

Statement of the problem

This study highlights the CA in the Holy Qur'an, methods of compensation in the light of direct and indirect translation approaches, the function and the force that the CA has. The CA is a grammatical feature of Arabic where, unlike English, repetition sounds natural and rhetorical. Hence, when translating it literary into English, redundancy, which is to be avoided in English, will be significantly noticed.

The research methodology

This study intends to identify the CA in the Holy Qur'an, the direct and indirect translation approaches and the force of the CA as well as its functions. Then the researcher will analyze and compare the English use of past verbs since the study is covering versions translated by professional translators from different areas and different backgrounds.

Choosing the *ayah*s has been a challenge. Besides, analyzing them was a bigger challenge since the researcher found that all the references talking about the CA would study it from a syntactic point of view.

Therefore, she had to assess the CA in its Qur'anic context and to detect its pragmatic force.

Along with the study, many important books talking about the CA have been used. Besides, a large number of Arabic and English dictionaries have been used.

Aims of the study

The current study aims at:

1. Analyzing the degree of loss in meaning and rhetoric and how the CAs have been maintained or compensated for in the light of direct or indirect approaches.

2. Assessing the translation strategies used by translators; identifying whether translated CAs approximately present the Arabic linguistic system.

3. Identifying the degrees of loss or maintenance of the function and the force that CAs have and the reasons behind such loss or maintenance.

Questions of the study

The data that will be collected from the translational products and analyzed in the course of the proposed study should provide answers to such questions as:

1. What are the strategies used in translating the CA in the Holy Qur'an? And which strategy is the best?

2. How do these procedures reflect the function and the force that the CA carries?

3. How has the translation of the CA affected the meaning of the *ayahs*?

4. When is the function that the CA carries preserved? When not? and why?

Significance of the study

Translating between two different language structures is of great importance. The CA and its contribution to the Holy Qur'an are critical, since English does not have the CA case in its structure. The significance of the study is based on these reasons:

1. Since no translation of the Holy Qur'an can ever fully match the form and content of the Qur'anic discourse, this study is an attempt to investigate the translators' different versions to find better equivalents for the CA in the target text and to give efficient insights to produce more accurate translations. Using the assistance of experts and professors, the research determines the quality of the translation of CAs in the target text.

2. This study deals with the existing problems and challenges in the translation of the CA into English.

3. It sheds the light on direct and indirect translation procedures in translating from Arabic into English and emphasizes the translators and interpreters' role in transferring and reframing ambiguity in the target text, mainly in the field of pragmatics.

The scope and limitation of the study

The current research aims at investigating the domain of the translation of CA and how it fares in the translation of the Holy Qur'an. The CA is an untranslatable linguistic feature into English since it lacks adequate relevance to the syntactic linguistic system of the Arabic language. Therefore, a number of attempts are undertaken to try to translate it. To perform this task, the study attempts to:

a. Identify and analyze some of the CAs in the Holy Qur'an which is a rich source of the CA with its various types.

b. Compare the translations of the selected *ayahs* from the Holy Qur'an by professional translators, from different areas and different levels of experiences. The comparison will depend on how these translators compensate and represent the CA in English.

Definition of terms

CA: in linguistics, a cognate object (or CA), as defined in Babylon, "is a verb's object that is etymologically related to the verb. More specifically, the verb is one that is ordinarily intransitive (lacking any object), and the cognate object is simply the verb's noun form." In the *Online Dictionary of Language Terminology*, cognate etymology shows that the word is derived from the Latin *com*, together and *gnatus*, born. While *Oxford English Dictionary* states that the term's first citation is from 1874; the CA represents the extent of the verb may be expressed by a substantive equivalent of the same meaning as the verb.

Al Ashmoni (1955, p.311) defines the CA as "the CA is not a predicate; it is derived from a verb and functions to emphasize the eventuality or clarify its type or number …. It can only be a verbal noun". By the same token, Abd Al-Mouain (2004) points out that the CA is an accusative gerund that comes after a verb to confirm the action, or to show its kind or number. Al-Tarifi (2003) defines it as "the original noun of the verb … it is related to the verb in form and in sense". Al-Zamakhshari (1993) states that the CA can only be a verbal noun since it is replaced by the verb which represents its eventuality. Nonetheless, the verbal noun remains the origin. Finally, Ibn Hisham (1962) defines the CA as "the adjunct verbal noun which is bound by a binder which has the same root or same sense" (p.312).

Direct translation: is a term used by a number of writers (e.g Toury, 1980) to refer to the type of translation procedure in which a target text is produced directly from the original source text, rather than via another, intermediate translation in another language.

It is also defined as the type of translation in which the translator works into, rather than away from, his or her native language.

It is used by Vinay and Darbelnet to refer to translation procedures which are based on the use of parallel grammatical categories or parallel concepts.

Literature review

Language is all around us. It has remained the medium of communication which strengthens people's bonds. However, people speaking different languages need to build various relations with each other. Therefore, there has been an urgent need for translation.

