A pragmatic Analysis of some polite Expressions in the Glorious Qura'n with References to their Realization in English

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ABSTRACT

Polite expressions are the most significant phenomena in pragmatics. They reflect the respect and deference among people. This study sheds the light on some of these indirect expressions in the Glorious Qur'an . Realizing the Qur'anic expressions in English faces many problems because of the non-existence of correspondence between the Qur'anic expressions and the English ones. The transference of meaning and neglecting of the interepretive meaning by some translators as well as the lack of appropriate strategies of translating the Qur'anic expressions in English. This study aims at specifying the Qur'anic polite expressions (i.e. indirect expressions) and investigating how the Glorious Qur'an employs these expressions in order to mitigate the impact on the addressee and to avoid the mentioning of the offensive expressions. Therealization of these expressions in English and how the Quranic miraculous nature is taken into consideration through translating suchexpressions. Achieveing the former aims is built upon the following hypotheses : Both Arabic & English contain polite expressions. Realizing the Qur'anic expressions in English is difficult. The data usedto validate of these hypotheses is some Ayas with three rhetorical interpreters and three translators. The conclusions that are arrived at: the realizations of polite expressions in both Arabic & English are different inspite of

their frequency. Some translations give polite expressions and some do not .

1.0. Introduction

Politeness has many aspects and one of them is indirectness. In Arabic, there is not a specific equivalent term for indirectness, but the Arabic rhetoricians show indirectness with concepts of constative and performative that come out to metaphorical functions that give the sense of indirectness and the metonymical styles that are used to express the inexpressible things. The metonymical expressions are used to avoid the offence and what loses the human shyness.

1.1 Pragmatics and Syntax

Levinson (1983) remarks that there is a strong relation between pragmatics and syntax. Pragmatics is "the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language." The social deixis, for example, are grammaticalized. Such grammaticalization is in the 'polite' pronouns(i.e.,T/V) and titles of address (i.e., honorifics). The interaction between illocutionary force (both direct and indirect) and the syntactic process is strong. The relation between syntax and indirect illocutionary force is reflected with the syntactic features of pre-requests (i.e., pre-verbal *please*, the *could you…*forms, etc.).

The recognition of the implicit meaning depends on the sentence type in indirect speech acts. The speech act theory depends on sentence-level structure and syntactic correlates (i.e., interrogative for questions, declarative for statements and imperative for directives). The virtue of bringing pragmatics to linguistics in order to solve the problems of meaning goes to the syntacticians (Verschueren, 1999: 124-127).

1.2.The Concept of constative senetence الخبر

Al-Hashimi (1960:45) states that the constative sentence is the sentence that describes some state of affairs truely or falsely according to its identification to the outside world, e.g., (Nada has succeeded). The trueness and falsehood of this sentence are related to its correspondence to the outside world in which it is uttered. The constative sentence in the Glorious Qur'an, in the sayings of the Prophet Muhammed (peace and blessing be upon him) and in the scientific facts have truth only.

In addition to the real meanings that have come of the constative sentence, the metaphorical and implicit meanings are also come of such sentences. Al-Awsi (1988: 200-206) denotes that the using of the utterance in a way other than the real way is a kind of metaphor. This study deals with some of the metaphorical styles of declarative as follows:

A- Command (Request) الأمر

Command is the request of doing an action functionally, while formally it is a declarative utterance that is governed by the context. The metaphorical request is more polite and more eloquent than the direct one as in:

(1) ﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾ **(الروم: ١٧)**

[" So glorify Allah [above all that (evil) they associate with Him(O believers)], when you come up to the evening (i.e.offer the Maghrib) sunset and (Ishâ) night prayers] , and when you enter the morning [i.e., (offer the Fajr)morning prayer] (Al-Hilal & Khan, 1996: 542).

The declarative form (فسبحان) so glorify has a function of commanding which is glorifying Allah (Almighty).

