A Comparative Study of Arabic Questions and their English Translations in Surat Al_Kahf

Ayad Seleem Mansour

Assist. Prof. Dr., Department of English, Basic Education College, University of Kirkuk, Iraq

phonetecs66@yahoo.com

Milad Jamal Jalil

Department of English, Basic Education College, University of Kirkuk, Iraq

2miladjamal2@gmail.com

Noor Alhuda Sroor Naser

Department of English, Basic Education College, University of Kirkuk, Iraq

noorsroor165@gmail.com

Abstract

This study aims to describe types of question in Arabic and their counterparts in English to find out the similarities and differences between them, especially in Surah Al Kahf. This study is a complex and challenging one, because Surah Al-Kahf is a long and complex surah, and it contains a wide variety of questions. Some of these questions are rhetorical, some are open-ended, and some are closed-ended. Additionally, the English language is very different from the Arabic language, and this can make it difficult to accurately translate and understand the meaning of the questions in Surah Al-Kahf.

This paper deals with types of Surah Al-Kahf's questions and their realization in English. It can provide insights of the Quran's rhetorical and communicative strategies. It can also improve the translation of this important surah into English. The study can identify the different types of questions, examine their translations in English, and analyze the impact of translation on the text's meaning and

communicative effect. Comparative analysis of different translations can also help to identify areas for improvement.

Keywords: Comparative Study, Questions in English and Arabic, Translation.

Introduction

A question is a statement that expresses a desire to know something. It is a way of asking for information. Questions can be open-ended, meaning that they require more than a one-word answer, or closed-ended, meaning that they can be answered with a simple yes or no. Questions are important for a number of reasons; they help us to learn new things, to solve problems, and to make decisions. They also help us to build relationships with others by allowing us to get to know them better and to share our own thoughts and feelings (Biber et al, 2007: 203). The role of the one who goes in search of datum is adopted by the writer who makes a question and he/she needs the receiver to perform the role of the provider of the datum sought after (Habeeb, 2011: 6). The auxiliary be may be used to make a connection between the subject and its complement and it precedes the subject when making a question (Assi, 2011: 1).

Types of Interrogative Sentences in English Language

An interrogative sentence is a sentence that asks a question. It is typically used to request information, but it can also be used to express surprise, anger, or other emotions. Interrogative sentences always end in a question mark (?) Interrogative sentences can be classified into three main types:

1 - Yes/No Questions:

Yes/no questions are questions that can be answered with a simple "yes" or "no" They are typically used to request information, but they can also be used to express

surprise, anger, or other emotions. Yes/no questions are formed by using an auxiliary verb (be, do, or have) + subject + main verb. For example,

> Is it raining outside?
> Do you like ice cream?
> Have you finished your homework?

Yes/no questions can also be formed using modal verbs, such as can, could, may, might, must, should, and will. For example:

> Can you help me with this?
> Could you please open the door?
> Should I go to the store? (Quirk and Greenbaum, 1992: 192)

It is worth noting that *have* may function as operator, in British English, to signify possession, while it is permanently used as lexical verb in American English and it requires *do*:

> They have a large house. Have they a large house?
> She has a lot of money. Does she have a lot of money? (Aziz, 1989: 248)

2- Wh-questions:

Wh-questions are questions that begin with a *wh*-word, such as *who*, *what*, *where*, *when*, *why*, or *how*. They require a more detailed answer than yes/no questions. *Wh*-questions are formed by using a *wh*-word + auxiliary verb (be, do, or have) + subject + main verb. For example,

- What is your name?
- Who is your favorite teacher?
- Where do you live?
- When does the movie start?
- Why are you late?
- How do you make a cake? (Eastwood, 1994: 18)

When using "who" and "what" in the position of a subject, they do not require an operator because there is no subject-verb inversion:

- Who wrote this play?
- What happened? (Aziz, 1989: 251)

Wh-questions can be used to request a variety of information, such as

- Identity: Who is that? What is this?
- Location: Where is the library? Where do you live?
- Time: When does the train leave? What time is it?
- Reason: Why are you sad? Why did you do that?
- Method: How do you get to school? How do you make this cake? (Eastwood, 1994: 18)

3- Alternative Questions:

Alternative question is a question that offers two or more possible answers. They are typically used to ask someone to make a decision or to gather information about their preference. Alternative questions are formed by using a wh-word or

auxiliary verb + subject + main verb + choice 1 +or+ choice 2. For example,

- Would you like tea or coffee?
- Do you want to go to the movies or the park?
- What is your favorite color: red, blue, or green? (Kroeger, 2005: 203)

It is possible to divide alternative questions into two types: the headmost is similar to polarity questions (oftentimes reduced) connected with *or*, whereas the other is content questions (two or more than two of them combined together by *or*.