Therefore, there is strong correlation between translation and linguistics. Translation cannot be studied in the absence of linguistics which is defined, according to de Saussure (1916), as "the scientific study of language." In this sense, scientific means objective and descriptive.

Linguistics plays a major role in translation since translators have to develop a keen sense of style in languages, honing and expanding critical awareness of the emotional impact of words, the social aura that surrounds them, the setting and mood that informs them, and the atmosphere they create. Translators cannot translate properly without having a deep knowledge in the linguistics of the (source language text) SLT and (target language text) TLT; hence, such knowledge is an effective way of improving the quality of translation.

When it comes to translating between Arabic and English, translators have to compare and contrast both language linguistic systems to find the equivalents. However, due to the structural and forces differences, problems emerge.

Translation problems can be divided into linguistic problems and cultural problems. Linguistic problems include grammatical differences, lexical ambiguity and meaning ambiguity; the cultural problems refer to different situational features. This classification coincides with that of El Zeini (1994) when she identified six main problems in translating from Arabic to English and vice versa; these are lexicon, morphology, syntax, textual differences, rhetorical differences, and pragmatic factors.

Mainly because the Arabic language is heavy with the CA structure and because the CA produces repetition which is uncommonly rhetorical in English, translating the CA would pose problems, such as

untranslatability. In addition, when translating, an inevitable loss of meaning occurs; therefore, compensation is used.

The language of the Holy Qur'an is highly untranslatable. Nasrah Javed (2012) writes, "The Qur'an speaks in powerful, moving language about the reality and attributes of God, the spiritual world, God's purposes with mankind, man's relationship and responsibility to Him, the coming of the Day of Judgment, and the life hereafter. It also contains rules for living which Muslims consider to be binding, stories of earlier prophets' and their communities, and vital insights and understandings concerning the meaning of existence and human life. In its original Arabic, with its earnest, moving tone, the Qur'an speaks directly to the heart, offering teachings which one instinctively grasps as true. It also speaks profoundly to the mind, exhorting human beings to ponder and reflect on God's creation as evidence of His existence, power and beneficence."

Abdul-Raof (2005) describes the language of Qur'anic discourse as "a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourse" (92).

Translating the Holy Qur'an has been the concern for many scholars. The language of the Holy Qur'an is miraculously rhetoric, and Qur'an-oriented. There was a controversy about whether it is translatable or untranslatable. Undoubtedly, translating the Holy Qur'an is definitely untranslatable. Hence, translating the Holy Qur'an is too limited since there are numerous problems that face translators. Abdul-Raof (2001) tackles this issue from all its possible perspectives, including:

[S]tyle, stylistic mechanism of stress, word order, cultural voids, problems of literal translation, syntactic and semantic ambiguity problems, emotive Qur'anic expressions, disagreement among Qur'an translators, different exegetical analyses, morphological patterns, semantico-syntactic interrelation, semantic functions of conjunctives, semantico-stylistic effects, prosodic and acoustic features, and most importantly the shackles imposed by the thorny problem of linguistic and rhetorical Qur'an-specific texture (1).

Pragmatics has been introduced by many scholars. According to Austin (1996) pragmatics, as a subfield of linguistics, studies the ways in which context contributes to meaning. It encompasses the speech act theory, conversational implicatures, talk in interactions and other approaches. Besides, it studies how the transmission of meaning depends on structural and linguistic knowledge (e.g., grammar), the speaker and listener, the context of the utterance, any pre-existing knowledge about those involved, the inferred intent of the speaker, and other factors.

Yule (1996) defines it as "meaning as communicated by a speaker (writer) and interpreted by a listener (reader)" (p.3). In addition, Baker (1992) believes that the only meaning that can be judged as being true or false is the propositional meaning, i.e. the semantics of a word. Thus, the pragmatic meaning cannot be judged as true or false since it is based on the users of language. She defines pragmatics as "the study of language in use" (1992, p. 217). Pragmatics is defined also as the study of the relationship between an utterance or a text and its user, i.e. its speaker / writer and its hearer / reader (Kussmaul 1995: 55).

As a subfield of pragmatics, the speech act theory is concerned with the ways in which words can be used not only to present information but also to carry out actions. It was introduced by Oxford philosopher J.L. Austin in his book *How to Do Things With Words*, 1962, and further developed by American philosopher J.R. Searle.

Speech acts, according to Austin (1692: 405), "can be analyzed on three levels: **locutionary** act which is concerned with the literal meaning of what is said; **illocutionary** act which is considered the pragmatic 'illocutionary force' of the utterance, and thus it studies the social function of what is said; and the **perlocutionary** act which investigates the actual effect of what is said" on the receiver of the message."

