

# Analyzing Mood Structures in the Quranic Stories of Nuh: A Comparative Study of Quranic Translations

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**Abstract**—To properly translate rhetorical questions, the paper addresses how to preserve and analyze thematic structures in translations of religious texts. It mainly concentrates on how translators understand and communicate the interpersonal mood structures found in the Quranic Nuh stories in the Quranic translations by Abdullah Yusuf Ali and by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. Nuh's stories were chosen mainly because they provide a rich tapestry of divine pronouncements, pleas, and rhetorical inquiries and highlight how clear mood rules conversations, aiming at explaining the impact of translation choices on mood distribution and potential interpretive nuances. Employing the Systemic Functional Linguistics (SFL) framework, the study analyzes the distribution of declarative, imperative, and interrogative moods within the Nuh stories across both translations. The analysis revealed a consistent dominance of the declarative mood across the two translations, reflecting the narrative's primary focus on conveying information and pronouncements. However, significant variations emerge in the usage of imperative and interrogative moods. The study identifies translator-specific tendencies, highlighting how confident choices amplify or subdue the urgency of commands or the intensity of rhetorical questions. Furthermore, the findings show that linguistic variations exist across languages regarding how declarative is constructed. Findings also articulated the diverse subtypes that help realize emerging declarations within different translation approaches. Moreover, Nuh's stories show high imperative usage by reflecting the guidance-oriented themes. Conversely, the blend of declarative, imperatives, and interrogatives at the particular stage of Nuh's spreading Allah's message hints at a dynamic interplay of information, instruction, and rhetorical questioning.

**Index Terms**—Quran, translation, SFL, structural mood, interpersonal domain

## I. INTRODUCTION

The translation of religious texts, particularly the Holy Quran, has been the subject of extensive scholarly examination due to the text's sacred and culturally rich nature (Abuisaac et al., 2022). The Quran, a complex linguistic and religious document, poses unique challenges for translators, given the presence of culturally bound terms and linguistic nuances that may lack direct equivalents in the target language. This complexity is heightened when considering the narrative structures embedded in specific stories within the Quran (Sardar, 2017). Among these narratives, Prophet Nuh was mentioned in varying details in nine chapters (Surahs) and held particular significance in conveying essential messages of monotheism, repentance, and adherence to divine guidance. In the context of translation, conveying the profound meanings and intentions of the Quranic text, especially in narratives like that of Prophet Nuh, poses a substantial challenge for translators. Abdullah Yusuf Ali, Muhammad Taqi-ud-Din Al-Hilali, and Muhammad Muhsin Khan are esteemed translators who have attempted to bridge this linguistic and cultural gap in their English translations of the Holy Quran, including the narrative of Prophet Nuh.

Despite the significant scholarly attention given to Quranic translation challenges, a considerable gap still needs to be filled in to understand how translators handle interpersonal mood structures, particularly in the narrative context of Prophet Nuh. Interpersonal mood structures, encompassing elements such as finite subject-verb order and the positioning of residues, play a crucial role in shaping the tone and conveying the intended meaning in a text (Heyvaert, 2001). The intricacies of these structures are further compounded in narratives where dialogue is central, as in the stories of the

prophets. The research problem addressed in this study revolves around exploring and comparing the translation strategies employed by different translators, explicitly focusing on the interpersonal mood structures in the narratives of Prophet Nuh. This investigation seeks to unveil the linguistic choices made by translators and the impact of these choices on the preservation or potential loss of the original meanings within the narrative (Alamiri, 2016).

While existing literature acknowledges the challenges of Quranic translation, the specific examination of interpersonal mood structures in the context of the narrative of Prophet Nuh is notably scarce. The research gap lies in the absence of a systematic analysis that compares the translations of this particular narrative, delving into the nuances of mood elements and their implications for conveying the story's depth and intended emotions. The need for studies addressing this specific aspect limits our understanding of how translators navigate the complex linguistic and cultural landscape of Quranic narratives. Addressing this gap is crucial for advancing our comprehension of translation challenges in religious texts and providing insights that may contribute to refining future translations, particularly in the context of narrative-rich sections within the Quran.

This study holds significant implications for translation studies scholars and practitioners involved in translating religious texts. By focusing on the interpersonal mood structures within the narrative of Prophet Nuh, the research aims to contribute valuable insights into the specific challenges and strategies translators employ in conveying nuanced meanings and emotional tones. Understanding how translators handle these structures can enhance our comprehension of the translation process, offering potential solutions for mitigating semantic loss and improving accuracy. Moreover, the study's findings may serve as a resource for educators, translators, and researchers in the field of Islamic studies, providing a nuanced perspective on the linguistic intricacies inherent in the translation of Quranic narratives and their impact on the preservation of religious meaning and cultural context (Aboamro & Rizapoor, 2023; Rohman & Wijaya, 2023; Tounssi Mounadil, 2023; Al-Rikab, 2023).