B- Invocation   الدعاء

Al-Juboori (1989: 524) remarks that invocation is the request of doing an action which is clear from imposition because it comes out from a person with a lower status to another with a higher status. This type of invocation is an indirect one as it is declarative formally.

He (Ibid: 512) indicates that there are many declarative Ayas in the Glorious Qur'an that give the sense of invocation as in:

(2)   ﴿ إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينِ ﴾ (الفاتحة:٥)

[You (Alone) we worship, and You (Alone) we ask for help (for each and every thing)] (Al-Hilal & Khan, 1996: 1).

The declarative form (ايّاك نَسْتَعِين) you alone we ask for help is a declarative form comes out metaphorically to give the function of invocation which is(helping us).

C- Showing Weakness   اظهار الضعف

Abbas (1989: 108-109) mentions that showing weakness is another kind of the indirect request in the declarative form. The requester hints at his weakness by using such a form as in:

(3)   ﴿ . . .رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٍ﴾ (القصص: ٢٤)

[…My Lord! Truly , I am in need of whatever good that You bestow on me!] (Al-Hilal & Khan, 1996: 518).

The declarative form (رَبّ إنّي لِمَا أنْزلْتَ الىّ من خيرٍ فَقير) Truly , I am in need of whatever good that You bestow on me functions as an indirect request for good by showing weakness. For more details, see (Matlub & Al-Basir, 1999: 118).

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1. 3. The Concept of Performative Sentence الانشاء

Al-Sa'adi (1995: 28) comments on the performative senetence (الانشـاء) as the sentence that does not have truth and falsehood because it does not have correspondence with the outside world when uttering it as in (grant forgiveness اغفر) and (mercy on إرحم) .

1.3.1 The Concept of Interrogative

Matlub (1983: 181) and Al-Qazwini (2002: 100-104) define the interrogative as the request of understanding something that is unknown before . Al-Juboori (1989:; 554-555) mentions that most of the interrogative styles in the Glorious Qur'an are from Allah (Almighty) to His creatures. These styles are used metaphorically because Allah (Almighty) does not ask them about anything, but to remind, warn, command, offer and urge them, etc… So, the form is an interrogative, while the function is not.

A- Command

The interrogative form functions metaphorically as a request (commanding) rather than questioning as in :

(يونس: ٣) ﴿ . . .ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ فَلاَ تَذَكَّرُونَ ﴾

(5)

[…That is Allah, your Lord; so worship Him (Alone), <u>Then will you not remember</u>?] (Al-Hilali & Khan, 1996: 269).

This interrogative form (أَفَلا تَذكَّرونَ) <u>Will you not remember?</u> functions metaphorically as a request by our Prophet Younis (peace and blessing be upon him) which is remembering.

B- Wishing التمني

The interrogative form comes out metaphorically to give the function of wishing as in:

﴿ . .وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ﴾ **(الشورى:٤٤)**

(6)

[…And you will see the Zalimun (polythists, wrong-doers, oppressors): when they behold the torement, they will say: <u>Is there any way of return (to the world)</u>?] (al-Hilali & Khan, 1996: 658).

The interrogative form (هل إلى مردٍ من سبيل) <u>Is there any way to return (to the world)</u> comes out metaphorically to give the function of wishing which is returning back.

C- Offering العرض

Al-Muradi (1975: 382-383) states that offering is showing or requesting something with kindness and softness

. ﴿ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴾ **(الصافات: ٥٤)**

(7)

[(The speaker) said: "<u> Will you look down"]</u> (Al-Hilali & Khan, 1996: 600).

The (هَلْ أَنتُم مُّطَّلِعُونَ) <u>Will you look down</u>? comes out interrogative form metaphorically to give the function of offering.

1.4 Euphemism in Arabic

Naoum (1995: 51) mentions that there is not a specific equivalent term for 'euphemism' in Arabic, but Arab rhetoricians concentrate on the metonymy (Al-Kinayah) in dealing with euphemism.