- Do you like your tea with milk *or* without milk?
- Which colour do you like best: blue, green, *or* brown? (Aziz, 1989: 252)

Like English, Arabic alternative questions are either "a subtype of polarity questions or of content questions, joined by أم or أو.

هل غادر الشعراء من متردم أم هل عرفت الدار بعد توهم؟

Have the poets left any place to be patched or have you recognized the abode (of the beloved after being confused?)

Below is an example of alternative questions owned by content ones:

أين ذهبوا؟ الى السوق أم الى المعرض؟

Where have they gone? To the market or to the show? (Ibid: 259-260)

Types of Interrogative Sentences in Arabic

Arabic interrogative questions can be divided into two types based on their purpose and meaning: *real* and *rhetorical*

(i)- Real Interrogative Questions (الاستفهام الحقيقي):

Real interrogative questions) الاستفهام الحقيقي are used to request information that the speaker does not already know. They can be either open-ended or closed-ended (Haywood, 1965: 64).

"Open-ended Real Interrogative Questions", "Wh-question", and "Content Question"(الاستفهام التصوري

They require a detailed answer and typically begin with an interrogative word, such as:

- **من (man) - Who?**

    This particle is used to ask about a person or other sentient being. For example:

    ● من الذي دخل إلى الغرفة؟ (Manallah akhal ila al-ghurfah?) - Who entered the room?

    ● من ذا الذي فعل هذا؟ (Man dha al-ladhee fa'al hadha?) - Who did this?

- **ما (ma) -What?**

   This particle is used to ask about a non-sentient being or thing. For example:

   - ما الغداء اليوم؟ (Ma al-ghadaa al-yawm?) - What's for lunch today?
   - ماذا كتبت؟ (Madha katabta?) - What did you write?

- **متى mata - When?**

   This particle is used to ask about time. It can be used to ask about the past, present, or future. For example:

   - متى وصلت؟ (Mata wasilt?) - When did you arrive?
   - متى سوف تأتي العطلة؟ (Mata sawfa ta'tee al-'itala?) - When will the vacation come?
   - متى تنهي عملك؟ (Mata tanhi 'amaluka?) - When will you finish your work?

- **أين (ayna) - Where?**

   This particle is used to ask about location. For example:

   - أين أخوك؟ (Ayna akhuk?) - Where is your brother?
   - إلى أين أنت ذاهب؟ (Ila ayna anta dhihab?) - Where are you going?

- **كيف (kayfa)- How?**

   This particle is used to ask about condition or state. For example:

   - كيف حالك؟ (Kayfa haluk?) - How are you?
   - كيف وجدت الدرس؟ (Kayfa wajadt al-dars?) - How did you find the lesson?

- **كم العدد (kam) - How many?**

   This particle is used to ask about quantity. For example:

   - كم كتاباً اشتريت؟ (Kam kitabaan ishtara't?) - How many books did you buy?
   - كم عمرك؟ (Kam umruk?) - How old are you?

- **أي (ay) - Which?**

This particle is a pronoun that can be used to ask about a specific person, thing, or concept. It can also be used to ask about a category or group. For example,

- أيكم راجع الدرس؟ (Ayakum ra'aja' al-dars?) - Which one of you reviewed the lesson?
- أي سؤال استشكل عليك؟ (Ay su'al istashkala 'alayka?) - Which question was difficult for you?
- أي يوم هذا؟ (Ay yawm hadha?) - Which day is it?
- أي البلاد هده؟ (Ayal-bilad hadha?) - Which country is this?
- على أي حال أصبحت؟ (Ala ay alasah) - How are you doing?

(Ahmed, 2008: 256-258)

"Closed-ended Real Interrogative Questions", "Yes-No" Questions, and "Polarity Questions"(الاستفهام التصديقي)

They can be answered with *acceptance* or *rejection*. Two particles may be used to realize polarity questions. هل as a particle can be utilized " in the neutral Vs. structure, positive sentences", accompanied by the perfect to refer to past time, with the imperfect to refer to the future time, and finally, it may be employed "in assertive statements". On the other hand, the particle (أ) is used in negative sentences, conditional sentences, accompanied by the perfect to refer to the past, with bare imperfect to express the present, with سوف or س to point to the future, in addition to its use in "marked patterns" (التصور)

- هل أنت متزوج؟ - Are you married?
- هل تحب الشوكولاتة؟ - Do you like chocolate?
- هل سوف تأتي؟ - Will you come?
- هل إن قلت الحق تغضب؟ - Would you be angry if I said the truth?
- أجاء زيد؟ Has Zaid come?