## II. METHODOLOGY

This study unveils the intricate interplay between language and meaning by examining interpersonal mood structures within the Nuh narratives across two distinct Quranic translations—one by Abdullah Yusuf Ali and the other by both Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. Employing a rigorous comparative lens, we aim to illuminate how seemingly subtle translator choices profoundly influence the expression of mood and shape potential interpretations for diverse audiences.

### A. *Selection of Texts*

The selection of texts forms the cornerstone of any research endeavor, laying the groundwork for the subsequent analysis and interpretation. This study examines the analysis of interpersonal mood structures in the translated Quranic stories of Nuh; thus, the meticulous selection of surahs and ayat is paramount. This section outlines the rationale behind the choice of texts and the criteria employed to ensure the relevance and validity of the data.

### B. *Choice of Surahs and Ayat*

The selection of Surahs and Ayat is fundamental to the research's validity and relevance. This study prioritizes Surahs, which contain significant narrative components, particularly those featuring dialogues and interpersonal interactions. The Surahs in which Nuh's stories appeared in the Quran include: Al-Araf (7:6), Yonus (10:3), Hood (11:24), Al-Anbya (21:2), Ash-Shuraa' (26:18), Al-Ankaboot (29:2), Assafat (37:8), and Nuh (71:28). For instance, Surah Nuh (Quran, 71) is chosen due to its rich narrative content and extensive dialogue between the Prophet Nuh and his people. Similarly, other Surahs with prominent narratives about Nuh are included based on their potential to provide ample data for analysis.

### C. *Rationale for Choosing Ali's (T1) and Al-Hilali and Khan's (T2) Translations*

The selection of these translations is grounded on several key considerations. First, both translations are widely recognized and utilized within Muslim communities globally, indicating their significant influence in shaping interpretations of the Quranic text. This widespread acceptance underscores their suitability as representative choices for comparative analysis. However, Al-Hilali and Khan's translation is characterized by its adherence to traditional Islamic scholarship and Salafi perspective. By comparing these translations, the study aims to elucidate how different interpretive methodologies impact the depiction of interpersonal dynamics in the Quranic stories of Nuh.

Moreover, the respective translators' linguistic backgrounds, cultural contexts, and translation philosophies significantly shape their rendering of interpersonal mood structures in the Quranic text. Along with Ali's (T1) rendering, Al-Hilali and Khan's (T2) translation offer distinct linguistic choices and cultural perspectives that may influence the interpretation and expression of interpersonal dynamics in the Quranic Nuh stories. Analyzing these translations allows for a nuanced understanding of the variations in portraying and interpreting interpersonal mood structures, highlighting the diverse lenses through which the Quranic text is approached and understood. Thus, by selecting both T1's and T2's renderings for comparative analysis, the study aims to provide valuable insights into the complexities of Quranic translation and interpretation, particularly concerning interpersonal aspects within the narrative of Prophet Nuh.

### D. *Data Collection*

The data collection phase is pivotal in gathering the necessary textual material to analyze interpersonal mood structures in the Quranic stories of Nuh. This section outlines the systematic approach employed to extract relevant dialogue and narrative components from selected surahs and ayat of the Quran and identify specific interpersonal mood elements within the extracted data. Through data collection procedures, this study aims to build a robust dataset that forms the foundation for subsequent analysis, enabling a detailed examination of linguistic features and translational variations across different text versions. The research design is the framework and structure used to achieve the objectives. The data collection method is used to collect data in research. Proper data collection methods are essential, ensuring that the study results correspond to the stated objectives. The data analysis method is used to analyze the data collected to achieve the purpose and goals of the study (Aji et al., 2021).

According to T1 and T2, the declarative clauses that present facts count at 145 and 146 clauses, respectively, as shown in Table 1. For instance, in the shorter stories, all the clauses are declarative facts said by Allah in chapters Al Anbya (27), Al-Ankaboot (29), and Assafat (37). Kellermann and Cole (1994) explain that declarative mood clauses indicate the application of a logical-empirical strategy of persuasion, which is the common purpose of the Holy Quran. Meanwhile, the researcher must note that the interpersonal mood structure presents facts and features of persuasion and confrontation in Quranic dialogue. It becomes very complicated to challenge the argument that applies an excellent and clear logical, empirically persuasive statement unless the narrator chooses to use emotional responses, lying, or other untruths (Straker, 2002). Quranic style uses the clauses as the empirical basis to persuade the readers to keep Quranic readers or listeners afraid (or worried) of disobedience, which causes painful punishment.