Al-Aaskri (UD, 381) states that metonymy is expressing something without declaration by innuendoing with it as in:

﴿ وَفُرُشٍ مَّرْفُوعَةٍ ﴾ **(الواقعة: ٣٤)**

(8)   [And on couches or thrones, raised high] (Al-Hilali & Khan, 1996: 735)

The expression (وَفُرُشٍ مرفوعة) And on coaches or thrones, raised high is a metonymy of women.

Ibn-Mandur (1968: 233) and Al-Farahidi (1982) point out that the metonymy means saying something and intending other thing. It has three functions; euphemizing something for its bad mentioning, addressing a person with a respectful name and glorifying the addressed person by saying (أبو فلان) (father of so-and-so).
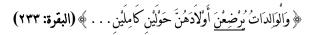
1.5 Data Analysis

The selected data for this study are verses taken from different Suras of the Glorious Qur'an. These verses are analyzed according to comprehensive tables that involve the indirect expressions that are represented by the indirect functions of the speech acts (Constative and Performative) as well as the metonymical expressions. The interpretations that are adopted in this study are; As-Sabuni's *Safwatul-Tafsir*, Az-

Zamakhshari's **Al-*Kashaf*** and Ibn-Ashur's **At-Tahrir wat Tanwir**. The adopted renderings are three for different translators. Those translators are; Muhammed Habib Shakir (1983) ,Abdullah Yousif Ali (1985) and Muhammed Taqi ud Din Al-Hilali and Muhammed Muhsin Khan (1996).

1.5.1 The Constative

١.٥.1.1 Command (Request)ُ

SL. Text: (1)

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ . . . ﴾ **(البقرة: ٢٣٣)**

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TL. Texts:

1- [And the mothers <u>should suckle</u> their children for two whole years…] (Shakir, 1983).

2- [The mothers <u>shall give suck</u> to their offspring for two whole years…] (Ali, 1985: 103).

3- [The mothers <u>shall give suck</u> to their children for two whole years…] (Al-Hilali & Khan, 1996: 51).

Interpretation:

Az-Zamakhshari (2002: 135) states that Allah (Almighty) commands the mothers to suckle their children by using the declarative structure يُرْضِعْنَ. The function of commanding comes out metaphorically .

TL English			SL Arabic			
3	2	1				
+	+	+	+	Declarative	Form	Constative
_	_	+	+	**Commanding (Request)**	Function	
ı	ı	ı	ı	**Invocation**		
ı	ı	ı	ı	**Showing weakness**		
+	+	+	+	**Declarative**	Form	Indirect speech acts
ı	ı	ı	ı	**Imperative**		
ı	ı	ı	ı	**Interrogative**		
+	+	ı	ı	**Statement**	Function	

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׀	׀	+	+	**Command (Request)**		
׀	׀	׀	׀	**Question**		
׀	׀	+	+	**Tact**		**Maxims of Politeness**
׀	׀	׀	׀	**Generosity**		
׀	׀	׀	׀	**Approbation**		
׀	׀	׀	׀	**Modesty**		
׀	׀	׀	׀	**Agreement**		
׀	׀	׀	׀	**Sympathy**		
׀	׀	׀	׀	**Semantic**	**Kinds of Translation**	**Translation**
+	+	+	׀	**Communicative**		
+	+	׀	׀	**Semantic**	**Levels of Translation**	
׀	׀	+	׀	**Pragmatic**		

Discussion: (1)

The Arabic declarative form يُرْضِـعْن comes out metaphorically to give the function of commanding. It shows the tact maxim.

The three translators render this Arabic declarative form differently. The first translator shows the indirect function (i.e., commanding) of this form in his rendition. This rendition shows the tact maxim (i.e., minimizing the cost upon the hearer). The first
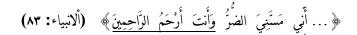
translator adopts the communicative translation by rendering this form freely to convey the thought to the reader and to show the force of the message. He adopts the pragmatic level of translation and the by showing the force of the utterance, the implicit meaning beside the explicit one indirectness as an aspect of politeness. Translators 2 & 3 show the direct function which is stating in their renditions. There is no tact maxim in their renditions. They adopt the communicative translation to show the force of the message. They adopt the semantic level of translation to convey the information only.