International Journal for Scientific Research (IJSR)

Vol. (4), No. (7)

IJSR

July 2025

المجلة الدولية للبحوث العلمية

الإصدار (4)، العدد (7)

- أتحب الشعر؟ - Do you like poetry?
- ألا تعرف معنى هذا؟ - Don't you know the meaning of this?
- أزيدا رأيت البارحة؟ - Was it Zayd that you saw yesterday? (Aziz, 1989: 253-254)

(ii)- Rhetorical Interrogative Questions (الاستفهام المجازي):

Rhetorical interrogative questions (الاستفهام المجازي) are not actually used to request information, but rather to achieve a different rhetorical effect, such as emphasis, negation, correction, exclamation, wishing, or mockery. Examples:

- آأنت مجنون؟ (A'anta majnun?) - Are you crazy? (Emphasis)

According to Aziz (1989: 255), negative questions are of "negative orientation", and they may be of more extra senses such as surprise, displeasure, etc.

- هل أنت لست متأكدا؟ (Hal anta lasta muta'kidan?) - Are you not sure? (Negation)
- ألم أقل لك إنني سأذهب؟ (Alm a qa'altu laka inani sa'adhhab?) - Didn't I tell you I was going? (Correction)
- ما أجمل هذا المنظر! (Ma ajmal hadha al-manzar!) - How beautiful this view is! (Exclamation)
- أتمنى لو كنت غنيًا (Atmana law kunta ghaniya!) - I wish I were rich! (Wishing)
- ماذا تفعل؟ (Maza taf'al?) - What are you doing? (Mockery)

Rhetorical interrogative questions are often used in literary works, speeches, and other forms of public speaking to engage the audience and make a point more effectively (Farghal, 1999: 65).

Data Analysis and Results Discussion

Questions in Surah Al Kahf are realized by means of the seven particles:

1- Interrogative with *Hamza* (الاستفهام باستخدام الهمزة):

Questions using the Hamza are mentioned in Surat Al-Kahf in eight places, namely

- "قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا" (الكهف:37)

"His companion said to him during the talk with him: Do you disbelieve in Him who created you out of dust (i.e. our father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?" [Al-Kahf 37] (Al-Hilali and Khan, 1996: 298)

In this Ayah, the question was made with the intention of denying and exclamation. The question "Do you disbelieve?" is posed not merely as an inquiry but with a strong rhetorical force. It serves as an expression of astonishment and disapproval towards the disbelief of the speaker's companion. This rhetorical question is intended to evoke reflection and emphasize the gravity of the situation, highlighting the absurdity of denying the Creator after being reminded of the stages of human creation.

Additionally, the use of a rhetorical question in the original Arabic text carries a specific tone of reprimand and surprise, which might be more intense than in the English translation. This intensity is a crucial aspect of the linguistic and emotional impact of the Ayah in its original form.

- "قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا" (الكهف: 72)

"He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" [Al-Kahf:72] (Ibid: 301)

In this Ayah, the question was made with the intention of reporting and blaming for non-compliance. "Did I not tell you that you would not be able to have patience with me?" is not merely a reminder, but it carries rhetorical force and expresses the speaker's reproach and disappointment towards the addressee's lack of patience. The

difference between the languages is evident, as the English version does not convey the same intensity and emotional weight present in the Arabic. Although the translator conveyed the meaning within the same context, the Arabic text contains a stronger tone of reproach, while the English translation appears more neutral.

- "وَإِذْ قُلْنَا لِلْمَلَٰئِكَةِ ٱسْجُدُوا۟ لِأَدَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا" (الكهف 50)

"And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So, they prostrated themselves except Iblis (Satan). He was one of the jinn, he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers)" (Al-Kahf:50] (Al-Hilali and Khan, 1996: 299)

In this Ayah, the question was made with the intention of rebuking the polytheists. In this Ayah, the question "Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you?" is not merely a rhetorical question but contains rebuke for the wrongdoers. It carries a strong tone that highlights the absurdity and injustice of taking Iblis and his progeny as allies instead of Allah, while they are enemies to the believers. The difference between Arabic and English is evident, as the English translation does not convey the same level of intensity and emotional weight found in the Arabic. Although the translator succeeded in maintaining the context and meaning, the Arabic text conveys a stronger sense of rebuke and condemnation, while the English version appears more neutral.