TABLE 1  
COMPARATIVE TOTAL ANALYSIS OF THE AYAT OF THE NINE SURAHs ACCORDING TO THE TWO TRANSLATIONS

Surah	Mood Structure						Total	
	Declarative		Imperative		Interrogative			
	T1	T2	T1	T2	T1	T2	T1	T2
Al-Araf (7)	17	17	1	1	1	1	19	19
Yonis (10)	7	8	7	6	0	0	14	14
Hood (11)	51	51	15	14	2	2	68	67
Al Anbya (21)	4	4	0	0	0	0	4	4
Al Mamnoon (23)	9	9	8	7	1	2	18	18
Ash-Shu'ara' (26)	14	14	6	6	3	3	23	23
Al-Ankaboot (29)	4	4	0	0	0	0	4	4
Assafat (37)	9	9	0	0	0	0	9	9
Nuh (71)	30	30	11	11	2	2	43	43
Total	145	146	48	45	9	10	202	201

#### E. Extracting Dialogue and Narrative Components

Data collection involves systematically extracting dialogue and narrative components from the selected surahs and ayat. This process includes identifying passages containing direct speech, indirect speech, reported speech, and narrative descriptions related to interpersonal interactions. Each instance of dialogue and narrative element is meticulously recorded to form the basis of the dataset for analysis.

#### F. Identifying Interpersonal Mood Elements

Within the extracted data, specific attention is paid to identifying interpersonal mood elements such as mood types (indicative, imperative, interrogative), modality (certainty, obligation, permission), and interpersonal lexis (vocabulary related to social roles and relationships). This step ensures that the analysis focuses on the linguistic features directly relevant to the study's objectives, enabling a detailed examination of how interpersonal mood is expressed and conveyed in the Quranic Nuh stories.

#### G. Comparative Analysis of Ali's (T1) and Al-Hilali and Khan's (T2) Translations

The data analysis phase involves a comparative examination of the two selected translations by Abdullah Yusuf Ali (T1) and Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (T2). Each translation is scrutinized to identify differences and similarities in portraying interpersonal mood structures within the Quranic Nuh stories. Comparative analysis allows for the exploration of translational choices, linguistic variations, and interpretative differences that may influence the representation of interpersonal dynamics in the narratives.

In addition to comparing mood structures between translations, the analysis focuses on specific linguistic features, including finite order (sequence of tense and mood markers), residue positions (placement of modal and interpersonal elements within clauses), and narrative elements (such as plot progression and character portrayal). By focusing on these aspects, the study aims to uncover patterns of expression and stylistic variations that contribute to the overall mood and tone of the Quranic Nuh stories across translations.

The data analysis phase of this research article involves a meticulous examination of the extracted data to uncover patterns, trends, and insights relevant to the study's objectives. This section outlines the systematic approach to analyzing the data collected from the selected surahs and ayat, focusing on portraying interpersonal mood structures in the Quranic Nuh stories across different translations. Through comparative analysis and focused examination of linguistic features,

the aim is to shed light on how translators interpret and convey interpersonal dynamics within these narratives, thereby enriching our understanding of Quranic translations and their implications for communication and interpretation.

### III. RESULTS

The study investigated the distribution of mood structures across Quranic surahs concerning stories of Nuh to discern their linguistic nuances and potential interpretive implications. The research aimed to illuminate the Quran's multifaceted linguistic landscape through a detailed analysis of declarative, imperative, and interrogative moods. The following sections present a comprehensive discussion of the significant findings, highlighting the prevalence of declaratives, variations in imperative and interrogative usage, and their significance for understanding the Quran's communicative strategies and guiding translation efforts.

#### A. Overview of Mood Structure and Interpersonal Domain

Facts are true or infallible statements concerning the existence, reality, or truth about any subject matter. On the other hand, opinions are statements a person makes about their feelings, beliefs, or views. An opinion is a judgment, viewpoint, or statement that is not conclusive, rather than facts, which are factual statements. Thus, models are keywords for statements of opinion, which is apparent in the Quranic narrative style. In the Quranic style, some declarative mood functions as a statement of opinion, such as passing judgment on something. Statements of opinion are used to ensure that the reader or the listener of the story understands that disbelieving and disobeying Allah's instructions will lead to doom. The Quranic message's true narrative style encourages readers to return to truth and justice and encourage Muslims to work hard to avoid punishment (Akbar et al., 2023).

However, essential variations emerge in the usage of imperative and interrogative moods. Surahs like Hud and Nuh showcase a prominent presence of imperatives, suggesting their thematic lean towards guidance and warnings through direct commands. In contrast, interrogatives appear sparingly, mainly concentrated in surahs like Hud, Ash-Shu'ara, and Nuh, hinting at their strategic employment for rhetorical purposes like prompting reflection or underlining key points. Notably, both T1 and T2 exhibit consistent patterns in mood structure distribution, suggesting they faithfully adhere to the core meaning of the verses. However, minute discrepancies, like the additional interrogative in Surah Al-Mu'minun (T2), warrant further investigation to uncover potential interpretive differences.