1.5.1.2 Invocation

SL. Text: (2)

﴿ ... أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ﴾   **(الأنبياء: ٨٣)**

TL Texts:

1- […Harm has afflicted me, and <u>Thou art the most Merciful of the merciful</u>] (Shakir, 1983).

2- […Truly distress has seized me, <u>But Thou art the Most Merciful of those that are Merciful</u>] (Ali, 1985: 938).

3- […Verily, distress has seized me, and <u>You are the Most Merciful of all those who show mercy</u>] (Al-Hilali & Khan, 1996: 438).

Interpretation:

3	2	1	SL Arabic			
+	+	+	+	Declarative	Form	Constative
+	+	+	ǀ	Commanding(Request)	Function	
ǀ	ǀ	ǀ	+	Invocation		
ǀ	ǀ	ǀ	ǀ	Showing weakness		
+	+	+	+	Declarative	Form	Indirect speech acts
ǀ	ǀ	ǀ	ǀ	Imperative		
ǀ	ǀ	ǀ	ǀ	Interrogative		
ǀ	ǀ	ǀ	ǀ	Statement	Function	
+	+	+	+	Command (Request)		
ǀ	ǀ	ǀ	ǀ	Question		
ǀ	ǀ	ǀ	ǀ	Tact		Maxims of Politeness
ǀ	ǀ	ǀ	ǀ	Generosity		
+	+	+	+	Approbation		
ǀ	ǀ	ǀ	ǀ	Modesty		
ǀ	ǀ	ǀ	ǀ	Agreement		

				Sympathy		
I	+	+	I	**Semantic**	**Kinds of Translation**	**Translation**
+	I	I	I	**Communicative**		
I	I	I	I	**Semantic**	**Levels of Translation**	
+	+	+	I	**Pragmatic**		

The declarative form وأنْتَ أرحَـمُ الـرَّاحِمين comes out metaphorically to give the function of invocation which is رَبِّ أرْحَمْنِي (Aş-Şabuni, 1985: 260).

Discussion (2)

The Arabic declarative form وأنْتَ أرْحَمُ الرَّاحِمين comes out metaphorically to give the function of invocation &requesting. It shows the approbation maxim.

The three translators give the indirect function of this declarative form which is requesting in their renditions. They show the approbation maxim (i.e., maximizing praise of Allah [ۜۗAlmighty]). Translators 1 & 2 render this form semantically by showing the content of the message faithfully. Translator 3 renders this form communicatively by showing the force of the message freely. The three translators use the pragmatic level of translation by showing the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

1.5.1.3 Showing Weakness

SL. Text: (3)

﴾ . . .لَا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴿ **(الانبياء:٨٧)**

TL. Texts:

1- […There is no god but Thou, Glory be to Thee; <u>surely I am of those who make themselves to suffer loss</u>] (Shakir, 1983).

2- […There is No god but Thou: Glory to Thee: <u>I was Indeed wrong!</u>] (Ali, 1985: 940).

3- [… (La ilaha illa Anta) none has the right to be worshipped but You [O Allah], Glorified (and Exalted) are You (above all that (evil) they associate with You)! <u>Truly, I have been of the wrong-doers</u>] (Al-Hilali & Khan, 1996: 438).

Interpretation:

This Ayah means that Yunis (Peace and blessings upon him) requests Allah (Almighty) to save him by showing that he is a wrong – doer and he has no strength to save himself. Such a request takes a declarative form (Aş-Şabuni, 1985: 261).