- "أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا" (الكهف 102)

"Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, Iesa (Jesus), son of Maryam (Mary) as Auliya' (lords, gods, protectors) besides me? Verily, We have prepared Hell as an

entertainment for the disbelievers (in the Oneness of Allah - Islamic Monotheism)" [Al-Kahf: 102] (Ibid: 304)

In this Ayah, the question was made with denial with the intention of rebuking. The question "Do those who disbelieve think that they can take My servants (i.e., the angels, Allah's Messengers, and Isa (Jesus), son of Mary) as protectors besides Me?" is not merely a rhetorical question but is posed with a tone of denial and rebuke. It carries a strong tone that expresses disapproval of the disbelievers taking Allah's servants as allies instead of Allah, highlighting the injustice and absurdity of this choice. The difference between Arabic and English is evident, as the English version appears more neutral and does not convey the same intensity and emotional weight found in the Arabic. Although the translator succeeded in conveying the meaning and maintaining the context, the Arabic text communicates a stronger sense of rebuke and condemnation.

- "قَالَ أَرَءَيْتَ إِذْ أَوَيْنَا إِلَى ٱلصَّخْرَةِ فَإِنِّي نَسِيتُ ٱلْحُوتَ وَمَا أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُ وَٱتَّخَذَ سَبِيلَهُ فِي ٱلْبَحْرِ عَجَبًا " (الكهف: 63)

"He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaytan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!" [Al-Kahf:63] (Al-Hilali and Khan, 1996: 301)

In this Ayah, the question was made with the intention of interrogating and asking. The statement "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way!" is not merely a recollection of events, but it aims to clarify and inquire. It carries a tone of questioning and explanation about the events that occurred, particularly the forgetting of the fish. The difference between Arabic and English is evident, as the English translation may not convey the same level of detail and context present in the Arabic text. Although the translator succeeded in

conveying the meaning and maintaining the context, the Arabic version provides a more precise explanation of the circumstances, while the English translation appears more straightforward.

- "ٱنطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا"(الكهف: 71)

"So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imr" (a Munkar - evil, bad, dreadful thing)" [Al-Kahf:71] (Al-Hilali and Khan, 1996: 301)

In this Ayah, the question was made in the sense of doubting the work and the action itself. The phrase "Have you scuttled it in order to drown its people? Verily, you have committed a thing 'Imr' (an evil, bad, dreadful thing)" is not merely a question but expresses doubt and disapproval towards the action. It carries a tone of inquiry about the morality and the reasoning behind this act, along with a sense of shock at the potential wrongdoing. The difference between Arabic and English is clear, as the English translation does not convey the same context and emotional weight present in the Arabic text. Although the translator conveyed the meaning and maintained the context, the Arabic language carries a stronger tone of doubt and condemnation.

- "فَٱنطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةَ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُّكْرًا" (الكهف: 74)

"Then they both proceeded, till they met a boy, and he (Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar - prohibited, evil, dreadful thing)!" [Al-Kahf:74] (Ibid:301)

In this Ayah, the question was made in the sense of denying reality and rebuking the one who did it. The phrase "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar - prohibited, evil, dreadful thing)!" is not merely a question but expresses a denial of the act and disapproval of its commission. It carries a strong tone of rejection and astonishment towards the

unjust deed. The difference between the two languages is evident, as the English language does not convey the same intensity and emotional weight present in the Arabic text. The Arabic version contains a stronger tone of rejection and condemnation, although the translator succeeded in conveying the meaning and maintaining the context. Here, too, the neutrality of the English language becomes apparent.

2- Interrogative with *Hal* (الاستفهام باستخدام *هل*):

Questions using the Hal are mentioned in Surat Al-Kahf in three places, namely:

- "قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا" (الكهف: 66)

"Mūsā (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?" [Al-Kahf:66] (Ibid:301)

In this Ayah, the question was made as a mild question in the face of obligation and compulsion. The phrase "Mūsā (Moses) said to him (Khidr): 'May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?'" is not merely a rhetorical question but expresses a polite request in the face of a sense of obligation or compulsion. It contains a tone of humility and respect while seeking guidance. The difference between Arabic and English is evident, as the English version does not convey the same level of respect and formality found in the Arabic text. Despite this, the translator succeeded in preserving the meaning and context of the text. Therefore, the Arabic language is more effective in conveying the emotional nuances.