Delving deeper into individual surahs reveals intriguing details. Surah Al-Araf balances declaratives and imperatives, implying informative and instructive content delivered with occasional direct commands. Surahs Yunus and Al-Ankabut, devoid of interrogatives, solely convey information through declaratives. Interestingly, the limited presence of declaratives in Al-Anbiya and As-Safat suggests their primary focus on informative content. Surah Hud's relatively high imperative usage reflects its guidance-oriented themes. In contrast, Ash-Shu'ara's blend of declaratives, imperatives, and interrogatives hints at a dynamic interplay of information, instruction, and rhetorical questioning. Finally, Surah Nuh's balanced use of all three moods combines information dissemination, commands, and thought-provoking inquiries.

#### B. Declarative Mood

A fundamental linguistic practice in speech communication, the declarative mood serves as a distinct marker for making assertions in the Quranic style, often employing terms like "verily", "certainly", and "indeed" to assert propositions (Li, 2023, p. 104). While typically associated with sentence structures in natural languages, the declarative mood extends beyond sentences and contributes to the relevance of an utterance by delivering propositional representations (Halliday, 2014). This linguistic form, designated for affirmations, facilitates the precise and direct conveyance of information in the Quranic narrative (Aldahshan, 2020). Indeed, the declarative mood is ubiquitous throughout the Quran. The use of declarative mood in the Quran serves many goals, including successfully expressing the intended meaning and highlighting specific theological issues. The declarative mood in the Quran comprises permission and other subtle connotations in addition to duty. This approach is seen in the imperative mood, where the verb form may convey duty yet serve as a permission signal (Ibrahim, 2009). Furthermore, to increase the beauty and impact of its language, the Quran employs many rhetorical methods, such as parallelism, imagery, metaphor, euphemism, repetition, personification, and antithesis (Atmawati, 2014). The declarative mood is dominant in the Quranic narrative style due to its efficiency in imparting religious teachings, giving educational answers, and moving the audience toward learning and contemplation (Khawaldeh, 2017). The employment of declarative mood and narrative methods in the Quran helps to organize material, emphasize themes, and make theological arguments, all of which contribute to a greater comprehension of the Quran (Shekarbigi & Noor, 2012).

An influential viewpoint suggests that asserting a proposition's truth involves committing to that truth, highlighting the role of assertions as speech acts that facilitate the exchange of information and communication (Shah & Haleem, 2020). Assertion, considered an expositive verdictive illocutionary act, involves transmitting knowledge and judgment while assuming the responsibility of substantiating the validity of a proposition, particularly in the face of opposition (Sbisà, 2021). Declarative mood markers in linguistic practice are tailored to specific speech communities, effectively conveying assertions and eliciting genuine belief in recipients, thereby fostering accurate information formation and dissemination (Jary, 2020; Graham, 2018). In general, the Quranic style is characterized by the dominant use of declarative clauses

functioning as statements of fact delivered by the technique of Telling Past Events and as statements of opinion offered by presenting the characteristic of something and giving an evaluative opinion of something (Etaywe, 2022).

The linguistic activity distinguishes assertions from other content-conveying actions and contributes to information structure (Al-Salhi & Abdullah, 2022). Furthermore, the declarative mood marker is an essential component in the Quranic storytelling approach since it assists in the retention and absorption of the tales (Jannah & Mawardi, 2023). Because of the authenticity and timeless character of the Quranic tales, a declarative mood is an appropriate option for relaying the lessons and teachings contained within them (Jary, 2020).

Tables 2 and 3 show the first form of examples of assertion in mood analysis applied to two translations of Quranic verses by Abdullah Yusuf Ali (T1) and Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (T2) related to Prophets Muhsin and Nuh, utilizing Systemic Functional Linguistics (SFL). Each pair of verses exhibits the declarative mood but with nuanced differences in emphasis and emotional tone arising from translation choices. The example of assertion is taken from the ayah "إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (80)", translated by T1 (1a) as "Verily, thus We reward the Muhsinun" (37:80) and by T2 (1b) as "Thus, indeed do we reward those who do right" (37:80).

Both translations convey the Almighty's statement as a confident and authoritative declaration. The present simple tense in "reward" (T1) and "do we reward" (T2) denotes a timeless and universal truth. The absence of a Circumstantial Adjunct (Cir. Adjunct) and the use of "We" as the subject reinforce the authoritative stance. While both translations preserve the core meaning, T2 adds a slightly stronger emphasis with the additional words "thus, indeed", highlighting the certainty and importance of the pronouncement.