Searle develops and extends the speech act theory that Austin introduced. Searle focuses on the illocutionary acts performed by the speaker. He classifies illocutionary speech acts into five categories: **assertives** that commit a speaker to the truth of the expressed proposition, as reciting a creed; **directives** that are to cause the hearer to

take a particular action, as requests, commands and advice; **commissives** that commit a speaker to some future action, as promises and oaths; **expressives** that express the speaker's attitudes and emotions towards the proposition, as congratulations, excuses and thanks; **declarations** that change the reality in accord with the proposition of the declaration, as baptisms. (Searl. 1975).

Mahmoud (2008) insists on the importance of the linguistic rules, the stylistic and cultural norms and speech act conventions in achieving effective translations. He states that the available translations of the Qur'an are either semantic or communicative ones. These two translation procedures have been tackled by Gutt, under different names.

Gutt (1991) distinguishes between two translation procedures; direct and indirect translations. According to him, **direct** translation "is a translation in which the translator 'has to somehow stick to the explicit contents of the original". A translation is considered to be direct 'if and only if it purports to interpretively resemble the original completely in the context envisaged for the original" (p.163). On the contrary, **indirect** translation "is a translation in which the translator 'is free to elaborate or summarize'. This heeds 'the urge to communicate as clearly as possible 'rather than 'the need to give the receptor language audience access to the authentic meaning of the original" (p.177).

Mahmoud (2008) asserts that verses in the Qur'an carry out actions to achieve communicative purposes not clear in the lexical items of the verse. For him, "pragmatic coherence is a yardstick to judge a translation as good or bad" (2008, p. 1862).

One of the rhetorical devices that carry pragmatic force is the CA. The CAs, depending on their functions, are classified in Arabic into three categories: emphatic CA which is used to emphasize the verbal noun; type-identifying CA which is used to identify the manner, number-identifying CA where the CA indicates the number of times the eventuality took place.

A large number of research works do not mention the other type of the CA; substituting it with the pronunciation of its verb. This type is

dealt with as if it were a CA. It is divided into many categories: *Kul* (all) *Ba'd* (some) and *Ai* (any) added to the verbal noun; CA is modified by number, adjective, quasi-infinitive noun, demonstrative, synonym; derivation-match adverbial; and referent pronoun. All the aforementioned types do not have the precise equivalence in English (as-Samira'i, 2000).

The CA precedes all other object types in the linear order because it is classified as an object without restrictions. Ibn Ya'eesh (2001, p.110) mentions that precedence of the CA is morphologically justified because it is derived from the verb, while other objects are not.

Ibn al-Nathim (2000) justifies naming it a CA because it is the actual object (theme) of the subject (agent) unlike other objects which are not the object of the subject. Besides, naming them as objects is a result of attaching the verb to them, in them, for them, or with them. Therefore, as Ibn al -Nathim states, while these objects are given this restriction, the CA is not restricted and hence absolute.

There is a relation that exists between the verbal noun and the CA. Scholars define the CA as a verbal noun. However, the verbal noun is more inclusive than the CA because the former can be a CA, a subject or some other syntactic element. However, the CA can only be a verbal noun because its denotation is represented by the verb and substituted by it. The verbal noun remains the origin (Al-Ashmoni 1955, p. 311).

Hannouna (2010) considers that the CA can be rendered communicatively in the target text (TT) by both recurrence and the insertion of an intensifier. Consequently, it is an effective rhetorical and semantic device in Arabic that cannot be labeled as redundant.

As-Safi (1980) in his study believes that the CA perhaps poses a serious challenge for any translator from Arabic into English, simply because it is very common in the first and very rare in the second in few instances such as: live a life or dream a dream. This object serves as an effective means for emphasis and persuasion as well as a rhetorical function of musicality. The loss is not only inevitable but also hardly compensatable.

The CA carries significant meanings in the way we understand the *ayah*. The researcher would like to present three examples to show the difference in meaning and focus. Their translations will be literal to reflect the Arabic meaning.

"فَسَوفَ يُعَذِّبُهُم الله"، "فَسَوفَ يُعَذِّبُهُم الله بِشِدَّة "، and "فَسَوفَ يُعَذِّبُهُم الله عَذابًا شَدِيدًا".

Their translations are "Allah will punish them", "Allah will punish them severely" and "Allah will punish them with severe punishment" respectively.

Looking at the first statement, it is a declarative one and adds no emphasis or force. The second one describes the verb. In other word, it shows that they will severely be punished. The last statement pays greater focus on the "punishment". It shows that they will be punished, and that their punishment will be severe.

Accordingly, the difference in the Arabic structure has a meaning. We will not find two different structures having the same meaning. Arabic language is peculiar in such a feature. Ash-Shahrour (1990) keeps saying that there is no synonymy in the Arabic language, meaning that no perfect meanings can be shared by two synonyms.

The CA is more than a grammatical feature; it further adds a force that should be recognized in its context. Otherwise, the force it has will not be interpreted as it is intended to be. As-Sadock explains, the "illocutionary force of an utterance is always interpreted as having been intended". (Sadock, 1985: 160). Therefore, the CA does more than directing or expressing. In brief, in performing the CA, the locutionary act, we perform a certain force, the illocutionary force, as threatening, promising, assuring, ordering, warning, and so on.