- "قَالُوا يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا" (لكهف: 94)

"They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" [Al-Kahf:94] (Ibid: 303)

In this Ayah, the question was made in the meaning of courtship. The phrase "They said: 'O Dhul-Qarnain! Verily Yajûj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?'" is not merely a question but expresses a form of courtship or persuasion. It contains a tone that involves requesting an action in exchange for compensation, reflecting a diplomatic approach to presenting the issue. The difference between the languages is evident, as the English version does not convey the same level of courtship and intention behind the question. In contrast, the Arabic text carries a stronger sense of persuasion and negotiation. Despite this, the translator succeeded in preserving the meaning and context.

- "قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا" (الكهف: 103)

"Say (0) Muhammad (صلى الله عليه وسلم): "Shall we tell you the greatest losers in respect of (their) deeds?" [Al-Kahf: 103] (Al-Hilali and Khan, 1996: 304)

In this Ayah, the question was made at the beginning of the speech with the intention of drawing the listener's attention. The phrase "Say: 'Shall we tell you the greatest losers in respect of their deeds?'" is not merely a rhetorical question but is posed at the beginning of the speech with the intention of drawing the listener's attention. It carries a tone aimed at arousing the listener's interest and provoking thought about the topic of losing deeds. The difference between Arabic and English is evident, as the English version does not convey the same level of impact and attention-grabbing quality present in the Arabic text. The Arabic text contains more power and effect. Despite this, the translator succeeded in conveying the meaning and maintaining the context of the text.

3- Interrogative with *Who* (الاستفهام باستخدام من):

Questions using Hal are mentioned in Surat Al-Kahf in two places, namely:

- "هَٰؤُلَاءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا" (الكهف: 15)

"(Gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh." [Al-Kahf:15] (Ibid: 294)

In this Ayah, the question was made with the intention of denial. The phrase "Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah?" contains a question with a denial intention and carries a tone of rejection and denial of claims that lack evidence, emphasizing the injustice of those who fabricate lies against Allah. The difference between the languages is evident, as the English version does not reflect the same degree of denial and rejection as the Arabic text. While the translator succeeded in conveying the meaning within the same context, the Arabic text carries a stronger tone in expressing denial.

- "وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذًا أَبَدًا" (الكهف:57)

"And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, we have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided." [Al-Kahf:57] (Ibid: 300)

In this Ayah, the question was made with the intention of denial. The question in this Ayah, "And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth? Truly, we have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad) call them to guidance, even then they will never be guided," expresses a denial with a tone of disapproval towards those who ignore and turn away from the signs. The Ayah underscores the wrongdoing of those who reject

divine guidance and highlights the consequences, including ignorance and heedlessness. The difference between the Arabic and English languages is clear, as the English translation does not convey the same degree of disapproval and condemnation found in the Arabic text. Although the translator succeeded in conveying the meaning and maintaining the context, the Arabic text carries a stronger expression of rejection and denial.

4- Interrogative with *What* (الاستفهام باستخدام ما):

Questions using *What* are mentioned in Surat Al-Kahf in one place only

- "وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَىٰهَا وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا" (الكهف:49)

"They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice" [Al-Kahf:49] (Al-Hilali and Khan, 1996: 299)

In this Ayah, the question was made with the intention of causing shock or exaggeration. The phrase "And they will say: 'Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers! And they will find all that they did, placed before them, and your Lord treats no one with injustice'" is not merely a question meant to cause shock or exaggeration. It contains a tone of astonishment and disbelief at the meticulousness of the Book, which records everything in minute detail, and emphasizes that all deeds will be presented to people, affirming that God does not wrong anyone. The difference between the Arabic and English languages is evident in that the English translation does not convey the same level of shock and exaggeration present in the Arabic text. Although the translator succeeded in conveying the meaning within the same context, the Arabic text carries a stronger impact of shock or exaggeration.

5- Interrogative with *How* (الاستفهام باستخدام كيف):

Questions using *How* are mentioned in Surat Al-Kahf in one place only:

- "وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا" (الكهف: 68)

   "And how can you have patience about a thing which you know not?" [Al-Kahf:68] (Ibid: 301)

In this Ayah, the question was made with a denial interrogative with the intention of negation. The phrase "And how can you have patience about a thing which you know not?" is not merely a question but uses a negation interrogative to express both questioning and denial simultaneously. It carries a tone of negation questioning that emphasizes the impossibility of being patient with something unknown. The difference between the languages is clear; the English version does not convey the same level of negation and denial present in the Arabic text. Although the translator succeeded in conveying the meaning and maintaining the context, the Arabic text has a stronger tone of negation and denial.

