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Presupposition in the Discourse of Political Reconciliation

The Case of Obama's Speech to the Islamic World from Cairo University

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ARTICLE DATA	ABSTRACT
	The current paper[1] investigates the use of presupposition in the discourse of political reconciliation implied in Obama's Cairo University speech. Semantic presupposition triggers are identified in the speech as establishing the taken-for-granted human values shared by the speaker and his audience in Egypt and the Islamic world. Pragmatic presupposition is at play to call upon the common mental images between America and the Islamic world and hence setting a basis for reconciliation as something inevitable between the two conflicting sides (America and The Islamic World).

1. Introduction: Political situation and context

Barak Hussein Obama, the ex-president of the United States of America, took the office to find a legacy of a complicated political situation between America and the Islamic world. Turmoil has been the main feature of that situation due to American aggressive policies with a number of Islamic countries. Starting from the Arab-Israeli conflict and Gulf War I, then the so called "war on terrorism" which made its battlefield in Afghanistan and Pakistan after 9/11, Gulf War II and the consequent American occupation of Iraq, and finally, the American-led world prejudice against Iran's use of nuclear energy, all these factors have resulted in an increasing hatred or even an anti-American attitude throughout the Islamic world. Being determined to try to bring this attitude to an end, Obama has been attempting a fundamental change in America's policies with the Islamic world on the basis of mutual respect and cooperation for the benefit of both America and Muslims. His historical speech to the Islamic world in Cairo University (4 June, 2009)

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[1] The paper is extracted from my Ph.D. dissertation entitled "Rhetoric in Obama's Addresses to the Islamic World: A Political Discourse Analysis" (Unpublished), Dept. of English, Faculty of Arts, Helwan University, 2017.

has been regarded almost as a political agenda of future American political vision concerning the Islamic world. However, reactions to the speech differed widely all over the Islamic world and ranged from optimism to suspicion.

Many political analysts all over the world regard Obama's Cairo University speech to the Islamic world as carrying messages of reconciliation and marking a new tone in America's administrative political discourse with Islamic world. Others regard the speech as a well worded speech which tells no change in the American policy.

2. Methodology: Data, theory, and procedures

The current paper employs the concept of presupposition in political discourse (Yule, 1996; Levinson, 1983; Goffman, 1983; Stalnaker, 1974, 2002) to investigate the language used by Obama in his speech in Cairo University (4 June, 2009) as directed to the Islamic world, and how presupposition is used to call upon the mental images that are shared by all humans all-over the world.

The speech is downloaded from the official website of the White House and the 'American Rhetoric' website. In the process of analysis, the speech is divided into extracts (Appendix A) according to the issue of conflict the extract deals with and the analysis is conducted qualitatively.

3. Theory
3.1 Presupposition

Generally speaking, "in speech act theory and in Paul Grice's (1975) approach to meaning, presupposition is one type of implied meaning: the other types are conversational implicature, inference, and entailment" (Mazid, 2007, p. 354). It is "something the speaker assumes to be the case prior to making an utterance" (Yule, 1996, p. 25) and that is why Yule argues that it is speakers who have presuppositions and not sentences (P. 25). For example, in the utterance ' Mary's brother bought three horses', the speaker presupposes that there is a person called Mary, she has a brother, and this brother has a lot of money (p. 26). In order to explain how presupposition is analyzed in the current study, a rather detailed account is given below on: 1) the two types through which presupposition is obtained (semantic and pragmatic presuppositions), and 2) how these two types are employed in the analysis.

3.2 Presupposition: semantic vs. pragmatic

Originally, the notion of presupposition originated in semantics (Mey, 2001) where it has been defined as "a logical concept bound up with truth conditional semantics " (Khaleel, 2010, p.523). Truth conditional

semantics in turn studies "the propositional meaning of sentences and the logical conditions for establishing their truth or falsity" (Finch, 2000, p. 184).Thus, semantic presupposition is defined as "a relation between two sentences…. One sentence presupposes another just in case the truth of the second sentence is a necessary condition for the truth or falsity of the first" (Greenfield & Smith, 1976, as cited in Khaleel, 2010, p. 524). In addition, semantic presupposition shows the requisite of 'constancy under negation' (Degano, 2007) that is, if an affirmative sentence conveys a presupposition, it will convey the same presupposition when it is negated" (Yule 1996, p. 29) . In order to illustrate how semantic presupposition works, Levinson (1983, p. 178) sets the following example :"John managed to stop in time", which presupposes (or, according to Levinson's terms, 'leads to the inference that') "John tried to stop in time". As for the behavior of the sentence under negation, or 'constancy under negation', the sentence "John didn't manage to stop in time" presupposes that "John tried to stop in time" and thus shows that the presupposed information stays true even if the verb is negated.

Building upon the above examples of presupposing sentences ('John managed to stop in time' and 'John didn't manage to stop in time') where the inference or presupposition comes from the verb 'manage', Levinson (1983) concludes that "presuppositions seem to be tied to particular words"(p. 179). These "presupposition –generating linguistic items" are called "presupposition triggers" (p. 179).

However, presuppositions are not merely 'semantically triggered' or triggered depending on semantic items. In other words, "their potential meaning is not achieved just on the semantic level, but the context plays an important role, giving presuppositions a pragmatic value" (Degano, 2007, p. 364). The pragmatic nature of presupposition (namely, pragmatic presupposition) was introduced by Stalnaker (1974) in an influential early article where he sets the fact that "an utterance needs a context in order to be correctly interpreted, … with respect to its truth and falsity"(as cited in Mey, 2001, p. 185). For example, 'The cat is on the mat' presupposes that there is some cat and some mat the speaker is referring to (regardless of whether the statement is true or false). The context in which the sentence is uttered might be the pragmatic presupposition that the addresser is complaining about the cat's dirtying the mat (Khaleel, 2010, p. 525).

On the other hand, according to Stalnaker, presupposition should be seen as "a relation between a speaker and a presupposition" (1973, as cited in Degano, 2007, p. 364) rather than as a relation between propositions themselves as referred to in the definition of semantic presupposition above. Namely, what a speaker takes for granted when producing propositions/using sentences are the background assumptions that may be used without being spoken (Stalnaker, 1973, as cited in Khaleel, 2010). These assumptions, the speaker thinks, are shared by the participants in a communicative event and form the 'common ground' which is considered by Stalnaker (2002) the most prominent feature of presupposition. He puts it as "one

presupposes that Φ only if one presupposes that others presuppose it as well" (p. 701). Furthermore, Stalnaker assumes that presupposition arises from what he calls presupposition requirements (Stalnaker, 1978, as cited in Mazid, 2007, p. 355). "These are requirements which a sentence places upon a context for the use of the sentence to be felicitous in the context". Accordingly, "presupposition is pragmatic in that it is a matter of the behavior of sentences in a context" (Mazid, 2007, p. 355).

This very notion of common ground has been developed by Goffman (1983) when he refers to 'presupposition' as 'assumption', 'implication', or 'background expectation' and defines it as "a state of affairs we take for granted in pursuing a course of action" (p. 1). He focuses on 'social presuppositions' (i.e. what interactants take for granted or the common ground they share) in language use, particularly speech (everyday conversations), not writing (p. 2). Building upon this view of presupposed or shared knowledge, he assumes that the people involved in an interaction will be able to understand and interpret the intended meaning of one another. Moreover, Goffman rejects the philosophical view of presuppositions where presuppositions are semantically triggered and depend merely on the truth value of statements or propositions without taking into consideration the context of interaction. He advocates the interplay between semantic presuppositions, or what sentences semantically presuppose, and pragmatic presuppositions or whatever presupposed meaning of words and clauses "on the occasion of uttering them in particular contexts" (p. 4).

Following Fairclough (1989), presuppositions depend on the interpretations of the contextual context of a text. This contextual context in turn depends on the historical series of a text or, in other words, the series of background texts which a specific text belongs to, and hence constitute "what can be taken as common ground for participants, or presupposed" (p. 152).

3.3 Presupposition triggers

Depending on the above account on presupposition, the model used in the analysis is 'hybrid' where both "semantics and pragmatics are taken into account" (Mazid, 2007, p. 356). This hybrid model is based on the classificatory models of presupposition provided by Levinson (1983), Green (1989), and Yule (1996) and has been adapted by Mazid (1999). The model is outlined below and the symbol >> is used to mean presupposes.

1- Existential: definite noun phrases and possessives, e.g. "his car" >> "He has a car", >> "the X" >> "X exists" (Mazid, 1999, p.35).

2- Factive:
   a. Emotive: e.g., regret, be glad, sorry, proud, sad, indifferent to/that: "She is glad that her son got the prize">> "Her son got the prize" (Mazid, 1999, p.35).

b- Epistemic: e.g., be aware/odd, realize, know.

3- Non-factive: e.g., dream, pretend, imagine, "He pretends to be ill" >> "He is not ill" (Yule, 1996, p. 29).

4-Lexical:

a-Implicative verbs: e.g., manage, forget, happen, avoid. "He forgot to close the door" >> "He ought to have closed the door"; "He managed to solve the problem">> "He tried to solve the problem" (Mazid, 1999, p.35).

b- Inchoative (change of state) Verbs: e.g., stop, begin, continue, start, finish, carry on, cease, take, leave, come, go, enter, arrive. "He stopped beating his wife" >> "He used to beat his wife" (Mazid, 1999, p.36).

c- Iteratives: e.g., again, anymore, no longer, any longer, return, come back, restore, repeat. "He did not come again" >> "He came before" (Mazid, 1999, p. 36)

d- Verbs of judging: e.g. accuse, blame, and criticize. "To accuse A of X" >> "A did X and X is bad". "She criticized him for running away" >>"He ran away and this was bad" (Mazid, 1999, p. 36)

5- Structural:

a- Temporal clauses: with 'before', 'since', 'while', 'after', 'during', 'when', 'whenever', e.g., "while Chomsky was revolutionizing linguistics, the rest of social science was/wasn't asleep" >> "Chomsky was revolutionizing linguistics" (Levinson, 1983, p. 182).

b- Cleft and pseudo-cleft sentences: e.g., "It was John that kissed Mary" >> "Someone kissed Mary", "What Mary lost was her handbag" >> "Mary lost something" (Mazid, 1999, p. 36)

c- Questions: "Did he leave?" >> "He either left or did not leave", "Why did he leave early?" >>"He left early" (Mazid, 1999, p. 36).

d- Non-restrictive relative clauses: e.g., "Ahmed, who was absent yesterday, is still sick" >> "Ahmed was absent yesterday" (Mazid, 1999, p.36)

e- Counterfactual conditionals: e.g., "If Hannibal had only had twelve more elephants, the Romance languages would/wouldn't this day exist" >> "The Hannibal did not have twelve more elephants" (Levinson, 1983, p. 184).

f- Comparisons and contrasts: e.g., "Carol is/isn't a better linguist that Barbara" >> "Barbara is a linguist" (Levison, 1983, p. 183).

6- Pragmatic: Felicity conditions on the successful performance of illocutionary acts may be thought of as a sort presupposition (Green, 1989, p. 82). Thus the command "Close the door" presupposes that the speaker has authority over the addressee.

3.4 Presupposition in political discourse

As a type of pragmatic inference, presupposition is meaningful in analyzing political discourse because political discourse is sometimes 'incomplete' and 'implicit' (van Dijk, 1997b) in the sense that "much information is not expressed, but only understood to be implied or presupposed" (p. 91). In other words, speakers do not need to say everything they know or believe (van Dijk, 2004). In addition, "a large part of discourse remains implicit, and such implicit information may be inferred by recipients from shared knowledge or attitudes and thus constructed as part of their mental models of the event or action represented in the discourse" (p. 23). The objective of using such a technique is that it is "a means of conveying meanings whose explicit expression could be interpreted as biased or racist" (p. 23)

Meanwhile, the function of presupposition in political discourse relates to the concept of knowledge management in a given context model as discussed by van Dijk (2003, 2005). Knowledge is defined by van Dijk as 'the common ground or shared social and cultural beliefs, norms and values as well as political attitudes and ideologies' (van Dijk, 2003, p. 87). This knowledge, in turn, depends on the features of the context model of the communicative event (one's intentions, the kind of people one is addressing, the nature of the interaction, the institutional setting and so on) (van Dijk, 2005, p. 76). In political communication, van Dijk (2003) assumes that politicians use presupposition to introduce their own beliefs, positions and ideologies as 'commonly accepted knowledge' and hence manipulate their audience and get consensus. Depending on this view, the audience can be manipulated to believe that the 'assumptions' made by political figures (or authoritative sources) need not be demonstrated or proved (p. 88).

Other definitions of the goals and functions of presupposition are relevant to analyzing political discourse. Following Yule (1996), the goal of most presuppositions is to make the "information that the speaker believes appear to be what the listener should believe" (p. 29). Presuppositions help the writer/speaker establish a common ground, or a conceptual framework that has to be accepted by the audience (Dubois, et al., 1994, p. 379, as cited and translated by Mazid, 2007, p. 5.2).

4. Analysis & results

Presupposition is investigated on the semantic level by tracing the presupposition triggers used in the data. The pragmatic level of the analysis is tackled by shedding light on the situational context and the common ground it establishes together with the felicity conditions and how they affect the implied meaning.

4.1 Presupposition in Cairo University speech

What follows is a survey of the types of presupposition triggers which bear ideological significance in Cairo speech. The triggers are detected for each part of the speech separately and according to the model

adapted by Mazid (1999) outlined in section (3.3) above in order to investigate their significance in relation to the part they occur in.

The triggers most prevalent in the speech are existential triggers. These triggers give rise to presuppositions of existence where the speaker/addresser is "assumed to be committed to the existence of the entities named" (Yule, 1996, p. 27) or, in other words, 'presupposes that they exist as things, and not simply as a consequence of an activity' (Richardson, 2007, p. 63). Existential presuppositions are expressed by definite noun phrases, proper names, possessive constructions and 'this-' and 'that-' clauses (Beaver, 1997). There are other types of presupposition triggers as: factives (the presupposed information following an epistemic or an emotive verb can be treated as a fact) (Mazid, 1999, p. 169), structural (certain sentence structures conventionally and regularly presupposing that part of the structure is already assumed to be true) (p. 169), and wh-questions (in English, the wh-question construction is conventionally interpreted with the presupposition that the information after the wh-form is already known to be the case) (Yule, 1996, pp. 28-29).

- **The introduction (Appendix A, extract A1)**

i- Existential triggers

 a- Definite noun phrases

 - **… the harmony** between tradition and progress.

-**The good will** of the American people.

- **The relationship** between Islam and **the West**.

-**The sweeping change** brought by modernity and globalization.

- **… the continued efforts** of these extremists to engage in violence against civilians.

-**The cooperation** that can help all of our people to achieve justice and prosperity.

-**The truth** that America and Islam are not exclusive and need not be in competition.

- … nor can I answer in the time that I have this afternoon all **the complex** questions that brought us to this point.

- But I am convinced that in order to move forward, we must say openly to each other **the things** we hold in our hearts and that too often are said only behind closed doors.

- That is what I will try to do today, to speak **the truth** as best I can.

- Humbled by **the task** before us and firm in my belief that **the interests** we share as human beings are far more powerful than **the forces** that drive us apart.

- Freedom in America is indivisible from **the freedom** to practice one's religion.

- **These needs** will be met only if we act boldly in the years ahead.

- That is **the responsibility** we have to one another as human beings.

- We must face **these tensions** squarely.

b-Possessive constructions

- So long as **our relationship** is defined by **our differences**, we will empower those who sow hatred rather than peace, those who promote conflict.

- That experience guides **my conviction** that partnership between America and

  Islam must be based on what Islam is, not what it isn't.

- Recognizing **our common humanity** is only the beginning of our task.

- Given **our interdependence**, any world order that elevates one nation or group of people over another will inevitably fail.

- **Our problems** must be dealt with through partnership, **our progress** must be shared.

ii- Factives

a-Epistemic

- I also **know** civilization's debt to Islam.

- I also **know** that Islam has always been a part of America's story.

iii-Structural triggers

a- Temporal clauses

- **When** a financial system weakens in one country, prosperity is hurt everywhere

- **When** a new flu infects one human being, all are at risk.

- **When** one nation pursues a nuclear weapon, the risk of nuclear attack rises for

  all nations.

- **When** violent extremists operate in one stretch of mountains, people are

  endangered across an ocean.

- **When** innocents in Bosnia and Darfur are slaughtered, that is a stain on our

  collective conscience.

b-Counterfactual conditionals

- These needs will be met only **if we** act boldly in the years ahead.

- **If we** understand that the challenges we face are shared and our failure to meet them will hurt us all.

c-Comparisons and contrasts

-… partnership between America and Islam must be based on what **Islam is, not what it isn't**.

- **Just as** Muslims do not fit a crude stereotype, **America** is not the crude stereotype of a self-interested empire.

As a tool for conveying implicit meaning (Levinson, 1983; Yule, 1996; Verschueren, 1999), Obama uses presupposition in this introductory part of Cairo speech in order to delineate the frame according to which he relates the ideology of reconciliation and cooperation for his Arab and Muslim audience.

Starting from the existential presupposition triggers outlined above, Obama stresses his appreciative vision of what he knows to be of sensitive and even of religious value for the Muslims. By using definite noun phrases, he is "assumed to be committed to the existence of the entities named" (Yule, 1996: 27). When he describes Al Azhar and Cairo University as "the harmony between tradition and modernity", he presupposes his knowledge of the fact that Islam as a divine religion does not contradict with modern sciences and technologies taught in Cairo University. The significance of this idea in particular and its mention at the beginning of a reconciliatory speech is that Obama is keen to show his respect for Islam as a religion adopting education and scientific progress. It is a successful way to get easily to the hearts of Muslim peoples and attract their attention to listen to a man who shows respect to their religion at a time when Islam is accused of being a religion of terrorism by the West. Showing respect to Islam is also a sign of his 'good intentions' behind the visit and the speech. This idea is reinforced by attaching his people and the Muslim communities in America to this image of appreciation and 'good will' toward Islam and Muslims: "I'm also proud to carry with me the good will of the American people and a greeting of peace from Muslim communities in my country: Assalamu Alaikum".

Obama presupposes the existence of 'a relationship' of 'cooperation and coexistence' between Islam and the West but it is spoiled with 'conflicts and religious wars'. When speaking about the tension between Islam and the West in recent times, Obama uses the existential presupposition trigger "the sweeping change of modernity and Globalization" to admit the existence of a powerful Western trend that contradicts and fights "the traditions of Islam". This is again a commitment made by Obama that the traditions of Islam, as a divine religion, are being threatened by the West. This assertion moves in the same direction that Obama is taking to convince Muslims that he understands the reason for their prejudice against The West.

Having asserted the existence of a profound relationship that lasted for centuries and the reasons leading to the endangering and even the spoiling of this relationship, Obama asserts the results of all this. There exist 'continued efforts' of extremists who engage in violent attacks against civilians and this creates 'differences' between America and the West on the one hand and the Islamic world on the other. Thus, 'our existing relationships' are now distorted by 'our existing differences' and this needs 'the cooperation' amongst all of us to be revived and enhanced because it already 'exists'.

Obama wants to say that 'yes' the 'cooperation' exists because there is a 'truth' that both America and Islam are not self-centered empires and both embrace and encourage cooperation with other nations. He

uses the possessive construction 'my conviction' to refer to his strong belief that Islam is contrary to the negative image imparted upon it as a result of the violence of some extremists who do not represent but themselves.

Then, Obama asserts the existence of 'complex questions' that caused all this tension in the relationship between America and Islamic nations and that there are 'things' that have to be revealed and 'truth' to be spoken out in order to accomplish the 'task' of resolving this conflict. He also asserts that this 'task' can be attainable because there are 'interests' that both nations share and these are more powerful and more effective than the existing 'forces' which 'drive us (America and the Islamic nation) apart'.

Obama speaks about freedom and stresses that 'the freedom' which America calls for is indivisible from 'the freedom' to practice one's religion and includes this type of freedom amongst 'the needs' existing and have to be met. Finally, towards the end of the introductory part of the speech, Obama puts much emphasis upon these needs by referring to the endeavor to meet them as 'the responsibility' which both America and Muslims should shoulder. In addition, he relates them to 'these tensions', to indicate that 'if these needs are not satisfied, they will lead to more of these tensions'. In the same ideological line, Obama asserts that satisfying existing 'needs' is enhanced by two things we both share: 'our common humanity' and 'our interdependence'. Therefore, he ends up this part by asserting a conclusion: we do share existing 'problems' which we have to solve and an existing 'progress' that we have to share.

All the above ideas induced by Obama in the introduction to Cairo speech are given more emphasis by other types of presupposition triggers. The epistemic factive in " I also **know** civilization's debt to Islam" to express respect to Islam's role in civilization, and in " I also **know** that Islam has always been a part of America's story" to indicate that the presupposed information coming after the factive verb 'know' can be treated to be true (Yule, 1996, p.27). The structural triggers in this succession of temporal clauses indicate the notion of 'common humanity' introduced in the argument by Obama. The 'counterfactual conditionals' presuppose that the information in the 'if-clause' is not true at the time of the utterance (p. 29). This asserts the idea of 'needs and challenges to be met' and, furthermore, 'failure in this task will harm us all'. The comparisons and contrasts given above between America and the Islamic world bring to the surface the core solution for all this 'circle of discord' between the two nations: America should look at the true spirit and ideals of Islam, and Islamic nations should look at America's ideals, principles, and her contribution to world progress.

Pragmatically speaking, the situational context of the speech is politically sensitive as the speech is delivered at a time featured by discord and agonies for both America and the Islamic world. However, this context is correctly exploited by Obama to introduce the main lines of his strategy toward the Islamic world

by presupposing that the ideals he is calling for are commonly shared by all humanity (**i.e. our common humanity**). He makes this commonality the basis upon which 'problems, needs, tensions' are being tackled and 'responsibilities' and 'progress' are to be shared.

One further pragmatic aspect of some presupposed meanings in this introductory part is the felicity condition of sincerity. This is apparent in Obama's quoting from the Holy Qur'an: "Be conscious of God and speak always the truth" to ensure his sincerity and truthfulness.

- **The issue of violent extremism (Appendix A, extract A2)**

i- Existential triggers

a- Definite noun phrases

-**The victims** were innocent men, women and children from America and many other nations who had done nothing to harm anybody**.**

- **These are not opinions** to be debated. **These are facts** to be dealt with.

- **The enduring faith** of over a billion people is so much bigger than **the**

  narrow hatred of a few.

- Islam is not part of **the problem** in combating violent extremism; it is an important part of promoting peace.

- I also believe that events in Iraq have reminded America of **the need** to use diplomacy and build international consensus to resolve our problems whenever possible.

- So America will defend itself, respectful of **the sovereignty** of nations and **the rule of law.**

b- Possessive constructions

-The first issue that we have to confront is violent extremism in all **its forms.**

- We will, however, relentlessly confront violent extremists who pose a grave threat to **our security**.

- It is **my first duty** as president to protect the American people.

- The situation in Afghanistan demonstrates **America's goals** and **our need** to work together.

- They have affiliates in many countries and are trying to expand **their reach**.

- We do not want to keep **our troops** in Afghanistan. … we seek no military bases there. It is agonizing for America to lose **our young men and women.**

- And despite the costs involved, **America's commitment** will not weaken.

- **Their actions** are irreconcilable with the rights of human beings, the progress of nations, and with Islam.

- I also believe that events in Iraq have reminded America of the need to use diplomacy and build international consensus to resolve **our problems** whenever possible.

- **Iraq's sovereignty** is its own.

- It (9/11 trauma) led us to act contrary to **our traditions** and **our ideals**

ii- Factives

a-Epistemic

- Now, we also **know** that military power alone is not going solve the problems in Afghanistan and Pakistan

iii- Structural triggers

a-Counterfactual conditionals

- We would gladly bring every single one of our troops home **if we could be confident that there were not violent extremists in Afghanistan**, and now Pakistan, determined to kill as many Americans as they possibly can.

b- Non-restrictive relative clauses

- We will, however, relentlessly confront violent extremists **who pose a grave threat to our security.**

- And that's **why I ordered the removal of our combat brigades by next August**.

- That is **why we will honor our agreement with Iraq's democratically-elected government**, to remove combat troops from Iraqi cities by July and to remove all of our troops from Iraq by 2012.

When discussing the issue of violent extremists, and by using existential presupposition triggers of definite noun clauses, possessive constructions and 'this-' and 'that-' clauses, Obama is committed to the fact that there are innocent 'victims' of men and women killed by Al-Qaeda in the attacks of 9/11, from America and other nations, and that the attacks caused immense 'fear and anger'. The purpose of this is to stress the ideas that extremism is blind and against all humanity and that America's suffering of this trauma is 'understandable' . He warns against the threat of Al-Qaeda to kill on even a wider scale and asserts that this is not just an 'opinion' that can be discussed; it is a 'fact' that should be faced with a suitable reaction. At this point, he moves in the direction of revealing his ideology towards violent extremism. He justifies previous American wars against Al-Qaeda in Afghanistan and paves the way for more decisions of war to 'fight' extremism which exists in 'various forms' and face extremists who intend to 'expand their reach'. He sets the purpose for this struggle against extremism: extremism poses a great threat to 'the security' of America. Accordingly, as the president of America, 'his first duty' is to protect American people'.

Having established his ideology, which stands for the ideology of his administration and previous American administrations as well, here comes Obama's new strategy. It is the strategy of 'cooperation depending on shared values and interests' : 'since we share common humanity, we have to cooperate in fighting extremism which is against this humanity' because these extremists have killed people of all faiths including Muslims. Following this line of thought, he presupposes that the existing 'narrow hatred of a few extremists' is far less than the existing 'strong faith' of over a billion of people (the Islamic nation).

Moreover, Islam is not part of 'the existing problem' in fighting extremism, it is part of promoting peace. In addition, this strategy of 'cooperation' has a complementary trend. This is declared in Obama's committedness to the existence of 'the sovereignty' of nations and 'the rule of law' when America defends itself.

More ideological content is presupposed in this discussion through the existential presupposition 'their actions' when referring to the proposition that violent extremists commit actions that entirely contradict with human rights, the progress of nation, and the principles of Islam. This presupposition strengthens the call for inviting the Islamic nation to cooperate in fighting terrorism.

There are a number of genitive constructions that generate existential presuppositions working in the same direction of the ideological line regarding American policies in Afghanistan. America has a strategy and specific goals behind her war against extremism and seeks the assistance of Muslims and other nations to fight it. These constructions can be explained as follows: we Americans, do not want to keep 'our troops' and lose 'our young men and women' in wars in Afghanistan; there are the 'America's goals' and 'America's commitment' to achieve these goals; and the situation in Afghanistan demonstrates 'our need' as Americans and Muslims to work together. One further point worth mentioning here: Obama, as standing for America, assumes committedness or America's committedness to certain principles in the existential triggers 'our traditions' and 'our ideals'. These two existential presuppositions help in convincing the audience in the Islamic world that 'America has traditions and ideals in spite of her military action in Afghanistan'.

Other types of presupposition triggers are in action in Obama's account of the issue of violent extremism. The epistemic factive 'know' in " we also **know** that military power alone is not going to solve the problems in Afghanistan and Pakistan" presupposes that the information after the verb can be treated as a fact. Hence, Obama's proposition after 'know' implies a criticism of the policy of the previous American administration and paves the way for a new policy to be introduced by Obama and his administration. The counter factual conditional "if we could be confident that there were not violent extremists in Afghanistan, and now Pakistan" presupposes that: since America cannot be confident that violent extremists have gone away from Afghanistan and Pakistan, she cannot remove her troops from these two countries. This is an implied message of the continuation of America's wars in two Islamic countries. This same message of continuation of war is reinforced by the non-restrictive relative clause " We will, however, relentlessly confront violent extremists who pose a grave threat to our security". The reason explained in that relative clause is that 'the extremists pose a great threat to America's security'.

The issue of Iraq is discussed in relation to fighting violent extremism in order to contrast the American situation in both Iraq and Afghanistan. Obama makes a confession of and a commitment to 'the need' to 'use

diplomacy and build international consensus to resolve our problems whenever possible'. There is a new ideological content implied/communicated in this presupposition to mark a shift in American foreign policy towards using diplomacy instead of war. In addition, he assumes committedness to keep 'Iraq's sovereignty'. The non-restrictive relative clauses in "That's why I ordered the removal of our combat brigades by next August", and "That is why we will honor our agreement with Iraq's democratically-elected government, to remove combat troops from Iraqi cities" convey new information (Beaver, 1997) about America's future policy in Iraq and presuppose the truth of the presupposed proposition following the relative pronoun.

- **The situation between the Israelis, Palestinians and the Arab world Appendix A, extract A3)**

i- Existential triggers

a- Definite noun phrases

- For more than 60 years, they've endured **the pain of dislocation**.

- They endure **the daily humiliations**.

- … For Palestinians to point **to the displacement** brought about by Israel's founding and for Israelis to point to **the constant hostility** and attacks throughout its history.

- **The only resolution** is for **the aspirations** of both sides to be met through two states.

- **The obligations** that the parties have agreed to under the Road Map are clear.

b- Possessive constructions

- Israelis must acknowledge that just as **Israel's right** to exist cannot be denied, neither can **Palestine's**.

- Israel must also live up to **its obligation** to ensure that Palestinians can live and work and develop their society.

- the Arab states must recognize that the Arab Peace Initiative was an important beginning, but not the end of **their responsibility**.

- They endure **the daily humiliations**.

   The Presuppositions made by Obama in this part depend on the common ground that he and his audience share about the Arab-Israeli conflict. The existential presupposition triggers of the definite descriptions expressed by definite noun phrases and possessive constructions are used to introduce and describe the different angles of this issue. Through such triggers, Obama assumes to be committed to the existence of these angles from where he proposes his vision concerning the issue. The first of these angles is the living conditions of both the Palestinians and the Israelis. The Palestinians endured 'the pain of dislocation' and 'the displacement' and still endure 'the daily humiliations' under occupation. The Israelis suffered and are still suffering from 'the constant hostility and attacks'. The second angle is that: 'the only resolution' that answers 'the aspirations of both sides' is 'through two states'. The third angle is that: in order to resolve this

Palestinian-Israeli conflict, both sides should acknowledge 'the other party's right to exist'. In addition, Israel should come up to 'its obligations' towards the Palestinians and the Arab states should observe 'their responsibilities' in the Arab Peace Initiative. The implied message here is that: both sides have suffered and both have to cooperate to achieve peace.

- **The issue of nuclear weapons (Appendix A, extract A4)**

i- Existential triggers: definite noun phrases and possessive constructions

- … **our shared interest in the rights and responsibilities** of nations on nuclear weapons.

- Iran has defined itself, in part, by **its opposition** to **my country.**

- … to move forward without preconditions on **the basis of mutual respect**.

-And any nation, including Iran, should have **the right** to access peaceful nuclear power if it complies with **its responsibilities** under the Nuclear Non-Proliferation Treaty.

ii- Structural triggers

a-Counterfactual conditionals

- And any nation, including Iran, should have the right to access peaceful nuclear power if it complies with its responsibilities under the Nuclear Non-Proliferation Treaty.

b- Questions

- The two indirect questions in: The question now is not **what Iran is against** but, rather, **what future it wants to build**.

Concerning the issue of nuclear weapons, Obama states his attitude, which stands for the attitude of his administration as well. This attitude is based on an international concern about 'the shared rights and responsibilities' of all nations which have nuclear weapons. Then, he directs his speech to speak about Iran in particular because this issue caused tension between Iran and America. He suggests unconditioned talks with Iran on 'the basis of mutual respect'. This noun phrase induces the presupposition that Obama is assumed to be committed to this mutual respect in spite of 'Iran's opposition' to 'his own country'. He does not deny 'Iran's right' to access nuclear power for peaceful purposes with the condition that it should observe 'its responsibilities' under the Nuclear Non-Proliferation Treaty. The existential triggers of possessive constructions used with Iran's rights and responsibilities assume Obama's committedness to the existence of these rights and responsibilities. Thus, he tries to manufacture the consent of Iran's administration.

Other types of presupposition triggers include the counterfactual conditional 'Iran should have the right to access peaceful nuclear power if it complies with its responsibilities under the Nuclear Non-Proliferation Treaty. Obama presupposes Iran's rejection of the treaty because the information given in the if-clause is

presupposed to be untrue. The question: 'what Iran is against? presupposes the reality that Iran is still in opposition with America. The indirect question: ' what future it wants to build' presupposes doubts about Iran's cooperation with the international community about the nonproliferation of nuclear weapons.

- **The issue of democracy (Appendix A, extract A5)**

- That does not lessen **my commitment**, however, to governments that reflect the will of the people

- … **the ability** to speak **your mind** and have a say in how you are governed, confidence in **the rule of law** and **the equal administration of justice**, government that is transparent and doesn't steal from the people, **the freedom to live as you choose.**

- America respects **the right of** all peaceful and law-abiding voices to be heard around the world.

- So no matter where it takes hold, **government of the people** and by the people sets a single standard for all who would hold power.