The CA is rhetoric too. Some consider it a kind of homogeneous which is defined as a literary, critical and cultural concept aims at classifying literary innovations according to a set of criteria as the content, style, form, etc. Homogeneous is a link between the creative author and the receiver, since the work is of high literary language (Hamdawi 2011).

To conclude, translating the Holy Qur'an is an exhausting sweatful task, mainly because it deals with a divine book unique in every single aspect. Changing the linguistic aspect, in particular, shall lead to drastic consequences in understanding. As noted, it is impossible to create an exact effective translation of the Holy Qur'an since it is The Word of Allah.

Let's now have some translations of CAs that carry the directive, commissive, assertive and expressive speech acts with their various forces of ordering, threatening, showing power, warning, and promising. The researcher will compare different translations done by different translators. She will also evaluate the translations pragmatically to identify whether they preserve the force and the function that the CA has. In addition, she will investigate the linguistic and pragmatic reasons behind the differences in translations.

Directive Speech Act

The first *ayah* of ordering directive speech act is *ayah* 8 of al-Mizzamil *surah*:

"The Almighty God says:" وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (8)"

This holy *ayah* is ordering the Prophet- peace be upon him- to praise Allah a lot and to devote himself to worship Him. Ibn Abbas says that "وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا" means being sincere to Him in obedience while al-Hasan says that it means working hard and dedicating one's life to the Almighty God.

However, it is argued about the meaning of "تَبَتَّلْ". It is mentioned in *al-Mawso's ash-Shamilah* that "تَبَتَّلْ" means devoting all the things that the prophet- peace be upon him- does to the Almighty God. Therefore, every single action, as drinking, eating, sleeping, getting married, sitting with the family, etc is meant and devoted for making Allah satisfied.

The *ayah* linguistically consists of the verb "تَبَتَّلْ", the preposition "إلى", the prepositional pronoun "هـ" and the CA "تَبْتِيلًا".

The verb "تَبَتَّلْ" and the CA "تَبْتِيلًا" carry significant meanings.

While the verb "تَبَتَّلْ" has come on the meter of "تَفَعَّلْ" which gives the senses of gradualism and undertaking, the CA "تَبْتِيلًا" has come on the meter of "تَفْعِيلًا" which reflects the meanings of multiplication and exaggeration. Therefore, pragmatically, two meanings are expressed; gradualism and multiplication.

This *ayah* is highly rhetoric. Firstly, it shows the advocation and dedication of one's life to worship Allah and enduring (or bearing) the hardship comes gradually. After that, it shows that one shall increase his worship, until it is highly multiplied.

The four translators have nearly the same translations. Muhsin Khan renders it as "And remember the Name of your Lord and devote yourself to Him with a complete devotion", Pickthall translated it as "So remember the name of thy Lord and devote thyself with a complete devotion", Yusuf Ali renders it as "But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly" and Shakir translates it as "And remember the name of your Lord and devote yourself to Him with (exclusive) devotion".

As noted, the four translators have used the verb "devote" to render the verb "تَبَتَّلْ". In fact, according to *The Free Dictionary*, 'devote' implies "faithfulness, loyalty, giving and applying one's time, attention, or self, for example, entirely to a particular activity, pursuit, cause, or person." In addition, 'devote' is likely to imply compelling motives and often attachment to an objective.

In fact, devote does serve the semantic and pragmatic meanings of complete loyalty and faithfulness which are expressed in the verb "تَبَتَّلْ". Besides, it carries the pragmatic meaning of undertaking but not that of gradualism.

Three of the translators have the same style of translation since they use "devote" to render "تَبَتَّلْ" and a prepositional phrase with an adjective followed by the noun "devotion' to render the CA"تَبْتِيلًا". In fact, this is an Arabic-like style and does not seem natural in English. These renderings do preserve the Arabic linguistic structure of the CA; yet, they

do not reflect the English structure. The CA has been translated in the form of prepositional phrase. The three translators adopt the direct translation approach to render the Arabic CA.

In addition, the noun "devotion" does not reflect what is meant by "تَبْتِيلًا ". Semantically, it reflects some of the meaning. However, the pragmatic meaning—multiplication in worshiping Allah– has been lost.

The choice of the adjective is of importance. Khan and Pickthall have used the same adjective, 'complete', which carries the meanings of absolute and thorough. Hence, "complete devotion" carries the pragmatic meanings of absolute willingness to serve Allah. This meaning differs from the pragmatic meaning of multiplication in different aspects. Unlike the former, the latter -multiplication- comes after gradualism and undertaking to serve Allah. It is not only willingness, zeal and desire to worship Allah. In other words, multiplication comes after the heart wholly surrenders and deeply believes in Allah.

As for the adjective that Shakir used, exclusive, it is used between two parentheses to refer to unnecessary additional meaning of its use. 'Exclusive' has the meanings of a sole and unshared thing. In this context, it means that the heart is to be devoted to worship the Mighty in an exclusive manner. As in the use of the adjective 'complete', the use of 'exclusive' does not reflect the meaning neither.