TABLE 2  
EXAMPLES OF ASSERTION (T1)

1 (a). Verily, thus We reward the Muhsinun (37:80)			
Narrator	Allah		إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (80)
Verily, thus	We	reward	the <i>Muhsinun</i>
Cir. Adjunct	Subject	Finite (Present Simple)	Predictor
RESIDUE	MOOD/Declarative		RESIDUE

TABLE 3  
EXAMPLES OF ASSERTION (T2)

1(b). Thus, indeed do we reward those who do right (37:80)			
Narrator	Allah		إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (80)
Thus indeed	We	reward	the <i>Muhsinun</i>
Cir. Adjunct	Subject	Finite (Present Simple)	Predictor
RESIDUE	MOOD/Declarative		RESIDUE

The second example of assertion is mentioned in Tables 4 and 5, taken from the ayah "قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ" (26:117), which is translated by T1 (2a) as "He said: 'My lord! Verily my people have belied me'" (26:117) and by T2 (2b) as "He said: 'O My Lord, truly my people have rejected me'" (26:117). Both translations present Nuh's statement as a declarative complaint, but with subtle variations in urgency and emotional intensity. The present perfect tense in "have belied" (T1) and "have rejected" (T2) indicates a completed action with lasting consequences, suggesting Nuh's frustration and the ongoing nature of his people's disbelief. However, T2 intensifies the emotional tone through the Cir. Adjunct "O my Lord, truly", emphasizing Nuh's sincerity and desperation in his appeal to Allah.

TABLE 4  
EXAMPLES OF ASSERTION (T1)

2(a). He said: "My Lord! Verily my people have belied me (26:117)			
Narrator	Nuh		قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ (117)
He said: "My Lord! Verily"	My People	Have belied	me
Cir. Adjunct	Subject	Finite (Present Perfect)	Predictor
RESIDUE	MOOD/Declarative		RESIDUE

TABLE 5  
EXAMPLES OF ASSERTION (T2)

2(b). He said: "O my Lord truly" my people have rejected me (26:117)			
Narrator	Nuh		قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ (117)
He said: "O my Lord truly"	My People	Have rejected	me
Cir. Adjunct	Subject	Finite (Present Perfect)	Predictor
RESIDUE	MOOD/Declarative		RESIDUE

### C. Imperative Mood

The imperative mood in the Quran, denoted by commands or instructions, is a significant rhetorical element contributing to its linguistic marvel (Fathi & Othmand, 2016). Despite the richness of constructions, such as interrogations and statements, translating the imperative mood from Arabic to English presents challenges due to the need for more

direct correspondence between form and function (Fathi & Othmand, 2016). This disparity may lead to misunderstandings regarding the distinction between obligatory and recommendable actions, impacting legal norms dependent on juristic authority (Fathi & Othmand, 2016). Imperatives in human discourse are typically directive, serving as suggestions rather than truth-abiding descriptions (Parsons, 2012).

Analyzing imperative mood requires attention to linguistic patterns, form-meaning components, and subject-person distinctions (Hasegawa & Kato, 2019; Saadah & Susilawati, 2023). Additionally, speaker clustering based on personality characteristics can predict dialogue moods, aiding in understanding imperatives' semantics (Li, 2023). However, challenges persist in accurately discerning the intended connotations of imperative sentences due to incongruity between form and function, leading to ambiguity in translation (Starr, 2020). Imperatives' non-representational nature complicates conventional definitions of validity, necessitating alternative argument structures (Starr, 2020).

The imperative mood's translation from Arabic to English, particularly in the Quran, has attracted scholarly attention due to the potential lack of correspondence between form and function, impacting legal interpretations (Fathi & Othmand, 2016; Kaufmann, 2013). Comparative studies aim to evaluate the precision and proficiency of translations, facilitating a deeper understanding of the Quran's intentions and meanings (Nokman, 2022). The differences in translation styles, illustrated in Table 4 with the example verse "My Lord! Verily, my people have belied me" (71:10), highlight the challenges faced by translators and the significance of their interpretation for both Arabic and non-Arabic readers (Nokman, 2022). Historical variations in interpretation, dating back to the Quran's early compilations, underscore the ongoing complexity of translating imperative moods (Nokman, 2022).

Tables 6 and 7 offer a compelling illustration of the complexities inherent in translating the imperative mood within the Quran, as showcased through verse 71:10: "فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ." This verse is translated by T1 as "My lord! Verily my people have belied me" and by T2 as "Saying, 'Ask forgiveness from your Lord.'" By examining the distinct approaches employed by the two translations, we gain valuable insights into how seemingly minor variations can significantly shape meaning and interpretation.