   Through existential presupposition triggers, Obama assumes to be committed to the principles he is calling for to maintain democracy around the world. He expresses his 'commitment' to the governments that truly reflect the will of the people; he respects 'the right of all peaceful voices' who work for the welfare of their peoples; and he encourages the government of the people and by the people.

   Regarding the democracy that all people yearn for, through a succession of existential triggers, he assumes to be committed to the existence of: 'the ability' to speak 'your mind' and have a say in how you are governed, confidence in 'the rule of law' and 'the equal administration of justice', government that is transparent and doesn't steal from the people, and 'the freedom' to live as you choose. The value of all these triggers in Obama's messages is that they help to persuade the audience of Obama's model of democracy.

- **The issue of Religious freedom (Appendix A, extract A 6)**

i- Existential triggers

-That is **the spirit** we need today. People in every country should be free to choose and live their faith based upon the persuasion of the mind and the heart and the soul.

- **The richness** of religious diversity must be upheld, whether it is for Maronites in Lebanon or the Copts in Egypt.

- Freedom of religion is central to **the ability** of peoples to live together.

ii- Structural triggers

a-Counterfactual conditionals

-And if we are being honest, fault lines must be closed among Muslims as well as the divisions between Sunni and Shia have led to tragic violence, particularly in Iraq.

Obama visualizes/envisions an image of 'the spirit' that embraces religious freedom according to his experience as a child in Indonesia. He used to see "Christians worship freely in an overwhelmingly Muslim country". He sees that faith can be lived according to 'the persuasion of the mind and the heart and the soul'. This succession of the existential triggers of the definite noun clauses presuppose Obama's ideology about religious freedom. He rejects the tendency of some Muslims to "measure one's faith by the rejection of somebody else's faith". He advocates the upheld of 'the richness of religious diversity' for Maronites in Lebanon or the Copts in Egypt. He puts much emphasis on the importance of religious freedom by proposing that it is 'central to the ability of peoples to live together'. Thus, according to Obama's ideology, the ability of people to live together is profoundly affected by religious freedom. The counterfactual conditional presupposes that, at present, Muslims are not honest regarding religious freedom as they fight amongst themselves because of religious divisions. The message here implies a direct criticism for Muslims in this regard.

- **The issue of women's rights (Appendix A, extract A7)**

i- Existential triggers

- … issues of **women's equality** are by no means simply an issue for Islam.

- … **the struggle for women's equality** continues in many aspects of
   American life and in countries around the world**.**

- Our common prosperity will be advanced by allowing all humanity, men and women, to reach **their full potential.**

Obama presupposes that the issue of 'women's rights' does exist and is not restricted to Islam: in America and many countries around the world 'the struggle for women's equality' continues. Then he relates the 'existing' prospect of 'common prosperity' of both the Islamic nation and America to letting both women and men take full chance to reach what they aspire to. The ideological content communicated in this point is that 'prosperity of mankind depends on both men and women. Therefore, they both should get full chance toward self-development.

they concern expectations, desires, interests, claims, attitudes towards the world, fears, etc." (Caffi, 1993, p. 3324, as cited in Mey, 2001).

Thus, in terms of presupposition, Obama depends on creating the mental models necessary for insinuating the policy of reconciliation he calls for. In order to achieve this end, he depends upon creating common grounds with his audience.

5. Discussion

The presuppositions made by Obama in Cairo University speech reflect the interplay between both pragmatic presupposition which relates to the context in

which the utterance or proposition has been used (Levinson, 1983) and takes its bases in the assumed shared knowledge between the speaker and his addressees (Bekalu, 2006) on the one hand, and the linguistic expression of these presuppositions in the form of presupposition triggers on the other hand.

In order to set an agenda for a new American policy with the Islamic world, Obama exploits the common ground that is shared all over the world about the issues of colonialism, globalization, war against terrorism after the trauma of 9/11, war in Iraq, and other issues of religious freedom, democracy and women's rights. Upon this common ground, Obama sets his presuppositions in an attempt to create the mental image necessary for making his propositions convincing.

As shown and detailed in the analysis of the introduction of Cairo speech, the presuppositions Obama makes by the different types of triggers move basically in three directions: to express Obama's different attitudes toward the Islamic world, desires, and expectations; to project his point of view on the issues of tension; and to make the idea of reconciliation understandable and acceptable.

The respectful and appreciative attitude shown in Obama's presuppositions in the introductory part (i.e. the harmony, the good will) indicate the good intentions behind his speech and trigger consent amongst his audience about the addresser and what he is going to say. Another attitude makes Obama's propositions more convincing is his description of the global changes which contradict with the traditions of Islam as "sweeping".

Obama's tackling of some of the issues of tension between the Islamic world and America depends on the common-ground knowledge that he shares with his audience. Regarding the issue of violent extremists, for example, Obama calls back to the minds of his audience the traumatic effects of 9/11 on America, and the continuous killing of people of different faiths at the hands of the extremists. The presuppositions he makes for fighting extremism display Obama's point of view on how to deal with the issue of violent extremists. Since these are points of view or opinions, there is an implied call to have them considered by the Islamic world. Moreover, the purpose of Obama in this regard is to make his audience believe in what he believes in.

When discussing the Palestinian/Israeli conflict, Obama states his position about the sufferings of the Palestinians and the justice of their aspiration to have their own state. He exploits this commonly accepted knowledge to introduce his position about Israel and its right to exist and defend itself. By creating this balance in his stand about the aspirations of both Palestinians and Israelis, he manipulates his audience and

gets consensus (van Dijk, 2003, 2007) not only in relation to the Palestinian case but also to the interests of Israel. This same strategy of building upon the common ground with his audience as well as managing their knowledge concerning the main issues of conflict between America and the Islamic world is applied by Obama when discussing issues of nuclear weapons, democracy, religious freedom, and women's rights.

As for the ideology of reconciliation, what presupposed in Obama's words is satisfying the interests that both America and Muslims share: the common humanity they share, the problems that must be dealt with through partnership, and the progress that must be shared for the welfare of both sides.

In relation to Ameriac's foreign policy with friend countries (i.e. Turkey, and Indonesia in the present study), Vaughn et al. (2014) argue that Obama calls for democratic exceptionalism which emphasizes the language of "cooperation, partnership, discussion, negotiation, openness, transparency, bridging differences, respecting diversity, and promoting civil society, the rule of law, freedom of the press, and human rights" (p.131). This tone of democracy is struck in Obama's speeches in both Turkey and Indonesia. The propositions presupposed in the two speeches and investigated in the analysis sections reflect this new tendency of cooperation in Obama's foreign policy. He asserts Turkey's friendship and alliance with America, and Indonesia's friendship, partnership, and mutual interests shared with America. These propositions are taken to background the ideology adopted by Obama in the sphere of a new American foreign policy.

As for the Obama's tackling of the issues of tension between America and the Islamic world in his speeches in Turkey and Indonesia, they echo the same tone of presupposed information in the speech of Cairo University. The purpose of these presuppositions, as detailed in the analysis section is to manufacture the audience's consent to what Obama is calling for: 'America is not and will not be at war with Islam'; the resolution of issues of conflict through shared efforts, and the maintenance of cooperation in issues of nuclear weapons and religious freedom.

According to the results of analysis of presupposition above, it is obvious that Obama relies heavily on using existential triggers of presupposition. The power of such triggering mechanisms is 'to manufacture the consent of the audience to the message expressed' (Wodak, 2007). This consent-manufacture is obtained because "presupposed content, under ordinary circumstances, and unless there is a cautious interpretive attitude on the part of the hearer, accepted without (much) critical attention (whereas asserted content and evident implicatures are normally subject to some level of evaluation)" (p. 214). For example, propositions presupposing the existence of entities like: shared task, shared goal, common humanity, mutual respect, and mutual interest indicate the speaker's (Obama) being committed to the existence of these entities and

hence making his audience take them for granted. Consequently, this paves the way to make his argument to achieve cooperation in facing difficulties and challenges sound logical (Machin & Mayr, 2012).

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Appendixes

Appendix A, Obama's speech in Cairo university

Extract A 1

Good afternoon. I am honored to be in the timeless city of Cairo and to be hosted by two remarkable institutions. For over a thousand years, al-Azhar has, had stood as a beacon of Islamic learning. And for over a century, Cairo University has been a source of Egypt's advancement. Together, you represent the harmony between tradition and progress.

I'm grateful for your hospitality and the hospitality of the people of Egypt. And I'm also proud to carry with me the good will of the American people and a greeting of peace from Muslim communities in my country: Assalamu Alaikum.

We meet at a time of great tension between the United States and Muslims around the world, tension rooted in historical forces that go beyond any current policy debate. The relationship between Islam and the West includes centuries of coexistence and cooperation but also conflict and religious wars.

More recently, tension has been fed by colonialism that denied rights and opportunities to many Muslims and a Cold War in which Muslim majority countries were too often treated as proxies without regard to their own aspirations. Moreover, the sweeping change brought by modernity and globalization led many Muslims to view the West as hostile to the traditions of Islam.

Violent extremists have exploited these tensions in a small but potent minority of Muslims. The attacks of September 11, 2001, and the continued efforts of these extremists to engage in violence against civilians has led some in my country to view Islam as inevitably hostile not only to America and Western countries but also to human rights.

All this has bred more fear and more mistrust. So long as our relationship is defined by our differences, we will empower those who sow hatred rather than peace, those who promote conflict rather than the cooperation that can help all of our people achieve justice and prosperity. And this cycle of suspicion and discord must end.

I've come here to Cairo to seek a new beginning between the United States and Muslims around the world, one based on mutual interest and mutual respect, and one based upon the truth that America and Islam are not exclusive and need not be in competition. Instead, they overlap and share common principles, principles of justice and progress, tolerance and the dignity of all human beings.

I do so recognizing that change cannot happen overnight. I know there's been a lot of publicity about this speech, but no single speech can eradicate years of mistrust nor can I answer in the time that I have this afternoon all the complex questions that brought us to this point.

But I am convinced that in order to move forward, we must say openly to each other the things we hold in our hearts and that too often are said only behind closed doors. There must be a sustained effort to listen to each other, to learn from each other, to respect one another, and to seek common ground.

As the holy Quran tells us: "Be conscious of God and speak always the truth."

That is what I will try to do today, to speak the truth as best I can. Humbled by the task before us and firm in my belief that the interests we share as human beings are far more powerful than the forces that drive us apart.

Now, part of this conviction is rooted in my own experience. I'm a Christian. But my father came from a Kenyan family that includes generations of Muslims. As a boy, I spent several years in Indonesia and heard the call of the azaan at the break of dawn and at the fall of dusk.

As a young man, I worked in Chicago communities where many found dignity and peace in their Muslim faith. As a student of history, I also know civilization's debt to Islam. It was Islam at places like al-Azhar that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities...

It was innovation in Muslim communities that developed the order of algebra, our magnetic compass and tools of navigation, our mastery of pens and printing, our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires, timeless poetry and cherished music, elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality.

I also know that Islam has always been a part of America's story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second president, John Adams, wrote:

"The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims."

And since our founding, American Muslims have enriched the United States. They have fought in our wars. They have served in our government. They have stood for civil rights. They have started businesses. They have taught at our universities. They've excelled in our sports arenas. They've won Nobel Prizes, built our tallest building and lit the Olympic torch. And when the first Muslim American was recently elected to Congress, he took the oath to defend our Constitution using the same holy Quran that one of our founding fathers, Thomas Jefferson, kept in his personal library.

So I have known Islam on three continents before coming to the region where it was first revealed. That experience guides my conviction that partnership between America and Islam must be based on what Islam is, not what it isn't. And I consider it part of my responsibility as president of the United States to fight against negative stereotypes of Islam wherever they appear.

But that same principle must apply to Muslim perceptions of America. Just as...

Just as Muslims do not fit a crude stereotype, America is not the crude stereotype of a self-interested empire. The United States has been one of the greatest sources of progress that the world has ever known. We were born out of revolution against an empire.

That same principle must apply to Muslim perceptions of America. Just as Muslims do not fit a crude stereotype, America is not the crude stereotype of a self-interested empire. The United States has been one of the greatest sources of progress that the world has ever known. We were born out of revolution against an empire. We were founded upon the ideal that all are created equal, and we have shed blood and struggled for centuries to give meaning to those words - within our borders, and around the world. We are shaped by every culture, drawn from every end of the Earth, and dedicated to a simple concept: E pluribus unum: "Out of many, one."

Now much has been made of the fact that an African-American with the name Barack Hussein Obama could be elected president.

But my personal story is not so unique. The dream of opportunity for all people has not come true for everyone in America, but its promise exists for all who come to our shores. And that includes nearly 7 million American Muslims in our country today who, by the way, enjoy incomes and educational levels that are higher than the American average.

Moreover, freedom in America is indivisible from the freedom to practice one's religion. That is why there is a mosque in every state in our union and over 1,200 mosques within our borders. That's why the United States government has gone to court to protect the right of women and girls to wear the hijab, and to punish those who would deny it.

So let there be no doubt...

... let there be no doubt, Islam is a part of America. And I believe that America holds within her the truth that regardless of race, religion, or station in life, all of us share common aspirations: to live in peace and security, to get an education and to work with dignity, to love our families, our communities, and our God. These things we share. This is the hope of all humanity.

Of course, recognizing our common humanity is only the beginning of our task. Words alone cannot meet the needs of our people. These needs will be met only if we act boldly in the years ahead. And if we understand that the challenges we face are shared and our failure to meet them will hurt us all.

For we have learned from recent experience that when a financial system weakens in one country, prosperity is hurt everywhere. When a new flu infects one human being, all are at risk. When one nation pursues a nuclear weapon, the risk of nuclear attack rises for all nations.

When violent extremists operate in one stretch of mountains, people are endangered across an ocean. When innocents in Bosnia and Darfur are slaughtered, that is a stain on our collective conscience.

That is what it means to share this world in the 21st Century. That is the responsibility we have to one another as human beings. This is a difficult responsibility to embrace, for human history has often been a record of nations and tribes, and, yes, religions subjugating one another in pursuit of their own interests.

Yet in this new age, such attitudes are self-defeating. Given our interdependence, any world order that elevates one nation or group of people over another will inevitably fail. So whatever we think of the past, we must not be prisoners to it. Our problems must be dealt with through partnership, our progress must be shared.

Now, that does not mean we should ignore sources of tension. Indeed, it suggests the opposite. We must face these tensions squarely. And so, in that spirit, let me speak as clearly and as plainly as I can about some specific issues that I believe we must

 finally confront together.

Extract A 2

The first issue that we have to confront is violent extremism in all its forms. In Ankara, I made clear that America is not and never will be at war with Islam.

We will, however, relentlessly confront violent extremists who pose a grave threat to our security because we reject the same thing that people of all faiths reject, the killing of innocent men, women and children. And it is my first duty as president to protect the American people.

The situation in Afghanistan demonstrates America's goals and our need to work together. Over seven years ago, the United States pursued al-Qaida and the Taliban with broad international support. We did not go by choice. We went because of necessity. I'm aware that there's still some who would question or even justify the offense of 9/11. But let us be clear. Al-Qaida killed nearly 3,000 people on that day.

The victims were innocent men, women and children from America and many other nations who had done nothing to harm anybody. And yet al-Qaida chose to ruthlessly murder these people, claimed credit for the attack, and even now states their determination to kill on a massive scale. They have affiliates in many countries and are trying to expand their reach.

These are not opinions to be debated. These are facts to be dealt with. Make no mistake, we do not want to keep our troops in Afghanistan. We see no military -- we seek no military bases there. It is agonizing for America to lose our young men and women. It is costly and politically difficult to continue this conflict.

We would gladly bring every single one of our troops home if we could be confident that there were not violent extremists in Afghanistan, and now Pakistan, determined to kill as many Americans as they possibly can. But that is not yet the case.

And that's why we're partnering with a coalition of 46 countries. And despite the costs involved, America's commitment will not weaken. Indeed, none of us should tolerate these extremists. They have killed in many countries. They have killed people of different faiths but, more than any other, they have killed Muslims. Their actions are irreconcilable with the rights of human beings, the progress of nations, and with Islam.

The holy Quran teaches that whoever kills an innocent is as -- it is as it if has killed all mankind.

And the holy Quran also says whoever saves a person, it is as if he has saved all mankind.

The enduring faith of over a billion people is so much bigger than the narrow hatred of a few. Islam is not part of the problem in combating violent extremism; it is an important part of promoting peace.

Now, we also know that military power alone is not going solve the problems in Afghanistan and Pakistan. That's why we plan to invest $1.5 billion each year over the next five years to partner with Pakistanis to build schools and hospitals, roads and businesses, and hundreds of millions to help those who've been displaced.

That's why we are providing more than $2.8 billion to help Afghans develop their economy and deliver services that people depend on.

Now, let me also address the issue of Iraq. Unlike Afghanistan, Iraq was a war of choice that provoked strong differences in my country and around the world. Although I believe that the Iraqi people are ultimately better off without the tyranny of Saddam Hussein, I also believe that events in Iraq have reminded America of the need to use diplomacy and build international consensus to resolve our problems whenever possible.

Indeed, we can recall the words of Thomas Jefferson, who said: "I hope that our wisdom will grow with our power and teach us that the less we use our power, the greater it will be."

Today America has a dual responsibility to help Iraq forge a better future and to leave Iraq to Iraqis. I have made it clear to the Iraqi people...

I have made it clear to the Iraqi people that we pursue no basis and no claim on their territory or resources. Iraq's sovereignty is its own. And that's why I ordered the removal of our combat brigades by next August. That is why we will honor our agreement with Iraq's democratically-elected government to remove combat troops from Iraqi cities by July and to remove all of our troops from Iraq by 2012.

We will help Iraq train its security forces and develop its economy. But we will support a secure and united Iraq as a partner and never as a patron.

And finally, just as America can never tolerate violence by extremists, we must never alter or forget our principles. 9/11 was an enormous trauma to our country. The fear and anger that it provoked was understandable. But in some cases, it led us to act contrary to our traditions and our ideals.

We are taking concrete actions to change course. I have unequivocally prohibited the use of torture by the United States. And I have ordered the prison at Guantanamo Bay closed by early next year.

So America will defend itself, respectful of the sovereignty of nations and the rule of law. And we will do so in partnership with Muslim communities, which are also threatened. The sooner the extremists are isolated and unwelcome in Muslim communities, the sooner we will all be safer.

Extract A 3

Now, the second major source of tension that we need to discuss is the situation between Israelis, Palestinians and the Arab world. America's strong bonds with Israel are well-known. This bond is unbreakable. It is based upon cultural and historical ties and the recognition that the aspiration for a Jewish homeland is rooted in a tragic history that cannot be denied.

Around the world the Jewish people were persecuted for centuries. And anti-Semitism in Europe culminated in an unprecedented Holocaust. Tomorrow I will visit Buchenwald, which was part of a network of camps where Jews were enslaved, tortured, shot and gassed to death by the Third Reich.

Six million Jews were killed, more than the entire Jewish population of Israel today. Denying that fact is baseless. It is ignorant, and it is hateful.

Threatening Israel with destruction or repeating vile stereotypes about Jews is deeply wrong and only serves to evoke in the minds of the Israelis this most painful of memories while preventing the peace that the people of this region deserve.

On the other hand, it is also undeniable that the Palestinian people, Muslims and Christians, have suffered in pursuit of a homeland. For more than 60 years, they've endured the pain of dislocation.

Many wait in refugee camps in the West Bank and Gaza and neighboring lands for a life of peace and security that they have never been able to lead. They endure the daily humiliations, large and small, that come with occupation.

So let there be no doubt, the situation for the Palestinian people is intolerable. And America will not turn our backs on the legitimate Palestinian aspiration for dignity, opportunity and a state of their own.

For decades, then, there has been a stalemate. Two peoples with legitimate aspirations, each with a painful history that makes compromise elusive. It's easy to point fingers.

For Palestinians to point to the displacement brought about by Israel's founding and for Israelis to point to the constant hostility and attacks throughout its history, from within its borders as well as beyond.

But if we see this conflict only from one side or the other, then we will be blind to the truth. The only resolution is for the aspirations of both sides to be met through two states, where Israelis and Palestinians each live in peace and security.

That is in Israel's interests, Palestine's interests, America's interests and the world's interests. And that's why I intend to personally pursue this outcome with all of the patience and dedication that the task requires.

The obligations -- the obligations that the parties have agreed to under the Road Map are clear. For peace to come, it is time for them and all of us to live up to our responsibilities.

Palestinians must abandon violence. Resistance through violence and killing is wrong and it does not succeed. For centuries, black people in America suffered the lash of the whip as slaves and the humiliation of segregation. But it was not violence that won full and equal rights. It was a peaceful and determined insistence upon the ideals at the center of America's founding.

This same story can be told by people from South Africa to South Asia, to Eastern Europe to Indonesia. It's a story with a simple truth: violence is a dead end. It is a sign neither of courage nor power to shoot rockets at sleeping children or to blow up old women on a bus. That's not how moral authority is claimed, that's how it is surrendered.

Now is the time for Palestinians to focus on what they can build. The Palestinian Authority must develop its capacity to govern with institutions that serve the needs of its people.

Hamas does have support among some Palestinians, but they also have to recognize they have responsibilities, to play a role in fulfilling Palestinian aspirations, to unify the Palestinian people, Hamas must put an end to violence, recognize past agreements, recognize Israel's right to exist.

At the same time, Israelis must acknowledge that just as Israel's right to exist cannot be denied, neither can Palestine's. The United States does not accept the legitimacy of continued Israeli settlements.

This construction violates previous agreements and undermines efforts to achieve peace. It is time for these settlements to stop.

And Israel must also live up to its obligation to ensure that Palestinians can live and work and develop their society. Just as it devastates Palestinian families, the continuing humanitarian crisis in Gaza does not serve Israel's security, neither does the continuing lack of opportunity in the West Bank.

Progress in the daily lives of the Palestinian people must be a critical part of a road to peace. And Israel must take concrete steps to enable such progress.

And, finally, the Arab states must recognize that the Arab Peace Initiative was an important beginning, but not the end of their responsibility. The Arab-Israeli conflict should no longer be used to distract the people of Arab nations from other problems. Instead, it must be a cause for action to help the Palestinian people

develop the institutions that will sustain their state, to recognize Israel's legitimacy and to choose progress over a self-defeating focus on the past.

America will align our policies with those who pursue peace, and we will say in public what we say in private to Israelis and Palestinians and Arabs.

We cannot impose peace. But privately, many Muslims recognize that Israel will not go away. Likewise, many Israelis recognize the need for a Palestinian state.

It is time for us to act on what everyone knows to be true. Too many tears have been shed, too much blood has been shed.

All of us have a responsibility to work for the day when the mothers of Israelis and Palestinians could, can see their children grow up without fear, when the holy land of the three great faiths is the place of peace that God intended it to be, when Jerusalem is a secure and lasting home for Jews and Christians and Muslims and a place for all of the children of Abraham to mingle peacefully together as in the story of Isra -- as in the story of Isra, when Moses, Jesus, and Mohammed -- peace be upon them -- joined in prayer.

Extract A 4

The third source of tension is our shared interest in the rights and responsibilities of nations on nuclear weapons. This issue has been a source of tension between the United States and the Islamic Republic of Iran. For many years, Iran has defined itself, in part, by its opposition to my country. And there is, in fact, a tumultuous history between us.

In the middle of the Cold War, the United States played a role in the overthrow of a democratically elected Iranian government. Since the Islamic revolution, Iran has played a role in acts of hostage taking and violence against U.S. troops and civilians. This history is well known.

Rather than remain trapped in the past, I've made it clear to Iran's leaders and people that my country is prepared to move forward. The question now is not what Iran is against but, rather, what future it wants to build.

I recognize it will be hard to overcome decades of mistrust, but we will proceed with courage, rectitude, and resolve. There will be many issues to discussion between our two countries, and we are willing to move forward without preconditions on the basis of mutual respect.

But it is clear to all concerned that when it comes to nuclear weapons, we have reached a decisive point. This is not simply about America's interests.

It's about preventing a nuclear arms race in the Middle East that could lead this region and the world down a hugely dangerous path.

Now, I understand those who protest that some countries have weapons that others do not. No single nations should pick and choose which nation holds nuclear weapons. And that's why I strongly reaffirmed America's commitment to seek a world in which no nations hold nuclear weapons.

And any nation, including Iran, should have the right to access peaceful nuclear power if it complies with its responsibilities under the Nuclear Non-Proliferation Treaty. That commitment is at the core of the treaty. And it must be kept for all who fully abide by it. And I am hopeful that all countries in the region can share in this goal.

Extract A5

The fourth issue that I will address is democracy.

I know there has been controversy about the promotion of democracy in recent years. And much of this controversy is connected to the war in Iraq. So let me be clear. No system of government can or should be imposed by one nation by any other. That does not lessen my commitment, however, to governments that reflect the will of the people.

Each nation gives life to this principle in its own way, grounded in the traditions of its own people. America does not presume to know what is best for everyone, just as we would not presume to pick the outcome of a peaceful election.

But I do have an unyielding belief that all people yearn for certain things: the ability to speak your mind and have a say in how you are governed, confidence in the rule of law and the equal administration of justice, government that is transparent and doesn't steal from the people, the freedom to live as you choose. These are not just American ideas. They are human rights. And that is why we will support them everywhere.

Now, there is no straight line to realize this promise. But this much is clear. Governments that protect these rights are ultimately more stable, successful and secure. Suppressing ideas never succeeds in making them go away. America respects the right of all peaceful and law-abiding voices to be heard around the world, even if we disagree with them. And we will welcome all elected, peaceful governments, provided they govern with respect for all their people.

This last point is important because there are some who advocate for democracy only when they're out of power. Once in power, they are ruthless in suppressing the rights of others.

So no matter where it takes hold, government of the people and by the people sets a single standard for all who would hold power. You must maintain your power through consent, not coercion. You must respect the rights of minorities and participate with a spirit of tolerance and compromise. You must place the interests of your people and the legitimate workings of the political process above your party.

Without these ingredients, elections alone do not make true democracy.

Thank you.

Extract A6

The fifth issue that we must address together is religious freedom. Islam has a proud tradition of tolerance. We see it in the history of Andalusia and Cordoba during the Inquisition. I saw it firsthand as a child in Indonesia where devout Christians worshipped freely in an overwhelmingly Muslim country.

That is the spirit we need today. People in every country should be free to choose and live their faith based upon the persuasion of the mind and the heart and the soul.

This tolerance is essential for religion to thrive. But it's being challenged in many different ways. Among some Muslims, there's a disturbing tendency to measure one's own faith by the rejection of somebody else's faith.

The richness of religious diversity must be upheld, whether it is for Maronites in Lebanon or the Copts in Egypt.

 And if we are being honest, fault lines must be closed among Muslims as well as the divisions between Sunni and Shia have led to tragic violence, particularly in Iraq.

Freedom of religion is central to the ability of peoples to live together. We must always examine the ways in which people protect it. For instance, in the United States, rules on charitable giving have made it harder for Muslims to fulfill their religious obligation.

That's why I'm committed to work with American Muslims to ensure that they can fulfill zakat. Likewise, it is important for Western countries to avoid impeding Muslim citizens from practicing religion as they see fit, for instance, by dictating what clothes a Muslim woman should wear.

We can't disguise hostility towards any religion behind the pretense of liberalism. In fact, faith should bring us together. And that's why we're forging service projects in America to bring together Christians, Muslims and Jews.

That's why we welcome efforts like Saudi Arabian King Abdullah's interfaith dialogue and Turkey's leadership in the Alliance of Civilizations.

Around the world, we can turn dialogue into interfaith service so bridges between peoples lead to action, whether it is combating malaria in Africa or providing relief after a natural disaster.

Extract A7

The sixth issue -- the sixth issue that I want to address is women's rights.

I know, and you can tell from this audience, that there is a healthy debate about this issue. I reject the view of some in the West that a woman who chooses to cover her hair is somehow less equal. But I do believe that a woman who is denied an education is denied equality.

And it is no coincidence that countries where women are well-educated are far more likely to be prosperous. Now let me be clear, issues of women's equality are by no means simply an issue for Islam. In Turkey, Pakistan, Bangladesh, Indonesia, we've seen Muslim-majority countries elect a woman to lead.

Meanwhile, the struggle for women's equality continues in many aspects of American life and in countries around the world. I am convinced that our daughters can contribute just as much to society as our sons.

Our common prosperity will be advanced by allowing all humanity, men and women, to reach their full potential. I do not believe that women must make the same choices as men in order to be equal. And I respect those women who choose to live their lives in traditional roles. But it should be their choice.

That is why the United States will partner with any Muslim-majority country to support expanded literacy for girls and to help young women pursue employment through micro-financing that helps people live their dreams.

Extract A8

Finally, I want to discuss economic development and opportunity. I know that for many, the face of globalization is contradictory. The Internet and television can bring knowledge and information but also offensive sexuality and mindless violence into the home.

Trade can bring new wealth and opportunities but also huge disruptions and change in communities. In all nations, including America, this change can bring fear; fear that, because of modernity, we lose control over our economic choices, our politics, and most importantly, our identities, those things we most cherish about our communities, our families, our traditions and our faith.

But I also know that human progress cannot be denied. There need not be contradictions between development and tradition. Countries like Japan and South Korea grew their economies enormously while maintaining distinct cultures. The same is true for the astonishing progress within Muslim majority countries from Kuala Lumpur to Dubai.

In ancient times and in our times, Muslim communities have been at the forefront of innovation and education. And this is important because no development strategy can be based only upon what comes out of the ground nor can it be sustained while young people are out of work.

Many Gulf States have enjoyed great wealth as a consequence of oil, and some are beginning to focus it on broader development. But all of us must recognize that education and innovation will be the currency of the 21st century. And in too...

And in too many Muslim communities, there remains underinvestment in these areas. I am emphasizing such investment within my own country. And while America, in the past, has focused on oil and gas when it comes to this part of the world, we now seek a broader engagement.

On education, we will expand change programs and increase scholarships like the one that brought my father to America.

At the same time, we will encourage more Americans to study in Muslim communities. And we will match promising Muslim students with internships in America, invest in online learning for teachers and children around the world and create a new, online network so a young person in Kansas can communicate instantly with a young person in Cairo.

On economic development, we will create a new core of business volunteers to partner with counterparts in Muslim majority countries. And I will host a summit on entrepreneurship this year to identify how we can deepen ties between business leaders, foundations and social entrepreneurs in the United States and Muslim communities around the world.

On science and technology, we will launch a new fund to support technological development in Muslim majority country and to help transfer ideas to the marketplace so they can create more jobs. We will open centers of scientific excellence in Africa, the Middle East and Southeast Asia and appoint new science envoys to collaborate on programs that develop new sources of energy, create green jobs, digitize records, clean water, grow new crops.

Today, I'm announcing a new global effort with the organization of the Islamic Conference to eradicate polio. And we will also expand partnerships with Muslim communities to promote child and maternal health.

All these things must be done in partnership. Americans are ready to join with citizens and governments, community organizations, religious leaders, and businesses in Muslim communities around the world to help our people pursue a better life.

The Potential Impact of Drama Text Translation on Audiovisual Translation

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ABSTRACT

This article aims to demonstrate some potential similarities between the translation of drama texts and audiovisual (AV) material, particularly subtitling. The study shows major similar elements of playwriting and audiovisual scripts, such as the immediacy and direct contact with the audience/spectator and the use of dialogue; in spite of the difference in emphasis. Situational, social, and/or cultural contexts are important and existent in both the playtext and audiovisual text (particularly audiovisual descriptions, i.e. providing description of the image, sound and dialogue). Informed by the theoretical framework of translation studies, the article focuses on the analysis of drama translation and audiovisual translation (AVT). Analyzing excerpts from the Arabic translations of Shakespeare's Julius Caesar both as a playtext and a subtitled film, the researchers examine aspects of immediacy, register, naturalness and context. The two genres of translation (drama and audiovisual texts) seem to share certain features which in turn help in the selection of potential subtitlers. The paper proposes that a successful translator of drama is more likely to succeed in audiovisual translation because of the above similarities. The study thus attempts to prove this premise or hypothesis, and its outcome can help to set up a potentially successful procedure for institutions and companies to train promising audiovisual translators who have previous experience in translating drama texts.

1. Introduction:

Playwriting and audiovisual writing (mainly for subtitling) share a number of essential similarities. Both of them are dialogue-driven and include various visual elements: scenery in the case of drama and media effects (settings, image and sound) in the case of films and documentaries. These elements contextualise the source text, in such a way that helps the translator with information that is linked to the context of situation and culture. In addition, both types of translations need "performable" dialogues that are governed

by the running time of the play and real-time duration in the audiovisual translation (AVT); in spite of the minor differences in their special technicalities. Informed by the theoretical framework of translation studies, the article focuses on the analysis of drama translation and audiovisual translation (AVT). Analyzing excerpts from the Arabic translations of Shakespeare's *Julius Caesar* both as a playtext and a subtitled film, the researchers examine aspects of immediacy, register, naturalness and context. The article proposes that a successful translator of drama is more likely to succeed in audiovisual translation. Analysing excerpts from the Arabic translations of Shakespeare's *Julius Caesar* both as a playtext and a subtitled film, this study attempts to prove this premise or hypothesis, and its outcome can help to set up a potentially successful procedure for institutions and companies to train promising audiovisual translators who have previous experience in translating drama texts.