TL English			SL Arabic			
3	2	1				
–	–	–	–	Imperative	Form	Performative
+	+	+	+	Interrogative		
+	–	+	+	Commanding	Function	
–	–	–	–	Wishing		
–	–	–	–	Offering		

I	I	I	I	**Declarative**	**Form**	**Indirect speech acts**
I	I	I	I	**Imperative**		
+	+	+	+	**Interrogative**		
I	I	I	I	**Statement**	**function**	
+	I	+	+	**Command (Request)**		
I	+	I	I	**Question**		
+	I	+	+	**Tact**		**Maxims of Politeness**
I	I	I	I	**Generosity**		
I	I	I	I	**Approbation**		
I	I	I	I	**Modesty**		
I	I	I	I	**Agreement**		
I	I	I	I	**Sympathy**		
I	+	I	I	**Semantic**	**Kinds of Translation**	**Translation**
+	I	+	I	**Communicative**		
I	+	I	I	**Semantic**	**Levels of Translation**	
+	I	+	I	**Pragmatic**		

Discussion: (3)

The Arabic declarative form إِنِّي كُنْتُ مِنَ الظَّالِمين comes out metaphorically to give the function of showing weakness & requesting. It shows the modesty maxim. The three translators give

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the indirect function of this declarative form (i.e., requesting) in their renditions.

They show the modesty maxim (i.e., maximizing dispraise of self). Translators 1 & 2 render this form communicatively by showing the force

of the message freely. Translator 3 renders this form semantically by showing the content of the message faithfully. The three translations reflect the pragmatic level of translation by showing the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

1.5.2 Performative which can be classified into:
1.5.2.2.1 Command
SL.Text: (4)

﴿ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴾ **(الشعراء:٣٩)**

TL.Texts:
1- [And it was said to the people: <u>Will you gather together</u> ?] (Shakir:1983).

2- [And the people were told: <u>Are ye (now) assembled?</u>] (Ali, 1985: 1062).

3- [And it was said to the people: <u>Are you (too) going to assemble?</u>] (Al-Hilali & Khan, 1996: 491).

Interpretation:

This Ayah means a command (request) to the people to be assembled. This command comes out in an interrogative structure (Aṣ-Ṣabuni, 1985: 362).

3	2	1	SL Arabic			
ǀ	ǀ	ǀ	ǀ	Imperative	Form	Performative
+	+	+	+	Interrogative		
+	ǀ	+	+	Commanding	Function	
ǀ	ǀ	ǀ	ǀ	Wishing		
ǀ	ǀ	ǀ	ǀ	Offering		
ǀ	ǀ	ǀ	ǀ	Declarative	Form	Indirect speech acts
ǀ	ǀ	ǀ	ǀ	Imperative		
+	+	+	+	Interrogative		
ǀ	ǀ	ǀ	ǀ	Statement	function	
+	ǀ	+	+	Command (Request)		
ǀ	+	ǀ	ǀ	Question		
+	ǀ	+	+	Tact		Maxims of Politeness
ǀ	ǀ	ǀ	ǀ	Generosity		
ǀ	ǀ	ǀ	ǀ	Approbation		
ǀ	ǀ	ǀ	ǀ	Modesty		
ǀ	ǀ	ǀ	ǀ	Agreement		

The top of the table is headed **TL English** spanning columns 3, 2, 1.

I	I	I	I	**Sympathy**		
I	+	I	I	**Semantic**	**Kinds of Translation**	**Translation**
+	I	+	I	**Communicative**		
I	+	I	I	**Semantic**	**Levels of Translation**	
+	I	+	I	**Pragmatic**		

Discussion: (4)

The Arabic interrogative form هَلْ أَنْتُم مُجْتَمِعُونَ comes out metaphorically to give the function of commanding. This form has the tact maxim. The three translators render this interrogative form differently. Translators 1 & 3 show the indirect function of this interrogative form which is commanding. Translator 2 shows the direct function of this form which is questioning. Translations 1 & 3 have the tact maxim which is minimizing the cost upon the hearer. Translator 2 renders this form semantically by conveying the content of the message faithfully. Translators 1& 3 render this form communicatively by conveying the force of the message freely. The second translation reflects the semantic level of translation by conveying the information only. Translations 1 & 3 reflect the pragmatic level of translation by showing the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

1.5.2.2.2 Wishing
SL.Text: (5)

﴿ . . . فَهَل لَّنَا مِن شُفَعَاء فَيَشْفَعُواْ لَنَا . . . ﴾ (الاعراف:٥٣)

Tl.Texts:

1- […are there for us then any intercessors so that they should intercede on our behalf…?] (Shakir, 1983).