These translations are source-oriented and adopt the direct translation approach. However, the intended implied meanings and forces that the Arabic *ayah* carries are lost in the English versions.

Ali, on the other hand, renders the *ayah* in a completely different way. In his version, he is target-oriented. He compensates the Arabic CA with the adverb 'whole-heartedly'. According to *Dictionary*, this adverb carries the meanings of fully or completely sincere, enthusiastic, energetic; hearty; earnest. When you are to devote and surrender completely and heartily, you gradually start to duplicate your worshiping to Allah. Such a rendering reflects, in fact, the pragmatic meaning that the *ayah* carries since this adverb implies the gradualism and duplication forces.

Although Ali, unlike his partners, does not adopt the direct translation approach, the semantic and pragmatic meanings are reflected in his rendering, making it the closest rendering that reflects The *ayah* 's meaning.

The second *ayah* of threatening shows power directive speech acts, too:

The Almighty God says in al-Ahzab *surah*: "مَلْعونينَ أَيْنَما ثُقِفوا أُخِذوا

وَقُتِّلوا تَقْتيلًا" (61)

This *ayah* was revealed to the Prophet in al-Madenah. According to Muslim interpreters, it talks about the hypocrites who pretend to have faith and morals but act otherwise. Those hypocrites were harassing women, but not the free ones, at night. They also were spreading gossips about defeating Muslims at wars, so that other Muslims would not fight forcefully. The Almighty God threatens them of being forced out, cursed, and fiercely slaughtered wherever they are found, as penances for their evil deeds.

Linguistically, the *ayah* consists of the verb in the passive voice قُتِّلُوا, the subject of the passive is the plural, third person plural وا, and the CA

تَقْتيلًا. The CA in this *ayah* is تَقْتيلًا which is used to emphasize the verb قُتِّلُوا. In Arabic, the CA takes the form of intensiveness (the state of giving intensity) to add exaggeration and emphasis to the meaning. The CA تَقْتيلًا has a number of different meanings as butchering, killing, massacring and slaughtering

Pragmatically, the *ayah* explicitly and powerfully threatens those hypocrites who keep doing such bad evil deeds. The Almighty God threatens them of four penances, as mentioned above, but the focus is greater on the action of killing because of the use of the CA. More importantly, the CA carries here the idea of multiplication. Therefore, translating the CA carries great force and importance.

If we are to take another look at the *ayah*, we will find that the CA is the spot of attention. To make the idea clear, why does not The Mighty

say "مَلعونين لَعْنًا" or "أُخِذوا أَخْذًا" but He does say "قُتِّلوا تَقْتيلًا"؟

The four translators, Muhsin Khan, Pitckthall, Yusuf Ali and Shakir have different styles of translations. They translate the *ayah* as, "Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter", "Accursed, they will be seized wherever found and slain with a (fierce) slaughter", "They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy)", and "Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering" respectively.

Khan and Pitckthall have the same style of translating the CA with the same structure. They both use the preposition 'with', indicating the manner or attitude of doing the action. As for translating the verb 'slain', Pitckthall's translation carries more violent meaning than Khan's 'killed'. Here, the CA is compensated by the use of the preposition, and the noun, 'slaughter', preceded by an additional adjective, which, as the use of the verb, is more powerful in Pitckthall's version. In addition, the use of 'slaughter' connotes the violent and brutal slaying. Moreover, the translator preserves both the force and the meaning. In those two versions, the CA and the force it carries are compensated and apparent.

As for Ali's version, we notice that he adds the compensation of CA, the preposition followed by the noun 'mercy', between rounded parentheses, indicating that it is an explanation or added information. The translator's version would convey more threatening voice if the compensation of the CA were stated as an explicit part of the sentence, especially that "without mercy" carries much power.

The previously mentioned translations seem natural in English. They also compensate the CA with various styles of prepositional phrases and different degrees of threatening power. It's only Pitckthall's translation that preserves the force and the sound altogether.

However, Shakir's translation is totally different. He translates the verb as 'murdered' and adds more explanation for this murder, using the adjective, between brackets, and the same verb in the adjective form. Linguistically, in this version, the Arabic CA is preserved and it reflects

its type. Here he uses the verb and the adjective of that verb; however, it is not natural in English since it seems redundant. The use of murdering carries great power, yet it connotes unlawful killing of one human by another, which is not the point of the holy *ayah*. Hence, the choice of the verb and its adjective is not appropriate here. Pragmatically, the threat force is preserved by the use of the intensifying adjective "horrible" followed by the noun murdering.

In brief, all the above translations compensate the CA and its function, but with different degrees. In addition, they, with the exception of the third version, share the structure of an adjective (between brackets) followed by a noun. The use of round brackets shows that the information is not necessary or essential to the meaning of the sentence. In these versions, their use weakens the force of threatening since they are of great powerful threatening act.