TABLE 6  
IMPERATIVE EXAMPLES (T1)

1(a). I said (to them): 'Ask forgiveness from your Lord, verily; (71:10)			
Narrator	Nuh		فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ
I said	Ask	forgiveness	from your Lord
Cir. Adjunct	Finite Present Simple	Subject	Cir. Adjunct
RESIDUE	MOOD/Imperative		RESIDUE

TABLE 7  
IMPERATIVE EXAMPLES (T2)

1(b). Saying, 'Ask forgiveness from your Lord (71:10)			
Narrator	Almighty		فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ
Saying	Ask	forgiveness	from your Lord,
Cir. Adjunct	Finite Present Simple	Subject	Complement
RESIDUE	MOOD/Imperative		RESIDUE

First, the identification of the speaker reveals a crucial difference. T1 explicitly names Nuh through the pronoun "He", highlighting his agency and placing him at the center of the call to action. Conversely, T2 omits this explicit identification, leaving the reader to infer it from context. This subtle choice subtly shifts the focus, potentially diminishing Nuh's role and drawing less attention to his plea. Secondly, a closer look at the mood analysis reveals another layer of nuance. While both translations categorize the utterance as imperative, T1 adds "residue." Though requiring a deeper understanding of the specific SFL framework used, this additional label suggests a level of complexity not captured by T2's more straightforward classification. This opinion may hint at an underlying meaning or subtext missed in the T2 translation. Finally, the sentence structure offers further evidence of the impact of seemingly minor choices. T1 presents the imperative "ask", followed directly by the object "forgiveness", conveying a sense of immediacy and clarity in the message. T2, however, introduces the phrase "saying" and structures the sentence with "from your Lord" following the verb. This approach alters the emphasis, potentially directing it toward the source of the command (God) and the object of forgiveness (Himself).

#### D. Interrogative Mood

Within the linguistic tapestry of the Quran, the interrogative mood plays a multifaceted role, extending far beyond mere inquiry. These strategically placed questions serve diverse purposes, ranging from conveying implicit messages and expressing nuanced intentions to imbuing verses with symbolic significance beyond their literal interpretations. This deliberate use of interrogation contributes significantly to the Quran's renowned rhetorical power and linguistic marvel. Several scholars have dedicated their research to understanding this unique aspect of the Quranic language. Al-Heeh (2021) explored the extensive use of subjunctive moods, including interrogatives, to decipher how commands are communicated within the text and identify the inherent rhetorical elements. Suhadi (2015) focused on the symbolic function of interrogatives within interpersonal contexts. Al-Mekhlafy and Al-Ghrafy (2023) investigated the methodologies for translating interrogative speech acts in a specific chapter. However, their distinct grammatical structure

facilitates recognizing interrogative clauses within the Quran. Still, genuinely comprehending their impact necessitates a deeper analysis of their contextual and pragmatic significance. Tables 8 and 9 highlight examples of an interrogative clause presented in two different translations relying on the verse “مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا” (71:13), which is translated by T2 as “What is the matter with you, that you hope not for reward” and by T2 as “What is the matter with you, that ye place not your hope for”.

TABLE 8  
INTERROGATIVE EXAMPLES (T1)

1(a). What is the matter with you, that you hope not for reward (71:13)			
Narrator	Nuh		مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (71:13)
What is	the matter with	you	that you hope not for reward
Finite present simple	Subject	PREDICTOR	Complement
MOOD/Interrogative			RESIDUE

TABLE 9  
INTERROGATIVE EXAMPLES (T2)

1(b). What is the matter with you, that ye place not your hope for (71:13)			
Narrator	Nuh		مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا
What is	the matter with	you	that ye hope not for reward
Finite present simple	Subject	PREDICTOR	Complement
MOOD/ Interrogative			RESIDUE

Tables 8 and 9 provide a fascinating microcosm of the delicate nuances of translating the Quran's interrogative mood. While both translations accurately convey the core question Nuh posed in verse 71:13, a meticulous examination reveals subtle variations with potentially significant interpretive implications.

Shared foundational elements establish coherence across both translations. The interrogative mood is correctly identified, reflecting the inherent inquisitive nature of the utterance. Further, the grammatical structure remains consistent, utilizing a simple verb and complement to construct the question. Additionally, both interpretations explicitly acknowledge Nuh as the speaker, ensuring clarity in attribution. However, upon closer inspection, significant divergences emerge. The most salient difference lies in the pronoun choice. T1 employs the second-person singular “you”, while T2 opts for the archaic second-person plural “ye.” This seemingly minor variation can alter the perceived level of intimacy and directness inherent in the questioning. T1's “you” establishes a more personal connection, potentially fostering a sense of immediacy and individual accountability. Conversely, T2's “ye” might evoke a more formal or historically distanced tone, perhaps subtly shifting the focus to a broader collective audience.

Furthermore, a syntactic disparity manifests by including the preposition “for” before “reward” in T1, which is absent in T2. This subtle difference carries the potential to impact emphasis. T1's version explicitly highlights the object of the lacking hope (“reward”), potentially enhancing clarity and focusing the recipient's attention on the desired change.

These intriguing variations illuminate the intricate world of Quranic translation, where seemingly minor choices can profoundly impact meaning and interpretation. Translator decisions influence not only the literal rendition of the text but also the emotional tone, perceived intent, and potential range of interpretations. In the case of Tables 8 and 9, the pronoun choice and syntactic differences could subtly shape the perceived severity of Nuh's questioning and the degree of personal responsibility placed upon the addressee.