2- […Have we no intercessors now to intercede on our behalf…?](Ali,1985: 413).

3- […now are there any intercessors for us that they might intercede on our behalf…?] (Al-Hilali & Khan, 1996: 208).

Interpretation:

This Ayah means that those who neglected (the Day of Resurrection), wish that they have intercessors to intercede for them. This wishing is not a direct one but it comes out metaphorically in an interrogative structure (Aş-Şabuni, 1985:439).

3	2	1	SL Arabic			
‒	‒	‒	‒	Imperative	Form	Performative
+	+	+	+	Interrogative		
‒	‒	‒	‒	Commanding	Function	
‒	+	‒	+	Wishing		
‒	‒	‒	‒	Offering		

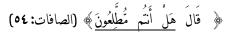|						
ı	ı	ı	ı	**Declarative**	**Form**	**Indirect speech acts**
ı	ı	ı	ı	**Imperative**		
+	+	+	+	**Interrogative**		
ı	ı	ı	ı	**Statement**	**Function**	
ı	+	ı	+	**Command (Request)**		
+	ı	+	ı	**Question**		
ı	+	ı	+	**Tact**		**Maxims of Politeness**
ı	ı	ı	ı	**Generosity**		
ı	ı	ı	ı	**Approbation**		
ı	ı	ı	ı	**Modesty**		
ı	ı	ı	ı	**Agreement**		
ı	ı	ı	ı	**Sympathy**		
+	ı	+	ı	**Semantic**	**Kinds of Translation**	**Translation**
ı	+	ı	ı	**Communicative**		
+	ı	+	ı	**Semantic**	**Levels of Translation**	
ı	+	ı	ı	**Pragmatic**		

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Discussion: (5)

The Arabic interrogative form فَهَـــل لَنَـــا comes out metaphorically to give the function of wishing & requesting. This form has the tact maxim.

The three translators render this interrogative form differently. Translator 2 gives the indirect function of the interrogative form(i.e.,requesting & wishing). Translators 1&3 give the direct function of this form (i.e.,questioning). The second translation shows the tact maxim. (i.e., minimizing the cost upon the hearer). Translators 1 & 3 render this form semantically by conveying the content of the message faithfully. Translator 2 renders this form communicatively by conveying the force of the message freely. Translations 1 & 3 reflect the semantic level of translation by conveying the information only. Translator 2 reflects the pragmatic level of translation by conveying the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

1.5.2.2.3 Offering
SL.Text: (6)

﴿ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ﴾ (الصافات:٥٤)

TL. Texts:

1- [He shall say: <u>Will you look on</u>?] (Shakir, 1983).

2- [He said: <u>Would ye like to look down</u>?] (Ali, 1985: 1349).

3- [The speaker said: <u>Will you look down</u>?] (Al-Hilali & Khan, 1996: 600).

Interpretation:　　　This Ayah means that the speaker offers for his companions to look down to the Fire to see his companions (in the world). This offer comes out metaphorically in an interrogative structure (Ibn-Ashur, 2000, 35).