The closest translation here with high degree of preserving the force, but not the Arabic structure, would be Pitckthall's since he uses terms implying more violence as slain, fierce and slaughter. Besides, repeating the consonants preserves to some extent the repeated sounds in Arabic. After that, Khan's version resembles the former translator but with lower degree as he uses less implying-power items. If Ali's translation were stated as an integral part in the translation- without being inserted between rounded parentheses-, it would be the one that reflects threat more since the use of 'slain' followed directly with 'without mercy' connotes aggressiveness, brutal and fierce killing. Despite the fact that Shakir preserves the Arabic structure of CA, his translation would be the least close to the Arabic *ayah* as he adds the emphasis of 'murdering' as nonessential information.

The above-mentioned translators, except for Shakir, have followed the indirect translation that focuses on the target language orientation, preserving, to some extent, the force the CA carries.

The researcher would suggest a different-structured translation for this *ayah*. She would render it as "they shall be severely slain". Here she uses that adverb 'severely' as a compensation of the CA. The adverb

carries more emphasis than the use of prepositional phrase. Besides, she uses the verb 'slain' for the reasons mentioned earlier.

Commissive Speech Act

This *ayah* of promising speech act is *ayah* 8 of al-Inshiqaq *surah*:

The Might says:"(8)**"فَسَوْفَ يُحاسَبُ حِساباً يَسيراً"**

In the Day of Resurrection, people will be questioned about their deeds. This holy *ayah* talks about the 'حساب' those who will be given their Records in their right hand will receive. They will be presented before The Mighty and be asked easily and without punishment or without further reasoning or argument. The prophet –peace be upon him- says "A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds" (*Sahih Muslim* 2768).

Aisha Narrated: Allah's Messenger- peace be upon him- said,"(On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger- peace be upon him-! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined" (*Sahih al-Bukhari* 4939).

Linguistically, the *ayah* consists of the particles 'فسوف' which indicates futurity and promising, the verb in the passive form ' يُحاسَبُ ', the CA ' حِساباً ' which emphasizes the promise and the adjective 'يَسيراً '.

' يُحاسَبُ ', according to at-Tabari, is when Allah acknowledges His slave of what is in his Account or Record, and when, accordingly, the slave admits that. Garbi (2015) in one of his articles says that 'مُحاسبة' here means 'مُساءلة ' (interrogation; questioning; accountability). Therefore,

' مُحاسبة ' is a means of ' مُساءلة ' to prove previous actions and, consequently, to act accordingly.

Pragmatically, this *ayah* shows the promising force where Allah promises His believers to present their deeds upon them without hard discussion. This *ayah*, according to Ibn Ashour (2013), reflects the metonymy of not punishing the believers and admitting them to Paradise quickly.

Khan and Pickthall translate the *ayah* as "He surely will receive an easy reckoning", Shakir translates it as "He shall be reckoned with by an easy reckoning"; and Ali renders it as "Soon will his account be taken by an easy reckoning".

Khan and Pickthall have the same translations. They render the verb as 'receive', the CA as 'reckoning' and the adjective 'easy'. They adopt the English linguistic system. 'Receive' means to have; to get; and to be given. 'Reckoning', according to *Oxford Dictionary*, means "the act of judging something".

The use of 'receive' makes the *ayah* lose its force and its exact meaning. 'Receive' is a loose verb that can imply many things. However, the use of 'reckoning' would reflect what is meant by the CA.

Shakir in his version renders the verb in the passive form as 'be reckoned with'. This verb has the meaning of "to judge". However, this is not what is meant. He who will be presented before Allah will not be judged; he will only be subjected to confess all his deeds without having judgment. Like Khan and Pickthall, Shakir uses the same rendering of the adjective and the CA. This rendering reflects the Arabic structure where the repetition of the derived verb (CA) is presented.

These three translators have used the direct translation approach in their versions. Khan's and Pickthall's versions are target-oriented while Shakir's version is source-oriented. They all compensate the CA as an object.

Ali's rendering is totally different. He uses the indirect translation approach and his rendering is target-oriented. He mentions 'his account'

in a reference to 'his Record'. The use of 'be taken by' gives the sense of 'be dealt with'. Then he renders the CA and the adjective just as his mates.

In fact, this translation reflects the essence of the CA. Its main focus is on the CA. 'حِسَاباً يَسِيراً' as mentioned shows that the person will be questioned without much detail. In other words, The Mighty shall deal with his account without deeply criticizing and examining every single deed in that account.

Since we can't study the CA in separation of its verb and its context, the first three translations would reflect the meaning and the force if the verb were rendered in a more accurate way. However, the indirect approach that Ali has used reflects the meaning and the force of the Arabic *ayah*.

Assertive Speech Act

This example of assertive speech act is *ayah* 23 of al-Insan *surah*:

(23) **"إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلاً"** The Mighty says

This holy *ayah* refers to the Holy Qur'an in general. It shows that its source is The Mighty and that it was not sent to people overnight. Instead, it was revealed gradually over a period of approximately 23 years, by successive revelation on different occasions.