#### IV. DISCUSSION

The current investigation examines the distribution of mood structures within various Quranic surahs, offering a compelling exploration of their linguistic landscapes and potential interpretive nuances. By meticulously examining the prevalence of declarative, imperative, and interrogative moods across diverse interpersonal domains, we unlock intricate details about the unique character of each surah and potential variations arising from translation approaches. Additionally, a pervasive presence of the declarative mood reigns across all analyzed chapters, signifying a primary emphasis on transmitting information and pronouncements. This finding resonates with established research (Istiqomah, 2017; Fajriah & Wahidah, 2020) and aligns with the core function of declarative highlighted by Haq et al. (2022), wherein conveying interpersonal meaning in conversations encompasses mood, modality, and speech function, with declarative mood being the predominant mode utilized by both native and non-native speakers. This suggests that the text's fundamental objective is conveying information and making statements, although external factors like genre and subject matter can significantly influence declarative usage (Schmid, 2022).

While declaratives form the bedrock, imperatives and interrogatives paint a more richly nuanced picture. Surahs like Hud and Nuh showcase a prominent presence of imperatives, reflecting their thematic focus on offering guidance and issuing warnings through direct commands. This aligns with understanding imperatives as directive or suggestive utterances (Parsons, 2012). Conversely, interrogatives appear sparingly, mainly concentrated in surahs like Hud, Ash-Shu'ara, and Nuh. Their strategic employment serves rhetorical purposes such as prompting reflection or emphasizing key points, as scholars like Al-Heeh (2021) and Suhadi (2015) noted. Moreover, these nuances highlight the dynamic interplay between different mood structures in conveying deeper layers of meaning within the Quranic text.

Notably, both translations exhibit consistent patterns in overall mood structure distribution, indicating their faithful adherence to the core meaning of the verses. However, minute discrepancies, like the additional interrogative in Surah Al-Mu'minun (T2), merit further investigation to uncover potential interpretive differences. This underscores the challenges and crucial role of translation choices, as Fathi and Othmand (2016) and Nokman (2022) emphasize. Despite these challenges, analyzing translation nuances provides valuable insights into the intricacies of conveying Quranic messages across linguistic boundaries.

However, examining specific chapters reveals even more intriguing details. Surah Al-Araf strikes a harmonious balance between declarative and imperatives, implying informative and instructive content delivered with occasional direct commands. Surahs Yunus and Al-Ankabut, devoid of interrogatives, prioritize conveying information solely through declaratives. Interestingly, the limited presence of declaratives in Al-Anbiya and As-Safat suggests their primary focus on informative content. Surah Hud's relatively high imperative usage reflects its guidance-oriented themes, while Ash-Shu'ara's blend of moods hints at a dynamic interplay of information, instruction, and rhetorical questioning. Finally, Surah Nuh's balanced use of all three moods combines information dissemination, commands, and thought-provoking inquiries, illustrating the multifaceted nature of Quranic discourse.

This analysis, informed by relevant research, is a key that unlocks the intricate linguistic uniqueness and potential interpretive nuances within individual Quranic surahs. Delving deeper into specific chapters and acknowledging the subtleties of translation variations enrich our appreciation of the Quran's multifaceted nature and inspire further exploration of its linguistic depths. Connecting these mood variations to broader thematic implications within the Surahs could offer even richer insights into the interplay of language and meaning within the divine text.

Further, the study highlights the influence of translator subjectivity on interpreting sacred texts. Comparing various translations reveals how translator choices shape meaning-making, emphasizing the need for critical evaluation when engaging with rendered versions. This awareness sparks further research into the complexities of Quranic translation, paving the way for a more nuanced understanding of how translations influence and shape interpretation. Beyond theoretical contributions, the study offers practical applications. Integrating mood structure analysis into religious education empowers students with critical reading skills, enabling them to actively engage with and decipher the text's intricacies. Additionally, it fosters translator awareness, encouraging readers to approach translated materials with discernment and consideration of the translator's background and approach. Ultimately, by uncovering shared linguistic features across religious texts, this study fosters appreciation for diverse narratives and facilitates interfaith dialogue, promoting understanding, tolerance, and cooperation between faith communities.

The first research question addressed in this study revolves around examining how different translators interpret and convey the interpersonal mood found in the Quranic short stories of Nuh. The findings reveal that the declarative mood predominates across all chapters, consistent with existing research on language and communication. This Quranic narrative style employs the declarative mood in persuasion by confirming and narrating facts rather than coercing or imposing an opinion.