It is important that the translator of a film/documentary or drama text conveys the original author's concepts, the meaning of the messages within the global units of textual meaning in the Neubert and Shreve's sense (1992: 136). Also, such translators should take into consideration the context of situation and culture, as explained by Halliday and Hasan (1976), taking care of the objects, situations, events, and actions. The two scholars (1985: 11) consider "text as a social exchange of meaning" among participants. It is not only what a text is that the translator needs to render in the target language (TL), but also he/she needs to be aware of the context of situation and culture, which is crucially supported by the scenery and settings.

The context needs to be considered when reading the source text (ST), and reflected in the target text (TT). The context of situation and the context of culture, are vital to the proper comprehension of the text. Context of situation also has to do with the action of the characters; be it verbal or non-verbal. The non-verbality is seen in drama texts and audiovisual texts in the scenery, nonverbal action, setting, image and sound. All these elements are part of the context.

As seen, context is an integral part of both drama text translation and AVT. Analysing excerpts from the Arabic translations of Shakespeare's *Julius Caesar* both as playtext and as subtitled film, this paper aims to demonstrate some striking similarities between drama translation and audiovisual translation (AVT), such as the immediacy of the experience and direct contact with the spectator/viewer; this is in order to draw lessons from the more established tradition of drama translation to improve on the nascent field of AVT and to help in the choice of AV translators.

2. Aspects of Drama Texts and Audiovisual Material

Peter Newmark (1988) concurs with Eugene Nida (1964) about literary or non-literary four types of text: Narrative, which expresses dynamic sequential events, using mainly verbs; Description, which is 'static', and in terms of grammar focussing on the links between certain word classes (i.e. connecting verbs, with adjectives, and adjectival nouns); Discussion, which uses heavily abstract nouns, verbs of thought, mental activity; and Dialogue, which relies mainly on the use of colloquialism and phaticism. Based on Nida's classifications, we notice that the dialogue type is associated with both drama and audiovisual scripts.

Drama means a certain production that is done for the theatre and that depends on dialogue. Susan Bassnett-McGuire's (1978) description of a play (161) can be extended to an audiovisual text. Bassnett-McGuire (1978: 165) remarks that plays in which words (the verbal text) are less dubious than the gestures are less challenging in translation than plays in which a critically balanced tension between words and gestures is maintained. So the non-verbal action is significant, but exists in various degrees and contributes to meaning.

This can be seen in audiovisual environment too since gestures can contribute to the success of the written subtitle, because the actor/actress voices the words based on the gesture and intonation, which gives the verbal action some emphasis – emphasis in English is seen in upper case or italics but such emphasis cannot be done in Arabic as italics and writing the letters in upper case do not exist in the Arabic language system (see Karin Ryding 2005; Fischer 2002; Al-Rājiḥī 1988). Underlining and writing in bold are rarely used in subtitling too in both languages, English and Arabic. Díaz Cintas and Remael (2014, 274) define subtitling as

> [A] translation practice that consists of rendering in writing, usually at the bottom of the screen, the translation into a target language of the original dialogue exchanges uttered by different speakers, as well as all other verbal information that appears written on-screen (letters, banners, inserts) or is transmitted aurally in the soundtrack (song lyrics, voices off).

To explain, audiovisual materials have been commonly divided into dubbing, voiceover and subtitling, among other types (Karamitroglou 1998: 4). This paper limits its scope to subtitling due to restrictions in time and space. Subtitling "endeavours to recount the original dialogue of the speakers, as well as the discursive elements that appear in the image (letters, inserts, graffiti, inscriptions, placards and the like) and the information that is contained on the soundtrack (songs, voices off)" (Díaz Cintas and Remael 2007: 8).

There are certain characteristics of drama that are similar to audiovisual material. Kelly J. Mays' *The Norton Introduction to Literature* (2013) identifies drama elements as: they are character (e.g. protagonist and chorus), plot and structure (which includes conflict, climax and turning points), sets and setting (including location), theme, and finally tone, language and symbol (Mays 2013: 1180-1189). These elements are not dissimilar to those of audiovisual material. In addition, there is the element of culture which is shared by both drama and audiovisual scripts.

David Howard and Edward Mabley (1993) in their section on "Stage versus screen" draw an interesting comparison between screenwriting and playwriting, but still conclude that they differ the way a cat and a dog (or chalk and cheese) differ from each other. However, they both have the same elements as

> [In] a play, the bulk of what is on the page is the characters' dialogue; in a screenplay the balance shifts toward scene description, the actions of the characters, and the visuals the audience sees… a play depends on the words of the characters to carry the weight of the storytelling, while a screenplay (and the film made from it) depends on the actions of the characters. (Howard and Mabley 1993: 6-7)

Most of the text on the page is the characters' dialogue and one needs to define what dialogue is. Cuddon defines dialogue as the conversation of characters. It is this meaning that will be used in this study, along with other types such as monologue, polylogue, and mono-polylogue the last of which is defined as "an entertainment in which one performer plays many parts " (Cuddon 1998: 518).

On the other hand, there are differences between drama and audiovisual material. Unlike drama text, the description of the actors and their setting is not required in intralingual subtitling but is vital in interlingual subtitling, because the latter type of subtitling needs to provide subtitling in context. Moreover, the description of the actors and their setting is more vital still in a play translation. It is also vital to know the context of the ST in audiovisual environment: the situation, location/setting, sound, image and action. They all help in providing extralinguistic aspects to the ST. Exophora is used heavily in subtitling, in the form of deictics or pointing words such as *this, that, these*, and *those*. These can only be translated with the help of image and non-verbal action.

Even though Howard and Mabley (1993) show this difference between the two art forms of writing: playwriting and screenplay, the two scholars still agree that both forms have the same elements with varying emphasis: dialogue, action, characters, and audience (in films more on action and in plays more on

dialogue). This fact of sharing these main elements is in itself revealing how close the two genres are. The only limitation in screenplay or an audiovisual script is that of time, which is stricter than that in a drama text. The former genre calculates time in terms of how many frames per second, compared to the latter genre which pays attention to running time on stage. There is also the element of immediacy which Howard and Mabley (1993: 7) talk about in regards to the "intimacy between performer and audience" which exists in the domain of screenplay or film but not as intimate as that relationship between the actors and their audience. This intimacy is also seen in the dialogue used in both drama and audiovisual texts. Dialogue (verbal action) forms part of the character's performance (non-verbal action).

3. Translation of Drama and Audiovisual Texts

Drama translation is relatively different from other forms of literary translation. The main reason is that a playtext is intended to be performed on stage. Carlson in "Problems in Play Translation" 1964: 55) says, "the translator of a play should be able to fashion language that is *actable*" [*emphasis in the original*]. He calls drama translation a special kind of language, with problems pertaining to the length of speech, literalness, and the relationship to acting (Carlson 1964: 55). One main problem, he adds, is the running time, or the time for the action to happen on stage. "Running time is governed by two factors: the length of speeches – the actual number of words the playwright has used; and the rate of delivery – the speed at which the actor reads the lines" (Carlson 1964: 55). Isochrony (to an extent used in subtitling but more so in dubbing), i.e. matching exactly the duration of the original dialogue with the duration of subtitles, is important in subtitling (Khuddro, 2018: 2). The reading speed of the subtitles by the audience also dictates how short each subtitle needs to be in order to give time for the audience to enjoy the image and non-verbal action too, and not just the reading of subtitles.

Similar to Carlson's emphasis on "actable" language, in her discussion, Aaltonen has divided translation of drama texts into three categories, but specified that all of them, particularly "performance or spectacle translation", are intended in the main "to be received audio-visually". So, to reinforce the immediacy nature of the theatre experience, Aaltonen adds, "Translators can, however, use idiomatic expressions of the standard or colloquial varieties of a particular language for the sake of fluency and readability. They will also need to take a stance in whether to retain all the original names of the characters, places and objects as they are or transplant them to a particular context" (Aaltonen: 6-7). So, readability and fluency are two elements that are required with regards to drama translation.

Mary Snell-Hornby (2007: 106) discusses the conflict between "faithfulness" and "performability" of the play translation, in particularly with reference to its dialogue, "the question of the faithful scholarly translation of dramatic dialogue on the one hand and the 'actable', 'performable' stage text on the other". Snell-Hornby (2007: 107-108) describes one feature of the drama text, unlike other literary texts as "multimedial." What is meant by "multimedial texts", she adds, is "film scripts…and drama texts". This is not dissimilar to AVT where the verbal text plays "one part of a larger and complex whole" as it is attached to other "non-verbal forms of expression"; the latter plays a major part in the production of the AVT. "Performability" or "speakability" needs to be seen not only in stage translation but also in AVT. The end-product itself needs to be 'readable' by the viewer, i.e. the subtitles need to be fluent; so the subtitler should keep 'readability' in mind too.

Harley Granville Baker (cited in Anderman 1988:71-74) points out that the entire textual meaning of a play can only be realized in performance. Makon stresses, "A play that cannot be staged is like an imaginary world, a scheme lying in a drawer. It will be read and reread but not lived. It will never be a moment of shared life" (cited in Che 2011: 262). This can be said about subtitling too; any subtitled text cannot be produced let alone checked and proofread without being previewed on screen, i.e. seen along with the sound and image, and therefore it will not be 'lived', i.e. viewed, enjoyed and assessed for its high quality. Subtitles need to be readable, i.e. easy for the viewer to comprehend.

At the level of translation, what Peter Newmark (1988) states about translating a drama text can be applied to AVT too. He points out that the main purpose of translating a drama is to make it easy to be performed and be successful. Newmark (1988: 112) uses the adjectives "dramatic" and "concise". Then Newmark (1988: 112) remarks that there is an estimate of five words in a play for 25 lines in a novel and this indicates the importance of shortening (Khuddro, 2018), a characteristic often underestimated by new subtitlers in their treatment/translation of the original audiovisual texts. Occasionally, for the purpose of shortening the audiovisual text Catford's translation shifts (unit, level and category shifts) are necessary; this technique is used so long as the meaning of the original is unchanged. These shifts could be related to word class, translating an adjective into a noun, or even to localisation or the change of character names (see Hussain and Khuddro, 2016: 26) in order to create the same effect and response from the target audience as those towards the original.

Timing (or rather the running time) has an important role in the duration of a play as well as a film but it is more restrictive in AVT as the subtitler attempts to produce a text which is measured in terms of seconds and frames. Each subtitle should not be displayed on screen for no more than 6 seconds maximum in a documentary, for instance, and no less than 1 second and 2 frames minimum. Such technical requirements are set on the subtitling software itself (software such as Spot and Wincaps).

As for the language register, Newmark (1988:172) proposes that drama in particular should be translated into the modern TL if the translators intend to have the characters appear 'live', and the modern TL covers a span of some 70 years. If one character in the play speaks in an old-fashioned manner in the original, with a language written hundreds of years ago, he/she should have his/her speech in an equally old-fashioned manner in the translation. That is, a corresponding differences of education, register, social class, temperament in particular should be preserved for each character. Consequently, the dialogue stays dramatic, with no concessions for the sake of his/her potential viewers or audience.

Naturalness is also important. In his discussion of 'natural translation' Nida (1964 cited in Venuti 2000: 132) appropriately referred to Max Beerbohm (1903) who realised the major fault of translators of plays into English, which is lack of naturalness in expression, thus making the reader "acutely conscious that their work is a translation… For the most part, their ingenuity consists in finding phrases that could not possibly be used by the average Englishman" (cited in Venuti 2000: 132). So, naturalness in expression in AVT is vital; that is, to choose the lexis which is used by the average spectator, viewer or audience. This naturalness needs to be present in AVT too, and the AV translator needs to use as Nida in 1964 in his article "Principles of Correspondence" (reprinted in Venuti 2000: 134) has remarked, "natural and easy form(s) of expression" (in addition to the other three basic requirements "making sense", "conveying the spirit and manner of the original", and "producing a similar response") in an attempt to ease subtitle reading and message comprehension by the average viewer.

Verbal and nonverbal combinations as discussed by Zabalbeascoa (2008: 11) show the nature of the audiovisual text and its parameters, as seen not only in audiovisuals but also in drama texts, and it is appropriate for the translator to address them when providing the end-product. Furthermore, Ian F. Roe (1995: 376) points out that in drama text there is verbal and visual communication where the image and sound are part of it. That is, this combination of the verbal and visual is essential in drama translation, just as it is in AVT. In addition, AVT has more focal elements, such as semiotic complexity (Zabalbeascoa 1996) which are manifest in verbal and non-verbal communication, multilingualism, multimodality (audio

description, dubbing, subtitling...etc.). Moreover, the AV translator needs to be aware of both the semiotic complexity of AV material and the verbal dimension in order to add such semiotic event to the meaning of the TT, and to avoid translation loss that might occur during the transfer process. Sound, image, gestures and text all contribute to the context of the original and therefore contextual translation relies on the semiotics of audiovisual texts (Chiaro 2009; Chaume 2012).

In short, one can see the striking similarity between the translation of drama and AVT. These similarities are in terms of immediacy, language register, naturalness, verbal and visual communication, and the use of image and sound. That is, natural dialogue and action (movement) accompanied with sound and image are used both in drama and audiovisual text.

4. Application

One translator of Shakespeare's *The Tragedy of Julius Caesar*, for instance, if exposed to an audiovisual text, is likely to find the task of subtitling it easy and readable, with no obvious errors, save for the restriction of shortening subtitles for the purpose of achieving a comfortable reading speed by viewers, 180-220 words per minutes for adults and 120-140 words per minute for children. That speed is set to match the tempo of the movie. In a play, the time and place is highlighted but not as strictly as those in audiovisual environment. It is evident that the dialogue (one of the types of texts discussed by Nida/Newmark) constitutes most of the playwright's work; whereas in a movie it also takes most of the real-time duration of the feature film. Therefore, a competent and efficient translator of a play is likely to be a subtitler or dubber in the making. Emotions expressed in the play are acted on the theatre stage, and the same can be said about those emotions expressed in a film, with the sound of music accompanying the scene in both the play and the film. So, language, image and sound are used in the two genres, and the latter two are exophora as they are outside the written text in both audiovisual and theatre environments. It is worth noting here that the unusual feature of audiovisual text is that its scenes and settings can change quickly within one single minute This creates yet another challenge for subtitlers and dubbers that cannot be seen or felt in drama texts, as the play cannot move from one scene to the other in such a short time of one minute or even less. This superfast shot-changes and other shifts and turns in the audiovisual text make the task of the audiovisual translator tougher, as the contexts of situation and culture are relied upon heavily in order to reach an appropriate TL equivalent.

This analysis will compare between parts of Shakespeare's *The Tragedy of Julius Caesar* both as playtext and as subtitled film. Shakespeare's *The Tragedy of Julius Caesar* is thought to have been written in 1599.

There were several attempts to place it on stage whether in England, in theatres such as in Stratforrd-upon-Avon, or on Broadway. In terms of movie adaptation, we prefer to refer to *Julius Caesar*'s film adaptation, directed in 1953 by Joseph Mankiewicz, starring Marlon Brando as MARK ANTONY, Louis Calhern as Julius Caesar and James Mason as Brutus. Also, we refer to the Arabic translation of Hussein Ahmad Amin. The reason a Shakespearean play has been chosen is that because such type of text is usually rendered in classical Arabic or Modern Standard Arabic (MSA); this saves us from going into the discussion of which colloquial dialect of Arabic to use and perhaps further studies can investigate that. As for the Arabic subtitles of the movie adaptation we refer to the website www.Egy.Best. Following the Arabic translation, the English back-translation will be provided in square brackets.

The opening scene of Shakespeare's *The Tragedy of Julius Caesar*, between the tribunes FALVIUS and MARULLUS, along with two commoners, shows how the translator/subtitler dealt with the issue of timing and duration as important aspects of the performative nature of both media. Below is a comparison between the English text (ST), the Arabic translation of Amin (TT1), and the subtitles of the movie (TT2).

Shakespeare's *The Tragedy of Julius Caesar* (ST)

FLAVIUS

> Hence! Home, you idle creatures get you home:
>
> Is this a holiday? What! Know you not,
>
> Being mechanical, you ought not walk
>
> Upon a labouring day without the sign
>
> Of your profession? Speak, what trade art thou?

Amin's translated playtext (TT1)

فـلافيــوس : تفّرقوا! إلى بيوتكم أيها الكسالى .. عودوا إلى دياركم ! هل اليوم يوم
عطلة ؟ ألا تعلمون أنه من المحظور على أفراد الطبقة العاملة أن
يخرجوا فى أيام العمل دون أن يحملوا معـهم ما يدلّ على
صنعتهم؟ .. تكلم أنت ! ما صناعتك ؟

[**FLAVIUS**: Disperse! To your homes, you lazy people.. Go home! Is today a holiday? Don't you know that members of the working class are not allowed to go out on working days unless they have proof of their profession? .. You, speak up! What is your profession?]

Arabic subtitles of the movie (TT2)

تفرقوا! عودوا إلى بيوتكم أيها الكسالى
إرجعوا إلى دياركم!

هل هذا يوم عطلة؟
ما هي مهنتك؟

[Disperse! Go back to your homes, lazy people,   Is today a holiday?
Go back to your houses!   What is your profession?]

We can notice that the Arabic translation is quite faithful to Shakespeare's original ST both in meaning and in line length. Now, as for the subtitles, apart from having to divide the conversation onto different shots, the actual translation happens also to be very close to the Arabic translation, possibly due to the fact that Shakespeare's text is itself divided into beats of lines that can easily be divided onto different screen shots. One main difference is that the movie director chose to delete two complete lines from Shakespeare's original:

> Being mechanical, you ought not walk
>
> Upon a labouring day without the sign

Drama text translation appears to be very similar to subtitling in this case, except for shot division and liberties with deletion. Deletion in this case was mostly the decision of the movie director rather than the subtitler.

Looking at the language register of both the translated play and the subtitles shows no great variance. Newmark had suggested to use modern TL to appear "live", unless the work is intended to be old-fashioned. Of course, Elizabethan English is not an informal language register. To render it in Arabic, both translations

were quite similar and they opted for the choice of Modern Standard Arabic (MSA), which is a modernized version of Classical Arabic (*fusha*) and yet is more accessible to most audiences because it is simpler and it does not adopt any of the colloquial dialects (*'ammia*). Again, we must conjecture that the language register in this case has been informed by the text's type. Most translators prefer to render Shakespearean texts either in Classical or Modern Standard Arabic to maintain the grave and serious tone. However, should the text have been a modern play or a children's program, we would expect a more informal register that caters to the region the work will be presented in. Howard and Mabley (1993) agree that one of the similarities between a playtext and a movie script is the audience. So, in both the case of the playtext and AVT, the audience is taken into consideration and this would mostly dictate the register of the translation It is possible that in both translations, the translators also were seeking a certain level of "Naturalness," as referred to by Nida and Venuti.

In addition, throughout the play stage directions have not been translated in the subtitles. *The Tragedy of Julius Caesar*'s playtext translation, and as an example in Act III, Scene I, the description of the situation and action is provided as stage directions both at the beginning of the scene and in between the polylogue. This is part of the conventions of playwriting. However, such description can do away with in AV material as it will be shown on screen whether it is an activity or action done by the characters. Such information provides the context of situation, in terms of the participants, location and events taking place:

Shakespeare's *The Tragedy of Julius Caesar* (ST)

Rome. Before the Capitol; the Senate sitting above.

A crowd of people; among them ARTEMIDORUS and the Soothsayer. Flourish. Enter CAESAR, BRUTUS, CASSIUS, CASCA, DECIUS BRUTUS, METELLUS CIMBER, TREBONIUS, CINNA, ANTONY, LEPIDUS, POPILIUS, PUBLIUS, and others.

In the movie, the stage directions are mostly deleted because they are replaced by the visual clues that already describe the situation. If we look at the following shots, the stage descriptions are replaced by the actual entrance of the characters.

To add, most importantly in the same Act and Scene, the dramatic action is also seen when Caesar is stabbed by various characters including Brutus, his closest friend. This action is described in the following:

Shakespeare's *The Tragedy of Julius Caesar* (ST)

CASCA first, then the other Conspirators and BRUTUS stab CAESAR.

Again in the movie, the visual action is seen in the following shots:

Arabic subtitles of the movie (TT2)

- ألم يركع (بروتس) أمامك؟

- فلتتكلم إذن نيابة عني!

[- Did (BRUTUS) not kneel to you?

- Then talk on my behalf!]

The action replaces the stage directions and there was one dialogue subtitled as part of the body of the text and not related to the visual action. It must be noted that eponyms of people and places are put within brackets; a technique often used in Arabic in order to separate them from other Arabic words to avoid obscurity. Some names could have spellings similar to other Arabic lexical items.

In addition, dialogue as one of the text types outlined by Nida/Newmark can be noticed to be a prevailing mode both in the playtext and the subtitles. If we observe the previous excerpt, all the description and action in the scene can be seen on stage in the play or on screen in a film. This scene stretches over approximately 11 pages in the translation; and the same can be said about the original (13 pages and only few sentences as stage directions). This means the description of situation and action makes a minor part of the playtext. These numbers prove that the dialogue takes most of the script in the play. The same can be said about a feature film whose description is shown on screen but certainly helps to grasp the text and context in order to produce a crispy TT. The scene of murdering or stabbing Caesar takes long with no dialogue whatsoever. Obviously, the limitation of time is even narrower on screen than on stage, but the text is still the same with

roughly the same number of words uttered by actors or characters. In movies, the context and action are which make the storyline move forward, but more so via the dialogue of the characters.

Not only is the immediate environment important in the comprehension of a text but also the whole cultural background, as Halliday and Hasan point out. In *The Tragedy of Julius Caesar*, as a footnote to the playtext is mentioned on the first page of the body of the text; it goes: "PERFORMANCE COMMENT. The crowd scenes in *The Tragedy of Julius Caesar* are important for framing the political implications of the action" (p.1695). Such is the significance of the immediate environment in comprehending the ST by the translator of this play, but this is just as significant in the translation of a film on screen. The importance of contexts whether cultural, social or situational needs to be emphasized in translation, as contexts play a major part in understanding the ST; an extremely important task which translators are aware of, no matter which translation approach they opt for between the literal and functional spectrum. In fact, whether the task of the translator is to translate an ST that is full of audio-description (i.e. which includes all audio sounds, including music, song play, footsteps, noise in the street, an airplane taking off, a bomb blast, etc.), a field in its own right in audiovisual industry, or to produce a TT what has visual-description, they both (audio- and visual-descriptions) are part of the playtext which the drama translator needs to be aware of and produce too in order to made the TT. A good example is in the drama text a scene is set, "Enter CAESAR, ANTONY… after them MURELLUS and FLAVIUS", such information about the scene is translated. Similar information in the audiovisual field is provided by the visual-descriptor, and therefore needs to be translated too.

Other examples are available:
Shakespeare's *The Tragedy of Julius Caesar* (ST)
"(LUCIUS returns with wine and a candle)" (ACT 4, Scene III, 1734); "(Music and LUCIUS singing)"; "(BRUTUS takes a book to read) What's this?"; "[Exit Ghost of CAESAR]" (ACT4, Scene III, p.1741).

Amin's translated playtext (TT1)
"(يعود لوسيوس بالنبيذ وشمعة)" (الفصل الرابع، المشهد الثالث، ص.127)؛ "(موسيقى ويغني لوسيوس)" (الفصل الرابع، المشهد الثالث، ص.133)؛ "(يتناول بروتوس الكتاب ويقرأ) ما هذا...؟" (نفس الصفحة)؛ "(يخرج شبح قيصر)" (الفصل الرابع، المشهد الثالث، ص.134).

Even though these examples are taken from *The Tragedy of Julius Caesar*, such drama texts are not unfamiliar in audiovisual descriptions, and therefore are part of AVT. Similar information can be seen in

audiovisual material; the audiovisual texts are linked to the image, sound, and action of the audiovisual material. So, the dialogue in a film is similar to a dialogue in a play. The playtext is important in drama texts, and sound, image and action are also important in audiovisual texts.

Conventions of each genre play a role in how it is presented though the dialogue is carried more or less in a similar way between the playtext and the subtitles. In plays, the dialogue is usually written following the characters' names because the reader does not see the character while reading. On the other hand, in a movie, the characters are in front of the spectator and there is no need to repeat their names; only to mark a conversation by means of a "dash". The following shot shows a conversation between Caesar and Antony on screen.

- (أنطونيو)

- (قيصر)، يا سيدي؟

[- (Antonio)

- (Caesar), Sir?]

Similar to a play, the subtitles are mostly in dialogues. They are also "performable" as Bassnett said about drama; or "actable" as Carlson said. AVT is not different from any dialogue in a play, with tempo suitable for character. It is, however, different in being divided into the different shots as characteristic of subtitling. Another difference between a play and audiovisual material is that here there could be a cut to a different shot or shots.

The findings show that subtitling here is more challenging to the translators than translating a scene in a play. All these clips have no voice over narration even, so they rely heavily on dialogue, the same as the scene from Shakespeare's *The Tragedy of Julius Caesar*. The choice of play here is random but still shows how heavily dependent playwriting is on dialogue. As for the translation of the audiovisual materials, it is no different to that used in the drama text above since both drama and audiovisual texts rely heavily on dialogue, save for scene changes. The challenging part for the subtitler as opposed to the playwriting

translator is the recurrent scene changes with few minutes of each other and the stricter limitation of timing in subtitling.

It is important to note that when we provide an audiovisual translator/candidate with the text of the film, i.e. with the dialogue and narration, that is any human voices, but not with the image and sound or music of the film; his/her TT is bound to be incomplete because the social, cultural and situational contexts are missing, including the gender issue. Another discrepancy between an audiovisual text which translated alongside the image and sound and that without these two elements, is the pronouns 'we', 'they', which can be either plural or dual in English but are clearly differentiated in Arabic. In a drama text, the translator is provided with the names of the characters, Casius or Brutus. He/she is also provided with some emotional elements, i.e. whether the scene is sad or happy, embarrassing or encouraging. Such information is not provided in subtitling but still these are contextual information which should be taken into account in translation.

5. Conclusion

Informed by translation studies with focus on drama translation and AVT, and having analyzed such translations in terms of, immediacy, language register, naturalness, dialogue, context and visual communication, one can conclude that playwriting is similar in its characteristics to writing a screenplay; the latter used in the production of audiovisual texts – characteristics such as characters, heavy use of dialogue, location and setting in the main. This means that the translation of a play is also similar to that of an audiovisual material. Apart from a few technical differences, both types of translations can be considered quite similar. Subsequently, experienced translators of plays are likely to be good candidates who can do subtitling and dubbing, save for the fact that they need still to enhance their technical skill, train themselves on certain subtitling software. This study has shown that drama text translators are exposed to texts that require translation but are not dissimilar to audiovisual translators who are exposed to audiovisual templates. Drama texts provide playtexts which provide contexts, i.e. immediate environment and social and cultural background, and therefore these playtexts help the drama translator to gain deep comprehension of the ST and subsequently provide a successful end-product. Audiovisual templates, STs, also provide information surrounding the dialogue and narration, and this information is in the form of image and sound or music, and is extremely important as it gives the immediate environment and social, cultural background which are fundament to the successful production of the TT in both types of translations.

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(Im)Politeness in Dialogues between some Prophets and the Polytheists in the Noble Qur'an:

A Pragmatic Analysis

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ARTICLE DATA	ABSTRACT
	This study[1] presents a pragmatic analysis of linguistic Politeness and Impoliteness in dialogues between six prophets (Nuh, Hud, Salih, Ibrahim, Shuaib and Musa) and their contemporaneous polytheists in the Noble Qur'an. The data comprises 35 dialogues from 20 surahs which revolve around how the prophets talked to the polytheists to persuade them to believe in the Oneness of Allah and in the Last Day and how the polytheists reacted to the prophets' call for faith. The analytical framework comprises Leech's (1983) Maxims of Politeness, Brown and Levinson's (1978, 1987) Theory of Politeness, and Culpeper's (1996; 2005 and 2011) Model of Impoliteness. Within a mixed approach, the qualitative analysis has revealed how the prophets have been modest, sympathetic and close to their communities while guiding them to true Monotheism. In addition, the study shows how the polytheists have reacted impolitely to the prophets' call for faith. The quantitative analysis has revealed that the six maxims of politeness have been present in the prophets' utterances, with the Tact, Modesty and Sympathy Maxims as the most prominent. Moreover, the four strategies of politeness (Bald on record, Positive Politeness, Negative Politeness and Off-record) have been evident in the utterances of the prophets. On the other hand, all five strategies of impoliteness (Bald on record, Positive Impoliteness, Negative Impoliteness, Sarcasm or Mock Politeness and Off-record) have been employed in the polytheists' utterances. Most significantly, the study proposes Mercy, as a potential addition to the maxims of performing Politeness. Mercy, in the form of non-reciprocal forgiveness and pity, was prevalent in the prophets' communication with their contemporaneous people. The prophets were the finest of creation as Allah (God) chose them over humanity in order to convey the message of true Monotheism.

1. Introduction

People interact with each other normally with some respect to keep others' faces not damaged, and to create harmony in conversations in order to mitigate confrontation and make it possible for potentially aggressive

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[1] This paper is extracted from an unfunished MA dissertation entitled "Pragmatic Analysis of Politeness in Dialogues between the Prophets and the Polytheists in the Noble Qur'an" by the first author, supervised by the second and third authors.

parties to communicate with one another as Brown and Levinson (1978, 1987) illustrate in their Theory of Politeness, or to maintain social equilibrium and friendly relations in order to be cooperative in their interaction as Leech (1983) explains in his Politeness Principle (PP). On the other hand, other people may perform Impoliteness in order to attack the face wants of others with or without any redress as Culpeper (1996; 2005 and 2011) clarifies in his Model of Impoliteness. This study aims to analyze dialogues between the prophets and the polytheists in the Noble Qur'an in terms of Leech's (1983) Maxims of Politeness, Brown & Levinson's (1978, 1987) Strategies of Politeness, and Culpeper's (1996; 2005 and 2011) Strategies of Impoliteness. The study is presented in the light of how the Maxims and Strategies of Politeness and Impoliteness can account for the interactions between the six prophets (Nuh, Hud, Salih, Ibrahim, Shuaib and Musa) who talked to the polytheists about faith to persuade them to believe in (Allah) and the polytheists who reacted to the prophets' call for faith and belief in the Oneness of Allah and in the Last Day.

The vast majority of research studies on Politeness generally focus on daily conversations and sometimes on literary texts, but seldom deal with religious discourse. As it pertains to the Noble Qur'an, there have been a number of research studies that have focused on verses comprising rules and guidelines from Allah (God) to mankind (Al-Khatib 2012), verses relating to dialogues between Allah (God) and his prophets (Hassan 2016) and verses concerning the utterances of the prophets and humans in general (Jewad et al. 2020), but very few paid attention to verses involving conversations that occurred between the prophets and the contemporaneous polytheists who were in dispute with them (Nawaz et al. 2018). To fill this gap, the present study aims to offer a pragmatic analysis of selected dialogues between the six prophets (Nuh, Hud, Salih, Ibrahim, Shuaib and Musa) on the one hand and the contemporaneous polytheists, on the other. The study adopts a comprehensive analytical framework including Leech's (1983) Maxims of Politeness, Brown & Levinson's (1978, 1987) Strategies of Politeness, and Culpeper's (1996; 2005 and 2011) Strategies of Impoliteness. Within a mixed approach, qualitative analysis of relevant dialogues is validated by manual quantitative analysis of the observed instances of Politeness and Impoliteness Maxims and Strategies. The quantitative analysis further reveals behavioral patterns and contrasts across the dialogues between each of the six prophets and the contemporaneous polytheists.

Adopting this comprehensive analytical framework, the study seeks to answer the following research questions:

1- Based on the qualitative and quantitative analyses, what are the Politeness and Impoliteness Maxims and Strategies observed in the dialogues under study between each of the six prophets and the contemporaneous polytheists?

2- Based on the qualitative and quantitative analyses of the dialogues under investigation, what are the observed similarities and differences in the linguistic Politeness and/or Impoliteness Strategies:

    a) between the prophets and the contemporaneous polytheists?

    b) across the prophets?

    c) across the polytheists?

2. Analytical Framework

The study adopts an eclectic analytical framework for the analysis of the pragmatics of Politeness and Impoliteness. The framework comprises Leech's (1983) Maxims of Politeness, Brown and Levinson's (1987) Theory of Politeness and Culpeper's (1996; 2005 and 2011) Model of Impoliteness.

Many scholars have devoted considerable attention to Politeness and have provided varied definitions of it. Leech (1983) explains that participants employ the Politeness Principle (PP) "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocuters are being cooperative in the first place" (p. 82). Brown and Levinson (1987) clarify that "politeness, like formal diplomatic protocol (for which it must surely be the model), presupposes that potential for aggression as it seeks to disarm it, and makes possible communication between potentially aggressive parties" (p. 1). Similarly, Lakoff (1989) explains that "[p]oliteness can be defined as a means of minimizing confrontation in discourse - both the possibility of confrontation occurring at all, and the possibility that a confrontation will be perceived as threatening" (p. 102). Lakoff (1973) illustrates in her Politeness Principles Theory that there are three rules for achieving politeness and avoiding conflict with others. These rules are 1) Don't impose 2) Give options 3) Make a feel good – be friendly. She clarifies that these rules "may differ dialectally in applicability, but their basic form remains the same universally" (p. 305).