Linguistically, this *ayah* consists of the particle "إِنَّ" to show emphasis, the particle 'نا', the pronoun 'نحن' to add emphasis and to remove any ambiguity, the verb 'نَزَّلَ', its subject in the pronoun from 'نا', the preposition 'عَلى', the governed noun of the genitive construction 'ك', the object 'القرآن' and the CA 'تَنْزِيلاً'.

Al-Ansary (2008) says that 'نَزَّلَ' is on the foot of 'فَعَّلَ', a weight that indicates other meanings added to the root itself. It means the repetition of the action and its succession. Shahir (2013) mentions in one of his articles that the form 'نَزَّلَ' is mentioned in the Holy Qur'an where the *ayah* is talking mainly about the revelation of the Holy Qur'an and people's disbelief in it. It is known that that it was revealed on periods

while the other monotheistic Books were revealed at once. To prove this,

The Mighty says in Ali-Imran *surah* "نِزَّل عَلَيْكَ الكِتابَ بِالحَقِّ نُصَدِّقًا لِما بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْراةَ والإِنْجِيل" (3) (It is He Who has sent down the book (the Qur'an) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the *Taurat* (Torah) and the *Injeel* (Gospel) (trans. Khan). In this *ayah*, The mighty uses 'نَزَّل' to show that the Holy Qur'an was revealed by stages while He uses the from 'أَنْزَل' to show that those Books were revealed at once.

Ash-Shahrour (1990) in his book *al-Kitabwal Qur'an* states that 'التَّنْزِيل' is moving the guidance cognitively from Allah to His messenger Mohammad –peace be upon him. This transformation of guidance is beyond the human recognition where Gibreel (Gabriel) is the messenger from Allah to Mohammad- peace be upon him. This 'تَنْزِيل' was not done at once because The Mighty says in the Furqan *surah* "And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages" (32). (trans. Khan). Having 'تَنْزِيل' on the form of the CA 'تَنْزِيلًا' refers to the successive and gradual revelation.

The CA 'تَنْزِيلًا' is used to emphasize the verb "نَزَّل". It is also used to show that the Holy Qur'an was not only 'نَزَّل', but to show that there is a difference between 'تَنْزِيلًا' and 'إِنزالًا'. The first represents the gradual **تَنْزِيل**, the second shows that it is "أَنْزَل" at once. Therefore, rendering the CA is of great importance and would remove ambiguity. It is also important since it represents a response to those who deny and disbelieve in the Holy Qur'an and who would say that it is a human speaking, not Allah's words. Pragmatically, this *ayah* has the assertion force.

Interestingly, Khan, Pickthall, Ali and Sakir have completely different versions in their translations. They render the *ayah* as "Verily! It is We Who have sent down the Qur'an to you (O Muhammad SAW) by stages"; "Lo! We, even We, have revealed unto thee the Qur'an, a revelation"; "It is We Who have sent down the Qur'an to thee by stages"; and "Surely We Ourselves have revealed the Qur'an to you revealing (it)

in portions" respectively.

Khan and Ali translated the verb and the CA as 'sent down' and 'by stages' respectively. 'Send down', as stated in *The Free Online Dictionary*, means "make something fall or move suddenly through the air." As mentioned above, "نَزَّلَ" means to reveal by stages while 'send down' connotes revealing at once. Accordingly, rendering the verb as 'send down' does not reflect what it meant by the Arabic verb "نَزَّلَ"

'By stages', as stated in *The Dictionary*, is "slowly, with frequent pauses; unhurriedly, with many stops; gradually". It connotes the graduation over a period of time. Compensating the CA as the adverb 'by stages' reflects the intended meaning of the CA.

However, CA cannot be studied in separation of its verb. In this rendering, the verb 'sent down' is describing a different meaning from what the Arabic verb describes. Rendering the verb wrongly has made the direct translation inaccurate.

Unlike his partners, Pickthall renders the verb as 'reveal' which, according to *The Free Online Dictionary*, means "make (something) known to humans by divine or supernatural means. It may apply to supernatural or inspired revelation of truths beyond the range of ordinary human vision or reason". In fact, this verb connotes the gradual revelation, which serves the intended meaning.

Pickthall compensates the CA with the noun 'revelation' which, according to *The free Online Dictionary*, means "God's disclosure of his own nature and his purpose for mankind, especially through the words of human intermediaries; something in which such a divine disclosure is contained, such as the Bible".

In fact, using 'revelation' to compensate the CA is inaccurate here. However, it would be totally correct if it were 'تَنْزِيل ' instead of 'تَنْزِيلًا '. If Pichthall rendered the CA as 'by stages' with rendering the verb as 'reveal', his translation would reflect the intended meaning and force.

The three translators have used the direct approach in rendering the *ayah*. However, they failed in reflecting the meaning and the force.