	TL English		SL Arabic			
3	2	1				
―	―	―	―	Imperative	Form	Performative
+	+	+	+	Interrogative		
―	―	―	―	Commanding	Function	
―	―	―	―	Wishing		
+	+	+	+	Offering		
―	―	―	―	Declarative	Form	Indirect speech acts
―	―	―	―	Imperative		
+	+	+	+	Interrogative		
―	―	―	―	Statement	Function	
+	+	+	+	Command (Request)		
―	―	―	―	Question		
―	―	―	―	Tact		Maxims of Politeness
+	+	+	+	Generosity		
―	―	―	―	Approbation		
―	―	―	―	Modesty		
―	―	―	―	Agreement		

ı	ı	ı	ı	**Sympathy**		
ı	ı	ı	ı	**Semantic**	**Kinds of Translation**	**Translation**
+	+	+	ı	**Communicative**		
ı	ı	ı	ı	**Semantic**	**Levels of Translation**	
+	+	+	ı	**Pragmatic**		

Discussion (6):

The Arabic interrogative form هَـلْ أَنْـتُم مُطَّلِعُـونَ comes out metaphorically to give the function of offering & requesting. This form has the generosity maxim.

The three translators give the indirect function of this interrogative form (i.e.,requesting & offering). The three translations reflect the generosity maxim (i.e., minimizing benefit to self and maximizing its cost) , but the second translation shows more generosity by showing more willingness. The three translators render this form communicatively by conveying the force of the message freely. They reflect the pragmatic level of translation by conveying the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

1.5.3. The Metonymy (Al-Kinayah)
SL.Text: (7)

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ **(النحل: ٥٨)**

TL.Texts:

1- [And when a daughter is announced to one of them his face becomes <u>black</u> and he is full of wrath.] (Shakir, 1983).

2- [When news is brought to one of them, of (the birth of) a female (child),his face <u>darkens</u> and he is filled with inward grief.] (Ali, 1985: 747-748).

3- [And when the news of (the birth of) a female (child) is brought to any of them, his face becomes <u>dark</u>, and he is filled with inward grief.] (Al-Hilali & Khan, 1996: 355).

Interpretation:

In this Ayah, the expression مُسْوَدا is a metonymy of grief that comes of the birth of the female (child) (Aş-Şabuni, 1985: 127).

3	2	1	SL Arabic		Classification	Metonymy
+	+	+	+	**Substitution**		
ǀ	ǀ ǀ	ǀ ǀ	ǀ	**Recognizing one thing in terms of another**		
ǀ	ǀ ǀ	ǀ ǀ	ǀ	**Ascription**		

+	+	+	+		**Euphemism**
ˡ	ˡ	+	ˡ	**Semantic**	**Kinds of Translation**
+	+	ˡ	ˡ	**Communicative**	
ˡ	ˡ	ˡ	ˡ	**Semantic**	**Levels of Translation**
+	+	+	ˡ	**Pragmatic**	

Discussion: (7)

The Arabic expression مُسْوَدا is a metonymy of substitution. It shows euphemism.

The three translators give the metonymical expression and the euphemistic one in their renditions. Translator 1 renders this expression semantically by conveying the content of the message faithfully. Translators 2 & 3 render this expression communicatively by conveying the force of the message freely. The three translators reflect the pragmatic level of translation by conveying the force of the utterance, the implicit meaning beside the explicit one and the indirectness as an aspect of politeness.

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Conclusion ° 1.

Polite expressions are frequent in both Arabic and English. The realizations of these expressions are different in both languages according to the nature of these languages. English, for example, deals with the indirect speech acts in details where one can find maxims and principles of politeness which are not clear-cut in Arabic. Arabic, on the other hand, deals with the metonymy in details while English doesnot. The Glorious Qur'an has many varieties of the indirect expressions. These expressions are ones of its strategies and techniques . The Realization of the Qur'anic polite expressions in English faces many difficulties because of the miraculous nature, the unchangeable and unique language, the high level of its rhetorics, the literary excellence and the coherence among its language aspects (i.e., grammar, rhetorics, pragmatics, etc.). So, there is no one-to-one correspondence between the Qur'anic expressions and the English ones.

The interpretive meaning of the Qur'anic expressions is paid less attention than the transference of meaning and this thing causes many problems in getting the intended politeness.

the maxims of politeness do not get the required regard, despite their importance. Some of the renditions of the Glorious Qur'an realize the polite expressions in English and some are not.

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