Several studies have illustrated that interlocutors cannot assess politeness without understanding the context in addition to the cultural and social values since it helps the speakers to know how to apply politeness towards others. Culpeper (1996) explains that context is really important to understand if the utterance is polite or impolite. Also, Thomas (1995) explains that the linguistic form alone which determines the speech act polite or impolite is not adequate, but the linguistic form, the context of utterance and the relationship between the speaker and the hearer are important in determining the function of the speech act. Culpeper (2011) illustrates that "[w]e acquire linguistic politeness from our experience of social interactions . . ." (p. 32). Similarly, Watts (2003) clarifies that "[p]oliteness is not something we are born with, but something we have to learn and be socialised into . . ." (p. 9). By the same token, Mills (2017) explains that cultures are different in representing politeness and the languages are various and much richer to be acknowledged by many politeness theorists. Mills cites Wierzbicka (1999) who states that people "in

Anglo-Saxon culture, distance is a positive cultural value, associated with respect for the autonomy of the individual. By contrast, in Polish culture it is associated with hostility and alienation" (Wierzbicka, cited in Mills, 2017, p. 35).

2.1 Leech's maxims of politeness

Leech (1983) states that Grice's Cooperative Principle (CP) is important and needed, but it is not sufficient to explain 1) the relation between sense and force in non-declarative sentences and 2) why people are so indirect in conveying what they mean. Thus, Leech presents a Politeness Principle (PP) with conversational maxims which are similar to those of Grice's Cooperative Principle (CP). According to Leech (1983), the Politeness Principle (PP) maxims explain how politeness occurs in their interactions, and how the participants employ these maxims "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocuters are being cooperative in the first place" (p. 82). Leech (1983) puts forth six maxims and illustrates that they differ from one culture to another; a maxim which is polite in one culture may be impolite or rude in a different culture. These maxims are Tact, Generosity, Approbation, Modesty, Agreement and Sympathy.

According to Leech (1983), "[t]here are two sides to the Tact Maxim, a negative side 'Minimize the cost to h', and a positive side, 'Maximize the benefit to h'" (p. 109) in which '*h*' stands for '*hearer*'. In the Tact Maxim, there is a cost/benefit scale in which the speaker '*s*' can say something to the hearer '*h*' politely without any indirectness if the speaker finds that this thing is beneficial to the hearer. On the other hand, the speaker may use greater indirectness if the thing is costly to the hearer. In the Tact Maxim, the speaker may use minimizers to reduce the implied cost to the hearer, for instance, "Hang on a second!" (Thomas, 1995, p. 161). In addition, the speaker applies the Tact Maxim by offering options to enable the hearer to choose whether to perform the action or not. The Generosity Maxim is observed by applying cost to the speaker as Leech (1983) states "Minimize benefit to self: Maximize cost to self" (p. 133). Leech explains that the Generosity Maxim is culturally specific as some cultures are more generous than other cultures and there is a variation in applying this maxim. Regarding the Approbation Maxim, it is observed when the speaker avoids saying hateful or condescending things about the hearer or when the speaker compliments the hearer. "Minimize dispraise of other: Maximize praise of other" (Leech, 1983, p. 135). Thomas (1995) states that "[a]s Leech points out, the 'other' may not be the person directly addressed, but someone or something dear to him or her" (p. 163). As for the Modesty Maxim, Leech (1983) states "Minimize praise of self: Maximize dispraise of self" (p. 136). He explains that the Modesty Maxim varies from one culture to another; some cultures are more inclined towards the Modesty Maxim than other cultures (Leech, 1983).

In other words, some cultures may accept the compliment and agree with the praise while others deny the compliment and try to observe the Modesty Maxim. For applying the Agreement Maxim, Leech (1983) clarifies that "there is a tendency to exaggerate agreement with other people, and to mitigate disagreement by expressing regret, partial agreement, etc." (p.138). This maxim is observed when the speaker increases agreement between himself or herself and the hearer or decreases disagreement with partial agreement. As for the Sympathy Maxim, Leech (1983) states that "[w]e may also add a Maxim of Sympathy, which explains why congratulations and condolences are courteous speech acts, even though condolences express beliefs which are negative with regard to the hearer" (p.138). According to this maxim, the speaker sympathizes with the hearer and tries to avoid any expression that might harm the hearer's feelings.

2.2 Brown and Levinson's theory of politeness

Brown and Levinson's (1978, 1987) Theory of Politeness is based on the concept of face which was first introduced by (Goffman 1967) as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (p. 5). Based on Brown and Levinson's (1978, 1987) Politeness Theory, 'face' is known as every individual's feeling of self-worth or self-image in which it can be damaged or maintained in interaction with others. Brown and Levinson (1978, 1987) explain that the term 'face' has two aspects: positive and negative. Positive face refers to the person's desire to be liked and respected by others, while Negative face refers to the person's desire to be free and not to be impeded or imposed on to do something. According to Brown and Levinson (1978, 1987), there are some acts that may damage or threaten the face wants of others and these acts are known as 'Face Threatening Acts' (FTA). Brown and Levinson (1978, 1987) put forth five superstrategies for their theory and illustrate that social distance between the participants, power relation and the degree of imposition are three factors that play a crucial role in choosing the strategy for performing a face-threatening act (FTA). These five superstrategies are Bald on record, Positive Politeness, Negative Politeness, Off-record and not performing the FTA.

According to Brown and Levinson (1978, 1987), Bald on record strategy occurs in emergencies, highly task situations and if the weightiness of the request is very small (something trivial) or if the thing is beneficial to the hearer (hearer's interest). Brown and Levinson (1978, 1987) clarify that this strategy can be achieved in terms of two classes: the first class comprises face threat that is not minimized in which face is ignored or irrelevant, while the other class comprises face threat that is minimized by implication during doing the FTA. In Positive Politeness, Brown and Levinson (1978, 1987) explain that the speaker tries to be closer to the hearer by elevating solidarity. Brown and Levinson (1978, 1987) put forth 15 strategies for

performing Positive Politeness, for instance, noticing, attending to **H**'s interests or wants, exaggerating approval and sympathy, seeking agreement, offering and giving promises, using in-group identity markers and asserting **S**'s knowledge of and concern for **H**'s wants. Regarding Negative Politeness, Brown and Levinson (1987) clarify that "[n]egative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded" (p. 129). Brown and Levinson (1978, 1987) put forth 10 strategies for performing Negative Politeness. Among these strategies are being conventionally indirect, hedging, minimizing the imposition, giving deference, apologizing, stating the FTA as a general rule and impersonalizing **S** and **H**. For performing Off-record Politeness, the speaker tries to avoid the responsibility of the FTA process and the hearer works on the inference process. Brown and Levinson (1978, 1987) put forth 15 strategies for performing Off-record Politeness, for instance, giving hints or association clues, presupposing, understating or overstating, using metaphors and rhetorical questions, being unambiguous or vague, and being incomplete by using ellipsis. Finally, Brown and Levinson (1978, 1987) explain that, for not performing the FTA as a fifth strategy, the speaker intends not to use any strategy or make an **FTA** because the degree of face threat is too great. In other words, the speaker says nothing.

2.3 Culpeper's model of impoliteness

Culpeper's (1996; 2005 and 2011) Model of Impoliteness emerged as a reaction to the idea that people are usually polite and maintain social harmony in their interactions, since people can sometimes perform impoliteness in order to attack the face wants of others. Culpeper (1996) explains that there are two kinds of impoliteness: inherent impoliteness and mock impoliteness. Inherent Impoliteness refers to utterances that are impolite by nature, while Mock Impoliteness refers to impoliteness that doesn't cause offence to the hearer, and creates solidarity and social intimacy between the speaker and the hearer. Culpeper (1996) clarifies that "[m]ock impoliteness, or banter, is impoliteness that remains on the surface, since it is understood that it is not intended to cause offence" (p. 352). Culpeper puts forth six superstrategies of impoliteness that are oriented to attacking the hearer's face. These superstrategies are Bald on record Impoliteness, Positive Impoliteness, Negative Impoliteness, Sarcasm or Mock Politeness, Withhold Politeness and Off-record Impoliteness. In Bald on Record impoliteness, the intention of the speaker is to attack the face wants of the hearer directly with no minimizing and the **FTA** is clear, concise and unambiguous. For applying Positive Impoliteness, the speaker aims at damaging the positive face wants of the hearer by using some output strategies listed by Culpeper (1996), for instance, Ignoring the other, excluding the other from an activity, disassociating from the other, being disinterested or unsympathetic,

using inappropriate identity markers, using secretive language, seeking disagreement, making the other feel uncomfortable and calling the other names. Regarding Negative Impoliteness, the speaker aims at damaging the negative face wants of the hearer. Culpeper (1996) lists some output strategies for performing Negative Impoliteness. Among these strategies are frightening or ridiculing, being contemptuous, treating the other not seriously, belittling the other and invading the other's space. As for Sarcasm or Mock Politeness, Culpeper (1996) states that "[s]arcasm (mock politeness for social disharmony) is clearly the opposite of banter (mock impoliteness for social harmony)" (p. 357). He explains that, in performing Mock Politeness, the speaker intends to be ironic by using politeness strategies insincerely. Withholding Politeness, as another strategy, refers to the absence of politeness that may be expected in which it leads to impoliteness, for instance, failing to thank somebody for a present (Culpeper, 1996). The last strategy which is Off-record Impoliteness refers to performing the **FTA** "by means of an implicature but in such a way that one attributable intention clearly outweighs any others" (Culpeper, 2005, p. 44). Culpeper (2005) argues that Off-record Impoliteness is not less impolite than any other direct strategies of impoliteness in which more indirect forms of impoliteness are more offensive.

3. Previous studies on politeness in religious discourse

This section sheds light on previous studies concerned with Politeness in religious discourse (the Noble Qur'an and the book of Hadith Al Bukhari) and ends with clarifying the scope of the present study. The method of categorizing the following previous studies is drawn by providing studies that dealt with Politeness in dialogues in the Noble Qur'an (studies that are the most analogous to the present study) first, then studies that discussed Politeness in the Noble Qur'an and prophetic Hadith in general.

As per the studies that focused on dialogues in the Noble Qur'an, Hassan (2016) offered a qualitative investigation of the use of Politeness in dialogues between Allah (God) and the prophets (Adam, Abraham and Moses). The study adopted Van Dijk's Ideological Methodology in addition to Brown and Levinson's (1978, 1987) Strategies of Politeness. Hassan (2016) found that there were different types of Strategies of Politeness in the Noble Qur'an, and the Politeness instances in the dialogues were present to comfort the hearer in addition to giving the fundamentals of religious principles in the clearest shape. In another qualitative study, Nawaz et al. (2018) investigated Politeness and Impoliteness Strategies in dialogues between the prophets (Moses, Noah, Abraham, Lot and Muhammad) and their nations. The study adopted Brown and Levinson's (1978, 1987) Theory of Politeness and Culpeper's (1996) Model of Impoliteness. According to Nawaz et al. (2018), the prophets used both Positive and Negative face-saving Politeness Strategies during addressing their nations to make them believe, and there were no Impoliteness Strategies

present in their words, while the polytheists mostly responded to the prophets impolitely and used both Positive and Negative face-threatening Impoliteness Strategies to show their refusal.

Al-Khatib (2012) investigated Politeness in the Noble Qur'an from a socio-pragmatic perspective through examining the text building mechanisms and functions of the verses. The verses were analyzed in two main categories: verses that are concerned with the God-man relationship and verses that are concerned with the man-man (i.e., interpersonal). Al-Khatib (2012) used Brown and Levinson's (1978, 1987) Strategies of Politeness and Leech's (1983) Maxims of Politeness as analytical tools. The main aim of the study was to examine the applicability of these maxims and strategies to 22 extracts collected from 20 chapters in the Noble Qur'an, and to shed light on the principles of Politeness in Islam. Al-Khatib (2012) found that there were various Strategies of Politeness for conveying a huge number of divine ethical messages, and three main approaches were found to communicate the messages: the direct method of address, storytelling, and exemplifying. According to Al-Khatib (2012), the four Politeness Strategies of Brown and Levinson were present in which Bald on record had the greatest ratio, and next the Positive Strategy, then the Negative Strategy while Off-record Strategy was almost absent. Al-Khatib (2012) clarified that, in the context of religion, imperative forms were not as impolite as they were in other types of communication. He also explained that, in God-man interaction, instructions and requests can be classified as solidarity Politeness Strategies.

Politeness in selected verses from the Noble Qur'an with reference to their English renderings (presenting different translations for each verse) was conducted by Alkumet and Mohiddeen (2017). The data comprised examples of Politeness from the Qur'anic verses that refer to different situations of polite behaviour that Muslims have to apply. The study adopted four perspectives: social norms, conversational maxims, face-saving and conversational contract. The study discussed three patterns of Politeness: strategic politeness, discernment politeness and the pre-patterned speech view (the formulaic pattern). Alkumet and Mohiddeen (2017) found that prophets' Politeness was the grandest kind of Politeness, and polite behaviour during learning brought preparation of the teacher to teach the learner even if there were difficulties. In addition, they clarified some rules, extrapolated from the analysis, as follows: people should remain polite even if they reach high status, personal belongings should be kept and there is no obedience to anyone in disobeying God (Allah) (though each disobedient should be treated politely).

The following three studies were presented by Jewad et al. (2020) in which the researchers focused on Politeness in the Noble Qur'an in different surahs through adopting Leech's (1983) Maxims of Politeness in addition to Brown and Levinson's (1978, 1987) Strategies of Politeness.

Jewad et al. (2020a) investigated Leech's (1983) Politeness Principle (PP) in the utterances of the characters in the three surahs (Al-Kahf, Maryam and An-Naml) from the Noble Qur'an. According to Jewad et al. (2020a), the five maxims (Tact, Approbation, Modesty, Agreement and Sympathy) were observed. By providing the frequency and percentage of the maxims' occurrence in the texts, the study showed that the Agreement Maxim was the most dominant one in the whole data. In addition, the Tact Maxim in surah Maryam had the highest frequency; whereas the Agreement Maxim in surah Al Kahf was the highest. Finally, the Generosity Maxim was not present in any of the three surahs as the researchers clarified. According to Jewad et al. (2020a), the dominance of the Agreement Maxim in the surahs aimed to teach how to speak politely and make a good social relationship during communications. In another study, investigating Brown & Levinson's (1978, 1987) Strategies of Politeness and Leech's (1983) Maxims of Politeness in the two surahs (Yusuf and Al-Kahf) from the Noble Qur'an was conducted by the same researchers. According to Jewad et al. (2020b), the dominant strategy in surah Yusuf was Negative Politeness (give deference or respect) with 21.25% of all texts, indicating that there was a large number of conversations which contained and referred to mutual deference and respect. On the other hand, Positive Politeness strategy (offer, promise) was the dominant one with about 22.2 % occurrence in surah Al-Kahf. Regarding Leech's (1983) maxims, the Tact Maxim had the highest percentage in surah Yusuf (7.5 %), while the Agreement Maxim had the highest percentage in surah Al Kahf (14.8 %). In addition to the previous two studies, Jewad et al. (2020c) presented another study investigating Brown & Levinson's (1978, 1987) Strategies of Politeness and Leech's (1983) Maxims of Politeness in the five surahs (Yusuf, Al-Kahf, Maryam, An-Naml and Nuh) from the Noble Qur'an. Based on qualitative and quantitative analyses, the study showed that the average of Positive Politeness strategies, Negative Politeness strategies and Politeness Maxims in surah Yusuf was the highest amongst the others. In addition, Positive Politeness strategies were more frequently present than Negative Politeness strategies and Politeness Maxims in all five Surahs. According to Jewad et al. (2020c), the analysis of the data indicated that mitigating imposition was taken into account more than gaining approval.

Unlike the previous studies that dealt with Politeness in the Noble Qur'an, Alhamidi et al. (2019) presented a study that was concerned with finding the patterns of prophet Muhammad's (PBUH) speech acts and their functions in addition to the Strategies of Politeness that were present when he (PBUH) talked to non-Muslims. The data comprised seven Hadiths extracted from the book of Hadith (Al Bukhari). The study adopted Searle's Speech Act Theory in addition to Brown and Levinson's (1978, 1978) Strategies of Politeness. The study showed that Assertives and Directives were the speech acts that often appeared in prophet Muhammad's (PBUH) speeches, explaining that Assertive speech acts were used because prophet

Muhammad (PBUH) believed that the information that he conveyed to non-Muslims was a revelation from God (Allah), and Directive speech acts were used because the messenger's duty was to invite all people to believe and worship one God (Allah). Also, the study showed that the dominant Strategies of Politeness were Negative Politeness and Off-record Politeness in which Negative Politeness was mostly present in directive speech acts, showing how prophet Muhammad (PBUH) respected others during inviting them to believe in his message. Besides, Off-record Politeness was widely present in assertive speech acts, showing how he cared for others' face wants and allowed them to interpret the message conveyed.

To conclude thus far, the majority of the previous studies focused on analyzing and investigating Politeness in religious discourse in which the prevalent research analytical tools used in the analyses were Leech's (1983) Maxims of Politeness in addition to Brown and Levinson's (1978, 1987) Strategies of Politeness. It is also noticed that a number of research studies shed light on the prophets' utterances in the Noble Qur'an, but very few paid attention to the utterances of the polytheists who were in dispute with the prophets. It is noteworthy that there was a research study which shed light on Politeness and Impoliteness in dialogues between the prophets and the disbelievers, but it used only Brown and Levinson's (1978,1987) Strategies of Politeness in addition to Culpeper's (1996) Model of Impoliteness in which the analysis revolved around presenting only Positive and Negative Strategies of Politeness and Impoliteness (according to the data selection), and didn't present other strategies such as Bald on record Politeness and Impoliteness, Off-record Politeness and Impoliteness and Mock Politeness. In addition, that research study adopted only qualitative analysis. The motivation for integrating Leech's (1983) Maxims of Politeness into the present study is that seldom research studies investigated Leech's (1983) Maxims of Politeness in the dialogues between the prophets and the polytheists. Moreover, investigating Leech's (1983) Maxims of Politeness in the present study enriches the analysis since it gives more explanation of specified Maxims (e.g., Tact, Agreement and Sympathy) which are pivotal in analyzing the data. It is hoped that the present study would present an additional contribution since it is concerned with analyzing more Maxims and strategies of Politeness and Impoliteness in dialogues under study between the prophets and the polytheists in terms of Leech's (1983) Maxims of Politeness, Brown and Levinson's (1978, 1987) Theory of Politeness and Culpeper's (1996; 2005 and 2011) Model of Impoliteness. Moreover, the present study adopts a mixed approach, offering both qualitative and quantitative analyses.

4. Methodology

4.1 Data selection

The data in the present study comprises 35 dialogues selected from 20 surahs in the Noble Qur'an. These dialogues occurred between the six prophets (Nuh, Hud, Saleh, Ibrahim, Shuaib and Musa) and the

contemporaneous polytheists. The criterion for selecting the dialogues is based on a specific theme (faith); the dialogues revolve around how the prophets talked to the polytheists about faith to guide them to true Monotheism and how the polytheists reacted to the prophets' call for faith and belief in the Oneness of Allah and in the Last Day. For the purpose of meaning translation of the verses, the study adopts the Noble Qur'an meaning translation and commentary of King Fahd Complex. Besides, Ibn Kathir's and As-Sa'di's interpretations of the Noble Qur'an are provided for the sake of understanding the context of the dialogues.

4.2 Procedures

The study adopts a mixed approach, combining both qualitative and quantitative analyses. In the qualitative analysis, the researchers analyze and investigate the applicability of the maxims and strategies to the selected dialogues between the prophets and the polytheists. In the quantitative analysis, the study presents manual counts of the observed maxims and strategies (every utterance that refers to Politeness or Impoliteness) in order to validate the results of the qualitative analysis and highlight similarities and differences in the observed maxims and strategies in the selected data. Furthermore, the study shows if there are certain leading maxims and strategies that are characteristic of the utterances of the prophets and/or those of the polytheists.

In presenting the selected examples, the researchers begin with presenting the selected verses from the Noble Qur'an and provide each verse with meaning translation adopted from the Noble Qur'an meaning translation and commentary of King Fahd Complex. Presenting the selected verses is based on the sequence of presenting the maxims and strategies as analytical tools, then analysis is carried out through observing Leech's (1983) Maxims of Politeness (Tact, Generosity, Approbation, Modesty, Agreement and Sympathy), Brown and Levinson's (1978, 1987) Superstrategies of Politeness (Bald on record Politeness, Positive Politeness, Negative Politeness, Off-record Politeness and Not performing the FTA) in addition to Culpeper's (1996; 2005 and 2011) Superstrategies of Impoliteness (Bald on record Impoliteness, Positive Impoliteness, Negative Impoliteness, Sarcasm or Mock Politeness, Withhold Politeness and Off-record Impoliteness) in these selected verses which constitute the dialogues between the prophets and the contemporaneous polytheists. MS Excel is used to manage quantitative analysis and to generate graphs.

5. Sample Analysis

The following analysis shows that Maxims and Strategies of Politeness have been prevalent in the prophets' communication with their contemporaneous people, and there were no instances of Impoliteness Strategies in their utterances. On the other hand, all Strategies of Impoliteness have been evident in the polytheists' utterances. The analysis below is divided into three main sections. Based on the maxims and

strategies, the first and second sections provide data analysis which focuses on Politeness of prophets in terms of Leech's (1983) Maxims of Politeness in addition to Brown and Levinson's (1978, 1987) Strategies of Politeness, respectively. The third section provides data analysis concerned with Impoliteness of polytheists in terms of Culpeper's (1996; 2005 and 2011) Strategies of Impoliteness, showing that all Strategies of Impoliteness have been employed in the polytheists' utterances.

5.1 Leech's maxims of politeness

5.1.1 The tact maxim (from prophet Nuh to his people)

01

" فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا (10) يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا (11) وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا (12) "

"I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving ۞ He will send rain to you in abundance ۞ And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers ۞" [Surah Nuh: 10-12]

Maximizing benefit to the hearers is present in prophet Nuh's (PBUH) utterances in which he advised his people to believe in Allah (God) for their own good and promised that if they believed and asked the forgiveness of Allah (God), they would get many blessings. As-Sa'di (2018) illustrates that prophet Nuh (PBUH) "sought to encourage them by telling them of the forgiveness of sins and what would result from that of attaining the reward and warding off punishment" (p.226).

5.1.2 The generosity maxim (from prophet Hud to his people)

01

" وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ (127) "

"No reward do I ask of you for it (my Message of Islamic Monotheism); my reward is only from the Lord of the 'Alamin (mankind, jinn, and all that exists) ۞" [Surah Ash-Shu'ara: 127]

Prophet Hud (PBUH) minimized benefit to himself and maximized cost to himself. He clarified to his people that he came as a messenger of Allah (God) and clarified that he didn't ask for any reward. He illustrated that if he asked for any reward, he would ask only Allah (God) for it.

5.1.3 The approbation maxim (from prophet Salih to his people)

01

" أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ (146) فِى جَنَّٰتٍ وَعُيُونٍ (147) وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ (148) وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ (149) "

"Will you be left secure in that which you have here? ۞ In gardens and springs ۞ And green crops (fields) and date-palms with soft spadix ۞ And you hew out in the mountains, houses with great skill ۞ " [Surah Ash-Shu'ara: 146-149]

Prophet Salih (PBUH) urged his people to think in the graces that Allah (God) gave them so that they might believe in Allah (God); he reminded them with the blessings they got such as gardens, springs, green crops and date-palms with soft spadix. Also, he reminded them with the skills they got by saying '*you hew out in the mountains, houses with great skill'*.

5.1.4 The modesty maxim (from prophet Shuaib to his people)

01

" بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ (86) "

"That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you ۞" [Surah Hud: 86]

02

" وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ (88) "

"I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power ۞" [Surah Hud: 88]

Prophet Shuaib (PBUH) said to his people that he didn't wish, in contradiction to them, to do that which he forbade them. He explained that he wasn't a guardian over them, but he only desired reform to the best of his power.

5.1.5 The agreement maxim (prophet Musa with his people)

01

" فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى (58) قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى (59) "

"Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)" ۞ [Musa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon) ۞" [Surah Ta-Ha: 58-59]

Fir'aun (pharaoh) arrogantly wanted to challenge prophet Musa (PBUH) when prophet Musa (PBUH) showed him some signs to believe. Prophet Musa (PBUH) accepted the challenge and appointed the day of the festival as the meeting day to prove to Fir'aun (pharaoh) and his people that he (prophet Musa) and his brother (prophet Harun) were messengers of Allah (God).

5.1.6 The sympathy maxim (from prophet Ibrahim to his father)

01

" يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا (45) "

"O my father! Verily I fear Jest a torment from the Most Gracious (Allah) should overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire) ✧*"* [Surah Maryam: 45]

02

" قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّىۖ إِنَّهُۥ كَانَ بِى حَفِيًّا (47) "

"Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious ✧*"* [Surah Maryam: 47]

Sympathy is evident when Prophet Ibrahim (PBUH) told his father that he feared for him the torment of the Hell-fire due to polytheism in which he oriented the fear towards himself and not towards his father to show mercy. Sympathy is remarkable when he said to his father '*peace be on you! I will ask forgiveness of my Lord for you*'.

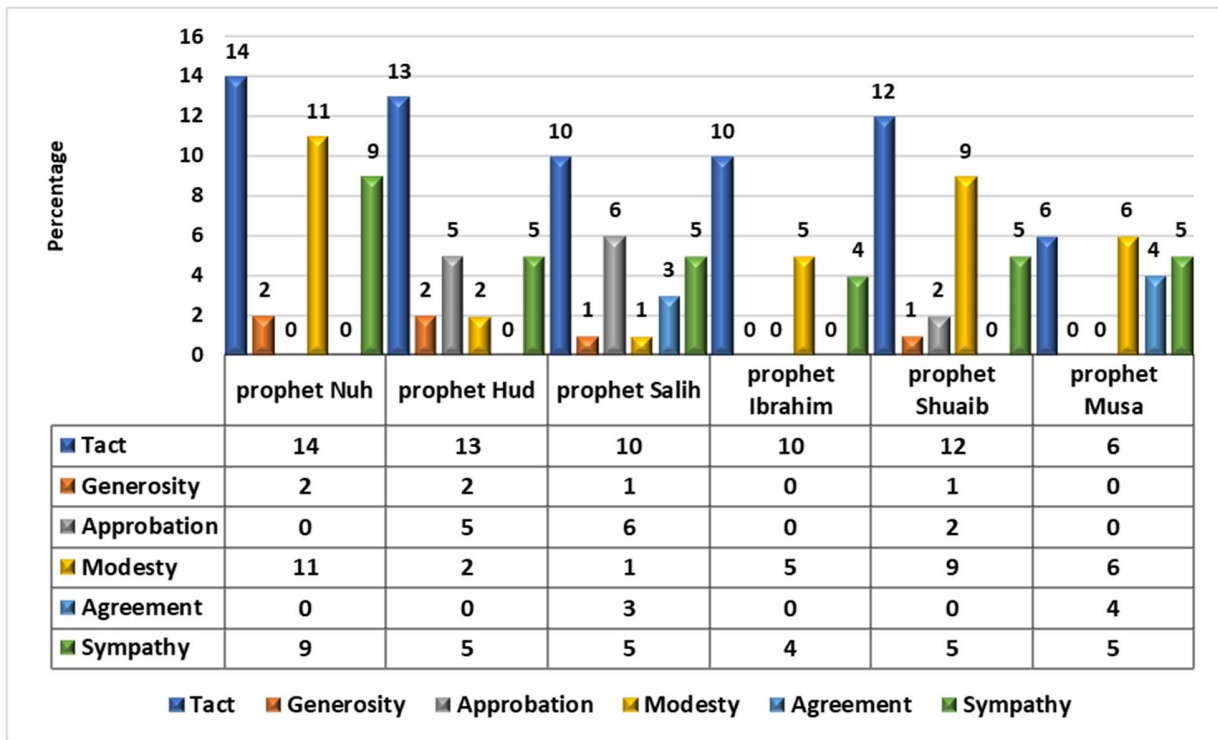|	prophet Nuh	prophet Hud	prophet Salih	prophet Ibrahim	prophet Shuaib	prophet Musa
■ Tact	14	13	10	10	12	6
■ Generosity	2	2	1	0	1	0
▨ Approbation	0	5	6	0	2	0
■ Modesty	11	2	1	5	9	6
■ Agreement	0	0	3	0	0	4
■ Sympathy	9	5	5	4	5	5

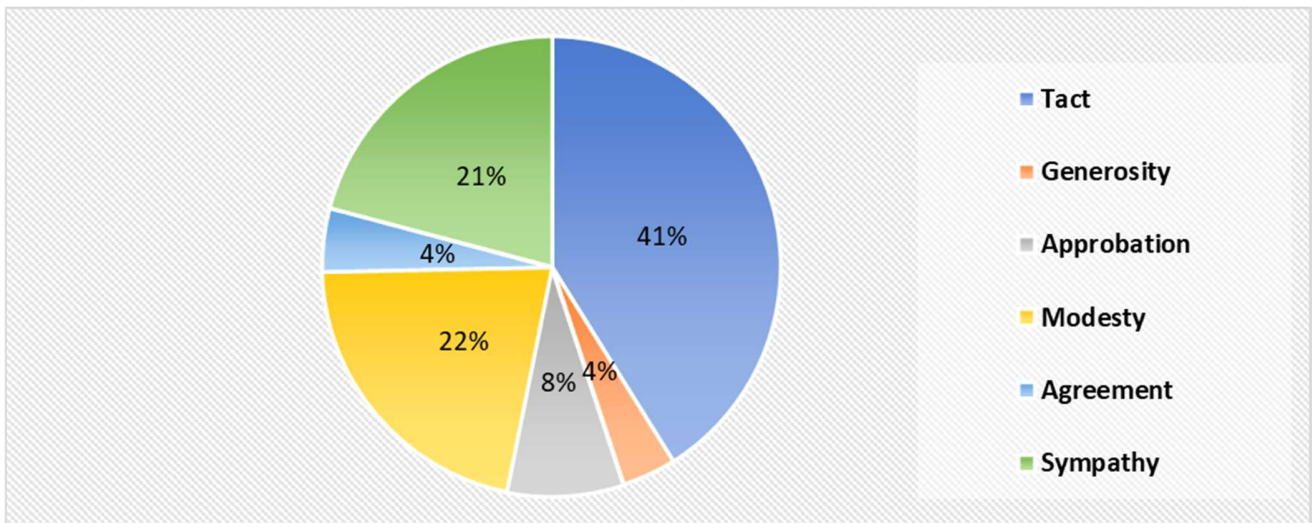**Figure 1:** *Frequency of maxims of politeness among the prophets*

Figure 2: *Percentage of maxims of politeness among the prophets*

Discussion

Figure 1. shows that the six Maxims (Tact, Generosity, Approbation, Modesty, Agreement and Sympathy) are present, and this reveals how the prophets (PUBT) were very keen on guiding their people to the straight path. The prophets wanted to advise and guide their people to believe and worship only Allah (God). This is noticeable since the Maxims (Tact, Modesty and Sympathy) have the highest frequencies, indicating that the prophets were concerned with presenting what was beneficial to their people besides being modest and sympathetic during their invitations. In some situations, some prophets agreed to accept challenges and incapacitating matters for the sake of making their people persuaded to believe and accept the message (a specific purpose). Other prophets showed approval of some graces that the polytheists got so that the polytheists might think and repent to their God (Allah). Figure 2. shows that the Tact Maxim has the highest percentage (41%), illustrating how the prophets maximized benefit to the polytheists and minimized cost to them; the prophets advised and guided their people to what was beneficial to them (Belief in Allah (God) and the blessings that they would get after belief), and clarified that they didn't ask the polytheists any reward for the message. The percentage of the Modesty Maxim (22%) is close to that of the Sympathy Maxim (21%), showing how the prophets were modest and sympathetic while guiding their people to true Monotheism.

5.2 Brown and Levinson's strategies of politeness

5.2.1 Bald on record politeness (from prophet Salih to his people)

01

" وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ (61) "

"And to Thamud (people We sent) their brother Salih. He said: "O my people! Worship Allah: you have no other ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive ۝" [Surah Hud: 61]

The imperative forms of prophet Salih (PBUH) such as '*worship Allah*' and '*turn to Him in repentance*' are softened and accompanied by guidance, sympathy and mercy towards his people. This is shown in his utterance '*certainly, my Lord is Near (to all by His Knowledge), Responsive*'.