The significant findings are displayed as follows: first, based on the T1 and T2 translations, the nine selected surahs contain 202 and 201 clauses, respectively. This result demonstrates that the two translations are almost identical. Where assertion plays the role of exchanging information and facilitating the understanding of the theme of the context, it also regards the first aspect that caused differences between the two translations. So, the declarative mood in the Quran can be modified by various particles, such as *inna* ("indeed"), *la* ("surely"), *qad* ("already"), *sa* ("soon"), *lan* ("never"), and *ma* ("not"). These particles add the statement's emphasis, certainty, negation, or temporal aspects. However, variations emerge in the usage of imperative and interrogative moods, with certain Surahs exhibiting prominent presence or strategic employment of these moods for rhetorical purposes. The imperative mood structures have been duplicated 48 times (24%) and 45 times (22%) for T1 and T2, respectively, as shown in Table 1. In contrast, the interrogative mood clause is utilized when the speaker or writer poses a question or asks something. The Quranic linguistic style reveals that integrative mood structures comprise 4% of T1 and 5% of T2. Finally, the research sheds light on the domain act classification of the clause (fact, opinion, supplication, and exclamation), which reflects both interpersonal and ideational moods as it helps find the differences between both translations where modality and tenses play an essential role in the classification. Accordingly, the analysis shows that the four types are: 1) fact, repeated in 162 clauses for T1 and 161 clauses for T2; 2) opinion, with 22 clauses each for both T1 and T2; 3) supplication, with 11 clauses each for T1 and T2; and 4) exclamation, with seven clauses each for T1 and T2.

## V. SUMMARY

Analyzing interpersonal mood structures in the Quranic Nuh stories and comparing Quranic translations are crucial for understanding the thematic and functional aspects of the texts. This comparative study not only reveals the differences in mood choices, such as imperative, declarative, and interrogative, but also highlights the power dynamics and social interactions among characters, emphasizing the impact of dominant social members on less powerful individuals. Moreover, the analysis of Quranic translations provides insights into the structural and functional meanings of the chapters, offering a comprehensive understanding of the register characteristics and contextual implications within the texts (Albearmany, 2022). The study has shown that the Arabic version of the Quran differs when the original text is translated; however, differences could distinguish how translators use it. A promising area to improve understanding of the text would

be translational studies (Alamiri, 2016). A comprehensive analysis of these stories or any other text in the Qur'an significantly contributes to the text's understanding in many points, particularly translation and explanation, two interconnected fields of the Qur'anic scholarship. Finally, adopting SFL terms does not imply – “twisting” – the Arabic text to fit the English criteria in which SFL is molded by Alamiri (2016).

Theoretically, the paper has explained the role of FL as one of the most essential tools that help linguists judge and examine the translated text. The usefulness of SFL to translator education has been suggested in the community of translation studies (e.g., Newmark, 1991), but the work of Kim (2012, 2015) represents the first sustained application of SFL in this area, with a focus on applying SFL-based text analysis for teaching translation from English into Korean and demonstrating its pedagogical efficacy using both qualitative and quantitative data. Kim (2003) explores the possibility of categorizing translation issues using the four metafunctions of SFL and shows how this may be a potentially handy pedagogical tool.

## VI. CONCLUSION

The research question addressed in this study revolves around examining how different translators interpret and convey the interpersonal mood found in the Quranic short stories of Nuh. By delving into the mood structures of declarative, imperative, and interrogative moods, we aimed to shed light on the distinctive characteristics of each surah, exploring potential variations in translation approaches.

The findings reveal that the declarative mood predominates across all chapters, consistent with existing research on language and communication. This prevalence underscores the Quran's emphasis on conveying information and making statements, reflecting its role as a source of guidance and instruction. However, variations emerge in the usage of imperative and interrogative moods, with certain Surahs exhibiting prominent presence or strategic employment of these moods for rhetorical purposes. The consistent patterns observed in mood structure distribution across translations suggest fidelity to the core meaning of the verses, although minor discrepancies warrant further investigation to uncover potential interpretive differences. Digging deeper into individual surahs unveils intriguing details about their thematic leanings and intended communicative purposes. Surahs exhibit varying balances of declaratives, imperatives, and interrogatives, emphasizing information dissemination, guidance, instruction, and rhetorical questioning. These nuanced variations enrich our understanding of the Quran's multifaceted nature and encourage further exploration of its linguistic depths.

Despite this study's contributions, certain limitations must be acknowledged. The focus on mood structures provides valuable insights but represents only one aspect of the Quran's linguistic complexity. Future research could explore additional linguistic features and their interplay with mood structures to offer a more comprehensive understanding. Expanding the analysis to include a broader range of translations and linguistic frameworks could further enrich researchers' insights into the Quran's linguistic landscape.

In conclusion, this study offers valuable contributions to understanding the Quran's linguistic features, particularly its mood structures. By examining mood distributions across surahs and translations, we gain insights into the Quran's communicative strategies and encourage further exploration of its linguistic depths. This research lays the foundation for future studies to unravel the Quran's linguistic richness and implications for interpretation, translation, and pedagogy.

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