Shakir makes his version clearer. Like Pickthall, he renders the verb as 'revealed'. As for the CA, however, he combines the Arabic noun and CA altogether. To remove any ambiguity, he uses 'revealing' followed by 'in portion'. In fact, such compensation of the CA shows that the Holy Qur'an was sent down and revealed gradually. Although the use of 'in portion' refers to the amount (the number of *ayah*s) revealed, the structure is highly clear and reflects the intended meaning.

Conclusions and Recommendations

Studying CA in the Holy Qur'an is of great importance since each structure in Arabic, in general, and in the Holy Qur'an in particular is of distinguished features and meanings. Because CA is not common in English, contextual translation and the power of pragmatics could be possible for translating the meaning of the Qur'an.

This study was an attempt to shed the light on the CA in the Holy Qur'an, methods of compensation in the light of direct and indirect translation approaches, its semantic meaning and its pragmatic force.

The CA carries a meaning that is different from the adverb, for example. It is used to add emphasis, to identify the manner and to identify the number. Pragmatically, it, along with its context, has various forces that Arabic scholars themselves neglect.

The problem is that the Holy Qur'an is a sacred book and the meanings as well as the force have to be delivered. Actually every nuance or detail matters. In this regard, some use the source-text orientation whereas others adopt the target-text orientation.

This study has studied some *ayah*s from different *surahs* of the Holy Qur'an, each of these *ayahs* reflects a different force. It analyzed the translations of the CA that carry the directive, commissive and assertive speech acts respectively with their various forces as ordering, warning, threatening, showing power, promising and asserting.

It is a comparative analytical study that deeply analyzed several *ayah*s for four different translators from different backgrounds and cultures. Yet, this analysis was based mainly on Arabic and English

dictionaries along with a wide range of *Tafseer* books.

This leads us to a number of conclusions:

1. After extensive study of the CA and its translation in the *ayah*s of the Holy Qur'an, the researcher explores the great importance of the CA and its foot in preserving the meaning as well as the force that the verse implies.

2. In the case of the CA, compensation can be seen in using different linguistic forms such as prepositional phrases, adverbs, repetition, objects and gerund.

3. In the cases studied, when the CA is used to add emphasis, it is translated as an adverb or as a prepositional phrase involving an object preceded by an adjective.

4. When the CA is used to identify the manner, the prepositional phrase is used in most cases. In other cases, the prepositional phrase is used along with the repetition of the verb in the noun form.

5. When the CA is preserved in translation, but approximately, the illocutionary force it carries is preserved, in different degrees of power, for sure. However, when translators neglect the existence of CA and its force, a great loss of meaning occurs.

6. It is necessary that when attempting to translate the Holy Qur'an, translators have to have a full knowledge of the *ayah*'s denotative and connotative meanings, the context and the different interpretations for the *ayah*. Having adopted a certain interpretation, different translations shall appear.

7. It is clear that in the majority of the versions analyzed, the direct translation approach is the one used. In fact, having failed in detecting the most appropriate term has made this approach a no refuge for translators.

8. Two translation approaches are applied in translating the Holy Qur'an. In most cases, the direct approach would not reflect the force the *ayah* carries. However, in many cases, the indirect approach

would reflect the closely intended meaning and the force. In addition, it makes the *ayah* more comprehended. Therefore, the indirect approach is sometimes used to overcome the loss of meaning and force.

9.   Many difficulties were faced. More importantly, the Holy Qur'an words are loaded with meanings. It was highly problematic to choose among the semantic range to render the term highly close to the Arabic meaning and force.

10. There is no doubt that translating the CA in the Holy Qur'an, in particular, would pose a problem. Mainly because the Arabic language is heavy with this structure and because the CA produces repetition which is uncommonly rhetorical in English.

11. The highly rhetorical language of the Holy Qur'an makes it defeat any translation.

Recommendations

The study of the CA in these *ayah*s makes us shoulder the responsibility of understanding the meaning of this Arabic structure and its significant importance in the Holy Qur'an. There have to be scholars who master the linguistics of both Arabic and English.

Translating holy books is a problematic issue. Translators have to fully be aware of the causes of revelation and to interpret the *ayah*s correctly. They also have to be aware of meanings that each language structure has since structure carries meanings, too.

This is helpful to produce translations that are accurate semantically and pragmatically. Undoubtedly, the rhetoric, eloquence and the loaded semantic meanings of the Holy Qur'an as well as the culture itself would make it impossible to avoid cases of failure in translation, but being aware of the semantic and pragmatic meanings of the Holy Qur'an would highly reduce such cases.

In this regard, translators have to take the CA into account when they translate and to compensate it in the way they deem appropriate to reflect

the meaning and the power it carries.

Finally, it is Muslims' responsibility to accurately translate the Holy Qur'an. It is significantly important to be fully aware of the whole aspects of the Holy Qur'an's syntactic, semantic and pragmatic aspects. There is no structure untranslatable and with knowledge, the actual effect, meaning and force that the *ayah* has shall be reproduced.

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