5.2.2 Positive politeness (from prophet Hud to his people)

01

" أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ (69)"

"Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nuh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allah so that you may be successful ۝" [Surah Al A'raf: 69]

02

" وَيَٰقَوْمِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْاْ مُجْرِمِينَ (52) "

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah) ۝" [Surah Hud: 52]

03

" إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (135) "

"Verily, I fear for you the torment of a Great Day ۝" [Surah Ash-Shu'ara': 135]

Prophet Hud (PBUH) used to call his people '*O my people*' and '*a man from amongst you*'. These utterances reveal that he elevated solidarity between himself and his people so that they might accept his message. He exaggerated sympathy by saying '*I fear for you the torment of a Great Day*'. He exaggerated approval and asserted the polytheists' knowledge by saying '*remember that He made you successors after the people of Nuh (Noah) and increased you amply in stature*' so that they might believe in Allah (God) when they remember all these blessings. He intensified interest and promised his people that if they asked the forgiveness of Allah (God), they would be blessed with graces as he said '*He will send you (from the sky) abundant rain, and add strength to your strength*'.

5.2.3 Negative politeness (from prophet Shuaib to his people)

01

" وَيَٰقَوْمِ ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓاْ إِنِّى مَعَكُمْ رَقِيبٌ (93) "

"And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you ۞" [Surah Hud: 93]

The utterances of prophet Shuaib (PBUH) illustrate that he didn't coerce his people to accept his message. This is present in his utterances '*O my people! Act according to your ability and way, and I am acting (on my way)*' and when he stated the FTA as a general rule by saying '*you will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!*'. These last utterances show how prophet Shuaib (PBUH) avoided coercion while inviting his people so that they might fear Allah (God) and believe in him.

5.2.4 Off-record politeness (from prophet Ibrahim to his people)

01

" فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ (76) فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ (77) فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ (78) "

"When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set ۞ When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." ۞ When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allah) ۞" [Surah Al-An'am: 76-78]

Prophet Ibrahim's (PBUH) speech (about the planet, the Moon and the Sun) shows how he tried to persuade his people that these orbs were not lords because they set. He tried to arouse the thoughts of his people to make them interpret his intention by giving some hints, for instance, '*I like not those that set*' and '*unless my Lord guides me, I shall surely be among the people who went astray*'. Then, he showed them the correct path (Monotheism) because the duty of the messenger of Allah (God) was to convey the message without any ambiguity. Ibn Kathir (2003) explains that "[w]e should note here that, in these Ayat, Ibrahim, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images" (p.389).
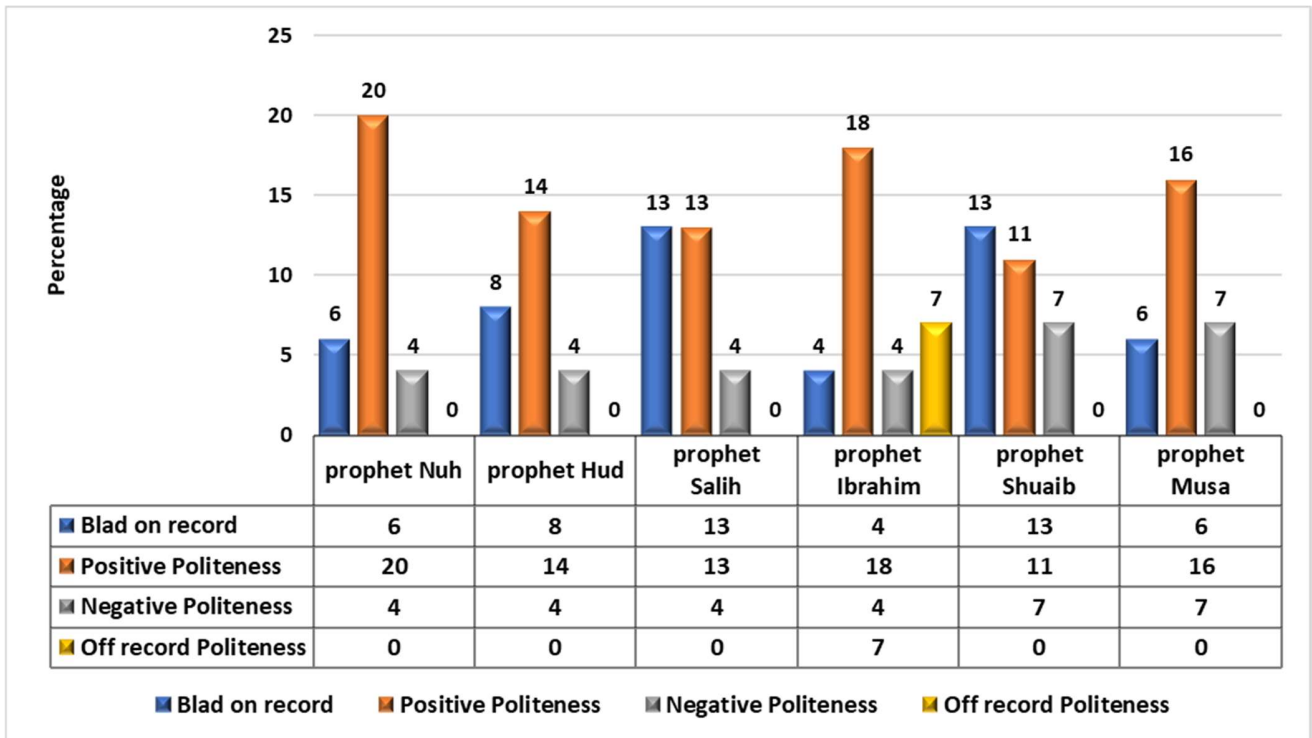
Figure 3: *Frequency of politeness strategies among the prophets*
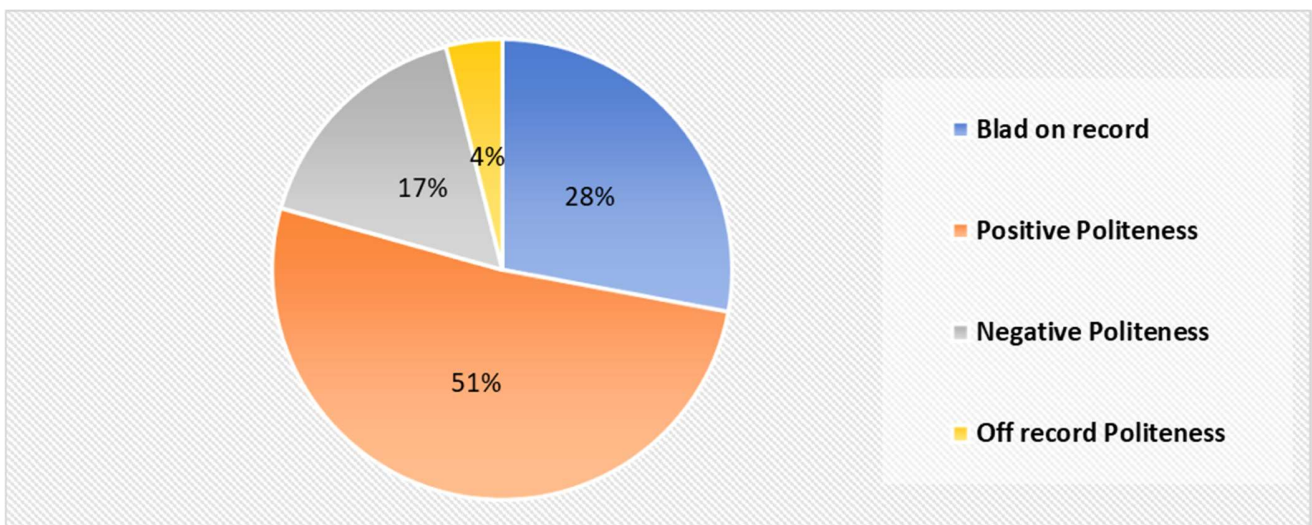
Figure 4: *Percentage of politeness strategies among the prophets*

Discussion

Figure 3. shows that Bald on record Politeness, Positive Politeness and Negative Politeness strategies were evident in the utterances of all the prophets. Off-record Politeness was present in the utterances of only prophet Ibrahim (PBUH) since he invited his people in some situations, as an elementary step, indirectly through using hints to urge them to think so that they might believe in the Oneness of Allah (God). Bald on

record Politeness was present in the utterances of the prophets in the form of imperatives. These imperatives were softened with guidance and mercy since the prophets feared for their people the torment of the Hereafter if they insisted on disbelieving in the Oneness of Allah (God). Positive Politeness shows how the prophets elevated solidarity so that the polytheists might follow them and believe in Allah (God). The most frequently used strategies in Positive Politeness were intensifying interest, exaggerating sympathy and approval, using in-group identity markers, asserting the hearers' knowledge, avoidance of disagreement for a specific purpose, offers and promises. Negative Politeness shows how the prophets avoided any coercion during their speeches to their people. The most frequently used strategies in Negative Politeness were giving questions to arouse thoughts, minimizing the imposition, stating the FTA as a general rule and giving deference. Figure 4. shows that Positive Politeness has the highest percentage (51%), indicating that the prophets elevated solidarity in their interactions in addition to being close to their communities while persuading them to believe. Bald on record Politeness has the percentage (28%) in which the imperative forms were minimized and mitigated to soften the disputations. Negative Politeness has the percentage (17%) which reveals that the prophets didn't coerce their people to believe. Off-record Politeness has the least percentage (4%) to show that in some situations, Off-record Politeness might be used at the beginning to arouse the thoughts of the polytheists, then directness was used by the prophet (PBUH) to show the correct path since the duty of the messenger of Allah (God) was to convey the message without any ambiguity, for instance, when prophet Ibrahim assured his people by saying '*O my people! I am indeed free from all that you join as partners (in worship with Allah)*' after he had shown them the error of their faith in worshipping the orbs.

5.3 Culpeper's strategies of impoliteness

5.3.1 Bald on record impoliteness (from Fir'aun to prophet Musa)

01

" وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ (19) "

"And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates ۞" [Surah Ash-Shu'ara': 19]

Fir'aun ridiculed prophet Musa (PBUH) offensively by saying '*you were one of the ingrates*' in a clear, concise and unambiguous FTA.

5.3.2 Positive impoliteness (from people to prophet Hud)

01

" قَالُواْ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (53) "

They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you ۞" [Surah Hud: 53]

02

" قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ (22) "

They said: "Have you come to turn us away from our alihah (gods)? Then bring us that with which you threaten us, if you are one of the truthful! ۞" [Surah Al-Ahqaf: 22]

The polytheists belied prophet Hud (PBUH) and sought disagreement. Their utterances reveal how they were unconcerned with him and how they sought disagreement to refuse his message.

5.3.3 Negative impoliteness (from people to prophet Nuh)

01

" فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ (24) إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ (25) "

But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old ۞ He is only a man in whom is madness, so wait for him a while ۞" [Surah Al-Mu'minun: 24-25]

02

" قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ (116) "

They said: "If you cease not, O Nuh (Noah) you will surely be among those stoned (to death) ۞" [Surah Ash-Shu'ara': 116]

Prophet Nuh (PBUH) was threatened by the polytheists when they said '*If you cease not, O Nuh (Noah) you will surely be among those stoned (to death)*'. Also, the polytheists tried to prevent prophet Nuh (PBUH) from spreading his message and urged their community to disobey him by saying '*He is no more than a human being like you, he seeks to make himself superior to you*'.

5.3.4 Sarcasm or mock politeness (from people to prophet Shuaib)

01

" قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ (87) "

They said: "O Shu'aib! Does your Salat (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically) ۞" [Surah Hud: 87]

The polytheists said to prophet Shuaib (PBUH) '*Verily, you are the forbearer, right-minded!*' insincerely to ridicule and belittle him. Ibn Kathir (2003) explains in his interpretation of this utterance that:

Ibn 'Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said, "These enemies of Allah were only saying this in mockery. May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so." (Ibn Kathir, 2003, pp. 98-99).

5.3.5 Off-record impoliteness (from Fir'aun to prophet Musa)

01

" قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (18) "

[Fir'aun (Pharaoh)] said [to Musa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us ۩" [Surah Ash-Shu'ara': 18]

02

" قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَلَمِينَ (23) "

Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinn and all that exists)? ۩" [Surah Ash-Shu'ara': 23]

The first utterance of Fir'aun indicates that he reproached prophet Musa (PBUH) for bringing him up. Although the form of the utterance seems to be a question from its superficial meaning, its inner meaning refers to satire and sarcasm. when Fir'aun asked '*what is the Lord of the 'Alamin?*' he wanted to be ironic in the form of a question. Ibn Kathir (2003) illustrates the interpretation of that utterance as follows:

> Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allah] are mistaken. Fir 'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. (Ibn Kathir, 2003, p. 221)

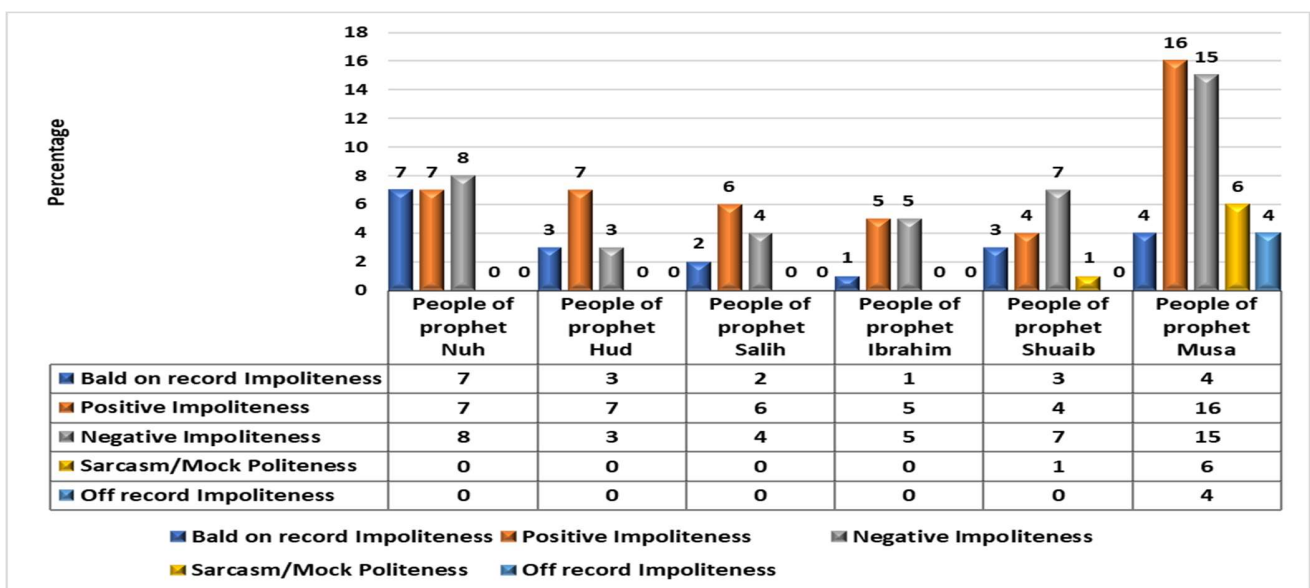|	People of prophet Nuh	People of prophet Hud	People of prophet Salih	People of prophet Ibrahim	People of prophet Shuaib	People of prophet Musa
Bald on record Impoliteness	7	3	2	1	3	4
Positive Impoliteness	7	7	6	5	4	16
Negative Impoliteness	8	3	4	5	7	15
Sarcasm/Mock Politeness	0	0	0	0	1	6
Off record Impoliteness	0	0	0	0	0	4

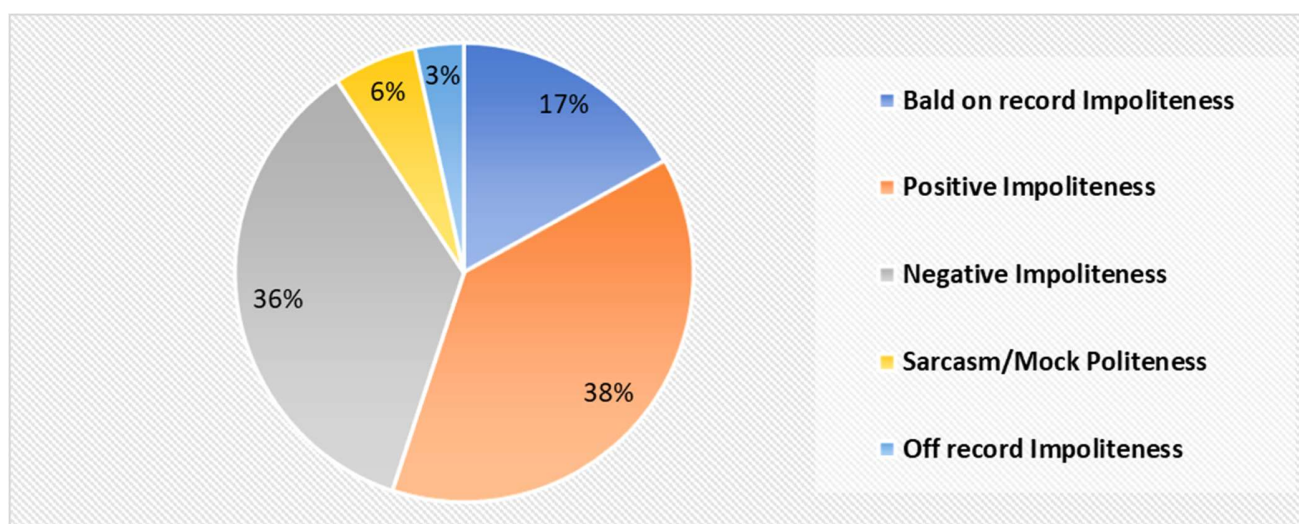**Figure 5:** *Frequency of impoliteness strategies among the polytheists*

Figure 6: *Percentage of impoliteness strategies among the polytheists*

Discussion

Figure 5. shows that Bald on record Impoliteness, Positive Impoliteness and Negative Impoliteness were evident in the utterances of all the polytheists. It also shows that Sarcasm/Mock Politeness was present in the utterances of the people of prophet Shuaib (PBUH) and the people of prophet Musa (PBUH). While, Off-record Impoliteness was present in the utterances of the people of prophet Musa (PBUH), particularly, Fir'aun (pharaoh). It is noteworthy that the people of prophet Musa (PBUH) were the only polytheists who were distinctive in using all the Strategies of Impoliteness. This distinctiveness is apparent since Fir'aun (pharaoh) and his followers were in the status of rulers (superiors) who emphasized and exploited their legitimate power. Figure 6. shows that Positive Impoliteness has the highest percentage (38%), indicating that the polytheists' primary concern was to reject the messages. The most frequently used Positive Impoliteness strategies were seeking disagreement, ignoring the others, being unconcerned and unsympathetic in addition to excluding the others. Negative Impoliteness has the percentage (36%) to show how it is close to the percentage of Positive Impoliteness, and to illustrate that it was not enough for the polytheists to seek disagreement and disobey the prophets, but they tried to impede them through frightening and urging their communities to disobey them as well. The most frequently employed Negative Impoliteness were frightening, ridiculing, emphasizing power, belittling and invading others' spaces. Bald on record Impoliteness has the percentage (17%) in which the polytheists attacked the face wants of the prophets with no minimizing, and the FTA was clear and unambiguous. Sarcasm/Mock Politeness and Off-record Impoliteness have the percentages (6%) and (3%) respectively, illustrating that some polytheists sought disagreement and refused the messages through adopting these two strategies as additional ways of

attacking the face wants of the prophets offensively, for instance, Fir'aun (pharaoh) who used to be more sarcastic.

Based on the analyses, there are further findings observed in the present study. They are categorized below according to the analytical tools used.

Leech's maxims of politeness observed in the prophets' speeches

There was an overlap between the Tact Maxim and the Generosity Maxim, for instance, '*O my people! I ask of you no wealth for it, my reward is from none but Allah*'. Such an utterance can fall within the Tact Maxim (maximize benefit to the hearer and minimize cost to the hearer) or the Generosity Maxim (minimize benefit to self and maximize cost to self). There was overlap between the Modesty Maxim and the Agreement Maxim, for instance, the utterance of prophet Musa (PBUH) '*I did it then, when I was ignorant (as regards my Lord and his Message)*' when Fir'aun accused him of killing the man. This utterance can fall within the Modesty Maxim (minimize praise of self and maximize dispraise of self) and the Agreement Maxim (increase agreement or decrease disagreement with the hearer). There was overlap between the Agreement Maxim and the Sympathy Maxim, for instance, when prophet Musa sympathized with the polytheists and agreed to invoke Allah for them to remove the punishment since the polytheists asked prophet Musa to do so, and promised him to believe. The Agreement Maxim and The Approbation Maxim were present for specific purposes. In other words, the prophets agreed to accept some demands of the polytheists so that the polytheists might believe in Allah (God) and follow them. The same matter was evident in the Approbation Maxim since the prophets reminded the polytheists of the blessings they got so that they might acknowledge these blessings and believe in Allah (God).

Leech (1983) clarifies that not all of the maxims are equally important and illustrates that the Approbation Maxim is more powerfully constrained on conversational behaviour than the Modesty Maxim, and this reflects that Politeness focuses more strongly on other than on self (p. 133). Based on the analysis of the present study, it shows that the Modesty Maxim was present in the utterances of the prophets more than the Approbation Maxim. That is to say that the Modesty Maxim was not less important than the Approbation Maxim since the speeches of the prophets revolved around persuasion (to persuade the polytheists to believe in the Oneness of Allah (God)), and Modesty in the domain of persuasion reflects how speakers are more polite and sincere in their interactions. In addition, Modesty, as it reflects Politeness, is one of the most significant characteristics that distinguish a person among different social classes and individuals.

There was a strong correlation between the Tact Maxim and the Sympathy Maxim in which all the utterances of the prophets that referred to the Sympathy Maxim show how the prophets were sympathetic

towards the polytheists in order to guide them to what will be beneficial to them in the Hereafter, and this was the same purpose of the Tact Maxim which refers to maximizing benefit to the polytheists. Sympathy, as a way of mercy, was most prominent in the prophets' communication with their people due to the fact that they were the finest of creation as Allah (God) chose them over humanity to convey the message of true Monotheism. According to Al-Khatib (2012), "[i]n reality, mercifulness is more than an attitude, more than polite manners and positive thinking. It is a way of life in which people, regardless of age, status, gender, or ethnic background, deal with each other politely and respectfully" (p. 503).

Brown and Levinson's strategies of politeness observed in the prophets' speeches

Regarding Bald on record Politeness, all the prophets' utterances were sympathetic advice in which the prophets paid attention to the interpersonal aspects of the polytheists. The prophets used direct imperatives accompanied by Positive and Negative hedges Politeness (mixture of strategies) in order to raise solidarity and avoid coerciveness in the interaction. In other words, the direct imperatives were mitigated and softened with hedges, sympathy, mercy and fear for the polytheists the torment if they would insist on disbelief. This last point illustrates that the sympathetic advice of the prophets dealt with the class of Bald on record Politeness where the FTA was minimized and softened. Therefore, this counterexample reveals that not every sympathetic advice or warning could be considered as cases where non-minimization occurs and no redress is required as Brown and Levinson (1987) clarify (p. 98). Regarding Positive Politeness, not the entire Positive Politeness Strategies were present in the prophets' utterances. For instance, the strategy (Joke for putting the hearer at ease) was not present in the utterances of the prophets because the issue of the interaction was pivotal and crucial (relating to Faith), and the prophets sought to guide and persuade the polytheists to believe in the Oneness of Allah (God) since the duty of the prophets was to convey the message.

Seeking agreement, avoiding disagreement and asserting the hearers' knowledge as Positive Politeness strategies were used for a specific purpose (persuading and urging the polytheists to think and believe in the message). There was overlap between Positive Politeness and Negative Politeness in some utterances, for instance, the utterance of prophet Ibrahim (PBUH) when he said to his father '*peace be on you! I will ask forgiveness of my Lord for you*' after his father had threatened him. Such an utterance may refer to Positive Politeness (Give gifts to the hearer (sympathy) & promises) or may refer to Negative Politeness (Not coercing the hearer). Off-record Politeness was used for a specific purpose and as an elementary step in the interaction like what prophet Ibrahim (PBUH) did with his people who worshipped orbs and idols. At the beginning, prophet Ibrahim (PBUH) sought to arouse the thoughts of his people to

think about their false faith. Then, directness was used to show the correct path since the duty of the messenger of Allah (God) was to convey the message without any ambiguity.

Culpeper's strategies of impoliteness observed in the polytheists' speeches

According to Culpeper (1996; 2005 and 2011), the Strategies of Impoliteness can be mixed, and one utterance may have an implication for another. The present study shows that there was overlap between Positive Impoliteness and Negative Impoliteness in the utterances of the polytheists, for instance, the utterance of the people of prophet Nuh (PBUH) '*He is no more than a human being like you, he seeks to make himself superior to you*'. This instance may refer to seeking disagreement, ignoring and disassociating from the other (Positive Impoliteness) or may refer to interfering, ridiculing the other and preventing prophet Nuh (PBUH) from his right to convey and spread his message (Negative Impoliteness). Overlap was present as well between Bald on record Impoliteness and Negative Impoliteness, for instance, the utterances of the polytheists '*he is only a man in whom is madness*' and '*Verily, we see you in foolishness, and verily, we think you are one of the liars*' to prophet Hud (PBUH). These utterances gathered between attacking the face wants of prophet Hud (PBUH) by doing the FTA in a clear way (Bald on record Impoliteness) and scorning him (Negative Impoliteness).

6. Conclusion

This study investigated Politeness and Impoliteness in dialogues between the prophets and the polytheists in the Noble Qur'an. The major objective was to conduct a pragmatic analysis of these dialogues by adopting qualitative and quantitative approaches. The study investigated to what extent Leech's (1983) Maxims of Politeness, Brown and Levinson's (1978, 1987) Strategies of Politeness, and Culpeper's (1996; 2005 and 2011) Strategies of Impoliteness were applicable to the selected data. It showed that Maxims and Strategies of Politeness were prevalent in the prophets' communication with their contemporaneous people, and there were no Impoliteness Strategies in their utterances. On the other hand, all Strategies of Impoliteness were evident in the polytheists' utterances, and there were no Politeness Maxims or Strategies remarkable in their utterances.

Regarding Leech's (1983) Maxims of Politeness, the study provided that all the Maxims (Tact, Generosity, Approbation, Modesty, Agreement and Sympathy) were present in the utterances of the prophets with the Tact, Modesty and Sympathy Maxims as the most prominent. This revealed how the prophets were very keen on guiding their people to what was beneficial to them in which the prophets were modest and sympathetic with their people, clarifying that they didn't ask the polytheists any reward for the message (the Generosity Maxim). In some situations, the Agreement Maxim was present since some

prophets agreed to accept challenges and incapacitating matters for the sake of making their people persuaded to believe and accept the message (a specific purpose). As for the Approbation Maxim, some prophets showed approval of some graces that the polytheists got so that the polytheists might think about these blessings and repent to their God (Allah). The study showed that there were overlaps between some maxims, for instance, Tact and Generosity, Modesty and Agreement, and Agreement and Sympathy Maxims, respectively, and how there was a strong correlation between the Tact and Sympathy Maxims. Moreover, the study revealed that the Modesty Maxim was not less important than the Approbation Maxim since the speeches of the prophets revolved around persuasion, and Modesty in the domain of persuasion reflects how speakers are more polite and sincere in their interactions.

As for Brown and Levinson's (1978, 1987) Superstrategies of Politeness, the study showed that the strategies (Bald on record Politeness, Positive Politeness, Negative Politeness and Off-record Politeness) were evident in the utterances of the prophets showing how the prophets were close to their communities and how they elevated solidarity during their invitations to true Monotheism. In addition, the analysis revealed that the most noticeable superstrategies in the prophets' utterances were Positive Politeness in which the most remarkable strategies were intensifying interest, exaggerating sympathy and approval, using in-group identity markers, asserting the hearers' knowledge, avoidance of disagreement for a specific purpose, offers and promises. Then came Bald on record Politeness, in which the direct imperatives used by the prophets dealt with the class of Bald on record Politeness where the FTA was mitigated and softened with hedges, sympathy, mercy and fear for the polytheists the torment of the Hereafter. Afterwards, Negative Politeness followed, in which the most remarkable strategies were giving questions to arouse thoughts, minimizing imposition, stating the FTA as a general rule and giving deference. It is worth noting that not the entire Positive Politeness Strategies were present in the prophets' utterances, for instance, the strategy (Joke for putting the hearer at ease) was not present in the utterances of the prophets because the issue of the interaction was pivotal and crucial (relating to Faith). Furthermore, the study observed that there was overlap between Positive Politeness and Negative Politeness in some utterances, and Off-record Politeness was used as an elementary step in the interaction for persuasion, then directness was used to show the correct path since the duty of the messenger of Allah (God) was to convey the message without any ambiguity.

Eventually, the study showed that Culpeper's (1996; 2005 and 2011) Superstrategies of Impoliteness (Bald on record, Positive Impoliteness, Negative Impoliteness, Sarcasm/Mock Politeness and Off-record) were evident in the polytheists' utterances. The analysis revealed how the polytheists threatened the prophets and how they reacted impolitely to the prophets' call for faith and belief in the Oneness of

Allah and in the Last Day. This was remarkable since the most prominent superstrategies in the polytheists' utterances were Positive Impoliteness, Negative Impoliteness and Bald on record Impoliteness, then Sarcasm/Mock Politeness, and lastly Off-record Impoliteness in which the most evident strategies that they used were seeking disagreement, ignoring the others, being unconcerned and unsympathetic, excluding the other, frightening, ridiculing and emphasizing power, invading the others' spaces, belittling others in addition to attacking others with no minimizing. Besides, the analysis showed how the people of prophet Musa were distinctive in using all these Strategies of Impoliteness in order to be more sarcastic. The study observed that the Strategies of Impoliteness could overlap, and one utterance might have an implication for another. For instance, an overlap was observed between Bald on record Impoliteness and Negative Impoliteness, and between Positive Impoliteness and Negative Impoliteness in some utterances of the polytheists.

Most significantly, the study proposed Mercy as a potential addition to the maxims of performing Politeness. Mercy, in the form of non-reciprocal forgiveness and pity, was most prevalent in the prophets' communication with their contemporaneous people. The prophets were the finest of creation as Allah (God) chose them over humanity in order to convey the message of true Monotheism. Hopefully, the present study would pave the way for further research relating to Politeness in religious discourse.

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Allusion: A Functional Evaluation of Peter Theroux's Translation *Dongola: A Novel of Nubia* with Reference to Idris Ali's Original Novel *Dunqulah: Riwayah Nubiyah*

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ARTICLE DATA	ABSTRACT
	This study[1] addresses the translation of allusion in Arabic into English from a qualitative functional perspective. The purpose of the study is to evaluate the functional adequacy of Peter Theroux's English translation of the allusions employed by Idris Ali in his Arabic novel *Dunqulah: Riwayah Nubiyah* (1993), via implementing Nord's functional model of translation-oriented text analysis (1991). The study entails two initial hypotheses. First, Theroux, as a non-native speaker of Arabic, would encounter linguistic, cultural, and pragmatic translation difficulties. Second, the anticipated translation difficulties are expected to affect the functional adequacy of Theroux's translation of allusion into English. The findings indicate that: Peter Theroux, as an American translator whose mother tongue is English, encountered linguistic, cultural, and pragmatic translation difficulties, which affected, to varying degrees, the functional adequacy of his English translation of allusion. Additionally, Theroux's rendering of the allusions using the literal sub-strategy into English has negatively affected their functional adequacy due to the linguistic and cultural gaps between the two languages. The study concludes that adopting the literal sub-strategy has led to a functionally inadequate English translation of the Arabic allusions. Furthermore, Nord's model (1991) would be a useful top-down problem-solving tool for translation between linguistically and culturally distant languages as it would aid the translator in identifying the anticipated linguistic, cultural, and pragmatic divergences between the languages. The produced translation would be based on a problem-solution process conducted by the translator rather than a discursive method of translation.

1. Introduction

Translation of allusion from Arabic into English in literary discourse is one of the most investigated topics in the translation studies field (cf. Alawi 2010, Albakry 2004, Ziyad 2019, etc.). Literary discourse has its

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[1] This paper is extracted from an unfunished Ph.D. dissertation entitler "Assessing the English Translation of Idris Ali's Novel نقلا: رواية نوبية *Dunqulah: riwāyah nūbiȳah*: a Cognitive Functional Approach" by the first author, supervised by the second and third authors.

distinct stylistic features. The use of allusion, as an example of figurative language, is among many other characteristic stylistic features of literary discourse. Writers would employ allusions in their writings purposefully; therefore, the translation of allusions is highly challenging for the translators of Arabic literary discourse into English. Allusions have associative cultural meanings, which may cause ambiguity especially if the translator is a non-native speaker of the source language (SL), for language and culture are interrelated. Consequently, a non-native translator of the SL is expected to encounter problems in deciphering the linguistic and cultural complexities of the allusions used by a ST native writer, and this would in return affect the translator's ability to transfer the informative, phatic, appellative, and expressive functions of the ST to the TT.

The purpose of this paper is to evaluate the functional adequacy of Theroux's English translation of allusions in selected extracts from Ali's *Dunqulah: Riwayah Nubiyah* (1993) (hereafter, *Dunqulah*), employing Nord's model (1991) of translation-oriented text analysis.