6- Interrogative with *How Long* (الاستفهام باستخدام كم):

Questions using How long are mentioned in Surat Al-Kahf in one place only:

- "قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ" (الكهف: 19)

   "A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day" [Al-Kahf:19] (Ibid: 295)

In this Ayah, the question "declarative question" was made with the intention of asking about number and quantity. The phrase "A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day" uses a question related to number and quantity, aimed at inquiring about the duration of their stay. The difference between the languages is clear; the English version does not focus on the specific number of days or specify the answer,

International Journal for Scientific Research (IJSR)

المجلة الدولية للبحوث العلمية

Vol. (4), No. (7)

IJSR

July 2025

الإصدار (4)، العدد (7)

while the Arabic text clarifies "a day or part of a day" and is distinguished by its interrogative tone, reflecting a focus on detailed information.

7- Interrogative with *Which* (الاستفهام باستخدام أي):

Questions using *Which* are mentioned in Surat Al-Kahf in one place only:

- "ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓاْ أَمَدَۢا" (الكهف: 12)

  "Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried." [Al-Kahf:12] (Al-Hilali and Khan, 1996: 294)

In this Ayah, the question was made with declarative question. Here is the translation of the text into English: The phrase "Then We raised them up to see which of the two parties was best at calculating how long they had remained," the question is not merely rhetorical but is used to inquire implicitly about the estimation of the time they spent. The question is posed in an implicit, evaluative form to test the accuracy of the calculation between the two parties. The difference between Arabic and English is evident, as English focuses on the verb "test" meaning "to examine," while the Arabic text presents an implicit inquiry based on factual accuracy rather than just a test.

Conclusions and Recommendations

1. There are some differences and similarities between English and Arabic in questions. We cannot make all languages similar or different because each language has separate linguistic system.
2. Both languages use a variety of question markers, such as "7" and ""
3. Both languages have a variety of question types, such as rhetorical questions, open-ended questions, and closed-ended questions.
4. English declarative questions and Arabic intonational questions are structurally similar.

International Journal for Scientific Research (IJSR)

Vol. (4), No. (7)

IJSR

July 2025

المجلة الدولية للبحوث العلمية

الإصدار (4)، العدد (7)

5. English questions are realized by placing the operator before the subject in polarity questions. Arabic questions are realized by means of particles (هل و) الهمزة. These questions have normally rising intonation in English and Arabic.

6. Content questions are realized by placing the question word in the initial position and using falling intonation in both English and Arabic.

7. The interrogative question in Surah Al-Kahf was made by using seven interrogative particles in 16 verses, but for different purposes.

Recommendation

The researchers recommend to study kinds of pre-postponing and its role in determining the meaning.

References

- Ahmed, Z. (2008). *Essentials of Arabic Grammar for Learning Quranic Language*. Pakistan: Price of Printed Edition.

- Alexander, L.G. (1997). *Longman English Grammar Practice*. New York. Longman.

- Al-Hilali, MT. D and Khan, M. M. (trans.) (1996). *Translation of the Meanings of the Noble Qur'an in the English Language*. Al- Madinah Al-Munawwarah, K.S.A King Fahad Complex for the Printing of the Holy Qur'an.

- Assi, R. N. (2011). The Copula Verb Be in Modern English with Reference to Sorani-Dialect in Modern Kurdish. *Journal of Kirkuk University Humanity Studies*, *6*(2).

- Aziz, Y. Y. (1989). *A Contrastive Grammar of English and Arabic*. Baghdad Higher Education Press.

- Biber, D. Johansson, S., Leech, k. and Conrad, S. (1999). *Longman Grammar of Spoken and Written English*. London Cambridge University Press.

- Eastwood, J. (2009). Oxford *Guide to English Grammar*. Oxford University Press.

- Farghal, M. and Shunnaq, A. (1999). *Translation with Reference to English and Arabic*. Irbid: Dar Al-Hilal for Translation.

- Habeeb, R. T. (2011). Towards an Alternative Approach To Mood in Written English Sentences. *Kirkuk University Journal: Humanity Studies*, *6*(1), 1-20.

- Kroeger, R.P. (2005). *Analyzing Grammar*. New York: Cambridge University Press.
- Quirk, R. and Greenbaum, S. (1973). *A University Grammar of English*. London: Longman Group Ltd.