The study has the following objectives:

1- to examine whether Theroux encountered translation *difficulties* and/or *problems* in translating Ali's Arabic allusions into English

2- to evaluate the functional adequacy of the English translation of Ali's Arabic allusions, based on Nord's model (1991)

Research Questions

The study raises the following research questions:

1- What kind of translation difficulties and/or problems (linguistic, cultural, and/or pragmatic) could have been encountered by Theroux while rendering Ali's Arabic allusions into English?

2- How far is Theroux's English translation of Ali's Arabic allusions functionally adequate?

The significance of the present study stems from the fact that it bridges the gap between translation theory and practice by showing how translation theory can add insight to the practice of translation. In fact, the present study brings together Holmes (1988) Pure and Applied branches of Translation Studies (Munday, 2008).

Translation between English and Arabic is a challenging task because both languages belong to different origins; while English is Indo-European, Arabic is Afro-Asiatic (Britannica, 2021). The translator's responsibility is thus not merely to communicate the meaning of the source text (ST) to the target text (TT) reader, but also to mitigate the cultural and linguistic ambiguities for the TT readership, the

reason why the translator's choice of a specific method of translation between Arabic and English has to be carefully opted for.

For a translation to be adequate, it has to be functional, hence the term "functional adequacy". Functional adequacy refers to the adequacy of the TT in the target culture (TC) in relation to the ST. Functionally speaking, translation is defined as:

> [the] production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text (translation skopos). Translation allows a communicative act to take place which because of existing linguistic and cultural barriers would not have been possible without it. (Nord, 1991, p.28)

Nord (1991) suggests that if the TT does not allow a communicative act to take place, then there exist linguistic and/or cultural barriers. The model allows the translator to identify these potential barriers and compensate for them by investigating the ST in relation to the prospective TT extratextually and intertextually.

The following section discusses the theoretical framework of the present study. First, the definition and typologies of allusion are explained. Second, the main concepts pertinent to Nord's model of translation-oriented text analysis (1991) are explicated.

2. Theoretical Framework

2.1 Allusion

Allusion is a figurative device used by writers to get the readers to make connections to the ideas they want to communicate. This is achieved through "alluding" to or recalling certain supposedly shared information. Abrams (1999) defines allusion "as a passing reference, without explicit identification, to a literary or historical person, place or event or to another literary work or passage" (as cited in Bahrami, 2012, p. 2). Allusions are generally used by writers with the purpose of triggering a multitude of presupposed images and concepts in the minds of readers using a few words, with the purpose of deepening the reader's understanding of their work.

Irwin (2001) believes that allusion is a sort of reference, and he indicates that there is a dispute concerning whether an allusion has to be covert or not. As mentioned in Irwin (2001), allusions are not necessarily covert, but they can also be overt and obvious to the reader. Therefore, defining allusion as an indirect reference does not necessarily mean that it has to be covert, but it particularly means that it requires the reader to make some associations rather than just substituting the referent with the allusive reference. Thus, whether the allusion is covert or overt, its activation is dependent on invoking some associations in

the reader's mind. An allusion cannot be successfully activated unless the reader cognitively makes further connections by drawing on the collection of knowledge they possess and share with the writer.

Irwin (2001) suggests that the intention of the author plays a role in determining the associations made by the reader to understand the allusion. He stated that "[w]ithout the author's intent [whether conscious or unconscious] to allude, we have no allusion…" (2001, p. 290). The necessity of authorial intention causes us not to consider allusion as a mere reference or an accidental associative response made by the reader independent of the authorial intention. However, Irwin believes that the intention of the author of a literary text is to be achieved by the guided projections of the reader's imagination. Allusions require the reader to make creative associations that comply with the authorial intention in order to fill in the gaps and reach an interpretation. As a result, allusion could be considered as a productive process that is initiated by the author and needs the reader to get it activated and understood in order to produce the required effect. Therefore, the reader's allusive competence is a key factor for the author's intention of employing allusion to be successfully communicated. Accordingly, Irwin (2001) provides a comprehensive definition of allusion as:

> [a] reference that is indirect in the sense that it calls for associations that go beyond mere substitution of a referent. An author must intend this indirect reference, and it must be in principle possible that the intended audience could detect it. Allusions often draw on information not readily available to every member of a cultural and linguistic community, are typically but not necessarily brief, and may or may not be literary in nature…Taken together as a whole, the indirect nature of the reference, the authorial intent, and the possibility of detection in principle amount to a sufficient condition for allusion. (p. 289)

Allusion may be used by authors as a means of intertextuality. According to Montgomery (2007), "the notion of intertextuality stresses the idea that texts are not unique, isolated objects but are actually made out of numerous other texts, both known and unknown" (p. 161). Thus, texts do not exist in isolation, but they are interrelated. Allusive reference to other preceding texts in a literary work is considered as a form of intertextuality, for this reference to earlier texts shows how they are interrelated. Moreover, an author may allude to religious texts or famous literary discourse for the purpose of informing and persuading the reader with a certain point of view.

Hebel (1991) approaches allusion as "an evocative manifestation of intertextual relationships" (p. 135). He classified allusion into four types: quotational, titular, onomastic, and pseudo-intertextual. Quotational allusion echoes the specific syntagmatic content of the referent via the allusive marker. Titular allusion refers to the author's use of the title of a literary text in another text. Onomastic allusion is the author's reference to the names of fictional characters, famous persons, places, historical events and epochs. Pseudo-intertextual allusion is the author's deliberate reference to other texts that do not really exist and to unidentified addressees so as to make the reader unconsciously create intertextual links between the text

they are reading and the non-existent text and/or addressee. Hebel (1991) maintains that each of these types of allusion could be further categorized into implicit or explicit, based on markedness. While implicit allusions are unmarked, explicit allusions are marked with obviously recognizable typographic marks such as quotation marks, spaces, italicization, capitalization, and the inclusion of a foreign language component. However, regardless of the allusion markedness, the reader is required to cognitively bridge the gap between the allusion and the text where it is used to have it successfully and functionally activated (Magedanz, 2006).

Employing allusions in literary discourse gives the text an added layer of depth because of the potential "ambiguity or the implicit meanings of the texts; especially where it is not possible to speak directly because of social or political considerations" (Niknasab, 2011, p. 46). This paradox in which the text gets rich because of the brief and connotative nature of allusions is crucially dependent on the corpus of shared knowledge that exists between the author of the literary work and the reader. The existence of this shared knowledge allows the reader to go back and forth within the loop of the conceptualization process taking place in their mind until they reach an understanding of the associative meaning of the allusion.

Authors utilize allusion in their writings for varied purposes, such as appealing to the reader, persuading them with a certain point of view, evoking emotions, and/or making a certain effect. Rasheed (2018) notes that allusion "is used to evoke particular emotions or to express a similar sentiment to the object of the allusion" (p. 1). Thus, allusions could have phatic, appellative, and/or expressive functions. However, for the allusion to get activated and to fulfill its function(s), there should be shared knowledge between the author and the reader, for it "is considered as an economical device…to draw upon the …common ideas, cultural memes or emotion already related to the reader/audience's thought" (Rasheed, 2018, p. 2). Accordingly, allusion is considered as a dynamically communicative process that requires the reader to interpret and create the meaning of texts they read by utilizing their own pool of linguistic, literary, cultural, religious, historical, and political background knowledge.

Translating allusions, especially across linguistically and culturally different languages, is assumed to be a demanding task for the translator because allusions are of symbolic value to the reader within the context of the source culture (SC), and its activation requires the existence of shared knowledge between the author and the reader. Hence, the translator is ideally expected to transfer the ST allusion, along with its function(s) and effect(s), to the TT reader who exists in a completely different cultural context, and who most probably does not have shared knowledge with the ST author. Bahrami (2012) refers to allusion as a cultural "bump", while Leppihalme (1997) mentions that it "occurs when an individual finds himself or herself in different, strange, or uncomfortable situation … when interacting with persons of a different

culture" (p. 2). Moreover, Magedanz (2006) suggests that "… [allusion] requires the highest level of cultural competency from its audiences" (p. 166). Therefore, as mentioned above, the translator needs to have adequate knowledge of the intrinsic peculiarities of the ST culture because when a ST is deeply rooted in its cultural context, the translator may find translating allusion problematic.

2.2 Nord's model of translation-oriented text analysis (1991)

Nord's model of translation-oriented text analysis (1991) is dependent on two main principles: the *functionality* principle and the *Skopos* (Greek word for 'Purpose') of the TT (Nord, 2007). The functionality principle is based on Vermeer's concept of Skopos, which refers to the purpose of the TT in the target situation. Vermeer explains the Skopos rule as follows:

> [Each] text is produced for a given purpose and should serve this purpose. The *Skopos* rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function. (Nord, 2008, p. 28)

According to Nord (2007), the functionality principle could be interpreted as "the translation purpose justifies the translation procedures… the end justifies the means, and there would be no restriction to the range of possible ends" (p. 114). However, this has to be regulated by the translator's responsibility as a mediator between the ST author, the commissioner of the TT, and the TT receivers; thus, Nord (2007) introduced the principle of loyalty, "which says that the acceptability of translation purposes is limited by the translator's responsibility to all her or his partners in the cooperative activity of translation. Loyalty may oblige translators to reveal their translation purposes and justify their translational decisions" (p. 3). Nord's purpose of incorporating the loyalty principle into her functionalist model is to build a trustful relationship between the different parties involved in the communicative action of translation, represented in the ST author, TT commissioner, and TT receivers:

> [If] authors can be sure that translators will respect their communicative interests or intentions, they may even consent to any changes or adaptations needed to make the translation work in the target culture. And if clients or receivers can be sure that the translator will consider their communicative needs as well, they may even accept a translation that is different from what they expected. This confidence will then strengthen the translator's social prestige as a responsible and trustworthy partner. (Nord, 2002, p. 3)

Nord highlights the importance of the translation brief, where the commissioner defines the TT profile, in addition to any specific instructions. In an ideal translational action situation, the commissioner provides the translator with an explicit translation brief. The translation brief is expected to include the TT profile, which is composed of the following set of information about the TT situation: motive, addressees, time, place, medium of communication, and the intended function of the TT (Nord's extratextual factors).

However, the translation brief does not specify for the translator the translation method or type; it is the translator's entire responsibility to make such decisions, which are dependent on the translator's competency. Nord (2018) states that "the translation should be adequate to the requirements of the brief"; therefore, the translator is expected to fulfill the requirements of the translation brief so as to produce a functionally adequate TT, which achieves its communicative purpose in the target situation for the TT reader (p. 34).

The purpose of comparing TT profile, defined in the translation brief, to the ST using Nord's list of extratextual factors is to decide on the points of divergence and congruency between the situations of the ST and the TT. Then, the translator analyzes the ST linguistically and semantically using Nord's intratextual factors. According to Nord,

> [The] translator thus has to use source-text analysis to determine whether and to what extent an imitation of the source-text style could be an appropriate way of achieving the intended function and what effect this will have…The result of this analysis should determine the choices made in the translation process. (Nord, 2018, p. 86)

The stage of ST-TT situation comparison is based on the following list of extratextual factors: the intended function(s), addressees, time, and place of receiving the texts, medium, and motive of producing the texts. The purpose of the extratextual analysis is to determine the transfer principles. Nord's notion of the intended *function* of a text is based on an integration of Bühler's referential, appellative, and expressive functions (1934) and Jakobson's phatic function (1960). The referential function involves reference to the entities and human beings of the world. The readers' conceptualization of the referential function of a text is dependent on whether the author uses any implicit information that he presupposes to be part of the reader's horizon. The purpose of the appellative function is to evoke a certain reaction or response on the part of the reader. The expressive function imparts the author's point of view and attitude towards the objects, entities, characters, events, and actions in the text. The phatic function is used for the purpose of opening or closing the network of communication between the author of a text and the reader (Nord, 2006).

Addressees, another extratextual factor, involves the ST and TT readers who supposedly have different cultural, linguistic, and experiential background. *Medium* refers to the channel of communication (writing versus speaking) through which the text function(s) are communicated to the addressees. Knowledge of the *time* and *place* of text production and reception on the part of the translator would be very illuminative. Finally, being aware of the *motive*, which refers to the purpose of ST and TT production, would guide the translator in their process of communicating the function(s) of the text and adapting them to the TT culture if needed. The comparison between the ST and TT extratextual factors allows the translator to detect any divergence between the situations of ST and TT production. This is considered as a proactive

step that gives the translator a hint about the potential problems that they might encounter and provides the translator with a preliminary conception of the principles of transfer.

A further stage of analysis is required by the translator, this time focusing on the ST linguistically and semantically, based on Nord's list of intratextual factors. Linguistically, the ST is scrutinized for the author's choice of lexis and their connotative meaning(s), the use of a specific register or dialect, sentence structure, non-verbal elements, composition, or suprasegmental features. Semantically, the translator is required to analyze the ST for its subject matter, content, and presupposition(s). Despite the division of the intratextual elements into linguistic and semantic, the two groups are interrelated, given that the analysis of any of the linguistic aspects of a ST may yield valuable information about its semantic aspects.

Nord's tenet of conducting a comparative analysis of the ST-TT extratextual factors in addition to analyzing the ST intratextually is to allow the translator to identify any potential problems that would negatively affect the production of a functionally communicative TT, as well as to develop the transfer principles. Moreover, this allows the translator to decide on the general disposition of the TT, as to whether it should be SC or TC oriented/ documentary or instrumental (1991).

In her second edition of *Translating as a purposeful activity: Functionalist approaches explained,* Nord (2018) differentiates between translation *problems*, translation *difficulties*, and translation *errors*. First, she defines a translation problem as "an objective problem which every translator…has to solve during a particular translation task", and they are categorized into pragmatic, cultural, linguistic, and text-specific problems (1991, p.151). Therefore, a translation problem is objective in the sense that it persists regardless of who the translator is. Second, translation difficulties are subjective in the sense that they are specific to the translator because of their linguistic, cultural and/or translational deficient competency; thus, what is considered as a translation difficulty for one translator working on a specific ST may not be a difficulty for another translator working on the same ST. Third, a translation error occurs when the translator fails to abide by the instructions of the commissioner as defined in the translation brief, and/or to find an adequate solution to a translation problem. Consequently, translation errors are classified into pragmatic, cultural, linguistic, and text-specific errors. Translation problems are interrelated in the sense that solving one translation problem would affect solving the other problems. Finally, Nord's main evaluative criterion of the TT functionality is the adequacy of the translator's solution(s) of the translation problem.

Nord (2018) makes a distinction between the function of the TT and that of the translation process. She proposes *documentary* and *instrumental* translation processes as two functional translation types that determine "whether the translated text should conform to source-culture or target-culture conventions with regard to translation style" (p. 68). The function of the documentary translation process is to document a

communicative interaction between the ST author and ST addressees under the conditions of the SC, whereas the function of the instrumental translation process is to channel a new communicative interaction between the TT producer and the TT addressees using the ST.

Nord (1997) points out that translation is generally categorized into *documentary* translation and *instrumental* translation. While *documentary* (literal/close) translation types (on the left hand of the continuum of strategies) communicate the denotative meaning of the ST and consider its form, *instrumental* (free/communicative) types of translation (occupying the right side of the continuum of strategies) involve communicating the message of the ST. Thus, abiding by the ST form is variable across the range of translation methods. Documentary translation subcategories are: *interlinear*, *literal, philological*, and *exoticizing* translation, and they differ in how far the translator abides by the form and content of the ST. Interlinear translation is a word-for-word translation with the purpose of reproducing the SL lexis and syntactic structures that appear in the ST. Such type of translation is indeed given the designation "functional" if it is a requirement mentioned in the translation brief. Literal translation aims at reproducing the lexis of the original ST, yet the ST syntactic structure and the idiomatic use of lexis are adapted to the norms of the TL. Philological translation is a literal translation of the ST accompanied by extratextual additions (such as necessary explanations about the SC in footnotes or glossaries). Exoticizing translation aims at creating a sense of exotic strangeness or cultural distance for the target readership by preserving the original setting and contents of the ST story, while ensuring that language and style conform to the TC conventions.

On the other hand, instrumental translation types are the: *equifunctional*, *heterofunctional*, and *homologou*s. In the equifunctional translation type both ST and TT have the same function, as the purpose is to achieve the ST function(s) for the target reader. A heterofunctional translation is adopted if the function(s) of the ST cannot be preserved, as a whole or in the same order, in the TT because of cultural and/or temporal distance, while homologous translation occurs if the literary status of the TT allows it to function as an instrument on its own in the TC text corpus, and the literary status of the TT corresponds to that of the original ST in its SC text corpus.

It is noteworthy to mention that it is only for theoretical purposes that these types of translations are so clearly defined. "In reality, neither faithful renderings nor functional ones could be delineated by clear-cut demarcations, as they lie on a cline composed of a wide range of translation types, each type representing a degree on the continuum ranging from slavish reproduction to free transposition" (Surour, 2004).

The function of the produced TT, prompted by a documentary translation process is mainly metatextual. It is a TC text informing the target readership about a SC text, such as "… informing target-culture addressees about a source-culture author referring to an object of the world (from a source-culture point of view) or informing target-culture readers about somebody from a source-culture appealing to their addressees' culture-specific experience of the world" (Nord, 2018, p. 49). On the other hand, the resulting TT of an instrumental translation process is "a text that may achieve the same range of functions as an original text"; thus, the TT function(s) could be referential, expressive, appellative, and/or phatic (Nord, 2018, p. 50).

In the following section we explain the significance of Nord's model (1991) as a qualitative tool of analysis, and we describe the process of analysis and evaluation.

3. Procedure

3.1 Method

Nord's model of translation-oriented text analysis (1991) has been utilized in functionally evaluating Theroux's English translation of Ali's allusion in *Dunqulah*. The method of analyzing and evaluating the data under study proceeded according to the following steps. First, the ST and TT situations were comparatively analyzed based on Nord's list of extratextual factors (sender, intended function(s), addressees, spatiotemporal factors of text reception, medium, and motive for communication). Gathering information about the situation of the TT was more challenging than that of the ST. An online search was thus conducted to trace any useful metatexts about the situation of the TT. We found the translation proposal along with correspondences between Theroux, Ali, and the American University in Cairo Press available for research purposes at the library of Indiana University. The archives were then scanned for the relevant documents. The focus of ST-TT situations comparative analysis was to pinpoint the similarities and differences between the two situations and to explain any implications regarding the expected problems. Moreover, this allowed the formulation of an inventory of transfer principles which represent the guidelines that the translator is advised to follow to arrive at a functional TT. Second, selected problematic extracts in the translation together with their original corresponding counterparts were comparatively analyzed linguistically and semantically using Nord's list of intratextual factors. The ST-TT intratextual comparative analysis was confined to the intratextual factors relevant to the problems exhibited in the extracts under analysis. Third, translation difficulties and/or problems in the extracts under analysis were identified and the TT extracts were functionally evaluated with reference to their corresponding ST counterparts and to the generated transfer principles. For the readers' convenience, a literal translation of each of the selected ST extracts under analysis has been provided.

3.2 Tool

Nord's model (1991) has been adopted as it is believed to be the most fitting for the functional evaluation of the TT, being a conglomerate of the strengths of other functional theories such as Vermeer's (1970) Skopos theory and Holz- Mänttäri's (1984) Translational Action Theory.

3.3 Data

Idris Ali's *Dunqulah* was first published in 1993 and its English translation was published in 1998. It is the first Nubian novel ever translated, and it won The University of Arkansas Press Award for Arabic Literature in Translation (1997). The novel together with its award-winning English translation were quite controversial because Ali depicted the Nubian dilemma of poverty and marginalization.

Through the course of the novel, Awad, the main character, aspires to retain the Nubian glorious past. Upon his release from prison, Awad returns to his homeland Dongola. His mother wanted him to get married, yet he decides to flee the whole country heading to Europe, where he falls in love with a French woman called Simone. When he returns to Dongola, the mother with the help of the elders of his people insists that he gets married to any of the Nubian girls. Eventually, he succumbs to his mother's decision, and he marries Halima, the girl who used to willingly assist her while he was away. Awad agrees to marry Halima because he believed this marriage was his gateway to travel abroad again to his beloved girlfriend Simone. Being pressured by Hushia's orders and her oppressed situation as an abandoned wife, Halima indulges in a relationship with an upper Egyptian man. When Hushia discovers this shameful relationship, Halima tries to silence Hushia but her efforts are in vain. Consequently, Halima murders Hushia, and her lover escapes. Finally, Awad's wife calls for help claiming that a man murdered her mother-in-law.

Four extracts were selected for analysis and evaluation. The criteria of data selection were based on our observation of the titular, onomastic, and quotational allusions Ali used in the ST. The data selection criteria comply with the objective of testing the hypotheses that: 1. Theroux, as a non-native speaker of Arabic, would encounter linguistic, cultural, and pragmatic translation difficulties and/or problems; and 2. the anticipated translation difficulties and/or problems are expected to affect the functional adequacy of Theroux's translation of allusion into English.

4. Analysis and discussion

4.1 Analysis of extratextual factors

Analysis of ST-TT extratextual factors was quite challenging due to the insufficient (and sometimes lack of) information about the situations of both texts. Thus, studying paratexts (different additional elements such as prefaces, epigraphs, and footnotes which appear within the book, surrounding and extending the novel) and metatexts (critical commentaries, reviews, and interviews reflecting on the novel) was essential. As a first step, we analyzed the available paratexts of the ST and TT. This step yielded valuable information. However, analysis of paratexts was insufficient, and so we resorted to search for metatextual sources that would provide useful clues for conducting a thorough ST-TT extratextual analysis of situations. The analysis of paratexts and metatexts as sources of information about the extratextual factors of a situation is essential, especially if the translation brief is unavailable, ambiguous, or insufficient. This sheds lights on the importance of the pragmatic analysis of ST-TT situations based on Nord's inventory of extratextual factors, which, in this case, yielded significant information. In this respect, we conducted an analysis of Ali's epigraph, Theroux's note (as paratexts), in addition to the analysis of a number of metatexts: the relevant correspondences between Ali, Theroux, and the commissioner, Dr. Ali Alraai's review of the novel, and Wafaa Helmy's interview with Ali.

Analysis of the epigraph (a paratext) allowed determining several extratextual factors: the ST sender and his addressees, the ST intended function(s), and the motive for communication. Ali's signature at the end of the epigraph using his first and middle names clearly marked the author as the sender. Also, Ali identified the people of the North as his addressees by calling them "أهل الشمال" (the people of the North). Ali's motive for communication is obvious through his words "أنقل لكم وبصدق جارح بعض أوجاعي وأوجاع قومي" (I will bluntly tell you some of my pains and the pains of my people), which show his intention of communicating his struggle as a Nubian. The following is the epigraph with the relevant extratextual factors written in bold.

إلى ... أصدقائي و أحبائي **أهل الشمال.**

هذه كل أوراقي فلا تمزقوها ..

وهذا صوتي فلا تسكتوه ..

وهذا أنا فلا تترجمونى..

لأنى عشت بينكم، و أكلت معكم، وعشقت حضارتكم ... ومازلت.

إنما **أنقل لكم وبصدق جارح بعض أوجاعى وأوجاع قومى**

إدريس علي

According to Fayed (2021), there are several features of a translator's preface that serve as a paratext. A translator's preface might inform the readers about the TT, give background about the ST author's literary status and previous works, serve as a tool for the translator's self-promotion, and/or attend

to ideologically motivated goals. Theroux's "Translator's Note" is a paratext, yet is obviously insufficient, as he just mentioned that the author acknowledged the translation strategies he resorted to during the act of translation and that he made some adjustments, additions, and deletions: "[s]ome additions, deletions, and small adjustments have been made to the English text of *Dongola: A Novel of Nubia*, with the consent of the author". It is obvious that Theroux implicitly denies his responsibility of either the content of the TT or any changes he made in the form of deletion, addition and/or adjustments. Despite Theroux's brief translator's note, in his review of the novel, Theroux paid tribute to the work, in response to the commissioner, saying, "*Dongola, A Novel of Nubia* would be a wonderful read for western audiences. I recommend it very strongly for publication. I would love to meet the author." Additionally, Theroux mentioned that "with the exception of a few Nubian words and sometimes obscure Upper Egyptian usages, this book presents no special difficulty for a translator familiar with Egyptian Arabic", the fact which reveals that he believed that the translation task is feasible except for some linguistic difficulties because of the Nubian and Upper Egyptian lexis used by Ali. The above-mentioned quotes clarify three important extratextual factors of the TT situation: the intended text function (metatextual), the addressees (western audience), and the motive (publication and competition for the 1997 University of Arkansas Prize for the Translation of Arabic Literature).

Two published metatexts (a review of the novel and an interview with Ali) yielded valuable insights on the situations of the ST and TT. The first metatext is the review authored by Dr. Ali Alraai in Al Ahram Newspaper on the 10th of June 1996. Although he highlighted the reason that caused the Nubians' resentment and wide anger towards Ali (because of Halima's portrayal as an adulterous wife), Dr. Alraai praised the novel for drawing the attention to the consequences of marginalization and discrimination between Northern and Southern Egyptians. Dr. Alraai argued that the novel poses a just complaint rather than a call for secession. In response to one of Theroux's correspondences, Ali was enthusiastic about having his novel translated for the purpose of disseminating his case. In fact, the translation of his novel goes far beyond his motive for writing it. Having the western audience hearing his voice was a motivation for Ali to agree to having his novel translated. Additionally, Ali stated in the same correspondence with Theroux that "the Sudanese and Nubian cultures are inextricable as they are both cultures of the Nile Valley, and thus are ultimately interwoven with the Egyptian culture". This shows how Ali was fully aware of the interrelation between the Sudanese, Nubian, and the Egyptian cultures.

The second metatext was published in Al-Araby Newspaper on November 3, 1997 after the translation had won the University of Arkansas prize. This metatext was an interview with Idris Ali, prefaced by a short introduction by the journalist/interviewer (Wafaa Helmy), for the purpose of getting the

reader acquainted with the context of the controversy regarding the novel and its award-winning English translation. The interviewer started by informing the reader that Ali and Theroux won the prize for the translation of the novel. Then, she went on informing the reader that the novel was harshly criticized by its readers, which caused Ali to attempt suicide twice, yet was rescued on both occasions. The first suicidal attempt was actually dramatic and quite paradoxical (in relation to the novel) as he threw himself in the "River Nile". The question here is whether Ali's description of the River Nile as "the cause of calamity" in his novel has anything to do with how he perceives it in reality.

Opponents of the novel perceived it as a secessionist novel which calls for the separation of Nubia from Egypt, the reason why Ali was fiercely criticized. Proponents of the novel believed that it is a manifestation of the Nubians' peculiar culture and the pains they experienced, and that this does not necessarily mean that Ali rejected the idea of national unity.

Ali mentioned in his interview with Helmy that he met the Director of the American University in Cairo Press in a seminar about the Nubian literature conducted at the AUC. The director of the AUC Press liked the novel, and became the nexus between Ali and Theroux.

In answer to Helmy's question (1997) as to why he did not confront his opponents rather than try to escape them by committing suicide, Ali's argument was that the novel was mistakenly read, and that the protagonist was actually in a state of distress as a result of the Nubians' migration from Old Nubia, the reason why he expressed rebellious ideas. Ali then stressed that this did not necessarily mean that he had the same ideas as the protagonist. Surprisingly, Ali's answer to Helmy's question contradicts the first-person epigraph he provided as a paratext before starting the narration of the novel: there he declares that "these" are his papers, and "this" is his voice, and he further adds his signature. Ali added that that his sensitive nature caused him to be mentally vulnerable and intolerant to stressors: "because I am inherently sensitive, I could not tolerate stress during any of the crises I went through, as I believe that it is absurd to keep fighting, and life is not worth all these battles. That is why I chose the easiest way: suicide!". This, again, goes counter to Ali's own reply to Helmy, when she asked him if the conflicts that he depicted in his novels reflect what actually happened in his real life. He then said that his psychological construct caused him to be unconventional and go against the mainstream, for he liked to challenge the status quo by bucking the trend. Therefore, all the characters of his works were, in his belief, troublesome and irritating. He also added that a writer must have a futuristic insight to try to change the surrounding corruption.

Helmy posed another question regarding whether Ali was expecting to be attacked again after he had won the prize, as the American side used to encourage literary works that expressed secessionist ideas. Ali answered back clarifying that the prize was awarded by an educational institution. Ali also defended

Theroux's integrity as a respectful literary figure claiming that he did not have any political inclinations. Besides, he mentioned that Theroux's appreciation of the novel derived from his humanitarian perspective, as it depicted the life of the marginalized. Moreover, Ali stated in the interview that the prize was not offered by a Zionist side.

In sharp contrast to Ali's reply, one of the correspondences between Arnold (the director of the AUC publishing house back then) and Theroux – the correspondence is archived at Indiana University library – revealed a mention of Israel, which is specifically significant. In this particular correspondence, Theroux wrote to Arnold saying that "…I leave for Israel on July 4. If you're in town perhaps we can discuss Dongola then". The question that arises here is: unless there was a hidden agenda that Ali himself was unaware of, how could the mention of Israel be relevant to the context of Dongola translation? A reasonable conclusion would be that the motivation of translating and publishing the novel was probably to take advantage of the identity crisis that Ali suffered from as a result of his diaspora. Ali's identity crisis is evident in his contradictory replies to Helmy's questions.

Based on the relevant extratextual factors that we could collect from the different paratexts and metatexts, the situation of the ST versus that of the TT could be formulated in the following tabular form:

Table 1: Comparison of ST-TT extratextual factors

Extratextual Factors	ST	TT
Intended Text Function(s)	Referential, Appellative, Expressive, Phatic	Metatextual
Sender	Idris Ali (Egyptian Nubian literary figure)	Peter Theroux (renowned American translator)
Addressees	Arabic-speaking readership, The people of the North	Western audience
Medium	Mainly monolingual written text in Modern Standard Arabic (with occasional instances of Nubian language, colloquial Arabic register)	Monolingual written text in American English
Time and Place of text production and reception	Contemporary; Egypt	Contemporary; America, other Western Countries
Motive for Text Production	Communicate to the Egyptian people of the North the repercussions of the High Dam for the Nubians	Publication of the TT, competing for the 1997 University of Arkansas Prize for the Translation of Arabic Literature

Setting the situations of the ST and the TT in comparison allowed us to infer the transfer principles (broad translational rules) that the translator is advised to abide by in order to produce a functionally adequate TT. First, the translation should be of the exoticizing, documentary type, in which the ST original exotic setting and story is preserved, yet ST language and style are adapted. Second, the translation is to be source-culture oriented, while providing explanations of lexis specific to the Egyptian and Nubian cultures in the form of extratextual additions, such as notes or glossaries. Third, the main function of the TT has to be metatextual because it is a text about another text (ST). Fourth, the translator has to consider the wide gap between the source and target addressees, do the necessary research, and change the implicit to explicit via textual expansions. Ali addresses "أهل الشمال" (the people of the North), which is clearly expressed by Ali in the epigraph. On the other hand, Theroux's addressees are the Western audience. This is profoundly significant in terms of the divergence between the sociocultural and real-world knowledge of the ST-TT addressees. Fifth, in line with, Nord's famous functionality-plus-loyalty principle, the translator ought to consider Ali's motive for the ST production and publication.

Reference to the correspondences between the American University Press and Peter Theroux allowed us to have access to his review of the ST and his decisions regarding the feasibility of the translation assignment. Quoting Theroux's comment, he stated that "with the exception of a few Nubian words and sometimes obscure Upper Egyptian usages, this book presents no special difficulty for a translator familiar with Egyptian Arabic". This shows that the linguistic realm was the only potential translation difficulty he believed he would face in the translation process. Theroux believed that being solely familiar with Egyptian Arabic was sufficient to translate the novel and enter the competition. Therefore, he considered the linguistic difficulty regarding the Nubian language alone; he did not mention any potential pragmatic, cultural, and text-specific translation difficulties. An investigation of Peter Theroux's position as an unintended addressee, who does not belong to "أهل الشمال" (the people of the North) reveals that he is expected to face cultural, pragmatic, and text-specific difficulties in addition to the linguistic difficulties.

In the following section, we conduct a comparative analysis of the relevant intratextual factors pertinent to each of the selected extracts.

4.2 Analysis of intratextual factors

This section focuses on the analysis of four extracts from *Dunqulah,* where Ali has employed different types of allusion. Understanding allusions requires the readers' possession and activation of certain knowledge types. Presupposition is one of Nord's intratextual factors which has direct impact on the readers' understanding of the allusive meaning. In the novel, Ali assumes that his presupposition(s) are at work

because the allusions are part of his intended addressees' horizon. However, Theroux, despite being bilingual, is an unintended addressee, whose horizon mostly does not include the required knowledge structures to understand Ali's allusions. Instances of allusion are marked by bold type.

4.2.1 Extract 1

ST1 is a comment by the narrator on the dilemma of Nubia, which was the target of different invaders throughout history. The narrator informs the ST readers about the point of view of Baḥr Jazuli, Awad's cousin, concerning the Nubians' displacement to Al-silsilah mountain. Bahr Jazuli was imprisoned for expressing his opposition, and he was never released. Consequently, Awad took upon himself the responsibility of planning for a new independent and unified Dongola. However, the narrator believes that Awad's dream is impossible because the Nubian knights were razed by Al-Ẓahir Baybars. Here, Ali intends to inform the ST readers about some facts of the Nubian history. He, then, tells the readers that Awad becomes drunk, and he stands up singing Umm Kulthum's song "أروح لمين" (*To Whom Shall I Go?*), which is very expressive of his actual state of 'feeling lost'. Then, the narrator informs the readers that Awad is wondering how "just one man" (without specifying who that man is) did all that to the Nubians. Then, Awad describes that man as "the remains of Alḥajjaj".

Ali presupposes that the intended addressees have the required cultural knowledge to recognize the song from which this phrase has been taken. This purposeful reference to the song is meant to show the reader that Ali, as a Nubian, shares cultural connections with the Egyptians. Thus, the successful usage of the allusion has activated expressive and appellative functions: Ali, after all, is not a dissociated Nubian; he is an Egyptian.

ST 1

غزاة من كل ملة تركوا بلادهم طمعا في بلاد الآخرين.

وبحر جزولى اعتنق رأياً متعصباً للجنوب وسرب مقالاً هاجم فيه مسألة تهجير أهل النوبة لجبل السلسلة، أخذوه بعدها ولم يعد..

فأخلص له وحمل عبء الدعوة منسحبا لعصر رماة الحدق مخططاً لدنقلة جديدة ونوبة مستقلة موحدة رغم معارضة الرفاق لتطلعاته الانفصالية.

لكن بماذا يحقق الحلم المستحيل بعد أن أبادت كتائب **الظاهر بيبرس** فرسان النوبة. عوض شلالى سكر.

وقف يغنى **(أروح لمين)** تعجب أن يفعل بهم رجل واحد هذا كله!

بقايا **الحجاج**!.. *(Ali, 2014, p. 22)*

Literal translation

Invaders of every religion left their countries, coveting the countries of others.

And Bahr Jazuli embraced a fanatical view for the South and leaked an article in which he attacked the issue of the forced migration of the Nubian people to the Silsilah mountain. They took him afterwards and he did not return.. So, he became loyal to him and took up the duty of the mission, retreating to the era of

the eye pupil archers, planning for a new Dongola and an independent and unified Nubia, despite the opposition of the comrades to his secessionist aspirations.

*But how would he achieve the impossible dream after the battalions of **Al-Zahir Baybars** had annihilated the knights of Nubia? Awad Shalali got drunk. He stood up, singing **"to whom shall I go"**, marveling at how one man did all that to them! **The remains of Al Hajjaj!***

TT 1

*Raiders of every nation left their countries, coveting other people's land. Bahr Jazuli embraced a fanatical view of the south and smuggled in an article which attacked the idea of expelling the people of Nubia, of Silsilah Mountain. They grabbed him then, and he never came back. Awad was loyal to Bahr and took up the burden of the returning to the era of the "bowmen of the glance", planning for a new Dongola and an independent, unified Nubia despite his comrades' opposition to his secessionist ambitions. But how could he realize the impossible dream after the battalions of **al-Zahir Baybars** had annihilated the knights of Nubia? Awad Shalali was drunk.*

*He stood up, singing **"To whom shall I go?"** and marveling – how had just one man done all this? **The remains of the pilgrims!*** (Theroux, 2006, pp.10, 11).

Following Hebel's typology of allusion (1991), two types of allusive references appear in this extract. The first type is the explicit quotational allusion represented in Ali's reference to Umm Kulthum's song "أروح لمين" (*To Whom Shall I Go*?), which is graphologically marked by the brackets in the Arabic text. In fact, Ali's reference to the song's title activates the cultural background knowledge of the Arabic readers (his intended addressees), who eventually realize that he is referring to an Egyptian song, for the celebrated singer Umm Kulthum. According to Mihkelev (2012), "[q]uotation, on the surface level of the text, may convey the denotative meaning and at the same time it can also be an allusive signal to the deep structure of the text, which includes the connotative meanings created by the reader's interpretation of the quotation" (p.1617). Being among Ali's intended addressees, we could infer the following (connotative meaning): Awad is experiencing unstable emotions and a perplexed state of mind, in addition to having a sense of alienation. Plett (1991) maintained that the primary purpose of an author integrating poetic quotations in literary discourse could possibly be not "to bring his audience into an immediate confrontation with reality, but only with mirrors of reality i.e., literature" (as cited in Magedanz, 2006, p. 175). Thus, Ali's use of this quotational allusion is meant to mirror the Nubians' alienated position. Although Theroux rendered a linguistically correct translation of the quotational allusion (To whom shall I go?), he, as a non-native speaker of Arabic, could not perceive Ali's purpose of quoting this specific song. Ali could have

explicitly identified the song from which this phrase has been taken, yet he meant to be implicit to highlight the shared cultural background with his addressees. In other words, such allusion serves as a kind of private conversation between Ali and his intended addressees. Ali's quotational allusion goes in accordance with Magedanz (2006) observation that:

> [a] quotational allusion must have significance in its original setting (the past), literal meaning in its current setting (the present), and an entirely new metaphorical weight that is produced by the interpolation of past and present, through ongoing recognition and assimilation by readers (the future). (p. 162)

The quote had significance in the original song and a literal meaning in the new context. Assimilated together, both senses evolved into a new metaphorical meaning, whose interpretation could only be made by an intended addressee who has cultural connections with Ali. Theroux's transfer of meaning without educating the reader about the original song from which the phrase has been extracted deprived the TT reader from perceiving the cultural connection, which made the rendering a mere informative TT unit (i.e., of Awad's expressive act of singing), disregarding the underlying phatic function. Thus, while the expressive function of the quotational allusion was conveyed in the TT, the phatic function was not. A suggested adjustment that would inform an unintended addressee of the phatic function of Ali's quotational allusion would be to provide a textual expansion revealing the name of the famous singer, for instance, together with the fact that the singer is Egyptian, so as to hint at the cultural connection suggested in the original work.

The second type of allusion present in this extract is onomastic (for a definition of the term, see 2.1): Ali referred to Al-Ẓahir Baybars and Alḥajjaj in an attempt to trigger negative mental associations with their violent deeds and the former Egyptian president Nasser, respectively.

> [Allusive] proper names can evoke a mental picture associated with them by certain features and representations…an allusive name connecting a literary character with his/her prototype is formed as a result of comparison by a) appearance; b) personal qualities; c) actions and deeds; and d) the presence of an "attribute". It also emphasizes that the allusion serves as a means of transmitting information in a more concise form. (Kuzmina et al., 2020, p.225)

Ali's reference to Alḥajjaj is meant to activate an analogy without having the comparison linguistically manifested in the form of "Nasser is similar to Alḥajjaj", for instance. However, Ali did not specify what he thought to be common between them. Also, Ali implicitly refers to Nasser by the phrase "one man". Based on our interpretation (as intended addressees) and in accordance with the context of the extract, we could infer that Ali is implicitly referring to Nasser.

An unintended addressee would not be able to draw the required inference for the meaning of the ST to be conveyed. In fact, such ignorance resulted in a mistranslation: It is customary that diacritics (which guide short-vowel pronunciation) in most written Arabic discourse would not be included, context and co-

text being the substitute pronunciation clues. Not giving attention to context or co-text, Theroux misread the Arabic word الحَجاج, which reads *alhajjaj* (and refers to a famous historical figure) as الحُجاج (pronounced *alhujjaj),* which means *pilgrims*. The missing diacritics in the Arabic text could not act as a justification for such translation error, as the concept of pilgrims is strikingly irrelevant to the co-text. As a result, the allusive meaning has been totally obliterated.

In fact, understanding the purpose of Ali's allusion to Alhajjaj bin Yusuf Althaqafy is far beyond Theroux's linguistic, cultural, and experiential knowledge. Ali referred to Alhajjaj alluding to Gamal Abd El Nasser because Alhajjaj was known for his tyranny. Thus, Ali draws this analogy to communicate to the ST readers his opinion of Nasser. In contrast, Theroux's mistranslation violated the expressive function of this extract, and thus the message intended by Ali.

Had the translator analyzed the ST intratextual aspects of lexis, subject matter, and content, he could have realized that his translation is totally irrelevant to the context. Theroux should not have merely depended on his linguistic knowledge to interpret Alhajjaj. Rather, he should have explored the intra- and extra- textual factors of the ST. On the one hand, Ali's analogous implicit reference to Nasser as Alhajjaj is successful because it is part of the ST readers' world which allows them to use their existing knowledge and infer what Ali intends to convey. On the other hand, Theroux's inability to infer Ali's presupposition caused him to mistranslate the allusion and violate its function. According to Grundy (2008), accommodating pragmatic presupposition by the translator is essential for the TT to be relevant to the context. Theroux's mistranslation results from being unable to accommodate Ali's presupposition. Finally, it is obvious that the allusion employed by the ST author has perfectly performed its function in the SC; however, the translator's mistranslation caused the extract to be functionally distorted in the TC.

4.2.2 Extract 2

In this extract, the narrator is describing the progression of Awad's and Simon's relationship and how Simon succeeded in helping him to heal from his Dongola complex. The narrator informs the reader that Awad and Simon read together Al-Tayib Saleh's novel موسم الهجرة إلى الشمال (*Season of Migration to the North*), and he further informs the ST reader of Simon's opinion of مصطفى سعيد (Mustafa Saeed), the main character of the novel. Simon has a negative viewpoint of Mustafa Saeed; however, the reader would not know the reason behind such attitude unless they had read the novel before. Again, Ali here presupposes that his audience, being Arabs, has read Al-Tayib Saleh's novel, being Arabs unlike the translator's situation.

ST 2

قرآ معاً **((موسم الهجرة إلى الشمال)) للطيب صالح** ولم تتعاطف مع **مصطفى سعيد** وقالت إنه مجرد حيوان متعصب مريض. بعد عناء طويل تخلص بمجهودها من عقدة دنقلا .. (Ali, 2014, p.107).

Literal translation

*They read together **Season of the Migration to the North by Al Tayib Saleh**, and she did not sympathize with **Mustafa Saeed**, and said that he is just a sick, fanatical animal. After a long struggle, he got rid of the Dongola complex through her effort…*

TT 2

*They read **Tayib Saleh's Season of the Migration to the North** together, but she did not sympathize with the hero, **Mustafa Sa'id**. She said he was just a sick, fanatical animal. After long hardship on her part, he freed himself from the Dongola complex* (Theroux, 2006, p.74).

According to Hatim and Mason, intertextuality is a "signifying system which operates by connotation" (1997, p.129). This extract exhibits two types of allusion. Onomastic allusion is represented in Ali's reference to the late Sudanese author *Al-Tayib Saleh* (1929-2010) and the fictional character Mustafa Saeed, while the title of Al-Tayib Saleh's well-known postcolonial novel *Season of Migration to the North* is a titular allusion. Both examples are purposeful and have implications, which an English reader would presumably be unaware of. The following facts are most probably ambiguous for the English reader/translator. Saleh is a Sudanese author who shares with Ali almost the same dialect, culture, experience(s), and background knowledge. Additionally, Nubia is an area allocated between Aswan in Southern Egypt and Dongola in Northern Sudan. Saleh's novel contains deep insights into the complexities of the Sudanese life after the departure of the British colonizers by focusing on the East-West relationship. Similarly, Ali gives the same insights and emphasizes the relationship between Egypt and Nubia. Both protagonists, Awad and Mustafa Saeed, suffered from racial discrimination and travelled to western countries trying to have a new life. Thus, the reader would ponder over the reason for including Simon's opinion of Mustafa Saeed. Apparently, the ST author is drawing an implicit comparison between Awad and Mustafa Saeed. If Simon is so in love with Awad and simultaneously believes Mustafa Saeed to be an obsessed sick man, the reader would infer that Awad is not the same as Mustafa Saeed. Simon holds a favorable opinion of Awad, unlike her opinion of Mustafa Saeed.

While Ali's titular allusion is successful and functional because it is part of his intended addressees' culture and literary experience, Theroux's translation is literal and not functional in the TC because the novel, its author and its context are not part of the target reader's horizon. According to Himood (2010) "[w]ith regard to allusion, a translator has to be sensitive to what is implied by the use of the sociocultural and intertextual elements" because this informs the decisions he/she makes (p. 573).

4.2.3 Extract 3

In the third extract, the narrator is introducing Awad's unstable mental state to the ST readers. He shows that Awad was at the beginning quite anxious after his release from prison, then after some time he restored his confidence as he became sure that the general amnesty decision was serious.

ST 3

<div dir="rtl">

ولما مرت الأيام دون مجيء زوار النكد، تأكد من جدية قرار العفو العام الصادر بقرار جمهوري لم يفسده **المماليك** بأوامر مضادة.

</div>

(Ali, 2014, p.14)

Literal translation 3

*And when the days passed without the arrival of the troublesome visitors, he became sure of the seriousness of the general amnesty issued by a republican decree, and not spoiled by the **Mamluks** by counter commands.*

TT 3

*When the days passed and no trouble came, he finally believed in the general amnesty enacted by a republic-wide resolution, not spoiled by the counter orders of **slaves*** (Theroux, 2006, p.3).

This extract exhibits an instance of onomastic allusion, in which Ali refers to المماليك (the Mamluks). Here Ali presupposes that his intended addressees have the required historic and cultural knowledge, in addition to the allusive competency that would allow them to identify his onomastic allusion. Indeed, we, as representatives of the target addressees, can lucidly make the following allusive inference: while the generic meaning of مملوك (mamluk) is *slave* (Al-mu'jam al-wajiz, 2003), Ali's reference here is not generic; he is undoubtedly referring to those "Turks and Circassians who the Ayyubids used as slaves in the Egyptian army" (Almaany online dictionary). As mentioned in the Britannica encyclopedia (2023),

> [Mamluk] is a slave soldier, a member of one of the armies of slaves established during the Abbasid era that later won political control of several Muslim states. Under the Ayyubid sultanate, Mamluk generals used their power to establish a dynasty that ruled Egypt and Syria from 1250 to 1517.... Mamluks also sought to extend their power into the Arabian peninsula and into Anatolia and little Armenia; to protect Egypt's rear, they strove to establish their presence in Nubia].

Obviously, Ali meant to allude to the Mamluks dynasty, not slaves in general. Theroux's translation of Mamluks as *slaves* is irrelevant to the context. Generally, slaves do not make commands that oppose those of the president (Nasser, at that time). Moroever, at the time of the narration there were no slaves, in the first place. Theroux's inaccurate translation may cause the TT reader to mistakenly think that there were slaves in Egypt in the 1960s, or it may alternatively set their mindset in a totally different era. Therefore, Ali's onomastic allusion to Mamluks cannot be rendered as *slaves*. We believe that Ali's allusive reference to Mamluks in the same sentence with the implicit reference to the president's (Nasser) decisions is meant to show how Awad was confusing the past with the present; he is unable to draw a demarcating line between

the past and the present. This is evident in the course of the novel, in which Awad is always in a state of flux between the present, the past, and the distant past. Theroux's translation, although literal, is not functional; however, part of Theroux's mistransation is due to his inability, as an unintended addressee, to draw the historical associations between the allusive reference and its context. Ali presupposes that his intended addressees have allusive competence as they possess the required foreknowledge of the Mamluks. The word المماليك should be rendered *mamluks* – the word *mamluk* is an entry in *Merriam Webster* online dictionary. Further, it would be more appropriate for this translation task (in accordance with the transfer principles) to include the relevant explanatory information (in a footnote or endnote) for the TT reader who lacks the required allusive competence.

4.2.4 Extract 4

ST4 sheds light on Awad's feelings of alienation. In the first chapter, named المنفصل(Separated Man), the narrator expresses Awad's feeling of alienation to the ST reader. Awad describes himself as "غريب في بلد غريبة" (a stranger in a strange country) to express his feeling of alienation. Intended addressees have the background knowledge that allows them to understand Ali's intentional purpose of explicitly alluding to the widely known song غريب الدار (lit., *stranger of the house)* by the Egyptian singer Abdo El Serougy.

ST 4

وعليه بالرحيل قبل فوات الأوان تاركًا الشمال لأهله .. .. غنى مراكبي **((غريب الدار))** .. نعم .. الغربة، مفتاح أزمته مع مفاهيم الشمال . (Ali, 2014, p. 17)

Literal translation

*And he has to leave before it is too late, leaving the North to its people…A boatman sang **"Gharib Al-dar"**.. Yes.. Alienation, the key to his plight with the concepts of the North.*

TT 4

*He had to get out before it was too late, to leave the north and get back to his family**… The passengers from a strange abode sang**; yes, exile, the key to his crisis with the thinking of the north* (Theroux, 2006, p.6).

This extract includes an instance of quotational allusion. Analysis of presupposition, lexis, and suprasegmental features of this extract is essential due to their relevance to the evaluation of the functionality of the quotational allusion employed by Ali. The quotational allusive reference in this extract is expressive and appellative in function. Ali presupposes his intended addressee's allusive competence and the required cultural knowledge that allow the activation of the allusion. The lexis in this extract is very expressive of Awad's alienation because of the lexical isotopic chain composed of " غريب ", "تارگًا ",الرحيل" الدار" and "الغربة" (G*harib Al-dar*, *leaving*, *departure*, and *alienation*, respectively). Ali's explicit allusion

to the title of the song is meant to appeal to the reader via the shared cultural knowledge between him and the people of the North; it is a kind of mitigation of the distance that caused him to feel alienated. Although the song expresses Awad's alienation, alluding to this particular song (and not a Nubian song) reveals his belonging to the same culture of the ST reader. Ali's use of brackets to signal the quotational allusion is a typographic tool, referred to by Nord (1991) as "suprasegmental features". The purpose of Ali's use of brackets is to highlight the title of the song and invite the ST readers to refer to their cultural knowledge, make associations, and activate the allusion.

Theroux's translation reveals his lack of the cultural knowledge required to conceptualize that *Gharib Al-dar* is the title of a popular Egyptian song. As a result, Theroux's translation does not yield the same effect of Ali's on his readers. While we can infer that Ali wants to impart Awad's feeling of alienation through alluding to *Gharib Al-dar*, Theroux did not realize such allusion. Theroux's allusive competence deficiency as a result of the lack of shared cultural knowledge with Ali caused the distorted transfer of the allusion in the TT. Thus, the translation of this extract is void of the expressive and appellative functions of the quotational allusion.

In addition to the cultural and pragmatic problems that Theroux faced in the translation of this extract, a linguistic problem emerges in his choice to translate مراكبي (sailor) as "passengers". This owes to the fact that مراكبي is a derivative of the Arabic root ركب, from which the similar derivative ركاب (passengers) is derived. This added linguistic error, along with the pragma-cultural deficiency, resulted in a highly distorted translational segment in terms of functional adequacy in comparison to the functional quotational allusion of its ST counterpart.

The analysis of the different types of allusions used by Ali in comparison to their corresponding translations by Theroux yielded significant results in light of the research questions (See Section 1.3). First, Theroux faced linguistic, cultural, and pragmatic translation difficulties and problems as an American translator of a ST authored by an Egyptian Nubian author. Second, Theroux translated the allusions in a literal manner that negatively affected their meaning and functional adequacy.

5. Findings and conclusion

One of the major findings of the study has been that Peter Theroux, as an American translator, whose mother tongue is English, encountered linguistic, cultural, and pragmatic translation *difficulties* and *problems* that negatively impacted, to varying degrees, the functional adequacy of the English translation of the Arabic allusions employed by Idris Ali. The translator's literal translation of the allusions into English has negatively affected the functional adequacy of his renderings due to the cultural and linguistic gaps between the two languages. Nord's model (1991) is a helpful tool for Arabic-English translators because it

allows for identifying the linguistic, cultural, and, by definition, pragmatic divergences between the two languages, making the product a reliable one, being based on a problem-solution process conducted by the translator, rather than a mere discursive literal reproduction of the ST.

Other major findings that the translator ought to have followed were reached, based on the suggested transfer principles. Theroux translated in the literal mode (one of the modes of documentary translation). This proved to be inappropriate to the linguistic, cultural, and pragmatic specificities of Ali's allusions. Following the generated transfer principles, a documentary translation of the *exoticizing* type, which maintains the exotic nature of the ST would have yielded a more appropriate translation. The exotic element, however, has to be explained occasionally if it negatively affects the comprehensibility of the text. Theroux adopted a SC-oriented translation style, but did not maintain the referential function in his translation of the allusions, whereas the activation of allusion generally requires understanding its referential meaning in the first place. Theroux should have exerted more effort as a cultural mediator to bridge the wide gap between the ST and TT addressees. He should have converted the implicit into explicit via textual expansions to make the text comprehensible for the TT reader. Eventually, Theroux ought to have determined the time period of the novel being translated, together with the historical events that were submerged in the novel, then start going through the historical references in question to get himself equipped with the adequate information for facing any "cultural bump[s]" (Bahrami, 2012).

To conclude, the responsibility of a competent translator is to bridge the linguistic, cultural, and pragmatic barriers between the source and target cultures. Theroux, as a TC reader and a non-native speaker of Arabic, faced a communicative problem in the translation of Ali's allusions; his translation of the selected allusions could not be considered as functionally communicative. This proves the importance of the extratextual analysis of the ST in relation to the TT, and the intratextual analysis of the ST in order to produce a functionally communicative TT. This would allow a top-down approach, in which handling pragmatic problems is given priority. Nord's model (1991) therefore is believed to be an effective tool of text analysis, as it would aid the translator in anticipating and adapting to the potential pragmatic, cultural, linguistic, and text-specific translation problems in translation from Arabic into English.

This study has two major limitations that could be tackled in future research. First, scarce previous research studies that tackle pseudo-intertextual allusion revealed a literature gap that needs further development. Second, although the qualitative method adopted in this study allowed a deeper understanding of the topic under research, the research findings could not be generalized. To help overcome this limitation, we suggest adding a quantitative dimension to the method of analysis.

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The Translation of Prophets' Names in the Quran:
The Prophet Noah as a Model

ترجمة أعلام الأنبياء في القرآن: النبي نوح نموذجا

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ARTICLE DATA	ABSTRACT
	Through this research, we aim to discuss the concept of religious translation in general, and especially the translation of Prophets' Names in the Holy Qur'an. This can be done through tracing, analysis, and comparison based on reading what is written on the lines and what is hidden beneath them. Based on the above, it can be said that religious translation in particular entails a major challenge because of the beliefs, facts and stories that the Qur'an contrains, including in particular the challenges of translating Prophets' Names .This challenge lies primarirly in translating what I called: 'the Common Revelation', or in other words, what the extended divine revelation mentioned and shared them shared. This is what we will discuss in the research, which was a small part of my research topic for obtaining a doctorate degree in linguistics and translation.

ملخص البحث

نروم من خلال هذا البحث التطرق إلى مفهوم الترجمة الدينية بصفة عامة، وخصوصا ترجمة أعلام الأنبياء في القرآن الكريم، وذلك من خلال التتبع والمقارنة والتحليل المبنية على قراءة ما هو مسطور على السطور وما كان مخفيا تحتها. وبناءا على ما سبق، يمكن القول إن الترجمة الدينية على وجه الخصوص تشكل تحديا كبيرا لما تواجهه من معتقدات وتمثلات وحقائق وقصص يزخر بها آي القرآن؛ ومنها خصوصا تحديات ترجمة أعلام الأنبياء. هذا التحدي سيتمثل في ترجمة ما أسميته:'*المشترك الوحيي*' أو بعبارة أخرى ما اشترك ما الوحي الإلهي الممتد بذكرهم. وهذا ما سنتطرق إليه في البحث الذي كان جزءا صغيرا ضمن موضوع بحثي لنيل شهادة الدكتوراه في اللسانيات والترجمة.

الكلمات المفاتيح: الترجمة الدينية، القرآن الكريم، الكتاب المقدس، أعلام الأنبياء، اللغة العربية.

مقدمة

نتناول في هذا البحث مسألة الترجمة الدينية خصوصا ترجمة أعلام الأنبياء في القرآن، وذلك من خلال التركيز على محاولة إظهار المرجعيات اليهودية والمسيحية في ترجمات القرآن الكريم إلى اللغة الإنجليزية عند مترجمين شهدت ترجماتهم انتشارا واسعا في العالم الغربي، علاوة على أهميتهم كشخصيات مجتمعية مرموقة داخل مجتمعاتهم ومؤسساته التعليمية العالية. ولا يخفى على القارئ العزيز، أن هذا البحث يتطرق لمسألة النصوص المقدسة وخصوصا القرآن الكريم، والكتاب المقدس بشقيه العهد القديم والعهد الجديد. وبذكر المقدس، أود القول هنا إننا مقيدين بمواضيع تخص الترجمة والترجمة الدينية من جهة، ونغوص في بحار ترجمة أعلام الأنبياء عليهم السلام من جهة أخرى؛ أي أن مسألة المقدس/القداسة/التقديس لن يتم الخوض فيها هنا لعلة المقام والمقال. لكن لا يحزن القارئ الكريم، فسوف نخصص لها بحثا آخر نتوسع فيه أكثر لتبيان مفهوم المقدس داخل مجال الترجمة الدينية.

فقد حظيت الترجمة الدينية منذ بداياتها بنوع خاص من الاهتمام كونها تعنى أساساً بالكتب المقدسة. أي أنها نابعة بالأساس من النصوص المقدسة، سواء ما اتفق عليه بكونه نصا دينيا مقدسا، أو ما اعتبره شخص ما أو جماعة معينة نصا مقدسا. فمثلا، لا يجب حصر ترجمة النصوص الدينية في التوراة والإنجيل والقرآن الكريم، بل هي تشمل وتستوعب بصدر رحب كل ما قدسته الجماعات البشرية أو حتى الأفراد بعينها وما اعتبروه نصا مقدسا منظما لدنياهم عاكسا لهم ماضيهم ومبشرا بمستقبلهم أو آخرتهم. ونضرب مثلا هنا بالفيداس والسوترا المقدسين.

كما سنسلط الضوء أولا على ترجمة أعلام الأنبياء في القرآن وخصوصا ما اشترك الوحي الإلهي بذكرهم في الديانات الثلاث، أو ما أسميته: *"المشترك الوحيي"*. هذا *المشترك الوحيي* يشكل مادة عظيمة (خصبة وضحلة) وصعبة في نفس الوقت علما أنها ممزوجة بنوع من حلاوة البحث وكثرة الأجر إن شاء الله. "إذ ثمة خط فاصل يميز الدين غير السماوي، حيث سادت الديانات الكبرى في الشرق الآسيوي، مثل الهندوسية والبوذية والكنفوشيوسية، وفي الشرق الأوسط كالزرادشتية، والمانوية، وبين أديان التوحيد الإبراهيمية الثلاثة: اليهودية والمسيحية والإسلام، التي ترتبط فيما بينها ارتباطا وثيقا، باعتبارها فروعا تنتمي إلى تراث واحد، وأصل مشترك ينتسب إلى أبي الأنبياء إبراهيم عليه السلام، (...) وقد انتقلت العقيدة من إبراهيم إلى ذريته جيلا بعد جيل"[1]. كما وجب التذكير بإيماننا العميق بقدسية حرية المعتقد والدين وسموه فوق الجميع، ودفاعنا عن التسامح والتعايش مع كل الناس، لكن حب المعرفة وتسلق سلم العلم لا يفسد للاختلاف قضية.

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[1]-المشترك التوحدي والضمير الإنساني، ص: 31.

أهمية البحث

تكمن أهمية موضوعنا هذا في كونه مرتبط كل الارتباط بحياتنا جميعا لارتباطه بالقرآن الكريم بالنسبة لعموم البشر، ومرتبطا ارتباطا من نوع آخر شديدي الأهمية للعالم والباحث على حد سواء. حيث يتطرق لمفهوم ترجمة مكون مهم من مكونات ترجمة القرآن الكريم، فأعلام الأنبياء تلعب دورا هاما في نقل المعنى الأقرب للنص الأصلي، كونها كما أشرت مشتركا بيننا وبين أصحاب الديانات الكتابية الأخرى. يعني، أن النقل الخاطئ لعلم النبي وتحميله ما لم يحمله في النص الأصلي يجعل القرآن لا محالة في نظر القارئ الهدف نصا مقتبسا ومكررا لما سبقه من نصوصو مقدسة. أي أن هاته الترجمة الغير دقيقة (غير أمينة) تجعل القارئ الهدف يقع في النظرية الإستشراقية أن القرآن ليس إلا قصا من آي العهد الجديد وقصص العهد القديم. وعندها يصير القرآن لا محالة في نظر مُسْتَقْبِل الترجمة الإنجليزية الغير الناطق بالعربية، نصا عاديا وليس مقدس منزل من لدن حكيم عليم. وبعبارة أدق: ينزل القرآن من منزلة *الموحى به* أي: ' revelation' ليصير: 'inspiration' بنات أفكار وتصورا بل وتجارب حياة عاشها النبي وجمعت في رقاع بعد أن جرى أقلمتها مع واقع الجزيرة العربية (إضافة البهارات العربية) .

علاوة على ما سبق، تجدر الإشارة إلى أن الفعل الترجمي يذلل الصعاب ويقرب البعيد، بل ويوحد كلام من تبلبلت ألسنتهم بفعل التباعد الجغرافي وحتى البعد الوجداني العاطفي. إذن/ فالترجمة قنطرة عبور وصمام أمان (الترجمة الأمينة البعيدة عن الذاتية) بين الديانات والثقافات للتقريب بينهم وتساعد على التمازج وتكسير الحدود المعرفية. لكل هذا وجب على الدارسين والباحثين في ميادين الترجمة وخصوصا الدينية منها تبسيط صعاب التواصل والاتصال الصحيح الفعال الموصل لمعرفة الآخر المغاير في اللسان والثقافة، والعمل بكل جهد وجد مع مؤسسات ومجلات تهدف لتحقيق هذا المبتغى الأسمى وخير مثال ما تقوم به مجلة: *'British journal of translation, linguistics and literature'*

إشكالية البحث

وبناءً على ما سبق الحديث عنه يمكن بلورة المشكلات البحثية في:

- أهمية وخطورة المشترك الوحيي.
- ضرورة التمكن من قصص الأنبياء قبل الخوض في الترجمة لمعرفة شخصية، صفات والأفعال الحقيقية للنبي.
- مشكلة اختلاف صفات النبوة بين القرآن والمشترك الوحيي، فمثلا، لوط في القرآن نبي، غير أنه رجل (صالح) فقط بالعهد القديم.
- صعوبة الوصول لترجمة دينية أمينة دونما الرجوع للتفسيرات التراثية.
- المشترك الوحيي وما يشكله من تحديات كبيرة خلال العملية الترجمية.
- تأثير المرجعية/الخلفية اليهودية المسيحية للمترجم على المنتج النهائي.

–   صعوبة انسلاخ المترجم عن مرجعيته وثقافته وحمولته المعرفية واتصافه بالحيادية خلال الترجمة.

أهداف البحث

ومن الأهداف التي نسهر على تحقيقها خلال هذا البحث نذكر على سبيل المثال:

–   التعرف على النبي نوح من خلال القصص القرآني والتفاسير التراثية.

–   الوقوف عند اتمولوجيا (التأثيل) النبي نوح من منظور اللاهوت اليهودي المسيحي.

–   فهم وشرح مفهوم المرجعية اليهودية.

–   فهم وشرح مفهوم المرجعية المسيحية.

–   تحديد آليات التعامل مع الترجمة الدينية من خلال الاعتماد على المشترك الوحيي.

–   التطبيق على علم 'نوح' كنموذج لترجمة أعلام الأنبياء.

–   الوصول إلى نتائج موضوعية من خلال المقارنة والتحليل.

منهج البحث

سيعتمد البحث على المنهج الوصفي التحليلي مع مقاربة دينية.

خطة البحث ومنهجه

ولتحقيق الأهداف ومحاولة الإجابة على التساؤلات أعلاه، قسمت البحث إلى مقدمة ومبحثين اثنين، وخاتمة وذلك على النحو الآتي:

المقدمة: تحوي بالأساس إشكالية الدراسة، لأنتقل بعد ذلك للتطرق لأهداف البحث والمنهج المتبع الذي يتناسب مع طبيعة هذا المجال البحثي. كما حوت المقدمة أيضا خطة البحث التي تم تقسيمها إلى مبحثين اثنين متبوعين بخاتمة ملخصة لما سبقها من مواضيع وأفكار. بعد ذلك سوف نعرض لنتائج البحث وتوصياته، ثم المصادر والمراجع.

وفيما يلي نعرض باختصار للمباحث وما ستطرحه من موضوعات للنقاش:

المبحث الأول: نوح النبي عليه السلام

سينهض هذا المبحث بالآتي:

1–   تقديم

2–   النبوة

3–   نوح النبي بين القرآن والتوراة

4–   أصل علم 'نوح'

أما فيما يخص المبحث الثاني، فقد وسم ب:

2- ترجمــــــــــــــة علم 'نوح' بين المرجعية اليهودية والمسيحية

حيث سنتطرق فيه إلى الآتي:

1- تقديم

2-المرجعية اليهودية

3-المرجعية المسيحية

4-الجدول التطبيقي

الخاتمة

نتائج البحث ثم التوصيات.

لائحة المصادر والمراجع

المبحث الأول: نوح عليه السلام

1- تقديم

وبعدما عمرت الأرض لم يغفل للشيطان جفن، فصار الشرك والكفر يتسلل إلى قلوب الخليقة، واتخذوا من دون الله أصناما يعبدونها سائلين إياها الخير والعطاء. فصار لا بد من هاد يدعوا الناس لخير الدنيا وفضل الآخرة، فأرسل الله نبيه نوحا عليه السلام الأطول عمرا بين جميع المرسلين، ليطهر قلوب الناس ويرجعهم لعبادة الله الواحد. لكن كان الكفر أشد وأقوى ولم يؤمن معه إلا قليل، فخرج الماء من التنور وصار الماء في كل مكان ليحل بالكافرين عذاب عظيم فصاروا من المغرقين. وقد ذكر عليه السلام ثلاث وأربعين مرة (43) في القرآن أولها في سورة آل عمران.

وبعبارات أدق، يقول ابن كثير إن الله اصطفى نوحا عليه السلام وجعله أول رسول إلى أهل الأرض، لما عبد الناس الأوثان وأشركوا في دين الله ما لم ينزل به سلطان، وانتقم له لما طالت مدته بين ظَهراني قومه. يدعوهم إلى الله ليلا ونهارا سرا وجهارا فلم يزدهم ذلك إلا فرارا، فدعا عليهم فأغرقهم الله عن آخرهم؛ ولم ينج منهم إلا من اتبعه على دينه الذي بعثه الله به"2.

2- النبوة

وعلاقة بالفقرة أعلاه، وجب أن نتوقف عند مفهوم النبوة بين اليهودية، والمسيحية والإسلام لنفهم الخلفية اليهودية والمسيحية سواء بالإحالة المباشرة أو بالتلميح. وحسب ما هو متفق عليه، لكل ديانة أنبياء ورسل وجب أن تتحقق فيهم شروط مسبقة لينالوا صفة النبوة وبذلك يصير المتكلم باسم الرب أو الناطق عن الروح القدس نبيا، و تتباين شروط المفهوم

2- تفسير القرآن العظيم ج 2، ص: 33.

ليصير رسولا أو نبيا أو هما معا عند المسلمين. فهي "واسطة بين الخالق والمخلوق في تبليغ شرعه، (...) ودعوة من الرحمن الرحيم ـتبارك وتعالىـ لخلقه ليُخرجهم من الظلمات إلى النور، وينقلهم من ضيق الدنيا إلى سعة الدنيا والآخرة"3.

فالجوهر الجامع بين اليهودية والمسيحية والإسلام يكمن في تأسيس اللاحق منهم لذاته على السابق، وتأكيد نبوة الأنبياء (الأوائل) في الديانات الثلاث مجتمعة، مع بعض الاختلافات في صورة هؤلاء الأنبياء بين اليهودية والمسيحية من جهة؛ وبين الإسلام من جهة أخرى4. ففي المسيحية مثلا، النبي هو من يتكلم أو يقول عما يجول في خاطره، دون أن يكون ذلك الشيء من بنات أفكاره، بل هو من قوة خارجة عنه ـ قوة الله عند المسيحيين والعبرانيين والمسلمين، وقوة الآلهة المتعددة عند عباد الأصنام والوثنيين (...) وعنت النبوة عند اليهود الإخبار عن الله وخفايا مقاصده، وعن الأمور المستقبلية ومصير الشعوب والمدن، والأقدار، بوحي خاص منزل من الله على فم أنبيائه المصطفين. وقد عرف العهد القديم عددا كبيرا من الأنبياء، وكان محور نبواتهم عن مجيء المسيح (...) وعن الشريعة الموسوية ومصير اليهود والشعوب المتعاملة معهم والمجاورة لهم"5.

وتكلم العهد الجديد عن النبوات واعتبرها عطية المسيح: "اَلَّذِي نَزَلَ هُوَ الَّذِي صَعِدَ أَيْضًا فَوْقَ جَمِيعِ السَّمَاوَاتِ، لِكَيْ يَمْلأَ الْكُلَّ. وَهُوَ أَعْطَى الْبَعْضَ أَنْ يَكُونُوا رُسُلاً، وَالْبَعْضَ أَنْبِيَاءَ، وَالْبَعْضَ مُبَشِّرِينَ، وَالْبَعْضَ رُعَاةً وَمُعَلِّمِينَ"6. ونعلم يقينا أن كل نبوة صحيحة صادقة هي موحى بها من الروح القدس: "وَامْتَلأَ زَكَرِيَّا أَبُوهُ مِنَ الرُّوحِ الْقُدُسِ، وَتَنَبَّأَ قَائِلاً: مُبَارَكٌ الرَّبُّ إِلهُ إِسْرَائِيلَ لأَنَّهُ افْتَقَدَ وَصَنَعَ فِدَاءً لِشَعْبِهِ"7. وأنها ثابتة لا تنقض، وقد أعلن المسيح أنه سيرسل أنبياء: "لِذلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ وَحُكَمَاءَ وَكَتَبَةً، فَمِنْهُمْ تَقْتُلُونَ وَتَصْلِبُونَ، وَمِنْهُمْ تَجْلِدُونَ فِي مَجَامِعِكُمْ، وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ"8. ويذكر العهد الجديد أن الأنبياء أناس مملئين بالروح القدس وبه مسوقون ويتكلمون: "فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ غَيْرَ مُرْتَابٍ فِي شَيْءٍ"9. وقد أعطيت لمنفعة الأجيال الآتية وهي سراج منير في الظلام10.

وفيما يخص عبارة رسول في العهد الجديد فهو"اسم يطلق بصفة خاصة على تلاميذ الرب يسوع الاثنا عشر الذين اختارهم ليعاينوا حوادث حياته على الأرض ويروه بعد قيامته ويشهدوا له أمام العالم بعد حلول الروح القدس عليهم، وفي متى11 نقرأ: "ثُمَّ دَعَا تَلاَمِيذَهُ الاثْنَيْ عَشَرَ وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحٍ نَجِسَةٍ حَتَّى يُخْرِجُوهَا، وَيَشْفُوا كُلَّ مَرَضٍ وَكُلَّ ضُعْفٍ. وَأَمَّا أَسْمَاءُ الاثْنَيْ عَشَرَ رَسُولاً فَهِيَ هذِهِ: اَلأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ لَهُ بُطْرُسُ، وَأَنْدَرَاوُسُ أَخُوهُ. يَعْقُوبُ بْنُ

3- النبوات، ص: 19.
4- اللاهوت العربي وأصول العنف الديني، ص: 25.
5- قاموس الكتاب المقدس، ص: 636.
6- رسالة بولس الرسول إلى أهل أفسس4: 10-11.
7- لوقا1: 67-68.
8- متى23: 34.
9- أعمال الرسل11: 28.
10- قاموس الكتاب المقدس، ص: 638.
11- قاموس الكتاب المقدس، ص: 274.

زَبْدِي، وَيُوحَنَّا أَخُوهُ. فِيلُبُّسُ، وَبَرْثُولَمَاوُسُ. تُومَا، وَمَتَّى الْعَشَّارُ. يَعْقُوبُ بْنُ حَلْفَى، وَلَبَّاوُسُ الْمُلَقَّبُ تَدَّاوُسَ. سِمْعَانُ الْقَانَوِيُّ، وَيَهُوذَا الْإِسْخَرْيُوطِيُّ الَّذِي أَسْلَمَهُ"12.

ونأتي لنختم هاته النقطة بالنظرة الإسلامية للنبوة كونها أمر لا يختلف من حيث النسق العام في الإسلام، حيث أن النبي والرسول عليهم السلام أجمعين، تربطهم علاقة تَوْصيل أمر أو القيام بمهمة ما صادرة عن الله المتعالي في جلاله. لكن هناك اختلاف داخل المفهوم الإسلامي للنبي والرسول من حيث المهمة والكتاب المنزل.

3- نوح النبي في القرآن الكريم والعهد القديم

في هاته المرحلة من الدراسة نتوقف عند الورود الأول لعلم أي نبي، كون هاته الإستراتيجية التي وفقنا الله بها تظهر المرجعية الكتابية الخفية وأشياء أخرى خلال العملية الترجمية والمنتج النهائي المتمثل في النص الهدف الإنجليزي. أي أن الإشارة الأولى (الورود الأول) للنبي تحمل الكثير من الشروحات والتوضيحات والإحالات لما خارج القرآن الكريم وخصوصا للعهد القديم المقدس وما صاحبه من شروحات ومتوازيات كالتلمود وغيره من الكتب. وهنا، فقد ذكر علم 'نوح' أول مرة في القرآن الكريم في سورة آل عمران إذ يقول تعالى: ﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾13، كما ذكر أيضا في الكتاب المقدس على المنوال ذاته في سفر التكوين: "وَدَعَا اسْمَهُ نُوحًا، قَائِلاً: «هذَا يُعَزِّينَا عَنْ عَمَلِنَا وَتَعَبِ أَيْدِينَا مِنْ قِبَلِ الأَرْضِ الَّتِي لَعَنَهَا الرَّبُّ»"14.

4- أصل علم 'نوح'

"Noah, in the Bible son of Lamech, father of Shem, Ham and Japheth. Heb. (נֹחַ), lit. 'rest'" … According to the Old Testament, Noah was the builder of the Ark that allowed him, his family, and animals of each species to survive the Great Flood. After the flood he received the sign of the rainbow as a covenant from God"15.

"نوح، حسب الإنجيل هو ابن لامخ، وأب سام، وحام ويافث. وفي العبرية: نوح، حرفيا يعني 'راحة'. وحسب العهد القديم، فنوح هو من بني السفينة التي سمحت له، ولأسرته وللحيوانات من كل نوع الخلاص من الطوفان العظيم، وبعد الطوفان تلقى نوح علامة قوس قزح كعهد من الرب". (ترجمة بتصرف)

12- متى10: 1-4.

13- آل عمران: 33.

14- التكوين2: 7.

15 -A Comprehensive Etymology Dictionary of the English Language, p: 1050, *and*, A Comprehensive Etymology Dictionary of the Hebrew Language for Readers of English, p: 408.

وعند الراغب الأصفهاني فـ"نوح اسم نبي، والنَّوْحُ: مصدر ناح أي: صاح بعويل ... وأصل النوح: اجتماع النساء في المناحة"16. وفي نفس السياق ذهب المصطفوي ليظهر معنى "التقابل، من خلال مقابلة الشيء للشيء ومنه النوح والمناحة لتقابل النساء عند البكاء"17.

المبحث الثاني: ترجمة علم 'نوح' بين المرجعية اليهودية والمسيحية

1- تقديم

إن المرجعية اليهودية المسيحية أو المرجعية الكتابية بصفة عامة، هي مجموع تلك العقائد والتصورات والمواقف والرؤى التي تجري في عروق المترجم غير المسلم مجرى الدم؛ إذ يصير سلطانها الأقوى خلال العملية الترجمية ولا يستطيع بذلك المترجم الابتعاد أو الانسلاخ عن خلفيته الكتابية. و نقصد بالمرجعية اليهودية والمسيحية تأثيرات الدين السماوي من خلال التوراة المقدسة وما لحق بها والإنجيل المقدس؛ حيث أن هناك نوع آخر من المرجعيات غير الكتابية تلك التي تعتمد على كتب وضعية 'غير موحى بها من عند الله' أو تسمى دينا غير سماويا.

إذ ثمة خط فاصل يميز الدين غير السماوي، حيث سادت الديانات الكبرى في الشرق الآسيوي، مثل الهندوسية والبوذية والكنفوشيوسية، وفي الشرق الأوسط كالزرادشتية، والمانوية، وبين أديان التوحيد الإبراهيمية الثلاثة: اليهودية والمسيحية والإسلام، التي ترتبط فيما بينها ارتباطا وثيقا، باعتبارها فروعا تنتمي إلى تراث واحد، وأصل مشترك ينتسب إلى أبي الأنبياء إبراهيم عليه السلام، (...) وقد انتقلت العقيدة من إبراهيم إلى ذريته جيلا بعد جيل18.

2- المرجعية اليهودية

والمرجعية اليهودية هي فكر المترجم اليهودي الذي ينطلق من التوراة مرورا بالتلمود وصولا إلى الممارسات العقائدية اليومية. أي أن المرجعية اليهودية هي رؤية القرآن الكريم من خلال المنظور اليهودي بعيدا عن القداسة الإسلامية للقرآن الكريم. ليصير النص القرآني في نظر المترجم اليهودي نصا نثريا متجردا من قداسة المصدر (القداسة الإلهية)، لينعكس بذلك خلال عملية الترجمة على المرآة اليهودية دون مراعاة للأصل.

ومن أجل ذلك وجب علينا أن التوقف قليلا للتحدث عن جوهر المرجعية اليهودية وهو الدين اليهودي، يقول حسن ظاظا: "اليهودية دين يختلف اختلافا بينا، من حيث طبيعته ونشأته وتاريخه، عن أكثر الأديان التي نعرفها. فهو مجموعة من العقائد والشرائع والطقوس وقواعد السلوك والأخلاق، تراكمت وتبلورت ونضجت على مدى آلاف السنين. لم تنزل على رجل واحد، إذ إن تاريخ النبوة في إسرائيل يواكب التاريخ الاجتماعي والسياسي لتلك المجموعة البشرية"19.

16- مفردات ألفاظ القرآن، ص: 827.

17- التحقيق في كلمات القرآن ج 12، ص: 300.

18- المشترك التوحدي والضمير الإنساني، ص: 31.

19- الفكر الديني الإسرائيلي أطواره ومذاهبه، ص: 5.

وبالرجوع للتعريفات نجد أن اليهودية ديانة إثنية (عرقية) لا تقوم على أساس الإيمان بالديانة وتعاليمها، بقدر ما تقوم على الجماعة اليهودية. ولا يعد اليهودي منتسبا إلى هاته الجماعة إلا بشرط وحيد أن يكون مولودا من أم يهودية (من جماعة الرب) سواء أقام تعاليم التوراة أم لم يقمها. وها هو الرب العظيم يبرم ميثاقا مع أبرام (إبراهيم) النبي قائلا: "فِي ذَلِكَ الْيَوْمِ قَطَعَ الرَّبُّ مَعَ أَبْرَامَ مِيثَاقًا قَائِلًا: ﴿لِنَسْلِكَ أُعْطِي هَذِهِ الأَرْضَ، مِنْ نَهْرِ مِصْرَ إِلَى النَّهْرِ الْكَبِيرِ، نَهْرِ الْفُرَاتِ﴾20". وبتعبير أدق يقربنا المسيري أكثر ليوضح أن من يولد لأم يهودية يظل يهوديا حتى ولو لم يمارس تعاليم الدين اليهودي، فهو يهودي بالمعنى الإثني. أما اليهودي المتهود، فكان عليه أن يقوم بتنفيذ جميع الأوامر والنواهي، أي يجب أن يكون يهوديا بالمعنى الديني"21.

وقد تطرقنا باختصار لمفهوم الديانة اليهودية أو كيف يكون الشخص يهوديا، لنضع السياق العام لليهودية التي تنفي بالقطع وجود مقدس غيرها22؛ إذ يترجم صاحب المرجعية اليهودية القرآن الكريم الذي يعتبره نصا عاديا نافيا عنه قدسيته، بل إن الدين الإسلامي يزاحم تواجد الديانة اليهودية في كل أماكن انتشارها باعتباره دينا للبشرية جمعاء، حتى في الهيكل المقدس، ومن هنا تولدت المرجعية اليهودية والإسرائيليات في ترجمة القرآن الكريم وتتجسد هذه المرجعية خاصة في اللجوء إلى ما يسمى بـ"الإسرائيليات.

ويعرفها عبد الحميد زاهيد وآخرون بكونها: "تلك الأخبار والقصص ذات مرجعية كتابية، يهودية ومسيحية (...) ويعم هذا اللون المرويات النصرانية، ويطلق على جميع ذلك لفظ إسرائيليات من باب تغليب الجانب اليهودي على الجانب النصراني. فما جاءنا عن اليهود هو الذي اشتهر أمره فكثر النقل عنه (...)، فالقرآن الكريم نفسه قد انفتح على جميع الثقافات القائمة، فذكر ما عند اليهود من عقائد وشرائع وتصورات، وما عند النصارى والمشركين وغيرهم من الأمم القائمة، وبين جوانبها الإيجابية وجوانبها السلبية"23.

3- المرجعية المسيحية

أما المرجعية المسيحية فهي فكر المترجم المسيحيين، كون الديانة المسيحية منبثقة من نظيرتها اليهودية، يقول القديس متى: "لَمْ أُرْسَلْ إِلاَّ إِلَى خِرَافِ بَيْتِ إِسْرَائِيلَ الضَّالَّةِ"24، وحتى بعد تسمية الإنجيل (كلمة يونانية تعني البشارة أو الخبر السار) بالعهد الجديد (ليؤسس لعهد جديد) بني أساسا على العهد القديم (العهد القديم). وبعبارة أخرى، لا يمكن للمسيحية التخلي عن العهد القديم، فهو المشترك الوحيي بينهما الذي يغطي مرحلة زمنية ممتدة من أول الخلق إلى البشارة الأولى

20- سفر التكوين، 15:18.

21- من هو اليهودي، ص: 31.

22- ينظر في هذا الموضوع: "وَأُعْطِي لَكَ وَلِنَسْلِكَ مِنْ بَعْدِكَ أَرْضَ غُرْبَتِكَ، كُلَّ أَرْضِ كَنْعَانَ مُلْكًا أَبَدِيًّا. وَأَكُونُ إِلَهَهُمْ". (تكوين17: 8)، ووعد الرب لإسحاق: "تَغَرَّبْ فِي هَذِهِ الأَرْضِ فَأَكُونَ مَعَكَ وَأُبَارِكَكَ، لأَنِّي لَكَ وَلِنَسْلِكَ أُعْطِي جَمِيعَ هَذِهِ الْبِلاَدِ، وَأَفِي بِالْقَسَمِ الَّذِي أَقْسَمْتُ لإِبْرَاهِيمَ أَبِيكَ" (تكوين 26: 3) ووعده ليعقوب "الأَرْضُ التي أنت مضطجع عليها أعطيها لك ولنسلك" (تكوين 28: 13) وموسى متشبثا بالعهد ذاته "أذكر إبراهيم وإسحاق وإسرائيل عبيدك الذي حلفت لهم بنفسك وقلت لهم: أكثر نسلكم كنجوم السماء، وأعطي نسلكم كل هذه الأرض التي تكلمت عنها فيملكونها إلى الأبد" (خروج 32: 13).

23-المرجعيات اليهودية والمسحية في ترجمة معاني القرآن الكريم، ص: 118.

24- متى 15:24.

لقدوم المسيح (يعني الممسوح بالزيت المقدس) قصد الخلاص. ولنكون أكثر واقعيين، فالسيد المسيح أمر بضرورة التمسك والعمل بوصايا الناموس (العهد القديم) مبشرا بدخول الملكوت السماوي من أوسع أبوابه لمن حافظوا على كل صغيرة وكبيرة في الناموس، ومنذرا بالحرمان منه أيضا لكل من ينقض أي شيء من الناموس أو الأنبياء. وهنا يقول القديس متى: "لاَ تَظُنُّوا أَنِّي جِئْتُ لأَنْقُضَ النَّامُوسَ أَوِ الأَنْبِيَاءَ. مَا جِئْتُ لأَنْقُضَ بَلْ لأُكَمِّلَ. فَإِنِّي الْحَقَّ أَقُولُ لَكُمْ: إِلَى أَنْ تَزُولَ السَّمَاءُ وَالأَرْضُ لاَ يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَكُونَ الْكُلُّ. فَمَنْ نَقَضَ إِحْدَى هذِهِ الْوَصَايَا الصُّغْرَى وَعَلَّمَ النَّاسَ هكَذَا، يُدْعَى أَصْغَرَ فِي مَلَكُوتِ السَّمَاوَاتِ. وَأَمَّا مَنْ عَمِلَ وَعَلَّمَ، فَهذَا يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَاوَاتِ"25.

ولمن يسأل عن من هو المسيحي، فهو الذي آمن بتعاليم الكتاب المقدس، وعلى رأسها تجسد السيد المسيح صاحب الطبيعتين اللاهوتية والإنسية في آن واحد في تناغم كامل دون اختلاط26. فالمسيحية ديانة الإيمان بالتعاليم، فمن أنكرها صار مهرطقا. فإن كان من العوام يحرم من طقس التناول في الكنيسة، وإن كان من رجال الدين تُشلح عنه مرتبته الكنسية ويصير من عامة الرعية.

وقد تطرقنا هنا باختصار لمفهوم الديانة المسيحية أو كيف يصير الشخص مسيحيا. ومن هذا المنطلق يترجم صاحب المرجعية المسيحية النص القرآني الذي يعده نصا عاديا نافيا عنه قدسيته. بل إن الدين الإسلامي يزاحم تواجد الديانة المسيحية أيضا، فالمسيح يأمر الرسل بالكرازة (أي التبشير) من بعده لكل الأمم كما أمر الله عز وجل نبيه ليكون رحمة للعالمين. فالمرجعية تكون مسيحية إذا وجد تناص بين النص القرآني وما ورد في العهد الجديد، وتكون يهودية ممزوجة بالمسيحية إذا كان التناص بين النص القرآني والعهد القديم. وبذلك تولدت المرجعية المسيحية في ترجمة القرآن الكريم.

4- الجدول التطبيقي

وبعد أن عرضنا علم 'نوح' على مجموعة من الحقول العلمية قصد معرفة تصور عام حول النبي الكريم، ثم فهم معنى الاسم، ننتقل إلى المرحلة التطبيقية التي سنعرض فيها آراء ومواقف مترجمين إنجليزيين غير مسلمين لنظهر بالملموس المحسوس ما برز من المرجعيات الكتابية وما كان بين السطور مدفونا. وميزان الترجمات الخمس غير الإسلامية هي على التوالي لكل من:

- The Koran, or Alcoran Of Mohammed; with explanatory notes. G. Sale[27].

25- متى 5: 17-19.

26- لاهوت المسيح، ص: 9-10.

27- Sale, G. (1877). The Koran, or Alcoran Of Mohammed; with explanatory notes. William Tegg and Co. London.

- The Koran Translated from The Arabic. J.M. Rodwell[28].

- The Koran. Edward Henry Palmer[29].

- The Koran Interpreted. A. J. Arberry[30].

- The Koran. N.J. Dawood[31].

وقد ارتأينا أن نجري مقارنة مع ترجمات معيارية إسلامية لمترجمين ثمنت ترجماتهم وكانت موجودة على كل رف وفي حاشية بحوث كثيرة:

- The Holy Quran, English Translation of the Meanings and Commentary. Abdullah Yusuf Ali[32].

Translation of the meanings of THE NOBLE QURAN in the English language. Al-Hilali, M. T.; Khan, M. M[33].

الطريقة المتبعة	المترجم	ترجمة العلم الأصلي	النص الهدف (الترجمة الهدف)	النص القرآني (الترجمة الانجليزية) عبد الله يوسف علي (1934) محمد تقي الدين الهلالي و محمد محسن خان (1996)	الآية (أوردنا جزءا منها فقط)ورقمها	السورة	عدد وروده	اسم العلم	نوع العلم
Domist	G.Sale 1734	Noah	Verily we have revealed our will unto thee, as we have revealed it unto **Noah** and the prophets who succeeded him.	Y/ We have sent thee inspiration, as We sent it to Noah and the Messengers after him.	﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ 163	النساء: 4	43	نوح	الذات
Domist	J.M.Rodwell 1861	Noah	Verily we have revealed to thee as we revealed to **Noah** and the Prophets after him.	T / Verily, We have sent the revelation to you (O Muhammad) as We sent the					

28 - Rodwell, J. M. (1861). The Koran Translated from The Arabic by the rev., with an Introduction by the rev. G. Margoliouth, M.A. .Bernald Quaritch Ltd. London.

29 - Palmer, E. H. (1880). The Koran. The Clarendon Press (The Sacred Books Of The East). Oxford. London.

30- Arberry, A. J. (1938). The Foreign Vocabulary Of The Quran. Stephen Austin and Sons, Ltd. Hertord. Britain.

31- Dawood, N. J. (1990). The Koran, The Word of God as revealed by Muhammad. Penguin Classics. England. 5th revised edition.

32 - Al- Hilali, M. T.; Khan, M. M. (1417H). Translation of the meanings of THE NOBLE QURAN in the English language. King Fahd Complex For The Printing Of The Holy Quran. KSA.

33 - Ali, A. Y. (1410H.). The Holy Quran, English Translation of the Meanings and Commentary. King Fahd Complex For The Printing Of The Holy Quran. KSA.

Domist	E. H. Palmer 1880	Noah	Verily, we have inspired thee as we inspired **Noah** and the prophets after him.	revelation to Nuh (Noah) and the Prophets after him					
Domist	A. J. Arberry 1955	Noah	We have revealed to thee as We revealed to **Noah**, and the Prophets after him.						
Domist	N.J.Dawood 1956	Noah	We have revealed Our will to you as We revealed it to **Noah** and to the prophets who came after him.						

Commentaries تعليقات

وكما هو مشار إليه في الجدول أعلاه، فقد ذكر علم 'نوح' بالتصريح أول مرة في الآية 33 من سورة آل عمران، والملاحظ أن الترجمات الخمس استعملت طريقة التوطين "Domestication"[34] لنقل علم 'نوح' إلى الإنجليزية: 'Noah'. حيث يضمن هذا الإجراء وضع المتلقي (القارئ الهدف) في جو وطنه (بكل ثقافاته الوطنية ومعتقداته الدينية ومفاهيمه المجتمعية ونواحيه اللغوية)، ليظهر جليا أن هدف الترجمة التي تستعمل طريقة التوطين هو توفير أقصى فهم ممكن للقارئ الهدف من خلال تقليل الغرابة لديه (أي سلطان وتأثير النص الأصلي بكل مكوناته الدينية والثقافية واللغوية). وبعبارة أخرى، فإن التوطين ينظر للنص الأصلي من خلال نظارة القارئ الهدف، ومن هنا تُزال الغرابة ويتمكن توطين المستقبل (وَطَنُ المستقبل) على وَطَن النص الأصلي.

أما عن المرجعية اليهودية المسيحية، فقد صارت مختفية داخل السياق العام للترجمات. أي أن جورج سيل، على سبيل المثال، ترجم في الآية السابقة لهاته الآية مباشرة: ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ﴾[35] كلمة '*الرسول*' "والتي يقصد بها الرسول محمد عليه السلام"[36] بالمقابل الإنجليزي '*Apostle*'[37]، التي تعني بصفة خاصة داخل منطوق اللاهوت المسيحي تلاميذ السيد المسيح أو الاثنا عشر رسولا[38] الكارزين من بعد القيامة والصعود (كما شرحنا أعلاه، فقرة: 2-النبوة). وهاته عادة عُهدت في الترجمات الإنجليزية (وغيرها من الترجمات الأخرى) إذ تنظر لكلمات القرآن الكريم نظرة توطين كتابي إذا صح التعبير، لتحملها ما لم تحمل أصلا من معاني ومرجعيات يهودية مسيحية. ليأتي دور القارئ الهدف الذي سيرى الآية مترجمة على النحو أعلاه، ويربط كلمة 'Apostle' بعلم 'Noah' سيخلص إلى أن هذا القرآن ليس إلا قصا ولصقا من آي الكتاب المقدس، علاوة على أن 'نوح' في نسخته العربية ليس إلا 'Noah' في النسخة العبرية اللاتينية لمكونات الكتاب

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[34] - The Translator's Invisibility, A History of Translation, p: 81, and Brief History on Domestication and Foreignization in Translation, p: 77.

[35]- سورة آل عمران، الآية: 32.

[36]- تفسير القرآن العظيم ج 2، ص: 32.

[37] -The Koran, or Alcoran Of Mohammed; with explanatory notes, p: 79.

[38]- رؤيا يوحنا اللاهوتي21: 14 " وَسُورُ الْمَدِينَةِ كَانَ لَهُ اثْنَا عَشَرَ أَسَاسًا، وَعَلَيْهَا أَسْمَاءُ رُسُلِ الْخَرُوفِ الاثْنَيْ عَشَرَ".

المقدس. وبعبارة أدق، فالقارئ الهدف العادي سيصل إلى النتيجة أعلاه دونما شك أو ريب، كون التوطين والمرجعيات الكتابية قامتا بدور مبيت في نية ما للوصول لهدف ما. ونحن هنا أوضحنا ما كان خفيا بين السطور ولم نسلط الضوء على ما هو بَين فوق السطور.

وعلاقة بالفقرة أعلاه، فالمرجعية هنا في علم 'نوح' قد يُظَن أنها منعدمة، لكن بالعكس فالتجربة أثبتت أن المرجعيات إما ظاهرة بينة أو مستترة متخفية لا يظهر منها إلا القليل. وطبعا، أضف إلى ذلك تحول الآية الكريمة من رقم: 33 حسب ترتيبها بالسورة لتصير رقم: 30 حسب الترجمات الإنجليزية المختارة كلها. وهذا نوع آخر من المرجعيات التي تحاول القول أن ترتيب الآيات في المصحف لم يكن بتلك الدقة ولا بذاك الوضوح. كون السواد الأعظم من المترجمين يحاولون إعادة ترتيب الآيات حسب السياق والموضوعات. فعلى سبيل المثال، نجد في بعض الترجمات الإنجليزية جمع كل عشر آيات في آية واحدة وما يصاحبها من نقص وقص وحذف كبير.

وتجدر الإشارة إلى أن ترجمة جورج سيل هي ترجمة معيارية مهمة لكل الترجمات من بعدها بما فيها تلك التي أوردناها أعلاه. أي أن الاكتفاء يكون بما قام به سيل في الترجمة دونما إضافة أو تغيير، إلا إذا رأى المترجم غير ذلك أو دعت ضرورة ما إلى إضافة أو تعديل؛ وهذا ما أظهره الجدول أعلاه من اتفاق الجميع على استعمال بالتوطين كطريقة للترجمة.

وفيما يخص الترجمات المعيارية الإسلامية، فقد استعمل عبد الله يوسف علي طريقة التوطين Domestication في ترجمة علم 'نوح' Noah[39] وهاته عادة نهجها علي في ترجمته. أما خان والهلالي فهما يعتمدان طريقة التغريب 'Foreignization' وذلك من خلال ترجمة علم 'نوح' بـ: 'Nûh[40]' وأمامها بين قوسين العلم بطريقة التوطين Domestication وهي عادتهما في الترجمة.

الخاتمة

لقد غصت في هذا البحث بحارا عميقة، ولقيت منها نصبا نتيجة المشقة الكثيرة، والمرجعيات العسيرة. كل ما سبق نتاج هذا البحث الذي اختلطت فيه المعارف الكثيرة والمفاهيم العديدة وبل والمواقف المتعددة، فهذا وذاك مرده لأمهات كتب لتنوع بالعصبة أولي القوة العظيمة. لكن تأتي الرغبة في خدمة كتاب الله وترك بصمة داخل مجال الترجمة عموما والدينية منها خصوصا، هدفا تذوب أمام سلطان شمسه كل الأتعاب وتذبح على محرابه كل المشقات.

فحاولت ـما استطعتـ قارئي العزيز، تسليط ضوء بسيط على مفهوم الترجمة الدينية، هذا الهرقل الكبير والمسلة الشامخة، حيث يظهر لنا بعد كل دراسة وتحليل مفهوم وعبارة جديدة قد تزكي ما سبق وقد تهدم ما كان قائما.

ومن هنا وجب علينا كمترجمين مسلمين معتدلين متسامحين، أن نبحث ونزيد في البحث للوصول لنظرية ترجمية مولودة من رحم نظريات أخريات أو محدثة بدون بدعة، للوصول لترجمة جديدة للقرآن تجعل القارئ الهدف الغير الناطق بالعربية أسيرا لترجمة يتفاعل معها وتحفزه للرجوع لا محالة إلى النص الأصلي، هاته الترجمة الأمينة تأتي خدمة لهدف التبليغ والعمل على إتقان العمل. لأخلص بعد كل هذا لتوصيات واستنتاجات.

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[39] -The Holy Quran, English Translation of the Meanings and Commentary, p: 269.

[40] -Translation of the meanings of THE NOBLE QURAN in the English language, p: 138-139.

نتائج وتوصيات البحث

وقد خلص البحث إلى النتائج والتوصيات الآتية:

- ضرورة العمل على إيجاد نظرية جديدة للترجمة تزتوج بين عظمة مكانة النص الأصلي ومتطلبات العصر.
- العمل على الاستغلال الأمثل للقفزة التكنولوجية وتطور الذكاء الصناعي في حقل الترجمة الدينية.
- إلزامية تحري الدقة في ترجمة أعلام *المشترك الوحيي* من أنبياء عليهم السلام لما يشكلونه من مكانة عالية.

الاستمرار في تطوير مناهج وطرق تدريس الترجمة للجيل الصاعد من المترجمين.

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